

# ELIJAH

## THE PURIFICATION OF THE SONS OF LEVI

March 21, 1965

### GEM THOUGHT:

"We have been inclined to think that where there are no faithful ministers, there can be no true Christian; 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." 5T 80:0.

### INTRODUCTION:

Serious days confront the Israel of God; grand and awful times are before us; we have come to a crisis hour: momentous events are to take place immediately in such chaotic times of the past, what has God done to assure His people of His leadings? Study the past history of Israel. These are God's promises for Israel today.

### WHO IS THE ELIJAH?

In Hebrew:     Eliyahu;     ELI - My God;     YA - Jehovah; HU - He Is;  
                  Tishbite:     Inhabitant - dwelling

"And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the Lord that was broken down." 1 Kings 18:30

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

Here we are assured by the Lord's messenger, Mrs. White, that at the right time He would send His messenger to deliver His people out of their distresses. By the fact that Elijah was a man of like passions as we, shows us that Elijah was the dwelling place of God's Word. We conclude, therefore, those who are declaring a message of judgment are doing a work, the antitype of Elijah, the Tishbite, and those proclaiming a message of "the Kingdom nigh at hand" are doing a work, the antitype of Elijah, John the Baptist. These are the Elijah messages and the people proclaiming them are the Elijah message bearers. (E.W. 233) However, since these messages are

brought by inspiration, they must originate with one person after the manner of Elijah, the Tishbite; and Elijah, John the Baptist.

Elijah, the Tishbite, proclaimed, "How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him." 1 Kings 18:21.

Elijah, John the Baptist, declared, "Repent ye: for the Kingdom of heaven is nigh at hand." Matt. 3:2.

It was believed among the Jews that Elijah would come to announce the Messiah's reign in His Kingdom (Matt 17:10). "If the Jews had received him (John), it would have been accomplished for them." D.A. 135. Jesus said of John, "And if ye will receive it, this is Elias, which was for to come." Matt. 11:14:

Jesus further declared, "Elias truly shall first come, and restore all things." Matt. 17:11. By studying the Scriptures it can well be seen that John did not come to restore Israel's lost kingdom (John 1:21) and the desolate land "like the garden of Eden". Eze. 36:35. But rather, John came to baptise and introduce to the Jews their King, the Messiah, who was the Word of God (John 1:1-14), and who was at that time to restore the Kingdom, and all things. Had the Jews received John they would have had no difficulty in accepting the Word of God, Who is the Elijah that restores all things, even the Kingdom (Matt. 17:11). As Jesus and the great procession was about to descend the Mount of Olives, and as the great concourse of people reached the rulers of Jerusalem, and "As they question, 'Who is this?' the disciples, filled with the spirit of inspiration, answer this question. In eloquent strains they repeat the prophecies concerning Christ:

Adam will tell you, It is the seed of the woman that shall bruise the serpent's head.

Ask Abraham, he will tell you, It is 'Melchizedek King of Salem, 'King of Peace'. Gen. 14:18.

Jacob will tell you, He is Shiloh of the tribe of Judah.

Isaiah will tell you, 'Immanuel', 'Wonderful, counselor, The mighty God,' The everlasting Father, 'The Prince of Peace.' Isa. 7:14; 9:6.

Jeremiah will tell you, The Branch of David, 'the Lord our Righteousness.' Jer. 23:6" Desire of Ages, page 578.

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.

"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;4. "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; Read Isa. 60:15.

## TYPE AND ANTITYPE

"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. 10. "Through types and symbols, ... God had spoken to the world." D.A. 34:1. See also 2 S.R. 25.5; A.A. 14.

Ellen G. White states that "William Miller and servants of God were raised up in the spirit and power of Elijah to proclaim the message. Like John, the forerunner of Jesus, felt compelled to lay the ax at the root of the tree." E.W. 233.

V. T. Houteff, speaking of the Davidian message, declares, "John's work our work - John's work the type, ours the antitype." 1 T.G. r 36-4:1. The Davidian messenger further states, "That as the Elijah of Christ's first advent was one person, and also as the Elijah of Mt. Carmel of old was one person, not a multitude of priests, then by parity of reasoning the Elijah of today must also be one person, not a multitude of ministers." G.C.S. 32:1, 1950 ed.

Now let us consider the type of work Elijah the Tishbite did. In slaying the priests of Baal on top of Carmel, his was a work of purifying the sons of Levi, the priesthood. It was, then, an effort to restore righteousness in the land of Israel. This was God's kingdom for His people to be separate from the world and influences of the heathen.

Elijah, John's work, the type, was similar, inasmuch as he was bringing about a reform. However, one aspect of John's work was different from that of Elijah of old, in that he came to announce the Messiah and the Kingdom that was to have been set up then, had the Jews accepted him. (D.A. 135).

Now that we have a clearer view than ever before of these types, let us scrutinize God's messages to Israel in the antitypes.

## ELIJAH, JOHN-TYPE AND ANTITYPES

We have: (1) Elijah, John, announcing the Messiah's reign. "Repent ye: for the kingdom is at hand." (2) William Miller, antitypical Elijah (John) E.W. 233, proclaiming Jesus' second coming (1 Thess. 4:16), with the Messiah's reign in His heavenly kingdom for 1000 years. (Rev. 20:2,3). (3) The Shepherd's Rod, or Davidian message, announcing Messiah's literal kingdom here on earth (Isa. 2:2; Eze. 36), a gathering place where God's people will be made holy, clean and pure, prepared for translation; a place from which to give the Loud Cry (the Judgment of the Living), calling His people out of Babylon the Great, from all nations, just a short period before the one-thousand years reign in Heaven.

## ELIJAH THE TISHBITE -TYPE AND ANTITYPES

We have: (1) Elijah the Tishbite who declared, "How long halt ye between two opinions?" 1 Kings 18:21, in his work of purifying the priesthood and attempt to bring Israel back to God and establish a righteous Kingdom.

(2) Jesus, Elijah-God in the flesh and spirit, cleansed the temple. "...the Lord, whom ye seek, shall suddenly come to his temple." Mal, 3:1. "And Jesus went into the temple of God, and cast out all them that sold and bought in the temple." Matt. 21:12. In the overall picture, "Elias truly shall first come, and restore all things," applies to Jesus and His messages of judgment or 'harvest', the work which separates the tares from the wheat." 2 J.L. 1:4. The Harvest. - John 12:48.

