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RESPONSE TO “THE REAL STORY BEHIND THE WACO TRAGEDY” – FROM A BRANCH DAVIDIAN:

I have read “The Real Story behind the Waco Tragedy”, Part 1, summarizing the events of Ben Roden and his claims in the Davidian movement after Victor Houteff’s passing in February of 1955. I will address the key points, having known most of the persons named in this general account with the exception of George Saether. I know, have known or knew, Bonnie Smith, and Don Adair, in particular, well. I will address Bonnie Smith’s claim that Ben Roden never paying back \$1000.00 she gave to him, in her anticipation to going to Israel in 1958 or shortly after, when Ben Roden did in fact secure property in the fledgling State of Israel, in the north near the Sea of Galilee, in a small settlement named “Amerim”. The settlement is still there today. Ben Roden did establish a farming settlement with houses ready to move into. I knew many who did go for a time (years) and then returned in the mid-1970s, the last one, an elderly sister, the last to leave the small farming settlement, leaving the settlement to Jewish immigrants pouring into the new Jewish state at that time. I have been associated with The Branch message and movement now for over 40 years. I was a Davidian for approximately 3 years before coming contact with Ben and Lois Roden and began to study their message.

Key points:

- The testimony of Judge Bill Logue was cursory and is not really useful in this summary of Ben Roden. I never actually met Judge Logue but I did sit in on a trial that he presided over relating to New Mt. Carmel property in 1979. He had nothing in particular or personal, against Ben Roden.
- The testimony of George Saether himself, although he did live through the events testified here and did know Ben Roden, he has serious judgement issues himself, a very prejudicial account, having been closely associated with Florence Houteff and her false executive council from February 1955 to March of 1962. His association with the Davidian council as assistant secretary to each of the council meetings after Victor Houteff’s passing made him an accessory to the demise of the Davidian Association, beginning with the Davidian great disappointment of April 22, 1959, when Florence Houteff’s 42 month prophecy failed (no Ezekiel 9), beginning the three year process of the legal dissolution of the DSDA Association. Documentation of his involvement to the ending of the original DSDA Association is extensive and published at the time by Ben Roden as a service to the Davidians who were not living at Mt. Carmel. I have copies of all the key minutes of the EC meetings at Old Mt. Carmel/New Mt. Carmel, which are on file at the Baylor University Library. The fact is, George Saether did reject Ben Roden’s claim as author of The Branch message, or the human agent of that message, that it was

the message announced to come next by Victor Houteff himself, in 1TG8:24 and other references as to the actual TIME of the judgement for the Living to commence, that we are counseled that we must know ahead of time or at the time of the opening of the Seventh Seal (2SR220).

- Without a personal reading of the court docs and Executive Council meetings from 1955 to 1962, and a personal reading of Ben Roden's "Seven Letters to Florence Houteff and the Executive Council" in particular, published studies by Ben Roden available at www.theadventmovement.net, it is not possible to make a clear and informed decision as to what actually happened back then concerning how The Branch message arose. In one of the final executive council meetings with Florence Houteff, the meeting agenda had a list of options for final disposition of the Davidian work. One of those agenda items was "turn the work over to The Branch (Ben Roden). This option was rejected by Florence and her executive counsel. This is now a matter of record.
- George Saether is one of the names listed on the final court documents for the dispersement of second tithe funds in the form of what was termed "wage adjustments" to those who chose to proceed with the legal dissolution of the DSDA Association in March of 1962, rather than turn the work over to Ben Roden. According to Victor Houteff, the Davidians were supposed to "MERGE with into a greater one" (another "movement" 1SR 234) which is according to Gospel TYPE, John the Baptist movement MERGED with Christ's Movement. Many of the Davidians then denounced the Davidian message as a deception and a hoax, going back to the church (SDA) or into the world. George Saether and his wife appear on the court document granting them a tithe refund (not Scriptural), following the example of Florence Houteff, who was the antitype of the (sin of) "Achan" of (the Book of) Joshua chapter 7. Florence Houteff was confirmed in her role to dissolve the Davidian Association for personal gain, taking the sacred second title, set aside by Brother Houteff for the care of the Davidian elderly who had supported the work for a long time, therefore qualified to go live at the Davidian rest home established in Salem, South Carolina. I visited the Davidian Rest home in Salem during my 9 month work time at the Salem headquarters under Don Adair in 1976. I have known Don Adair very well from my time working with him and under his authority at the Salem Association HQ. I met Thera Smith (the last Davidian who lived at the Salem rest home), as well as Sydney Smith, Bonnie Smith and Sump Smith and many others from Old Mt. Carmel at that time in 1976. After the DSDA Association dissolution in March of 1962, Florence quickly moved to central California, near San Francisco, and married a man name "Aiken". She became Florence Aiken. This historical providence in type and antitype was, in our day, 'on the borders of the Promised Land', The Kingdom, literally. A providential evidence of the nature of the DSDA dissolution, not in the Divine order. Documentation links below.

