

To DSDA Executive Council (7L-FH L1)

Description

September 23, 1955

Executive Council
Davidian Seventh-day Adventists Mt. Carmel Center
Waco, Texas

Dear Brethren:

God has placed a great responsibility upon you. The greatest responsibility any group of people could have in the world at this time. Even more important, shall we say, than President Eisenhower and the lawmaking bodies of the United States. Although as grave and important as their position may be, it cannot compare in seriousness and importance to the position you hold.

We make the foregoing statement in view of the fact that their position is important to the extent of things temporal, such as seeing to it that the nation is governed, clothed, and fed. Not only that, but at this time it seems that the grave responsibility of negotiating peace for ourselves and other nations is added.

The prophecies of the Bible teach us that this negotiation for peace will fail in its purpose. There will be opportunity for this people, through the power of the Lord, to care for the temporal needs of the nations and to bring in peace and everlasting righteousness.

With this high calling set before us, we are enabled to see the true responsibility that rests upon the Executive Council, in particular, and the field workers and our people in general.

As the existing governmental problems and perplexities of the nations are multitudinous, we can anticipate proportionate problems to arise in our work.

In view of the fact that God has placed us in this position, it is imperative that we work in unity – as a harmonious whole – looking to Christ as the “Author and Finisher of our faith.”

You, brethren of the Executive Council, at this very moment, are having your perplexing problems and they will increase and mount higher and higher as time goes on, you can be assured. We, as workers of good

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standing in the field, are having our problems and we are very concerned about them. Our concerns are your concerns; our problems your problems. If we, in the field, are to work

harmoniously with you brethren at the head of the work, it is of vital importance that we are all to work as a well-oiled machine – each one of us as an integral part of the whole. We should hold back nothing from each other that would keep this machine from operating to the highest degree of efficiency.

Now that conditions in the field have grown to mountainous proportions, some of us have gotten together and discussed some of the things that confront us as a people. As a result of the meeting, I AM was delegated as a committee of One to present to you the existing conditions that are prevalent everywhere we go.

The people are asking us questions that we are at a loss to answer, either from the Bible, the Spirit of Prophecy by Sister E. G. White, or the inspired writings of The Shepherd's Rod by Brother V. T. Houteff.

What is to be done "must be done quickly" (Early Writings, p. 118), if we are to keep these things from spreading to the Denomination. If we should fail to act quickly in regard to this situation, we can be assured the work in the field will be greatly hindered, if not entirely stopped. Some say they are withholding their tithes till a satisfactory answer to their questions can be given from a "thus saith the Lord."

We all know what this means to us as a people. Our workers would be automatically cut off from their field duties. Those of the proper age would be inducted into the Armed Service. The older workers would then have to get jobs in order to sustain themselves. This condition needs to be avoided at all costs.

The people are pointing out to us that as Laodicea has had her upshoots and offshoots, we are having ours. They point out Bachand, Zumstein, Buda Kahn and others. They refer us to Micah 7:14 and ask us to please tell them where Bashan and Gilead are. Does not Bachand mean Bashan and Zumstein, Gilead, or maybe one of the others? When we tell them that these are two places in Palestine, they still do not seem to understand. They overlook the fact that people are feeding in the midst of Carmel.

They ask us about the hurting angels of Revelation 7:2.

When we tell them they are just angels that have power to hurt they are not satisfied because we can't give them

Scriptural proof for our

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stand. To make it further embarrassing, they come back with the idea that the angels might be messages. They put forth their idea that since the angel that comes from the East is a message (Shepherd's Rod) the other angels are messages. They name them thus: 1. Moses and the children of Israel, or the Ceremonial System. 2. Christ and the apostles. 3. William Miller, First-day Adventists. 4. E. G. White and the Seventh-day Adventist church with the Third Angel's message. They give us their proof from the Bible and The Shepherd's Rod.