After John announced Israel's King and the Kingdom (John 2:15), the cleansing of the Temple and the Purification of God's church; Jesus came suddenly to His Temple and cleansed it at the beginning of His ministry on earth and at its close (Matt. 21:12). Furthermore, He cleansed the temple on the night of the Passover when He instituted the Lord's Supper and Judas went out. This is symbolic of the purification of the church and the minister. Afterwards, began the reaping of first fruits and two wave-leaves were offered. See Lev. 23:16,17. After this, began the reaping of second fruits (Acts 2:47) which is symbolized by the feast of Tabernacles, Lev. 23:34.

We are told, "in the time of the end, every divine institution is to be restored." P.K. 678:2. Someone is to come with a message in the spirit and power of Elijah to do this work of restoration: It is God and His Word through the medium of inspiration that restores all things. "Do you see that the prophet appears in a day he can restore all things, everything that was lost through sin, even the Kingdom?" 2 T.G. 7 p. 11:3. Prior to 1844, William Miller and co-workers came in the spirit and power of Elijah (John) to announce the Kingdom of Heaven at hand and the "hour of God's Judgment" at the end of the 2300 days. (Rev. 14:6-8; a day for a year Eze. 4:6).

(3) God called Ellen G. Harmon, later Mrs. White, and the Seventh-day Adventists, who began to proclaim the Third Angel's message (Rev. 14:9-13) after 1844. This message declares the Sabbath and tells of the Sanctuary service in Heaven where Christ separates the tares from the wheat in the Investigative Judgment of the Dead. (G.C.490).

(4) The Harvest, or Atonement for the Living, is the last work of the Atonement (G.C. 483). As it is first proclaimed in the house of God (1 Pet. 4:17) before it goes to Babylon the Great from Mt. Zion (Joel. 3:16), there would be a need for God to send another message of Inspiration to the church, declaring that the Son of God, the True Elijah, was judging here and setting up His Kingdom, since she had no knowledge of this fact.

Hence, "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, and HE shall bear the glory, and shall sit and rule upon His (the Father's) throne; and He shall be a priest upon His throne: and the counsel of peace shall be between Them both." Zechariah 6:12, 13." Great Controversy, page 415:3. Parentheses belong to the quotation.

At this time of investigations, in the Courts above for the church (2 Ans. 41.), a mark by the "man in linen" is set upon the righteous (Eze. 9:3,4). But to the wicked, those who do not receive the pure mark of truth by the "man in linen", the Lord says, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25:41. The message of the Harvest, Atonement, Investigative Judgment for the living, "is the mark by the "man in linen." Eze. 9:3,4. After the harvest message is over for the church, Ezekiel shows the five men with slaughter weapons follow on after him to slay all in the church who have not the mark. Read Eze. 9:5,8. See also 3T 266-7; 5T 211.

Those who are unconcerned in the time of harvest (Investigative Judgment for the living), those who listen to the false teachers and the blind leaders of the blind, after it is too late, will say, "The harvest is past, the summer is ended, and we are not saved." Jer. 8:20, Again, let us not forget that the harvest spoken of here is the Investigative Judgment for the living'. Those people either failed to take heed to the harvest message of Elijah or said it was at a later date. It is evident they had been warned of this harvest, or Investigative Judgment for the living in the house of God; for they came to realize it was too late for them to do anything about it, when it had already passed. The door of mercy had closed for them.

(1) John came to announce Christ. (2) William Miller came to announce the Third Angel's message - judgment of the dead by Ellen G. White. (3) V. T. Houteff came, like John, to S. D. A. to announce the message of Christ the Branch - the Investigative Judgment of the living, the marking of Eze. 9:3,4.

## HOW TO DISCERN TRUTH AND UNMASK ERROR

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17. It is a well known fact that, always in the past, when God sent a message of reform, lighting the path of His people, calling them up to a higher experience and a closer walk with Him, only a remnant, and never the whole church, responded. The leadership feel self-sufficient and those who rely on them for spiritual guidance fail to study for themselves the light God sends. Therefore, the blind and their blind guides will all lose out in the end.

There is really no need for so much confusion in God's church today. If His people would only use their minds and think, they could very readily see that the mark of the remnant church is keeping the Commandments of God and having the Testimony of Jesus; which is the Spirit of Prophecy--prophets, the living voice, (Rev.19:10). "Again: we are forewarned that there would be false prophets in the last days... If there were to be no true prophesyings in the last days, how much easier to have stated the fact, and thus cut off all chance for deception." E.W. 138. Gifts in the church are apostles, prophets, etc." "God would have his people disciplined and brought into harmony of action, that they may see eye to eye, and be of the same mind and of the same judgment... God designs that there shall ever be a living testimony in the church." 3T.360:2

The S.D.A. inspired leader, E. G. White, has long been laid to rest. Also, the inspired messenger for the Davidian S.D.A. movement is now asleep in the grave. The S.D.A.'s believe that Mrs. White was to be the last inspired messenger before Jesus comes; and that they are the "remnant"

as they have her books called the Spirit of Prophecy. Some Davidians, likewise, feel the same about V. T. Houteff, since his work was an antitype of Elijah, John. Even the Protestant Denominations think they are the "remnant" which has the Testimony of Jesus (Rev. 12:17) since they have the writings of the dead Bible prophets. However, in a special resurrection, Elijah, John's, followers would want to follow him, but refuse the teachings of Elijah, William Miller. The followers of Miller would refuse to accept the teachings of E. G. White, and at the same time Mrs. White's followers would refuse the teachings of Elijah, V. T. Houteff. This would cause much confusion. Therefore, we cannot look to the dead prophets and the grave for Present Truth, but, rather, to the living Voice of God through His living prophets.

Mrs. White says, "I have been shown that the Lord is reviving the living, pointed testimony, which will develop character and purify the church." 1T216:1. She did not accomplish this in her day. In fact, she said that in her time, "The church has turned back from following Christ her leader, and is steadily retreating toward Egypt." 5T 217. Nevertheless, God had her write, "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. "This cannot be accomplished (unity) without a clear, pointed, living testimony in the church." 3T 361:3.

As we well know, Mrs. White and V. T. Houteff are not living. Since their writings were written under the influence of Inspiration, they are not living either, any more than the Inspired writings of the Bible prophets. God makes them live through His delegated messengers who have the gift of Inspiration from Him. One might ask, Where is God's Inspired Messenger Today?

