

What the People are Saying (7L-FH L5)

## Description

# WHAT THE PEOPLE ARE SAYING

November 15, 1955

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

Dear Brethren:

Some say that October 10 was a failure. But what saith Inspiration? In regard to October 10, quoting from Branch Letter, No. 4, pp. 4,5 (pages 28,29 this booklet). What was supposed to have happened on October 10 really did happen. Antitypical Ezekiel through his letters and presence uttered the parable of Ezekiel 24:1-3. So the Lord took away the desire of Ezekiel's eyes (the Sanctuary) with a stroke (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. Ibid., p. 5.

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. Ibid., p. 5. (Parenthesis belongs to quotation)

Some say the only way Ezekiel's mouth will be opened is for the people to do as Ezekiel did, for he is a sign unto them.

Speak unto the house of Israel, Thus saith the Lord God; Behold, I will profane my sanctuary, the excellency of your strength, the desire of your eyes, and that which your soul pitieth; and your sons and your daughters whom ye have left shall fall by the sword (those who continue to hang on to the old sanctuary). Eze. 24:21.

Where are now your prophets which prophesied unto you, saying, The king of Babylon shall not come against you, nor against this land? Jer. 37:19.

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â??Then said Jeremiah unto Zedekiah, Thus saith the Lord, the God of hosts, the God of Israel; If thou wilt assuredly go forth unto the king of Babylonâ??s princes, then thy soul shall live, and this city (Jerusalem) shall not be burned with fire; and thou shalt live, and thine house: But if thou wilt not go forth to the king of Babylonâ??s PRINCES (when they come for you or answer the call of these letters), then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire (Holy Spirit), and thou shalt not escape out of their hand. And Zedekiah (ruler at Mt. Carmel) the king said unto Jeremiah, I am afraid of the Jews that are fallen to the Chaldeans, lest they deliver me into their hand, and they mock me (pride before fall). But Jeremiah said, They shall not deliver thee (All are assured this same protection today). Obey, I beseech thee, the voice of the Lord, which I speak unto thee: so it shall be well unto thee, and thy soul shall live. But if thou refuse to go forth, this is the word that the Lord hath shewed me.â?• Jer. 38:17-21.

â??There is a limit beyond which He will no longer delay His judgments. The desolation of Jerusalem stands as a solemn warning before the eyes of MODERN ISRAEL, that the corrections given through His chosen instruments cannot be disregarded with impunity.â?• â??Testimonies, Vol. 4, p. 167.

â??The Infinite Eye is upon the instruments of divine reproof, and they bear a heavy responsibility. But God regards the injury done to them through misrepresentation, falsehood, or abuse as though it were done unto Himself, and will punish accordingly.â?• â?? Ibid.

#### SEPARATION IN TWO SECTIONS

â??The command, â??Gather out of His kingdom all things that offend, and them which do iniquity,â?? does not mean to gather His saints from the earth into heaven; neither does it mean to destroy the wicked from the earth; for the former are to be gathered, not directly to heaven, but first into â??the barn,â?? the kingdom on earth; and the latter are not to be destroyed immediately â??in the time of harvest,â?? but first are to be gathered into bundles, and then destroyed, as is further illustrated in the parable of the net.â?• â?? The Judgment and the Harvest, Tract No. 3, p. 67.

â??But the Israel of our time have the same temptations to scorn reproof and hate counsel as had ancient Israel! Though the Lord in mercy withholds for a time the retribution of their sin, as in the days of Jeremiah, He will not always stay His hand, but will visit iniquity with

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righteous judgment.â?• â?? Testimonies, Vol. 4, p. 165.

â??The unwillingness of the Lord to chastise His erring people is here vividly shown. He stays His judgments; He pleads with them to return to their allegiance! but they had wandered into idolatry, they had slighted the warnings given them by His prophets. â??Yet He defers His chastisement to give them one more opportunity to repent and avert the retribution for their sin. Through His chosen prophet he now sends them a CLEAR and POSITIVE WARNING, and lays before them the only course by which they can escape the punishment which they deserve (that is to surrender to the king of Babylon â?? Jer. 38:17-20).â?• â?? Ibid.

