

What the People are Saying (7L-FH L6)

## Description

# WHAT THE PEOPLE ARE SAYING

February 3, 1956

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

Dear Brethren:

It is true that every wind of doctrine is blowing on the church. This is true to the extent that the Lord's people are so confused they know not which way to turn. If one finds himself in this predicament there is only One he can turn to if he expects to receive help. That One is none other than our Lord and Saviour Jesus Christ.

The things the people are saying present a sad picture indeed. Some believe in this and the other voice, while others have confidence in a would be, Paul or Apollos or Cephas. There are still others that say they are going to trust in the Lord their God. They rely on His Holy Spirit to lead them into all truth and at last save them in His everlasting Kingdom. They say, since the Lord is not in the great wind, the great earthquake, or the great fire, we will wait for that still small voice (1 Kings 19:11,12). "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." Zech. 4:10. The work is being accomplished by His Spirit, not might and power.

Some say that modern day Moses (V. T. Houteff) brought the truths that are to lead God's people out of all nations and interpreted Sister White's writings and the Bible on the subject of the purification of the church. Like Moses of old, the Lord did not see fit to use Brother Houteff to lead His people into the Kingdom. Instead, He will use another, Joshua, to first separate the thieves and idol worshippers from among His people, then take them to the Kingdom. "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." Zech. 13:7.

This Scripture was fulfilled in the main when Jesus was crucified. It

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must necessarily have its counterpart in our day, because the remnant people of God have not been gathered yet. The context of this chapter is the separation and the opening of a fountain to the House of David, which we all know has not taken place.

Brother Houteff, in his study on Zechariah 13, places these events future from December 7, 1947. His comments on Zechariah 13:6,7 places the events future from the date he wrote it. I have no special comments to make on verses 6 and 7, other than what is commonly understood among Christians. It is plain to see, though, that after the Lord's shepherd is smitten, then it is that the Lord will SEPARATE His people. • Timely Greetings, Vol. 1, No. 18 (Unrevised), p. 7.

Three things are to take place in verse 13:7. The Lord's smiting the shepherd. 2. Sheep scattered. 3. Turning His hand upon the little (humble) ones. Now that the shepherd has been smitten, and the sheep scattered; this shows that the separation, or binding in bundles, has already begun. Yes, the binding in bundles did really start October 22, 1955. We have evidence to this effect. Not only this, but we see the Lord is turning His hand upon the little ones.

The Lord also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah. • Zech. 12:7.

The Lord's servant tells just who these tents of Judah are and why they are saved first. We can expect the common folk of the Davidian Seventh-day Adventists to be more receptive to the Branch message at this time.

He shall save the tents of Judah first. The tents, you understand, are the dwellings of the common people. These the Lord shall save first. For what reason? In order that He may humble the more prominent ones (the ones who lead His people), that they may not exalt themselves above the tents of Judah, and that all may learn to give the glory to God, not to any man. • Timely Greetings, Vol. 1, No. 9, p. 5. (Parenthesis belongs to quotation) A wonderful revelation indeed, in this statement. Sister E. G. White explains this situation very forcefully in the Testimonies to the church.

Those who have proved themselves unfaithful will not then be entrusted with the flock. In the last solemn work (binding the tares into bundles and putting the wheat into the barn is in the time of the Judgment of the Living in the church) few great men will be engaged. They

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are self-sufficient, independent of God, and He cannot use them. The Lord has faithful servants, who in the shaking, testing time will be disclosed to view. There are precious ones now hidden who have not bowed the knee to Baal. They have not had the light which has been shining in a concentrated blaze upon you. But it may be under a rough and uninviting exterior the pure brightness of a genuine Christian character will be revealed. In the daytime we look toward heaven but do not see the stars. They are there, fixed in the firmament, but the eye cannot distinguish them. In the night we behold their genuine luster. • Testimonies, Vol. 5, pp. 80,81.

People look upon the outward adorning, but God looks upon the heart. A genuine Christian character is what the Lord is looking for. He does not need a nominating committee or some intelligent person or group of persons to decide who is capable or worthy to be one of His servants. For a certainty, He has His own methods today as He has always had of choosing His servants. God, and God alone, will disclose them to view. In so doing He is the only one to be exalted.

