

Jezreel Letter #1

Description

Dear Elders and Laity:

We realize as a people who believe in and understand the signs of the times that a crisis is upon us. Most of us also realize that these are the most eventful hours of this earth's history. The conditions in and around Palestine merit our closest attention.

It behooves one and all to spread the Gospel of the Third Angel with unrelenting diligence as never before. The times demand that each of us "look for souls as they that must give account."

Sr. White tells us the "every energy of the soul should be awake: for what is to be done must be done quickly." • Early Writings, p. 118.

Yes, Brethren, we are very much concerned about the Palestine situation, aren't we? But there is an immediate crisis confronting God's people that should concern us even more. While the Palestine situation develops, let us not overlook the home fires, and fail to keep them burning.

You realize, no doubt, that there are prophets rising up everywhere, almost overnight. This is in fulfillment of Scripture, for we read, "And many false prophets shall rise, and shall deceive many." (Matt. 24:11)

Many voices are being heard today—some of which are the Jehovah's Witnesses, The Seventh-Day Church of God, and The Shepherd's Rod. (The Davidian Seventh-Day Adventists).

Now they are putting forth a greater effort, flooding the churches with their workers and the people with their literature. This is especially true of the Davidians. They are making an all-out effort to win the Adventists to their way of thinking.

The Jehovah's Witnesses do not concern us much, since they do not teach the Seventh Day Sabbath.

The Seventh Day Church of God keeps the Sabbath, but does not claim to have the Spirit of Prophecy. At least, they do not profess to believe Sr. White. Both these churches are working for others than the Seventh-day Adventists.

When we consider the Davidians, however, the picture changes. Here we have a group of people who are nearly all former Seventh-day Adventists. They teach the Seventh Day Sabbath as well as the other nine Commandments. Not only this, but they claim that V.T. Houteff was a prophet and the Davidian message inspired. Furthermore, many of them have E.G. White's writings and a wide knowledge of them. Many of these are honest, sincere Christians.

The Review and Herald is doing a wonderful work in printing the complete Conflict Series and selling them at a reduced price, making them available to more people. In this way more of the books will be given to those not of the Advent faith. This, of course, will be a big factor in spreading the Third Angel's Message, and hastening our Lord's return. This special sales drive on the Spirit of Prophecy Books will not only speed this blessed Truth, but will greatly help Adventists to know better what they teach, and to give an answer for their faith to Davidians and others.

We must realize, if we have not already, that the Davidian question presents a great problem. They put forth questions that have not been answered from the pulpit satisfactorily, to the minds of many. Therefore, they are joining the Davidian ranks in increasing numbers.

While traveling, if one comes face to face with a stone wall in the road; it would be foolish to plunge headlong into it—just because he did not see an immediate way around. The sensible thing for one to do is to face the physical facts, then figure a way around—unless he is able to hurdle the obstacle.

The problem is: What is the proper way to handle this Davidian situation?

To prejudice the people against the message or put them out of the church for studying or believing it, will not solve the problem. In the history of the church, these methods have failed and will continue to fail in the future. There must, however, be a solution.

At this point, we might do well to stop and listen to that "still small voice." By listening to the Lord's voice, we are enabled to learn things that we, otherwise, would never know.

The saying is "that a strong offense is the best defense." To persecute a people, or keep an argument going is not the solution. This procedure will surely bring defeat.

If the Lord should send one with a message for his people (not from the head of the work) how could we learn God's will for us, unless we hear him? On the other hand, if some come that are not sent of the Lord, we should follow the wise counsel of Gamaliel.

"And now I say unto you, Refrain from these men, and let them alone: for if this counsel, or this work be of man, it will come to naught."

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Brethren, lest we forget; there is only one way to overcome evil, and that is by doing good. The false will come to naught as explained by Gamaliel in Acts (5:36, 37).

True love is the motivating factor that will distinguish the true from the false. "This is my commandment, that ye love one another, as I have loved you." "Greater love hath no man than this, that a man lay down his life for his friends." "These things I command you, that ye love one another." John 15: 12, 13, 17.

