

What the People are Saying (7L-FH L7)

Description

WHAT THE PEOPLE ARE SAYING

March 12, 1956

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

Dear Brethren:

Some say they do not believe the Branch letters are of the Lord because they contain what the people are saying. They do not take into consideration that the people are just repeating what the Lord tells them to say.

They do not sit down and study through the Branch letters with prayer and fasting to see if they are from the Lord. They are like the Seventh-day Adventists about the Kingdom. When the Rod message came to them and pointed out the Kingdom, they said the people say that, not God.

The Lord plainly tells them: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it."• Isa. 2:2.

In the Scriptures here quoted, the Lord plainly tells what is going to happen in the last days, in our time. This needs no interpretation. The Lord plainly says: It shall come to pass in the last days. The Lord's house shall be established, and shall be exalted, and nations shall flow unto it.

These are plain words, even a child can understand the story they tell. Not so, with men of learning; they say, "We cannot understand this. This is not what we have been taught in the institutions of learning. We must look around for other Scriptures to explain this for us."• So they find their answer, they think, in the following verse:

"And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall

L7, p.1 75

go forth the law, and the word of the Lord from Jerusalem."• Isa. 2:3.

You see, they say, "It is the people saying this thing about the Kingdom. We will not take what the people say." So these men of learning lay the blame for their not accepting truth on the people. And what is still worse, Davidians are refusing to accept the Kingdom now that it has sprouted. "in the day of the Branch (in the Christian period), in the day this family tree is completed, then it is that the kingdom of peace (the church purified) sprouts, so to speak, from the ground up." Timely Greetings, Vol. 1, No. 31 (Rev.), p. 5 (Parentheses belong to quotation. See also Branch Letter, No. 6, p. 15). This is all because it came as a surprise and in a way they were not looking for it as a thief in the night. You see, this is why the Lord says Aholibah did worse than her sister Aholah. A startling fact, isn't it?

Brethren, let us not do as others. Let us not fail to advance with truth and light because the people are repeating what God tells them to say.

We should not use the same methods of perverting the Scripture that our brethren used. To do this is to set a bad example for other churches and nations; for when the 144,000 voices begin to proclaim the truth all over the world, they will say, this is what the people are saying.

Let us ever keep in mind, that what big brother and big sister say and do, little brother and sister will do likewise. We all need to be careful what we do and say.

Let us not say that Ezekiel 9 begins with a visible destruction in the Seventh-day Adventist church forty-two months from the autumn after V. T. Houteff's death, when the people and God's word plainly teach it begins with an investigation not a destruction. It begins as an investigation just as the Shepherd's Rod message teaches, and not a destruction, as the Davidian movement now teaches.

Let us reason together and see if the above statement is correct.

"As the word 'until' means 'up to,' the tares are therefore to be gathered out, not before or after the harvest, but at the beginning of it. And 'the time of harvest' being 'the end of probationary time' (Christ's Object Lessons, p. 72), then the harvesting itself necessarily precedes the close of probation the fruitless winter season. Consequently, the tares are separated from among the wheat before, not after, the end of probationary time." The Judgment and the Harvest, Tract No. 3, p. 66. (Parenthesis belongs to quotation)

L7, p.2 76

We all know that when the earth opens and swallows up the flood (Rev. 12:16, Ezekiel 9 executive) probation has already closed for the church. But the above statement, quoted from Tract No. 3, says that "the tares are separated (bound in bundles to be burned) from among the wheat before, not after, the end of probationary time."

"The wheat, 'the children of the kingdom' (verse 38) [this is Matthew 13], are gathered into the barn, the kingdom; the tares, 'the children of the wicked one' (verse 38) mere professors, those who are not doers of the Word, and who were granted membership while men slept are gathered and burned in the fire' (verse 40), after the wheat is bound into sheaves." The Judgment and the Harvest, Tract No. 3, p. 66. (Parentheses belong to quotation, brackets added)

The first thing to be accomplished is to bind the wheat into sheaves and bundle the tares into bundles to be burned. Everything is to be done that can be done to save the wheat. The Lord will be sure that not one grain of wheat will fall by the wayside.

Tract No. 3 makes the subject of the harvest very clear.

• The reapers are the angels who shall come forth, and sever the wicked from among the just. Matt. 13:39,49. These angels 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. Indeed, the third angel is to select the wheat from the tares, and seal, or bind, the wheat for the heavenly garner. 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 (Ezek. 9:2,5,6), first in the church, then in the world. Thus is the Separation in Two Sections. The command, Gather out of His kingdom all things that offend, and them which do iniquity, 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 the barn, the kingdom on earth; and the latter are not to be destroyed immediately in the time of harvest, but first are to be gathered into bundles, and then destroyed, as is further illustrated in the parable of the net. •

Ibid., pp. 66,67. (Parenthesis belongs to quotation)

Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. • Matt. 13:47,48.

L7, p.3 77

Here we see there is only a separation, division, and not a slaughter at the beginning of the harvest, Investigative Judgment for the Living in the house of God. This was certainly demonstrated when we gathered at Mt. Carmel October 10, 1955. Some gladly accepted the new name of Jesus The Branch, named by the mouth of the Lord (Isa. 62:2), named by Inspiration. As the case has always been in the past, when a new message comes the majority followed the blind leaders, who called the new name of God's church, The Branch, a false name. The Bible says that the blind, who follow the blind leaders, will both fall into the ditch (Luke 6:39). Here is foreseen trouble ahead for Davidians who refuse to walk in the light of the Present Truth name (Branch). They will be bound into bundles prepared for the burning of the tares (Matt. 13:30).

Always man's greatest test, and one which has ever involved almost an instantaneous decision, has been in the unrolling of the scroll in the eclipse of a past message by a new one, present truth. • The Judgment and the Harvest, Tract No. 3, p.9.

This parable also shows the separation of the wicked from among God's people in the church (the net), this being the first section of the work of separation, the beginning of harvest. The subsequent section follows in the world, as the earth is lightened with the glory of the Loud Cry angel, and as another voice from heaven, says: Come out of her, My

people, that ye be not partakers of her sins, and that ye receive not of her plagues. Rev. 18:4. Ibid., p. 68. (Parenthesis belongs to quotation.)

As the field is the world (Matt. 13:38), the parable of the wheat and the tares necessarily comprehends both sections of the harvest. As, by contrast, the net hauls in the fish, the converts made by the gospel church, the parable of the net therefore is limited to the separation in the church. Ibid.

The statements quoted here from Tract No. 3 make the subject of Ezekiel 9 (the harvest) clear as the sun. We see from this that Davidians have all been teaching it wrong; and many of our people still hold to the theory once advocated. Now we can plainly see that we have been teaching this most important subject from the wrong end. So, brethren, let us turn around and teach it the way the Rod message and the Bible teach it.

Some of the one hundred percent Rod believers say they could never harmonize the way we taught the subject of Ezekiel 9 with the Bible.

L7, p.3 78

The Bible says: Doth our law judge any man, before it hear him, and know what he doeth? John 7:51. Davidians concluded from this statement that the investigative judgment (Ezekiel 9) began in 1930. But the Rod says, no, it is at a later date. So then they were in hot water and no one could clear it. All they could do, then, was to think that Ezekiel 9 (the harvest) begins with a visible slaughter in the Seventh-day Adventist church.

You see, brethren, you are guilty of the same sin as the Seventh-day Adventist church. The Adventists say: Probation closes for the world, then boom! the harvest. Your sin is worse than theirs, though, brethren; for, you move this same error one hour closer and say, Probation for the church closes, then boom! Ezekiel 9, the harvest.

Though it is the crowning work of our salvation and of the setting up of the kingdom of Christ upon the earth, yet the (harvest) investigative judgment is one of the least understood and most mystified and confused Bible subjects of the

age. Were it not essential to our salvation, the Enemy would not have expended every possible effort to envelope it in darkness. Imperative, then, is the unremitting need to search the Scriptures as for hidden treasure and to beseech God for the guidance of His Spirit in order rightly to understand this all-important subject. Since the subject of the judgment is taught in types and in parables, and since the Lord explains that His teaching parabolically is so that only His disciples may know the mysteries of the kingdom of heaven (Matt. 13:11), obviously, therefore, None But His Followers Can Understand the Whole Truth. The Judgment and the Harvest, Tract No. 3, p. 3. (Parenthesis belongs to quotation)

V. T. Houteff explains The Harvest Investigative Judgment of the Living in this manner: A harvest means the result of effort, of toil, the gathering of a crop reaping the result of labor and filling up the barns with grain. So rather than the year's toil being finished at the beginning of the harvest, the heaviest labor of the year just then begins. And though harvest

time is the shortest of all the periods of the harvest year, the work of reaping is not done in a moment; it takes time. The yield is not garnered by turning the field right into the barn; no, that would be a conglomerate mass instead of a harvest. First the sickle is put to the grain, and next the grain is bound into sheaves, then threshed, after which it is put into the barn; and thereafter the chaff and the tares are destroyed.â?• â?? Ibid., pp. 64,65.

The separation: â??The command, â??Gather out of His kingdom all

L7, p.5 79

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. Read Matthew 13:47,48.

â??The term â??latterâ?? denotes the last rain before the harvestâ?! In short, the harvest is the day of cleansing, the day of Judgment, the antitypical Day of Atonement.â?• â?? Timely Greetings, Vol. 1, No. 17, pp. 3,4.

The term â??latter rainâ?• signifies the last rain (message â?? Rev. 14:15) just prior to the harvest (message â?? Rev. 14:16) or the judgment for the living message to the church (1 Pet. 4:17). In fact, V. T. Houteff says: â??Here you plainly see that â??The Shepherdâ??s Rodâ?? has arrived just before the Judgment for the Living commences.â?• â?? Jezreel Letter, No. 4, p. 1. (Parentheses Belong.)

â?• â??The investigative judgmentâ?? decides the cases of those who have professed faith in God, and who in consequence have had their name recorded in the books (Dan. 7:10), but some of whom have not endured to the end. It determines which names shall be retained and which shall be blotted out. So not until the investigation is completed, the sanctuary cleansed from unworthy members, will the books show the exact number of names that will be retained and accounted worthy of lifeâ?! The investigative judgment of the dead consequently take place in the heavenly temple only, whereas the investigative judgment of the living takes place in the heavenly as well as in the earthly temple. While the records are being made up for the books in the heavenly, the people are being investigated for the separation in the earthly (Mat 22:11-13).â?• â?? Final Warning, Tract No. 5, pp. 108,109. (Paren. Belong.)

Here is set forth the truth of the harvest as being a period of time and coming after the latter rain of Truth has ceased falling. There is a separation at the beginning of the harvest (Matt. 13:30), and during the harvest period the 144,000 are marked (sealed) by the man clothed in linen (Eze. 9:1-4). When this work is completed in the books in heaven and in the church on earth by the message of the Atonement for the Living â?? Present Truth, the tares, those who receive not the mark, are taken away by the five men who follow on with the destroying weapons (Eze. 9:5-10). The wheat, the 144,000 who receive the mark by the man in linen (Eze. 9:3,4) are put into the barn â?? kingdom. We must

L7, p.6 80

ever remember that the harvest (the Investigative Judgment for the Living) is a definite message following the "latter rain" (Joel 2:23) the message of the Shepherd's Rod. The harvest of the Judgment for the Living began in the autumn of the year 1955 at the Atonement, after Brother V. T. Houteff had passed away in the spring of that same year.

But when our High Priest shall begin the atonement for the living, there must be a message of present truth sounding of the trumpet urging every one to lay hold on the Lamb of God (Christ) by which only, can he in figure, come to the sanctuary, confess his sin and secure his life. Unless the commencement (of the judgment) for the living be made known to us, we would have no present truth while the judgment for the living is in session. Neither would such judgment be legal or just. He who fails to respond to the heavenly summons, will be left without the seal or covering of God, and therefore must be cut off from among His people, as prefigured by the services in the typical day of atonement. This time of judgment is also called the "time of harvest." Therefore, the harvest commences with the closing work for the church.

The Shepherd's Rod, Vol. 2, p. 164. Please read Revelation 14:15,16. The message of the Harvest Investigative Judgment for the Living (verse 16) comes, you see, immediately after verse 15 which is synonymous with the latter rain of Joel 2:23. The harvest time is sealing time for the first fruits 144,000 (Rev. 14:16,17), which is synonymous with the harvest of Joel 2:24-27. This is also proven by the "Spirit of Prophecy" for we read: "This sealing of the servants of God is the same that was shown to Ezekiel in vision." Testimonies to Ministers, p. 445. We quote from Testimonies for the Church, Vol. 3, p. 266. "The true people of God, who have the spirit of the work of the Lord, and the salvation of souls at heart, will ever view sin in its real, sinful character. They will always be on the side of faithful and plain dealing with sins which easily beset the people of God. Especially in the closing work for the church, in the sealing time of the one hundred and forty-four thousand."

Again on page 267: "Mark this point with care: Those who receive the pure mark of truth, wrought in them by the power of the Holy Ghost, represented by a mark by the man in linen, are those that sigh and that cry for all the abominations that be done in the church. Read the ninth chapter of Ezekiel. But the general slaughter of all those who do not thus see the wide contrast between sin and righteousness, and do not feel as those do who stand in the counsel of God and receive the mark, is described in the order to the five men with slaughter weapons (Eze. 9:5,6): "Go ye after him through the city (church), and smite; let not your eye spare, neither have ye pity; slay utterly old and

L7, p.7 81

young, both maids, and little children, and women; but come not near any man upon whom is the mark; and begin at my sanctuary." (Parentheses ours.)

