

# **THE MAN ON THE WHITE HORSE**

“And they shall be one in Mine hand.”

***Ezek. 37:19 Zech. 9:13***

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## **Joining the two - sticks**

### **JOINING THE TWO STICKS--THE TWO HOUSES OF ISRAEL**

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#### **GEM THOUGHT:**

"The disciples of Christ were looking for the immediate coming of the kingdom of His glory; but in giving them this prayer Jesus taught that the kingdom was not then to be established. They were to pray for its coming as an event yet future. But this petition was also an assurance to them. While they were not to behold the coming of the kingdom in their day, the fact that Jesus bade them pray for it is evidence that in God's own time it will surely come. " Mount of Blessing., p. 159:2.

#### **AIM:**

Our study is found in Eze. 37:15-28 and includes supporting Bible texts and statements from other Inspired writings. The purpose of this study is to disclose to view God's true Israel and His Loud Cry Church combined with the fulfillment of His promise to Abraham, to give his seed the land of Palestine. Read Gen. 12:1-4; Heb. 11:8-10; Acts 6:1-5.

#### **DESTRUCTION OF GOG AND BLESSINGS TO ISRAEL:**

God is to use the nation of Gog as an example of His wrath of destruction to the heathen nations who are not converted, and His protecting care for His people Israel. "And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes." Eze. 38:16. "After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many

people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them." Eze. 38:8.

## ISRAEL'S LAND LIKE EDEN

"And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited. Then the heathen that are left round about you shall know that I the Lord build the ruined places, and plant that that was desolate: I the Lord have spoken it, and I will do it. Thus with the Lord God; I will yet for this be enquired of by the house of Israel, to do it for them; I will increase them with men like a flock." Eze. 36:35-37.

The prophet Jeremiah says, ". . . in the latter days ye shall consider it perfectly." Jer. 23:20. Isaiah says it is in the last days (Isa. 2:2-4) and Micah says the same. Read Micah 4:1-8.

Telling of this event Ellen G. White explains it by Moses' experience: "Moses saw the chosen people established in Canaan, each of the tribes in its own possession." P. P. 475:1. "And now a panoramic view of the land of promise was presented to him. Every part of the country was spread out before him, not faint and uncertain in the dim distance, but standing out clear, distinct, and beautiful to his delighted vision. In this scene it was presented, not as it then appeared, but as it would become, with God's blessing upon it, in the possession of Israel. He seemed to be looking upon a second Eden." P. P. 472:3.

This statement by Ellen G. White is in perfect agreement with Ezekiel 36:35 which shows the land of Palestine is to become like Eden before probation closes for the world.

You will please note that Ezekiel says the Lord will build up the "ruined places", Joining the two sticks

Verse "16. One Stick. The prophecy of vs. 15-28 is undated, but it was probably given shortly after the vision of vs. 1-14. The two are closely related. The divided nations of Israel were to be reunited and placed under the beneficent rule of David.

Verse "21. Will gather them. The restoration of Israel from captivity among the heathen was the first step in the fulfillment of the divine promises. This remnant was to consist of those who had profited from the discipline of the Exile and had become spiritually pure. Since the prerequisite revival was never attained, either before or after the return under Zerubbabel, the fulfillment of these promises was prevented. God did for Israel all that their obdurate disobedience would allow Him to do, but they remained rebellious. Therefore, eventually, He had to reject them utterly. The unfolding of the divine promise here and in the following verses applies to the picture as it would have been if God's purposes had been carried out." SDA Bible Commentary, Vol. 4 page 701.

"The glorious destiny that might have blessed Jerusalem had she accepted her Redeemer, rose before the Son of God. He saw that she might through Him have been healed of her grievous malady, liberated from bondage, and established as the mighty metropolis of the earth. From her

walls the dove of peace would have gone forth to all nations. She would have been the world's diadem of Glory." D.A. 577:0.

"That which God purposed to do for the world through Israel, the chosen nation, He will finally accomplish through His church on earth today." P.K. 713, 714.

"Christ is coming to establish His kingdom on earth." 9T62:1.

"...they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. " Isa. 60:4, 5.

"Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion. " Isa. 52:3.

Eze. 37 verse "22. One king shall be king. In v. 24 he is described as being 'David my servant.'" S.D.A, Bible Commentary, Vol. 4, page 701.

Verse "26, Multiply them. This would have resulted from the natural increase of the population and from the influx owing to diligent missionary activities." Ibid.

Let us remember that David of old reigned around 1000 B. C, This prophecy by Ezekiel was given about 575 B. C. which was over 400 years after David's time, and yet Ezekiel declares David is to reign sometime in the future from Judah's captivity in Babylon.

Since David had been in the grave for many years, Ezekiel must have been speaking of the antitypical David who is to be king of Israel when the Gentiles are to see her righteousness and glory in the last days when "the law shall go forth of Zion, and the word of the Lord from Jerusalem in the time of the Loud Cry (Micah 4:3) of the "desolate land" of Palestine which will become like Eden while the heathen nations are still "left round about. " God does this in order to teach the world of His ability to save and to bless His "holy flock" "...and they shall know that I am the Lord. " Eze. 36:38. To His people who have not known about this promise of the Lord to do it for them in this life, the Lord says, "I will yet, for this be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock." Eze. 36:37.

## ISRAEL IN THE LAST DAYS

"The word of the Lord came again unto me, saying Moreover, thou son of man, take thee one stick, and write upon it, for Judah, and for the children of Israel. his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions:" Eze. 37:15,16.

'Anciently the Lord commanded Moses to write the names of each of the twelve tribes of Israel on a rod (stick) and lay them up before the Lord "in the tabernacle of witness." Num. 17: 7.

Here the Lord commands Ezekiel to write on. "one stick" for Judah, the Two-tribes or southern kingdom and another "stick" for Joseph - the stick of Ephraim, the ten northern tribes.

"And join them one to another into one stick; and they shall become one in thine hand." Eze. 37:17

Bible students are familiar with how; shortly after the death of Solomon, the twelve tribes of Israel were divided, making two kingdoms, The sticks representing these two nations were to be joined, making "one" stick in Ezekiel's hand.

Consequently, since the sticks were not joined in the hand of Ezekiel of old in the captivity in ancient Babylon, it must be that antitypical Ezekiel is to accomplish the task in our day. Therefore, let us consider what the Bible has to say about the way the literal sticks are joined, which is a figure of joining the two kingdoms of Israel.

Hence: "And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off: for I am the Lord their God, and will hear them." Zech. 10:6.

Here is God's promise to strengthen Judah and to save Joseph, placing them in their own land, never again to cast them off.

"The Lord also shall save the tents of Judah first." Zech. 12:7.

The tents are the common people. The Spirit of Prophecy declares, "When this gospel shall be presented in its fullness to the Jews, many will accept Christ as the Messiah ....

"In the closing proclamation of the gospel, when special work is to be done for classes of people hitherto neglected, God expects His messengers to take particular interest in the Jewish people who they find in all parts of the earth. As the Old Testament Scriptures are blended with the New in an explanation of Jehovah's eternal purpose, this will be to many of the Jews as the dawn of a new creation, the resurrection of the soul as they see the Christ of the gospel dispensation portrayed in the pages of the Old Testament Scriptures, and perceive how clearly the New Testament explains the Old, their slumbering faculties will be aroused, and they will recognize Christ as the Saviour of the world. Many will by faith receive Christ as their Redeemer.

"Among the Jews are some who, like Saul of Tarsus, are mighty in the Scriptures, and those will proclaim with wonderful power the immutability of the law of God. The God of Israel will bring this to pass in our day. His arm is not shortened that it cannot save." A. A. 380, 301.

At the time this statement was written the gospel was not being presented in its fullness. Since The Acts of The Apostles was copyrighted in 1911, it is quite obvious that this statement must have been written sometime after 1888. Let us now present the gospel to the Jews in its fullness.

The Apostle Paul states, "For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree; how much more shall these, which be the

natural branches, be grafted into their own olive tree? For I would not, brethren, that you should be ignorant of this mystery story, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes." Rom. 11:24-28.

Here it is shown that the Jews are to be "grafted (back) into their own olive tree."

"The time has come when the Jews are to be given light. The Lord wants us to encourage and sustain men who shall labor in right lines for this people; for there are to be a multitude convinced of the truth, who will take their position for God. The time is coming when there will be as many converted in a day as there were on the day of Pentecost, after the disciples had received the Holy Spirit." R. & H. June 29, 1905.

"It has been a strange thing to me that there were so few who felt a burden to labor for the Jewish people, .... 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. Christ will be recognized as the Saviour of the world as it is seen how clearly the New Testament explains the Old. Many of the Jewish people will by faith receive Christ as their Redeemer. – Letter 47, 1903.

"CONVERTED JEWS IN THE CLOSING WORK -- There will be many converted from among the Jews, and these converts will aid in preparing the way of the Lord, and making straight in the desert a highway for our God. Converted Jews are to have an important part to act in the great preparations to be made in the future to receive Christ, our Prince. A nation shall be born in a day. How? By men whom God has appointed being converted to the truth. There will be seen 'first the blade, then the ear, after that the full corn in the ear.' The predictions of prophecy will be fulfilled.--Manuscript 75, 1905:" Evangelism, 578, 579.

In the light of these statements from Inspiration, let us continue to pursue Holy Writ for more light on the subject.

Speaking to the Jews, God says, "Gather yourselves together, yea, gather together, O nation not desired;" Zeph, 2:1.

The Jewish people are the one nation that is undesired by all nations. Here the Lord tells them to gather together -- in Palestine, of course.

"Before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger. Zeph. 2:2,3.

The Jews have become a nation in fulfillment of God's commanding prophecy. Here we see the command is for the nation "not desired" to gather together before a certain decree is brought forth. They, as well as all the meek of the earth are to seek the Lord. By seeking righteousness and meekness it may be that we shall be hid in the day of the Lord's anger.

We are now better able to understand God's plan to join the TWO STICKS. Here it is plainly seen that the Jews are the first to be gathered to their homeland and made "one" nation. Then the gathering of the ten tribes will be accomplished. Thus is fulfilled the Lord's promise to Abraham. (Gen. 12:1-3).

"When I have bent Judah for me, filled; the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man. And the Lord shall be seen over them, and his arrow shall go forth as the lightning: and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south." Zech. 9:13,14.

After Judah is bent it is, of course, a bow. Then Ephraim, the ten tribes as an arrow goes forth as lightning in the Loud Cry. (Rev. 14:18; 18:1-4).

