

The Atonement and Passover Feast

Description

THE ATONEMENT and PASSOVER FEAST

April 14, 1959

Dear Brethren:

As we study the Bible and see the prophecies unfolding for the closing hours of earth's history we can see that we are living in a most critical time. Since we are living in the crisis hour, it behooves one and all to cast away his idols whether they be lands, riches, pride, idols that speak, or whatever they be. For, as soon as God's people cast away their idols the Assyrian will fall. Then they can be delivered.

Watchman, excitedly the inquirer asked, what of the night? The Watchman said, The morning cometh and so the night; if ye will inquire, inquire ye: return, come. Isa. 21:11,12. The Watchman says to those who will inquire, that it is now time to return. Yes, the answer is to return when yet the morning and the night are in the future. The morning is coming but all know that night comes before the morning.

In Ezekiel we are admonished to take our stuff and go into captivity before it gets dark, (Eze. 12:6). While we are yet in the twilight we will be able to see. But when darkness shall cover the earth and gross darkness the people, Isa. 60:2, His people will have to flee and leave their possessions behind. Some prevented (go before) with their bread him that fled. Isa. 21:14. They even bring water to the thirsty. Here God assures us that our bread and water will be sure.

We notice also that the inquirer was told to return. The door evidently was still open when he enquired. We know that some will wait to enquire after it is too late. It will be a most dreadful day for the latecomers a sad day beyond words. Will it be you Brother, Sister? Why not enquire now? Why put it off until it is too late?

Wherefore thus saith the Holy One of Israel; Because ye despise this word and trust in oppression and perverseness, and stay thereon: Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly (when they say,

peace and safety; then sudden destruction cometh.â?• 1 Thess. 5:3) at an instant. And He shall break it as the breaking of the pottersâ?? vessel that is broken in pieces; he shall not spare: (â??go ye after him through the city, and smite: let not your eye spare, neither have ye pity.â?• Eze. 9:5) so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water withal out of the pit. For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not. But ye said, no â?!.â?• Isa. 30:12-16. In Isa. 30:19 the Lord is saying since His people refuse to return in quietness and in rest, nevertheless, when they cry He will be very gracious unto them â?? those who wait for Him. He gives opportunity to return in time of peace, but they would not enquire. Inspiration says, however, they will enquire (Eze. 36:37). When will this happen? Evidently it is when the Assyrian smites with a rod. (Isa. 10:24). When trial and affliction come upon His people, they will seek for a place of refuge.

We see by the most recent Symbolic Codes from Mt. Carmel that they take a definite stand on the Codes and teach the 42 months for the Gentiles to tread the holy city (Rev. 11:2) should end sometime this spring and the 1260 days (Rev. 11:3) for the Two Witnesses to prophesy with power (authority) in sackcloth, ends at the same time (14 SC 6-5:4). According to the Shepherdâ??s Rod Vol. 2, p. 216:3; pp. 277, the only time the earthquake â?? slaying the hypocrites in the Adventist church, (14 SC 6-9:1) would be at Passover time, which this year is Wednesday, April 22, at even. This is the same night of the week Jesus ate the Passover with His disciples in the upper room. Ezekiel 9 slaughter is an antitype of the death angel slaying the firstborn in Egypt and took place on the night of the 14th day of the first Hebrew month. Ezekiel 9, antitypical Atonement, is the blotting out the sins of the righteous and the names of the wicked which happens at the Atonement period (Lev. 23:27-32). The Lordâ??s servant makes this very clear.

â??That part of the Investigative Judgment of the living, by which is determined who are to have their sins blotted out and, as a result, be given eternal life, is paralleled on earth by the work of the angel with the â??writerâ??s inkhornâ??, who is charged to â??markâ?? (seal) everyone who sighs and cries for all the abominations in Judah and Israel â?? the church. And the work of the five others who follow on to slay all who have not the â??markâ?? (seal), is paralleled in heaven by the blotting out of the sinnersâ?? names from the Book of Lifeâ?!.â?• (parenthesis theirs).

â??Thus we see that this dual prophetic work of separating the names of the sinners from the names of the righteous in the sanctuary, and separating the sinners from the righteous in the church, is the same as the work decreed in the parables: separating the tares from the wheat (Matt. 13:30); the bad fish from the good (Matt. 13:48); those that

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have not the wedding garment from those who have it (Matt. 22:1-13); those who have not improved their talents from those who have. (Matt. 25:20-30).

â??As all these equivalent separations take place during the Investigative Judgment, before the wedding, the coronation, the reception of the kingdom (Dan. 7:9, 10, 13, 14), it is evident that the harvest and the Judgment are counterparts, and that they take place before probation closes â?? when the Lord suddenly comes to His temple to â??purify the sons of Leviâ??. Mal. 3:1-3. And as the Judgment of the dead is followed by the Judgment of the living, so the Judgment of the church

is followed by the Judgment of the world. And if it first begin at us, what shall the end be of them that obey not the gospel of God? (1 Pet. 4:17) when the Great Judge sits upon the throne of His glory, when all the nations gather before Him, when as a shepherd He divides His sheep (Matt. 25:31-46).

Is the slaughter of Ezekiel nine literal? Question No. 25:

Answer: The five agents that destroy the wicked in the church are not forces of nature but men with slaughter weapons in their hands. They are supernatural beings, not natural elements. Hence they cannot fittingly represent earthquakes, famines, or the like.

