"All classes of second advent believers agree, that the angel brought to view in the 6th and 7th verses of this chapter, represents the advent message, to the church and world. If this is true, then **all five of the angels** brought to view in this chapter, **represent five distinct messages, prior to the advent, or we are left without a rule to interpret this chapter.**"  
James White, WLF 10-11
A Response to Eric Edstrom’s study of UPA7.ORG

And to Ariel Dacutanan – “A.D. Jezreel” of
“The Layman’s Movement” – “The Arm of the Lord”

(Eric’s study of the same title is reproduced in this study and also The Layman’s Movement study in part 2)

August 2014

1 Timely Greetings 8, emphasis added:

“Obviously, then, as a result of this revival and reformation within the Laodicean church, another church emerges of which Joshua is in charge, not the angel of Laodicea. In it there are to be neither ‘tares’ (Matt. 13:30), ‘bad fish’ (Matt. 13:47, 48), or ‘goats’ (Matt. 25:32). The Laodicean, the seventh, is the last that is commingled with hypocrites, saints and sinners.

“Who is to bring this revival and reformation, this great change? -- The BRANCH. And according to Isaiah 11:1 to 5, the Branch is the Lord, the Son of David. We shall now read–Zech.3:9 – ‘For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day.’

“Those who sit before Joshua are "men wondered at." As such they are depicted by the ‘stone’ (church, or Kingdom) that is in Joshua’s sight. It has seven-eye perfect vision. When this purification of the church takes place then the sin in the land is quickly removed – ‘in one day.’

“You, yourself, can now answer the question as to whether you are a Davidian or still a Laodicean. If you are satisfied with yourself, with your spiritual attainments, with your man-made gospel program; if you think that the Lord is speaking to you by whatever happens to ‘click’ in your mind; if you think you have all the Truth, and that you have need of nothing more; if you think that everyone who does not have your stamp of approval on his belief, is a false prophet; and if you are in constant fear that someone is everlastingly trying to deceive you because he teaches something new; if you never give a thought that you may be slamming your door against a Truth-bearer who may be bringing to you the Lord’s ‘eyesalve,’ and the ‘wedding garment’ -- if you do all these or any part of them, then you must be as good a Laodicean as you can possibly be, not a Davidian.

“But if you are aware that your garments are filthy, and your iniquity not blotted out; if you realize that you are to walk in God’s ways as He directs through the Joshua of today, if you are all for God and not at all for self or for the world, then, of course, you either are, or are beginning to be, a Davidian. If you have not attained to all of these, you should see that you do; and if you already have, then keep advancing in the light, and for certain you shall finally stand on Mt. Zion with the Lamb.” End of quote

Notice, in the above statement in 1 TG 8, Bro. Houteff is addressing Davidians, not just primarily, but apparently exclusively. His direct admonition to Davidians is to “keep advancing in the light”. Why do Davidians NOT abide with this counsel today and teach it?
Davidians today believe that they could not possibly be counted with “Laodiceans” in their condition of condemnation by Christ Himself, counted with those who reject “advancing in the light”, YET, the above statement from Victor Houteff states exactly this.

Ellen White wrote in Great Controversy, page 415, bottom of page, “The work of Christ as man’s intercessor is presented in that beautiful prophecy of Him whose name is The Branch.” Jesus (Yahshua) is The Branch, even “the Man whose name is The BRANCH” (Zech. 6:12).

According to these statements from Inspiration, we see an introduction, even an announcement, of a coming “Branch” Work and Message during the time of Christ’s mediation in the Most Holy Place of the Heavenly Sanctuary. Isaiah 4 also presents a prophetic picture of the Branch Work as a time of judgment in the Advent Movement followed by a time that the Branch would be beautiful and glorious... “for those that are ESCAPED of Israel” v2. Question: ESCAPED from WHAT? Answer: most clearly--an act of Divine Judgment. Are not those with the most light (the House of God, 1 Peter 4:17) judged FIRST? This question SHOULD BE easily answered by any and all Davidians.

TODAY

There is seemingly no end to the controversy in the Davidian world (as well as SDA), concerning the “beautiful prophecy of Him whose name is the Branch”. Has it ever been manifested in the Advent Movement? If it has been manifested, then how? Has any True Movement of God’s Spirit ever come without controversy, disbelief, or denial?

The basis for this response to Eric Edstrom’s study, based on 1 TG 17, is most appropriate at this time to clear the way for the Truth on this all important topic of “WHICH MESSAGE IS THE LAST MESSAGE OF MERCY TO THE WORLD?” This is not a brief or easy one to address, but we will attempt to do so based upon the Spirit of Prophecy in the Scriptures and in the writings of the prophets of the Advent Movement. The reader is admonished to “take pains” (CSSW 29) to read and to endeavor to understand the most pertinent points of Truth so as to determine just what THE WHOLE TRUTH FOR THIS TIME IS.

One would think that the clarion statement of Brother Houteff in 1TG8:24--“Who brings this revival and reformation, this GREAT CHANGE? -- The Branch.”--would bring Davidians in general rushing to investigate the Message and claims of Benjamin Roden (from 1955 to 1978). But, no, such is not the case. This statement leaves no wiggle room, no room for deviation in the meaning of it. I mean, it is quite obvious that Davidians in general NEED “revival and reformation” to bring unity and clarity to their work and an end to their nearly 60-year dilemma since the passing of Victor Houteff. Unity cannot even begin without “revival and reformation” (1SM128), and no self-respecting Davidian would dare even use the name “Branch” in their attempt to bring it about. Why is this? Very simply, there is a REPROACH on the name “The Branch”, just as there is a reproach on the Name of Christ the Son Himself. Why would it be otherwise? Those who claim that name, yes, the NEW NAME of Yahshua (Jesus) (Rev. 3:12; EW15), will bear reproach. And those that do so also gain a great reward in their placement in the Harvest (Wave-sheaf Section -Tract 3:79, 80).

You see, the “new name” of Jesus (The BRANCH) is Timely Truth because it is quite evident that the 144,000 have that New Name Truth, the Third Seal, described in Early Writings, page 15. This Sealing Truth, the Third Sealing Truth, MUST be here NOW. The Rod Message is the SECOND Sealing Truth of Revelation 3:12. The Third Angel’s Message of 1844-1846 is the First Sealing Message. Davidians who
believe that the New Name Truth of Revelation 3:12 is yet to come have created what I call the Davidian GAP theory, which is NOT according to Time or Type, but based upon a vast uncertainty of prophetic fulfillment. In fact, NOT ONE Davidian today even teaches of a coming “NEW NAME” Revelation about Christ, which ultimately brings more Truth about the Person and Ministration of the Holy Spirit (BT251; 1SM128). We propose to show in this study that Bro. Victor T. Houteff clearly taught that another Message(s) was to come on the scene after his ministry ended. **We will prove that Brother Houteff never taught that he was the LAST anything!** Did he not teach “ever have your ears open to any claimant of inspiration”? Did’t he say he was the repeat of the First Angel, wouldn’t there by necessity be the repeat also of the second and third angels and then the angel Who joins the Third, the Fourth Angel?

Bro. Houteff made it a special point to include the possibility that Davidians can also be Laodiceans. The Davidians, as well as SDAs, teach that the Gift of Prophecy in the Church today is fulfilled exclusively by the former messenger(s), Ellen White (SDA) and Victor Houteff (DSDA). **He states that anyone who worships at the tomb of a dead prophet is practicing Shintoism.** What is the difference between SDA believing in the exclusive Inspiration of only Sr. White or DSDA believing in the exclusive Inspiration of only Sr. White and Bro. Houteff? By claiming a deceased messenger as the sum fulfillment of the Gift of Prophecy, both groups are guilty of the Laodicean condition. Precisely what Brother Houteff is teaching in 1TG8.

**THE CONTINUITY OF SPIRITUAL GIFTS IN THE CHURCH ..... TODAY**

In the book Early Writings, beginning on page 133, is the Introduction to the section on Spiritual Gifts, which is written by Elder R. F. Cottrell. This section bears careful reading because it is clearly in harmony with Ellen White’s own views and teaching on the continuity of Spiritual Gifts in the Church up to the end of time. Certain sections of the Introduction receive special emphasis here; however, the whole Introduction is included because of its considerable importance. The reader is encouraged to read this Introduction with an open heart and mind. (Emphasis added.)

**Spiritual Gifts, Vol. 1**

**INTRODUCTION**


**THE CHRISTIAN AGE COMMENCED WITH THE OUTPOURING OF THE SPIRIT, AND A GREAT VARIETY OF SPIRITUAL GIFTS WAS MANIFESTED AMONG THE BELIEVERS. THESE WERE SO ABUNDANT THAT PAUL COULD SAY TO THE CORINTHIAN CHURCH, "THE MANIFESTATION OF THE SPIRIT IS GIVEN TO EVERY MAN IN THE CHURCH, NOT TO EVERY MAN IN THE WORLD, AS MANY HAVE APPLIED IT." (EW 133.2)**

"And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark 16:15-18. {EW 134.1}

Campbell's translation says, "These miraculous powers shall attend the believers." The gifts were not confined to the apostles, but extended to the believers. Who will have them? Those that believe. How long? There is no limitation; the promise runs parallel with the great commission to preach the gospel and reaches the last believer. {EW 134.2}

But it is objected that this aid was promised only to the apostles and to those who believed through their preaching; that they fulfilled the commission, established the gospel, and that the gifts ceased with that generation. Let us see if the great commission ended with that generation. Matthew 28:19, 20. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." {EW 134.3}

That the preaching of the gospel under this commission did not end with the primitive church is evident from the promise, "I am with you alway, even unto the end of the world." He does not say, I am with you, apostles, everywhere, even to the ends of the earth; but I am with you always, to the end of the world, or age. It will not do to say that the Jewish age is meant, for that had already ended at the cross. I conclude, then, that the preaching and the belief of the primitive gospel will always be attended with the same spiritual aid. The apostles' commission belonged to the Christian age, and embraced the whole of it. Consequently the gifts were lost only through apostasy, and will be revived with the revival of primitive faith and practice. {EW 135.1}

In 1 Corinthians 12:28, we are informed that God hath set, placed, or fixed, certain spiritual gifts in the church. In the absence of any scriptural proof that he has removed or abolished them, we must conclude that they were intended to remain. Where is the proof then that they are abolished? In the same chapter where the Jewish sabbath is abolished, and the Christian sabbath instituted—a chapter in the acts of the mystery of iniquity and the man of sin. But the objector claims Bible proof that gifts were to cease, contained in the following text: "Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity." 1 Corinthians 13:8-13. {EW 135.2}

This text does foretell the cessation of spiritual gifts, also of faith and hope. But when were they to cease? We still look forward to the time when--

"Hope shall change to glad fruition, faith to sight, and prayer to praise." {EW 136.1}

