

What the People are Saying (7L-FH L4)

Description

WHAT THE PEOPLE ARE SAYING

October 18, 1955

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

Dear Brethren:

They say that Brother Houteff was the true interpreter God called in 1929 and that he started a true reformation in the Seventh-day Adventist church — modern day Israel (Judah — 2 tribes — lawgiver).

“The city (Jerusalem) is God’s church; namely, the Seventh-day Adventists (Israel).” • The Shepherd’s Rod, Vol. 1, p. 129. (Parentheses belong to quotation)

Example: “Let Leah represent the true church of Christ (Seventh-day Adventists); Rachael, a sister church, but not the true (Protestant); Zilpah and Bilhah, the world (religious and irreligious). These are the mothers of the 144,000, and the way they (144,000) are gathered. But while the twelve tribes come from many mothers, they were begotten by the same father. So with the true — the 144,000. While they are gathered from all churches and the world, they must be brought into one church, at the same period of church history, by the same message (the third angel’s message).” • Ibid., p. 62. (Parentheses belong to quotation)

“If the first Pharaoh makes a perfect type of the church leadership in the days of the apostles, then we must accept the last Pharaoh who knows not Joseph, as a perfect type of the church leadership who have turned from following Christ their Leader. Volume 5, page 217: “The church has turned back from following Christ, her Leader, and is steadily retreating toward Egypt.” Thus Israel the true (the 144,000) became slaves under Egyptian bondage (the sins in the world).” • Ibid., pp. 106,107. (Parentheses belong to quotation)

With the sword of true interpretation of the Scripture, Brother Houteff, in 1929, took Judah captive. Therefore, she is no longer the property of King Pharaoh and Egypt (or Seventh-day Adventists).

L4, p.1 25

About 1935, after five years of besieging Jerusalem, the king of Babylon (Brother V. T. Houteff) took Judah to Mt. Carmel and she became his property. He was king of Mt. Carmel. Tract No. 8, Mt. Zion at the Eleventh Hour. Mt. Carmel became Jerusalem, because Jerusalem is the capital of Judah.

Some say this is very deep and hard to understand. When you take into consideration the key of the king of Babylon found in Ezekiel 24:1-3; also the key of king Pharaoh, king of Egypt, found in The Shepherd's Rod, Vol. 1, p. 106,107 (quoted previous page), it all becomes quite simple.

Again in the ninth year, in the tenth month, in the tenth day of the month, the word of the Lord came unto me, saying, Son of man, write thee the name of the day, even of this same day: the king of Babylon set himself against Jerusalem this same day. And utter a parable unto the rebellious house, and say unto them, Thus saith the Lord God; Set on a pot, set it on, and pour water into it. Eze. 24:1-3.

The key found in Ezekiel 37:15-17 gives us understanding of all the religious names of Seventh-day Adventists and Davidian Seventh-day Adventists found in the book of Ezekiel. One key for the religious names and another key for the civil, help us understand who and what we are talking about in the book of Ezekiel.

Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: And join them one to another into one stick; and they shall become one in thine hand. Eze. 37:15-17.

These bright and shining keys never before used by any prophet Brother Houteff or any before him open up for us the mystery of Ezekiel's prophecies as never before.

God gave Brother Houteff the keys to the hard prophecies in the book of Ezekiel. Today, He is furnishing the keys to the easy portion of that same book.

The king of Babylon prophesied in Ezekiel 24:1-3 is not the same as the one of 1930. No, not any more than the fifth man with a slaughter weapon is the same as the man in linen the sixth man with the writer's inkhorn.

L4, p.2 26

We all agree that Brother Houteff was Ezekiel since he opened up those hard prophecies of Ezekiel 4 etc. This being the case, he could not be the man in linen (Ezekiel 10:2). For Ezekiel says he saw the man in linen go in between the wheels. And he went in in my sight. A man just does not see himself go some place in his own sight. The wrong kind of speech for man to use, let alone God.

Yes, we will have to admit there are two Ezekiels in this prophecy. Just as there are two kings of Babylon.

Brethren, we should let the Lord's Spirit work, for it is not by might the work will be finished, but it is by my spirit, saith the Lord. Zech. 4:6.

When the Lord throws light on a subject in the Bible, that subject becomes so clear and simple even the children can see and understand it. All the prying, studying, and speculating man might do will avail nothing but confusion.