â??And as for my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet. Therefore thus saith the Lord God unto them; Behold, I, even I, will judge between the fat cattle and between the lean cattle. Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad; Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle.â?• Eze. 34:19-22.

â??I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment. And as for you, O my flock, thus saith the Lord God; Behold, I judge between cattle and cattle, between the rams and the he goats.â?• Eze. 34:16,17.

â??Behold, the princes of Israel, every one were in thee to their power to shed blood. In thee have they set light by father and mother: in the midst of thee have they dealt by oppression with the stranger: in thee have they vexed the fatherless and the widow. Thou hast despised mine holy things, and hast profaned my sabbaths. In thee are men that CARRY TALES to SHED BLOOD: and in thee they eat upon the mountains: in the midst of thee they commit lewdness.â?• Eze. 22:6-9.

â??Now, thou son of man, wilt thou judge, wilt thou judge the bloody city? yea, thou shalt shew her all her abominations.â?• Eze. 22:2.

â??The Lord said moreover unto me; Son of man, wilt thou judge Aholah and Aholibah? yea, declare unto them all their abominations.â?• Eze. 23:36.

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â??If we say that we have no sin, we deceive ourselves and the truth is not in us.â?• 1 John 1:8.

Or, â??if we say that we have not sinned, we make him a liar, and his word is not in us.â?• 1 John 1:10.

These many statements tell just what is wrong with us. They also give us the remedy for our ailments. There is no need for us to die. If WE will only turn to our Saviour and admit our wrongs, He can do some thing for us.

â??Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye, from your evil ways; for why will ye die, O house of Israel.â?• Eze. 33:11.

â??Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.â?• Isa. 58:1.

Ezekiel is not only to declare unto Aholibah her abominations, but he is to show her people their transgressions. He, Ezekiel (singular) is a sign unto you. The people are to do as he did.

The people are saying that October 10 must not have been a failure because the desire of Ezekiel's eyes (the sanctuary) was taken away with a stroke (Eze. 24:16). They not only say this but that Ezekiel spoke to the people in the morning as he was commanded to do, and at even

his wife died.

“So I spake unto the people in the morning: and at even my wife died; and I did in the morning as I was commanded.” • Eze. 24:18.

There has been much speculation as to who Ezekiel’s wife is and when she is to die.

God tells us that when a man and woman are joined in marriage, they become one flesh. So after having lived with his wife for several years, a man should be better able to point out his wife in a crowd than any one.

So it is with Ezekiel, if any one knows who his wife is, he should. Not only this, but he should be able to give a “thus saith the Lord” for proof.

As we look over the field of would-be candidates or those that had

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been picked by others, we find the field narrows to two women, the daughters of one mother.

Here we find that the younger of the two sisters, Aholibah, is Ezekiel’s wife, for Aholah is Hosea’s wife.

Ezekiel truly loved Aholibah, even after she played the harlot and went after her lovers (the Assyrians and Chaldeans). Ezekiel was true to Aholibah and loved her so much that he would not send someone else to plead for her. We all know the story, how Hosea called his first-born son and his brothers and sisters to go plead for Mother (the Seventh-day Adventist ministry. Ezekiel 23 and Hosea 1 and 2).

No, Ezekiel would not trust to chance and send someone else to do this all important work for him. He went himself. Not this only, but he sent a message ahead. He asked her if it would be convenient for her if he came to see her in Jerusalem on October 10.

The message asked her to invite all her friends (the Assyrians and Chaldean soldiers) to help her explain why she had done the way she was doing. Also he asked her to let him know if October 10 was satisfactory. But she did not so much as give him an answer.

Ezekiel thought if he would get some of the choice words in the dictionary and put them in his message, sign another name, and mail it from another town, she might think it was from Some One Higher up, this way she would be willing to listen to his pleadings.

In this manner all of the matrimonial problems could be solved. Ezekiel went to Jerusalem on October 10, 1955, thinking that the date was alright with her. When he got there he pleaded for Aholibah to listen to him. She said, “No, Ezekiel, I will not discuss these problems with you because you tried to trick me. I knew before you got here, though, that you were coming. Some of my friends (stooges) found out and gave me the information. If you will tell all our friends you did not use the right procedure, I will, then, let you know after a certain period of time if I can discuss things with you.” •

Poor Aholibah died at even! At the time, she did not know she was to die so soon. If she had, we can be sure she would have conducted herself differently.