They are to cease when that which is perfect is come, when we shall no longer see through a glass darkly, but face to face. The perfect day, when the just are made perfect and see as they are seen, is yet in the future. It is true that the man of sin, when arrived at manhood, had put away such "childish things" as prophecies, tongues, and knowledge, and also the faith, hope, and charity of the primitive Christians. But there is nothing in the text to show that God designed to take away the gifts which he had set in the church, till the consummation of her faith and hope, till the surpassing glory of the immortal state should eclipse the most brilliant displays of spiritual power and knowledge ever manifested in this mortal state. {EW 136.2}

The objection founded upon 2 Timothy 3:16, which some have gravely presented, deserves no more than a passing remark. If Paul, in saying that the scriptures are to make the man of God perfect, thoroughly furnished unto all good works, meant that nothing more should be written by inspiration, why was he at that moment adding to those scriptures? At least why did he not drop the pen as soon as that sentence was written? And why did John, thirty years afterward, write the book of Revelation? This book contains another text which is quoted to prove the abolition of spiritual gifts. {EW 136.3}

"For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues which are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Revelation 22:18, 19. {EW 137.1}
FROM THIS TEXT IT IS CLAIMED THAT GOD, WHO AT SUNDRY TIMES AND IN DIVERS MANNERS SPAKE IN TIME PAST TO THE FATHERS BY THE PROPHETS, AND, IN THE COMMENCEMENT OF THE GOSPEL DAY, BY JESUS AND HIS APOSTLES, HAS HEREBY SOLEMNLY PROMISED NEVER TO COMMUNICATE ANYTHING MORE TO MAN IN THAT WAY. THEREFORE ALL PROPHESYING AFTER THIS DATE MUST BE FALSE. THIS, IT IS SAID, CLOSES THE CANON OF INSPIRATION. IF SO, WHY DID JOHN WRITE HIS GOSPEL AFTER HIS RETURN FROM PATMOS TO EPHESUS? IN DOING SO DID HE ADD TO THE WORDS OF THE PROPHECY OF THAT BOOK WRITTEN IN THE ISLE OF PATMOS? IT IS EVIDENT, FROM THE TEXT, THAT THE CAUTION AGAINST ADDING TO, OR TAKING FROM, REFERS NOT TO THE BIBLE AS WE HAVE THE VOLUME COMPPILED, BUT TO THE SEPARATE BOOK OF REVELATION, AS IT CAME FROM THE HAND OF THE APOSTLE. YET NO MAN HAS A RIGHT TO ADD TO, OR SUBTRACT FROM, ANY OTHER BOOK WRITTEN BY INSPIRATION OF GOD. DID JOHN, IN WRITING THE BOOK OF REVELATION, ADD ANYTHING TO THE TEXT, THAT THE LORD HAS NOT BOUND HIMSELF TO KEEP SILENCE, BUT IS STILL AT LIBERTY TO SPEAK. EVER BE IT THE LANGUAGE OF MY HEART, SPEAK LORD, THROUGH WHOM THOU WILT; THY SERVANT HEARETH. (EW 137.2)

THE QUESTION OF THE ABOLITION OF SPIRITUAL GIFTS IS A NEW ISSUE, WHEREAS IT IS THEREFORE NECESSARY TO USE THE TEXT, THAT THE CANON OF INSPIRATION IS CLOSED. THE ATTEMPT TO PROVE FROM SCRIPTURE THE ABOLITION OF SPIRITUAL GIFTS, PROVES A TOTAL FAILURE. AND SINCE THE GATES OF HADES HAVE NOT PREVAILED AGAINST THE CHURCH, BUT GOD STILL HAS A PEOPLE ON EARTH, WE MAY LOOK FOR THE DEVELOPMENT OF THE GIFTS IN CONNECTION WITH THE THIRD ANGEL'S MESSAGE, A MESSAGE WHICH WILL BRING BACK THE CHURCH TO APOSTOLIC GROUND AND MAKE IT INDEED THE LIGHT--NOT DARKNESS--OF THE WORLD. (EW 137.3)

AGAIN: WE ARE FOREWARNED THAT THERE WOULD BE FALSE PROPHETS IN THE LAST DAYS AND THE BIBLE GIVES A TEST BY WHICH TO TRY THEIR TEACHINGS IN ORDER THAT WE MAY DISTINGUISH BETWEEN THE TRUE AND THE FALSE. THE GRAND TEST IS THE LAW OF GOD, WHICH IS APPLIED BOTH TO THE PROPHESYINGS AND TO THE MORAL CHARACTER OF THE PROPHETS. 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, THAN TO GIVE A TEST BY WHICH TO TRY THEM, AS IF THERE WOULD BE THE GENUINE AS WELL AS THE FALSE. (EW 138.1)

IN ISAIAH 8:19, 20, IS A PROPHECY OF THE FAMILIAR SPIRITS OF THE PRESENT TIME, AND THE LAW IS GIVEN AS A TEST: "TO THE LAW AND TO THE TESTIMONY: IF THEY SPEAK NOT ACCORDING TO THIS WORD, IT IS BECAUSE THERE IS NO LIGHT IN THEM." WHY SAY, "IF THEY SPEAK NOT," IF THERE WAS TO BE NO TRUE SPIRITUAL MANIFESTATION OR PROPHESYING AT THE SAME TIME? JESUS SAYS, "BEWARE OF FALSE PROPHETS... YE SHALL KNOW THEM BY THEIR FRUITS." MATTHEW 7:15, 16. THIS IS A PART OF THE SERMON ON THE MOUNT, AND ALL CAN SEE THAT THIS DISCOURSE HAS A GENERAL APPLICATION TO THE CHURCH THROUGH THE GOSPEL AGE. FALSE PROPHETS ARE TO BE KNOWN BY THEIR FRUITS; IN OTHER WORDS, BY THEIR MORAL CHARACTER. THE STANDARD BY WHICH TO DETERMINE WHETHER THEIR FRUITS ARE GOOD OR BAD, IS THE LAW OF GOD. THUS WE ARE BROUGHT TO THE LAW AND TO THE TESTIMONY. TRUE PROPHETS WILL NOT ONLY SPEAK ACCORDING TO THIS WORD, BUT THEY WILL LIVE ACCORDING TO IT. ONE WHO SPEAKS AND LIVES THUS, I DARE NOT CONDEMN. (EW 138.2)

IT HAS ALWAYS BEEN A CHARACTERISTIC OF FALSE PROPHETS THAT THEY SEE VISIONS OF PEACE; AND THEY WILL BE SAYING, "PEACE AND THEIR OBJECT SOME EIGHTEEN HUNDRED YEARS AGO, AND CONSEQUENTLY CEASED. WHY NOT NOW?" AND ALL THE REST; FOR NO DISTINCTION IS MADE. (EW 139.1)

PROPHESYINGS WHICH CONTRADICT THE PLAIN AND POSITIVE DECLARATIONS OF THE WORD, ARE TO BE REJECTED. THUS OUR SAVIOUR TAUGHT HIS DISCIPLES WHEN HE WARNED THEM CONCERNING THE MANNER OF HIS SECOND COMING. WHEN JESUS ASCENDED TO HEAVEN IN THE SIGHT OF HIS DISCIPLES, IT WAS DECLARED MOST EXPLICITLY BY THE ANGELS THAT THIS SAME JESUS SHOULD SO COME IN LIKE MANNER AS THEY HAD SEEN HIM GO INTO HEAVEN. HENCE JESUS, IN PREDICTING THE WORK OF THE FALSE PROPHETS OF THE LAST DAYS, SAYS, "IF THEY SHALL SAY UNTO YOU, BEHOLD, HE IS IN THE DESERT; GO NOT FORTH: BEHOLD, HE IS IN THE SECRET CHAMBERS, BELIEVE IT NOT." ALL TRUE PROPHESYING ON THAT POINT MUST RECOGNIZE HIS VISIBLE COMING FROM HEAVEN. WHY DID NOT JESUS SAY, REJECT ALL PROPHESYING AT THAT TIME; FOR THERE WILL BE NO TRUE PROPHETS THEN? (EW 139.2)


HE LEARN FROM A PREVIOUS VERSE THAT WHEN CHRIST ASCENDED UP ON HIGH, HE GAVE GIFTS UNTO MEN. AMONG THESE GIFTS ARE ENUMERATED APOSTLES, PROPHETS, EVANGELISTS, PASTORS, AND TEACHERS. THE OBJECT FOR WHICH THEY WERE GIVEN WAS THE PERFECTING OF THE SAINTS IN UNITY AND KNOWLEDGE. SOME WHO PROFESS TO BE PASTORS AND TEACHERS AT THE PRESENT DAY HOLD THAT THESE GIFTS FULLY ACCOMPLISHED THEIR OBJECT SOME EIGHTEEN HUNDRED YEARS AGO, AND CONSEQUENTLY CEASED. WHY NOT THEN THROW ASIDE THEIR TITLES OF PASTORS AND TEACHERS? IF THE OFFICE OF PROPHET IS BY THIS TEXT LIMITED TO THE PRIMITIVE CHURCH, SO IS THAT OF THE EVANGELIST--AND ALL THE REST; FOR NO DISTINCTION IS MADE. (EW 139.4)

GREAT A DIVERSITY OF FAITH IN CHRISTENDOM AS AT THE PRESENT DAY. IF THE GIFTS WERE NECESSARY TO PRESERVE THE UNITY OF THE PRIMITIVE CHURCH, HOW MUCH MORE SO TO RESTORE UNITY NOW! AND THAT IT IS THE PURPOSE OF GOD TO RESTORE THE UNITY OF THE CHURCH IN THE LAST DAYS, IS ABUNDANTLY EVIDENT FROM THE PROPHECIES. WE ARE ASSURED THAT THE WATCHMEN SHALL SEE EYE TO EYE, WHEN THE LORD SHALL BRING AGAIN ZION. ALSO, THAT IN THE TIME OF THE END THE WISE SHALL UNDERSTAND. WHEN THIS IS FULFILLED THERE WILL BE UNITY OF FAITH WITH ALL WHOM GOD ACCOUNTS WISE; FOR THOSE THAT DO IN REALITY UNDERSTAND ARIGHT, MUST NECESSARILY UNDERSTAND ALIKE. WHAT IS TO EFFECT THIS UNITY BUT THE GIFTS THAT WERE GIVEN FOR THIS VERY PURPOSE? {EW 140.1}