Neither can they be the seven angels with the seven last plagues, for these angels are seven in number, not five. Furthermore, they do not have slaughter weapons in their hands, but vials. Still further, the plagues fall in Babylon (Rev. 18:4), whereas the slaughter of Ezekiel 9 takes place in Judah and Israel (Ezek. 9:9). (D.S.D.A. and S.D.A.). Ezekiel 9, whether literal or figurative, effects a separation between the good and the bad, the tares and the wheat, in the church (Judah and Israel) just as the plagues finally do in Babylon (Rev. 18:4), and as the plagues are literal, then how can the slaughter be any less literal? (Parenthesis theirs).

The angel with the writer's inkhorn is to place a mark upon the foreheads of all who sigh and cry for the abominations, then the destroying angels are to slay both old and young (Ezek. 9:4-6).

The church the Lord's sanctuary, is the first to feel the stroke of the wrath of God.

With the judgment of the dead, however, the work of separation takes place in the books in the heavenly sanctuary; whereas with the judgment of the living the separation takes place among the people in the church as well as among their names in the books in the heavenly sanctuary, thus showing that both sanctuaries will finally be cleansed.

As the cleansing of the heavenly sanctuary is a work of cleansing the books by blotting from them the names of both the backsliders and the tares, and as at the time of trouble, such as never was since there was a nation, the only ones who shall be delivered are those whose names are found written in the book, the cleansing of the books, therefore, obviously takes place before the resurrection and before the time of trouble such as never was. Thus, the unfaithful dead will be left in their graves at the first resurrection, and the unfaithful living will be left without deliverance from the coming trouble. But were their names allowed to remain in the books then according to the records either the wicked dead would have to be resurrected with the righteous, and the living wicked delivered with the living righteous or else both the righteous dead and righteous living would have to be forsaken with them alternatives both of which, of course, are impossible; thus again making mandatory an absolute separation as instanced in type of Joshua's time.

These statements tell us that the names of the unrighteous in the church will be blotted out of the books before the time of trouble begins. Inspiration says the time of trouble begins when Michael stands up (Dan. 12:1). If the slaughter of Ezekiel 9 is at the half-hour silence (Rev. 8:1) and the half-hour silence in heaven is at the time of the Passover, and if Michael stands up at the half-hour silence; we conclude that the slaying takes place at the time of Passover, as it did

when Israel was delivered from Egypt. If then, the names of those who are slain are blotted out before they are slain, (they are slain at Passover when Michael stands to deliver His own) and before Michael stands up, then there is only one conclusion to make, and that is their names have come up in the Investigative Judgment and have been found wanting. Therefore, the five men (Eze. 9:5) have blotted their names from the books on the Antitypical Day of Atonement before Michael stands. (See Lev. 23:27). "Only the holy ones, those whose names are left written in the Book escape the destruction that falls upon the wicked in the church. Only they constitute the remnant, the ones that are left. When is this to be? The Lord Himself has the answer: 1 TGr 6:38.

"What is the reason for books? Fundamental to a correct concept of the judgment, is a correct understanding of the

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"And I saw the dead, small and great stand before God; and the books were opened: and another book was opened, which is the Book of Life: and the dead were judged out of those things which were written in the books, Rev. 20:12."

"Unquestionably, therefore, the books contain both the names and the records of all who are to be judged. And naturally these names and records were entered while each person was living. Thine eyes did see my substance, yet being imperfect; and in Thy book all my members were written, which in continuance were fashioned, when as yet there was none of them. Ps. 139:16. The Lord shall count, when He writeth up the people, that this man was born there." Ps. 87:6.

"Thus does Inspiration reveal that each one's deeds are chronicled with terrible exactness in the books of heaven, and that is the reason for the books inheres the Reason for the Judgment."

"That not every name that has been entered in the Lamb's books will be retained there, is borne out with sad conclusiveness by the following Scripture: "And the Lord said unto Moses, Whosoever hath sinned against Me, him will I blot out of My book." Ex. 32:33. "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the Book of Life, and out of the holy city, and from the things which are written in this book." Rev. 22:19.

"So, there must come a day of reckoning, when the names of those who are found unworthy of eternal life will be blotted out of the Lamb's Book of Life a proceeding for which the only correct term can be, "investigative judgment."

"And now that the time is come that judgment must begin at the house of God, thou therefore endure hardness, as a good soldier of Jesus Christ. (2 Tim. 2:3), for if it (the judgment) first begin at us, what shall the end be of them that obey not the gospel of God? 1 Pet. 4:17." (parenthesis theirs)

For in the investigative judgment the books are opened and the deeds done in the flesh are brought to light for a final reckoning before the Ancient of days. All who have stood fast to the end will then forever have their sins blotted from the books, and their names retained therein; while all who are not overcomers will then forever have their sins retained in the books and their names blotted therefrom. • 3 Tr. 6-9.

The angels who are round about the throne in the heavenly sanctuary during the judgment of Daniel 7:9, 10 and Revelation 5:11 shall, as the parables explain, descend with the Son of Man when He comes to His temple (His church) to separate by judgment the wicked from among the just, and to purge as gold and silver those who may abide the day of His coming that they may offer unto the Lord an offering in righteousness. Mal. 3:2, 3. (parenthesis theirs)

In graphic demonstration that He will come to earth with all His angels to execute judgment upon the living, the Lord revealed Himself prophetically to Ezekiel as being brought enthroned to earth by four living creatures just before the slaughter of the hypocrites in the church takes place. And as each of the living creatures has the face of a lion, the face of a calf, the face of a man, and the face of an eagle (Eze. 1:10), the same judicial insignia as have the beasts who are before the throne in the heavenly sanctuary (Rev. 4:7) in the time of the judgment of the dead, and as they descend to earth, they thereby symbolically show that the work of the mediatorial judicial throne which convenes and presides over the judgment of the dead is extended to earth.