Friends, let us be sure we get this one thing straight; it is not looks or means, or position, or a particular race or color that He wants. You can be sure He wants character, and a willingness to do His will. It matters not to the Lord if your face is as white as snow or as black as midnight. If you have the right motive at heart and you do not care who gets the credit, it is possible you may be exalted among the highest of the high in God's closing work for the church.

Sister White puts it this way. "The religion of the Bible recognizes no caste or color. It ignores rank, wealth, worldly honor. God estimates men as men. With Him, character decides their worth. And we are to recognize the Spirit of Christ in whomsoever it is revealed." • Testimonies, Vol. 9, p. 223.

"The tares and wheat are now commingled, but then the one hand that alone can separate them will give to everyone his true position." • Testimonies to Ministers, p. 235.

"The looker-on may discern no difference; but there is One who said that the tares were not to be plucked up by HUMAN HANDS lest the wheat be rooted up also. Let both grow together until the harvest. Then the Lord sends forth His reapers to gather out the tares and bind them in bundles to burn, while the wheat is gathered into the heavenly garner. The time of the judgment is a most solemn period, when the Lord gathers His own from among the tares." • Ibid., p. 234.

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Any person or group of persons that find themselves engaged in the business of casting out tares are not doing the Lord's work. For, if there is anything that Brother Houteff made clear to us, it is this very thing. Not only Brother Houteff and Sister White, but our dear Saviour told us He would take care of the tares. "So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But He said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. 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. 13:27-30.

You see, friends, Jesus told men to keep their hands off the tares. For when the time comes, He says He will send forth the reapers. "The reapers are the angels." • Matt. 13:39. "These angels," says Brother Houteff, "are not those who shall come with Christ at His second coming, but rather those whom He shall send forth." They are like the three angels of Revelation 14:6-11. • The Judgment and the Harvest, Tract No. 3, pp. 66,67.

We all know that the angels of Revelation 14:6-11 are messages. This is why Brother Houteff put swords in the hands of the angels standing on the world. Revealed prophetic truth, the Bible, is a sword that hurts those to whom it has been revealed if they do not accept it. God does not hurt or

punish us for something we know nothing about or even heard of. Paul says, "For by the law is the knowledge of sin." • Rom. 3:20.

The locusts were commanded to hurt "only those men which have not the seal of God." • Rev. 9:4. If we do not do what the word tells us, we would be better off if we had not heard what it says, "gospel truth ruins if it does not save." •

Testimonies, Vol. 5, p. 134.

When the latter rain or sealing angel of Revelation 7 came in 1929, the four angels that had the four prophetic messages (sword, Bible) before his time were ready to hurt, not destroy. This shows that the judgment was going on in Heaven. The Judgment of the Dead could therefore only hurt the living, not destroy. Ezekiel saw beyond what John saw. In his vision Ezekiel saw the judgment after it had transferred to earth. You see, men do not have access to Heaven. Therefore, the hurting instrument, the Bible, is in the hands of the four angels.

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When Ezekiel viewed the judgment scene, there were five men with slaughter weapons in their hands. Instead of four angels with something ready to hurt, Ezekiel saw five men with a sword ready to kill. Why just four angels, standing on the earth with swords, why not seven or ten or some other number? Yes, why not?

We must consider that there are only four world-wide written prophetic messages from Moses' time to our time. This is depicted in Matthew, chapter 20. Besides the four angels standing on the earth ready to hurt (four signifies earth-wide, Vol. 2, p. 54); John saw another angel ascending from the east with a seal. A seal is not something with which to hurt. It is a protector, not a destroyer.

Brother Houteff, in commenting on Zechariah 10:1, says: "These figures of speech, you know, are not used by Inspiration promiscuously, the term 'latter rain' must have its special and accurate significance. Inspiration chose to use the term 'rain,' because rain makes things grow and brings abundant harvest. The 'latter' denotes the last rain before the harvest, the rain that completes maturity and that ripens the grain." • Timely Greetings, Vol. 1, No. 17 (Revised), p. 3.