For specific documentation (George Saether's tithe take away, and all conspiring Davidians at the time), see:

<https://www.gadsda.com/wp-content/uploads/2018/03/1962-Resolution-dissolving-GADSDA.pdf>

Florence Aiken obituary – 2008:

<https://www.gadsda.com/wp-content/uploads/2018/03/2008-Florence-Houteff-Obituary.pdf>

All legal docs: <https://www.gadsda.com/davidian-historical-documents-2/>

- The above docs are on file with the Baylor Library, also now available from the Waco Davidians – GADSDA, located across the street from the original Old Mt. Carmel, under the leadership of Bro. and Sis. Archer today.
- Ben Roden published to the Davidian field at the time, all through the 1960s, all of the above legal docs of the false legal action by Florence Houteff and her council, including George Saether and his wife Romana, to steal the tithe accounts and dissolve the Davidian Association and sell off all its property, taking the proceeds for personal gain and many thousands in legal fees to a Catholic lawyer. This unscriptural action by Florence and her council constituted theft by the Davidian Council then and became the sin of Achan in our day. She and her council had the legal right to do what they did, according to the civil court, BUT did NOT have the moral, spiritual or Scriptural right to sell of the Davidian properties and dissolve the association.
- A key point to make here -- Benjamin Roden had NOTHING to do with David Koresh, or his rise to power, since Ben died nearly five years before Vernon Howell (a.k.a. David Koresh) first visited NMC, The Branch headquarters just east of Waco, ... then took over the New Mt. Carmel property in 1987, after Lois Roden's passing in 1986. Ben Roden died October 22, 1978. There is no real connection of David Koresh to Ben Roden but the association is used in untruthful commentaries, inflammatory in nature. **Lois Roden never ceded any legal, moral or spiritual authority to David Koresh!** She was in fact spiritually and circumstantially overrun by a charismatic young man who took the minds of The Branch executive council at the time (1983), no less different than the Davidian takeover by Florence Houteff in 1955, and in 1984 literally-spiritually pushed Lois Roden OUT of her position thought she continued to live on the NMC property with her son George Roden living next door, having full legal and moral right to be there until her passing in November of 1986. This was the circumstantial "knock-out blow" that Victor Houteff predicted, both in 1962 with the Davidians and after 1986 with the Branch Davidians. Therefore, it is not fair and just to make Ben Roden the causation of Vernon Howell, or make some general association, furthermore, both Victor Houteff and Ben Roden predicted that the "mark of the beast" would first arise "in the church", then in the world. Whatever happens in the world first comes in the church. References provided by request.

- The statement in the article made by the author of the article, quoting George Saether -- *“However from all available records Ben was not a close associated member of the group (Davidian). More of an occasional member with limited interest in joining up with the DSDA”* --- is quite false. Both Ben and Lois Roden had Davidian membership cards signed by Brother Houteff. I was shown these cards in August of 1978 when I first visited New Mt. Carmel, to investigate the message and ‘*check out the Roden’s*’, as it were. The reason I was shown these cards was because I was told that these two membership cards from Old Mt. Carmel were signed by Brother Houteff, however, very interesting, WITHOUT any expiration date. Davidian membership cards are only issued for one year period. The cards looked to me obviously authentic, **in a worn or aged state**. I received quite an advanced Davidian education during my first trip there. I do not share this as proof of anything but just my testimony before the recording Angel. At some point, evidences begin to add up.
- The statement by Saether that Ben Roden mailed the seven letters to Florence Houteff via his sister in Springfield, Missouri, is only evidence of secretiveness, not subversive or dishonest. Ben Roden had his reasons for not signing his name to the letters or letting the recipients know about their origin, the person or place of mailing that might otherwise point to Ben Roden. I know what those reasons are. No point in sharing them here. Ben Roden wanted the Davidians to make a decision on The Branch letters, the original Seven Letters to Florence Houteff and her executive council, without the knowledge of authorship to prevent personal prejudice against the author and the new message. It was a test. There is more.
- This statement:
*Saether’s charge was a serious one, not at all to be taken lightly, especially since Benjamin Roden is none other than—the **ORIGINATOR OF THE BRANCH DAVIDIANS**. In other words, not only in the months after the death of Victor Houteff (Feb. 5, 1955), but in David Koresh’s time and even today, the Branch Davidian theology is active and recruiting. Thus people really need to know their history and who is who, what is what, before they jump “all in” with their soul and with their eternal life at stake! Satan is sneaky brethren!*

Response -

This is another complete mischaracterization of “Branch Davidians” and Ben Roden since David Koresh as an enemy agent come to destroy and initiate “the mark of the beast” in the church, as Victor Houteff and Ben Roden taught would happen. As much as Davidians attempt to put distance between themselves (pure Rod Davidians) and “Branch Davidians” ... it is a hard sell to SDA in particular since the association by name is there. How does it feel brethren? Davidians today are NOT “Branch Davidians”, true. David Koresh was NOT a “Branch Davidian” either. He came in to deceive and destroy. But he was judged and ended, in a “fire and sword” judgment. It was just as Isaiah 66:15, 16 tells, “by fire and by sword”, he was ended, per the TYPE of the former judgments on Jerusalem of old by invading armies, twice. This is the truth of Ezekiel 9

and is provable, not only from Brother Houteff but also from Sister White.