"The definition of "general" is: "extensive but not universal." Therefore, it does not mean the destruction of the world at the appearance of the Lord; but it has reference to the wicked in the church. This slaughter is literal; it is to separate and release God's people from sin and sinners; otherwise the marking would be of no value. The same subject is again brought to view in "Testimonies for the Church," Vol. 5, page 211: "Here we see that the church the Lord's sanctuary was the first to feel the stroke of the wrath of God. The wrath of God

cannot, and never has been spiritual. We are again reminded that the 144,000 are the remnant: "Now indeed are the remnant" men wondered at! "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! Thus the 144,000 are those who are sealed in the (harvest) judgment for the church, and with them the (harvest) judgment for the living commenced. Therefore, they are the first fruits." • The Shepherd's Rod, Vol. 2, p. 165. (Parentheses ours.)

"When this number is sealed, probation will close for the church, and the judgment for those who are in the world will commence. As the 'tares' perish at the time when probation is closing for the church, just so at the close of the judgment for the world the sinners shall come to their end; the one is a figure of the other." • Ibid.

Read Revelation 14:15-18. After having read verses 15 and 16, if you will please note carefully, you can plainly see that the Fourth Angel's message of verse 15 comes to announce the time (meaning the year) for the "Harvest" to start, the time for the Investigative Judgment message for the living to begin, verse 16. The Angel of verse 15 says: "the time (meaning the year to begin reaping) is come for thee to reap."

In the period of time called harvest, the time in between verse 15 and verse 18 of Revelation, chapter 14, the 144,000 are marked (sealed) by the Fifth Angel's message by the antitypical Elijah the Tishbite who never dies, verse 17. V. T. Houteff says: "So in the time between the 'latter rain' (Shepherd's Rod) of truth and the 'outpouring' of the Spirit's power, there will be sealed a consecrated number who will escape from among the 'slain of the Lord.'" • The Answerer, Book 1, p. 91. Jesus said: "Elias truly shall first come, and restore all things." • Matt. 17:11. Elias, therefore, restores eternal life without experiencing death, the greatest of all blessings, which Adam and Eve lost when they

L7, p.8 82

sinned in the Garden of Eden by partaking of the forbidden fruit from the tree of knowledge of good and evil.

When the 144,000, who never die, stand on Mt. Zion with the Lamb (Rev. 14:1-5) the blessing of eternal life without death is restored. The land is become like Eden (Eze. 36:35), even the first dominion (Micah 4:8): the tabernacle of David which is fallen down is built up (Acts 15:16) "all this before the millennium. The Angel " Loud Cry Ministry of first fruits, the 144,000, will receive the gift of the Holy Ghost (Rev. 14:18) on the antitypical day of Pentecost (Acts 2:1-4). They will then go out from Jerusalem to harvest the second fruits of grapes (Rev. 14:18), a multitude that no man can number from all nations (Rev. 7:9). "But in the last days" the law shall go forth of Zion, and the word of the Lord from Jerusalem." • Micah 4:1,2. After the great Loud Cry harvest the Lord will cast the vine, the wicked, "into the great winepress of the wrath of God." • Rev. 14:19.

The One on the cloud like the Son of man (Rev. 14:14), The Branch, thrusts in His sickle (verse 16) to reap the first of the first fruits (Ex. 23:19) of Davidians, the wave-sheaf of the living (Lev. 23:10-12). "it (the Davidian Seventh-day Adventist Association) purports itself to be the first of the first fruits (Ex. 34:26) of the living, the vanguard from among the present-day descendants of

those Jews who composed the early Christian Church.â•?â?? The Leviticus of Davidian Seventh-day Adventists, p. 3. (Parentheses ours.)

At the beginning of the harvest (Matt. 13:30; Rev. 14:16) October 10, 1955, there was a separation among Davidians of Mt. Carmel Center. And an unnumbered company, a wave-sheaf or vanguard was garnered by the Branch. Now the new name of Jesus â?? The Branch, the number three seal for the 144,000 is very Present Truth. See Revelation 14:17.

Ellen G. White saw in her first vision: â??The 144,000 were all sealed and perfectly united. On their foreheads were the words God, New Jerusalem, and a glorious star containing Jesusâ?? new name. At our happy, holy state the wicked were enraged, and would rush violently up to lay hands on us to thrust us into prison, when we would stretch forth the hand in the name of the Lord, and they would fall helpless to the ground.â•?â?? My First Vision.â•? Testimonies, Vol. 1, pp. 58,59. Soon the 144,000 will stand on Mt. Zion with the Lamb and receive the Pentecostal power (Rev. 14:18). Their father Jacob, wrestled with the Angel and had his name changed, on his way home, before reaching Canaan. Likewise, the 144,000 (Jacobâ??s descendants) must wrestle with the same Angel (The Branch) and have their names changed on their

L7, p.9 83

way home, before standing on Mt. Zion (Rev. 14:1).

The Lordâ??s Servant Ellen G. Harmon (later White) in vision saw: â??On this path the Advent people were traveling toward the city. Behind them, at the beginning of the path, was a bright light which an angel told me was the midnight cry.â•?â?? Testimonies, Vol. 1, p. 59. â??We passed through the woods, for we were on our way to Mount Zion.â•?â?? Ibid., p. 68. â??Mount Zion was just before us!â•?â?? Ibid., p. 69.

Joel 2:23 prophesied of the message of the latter rain of truth that should come in the first month to announce that the harvest â?? Atonement for the Living which was yet future, was soon to come (Joel 2:24-27). V. T. Houteff says: â??Yes, we are now living in the time of the â??latter rain.â??â•?â?? Timely Greetings, Vol. 1, No. 17 (Unrevised), p. 4. After the harvest of Joel 2:24-27 the 144,000 first fruits will stand on Mt. Sion and the Lord will pour out His Spirit upon them (Joel 2:28) then they go to all nations with a Loud Cry. â??For in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.â•?â?? Joel 2:32.

For a clearer picture: (1) William Miller, from 1831 to 1844, announced the Investigative Judgment for the dead by proclaiming the messages of Revelation 14:6-8; (2) Ellen G. White, from 1844 to 1915, proclaimed the Three Angels Messages of Revelation 14:6-13, the Judgment of the Dead; (3) Victor T. Houteff, from 1930 to the spring of 1955, announced the Harvest, Judgment for the Living, to the Laodicean church, Revelation 14:6-15; (4) Autumn of 1955, The Branch declared the Harvest, Investigative Judgment to the Davidian church; divided the flock, gathering the wave-sheaf, the vanguard (Rev. 14:6-16). The Harvest or the Investigative Judgment for the Living by The Branch will continue to be Present Truth, the Harvest â?? Atonement for the Living, until the first-fruits, 144,000, are sealed and stand on Mt. Zion with the Lamb â?? The Branch Kingdom. Thereafter, the 144,000 will become the Angel â?? Ministry (Jer. 33:15,16) to take The Branch message, â??this gospel of the kingdomâ? for a witness unto all nations.â•?â?? Matt. 24:14. See Isaiah 62:2. Ellen G. White prophesied much concerning The Branch as well as did V. T. Houteff.

E. G. White says: "And I looked, and, lo, a Lamb stood on the Mount Sion, and with Him an hundred forty and four thousand, having His Father's name written in their foreheads!" The vision of the prophet pictures them as standing on Mount Zion, girt for holy service! The Acts of the Apostles, pp. 590,591. "Upon the foundation that Christ Himself had laid, the apostles build the church of God."

L7, p.10 84

In the Scriptures the figure of the erection of a temple is frequently used to illustrate the building of the church. Zechariah refers to Christ as the Branch that should build the temple of the Lord. "Ibid., p. 595. Zechariah's vision of Joshua and the Angel (Messiah The Branch) applies with peculiar force to the experience of God's people in the closing up of the great day of atonement. Testimonies, Vol. 5, p. 472. (Parenthesis Ours). The work of Christ as man's intercessor is presented in that beautiful prophecy of Zechariah concerning Him Whose name is the Branch. Says the prophet: "He shall build the temple of the Lord!" The Great Controversy, p. 415.

V. T. Houteff declares: "Who is to bring this revival and reformation, this great change? The BRANCH. Timely Greetings, Vol. 1, No. 8 (Revised), p. 24. "Behold the man whose name is the BRANCH; and He shall grow up out of His place, and He shall build the temple of the Lord. Joshua is well instructed that the burden and ingenuity for building this

spiritual temple, belongs to Him Whose name is the BRANCH. He is to grow up out of His place: To Him be the glory. He alone is to be exalted. He is to build the (future) temple of the Lord. Ibid., p. 27. "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch. This very message (of the Branch), therefore, is the message of Righteousness by Faith to them that believe. In the day the righteous branch is raised, Judah and Israel shall be saved. Ibid., No. 30, p. 18. Zechariah, looking forward to the time of the spiritual temple (the last section of the church) and its construction, says: "Behold the man whose name is the BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord!" The Shepherd's Rod, Vol. 2, p. 260. Inspiration is here saying that the last section of the church is called The Branch, in the time in which Israel and Judah are saved. The Branch, therefore, means salvation to them and with The Branch, the statement means that Israel and Judah (144,000) would be lost.

(1) William Miller announced the judgment of the dead to begin after 2300 days (years Num. 14:34). See Daniel 8:14. (2) After the 2300 years of Daniel 8:14, God called Ellen G. White to proclaim the Atonement for the dead The Third Angel's Message. (3) In 1930 God called V. T. Houteff with the Fourth Angel's Message to announce that after 430 years of Ezekiel, Chapter 4, the harvest for the living would start. (4) In harmony with the prophecy and in fidelity to the Truth The Branch came with the Fifth Angel's Message, the scroll unrolled, and the Harvest for the living in the Davidian church began on the very day and the very year the 430 years of Ezekiel's prophecy end.

L7, p.11 85

And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. Rev. 9:15.

Revelation Chapter 14 contains five prophetic messages from verse 6 to verse 17, which are revealed in four prophetic movements. (1) The truth brought by the First-day Adventists contained two messages, the first and second angels of verses 6-8. (2) The Third Angel's message conveyed to the world by the Seventh-day Adventists, verses 9-13. (3) The Fourth Angel's message (The Latter Rain of Truth) brought by the Davidian Seventh-day Adventists to the church, verses 14,15. As John the Baptist came to the Jews to announce Jesus, the Shepherd's Rod came to the Seventh-day Adventist church to announce The Branch, Jesus' new name, and the year the harvest, and the time of the Judgment for the Living, would commence to the church. (4) The Fifth Angel's message of verses 16,17, brought the harvest for the living, the purification of the church, through The Branch Davidian Seventh-day Adventists. These five messages are combined in one glorious prophetic movement to give the Loud Cry to the world, Revelation 14:18; 18:1-4.

In Revelation 9:14,15 these same four prophetic movements of Revelation, Chapter 14, with their five angel's messages are revealed by four angels arriving at four particular, and successive periods of time; at an hour, a day, a month, and a year. Being bound in the river Euphrates, the land of antitypical Babylon, the U.S.A. they are to be loosed after the 144,000 of Revelation 14:1-4; 7:1-8, are sealed by the man in linen of Ezekiel 9:1-4. The 144,000 are sealed by receiving three different names, (1) The name of God, (2) The name New Jerusalem, and (3) The New name of the Messiah. (See Revelation 3:12.) These three titles represent the profound truths found in the five angel's messages of Revelation 14. As the 144,000 first fruits stand on Mt. Zion with the Lamb, on the day of Pentecost, the work of that day will be greatly enlarged. The two hundred thousand thousand horsemen (Rev. 9:16), who slay the third part of men, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths (verse 18), go forth into all the world conquering and to conquer and bring into the house of the Lord a great multitude of second fruits that no man can number.

Therefore, when antitypical Peter gives his sermon on Mt. Zion at the time of the morning sacrifice, the third hour of the antitypical day of Pentecost (Acts 2:14-17), there will be more than 3,000 converted in one day, there will be 200 million, in one day, a nation almost the size

L7, p.12 86

of the U.S.A. in number. Fantastic you say!!! Who hath heard such a thing? who hath seen such a thing? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children. Isa. 66:8.

V. T. Houteff reveals: The marginal rendering gives the preposition at for the preposition for, making the verse read: At an hour, and a day, and a month, and a year, are designated four points in time at which the four angels were to prepare for to slay the third part of men. And as the third part in the trumpets represents, as we have seen, those who reject Gods appeals to them to repent and be saved, then, accordingly, the angels preparing themselves on four successive occasions for the eventual execution of death upon the third part of men, shows that the men are to reject a four-phase (four doctrine) message, each phase being revealed successively:

â??(1) The only revelation of truth pertaining to and coming â??at an hourâ?? is the proclamation of the angelâ??s announcement: â??Fear God, and give glory to Him; for the hour of His judgment is come.â?? Rev. 14:7. [By William Miller] (2) The only revelation of truth pertaining to and coming â??at a dayâ?? is the [Atonement day in 1844, beginning the investigative judgment for the dead, and proclaiming that, instead of the first day, the seventh day of the week is the Sabbath â?? The Third Angelâ??s message by Ellen G. White.]â?! (3) The only revelation pertaining to and coming â??at a monthâ?? is â??the latter rain in the first monthâ?? (Joel 2:23)â?! [The Shepherdâ??s Rod by V. T. Houteff.] (4) And, finally, the only revelation pertaining to and coming â??at a year,â?? and preparing the four angels â??for to slay the third part of menâ?? is, says the Lord, â??the year of My redeemed.â?? Isa. 63:4. And this â??yearâ?? at which His people are redeemed is, of courseâ?! the time of the sealing [harvest time by The Branch], and of the deliverance of the 144,000, â?? those who are redeemed, who escape the slaughter decreed in Ezekiel 9. Of these the Lord says: â??I will set a sign among them, and I will send those that escape of them unto the nations,â?! to the isles afar off, that have not heard My fame, neither have seen My glory: and they shall declare My glory among the Gentiles: And they shall bring all your brethren for an offeringâ?! toâ?! Jerusalemâ?!â?? Isa. 66:19,20.â?• â?? Final Warning, Tract No. 5, pp. 87-89. (Brackets Ours.)