V. T. Houteff wrote with Inspiration: "So important is the living Spirit of Prophecy in the church .... Inspiration insists that it is absolutely impossible for one to privately (without the Spirit of Truth) interpret the sealed prophecies. And let us remember that no revealed Truth ever came, nor ever will come through the halls of learning:" 1T.G. r 12:17. "Ever have your ears open to any claimant of Inspiration if you are not to repeat the history of the Jews," 1 T.G. r. 12:18. "We are to pray for the impartation of the Spirit as the remedy for sin-sick souls. The church needs to be converted." T.M. 64:1. "They are not willing to exchange their own righteousness, which is unrighteousness, for the righteousness of Christ, which is pure unadulterated truth. The Holy Spirit flatters no man, neither does it work according to the devising of any man. Finite, sinful men are not to work the Holy Spirit. When it shall come as a reprover, through any human agent whom God shall choose, it is man's place to hear and obey its voice," T.M. 65:0. "The Jews refused to receive Christ, because He did not come in accordance with their expectations. The ideas of finite men were held as infallible, because hoary with age." T.M. 64:2.

The Davidian messenger declares his work was an antitype of Elijah, John (1T.G. r. 36:4) and the Shepherd's Rod writings were an antitype of Moses' rod (1 S.R. p 6:2, 71:1). Also, he states that Mrs. White was an antitype of Moses. However, let us understand that in Mrs. White's time the church went into Egypt. "The church has turned back from following Christ, her Leader, and is steadily retreating toward Egypt," 5 T 217:2. The Shepherd's Rod, like Moses, was sent to deliver the church out of its Laodicean condition and bondage to Egypt-world, not into the Kingdom, any more than was Moses. If you recall, God laid Moses of old with the rod, away to rest on the borders of the kingdom and called Joshua to lead Israel over Jordan into the Promised Land. Josh. 1:1-9).

All the "little Davidian movements" with their Councils and vice-presidents looking to V. T. Houteff as President, makes one wonder when they will conjure him up to deceive the simple. When did God ever depend on a dead man to lead His people anywhere? When Moses finished his task, God laid him away to rest, then resurrected him; but not to lead Israel to the land of Canaan. As a reward for his faithful service, God resurrected him and took him to Heaven. If Brother Houteff was faithful to the end, he, too, will be resurrected to eternal life, but not to lead modern Israel into the Kingdom. There is no type for this: "Where there is no type there is no truth." 2 SR10:2.

## THE JUDGMENT OF THE DEAD AND JUDGMENT FOR THE LIVING

The only safe way to keep our bearing and know where we are today is to follow Inspiration as it reveals the Truth, regardless whom the Lord uses to disclose light, knowledge, and understanding for His people.

If we review, from 1844, the Third Angel's message by Ellen G. White, we find it was two-fold: the Sabbath and Sanctuary truth or the Atonement for the dead G.C. 490:2). It began in October 1844 in the Autumn, the season for the "former rain." This is the time of year the farmer in Palestine plants the seeds of wheat.

Going back to 1929, in review of the Fourth Angel's message of Rev. 14:15; 7:18, we see that it, likewise, is a twofold truth, the sealing of the 144,000 and setting up God's righteous Kingdom (Isa. 62:1-5). Here we find the Kingdom message of the last 13 chapters of Isaiah came through the Sabbath School Quarterly the first quarter of that year. It came as the "Latter Rain" in the Spring of the year, God gave a Sabbath School teacher, V.T. Houteff, Inspiration, or the Spirit of Prophecy, to interpret the message to the Laodicean church (Rev. 3:14-18): Since then, we have had a much better understanding of the Third Angel's message than before.

"Be glad, then, ye children of Zion, and rejoice in the Lord your God; for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month." Joel 2:23.

The Shepherd's Rod was truly a "latter rain" message, since it was the "last" rain of Truth before the message of the Harvest, or Atonement for the Living in the house of God (1 Pet. 4:17). In the Spring of the year, the "latter rain", which, by nature, is the heaviest rain of the year in Palestine, comes just before the harvest to mature the grain. As in the natural, so it must be in the Spiritual Harvest.

While it is pouring down rain, a farmer does not cut the stalks of grain. In the first place, the grain is not yet mature; and, in the second place, so much water would spoil the cut sheaves of grain. Therefore, for best results in a bountiful crop, one waits until the "latter rain" is over before he puts the sickle to the wheat. We must keep in mind there are two principal rains in Palestine. The lighter rain comes in the Autumn to sprout the seeds after they are sown, and continues on through the winter months to keep the plants growing. In Palestine, when the winter months have passed, the heavy rains come to mature the grain for the harvest.

As we study the angels' messages through the eyes of Inspiration, we must keep in mind the Sacred Scriptures are written in an agricultural setting. In the Old Testament the religious services were conducted according to the Ceremonial law of the harvest feasts and the animal sacrifices, which pointed forward to the sacrifice of the Messiah for the sins of this fallen race. In the New Testament, Jesus says, "The kingdom of heaven is likened unto a man which sowed good seed in his field." Matt. 13:24, In another parable, our Lord states, "I AM the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." John 15:1,2. The Apostle Paul declares, "For even Christ our passover is sacrificed for us: Therefore let us keep the feast." 1 Cor. 5:7,8.

Paul and the early Christians did keep the Passover at Philippi (Acts 20:6; A.A. 390). Consequently, since Jesus kept the Passover, and instituted the Lord's Supper on the, very night of the Passover as a memorial of the same event as the typical Service (P.P. 530); and since it is recorded in the Scriptures and the Spirit of Prophecy that the early Christians kept the feast of the Passover in honor of Christ's death on the cross to deliver us from sin (1 Pet. 1:19); let God's true church no longer observe the Lord's Supper from tradition after the manner of all the pagan feasts. Surely, Paul, when he wrote under the influence of Inspiration, commanding the Christians to "keep the feast," did not have reference to Sunday, Lent, Easter, etc. since they were all pagan feasts, instituted a few hundred years after his death.

God, through Inspiration, has revealed the importance of observing the feasts at the proper time and season to expose the spurious feasts of the beast powers of Revelation 13. We can well see that we are in the time of the Harvest, the Investigative Judgment for the living in the church, the marking time by the "man in linen." (Eze. 9:3,4). The Third Angel's message, by Ellen G. White, is the Sabbath and Sanctuary Truth, the Investigative Judgment for the dead; whereas, the Loud Cry of the Third Angel, the message of the Investigative Judgment for the living, is the Ceremonial Law placed in its proper setting and relationship to the Messiah and His people; hence, two laws.

Indeed, says Daniel the prophet, speaking of the beast, "And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times (at least two times) and laws (at least two laws, Moral and Ceremonial) and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7:25-27.