- Relating to Bonnie Smith's testimony of Ben Roden taking the money from her and Sydney Smith given to Ben Roden in expectation of going to Israel to the new Branch settlement, and never going (no airline tickets provided) nor Ben Roden ever returning the money. This is a serious charge on a moral level. From Bonnie, whom I knew long ago, I accept the charge at face value without knowing all the details and why Ben Roden did not take her and her family to Israel to the settlement at Amerim. I will not attempt to excuse it or cover it up. Things happen that are not right. Ellen White died in considerable debt, though under different circumstances, based on financial loans to build or buy church properties when it was opportune and necessary, yet loans were not paid back that were in her name, but eventually were paid long after her death. Brother Houteff failed to heed Spirit of Prophecy counsel to not marry someone when there is "great disparity of age". He married Florence who became a false prophet and brought the Davidian Association into great disrepute on many levels, finally bringing an end to the DSDA Association in 1962. The bottom line on this is that Ben Roden is not here to defend himself or present his side of the story. But the LORD knows all of it. Justice, restitution, and/or reconciliation, will prevail in the end, at the Special Resurrection. This is all that can be said on this. But in light of the testimony of Bonnie Smith, I agree, what Ben Roden did was wrong, at least in appearance, in not returning the money or giving a good explanation or somehow make it right. The fact that Sydney and Bonnie Smith did accept The Branch message for a time does speak volumes as to the validity of the message, as many Davidians did accept it early on, seeing the spiritual and organizational calamity under Florence, recognizing there had to be a new message to carry on not only the Fourth Angel's message (The Rod) but also bringing the Fifth Angel's message (The Branch), the repeat of the Second Angel's message of Revelation 14. The evidence is there, in the initial publications, the Seven Letters to Florence Houteff, and the first seven Branch Lesson studies. A further side note, Ben Roden and Lois Roden brought Don Adair into The Rod message in the early mid 1950s, just prior to Brother Houteff's passing, a fact that Don does not like to admit to. Both Don Adair and the Roden's lived in the same town, Odessa-Midland, Texas.

Here is the counsel given by Brother Houteff:

Do not, though, forget that **the message which he proclaims will in itself bear the Divine credentials of Truth**, and that no priest or prelate can decide for you who the Elijah may or may not be. No, not even the appearance of what his message is doing or not doing, or whether it is prospering or disintegrating, can be taken as evidence that God is in it. Neither can numbers of adherents for such have ever signified a right cause at any time, not even in the day Christ Himself preached the Gospel of the Kingdom. **The message he brings is the only thing to go by. {GCS: 8.2}**

And since the Enemy cannot get around the Truth, he does all he can to blacken character and to pick flaws in personalities. The prophet's message nevertheless

cannot be judged by the behavior of its professors, for even the Apostles misconducted themselves before the ascension of Christ. The multitude, too, that followed Moses was anything by exemplary; in fact, in many instances they were disgraceful. And the "holy men of God" who wrote the Scriptures were faulty men. Even Moses himself was not faultless. Regardless, though, he was still Moses, and his was the only message and movement for the day. {GCS: 8.3}

Likewise, irrespective of considerations of personnel faults, frailties, and failings, Elijah's message and movement will be the only God-sent ones, the only ones to fear, to love, to stand by, to live or to die for. No, there will be no other shield when heaven opens and the storm breaks in all its dread fury upon the world, to unavoidably pour down its lethal lightning from the skies. {GCS: 9.1}

With this quote from GCS, I will emphasize that even though Bro. Houteff statement should be regarded even in this matter with Ben Roden, it does not excuse any wrong doing he may have committed in not using money given to him contingent for the purpose stated!

- Don Adair's testimony is inflated and inflammatory based on his personal prejudice against Ben Roden and The Branch message. The same is true of George Sather. Yet, because of Don's long relationship with the Roden's and their singular role in bringing him into The Rod message he was very respectful to them as I witnessed at the Salem Association Session in the summer of 1976, when the Roden's showed up to attend the open meetings.
- Next, two points regarding the Feasts and the Elijah of Malachi 4:5, the author states:

“We must keep the Feast days in order to please God. This not only flies in the face of the Lord's Rod (Timely Greetings, vol. 2, no.37, p.14-15) but it strikes at the heart of Lord's message through Apostle Paul's as well — **“But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, where unto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain.” (Galatians 4:9-11).**

“—There is other prophets after the promised Elijah to come of Mal. 4:5” End quote

Response-

Brethren, the use of Galatians 4:9-11 is in no way speaking of the Holy Feasts of Leviticus 23. “The Feasts” in the Judgment for the Living are to be kept, without the animal sacrifices, of which the Seventh-Day Sabbath is the FIRST of the Feast “statutes” listed in the commandment of the Feasts in Leviticus 23, weekly and yearly observances, since the Apostles were still keeping the Feasts in the Book of Acts, which I will quote

here. We must keep our applications and arguments such that Scripture and history do not contradict each other. Scripture itself, and history, do not contradict one another.

1. Victor Houteff could not institute the Feasts because he stated the Passover (in particular) evidences a SEPARATION, as the type shows, or Judgment (Ezekiel 9 “Investigative”), and to institute the Feasts would mean that the Judgment for the Living had begun, which is exactly what Ben Roden proclaimed and published in 1960 (2SR 220), when he instituted the Passover service and Communion (at the right time) since the Davidians rejected his message in finality on April 22, 1959, beginning the actual separation of the Davidian Association members from The Branch, the message, one year after (from April 1959) thus causing the Davidians to go into confusion, denial of even The Rod message, and the ultimate legal and spiritual dissolution of the Davidian SDA Association in March of 1962. There was NO separation judgment in Victor Houteff’s time, therefore the Passover could not be instituted. The extensive Executive Council minutes published at that time and available in this document above (links posted above, page 3) show the extent of the confusion that came over the Davidians that continued to follow Florence and her false executive council. Davidians today do not even know their own history and refuse to see the writing on the wall (prophetic truth) as the saying goes!