Let the string on the stick of Judah represent the tents of Judah, or the humble Seventh- Day Adventists, Davidians, and Branches who pull together toward the Lord, and the Jews will see this victory over Satan's dividing power, and thus they will be bent toward God. This symbolism of God's elect, as a bow and arrow, is stronger than words can tell.

John the Revelator had a vision of this work and he explained it in the following manner in the first seal. "And I saw, and behold a white horse: and he that sat on: him had a bow and a crown was given unto him: and he went forth conquering, and to conquer." Rev. 6 :2 .

Let this symbolism of a man on a white horse with a crown and with a bow in his hand represent the first man Adam and the bow in his hand with which to conquer, represent Eve in the garden of Eden. Here is a symbol of the pure church before sin entered.

On the other hand, let this same symbolism of the last man Adam (Christ) (1 Cor. 15:22, 45) on a white horse with a crown and a bow. His hand represents the Lord's pure church (white - denoting purity) restored to this land that "is (will soon) become like the garden of Eden;" Eze. 36:35. Read: To The Seven Churches. Tract 15:39-40 by V.T. Houteff.

This symbolism represents God's pure church in the time of the judgment of the Living in the world, the time of the Loud Cry of the Third Angel's message. However, the Judgment for the Living must first take place in God's church (SDA) to make her pure. The tares in her midst must be bundled and the wheat put into the barn (Matt.13:30).

"That part of the Investigative Judgment of the living, by which is determined who are to have their sins blotted out and, as a result, "be given eternal life, is paralleled on earth by the work of the angel with the writer's inkhorn, who is charged to 'mark' (seal), everyone who sighs and cries for all the abominations in Judah and Israel--the church. And the work of the five others who

follow on to slay all who have not the 'mark' (seal), is paralleled in heaven by the blotting out of the sinners names from the Book of Life." 2 Ans. 41:2

"We have been inclined to think that where there are no faithful ministers there can be no true Christians, but this is not the case. God has promised that where the shepherds are not true he will take charge of the flock himself. God has never made the flock wholly dependent upon human instrumentalities. But the days of purification of the church are hastening on apace. God will have a people pure and true. In the mighty sifting soon to take place we shall be better able to measure the strength of Israel. The signs reveal that the time is near when the Lord will manifest that his fan is in his hand, and he will thoroughly purge his floor. 5T 80:1.

"While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God's people upon earth. This work is more clearly presented in the messages of Revelation 14" G. C. 425:1.

"Clad in the armor of Christ's righteousness, the church is to enter upon her final conflict. 'Fair as the moon, clear as the sun, and terrible as an army with banners,' she is to go forth into all the world, conquering and to conquer." P.K. 125:1.

"And the Lord shall be seen over them, and his arrow shall go forth as the lightning; and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south." Zech. 9:14.

These words of Inspiration tell the most wonderful story ever spoken by human lips--the story of God's pure church, soon to be disclosed to view. Therefore, Brother, Sister, and young people, "Let this mind be in you, which was also in Christ Jesus:" (Phil.2:5) that your hearts and minds may be purified with the most wonderful promises ever beheld. There is nothing here to lose; and everything to be gained.

"And when the children of thy people shall speak unto thee, saying, wilt thou not shew us what thou meanest by these? Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes." Eze. 37:13-20.

The two sticks are joined and are as one stick in Ezekiel's hand in plain sight before their eyes.

"And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms anymore at all:" Eze. 37:21 22.

The meaning of this symbolism is that God will gather the 12 tribes of Israel from among the heathen nations and will bring them into their own land. They are, in that day, to be no longer

"two" divided and scattered nations among the wicked nations, but rather, are to be "one" nation and "one" king is to rule over them. Some may contend this Scripture was fulfilled at the gathering of the Jews from ancient Babylon. However, the Bible says, "they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:" Surely, anyone can see this prophecy has not been fulfilled. Therefore, the Lord counsels, "Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion: And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." Jer. 3:14,15.

In that day God's ministers will be appointed by Inspiration from the Lord and not by a council or committee of uninspired men. Here, also, we see the Lord is married to His ministry. Therefore, since the church is married to Him she is to be called by His name.

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

The name is a new one to the Gentiles which is in harmony with a righteous and holy people who are married to a Holy God. They are no longer to be called by the familiar name Christian, or the present name of the S.D.A. church, but rather by a new name.

"In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The Lord our righteousness." Jer. 33:15,16.

The Branch of righteousness "grows up" unto David and SHE, the Branch church is called, "The Lord our righteousness."

"Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God." Eze. 37:23.

After the restoration of God's people to their homeland they are cleansed from their idols and detestable things wherein they have sinned among the heathen. Therefore, the Loud Cry church (Rev. 14:18; 18:1-4) is a pure, holy church without one sinner in their midst.

"And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince forever." Eze. 37:24, 25.

God's servant David is king over His people. The BRANCH is raised up unto David the King. (Jer.23:5) They are led by "one" shepherd in the land the Lord gave to Jacob. His servant David

is a prince over His people for even: Here is an organization after God's own appointment, having God's leader and an under leader, the BRANCH and David.

We are now able to understand what Sister White meant when under the influence of Inspiration she wrote, "Counselors of the character that God chose for Moses are needed by the president of the General Conference" T.M. 343. Moses was guided by Inspiration. Hence, it is plain to see Ellen G. White was shown that the G. C. President should be appointed by the Lord Himself through the gift of Inspiration and not by a popular vote of the people.

This is made very plain when we consider another statement by the Spirit of Prophecy. "As a people we should study God's plans for conducting His work. It is not wise to choose one man as president of the General Conference." T. M. 342. Had the General Conference and the church at that time accepted this counsel by Inspiration and cooperated with the Lord by recognizing that God had appointed Mrs. White the General Conference President, and that they were to follow her directions as she followed the example of Moses when commanded by the Lord to choose the seventy, the church would have been led by the Lord through Inspiration, rather than by uninspired, so-called educated men who were elected by the people. Jesus chose the twelve and the seventy. The Apostles chose the seven after the example of Moses. See Num. 11:16, 25.

"At times, when a small group of men entrusted with the general management of the work have, in the name of the General Conference, sought to carry out unwise plans and to restrict God's work, I have said that I could no longer regard the voice of the General Conference, represented by these few men as she voice of God. But this is not saying that the decisions of a General Conference composed of an assembly of duly appointed, representative men from all parts of the field should not be respected. God has ordained that the representatives of His church from all parts of the earth, when assembled in a General Conference, shall have authority." Testimonies Vol. 9:260, 261.

The General Conference is to be composed of men who are to be "respected," and who are to have authority when they are "duly appointed." The Bible explains the instructions Sister White was given by Inspiration for the church in her day and for God's people at this time and for all time.

"And the Lord said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there: and I will take of the spirit: which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone." Num. 11:16,17.

The remnant church "which keep the commandments of God, and have the testimony of Jesus Christ" Rev. 12:17, is to follow Bible order. God's chosen Instrument appoints to the executive offices men whom God names, and to whom His Spirit is given. This is what Inspiration means by men "duly appointed." A General Conference organized after this pattern is Divinely called and chosen. This is what Ellen G. White meant when she wrote:

"A revival and a reformation must take place under the ministration of the Holy Spirit. Revival and reformation are two different things. Revival signifies a renewal of spiritual life, a quickening of the powers of mind and heart, a resurrection from spiritual death. Reformation signifies a reorganization, a change in ideas and theories, habits and practices. Reformation will not bring forth the good fruit of righteousness unless it is connected with the revival of the Spirit. Revival and reformation are to do their appointed work, and in doing this work they must blend." -- Review and Herald, Feb. 25, 1902. C.O.R. pp. 154,155.

The Davidian Seventh-Day Adventist leader taught this same truth in his Organizational manual, The Leviticus of D.S.D.A. "The Associations literature The Shepherd's Rod Series draws its title from the rod of Moses the shepherd of Midian." The Leviticus page 4, Section 2.

#### "ARTICLE IV – OFFICERS AND THEIR DUTIES

"Section 1.

"(a) The regular officers of this Association shall be a president, a vice president, a secretary, and a treasurer.

"(b) The president shall be called and chosen in accordance with the procedure set forth in Exodus, chapter three, verses ten fifteen, and sixteen; chapter four, verse seventeen; Ezekiel, chapter three, verse seventeen; and Luke, chapter six, verse thirteen." The Leviticus pages 5,6.

Moses was called to deliver Israel from Egypt. Since in Mrs. White's day she wrote, "The church has turned back from following Christ her Leader and is steadily retreating toward Egypt" 5T 212, is it not logical to conclude that God would send an antitypical Moses with a Shepherd's Rod to deliver modern Israel out of modern Egypt--from their worldly practices?

We find that Sister White compared the leadership of the Denomination to ancient Pharaoh. Notice her words:

"The ways and works that have been developed in Battle Creek since the General Conference of 1901, cause me to tremble for those who are there; for many have been acting as if blinded by satanic agencies." Series B, No. 7, p. 52:2.

"I am instructed that those who follow on in a wrong course, regardless of the lessons taught by the burning of the Sanitarium and the Review and Herald Office, are revealing the stubbornness of Pharaoh." Id., p. 19:2.

"I am sorry, so sorry, that men will be willfully obstinate, as was Pharaoh the king of Egypt..." Id., p. 20:2.

"Unless they repent, the Lord will surely repeat His judgments, as He repeated them to the king of Egypt." Id., p. 19:2

Since Sister White said the G. C. men were acting like Pharaoh, the weight of evidence overwhelmingly demands an antitypical Moses with an antitypical shepherd's Rod to face modern Pharaoh. This, the Davidian leader, V. T. Houteff, states was his mission with the message of the Shepherd's Rod.

"(c) All other officers of this Association shall be appointed in accordance with the procedure set forth in Numbers, chapter eleven, verses sixteen, seventeen, twenty-four, and twenty-five and in Acts, chapter six, verses one to seven; and chapter thirteen, verses one to three." The Leviticus, p. 60

Here we see all officers of the Association are chosen in harmony with God's command to Moses of old. It is also plainly seen that Moses chose his co workers (the 70) according to God's direction. Read Num 11:16, 17, 24, 25.

"The president shall, as typed in Exodus, chapter four, and in Numbers, chapter sixteen, verses twelve and twenty-five to thirty-two, act as chairman of the Executive Council; as chief administrator of the affairs of the Association, and as a worker and minister in the general interest of the Association." The Leviticus, p. 6, Section 2.

That is, the president of the Davidian Seventh-Day Adventist Association's Executive Council, or the General Conference president, in this final analysis, is to take the place of the antitypical Moses with The Shepherd's Rod, who led the church to the border of the kingdom. The antitypical Joshua who takes Moses place as the president and chairman is to be chosen by inspiration to lead Israel into the Kingdom of God as was Joshua of old. No other interpretation of the Davidian S.D.A. Leviticus by V.T. Houteff or of the Spirit of Prophecy by Ellen G. White will suffice.