FROM CONSIDERATIONS LIKE THESE, IT IS EVIDENT THAT THE PERFECT STATE OF THE CHURCH HERE PREDICTED IS STILL IN THE FUTURE. CONSEQUENTLY THESE GIFTS HAVE NOT YET ACCOMPLISHED THEIR PURPOSE. THIS LETTER TO THE EPHESIANS WAS WRITTEN IN A.D. 64, ABOUT TWO YEARS BEFORE PAUL TOLD TIMOTHY THAT HE WAS READY TO BE OFFERED, AND THE TIME OF HIS DEPARTURE WAS AT HAND. THE SEEDS OF THE APOSTASY WERE NOW GERMINATING IN THE CHURCH, FOR PAUL HAD SAID TEN YEARS BEFORE, IN HIS SECOND LETTER TO THE THESSALONIANS, "THE MYSTERY OF INIQUITY DOETH ALREADY WORK." GRIEVIOUS WOLVES WERE NOW ABOUT TO ENTER IN, NOT SPARING THE FLOCK. THE CHURCH WAS NOT THEN RISING AND ADVANCING TO THAT PERFECTION IN UNITY CONTEMPLATED IN THE TEXT, BUT WAS ABOUT TO BE TORN BY FactionS AND DISTRACTED BY DIVISIONS. THE APOSTLE KNEW THIS; CONSEQUENTLY HE MUST HAVE LOOKED BEYOND THE GREAT APOSTASY, TO THE PERIOD OF THE GATHERING OF THE REMNANT OF GOD'S PEOPLE, WHEN HE SAID, "TILL WE ALL COME INTO [MARGIN] THE UNITY OF THE FAITH." Ephesians 4:13. HENCE THE GIFTS THAT WERE SET IN THE CHURCH HAVE NOT YET SERVED OUT THEIR TIME. {EW 140.2}

"QUENCH NOT THE SPIRIT. DESPISE NOT PROPHESYINGS. PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD." 1 THESSALONIANS 5:19-24. {EW 141.1}

IN THIS EPISTLE THE APOSTLE INTRODUCES THE SUBJECT OF THE SECOND COMING OF THE LORD. HE THEN DESCRIBES THE STATE OF THE UNBELIEVING WORLD AT THAT TIME, WHO ARE SAYING, "PEACE AND SAFETY," WHEN THE DAY OF THE LORD IS ABOUT TO BURST UPON THEM, AND SUDDEN DESTRUCTION COME UPON THEM AS A THIEF IN THE NIGHT. HE THEN EXHORTS THE CHURCH, IN VIEW OF THESE THINGS, TO KEEP AWAKE, TO WATCH AND BE SOBER. AMONG THE EXHORTATIONS THAT FOLLOW ARE THE WORDS WE HAVE QUOTED, "QUENCH NOT THE SPIRIT," ETC. SOME MAY THINK THAT THESE THREE VERSES ARE COMPLETELY DETACHED FROM ONE ANOTHER IN SENSE; BUT THEY HAVE A NATURAL CONNECTION IN THE ORDER IN WHICH THEY STAND. THE PERSON WHO QUENCHES THE SPIRIT WILL BE LEFT TO DESPISE PROPHESYINGS, WHICH ARE THE LEGITIMATE FRUIT OF THE SPIRIT. "I WILL POUR OUT MY SPIRIT UPON ALL FLESH; AND YOUR SONS AND YOUR DAUGHTERS SHALL PROPHESY." JOEL 2:28. THE EXPRESSION, "PROVE ALL THINGS," IS LIMITED TO THE SUBJECT OF DISCOURSE, PROPHESYINGS, AND WE ARE TO TRY THE SPIRITS BY THE TESTS WHICH GOD HAS GIVEN US IN HIS WORD. SPIRITUAL DECEPTIONS AND FALSE PROPHESYINGS ABOUND AT THE PRESENT TIME; AND DOUBTLESS THIS TEXT HAS A SPECIAL APPLICATION HERE. BUT MARK, THE APOSTLE DOES NOT SAY, REJECT ALL THINGS; BUT, PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD. {EW 141.2}

"AND IT SHALL COME TO PASS AFTERWARD, THAT I WILL POUR OUT MY SPIRIT UPON ALL FLESH; AND YOUR Sons AND YOUR Daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." JOEL 2:28-32. {EW 142.1}


How can Davidians today expect to finish their commission to teach and to produce the 144,000 without the full manifestation of these gifts (Ephesians 4:11-13) evident in the Movement today?

Taking into consideration this Introduction by Elder R. F. Cottrell, as well as the total disunity of Davidians today, it would be unreasonable to believe that the Gift of Prophecy, one of the first two Gifts to the Church intended to bring about unity, should be anticipated with great expectation. How can Davidians possibly expect unity to take place without the Living Manifestation of the Gift of Prophecy?

For Heaven’s Sake, we even have Davidians who claim they are ONLY serving in the office of “vice-president” and who, while not claiming Inspiration, bring forth what would amount to “new light.” They usurp a position synonymous to the office of “president” by offering new interpretations of the Rod Message that do not comport with the Sure Word of Prophecy, while not recognizing ALL the Gifts in the Church. This is what Elder Cottrell clearly summarizes in his Introduction. Davidians today attempt to prove that Victor Houteff was the last prophet to the Church, even while at the same time, it is evident to ALL WHO OBSERVE THEM that the Davidian body is devoid of unity. The only unity amongst the various Davidian groups revolves around the blasphemous notion that all the light needed for the Church to enter the Kingdom has now been received in the publications of Victor Houteff, a deceased prophet!! Have you Davidians forgotten Scripture? Have you forgotten Scripture on this key point of End-Time Truth, Eric Edstrom? Read Ephesians 4. Read what Victor Houteff clearly taught to all Davidians in his time, and FOR the future, in 1TG8. -- WHO is it that we should expect? WHO will bring “revival and reformation” “this great change”?

Why do you not teach your fellow Davidians to search for New Light and to LOOK FOR the Message that Victor Houteff clearly enunciated and announced in 1TG8:24? I call upon you, Eric Edstrom, as well as all other Davidians, to give an answer for the complete incongruity of your theological position and for your total denial of Victor Houteff’s clear statements, that it would be “the Branch”, NOT the Rod, that would bring “revival and reformation”, a “great change” to the Advent Movement. Victor Houteff taught that his movement “would MERGE with a greater one” (1SR234), WITH ANOTHER MESSAGE AND ANOTHER MESSENGER. Perhaps it would be helpful to look up the definition of the word “merge” and to carefully consider the implications of the use of the word “merge” in his statement. Eric, how can you even begin to rationalize your position that the Rod message was the LAST anything? Victor Houteff never taught such an idea.
THREE GREAT DIVISIONS OF THE ADVENT MOVEMENT (Revelation 3:12; Early Writings 15:1)

In his book, *Life Incidents*, speaking of the Three Angels’ Messages of Revelation 14, James White stated that “These angels ILLUSTRATE the THREE GREAT DIVISIONS of the genuine movement” (p. 306). In fact, in *Word to the Little Flock*, pages 10-11, James White states that there were “FIVE DISTINCT MESSAGES prior to the Advent or we are left without a rule to interpret this chapter.” (“Thoughts on Revelation 14”) With THREE messages (one general movement) accounted for in the 1844 movement, we have TWO MORE Message-Movements to identify, from what James White indicated. To fulfill these other two Message-Movements after 1915, the Rod and the Branch movements fit this expectation perfectly; YET, Davidians think, universally, that the Rod Movement is to have a second phase, a phase occurring AFTER the death of Brother Houteff in 1955, WITHOUT any Prophecy or Type upon which to base such an expectation or final application of the Rod Movement. Again, what does the Rod teach here?

“Who is to bring this revival and reformation, this great change? -- The BRANCH.” 1TG8:24

Would The Branch constitute a Message-Movement, after the repeat of the First Angel (1930-1955)? You decide from WEIGHT OF EVIDENCE.

The “GENUINE MOVEMENT” MUST TEACH “THREE GREAT DIVISIONS” IN THE ADVENT MOVEMENT.

The Shepherd’s Rod further teaches:

“To get the proper understanding of the third angel’s message we shall divide it into three periods:

1. Beginning of the proclamation of the true Sabbath, Rev. 14:6-11; 2. Reformation, and sealing of the 144,000, Rev. 7:1-8; 3. The Loud Cry, Rev. 18:1. The truth of the sealing (144,000) being made known, it is evident that we are in the second period. If we had not known the commencement of the third angel’s message in its beginning, we would have had no message. Therefore, we must know the time of the last two periods when they came, being of no lesser importance.” 1SR32

As the statement above reveals, Bro. Houteff clarifies the THREE GREAT DIVISIONS of the GENUINE MOVEMENT and shows that the Shepherd’s Rod Message was the second division, “the second period”. Speaking of the “LAST TWO PERIODS” or Messages to come, after the Third Angel of 1844, he is speaking in a somewhat infinitive past tense in the last sentence because he knew when the Shepherd’s Rod message came, based on the 430-year prophecy; and he is thereby indicating that the final PERIOD or final message would come in the same way, based on the 430-year prophecy of the Protestant Reformation. In the statement above, was Bro. Houteff pointing to a second phase of the Shepherd’s Rod message, with Brother Houteff resurrected to lead out as (most Davidians think), or, (as some Davidians believe), a second phase of the FIRST ANGEL repeated? Clearly, he was NOT.

The Rod teaches in *White House Recruiter*, page 37, that the Rod message was the REPEAT of the First Angel’s Message. This Truth stated by the Rod messenger was in accordance with what Ellen White stated that:
“The second angel’s message was to go to Babylon [the churches] proclaiming her downfall, and calling the people to come out of her. **This same message is to be proclaimed the second time.**” TM 59

“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.” EW 258-9

In light of this Truth then, there are six angels shown in Revelation 14, and a seventh angel shown in the same language in Revelation 18:1. **We see a total of SEVEN messages, not just the repeat of the FIRST ANGEL (Shepherd’s Rod).** When Davidians deny any other NEW Light Messages after the Davidian Message with its Layman’s Movement leader and vehemently proclaim that the First Angel’s Message is to repeat ITSELF with a second phase, **where do we find such a fulfillment of another FIRST ANGEL in type or prophecy? Simply, we DO NOT!** To make such a claim is outside the realm of Reason and Prophetic Injunction.

In fact:

“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.**” 1SR 234

For our soul’s sake, we must ask the question: **WHAT “greater” movement was Victor Houteff speaking of in relation to his movement, the Shepherd’s Rod?**

**We see here that Bro. Houteff makes it clear that his movement would “MERGE INTO A GREATER ONE”. What type and corresponding antitype could be in play in this statement that Bro. Houteff elucidates?**

**IS THERE A TYPE FOR ONE MOVEMENT TO MERGE INTO A GREATER ONE?** Yes, there is.

“True, verse three found fulfillment in the work of John the Baptist; but the verses preceding and also the verses following, definitely apply to the people in the latter days and only partially to the people in John's day. Therefore the truth stands out boldly that the direct fulfillment of this chapter is found in our time, **thus making John’s work an ensample of our work -- John’s work the type, ours the antitype.**” 1TG36:4

“When Moses wrote the first part of the Bible, he was not given all the light which God intended to reveal to His people through the ages. With each approaching hour for the Truth to advance, came first one prophet, then another, **in a long succession ending with John the Baptist. Then came Christ**, the apostles, the reformers, William Miller, and Sister White, each one in turn teaching truths which could not be borne out entirely by the writings of any one predecessor. To find all the Truth thus progressively revealed, the writings of all must be collaborated.” Answerer Book 2:80-81
In reality and in verity, Christ Himself was the LAST of the Old Testament prophets, yes, more than a prophet. If there is a type there is a truth! “For Christ Himself is ALSO a TYPE” 12SC1:6 -- In a Message and Movement bearing His New Name (1TG8:24).