These four angels, â??four-phase (four-doctrine) message,â?• being bound in the â??great river Euphratesâ?• (Rev. 9:14), and the Euphrates being symbolic of the location of ancient Babylon, simply means (since there is no literal Babylon today) the four-phase message is bound, with its headquarters, in antitypical spiritual Babylon, the U.S.A. All the four angels being released at the same time in the sixth trumpet, reveals that

L7, p.13 87

the headquarters are to be moved as the angels are no longer bound.

Since these four angelsâ?? messages were â??revealed successively,â?• at four different periods, is proof sufficient to inform us that these four angels at their inception and during their time span were four different sealing messages originating in the land of spiritual Babylon â?? U.S.A., in the time of the sixth seal. Truth is progressive and the Scroll has unrolled, showing that all four messages have converged into one, the fourth, for to â??slay the third part of men,â?• the tares in the church Ezekiel 9. Here is, indeed, the Judgment of the Living in the house of God (1 Pet. 4:17). The symbolic two thirds, the 144,000, are saved and the symbolic one-third, the wicked, are lost. The Truth destroys if It cannot save.

â??These four messages prepare the four angels â??for to slay the third part of menâ?? â?? all who fail to receive into their lives the saving truth of the gospel as revealed in the four messages. They are, to recapitulate, (1) those who close their ears to the proclamation of the judgment, which is revealed â??at an hourâ?? [announced by William Miller in 1844, the day of Atonement Revelation 14:6-8, at the â??hourâ?• of the morning sacrifice, the third hour, 9 oâ??clock (verse 7), that was when Jesus went into the Most Holy Place before His Father in the judgment of the dead]; (2) those who heed not the solemn warning of the day of Godâ??s vengeance, which is revealed â??at a dayâ?? [The message of the Third Angel pronounces vengeance upon all who reject the Truth of the seventh-day Sabbath by Ellen G. White, Revelation 14:9-13]; (3) those who receive not the latter rain, which comes â??at a monthâ?? [The Shepherdâ??s Rod by V. T. Houteff; Joel

2:23; Revelation 14:15]; and (4) those who do not join "His redeemed" (the 144,000) who are sealed "at a year" [those who are not sealed by the Branch in the four Angel's messages containing the three name seal "God, New Jerusalem, and Jesus" New Name, The BRANCH of Isaiah 11:1, which came "at a year," 1955, by the Branch message of the Atonement for the living "the Harvest, Revelation 14:16,17]. All these who fail to make the needful preparation for gloryland after the truth is proclaimed to them, shall perish at the command of the angelic horsemen who army numbers "two-hundred thousand thousand." "Final Warning, Tract No. 5, p. 89. (Brackets Ours.)

There were 120 who received the gift of the Holy Ghost on the day of Pentecost (Acts 1:15). And that same day, those who received His Word, 3000, were baptized. On the antitypical day of Pentecost, those who stand on Mt. Sion with the Lamb and who receive the gift of the Holy Ghost are 144,000 and on that same day, according to and in harmony

L7, p.14 88

with the type, there will be saved two hundred million (200,000,000). "These 200,000,000 horses, we have learned, symbolizes a great army of gospel workers, from whose lips go a message which means life or death." "Final Warning, Tract No. 5, p. 91.

TO SUMMARIZE

The beginning of the harvest (Joel 2:24-27 "Investigative Judgment for the Living), sowing of the seed to gather the antitypical wave sheaf (Lev. 23:10-13), the first of the firstfruits (Ex. 23:19), the vanguard (Davidan Seventh-day Adventists, , p. 3), began in the autumn of the year, atonement, 1955, after the

spring in which Brother Victor T. Houteff died. At that time the "latter rain" of Joel 2:23 ceased. The Spirit of Prophecy which had been giving light on the latter rain of Truth became quiescent. As stated: "we now know through prophecy that the latter rain has temporarily stopped!" "The Symbolic Code, Vol. 11, No. 1, p. 14.

As a result of the death of the Lord's Servant, February 5, 1955, the latter rain stopped. Any purported light from the Davidian source, other than V. T. Houteff's unpublished manuscripts, you can be sure, is only speculation or an intellectual examination of the Shepherd's Rod. The light to be revealed now is on the harvest message for the living by The Branch through antitypical Joshua in the atonement for the living.

V. T. Houteff says his work is like "the work of John the Baptist. He was to proclaim, not the setting up of the Kingdom, but the coming of the King. But in announcing the one, he incidentally had to answer questions concerning the other." "The Answerer, Book No. 2, p. 79. "Therefore the truth stands out boldly that the direct fulfillment of this chapter (Isa. 40) is found in our time, thus making John's work an ensample of our work "John's work the type, ours the antitype." "Timely Greetings, Vol. 1, No. 36, p. 4.

In the light of Inspiration our conclusion is that, God did not call V. T. Houteff, the antitype of Elijah, John the Baptist, with the Shepherd's Rod message to restore the Kingdom, but like John he

came to announce the invisible King, the Branch, and Joshua, the visible king (Zech. 3:1-10; 6:12,13).

John the Baptist, the type, came not to set up the Kingdom in his day, but to announce Christ, Messiah, the King. Likewise, V. T. Houteff, the antitype of John (Matt. 17:12,13) came not to set up the Kingdom

L7, p.15 89

in our day but, rather, to announce Messiah, The Branch, and His under-leader, Joshua.

The harvest, the investigative judgment for the living (Matt. 13:30), the sowing of the seed to mark 144,000 (Eze. 9:1-4) who are to stand on Mt. Zion with the Lamb (Rev. 14:1-5) is therefore brought by Elijah (the master antitype), who is translated and who is to restore ALL THINGS of which Jesus spoke in Matthew 17, verse 11 and not by the antitype (V. T. Houteff) of Elias, John the Baptist (verses 12,13) who lost his life.

â??Do you see that the prophet appears in a day HE CAN RESTORE ALL THINGS, everything that was lost through sin, EVEN THE KINGDOM?â?• â?? Timely Greetings, Vol. 2, No. 7, p. 11. What can a man in the grave restore? Nothing!

It is plain to see that neither John the Baptist (Matt. 17:12,13) nor his antitype were to restore the Kingdom but that Elijah (Matt. 17:11), the antitype of Malachi 4:4-6, like Elijah the Tishbite (1 Kings 17:1) who was translated (2 Kings 2:11), is the one who is to restore all things, even life for ever more (John 6:47-51).

After John baptized Him in the river Jordan, Jesus preached for three and one-half years His Divinity and the Kingdom of Heaven at hand. Afterward He was crucified, died on the cross, was buried, and rose the third day, ascended to Heaven, and offered the antitypical wave sheaf of the dead in the courts above.

â??The Passover was followed by the seven daysâ?? feast of unleavened bread. On the SECOND DAY of the feast, the first fruits of the yearâ??s harvest, a sheaf of barley, was presented before the Lord. All the ceremonies of the feast were types of the work of Christ. The deliverance of Israel from Egypt was an object lesson of redemption, which the Passover was intended to keep in memory. The slain lamb, the unleavened bread, the sheaf of first fruits, represented the Saviour.â?• The Desire of Ages, p. 77.

Paul says: â??But now is Christ risen from the dead, and become the firstfruits (wave sheaf) of them that sleptâ?; Christ the firstfruits; afterward they that are Christâ??s at his coming.â?• 1 Cor. 15:20,23.

The statement in Mark 15:42 that Jesus was crucified on â??the preparation, that is, the day before the Sabbathâ?• explains that this preparation day was Friday, the day before the Sabbath and at the third

L7, p.16 90

hour which is the time of the morning sacrifice (9 o'clock). Six hours later, at the ninth hour, (3 o'clock) the time of the evening sacrifice, Jesus gave up the ghost. Afterward Joseph went to Pilate requesting the body of Jesus and buried Him just before the Sabbath. See Mark 15:25,34,37,42.

The offering of Messiah on the cross the second day of the feast as the wave sheaf, that day being Friday, shows that the Passover feast was on Thursday. God created the earth and all living in six days and rested on the seventh day Sabbath. Jesus finished the plan of recreation and redemption on the sixth day of the week and rested in the grave on the seventh day, according to the commandment.

When Jesus gave up the ghost the veil of the temple was rent in twain from the top to the bottom (Mark 15:38). The veil was rent at the time of the evening sacrifice, showing that the sacrifice of animals, offering the blood of goats and rams and the divers washings (Blotting out the handwriting of ordinances that was against us, nailing it to his cross. Col. 2:14), in the earthly temple were no longer sufficient to, even temporarily, atone for man's sin. With the resurrection of the Messiah, the typical ceremonial law with all its earthly temple services ceased, and the antitypical sanctuary service according to the ceremonial law began in the holy place of the heavenly Sanctuary. This is shown by Messiah presenting to the Eternal Father the antitypical wave-sheaf with His own blood to atone for repented sins. The temple that Moses was commanded to build, the earthly tabernacle, was after the pattern in the heavenly (Ex. 25:9). In our study of the tabernacle that Moses built and its services with that of the New Testament writers, we get a picture somewhat of the heavenly tabernacle and its services as the one is a pattern of the other.

Jesus said: Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Matt. 5:17,18. In this time of the Investigative Judgment of the Living, Jesus, who is our High Priest after the order of Melchisedec, is officiating in the temple not made with hands; mediating His own blood, according to the ceremonial law, and one jot or tittle shall in no wise pass from this law till all is fulfilled. All is not fulfilled; therefore, let it be done on earth as it is in heaven (Matt. 6:10).

Christ arose from the dead as the first fruits of those that slept. He was the antitype of the wave sheaf, and His resurrection took place on

L7, p.17 91

the very day when the wave sheaf was to be presented before the Lord. For more than a thousand years this symbolic ceremony had been performed. From the harvest fields the first heads of ripened grain were gathered, and when the people went up to Jerusalem to the Passover, the sheaf of first fruits was waved as a thank offering before the Lord. Not until this was presented could the sickle be put to the grain, and it be gathered into sheaves. The sheaf dedicated to God represented the harvest. So Christ the first fruits represented the great spiritual harvest to be gathered for the kingdom of God. His resurrection is the type and pledge of the resurrection of all the righteous dead!

As Christ arose, He brought from the grave a multitude of captives. The earthquake at His death (Friday at the time of the daily sacrifice at even, Num. 28:1-8; Mark 15:34,37-39), had rent open their graves, and when He arose, they came forth with Him. They were those who had been colaborers with God, and who at the cost of their lives had borne testimony to the truth. Now they were to be witnesses for Him who had raised them from the dead!

They ascended with Him as trophies of His victory over death and the grave. These, said Christ, are no longer the captives of Satan; I have redeemed them. I have brought them from the grave as the first fruits of My power, to be with Me where I am, nevermore to see death or experience sorrow. • The Desire of Ages, pp. 785,786.

In , page 77, Ellen G. White states that the barley wave-sheaf of first fruits, the slain lamb, the unleavened bread offered by the priest on the second day of the Passover feast, were types of the Saviour. According to Mark 15:25,34,37,42-46 Jesus was crucified (offered as a wave sheaf), at the third hour, the time of the morning sacrifice, and died at the ninth hour, the time of the evening sacrifice which shows that Jesus was crucified, offered as the antitypical wave sheaf on Friday, the second day of the feast. Therefore, the first day of the Passover feast, was at the going down of the sun, following Wednesday or at the beginning of Thursday.

In strict fidelity with the law of Moses, Jesus offered the memorial of Israel's deliverance from Egypt by eating the typical Passover lamb with the twelve (Luke 22:13-18) the evening following Wednesday, Abib 14. Immediately rising up from this meal He instituted the Lord's Supper as a memorial of His death, replacing the typical with the antitypical Passover Lamb on Abib 15 (Luke 22:19-20). On page 786 of , Mrs. White shows that Jesus and the multitude of martyrs arose from the grave and ascended to Heaven on the first day of the week

L7, p.18 92

which was the fourth day of the feast and were offered as the antitypical wave sheaf of the dead to the Father in heaven.

What is the answer to this seeming discrepancy or inconsistency, Jesus being offered twice as an antitypical wave sheaf at the same Passover time? Is the servant of God, Ellen G. White, off course, and outside the beam of Inspiration? or is she writing under the influence of the Spirit of God, as we believe and can prove, by the aid of the Holy Spirit? How do we answer those who ask a reason of the hope that is in us? Which is the correct day to offer the wave sheaf? On the second day of the feast after the Passover Sabbath or on the first day of the week, Sunday, on the morrow after the seventh day Sabbath? See Leviticus 23:11.

To begin, let us consider statements in the Spirit of Prophecy according to Ellen G. White and V. T. Houteff.

The Wave-Sheaf, Wave-Loaves, and the Feast of Tabernacles.

Illustrating our salvation in completeness, the harvest rites of the ceremonial system must therefore corroborate both the testimonies of the prophets and the parables containing the harvest,

for all are inextricably bound up together. The ceremonies of the first and second fruits of grain must accordingly unfold the truth concerning the first and second fruits of humanity. In the Levitical law we read:

• • Ye shall bring a sheaf of the firstfruits of your harvest unto the priest: and he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the Sabbath the priest shall wave it! Lev. 23:10,11. • • The Judgment and the Harvest, Tract No. 3, p. 75.