Therefore, it is plainly seen that the President of the General Conference or the Davidian Association is called and chosen by Inspiration and not by a majority vote of any committee or body of people. Again we state, the President, the antitype of Joshua (Num. 27:12,23), follows the antitypical Moses and acts as chairman of the Executive Council, which is called and chosen by him under God's direction, the same as in the type of Moses. Read Ex., 3:10-25 . Those who follow any other procedure in organizing an Executive Council or General Conference are not following Bible order, or instruction by Inspiration. Those who do not follow the plan and order set forth by the Lord Himself, are proceeding after the manner of Gentiles, or those wicked princes in Moses' day who were swallowed up when "the earth opened her mouth" to consume them. Read Num. 16:12 -13.

#### "ARTICLE V--SESSIONS

"This Association shall hold regular sessions at such time and place as the Executive Council shall designate by a notice published in The Symbolic Code, the official organ of the organization, in two consecutive issues before the opening of the session." The Leviticus, p. 7, Section 1.

This article provides for the Association, which is already organized by a President who was called of God to hold regular sessions or special sessions (Sec. 2 (a)), the time and place designated by the Executive Council whose chairman is the President of the Association who is called by Inspiration (Eze. 3:17), and who is the publisher or "The Symbolic Code." Therefore, Article V does not make provision for a session or special session to be called to organize an Executive Council or to elect a President or vice-president or council members of the Association or General Conference.

"BY-LAWS"

"ARTICLE I -- EXECUTIVE COUNCIL

"Section 1.

"(a) The Executive Council shall be patterned after the council described in Acts, chapter six, verses two to six.

(b) It shall have full executive and administrative power between sessions of the Association.

"(c) It shall be vested with authority to grant credentials and licenses, and to fill vacancies that may occur in any of the association's offices, save the office of President. " The Leviticus, p. 9. .

The twelve Apostles, the governing council at that time, asked a multitude of disciples who had received the "gift of the Holy Ghost" Acts 2:33, to look out "seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." Acts 6:3.

When Moses, God's chosen Instrument (as were the twelve Apostles), followed God's instructions in calling the seventy (Num. 11:1,6, 17) God put the Spirit that was upon Moses upon them, "and they prophesied." Num. 11:25. The President of the Davidian Seventh-Day Adventist Association, the chairman of the Executive Council, and author/publisher of "The Leviticus By-Laws" states the Executive Council members "shall be" called and chosen as the seventy in the days of Moses, and also the seventy who were chosen by Jesus (Luke 10:1). Consequently, there will be the twelve and the seventy appointed and named by the Lord in the Branch, fulfilling the type of Jesus' work.

The Executive Council, with its President-Chairman (the antitype of Moses--Lev. Art. 1 Section 2, page 4:2; 1 S.R.p.e. pages 6:2;71), "shall be vested with authority... to fill vacancies that may occur in any of the Association's offices, save the office of President. " Ibid, Sec. 1. (c) p. 9.

As in the type, when Moses of old came near the end of his task for God, he was commanded by the Lord to lay his hands upon Joshua to lead Israel into the land promised to Abraham and his SEED. In the antitype, the Moses of our day, V. T. Houteff, lays his hands, by the medium of the "Shepherd's Rod," upon the antitypical Joshua to succeed him (Num. 27:18; 1 T.G.r 8:24) to purify the church (Josh. 7) and lead Israel into the Kingdom

Therefore, the President-chairman of the Executive Council, the antitypical Moses, fills the vacancy of his office after the pattern of Moses, in the type, as foretold by Inspiration. The Leviticus, page 6.

"These scriptures plainly show that the Exodus Movement of old led by Moses through his shepherd's rod, from Egypt to Canaan, points forward in type to the final deliverance of God's people from their long servitude to the kingdoms of this world, to freedom in the kingdom of God. Accordingly, this final and latter day Exodus Movement is to be led by the antitypical Shepherd's Rod, and liberated from all earthly bonds--from sin and from sinners.

"But let it be remembered that the Exodus Movement, the type, was in two sections, the first section being led by Moses, and the second by Joshua, and that it was the last, the purified, section (that which grew up after the forty years' wilderness wandering, and after all but two who were over twenty years of age when they left Egypt, had died) that possessed the land.

"The Movement led by the Rod today is the only Movement in Christendom fitting the type--the Israel of Joshua's day: like it, drawing its followers only from the parent Movement, and having as its threefold objective the deliverance of God's people from bondage, the possession of the land, and the establishment of the kingdom....

"Thus we see that it was not until after the murmurers were eliminated, in the ensample, that Joshua took over, and led the Exodus Movement in the land of Canaan. " 3 Ans. 19-21.

In order to make clear the two sections of the antitype, we must establish the first section of the type as it applies in the antitype. To do this we shall use three statements from the pen of Brother V. T. Houteff, author and publisher of the Shepherd's Rod.

(1) "Purporting to be the antitype of the first exodus, The Shepherd's Rod takes its name from Moses' rod, the instrument through which the Lord manifested His power in the deliverance of the children of Israel." 1 S. R. p.e. 6:2.

Let us please keep in mind that Moses led ancient Israel under the first section of her deliverance from bondage in Egypt, and Joshua the second section. The Shepherd's Rod, therefore, was sent to the Seventh-Day Adventist church, modern day Israel, which had turned back from following Christ her leader and steadily retreated into Egypt. Read 5T217.

(2) "Finally, Moses' arrival in Egypt and his success in freeing the Hebrew host and restoring order and religious liberty in 2513 A.M., coincides with the arrival of The Shepherd's Rod in 1930 A.D., and with its endeavor to effect revival and reformation and to free Israel of today, " 1 S. R. p.e. 71:1.

(3) "Hence, anyone can see that the 430 typical years and their interwoven events from the time Abraham went out of Ur to the time Moses with the Lord's rod went out of Egypt and delivered the law at Mount Sinai, match the 430 antitypical years from the time Luther discontinued his study of law and began the study of the Bible, to the year in which The Shepherd's Rod, proclaimed the sealing of the 144,000, the deliverance of modern Israel." Ibid, 71:3 .

There were 430 years from the call of Abraham to typical Moses with the rod, and 430 years from the call of Luther in 1500 A. D. to antitypical Moses with the Shepherd's Rod in 1930.

Hence, in plain simple words, antitypical Moses with the Shepherd's Rod as leader of the first section of modern Israel's exodus from bondage in Egypt, is none other than Brother Victor T. Houteff.

Likewise, in the same manner, let us answer the question in many minds today as to who is the antitypical Joshua, leader of the second section of the Exodus of modern Israel from antitypical Egypt and her wilderness wandering, into Canaan's land today.

Joshua, not Moses is the leader of the second section, the one that brings purification as Joshua, the type, did anciently. Read Joshua 7.

"Who is to bring this revival and reformation, this great change?--The BRANCH, And according to Isaiah 11:1-5, the Branch is the Lord, the Son of David." 1 T.G.r 8:24:3.

#### THE JUDGE AND RULER--INTERPRETER OF THE LAW

"What can all this mean?-- Just this: Joshua is Heaven's appointed judge [interpreter of the law] ruler. He himself is crowned as such. And in response to the Lord's [The Branch's] Own command, Joshua crowns (authorizes) his helpers [on the Executive Council] whom the Lord Himself names. In other words, as members of 'the house of David, Joshua authorizes them to engage in the work. So, Joshua is responsible to the Lord [The Branch], but his helpers are responsible to Joshua. Here is seen an organization having a Leader [The Branch] and an under leader--the Lord [The Branch] and Joshua." 1 T. G. r 8:26:3. (Parenthesis belongs to quotation.)

#### THE BRANCH---THE NEW NAME OF JESUS

Let this mind be in you, that the Branch is the Lord, the Leader, and Joshua is Heaven's appointed judge, "ruler" (king) the "underleader." It is easy to see, there is nothing here difficult to understand. Joshua is chosen by Heaven to tell the church and the world about The Branch (the Lord), and to interpret His law. When we consider that the BRANCH grows up unto David in the land promised Abraham and his seed "and this is the NAME (BRANCH) wherewith SHE shall be called, The Lord our Righteousness, it is simple to understand that Abraham's seed is called by the Lord's name--The BRANCH OUR RIGHTEOUSNESS (Jer. 33:15,16), Jesus' new name. Read Rev. 3:12

#### THE 144,000 SEALED WITH THREE SEALS

"The 144,000 were all sealed and perfectly united. On their foreheads was written, God, New Jerusalem, and a glorious star containing Jesus' new name." E.W. 15:1.

This was Ellen G. White's first vision. This statement tells us that when the 144,000 are perfectly united they will be sealed with three seals: (1) The seal of God's name is found in the Sabbath (G.C, 452). (2) The seal of New Jerusalem, the capital city of the Kingdom, is in the message of

the angel from the East (Rev. 7:1-4), (3) The seal in the glorious Star, representing the kingdom of David, containing Jesus' new name (Rev. 2:17; 3:12; Jer. 23:5,6; 33:15,16; Zech. 3:8; 6:12,13; Isa. 11:1; T.M. 449).

"Obviously, then, as a result of this revival and reformation within the Laodicean church, another church emerges of which Joshua (not antitypical Moses) is in charge (and), not the angel of Laodicea." 1 T. G. r 8:24: 2.

Many Years ago Ellen G, White wrote regarding this most important step in the Lord's work, to wit: "I saw that God would raise up a Joshua that would lead us into the kingdom." Review and Herald, May 29, 1860.

"Zech. 6:11—'Then take silver and gold, and make crowns, and set them upon the head of Joshua the son of Josedech, the high priest.'"

"The angel is commanded to take silver and gold, and to make crowns -- not one, but more than one. These are set upon Joshua's head.

"Verse 14—'And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the Lord.

"Verse 14 reveals that Joshua is to pass the crowns or to his helpers whom the Lord Himself names. This is to be a memorial, an everlasting reminder in the temple of the Lord." 1 T.G. r 8:26:1-4.

Let all who are honest and wish to receive the Truth on its own merits (regardless from whence it comes), and, likewise, to receive a crown and be in God's everlasting Kingdom of Glory, thoroughly consider the following facts: (1) Since Sister Ellen G. White's work and message was for the world and the church, while the church (SDA) was retreating into Egypt (5T 217), Brother Houteff's work and message of the Shepherd's Rod was, in antitype, to deliver modern Israel (SDA) out of Egypt as Moses with the rod was sent to lead ancient Israel from Egypt (1 S.R. p.e., p, 6) (2) Neither of these messengers could be the antitypical Joshua who leads the purified church into the kingdom. Remember Joshua of old, chosen of God, followed on after Moses to lead ancient Israel into Canaan. Therefore, Joshua, the type, demands an antitypical Joshua, chosen of God, sometime after Mrs. White and V.T. Houteff, to lead modern Israel into the kingdom. He that receives this Present--Truth of Jesus' new name will receive a crown passed on to him by Joshua.