"The latter rain of Truth, therefore, is the very last, the one that is to develop the people of God for the HARVEST, for the time in which God separates the wheat from the tares (Matt. 13:30), the wise virgins from the foolish ones (Matt. 25:1-12), the good fish from the bad (Matt. 13:47,48), and the sheep from the goats (Matt. 25:32,33). In short, the harvest is the day of cleansing, the day of Judgment, the antitypical Day of Atonement, the day in which the sinners are cut off. This spiritual latter rain is, therefore, to do to the church just what the natural latter rain does to the field. Without this latter rain the saints could not develop for the heavenly garner, neither could the tares for the fire. By the 'latter rain,' therefore, is illustrated the last shower of Truth. And, too, this last portion of Truth must come as freely to every member of the church who lives just PRIOR to the HARVEST time as does the rain come to every grass in the field. Just as soon as this final touch of

development is accomplished, the sickle is to be put to the precious golden grain.â?• â?? Ibid., pp. 3,4.

The Lord surely clears that little point for us, doesnâ??t He? Yes, little children can see that a nice little shower is not the same as a lawnmower. The rain, you see, is to make the grass grow, but the lawnmower cuts it down â?? two different things entirely. Only a Super-Laodicean would try to make you believe that the angel of Revelation 7, a created being with a seal, is the same as Jesus, the Creator on the cloud

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with a sickle in His hand (Rev. 14:14).

The Lord sent His angel in 1929 to rain on the wheat and tares, to make them grow and ripen. In 1955 He came

Himself on the cloud to thrust in His sickle to reap the harvest.

John in Revelation 7 saw the church at the beginning of the latter rain (Rod); Ezekiel saw the church after the rain

(the Rod) had stopped; and the BRANCH had begun to harvest (Eze. 9:3,4).

In that day (that day Brother Houteff says, is the harvest day, the judgment day in which the church is cleansed) a

righteous Branch is raised unto Judah and Israel.

â??The first thing we need to know is the time indicated by the term â??in that day.â?? The antecedent of the words â??that dayâ?? is found in verses 13 and 14 of the preceding chapters [of Isaiah] of which the fourth chapter is a continuation. These verses point out that â??that dayâ?? is the Judgment day, the day in which the sanctuary (the church) is cleansed â?? the harvest day.â?• â?? Timely Greetings, Vol. 1, No. 30 (Revised), p. 17. (Parenthesis belongs to quotation, brackets added)

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??Not only Joshua, but also those who sit before Him (the congregation) are admonished to hear this charge. And what kind of men are they? â?? Men wondered at. This symbolism shows that at the fulfilment of this prophecy, the angel of the church of the Laodiceans is no longer in charge of the Lordâ??s house, and that Godâ??s people are to be made up wholly of men wondered at!â?• â?? Timely Greetings, Vol. 1, No. 8 (Revised), p. 24. (Parenthesis belongs to quotation)

â??Obviously, then, as a result of this revival and reformation within the Laodicean church, ANOTHER CHURCH EMERGES of which Joshua is in charge, not the angel of Laodicea. In it there are to be neither â??taresâ?? (Matt. 13:30), â??bad fishâ?? (Matt. 13:47,48), or â??goatsâ?? (Matt. 25:32). The Laodicean, the seventh, is the last that is commingled with hypocrites, saints and sinners.â?• â?? Ibid. (Parentheses belong to quotation)

Who is to bring this revival and reformation, this great change? The BRANCH. And according to Isaiah 11:1 to 5, the Branch is the Lord, the Son of David. Ibid.

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

The righteousness thereof shall be so pronounced that even the Gentiles shall be attracted by it, and all their kings by her glory. It is for this reason that the present church name will not befit her at that time. Timely Greetings, Vol. 1, No. 42, p. 14.

As you know, there are now hundreds of church names in the world, yes, as many names as there are isms. All of them are named by the mouth of men, and the names of each imply that there are other churches like it although God recognizes but one. Many of the names even suggest Divine competition. For instance, do not the names, Church of Christ, and Church of God, make Christ and God competitors? Our own name, Davidian Seventh-day Adventist, shows outright that there is another Seventh-day Adventist Church (two sticks, Aholah and Aholibah). And even Seventh-day Adventist implies that there is a First-day Adventist church, also. Ibid., pp. 14,15. (Parenthesis added)

Whatever the new name may be, one thing is certain the name will not imply that there is another church of its kind. And as there has never been a church similar in character to the one here projected, the name is to be not only singular of its kind, but entirely befitting the church in her righteousness. Ibid., p. 15.