The ceremonies of first and second fruits of grain signify the gathering of first and second fruits of humanity. In the offerings of the grain and animals in the Old Testament according to the natural harvest is found the key that unlocks the soul harvest of first and second fruits and it must be used to unlock the mysteries of the New Testament.

Ellen G. White says: • Memory will be awakened as Christ is seen portrayed in the pages of the Old Testament. Souls will be saved, from the Jewish nation, as the doors of the New Testament are unlocked with the key of the Old Testament. • • Evangelism, pp. 578,579.

In the days of Ellen G. White this information was not too well understood. She states, • The significance of the Jewish economy is not

L7, p.19 93

yet fully comprehended. Truths vast and profound are shadowed forth in its rites and symbols. The gospel is the key that unlocks its mysteries. Through a knowledge of the plan of redemption, its truths are opened to the understanding. Far more than we do, it is our privilege to understand these wonderful themes. We are to comprehend the deep things of God. • • Christ Object Lessons, p. 133.

The gospel is the • key • that unlocks the mysteries of the Jewish economy. What gospel? We answer, the gospel of Jesus Christ the Messiah, our sacrifice, Who has become our High Priest, offering His own fresh blood (

, p. 411) daily, at the time of the morning and evening sacrifice, in the holy place of the Sanctuary above in our behalf and in the behalf of all Israel. The gospel, that which is a revelation of infallible Truth: the gospel of the Son, Who made a covenant with the Eternal Father before the foundations of the earth were laid; that He would give His life to redeem man if he should be tempted by Satan: the gospel, a set of laws and statutes called the Ceremonial or Levitical law, the law of redemption: the law that Satan hates; the one on the sides of the ark with the ten commandment law which the devil and his angels lie about; saying it was nailed to the cross, and is obsolete. Satan knows that without the ceremonial law man has no sacrifice and no High Priest to plead his case; therefore, if he can keep man in ignorance of the ceremonial law in its antitypical fulfillment until probation closes, all who fail to see will be lost. Mankind will be lost!

The gospel of the Messiah in the Old Testament, called the law of Moses, is the key which unlocks the mysteries pertaining to the Son of God in the New Testament. Moses said his law was his song (Deut. 31:19,21,22,24,26,29,30) and the first fruits, 144,000, sing the song of the ceremonial law of Moses and the song of the ceremonial law of the Lamb (Rev. 15:3) on Mt. Zion.

For example, V. T. Houteff's revelation on the Scriptures of Leviticus 23:10,11,14-17,39, stating: "Here we see commanded the observance of three harvest rites: (1) the ceremony of the wave-sheaf, at the beginning of the first harvest; (2) the ceremony of the wave-loaves, at the close of the first harvest; and (3) the feast of tabernacles, at the close of the second harvest. Being typical, these two grain harvests with their three literal sacraments, accordingly foreshadow two soul harvests with three spiritual rites, the first of which is the

"First Fruits with Wave-Sheaf and Wave-Loaves

"Being of cut stalks of grain, the wave-sheaf signified fruits TO BE

L7, p.20 94

harvested. And as the sheaf was to be offered before the sickle was put to the grain and gathered into sheaves, it obviously pointed forward to the spiritual harvest of first fruits TO BE gathered.

"On Pentecost, fifty days after the typical sheaf was offered, all Israel was to offer "a new meat offering unto the Lord" [two wave-loaves "baken with leaven"] the firstfruits unto the Lord." Lev. 23:16,17.

"Both the wave-sheaf and the wave-loaves were thank offerings for the first fruits. One was dedicated at the beginning of the harvest; the other at the completion of it. In contrast to the wave-sheaf of cut stalks of grain, prefiguring fruits to be gathered after the sheaf was offered, the wave-loaves, being a finished product, signified fruits previously gathered. (The reader who would best comprehend the significance of these three ceremonial celebrations ALL- IMPORTANT TO OUR SALVATION, will follow [study] the chart on page 77!) • " The Judgment and the Harvest, Tract No. 3, pp. 76-78. (Last bracket only is ours.)

"The wave-sheaf was to be offered "on the morrow after the Sabbath" " that is, on the first day of the week, now commonly called Sunday. This offering was to be presented, not on a special day of the month, but rather on a special day of the week, before the sickle was put to the grain and gathered into sheaves (Lev. 23:11,14). Coming just at the right time, in the season of the first fruits, the Passover week was the period in which the wave-sheaf was usually offered before the Lord, its ritual prophetically projecting

"Christ, the Antitype of the Wave-Sheaf." • Ibid., pp. 78,79.

The priests, in the days of Jesus, offered the wave-sheaf on the second day of the feast. When Jesus was crucified on the second day of the feast, which was Friday morning at 9 o'clock (Mark 15:25), He was the antitypical wave-sheaf, fulfilling the offering of the ceremonial law of the daily morning sacrifice in the heavenly sanctuary (tabernacle). When Jesus "gave up the ghost" at 3 o'clock in the afternoon (Mark 15:34,37), fulfilling the antitypical evening sacrifice (Ex. 29:38-41), the hand of God rent the veil of the temple between the holy place and the Most Holy, into which the earthly high priest entered only once a year, on the day of Atonement. The earthly temple service of the sacrifice of animals ceased on Friday when the Lamb of God died. Since the One to Whom all the animal sacrifices pointed forward, in the type, had come, the plan of

redemption and recreation had met its fulfillment. On the morrow after the seventh-day Sabbath the antitypical wave-sheaf was

L7, p.21 95

offered in the tabernacle not made with hands, signifying the beginning of the harvest for the dead and the transformation of the temple service from earth to heaven.

“He enters into the presence of His Father. He points to His wounded head, the pierced side, the marred feet; He lifts His hands, bearing the print of nails (‘‘with a voice of deep pity cried, ‘‘My blood, Father, My blood, My blood, My blood!’’ Early Writings, p. 38). He points to the tokens of His triumph; He presents to God the wave sheaf, those raised with Him as representatives of that multitude who shall come forth from the grave at His second coming. He approaches the Father, with whom there is joy over one sinner that repents; who rejoices over one with singing. Before the foundations of the earth were laid, the Father and the Son had united in a covenant to redeem man if he should be overcome by Satan. They had clasped Their hands in a solemn pledge that Christ should become the surety for the human race. This pledge Christ has fulfilled.’’ The Desire of Ages, p. 834.

Now it is plain to see that Ellen G. White and Victor T. Houteff were indeed prophets of God and were, truly, writing under the influence of the Spirit of Prophecy. See Amos 3:7. Since Mrs. White and V. T. Houteff both are in the grave, as are the Bible prophets, it is necessary to consult the Branch and Joshua, the Living Testimony of Jesus in the church today, for an interpretation in harmony with the Scriptures and their writings. The same spirit that dictated the prophecies must interpret them. See Revelation 12:17; 19:10.

Christ’s crucifixion on the cross, the rending of the veil on Friday, and His resting in the grave on the seventh-day Sabbath, signified the ending of the typical earthly temple ceremonies. At that time, the Mosaic dispensation with the presence of the Holy Shekinah, the offering of animal sacrifices, and the Levitical priesthood officially ended. The Messiah’s resurrection on the first day of the week, the offering of the wave-sheaf at Passover time in the heavenly courts,

on the morrow after the Sabbath (Lev. 23:11) before the Eternal Father, signaled the beginning of the heavenly Sanctuary ‘‘daily,’’ morning and evening, temple service in the holy place.

Since the Levitical priesthood was not perfect, the Messiah became our High Priest forever after the order of Melchisedec ‘‘seeing He ever liveth to make intercession for’’ us. A change in the priesthood necessitated a change also in the law. That is, the Levitical priesthood with the offering of the blood of animals, which is imperfect, was changed to the Melchisedec Priesthood, which is perfect, offering the pure warm

L7, p.22 96

blood of the Lamb of God for repented sins. See Hebrews 7:11,12.

The offering of the wave-sheaf in heaven marked the beginning of the Christian dispensation, and beginning of the harvest for the wave-loaves, the 120, which were offered at the feast of weeks

(Lev. 23:15-17), Pentecost (Acts 2:1-4). While our High Priest was offering "Daily" in heaven, the Apostles were offering daily in the temple on earth (Acts 3:1) the emblems of His broken body and spilt blood, the bread and the wine (Acts 2:46) from house to house.

God had commanded Moses to offer a daily burnt offering, morning and evening sacrifice, a lamb of the first year, with the promise that throughout Israel's generations He would sanctify the tabernacle, the priest, and the congregation of Israel with His presence, in an ordinance forever (Ex. 29:38-46). The disciples of Jesus carried out God's command to Israel by offering the emblems of the antitypical Lamb at the sacred hours of prayer (9 and 3 o'clock), the condition on which the 120 received the glory of God on the day of Pentecost (Ex. 29:38-46). The little horn that waxed exceedingly great, took away the "daily" from the Christians in 538 A.D. and set up his sanctuary with his own laws for 2300 days (years). See Daniel 8:9-14. According to the type, this service must be restored before the 144,000 stand on Mt. Sion with the Lamb.

In 1844, after the end of the 2300 days (years) of Daniel 8:14, the restitution of true worship was begun. It is to continue until all things are restored by antitypical Elijah (Matt. 17:11). Typical Elijah purified the priests of ten-tribe Israel on Mt. Carmel.

In Malachi 3:1: "The Lord is to send (His messenger) Elijah the prophet before the judgment of the living members of His church begins." "Timely Greetings, Vol. 2, No. 11, p. 18. See Matthew 17:12, 13. "Here you plainly see that "The Shepherd's Rod" has arrived just before the Judgment for the Living commences." "Jezreel Letter, No. 4, p. 1.

Please take note of Brother V. T. Houteff's comment on Amos 1:2. "This scripture, you see, reflects the tragedy which took place on the top of Carmel in the days of Elijah. Here we are given the hint that there is to be another show-down between the prophet of God and the prophets of Baal." "Timely Greetings, Vol. 2, No. 41, p. 7.

In these statements is reflected two Elijahs. 1. Elijah the messenger that the Lord sends BEFORE He suddenly comes to His temple in the

L7, p.23 97

Judgment of the Living. 2. The antitypical Elijah that has another show-down on Mt. Carmel AFTER the Lord suddenly came to His temple in the Judgment for the Living. The difference in the works of these two antitypical Elijahs is as distinguishable as night is from day. The same picture holds true in Matthew 17. In verse 11 is brought forth Elias that restores ALL things, even the Kingdom and life without seeing death. In Matthew 17:12,13 is set forth Elijah John the Baptist who died, of which V. T. Houteff said his work was the antitype. For the Bible scholar, and a student of prophecy, type and antitype, will find in this explanation the truth made plain.

But the church says that V. T. Houteff was a false prophet. John the Baptist was also called a false prophet by his own people as was Jesus the Messiah, Jeremiah, Isaiah, and all the Bible prophets. Man is fallible and, to know the truth, he must consult Inspiration. Because the church says that a message is heresy does not make it false. The safe thing to do is to study a message that comes in the name of the Lord for oneself. We can not take man's word only, if we desire to learn what is truth.

Jesus offered the antitypical wave-sheaf of the dead at the time pointed out in the symbolic service and He received His mediatorial crown on the day of Pentecost, the day the Theocratic kings of Israel were crowned, in harmony with the ceremonial law (at the third hour). Furthermore, the 120 received the outpouring of the latter rain of power on the day of the Pentecost, the feast of weeks, according to the Levitical law at the third hour. Peter and John went up to the temple to pray at the time of the evening sacrifice, at the ninth hour (Acts 3:1). The hours appointed for the morning and the evening sacrifice were regarded as sacred, and they came to be observed as the set time for worship throughout the

Jewish nation! In this custom Christians have an example for morning and evening prayer. Patriarchs and Prophets, pp. 353,354. These sacred hours (the third and ninth) of prayer were taken away from the Jewish Christians in 538 A.D. by that little horn power that waxed exceeding great toward the pleasant land, the Holy Land. He who set up his own sanctuary (Dan. 8:9-14) with its pagan priesthood and Sunday worship. We are admonished by Paul to keep the feasts (1 Cor. 5:7,8). God's Feasts!

At His ascension Jesus went into the Holy place at the third hour to offer the wave sheaf at Passover time. In 1844 He went into the Most Holy place of the Sanctuary above at the third hour, the time of the morning sacrifice (Rev. 14:7), at the Atonement time.

L7, p.24 98

Ellen G. White says: The time of the Holy Spirit's power is the time when in a special sense the heavenly gift is sought and found. In Christ's day many heard the gospel, but their minds were darkened by false teaching, and they did not recognize in the humble Teacher of Galilee the Sent of God. But after Christ's ascension His enthronement in His mediatorial kingdom was signaled by the outpouring of the Holy Spirit. On the day of Pentecost the Spirit was given.

Christ's Object Lessons, p. 120.

V. T. Houteff says: We should therefore perform our vows unto God, keep our solemn feasts (ceremonial law), and do everything in God's order so as to be found righteous, ready to escape the doom of the wicked, and march on to the Kingdom. Timely Greetings, Vol. 1 No. 24 (Unrevised), p. 11.

Here we are instructed to keep the antitypical feasts before we leave for the Kingdom. This message, keeping the feasts and performing our vows is the investigative Judgment of the Living.

Broadly speaking, the law of Moses consists of three parts. The first is the Ceremonial law, the law of the temple the sacrificial law. This law, of course, we today must not observe, except in antitype, for it foreshadowed things to come particularly Christ's first advent. Thus it is that if we had lived in Old Testament times and had failed to comply with the sacrificial law and system of that day, we would thereby have demonstrated unbelief in Christ, Who was to come. But since we are living in the Christian era, if we should now observe the typical sacrificial law and system (slaying animals), we should thereby demonstrate unbelief in Christ, Who has come. Timely Greetings, Vol. 2, No. 37, pp 14,15.