This extension, so far as we are able to know now, must take place at the opening of the seventh seal, (Rev. 8:1), for at that time the celestial voices, which opened the judgment of the dead, cease in the heavenly sanctuary and begin, after the half hour's silence, to sound on earth. There were lightnings and thunderings and voices (Rev. 4:5), likewise on earth at the opening of the judgment of the living, there are voices, and thunderings, and lightnings and an earthquake. Rev. 8:5.

With the judgment of the dead, however, the work of separation takes place in the books in the heavenly sanctuary; whereas with the judgment of the living, the separation takes place among the people in the church as well as among their names in the books in the heavenly sanctuary, thus showing that both sanctuaries will finally be cleansed. • 3 Tr 46, 47.

The Spirit of Prophecy by E.G. White explains this extension of the throne in the following terms which all Seventh-day Adventists understand: Watch ye therefore; for ye know not when the master of the house cometh, lest coming suddenly he find you sleeping. What time is here referred to? Not to the revelation of Christ in the clouds of heaven to find a people asleep. No; but to his return from his ministration

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in the most holy place of the sanctuary when he lays off his priestly attire, and clothes himself with garments of vengeance, and when the mandate goes forth, (at the half hour silence, Rev. 8:1). This is the time of reckoning with his servants. To those who have neglected the preparation of purity and holiness, which fits them to be waiting ones to welcome their Lord, the sun sits in gloom and darkness, and rises not again. If such had known that the work of Christ in

the heavenly sanctuary would close so soon how differently would they have conducted themselves! How earnestly would they have watched.â?•2T 190-1.

These statements from the pens of Godâ??s inspired ones show plainly that the purification of the church takes place before Christ comes in the clouds when every eye shall see Him. At this time He comes enthroned in His judicial throne, having on garments of vengeance to reckon with His servants â?? To reckon with those in the church who are supposed to be serving Him. This is only the close of probation for the church, not for the world. This takes place just before the time of great trouble, and just before the â??Loud Cry.â?•

We are now in the time of the â??Investigative Judgmentâ?• the time in which it is decided whose names are blotted from the books and whose names will remain therein. This part of the judgment takes place in the Atonement, but the executive judgment takes place at the time of the Passover, at which time the tares are bodily removed from the church by the angels. There are two such cleansings recorded in the Bible. One when Israel came from Egypt and one when our Savior instituted the Lordâ??s supper. Therefore, the names of the tares are blotted out â??â?! before the time of trouble such as never was.â?• 3 Tr 51.

â??As to the cleansing of the church on earth, it is to be accomplished first by casting out the abomination, second by restoring the truth, and third by taking away the tares. But as to cleansing of the sanctuary above, it is now being accomplished by removing from the Book of Life the names of those who are found wanting; then by placing them in the book which contains the names of those who are to come up in the resurrection of the wicked after the thousand years (Rev. 20:5); thereby leaving in the Book of Life the names only of those who have gained the victory over sinâ?!(both dead and living). 3 Tr 50:1. Solemn thought; in which book is your name, Brother, Sister?

You may ask, how does God decide in which book our names are to be placed? If you will but think for a moment you will be able to answer this question for yourself. For instance, in which book will the names of the millions who have rejected the Third Angelâ??s message be placed? So it is with those in the church who reject the message which joins the third angel in a message to be given the world (TM 300; EW 277; TM 59;) (Rev. 18:1). God has down through the ages sent messages to test His people as well as the world. So we see that Seventh-day Adventists are no exception. The right thing to do, according to the Spirit of Prophecy, is to accept the message and respect the messenger. 6T 420:3.

â??Always manâ??s greatest test, and one which has ever involved almost an instantaneous decision, has been in the unrolling of the scroll â?? in the eclipse of a past message by a new one, â?? present truth. On every such occasion each one has had to decide: Shall I heed the new and unpopular truth and walk in its light, joining with those who are despised by nearly every religious leader in the land? or shall I allow myself to be deterred by the decision and council of the ministry in my church? â?!.When the generation of Christâ??s first advent is weighed in the balances of the sanctuary, a whole nation will be found wanting and their names will be wiped from the book â?!.â?•
•3T9:1,2.

â??Accordingly, â??when a message comes in the name of the Lord to His people, no one may excuse himself from an investigation of its claims,â?? Testimonies on Sabbath School Work, p. 65. Lay aside all prejudices, selfâ??opinions, and ideas of men who bear not the mark of Inspiration

and who say in effect by their actions: "I am rich, and increased with goods, and have need of nothing" (truth or prophets). Rev. 3:17. 3T10:1.

The Lord sends messages of warning and correction to test His people and find out who are sinners for it is the sinners who, reject Him (His Truth). The sinners in the church now are the ones whose names will be blotted from the Book of Life unless they repent of their sins. "Since none of the wicked shall understand in the day of the Lord, it shows that the truth will become deeper and deeper until finally the wicked will not be able to comprehend it. The point where they first lost out or became blinded, however, was when they met their idol and refused to tear themselves from it. The things we love and esteem more than God's Kingdom are our Idols." Sermon by V.T. Houteff, Symbolic Code, April-May, 1957, p. 17-18.