The Feasts were taught (but not instituted) by Victor Houteff to show harvest law and how the Feasts will be fully instituted in The Kingdom as Zechariah 14 shows clearly, the people coming up to “keep the Feast of Tabernacles”, of which Ellen White stated, “Well would it be for the people of God at the present time to keep a Feast of Tabernacles” (PP 541). There were special animal sacrifices even on the Seventh-day Sabbath, but the Sabbath is still to be kept, without the animal sacrifices. See footnotes for statements:

1. Since when are the Feasts an idol, or a “beggardly element” when Christ Himself was the fulfillment of the Passover, yet Paul and the Apostles continued to KEEP the Feasts in the book of Acts. Ellen White states that “Christ is not arrayed against Christ” ¹ All the

¹ They cast aside the restraint of the law, and give loose rein to the corrupt passions and the promptings of the natural heart, and then triumph in the mercy and grace of the gospel. Christ speaks to such: “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven.” What is the will of the Father? That we keep his commandments. Christ, to enforce the will of his Father, became the author of the statutes and precepts given through Moses to the people of God. **Christians who extol Christ, but array themselves against the law governing the Jewish church, array Christ against Christ.** { RH May 6, 1875, par. 16 }

The death of Jesus Christ for the redemption of man, lifts the veil and reflects a flood of light back hundreds of years, upon the whole institution of the Jewish system of religion. Without the death of Christ all this system was meaningless. The Jews reject Christ, and therefore their whole system of religion is to them indefinite, unexplainable, and uncertain. They attach as much importance to shadowy ceremonies of types which have met their antitype, as they do to the law of the ten commandments, which was not a shadow, but a reality as enduring as the throne of Jehovah. **The death of Christ elevates the Jewish system of types and ordinances, showing that they were of divine appointment, and for the purpose of keeping faith alive in the hearts of his people.** { RH May 6,

Feasts POINT TO Christ. Both in TYPE and in MEMORIAL (antitype).

- a. Acts 2, the Day of Pentecost, outpouring of the Holy Spirit.
- b. Acts 20:16, Paul hastens to Jerusalem for the Day of Pentecost.
- c. 1 Cor. 5:7 – Paul instructs “let us keep the Feast”, Passover, that is, in the New Covenant reality, without the animal sacrifice.
- d. Christ left instructions at the Last Supper, “do this in remembrance of Me”, that is, in the Bread and Grape juice sacraments, which, again, GC 399, 400 explains, in the footnote of page 7 below.
- e. The “symbolic service” is still in place, but without the animal sacrifices.²
- f. The “times” of Galatians 4:11 are not the same as the “Times” of the “Moedim” or Feasts, since Deuteronomy warns against “keepers of times” yet teaches the keeping of the Sacred Feasts of Israel³
- g. The Advent Movement began on the Feast of the Day of Atonement, October 22, 1844, according to the Karaite Jewish Calendar. To keep the Feasts is not a sin.⁴
- h. Brother Houteff taught extensively on the Feasts and how they teach harvest law, the gathering of the Firstfruits today, thru-out much of Tract 3, and that we

1875, par. 17 }

² EGW:

In like manner the types which relate to the second advent must be fulfilled at the time pointed out in the symbolic service. The cleansing of the sanctuary, or the Day of Atonement, occurred on the tenth day of the seventh Jewish month when the high priest, having made an atonement for all Israel, and thus removed their sins from the sanctuary, came forth and blessed the people. GC 399, 400.

³ Deuteronomy 18:9, 10

When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you [any one] that maketh his son or his daughter to pass through the fire, [or] that useth divination, [or] an **observer of times**, or an enchanter, or a witch,

⁴ EGW:

They cast aside the restraint of the law, and give loose rein to the corrupt passions and the promptings of the natural heart, and then triumph in the mercy and grace of the gospel. Christ speaks to such: “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven.” What is the will of the Father? That we keep his commandments. **Christ, to enforce the will of his Father, became the author of the statutes and precepts given through Moses to the people of God. Christians who extol Christ, but array themselves against the law governing the Jewish church, array Christ against Christ.** { RH May 6, 1875, par. 16 }

So it was believed that Christ would appear to purify the earth by the destruction of sin and sinners, and to bless His waiting people with immortality. The tenth day of the seventh month, the great Day of Atonement, the time of the cleansing of the sanctuary, which in 1844 fell upon the twenty-second of October, was regarded as the time of the Lord’s coming. The 2300 days would terminate in the autumn, and the conclusion seemed irresistible. { HF 247.1 }

are to keep the Feasts, “in antitype”⁵ How can we today understand the sealing and gathering of Firstfruits, the 144,000, unless we are rehearsing harvest law and Gospel order, in the Feast Days?