In the light of these Inspired facts we can not say the ceremonial law was nailed to the cross: It was the Lamb that was nailed to the cross and the sacrifice of animals which was done away. Here is a truth that we will have to face before we reach the Kingdom and stand on Mt. Zion with the Lamb (Rev. 14:1). The ceremonial law demands our most earnest research and scrutinizing study for it is the law of redemption and the key that unlocks the Gospel of the New Testament.

To make the subject of Ezekiel 9 iron clad and nailed down that it cannot be moved; let us start, not in the center of the subject, but rather, at the other end â?? the end from which the ROD MESSAGE TEACHES â?? the right end. If we teach this subject from the wrong end it becomes a club. The sheep will not eat a club; but if we turn the Rod

L7, p.25 99

around, it becomes a beautiful Branch and the sheep will see that there is sustaining life in its luscious foliage.

For the spike of Divine wisdom and nails of inspired facts, turn to Tract No. 3, page 55. The Harvest chart here shows that Ezekiel 9, the harvest, begins in the AUTUMN at atonement, time of the Investigative Judgment for the Living, and brings about a separation in the church as depicted by the man in linen with the writerâ??s inkhorn and a destroying weapon who is commanded to set a mark on the foreheads of all who sigh and cry for all the abominations done in the city (church). The man in linen was not given the command to slay, he did not arrive in the spring at the Passover, the time of the slaughter of Ezekiel 9:5-7. The other five men follow on to slay after the sixth man, the one in linen, finishes his work of marking the 144,000 first fruits (Rev. 14:15). The Shepherdâ??s Rod cannot be represented by the man in linen since the Rodâ??s number is 5, not number 6. Consequently, the man in linen must represent the message of Jesusâ?? new name, Branch, a six letter word. See Branch Letter No, 1, art. Revelation 7 and Ezekiel 9.

After studying The Harvest chart, you will see that the king of Babylon uttered the parable, Ezekiel 24:1-3, on the exact day it was destined he should. October 10, according to the chart, fell on the first day of the Bible seventh month. So we see plainly, brethren, that the parable of Ezekiel 24:1-3 is the exact fulfillment of Leviticus 23:23,24, â??And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation.â?• Lev. 23:23,24.

Branch Letter No. 3 arrived miraculously on Mt. Carmel the very day and at the right time to â??sound an alarm in my (Godâ??s) holy mountainâ?• (Joel 2:1) and to rain terrors upon it (Eze. 21:12).

Some say that the ones who went to Mt. Carmel October 10, drove in, turned their cars around, and headed them toward the exit for a quick get-away. This is very true, for no one knew what was going to happen. No one knew but that the Carmelites would kill those who went there and they, the Carmelites, did not know but that the people had come to slay them. Neither side knew but that the Lord might slay all.

Now this happened because we had for 25 years been teaching Ezekiel 9 from the end to the beginning, instead of the beginning to the end. Had we been teaching this prophecy right; there

would not have

L7, p.26 100

been an alarm sounded at Mt. Carmel October 10. All this goes to show the Lord holds His hand over the prophecies of the Bible and then reveals them at the proper time.

â??The (430 year) prophecy by Ezekiel gives the information in detail from the beginning of Lutherâ??s reformation to Ezekiel 9, marking of the 144,000, and unrolling of the scroll.â??• â?? The Shepherdâ??s Rod, Vol. 1, p. 116.

Had we understood Ezekiel 9 in its entirety, there would not have been an unrolling of the scroll in October 10, 1955. Since the scroll did unroll at that time, it all proves that Brother V. T. Houteff was a true servant of the Lord; and The Shepherdâ??s Rod message was from God.

Furthermore, these things prove that The Branch, the Lord Himself, came at the predicted day to unroll the scroll. This also gives power and force to the fact that the Advent people are the true Israelites of today and no one can gainsay the fact.

To add proof upon top of proof that the Lord knows what He is doing, follow the chart in Tract No. 3, page 55.

According to the parable we can plainly see that October 10 (our tenth month), is the same day as the first day of the Bible seventh month; and that the fifteenth day of the seventh month (first day of Feast of Tabernacles) is the same day as our October 25, history day at Mt. Carmel this year 1955.

â??Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.â??• John 16:13.

â??And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.â??• John 9:39.

â??Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.â??• John 5:39. â??Say not ye, There are yet four months (or even 42 months), and then cometh harvest? behold, I say unto you, Lift

up your eyes, and look on the fields; for they are white already to harvest.â??• John 4:35. (Parenthesis ours.) L7, p.27 101

Now the subject of Ezekiel 9 (harvest) is so plain that a blind man could see with just a little help. Yes, everyone can plainly see that the Lord Himself is the only one that can proclaim the day that Ezekiel 9 is to start. He set aside centuries ago the tenth day of the seventh month, or October 20, 1955, for the beginning date of the Judgment of the Living (Ezekiel 9), the harvest of the â??first fruitsâ??• 144,000.

October 10 will not fall right next October because the tenth day does not come on the first day of the seventh month and it is not certain that it would have worked out right for 1954. Even if October

10 had come on the first day of the seventh month, 1954 (Lev. 23:24) please tell us what name you would have given the message?

Any name you would give the message would be fictitious. The mouth of the Lord (Isa. 62:2) has already named the church which is to harvest the first fruits, the 144,000. The name that He gave to the Loud Cry church is His own new name â?? BRANCH.

If you continue to doubt this message is of the Lord, please tell us how all these things could harmonize to the very day? All of the following fall into a structure of inspired truth that the most intellectual mind cannot controvert.

For instance, commenting on Ezekiel, Chapters 1 and 2, V. T. Houteff says: â??Necessarily, then, the faces of the cherubim, just as with the faces of the beasts standing before the Judgment throne (Rev. 4:6,7) are figurative of the saints in the time of Judgmentâ?;! (1) the Lord comes to the 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 â??Loud Cry.â?? â?• â?? Pre-â??Eleventh Hourâ?? Extra, Tract No. 1, pp. 36,37.

The â??Loud Cryâ?• Angel is the Lord Himself, The Branch, in a message of the Investigative Judgment for the Living of Revelation 18:1 to the church first and then to the world (verses 2-4).

In the light of these facts antitypical Ezekiel was commanded to utter a parable to Godâ??s people in the ninth year on the tenth day of the tenth month of his captivity. The parable is likened to the king of Babylon setting himself against Jerusalem on this same day. It is the Atonement for the Living. â??Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation â?!.Also

L7, p.28 102

on the tenth day of this seventh month there shall be a day of atonement; it shall be an holy convocation unto you, and ye shall afflict your souls, and ye shall offer an offering made by fire unto the Lord.â?• Lev. 23:24,27. This is Present Truth for the church at this particular time.

Joel says: â??Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: And rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him; even a meat offering and a drink offering unto the Lord your God?â?• Joel 2:12- 14.

At this time the Lord is pleading with His people to turn to Him with the whole heart, for He is merciful, kind and slow to anger. He is waiting and ready to repent of the evil He will do to all who fail to repent of their sins; for who knows whether they will repent when their names come up in the Sanctuary above, on the day of Atonement, and, as a result, leave behind a curse rather than a blessing. The time to repent is now!

This is a very serious matter, for we have come to the very last message (the Harvest of the Living, Rev. 14:16-20) for the church. Consequently, the Lord warns all to repent since this same

message is soon to go to the world in the "Loud Cry." "Blow the trumpet in Zion (the church), sanctify a fast, call a solemn assembly: Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?" Joel 2:15-17.

Unlike the first trumpet blast of Joel 2:1 which announced the nearness of the Lord's appearing in the Atonement for the living; the second trumpet sound is to awaken God's people to the fact that we are now in the time of harvest for the living. The appeal to repent is so far reaching that universally, in the church, none are to be excluded but all are to be brought to repentance or be left without the wedding garment.

"The guests at the marriage feast were inspected by the king. Only those were accepted who had obeyed his requirements and put on the wedding garment. So it is with the guests at the gospel feast. All must

L7, p.29 103

pass the scrutiny of the great King, and only those are received who have put on the robe of Christ's righteousness." "Christ's Object Lessons, p. 312.

The ministers are to weep between the antitypical porch at the entrance of the temple and the brasen altar where the "daily sacrifice," in the type, was kept burning continually (Ex. 29:38-46). They are to plead with the Lord to deliver His people from heathen rule, lest it be said, where is their God?

"Then will the Lord be jealous for his land, and pity his people. Yea, the Lord will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen:" Joel 2:18,19.

Since the conditions mentioned above do not prevail in Israel and Judah's homeland today, this prophecy is evidently yet future, and since we are living in the very end of the Christian era and the beginning of Messiah's everlasting Kingdom on earth before the millennium, the period in which this Gospel of the Kingdom is preached in all the world, as a witness unto all nations in the "Loud Cry," it is mandatory, therefore, that one and all take off their garments of sin and death "Judgment of the dead of the Third Angel" and put on the pure white robe of Christ's Righteousness, the message of the Investigative Judgment for the Living "the Loud Cry of the Third Angel's message" and live forever, "for why will ye die, O house of Israel?" Eze. 33:11.

As soon as the good news of the Kingdom is spread abroad in the church and the brethren see that it is not necessary, in the time of the Judgment for the Living, to go through the grave to gain salvation (eternal life) they will shout, "Hallelujah! Praise ye the Lord! Let's accept the message for the living and never die." Read John 6:47-51. The Harvest (Judgment of the Living) is therefore, "The Seed-sowing Time." "For when a person's judgment is pending, and

he is unaware of the fact, he will be unprepared and unable to stand when his case is investigated. • The Judgment and the Harvest, Tract No. 3, pp. 55,54.

Jesus said: "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. The very first thing the Investigative Judgment for the Living message does, is to separate the tares, noxious weeds, from the wheat and

L7, p.30 104

bind them into bundles to be burned, while the righteous wheat is put into the barn, the Kingdom. This separation is not the slaughter of Ezekiel 9:5-8 but rather it is Ezekiel 9:3,4 as symbolized by the sword in the hand of the man in linen with the writer's inkhorn by his side with which he marks the righteous for the Kingdom. John the Revelator says the Lord accomplishes this work by thrusting in the sharp sickle (Rev. 14:16) which is the message of Jesus' new name BRANCH (Zech 3:8; 6:12).

When is the new name of Jesus (Rev. 3:12) supposed to arrive? • A new name, ! The time the name is received is at the end of the 430 year period as explained on the chart on pages 112-13 (of The Shepherd's Rod, Vol. 1). 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 name ! • The Shepherds Rod, Vol. 1, p. 155. The chart on page 112 shows that from Luther's revival, when he found the Bible in 1500 + 430 years = 1930. A new message and a new name (Shepherd's Rod) came at that time but not a six-letter name. Since this name is not Jesus' new name and not six letters, it could not be the name and movement perfectly fulfilling the prophecy, "I will write upon him my new name." • Rev. 3:12.

To find out what the new name is and when it comes let us quote: "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 ! sat up and took notice." • Martin Luther, by Dallman, p. 253. "Dr. Martin shook the foundation of Rome's claims upon his life by two radical steps ! writing the ninety-five thesis 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." •

Martin Luther • God's Man of Destiny, by Miller, p. 106.

(1) Luther started a revival in his own life when he found the Bible in 1500. 430 years (Eze. 4:4-6) later, in 1930, God began the "latter rain" 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). (2) To announce 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. In fulfillment of the prophecy the message of the Branch • the new name of Jesus came on time in the autumn of 1955

L7, p.31 105

declaring the Harvest had begun.

It was not until Luther, a monk, married Kathryn von Bora, a nun that the reformation reached fruition and the people at Worms accepted Protestantism (1525 + 430 = 1955, fulfilling the 430 year prophecy of Ezekiel) — a reformation (a monk and a nun marry). 430 years later in the autumn of 1955, came the cry, —Behold, the Bridegroom cometh go ye out to meet him.— (Matt. 25:6). The time of the Harvest for the Living, or the announcement of another marriage to come was made throughout the Davidian world. You see, from the proclamation of reformation and reorganization in the church in

Europe by a marriage 1525 + 430 years later brings us to 1955 the reorganization of the Davidian church in America. A new name (Lutheran) was given the Protestant church in Europe in 1525. 430 years later the new name Jesus, The Branch, is given to the new church of the Lord's reorganization to replace the name of The General Association of Davidian Seventh-day Adventists, residing at Mt. Carmel Center, Waco, Texas. The Branch is to be the name of God's church which brings the close of probation. Instead of Christian, or some other name, the Kingdom church throughout the world will be called THE BRANCH — The Lord our Righteousness (Jer. 33:15,16). Praise ye the Lord!

—Let us not neglect to note, too, that the name of a people is not really a name, but a title. And titles, you know, change as fast as Truth unfolds, as fast as Truth advances from one phase of the gospel work to another. To illustrate— the Church of Moses' time was Israelite, at Christ's time it was called Judean, and after that Christian. Finally came the time that it was called— Protestant. Then either Lutheran or some other—. Now you see every additional timely Truth brings an additional timely name.— — Timely Greetings, Vol. 2, No. 34, pp. 23-25.

—Now that the city (church) is spiritually called Egypt (Seventh-day Adventist), it denotes that it is holding God's people in slavery. The name Sodom (Davidian Seventh-day Adventist) denotes that God's true people will have to be rescued from it as was Lot.— — Ibid., No. 15, p. 12. (Parentheses ours.)