Joshua has the knowledge of the "new name" of Jesus with which to crown or seal the 144,000 first fruits of Israel (Rev. 7:1-8; 14:1, 4) and a great multitude of second fruits of all nations (Rev. 7:9). This is indeed the Marriage Supper of the Lamb (Rev. 19:9). It is the Supper at this mid-night hour, as it were, to which the Lord calls you. Can you hear His Voice as He pleads with you through His servant, Joshua the High Priest, Judge, and ruler? Please remember though, the Lord cannot name you unless you accept His new name which is the crowning act of the Gospel of Christ that Joshua wishes to present to you.

The young lady cannot receive the young man's name, his home, and all that he has provided for her, unless she is willing to forsake her name, her home, and all that she has to go live with him. Therefore, the young man waits until he finds a young lady who wishes to share all that he has.

Consequently, the Lord cannot name you unless you are willing to receive His New Name--BRANCH. Hence, Joshua is unable to pass the crown on to any whom the Lord does not name--with His NEW name.

Friends, do you wish a crown of eternal life? "Let us be glad and rejoice, " therefore," and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready." Rev. 19:7.

All who are willing to forsake all that they have to share all that He has are making themselves ready. They are changing their own self-righteousness for His righteousness.

"And to her (His church) was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. " Rev. 19:8. The righteousness of the saints is the message of Christ's Righteousness.

In Ezekiel 9:3, 4 we see one of the six men clothed in "linen" with a "writer's inkhorn by his side. ' He is clothed with the message of the Righteousness of Christ--His new name--with which to mark or seal the 144,000 first fruits in their foreheads---put it in their minds. (Rev. 7:4: 14:1, 4). "And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God." Rev. 19:9.

#### THE MARRIAGE SUPPER OF THE LAMB

This message of the white linen (Christ's Righteousness) is the marriage supper of the Lamb. "And I fell at his feet to worship him, And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy, " Rev. 19:10.

Some felt like worshipping Joshua for bringing such a wonderful message, but he reminds them that we are not to worship man even though he has the Testimony of Jesus which is the Spirit of Prophecy. But God's elect should worship Him by following the instructions of the message in the Spirit of Prophecy.

#### THE TESTIMONY OF JESUS--THE CEREMONIAL LAW

The Testimony of Jesus is an Inspired message pertaining to our Saviour. For instance, a true knowledge of the ceremonial law testifies of Jesus our sacrifice and Redeemer. Brother V. T. Houteff, in his study on "The Temples Type," explains this Truth in the following statement: "the typical temples represent both sections of the church with two divine laws; namely, moral and Ceremonial. Thus the 'woman' represents a church that keep the 'commandments of God--moral law, and have the testimony of Jesus Christ,'--

ceremonial law... ." 2 S.R. 268:2 . Our Creator is disclosed to view in the moral law whereas our Redeemer and Re-creator is revealed in the ceremonial law, which is the Testimony of Jesus.

"I entreat of you to read the third and fourth chapters of Zechariah. If these chapters are understood, if they are received, a work will be done for those who are hungering and thirsting for righteousness, a work that means to the church: 'Go forward and upward.'" 6T. 296:1.

This message of The Lord Our Righteousness, Zechariah states, is brought by Joshua the "judge, ruler," the interpreter of the law, who is crowned as king over God's people. Read 1 T.G.r 8:26. Whereas in the time of the Investigative Judgment of the Living in Eze. 23:36, Ezekiel is told to judge Israel, Aholah (SDA) and Judah, Aholibah (DSDA) by declaring to them their abominations.

Ellen G. White states, "In the balances of the sanctuary the Seventh-Day Adventist church is to be weighed." 8T. 247:2.

## RIGHTEOUSNESS OF CHRIST--JUDGMENT OF THE LIVING

However, under another symbolism Jesus shows that the one who has the keys to the Door (Jesus) and His Kingdom is the "porter" (John 10). This same Truth of Christ's Righteousness is taught by joining the two sticks; the two kingdoms of Israel: Ephraim (SDA) with headquarters at the north--Takoma Park, D.C. and Judah (DSDA) with headquarters in the South--Texas, and showing antitypical David as their shepherd who joins the two sticks and teaches God's people to walk in the Lords judgments and to observe His statutes. David is God's servant, king, and prince over His people "forever."

## THE KINGDOM OF GOD AND DAVID THE KING

"And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children and their children's children for ever: and my servant David shall be their prince forever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them forevermore. My tabernacles also shall be with them: yea; I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore." Eze. 37:24-28.

Even the heathen shall know that the Lord sanctifies Israel when they are in His kingdom. "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.

## WE WILL NOT HAVE THIS MAN

With this abundant knowledge of the most glorious truth; of the Righteousness of Christ in our midst, people still doubt and say by their actions, if not by their words, that they will not have this man.

"But his citizens hated him, and sent a message after him, saying, 'We will not have this man to reign over us.'" Luke 19:14.

The Lord is hated by His citizens, because of His choice of the person He appoints to reign over them.

Says the Lord's servant regarding this Scripture, "As they sent a message after Him, saying 'We will not have this man to reign over us,' the only conclusion admissible is that shortly before His return, Christ shall inform His 'citizens' that He is taking 'the reins in His own hands' to set up His kingdom, and that they; upon hearing the announcement, shall, refuse to submit themselves to the one through whom He is to rule.

"Observe that in the message which they 'sent after Him:' his servants did not say; 'We will not have YOU to reign over us,' but rather ' we will not have THIS MAN to reign over us.' What they objected to was Christ's reigning over them through someone else. Clearly, then, before He is coronated and prior to His return to reckon with His servants, He appoints a 'man' to reign over them in His stead. Whereupon they say to Him, by their attitude and stand toward His message, 'We will not have THIS MAN to reign over us,' although 'this man' as we now see, is the Antitypical David (the 'simple means'), the visible king." 8 Tr. 71:1,2. (Capitals for V.T.H. italics.)

Notwithstanding, all of His citizens who hate Him and who send their messages showing their displeasure with the Lord because of the antitypical David He places over His flock, there will be many who 'shall take hold of the skirt of him that is a Jew saying, We will go with you: for we have heard that God is with you." Zech. 8:23. " ...that is, the one who is a Jew represents Christ in the person of His saints (the 144,000), 'His skirt represents truth or the church as a whole, by which the 144,000 are symbolically clothed.'" 2 S.R. 281,282.

## JESSE-ROD -BRANCH

"Plainly, therefore, the 'rod,' coming from the stem of Jesse; is symbolical of David; and the Branch, coming from the rod, is symbolical of the son of David--Christ.

"Upon this ' ensign' (Branch and rod) 'the Spirit of the Lord shall rest.'" 8 Tr. 46:0,1. (Parenthesis belongs to quotation.)

"Since therefore from the 'stem' of Jesse came the 'rod'--(David), and from the rod sprang the Branch (Christ), David the visible king and Christ the invisible King of kings shall 'in that day' --in our time-- constitute the 'ensign,' and to it shall the Gentiles seek: and His rest (or His resting place--the location where the 'rod' or ensign stands--the kingdom) shall be glorious.' Yea 'I will make the place of My feet glorious' (Isa. 60:13), saith the Lord." 8T. 47:1.

Whereas antitypical Ezekiel is depicted as the judge, at the same time, Zechariah says he is "Joshua," In the symbolism of joining the two sticks, Ezekiel calls God's servant "David." In John (chapter ten) Jesus says he is the "porter" who opens the Door to the Kingdom. Luke states he is the "one" left in charge of the work and His citizens are so displeased with the "one" to the point where they hate the Lord for it and send Him a message saying so. Malachi states he is the "one" the Lord puts in charge with whom His citizens are displeased is Elijah." (Mal. 4:4-6).

Read Testimonies To Ministers 475:3. Joshua of old was chosen to lead Israel (Num. 28:17-23) into the Promised land and to purify the camp (Josh. 7). So it is with antitypical Joshua.

All these are depicted as one and the same individual. Who brings to the church the message of Christ's Righteousness, the Investigative Judgment of the Living--the message that judges the present-day church, Aholah and Aholibah.

Jesus says, "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." John 12:48.

#### SAMUEL ANOINTS DAVID KING

David of old was anointed by Samuel to be king of Israel while Saul was yet king. "Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward. So Samuel rose up, and went to Ramah. But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him." 1 Sam. 16:13,14.

Antitypical David, Joshua, et cetra, is anointed while antitypical Saul (S.D.A. Gen. Conf.), ruler of modern Israel, and his son Jonathan (D.S.D.A.) are yet living. You recall Jonathan ate honey against Saul's instructions to fast. "He put forth the end of the rod that was in his hand, and dipped it in an honeycomb, and put his hand to his mouth; and his eyes were enlightened. Then Saul said to Jonathan, Tell me what thou hast done. And Jonathan told him, and said, I did but taste a little honey with the end of the rod that was in mine hand and, lo, I must die." 1 Sam. 14:27,43.

In Zechariah chapters three and six, Joshua is shown with the Angel which is Christ the Branch. (See 1 T.G.r 8:24-27; ST 467-476.) At the same time Jeremiah shows that the church that is called by Jesus' new name Branch, SHE the Lord our righteousness, grows unto David, their "judge, ruler." Read Jer. 23:5,6 ; 33:15,16. This is in the days for the salvation of Judah and Israel, the time in which they are saved--probationary time.

#### THE THREE DIVISIONS OF THE TRUE CHURCH

Here it is plain to see that the three divisions of the Seventh-day Adventist church are shown in typology, which explains and establishes the prophecy pertaining to them. It is necessary to obtain this information so that the elect will not be deceived by one of the three divisions of the false, who claim to be the true. Through type and antitype we have a sure way to prove who is the True Remnant Church

## SAUL, JONATHAN, AND DAVID--IN ANTITYPE

Although Saul was wroth with David and threatened his life, even pursuing after him to slay him; yet, when David found Saul asleep in a cave, he would not harm Saul but cut off only the skirt of his robe. (Just a part of his covering) Read 1 Sam. 24:1-4.

When David's men saw Saul sleeping, they reminded him of God's promise to deliver Saul into his hands (1 Sam. 24:4). Nevertheless, David did not fall into the enemy's trap, but rather, "cut off Saul's skirt." Even so, afterwards David's conscience smote him with the realization that he had committed a discourtesy to the reigning King; therefore, he apologized to Saul.