Note, in Rev. 4:5 lightnings, thunderings, and voices proceeded from the throne where the seven lamps of fire were burning which are the seven Spirits of God. Coming from the throne means coming from God's throne and seven Spirits means the complete Spirit of God. These three, lightnings, thunderings, and voices are symbolic of the three

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angels' messages. The first two represent the first and second messages or the Millerite movement. The last one, "Voices" (three voices) is figurative of the third angel's message or the Seventh-day Adventist Message and movement. Rev. 4 and 5 describe the judgment scene in heaven (Rev. 4:6). The beasts and elders being around the judgment throne and the slain Lamb (Rev. 5:6) standing in their midst shows that this scene takes place during probationary time. Since the scene here mentioned takes place in heaven only, it is obvious that John had a vision of the judgment of the dead. The three voices coming out from the throne (Rev. 4:5) shows that this judgment Truth is declared on earth.

All of this, of course, we, as Adventists, understand. There is, however, the judgment of the living, about which scarcely anyone understands. The Lord's servant, Mrs. White, warned that although judgment of the dead was going on in her day, that soon (she did not know when) the scene would pass to the living (GC 490:2). If we have a perfect knowledge of the three angels' messages of the judgment of the Dead (red horses, speckled and white, Zech. 1:8) we will be able to understand the three angels messages of the Judgment of the Living. (3 colors of horses, the angel that talked to Zechariah and the man on the red horse, Zech. 1:8, 9).

The Lord warned by His servant, however, of "woe" to those who will "stir a block or move a pin" (EW 258) of the three angel's messages. Please note in EW 259:0 Sister White says: "I was again brought down through these (three angels) messages." Evidently the second time the Lord's servant viewed the judgment scene and the three angels' messages it was in reference to the judgment of the living. But since Sister White died before she explained the messages of the Judgment of the Living (Dan. 12; Rev. 8:1-5; Zech. 2) it is evident that God would in due time, raise up someone who could explain the greatest message of all "the Judgment of the Living, since all the world is to be judged by it.

In other words the three angels of Rev. 4:5 explained the judgment that has been going on since 1844 in the books in the courts above; also the time it was to start, and (Rev. 14:6-12) includes the Sabbath Truth. In this case it would not be necessary to raise up another people to explain that portion of the third angel's message but only as it applied to the message of the Judgment of the Living - the addition to the third angel (The Sabbath and Sanctuary Truths remain the same). This is why John saw in vision the three angel's messages given to the world in reverse order - Voices, thunderings, and lightnings - Rev. 8:5. The Judgment of the Living, therefore, is the last sealing message - the seventh, the Loud Cry of the Third Angel.

The first two angels' messages pointed out the time of the judgment of the dead and constituted the entire messages of the Millerite movement which was brought by the prophet, William Miller. (EW 232, 249; GC 389).

The Third Angel's message was, of course, brought by Mrs. E.G. White (EW 255:0, 260:1). Now, since the two angels' messages only gave us the time of the judgment of the dead, were God's people ever to know the time of the Judgment of the living, the first and second angels' messages would have to be given again after the third angel, to give us the time of the judgment of the living.

There are two messages, two additions to the Third Angel's message which shows quickly that there will likewise be two messengers, inspired ones, to give the messages. This is clearly set forth in the Bible, the Spirit of Prophecy, the Shepherd's Rod, and the Branch message. This is indicated from the fact that God sent Elders Waggoner and Jones in 1888 with these same messages. Because the messages came, but did not develop, is evidence that some time later they would. The fact the messages came to God's church then, shows that when they are repeated both will be given to God's church, Seventh-day Adventists, prior to being given to the world. The fact that the majority of the General Conference rejected the messages in 1888 shows the majority in the church would reject these messages when they were given the second time. Rejection of Truth once, prevents the working of the Holy Spirit to enlighten the mind. "We roar all like bears, and mourn sore like doves: we look for judgment but there is none; for salvation, but it is far off from us. For our transgressions are multiplied before Thee, and our sins testify against us: for our transgressions are with us; and as for our iniquities, we know them; In transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter." - Isa. 59:11-14.

Here we see clearly that there are five angels messages from the beginning of Miller's labors to the finishing of the work instead of only three. The facts are that there are five angels' messages recorded in Rev. 14 instead of only three, as we have always thought. For after the dead are blessed (Rev. 14:13) we see that there are two more harvests which evidently is for the living in the church and one for the world. The first fruits (Rev. 14:4; Rev. 7:4) and the second fruits (Rev. 7:9; Isa. 2:2; 66:19-21; 60:1, 3, 11, 12). The Word to the Little Flock also teaches this same Truth. Pg.11

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Some may be confused by the fact that there are five angels messages in Rev. 14, but only four bound in the great river Euphrates (Rev. 8:14). Since the Bible is its own expositor we turn to Holy Writ for the explanation of what an angel in this capacity represents and the house of David shall be as God, as the angel of the Lord before them, Zech. 12:8. Here

God likens the house of David, His church, to an angel. Therefore, the four angels bound in the river Euphrates, which the sixth angel was commanded to loose, are the four houses of David, God's movements on earth. These four movements then bring us up to the time of the seventh seal at which time they are to be loosed. The seventh and last seal is the one which seals the Great Multitude (Rev. 7:9). This is the Loud Cry of the Third Angel. The four movements are (1) First-day Adventists, (2) Seventh-day Adventists, (3) Davidian Seventh-day Adventists, (4) Branch Davidian Seventh-day Adventists. When the sixth angel sets free these four angels at the half hour silence (Eze. 9), the three angels messages will go to the world in a loud cry. Why three angels, seeing that there are four bound in the river? The answer is because the First-day Adventist movement was designed to exist only until the judgment started, at which time God started another denomination, or the ninth hour call (Matt. 20:5). The Seventh-day Adventist denomination is the last and when the tares are removed by the five men with slaughter weapons, the name of the remnant will be changed to Branch (Isa. 4:2), and will become God's kingdom church. Then it is that the Third Angel's message will go forth with power. This, you see, is the reason for only three.