These verses of Scripture need no explanation other than what is commonly understood among us as Seventh-day Adventists in regard to the changing of the 7th day Sabbath of the Moral Law, or Ten Commandments, to Sunday, the first day. However, in the past, even we have not considered that Daniel says more than "one law" and "one time" was changed. Since Paul says to keep the feast, and went so far as to set us an example by keeping it himself; it must be the other law was the Ceremonial feast law, the beast thought to change. He changed the Lord's Supper

honoring Christ our Sacrifice, or Passover Lamb, from the night after Abib 14 and beginning of Abib 15, to Easter Sunday, Abib 18, in honor of Eostra, goddess of light (Natl. Ench. Vol. 4 p.8).

In the past, we have thought all the Ceremonial Law was nailed to the cross. We have not stopped to consider that we believe in the Atonement work of Christ in our behalf in the Most Holy place of the Sanctuary in Heaven, which is ceremonial. Therefore, we must think a bit when we say the Ceremonial Law was all abolished and consider that it was only the sacrifice, or the lamb, that was nailed to the cross. Hence, we should be willing to follow what Ellen G. White has to say in the Spirit of Prophecy about the death of Christ when she says, "Then all the sacrificial offerings were to cease. IT IS THIS LAW that Christ 'took out of the way, nailing it to his cross.'" P.P.365:1.

The Davidian messenger, V. T. Houteff, says regarding the woman, "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, or the plan of salvation revealed in the light of 'The Spirit of Prophecy.' (Rev. 12:17)." 2 S.R. 268:2.

Here it is plain to see that the writings of these two messengers, Ellen G. White and V. T. Houteff, are in perfect harmony with each other, as well as with the Scripture. We must understand, however, that their writings were written under the influence of the Holy Spirit and it will take some time to understand them (especially the things they wrote that they did not understand themselves): it requires the same gift they had, the gift of Inspiration.

We are to conclude, therefore, from the foregoing explanation, that the Remnant Church has two laws: Moral Law of Ten Commandments, which tell us who is our Creator (here is the message of the Investigative Judgment of the Dead), and the Ceremonial Law that tells us our Re-creator is the Lamb of God that "taketh away the sins of the world." Here we find the Investigative Judgment of the Living, which is the "mark by the man in linen, the Righteousness of Christ. This, Friends, is the Testimony of Jesus revealed in the light of the Spirit of Prophecy, and the "mark" of the true Remnant church (Rev, 12:17).

If God's people are keeping the Moral Law of Ten Commandments, including the fourth or Sabbath precept, they may go to the grave, be judged righteous by the moral law in the judgment of the dead, and come forth in the resurrection to eternal life. Whereas, those who wish to live and never die must not only be faithful to the Lord in keeping all the precepts of the Moral Law of Ten Commandments; but must, likewise, faithfully observe all the harvest feasts and Atonement of the Ceremonial Law pointing to our Redeemer as the Lamb of God who is mediating His own blood for us in the Heavenly Sanctuary.

Therefore, our conclusions are:

#### FORMER RAIN OF TRUTH

Beginning in the Autumn of 1844, we have the Third Angel's message of Rev., 14:6-13: This is the "Former Rain" of Truth in the seventh Hebrew month, or the harvest message of the

Atonement of the dead (G.C. 490) since 1844. It has been calling Israel (5T160; P K 372) the 144,000 (Rev. 7:1-8; 14:1-4), from figurative Babylon (Rev 14:8), the morally fallen churches, into S.D.A.. At the death of Ellen G White, the message of the "Former Rain" of Inspiration ceased falling.

## LATTER RAIN OF TRUTH

The Spiritual wheat could only be sprouted and nurtured by the "Former Rain", but could never be developed to maturity for the "barn", Matt. 13:30, without the "Latter Rain" of Truth by the Fourth Angel's message of Rev. 14:15. The "Latter Rain", bringing with it the "Former Rain" of Truth (Joel 2:23) falls on "the field", the church, with tares and wheat co-mingled (Matt. 13:24-30). It is easy to see that so much "Rain" on the field, just before the harvest, would fully develop the tares as well as the wheat.

The foregoing conclusion must be correct since the tares are bundled in the time called harvest (Matt. 13:30), or Atonement for the living in the house of God (1 Pet. 4:17). At the time of this Investigative Judgment of the living in the courts above (G.C.: 425:1) for the house of God, the Fourth Angel of the "Latter Rain" has finished his work; for he says to the Lord, "Thrust in thy sickle, and reap, for the time is come for thee to reap; for the harvest (of first fruits of the earth) is ripe," Rev. 14:15: Then the Lord thrusts in His sickle to bundle the tares in the church (rev. 14:16), "but gather the wheat into my barn," Matt. 13:30, under the message of the Fifth Angel from the temple with the sickle (Rev, 14:17). The wheat is gathered into the barn (the Kingdom) just before the great outpouring of fire from the altar (Rev. 14:18), by the Holy Spirit. Afterwards, the Fifth Angel thrusts in his sharp sickle on the earth in the Loud Cry (Rev, 18:1-4), to gather a great multitude (Rev. 7:9) of second fruits, of grapes (Rev. 14:18). At this time, the woman "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS," Rev. 17:5, is riding the beast.

The Davidian messenger of the "Latter Rain" stated in his last published works to the S.D.A. Church, "Our part of the Judgment message since 1844 has been, as you know, to proclaim the Judgment for the dead, not for the living as yet." 2 Jezreel Letter p. 1:2.

"While the Investigative Judgment is going forward in heaven, while the names of 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.

"The fourteenth chapter starts with the 144,000 standing with the Lamb on Mount Zion ... The chapter itself shows that the harvest is in two sections, the first of which is reaped by the 'Son of Man,' and the second by "an angel." Evidently these two harvests yield the first and the second fruits." 2T.G. 14:18. The first fruits, 144,000 of Rev. 14:1-4 are wheat, or two wave-loaves, offered on the day of Pentecost. See Lev. 23:16, 17. Consequently, the second fruits of grapes of Rev. 14:18 (great multitude of Rev. 7:9) are gathered after the fire of the Spirit falls on the first fruits the very day of the antitypical Pentecost. This is fifty days after the offering of the antitypical wave-sheaf at the Passover season. See Acts 2:1-4. To teach otherwise is to be out of harmony with the Bible, the Spirit of Prophecy, the Davidian Message, and the Levitical law.