Would the “succession ending with John the Baptist. THEN came Christ” represent “one movement to merge into a greater one” as VTH stated in 1 SR 234?

Well, certainly. It is a type. **In fact, it is a major type.** Davidians seem to forget that after John the Baptist came, “THEN CAME CHRIST”, and in the antitype of “then came Christ” would be a Message bearing Christ’s New Name, in a Message, NOT a person. This is a clear example of “one movement to merge into a greater one” 1SR 234. Again, it bears repeating:

“Christ Himself is ALSO a TYPE,” .... “His true followers” the antitype of “Emmanuel” VTH

In 12Code 6:7, 15, he tells us:

“We know the Branch to be Christ. A branch is a part of a tree, and in this instance the tree represents the kingdom of David which is to come from the stem of Jesse. In that day the Branch shall be beautiful and glorious, and through the beauty and glory of the Branch -- Christ -- the whole Kingdom is also to be beautiful and glorious, and ‘the fruit of the earth shall be excellent and comely for them that are escaped of Israel.’”

A clear reference to Isaiah 11:1, the Ensign of the Root, The Rod, and The Branch, a THREE FOLD movement within a general movement, the Advent Movement. Bro. Houteff elaborates on this further in Tract 8, page 45 and onward, so that no Davidian would have an excuse that he never taught about the complete THREEFOLD Ensign, a threefold Message, “THREE GREAT DIVISIONS” of the “genuine movement”. Despite this, Davidians stubbornly persist in thinking, believing and teaching that Brother Houteff will be resurrected to carry on the work of the Rod Message, or, as according to “The Arm of the Lord, The Layman’s Movement,” that there is a second phase to the FIRST ANGEL’s message. **Is there any local TYPE in the early Advent Movement that would suggest such an unfolding of another phase of the FIRST ANGEL’s message?** One only need look at the initial phase of the Three Angels’ messages to see that there was no second phase to William Miller’s work, the First Angel messenger, after he died, because the Third Angel’s messenger (E.G. White) was already at work. In 1844 the First Angel’s Message was IMMEDIATELY followed by the Second Angel’s Message. The Second Angel’s Message was not brought by William Miller but rather he accepted it when one of his associates brought it to his attention. Charles Fitch was the first to begin to preach Revelation 14:8, the Second Angel. This is another example of one messenger passing the message on, or merging with, the next messenger without any temporal GAP or delay. Such is the unfolding of the second phase of the Three Angels’ messages, with greater light, MUCH GREATER. So, when Brother Ariel, in the Far-East, claims that he has a continuation of the Rod Message, he is without any Typical Proof for such a claim either in the historical TYPES or the LOCAL TYPES of the Three Angels’ Messages of 1840-1844.

But today, Davidians ignore this GREAT TEMPORAL GAP, this tremendous GAP in time, about 60 years now, looking for a second phase of the Rod Message, a SECOND PHASE of the FIRST ANGEL’s Message no less, when there is NOT a word or a TYPE for such an expectation. How can most Davidians today be so blind as to think this? Because they were ALL taught, as was the author, that Brother Houteff’s message was “THE LAST” Message to the Church. We were all taught (or perhaps we should say “programmed”) by the “old Davidians”, who rejected Ben Roden’s message in the late 1950s. The FACT
that there are **two or three other angels to be REPEATED in Revelation 14 and 18:1** should bring all Davidians back around to reconsider this unScriptural, unTypical and unReasonable assertion.

Brother Houteff speaks of Christ the BRANCH, not only in the reference cited above, but also that it is “the Branch” that brings “revival and reformation” (1TG8:24,26). Davidians ignore Houteff’s CLEAR statements on this reality and refuse to teach their fellow Davidians to be watching for The Branch Message—the ONE prophesied with which the Rod Message WAS to MERGE. And furthermore, the TYPE clearly shows that this MERGING of two Messages was done in close proximity. John the Baptist and Christ Himself were contemporaries; both men knew each other; and one Message and Movement GREW out of the other. This would be timely and accurate in the time frame of 1955, the year Brother Houteff died, when Ben Roden’s calling to the work to revive the Davidians happened within just a matter of a very few months after February 1955.

And once again, to underscore the reality of the THREE GREAT DIVISIONS of the “genuine movement,” we see that Revelation 3:12 shows a THREE-PART Sealing Message: “God,… New Jerusalem,... and My New Name.” Ellen White wrote of this in Early Writings, page 15. The 144,000 are to have a TRIPLE Sealing Message, and the Final Message in that all important verse is the NEW NAME of Christ. There should be clear agreement on what that New Name is since Victor Houteff and Ellen White both speak of it—the BRANCH—but it could only come at a certain TIME. How can the 144,000 be “sealed and perfectly united” without this THREE-FOLD SEAL?

Neither Eric Edstrom’s essay nor Ariel Dacutanan’s essay, both warning against The Branch Message, addresses this most needful TRIPLE SEAL that the 144,000 must have. Neither wants to address the New Name topic, that is, of Yahshua’s (Jesus’) New Name, because neither CAN. Neither has an answer to this dilemma. Jesus’ “New Name” (Rev. 3:12c) is not “Rod”; nor is it “The Layman’s Movement”; nor is it “The Arm of the Lord”. Bro. Houteff clearly states the NATURE of the New Name in 1 SR, pages 155 and 233. On page 155 he even clearly announces that the time the New Name is received is “at the end of the 430-year period.” All would agree THAT THERE WAS NO NEW NAME received in 1930.

**However, as Ben Roden demonstrated, the REAL beginning of the Protestant Parsonage, according to the historical record, was in 1525 and 1530 respectively, which would bring the 430-year fulfillment to 1955 and 1960 respectively.** Why do Davidians not talk of these things? Why is there no discussion about the coming of the New Name of Revelation 3:12 that Ellen White and Victor Houteff clearly predicted in various statements?

I challenge any Davidian to prove me wrong on this point, according to Time and Type, please—IF YOU CAN.

Now, before we go on to consider the full Counsel on just what constitutes “the LAST” Message for our day, the LAST Message according to Victor Houteff, we shall go to the Timely Greeting Volume that Brother Eric Edstrom used in this brief study on why the Rod is the LAST MESSAGE.

1 Timely Greetings 17 – reproduced in full at the end of this study.

**(This is Eric Edstrom’s study on 1TG 17 in maroon color).**

Added comments of respondent in black, and red emphasis, and added quotations in light blue, in a different typestyle than Eric’s.
The reasonable and logical imperative of this Timely Greeting on the “latter rain” is simple—since we must conclude that the Three Angels’ Messages in their first phase (1844) are the “early rain.” It is reasonable to conclude then that the Three Angels’ Messages in their Final Phase—ALL THREE MESSAGES, in their REPEAT PHASE—are in fact the “latter rain”. It would be unreasonable to think that just the repeat of the First Angel’s message (Shepherd’s Rod) is the “latter rain” in total. Again, the “former rain” (1844) had three parts to it. Where are the three parts to the “latter rain” of Truth?

Eric wrote:

“Question: What develops, fits, seals, saves, and leads the 144,000 saints into the kingdom?

“Answer:

1. “. . . The term "latter" denotes the last rain before the harvest, the rain that completes maturity and that ripens the grain.”— 1 TG 17:3.2”

Response to Eric: The COMPLETE answer to the question of “what develops, fits, seals, saves, and leads the 144,000 saints into the kingdom” is no less than a TRIPLE SEAL Message! Not a single seal message, NOT a double seal message, but a triple seal seals the 144,000. WHAT ARE THESE MESSAGES? See Isaiah 11:1 and Revelation 3:12.

Eric wrote:

“2. "Without this latter rain the saints could not develop for the heavenly garner, . . . Just as soon as this final touch of development is accomplished, the sickle is to be put to the precious golden grain."— Id., p. 4.0

3. “. . . It is sent to give you the development which you need, and to enable you to survive the great and dreadful day of the Lord, the Judgment for the Living . . . Inspiration makes it as clear as can be made that not a soul (not one blade of grass), can be fit for the Kingdom ("barn") if it fails to absorb this rain of Truth.”— Id., p. 7.1

4. “Here is conveyed the thought that this character-building and wisdom and light imparting "rain" that fits one for the society of Heaven . . .”— Id., p. 7.3

5. “The latter rain of Truth, therefore, is the very last, the one that is to develop the people of God for the harvest . . .”— Id., p. 3.3”

Response to Eric: Brother Houteff states clearly that his Message, repeat of the 1st Angel, was a very restricted representation of the ‘additional message’, that of the Judgment of the Living” (WHR 39). Since the Judgment for the Living had not YET commenced, up to 1955. He taught that a message cannot come before its time (2SR220, 164).

“All who have perused these pages to this point, have surely become aware of the fact that even this very restricted representation of the ‘additional message’ — that of the judgment of the living -- gives, in itself, tremendous ‘power and force’ to the Three Angels' Messages (Early Writings, p. 277).” WHR 39.
“Very restricted” MEANS --- NOT COMPLETE, ONLY PARTIAL IN NATURE.

Furthermore, Brother Houteff states – “and what must this additional truth be? --- It must be the truth of the Judgment for the Living, the LAST MESSAGE” 11SC3:9:0. The announcement is NOT the message itself, the message OF the Judgment for the Living. WHR 37

Eric wrote:
“These five passages irrefutably establish “the latter rain” as the sole force that develops, fits, seals, and saves the 144,000 for “the harvest,” “the Judgment,” “the heavenly garner” the Kingdom, and “for the society of heaven.” Hence these passage preclude any possibility of their being any other force to play the least part in the final developing, sealing, and saving of the saints. This “latter rain,” whatever it is, does the complete work, entirely unaided by any subsequent message.”

Response to Eric: Then please explain to us what Bro. Houteff was teaching when he wrote in 1 TG 8:24, 26, that The Branch brings “revival and reformation”? And that the New Name comes (in the future) at the “end of the 430 year period” 1SR 155?? There is NO “subsequent sealing message” after the REPEAT of the Three Angels of Revelation 14. Also--What about the other Angels that must be REPEATED before the 144,000 can be SEALED with THREE SEALING TRUTHS (EW 15)? After the THREE Sealing Messages that Ellen White saw, there is no subsequent sealing Message, to the Church or to the world.