If the sealing of the 144,000 is over, the winds (Rev. 7) of persecution should begin and Michael should stand up this Passover time to deliver His saints. If the sealing is not over, the Investigative Judgment is not over and the names of the tares are still in the books in the courts above. When the sealing is over and the names of the tares are blotted out, the four winds of Rev. 7 will start blowing at which time Jacob's trouble begins before the 144,000 stand on Mount Zion with the Lamb. To better understand the time of Jacob's trouble we turn to the Spirit of Prophecy.

Jacob's night of anguish, when he wrestled in prayer for deliverance from the hand of Esau, represents the experience of God's people in the time of trouble. As Satan influenced Esau to march against Jacob, so he will stir up the wicked to destroy God's people in the time of trouble. And as he accused Jacob, he will urge his accusations against the people of God. He numbers the world as his subjects; but the little company who keep the commandments of God are resisting his supremacy. If he could blot them from the earth, his triumph would be complete. He sees that holy angels are guarding them, and infers that their sins have been pardoned; but he does not know that their cases have been decided in the sanctuary above. G.C. 616:2; 618:2.

We see from this statement that when the time of Jacob's trouble comes, the cases of the saints have been decided in the sanctuary above. Evidently, the names of the tares have been removed from the books, for when Michael stands up all will be delivered whose names are in the Book. (Dan. 12:1).

We do not expect to see Ezekiel 9 to take place in the Seventh-day Adventist church this Passover. The reason is that if the calling of Abraham and the deliverance of Ancient Israel from Egyptian bondage is a shadow (type). (1SR 67, 68, 107; R&H, Oct. 10, 1929; Certainties of the Advent Movement, by W.A. Spicer) of the reformation by Luther and the deliverance of Modern Israel (Seventh-day Adventists), Ezekiel 9, antitypical Passover, will not take place until 1960.

From the call of Abraham to the Passover in Egypt was 430 years. From the Passover in Egypt to the crucifixion of Christ was 1500 years (GC 399:3). From the crucifixion to Luther's reformation (Augsburg Confession) in 1530 was 1500 years (2 SR 212). From 1530 to 1960, is 430. Fold these two periods of time at the cross and you, will have the call of Abraham to the Passover in Egypt a perfect shadow of the work of Modern Abraham (Martin Luther 1 SR 109) to the Passover in Modern Egypt. As Ancient Israel was delivered from Egypt the night of the Passover, Spiritual Israel (5T 160 - the Seventh-day Adventist church) will be delivered from modern Egyptian bondage, sin and sinners in the church (5T 217) at Passover 1960. For a more detailed study on this subject read Branch lessons and charts numbers 2 and 3.

We see by this that if the Davidians at Mt. Carmel are expecting Ezekiel 9 to take place in the Seventh-day Adventist camp this Passover time (April 22 at midnight, 1959) they are doomed for a disappointment. However, this Passover is very significant inasmuch as this is the end of the 42 months, the time in which the Gentile's treading of Spiritual Jerusalem, Mt. Carmel Center, Waco, Texas, is to cease.

As to the Passover this year the day of the week on which the Feast takes place is exactly as it was when Christ ate the Passover lamb with His disciples. That very night He first instituted the Lord's supper which commemorated His death. That same Wednesday night after He had gone to the Garden with His disciples to pray, the traitor, Judas Iscariot (after betraying Him to the Jewish priests) came to get Him with that wicked mob, and they laid hands on Him and took Him a prisoner. The following Thursday morning when it was day (Matt. 27:1), began His official trial by the Sanhedran which

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brought about His crucifixion and death. The Spirit of Prophecy explains the significance of slaying the Passover lamb.

The slaying of the Passover lamb was a shadow of the death of Christ. Says Paul, "Christ our Passover is sacrificed for us." 1 Cor. 5:7. The sheaf of first fruits, which at the time of the Passover was waved before the Lord was typical of the resurrection of Christ. Paul says, in speaking of the resurrection of the Lord and of all His people: "Christ the first fruits; afterward they that are Christ's at His coming." 1 Cor. 15:23. Like the wave sheaf which was the first ripe grain gathered before the harvest, Christ is the first fruits of that immortal harvest of redeemed ones that at the future resurrection shall be gathered into the garner of God. • GC 399:2.

Here the Lord's servant says that Christ came forth to be offered on the fourth day of the seven-day Passover festival. Just as the priest waved the first ripe grain before the Lord on the first day of the week (the next day after the Sabbath), so Christ came forth from the grave early Sunday morning (Mark 16:2) and was offered in the heavenly courts as a wave sheaf, or first ripe grain offering pointing forward to the great resurrection day when the righteous will hear His voice and come forth from the grave.