In order, then, to be one of the 144,000 we must keep these feasts as Paul commands. Keeping the feasts is the key to the work for the Jews (Evang. 578), and is what causes a shaking in Laodicea, the church. Regarding this, the Davidian messenger, V. T. Houteff, has this to say, "Accordingly, the antitypical Pre-pentecostal harvest takes place in a self-deceived church, the Laodicean, 'the house of God'; and through miracleworking power manifested by Heaven itself in the angels (Matt. 13:39), it yields the 144,000, the first-fruits of those who are never to die. Whereas, the antitypical Post-pentecostal harvest takes place among the nations; and through miracle-working power manifested by the Spirit-filled 144,000, it yields the great multitude which no man can number (Rev. 7:9), the second fruits, of those who are never to die." 2T.G. 46:28.

The Lord and the Fifth Angel of Rev. 14:17 have the sickles with which to reap. The judgment work for the church is first investigative in the courts above (Eze. 9:3,4) and then executive on earth in the church (Eze. 9:5-7; Rev. 12:16). After the judgment work has been completed for the church, the Fifth Angel's work in the world is both investigative and executive at the same time as it was in the days of Moses.(Num. 16:32; 26:10), and in the days of the Apostles. (Acts 5:1-5).

After this reaping of the first fruits (Rev. 14:1-4), the fire of the Holy Spirit comes down to consume the tares (Rev. 14:18; Ps. 118:12) and give power to the righteous wheat (Rev. 14:18; Joel 2:28). The first fruits (Rev. 14:4) of two wave-loaves (Lev, 23:16, 17) are, in a loud cry, to thrust in their sickle of the Fifth Angel's message, to harvest the second fruits of grapes (Rev. 14:18; 18:14; Lev. 23:34; Zech. 14:16-21). During the "Loud Cry" of the Third Angel's message, Zechariah tells us the nations that do not come up to Jerusalem to worship the Lord and keep the Feast of Tabernacles, "upon them shall be no rain." Zech. 14:17.

The conclusions are plain and simple, instead of only three angels' messages in Revelation, Chapter 14, before Jesus comes, as S.D.A.'s believe, and only four angels' messages, as many Davidians believe, before the slaughter of Eze. 9:5-7; we see in this chapter, there are five angels' messages before the slaughter and before Jesus' coming in the clouds (1 Thes. 4:16). Please count them for yourself. See "A Word to the Little Flock", page 10, 11.

Consequently, going back to the former messages starting just prior to 25 A.D.: (1) There came Elijah, John (Matt, 17:12) to introduce and baptize Elijah, Jesus (Matt. 17:11). There was a disappointment among John's followers, who thought Messiah's Kingdom was to be set up at that time. Jesus cleansed the Temple and the ministry - the twelve Apostles (2) Prior to 1844 there came William Miller, antitypical Elijah, John (E.W. 233) with the message to announce the Atonement, or Elijah message of the Third Angel of Rev, 14:9 -13 for the dead, which was to begin in the Autumn of 1844. There was a disappointment (Rev. 10:10). (3) In the 1929 Davidian message and movement of the Fourth Angel, the "latter rain" of Rev. 14:15, which was to precede the Lord's harvest - Investigative Judgment or "mark by the man in linen." (Eze. 9:3,4; 2A41 and the Fifth Angel of Rev. 14:16, 17) there was also a disappointment. The Davidians thought that in 1959 there should be the slaughter of Eze. 9:5-7 in the S.D.A. church, as in the days of Moses and Israel's going out of Egypt. They gathered at Mt. Carmel at the Passover time, anticipating this event. When the expected event did not occur, they had a disappointment (Rev. 10:10; 2T.G.r 15:6:1. See also Rev. 10:1; 2T.G. 15:6:3).

As the Millerite movement felt their work for the world was finished in 1844 (G.C.429); so the Davidians felt their work for the church was over since the slaughter of Eze. 9 did not take place in 1959. They became confused and called the S.D.A. ministry to come down and clear things for them. They threw out of their meetings and off the Davidian properties, those who could have cleared these miscalculations.

However, the Scripture of Rev. 10:10 told of the bitter experience that should come to those following the message of Rev. 10:1, the "Latter Rain" (2T.G. 15:3) which should come before the judgment, This disappointment is two-fold, both before the Atonement of the Dead (the Third Angel, Rev. 14:9-13, starting in 1844) and the harvest, or Atonement for the Living (the Fifth Angel of Rev., 14:17, 18).

To illustrate what is meant regarding the harvests: The wheat farmer in Palestine relates himself to the seasons for a good yearly crop. Let us ever keep in mind, the seasons in Palestine, in the light of Bible prophecy and the Levitical law, also teach the truth of the spiritual harvest in its progressive steps. If we study our Bibles as we should, in this light, we, too, can progress with the truth of the Angels' Messages concerning the "Investi- gative Judgment. To do otherwise is to be classed as a tare, which no spiritually-minded person would choose.

The harvest of the Third Angel (Rev. 14:9-13), pertaining to Judgment for the Dead starting in 1844) was preceded by the First-day Adventists with the "Latter Rain" angel of Rev. 10:1,10. See 5 Tr. 100. 1953 reprint. Also, it is the First Angel of Rev. 14:6,7, the hour of God's judgment is come and Babylon is fallen by the Second Angel. (Rev. 14:8, first part). "The subject of the sanctuary was the key which unlocked the mystery of the disappointment of 1844." G.C. 423.

The harvest of the Fifth Angel (Rev., 14:17) who joins the Third Angel (T.M. 300) and pertains to the Judgment for the Living, was preceded by the Davidian Seventh-day Adventists, or the "Latter Rain" Angel of Rev. 10:1, 10 in its second phase. See 2 T.G. 15:3. The Davidian, or Fourth Angel, is the final phase of the First Angel of Rev. 14:6,7 as it pertains to, and precedes the Atonement for the Living," ....the final phase of the First Angel's Message, which is presently announcing the stealthy approach of Judgment upon the Living, and which is knocking at each heart's door" W.H.R. 37. "Here you plainly see that 'The Shepherd's Rod has arrived just before the Judgment for the Living commences.'" 4 Jezreel 1:4.

Yes, it is simple for God's people to see now, since the fog of the disappointment of 1959 has settled, that the subject of the sanctuary is the key which unlocks the mystery of this disappointment (G.C. 423). The Davidian messenger asserts, "And since there was a special message for the Judgment concerning the dead, it is even more important that there should be a special message concerning the Judgment of the Living, the announcement of which is already here." 5 Jezreel letter 2:1.

"Now, since the message of the Judgment for the Living is of far greater importance than the message of the Judgment for the Dead, it is but expected that the Bible will have more to say about the latter than the former. This is so because the Judgment for the Living has to do with the living themselves, with the message bearers, rather than with the dead; In importance, therefore,

there is no comparison between the two. How will we get the message of the Judgment for the Living?