Considering these prophecies in the light of the foregoing explanations, the subject is quite clear. Brother Houteff (Ezekiel or king of Babylon) came to Jerusalem (the Seventh-day Adventist church) in 1929-1930 and divided the sanctuary — one at Takoma Park (Seventh-day Adventists — Ephraim, Samaria, Aholah, Assyria and Egypt) — the other, later at Mt. Carmel Center (Davidian Seventh-day Adventists Judah, Jerusalem, Aholibah, Assyria, Babylon of Chaldea and Sodom). See Ezekiel 37:15-17; also chapters 23 and 16.

When Judah was in the Seventh-day Adventist church she had the name of Egypt (Eze. 23:19) but when she was taken out of Egypt (in reality Egypt or Ephraim separated herself from Judah), she dropped only the name of Egypt and added the names Assyria, Babylon of Chaldea and Sodom.

You see, friends, the call today is not to come out of Egypt but to come out of Babylon of Chaldea or Sodom, before she burns (What The People Are Saying, Letter No. 3). Letter No. 3 arrived at Mt. Carmel the morning of October 10. The trumpets are to sound ten days from that date.

Are his people at Mt. Carmel going to do as the Sodomites of old and be stubborn and remain? God is giving all ten days to make up their minds. The Scriptures teach us that if as much had been done for Sodom as has been done for us, she would have repented. Are His

L4, p.3 27

people going to take God at His Word or will an angel have to take them by the hand and lead them out as they did Lot in Sodom?

According to the parable of Ezekiel 24:1-3, October 22, 1955 is the last day of the Jewish civil year and also the 10th day of the seventh month of the religious year or the Atonement Day. Therefore, October 22 must be the day of the showdown on Mt. Carmel. Since the trumpets are to be heard for only ten days it must be that one has to make his decision by October 20.

There is one thing certain: Ezekiel appeared in the 9th year of his captivity at Mt. Carmel Center, speaking a parable of the king of Babylon coming to Jerusalem on the day and at the time that God told him.

—When considered in the light of the four main facts so far established, these questions are virtually self-answering: (1) the Lord comes to earth in this chariot; (2) from it He commands Ezekiel to go speak to His people; (3) Ezekiel did not bear the message to the people of his day; (4) he will bear it to the people at the commencement of the —Loud Cry— (Rev. 18:1). —• — Pre-Eleventh Hour Extra, Tract No. 1, pp. 36,37.

Ezekiel is to deliver his message to king Pharaoh on October 12, one year later. —The Lord said moreover unto me; Son of man, wilt thou judge Aholah and Aholibah? yea, declare unto them their abominations.—• Eze. 23:36. Almost one year later he is to deliver his message to Tyre, not on the 10th or 12th, but on the 1st day of the month.

Why these different days on which Ezekiel is to deliver his message? We do not exactly know as yet. If, though, it is necessary for us to know, the Lord will reveal it to us.

It seems as though the Lord is especially good to Davidians in this case. He seems to take into consideration that we have been so busy warning the Laodiceans of the impending doom that we overlooked the fact that He is going to judge us also.

Since the day comes so suddenly, the Lord gives us ten days to make up our minds to move. Then He allows two days for those to move who make up their minds at the last moment. This would give everyone time to get settled and ready for the Sabbath. Then they could be back on the 22nd for the showdown.

What was supposed to have happened on October 10 really did happen. Ezekiel through his letters and presence uttered the parable of

L4, p.4 28

Ezekiel 24:1-3. So the Lord took away the desire of Ezekiel's eyes (the Sanctuary) with a stroke. "Son of man, behold, I take away from thee the desire of thine eyes with a stroke: yet neither shalt thou mourn nor weep, neither shall thy tears run down." Eze. 24:16. The people are to know that the Lord will profane His sanctuary, the desire of their eyes. (Eze. 24:21). The house of Israel is to do as Ezekiel did. "Thus Ezekiel is unto you a sign." Eze. 24:24.

This shows that Ezekiel has come and written on the sticks. His next job is to join the sticks (Ephraim and Judah) together. By this simple means the Lord will cause all Davidian up-shoots and off-shoots to pass away. When Judah has only one sanctuary left, Ezekiel is to deliver the message that will join the two sticks. They are to be one stick one kingdom twelve tribes. With no sinners among them, they will live in peace and harmony forever.