For example: The locusts that came out of the "bottomless pit" hurt the men that did not have the

seal, Revelation 9:4 (“when Truth cannot save, it kills.” – Timely Greetings, Vol. 2, No. 15, p. 10). Another reference found in , Tract No. 5, p. 42, shows that it was Noah’s message that destroyed the antediluvians.

They conclude that if Jesus had come immediately after Ellen G. White finished her work He would not have had the 144,000 to take to Heaven with Him for they were not yet sealed.

Furthermore, they add to our confusion by telling us the four holding angels of this same prophecy represent messages; also, that these four have no swords in their hands. That is, they are not prophetic messages. But they, like the moon, get their light from the sun.

By this time, brethren, our face begins to flush a bit because we cannot prove from any Inspired writings that they are wrong. So, in order to cover up our embarrassment, we graciously agree with them that they may be right. We try to console them by the fact it might not have been necessary for the Lord to show every little detail in this symbolism.

They come back with an even harder question. “If it was not necessary for The Shepherd’s Rod to show every little detail, then why did Brother Houteff put swords in the hands of the four angels to whom it was given to hurt? The Bible does not say anything about swords in this prophecy.

“And I saw another angel ascending from the east, having the seal of the living God: and cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea.” Rev. 7:2.

You can be sure our faces have begun to turn red by now. But they are very generous and let us down easy. They concluded that since Brother Houteff was writing under Inspiration the Lord permitted him

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to make this mistake, if it were a mistake, for some purpose. Of course, this little discussion cut our stay shorter than we had expected and the visit was not as profitable as it might have been. So, we prepared to take our leave; but they, being like Abraham of old, were very hospitable folk. It was about suppertime and they prevailed upon us to stay and eat with them.

By the time we were seated, they began to shower us with more questions we could not answer. They read Isaiah 11:1 to us, “And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots.” They asked us where God’s true people of today are depicted in this symbolism. Of course, we had a vast amount of references to show that the Rod represents the Shepherd’s Rod people. They were honest folk and believed from the evidence presented that the Davidians were put out of the Adventist church and that we might be right. This made us feel better and we began to enjoy the meal.

They didn’t stop asking us questions. The next thing they wanted to know was, “Did we think that since the Rods (Davidians) were put out of Jesse, that Jesse might represent the Laodiceans?” Since we had no proof to the contrary from the message, we smiled and conceded they might be right. By this time the meal had progressed and we were about filled except for dessert. They began serving another course although we were ready to finish right there. After all, they were

nice people and very hospitable, besides they were big eaters and seemed to be very hungry.

Although we were anxious to finish, the next dish was brought. Because it was a dish we so disliked, the food we were eating began to choke us and we began to see we would have indigestion. Though we felt like leaving, our training persuaded us to remain.

Their next point of reasoning was: "If the Rods were the ones put out of Jesse; then, the Branch must logically be those put out of the Rod." We agreed that it could be possible, or perhaps, the results of the Rod's efforts.

We were very much pleased when they had finished their feasting and suggested we return to the parlor. Again we wanted to take our departure but for fear of offense, as we had no legitimate reason for leaving so soon after the meal, we remained.

They were very zealous folk and very tactful in the manner in which they asked their questions; one couldn't get offended.

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Before we finally got away, they asked us many more questions that were hard for us but easy for them. Their explanations seemed to be logical with sound reasoning and their answers quite simple.

After some time our pains subsided and we began to enjoy discussing the various Scriptures we had, heretofore, not understood. Our discussions went on far into the night.

After leaving Isaiah 11:1 our attention was called to the chart of God's Traveling Throne that Ezekiel saw in vision (read Ezekiel 1). They pointed out that the living creatures were not fully clothed, as they did not have on shoes and their heads are uncovered.

Whereas, they explained, Isaiah saw the same chariot and creatures fully clothed with the feet and face covered. Not this, only, but the Creatures have been changed to Seraphims.