"The answer is clear to all". We will get it the same way we got the one in 1844. Since it then came through Inspiration and through God's own chosen instrumentality, it is certain that the additional message ('Early Writings,' page 277), too, is to come in the same way; that is, by Inspiration through God's own chosen agency, Indeed, Truth is never revealed in any other way but by Inspiration. See 2 Peter 1:20." 2 Jezreel 1:4,5. Parentheses belong to the quotation

To say that William Miller had the last message for the world is to say that Ellen G. White and the S.D.A. church, with the message of the Investigative Judgment for the Dead, starting in 1844, is false. Also, to say that Ellen G. White had the last message (Judgment for the Dead) and S.D.A.'s, with headquarters in Tacoma Park, Washington, D.C., is the last movement, is to disregard the message of the Fourth Angel, Rev. 14:15, the sealing message of Rev. 7:1-8, the second phase of the First Angel's message of Rev. 14:6,7, and the "Latter Rain" message of Joel 2:23; Rev. 10:1; all brought by V. T. Houteff, the Davidian messenger, who came with these messages of Inspiration after Sr. White's time.

To say that V. T. Houteff was the last messenger, and his message of the "Latter Rain" was the last, the one that sets up the Kingdom, is to fool one's self into thinking there is to be no message by the Fifth Angel of Rev. 14:17. This harvest message, or Investigative Judgment for the Living, is the mark by the "man in linen" of Eze. 9:3,4 for the 144,000 in the church. After the Holy Spirit is poured out, Rev. 14, 18, the Fifth Angel gives the Loud Cry of the Third Angel's message of Rev. 18:1-4. This message then gathers the second fruits of grapes (Rev- 14:18), a great multitude that no man can number from "all nations". Rev. 7:9

(1) The pre-harvest for the dead was brought by Inspiration of Rev. 14:6-8.

The harvest for the dead came through Inspiration of Rev. 14:9-13, starting in the Autumn of the year in time to be the "Former Rain,"

The pre-harvest for the living, likewise, was brought to us through Inspiration of Rev. 14:15. It came in the Spring, the time of year to be the "Latter Rain" before the harvest for the living.

The harvest for the living (the most important message to the living) would necessarily have to be brought by Inspiration, since it has not been revealed in the former messages. The Atonement or harvest for the living, a true judgment message, "Former Rain", in harmony with the seasons in Palestine and the Levitical law, like the harvest for the dead, originated in the Autumn.

Elijah of old came to King Ahab in the Autumn, declaring a drought for three and one half years in Israel. At the end of that time, which was at the Passover season, he called a meeting of Israel upon Mt. Carmel, where he slew the false priests of Baal in an effort to purify the sons of Levi.

Jesus had a harvest message which judged the Jews, and, as a result of their rejection of Truth, in 70 A.D., Jerusalem was destroyed. He said, "...the word that I have spoken, the same shall judge him in the last days," John 12:48. Jesus was baptized by John in the Autumn and then

started His ministry: His was a judgment message, or "Former Rain" of Truth, and started at Atonement season. His message to Israel of that day was the last before the "Latter Rain" of Power on the day of Pentecost. Jesus was the true Elijah with the Judgment message of that day.

The Third Angel's message of the Judgment for the Dead, starting in the Autumn of 1844, was brought by Inspiration through Ellen Harmon White.

The Fifth Angel's message, the judgment for the Living through Inspiration, came to the Davidian movement in the Autumn of 1955. It then declared judgment upon the Leadership and organization at Old Mt. Carmel if they refused to allow the message to be presented to the entire congregation of Davidians. They refused, and three and a half years later, at the Passover, they had a special meeting of all Davidians who would come to New Mt. Carmel. At this gathering, in 1959, they still refused to hear the message of the Investigative Judgment for the Living. This time marked the end of their organization. They became so confused that in the Spring of 1962 their organization disbanded.

In the Spring, February, 1955, the Inspired Davidian leader was laid to rest. Like Moses of old (1S.R. pocket ed. page 6), God saw fit to lay him, with the antitypical Shepherd's Rod of the Fourth Angel's message away, and the Davidian sheep were scattered.

However, they should not despair. The Fifth Angel's message of Rev. 14:16-18 from God, through Inspiration and the antitypical Joshua, Moses' minister (Joshua 1:10) declares to them and all honest S.D.A.'s at this gathering time of the 144,000: "Moses, my servant is dead; now, therefore arise; go over this Jordan, thou, and all this people, unto the land which I do give to them, even the children of Israel." Joshua 1:2.

The four following messengers and messages: (1) Elijah to Ahab and Israel; (2) Jesus to the Jews and Jerusalem; (3) Ellen G. White with the Judgment for the Dead to the First-day Adventists and the world; and (4) The Branch and Joshua with the Judgment of the Living (tech. 3:1-10; 6:11-13; 1T,G,r 8:25; 5 T 476) to the Adventists; all started in the Autumn, at the Atonement season. They are "Former Rain" messages.

Speaking of the fourth judgment-message, V.T. Houteff wrote under Inspiration, "Who is to bring this revival and reformation, this great change? - THE BRANCH." 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." Ibid. 8-24:2. "Christ Himself is also a type." 12 S. Code 1 page 6:0.

Evidently, since Christ's work on earth was a type, it shows there would be a work done in antitype in His church in the last days. It would be similar, in some respects, to the work He did while on earth, and would reveal the nature of His ministrations in the Heavenly Sanctuary, "...a lamb as it had been slain," ...: Rev. 5:6.

Regarding this same judgment message, Inspiration tells us this work, at the time of its fulfillment, "... is presented in that beautiful prophecy of Zechariah concerning Him 'whose name is The Branch' " G.C. 415:3 "Zechariah's vision of Joshua and the Angel (who is Christ Himself.

5T 469:1) applies with peculiar force to the experience of God's people in the closing up of the great day of atonement." 5T 472:2

However, when we come to the message of the "Latter Rain" preceding the judgment messages of the "Former Rain", we find that John the Baptist announced the judgment work of Christ. Christ's message of "Former Rain" was the last message, and he was the last Messenger before the "Latter Rain" of power on the day of Pentecost, which fell upon the 120 first-fruits - two wave-loaves, (Lev. 23:16,17; 3 Tr. 85:0). Afterwards, the harvest of second fruits started.

Prior to 1844, William Miller brought the "Latter Rain" that announced the beginning of the "Former Rain", or judgment for the dead, by Ellen G. White and the S.D.A. church. It is plain to see, since this movement and message is only the judgment for the dead, that the "Latter Rain" of power would not come until after the Investigative Judgment for the Living, who are found righteous after the judgment.