These few statements are plain and simple enough aren't they? No one will have any trouble understanding that the church name will be changed from Davidian Seventh-day Adventist to BRANCH. This is so plain the little ones will have no trouble understanding it. The Lord sure used Brother Houteff to make things clear to us. This must be why He called the Rod message the latter rain because it is so simple and easy to understand. Dear ones, the mouth of the Lord gave the BRANCH message its name. Man did not so name it. Was this name accidental or incidental? It is providential. There are other statements just as enlightening as these, for instance:

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. 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

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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). The Shepherd's Rod, Vol. 1, pp. 233,234.

(Parentheses belong to quotation)

In the time of harvest, Inspiration is telling us here in the Rod message that the Davidian Seventh-day Adventists are to have a new name. This new name is a six-letter word â?? a perfect name to show us that the Harvest or Judgment of the Living has begun.

When is the new name of Jesus (Rev. 3:12) supposed to arrive? â?• â??A new name.â??â?! The time the name is received is at the end of the 430 year period as explained on the chart on pages 112-13. Thus, the church is reorganized under a new name. The old name, being polluted, could no longer be retained. There is no one to go by the old nameâ?!â?• â??Ibid.,p. 155. The chart on page 112 shows that from Lutherâ??s revival when he found the Bible in 1500 + 430 years = 1930. A new message and a new name (Shepherdâ??s Rod) came at that time but not a six letter word. Since this name is not Jesusâ?? new name and not six letters, it could not be the name and movement perfectly fulfilling the prophecy, â??I will write upon him my new name.â?• Rev. 3:12.

To find out what the new name is and when it comes let us quote: â??This (marriage on June 13, 1525) was the real beginning of the protestant parsonage, which has showered the world with the choicest blessings. All the world â?! sat up and took notice.â?• â?? Martin Luther by Dallman, p. 253. â??Dr. Martin shook the foundation of Romeâ??s claims upon his life by two radical steps . . . writings the ninety-five theses and taking a wife. His mental break with Romanism came when he placed the thesis on the Castle church door, but it was not until he married that his physical severance became complete.â?• â?? Martin Luther, Godâ??s Man of Destiny by Miller, p. 106.

Luther started a revival in his own life when he found the Bible in 1500 + 430 years (Eze. 4:4-6) = 1930. God began the â??latter rainâ?• of Truth of Joel 2:23, calling V. T. Houteff to the prophetic office (Mic. 6:9) to announce the sealing of the 144,000 (Rev. 7:1-8) and the time or year (Rev. 14:15) of the Harvest (Rev. 14:16), the Investigative Judgment for the Living in the house of God (1 Pet. 4:17) would begin and the new name of the church revealed. Read Matthew 13:30.

It was not until Luther, a monk, married Kathryn von Bora, a nun,

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that the reformation got under way and the people at Worms accepted Protestantism in 1525 + 430 = 1955, fulfilling the 430 year prophecy of Abraham. A reformation (a monk and a nun marry), 430 years later in the autumn of 1955 the cry was made, â??Behold, the bridegroom cometh; go ye out to meet himâ?• (Matt. 25:6). The announcement of another marriage to take place in the wilderness (Hos. 2:14-16), that of The Bridegroom â?? The Branch, was proclaimed throughout the Davidian world. You see, from the proclamation of reformation and reorganization in the church in Europe by a marriage in 1525 + 430 years later brings us to 1955 the reorganization of the Davidian church in America. A new name (Lutheran) was given to the Protestant church in Europe in 1525. Four hundred and thirty years later the new name of Christ, The Branch, is given to the new church of the Lordâ??s reorganization to replace the name of The General Association of Davidian Seventh-day Adventist residing at Mt. Carmel Center, Waco, Texas. The Branch is to be the name of Godâ??s church which brings the close of Probation. Instead of Christian, or some other name, the Kingdom church throughout the world will be BRANCH â?? Praise ye the Lord.

Now we know that Jesus is to do the harvesting. For proof, read Revelation 14:14: "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle."

The Son of man in this verse is Christ our Lord. He did not come in 1929 with a sickle something with which to cut down the wheat and tares. The Rod came in 1929 with a rain the "Latter Rain" to water the field and make it grow and mature get ripe, prepared for the harvest.