We should all learn a lesson from this and be sure and keep our names in the Lamb's Book of Life; for we know not when our time

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might come.

The story is told that during the war the Allies would take the body of a dead soldier and strap it to a prisoner of war. This is a terrible thing, even to think about.

Spiritually speaking it would be a far more terrible thing to be strapped to a spiritually dead symbolic woman such as Aholibah which means destruction in any case.

There is no more need for Jerusalem of today to be destroyed than it was in Jeremiah's day. The Bible and the Spirit of Prophecy teach us the condition by which she can be saved now, as then.

A neglect to repent and to render willing obedience will bring upon men and women today as serious consequences as came upon ancient Israel. There is a limit beyond which the judgments of Jehovah can no longer be delayed. The desolation of Jerusalem IN THE DAYS OF JEREMIAH IS A SOLEMN WARNING TO MODERN ISRAEL!

Prophets and Kings, pp. 416,417.

Now, as then, by the mouth of His chosen servants He predicts the dangers before them. He sounds the note of warning and reproves sin just as faithfully as in the days of Jeremiah. But the Israel of our time have the same temptations to scorn reproof and hate counsel as had ancient Israel. Testimonies, Vol. 4, p. 165.

He stays His judgments; He pleads with them to return to their allegiance! Yet He defers His chastisement to give them one more opportunity to repent and avert the retribution for their sin. Through His chosen prophet he now sends them a clear and positive warning and lays before them the only course by which they can escape the punishment which they deserve. Ibid., pp. 165,166.

Neglect to repent and obey His Word will bring as serious consequences upon God's people today as did the same sin upon ancient Israel. There is a limit beyond which He will no longer delay His judgments. The desolation of Jerusalem stands as a solemn warning before the eyes of modern Israel! Ibid., pp. 166,167.

These words here requoted from the pen of Sister E. G. White are so plain there is no need of explanation. There is no chance whatsoever for us to misunderstand their meaning. Those who have Sister White's books should read what she has to say on the king of Babylon and Jerusalem

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of Jeremiah's day. Do this to get the setting for the movement of today.

All Jerusalem needs do today is, "If thou (Leaders, Davidians, Zedekiahs at Mt. Carmel Center) wilt assuredly go forth unto the king of Babylon's (Eze. 24:1-3) princes (of The Branch), then thy soul shall live, and this city (Mt. Carmel Center) shall not be burned with fire (Holy Spirit); and thou shalt live, and thine house." Jer. 38:17.

Do this very thing, O king Zedekiah, and keep your eyes. Defeat the prophecy which is against you and God will repent Him of the evil as surely as He did in the days of Ninevah.

Failure to see this would brand one as being blind as a Super-Laodicean could possibly be. God used the Rod of Moses to lead ancient Israel out of Egypt. He used Joshua (Justice, Jesus' margin, Heb.

4:8) to cleanse the camp.

"the Lord spake unto Joshua "Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all

this people, unto the land which I do give to them, even to the children of Israel." Josh. 1:1,2.

"There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I swore unto their fathers to give them." Josh. 1:5,6.

When Israel crossed Jordan, it was not the rod of Moses that was used to cause Jordan's waters to cease flowing. No, it was the fact that God told Joshua to have the priests with the Ark to stand still at the brink of the water.

"And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan." Josh. 3:8.

Brother Houteff was no more called to use the rod (Shepherd's Rod) to separate the wheat and tares than was Moses. He (Brother Houteff) was called to use the rod to SEAL the 144,000. Do you see this, brethren?

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"Israel is spelled with six letters. Had this name been more or less it would spoil the picture. Why? Because the six letters indicate the sixth section. Israel the true (the 144,000) are sealed at the close of the fifth section. Had the name

been of seven letters, it would denote "close of probation," instead of "beginning of harvest." The Shepherd's Rod, Vol. 1, p. 233. (Parenthesis belongs to quotation)

The chart on page 224 of The Shepherd's Rod, shows the Harvest or sixth section begins in 1931. This is the year the sealing message went out to the church, not the separation of the goats from the sheep. How could a person be sealed by something he had not as yet received? or, putting it another way, how could a workman be filled when no one had as yet brought him food?