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore, the world knoweth us not, because it knew him not." (They do not have that true love in their hearts)

â??In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.â?•

â??For this is the message that ye heard from the beginning that we should love one another.â?•

â??Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.â?• John 3:1, 10, 11, 16.

The next verse tells us how to express the kind of love that is set forth in these Scriptures.

â??But whoso hath this worldâ??s goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?â?• John 3:17.

This verse of Scripture tells us that the Lordâ??s people are to use the things He has placed in their hands to bless their brethren, not only in a temporal way, but also in spiritual things. Isaiah explains our duty in the following verse.

â??Is not this the fast I have chosen, to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?

â??Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out of thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

â??Then shall thy light break forth as the morning and thine health shall spring forth speedily: and thy righteousness (integrity) shall go before thee: the glory of the Lord shall be thy reward.â?• Isa. 58:6-8.

â??My little children, let us not love in word, neither in tongue but in deed and in truth.â?• 1 John 3:18.

We have been fooling ourselves in the past. But we havenâ??t fooled the Gentiles, nor have we fooled the Lord. The Lord, in these words, is informing us that when we take care of the needs of our own poor and needy and see that none are oppressed; He will then cause the Gentiles to come and lay their means at our feet. Let us read these promises.

â??And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shall be called by a new name which the mouth of the Lord shall name.â?• Isa. 62:2.

â??Behold, the Lordâ??s hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear.â?• Isa. 59;1.

The Lordâ??s ear is not heavy that He cannot hear. Since we have not realized these promises, it must be that our ears are so heavy we are unable to hear. Therefore, we have shortened the hand of the Lord. His admonition to us now, that the time is so short, is that we start relieving and lifting the burdens of our own people. His promises are to us only, when we do these things. It will not be necessary for us to run over the country hunting for Christians: nor will it be necessary to hold tent efforts; for the Lord says He will send the Gentiles to us.

We know this to be true, but just haven't thought of it in this light; and those who have thought of it have not had the faith to carry out their convictions.

Let us reason for a moment. The man who stays home with his family and works hard, can support them and will, in most cases, have means to bless others. If he is loving and kind to his family, and would rather be in their company than with anyone else, he will not only have his own self-respect, but that of his neighbors and friends and family. On the other hand, a man who is gone from home all the time and out with the heathen, mixing strong drinks and neglecting his family is a curse to society.

We cannot afford to fail in claiming these wonderful promises for the Lord says:

Arise, shine: for thy light is come, and the glory of the Lord is risen upon thee.

For behold the darkness shall cover the earth, and gross darkness the people: (Those who fail to claim these promises and do what the Lord requires) but the Lord shall arise upon thee, and his glory shall be seen upon thee.

And the Gentiles shall come to thy light and kings to the brightness of thy rising. • Isa. 60:1-3. Page 3

What a wonderful promise to God's people.

Then thou shalt see and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea (people) shall be converted unto thee, and the forces of the Gentiles shall come unto thee. • Isa. 60:5.

And he will lift up an ensign (or raise up a people that will take Him at His word) to the nations from far, and will hiss unto them from the end of the earth: and behold, they shall come with speed swiftly. • Isa. 5:26.

The Lord tells us in Isa. 5:24, 25, what will happen to us if we do not claim His promises and do His commands. 1 John explains what will happen to us if we fail now to follow this counsel.

We know that we have passed from death into life because we love the brethren. He that loveth not his brother abideth in death. •

Hereby perceive we the love of God because He laid down His life for us; and we ought to lay down our lives for the brethren. •

And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. • 1 John 3:14, 16, 23.

Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

He that loveth not knoweth not God; for God is love.

Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

Beloved, if God so loved us, we ought also to love one another. • 1 John 4:7, 8, 10, 11.

This is not a call for money. This is a call to action! The Lord expects all to be faithful in tithes and offerings by commandment. Further, He commands His people today as He did the rich young ruler, to sell all and buy the field.

Then said He unto them, But now, he that hath a purse let him take it; and likewise his script: and he that hath no sword, let him sell his garment, and buy one. • Luke 22:36.

Jesus did not tell the rich young ruler to sell all and bring the money to Him. No, He put the responsibility of distributing the means right where it belongs on the one who has the money.