- i. There are NO “days and months and times and years” prescribed in the Law of Moses (Lev. 23) as Galatians 4:11 warns against, else the Apostle Paul was warning against the very Law of Moses that he did teach and observe himself, along with all the Apostles, in the Book of Acts, chapter 15, verse 20-29, “the Law of Moses taught in the synagogues every Sabbath”. Again, Paul himself kept the Passover (1 Cor. 5:7,8) and admonished us to “keep the Feast”. Paul does not elaborate on what he meant by “days and months and times and years” in verse 11, but he could not be warning against the Sacred Feasts of Israel that continued to be kept by the Apostles and the early church. As Paul writes in Acts 18 -- **Acts 18:20 - When they desired him to tarry longer time with them, he consented not; 21 - But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if YAHWEH will. And he sailed from Ephesus.** There is no excuse for believing otherwise.
- j. Those who reject the “statutes” of Leviticus 23 and teach that V.T. Houteff was the Elijah of Malachi 4 do not accept the message of the Elijah of Malachi 4 because they reject the “statutes”, or the “Feasts” of Leviticus 23 that are called out in Malachi 4 specifically. There are TWO Elijahs in our time, 1) Elijah JOHN, who dies, and then 2) the Elijah (Christ) who does not die (1AB79), who is none other than the Holy Spirit Whom Jesus committed to His Father at the hour of His death.
- k. Those who reject the announcement of the actual time of the opening of the Judgment for the Living do not really accept The Rod message, the Elijah-John of

⁵ VTH:

You know by now that Malachi, chapters 3 and 4, prophetically speak to the people of today, to the people just before the great and dreadful day, to the people to whom antitypical Elijah the prophet is sent. And what wise counsel does the Lord give through Malachi? -- He says, **"Remember ye the Law of Moses My servant." Which law? -- The law of "statutes and judgments" which the Lord commanded "in Horeb." Since this is God's faithful advice to His people of this day, we would do well to restudy this law of Moses, and to remember it, for we cannot disregard His counsel and still expect His blessings.** {2TG37: 14.3}

Broadly speaking, the law of Moses consists of three parts. The first is the Ceremonial law, the law of the temple -- the sacrificial law. **This law, of course, we today must not observe, except in antitype,** for it foreshadowed things to come, particularly Christ's first advent. Thus it is that if we had lived in Old Testament times and had failed to comply with the sacrificial law and system of that day, we would thereby have demonstrated unbelief in Christ, Who was to come. But since we are living in the Christian era, if we should now observe the typical sacrificial law and system, we should thereby demonstrate unbelief in Christ, Who has come. {2TG37: 14.4}

Victor Houteff's day, or the Elijah of today (Elijah Christ – TWO TYPES of Elijah), the one who came to announce the opening of the Seventh Seal and the Judgment for the Living INVESTIGATIVE in 1960. ⁶ Again, this statement by VTH, 2 SR 220, is connected to the 1844 Day of Atonement for the Dead, in Ellen White's day, and in our day, since the announcement by Victor Houteff. Victor Houteff's message is the same in nature as William Miller, the First Angel's Message (Rev. 14). See footnote 6 below, this page.

- I. The first Passover of Moses time, as well as the Passover of Christ's time, His Crucifixion, are both "commemorative and typical", a memorial today in the communion service, therefore valid and must be observed at the correct time pointed out in the Law of Moses (Lev. 23).⁷

- m. The work of the Elijah in finality, after that of Elijah-JOHN (limited application) is to be fulfilled by Elijah-Christ, since Christ Himself also prepared the way for the coming of the Comforter, who is also ELIJAH – see 1AB79, "in the last analysis". There is MORE than ONE ELIJAH, but the LAST ELIJAH is "one". Who are the "Those" (more than one) who prepare the way for Christ's Second Advent as Victor Houteff presents in GCS 39? ⁸ Read the footnote carefully and prayerfully. "Those" = more than one. Christ the Son was TWO in One.

⁶ VTH:

Is there any way whereby we can determine the time of the opening of the seal, and the commencement of the judgment for the living? If God so faithfully revealed to the living the commencement of the judgment for the dead, it cannot be possible that He would keep secret the time of the judgment for the living. If He did, we would have no present truth in the time of the last seal; neither could there be justice in such secrecy, nor could such judgment be legal. Therefore, a revelation of the judgment for the living, is of as great importance as the revelation of the gospel itself. For the judgment (blotting out the sins) is the crowning act in the gospel of Christ. Thus we conclude that when the seal is opened, and the judgment for the living begins, we must know it. The day of atonement in its type proves the same, for the Israelites were well informed of the event, their duty, and the consequence. {SR2: 220.3}

⁷ The Passover Points to Christ

The Passover was to be both commemorative and typical, not only pointing back to the deliverance from Egypt, but forward to the greater deliverance which Christ was to accomplish in freeing His people from the bondage of sin. The sacrificial lamb represents "the Lamb of God," in whom is our only hope of salvation. Says the apostle, "Christ our passover is sacrificed for us." 1 Corinthians 5:7. It was not enough that the paschal lamb be slain; its blood must be sprinkled upon the doorposts; so the merits of Christ's blood must be applied to the soul. We must believe, not only that He died for the world, but that He died for us individually. { EP 190.3 }

⁸ "The third angel's message" in its former phase, the Judgment for the Dead, was unfolded to the Denomination by one person, the founder of the Denomination, and that one directed other co-laborers. So must it be with respect to the message in its latter phase, the Judgment for the Living. Moreover, since the first part of the third angel's message, the Judgment for the Dead, neither comprises the last message nor ends the Judgment, but instead covers only the first phase of it, then the last part of the third angel's message, the Judgment for the Living,

Finally, the last major objection to the parity or uniformity of interpretation in the Revelation 14 Angels message, we can see that:

Revelation 14:6 – **The First Angel** IS A NEW MESSAGE (1844), not a group of people.
Because the harvest has not yet begun. Judgment for the Dead.

Revelation 14:8 -- **The Second Angel** is ANOTHER MESSAGE (1844), not a group of people.
Because the harvest has not yet begun. Judgment for the Dead.