However, the incident helped Saul to realize David's love and respect for him as his superior. At the same time, both men were conscious of the fact that David was to be king over Israel, rather than Saul's posterity. Therefore, Saul had compassion on David as he saw the genuineness of his character. The result of this coincidence was that the two men were made conscious of the close bond between them. David called him "father" and Saul called David "son".

So it is in the closing work for the church the General Conference Brethren (the antitype of Saul) realize that they will not be permitted to continue conducting the Lord's work from Takoma Park, Washington D.C. in the time of the Loud Cry, since they cannot then buy or sell without receiving the mark of the beast (Rev.13:17).

Here is wisdom: Antitypical Saul (the G .C. Brethren) is well aware of the fact that His posterity, the General Conference with an elected President at Takoma Park, D.C., will not be the governing body for the church in the last days. In studying the Bible regarding this subject and making the application of type and antitype in this manner, they are made aware of antitypical David's love for them, and his great zeal and desire for their salvation and progress of the work of the message by the Angel who joins the Third Angel's message as it swells to a loud cry. Read Rev. 14:18; 18:1-4, T.M. 59, 300; E.W. 277.

## THE TRUTH ESTABLISHED BY TYPE, SYMBOLS, AND ANTITYPE

"The whole system of types and symbols was a compacted prophecy of the gospel, a presentation in which were bound up the promises of redemption." A.A. page 14.

"Thus, through patriarchs and prophets , as well as through types and symbols , God spoke to the world concerning the coming of a Deliverer from sin." P. K. page 697.

"Thus through types and symbols He makes wise the simple and confounds the prudent by showing that where there is no type there is no truth." 2 S.R. page 10:2.

"Again, we see there is a type for every event, and let none despise types, for where there is no type, there is no truth." 2 S.R. page 153:0.

"A close study of the type is the only possible way to clear the truth." 2 S.R. 266:5

" . . . ancient Babylon became a type; and had it not been so, there would have been no modern Babylon--the anti-type. (Rev. 18:2)." 2 S. R. page 268:3. See also Rev. 14:8.

"Now, if never before we should see that where there is a type there is also an antitype, and that where there is no type, there is no Truth." 1 T.G. 47:15:1.

When we consider the leadership of God's people, Israel, anciently and make application to the Lord's leadership of modern day Israel (S.D.A.), we see that since the Philistines of old slew Jonathan, Saul's son, first (1 Sam. 31:2-6), then we are made conscious of the fact that to be true to type, the antitypical Philistines must slay Jonathan (D. S. D. A. Executive Council) before they slay Saul (S. D .A. General Conference).

With the enmity exerted by evil influence, it can well be seen that there is an attempt to persuade antitypical David to use the advantage that God gives him to slay Saul (1 Sam. 24:4 first part).

However, like David of old, the David of today only cuts off the skirt of Saul's robe while the angel of Laodicea uses his own righteousness with which to cover his feet (see 1 Sam. 24:4 last part) in his Laodicean (sleeping), condition (See Rev. 3:13-19).

#### ISHBOSHETH, SAUL'S SON, A TYPE

It was thought by many in Israel that since Ishbosheth was Saul's son he should be the rightful heir to his father's throne. Read 2 Sam. 2. There were two brothers, Baanah and Rechab, "captains of bands," who slew Ishbosheth. Later David had his young men slay them ( 2 Sam. 4:12). "But they took the head of Ishbosheth, and buried it.

In this act, David of old, showed his loyalty to the king of Israel and his respect for Saul by avenging the blood of his son. There is a nobility of character shown in right actions, and the son of Jesse, although faulty, did show forth a dignity and certain qualities of moral excellence in his regard for the King's office.

#### REVIVAL AND REFORMATION

During world war I the General Conference failed to take a stand for Conscientious Objection or Noncombatant Service and Sabbath privileges with a diet free from unclean meats for Seventh-Day Adventist boys in Germany. They permitted and even encouraged the S.D.A. young men to take up arms and fight.

"For proof that the spirit of persecution was manifested by our 'former brethren' please notice the following document which appeared in the 'Dresdener Neuesten Nachrichten' April 12 , 1918 .

"Adventist Ministers and Fatherland

"At the beginning of the war our denomination divided into two parts. While ninety-eight per cent of our membership took the position on Bible ground that it was their conscientious duty to defend the Fatherland with weapons, and that also on the Sabbath, and this united position of the

leaders was at once forwarded to the War Department; two per cent, however, did not submit themselves to this united resolution, and therefore, had to be disfellowshipped because of their unchristian conduct. These unprofitable elements set themselves up as preachers, and with small results, made propaganda for their foolish ideas. They call themselves falsely preachers and Adventists, they are not, they are deceivers. When such elements shall receive their merited punishment, we regard it, in fact, a favor done toward us. Our leaders have, up to this day, invested our surplus church money in war loans, in the fullest assurance that Germany, with God's help, would come through the struggle victorious. Everywhere our members are sharing the self evident duty, in giving into the hands of the Fatherland the so-much-needed means. The Adventist men are practically all in the field, or Army service, faithfully performing their duty, and expect a just treatment as thanks from the Fatherland also." The Truth about the Reform Movement in the Seventh-Day Adventist Church, pp. 10,11.

Please note the above statement from the official German S.D.A. publication as quoted in The Truth about the Reform Movement in the Seventh-Day Adventist Church. It says ninety-eight percent took the stand that it was their duty to defend the Fatherland (Germany) with arms. The refusal to take up arms, and defend Germany, even on God's Holy Sabbath Day was considered unchristian by all but two percent of the church membership. Because the two percent stood firm for principle they were disfellowshipped.

If those who stood firm for their faith were killed, it was recorded by the rebellious majority as a service to them.

"Our leaders have invested church money the tithe, etc. in war loans," to arm Adventist young men in Germany to fight, disregarding even the Sabbath, and to kill Seventh-Day Adventist boys from France, England, America, et cetra. What greater deception can come upon human minds than for men to think they have an exalted position before God, when, in fact, they incur His Divine Wrath by their wicked actions?

"I was shown that God's people, who are His peculiar treasure, cannot engage in this perplexing war, for it is opposed to every principle of their faith. In the army they cannot-obey the truth and at the same time obey the requirements of their officers. There would be a continual violation of conscience. Worldly men are governed by worldly principles. They can appreciate no other." 1T. 361:2.

As a result of the wrong course taken by representatives of the General Conference of S.D.A.s in Germany, the Reform Movement --Ishbosheth-- an offspring of the Mother Church, was born.

Saul and his posterity ruled in Israel, for only, a season after David was anointed by Samuel to become king of Israel. For soon after David was anointed by God's prophet, the Philistines slew Jonathan and Saul, and two brothers arose in one combined effort and slew Ishbosheth as he "lay on a bed at noon." 2 Sam. 4:5.

CAPTAINS OF BANDS

In making a right application of type and antitype, remember, it must be done in a correct manner in order to teach a present-truth lesson, unmasking error, making wise the simple, and confounding the so-called wise. We must realize that there is a key, revealed by Inspiration, with which to unlock the mysteries of Heaven.

Through the Spirit of Prophecy by Ellen G. White, Inspiration reveals the key with which we are able to unlock the mystery of the identity of the true Israel of today--God's remnant--"which keep the commandments of God, and have the testimony of Jesus Christ. " Rev. 12:17.

Speaking on ancient Israel Sister White states, "We are repeating the history of that people. 5T.160:2 .

Since we are repeating the history of Israel, it must be that our history compares with theirs. Thus, Inspiration's key unlocks the mystery, and identifies the true remnant of Israel.

Therefore, as a result of the combined efforts of two brothers in the type (Baanah and Rechab) "captains of bands," who slew Ishbosheth, the son of Saul, at noon; we now have two brothers in antitype, who, in one combined reform movement, are zealously attempting to bring about a reform in the church. They figuratively slay the Reform S:D.A. Church- antitypical Ishbosheth, while he is resting at noon-day--while the light is shining from Heaven.

Here we see one coming up and the other going down. However, antitypical David commands his young men (helpers) to slay the two brothers---a non-prophetic Reform Movement, with the Sword of Inspiration--Present Truth. If the Truth cannot save it destroys. At this late hour, the reform that has the Living Testimony of the Spirit of Prophecy consumes all non-inspired reform movements.

"I have been shown that the Lord is reviving the living, pointed testimony, which will develop character and purify the church." 1T. 216:1.

"I was shown that the pointed testimony must live in the church. This alone will answer to the message to the Laodiceans." 3T. 260:1.

"God designs that there shall ever be a living testimony in the church." Id. 360:2, -

"This (unity) cannot be accomplished without a clear, pointed, living testimony in the church." Id. 361:3.

Many years ago Ellen G. White wrote, "I saw angels hurrying to and fro in heaven, descending to the earth, and again ascending to heaven, preparing for the fulfillment of some important event. Then I saw another mighty angel commissioned to descend to the earth, to unite his voice with the third angel, and give power and force to his message." E.W. 277:1.

Here is been the mighty angel (message of Rev. 18:1), which is Christ, THE BRANCH, THE LORD OUR RIGHTEOUSNESS. (Jer. 23:5, 6). Our Lord rebukes Satan and stands before Joshua, removing his iniquity and the sins of His people, Israel.

Sister White says, "Then the Angel, who is Christ Himself, the Saviour of sinners, puts to silence the accuser of His people, declaring, 'The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem, rebuke thee. Is not this a brand plucked out of the fire?'" 5T. 469:1.

When we realize that Joshua escaped from captivity in Babylon a few hundred years before Christ, we are made aware of the fact that the preceding statement by the Lord's servant shows this symbolism in Zechariah 3 refers to antitypical Joshua in our day. She speaks metaphorically of Judah returning from Babylon of old in comparison with God's remnant 144,000, returning to their homeland from spiritual Babylon today, to stand with the Lamb on Mt. Zion (Rev. 14:1). Our Saviour who has chosen New Jerusalem, the capital city of His Kingdom, rebukes Satan.

"But while the followers of Christ have sinned, they have not given themselves to the control of evil. They have put away their sins, and have sought the Lord in humility and contrition, and the Divine Advocate pleads in their behalf.

"The assaults of Satan are strong, his delusions are terrible; but the Lord's eye is upon His people. Their affliction is great, the flames of the furnace seem about to consume them; but Jesus will bring them forth as gold tried in the fire. Their earthliness must be removed that the image of Christ may be perfectly reflected; unbelief must be overcome; faith, hope, and patience are to be developed." Id. 474:2,3.