Furthermore, the judgment for the dead and the living are two separate and distinct messages. God has been very particular to warn the world before the judgment for the dead started and while it has been going on for the past 120 years. It is only logical to conclude the Lord would send a message, "Latter Rain" of Truth, to warn the church that He would soon start to investigate the cases of the living in the church with a message (all whose names are recorded in the books above).

The "Latter Rain" message God sent to warn the church of the pending Investigative Judgment of all her living members was given by the Davidians with the Shepherd's Rod Message. The Shepherd's Rod messenger, V. T. Houteff, wrote that he did not know when this judgment would start, but that it was very near. He died February 5, 1955; and, in the following Autumn, the "Former Rain" of the Investigative Judgment for the Living started to the Davidians. The next year it began for the Laodicean church,

(1) What is the "Latter Rain" by Miller? Answer- Jesus is coming at the end of 2300 days (years-Eze 4.6) Oct. 22, 1844.

(2) What is the "Former Rain" by E. G. White, or Atonement for the Dead? Answer: The Sabbath and Sanctuary Truth. Jesus coming to the sanctuary in 1844 to investigate the cases of the dead with the Ten Commandment law - not to the earth,

(3) What is the "Latter Rain" by V. T. Houteff, before the Judgment message for the living in the house of God (1 Pet 4:17)? Answer: A message to seal the 144,000 (Rev, 7:1-8) and announce the setting up of Christ's Kingdom to give the Loud Cry from Zion and Jerusalem (Micah 4:1-4):

(4) What is the Investigative Judgment of the Living? Answer; It is the light of the three former messages, plus the Mark of Jesus' "new name" by the "man in linen" (Eze. 9:3,4), and the Ceremonial law of the New Testament harmonized with the Old Testament in the light of the Spirit of Prophecy. The dead are judged by the Ten Commandment Law. But the living are judged by how they relate themselves to both laws - the Ten Commandments and the Ceremonial

feasts of the Sabbath, Passover, Pentecost, Atonement, Feast of Tabernacles, and New Moon. The Sabbath marks the weeks; the Moon the months, the seasons, and Feasts; and the Sun, the days and years.

Many have tried to make a perfect calendar (some just recently) in this imperfect world with approximately 365 1/4 days in the year. No one has been able to accomplish the perfect calendar, as yet, since the flood.

At the time of the flood, the natural thermostatic system that encircled the earth was broken down, and the resulting ice slightly moved the earth off its axis. See Ps. 82:5; 2 Sam 22:8;9 Tr. 24:1.

In the beginning, the sun and moon were created on the fourth day (Gen. 1:14-19). At this time, the day and night Vernal Equinox, the fourth day of the week. 3 Ans. Book p. 11. Since the flood, the new moon varies. Here it is seen that God created this world in the Spring of the year. When Christ ascended to Heaven and offered the wave-sheaf early the morning of Abib 18, re-creation began. Since then, salvation has been sure; until then it was not.

On the day of the Vernal Equinox, the New Year and the first month should begin. However, since the new moon marks the months, no one is able to make a perfect calendar now, starting the calendar year on the day of the Vernal Equinox March 20-21. Since 1959, we have used the Jewish Calendar and have found it to be correct with God's Calendar, thus far. Hence, in accordance with the Jewish Calendar, Passover is Friday, April 16, 1965, in the evening. The Jewish Calendar was with God's Calendar this month, March. Therefore, we anticipate it will be in harmony with Creation's Calendar in April.

Speaking of calendars, we are all well aware of much talk about changing our present calendar; so that we cannot tell the correct day for the Sabbath, God's people are not to despair, as we can be well assured that the Lord will look after His own.

There is always a bright ray of hope. It is not at all improbable ---- if either the "great earthquake," Rev. 11:13; "and an earthquake," Rev.. 8:5; or "the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth," Rev. 12:16, can be classified as a physical disturbance of this globe, as well as a shaking or purification in the church of Laodicea (E.,W, 270.-2,3), like it was in the days of Moses, when the earth opened its mouth and swallowed up the false prophets, office-seekers, and self-promoters (G .C. S. 33:2) ---- for the Lord to set the earth back on its axis as it was originally.

In this case, then, it would be possible to make the perfect calendar. The year and the first day of the first month of the year would always start, as in Creation, on the very day of the Vernal Equinox... "on which Spring, the first season of the year, commences, AND ON WHICH THE SUN AND THE MOON WERE CREATED (THE FOURTH DAY FROM THE BEGINNING OF CREATION)...THE ONLY POINT IN TIME AT WHICH, IN THE VERY NATURE OF THINGS, THE YEAR COULD BEGIN." 3A11:0. In this way, if the present calendar is changed, God's people could always use the unvarying sign-post of the Vernal Equinox (on the fourth day of the week) to know the date of the Sabbath, and all the feast days. As long as the

earth is out of its course (Ps.82:5), with the "foundations destroyed" Ps. 11:3, God's beloved saints can only "Flee as a bird to your mountain" Ps. 11:1, if the Calendar is changed.

One thing is certain: the false prophets, self-promoters, and office seekers, with their spurious calendars, only have a very short time to engage in their crafty work. We can be sure of one thing - these skillful artisans, with their archaic devices, will come to naught, along with their ingenious schemes.

In the meantime, God has given the honest a sign by which to test the true prophetic voice: "The typical temples represent both sections of the church, with two divine laws; namely, moral and ceremonial. Thus, the 'woman' represents a church that keeps the 'commandments of God-moral law, and have the testimony of Jesus Christ'-ceremonial law, or the plan of salvation revealed in the light of 'The Spirit of Prophecy.' (Rev. 12:17)" 2 S.R 268:2.

"This system of worship, therefore, is truly the Righteousness by faith that brings the righteousness of Christ in the people of God: Let us now, with ears wide open, hear the crier's bell." 2 T.G. 37:24. "Here is what Inspiration itself has to say concerning the prophet's means of taking his message to the church:

'Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace. O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off.' Nah. 1:15." General Conference Special 37; G.C.S. r 34, 35.

Years ago, V. T, Houteff wrote, commenting on the statement, "The Lord shall take the reins in His Own Hands." T.M. 300.

"The foregoing prophetic statement reveals two definite things. First, that the Lord is not (in his day) holding the reins in His Own Hands (setting up His Kingdom); and, second, that at some time He will do so. That is, as God is not now ruling the denominations through its present organization, He must reorganize it." The Symbolic Code Oct-Dec. 1938, page 5.