Brother Houteff tells us that the 430 year prophecy of Ezekiel 4 and also the 430 years of Genesis 15:13 run parallel in our time. "The typical 430 years prophesied to Abraham began in the true (our time) with Martin Luther; therefore both prophecies the one to Abraham and the one to Ezekiel refer to the same period in our time. The one to Abraham stands as a type, but the other is a direct prophecy, and both run parallel in our time." The Shepherd's Rod, Vol. 1, p. 116. (Parenthesis belongs to quotation). He also states that they run to the fulfillment of Ezekiel 9.

"The question may be asked, Why would God make a double prophecy for the same thing? because the old prophecy (the type) only gives the details from the beginning of the third angel's message to the fulfillment of Ezekiel 9. The prophecy by Ezekiel gives the information in detail from the beginning of Luther's reformation to Ezekiel 9, marking of the 144,000, and unrolling of the scroll. (Not all in regard to this matter is yet understood, nor will it be understood until the unrolling of the scroll. Volume 6, page 17.)" Ibid. (Parentheses belong to quotation) Read the unrolling of the scroll, Revelation 14:14-17.

In the light of this key statement let us reason together.

We know that Ezekiel 9 did not begin in 1930, but we did have an unrolling of the scroll at that time. The statement says that the 430 years started with Luther's reformation and fulfills at Ezekiel 9 and the unrolling of the scroll. This statement is saying that there is to be another unrolling of the scroll at Ezekiel 9.

L4, p.5 29

In other words Brother Houteff (Ezekiel) is simply saying that he not this man in linen. But he saw him (either by faith or vision) go in between the wheels. If these prophecies that we have no understanding of, heretofore, are opening up now; then the scroll is unrolling before our very eyes, and some are too stupified with one thing or another to see it.

Since the two 430 year periods run parallel with each other to Ezekiel 9, our figures should correspond to our prediction.

Example No. 1-A:

Ezekiel 4 prophecy: 1530 (Augsburg Confession) + 390 = 1920 (Brother Houteff joined the Seventh-day Adventist church) + 40 = 1960 - Ezekiel 9 or end of the 70 years of captivity since 1890.

Example No. 1-B:

Genesis 15:13 - Abraham's prophecy: 1530 (Augsburg Confession) + 400 = 1930 (Shepherd's Rod message) + 30 = 1960 - Ezekiel 9 or end of the 70 years of captivity since 1890.

Example No. 2-A:

Ezekiel 4 prophecy: 1525 (Luther marries Kathryn von Bora) + 390 = 1915 (Sister White dies) + 40 = 1955 - Ezekiel 9 or the 70 years of captivity since 1890 cut short in righteousness.

Example No. 2-B:

Genesis 15:13 - Abraham's prophecy: 1525 (Luther marries Kathryn von Bora) + 400 = 1925 (compilation of Christ Our Righteousness) + 30 = 1955 - Ezekiel 9 or the 70 years of captivity since 1890, cut short in righteousness.

The coincidences of the children of Israel would work out about the same. Which date was the more important to Luther? When he became 17 years of age, 1500, or when he married Kathryn von Bora? Which year is important to the Lord and His people, 1930, when the sealing message started or the year He starts to redeem His people, in 1955?

Jesus has left us word: Watch ye therefore: for ye know not when the Master of the house cometh, at even, or at midnight, or at the cock crowing, or in the morning: LEST COMING SUDDENLY HE FIND

L4, p.6 30

YOU SLEEPING. And what I say unto you, I say unto all, Watch. We are waiting and watching for the return of the Master, who is to bring the morning, LEST COMING SUDDENLY HE FIND US 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 in the most holy place of the heavenly sanctuary, when He lays off His priestly attire and clothes Himself with garments of vengeance, and when the mandate goes forth: He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. • Testimonies Vol. 2, pp. 190,191.

When the 144,000 are marked (sealed) and our High Priest lays off His priestly attire in the atonement for the living in the house of God (1 Pet. 4:17), He will clothe Himself with garments of vengeance. Those who have failed to make the preparation will lament and mourn, The harvest (Investigative Judgment of the Living) is past and we are not saved. • Jer. 8:20.