". . . the remnant are not only pardoned and accepted, but honored. 'A fair miter' is set upon their heads. They are to be as kings and priests unto God." ST. 475:2.

Speaking of the leader of God's remnant--Joshua--who has the Living Spirit of Prophecy, Mrs. White states, "He would be honored as the judge or ruler over the temple and all its services; he should walk among attending angels, even in this life, and should at last join the glorified throng around the throne of God." 5T. 469:3.

Here we see that not only Joshua--the General Conference, or Executive Council president--has a crown during the Loud Cry but all his hearers will have crowns also.

Consequently; since V.T. Houteff Says that the Branch (the Lord) brings the, revival and reformation, the great change, and He crowns Joshua as His under-leader, and the church that goes by the "new name" of the Lord--the Branch, grows up unto David (Jer. 33:15,16), the truth stands out that Brother Houteff with the oil of Truth is the Shepherd's Rod, is antitypical Samuel who anoints antitypical David to be king of Israel in place of antitypical Saul (the General Conference) and his posterity.

Truth is established by a true application of the types. Never forget that "...there is a type for every event, and let none despise types, for where there is no type, there is no truth." 2 S.R.153. Also, ". . .that where there is a type there is also an antitype, and that where there is no type, there is no Truth. " 1 T.G.r 47:15 .

The facts speak for themselves. Here Inspiration reveals the Truth, and the weight of evidence proves it correct. For example, Ellen G. White said that William Miller was a type of John the

Baptist (E.W. 233). Yet, the world and the church as a whole rejected William Miller and called his messages of the First and Second angels of Rev. 14:6-8 false. Only a very few of approximately fifty thousand who followed Miller, accepted E.G. White with the Third Angel's Message of Rev. 14:9-13. Only a small percent of the million and a half or so of S.D.A.s, have progressed with the Truth of the Kingdom message by the angel ascending from the East (Rev. 7:2), which, incidentally, is the Fourth Angel's message of Rev. 14:15 that was brought by V.T. Houteff in the Shepherd's Rod (Micah 5:9). He not only proclaimed the sealing of the 144,000 of Rev. 7:13, but also announced the Harvest Angel--the fifth angel of Rev. 14:16-18--the Branch, with the seal of Jesus' new name. Rev. 3:12; E.W.15. Likewise, it was only a remnant of those who had followed on with the fourth angel's message, that continued to follow the Truth in the fifth, or Harvest Angel--the Branch, when He came. Never has the leadership accepted a reform message from the Lord except in the case of Nineveh. However, the Scriptures indicate the possibility of this precedent soon being broken.

If Miller was a false prophet, then E. G. White, V. T. Houteff, and the Branch Messenger are likewise false prophets. Not only that, but John the Revelator would be false also, because on Patmos he proclaimed that these messages would come.

Therefore, since John proclaimed the five angels' messages of Revelation 14, which later were revealed successively to God's church through His messengers--Miller, White, Houteff, and the Branch messenger, and as the founders of the S.D.A, denomination saw that there are five messages in this chapter (WLF 10,11), and since Inspiration has now linked these messages together, link after link, into an unbreakable chain of prophecy (Ed. 178), they must be true.

Satan works constantly, and uses every force possible to keep God's people from advancing with the Truth. Consequently, it is difficult to teach a new message to the church or the world. Nevertheless, John declares that 144,000 from the church (Rev. 7:1-8), and a great multitude from all nations (Rev. 7:9) will receive the seal of these messages. The messages of (1) the seal of God (G. C. 452); (2) New Jerusalem (Rev. 3:12,); and (3) Jesus' new name (E. W. 15) by the Branch, have been catching on quite readily in the S.D.A. church-Israel, and are picking up momentum . They will continue to grow in the church till the 144,000 are sealed, then they will go like wild fire to the world in the Loud Cry.

We had the non-prophetic messages in 1500 A.D. and onward by Luther, Knox, Wesley, Calvin, and Campbell, et cetera. Then the prophetic reform messages by Miller, White, the Shepherd's Rod, and now the Branch, followed in succession.

As a result of these movements and messages, we have the denominations of today, a fact which conclusively shows that not "all Israel" is willing to progress with the Light as God chooses to send It.

Reform messages are vitally necessary for the church in her backslidden condition when they are properly conducted and are free of fanaticism. The Lord has always used prophets to guide straying Israel back to Him. Never has Israel, as a whole, given heed to God as He spoke to them through His prophets; it is only a remnant that has ever progressed with Truth. Therefore, the

tares in the church will be bundled, but the wheat, the remnant (Rev. 12:17), will be put in the barn--Kingdom (Matt. 13:30).

Let us ever keep in mind that we are drawing- a parallel between the leadership of Ancient Israel and Modern Israel--the Seventh-day Adventists, and the principal reform move within her ranks.

Davidians believe that V. T. Houteff had the prophetic voice, and if the leaders of the S.D.A. church do not think so, that fact alone does not make him false. The history of Israel shows that she has never accepted the prophets God has sent. The Jews did not accept Jesus as the Messiah when He came. The weight of evidence from the Bible proves the Shepherd's Rod message to be true.

Are you catching on, brothers and sisters? Do you understand? The young people seem to be the ones who are able to grasp this message by the Branch more quickly than the older members of the church. Sister White said the young people would finish the work. They are able to count the "five" angels' messages in Revelation 14, as were the founders of the S.D.A. church, who stated, "All classes of second advent believers agree, that the angel brought to view in the 6th, and 7th verses of this chapter (Rev. 14), represents the advent message, to the church and world. If this is true, then all five of the angels brought to view in this chapter, represent five distinct messages, prior to the advent, or we are left without a rule to interpret this chapter. " A Word To The Little Flock, 10,11. Published by The Review and Herald Publishing Association, Washington, D. C.

Older members have difficulty counting more than three angels in Rev. 14, and Davidians more than four. Since their disappointment some Davidians can only count three, while there are yet other Davidians who cannot count at all, since they were blinded by their leaders in 1959.

For those who wish to learn about the fifth angel of Revelation 14, consider what Brother V. T. Houteff has to say regarding,

"WHY DAVID A TYPE?"

"Inevitably because he is the only one who perfectly fits the antitype--the leadership in the time of the Loud Cry of the Third Angel's Message. This being so, then it necessarily follows that Saul, the first king who reigned over Israel, and who was largely responsible for the early experience of David's life, is a type of the church leadership in the period preceding the Loud Cry--the leadership which was raised up in 1844, and for the sole purpose of gathering the 144,000, the first fruits of the kingdom. In each case, type perfectly matches antitype.

"On account of his outwardly kingly appearance, Saul was chosen by the people, as the reader will remember, to be their king, in spite of God's disapproval (1 Sam. 8:7). Then finally when God rejected him and anointed David to be a king in his stead, he was determined to retain the throne by attempting to kill David, but ended up, ever before David ascended it; by deliberately killing himself (1 Sam. 31:4).

"Time has already demonstrated that the S.D.A. organization is fulfilling the type. Preferring to incorporate, and to elect officers by the people's vote, they have thereby manifested that they

have cared not so much to please God by being 'a peculiar people,' as He would have them to be, as they have to please themselves by being as much as possible like the other, denominations--just as in Saul's time the people wanted to be like the nations round about them (1 Sam. 8:5, 7). And although chosen by the people, yet the General Conference officers were nevertheless accepted by God to be the rulers over His people now, as Saul was anciently. Just as he betrayed his trust, however, by disobeying the Word of God as spoken to him by the prophet Samuel, so the present church organization, 'the ancient men ... before the house,' have, says the prophet to the church today, 'betrayed their trust.' – Testimonies, Vol. 5 p. 211.” Tract 8:47-49.

Saul consulted with familiar spirits (1 Sam. 28:7-25). Reporting on the Full Gospel Businessmen's Fellowship International's 10th Annual Convention in Seattle, July 1962, the F.G.B.'s magazine, "Voice," September 1962, states, "The Holy Spirit came down upon the people,... spoke in tongues,... many faiths assembled... Presbyterians,... Methodists,... Baptists, Seventh-Day Adventists... all meeting at the feet of Jesus." (pages 3 & 5). "Dr. H.M.S. Richards,... was the featured speaker."(page 6 on opening day.) The September 1956 issue of "Eternity" magazine carried the following statement by Dr. Donald Barnhouse concerning his meeting with S.D.A. leaders: "Further, they do not believe, as some of their earlier teachers taught, that Jesus' atoning work was not completed on Calvary but instead that he was still carrying on a second ministering work since 1844. This idea is also totally repudiated."

"Speaking to the S.D.A. leadership, the servant of the Lord says: "You have no right to manage, unless you manage in God's order. Are you under the control of God? Do you see your responsibility to Him" ... That these men should stand in a sacred place to be as the voice of God to the people as we once believed the General Conference to be, -- THAT IS PAST. What we want now is REORGANIZATION.' GENERAL CONFERENCE BULLETIN, 34th Session, Vol. 4, Extra No. 1, April 3, 1901, p. 25 Cols. 1,2." Tract 8:49. (Caps for V.T.H. italics.)

(DEPICTION) - THE TWO STICKS – The Finished Product - Zech. 10:6 – 9:13

Judah – D.S.D.A. (The Bow) Israel - Isa. 49:2 S.D.A. (Arrow)

Tents of Judah B.D.S.D.A.

"The Lord also shall save the tents of Judah first." Zech. 12:7.

Ezekiel 37, you recall, prophetically proclaimed that David is to rule at a time when the two "sticks" (houses) of Israel are joined together in the land God gave to Jacob. This prophecy has not as yet been fulfilled. The twelve tribes have never returned since Ezekiel's time. Only a remnant of the Jews returned from Babylon and were in the land when the Messiah was anointed in 27 A.D., sixty-nine weeks--483 years, Dan. 9:25--from the time the decree was issued by Artaxerxes for the Jews to return from their captivity in Babylon to Jerusalem and Palestine (Ezra 7:13).

At that time the Kingdom of God was to have been set up. (Read D.A. 577.) Even though our forefathers rejected the Lord, and thereby thwarted His plan to give them the Kingdom in their

day, "That which God purposed to do for the world through the chosen nation, He will finally accomplish, through His church on earth today." P.K. 713, 714.

Because Ezekiel and all the prophets wrote of the coming Messiah and His Kingdom, the followers of Jesus expected Him to set up the Kingdom in their day. However, Sister White clearly tells us it will still come. Prayerfully ponder her words: "The disciples of Christ were looking for the immediate coming of the kingdom of His glory; but in giving them this (the Lord's) prayer, Jesus taught that the kingdom was not then to be established. They were to pray for its coming as an event yet future. But this petition was also an assurance to them. While they were not to behold the coming of the kingdom in their day, the fact that Jesus bade them pray nor it, is evidence that in God's own time it will surely come." Mount of Blessing, p. 159.