"Therefore, the Lord's taking the reins in His Own Hands is the beginning of the establishing of His everlasting Kingdom, just prior to His visible coming in the clouds." Ibid. page 6:4.

These statements by the Lord's servant, V. T. Houteff, makes it quite clear that, when the Lord begins to set up His Kingdom, He will take the reins in His Own Hands, At that time, the Lord's message, through Inspiration, publishes peace and calls for Judah to keep

### GODS SOLEMN FEASTS

"Here you see that the announcement of this long-expected event is to be made by someone's publications. Moreover, he publishes peace, and thus announces the restoration of the Kingdom. This is the only peace that the world can have. There is to be no other. Those who keep God's solemn 'feasts' and perform their vows shall have this peace. None others shall. " 2 T.G. 42:41.

We must be logical thinkers and stop to realize that neither Sister White or Brother Houteff called for Judah the church, to keep the feasts. Yet, Paul commands (1 Cor.5:7,8) the Christians to keep them. Therefore, the church must keep God's feasts and be marked with this Truth by the "man in linen" (Eze. 9:3,4). All who fail to do God's will by observing His Solemn Feasts will either go down in the slaughter by the five men (Eze. 9:5-7) who follow on after the marking for the 144,000 has been completed; or they will receive the mark of beast by keeping his spurious feast.

Jesus instituted the Lord's Supper the night of the Passover, (Matt: 26:17-28). Those who observe this meaningful, all important, and necessary part of Christ's law on Sunday, at 11 A.M.; or Sabbath quarterly, at the same time, are doing it from tradition, not from Bible authority.

Ellen G. White thought the Lord's Supper should be observed often: She had the message of the Third Angel of the Sabbath and Sanctuary Truth of the Atonement for the dead, (1T.G.r 5 page 12:3). And, since V. T. Houteff only had the announcement of the Ceremonial law with the Feasts, the message of the Investigative Judgment for the Living; it is plain to see they would have no comprehensive understanding of this all-important subject for the church in this marking time, or harvest, of the first fruits of 144,000.

Indeed, Brother Houteff states, "Furthermore, no one seems to know when and how to observe the sacrament. Some observe it every Sunday or every Sabbath, some occasionally, some every quarter, and so on. It seems logical to say that when God commands us to ordain it anew, He will tell us also how and when to observe it properly." 1 T.G.r 3 page 6:2, "Our chief duty right now is not to urge the observance of the Lord's Supper." Ibid. 3 page 5:1.

Evidently, he was never told to ordain the Lord's Supper among Davidians, since he did not before his death. When we consider that Brother Houteff's work is, as he says, the antitype of John the Baptist (1T.G. r 36 page 4:1), we can very readily see; since John did not ordain the Lord's Supper in his day, neither would Brother Houteff ordain it anew among Davidians, so long as he taught in harmony with type and antitype, Christ was the one who instituted the Lord's Supper; and, if we are to stay in harmony with type in our antitypical teachings, the Truth tells us Inspiration would call another movement, as an antitype of Christ's work (12 S. Code 1 page 66:0). This movement, called forth by Inspiration, would give the knowledge of how and when to observe this ordinance in the same manner as Christ, our example; hence, Israel, the Church, is rescued from its Egyptian and Babylonian bondage of tradition.

"John the Baptist preached repentance to show that they were in sin and needed to repent and be converted." 12 S. Code 6,7: 9:2.

This was the work of the Davidian messenger, V. T. Houteff. " Since we as Adventists have been in the habit of celebrating the Lord's Supper, it is clear that our not having this ordinance among us for the time being, signifies that it is a temporary restriction peculiar to us (Davidians, in the day of antitypical John, V.T.H.). In order for us to become ready for this ordinance, something must take place." Ibid.

In the light of the type and antitype as we have studied thus far, we can very well see why it was not time for this ordinance among Davidians in the days of V. T. Houteff.

"- Something must take place -"

"John (and antitypical John, V.T.H.) said that He who would come after him would baptize with the Holy Ghost and with fire. That baptism is still future. And, if it is still future from John's (and antitypical John, V.T.H.) time, it must be performed some time before we get into the Kingdom." Ibid. par. 3.

What a statement! So plain and simple it is, since Jesus (our type for today) baptized with fire, the Apostles and the seventy, sending them out, two by two; the antitypical twelve and seventy today, likewise, are to receive this baptism of fire, as in Christ's day. This evidently is to take place according to type and antitype, before the Kingdom is fully established, and the 144,000 stand with the lamb on "Mount Sion". Rev. 14:1

Brother! Sister! do you wish to be among this number? Are you ready and prepared for this FIRE? The Lord's Voice says, "My accompanying angel, cried out with awful solemnity, 'Get ready,' get ready' get ready' for the fierce anger of the Lord is soon to come. His wrath is to be poured out, unmixed with mercy, and ye are not ready. Rend the heart, and not the garment. A great work must get done for the remnant." E. W. 119

The Davidian Association "purports itself to be the first of the first fruits (wavesheaf, Lev. 23:15; Ex. 23:19; 34:26) of the living, the vanguard (that which precedes the army) from among the present-day descendants of those Jews who composed the Early Christian church." The Leviticus page 3.

The offering of the wave-sheaf takes place, we are told (Lev. 23) at the Passover. Evidently, since the Davidian Association has now accepted the advanced light of Present Truth of the Ceremonial law with the harvest feasts in their proper setting, it will be waved at the proper time, at the Passover.

PLACE : NEW MT., CARMEL CENTER, WACO, TEXAS

TIME: APRIL 16-24, 1965

LOCATION: Approximately 12 miles East of Waco; turn right as you go over the bridge. Then follow signs, approximately three miles Southwest.

Time, courtesy, and freedom of speech will be given all who have, or think they have, a message for Seventh-day Adventists, Davidians, etc. You are urgently requested to be there. Invite your friends to attend, also. Let's unite our efforts to accomplish the utmost in unity of beliefs, thought, and action. The hour is late and time hasteth greatly.

The General Conference, the Brinsmeads, all S.D.A.'s, D.S.D A.'s, and Reformers are invited to send their representatives and all of their following who possibly can come. Come one and all.

Let us study and pray together to accomplish the goal. A good time and a Spiritual feast, the like of which we have not seen, is anticipated.

"Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon? Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over? Therefore, the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away," Isa. 51:9-11.

Yours to keep God's Feasts and have peace,

Benjamin Roden

NOTE: All emphasis and parentheses ours unless otherwise indicated.