Revelation 14:9 -- **The Third Angel** is ANOTHER MESSAGE (1844), not a group of people.
Because the harvest has not yet begun. Judgment for the Dead.

Revelation 14:15 -- **The Fourth Angel** is ANOTHER MESSAGE (1930), not a group of people.
REPEAT of the First Angel (WHR 37). The harvest of the Firstfruits not yet.
Still, the Judgment for the Dead still in 1930 through 1955. The 144,000
NOT revealed or gathered yet.

Yet, the next two angels listed below, with the SAME opening phrase – “And ANOTHER Angel...”
is supposedly not in parity with the preceding verses, not a new message(s), but rather the

is necessarily the last message and the final phase of the Judgment. In fact, the Three Angels' Messages are applicable to the Judgment for the Dead only indirectly, for the Judgment for the Living is the all-important event; that is, the angel is not sent particularly to explain what the Judgment does to the dead, but what it is to do to the living. {GCS: 38.6}

The Judgment for the Dead, furthermore, is not the message of "the great and dreadful day." It does not even touch on the prophecies of the great and dreadful day of the Lord. And since the one by whom the message on the Judgment for the Dead was unfolded has already been dead these many years, and since nothing, not to mention "all things," has as yet been restored, and, too, since that one never claimed to be the Elijah, nor to unfold the prophecies of the Judgment for the Living, no one, therefore, can honestly and innocently say Elijah has already come and gone. In view of these facts, it would be stupidity of the lowest form, if not blasphemy, for any one to lay such charges to her, or to imagine that her prophetic office fulfilled anything more than a preparatory part of the mission of Elijah. {GCS: 39.1}

So we see that the more we consider the subject, the more obvious becomes the truth that the Third Angel's Message in its final phase is the Judgment for the Living, the harvest. Plainly, then, the work of Elijah is to give light on the Judgment for the Living. Hence {GCS: 39.2}

"...**Those** who are to prepare the way for the second coming of Christ, **are represented by faithful Elijah**, as John came in the spirit of Elijah to prepare the way for Christ's first advent..." -- "Testimonies," Vol. 3, p. 62. {GCS: 40.1}

Very obviously the Laodiceans cannot possibly prepare the way for Christ's second advent without the message of the Judgment for the Living, the last, and besides they themselves, declares the Lord, are on the verge of being spued out. Necessarily, then, the Laodiceans themselves are if possible to be awakened by the prophet Elijah, lest while dreaming of being rich without his message, they perish in their sin, and thus abide not in the Judgment. {GCS: 40.2}

144,000, ...rather than the 144,000 WITH the complete FIVE-FOLD message represented by the FIVE DISTINCT Angels shown on Victor Houteff's prophecy charts (2 charts).

Revelation 14:17 – **The Fifth Angel** is ANOTHER MESSAGE (1955), not a group of people. REPEAT of the Second Angel. However, REAPED by the "Son of Man", since it is harvest time of the Firstfruits – the Sealing. The beginning of the Judgment for the Living. Investigative phase. The coming of the heavenly Judicial Throne of Christ (Ezekiel 1) as Victor Houteff taught in Tract 1.

Revelation 14:18 – **The Sixth Angel** is ANOTHER MESSAGE (1977), not a group of people. REPEAT of the Third Angel. Reaped by the 144,000, with a complete seven fold message. For the church and the world.

Revelation 18:1,2 – **The Seventh Angel** is the FINAL MESSAGE, not a group of people. Not included in Victor Houteff's comments in 2TG44 and must be accounted for. The REPEAT of the SECOND ANGEL for the second time since 1844/1955.

Therefore, when we read in 2 TG – **"For the second reaping, however, He uses His guileless "servants," the "firstfruits," the 144,000, as prefigured by the angel with the sharp sickle (Rev. 14:17, 18)." (Timely Greeting, vol. 2, no. 44, p.38)**

We are reading about the 144,000 with a COMPLETE message represented by "the angel with the sharp sickle", not the 144,000 alone, but the 144,000 WITH the Sixth message, because, as the author of the article states that the Revelation 14:17, and v.18 ANGELS are the 144,000, then WHY are they represented by TWO ANGELS, completely out of character and parity of the preceding four angels of Revelation 14? The nature, character and parity of the SIX Angels in Revelation 14 Angels must be preserved and maintained. To say there are not two other messages after the FOURTH Angel of verse 15, and even a "ANOTHER" final angel found in Revelation 18:1, is not "close reasoning and logical thinking" "but rather out of interpretive context and not in harmony with the majority of the Angels in Revelation 14. Context majority rules in this application. The last TWO Angels in this chapter represent "the Son of Man" and then "the 144,000", in their work of "reaping". One must have a MESSAGE to reap, as revealed in "FIVE DISTINCT MESSAGES" (WLF 10-11). The reaping is only in the TIME of the Judgment for the Living, first in the church then in the world.