THIS IS THE TIME OF RECKONING WITH HIS SERVANTS. • Ibid., p. 191.

Probation closes; Christ's intercessions cease in heaven. This time finally comes suddenly upon all, and those who have neglected to purify their souls by obeying the truth are found sleeping. They became weary of waiting and watching; they became indifferent in regard to the coming of their Master. • Ibid.

If such had only 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! The Master, anticipating all this, gives them timely warning in the command to watch. He distinctly states the suddenness of His coming! The Master comes, and instead of their being ready to open unto Him immediately, they are locked in worldly slumber, and are lost at last. • Ibid., pp. 191,192.

Yes, the Lord's people are locked in worldly slumber so deeply they think as do the Seventh-day Adventists, that the Lord does not mean to let the wheat and tares grow together. They think it is their duty to root up the tares. The Scripture says: Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. • Matt. 13:30.

L4, p.7 31

We seem to forget that this is to be done by the angels. The fact that the church is still casting out, shows us that we are still in the sealing time and not in the marking, slaying time. Therefore, the man in linen is not directing the work at Mt. Carmel. Neither is the sealing angel directing the work. But men are directing the work and doing the best they know how, no doubt. They are to be commended for doing the very best they know how. This does not alter the fact that they will reject the very messages God sends because it does not come in a way that pleases them. This work of separation or cleansing, brought to view in the parable of Matthew 13:30 and again in that of Matthew 13:47-49; also in the prophecy of Malachi 3:1-3 and in that of Ezekiel 9, a well as in

Revelation 14, is directly applicable to the judgment day for the living.â?• â?? The Judgment and the Harvest, Tract No. 3, p. 49.

â??â?the Lordâ??s coming to His temple (Mal. 3:1-3), His coming with all His angels (Matt. 25), and His coming enthroned above the living creatures (Ezek. 1), â?? all three representing the same event, as has been shown, â?? take place at the beginning of the Judgment of the Living: the time in which the judicial activities of the heavenly sanctuary extend to the earthly sanctuary â?? the church.â?• â?? Ibid., p. 47.

Compare Ezekiel 9 with Malachi 3:1-3; Revelation 14; Matthew 13 and 25 as Tract No. 3 did in the two preceding statements; then we have a better understanding of Ezekiel 9. We see too, that Ezekiel does not begin at the passover as a slaughter but on the Atonement Day with the investigation.

Furthermore, if we read Ezekiel 9 in the light we now have, we see that Ezekiel 9 begins with us â?? Davidian Seventh-day Adventists, Judah, Israel, and Jerusalem first â?? not Ephraim, Israel, Samaria. Ezekiel 9 does not stop with Judah. It runs through Ephraim (the Seventh-day Adventists) and then the world.

In other words we can not say probation closes for the church, then, boom, Ezekiel 9! This is what we have been guilty of without realizing what we were doing. We are just as guilty of lowering the harvest boom on the Seventh-day Adventists as they do on the world.

â??Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitfull hill: And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress (printing press) therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O inhabitants

L4, p.8 32

of Jerusalem, and men of Judah (Davidian Seventh-day Adventists), judge, I pray you, betwixt me (God) and my vineyard. What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: And I will lay it waste: it shall not be pruned nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain (spiritual rain) upon it. For the vineyard of the Lord of hosts is the house of Israel (Davidian Seventh-day Adventists, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry.â?• Isa. 5:1-7.

These verses of Scripture tell a sad story for us Davidians but the Lord gives us a remedy in verse three. He says to choose betwixt Him and His vineyard.

What is your decision, brethren, are you going to choose the Lord by accepting His message, â??The Lord Our Righteousness?â?• Jer. 23:6. Or are you going to hang onto the old ship and go down with it (Isa. 5:6)?

There are seven woes passed upon this vineyard. Six are found in Isaiah 5. Read them. The seventh is found in Isaiah 33:1.

Woe to thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee! when thou shalt cease to spoil (when your light quits coming with which to spoil), thou shalt be spoiled; and when thou shalt make an end to deal treacherously (Jezreel Letters cease), they (The Branch letters) shall deal treacherously with thee. • Isa. 33:1.

Read the remainder of this chapter, and you will see a much brighter picture in contrast to that of Isaiah 5.