—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 writer's inkhorn by his side: and they went in and stood beside the brazen altar. 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 writer's inkhorn by his side; And the

L7, p.32 106

Lord said unto him, Go through the midst of the city (church), through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.— Eze. 9:2-4.

Remember in Branch Letter No. 1 we explained that there are four angels in Revelation 7 ready to hurt. These four angels represent four prophetic messages, movements: (1) Moses and Israel and the animal sacrificial system; (2) Christ crucified and resurrected and the Apostles; (3) William Miller and the First-day Adventists with the 2300 day prophecy of Daniel 8:14; (4) Ellen G. White and Seventh-day Adventists with the Sabbath and Sanctuary Truth — the Judgment for the

Dead. John saw also four angels on the four corners of the earth holding the four winds that they might not blow on the earth. The holding angels are four non-prophetic messages and movements: (1) Martin Luther and the Lutheran church, with the message of Justification by faith, the first basic fundamental truth; (2) John Knox and the Presbyterian church, with the message of the gift of the Holy Ghost, the second fundamental truth; (3) John Wesley and the Methodist church, saved by grace; (4) Calvin and Campbell with the message of Baptism by immersion, making the sum of eight angels; four prophetic and four non-prophetic messages. Then John saw another angel ascending from the east, and he cried with a loud voice to the four angels, to whom it was given to hurt the earth (the new land U.S.A.), and the sea (the Old Country), Saying, Hurt not the earth, neither the sea, nor the trees (people), till we have sealed the servants of our God in their foreheads. Rev. 7:2,3.

By this angel's ascending from the east it is understood that he has come to explain the Mid-East situation and to interpret Bible prophecy concerning present and future events of the land of Abraham which, heretofore, have been a mystery. The four angels standing on the four corners of the earth and the four ready to hurt make a total of eight angels, plus the angel from the East equals nine messages and movements disclosed to view in Revelation, Chapter 7 four non-prophetic and five prophetic. By the fact the angel from the east is number 9: also, by reason that he cried, hurt not, till we have sealed the servants of God (144,000), and since 9 is followed by 10 (symbolic of universality), shows beyond a shadow of a doubt that there is another angel, message, to come after the angel from the East has delivered his message. The angel whose number is 10 will finish the work of sealing 144,000 first fruits (Rev. 7:1-8; 14:1-5) in the church, and then, a great multitude that no man can number of all nations (Rev. 7:9).

L7, p.33 107

Ellen G. White proclaimed: Mark this point with care: Those who receive the pure mark of truth, wrought in them by the power of the Holy Ghost, represented by a mark by the man in linen, are those that sigh and that cry for all the abominations that be done in the church. Read the ninth chapter of Ezekiel (verses 1-4). Testimonies, Vol. 3, 267. (Parentheses ours.)

This sealing of the servants of God is the same that was shown to Ezekiel in vision. John also had been a witness of this most startling revelation. Testimonies to Ministers, p. 445.

V. T. Houteff states: the sealing of the 144,000 takes place in the period of the sixth seal. Ezekiel 9 is found an event analogous to that of Revelation 7. Behold, I Make All Things New, Tract No, 9, p. 54.

There are only nine angels representing messages disclosed to view in Revelation 7:1-8, but ten is universal. The Shepherd's Rod or the angel from the east is number nine and there is no way of escaping the fact that there is another message, number ten, to follow the Rod. Since THE BRANCH THE LORD OUR RIGHTEOUSNESS comes after the rod in the family tree of Isaiah 11:1, we are forced to conclude The Branch is number ten, the last universal message, first to the church and then to the world in the Loud Cry (Rev. 14:16-20; 18:1-4).

For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many. They that sanctify themselves, and purify themselves in the gardens behind one tree in the

midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together saith the Lord. • Isa. 66:16,17.

Here we see that the Lord comes to His people with the fire of a Spirit-filled message (Is not my word like as a fire? • Jer. 23:29), and sword, the prophetic Word of God to plead for His people. Says the Spirit of God: And he hath made my mouth like a sharp sword. • Is 49:2. And out of his mouth went a sharp two-edged sword. • Rev 1:16. The sword of the Spirit is the word of God. • Eph. 6:17 For the word of God is quick, and powerful, and sharper than an two-edged sword, piercing even to the dividing asunder of the soul and spirit. • Heb. 4:12. If the Truth cannot save it kills. This is the Judgment for the Living, in the house of God, which separates the tares from the wheat (Matt. 13:30).

The righteous get their name changed. Thou shalt be called by

L7, p.34 108

new name, which the mouth of the Lord shall name. • Isa. 62:2. The Harvest (Rev. 14:16) for the living, in the house of God (1 Pet. 4:17), is the new name of Jesus (Rev. 3:12), and is like a two-edged sword out of His mouth dividing the joints and marrow, and is a discerner of the thoughts and intents of the heart. • Heb. 4:12.

Those who do not take the message to heart and are sealed by the truth of His new name will be slain, and the escaped ones will be called by a new name of the Lord. The tares run to hide behind a tree (leader), and live on symbolic swine flesh, abomination, and the mouse of false interpretation of the Scriptures, all such are consumed together, saith the Lord. • Isa. 66:17.

After a long time the lord of those servants cometh, and reckoneth with them. • Matt. 25:19.

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap. And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. • Mal. 3:1-3.

The third and fourth chapters of Malachi are closely related, and the messenger the Lord sends, before He comes to His temple in verse one of chapter three, is Elijah of chapter four. John the Baptist was antitypical Elijah (Matt. 17:12,13) sent before Jesus suddenly came to His temple in Jerusalem, But since these Scriptures have a latter day application Ellen G. White says: William Miller was raised up in the spirit and power of Elijah Like John, the forerunner of Jesus Early Writings, p. 233. Miller came to announce Jesus suddenly coming to His temple in the Most Holy place of the Sanctuary above, in the Investigative Judgment for the dead. V. T. Houteff was the antitypical Elijah in 1930, like John (Matt. 17:12,13), the messenger sent before the Lord suddenly came to His temple, the church, in 1955, for the Investigative Judgment of the living. V. T. Houteff says: John's work an ensample of our work John's work the type, ours the antitype. • Timely Greetings, Vol. 1, No. 36 (Revised), p. 4. And since there was a special message for the Judgment concerning the dead,

it is even more important that there should be a special message concerning the Judgment for the Living, the announcement of which is already

L7, p.35 109

here! Here you plainly see that "The Shepherd's Rod" has arrived just before the Judgment for the Living commences. • Jezreel Letter, No. 4, pp. 2,1. (19,18 in Reprint).

William Miller in 1831-1844 (Rev. 14:6,7), announced the "Lord" shall suddenly come to his temple at the Atonement and the hour of the Investigative Judgment for the dead. Ellen G. White, 1844-1915 (Rev. 14:9-13), was the messenger who proclaimed the Sabbath covenant and the Judgment of the Dead. V. T. Houteff, 1930-1955 (Rev. 14:15),

was sent to announce the time for the Lord, The Branch, to suddenly come to His temple in Heaven and Joshua the High Priest to the church on earth for the Atonement of the Living, 1955. Antitypical Elijah (Matt. 17:11) the Tishbite is the messenger of the covenant proclaiming the antitypical ceremonial Sabbaths (1 Cor. 5:7,8) in the Investigative Judgment for the Living. "How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him." 1 Kings 18:21.

"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. And another angel (The Shepherd's Rod message) came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time (year) is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud (The Branch) thrust in his sickle on the earth; and the earth was reaped." Rev. 14:14-16. (Parentheses Ours.)

"As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and I heard a voice of one that spake." Eze. 1:28. Evidently John had this same vision of the Harvest as recorded in Revelation 14:14, and verse 16. Ezekiel had a vision of the Judgment for the Living in Israel, the church, and John saw the time, or year, of its fulfillment.

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Matt. 25:31. This is His coming in Judgment for the Living in the world, according to verses 32-34. At that time the glory of the Pentecostal power has been poured out on the 144,000 first fruits, in preparation for the Loud Cry to the world, when the Lord is in a cloud by day and fire by night over Jerusalem. See Isaiah 4:5.

L7, p.36 110

"And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his (David the rod and Jesse's) roots." Isa. 11:1. BRANCH grows out of rod: Here is a prophecy of the coming in judgment to the church of the Messiah, The Branch, by Isaiah some three hundred years after king David's time: yet, the prophecy is future from Isaiah's time, "there shall come forth a rod." Therefore, the prophecy has a latter day application to

God's people. 1. Jesse, Seventh-day Adventists; 2. Rod, Davidian Seventh-day Adventists; 3. The Branch, Branch Davidian Seventh-day Adventists.

Thus saith the Lord God; I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent: In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell. • Eze. 17:22,23. This prophecy by Ezekiel has a latter day application to God's people, which shows that a twig (remnant) of the Branch is planted in the high mountains of Israel. For the Word says that every fowl of every wing shall dwell in the mountains of Israel, indicating not only the Jews and the ten-tribe Israel, but also converted Gentiles.

For behold the stone that I have laid before Joshua; upon one stone (Christ, the chief corner 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. In that day, saith the Lord of hosts, shall ye call every man his neighbor under the vine and under the fig tree. • Zech. 3:9,10. In the first place, the stone represents a message of Christ, the Rock of Israel, my servant The BRANCH (verse 8), having seven eyes, complete vision of the plan of redemption. No church has ever had a vision of the complete plan of salvation since Christ until now. In the second place, God has never removed the iniquity in the land of Israel. And, in the third place, every man has never called his neighbor under the vine and fig tree in Israel. The Jews have never had a missionary program and, especially, a world-wide mission like the one here portrayed, calling everyone to Israel. This cannot be in the earth made new since there will be no need for a program like this one there. For all will be saved who are going to be saved when Jesus comes the second time. The Shepherd's Rod cannot boast of having this wonderful complete plan of salvation, for the messenger said, I cannot say that I have sufficient knowledge of the Bible to carry me clear inside the pearly gates. • Timely Greetings, Vol. 1, No. 13 (Revised), p. 8.

L7, p.37 111

Speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold, the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord: Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne: and he shall be a priest upon his throne: and the counsel of peace shall be between them both (between Joshua and The Branch). • Zech. 6:12,13.

The BRANCH shall build the temple, and the counsel shall be between the both of them; The man, Joshua, the prince, sits upon Messiah's throne with The BRANCH. John says: To him that overcometh will I grant to sit with me in my

throne, even as I also overcame, and am set down with my Father in his throne. • Rev. 3:21. Daniel explains: And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High. • Dan. 7:27. Jesus said to pray, Thy kingdom come. Thy will be done in earth, as it is in heaven. • Matt. 6:10. Ellen G. White states, Christ is coming to establish His kingdom on the earth. • Testimonies, Vol. 9, p. 63. This is before the millennium. See Matthew 25:31-34. What more evidence does one need to

prove the authenticity of the Inspired Word of God and the Truth concerning Messiah's Kingdom? The Bible, the Spirit of Prophecy writings by E. G. White and V. T. Houteff all agree as one to this truth of Christ's Kingdom on earth.

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 seven eyes of the Stone of Zechariah 3:9 run through the earth in the Loud Cry when Messiah sets up His Kingdom (Acts 15:15-17).

Who is to bring about this revival and reformation, this great change? The BRANCH. • Timely Greetings, Vol. 1, No. 8 (Revised), p. 24.

Philosophers endeavored to study into the mystery of the Hebrew economy! The true Interpreter must come. The One whom all these types prefigured must explain their significance.

Through nature, through types and symbols, through patriarchs and prophets, God had spoken to the world. Lessons must be given to humanity in the language of humanity. The Messenger of the covenant must speak. His voice must be heard in His own temple. Christ must come to utter words which should be clearly and definitely understood.

L7, p.38 112

He, the author of truth, must separate truth from the chaff of man's utterance, which had made it of no effect. The principles of God's government and the plan of redemption must be clearly defined. The lessons of the Old Testament must be fully set before men. • The Desire of Ages, pp. 33,34. The world must be taught the Sanctuary law as it applies to Messiah's sacrifice.

The same conditions still exist today as in Christ's day. Two thousand years of sinful living have not brought mankind any nearer a correct understanding of the Hebrew economy and the principles of God's government. Therefore, God sends His message and messenger in the investigative Judgment of the Living to explain the plan of salvation according to the Hebrew economy. Since Jesuit priests have infiltrated the church to such an extent that they have kept the Truth of the plan of redemption from His people, God sends Elias (Matt. 17:11) to His church with a message of purification, and to restore all things, everything that was lost through sin, even the Kingdom. • Timely Greetings, Vol. 2, No. 7, p. 11.

And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel (Seventh-day Adventists and Davidian Seventh-day Adventists), for a gin and for a snare to the inhabitants of Jerusalem (the church). • Isa. 8:14. (Parentheses Ours.)

Messiah's work in the sanctuary above in the Investigative Judgment for the Living, and the work of His messenger, Elijah (Mal. 4:4-6), in the church on earth with a message of Christ, The Branch, is a message of Himself. It is like a stone that one might stumble over and a Rock of offence to the wicked, but if received, it is as a sanctuary to all who will hear, believe, and do God's will. He is a Rock of offence to all who refuse His protection and care and like a rolling stone to those who will not heed His instructions and who reject His message, it will fall on them as a stone and grind them to powder.

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.

Evidently this Stone is the same that is spoken of in Revelation 2:17. It has the engraving of the new name of Jesus, The Branch, the message of our High Priest, written within and has perfect vision, the complete plan of salvation, seven eyes. Here is set forth the purification of the

L7, p.39 113

church â?? a full and complete Gospel that brings forth a pure people. When this takes place the Lord will remove the iniquity of that land in one day. â??And the Gentiles shall see thy righteousness, and all kings thy glory.â?• Isa. 62:2.