Would a farmer rush out and cut his wheat before it matured, when he was expecting the latter rain to come and ripen the grain?

Is a baby born before it is conceived? Is a presidential candidate a president before the votes are counted?

Israel, in the time of harvest, will receive a new name by the mouth of the Lord. Read Isa. 62:2. Whatever that name may be, we are sure it will be perfect, to finish the picture of probationary time, as well as to indicate the end of all the redeemed, or close of probation. Woe to him who may think all these wonderful designs in the beauty of perfection are just a chance, or an accident. Such a one is denying the Master Mechanic of all creation. He is paying homage to evolution (chance). • Ibid., pp. 223,234. (Parenthesis belongs to quotation)

The name of Israel, according to the above statement is to be a six letter word indicating the beginning of harvest. • What name could be more perfect than Christ's own name, the six letter word, The BRANCH (the message of Christ's Righteousness).

It is coincidental or providential. We did not know this statement was in The Shepherd's Rod until October 23, the day before the last meeting at Cameron Park in Waco. The name, The BRANCH, was given to the letters September 23, one month before the knowledge of this statement.

This shows that the harvest (Judgment of the Living) began in 1955 and not in 1931 as the chart on page 224 of , Vol. 1 shows. Therefore, the most unlearned can plainly see that The Shepherd's Rod is not a six letter

word indicating the beginning of harvest, •

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or the name of Israel the true (the 144,000). • We see also the Shepherd's Rod is not the ELEVENTH HOUR message but is as the literature says, PRE-ELEVENTH HOUR EXTRA • the message of the angel that came from the East to give to the church the seal of the 144,000.

When the Lord uncovers our vision we are able to see, and things are made plain and we are then able to understand.

Brethren, we cannot afford to neglect to get this oil.

It is plain to see now that the angel of Revelation 7:1-4 is not one and the same as Revelation 18:1. No, no more than Revelation 7:1-4 is the same as the three angels of Revelation 14:6-9.

A little child can see that the three angels flying in the midst of heaven is not the same as the one angel ascending from the East. Only a Super-Laodicean would be unable to see that an angel ASCENDING from the East is not one "COME DOWN from Heaven."

If these are all one message, why would the Lord try to confuse us in teaching us they are different? Why wouldn't He just say the angel "came down from Heaven" instead of using a lot of extra words? You see, if all angels are one message, there would be no need of saying three angels flew around over the earth, another ascended from the East and yet another "came down from Heaven."

He knows we know that all true messages came from Heaven, not from just somewhere in the East.

By the statement in , Vol. 1, page 233, Brother Houteff is saying the name of the message that follows the Shepherd's Rod message is a six letter word meaning the "beginning of harvest" not the close of probation. What six letter word could be more perfect than Christ's own name,

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"BRANCH" John the Revelator saw the "Son of Man" with the sickle ready to reap.

Beginning with the Branch, the following is the way in which the truth is to progress.

The new name of Jesus, a six letter word, is revealed to seal the 144,000. Like their father Jacob, who had to wrestle with the Angel and get his name changed before reaching home, the 144,000 must wrestle with the same Angel (the Messiah) and have their names changed before they can stand on Mt. Zion with the Lamb.

BRANCH . . . CHRIST . . . JOSHUA " are all six letter words " 6 indicates harvest.

Antitypical Joshua (Zechariah, Chap. 3) is the messenger through whom God reveals the new name of Jesus which is a six letter word " Branch.

HARVEST . . . LOUD CRY. . . SAVIOUR " are all seven letter words " 7 is complete " close of probation.

Jesus with His own new name reaps the harvest of 144,000 in the Loud Cry to the church. The 144,000 "Saviours shall come up on mount Zion to judge the mount of Esau (Loud Cry to the world); and the kingdom shall be the Lord's." Obad. 21.