The king of Babylon spoiled Jerusalem October 10, 1955. Just how much spoil he got will be determined on the Atonement Day, October 22, 1955 and forward.

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse. • Mal. 4:5,6.

L4, p.9 33

Let Heaven Guide. Prophecy must be fulfilled. The Lord says: Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. Somebody is to come in the spirit and power of Elijah, and when he appears, men may say: You are to earnest, you do not interpret the Scriptures in the proper way. Let me tell you how to teach your message. • Testimonies to Ministers, p. 475

However, I would remind you, Brethren, that no prophet of God has ever been welcomed by the church! For this very reason 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 Elijah'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. • General Conference Special, 1954 edition, pp. 6,7.

It is therefore only to be expected that the predicted Elijah will be denounced as a false prophet, perhaps even as the ANTI-CHRIST, off shoot, or what not. • Ibid., p. 7.

Moreover, the old Devil has already put all his forces to work, piping pleasing tunes to lure Truth seekers to climb aboard his golden bandwagon. Its glittering tinsel of truth is already beguiling many with his wares while his captains and generals are to the top of their voice! shouting their Hallelujahs, Holy Ghost, gift of healing, gift of tongues, gift of miracles, and all the rest, although the entire fanfare is devoid even of a spark of life. • Ibid.

This will be the Devil's deal while the day of God is approaching and while Elijah is making the announcement of it! • Ibid.

Nevertheless, one's only safety will be in the teaching of Elijah, for there will be no other VOICE of timely Truth and authority to whom one may turn. Any others will lead their victims blind-

folded into perdition.â?•â?? Ibid., p. 8.

â?• . . . no priest or prelate can decide for you who the Elijah may or may not be! The message he brings is the only thing to go by.â?• Ibid.

â??Likewise, irrespective of considerations of personnel faults, frailties, and failings, Elijah's message and movement will be the only God-sent ones, the only ones to fear, to love, to stand by, to live or to die for

L4, p.10 34

No, there will be no other shield when heaven opens and the storm breaks in all its dread fury upon the world, to unavoidably pour down its lethal lightning from the skies.â?•â?? Ibid., p. 9.

â?•â??Behold, I will send My messenger [Elijah the Prophet, chapter 4, verse 5] , and he shall prepare the way before Me: and the Lord, Whom ye seek, shall suddenly come to His temple!â??â?•â?? Ibid., p. 11.

â??All may for a surety know both â??the dayâ?? and the Elijah as he proclaims it! All will see that no one but Elijah can proclaim the day.â?•â?? General Conference Special, p. 12.

â??Joel's two chapters give us a most compact and vivid view of â??the great and dreadful day of the Lord.â?? From these alone we can clearly see what it is like. And as Elijah comes JUST BEFORE that DAY begins, he must necessarily be the one who is to interpret these prophecies of the day, and who consequently announces that the day is at hand.â?•â?? Ibid., p. 19.

â??This surely confirms the conclusion that since Elijah is to herald the great day, he can therefore be the only one who will rightly interpret the prophecies of the day . . .â?•â?? Ibid.

â??To re-emphasize the fact, let it be said again that being the last of the prophets Elijah is, therefore, the only one who can open to our understanding all the prophecies of the Scriptures pertaining to the great and dreadful day of the Lord

â?? prophecies which heretofore have been only mysteries to all. Thus he is, as the Scriptures say, to BLOW THE TRUMPET IN ZION, and to sound an alarm in God's holy mountain, in the church.â?•â?? Ibid.

Brother Houteff did not blow the trumpet in Zion. Many of the mysteries in the book of Ezekiel were not explained in the Rod.

â??Since the Scriptures clearly picture Elijah and his work, and also what the day is to be like, none who will humbly inquire about him and his work need to guess or to be in the dark concerning either his identity or his mission, for it is his God-given duty to publish the timely truths as revealed to him out of the prophecies.â?•â?? Ibid., p. 22.

Brother Houteff links Elijah of today with that of the Judgment of the Living. â??!and since the last work on earth is the Judgment for the Living, the truth stands forth like the light of day that Elijah's message is the message of the Judgment for the Living, the last, which in

L4, p.11 35

the very nature of the gospel is of far more importance and consequence than any other message ever borne to a people.â€•â€• Ibid., pp. 23,24. We all well know that his work was the sealing work, not that of the separation. The separation takes place after the Shepherd (Brother Houteff) is smitten.