There are those who may want counsel in regard to selling their property and distributing the means. To these the Lord counsels:

But when thou makest a feast, call the poor, the maimed, the lame, the blind!

And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just. • Luke 14:13, 14.

Here the Lord has reference to spiritual as well as temporal things. This shows that His people are to use discretion in helping others. We are to help those who cannot help themselves; and bless those with spiritual as well as temporal food, who cannot repay us again.

These many Scriptures show plainly that when we as a people and a church do the Lord's commands it will not then be necessary to hold pre-pentecostal holy-ghost prayer meetings in order to get the power (to rule over the Lord's people). The command is to go to work today in the vineyard- -clothe the naked, feed the hungry, the lame, the blind, and those that are cast out, and let the oppressed go free! Then it is that you will receive the reward of the spirit. Go to work. Use time, energy, and means to bless others. Souls are perishing while we flounder around on our knees for naught. There is a time to pray, yes, and there is a time to work. The power of the Spirit is in the promise of Isaiah 58.

You can plainly see from the Lord's admonition that when we do as He tells us, there will be no divisions. Yes, when we do the work outlined in His Word, even the Gentiles will be attracted by it; and many of the Jews will seek unto God's true people.

Even after we have done this work, the Jews may say, You have the works, but where is your scriptural authority, showing that you are the true Israel? We are the Jews. •

As Sr. White says:

But the teacher of sacred truth can impart only that which he himself knows by experience. The sower sowed his seed. Christ taught the truth because He was the truth! So with His servants: Those who would teach the word are to make it their own by a personal experience! In

presenting the word of God to others, they are not to make it a suppose-so or a may-be. They should declare with the Apostle Peter, "We have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of His majesty." Christ Object Lessons, p. 43:1.

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Now to prove that the Adventist people are the true Israel of today (which we claim to be) it is necessary to have some positive proof that we are what we claim to be. A prophecy pointing us out as the true Israel of today is the most positive evidence we could possibly present to prove our claim.

For the different Adventists offshoots, we quote Sr. E.G. White: "Satan's snares are laid for us as verily as they were laid for the children of Israel just prior to their entrance into the land of Canaan. We (Adventists) are repeating the history of that people." Testimonies for the Church, Vol. 5, p. 160:2. This is proof for those who believe Sr. White's writings that the Seventh-day Adventist Church is the true Israel of today. The Gentiles do not accept this authority, so it is necessary to prove it to them from the New Testament. We quote from Paul's writings: "Now all these things happen unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:11. These quotations, along with the abundance of evidence in Sr. White's writings and in the New Testament might be sufficient for the many divisions of the Adventists and honest Gentiles; but neither of these would suffice the Jew as he does not accept the writings of E.G. White or of the New Testament. In his case it would be necessary to understand the prophecy from the Old Testament. Such a prophecy would also strengthen our Advent people and bring back those honest ones that have drifted away from the faith.

There is abundant evidence in the following prophecy which shows some of our mistakes as well as our successes: The Lord shows through prophecy that we have been a faulty people, and uses this same prophecy to show the world that we are His true people. How could this be anything but for

us? The wise thing to do is admit our faults so the Lord can use us to prove to the world that we (His people) have changed. Then the Gentiles will seek unto His people.

As long as we continue to fight among ourselves, just that long the world will be unable to see which is the true church.

The Prophecy:

"And the word of the Lord came unto me saying:

"Son of man, put forth a riddle and speak a parable unto the house of Israel" (Seventh-day Adventists).

The dictionary defines a riddle as a perplexing or puzzling question; a thing difficult to understand; a mystery; and a parable as a short story to illustrate a religious truth. Jesus taught in parables.

In this prophecy, the Lord is teaching a parable (a short story) with a mystery connected with it.

And say, Thus saith the Lord God; A great eagle with great wings, long-winged, full of feathers, which had divers colors, came unto Lebanon, and took the highest branch of the cedar.