To illustrate: The mother says to her eighteen year old son, "Johnny, mother would like for you to go out and water our garden. The bean vines have little beans on them; the tomato vines have little green tomatoes on them, and the squash are blooming nicely. We are sure to have lots of good food this summer. Of course, there are a few weeds among the plants, but we won't bother about them." The eighteen year old boy (not eighteen months old boy) goes out to the garden to water it. But first, he says to himself, "What did mother mean to water the garden? O yes, I know, she means to harvest it so she can get rid of these weeds." So, the boy takes the hoe and cuts down all the beans, squash, and tomatoes along with the weeds.

What a foolish thing for the boy to do. But the Lord's people have been just about as foolish only more seriously so when they attempt

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to root up the tares. Jesus says that is His job, and He will do it after the watering has done its work not while the fruit is still green.

The Lord furnished plenty of water, "latter rain" in the Shepherd's Rod message. But that rain is completed; and now has come time to gather the fruit, for it is ripe to harvest.

We as a people are like the boy. We got a big surprise when we found out that water was not the same as a hoe.

A crude illustration, indeed, but the simplest of the simple can't miss the point.

Four things are made plain in the illustration: 1. There is a growing season, a time to water. 2. The harvest time comes after the growing season. 3. You do not use the same instrument to harvest your field that you use to make it grow. Davidians can no more say "latter rain" is harvest, than we can say water is a hoe and tell the truth. 4. Jesus says to leave the tares alone, do not root up and cast them out of the church. He says, "when the harvest begins, I'll send My angels, My messages to do that work." The truth you see, brethren, is what separates. The tares automatically take their stand on the wrong side. This is what it means to reject the Holy Spirit. This my friends, is what it means to burn the tares (by the Holy Spirit).

We have eaten our way down into the center of the pie. We must go around on the other side and eat in toward the center. What a pie this is! But the youngsters say, "We love it." The children love it so much that they have already begun to labor for their parents. Parents are laboring for their household as never before. They see that if they do not show a loving and kind spirit now in

this bundling time, they may lose their loved ones forever.

â??The isles saw it, and feared; the ends of the earth were afraid, drew near, and came. They helped every one his neighbor; and every one said to his brother, Be of good courage. So the carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smote the anvil, saying, It is ready for the sodering: and he fastened it with nails, that it should not be moved.â?• Isa. 41:5-7.

You can see from these Scriptures what the people are saying and doing. They take this Branch message over to their Davidian brother. They get out their tools and beat it and smooth it out and nail down the facts that it proves we are in the time of the Judgment of the Living.

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â??Keep silence before me, O islands; and let the people renew their strength: let them come near; then let them speak: let us come near together to judgment.â?• Isa. 41:1.

â??And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writerâ??s inkhorn by his side: and they went in, and stood beside the brasen altar.â?• Eze. 9:2.

The people say that the Branch Letters must be of the Lord, for they have cleared at least three points for us; 1. That Brother Houteff will not be resurrected to lead Israel into the Kingdom. 2. That the present Davidian organization will not finish the work. 3. That it will necessarily have to be reorganized and re-named, and led by another inspired leader.

In addition to the precluding information, we would like to offer the following as proof.

If Godâ??s people are to stand on the word of God alone, we must consider the following line of reasoning. The questions are asked: 1. Is the man in linen just an angel? 2. Is he Christ? 3. Or does it mean a message? 4. If the latter, is it the Shepherdâ??s Rod message, or some other?

First thing we notice about the man in linen of Ezekiel 9, is that he is like the other five with him, inasmuch as all six have slaughter weapons. All are alike â?? men.

There are two ways that this particular man differs from the other five. First, he has on different kind of clothing â?? linen. The Bible teaches that linen is symbolic of the righteousness of Christ. The other five do not have on the linen. The man in linen is the only one of the six that has a writerâ??s inkhorn. These two things are what distinguish him from the other five.