A remnant of Jews have now returned from the lands of Spiritual Babylon in fulfillment of the prophecy, "Gather yourselves together, yea, gather together, O nation not desired:" Zeph. 2:1. The Lord's command to Spiritual Israel (the church) is, "Behold the bridegroom cometh; go ye out to meet him." Matt. 25:6. God calls for His church, Spiritual Israel, the 144,000, to go out of the lands of Spiritual Babylon, and stand with the Lamb on Mt. Zion.

Declares the Revelator, "And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred and forty and four thousand, having his Father's name written in their foreheads." Rev.. 14:1.

Please note that John says the 144,000 are lineal descendants of the twelve tribes of Israel. Read Rev. 7:4-8. They have accepted Jesus as the Messiah, joining the Christian church. As virgins (Rev. 14:4; Matt. 25:1-13; C.O.L. 406:2, 3) they are found in God's true church (the one teaching the Sabbath and Sanctuary truth) when they are sealed as first-fruits, not being contaminated with spiritual Babylon and her false doctrines.

The first 12,000 sealed are from the tribe of Judah (Rev. 7:5), and we conclude that some are descendants of the early Christian Jews who lost their Jewish identity and who are not now known as Jews, but Christians. However, some may yet be known as Jews.

#### WHAT IS IN A NAME?

One way to identify Christian Jews today is by their names, Names are significant in the marking work done by the man in linen (Eze. 9:3, 4). The names, Johns, Johnson, James, Peters, Peterson, Matthews, Paul, etc., from the lineage of the Apostles indicate Hebrew origin.

Other names are significant. "Roden means "ruler" in Hebrew. Rod, referring to the king of Israel, Isa. 11:1 states, would come from the stem of Jesse, the father of King David. See Matt. 1:6; Acts 13:22. Thus the Shepherd's Rod believers who were from the S.D.A. church (antitypical Jesse), were providentially called Davidians. Hence the message about the Branch (Christ) prophetically followed the S.D.A. and D.S.D.A. messages in fulfillment of the type.

In printing... en . . . (is) a space half as wide as an em; used as a unit of measurement. An "em... used as & ,unit of measure of printed matter. . (is) commonly used as a standard of

measurement." Webster. Therefore by adding two "ens" together we have one "em," a standard of measurement. Since the name "Roden" means ruler, then by

Taking the "en" of the name "Roden (or ruler), Heaven's representative on earth, and joining it with the "En" of the Great Ruler (or Roden in Hebrew) in Heaven, the Son of God, we have an "em" on earth—God's standard of measurement for all printed matter.

Also, consider that "em" is "The portion of a line formerly occupied by the letter m, then a square type, used as a unit of measure for printed matter." Webster.

Hence, the 144,000 rulers (Rodens in Hebrew—"kings and priests," Rev. 5:10, crowns passed to them by Joshua 1 T.G. 8:26), standing in a perfect "em" (square) on Mt. Zion (Rev. 14:1)—the two sticks joined as the finished product, seeing "eye to eye, when the Lord shall bring again Zion" Isa. 52:8, perfectly united with the Great Ruler (or, "Roden," in Hebrew) of the universe, as His wife... the BRANCH...she, the Lord our righteousness" Jer. 33:15,16; then, the church will be the standard of measurement for all the nations. "In those days shall Judah be saved, and Jerusalem shall dwell safely:" Jer. 33:16. "And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shall be called by a new name (in the last days, see Rev. 3:12) which the mouth (or mouthpiece) of the Lord shall name." Isa. 62:2.

To further consider the name which means ruler in the Hebrew, Isaiah says, "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:" Isa. 11:1.

(DEPICTION) – THE KINGDOM ILLUSTRATED – The Two Trees joined together "Salvation is of the Jews" – Jews and Gentiles grafted in. Jesse The Stem. Isaiah 11 -- The promise of the Kingdom is to the Jews only, but the privilege to be grafted in is to all.

"In this illustration there are three persons brought to view: Jesse (the father of David), the rod (David), and the Branch (Christ). The relationship shows that David (the rod) is not Christ (the Branch), for the 'rod' sprang from the stem of Jesse, and the Branch from the rod" Tract 8:45,46.

"Plainly, therefore, the 'rod,' coming from the stem of Jesse, is symbolical of David; and the Branch, coming from the rod, is symbolical of the son of David--Christ.

"Upon this 'ensign' (Branch and rod) 'the Spirit of the Lord shall rest . . . , the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth: and with the breath of his lips shall he slay the wicked, And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins .....

"So though the 'ensign' emblemizes the connection of three persons (Jesse, the root; David, the Rod; and Christ the Branch) yet the power and wisdom of Christ is its underlying and controlling

force. Wherefore says Christ: 'I am the root and the offspring of David, and the bright and morning star' (Rev 22:16), bearing out that He is all and in all.

"Since therefore from the 'stem' of Jesse came the 'rod' (David), and from the rod sprang the Branch (Christ), David the visible king and Christ the invisible King of kings shall 'in that day'--in our time--constitute the 'ensign,' and 'to it shall the Gentiles seek: and His rest [or His resting place, --the location where the 'rod' or ensign stands--the kingdom] shall be glorious.' Yea 'I will make the place of My feet glorious' (Isa.. 60:13), saith the Lord." Tract 8:46, 47. (Brackets and parentheses belong to quotation).

"This prophesied era of absolute righteousness, peace, and knowledge of God (in the kingdom) under the reign of the 'rod' (David) and of the 'Branch' (Christ), must begin before the close of probation.

"The Scriptures show that the kingdom is set-up before, rather than at, the beginning of the millennium; for 'in that day [in the day the kingdom is set up and peace reigns]... a root of Jesse [the rod and the Branch]... shall stand for an ensign of the people [of the kingdom] says Isaiah, and 'to it shall the Gentiles seek,' Isa. 11:10. And as after the close of probation, the doors of the kingdom will be shut to all, the ensign must therefore be set up before probation closes: the only time that the Gentiles will have a chance to be converted to the Lord and to His kingdom,--a conclusion common to the following scriptures:

"'Also, Judah, he hath set an harvest for thee, when I returned the captivity of My people.' Hos. 6:11." Tract 9:45,46, (Brackets and parentheses belong to quotation).

"As ancient David is in his grave, the king here promised must be an antitypical David, just as the Elijah of Malachi 4:5 must be an antitypical Elijah. Otherwise, in order to fulfill the prophecies, ancient David must necessarily rise from his grave, and ancient Elijah descend from Heaven." Tract 9:43:2.

"As 'God has promised that where the shepherds are not true He will take charge of the flock Himself' (Testimonies, Vol. 5, p. 80; Testimonies to Ministers, p. 300; Jer. 3:17), and as the descendants of Jacob, again becoming a kingdom, appoint themselves one head (Hos. 1:11), 'David their king' (Hos. 3:5), 'and seek the Lord their God,' it is evident that the church, in the time of the Loud Cry of the Third Angel's Message, Will Be A Theocracy.

"'The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.' Gen. 49:10.

"Behold, a king shall reign in righteousness, and princes shall rule in judgment, And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." Isa. 32:1,2. " Tract 8:43:2-4, (Parentheses belong to quotation.)

We are reminded, that it is not by one's scholarly background that a correct understand- of the Bible can be obtained, but only by Inspiration--Heaven's method of interpreting the Scriptures..

"Surely the Lord God will do nothing, but He revealeth His secret unto his servants the prophets." Amos 3:7. "While Jesus ministers in the sanctuary above, He is still by His Spirit the minister of the church on earth. " D.A. 166:2. Only through a close connection with the Spirit of God are we able to understand Bible prophecy after it has been interpreted by the gift of Inspiration. The lack of a vital connection with God's Spirit is the reason that the majority of earth's inhabitants have, as a rule, rejected God's messengers who were endowed with Inspiration, regardless how indubitable their message.

"As Christ sat looking upon the party that waited for the bridegroom, He told His disciples the story of the ten virgins, by their experience illustrating the experience of the church that shall live just before His second coming." C.O.L. 406:2.

"Then take silver and gold, and make crowns, and set them upon the head of Joshua the son of Josedech, the high priest; And 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. And the crown shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the Lord." Zech. 6:11-14.

Zechariah shows how closely Joshua is related to the Branch (Christ). Joshua is Yahshua (Messiah) in Hebrew. "Jesus-- 1. A name, the Greek form of Joshua." Webster's New Twentieth Century Dictionary, p. 931. Paul indicates this also. See Heb. 4:8, margin. Jesus was a Jew by birth: being a Jew also, Joshua is His brother: Since Ruth, a Gentile, was the mother of Obed, the father of Jesse (Ruth 4:17; Luke 3:32), the father of David, the father of Jesus, not only Israel, but the Gentiles also are related to Jesus by birth.

Consequently, through Jesus, all living saints who receive the seal of Jesus' new name, become the adopted sons and daughters of God--Branches, Saviours. (Obadiah 21).

The crowns (plural) set on the head of Joshua are passed to his helpers whom the Lord names. These are those who labor with, him in building the temple. In other words, Joshua has the gift of interpretation through Inspiration; this is his crown as priest and ruler of the temple. (5T. 469:3; 1T.G.r 8:26.) His own crown, he cannot pass on to others. This gift comes directly from God and is not to be passed on at will. The crown Joshua gives to his helpers, in building this Spiritual house, is the "knowledge" of the message God gives to him, so they may teach it to others. In this manner the Spiritual temple, the 144,000, is built.

"Upon the foundation that Christ Himself had laid, the apostles built the church of God. 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. He speaks of the Gentiles as helping in the work." A.A. 595:2.

"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: . . .'" G.C. 415, 416.

"The despised remnant are clothed in glorious apparel, never more to be defiled by the corruptions of the world. Their names are retained in the Lamb's book of life, enrolled among the faithful of all ages .... And the remnant are not only pardoned and accepted, but honored. 'A fair mitre' is set upon their heads. They are to be as kings and priests unto: God . . . . These are they that stand upon Mount Zion with the Lamb, having the Father's name written in their foreheads. They sung the new song before the throne, that song which no man can learn save the hundred and forty and four thousand, which were redeemed from the earth . . .

"Now is reached the complete fulfillment of those words of the Angel: 'Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at.'" ST. 475, 476.

"His church is to be a temple built after the divine similitude, and the angelic architect has brought his golden measuring rod from heaven, that every stone may be hewed and squared by the divine measurement, and polished to shine as an emblem of heaven, radiating in all directions the bright, clear beams of the Sun of Righteousness. The church is to be fed with manna from heaven, and to be kept under the sole guardianship of His grace. Clad in complete armor of light and righteousness, she enters upon her final conflict." T.M. 17.