The "living creatures" of Ezekiel 1 represent the 144,000 living saints and as the living creatures have only four wings, two wings are to fly, or as John saw, three angels flying in the midst of heaven (Revelation 14:6-10). The two flying

wings are, therefore, comparable to the Sabbath and Sanctuary truth. In other words, Righteousness by Grace supplied during infancy, the first stage of Christian growth – the message of 1844, a two-fold message.

When the "living creatures" arrived in 1929, they had added two more wings covering the body. The infant of 1844 had grown into a youth, eating strong meat – meat in due season – the message of the purification of the church and setting up of the Kingdom, a two-fold message, Righteousness by Faith imputed.

The next time the chariot arrives the "living creatures" are changed to Seraphims and have added two wings, Righteousness of Christ imparted, a full grown Christian – a two-fold message. The

day the chariot arrives, a nation is born. No more names of sinners will be placed on the books of Judah. "Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off." Nah. 1:15. Furthermore, the names of sinners that are on the books will be removed – a pure church from then and throughout eternity. This was the manner in which we studied and understood the chariots.

Next, we read Ezekiel, chapter 9. In this chapter, they told us, is

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found the same story told in Revelation 7. Read Testimonies to Ministers, pp. 444,445. Revelation 7 tells of the progress of the work in the church and the world; whereas, Ezekiel 9 deals with the church alone. In order to unlock the mystery of Ezekiel 9, however, one must have the key that unlocks both mysteries which is found in Revelation 7.

The key which is found in Revelation 7:2 (the angel with the seal) represents a message. In other words, we take the known quantity and work back and forth, as one would do in solving a mathematical equation. These two chapters are no longer mysteries. They have become plain and simple revelations.

The angel that comes from the East, we understand, started in 1844 but he didn't arrive until 1929. When he arrived he simply said to all Divinely-revealed Truth (which is contained in the four great prophetic movements of Moses, Christ, William Miller, and Mrs. E. G. White), "do not destroy the inhabitants of the earth but let me have all your truth and I will seal 144,000 Israelites first." "And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel." Rev. 7:1-4. "When I seal them, I will seal a great multitude of others, that no man can number." "After this I beheld, and, lo, a great multitude which no man could number, of all nations, and kindreds, and people and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." Rev. 7:9.

No greater message has ever come to this earth than came in 1929. At that time God sent Victor T. Houteff, a Seventh-day Adventist layman, with the message to save 144,000 Israelites first.

Take courage, honest hearts, in the world everywhere; Michael has stood up or is in the act of standing up to deliver you! "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time the people shall be delivered, every one that shall be found written in the book." Dan. 12:1. As soon as He separates the wicked from among

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the 144,000 in the books, He will then separate the wicked from you.

Now since the sealing angel of Revelation 7:2 is a message without a sword in his hand, only a seal, we conclude that he has not come to judge, but to seal us.

With this part of the equation solved, we then move to the ninth chapter of Ezekiel.

First, let us have one more look at Revelation 7. In solving this part of the equation we started from the outside, with the known quantity; then, worked our way into the heart of this symbolism.

In solving the symbolism of Isaiah 11:1, the Davidian ministers at the supper were like the dogs and cats – they started right in the center of the pie and began eating outward.

The pie was so good and they ate so fast that they filled themselves on the very choice part of the pie and were ready to take their leave. But their hospitable hosts said, “No, you are not going to eat the choice bit of the pie and leave that which you have trampled for us to eat. Stay right there and help us eat the other two-thirds of the pie.” You know the story from here (Eze. 34:17-19). A very crude and simple narrative, indeed; nevertheless, there is no possible chance to miss the lesson, brethren.

Now, back to our mathematical equation. Since we have worked our way into the center of the problem, we do not continue on through the center, but we pull out and go around on the other side and start working our way in toward the center.

In Revelation 7, the known quantity was the sealing angel. In Ezekiel 9, the unknown quantity is the marking Man, the Man in linen (Ezekiel 9:2). How do we know this? Because in Revelation 7 the sealing angel is the fifth angel or message but in Ezekiel 9, the marking Man is not the fifth but the sixth.