Brother Houteff, in writing of the angels that Jesus is to send forth to do the separating, says, â??These angels are not those who shall â??comeâ?? with Christ as His second coming, but rather those whom He â??shall send forth.â?? They are like the three angels of Revelation 14:6-11. Indeed, the third angel â??is to select the wheat from the tares, and seal, or bind, the wheat for the heavenly garner.â?? â?? Early Writings, p. 118. Therefore the angels, the reapers, whom Christ sends forth, include both him who does the sealing, or binding, and those who follow on to do the destroying

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(Ezek. 9:2-4), first in the church, then in the world.â?• â?? The Judgment and the Harvest, Tract No. 3, pp. 66,67. Jesus says, â??Now is the judgment of this world: now shall the prince of this world be cast out.â?• John 12:31. â??He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.â?• John 12:48

Sister White and Brother Houteff establish the fact that Ezekiel, chapter 9, is the Judgment of the Living or separation. All the prophets wrote of this event. The following is a list of texts for individual study Ezekiel 9; Matthew 15; 25:31-46; 22:11-14; 1 Peter 4:17,18; Isaiah 66:15-17; Luke 19:15-27; Malachi 3:1-3. There are many, many others. 1. The five men are messages, therefore, the man in linen must necessarily be a message. 2. The Lord called to the man in linen (Eze 9:3), therefore, the man in linen would not be Christ. â??And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which had the writerâ??s inkhorn by his side.â?• Eze. 9:3. 3. We must keep in mind that Ezekiel 9, or the separation, did not begin it 1929 when the

â??latter rainâ?• began. Christ calls to the man in linen after He comes to the threshold of the house to judge His people. The Lord would not judge His people until after the Rod had stopped raining. In other words, Jesus would not judge His people before warning them ahead of time. In plain language, a school teacher would not examine her pupils before she had assigned the lesson. She would not say, â??students, this is your assignment for tomorrow. Now, get out your paper and pencil and we will have our examination on tomorrowâ??s lesson.â?•

The Shepherdâ??s Rod message is the lesson, or teacher, of Righteousness. The Branch is the examiner. A few years ago, in some places it was necessary for the students passing from grade school into high school to take an examination before the County Superintendent. In that case the teacher was not the one who asked the questions and graded the papers. So it is today, the Shepherdâ??s Rod taught the lessons, but the Branch is going to find out how much of that lesson we have learned.

The Shepherdâ??s Rod message plainly taught us that the Davidian Seventh-day Adventist name would be changed at the beginning of the harvest, or Judgment of the Living. No one can think of any more perfect name than Branch. Truly, the Branch (Christ) is the end of all the redeemed. Branch is a six-letter word and it is perfect because it is Christâ??s own name. BRANCH indicates the end of all the redeemed. Jesus says, â??I am Alpha (Christ) and Omega (Branch), the first and the last.â?• Rev. 1:11. Branch suggests a harvest, for on the branch of a tree

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is where the fruit grows.

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.

â??In that day, â?? in the day the daughters of Zion became haughty, in the day the seven women take hold of one man, â?? at that time the Branch of the Lord shall be beautiful and glorious, and the fruit of the earth excellent and comely for them that are the escaped of Israel.â?• Timely

Greetings, Vol. 1, No. 6 (Unrevised), p. 18.

“Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.” Jer. 23:5.

“Here is a prophecy of the first advent of Jesus, the Righteous Branch, Who is to execute judgment and justice in the earth.” Timely Greetings, Vol. 2, No. 35 (Unrevised), p. 3.

If the Branch is to “execute judgment” it would have to start when the judgment starts, or vice versa. Since the judgment is executed in the earth, not in Heaven, it must be that Judgment of the Living has begun!

“And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots.” Isa. 11:1.

“Here is a family tree in which three persons are introduced. This verse does not say whom the rod represents; it does not say whom the Branch represents; but it does say that the stem is Jesse, the father of king David. The rod, of course, which came out of the stem, could be none other than the son of Jesse — David, the king of Israel. The verses following explain that the Branch is the Lord Himself. Clearly, then, this family tree represents Jesse, David, and Christ.”

Timely Greetings, Vol. 1, No. 31 (Unrevised), p. 3.

“The remaining verses of the chapter are concerning Christ, HIS WORK, and His Kingdom.” Ibid.

“And the Spirit of the Lord shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord.” Isa. 11:2.

“Upon this one gift — the gift of the Spirit — all things hinge.” Timely L6, p.13 69 Greetings, Vol. 1, No. 31 (Unrevised), p. 3.