A great eagle • Figurative of the Saints in time of judgment. (Shepherd's Rod, Vol. 2, p. 196; Timely Greetings, Vol. 1 revised, No. 36:1)

Great Wings • see chart. The living church. Rev. 12:14; The wings of a woman also must denote two great periods of Church history. • Shepherd's Rod, Vol. 2, p. 141:4. Wings not only represent periods of time, but they stand as a symbol of truth. History flies, therefore, wings make a perfect symbol. • Shepherd's Rod, Vol. 2, p. 41. If secular history flies then religious history flies Truth flies. The Three Angels are seen flying in the midst of heaven. (Rev. 14:6-9)

The woman was given two wings of a great eagle to fly into the wilderness. (Rev. 12:14). We understand this woman to be symbolical of the true church. The thing that distinguishes her from other women is her wings, (truth) for her wings were not literal but are symbolic of truth. • Shepherd's Rod, Vol. 2, p. 76:0. (read Shepherd's Rod, Vol. 2, p. 33-42, 195, 196, 75; White House Recruiter, p. 29, 30:1)

Therefore, she was given the wings to fly into the wilderness in the New Testament time. •

The symbol reveals that God has had only one church (truth) in all ages. • Shepherd's Rod, Vol. 2, p. 142:0, 1.

Long-winged • Now that Time and Truth have locked arms and are hastening on together, we must quickly take hold and follow on too. • White House Recruiter, p. 30:1. The great eagles Great Wings in the time of the judgment would be symbolical of the great time truths of the Third Angel's Message.

Long-winged • long time prophecy 2300 days of Dan. 8:14

Full of feathers • plenty of scriptural evidence on prophecies.

Divers colors • different aspects of the Gospel besides the time prophecies.

Came to Lebanon • to the Millerite Church.

Took highest branch • First and Second Angel's Messages.

He cropped off the top of his young twigs and carried it into a land of traffick: he set it in a city of merchants. • Verse 4

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Cropped off young twigs • Second Coming of Christ and His Kingdom.

â??Land of traffickâ?•â??a land of national and international commerce; USA. (Shepherdâ??s Rod, Vol. 1, p. 76:1, 2)

â??City of merchantsâ?•â??City (church) in a commercial eraâ??Seventh-day Adventists. Testimonies for the Church, Vol. 8, p. 250; Testimonies for the Church, Vol. 1, p. 471:2

â??He took also the seed of the land, and planted it in a fruitful field; he placed it by great waters, and set it as a willow tree.â?•Verse 5.

â??Seed of the landâ?•â??â??the good seed represents those who are born of the word of God, the truth.â?•Christ Object Lessons, p. 70.

â??Planted seed in fruitful fieldâ?•â??in Seventh-day Adventist Church (field) â??We must understand this as signifying the church of Christ in the world.â?• Christ Object Lessons, p. 70.

â??Placed by great watersâ?•â??waters of salvation-inspired interpretationsâ??the former rainâ??the Spirit of Prophecy (Ellen Harmon White) to gather the 144,000.

â??Set as a willow treeâ?•â??a willow tree grows out rather than up. It grew in inspired knowledge and gathered many people with the message of the Sabbath and Sanctuary truthâ??Righteousness by Grace. The people dwelt under this â??shadow of the Almighty.â?•

â??And it grew, and became a spreading vine of low stature whose branches turned toward him and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs.â?• Verse 6.

â??A spreading vine of low statureâ?•â??as long as God was leading the church through the Living Spirit of Prophecy, (E.G. White) it was a willow tree. Sr. White was this great eagle. Amos 3:7. â??Testifiedestâ?!By THY SPIRIT in thy prophets.â?• Neh. 9:30. (margin, in the hand of thy prophets)

When the General Conference was organized, the church was no longer led by the Spirit of Prophecy, but by a governing body. At this time she became a â??spreading vine of low statureâ?• â??The Third Angelâ??s Message spread out vine-like, in all directionsâ??to many nations. It went with the underlying principles of Godâ??s Grace (root of the Gospel) also inspired word (branches) and uninspired interpretations, (sprigs) which produced both converted and unconverted in the church.

We see the prophecy shows the Seventh-day Adventist Church.

This is a mighty message in the hands of the people to prove to the many voices among Adventists, who the true Israel is today, as well as to the Jew and Gentile. No doubt, but that this is information in the hands of Godâ??s people that will usher in the â??Loud Cryâ?• of the Third Angelâ??s Message. This explanation gives us a clear, positive, picture of the Seventh-day Adventist Movement.