Let us look at the whole statement in 2TG44:37-38 in its context:

"Who gathers the firstfruits if the firstfruits gather the second fruits? -- Let us find our answer by reading -- {2TG44: 37.1}

"Rev. 14:14-19 -- "And I looked, and behold a white cloud, and upon the cloud One sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud,

Thrust in Thy sickle, and reap: for the time is come for Thee to reap; for the harvest of the earth is ripe. And He that sat on the cloud thrust in His sickle on the earth; and the earth was reaped. And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to Him that had the sharp sickle, saying, Thrust in Thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in His sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God." {2TG44: 37.2}

"Here we are again told that there are two reapings, one by the Son of Man, and another by an angel. The reaping by the Son of Man precedes the reaping by the angel. "Son of Man," therefore, gathers the firstfruits, and the angel gathers the second fruits. (The vines, not the fully ripe grapes, he casts in the wine press.) The Son of Man Himself obviously reaps the firstfruits because His servants (figuratively the angel of the church of the Laodiceans) are in no condition to do such a work, for they themselves are "wretched, and miserable, and poor, and blind, and naked," and know it not (Rev. 3:14-18). {2TG44: 37.3}

"Looking down to this very time, the Spirit of Prophecy in Isaiah's day said: {2TG44: 38.1}

"Isa. 63:5 -- "And I looked, and there was none to help; and I wondered that there was none to uphold: therefore Mine own arm brought salvation unto Me; and My fury, it upheld Me." {2TG44: 38.2}

"Here you note that when the time came there was not even one among His servants "to uphold" the work of the harvest, and consequently the Lord Himself did the work without them. {2TG44: 38.3}

"For the second reaping, however, He uses His guileless "servants," the "firstfruits," the 144,000, as prefigured by the angel with the sharp sickle (Rev. 14:17, 18). And just as there are two fruits and two reapings from two different places, the church and the world, there are, as shown before, also two ways of harvesting: at first the bad are cast from among the good, and at last the good are called out from among the bad. {2TG44: 38.4}

The last paragraph in this statement is relational-figurative ("prefigured") of the Revelation 14:17,18 Angel, not definitive, as to the actual message of the SIXTH Angel (Rev. 14:18) and that these critical verses are in fact messages that do the "reaping" via the 144,000, and notice, for "the CHURCH and the world", not just for the world. The 144,000 do NOT work for the church (SDA). They are gathered OUT of the SDA Church. Probation for the "church" is then OVER. The statement of the last paragraph of 2TG44:38 is given in the broadest possible description, not in the least specific, as much as some want it to define the Revelation 14:18 "Angel" (a message) as "the 144,000", not even mentioning the FIRST of the Firstfruits, the Wavesheaf harvest, according to harvest law and type (Tract #3:78, 79). As each message of the Revelation 14 Angels progresses, from the First Three Angels to the LAST Three Angels, in the whole

chapter, we see a progression in truth that more clearly defines the harvest and the work of the harvesters, the Wavesheaf and the 144,000.

The 144,000 are indeed the messengers-corporate that bear the message of the Angel of Revelation 14:18, the final sealing message (Third Angel repeat) in connection with the Angel of Revelation 18:1,2 (message #7) giving “power and force” (EW 277) the Third Angel, 1844 and 1977. Every message since 1831 (Millerite message) has had **a people** in connection with the message, proclaiming that message. Otherwise, the final two messages of Revelation 14, v.17 & v.18, would be out of symbolic character with the preceding Four Angels, which each represent prophetic messages based on time. The only difference between the first FOUR Angels and the last TWO Angels of Revelation 14 is – the last TWO are in harvest time, the Judgment for the Living. Let us now look at the detailed summary breakdown of ALL of the Angels of Revelation 14, and 18:1.

KEY QUESTION:

Since the only two “angels” being addressed in the above statement by Bro. Houteff are the Revelation 14:17 and 18 angels, then WHO would the final angel of Revelation 18:1 REPRESENT? **The second fruits of the harvest (Rev. 7:9) do not bring in a third class of the harvest!** So, there are actually THREE more “angels” after Revelation 14:15. There are only TWO general classes of the harvest, being – 1) the Firstfruits, and 2) the second fruits. The only sensible explanation is that all the “angels” of Revelation 14 are actually messages.

THE “GREAT WHOLE” Since 1844

Can you count to THREE, then to FIVE, then to SEVEN?

There ARE, since 1844(1840):

ONE General Movement – The Advent Movement

In Three Parts – 1844 – 1930 – 1955 ; Three Sealing Messages Overall.

The 144,000 Must Possess, or Learn, THREE Sealing Messages to be Sealed -- (Early Writings 15/Rev. 3:12)

“The truth and work of God in this movement, commencing with the labors of William Miller, and reaching to the close of probation, is illustrated by these **three angels**. The first was a time message, and related to Judgment. The second described the condition of corrupted Christianity. The third is a solemn warning relative to what men may not do, and what they must do, in order to be saved at the coming of Christ. The angels illustrate the **three great divisions of the genuine movement.**” “They cannot spare these links in the golden chain of truth, that connect the past with the present and future, and show a beautiful harmony in the great whole.” “I repeat it. **The three messages symbolize the three parts of the genuine movement.**” James and Ellen White, Life Incidents, pages 306,307.

Isaiah 11:1 “And there shall come forth a (2) **rod** out of the stem of Jesse, and a (3) **Branch** shall grow out of his (1) **roots**...” Without The Branch, there is no THIRD PART since 1844. Without The Branch, there is no Isaiah 11:1.

TWO General Messages – TWO Stages of the Work – TWO Announcements

One Phase to the Judgment for the Dead (JOD) and One to the Judgment for the Living (JOL).

THREE Angels Messages in TWO phases –

To the Judgment for the Dead and the Judgement to the Living. The Three Angels of Revelation 14, first THREE to JOD, then THREE Angels to the JOL. Total of Six Angels.