"The second (the above being the first) system of checking up on truth is given by Isaiah, the prophet. "To the law and to the testimony: If they speak not according to this word, it is because there is no light in them." Isa. 8:20. The contents in this publication are not only in perfect harmony with the text, but it does "exalt" the law and the testimony as well as all the writings of the Spirit of Prophecy." " The Shepherd's Rod, Vol. 1, p. 234.

â??Third: â?? The message presented here does not bring any new doctrines, or contradict the ones we have, but it does magnify them by showing their true magnitude and importance. Neither does it call for a new movement but it proves that this same movement would MERGE INTO A GREATER ONE.â?• â?? Ibid. â??MERGEâ?• (definition found in Websterâ??s dictionary) â?? to cause to be swallowed up, absorbed, or incorporated.â?•

â??The people must for themselves know what Truth is, and for themselves must decide what to do with it if they are ever to be granted admission

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to the Kingdom. Both those who must be led with a rope or driven with a club into the Kingdom, and those who pull the rope or hold the club will find the door closed, and will hear the Master say, â??Depart from Me; I never knew you.â?? Ministers are not called to be taskmasters, nor are they to be conscience for others. They are called to be teachers of the Truth.â?•â??

Timely Greetings, Vol. 1, No. 51 (Unrevised), p. 4.

The 144,000 will not have to be spoon fed or coddled along. God has given them minds with which to think and they will use them in harmony with Godâ??s mind. Therefore, they become the sons of God, for Godâ??s mind is in them. They know what God requires of them.

â??If the church is not making progress with Truth, if she is not periodically adding unquestionable knowledge to knowledge, then, I am sure, she has nothing to boast about. SHE IS INACTIVE, DEAD. The line of communication between her and God is broken, and she cannot serve her members with â??meat in due seasonâ?? from the throne of God.â?•â??

Ibid., pp. 4,5.

This tells us, brethren, that without the â??living testimonyâ?• or the human instrumentality through whom God works to

send the church fresh rays of light, she is dead and her connection with Heaven is cut off. Aholibah is dead!

â??Since we now know through prophecy that the latter rain has temporarily stopped, let us not waste our time with strange â??voicesâ?? and â??winds of doctrines,â?? but rather let us make available to others the very present Truth which now has mighty power to give life or death. Let us engage ourselves in gathering for Christ, not scattering with Satan. Let us study

that we may be well fortified with the Truth that we may be accounted faithful stewards and be progressing toward Christian maturity for the gathering harvest, and also that we may see eye to eye, all speaking the same things.â?•â?? The Symbolic Code, Vol. 11, No. 1, p. 14.

Here the writer of this Symbolic Code admits that the â??Latter Rainâ?• has ceased falling. The Lord honors an honest confession. We all know that the rain (message) stopped when the messenger died. All Davidians believe that the former rain ceased falling when Sister White was laid to rest. We positively cannot claim that there is any connection whatsoever with Heaven by the author of the former rain, Sister White, considering that she is resting in the grave. Would it not be

a false claim to say Brother Houteff is communicating with Heaven after being in the grave for nearly a year? To claim the affirmative would be advocating

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spiritualism.

To claim that a group of teachers has the same connection with Heaven that Sister White and Brother Houteff had, is to deny the Bible and the Spirit that prompted both to write.

Joshua was the only one that talked to the Captain of the Lord's hosts (Josh. 5:13-15).

The Captain of the Lord's host did not reveal Himself to all the congregation He communicated only with

Joshua's Testimonies, Vol. 4, p. 162.

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 in their presumptuous thinking that those three prophetic office-seekers and self-promoters were also prophets as was Moses. Those three imposters, be it not forgotten, even claimed that the whole multitude were holy. But were they? Now Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men: And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown: And they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord? Num. 16:1-3. And as surely as the earth swallowed them then, just so surely will all such in these days, too, be swallowed by the earth when it opens its mouth and takes away the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. Rev. 12:16.

Korah, Dathan and Abiram were princes in the camp who believed that all the people were holy. They thought they could do Moses' job as well or better than Moses himself.

If the Mt. Carmel leadership is casting out some of its members in order to keep the camp clean, then, are they not saying by this practice that they are holy? If this be true, they are saying, at least by their actions, that they are holier than those whom they cast out.