Now let us consider the second part of the riddle.

There was also another great eagle, with great wings and many feathers; and behold, this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation. Verse 7.

Another great eagle not the eagle of verse 3, but the same as another angel in Rev. 14:8 is not the same angel of Rev. 14:6. Further, inspiration says he had great wings not long-winged. This suggests a shorter time prophecy. (430 years of Ezekiel 4)

We study the time prophecies of Ezekiel 4 and Gen. 15:13. Shepherd's Rod, Vol. 1, p. 116. Since these prophecies have not been explained by Sr. White, the truth stands out that the great wings (truth) on this great eagle is none other than the Shepherd's Rod Message. The second great eagle represents Bro. Houteff, the one who brought the message. This may be hard for some to see, nevertheless, the truth stands out clearly.

If we become humble and teachable as a little child, we may enter the Kingdom when He calls; otherwise our house is but a shamble and will surely come tumbling down.

The wings of one color (second eagle) shows a reformatory message no new doctrine He just watered, showing the true magnitude and importance of the message of the first eagle. This is further illustrated by the fact that her roots (foundation principles of the church) did bend toward him. The branches (inspired truth handed down from the willow tree) shot forth toward him (second eagle) that he might water (nourish) it, by the furrows of her plantation (where it was planted in S.D.A. church). The church (vine) had become dry and unproductive badly in need of inspiration to renew her spiritual life. Since the branches shot forth toward the second eagle, it is easy to see that in the midst of the vine, a towering tree of inspiration grew up. It shows other branches of inspired interpretation were added to the tree which was designed to take the place of the willow tree.

It was planted in a good soil by great waters, that it might bring forth branches, that it might be a goodly vine. Verse 8. The Lord did this so that the church might be a goodly vine. To bear fruit, a tree must have branches.

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The Shepherd's Rod movement was raised up in the midst of the Seventh-day Adventist church to prepare her for the Loud Cry. Contrary to its expectations, this high tree Davidians did not finish the work for the church in the world give the Loud Cry. It cannot, for it withered in the furrows of its plantation where it grew in the S.D.A. Church.

And he said, The Lord will roar from Zion, and utter his voice from Jerusalem: and the habitations of the Shepherds shall mourn, and the top of Carmel shall wither. Amos 1:2.

And also I have withholden the rain from you, when there were yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered. Amos 4:7. (withered before the harvest began).

These two verses show clearly what "withered." This lightens the path of God's saints to the Kingdom.

To further clear, beyond question, where there is no rain, read The Symbolic Code, Vol. 11, No. 1:14:1. Quote, "Since we now know through prophecy that the latter rain has temporarily stopped, let us not waste our time with strange "voices" and winds of doctrine." There is now no rain in this city as has been shown in Amos 4:7. (Mt. Carmel)

We note in verses 3 and 4 of the riddle that the first eagle "cropped off" the young twigs and took the highest branch of the cedar. This act is symbolic of a harvest message! Judgment of the Dead. The second eagle did not "crop off" (no harvest) and evidently represents a message that came "at the right time to add to the first eagle's message" water the grain in its own furrows and help it to mature. This rain then, must be the "latter rain" to the church before the harvest, or Judgment of the Living, which starts at the house of God. (1 Pet. 4:17)

The fact that the plant withered shows outright that the rain had stopped and the field was ready to be turned over to the Lord, the harvester.

"I have planted. Apollo watered, but God gave the increase." 1 Cor. 3:6. Sister White planted; Bro. Houteff watered; but the Lord Himself (BRANCH) gives the increase.

Only those bereft of reasoning powers would attempt to refute the truth of the explanation of the riddle thus far. None should be so foolish as to think he has been instrumental in keeping the rain of the Rod from the sheep. Now that the Rod has withered, there is nothing to fear from the Davidians. All of our people should have the literature (Rod) that they might study that beautiful message.

Many of you that have read this far, have recognized the Riddle-parable of Ezekiel 17. Re-study it carefully.