These types were fulfilled, not only as to the event, but as to the time. On the fourteenth day of the first Jewish month, the very day and month on which for fifteen long centuries the Passover lamb had been slain, Christ, having eaten the Passover with His disciples, instituted the feast

which was to commemorate His own death as "the Lamb of God, which taketh away the sin of the world." That same night He was taken by wicked hands to be crucified and slain. And as the antitype of the wave sheaf our Lord was raised from the dead on the third day, the first fruits of them that slept; "I." • GC 399:3.

From the Passover in Egypt to the crucifixion is "fifteen long centuries," so writes the Lord's servant. Christ not only fulfilled the event as to type, but as to time also "On the fourteenth day of the first Jewish month, the very day and month," the lamb was slain. Christ that night was taken by wicked men to be crucified. This was on Wednesday, the 14th day at even, or the beginning of the fifteenth day of the Hebrew month. The fourteenth day of the first Jewish month this year is Wednesday, April 22. The Passover begins with the going down of the sun which according to the Bible is the beginning of the fifteenth day of the first month. The first Passover feast day this year then, is Thursday, April 23rd, which begins at sunset Wednesday, April 22nd. This is a Sabbath of rest no work to be done (Lev. 23:5-8).

"In like manner the types which relate to the second advent must be fulfilled at the time pointed out in the symbolic service. Under the Mosaic system the cleansing of the sanctuary, or the great Day of Atonement, occurred on the tenth day of the seventh Jewish month (Lev. 16:29-34), when the high priest, having made an atonement for all Israel, and thus removed their sins from the sanctuary." • GC 399:4.

Here we see that the sins of the people are removed when the high priest makes atonement for them. So it is with Christ's second coming; these types must be fulfilled when Christ, our high priest, makes atonement for us. In the atonement either the names are removed from the books and the sins remain, or the sins are removed and their names remain. At the time of Passover, however, the ones are removed from the congregation whose sins were not atoned for in the atonement service. This is why that those in the church who believe that Christ made full atonement at the cross will not have the blood on the door post of their hearts in the antitypical atonement and will, therefore, have their names blotted out instead of their sins forgiven. This class will go down in the slaughter of Ezekiel 9.

The year 1959 is one year short of 1960 the number of years it takes to complete the antitypical deliverance of Israel from Egypt. The Passover this year would have no real significance to the Seventh-day Adventist Church as far as their deliverance from Egyptian bondage is concerned. Since the Passover this year is exactly like it was in Christ's day as to the day of the week on which it begins, The Branch message is an antitype of Christ's message at His first advent (2SR 260:1; Isa. 7:14). The Davidian Seventh-day Adventists are the antitypical house of David (Isa. 7:13), and Mt. Carmel is Spiritual Jerusalem (Eze. 23:2, 4). April 23-29 evidently has a very significant meaning to Davidian and Branch believers.

Should these antitypes be carried out to their fullest extent according to the type of Christ's day, the Branch message after 31½ years would ride into antitypical Jerusalem (Mt. Carmel Center) astride the ass (Spirit of Prophecy by Mrs. E.G. White and the Third Angel's message of SDA), and upon a colt, the foal of an ass (the Shepherd's Rod, the angel that ascends from the East, Rev. 7:1-8 and the Davidian Seventh-day Adventist movement). "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." • Zech 9:9.

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Going back to the type of Christ and applying the Branch message as the antitype, history would repeat itself and the Sanhedrin (Executive Council) at Mt. Carmel (Jerusalem) would crucify the Lord by rejecting the Truth â?? the Branch. But on the third day the Branch Truth â?? the Word of God should spring forth from the grave, so to speak, to lighten the earth. As to the fulfillment of the antitypical resurrection after the type of those who came forth on the same day Christ was raised, we have received no enlightening. Although we have had night visions of Bro. VT Houteff being raised from the grave, we have had no instructions to date as to the time of his resurrection. If we are to know the time he is to come forth, before it takes place, the Lord would necessarily inform us. But until such a time we receive instructions, we shall keep silent. We may know for sure the days of miracles are just upon us. We can be assured that if the Lordâ??s name can be

glorified and He sees fit to raise those at Mt. Carmel who have been sleeping in the grave He has the power to do so. We believe the ascending of the two witnesses is the exaltation of the Truth.

As for Mt. Carmel calling the antitypical priests of Baal (SDA ministers) upon antitypical Mt. Carmel, they absolutely have no type for their claims. In the first place, the Executive Council at Mt. Carmel is not an antitype of the man who slew the priests on typical Mt. Carmel, because Elijah was one not a multitude of preachers. (GCS 34:3, 35:2). Neither could Bro. Houteff be an exact antitype, for Elijah of old went up and Bro. Houteff, like John the Baptist, went down. The Timely Greetings say Elijah restores all things and all things include the kingdom. The comment on Mal. 3:l; 4:5 says:

â??Here the Scriptures point out that someone in the spirit and power of Elijah the prophet is first to appear, and will not only prepare the way but will restore ALL things.â?• 2TGr 31-4:1. â??â?!. we must remember that when the last prophet comes he will have the greatest opposition to meet, for Satan well knows that if he loses now, he loses forever. What makes Elijahâ??s work especially hard is that Christendom has long been drilled in the idea that no prophet is to come, that there is no necessity for one, that it has enough revealed Truth to carry it inside the Pearly Gates.â?• GCS 7:1.