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

“That is, in the day of the Branch (in the Christian period), when this FAMILY TREE IS COMPLETED, THEN IT IS THAT THE KINGDOM OF PEACE SPROUTS, SO TO SPEAK, FROM THE GROUND UP (FROM THE “ROOT”).” Timely Greetings, Vol. 1, No. 31 (Unrevised), p. 5. (Parentheses belong to quotation)

You see now, brethren, God does not want us to leave Christ out of the picture. The picture is not complete with the Son of God, the BRANCH, left out. It was the trinity that worked together in the creation of all things, God the Father, God the Son, God the Holy Ghost. The three will work together in the re-creation.

In the Seventh-day Adventist message, God the Father’s Grace worked to get the 144,000. In the Davidian Seventh-day Adventist message His Spirit (in truth) worked to lead Judah to a better understanding of the Scriptures. In the Branch all are working together (grace, faith, Christ’s

Righteousness) to reunite the two sticks, Israel and Judah, into one stick (144,000).

In Ezekiel 37, the Lord tells Ezekiel to write the name "Judah" on one stick; then to write the name "Ephraim" on another stick, then join them together and they would become one stick in Ezekiel's hand.

The people ask Ezekiel what he means. He explains to them that God is joining the two sticks back together. They will be one in His hand.

We see that God's people are divided into two sticks today (Seventh-day Adventists) and (Davidian Seventh-day Adventists). We know this to be true. First, we can see with our very eyes that Seventh-day Adventists and Davidian Seventh-day Adventists are divided. If you do not believe this, just try to teach the Davidian message in a Laodicean church.

Second, we see this condition exists just prior to the setting up of the Kingdom. "And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own

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land. And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all." Eze. 37:21,22. Read Ezekiel 37:15-28.

The Lord is just taking up space here in these verses of Scripture if Seventh-day Adventists and Davidian Seventh-day Adventists are the same.

And lo, Brother Houteff says, There are two Adventist churches: "Our own name, Davidian Seventh-day Adventist, shows outright that there is another Seventh-day Adventist Church." "Timely Greetings, Vol. 1, 42 (Unrevised), p. 14. He also says that man gave us these two names. But God is to give the new name to her in the time of harvest.

"Whatever the 'new name' may be, one thing is certain the name will not imply that there is another church of its kind. And as there has never been a church similar in character to the one here projected, the name is to be not only singular of its kind, but entirely befitting the church in her righteousness." Ibid., p. 15.

The Lord tells us in these quotations the church is to have the new name before He takes her out of the land of the heathen. Furthermore, He tells us when He gives her the new name the "Kingdom sprouts from the roots."

John the Revelator saw Jesus on the cloud with a golden crown on His head when He came to judge (the church). This means that He is a king. If He is king, He must have a kingdom; everything that offends is to be gathered out of His Kingdom.

Let us use another line of reasoning to point out the true message for this time: "We have been inclined to think that where there are no faithful ministers there can be no true Christians; but this is not the case. God has promised that where the shepherds are not true He will take charge of the flock Himself. God has never made the flock wholly dependent upon human instrumentalities. But

the days of purification of the church are hastening on apace. God will have a people pure and true. In the mighty sifting soon to take place we shall be better able to measure the strength of Israel. The signs reveal that the time is near when the Lord will manifest that His fan is in His hand, and He will thoroughly purge His floor.â€•â€• Testimonies, Vol. 5, p. 80.

â€•â€•The strength of Israel,â€• you know, is as great as the number of its

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army. So in the sifting time we shall be better able to know the number who are really serving the Lord.

â€•â€•THOSE WHO WE MAY THINK ARE TO LEAD THE CHURCH INTO THE KINGDOM MAY BE MISSING, WHILE

OTHERS ENTIRELY UNKNOWN TO US TAKE THEIR PLACES.â€•â€• Timely Greetings, Vol. 2, No. 30, p. 16.

â€•â€•Moreover, it will be found that those who are constantly drilling into the minds of the laity that there are to be no more messengers sent from God, no more truth needed, and that someone is constantly trying to deceive them; that they should keep aloof from everything that does not meet the ministerâ€™s approval, â€• those who do this are the very ones who have already unwittingly deceived the laity, and are doing their best to keep them deceived.â€•â€• Ibid., p. 17.

â€•â€•And the only thing their fear will accomplish, unless they awake, is keep them deceived forever. These shall not be able to stand when the Lord appears in His temple. Hence, it is true that the revival and reformation brought to view in Malachi is the greatest ever seen, and is indeed to be crowned with the purification of the Church.â€•â€• Ibid.