You see, brethren, what we know to be truth in Revelation 7 we do not have light on in Ezekiel 9. Therefore, we conclude these two, angel and Man, are not the same. They are two different entities. If one should say, they know who the Man in linen is they are telling us that they know something they do not. This would be hypocrisy of the worst kind. No one, deep down, wants to be a hypocrite.

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Now that we are settled on the part of the symbolism of Ezekiel 9, that we do not know, let us go to the other end of the problem and begin with the part that we do know.

When we start to solve the symbol of Ezekiel 9, we find that if the truth hidden in Revelation 7 becomes the truth that is revealed in Ezekiel 9. For instance, the four angels in Revelation 7 have a hurting weapon in their hands, ready to hurt. We, then, come to the conclusion that if we find an angel elsewhere in the Bible, regardless where, with the same characteristics and the same numerical value, he must assuredly be the same.

On the other hand, take an angel in one part of the Bible that has a seal and a numerical value of five; then, in some other place in the Bible you should find where it tells of a man doing the same kind of work, but his numerical value is six, the logical conclusion is that they are not one and the same because their numerical value is different.

In Revelation 7, there are four angels getting ready to hurt. The Lord's servant reasoned that if they were going to hurt, they logically must have something with which to hurt. Now, truth, "if it cannot save them it will eventually destroy them." – Timely Greetings, Vol. 1, No. 20, p. 14.

Since the Bible is the Sword of the Spirit, the angels, therefore, must have it in their hands, the truth, a prophetic message.

Coming back to Ezekiel 9, we have five men with slaughter weapons or something with which to kill. We agree a slaughter weapon is a sword. You say, how does this fit in with Revelation 7:2 when there are only four angels with hurting weapons, or instruments; whereas, in Ezekiel 9 there are six men with destroying instruments?

Here the mark of division narrows to a very fine line. Without Inspiration, one is likely to run into deep water. Not only that, but it is possible he could get into a whirlpool and be taken under. So the safe thing to do is put this, as all other writings, to the test of the Law and the Testimony.

Let us reason in this manner: say the first four men in Ezekiel 9 have the same thing in their hands as is in the hands of the first four angels in Revelation 7:2. Furthermore, we conclude it is possible these instruments of destruction and hurting could represent four great prophetic messages or movements. Matthew saw them as calls from early morning

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to, and including the ninth hour.

"For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the marketplace, And he said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise." Matt. 20:1-5.

Each of these prophetic movements have finished their sealing work.

The Shepherd's Rod was the next prophetic message. It is a sealing message in Revelation 7; but

in Ezekiel 9, it is a message of destruction, the fifth man with a slaughter weapon in his hand. In other words, the angel that came from the East to seal 144,000 has finished his work of sealing. He has laid down his seal and taken up his slaughter weapon joining his four predecessors.

Now that we have solved the, heretofore, unsolved equation and the answer is correct and without a flaw, we have no trouble in identifying the sixth man. Yes, we can conclude beyond a shadow of a doubt that the sixth man is God's next great prophetic movement on earth, that of the separation.

"Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones. And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein." Zech. 13: 7,8.

"In this separation, according to verse 8, the people are divided in three parts: Evidently they are the saints, the hypocrites, and the heathen. The two latter parts are to be cut off (separated from the saints), and they are to die. Concerning the future of the former third...read verse 9." – Timely Greetings, Vol. 1, No. 18 (Revised), p. 18. (Parenthesis belongs to quotation)

With this information in hand, we should have little difficulty in solving the remainder of the equation.

In Revelation 7, the swords are in the hands of the four angels while L1, p.9 13

in Ezekiel 9, the swords are in the hands of the six men. This shows, we repeat, that the fifth or sealing angel had laid down his seal and a man had taken it up as a slaughter weapon.