Satan implants in the minds of the majority that there is no need for more Truth or a prophet. Then he has a deception for some leaders, especially SDAs and DSDAs, causing them to believe that the organized leadership is inspired and that they are the Elijah. Even though the Spirit of Prophecy says no, still, they hold to their pet theories.

We are not to regard the General Conference as the voice of God as we once thought it to be.

If the General Conference is not the voice of God then would not the same rule apply to the Executive Council? â??That as the Elijah of Christâ??s first advent was one person and also as the Elijah of Mt. Carmel of old was one person, not a multitude of priests, then by parity of reasoning the Elijah of today must be one person not a multitude of ministersâ?!. To say that Elijah is not an individual but a group of people, in the face of the fact that the types, and the prophecy as well, besides Heavenâ??s law and order, disallow such a thingâ?!. Again, if anyone should possibly entertain the idea that this promise of a prophet means a multitude of preachers then as surely as your soul lives, that one is fooling himself as badly as those misled followers of Korah,

Dathan and Abiram fooled themselves.â?• G.C.S. 34:3; 35:1,2, 1950.

Elijah the Tishbite was a prophet to ten tribes Israel, not two tribe Judah. Therefore, Bro. Houteff could only be a type of Elijah, John the Baptist. Since Elijah is one person not a group of preachers, Mt. Carmel has absolutely no authority to impersonate Elijah the Tishbite by calling the Adventist ministers to Waco. Besides all this, they contend that the ten tribes are the Protestant denominations, not SDA. Friends, why give the trumpet such an uncertain sound? Since Mt. Carmel has no type for their actions, they have no Truth (2SR10:2; 255:2; 266:5). Therefore, what they expect to happen will not happen, but rather, right the opposite.

If you really want to know what the Elijah message for today is, do not look to the General Conference, or the Executive Council, but rather, look to the writings of the prophets. If you really are interested in knowing the Truth of the Elijah message look for the following sign.

â??It is therefore only to be expected that the predicted Elijah will be denounced as a false prophet, perhaps even as the anti- Christ, or what not.â?• G.C.S. 7:3.

The Shepherdâ??s Rod Author has been termed a false prophet, but not so much the anti-Christ. The Branch is called anti- Christ because of the title. At the same time we contend that the BRANCH is Christ, not man, and the Branch message is a message of Him. The council is, we contend, between the two, The BRANCH (Christ) and the messenger. Zech 6:13. This is one sure way to prove from the Bible that we are not anti-Christ.

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We do, however, make the claim that the Branch is the Elijah message because as the Branch, it is sent by the Lord to instruct the Davidians (DSDA) two tribe Judah and as a type of Elijahâ??s message it is sent by the Lord to correct the Laodiceans (SDA) ten-tribe Israel. The 144,000, twelve tribes, are divided into two SDA movements; so God sends a message that will eventually join the two tribes and the ten tribes â?? Seventh-day Adventists â?? into one movement, 144,000, Judah. After which efforts will be made to join two-tribe Judah, the Jews, and ten-tribe Israel, who are among the Protestant churches, into the kingdom by the loud voice of the Third Angelâ??s message.

Outside of the two groups of deceived professed children of God, there is yet another group that is just as badly, if not worse deceived by Satan. This group represents those who profess to have the very latest knowledge and revealed Truth. They make loud professions of believing the Spirit of Prophecy, the Shepherdâ??s Rod, and some even profess to believe the Branch; but they go about establishing their own righteousness and eating their own bread (Isa. 4:1). Of this latter group Inspiration says,

â??Also, thou son of man, the children of thy people still are talking against thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come I pray you, and hear what is the word that cometh forth from the Lord.â?• Eze. 33:30.

Yes, they make loud claims of believing the Truth, but they still put their private interpretations on the Scriptures saying, â??Look what the Lord has shown me. It just cannot be any other way.â?•

When reminded by others that their ideas are not in harmony with the Spirit of Prophecy, they just remark that they do not care what the Spirit of Prophecy says and refuse to give up their private opinions. This class, unless there be a change made, will wind up going off on a tangent like the Yahwehs or Friday Sabbath or the "church is Babylon", or one of the other delusions and finally wind up in the same place where Korah, Dathan, and Abiram found themselves. Think this over Brothers and Sisters, before you put an interpretation on a Scripture be sure it is in harmony with the Spirit of Prophecy, lest you confuse others as well as yourself.

"And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness."• Eze. 33:31.

These individuals come and sit in the congregation as God's people and they hear the words of Inspiration but they will not do what they hear. They go after their covetousness "private interpretations. What they hear sounds good to them, but they are not about to do what they hear. V. 32.

"AND WHEN THIS COMETH TO PASS, (LO, IT WILL COME) THEN SHALL THEY KNOW THAT A PROPHET HATH BEEN AMONG THEM."• V. 33.

The very presence of this delusion of private interpretation among God's people today proves that God has ONE, (not more) inspired interpreter. This evil of private interpretation has done more to disorganize, disrupt, and retard the progress of Truth than all the other evils put together. These so-called professors of Truth, need to realize that they are not fighting for God but against Him. Finally, brethren,

"What made one group eligible to cross the Jordan? It was their trust in God, knowing that He was their Chief Leader. They recognized Moses and Joshua as the ones through whom God was communicating with them. They did not look upon them as being anyone other than who they actually were. They were satisfied with their lot. They took orders as the orders were given. So it was that they were the only ones who entered into the land. Having these ensamples before us, this picture to go by, I can confidently tell whether I am headed for the Kingdom or whether I am headed for the bowels of the earth (Rev. 12:16)."• 1TGr 7-12,13.