â??As such they are depicted by the â??stoneâ?? (church or Kingdom) that is in Joshuaâ??s sight. It has seven-eye perfect vision.â?• â?? Timely Greetings, Vol. 1, No. 8 (Revised), p. 25. (Parenthesis belongs to quote.)

â??Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the head stone thereof with shoutings, crying, Grace, grace unto it.â?• Zech. 4:7.

The church is symbolized by a mountain (Isa. 2:2) and in the purification of the church, the Investigative Judgment of the Living, in the house of God, the tares are removed. The mountain is leveled off and become a plain, so to speak, and has become a fit place for the Loud Cry church. Zerubbabel brings forth the head stone with Jesusâ?? new name engraved in it (Rev. 2:17). With this Stone, on the new temple site, Zerubbabel sets up the chief corner stone, a tried Stone, a sure foundation, and the temple is quickly finished. â??The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it.â?• Zech. 4:9.

â??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.â?• Isa. 62:2.

V. T. Houteff says: â??Whatever the â??new nameâ?? may be, one thing is certain â?? 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.â?• â?? Timely Greetings, Vol. 1, No. 42 (Unrevised), p. 15.

â??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 â??close of probation,â?? instead of â??beginning of harvest.â?? Israel in the time of harvest, will receive a new name by the mouth of the Lord. Read Isaiah 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

L7, p.40 114

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.

V. T. Houteff said he did not know what the new name of Jesus was, but there was one thing sure, that when the name should come it would be a six letter word and would be sufficient to finish the picture of probationary time. In other words, the name of the church was changed several times to teach Present Truth up to that time. But now that the new name of Jesus has come, the name of God's true church is changed to Messiah's new name and it will never be changed again since she (the church) is called by the Son of God's new name; "the Branch" shall grow up unto David "in the land.. and she shall be called The Lord our Righteousness." Jer. 33:15,16. God's government is a Theocracy indeed, as in the days of Moses, with Jesus the Lamb of God, our sacrifice, instead of a lamb of the first year. The Son of the Eternal Father is our High Priest in the Courts of Heaven (Heb. 8:1,2) and antitypical Joshua is our high priest in the church on earth (Zech. 3:1-8). The counsel is between them both (Zech. 6:12,13).

The Shepherd's Rod is the Fourth Angel's Message of Revelation 14:15, as well as the Angel of Revelation 7:1-8, which came in 1930 to announce the coming of The Branch with the new name of Jesus to harvest the living 144,000 first fruits of Revelation 14:1-4. Being the fifth Angel's message to the church, Revelation 14:16,17, the Branch has come at the appointed time (Oct. 1955), to restore all things, even the Kingdom (Matt. 17:11). It is written:

"And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." Mic. 4:8. "The tower of the flock," must mean the throne in Zion, and the existence of a throne implies the existence of a king and a kingdom. The first dominion does not come to the mother, but to the daughter of Zion, and that very soon.

"I will return, and will build again (the second time) the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up." Acts. 15:16. "And their governor shall proceed from the midst of them" in the latter days ye shall consider it." Jer. 30:21,24.

The dominion spoken of here is not the dominion in the earth made

L7, p.41 115

new after the 1000 years, when Jesus will visibly sit on His throne, but the restoration in the land of Israel, like Eden, before the millennium (Eze. 36:35). On this throne an heir-son of king David will visibly sit, and govern the Kingdom of Christ's glory, over which the Messiah will invisibly rule (Rev. 3:21) in a cloud by day and a fire by night over Mount Zion for a defense (Isa. 4:5).

The Lord has said, that if anyone could break His covenant with day and night, that there should be neither day or night, then His covenant with David to have a son to sit upon his throne could likewise be broken (Jer. 33:20-26).

We can be assured that it is impossible for anyone to break God's covenant with the day and the night as long as this earth shall stand. Therefore, we are to understand from Jeremiah's illustration that God's Loud Cry church will be a Theocracy. The tabernacles of David will be restored, and the 144,000 will then go forth into all the world giving the law from Zion and the Word of the Lord from Jerusalem (Isa. 2:2,3). Are you planning to be in Jerusalem, and on Mount Zion for this glorious event? Ellen G. White has instructed us that: "The prophet pictures them (the 144,000) as standing on Mount Zion, girt for holy service." The Acts of the Apostles, p. 591.

Isaiah declares that "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." Isa. 4:2.

About 1930 V. T. Houteff published a book, The Shepherd's Rod, Vol. 1, which informs us that the new name of Jesus would be revealed at the end of the 430 years after Martin Luther's reformation. "A new name." "God Himself with His own mouth gives the name so it can not be counterfeited. The time (year) the name is received is at the end of the 430 year period as explained on the chart. Thus, the church is reorganized under a new name." The Shepherd's Rod, Vol. 1, p. 155. (Parenthesis Ours.) The high point or beginning of Luther's reformation, historians say, was in 1525 when he married Kathryn von Bora, and started the Protestant Parsonage. Hence, 1525 + 430 years brings us to 1955, the year the name of THE BRANCH, the new name of Jesus, was spoken by the mouth of the Lord, causing a separation, a division in the Davidian church at Mt. Carmel Center, west of Waco, Texas. This marks the ending of the Christian era and the real beginning and ushering in, of Messiah's everlasting Kingdom (Matt. 6:10).

"And in that day there shall be a root of Jesse, which shall stand for

L7, p.42 116

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"). It then stands for an ensign of the people, and to it shall the Gentiles seek for salvation. Plainly, then, this kingdom is to be set up while probation lasts. Moreover, the place where it is to stand (rest) shall be glorious." Timely Greetings, Vol. 1, No. 31 (Unrevised), p. 5.

"Behold, I send an Angel before thee, to keep thee in the way, and 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." Ex. 23:20,21.

The Angel spoken of here is the same that John saw coming down, lightening the earth with His glory (Rev. 18:1). He is the same Angel that Jacob wrestled with on his way home to Canaan (Gen. 32:24-30). This very same Angel ("who is Christ" Testimonies, Vol. 5, p. 469) stands before Joshua to give him a change of raiment, and place a fair mitre on his head (Zech. 3:1,4,5). John sees this mightiest of Angels on the cloud with a sickle and wearing a crown, and then sees Him thrusting in His sickle (His New Name being His sickle Rev. 14:16). A severe warning is given to those who would provoke Him, for such, there is no pardon, indicating that now we have come to the time of the Investigative Judgment for the Living as it was in the days of

Moses when Israel left Egypt (Isa. 11:16). The earth will open her mouth in the slaughter of Ezekiel 9, and swallow up those who are not sealed by Jesus's new name, as it did Korah and his sympathizers who railed against Moses. This is about to take place in our day.

“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. 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.” • Rev. 2:17; 3:12.

The overcomer will receive a white stone (pearl • Christ's Object Lessons, p. 115) with a new name written in it, and only those who receive it will know the name that is found in the stone. The overcomer also has the opportunity of life, to become a pillar in God's temple. There is

L7, p.43 117

no need for him to go out of the church which has the name of Jesus, The Branch, searching for more light and understanding of the word of God, since he has three names written on him or three messages written in his forehead: 1. God, of the Sabbath, the Creator of the heaven, the earth, and all that is in them. 2. The name of the New Jerusalem, capitol city of the Kingdom that is filled with the Holy Spirit. 3. The New Name of Jesus • BRANCH (Zech. 3:8; 6:12).

Three Seals: 1. GOD • the Truth of the Seventh-day Sabbath, and the Third Angel's Message under Inspiration's guidance through Ellen G. White (Rev. 14:6-13). 2. NEW JERUSALEM • the Fourth Angel (Rev. 14:15), Inspiration's message of the Shepherd's Rod by Victor T. Houteff proclaiming the Truth of Christ's Kingdom (Matt. 6:10), announcing the coming of the Investigative Judgment for the Living in the church (1 Pet. 4:17), and the two kings of the Kingdom, the invisible One, and the visible king (Zech. 6:12,13; Rev. 3:21). 3. THE NEW NAME OF JESUS • the Fifth Angel (Rev. 14:16- 20). Joshua the visible king: THE BRANCH, the invisible King of Kings. “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. Glory, Hallelujah! Victory! Victory! Victory! The 144,000 saints of God standing on Mount Sion with the Lamb, ready to give the Loud Cry from Jerusalem!

“And I will shake all nations, and the Desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts. The silver is mine, and the gold is mine, saith the Lord of hosts. The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts.” • Hag. 2:7-9.

It is plain to see that this house or temple is to be built before the one thousand years, seeing that the nations are still in existence. This temple is to be far greater than Solomon's temple, seeing that all of the silver and the gold belongs to the Eternal Father. The days of small things are past and the time of great and glorious events are before all who will take hold of them. Praise God from Whom all blessings flow: Amen and Amen.

By the explanations here set forth in the Scriptures, the Spirit of Prophecy by E. G. White, and The Shepherd's Rod by V. T. Houteff, one can see that the Lord has taken "the reins in His own hands." (Testimonies to Ministers, p. 300). You can easily see, brethren, that the Rod cannot possibly meet the conditions these Scriptures set forth. No,

L7, p.44 118

not any more than can Seventh-day Adventists or any of the others "only the BRANCH can meet these requirements of Inspiration.

Peter says: "This is the stone which was set at naught of you builders, which is become the head of the corner." Acts 4:11. "Those who sit before Joshua are "men wondered at." As such they are depicted by the "stone" (church or Kingdom) that is in Joshua's sight. It has seven-eye "perfect vision." Timely Greetings, Vol. 1, No. 8 (Revised), p. 25.

"Neither is there salvation in any other: for there is none other name under heaven given among men; whereby we must be saved." Acts 4:12.

BRANCH (Christ) is the only name that can save your soul. If you hang on to any other name you will be like a war prisoner with a dead man strapped to his back.

The BRANCH (Christ) stands and knocks at the door of your heart. Why not let Him come in and sup with you and you with Him? He is pleading with you through prophecy, through types, symbols, ceremonies, and parables, and the Spirit of Prophecy.

Some say that the Branch message is premature and it will surely fold up but they have no proof for their assertions. We have brought forth iron-clad proof herein; abundant, that the message was timed to the very day.

Then, there are others that say they do not believe the Branch because the ones teaching it do too much stammering, that they use "if" and "maybe-so" too often; that they are going to wait until so and so comes along with his message; then, they will make a change. The people may stammer but one can see plainly there is no stammering or maybe-so in the Branch letters. Nothing but positive truth is taught. What if so and so did not come along with a message? Then, if and when, the other fellow comes along with his message, and it happened not to be the truth, where would you be then? Passing up revealed truth, waiting for something else is risky business. The Harvest is a very short work. One can hardly afford to hang his doubts on these hooks and expect to ride into the Kingdom on them.

"Is the softening, subduing influence of the grace of God working upon you? Have you hearts that can feel, eyes that can see, ears that can hear? Is it in vain that the declaration of eternal truth has been made concerning the nations of the earth?" Testimonies, Vol. 6, p. 405.

L7, p.45 119

"The great crisis is just before us. To meet its trials and temptations, and to perform its duties, will require persevering faith. The Lion of Judah, so terrible to the rejectors of His grace, will be the Lamb of God to the obedient and faithful. The pillar of cloud which speaks wrath and terror to

the transgressors of God's law is light and mercy and deliverance to those who have kept His commandments. • Ibid., p. 404.

Some say they can't accept the Branch because they do not understand about the King of Babylon the letters mention. Besides, they say that Sister White says the church is not Babylon.

We need to remember that Abraham was a Chaldean and, also, that most all races come from either Egypt or Babylon. Therefore, if we are Abraham's seed we must be Babylonians. Sister White was writing of spiritual Babylon and the Branch letters are speaking of the civil; furthermore, there is no such organization as spiritual Babylon, at the present, as a nation or nations.

After the message of the Judgment of the Living is delivered to the world, all who reject it will become spiritual Babylon. The Lord confuses their language and the tower they are building to heaven will come to naught. All who reject the Judgment of the Living will receive the Mark of the Beast, says Brother Houteff in Jezreel Letter, No. 1.

This being the case the Branch (harvest message) will go to the world before the final and complete fulfillment of Ezekiel 9.

The subject of the king of Babylon goes back to the tower of Babel. The story is found in Genesis 11:1-9. The Lord was the one who confused their language and scattered the people. Since the Lord Himself came and confused their tongues, He must be the true King of the tower builders • the King over Babel • or Babylon.

So, it ever has been when man gets so wise in his own conceit, as to think he can build his structure into the heavenly courts; then it is, that the Lord either comes or sends His representative to thwart their evil purposes. We need never think that we can leave the Lord out of the picture and accomplish anything that will last.

When Israel of old got independent of God, He sent King Nebuchadnezzar, His servant (Jer. 25:9) to confuse their language by taking them captive and destroying their city. Jeremiah thoroughly warned Zedekiah what would happen if he did not submit to the rule of the Lord's

L7, p.46 120

servant, King Nebuchadnezzar. Nevertheless, Zedekiah let his pride stand in the way of his and his family's salvation. Some are doing this very same thing today. O, what a price to pay for pride.

Why did not Zedekiah obey the Lord's instructions given him through Jeremiah? If he had believed Jeremiah's message, things would have been different for all Israel, even for Israel of today. • The history of ancient Israel is for our benefit!. As a people we lack faith. In these days few would follow the directions given through God's chosen servant as obediently as did the armies of Israel at the taking of Jericho. The Captain of the Lord's host did not reveal Himself to all the congregation. He communicated only with Joshua, who related the story of this interview to the Hebrews. It rested with them to believe or to doubt the words of Joshua, to follow the commands given by him in the name of the Captain of the Lord's host, or to rebel against his directions and to deny his authority. • Testimonies, Vol. 4, pp. 162,163.