Evidently, John saw the work under the sealing time during which the swords only hurt. Ezekiel saw in vision beyond the sealing and at the beginning of the Judgment of the Living, a time in which men know how to use the sword of the Spirit. At the beginning of the Judgment of the Living, then, God's people will evidently receive a measure of the power of the Holy Spirit. For example, Peter questioned Ananias and Sapphira who lied to the Holy Ghost. This is a type of the Judgment of the Living.

If Brother Houteff is this man in linen, it is time for him to come forth from the grave for he (the man in linen) is to announce the day the Judgment of the Living is to begin. He has the seal of life and a sword of death.

Now, brethren, you can begin to see what we workers have to face in the field. The people are saying all this and much more. When we do not give them an answer from the Rod message, they say, "We are going to hold back our tithes until this thing is straightened out."

This thing has just begun. If something is not done and done quickly, it will spread until the Denomination gets the news that is going around. Don't think that Adventist ministers will not use these things against us. They would jump at the chance to tell how the Davidians are holding back the tithes.

It was recommended, brethren, at the recent field-workers meeting that you call a General Field Workers meeting from everywhere, say, October the 10th. This would give us time to solve this

solemn situation before the people come for the 25th.

You know better than we do how slow the tithes are coming in nowadays. It may be, Joel looked down through the stream of time and saw this condition which caused him to write:

“Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord.” Joel 1:14.

“He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly

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with thy God?” Mic. 6:8.

Let us know immediately if October 10th is satisfactory. If we do not get your answer by September 27th, we will conclude October 10th to be satisfactory. This invitation is for both workers and laymen.

Yours to finish the work that God has given us,

THE BRANCH

NOTE: October 10th is THE DATE SET for the field workers meeting.

“...he (Ezekiel) will bear it (the message of the Judgment of the Living – 1 Pet. 4:17) to the people at the commencement of the ‘LOUD CRY (one of the ‘four main facts.’).” – Pre-Eleventh Hour Extra, Tract No. 1, p. 37. The Judgment of the Living or the “Loud Cry” did not begin in 1929 (see chart: The Harvest Period and the Close of Probation).

“Because it is a trial, and what if the sword condemn even the rod? it shall be no more, saith the Lord God.” Eze. 21:13.

“And the Lord hath given a commandment concerning thee, that no more of thy name (Shepherd’s Rod) be sown: out of the house of thy gods will I cut off the graven image and the molten image: I will make thy grave; for thou art vile. Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah (Davidian Seventh- day Adventists), keep thy solemn feasts, perform thy vows **FOR THE WICKED SHALL NO MORE PASS THROUGH THEE; HE IS UTTERLY CUTOFF.**” Nah. 1:14,15.

“Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to His temple (Judgment of the Living), even the messenger of the covenant whom ye delight in: behold, he shall come, saith the Lord of hosts.” Mal. 3:1.

“Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and

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obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him.” Ex. 23:20,21.

“Behold the man whose name is The BRANCH; and he shall grow up out of HIS PLACE (not at the head of the work), and he shall build the temple of the Lord.” Zech. 6:12.

“...Behold, I will bring forth my servant the BRANCH.” Zech. 3:8.

“Behold, the bridegroom cometh; go ye out to meet him.” Matt. 25:6.

“Blow ye the trumpet in Zion, sound an alarm in my holy mountain (Davidian Seventh-day Adventist church): let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand.” Joel 2:1. Israel blew the trumpet ten days before the Day of Atonement.

“For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many. They that sanctify themselves and purify themselves in the gardens behind one tree in the midst, eating swine’s flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord.” Isa. 66:15-17.

“Then said I, Ah Lord God! behold, my soul hath not been polluted: for from my youth up even till now have I not eaten of that which dieth of itself, or is torn in pieces; neither came there abominable flesh into my mouth.” Eze. 4:14.

The warning is to put all abominations out of our houses, if we are to live in His sight “...for the land hath committed great whoredom, departing from the Lord.” Hos. 1:2. All foods contaminated with swine products and preservatives – commercial flours, white sugar and shortenings. Idols are to be put away – those that speak, and those that do not.

“Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.” Mal. 4:4.