Since Bro. Houteff and the Shepherd's Rod is a type of Moses and his rod, (1SRpe 6:2; 71; 1 SR244; The Leviticus of DSDA 3:1) what is the message that follows the Shepherd's Rod to lead Israel into the kingdom as typified by Joshua, the one God appointed to succeed Moses?

Answer: "And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him."• Zech 3:1. "Then the angel, who is Christ Himself, (The BRANCH) the Saviour of sinners, puts to silence the accuser of His people, declaring, "Lord rebuke thee, O Satan"!. Zechariah's vision of Joshua and the Angel applies with peculiar force to the experience of God's people in the closing scenes of the great day of Atonement."• PK 584:1; 587:2.

"Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord and the counsel of peace shall be between them both. Zech. 6:12, 13.

Only when we have done all we can to comply with the requirements of the message for today, not of yesterday, shall we be sealed and stand with the Lamb on Mt. Zion. • 1 TGr 7:13:3.

It is plain to see from these statements of Inspiration just what message to follow if God's people want to put away their pride of opinion and have a home in the Kingdom. Anyone with any Spiritual vision at all can see that if Bro. Houteff should come up from the grave he would not any more lead Israel into the Kingdom than did Moses of old. It is the BRANCH and Joshua who build the temple, not Moses and the Rod. It is Present Truth with which God leads His people, not past Present Truth. God did not give the Branch message to Sister White or Brother Houteff so even if they come up from the grave, how would they lead the church without the very Present Truth Rev. 18:1, seeing that their messages were respectively, Rev. 14:9 and Rev. 7:1-8?

! An evil and adulterous generation seeketh after a sign, and there shall no sign be given to it, but the sign of the prophet Jonas. • Matt. 12:39.

Type and antitype teach that Mt. Carmel is sure to be disappointed, for it was not the first angel's message, their type, that gave the correct date of the Judgment of the dead; but rather, it was the second angel's message, type of the Branch message, that gave the correct date in 1844.

THE SUMMARY

There are five angels' messages beginning with Miller's labors to the close of probation. Rev. 14. W.L.F. 11 Three for the Judgment of the dead, Rev. 14:6-12, and two for the additions to the third angel, Rev. 14:14-20; 7:1-8; 18, for the Judgment of the living.

There are four angels (movements) found in the river Euphrates. Jeremiah 8:7 illustrates; Yea, the stork (FDA) in the heaven knoweth her appointed times; and the turtle (SDA) and the crane (DSDA) and the swallow (BDSDA) observe the time of their coming; but my people know not the judgment of the Lord. •

When the Judgment of the dead opened in heaven there proceeded from God's throne the three angels' messages lightning, and thunderings, and voices. • Rev. 4:5. When the seventh seal opens at the half hour silence fire is cast into the earth and there are voices, (three angels' messages, and the two additions to the Third Angel's message) thunderings, and lightnings, and an earthquake. • Rev. 8:5. This is figurative of the Judgment of the living and purification of the church.

There is an Investigative Judgment and a blotting out of names of the tares from the books in heaven before Michael stands up. Michael stands up at the antitypical Passover to deliver His saints and take away the tares, (Eze. 9 in the church) whose names are not in the Book of Life. The call of Abraham and the deliverance of Israel from Egypt is a shadow (type) of the reformation of antitypical Abraham Martin Luther and the deliverance of modern Israel, 144,000. The shadow reaches to 1960 Passover, at which time the tares are bodily removed from the church, therefore, clean books and clean people.

In order to get into the Kingdom God's people must put away pride of opinion and private interpretation and follow Very Present Truth instead of past Present Truth.

Always man's greatest test, and one which has ever involved almost an instantaneous decision, has been in the unrolling of the scroll in the eclipse of a past message by a new one present truth. • 3 Tr 9:1.

This Passover feast begins on the very same day of the week as it did when Christ was crucified. Christ was crucified on the second day of the feast, rose Sunday and was offered as a wave sheaf on the fourth day of the feast in the courts above. The earth turning clockwise on its axis, and the moon orbiting clockwise around the earth marks the months and seasons. The first new moon on or after the vernal equinox marks the beginning of the first month, Hebrew calendar. Fourteen days later at even is the Passover. As the moon circles the earth each day it becomes visible a little later. This year the new moon appeared sickle like a short time before sunset on Wednesday, April 8th. The first day of the Bible calendar was at the end of the 8th day of April or Thursday, April 9th. The Passover then would be fourteen days later at even, or April 23. By using the Jewish calendar this year, we are able to refute the Friday Sabbath theory. The moon was created on the fourth day of the creation week, Gen. 1:14-19. The new moon being visible on Wednesday, the fourth day caused the Passover to fall on Wednesday, April 22 at even and the Passover this year being the same as it was when Jesus was crucified reveals the fact that type met antitype at the cross and creation was renewed in recreation. The Branch message being the antitype of Christ, reveals the fact that the restoration of the first dominion is certain and death is swallowed up in victory. Therefore, there is a true saying, the BRANCH builds the temple. The new moon appearing Wednesday, the fourth day of the week, shows that creation began on Sunday the first day of the week and, therefore, Saturday, the seventh day of creation week is truly the Sabbath of the Lord our God. "And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work, which God created and made." • Praise be to His name.

Yours to keep holy not a seventh day, but the Seventh day the Sabbath, Benjamin L. Roden