Eric wrote:
“Question: “… What is symbolized by the "latter rain"? . . . — Id., p. 4.0”

Response to Eric: Complete answer: the “latter rain” symbolizes the REPEAT of all THREE Angels’ Messages to the church. Davidians are obliged to receive these THREE Messages first. The REPEAT of the First Angel, or even the supposed First Angel in a PURPORTED second phase, does NOT symbolize ALL THREE ANGELS required to SEAL the 144,000! Read Early Writings, page 15, CAREFULLY!

Eric wrote:
“Answer:
1. “Plainly, then, the "latter rain" is miracle-working Truth that causes the saints to mature for the harvest of which the 144,000 are the first fruits (Rev. 14:4).” — Id., p. 4.2

“Inspiration affirms in the scriptures, in the Testimonies for the Church, and in the Rod, and reason confirms, that God sends a message, a revelation of truth in His Church, only through the agency of the Spirit of Prophecy. To all Davidian Seventh-day Adventists, this is unalterable foundational truth.

“It follows therefore that the Rod, “the very last” message “before the harvest,” is necessarily also the very last manifestation of the Spirit of Prophecy before the harvest or, equivalently, before the purification of the Church, before the great and dreadful day of the Lord, before the judgment of the living.”

Response to Eric: “The very last” Message “before the harvest” could NOT be, contrary to Eric Edstrom’s unsubstantiated claims, “also the very last manifestation of the Spirit of Prophecy before the harvest ....
Or the purification of the Church...” because, AGAIN, as the Rod teaches: the LAST message is “the truth of the Judgment for the Living, the LAST message.” 11SC3:9

Question: Did Bro. Houteff BRING the message of the Judgment FOR the Living, or JUST the ANNOUNCEMENT OF IT, PRE-ELEVENTH HOUR EXTRA?  Answer: He brought ONLY the announcement of the Judgment of the Living, just as William Miller brought ONLY the announcement of the Judgment for the Dead. A MESSAGE CANNOT COME BEFORE ITS TIME. The ELEVENTH HOUR MESSAGE came in TWO PHASES, the announcement and then the actual message! Read it carefully brethren! WHR 37 & 2SR 220:3 & 2SR 164:

“When finally the judgment passes from the dead to the living, thus outmoding by expiration the initial phase of the First Angel's Message (the judgment of the dead), what timely Truth will the church then have for herself and for the world? What, indeed, if she does not now accept and practice the message of very present Truth, 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?” WHR 37

“Unless the close of the judgment for the dead and the commencement for the living be made known to us, we would have no present truth while the judgment for the living is in session. Neither would such judgment be legal or just. He who fails to respond to the heavenly summons, will be left without the seal or covering of God, and therefore must be cut off from among His people, as prefigured by the services in the typical day of atonement.”

Remember – “the eleventh hour call, in reality, is similar to that of the ninth [1844]. The ninth hour call is repeated with additional mention of the corruption in the churches [through the Rod message]; also light and force is added to it” 2SR231:2

What was the SIMILARITY of the NINTH hour call to that of the ELEVENTH hour call? BOTH movements had an ANNOUNCEMENT, OR CAME IN TWO PHASES! .... Miller, then White. In the Eleventh hour CALL, the message of the Judgment for the Living, it was Houteff, then Roden. [Think about it. There is PARITY and CONSISTENCY with this understanding of BOTH the Ninth Hour and Eleventh Hour Messages.]

Eric wrote:
“2. “...bright clouds suggest a gentle rain...” — Id., p. 5.1

3. Obviously "bright clouds" represent agencies conveying Truth which they scatter everywhere in the Lord's vineyard—over every church member—"every one grass," wheat or tare." — Id., pp. 4, 5.

4. “...bright clouds stand for a source of small, easily comprehended Truth-laden publications [the Rod's manifestation of the Spirit of Prophecy] packed with 'meat in due season'...” — Id., p. 5.2 [brackets added]"

Response to Eric: True and applicable for the Shepherd’s Rod message.

Eric wrote:
“5. “...the latter rain, as Joel shows, is directly applicable to the last message—the message
of today (Joel 2:23). Thus only (with the former rain being the writings of Sister White, and the "latter rain" being the Rod) can both former and latter fall at the same time, as required by Joel 2:23.

Response to Eric: Again, it is true and applicable to the Shepherd’s Rod Message, as a “very restricted representation of the additional message” WHR 39:1. But, AGAIN, as the 2SR231 statement clarifies, the Ninth Hour and Eleventh Hour Messages are similar, in that BOTH had Announcement Messages that preceded each CALL, fulfilling the Former and Latter Rain, for a total of SIX MESSAGES, as indicated in Revelation 14 and revealed in the “THREE GREAT DIVISIONS” or Movements since 1844. Life Incidences, p. 306.

Eric wrote:
“6. . . Thus it is that never before has the world witnessed so much absolutely free literature scattered away as this literature is. Millions! So it is that these small comprehensive publications [the Rod’s manifestation of the Spirit of Prophecy], the bright clouds, laden with present Truth [the Rod message], are now [1946] being scattered as leaves of autumn throughout Laodicea to every church member, “to every one grass” in the vineyard of the Lord. . . .” — 1 TG 17:5.3 [brackets added]“

Response to Eric: Again, this is true and applicable to the Rod Message, since it was the Message of that day. But the Rod Message was NOT the actual 11th Hour Message (2SR 164:1), SINCE Victor Houteff stated several times that the 11th HOUR had not yet come, and a message cannot come before its TIME; that is, the Judgment for the Living had NOT YET begun! Read carefully the following statement:

“What is the message? The ELEVENTH HOUR MESSAGE is none other than REVELATION 18 – the loud cry of the THIRD ANGEL. Quoting Testimonies to Ministers 59: 'This SAME message (The Third Angel's) is to be proclaimed the second time.'” 2SR230-231.

But to this day, the majority of Davidians has been taught and, thus, the majority believe that there is no other Message to come after the Rod. Go figure. Remember, all Messages in their repeat phases go to the Church first (THEN they are repeated to the world). 2SR186:1. Since there is a repeat of the First Angel’s Message (Bro. Houteff) TO THE CHURCH, then would it not stand to reason that there is a repeat of the Second Angel’s Message TO THE CHURCH, as well as a repeat of the Third Angel’s Message TO THE CHURCH?

Question: Was Brother Houteff’s Message the REPEAT of the FIRST ANGEL, the SECOND ANGEL, or the THIRD ANGEL? Answer: His message was ONLY the REPEAT of the FIRST ANGEL AND NO OTHER! No Davidian will find a statement in the Rod to say otherwise. [See again 1 SR 32:2]

Eric wrote:
“7. . . It [the latter rain—the Rod] is sent to give you the development which you need, and to enable you to survive the great and dreadful day of the Lord, the Judgment for the Living. . . . Inspiration makes it as clear as can be made that not a soul (not one blade of grass), can be fit for the Kingdom ("barn") if it fails to absorb this rain of Truth.” — Id., p. 7.1 [brackets added]

8. “. . . the latter rain, as Joel shows, is directly applicable to the last message—the message of today (Joel 2:23). . . . (with the former rain being the writings of Sister White, and the
"latter rain" being the Rod) . . .” — Answerer No. 1, pp. 87, 88.

Response to Eric: Again, the Former Rain is Miller’s 1st and 2nd Angels’ Messages and Sr. White’s 3rd Angel’s Message. All THREE Angels’ Messages constitute the Former Rain.

Eric wrote:
“Plainly, therefore, the latter rain, the Rod, is the Spirit of Prophecy. Let none lose sight of this fact. And as the latter rain, the Rod, is “the last,” “the very last,” “before the harvest,” then it inexorably follows that the Rod is “the last,” “the very last,” manifestation of the Spirit of Prophecy before the harvest. Let all squarely face this fact and settle the question once and for all.”

Response to Eric: No, Eric, that is not correct. “The message of the Judgment for the Dead is NOT the LAST. The Judgment for the Living is THE LAST.” 1TG12:11. Bro. Houteff’s Message was proclaimed during the Judgment for the Dead. Even though he was announcing the Judgment for the Living, he did not have the actual Message of the Judgment for the Living, for the reason that, once again, “A MESSAGE CANNOT COME BEFORE IT'S TIME”! We know that the Judgment for the Living Message comes at the 11th hour, ON TIME. Miller announced the coming of the Judgment for the Dead, but he certainly did not have the last Message under the Former Rain. Miller = First Angel’s Message, 1st phase. Houteff = First Angel’s Message repeated, 2nd phase. This is not rocket science. It is as simple and straightforward as can be. This being the established pattern, then one must ask, “Who brought the repeat of the 2nd Angel after Houteff’s death in 1955?” How could the repeat of the First Angel’s Message possibly be sufficient to carry us all the way into the Kingdom?

Eric wrote:

Response to Eric: No, Eric, the whole counsel of the Rod teaches that the Rod Message was “a VERY RESTRICTED representation of the additional message.” WHR 39:1. Since the Rod was a “very restricted representation of the additional message”, THEN what is MISSING from that Message that would make it a complete FULFILLMENT? Since the majority of Davidians now believe that the Rod Message ITSELF has a secondary fulfillment, then there must be a Type or a Prophecy that supports this supposition. Bro. Houteff applied the Type of John the Baptist to his own Message. John the Baptist announced Christ. What other Type is there? Please share it with us! The answer to the question “What is missing from the Rod Message?” is the “revival and reformation” that Bro. Houteff taught would come from “The Branch” 1TG8:24. Davidians need a straight answer to the simple question of “Why did Brother Houteff not finish the Work?” The SIMPLE, STRAIGHT answer is because the Work cannot be finished without the REPEAT of the 2nd and 3rd Angels’ Messages to the Church AND THEN the REPEAT of the 1ST, 2ND, and 3RD Angels’ Messages TO THE WORLD under the direction of the 4th Angel.

Eric wrote:
“10. “. . . the latter rain’ is . . . the last message, is . . . ‘a teacher of righteousness,’ a final outpouring of Present Truth . . .” — Answerer No. 1, p. 90.3.”

Response to Eric: The “latter rain IS . . . the last message” . . . IF we count all THREE phases of the LATTER RAIN. BOTH the Former Rain AND the Latter Rain consist of THREE phases. In this sense, there are only TWO overall Messages, the Former Rain and the Latter Rain.
Eric wrote: “Mark well this all important fact that the Rod of God, not the branch of Roden, is “the additional message,” the “final outpouring of Present Truth”— the final manifestation of the Spirit of Prophecy. This makes the branch a bogus branch, an out-pouring of present untruth, a manifestation of the false Spirit of Prophecy, of penetrating deception, of saturating, soul-destroying delusion.”