In verses 11:-14, Ezekiel is commanded to explain to the church that this withering is compared to the King of Babylon anciently coming to Jerusalem to take the King of Judah captive. Read the parable of Eze. 24:1-3. Read the story of II Kings 25. This is just a parable (comparison) and the fact that no one has, heretofore, had an understanding of this prophecy, shows it is present truth and brings the harvest.

Sad to say, though, the leadership at Mt. Carmel is disregarding the counsel and warning from the Lord. Like Zedekiah, they send their ambassadors (hunters) into Egypt (S.D.A.) to get horses and much people. Nevertheless, the organization will come to its end. Pharaoh (S.D.A.) with all his mighty army is unable to keep it from dying. Even if they should get the whole Denomination, still the Lord says He will rend the leadership from Mt. Carmel. Eze. 17:15-21.

"And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name." Isa. 65:15.

"And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the Lord have spoken and have done it!" Again, this scripture being written in past tense, shows that the process of bringing down the high tree had already begun of the two trees. Again we see that

the high

tree which was green, has been brought down and every one is to know it. The foundation principles of the Seventh-day Adventist church and the Three Angel's Messages that has been dormant are to again flourish. In verses 22 and 23 we find the story of how the Lord is going to bring this about.

The Lord is well pleased for his righteousness sake: he will magnify the Law and make it honorable. • Isa. 42:21; II Kings 25:9.

Thus saith the Lord God; I will also take of the highest branch (truth) of the high cedar, and will set it; I will crop off from the top of his young twigs, (developing truths) a tender one, and will plant it upon an high mountain and eminent. • Eze. 17:22.

The highest (greatest) branch (truth) of the high tree (Shepherd's Rod Message) is the purification of the church and setting up of the Kingdom. The young twigs (truths connected with the 144,000) are cropped from the high tree. A tender one (the bud of the tree) is cropped off of the young twig, then set or grafted back into the base of the tree,

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causing it to flourish. The tree (church) is never again to be without water • the Living voice in her midst • The Spirit of Prophecy. We know this because the Lord says He is going to put His Spirit back into the church and it will become a goodly tree in the height of the mountains of Israel. Under this tree all fowl of every wing shall dwell. Truly this is the picture of the Kingdom Church • the time when the Gentile comes bending unto her. •

In verse 3 the first great eagle came to start the Harvest-Judgment of the Dead. Verse 7 tells how the second great eagle came to water the field (church) but in verse 22 the Lord did not send an eagle to harvest the 144,000 first fruits of the Living. Rev. 14:4; but is doing the harvesting HIMSELF! (Eze. 9:3; Rev. 14:4).

When the bud of a plant is cropped off, the plant becomes unproductive and will never again bear fruit. A tender one (truth) • cropped off • of the twigs (of Shepherd's Rod message) is the budding truth of how the Kingdom is to come into existence.

Another parable put He forth unto them, saying, the Kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof. • Matt. 13:31, 32.

Mustard seed being the smallest of all seeds, this parable shows that which starts the Kingdom, will be very insignificant; contrary to all human planning or expectation. This being the case, it is but natural that those who are like Nicodemus, who continue to be ashamed to be identified with something that is unpopular, hated, insignificant, will as a result, be left out of the Kingdom.

â??Another parable spoke He unto them; The Kingdom of Heaven is like unto leaven, which a woman took and hid in three measures of meal (addition to the Three Angelâ??s Messages) â??till the whole was leavened.â??• Matt. 13:33. Here again the Kingdom is shown to start with something small; but that little thing is to be like yeast in a loaf of bread. What could the leaven be but an unpopular message born by some insignificant one, put into the church, the loaf. Well, the leaven is in the dough now. Just watch it leaven the whole.â??• Timely Greetings, Vol. 2, No. 11, p. 5, 6.

This leaven was started by Davidian Seventh-day Adventists. But note that the bud of the high tree is set back into the low tree. What could be more unpopular with Davidians than to tell them that the BRANCH is the beginning of THEOCRACY.

â??Again, the Kingdom is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.â??• Matt. 13:44.