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Whatever the Branch letters may teach, we can be sure they teach that Brother Houteff will not use the Rod to finish the work. They prove that the judgment or separation of the wheat and tares, the Harvest, did not begin in 1929. Brother Houteff is not the Ezekiel that judges Aholah and Aholibah of Ezekiel 23:36.

For some reason the Lord did not see fit to instruct Sister White or Brother Houteff to make a clear distinction between the two phases of the closing work for the church: namely, the sealing and the marking or separation.

The Lord has ordained the Branch message to rightly divide the two phases and now the subject is clear.

In order to nail this board of contention down that it move not, let us take an eighty penny spike of Divine Wisdom and drive it into the center of this board and clinch it on the other side. By taking sixty penny spikes of inspired facts and common reasoning and starting in the center, nailing outwardly, staggering the nails, we can settle the question and hold the board in its rightful place.

All Davidians, at one time or another, thought Brother Houteff would be the one to lead Israel to the Kingdom. When he passed on, the picture became somewhat blurred.

Moses, with a rod and God's power, led Israel out of Egypt. Sister White is not the antitypical Moses in the respect that she did not lead Israel out of Egypt. Israel went into Egypt several years after her work began. Some time around 1882 she wrote, "The church has turned back from following Christ her Leader and is steadily retreating toward Egypt." Testimonies, Vol. 5, p. 217.

If Sister White could not keep Israel from going to Egypt while they were supposed to be following her, how could she ever lead them out of Egypt once they returned? We all know the answer. She could not and did not.

The Three Angel's Messages of Revelation 14:6-9 (the infant) failed to get Israel out of Egypt. In fact, Israel did not even know she was in Egypt until the sealing message of Revelation 7:1-4 (the youth) came and told her.

Brother Houteff is the only man this side of Sinai with a rod as a Heaven sent message to get Israel out of Egypt. At least we know the

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Rod warns the church of the fact she is in Egypt.

Reasoning from this standpoint, Brother Houteff and the Rod must be the antitype of Moses and his rod. Both died, and we believe Brother Houteff will be resurrected to stand on Mt. Zion with the Lamb as well as Sister White. However, they are not one of the 144,000.

Moses and Elijah the Tishbite both stood with Jesus on the Mount of Transfiguration. This shows beyond a shadow of a doubt that the antitypical Moses is not the antitypical Elijah the Tishbite. Moses is a type of the resurrected Israelites in a special resurrection. Elijah the Tishbite is a type of the translated Israelites in a special translation "those who never see death. Will Brother Houteff be two men in the Kingdom? Are you, brethren, trying to tell us that Brother Houteff stands on Mt. Zion in his body, as antitypical Moses, representing the resurrected Rodites? Then, his soul that never dies (being the other man) as antitypical Elijah the Tishbite, representing the 144,000 who never die? We believe this is deserving of some of your deepest thoughts. Think this through,

brethren, and if you come up with the correct answer you, too, will stand on Mt. Sion.

The Lord tells us that without the living Voice of Prophecy in the midst of the church she is like a ship floating out to sea without chart or compass.

O brethren, why stay with the old ship and be swept away with the tide when the storm breaks upon her? Why not swallow your pride now, and take a life boat and come to shore and safety before it is too late?

Why not believe ALL OF THE PROPHETS and what they have written? Why be as stubborn as the Jews were in the days of Jeremiah and refuse to be taken captive by the king of Babylon? Sister White tells you in as simple language as can be written, if you refuse to submit to the king of Babylon your eyes will be put out.

Brother Houteff tells you your connections are severed with Heaven. You admit yourself that you are not getting any rain now. Ezekiel tells you the "desire of your eyes" has passed away and your sanctuary is profaned.

Will you make the same mistake the Pharisees made when John the Baptist pointed out the "Lamb of God, which taketh away the sin of the world"? You know well enough that our John the Baptist, Brother

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V. T. Houteff, told over and over the story that the message of the Righteousness of Christ is to finish the work. The Rod message, Righteousness by Faith, is not sufficient to take you to the Kingdom, "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.

Some say they are going to ride the Rod right on into the Kingdom. Friends, that train is not going that far, so you had better get off the dead rod while there is time left and swing onto a live Branch while it is passing your way.