To follow the Lord today, though, one needs only to follow His written word, not what man says. Anything that agrees with the Spirit and the word and speaks according to the law and testimony must be of God.

In studying the subject of the king of Babylon, we find that the Lord sends some one to correct His people and likens him unto Nebuchadnezzar, king of Babylon. He is the king of Babylon because he is the Lord's servant, His representative to His people. He makes him king above the confusion, and ruler of the situation.

In reality, God is the true King of Babylon. He can rule in any circumstance. Daniel, in explaining the metal image to Nebuchadnezzar, says: "Thou art this head of gold." Dan. 2:38. In reality, Daniel was saying that God was that head of gold. In other words, we will have to admit whether we want to or not, that God is the true ruler of the universe.

When the Seventh-day Adventist church reached a low ebb of spiritual attainments, the Lord, in order to save her, found it necessary to reform her. So, in 1930 He raised up in her midst, Brother Houteff, to start a reformation. Since the church at that time was Judah's lawgiver, Brother Houteff is likened unto the king of Babylon's corrector. He announced the purification of the church and divided it with the sword of truth and took peace from the face of the earth. The Advent people thought they were to convert the world and take the church straight to heaven and by-pass the kingdom on earth. The flood

L7, p.47 121

of unconverted came into the church, so we had a modern-day tower of Babel experience in 1888.

Sister White could not be a type of the king of Babylon, for she came before 1888. She came not as a corrector of the Babylonians, but to lead the children of Israel while in Egypt; thus her statement that we are not to call the church Babylon. It is possible though for the Davidian movement to become a part of spiritual Babylon if they do not accept the harvest or separation message. This clears the statement in the Spirit of Prophecy that the back-slidden Adventists would help persecute the true ones during the "Loud Cry."

The key to the subject of the king of Babylon is found in Ezekiel 24:1-3. This is the key also of the entire twenty-fourth chapter of Ezekiel. Not only that, but it is the key to the harvest message (Ezekiel 9), the Righteousness of Christ and the time of the Kingdom of Heaven. Read the account of the true king of Babylon in Jeremiah 27:8-22; Matthew 25:31,46.

Now let us nail this study down with great nails of inspired facts, that the simplest of the simple can understand. In order to nail the subject of the "harvest" down that it cannot be moved, it will be necessary to consult a very few texts.

First, in Ezekiel 9:3, the Lord comes to the threshold of the house (the church); then, He calls to the man in linen, the one who has the message of Christ our Righteousness. He commands him to go speak to His people (Tract No. 1, pp. 36,37). This begins the "Loud Cry."

Ezekiel, or the king of Babylon, is to utter his parable in the ninth year of his captivity, tenth month, tenth day of the month. This is civil time for that is the time by which Ezekiel goes. This also shows that he is earthly. The Lord uses Bible time (Leviticus 23:24) which shows He is of heavenly origin. The two harmonize to the very day. This proves that heaven has united with earth to finish the gospel work.

Joel blows the trumpets (Branch letters) for 10 days. "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly." Joel 2:15. "Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation." Lev. 23:24. John the Revelator is assured the Lord will be there also on October 20 (Lev. 23:27) for he sees Him on the cloud with a sharp sickle in His hand and with a golden crown (Rev. 14:14). This shows that the harvest began the twentieth of

L7, p.48 122

October and from that date we are living under a Theocracy.

Now, since this is true, Davidian Seventh-day Adventist is no longer the name of the church. The mouth of the Lord has given it a new name "BRANCH" (Isa. 62:2). "And in that day there shall be a root of Jesse, which shall stand 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! when this family tree (Isa. 11:1) is completed; then it is that the kingdom sprouts, so to speak, from the ground up!" "Timely Greetings, Vol. 1, No. 31 (Unrevised), p. 5. We can see that Jesus (the Branch) is the offspring of David and also Jesse. The Rod message cannot live without the Branch to give it life. A rod has no root in itself; therefore, it must draw its nourishment from another source. A plant (Branch) must have roots in order to live. This is why Jesus says He is the offspring of David; yet, He is the root of him (Rev. 22:16).

The Advent Movement is also set forth in other prophetic writings.

John saw the river of life flowing from the throne of God and the Lamb. "On either side of the river was there the tree of life" roots of the Father on one side of the river and the roots of the Son on the other side of it. The two trees are joined together by the Holy Spirit over the river. These three are as one and in them is eternal life (Rev. 22:1,2).

You, brethren, can plainly see from this illustration that it takes the Trinity to complete the picture. Anyone that finds himself teaching there is only one or just two members of the Godhead is preaching self instead of Christ.

If one finds himself in this predicament he had better rebuke the devil and leave this evil thing while there is yet life. If you are humble, why not live up to your claims. It would be far better to eat humble pie now and live, than to have to eat it later and lose your soul. Do not follow in the footsteps of Achan and put off your salvation until it is too late. The angels in heaven will rejoice if you delay no longer.

The leaves from this tree are for the healing of the nations. There is life in the luscious green leaves of the Branch. There is no life in an autumn leaf, which suggests dying and death, for it died

after the latter rain of truth ceased February 5, 1955. Friends, take the Lord's advice and get quickly off that which is dead and waning and put your confidence in that which is alive and flourishing.

L7, p.49 123

For anyone to say that the 42 months of Revelation 11 began with Brother Houteff's death is claiming Inspiration. Brother Houteff did not say that it would begin at his death. How can you? Brother Houteff did not put anything in his writings that tell us that the 42 months begins at his death. He did not leave you anything just before he died that says it would begin at his death. And if he did it would not be true. You have construed such from his writings of the Shepherd's Rod. You are wrong indeed, because we have ample proof that it did not.

For anyone to say, "four months," or even 42 months, "and then cometh harvest" is saying in effect, the "Lord delayeth His coming." If anyone warns you to not investigate a message now because the "two olive trees" are dead, tell them that they are saying to you, the "Lord has forsaken the earth, and the Lord seeth not." Eze. 9:9. What they are really saying is that the "Two Witnesses" are dead since the source from which they get their information, the messenger V. T. Houteff is in the grave, that the Spirit of Prophecy has become quiescent.

Why be like the Laodiceans, brethren? Why not be like the Bereans? Why stick your neck out as you have, to get it chopped off? Now that you see your mistake, why not call in the hunters and reorganize under the Branch? There is life in the Branch for you; but only death in the things you are pursuing.

Brother Houteff has told you repeatedly that the Branch would swallow up the Rod movement. You claim you believe Brother Houteff; then, why do you not follow his interpretations given in the name of the Lord?

Ezekiel 9 does not begin with a visible destruction 42 months from Brother Houteff's death. To say so is private interpretation and out of harmony with the Davidian message and the Bible. The Shepherd's Rod message and the Bible teach that Ezekiel 9 began in October 1955 as an investigation. The Rod teaches that the harvest (Ezekiel 9), according to the Scriptures, begins in the Autumn at the Atonement and ends when the earth opens her mouth and swallows up the flood at the Passover.

This is right: in harmony with the Bible and all the inspired writings of the Spirit of Prophecy by Sister White and The Shepherd's Rod by Brother V. T. Houteff.

The old Elders in the Rod (men of great light) should have no trouble in seeing the logic in the way the subject is here presented. Their duty,

L7, p.50 124

then, is to go to our younger ministers and teach them the truth of Ezekiel 9 as is here taught. With all working together as brethren in the faith, seeing eye to eye, we can bring about the reformation as has never taken place among God's people. We can, then, quickly finish the work for

Seventh-day Adventists for they will see eye to eye with us.

Regardless, brethren, whether you do your God given duty or not, this is the way the work will be finished.

If these trumpet blasts do not bring the Jericho-like walls of opposition tumbling to the ground, we can be sure that an atomic blast would have no effect. Those who continue to teach that Ezekiel 9 begins three and a half years from Brother Houteff's death may sleep through the millennium. Since Brother Houteff died in February, three and a half years from then would come in August. You do not have any Scriptures to prove that there ever was a Passover or an Atonement at that time of year.

There are those who say they cannot accept a message at this time unless it is attended by the outpouring of the Holy Spirit in power, speaking in tongues, or miraculous healings or both. Others say there must be a supernatural death of some of the leaders among either Seventh-day Adventists or Davidian Seventh-day Adventists to prove the message right.

Some go so far as to predict that certain persons will die on a certain date. When that day rolls around and no one falls dead they try to palm their mistake off on someone else. They accuse the other fellow of the mistake they themselves made; then to cover up their evil designs, they point an accusing finger at the other fellow. They do this only to turn the public's accusing eye away from themselves. This done, they hope to continue for a little season.

The only hope for anyone that has a mistaken view on an event to take place is to gracefully admit his misunderstanding. Even though we are able to prove a date correct it does not mean we understand all in connection with the event.

The Lord leads His people step by step. If we are to keep on stepping with Him, we must not let our ideas jell in any certain direction.

By our former training, as a church, it is possible to get a wrong view of a Scripture or an event to take place. When the time comes for the fulfilment of the Scripture and it does not turn out as we, as a people,

L7, p.51 125

have always thought, then to continue to say thus and thus is the only way it can be (because of previous training though evidence by Inspiration proves otherwise) is to deny the Master Builder.

In regard to miracles, at this time, the Lord's servant says: "Accordingly, the antitypical Pre-pentecostal harvest takes place in a self-deceived church, the Laodicean, "the house of God;" and through miracle-working power manifested by Heaven itself in the angels (Matt. 13:39), it yields the 144,000, the first fruits of those who are never to die. Whereas the antitypical post-pentecostal harvest takes place among the nations; and through miracle-working power manifested by the Spirit-filled 144,000, it yields the great multitude which no man can number (Rev. 7:9), the second fruits, of those who are never to die." • "Timely Greetings, Vol. 2, No. 46 (Unrevised), p. 28. (Paren. Belong.)

Please read all of Timely Greetings, Vol. 2, No. 46 (Unrevised). It shows that gifts of tongues and miracle healings are post-pentecostal, not pre-pentecostal, after the church is made pure, not before the tares are taken out. If there is to be any healing done before the Pentecost it will be through the angels (the message) — the message of health reform and healthful living conditions.

—Sad to say, though, multitudes of uninformed and misinformed will continue to get hooked as they jump at hooks baited with miracle-promises dangling invitingly from the lines of so-called miracle-workers here, there, and everywhere, thus going from bad to worse, squandering their time and their money, their life and their health, their hope and their faith.— Timely Greetings, Vol. 2, No. 46, pp. 46,47.

—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.— Ex. 23:20,21.

The Angel spoken of in this Scripture is evidently the Lord Himself since the Lord's name is in Him. The —thee— is the Lord's people, the Israelites, for Paul tells us: —For they drank of that spiritual Rock that followed them: and that Rock was Christ.— 1 Cor. 10:4.

While on earth Jesus taught that He had power to forgive sins. Not only did He teach it but He proved His power by healing the sick and raising the dead.

—But if thou shalt indeed obey his voice (message), and do all that I

L7, p.52 126

speak; then I will be an enemy unto thine enemies, and an adversary into thine adversaries.— Ex. 23:22.

Verses 23 and 24 tell His people that He will cut off the heathen nations if they will not bow down to heathen gods —nor do after their works.—

—And ye shall serve the Lord your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.— Ex. 23:25.

Paul says that the Israelites were for examples to us. These Scriptures did not meet their complete fulfilment to the Israelites and must be for modern Israel, for us.

—Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward.— Isa. 58:6-8.

—Here we see that our characters, our beauty, our health, our vigor, our righteousness, the original creation of God which has been lost through sin, will be restored by the message (of The

Branch the Lord our Righteousness). • Timely Greetings, Vol. 1, No. 41 (Unrevised), p. 5.

Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind. And thou shalt be blessed; for they cannot recompense thee. • Luke 14:12-14.

Just because others have used these Scriptures quoted here, there is no reason to believe they are fulfilled and are done away. Since no one people has ever met the conditions they set forth is evidence to prove we should raise our standards to their requirements.

Because one person is a type of Ezekiel or Jezreel is no reason to believe that no other could come after him fulfilling the same type, providing he does the same type of work. If the latter's writings are in

L7, p.53 127

harmony with the former and both likewise agree with the Bible, both can be a type of Ezekiel.

Ezekiel's prophecy revealing itself to be a message for the church today, the prophet, himself, must necessarily, then, represent the messengers who carry the message to the church at the time appointed. • Pre-Eleventh Hour • Extra, Tract No. 1. 27.

THE BRANCH

And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call. • Joel 2:32.

The symbol of Aaron's rod that budded reveals that it was destined to become a Branch. If therefore perfection were by the Levitical priesthood (for under it the people received the law), what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? • Heb. 7:11.

The Levitical priesthood was imperfect because the blood of the animal sacrifices could not grant eternal life, since they were only a shadow of the True, the sacrifice of Messiah. Consequently, it was necessary to change the priesthood.

!the priesthood being changed, there is made of necessity a change also of the law. • Heb. 7:12.

Instead of mediating the blood of goats and sheep in the earthly temple, Messiah mediates His own blood for us in the Heavenly Sanctuary.

!for that after the similitude of Melchisedec there ariseth another priest! not after the law of a carnal commandment, but after the power of an endless life. • Heb. 7:15,16.

• He is the Mediator of a better covenant! For if that first covenant had been faultless, then should no place have been sought for the second! The Holy Ghost thus signifying! I will put my laws into their mind, and write them in their hearts! In that he saith, A new covenant, he hath made the first old. • Heb. 8:6,7; 9:8; 8:10,13.

L7, p.54 128