Response to Eric:

**ILLUSTRATION – Judgment for the Dead**

1840  
Miller  
1st Angel  
Rev. 14:6-7

1843  
Fitch – Miller  
2nd Angel  
Rev. 14:8

1844  
White  
3rd Angel  
Rev. 14:9

**THREE ANGELS’ MESSAGES – FIRST PHASE – ANNOUNCING AND INITIATING JUDGMENT FOR THE DEAD**

Miller’s message was a “very restricted” representation of the Judgment for the Dead. Miller’s message was announcing the Judgment for the Dead, but NOT the ACTUAL Message. The Judgment for the Dead Message was brought by the Third Angel, under Sr. White, NOT under the 1st Angel, Miller.

The Second Angel’s Message brought the correct date for the beginning of the JOD – October 22, 1844. It was the Second Angel’s Message in the summer of 1844 that brought a spiritual/circumstantial/physical SEPARATION of the Millerites from the nominal Christian churches. The Movement became free from tares, of those who did not believe in Miller’s Message. At this point, the 3rd Angel’s Message was READY to bring the FIRST SEALING Message of Rev. 3:12.

Important to note: It was through the Second Angel of 1844 that the CORRECT DATE of the Judgment for the Dead was made known by Charles Fitch to Miller. Consequently, just after the passing of Victor Houteff in 1955, the Second Angel’s Messenger, Benjamin Roden, came on the scene to proclaim the true date for the beginning of the Judgment for the Living (INVESTIGATIVE, not executive), beginning at Passover 1960.

Eric, you have not accounted for the FACT that the “additional message” that Brother Houteff brought was a “VERY restricted representation” of the “additional message”; that it was NOT a complete Message, as clearly asserted in many of his own statements in the Rod writings. There are other ANGELS or MESSAGES yet to be accounted for and revealed in the REPEAT of the Three Angels’ Messages! To disregard the REPEAT of the 2nd and 3rd Angel’s Messages TO THE CHURCH is (IN YOUR OWN WORDS) a “penetrating deception, of saturating, soul-destroying delusion.” The Branch He (the 2nd Angel) Message and the Branch She (the 3rd Angel) Message are the REPEAT or 2nd phase of the 2nd and 3rd Angels’ Messages TO THE CHURCH. A close study of these Messages could clear up the confusion in Davidia. Bro. Houteff made it clear, that those who are prejudiced against new light are “at the bottom of the Devil’s kidnapping bag.”
If any sincere, Truth-seeking Davidian is interested in the 2nd and 3rd Angels’ Messages, SECOND PHASE, we can most likely answer any questions or objections one may have. It is perilous to shut one’s self off from the soul-saving and TRIPLE SEALING Truths that ONLY The Branch Message can bring.

[ILLUSTRATION – JUDGMENT FOR THE LIVING]

1930  
REPEAT of 1st Angel  
Victor Houteff -- announced  
Judgment for Living  
-- 1930 to 1955 -- did NOT give DATE for Judgment for  
The Rod – Rev. 14:15  

1955  
REPEAT of 2nd Angel, Benjamin Roden – proclaimed correct date for Judgment for Living  
START of INVESTIGATIVE  
The Branch – Rev. 14:17  

1977  
REPEAT of 3rd Angel, Lois Roden -- Judgment of Living  
START of JOL  
JUDICIAL PHASE – Message of Holy Spirit. FIRE warning.  
The Branch – Rev. 14:18  

THREE ANGELS’ MESSAGES – SECOND PHASE – ANNOUNCING AND INITIATING THE JUDGMENT FOR THE LIVING.

In this line up of the Three Angels’ Messages, SECOND PHASE, there is ONE MORE MESSAGE to count (which is not shown in this illustration), the SEVENTH MESSAGE, the “Angel that JOINS the Third Angel” (Ev 424.1) , which brings in the EXECUTIVE PHASE of the Judgment for the Living TO CLOSE-UP THE ATONEMENT FOR THE CHURCH and direct the Work of the Three Angels’ Messages to the world.  

Davidians today make no effort to delineate these Messages in their SECOND PHASE, yet these Messages conform overall to the Advent Type of the Millerite and White Messages in the FIRST PHASE.

Ben Roden stated in Branch Lesson #3 that The Branch Message would unfold in Four Phases (which were in the years 1955, 1960, 1977, and 1990), so as to finish out the SEVEN-FOLD Judgment Message since 1844. During the Judicial Phase of the JOL (illustrated above), beginning in 1977, Lois Roden gave a direct warning in an audio recording of a “Daily” study in 1978 that there was to be a “judgment by fire” in The Branch, for those with the most Light. The Executive Phase of the JOL commenced in 1990. The “judgment by fire” came to New Mt. Carmel Center in 1993 to those who rejected the Branch She Message Sr. Roden had brought.

Eric wrote:  
“11. “. . . the latter rain,” the last message, is ‘a teacher of righteousness,’ bringing to the recipient full knowledge of Truth, righteousness.” — Answerer No. 1, p. 90.1.”
Response to Eric: There can be no “FULL KNOWLEDGE of Truth” without ALL THREE Sealing Messages brought to view in Revelation 3:12!

1. Eric, WHERE do you stand on the THIRD SEALING Message (the Rod is the Second Sealing Message)- that is, how do you account for it?

2. Is the revealing of the THIRD Sealing Message yet future, according to present-day Davidian thinking? Are all Davidians united on this point? The THIRD SEAL for the 144,000 is the NEW NAME Seal (of Jesus) which Bro. Houteff stated would come at the END of the 430-year period (1 SR 155:1). Please account for this SEAL!

3. Did you know that if you add 430 years to the real beginning of the Protestant Parsonage, according to the history books (1525 – the year that Martin Luther married Kathryn Von Bora, constituting a complete separation from Rome) that that brings one to 1955? Could this be the end of the 430-year prophecy that Brother Houteff predicted? Certainly we cannot use 1930 for this particular application because no “New Name” was revealed by the Rod Messenger.

4. The same reasoning concerning the THREE Sealing Messages also applies perfectly to the THREE good Spiritual Pastures of Micah 7 that Brother Houteff taught, namely, Carmel, Bashan, and Gilead. Without the knowledge of the THIRD Spiritual Pasture, Gilead, how can we come to the FULL knowledge of Truth, as you quoted in 1AB 90?

Eric wrote:
“12. “. . . this Teacher of Righteousness must bring the saints to the full stature of men in Christ Jesus (Eph. 4:13)—fit them for the Kingdom.” — Answerer No. 1, p. 90.2.”

Response to Eric: How can the saints be fit for the Kingdom without the New Name Message, the THIRD Sealing Message of Revelation 3:12? The reader should view the depiction of revival and reformation on pages 45-47 of Tract 8 to get a clear view of what the “full knowledge of truth” is and just WHAT constitutes “The Kingdom.” The reader should take careful notice of the title heading on the depiction on page 45 of Tract 8. Eric, this includes you. Brother Houteff defines The Kingdom here. Your definition of The Kingdom is clearly NOT the same as what Brother Houteff taught! Please be advised. Brother Houteff’s depiction and definition of The Kingdom includes “the Root, the Rod and The Branch.” Below is Brother Houteff’s depiction of The Kingdom, Tract 8:46.
Eric, where is the BRANCH Message that the Rod Message predicted NOW, nearly 60 years after Brother Houteff’s death? WAS BRO. HOUTEFF ANNOUNCING A COMING BRANCH MESSAGE-MOVEMENT? Did not John the Baptist ANNOUNCE the Judgment for the Living in his day, speaking of Christ Himself, for “His FAN is in His hand and He will thoroughly PURGE His floor” Matt. 3:12? Christ cursed one fig tree—representing the Jerusalem of His time—as a Type for our time (Matt. 21:19); then in a prophetic parable in Luke 13, He gave another fig tree a three-year period of time to come around and produce fruit. What could all of this mean, Eric? If you want to know how the Judgment of the Living unfolds you must come to The BRANCH. In Bro. Houteff’s illustration of “the Kingdom,” he prophesies that The BRANCH must bring a Body of Truth which will precede and initiate “The Kingdom.” The BRANCH brings the “full knowledge of righteousness” and the “full knowledge of truth.” Your view of the Rod Message as “the last” Message is not in harmony with the above illustration by Victor Houteff.

Eric wrote:
“Without contest these last two passages (No. 11 and No. 12) conclusively establish the certainty that Christ’s Rod, not Roden’s branch, brings the saints to “full knowledge of truth,” “full knowledge of righteousness,” and “full stature” of ministry “in Christ,” fitted “for the Kingdom” — in other words, to full, finished, saving revival and reformation.”

Eric, where is the BRANCH Message that the Rod Message predicted NOW, nearly 60 years after Brother Houteff’s death? WAS BRO. HOUTEFF ANNOUNCING A COMING BRANCH MESSAGE-MOVEMENT? Did not John the Baptist ANNOUNCE the Judgment for the Living in his day, speaking of Christ Himself, for “His FAN is in His hand and He will thoroughly PURGE His floor” Matt. 3:12? Christ cursed one fig tree—representing the Jerusalem of His time—as a Type for our time (Matt. 21:19); then in a prophetic parable in Luke 13, He gave another fig tree a three-year period of time to come around and produce fruit. What could all of this mean, Eric? If you want to know how the Judgment of the Living unfolds you must come to The BRANCH. In Bro. Houteff’s illustration of “the Kingdom,” he prophesies that The BRANCH must bring a Body of Truth which will precede and initiate “The Kingdom.” The BRANCH brings the “full knowledge of righteousness” and the “full knowledge of truth.” Your view of the Rod Message as “the last” Message is not in harmony with the above illustration by Victor Houteff.

Eric wrote:
“Without contest these last two passages (No. 11 and No. 12) conclusively establish the certainty that Christ’s Rod, not Roden’s branch, brings the saints to “full knowledge of truth,” “full knowledge of righteousness,” and “full stature” of ministry “in Christ,” fitted “for the Kingdom” — in other words, to full, finished, saving revival and reformation.”

Eric wrote:
“Without contest these last two passages (No. 11 and No. 12) conclusively establish the certainty that Christ’s Rod, not Roden’s branch, brings the saints to “full knowledge of truth,” “full knowledge of righteousness,” and “full stature” of ministry “in Christ,” fitted “for the Kingdom” — in other words, to full, finished, saving revival and reformation.”
Response to Eric: You cannot talk about “revival and reformation” without talking seriously and positively about The BRANCH, since Brother Houteff makes it plain that the One “who brings this revival and reformation – this great change? [Is] The BRANCH” 1TG8:24:26. Honest Davidians seeking “revival and reformation” will at least be looking for a present-day Message/Movement called “The BRANCH”; yet, because of the reproach connected with the Name of The BRANCH, THIS IS NOT THE CASE. The BRANCH is a very unpopular topic in Davidia. If one chooses to address the need for “revival and reformation,” according to the Rod prophecy, one must then consider the issue of WHEN the New Name of Christ comes. According to 1SR 155:1, the NEW NAME comes “at the end of the 430-year period…..” There are no more 430-year time periods in relation to the Protestant Reformation by Luther, except 1525 and 1530, which point to 1955 and 1960, as first applied by Ben Roden.