FOUR Angels Messages – “Bound in the (symbolic) River Euphrates” (Revelation 9:14)

Four General sub-Movements since 1840 – 1) Millerite, First-Day Adventists; 2) 1844-1846 Seventh-Day Adventists; 3) 1930 Davidian Seventh-Day Adventists; 4) 1955 Branch Davidian Seventh-Day Adventists. Four Prophetic Time Movements depicted in Revelation 9:14 in the time of the Sixth Trumpet and Sixth Seal.

“FIVE DISTINCT MESSAGES” – FIVE ANGELS Depicted by Victor Houteff -- on two charts

Five Angels as distinct messages since 1844 – “All classes of second advent believers agree, that the angel brought to view in the 6th, and 7th verses of this chapter, represents¹¹the 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.” Word to the Little Flock, 10-11, Thoughts on Revelation 14, James White.

SIX MESSAGES – SIX ANGELS – REVELATION 14 – “And ANOTHER ANGEL ...”

Three Angels Messages in TWO phases. Three for the Judgment for the Dead and Three for the Judgment for the Living. Ellen White – “I was AGAIN brought down through these messages” A Firm Platform - I saw a company who stood well guarded and firm, giving no countenance to those who would unsettle the established faith of the body. God looked upon them with approbation. I was shown three steps—the first, second, and third angels’ messages. Said my accompanying angel, “Woe to him who shall move a block or stir a pin of these messages. The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received.” **I was again brought down through these messages**, and saw how dearly the people of God had purchased their experience. It had been obtained through much suffering and severe conflict. God had led them along step by step, until He had placed them upon a solid, immovable platform. Early Writings 259.

SEVEN MESSAGES TOTAL SINCE 1844 – Seventh Angel – Revelation 18:1, 2.

Seven Churches, Seven Messages to the Seven Churches – Seven Candlesticks (Rev. 1); Seven Seals and Seven Trumpets (Rev. 5-8) through out sacred history; Seven Thunders (Rev. 10) representing the Seven Messages to the Advent Movement; Seven Last Plagues.

A COMPLETE MESSAGE GIVEN TO THE 144,000 TO THE WORLD – BUT FIRST TO THE CHURCH

The Four Angels of Rev, 9:15 --

were to be loosed which were prepared (1) for an hour; (2) a day; (3) a month; (4) and a year.

The Davidian messenger says, "These **four messages** prepare the four angels 'for to slay the third part of men' - all who fail to receive into their lives the saving truth of the Gospel as revealed in the four messages. **They are, to recapitulate, (1) those who close their ears to the proclamation of the judgment, which is revealed 'at an hour' (by William Miller); (2) those who heed not the solemn warning of the day of God's vengeance, which is revealed 'at a day' (by Sr. White); (3) those who receive not the latter rain, which comes at a month (by Bro. Houteff); and (4) those who do not join 'His redeemed' (the 144,000), who are sealed 'at a year' (by the Branch).** All those who fail to make the needful preparation for gloryland after the truth is proclaimed to them, shall perish at the command of the angelic horsemen whose army numbers 'two-hundred thousand thousand.'" 5 Tr. page 89.

Here we see there are four movements, beginning with the First-day Adventist, the Truths of which are to seal, mark, and deliver the 144,000 to Mt. Zion (Rev. 14:1) . There are two messengers and messages for the judgment of the Dead, and two messages and messengers for the Judgment of the Living.

This is in harmony with the five angels' messages of Revelations 14:6-18, **with only four messengers since there were two angels' messages connected with the Millerite or First-day Adventist movement from 1831 to 1844.**

Therefore, (1) "at an hour", First-day Adventist; (2.) "at a day", Seventh-day Adventist; (3) "at a month" , Davidian Seventh-day Adventist; (4) "at a year", Branch Davidian Seventh-day Adventist. Since the church is judged (investigated) before Michael stands up and delivers all whose names are found written in the book, the Investigative Judgment of the Living of those who are to die must come in the time of the judgment of the dead and before the slaughter of Ezekial 9.

Regarding the author's comments concerning the Feminine Holy Spirit, as taught in The Branch Message beginning in 1977, I will not attempt to prove anything. "He who answers a matter before hearing it, it is a folly and a shame to him." Prov. 18:13.

TRUTH IS WHAT SEALS – A MESSAGE. THE 144,000 DO NOT SEAL, BUT PROCLAIM.

Victor T. Houteff:

Ever have your ears open to any claimant of Inspiration if you are not to repeat the history of the Jews. God will not let you be deceived if you really hunger and thirst after righteousness, if you really want to know the Truth, for He is anxious that you keep up with His progressively revealed Truth. There is therefore no danger for one to be deceived by coming in contact with error, but there is a great danger for staying in darkness by not coming in contact with fresh Truth. Inspiration's counsel is thus: {1TG12: 18.2}

Blessings, In The New Name of Jesus – The Branch (GC 415; 1TG8:24)

TL Caldwell

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Think it Through -

The 144,000 were not sealed nor gathered in the time of the ministry of Victor Houteff, nevertheless, sometime after 1955, the 144,000 are sealed and then gathered, necessitating another message to complete the messages of Revelation 14 (Angels). The message of The Shepherd's Rod was prophetically JOINED ("merged" 1SR234) to The Branch and will complete the work of BOTH movements, completing The Advent Movement messages.

"Third:--The message presented here does not bring any new doctrines, or contradict the ones we have, but it does magnify them by showing their true magnitude and importance. Neither does it call for a new movement **but it proves that this same movement would merge into a greater one.**" {SR1: 234.2}