Joshua is the ruler of the temple. "Those who sit before Joshua are 'men wondered at.' As such they are depicted [in Zech. 3:9] by the 'stone' (church, or kingdom) that is in Joshua's sight. It has seven eye--perfect vision. " 1T.G.r 8:25:1. (Paren. belongs).

The enemy of souls causes a deep sleep to come upon the Laodicean angel so he will not study and understand the message from Heaven by putting into his mind that we are not to look for the Lord to reveal Himself through the prophetic voice in these last days. "Times have changed. These words strengthen their unbelief, and they say: The Lord will not do good, neither will He do evil." 5T. 211:2.

On the other hand he excites, if possible, those who do study and learn the message, and leads them to think that if "so and so" has the gift of the Spirit to interpret, so do they. Hence, in either case, confusion is brought in, to keep the church from seeing eye to eye, so that they may lose out in the sealing time of the Investigative Judgment of the Living in the church, and thus fail to stand with the Lamb on Mt. Zion. Nevertheless, the Lord overthrows the wiles of the enemy by building the temple through Joshua His under leader, and those who are willing to teach Truth rather than prophesy falsely. As depicted by the Branch, those who stand before Joshua are willing to teach what the Living Spirit of Prophecy has revealed rather than prophesying their own devisings, saying, "let me tell you how to teach your message." T.M. 475.

Consider the fact that Isa. 11:1 was proclaimed some three hundred years after David had become king of Israel, and yet Isaiah places the entire prophecy in the future from his time--(there shall come forth a rod). Therefore, Isaiah must have been referring to these three

persons in antitype, pointing out God's true people of today. "Since, as has already been pointed out, Christ (Immanuel) did not live in the time of such a confederacy [of Isaiah chapters 12-14], it must be that not only Israel, Syria, and Assyria are types, but Christ Himself is also a type. We learned that Immanuel (meaning, 'God with us') could represent only His true followers, the born-again Christians." 12 S.Code, 1:5,6. (Parentheses belong to quotation).

Since Christ is a "type" we are to conclude that the work done in His name, the Branch is the antitype in the time of the confederacy of the antitypical nations--Israel, Syria, and Assyria, as shown to Isaiah in vision. Jesus brought a reform among the Jews in His day, and we are bringing a revival and reformation (Read C.O.R. 126, 1926 ed.) in Israel, the church today, in His new name, the Branch.

Branch (Isa. 11:1; Jer. 23:5, 6; 33:15,16; Zech. 3:8; 6:12; John 15:1-5) is the new name of Jesus that seals (Rev. 7:1-8) or "marks" (Eze, 9:3,4) the 144,000 Branches (remnant) of the twelve tribes of Israel, who stand with the Lamb (BRANCH) on Mt. Zion. (Rev. 14:1). They speak a pure language; "These are they which follow the Lamb (Branch) whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God." Rev. 14:4,5.

The 144,000 are without guile (false doctrine), in their mouths. They are not defiled by Babylon's traditions. They speak only Bible Truth, and since they are the first-fruits it must be that they are the Lord's ministry in the time of the Loud Cry, who bring into the Lord's house "a great multitude which no man could number of all nations" Rev. 7:9, second-fruits, or grapes (Rev. 14:18). Therefore, Brethren, no longer follow tradition and vain imaginations, but rather, teach the Truth as it is in Jesus, the Branch.

The bride, the Lamb's (Branch's) wife, is evidently the church whose righteousness the Gentiles see and all nations her glory; the church that goes by her Husband's "new name," the Branch, which the mouth (mouthpiece) of the Lord names. Some say that if you claim to be a Branch, you are anti-Christ. To such a one we say, did you ever hear of a young lady going by her own name after she was legally married to her husband? Were those who were called Christians first at Antioch: (Acts 11:26) anti-Christ, or were they the true followers of our Saviour?

Jesus says, "I am the vine, ye are the branches." John 15:5.

Friends, do you not want to be a Branch of the true Vine, Christ, the Branch? Fruit grows on the branches of a tree- Jesus says, "every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." John 15:2.

If, as Branches we bring forth the fruits of righteousness in this harvest (judgment) time for the living in the church (8T 247:2), Jesus will purge us and we will bring forth more fruit, the great multitude, in the time of the great harvest or the Loud Cry when the Branch (church), she, is called "The Lord our righteousness." Read Jer. 33:15,16. At that time antitypical David will reign:

Taking names into consideration so as to understand who are of the 12,000 to be sealed of Judah in the house of David (1T.G.r 8:26), keep in mind that "en" as a prefix means "in or into." Webster But "en" as a suffix, means "out of." Therefore, since in the prophecy of Isa. 11:1, the prophet saw the rod, David, coming from the stem of Jesse, and the Branch coming "out of his roots," It not only points back to King David's reign, but forward to the fulfillment of this prediction in antitype: Jesse--S.D.A. rod-Davidian S.D.A., and Branch -- Branch D.S.D.A., from "their roots." In these three movements is found the true remnant (Rev. 12:17) of Israel that will be sealed with the seal of God (the Sabbath by S.D.A.), New Jerusalem (message of the Kingdom by D.S.D.A.), and Jesus' new name Branch (by the Branch D.S.D.A.) . See Rev. 2:17; 3:12; E.W.15; LS. 61; 1T. 59; 1 S.R. 32.

Furthermore if we consider that "rod" refers to David and "en" means "out of;" we will see that the two, "Rod" and "en" -- Roden, refers to a ruler "out of" David, or in other words, from the house or lineage of David. Still further, his name, "Roden," discloses that (in antitype) he is of the house of David--the "ruler," or Roden, according to the Hebrew definition.

Prophetically speaking, as it was declared, the name of Cyrus, king of Persia was found in the Bible (Isa. 45:1-8), so it is with him who is to deliver God's people now. "For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me.... Surely shall one say, in the Lord have I righteousness and strength even to him shall men come; and all that are incensed against him shall be ashamed. " Isa. 45:4, 24. "Let students put to the stretch their mental faculties that they will comprehend the forty-fifth chapter of Isaiah. " Counsels to Teachers, 455:3.

Ezekiel declares this truth for our day, "Thy mother is like a vine in thy blood, planted by the waters: she was fruitful and full of branches by reason of many waters." Eze. 19:10.

Jesus is the true vine, we are the branches (John 15:1-5), "...so it became a vine, and brought forth branches, and shot forth sprigs (the false)." Eze. 17:6. The vine, the mother church, is truly in our blood: not only Judah and the house of David, but also S.D.A. and D.S.D.A., We are truly branches from this lineage,

"And she had strong rods for the sceptres of them that bare rule, and her stature was exalted among the thick branches, and she appeared in her height with the multitude of her branches. But she was plucked up in fury, she was cast down to the ground, and the east wind dried up her fruit: her strong rods were broken and withered; the fire consumed them. And now she is planted in the wilderness, in a dry and thirsty ground." Eze. 19:11-13.

When the Spirit of Prophecy ceased at the death of E.G.White, and the former and latter rain (Joel 2:23) ceased with the death of V. T. Houteff, the churches of S.D.A., and D.S.D.A. became dry. "as a vine planted in the wilderness," without Inspiration--the "Living Spirit of Prophecy."

And fire is gone out of a rod of her branches , which bath devoured her fruit, so that she hath no strong rod to be a sceptre to rule. This is a lamentation, and shall be for a lamentation." Eze. 19:14

Fire is a consuming agent, and especially so where there is no water. The fire of the Holy Spirit (Acts 2:2) consumes the tares, but prepares the wheat for the barn--the kingdom (Matt. 13:30). The Lord showed His approval of Elijah's work when He accepted the offering of his sacrifice on Mt. Carmel by consuming it with fire from Heaven; so it is in the days of antitypical Elijah (Mal, 4:4--6). History repeats itself, we are told, and so it is with religious history: "Satan's snares are laid for us as verily as they were laid for the children of Israel just prior to their entrance into the land of Canaan. We are repeating the history of that people." 5T. 160:2. "Wherefore, thus saith the Lord God of hosts, Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them." Jer. 5:14.

What devoured her fruit? Fire from a "rod" "out of" her branches. "She had strong rods (princes of the house of David) for a sceptre of them that bare rule." "For a sceptre of them" applies in a sense to Judah when she was a strong nation in her royal dignity, contrasted with her sunken state, under the pronouncement, "she hath no strong rod (ruler) to rule," However, since this prophecy is a symbolic parable by Ezekiel, we must understand that it applies to modern Judah, the Davidian S.D.A., in the antitype.

Because of the failure in 1959 of Sister Houteff's false prediction of the 42 months, her movement was plucked up and cast down to the ground as was foretold in Ezekiel 19:12. " ... her strong rods (Davidian leaders) were broken and withered;" "And now she (the Davidian movement under the leadership of Mrs. Houteff, now Mrs. Eakin (Achan), and her Council) is planted in the wilderness (land of the Gentiles, away from the vineyard--the promised land. See 2 T.G. 16:18; 18:16:3, in a dry and thirsty ground." Eze. 19:13.

Without water, a plant cannot continue to grow. So it was with the Davidian movement after the death of Brother V. T. Houteff. The Latter Rain (Joel 2:23) message of the Shepherd's Rod ceased, and without Inspiration the movement came to naught in a few years as predicted by the Branch in 1955. In other words, fire (a Spirit-filled message) is gone out of a rod (a Davidian ruler--Hebrew word for ruler is roden) of her branches, which hath devoured her fruit:" Eze. 19:14: The Davidian messenger, V.T. Houteff, predicted this when he wrote: "Who is to bring this revival and reformation, this great change?--The BRANCH. And according to Isaiah 11:1-5 the Branch is the Lord, the Son of David." 1T.G.r 8:24:3.

"Obviously, then, as a result of this revival and reformation within the Laodicean church, another church emerges of which Joshua is in charge, not the angel of Laodicea" 1 T.G. 8:24.

"What can all this mean?-- Just this: Joshua is Heaven's appointed judge, ruler (Roden). He himself is crowned as such, And in response to the Lord's Own command, Joshua crowns (authorizes) his helpers whom the Lord Himself names. In other words, as members of the house of David, Joshua authorizes them to engage in the work. So, Joshua is responsible to the Lord, but his helpers are responsible to Joshua. Here is seen an organization having a Leader and an under leader--the Lord and Joshua. Thus it is that whatever is to be bound on earth, is also to be bound in Heaven (Matt. 16:19)." 1 T.G.r 8:26.

Signed: Benjamin Roden

(To be continued) Part II following.

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