[By the way, Florence Houteff and her Executive Council polluted the OLD NAME of “Association of Davidian Seventh-day Adventists”, just as predicted by Bro. Houteff in 1SR 155. They polluted the DSDA name when they rejected New Light, by rejecting the Message brought by Ben Roden and by rejecting Christ Himself in the Message bearing His New Name, The BRANCH. DSDA was providentially disbanded in 1962, just as Ben Roden predicted in one of his early studies based on the prophecy of Amos 1:2. From that time onward, the Gilead pasture—The BRANCH-- is where Present Truth is dispensed.]

Eric wrote:
“In the full focus of this twelvefold inspired testimony,” the latter rain” is seen to be exclusively the message of the Rod of God,—“the last,” “the very last,” manifestation of the Spirit of Prophecy to effect (initiate, advance, and consummate) saving revival and reformation among God’s people, thus again exposing the fraudulence of the branch and its offshoots.”

Response to Eric: At the risk of being considerably repetitive here! Please notice again WHOM Revival and Reformation comes according to Victor Houteff in 1 TG 8. Are you telling people in your study that the Rod Message was the Message of the New Name? What does Isaiah 11:1 say about the Rod and the BRANCH? Doesn’t a tree have branches? Aren’t we grafted into the Tree? A rod isn't complete in nature without a branch springing forth from it.

For the benefit of all the readers of this response, I will reiterate that the “Latter Rain” of Truth is a THREE- FOLD Truth, not a single Message (the Rod); just as the “Former Rain” Truth was a THREE-FOLD Truth-- the 1st Angel, the 2nd Angel and the 3rd Angel. Sr. White stated in two places that these Three Messages would be repeated, and Victor Houteff began the Second Phase of the Three Angels. If you have further difficulty with this concept please review 1SR 32, copied here for your convenience, double spaced for clarity!

“To get the proper understanding of the third angel's message we shall divide it into three periods: Beginning of the proclamation of the true Sabbath, Rev. 14:6-11; Reformation, and sealing of the 144,000, Rev. 7:1-8; The Loud Cry, Rev. 18:1. The truth of the sealing (144,000) being made known, it is evident that we are in the second period. If we had not known the commencement of the third angel's message in its beginning, we would have had no message. Therefore, we must know the time of the last two periods when they came, being of no lesser importance.” 1SR32
When VTH states “IT IS EVIDENT we are in the second period,” he means at the TIME that he wrote the statement, all the way up to February of 1955. You will notice that Bro. Houteff states that the THIRD period is the Revelation 18:1 Angel, first to the church, then to the world, and you will further note on page 231 of 2SR that he equates the Revelation 18:1 Angel (Message) with the THIRD ANGEL’S Message, obviously in its Second Phase. Where is the Second Angel repeat in this sequence? If you disagree with this analysis then please show me where Victor Houteff teaches that his Message was not only the 1st Angel’s Message repeated (WHR 37) but also the repeat of the 2nd Angel’s Message and the 3rd Angel’s Message. That is quite a bit of accounting to do with TWO other Messages, plus ONE MORE (the 4th Angel), after the Rod.

There are a total of SEVEN Messages since 1844, and The Branch can account for each of them in their order, according to TIME and TYPE. The BRANCH Message alone has a providential grouping of the last THREE Messages that begin in Revelation 14 and end with Revelation 18:1. There can be no gainsaying of all Seven of these Messages, the Time of their manifestation and groupings in their Perfection by the Hand of their Divine Author.

**Question to all readers – When is the fulfillment of the THIRD PERIOD that VTH wrote about in the above statement in 1SR32?** If you say the THIRD PERIOD is the Kingdom, then you are saying that the 144,000 do NOT get all THREE SEALING Messages UNTIL they are IN the Kingdom AFTER Ezekiel 9 EXECUTIVE Phase of the JOL. (Or at least according to your definition of the Kingdom.) Is not each Message a TEST? SO, Brethren, when do the 144,000 get all THREE Sealing Messages (EW15)? Will it be BEFORE Ezekiel 9, or after?

**Eric wrote:**

“With Inspiration’s thus in the absolute establishing the Rod as the “character building” and “wisdom and light-imparting” truth, “the teacher of righteousness,” “the last,” “the very last,” message and manifestation of the Spirit of Prophecy which God uses to bring the saints “to full maturity,” to “full knowledge of Truth, righteousness,” to saving revival and reformation, thus giving them “the development” to “fit them” to service “for the kingdom” and “for the society of Heaven,” the branch’s bold claims to be and to do precisely all that Inspiration declares to Rod to be and to do, makes the Roden branch a bogus branch — a fraud and a cheat.”

**Response to Eric:** AGAIN, “the LAST message” is THE JUDGMENT FOR THE LIVING, NOT THE ANNOUNCEMENT OF IT (as per the Advent Type of William Miller’s Message). According to 2SR220:3, that there MUST be an ANNOUNCEMENT for the Judgment for the Living, a formal message outlining the details of it, as was the case with the message that was given to William Miller, when he was raised up to ANNOUNCE the coming of the Judgment for the Dead. So, we see in a local type, and by direct statement (2SR220:3 & 2SR164), there MUST be a message to formally ANNOUNCE the Judgment for the Living. **At the considerable risk of repeating myself AGAIN, A MESSAGE CANNOT COME BEFORE ITS TIME!** Victor Houteff ACTUALLY taught this!

**Eric wrote:**

“For every clear-thinking and honest seeking mind, the fact that Inspiration thus over and over, repeatedly, establishes the Rod as the very last message and thus the one and only force which exclusively does everything for the saints, proves conclusively that it leaves precisely nothing redemptive, positively nothing, for any other message—branch or whatever—to do, except to “deceive the very elect” “if it were possible.” Eric Edstrom
Response to Eric: ?? – In regards to the above statement --- no, not at all. It is a statement based on pure emotion, born of prejudice, conjecture, presumption and outright lack of deep study by the author, plus the teachings of deluded Davidian leaders. See my concluding remarks.

Eric wrote:

"End of Study"

"If you have any questions or comments, please feel free to contact us anytime.
Universal Publishing Association-TN
PO Box 722
Rogersville, TN 37857
email: upa5453@gmail.com
ph: 860 798-3672"

SUMMARY

Eric, the points of presentation in this response are intended to move you to think and carefully consider your position in this controversy of whether the Shepherd’s Rod Message was the LAST Message, even the “very LAST” Message to come to the Church. Every Davidian needs to understand the prophetic count of the Messages in Revelation 14 and 18:1 (Seven Messages in total).

IF YOU CANNOT COUNT TO THREE, THEN HOW WILL YOU EVER BE ABLE TO COUNT TO FIVE, AS JAMES WHITE WROTE IN WLF 10-11?

This expose encompasses all “FIVE DISTINCT MESSAGES” according to Bro. James White and Bro. Victor Houteff.

Please look at the Matthew 20 chart at the beginning of this study. It is certainly very familiar to all Davidians. Notice the Three Angels flying in the midst of Heaven on the upper right side of the chart. We are all familiar with these THREE Angels, as the Messages of 1844. Now, if you will, please notice the TWO other prominent Angels, just below the Three Angels. We will all recognize that the Rod Message is the First Angel to the left of the other Angel who is standing on the earth. This reality is in full harmony with the statement of 1SR32 which we have covered thoroughly in this study. The Rod Message is the Second Period, the period of the Revelation 7 Message, THEN the Revelation 18:1 Message comes on the scene, clearly a distinct and separate Message from The Shepherd’s Rod Message. Also notice, in looking at the Matthew 20 prophecy chart by VTH, he repeats this image of the FIVE ANGELS on several of his other charts (which I will not enumerate here).

How Davidians could miss this Sealing Truth is beyond Reason and beyond Excuse. The Rod Message is the Revelation 7 Angel, (same as the Fourth Angel in Revelation 14, in a direct count, “an another angel...”), the message that CALLS the 144,000. It then becomes clear that the Revelation 18 Angel is a separate Angel, an Angel FUTURE from Victor Houteff’s time, another Message that comes according to TIME and TYPE. Now, perhaps at this point, you may agree and tell me that the Revelation 18:1 Angel IS the last Angel, but that this Angel is to come IN THE KINGDOM. However, since the Revelation 18:1 Angel obviously represents the Angel that brings the NEW NAME of Jesus (Rev. 3:12c -- the New Name is “The BRANCH”), then the 144,000 must have the New Name Truth prior to the Kingdom, or sometime
during the time of the SEALING, PRIOR to Ezekiel 9. Yes? There is no getting past the fact that ALL THREE SEALING Messages/Movements must be presented and their Truths proclaimed during the SEALING period in the Church, DURING probationary time for the Advent Movement. All Davidians know this is a distinct and separate probation from the close of probation to the world.

In closing here, I ask you, Eric, and all Davidians: WHERE was the Voice of Inspiration to the Davidians in 1955, just after the passing of our beloved Bro. Houteff? Were the Davidians left to flounder under the presumption and error of Florence Houteff and her Executive Council in Brother Houteff’s absence? Was there a voice of warning and counsel to the Davidians from 1955 to 1959 to guide them away from the Davidian disappointment of April, 1959? Did the Lord leave His Present Truth flock unattended to just figure things out for themselves, or did He send a messenger with a Message to them just a few months after Victor Houteff’s passing and right on TIME according to the 430-year prophecy?

Then there was the formal disbanding of the DSDA Association in April of 1962. Was there any counsel and wisdom given to the Davidians of that time from the Divine Author of all the Messages of the Advent Movement? Perhaps a few Davidians who did not support Florence and her Council (there were a few). What was their message? Were they inspired? As to my question of if there was any Divine counsel given to the Davidians from 1955 to 1959, my answer is “YES”, there was Divine counsel given to them, but it was rejected. Let each one study the history and the Messages for him or herself. Let each one be persuaded in his or her own mind.

Eric, you have done a wonderful job in reproducing the Rod literature and charts, in the most original format.