â€•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.â€•Zech. 3:7. (See , Vol. 1, No. 18 Revised, pp. 17,18.)

How anyone could imagine to take an angel whose number is five in one part of a problem and use the same angel as number six in another part of the problem and think to get the correct answer is more than we are able to see.

Now let us look at this situation squarely in the face. As has been pointed out, there are two unrollings of the scroll with which we are dealing, one in 1929 and one at Ezekiel 9; two kings of Babylon â€• one to the Seventh-day Adventist church in 1929, the other to Davidian Seventh-day Adventists on October 10, 1955.

We have a sealing angel or an angel with a seal in his hand whose number is five and a MAN in linen with a writerâ€™s inkhorn by his side and a slaughter weapon in his hand whose number is six: or a message that divides the two sticks and a message that writes on the sticks and later, joins the sticks together in one sanctuary â€• one stick.

There is an interpretation of the 430 year prophecy ending at Ezekiel 9, and a 430 year prophecy, running parallel, ending in 1929-1930.

One Elijah writing of the great and terrible day of the Lord, and another Elijah pointing out the day. Reread General Conference Special on Elijah in connection with the Judgment of the Living.

There are some mystery parables that could be explained. If you are not yet convinced that the scroll is taking another turn; then, you would not be convinced though one arose from the dead.

After reading the above suggested references, one is able to get a better picture of how the Lord is to work at this time.

There is at least one thing the Elijah of today is to do and that is to turn hearts from the course they have, heretofore, been pursuing. If he

L4, p.12 36

fails in this one task, then he is a complete failure. All that would be left for the Lord to do is to smite with a curse.

The first thing for Elijah to do is to consult with the fathers. This consultation should be on a most vital subject. What could be more important to a parent than his children?

In order to talk to parents about their children we must first talk to the parents about themselves. Since the Judgment of the Living begins so soon it must be that Godâ€™s heart has been turned

toward us. Our relationship with God from here determines to what degree our hearts are turned to Him. If our hearts are in one hundred percent agreement

with God, then we will be enabled to do what should be done for our children. In this manner and this alone is the heavenly family to grow, bear fruit, and multiply.

Elijah's work is to bring to our memory the law of Moses and to turn the heart of the parents to their children, and to turn the heart of the children to their parents lest the Lord our God smite those who continue in transgression with a curse (Mal. 4:4-6).

God is going to bring His work closer and closer. Parents, we need to prepare a close examination of self; this is for all of us. When our hearts are in tune with Heaven we will be enabled to do the necessary things to save our children, for Heaven will be working with us.

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.

If we are to remember the law of Moses, we are to consider all the laws, statutes, and judgments that God gave to him which were not nailed to the cross; some of which are honesty and all things pertaining to health and cleanliness. Our bodies are to be clean inside and out. This can not be accomplished if our minds and our homes are not clean. All fail to some degree on this point. Others are careless in the preparation and handling of food. The pigs have to stick their noses in the trough in order to eat but they do not need to put their feet in it too.

As far as we know detergents do not have pork grease as a base but have other harmful ingredients.

The great and terrible day of the Lord is upon us. We need this timely warning to prepare ourselves for that day.

L4, p.13 37

Such is the nature of Elijah's work.

And so all who are willing and obedient, will have no trouble recognizing him and his message (John 7:17). They will know that anyone who comes with a message other than the message found in the prophecies concerning the great and dreadful day of the Lord, is not the promised Elijah. • General Conference Special, pp. 22,23.

What is more, should God send another than Elijah, that is, someone with a message other than of the great and dreadful day of the Lord, he will not claim to be the Elijah, he will not lie. Hence, for an one to make the claim that he is the Elijah, but bear another message than that of the great and dreadful day of the Lord, is in itself positive proof that he is not a prophet of God at all, but a rank imposter. And any should tell you that a FORMER PROPHET has fulfilled the promise, although the prophet himself has not said so, then not to know for a certainty that such are not working for the God of Elijah, but for the devil, is Laodiceanism of the worst kind. • Ibid., p. 23.

These things are what the people are saying, and they say that God saying them too.

Yours to finish the task that God has given us,

THE BRANCH