Look at The Harvest chart. Brother Houteff died in February, the eleventh month, or the eleventh hour "one more month or hour to go and no inspired leader at Mt. Carmel. The safe thing is for everyone to unite his efforts with a live message right from Heaven. The Angel of Revelation 18:1 has arrived and His Glory will fill the whole earth.

Is a block cut from the mountain? Does not Zerubbabel bring forth a stone instead of a rod and is not the Stone Christ in His people? Is it not His Righteousness that will break the nations?

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church!" Matt. 16:18.

"And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ." 1 Cor. 10:4.

â??As it is written, Behold, I lay in Sion a stumblingstone and rock of offense: and whosoever believeth on him shall not be ashamed.â?• Rom. 9:33.

â??And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offense to BOTH THE HOUSES OF ISRAEL, for a gin and for a snare to the inhabitants of Jerusalem.â?• Isa. 8:14.

You see, brethren, these verses tell us that the message of the Righteousness of Christ is a stumbling stone. A stone is a much harder substance than a block.

The Rod message was to only one house of Israel â?? the church (Seventh-day Adventists), not two houses (Davidian Seventh-day Adventists and Seventh-day Adventists, Judah and Israel, 12 tribes, one stick).

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And furthermore Isaiah 8:14 makes it plain that from where this stone message comes is the Lord's sanctuary for both the houses of Israel (both Aholah and Aholibah). The stone which the builders refused is become the head stone of the corner. You cannot afford to, and you must not, stumble over the fact that the sanctuary is changed. For if you do, Christ, the Rock, will fall on you when He pours out His wrath upon the wicked.

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

Complete vision, seven eyes, is in the stone-message that is laid before Joshua.

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

â??I will (says the Lord) bring forth my servant the BRANCH.â?• That is, He will bring forth the message of the Branch â?? Christ our Righteousness.

â??And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name in The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord.â?• Zech. 6:12.

To behold Christ, is to behold His message â?? The Branch. Christ's own Righteousness will build His temple. â??And he (the Branch message, Christ Our Righteousness) shall grow up out of his placeâ?• (Zech. 6:12) â?? the place Christ appoints.

These words, â??grow up out of HIS PLACE,â?• suggest also that the message will grow up away from the head of the work.

Isaiah 5:3 adds to this same thought. â??And now, O inhabitants of Jerusalem (old Mt. Carmel Center), and men of Judah (Davidians everywhere), judge, I pray you, betwixt me and my vineyard.â?• Isa. 5:3.

No one, whether he be at Tacoma Park or at Mt. Carmel Center, should think himself so intelligent that he can tell the Lord where He ought to have His Sanctuary. The Lord will not tolerate anyone telling

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Him how to run His business.

â??For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth.â?• Zech. 4:10.

The honest do not mind how insignificant the beginning a message has: all they want is the truth. They will rejoice and gladly accept a message in which there is perfect vision. And they will see plainly that the plummet is in the hand of Zerubbabel, not in the hands of a group of uninspired teachers.

The Bible says that the builders will reject the stone message. Evidently they have a beam in their eye and are unable to see a gravel. But thank the Lord, the overcomers will be able to see truth from wherever it may come.

â??He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.â?• Rev. 2:17.

The new name written in this white stone (Christ Our Righteousness) is none other than Jesusâ?? new name â?? The BRANCH, which the mouth of the Lord named (Isa. 62:2).

â??Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.â?• Rev. 3:12.

Be overcomers, brethren, and Jesus will give you that White Stone (His Righteousness). Not only that, He will change your name from sons of men to sons of God. He will write His new name on you BRANCH.

Jesus says: â??I am the vine, ye are the branches.â?• John 15:5.

â??In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel.â?• Isa. 4:2.

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â??Behold, the days come, saith the Lord, that I will raise unto David a righteous Branchâ?!â?• Jer. 23:5.

â??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 obey his voice, provoke him not; for he will not pardon your transgressions: for MY NAME IS IN HIM.â?• Ex. 23:20,21.

The people are saying these sayings are true because the Lord is saying them.

#### THE BRANCH

â??Then he said unto me, Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose.â?• Eze. 8:17.