â€•â€•The Laodicean deception from within should not be news to you, for you well know that the Church has never in any age been DECEIVED BY ANY BUT BY ITS OWN MINISTRY, by those who have been as highly esteemed as were the members of the Sanhedrin, or those who crucified the Lord and who kept the nation deceived until it was too late to recover. Thus it was then, before then, and thus it has been ever since.â€•â€• Ibid.

â€•â€•No, I am not telling you something new. You know this to be so. But you never think of it, and that is the main trouble with the entire Denomination (both Seventh-day Adventists and Davidian Seventh-day Adventists).â€•â€• Timely Greetings, Vol. 2, No. 30, p. 17. You see, brethren, the Lord has you in a corner here. If you contend you are a part of the Denomination, just look what Brother Houteff is saying about you. Then, if you say you are not part of the Seventh-day Adventist church, just look what the Branch has placed on you. This you can never deny unless you quit trying to keep the people in darkness. Quit fighting the truth but rather accept it and save your soul and that of your families.

Who brought â€•this revival and reformation, this great change? â€• The BRANCH. And according to Isaiah 11:1 to 5, the Branch is the Lord, the Son of David.â€•â€• Timely Greetings, Vol. 1, No. 8 (Revised), p. 24.

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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??This symbolism shows that at the fulfilment of this prophecy the angel of the church of the Laodiceans is no longer in charge of the Lordâ??s houseâ?;! as a result of this revival and reformation within the Laodicean church, another church emerges of which Joshua is in charge, not the angel of Laodiceaâ?;! Joshua is Heavenâ??s appointed judge, ruler. He himself is crowned as such.â?• â?? Timely Greetings, Vol. 1, No. 8 (Revised), pp. 24,26.

See brethren, what a corner you are in now. If you say you are a part of the Adventist church then, you are the Laodicean angel. When this reformed church emerges, Joshua will be in charge, not your Executive Council. If you say you are not a part of the Adventist church, then you would necessarily be Aholibah, in which case, you are in a worse fix. Godâ??s mind is alienated from Aholibah.

â??And the Babylonians came to her (Aholibah) into the bed of love, and they defiled her with their whoredom, and she was polluted with them, and her mind was alienated from them. So she discovered her whoredoms, and discovered her nakedness: then my mind was alienated from her, like as my mind was alienated from her sister (Aholah, Seventh-day Adventists).â?• Eze. 23:17,18.

There is but one way you can get out of the corner you find yourselves in brethren, and that is to become as a little child. Quit fooling yourselves into thinking you are rich and increased with goods, and have need of nothing. Quit serving mammon (self) and start serving God.

Just what the present hunting campaign will accomplish is yet to be seen. But there is one thing certain: Brother Houteff, with all the wisdom that God gave him, could not feed those sheep the Rod while it was green. How do you propose to feed them on a dead rod? The only way you could possibly do it is to put green glasses on them. Then too you would have to catch them first. Goats will eat anything, even the bark of a tree.

My best advice to you is, put up your dead rod and take up the live Branch. The sheep will love it, for another voice they will not follow. Feed the sheep the Green Branch, brethren, and make the rod live, to save your souls.

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Brother Houteff wrote in his study for May 17, 1942 that the Lord was going to change the name of the church from Davidian Seventh-day Adventist to some other name. He indicated he did not know what the new name would be (Timely Greetings, Vol. 1, No. 42 Unrevised, pp. 14,15). In his September 28, 1946 address he told us that the church name would be BRANCH. Also that Joshua would be the leader, not the angel of Laodicea (Timely Greetings, Vol. 1, No. 8 Unrevised, p. 10).

This proves to us that God holds His hand over His Word until He sees fit to reveal it to us; also that Brother Houteff was writing under Inspiration at that time. Some say they are waiting until the

sick are miraculously healed before they accept the Branch message. Others say someone has to die to prove it right to them; while others say, it must be one hundred percent with no hooks to hang their doubts. But God says those who do not exercise their faith and decide from the weight of evidence will not accept a message, though one rose from the dead. What is your decision, brothers and sisters?

â??Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you are new heart and a new spirit: for why will ye die, O house of Israel?â?• Eze. 18:30,31.

THE BRANCH