â??Those who will gain entrance into the Kingdom are here represented as searchers for great treasure; and when they find its location, the field, they are very eager to make it their own. They are certain of its worth, and count it not a risk to sell all they possess, whether much or little, to obtain the Kingdom. What they sell, of course, is not only lands or houses, but anything which, if not disposed of, would keep them out of the Kingdom. They are certain that they are making a good investment, that they are to get much more out of it than they put into it. On the other hand, those who are foolish, who do not know the value of it, feel they dare not make the investment, and consequently will be losers.â??• Timely Greetings, Vol. 2, No. 11, p. 7:1.

â??Again, the Kingdom of Heaven is like unto a merchant man, seeking goodly pearls; who, when he had found the pearl of great price (or Judgment and Harvest Message) (Tract 3, p. 88:2) went and sold all that he had, and bought it.â??• Matt. 13:45, 46.

â??Those who are to inherit the Kingdom are here again represented as searching for a very valuable jewel, the Kingdom Truth. And when they find it, they count it not a risk to sell all they have in order to make it their own. They know they are getting a bargain, that such an investment will actually make them rich.â??• Timely Greetings, Vol. 1, No. 11, p. 7:2.

â??When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats: and He shall se the sheep on His right hand, but the goats on his left. Then shall the King say unto them on His right hand, come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world: For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me:â??!Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.â??• Matt. 25:31-40.

â??Here is pointed out that self-centered persons will never enter the Kingdom of God. Only those who are endeavoring to do something for others, and especially for those who are of the household of faith, will ever enter into the joy of their Lord.â??• Timely Greetings, Vol. 2, No. 11, p. 15, 16.

This work is none other than that which is recorded in Isaiah 58 and Ezekiel 9.

• Who is to bring this revival and reformation, this great change? The BRANCH. • Page 8

• Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my Servant the Branch. • Zech. 3:8.

• Not only Joshua, but also those who sit before him (the congregation) are admonished to hear this charge. And what kind of men are they? • men wondered at. • This symbolism shows that at the fulfillment of this prophecy the angel of the church of the Laodiceans is no longer in charge of the Lord's house, and that God's people are to be made up wholly of men wondered at. •

• Obviously, then, as a result of this revival and reformation within the Laodicean church, another church emerges of which Joshua is in charge, not the Angel of Laodicea. In it there are to be neither • tares • (Matt. 24:30), • bad fish • (Matt. 23:47, 48), or • goats • (Matt. 25:32). The Laodicean, the seventh, is the last that is co-mingled with hypocrites, saints, and sinners. • Timely Greetings, Vol. 1 revised, No. 8, p. 24:1, 2.

• For behold the stone that I have laid before Joshua: upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day. • Zech. 3:9.

• Those who sit before Joshua are men wondered at. As such they are depicted by the • Stone • (church or Kingdom) that is in Joshua's sight. It has seven-eye perfect vision. When this purification of the church takes place then the sin in the land is quickly removed in one day. •

• Here is seen genuine revival and reformation accompanied by the purification of the church. The Lord is to have a pure church and a clean people. • Timely Greetings, Vol. 1 unrevised, No. 8, p. 21, and p. 25:1, 2.

• • And in that day there shall be a root of Jesse, which shall stand for an ensign of the people: to it shall the Gentiles seek: and his rest shall be glorious. • Isa. 11:10.

• That is, in the day of the Branch, (in the Christian period) when the family tree is completed, then it is that the Kingdom of peace sprouts, so to speak, from the ground up (from the root) (Rev. 22:16). It then stands for an ensign of the people; and to it shall the Gentiles seek for salvation; • Timely Greetings, Vol. 1 unrevised, No. 31, p. 5:3.

The BRANCH completes the • Family Tree •. (See Tract 8, p. 45). • Inspired Truth, Brother, Sister, is the only thing that counts! •

• Victory over every failure can be gained by Divine vision, Divine interpretation, Divine faith. These three, you see are inseparable, and only these three lead to Christ and eternal life. This is indeed, the righteousness of Christ! •

â??Divine vision, Spirit-filled interpreter, and unfailing faith, is what we all need to have, lest we all perish.â?• Timely Greetings, Vol. 2, No. 24, p. 27:1, 2, 3.

Sincerely yours, to sell all and buy the field, for a complete revival and reformation.

J.H. Jezreel, H.B.

(Director of S.D.A. Laymenâ??s Movement) 5 T 80, 81