You have done a remarkable job in what you have been called to do, but in your study and assessment of the THREE Sealing Movements of Revelation 3:12 (EW15), you have completely failed to discern the Truth and failed to promote the searching out of It. If you cannot follow on with the progression of Messages from 1844 to the present, particularly the Message(s) after Victor Houteff’s passing, then I suggest that you just stick to the work that you have done so well otherwise. This is what the Rod concluded in the 1TG17 presentation that you supposedly believe proves the Rod as the “last Message”:

Here is the last paragraph of 1TG17:

“Since this Truth is so vitally important do not let any enemy against revealed Truth confuse you. If he tries to convince you against this Truth, you take him to task -- make him give a more Biblical interpretation of these scriptures. If he cannot give you something better or as good, then tell him to mind his own business and you will mind yours.” 1TG17:11

Eric -- If you cannot show the people, how the THIRD Sealing Message develops and comes on the scene during the SEALING TIME of the 144,000, and if you cannot give a more Biblical interpretation of these Scriptures and Rod statements concerning the THREE Sealing Angels, contained in SEVEN Messages, then I strongly advise you to “mind [your] own business”, and I will mind mine. In this matter, as the Rod teacher stated, I must take you to task for your blindness, fear and prejudice, the same spirits with which Bro. Ben Roden had to deal with all throughout his ministry, as did Sister White, by the way, and all the messengers.

Not only are the last Two Messages, Two Angels, shown on the Rod Matthew 20 chart, as a DUAL message (almost TWO IN ONE, but not quite) as per the TYPE of John the Baptist and Christ Himself, but
the death of both messengers was foretold in Zechariah 13:7, a prophecy that applied first to John the Baptist (Elijah) and to Christ (Elijah – the last). In finality, this prophecy applied to Victor Houteff and Benjamin Roden because of the circumstances of their unexpected passing. It states:

“Awake, O sword, against my shepherd, and against the man [that is] my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.” Zech. 13:7

The whole context of Zechariah 13 is for our day, in the final application, that applies to TWO contemporaries.

Ben Roden died unexpectedly on October 22, 1978. However, The BRANCH Movement was not left with Inspiration and comfort universally accepted after Ben’s passing. The Field Letters sent out from New Mt. Carmel for the last year of Ben’s life were co-signed by Lois Roden, as co-President, in so much because the Message she was given began on the Feast of Tabernacles one year before Ben died.

I pray that these words and reasoning will be of value to you, Eric, as well as to all honest, Truth-seeking Davidians, so that we may take up the work together to proclaim all THREE major Sealing Truths since 1844, in FIVE DISTINCT MESSAGES, encompassing all SEVEN ANGELS’ MESSAGES to the Church, then to the world.

This Truth, Eric, is “What develops, fits, seals, saves, and leads the 144,000 saints into the kingdom.”

There is no other way.

In Truth,

Tom Caldwell

[For response to Ariel Dacutanan of The Layman’s Movement, See part 2 below, after 1TG 17]

1 TG 17 in its entirety. Added comments in black:
I shall read from "The Mount Of Blessing," beginning with the first paragraph on page 170. This page is based on the scripture. "Bring us not into temptation, but deliver us from the Evil one." -- R.V.

M.B., pg. 170 -- "Temptation is enticement to sin, and this does not proceed from God, but from Satan, and from the evil of our own hearts. 'God can not be tempted with evil, and He Himself tempteth no man.'"

"Satan seeks to bring us into temptation, that the evil of our character may be revealed before men and angels, that he may claim us as his own.... The enemy leads us into sin, and then he accuses us before the heavenly universe as unworthy of the love of God...."

Every temptation resisted, every trial bravely borne, gives us a new experience in character building. The soul that resists temptation through Divine power reveals to the world and to the universe the efficiency of the grace of Christ.

Here is seen that Satan is the great tempter of our souls, that he constantly seeks to make us fall. But he cannot do anything against us if our hearts be right with God, and if we stay within the hedge He has built around us. He can succeed only if we ourselves make it possible. If we willingly yield to sin, we thus voluntarily surrender to Satan. Let us not forget that no one can keep on going his own way and at the same time pray the Lord's prayer without making a liar of himself. But those who wholeheartedly take the Lord at His word and allow Him to direct their steps, they never go wrong. We should pray to be among this latter class.

This afternoon we are to study the tenth chapter of Zechariah. To find the time of the fulfillment of its prophecy and of the promises it contains, we need look no further than the first verse of the chapter.
Zech. 10:1 -- "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field."

These figures of speech, you know, are not used by Inspiration promiscuously, the term "latter rain" must have its special and accurate significance. Inspiration chose to use the term "rain", because rain makes things grow and brings abundant harvest. The term "latter" denotes the last rain before the harvest, the rain that completes maturity and that ripens the grain.

The latter rain of Truth, therefore, is the very last, the one that is to develop the people of God for the harvest, for the time in which God separates the wheat from the tares (Matt. 13:30), the wise virgins from the foolish ones (Matt. 25:1-12), the good fish from the bad (Matt. 13:47, 48), and the sheep from the goats (Matt. 25:32, 33). In short, the harvest is the day of cleansing, the day of Judgment, the antitypical.

[The “latter rain of Truth” comment and concept must be juxtaposed with the Truth of the “former rain” concept. The “former rain” of the Advent Movement was composed of all THREE ANGELS’ Messages of 1844 (1840 to 1844), therefore the “latter rain” must be composed of THREE ANGELS’ Messages in their repeat phase. This is a simple and direct Truth.]

Timely Greetings, Vol. 1, No. 17

Day of Atonement, the day in which the sinners are cut off. This spiritual latter rain is, therefore, to do to the church just what the natural latter rain does to the field. Without this latter rain the saints could not develop for the heavenly garner, neither could the tares for the fire. By the "latter rain," therefore, is illustrated the last shower of Truth. And, too, this last portion of Truth must come as freely to every member of the church who lives just prior to the harvest time as does the rain come to every grass in the field. Just as soon as this final touch of development is accomplished, the sickle is to be put to the precious golden grain. But let us remember that it is not left in the field to rot, it is put into the "barn," (Kingdom) while the tares are burned, so says the Lord (Matt. 13:30). What is symbolized by the "latter rain?" Is it miracle-working Truth, or is it miracle-working power? -- The prophet Joel explains that the miracle-working power comes after both the "former and the latter rain." Says he:

"And it shall come to pass afterward [after the former and the latter rain -- Joel 2:23], that I will pour out My spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out My Spirit." Joel 2:28, 29.

Plainly, then, the "latter rain" is miracle-working Truth that causes the saints to mature for the harvest of which the 144,000 are the first fruits (Rev. 14:4). Then, in order to quickly gather the second fruits, God pours His Spirit upon every first fruit saint, (upon "every one grass") old or young, boy or girl -- not upon one here and upon another there.

Obviously "bright clouds" represent agencies conveying Truth which they scatter everywhere in the Lord's vineyard -- over every church member -- "every one grass," wheat or tare.
Literally speaking, dark clouds suggest a very heavy and damaging rain that frightens the beholders. Conversely, bright clouds suggest a gentle rain, the kind that descends in such a way so that the ground can absorb all of it. It does not waste itself.

Spiritually speaking, dark clouds would, therefore, represent a source of dangerous reading matter and too voluminous for one to welcome or to comprehend. But bright clouds stand for a source of small, easily comprehended Truth-laden publications packed with "meat in due season," Truth that comes in portions easy to take in, easy to assimilate all of it, and thus to develop the recipient of it for the "master's" use and for His service.

Then, too, spiritual "latter rain" must fall as freely and without cost to the recipients as does literal rain. Thus it is that never before has the world witnessed so much absolutely free literature scattered away as this literature is. Millions! So it is that these small comprehensive publications, the bright clouds, laden with present Truth, are now being scattered as leaves of autumn throughout Laodicea to every church member, "to every one grass" in the vineyard of the Lord.

The final results? "More than one thousand," attests Inspiration, "will soon be converted in one day, most of whom will trace their first convictions to the reading of our publications." -- "Review and Herald," Nov. 10, 1885. Accordingly, along with the world’s dark clouds that now hover over those who are pessimistic about the promises of God, there are these bright clouds that hover over the faithful believing and trusting children of God.

Timely Greetings, Vol. 1, No. 17

6

And so, Brother, Sister, you need not listen to the voices that urge you to shut yourself in from this gentle rain, or to tuck in under someone's umbrella. Come out and avail yourself of this much needed shower. It is sent to give you the development which you need, and to enable you to survive the great and dreadful day of the Lord, the Judgment for the Living. Delay no longer, get out in the open and let the precious rain fall upon you, let it soak in through and through lest the angels find you unfit for the "barn" and they cast you into the fire along with the tares. Inspiration makes it as clear as can be made that not a soul (not one blade of grass), can be fit for the Kingdom ("barn") if it fails to absorb this rain of Truth.

How important then that you should avail yourselves of it. No, you cannot afford to stand dry under the umbrellas of Truth-haters. Get out from under their devilish umbrellas lest you lose out eternally, lest you hopelessly cry out, "The harvest is past, the summer is ended, and we are not saved." Jer. 8:20.

Zech. 10:2 -- "For the idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain: therefore they went their way as a flock, they were troubled, because there was no shepherd."

Here is conveyed the thought that this character-building and wisdom and light-importing "rain" that fits one for the society of Heaven, finds the waiting ones listening to idols speaking "vanity" and to diviners telling false dreams, in vain trying to comfort. Will you not heed Inspiration's Voice and turn away from listening to idols?

Who could they be if not vain self-important Truth-hating
ministers that are idolized by the laity, false preachers trying to comfort by preaching falsehood.

Revival and reformation therefore must do their work among both ministers and laity. Indeed the sheep are troubled because there is no real shepherd anywhere, they all have gone their own way!

Zech. 10:3 -- "Mine anger was kindled against the shepherds, and I punished the goats: for the Lord of hosts hath visited His flock the house of Judah, and hath made them as His goodly horse in the battle."

This verse discloses that the Lord has visited His people with revealed Truth preparatory to separating the goats from the sheep whereupon He is to reward the sheep and punish the goats -- the work of the Judgment for the Living. His visit makes His servants as goodly horses in His vineyard.

[Comment: The work of “separating” did not take place in Victor Houteff’s time because the “Judgment for the Living” had not yet commenced. The work of “separating” is equivalent to the Message Christ Himself brought to His people 2000 years ago, and which John the Baptist announced.]

Zech. 10:4 -- "Out of him came forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor together."

The Lord Himself chooses from Judah the "corner" stone (founder), the "nail" (organizer), the "bow" (the Truth, or instrument by which to gain the victory over the Enemy), and every "oppressor" (ruler). With these He builds the house of Judah.

Zech 10:5 -- "And they shall be as mighty men, which tread down their enemies in the mire of the streets in the battle: and they shall fight, because the Lord is with them, and the riders on horses shall be confounded."

The victory shall be so complete that even the

demons who lead our enemies in the conflict, will themselves be confounded.

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

The statements, "I will strengthen," instead of save, "the house of Judah," and "I will save" instead of strengthen "the house of Joseph," imply that the house of Judah is saved before the house of Joseph is, and to save the house of Joseph He strengthens the house of Judah. The second fruits need to be saved, whereas the first fruits need to be fitted for service. Both are gathered into one place, (the "barn," the Kingdom). The Lord extends this favor to both of them because He has mercy upon them and will treat them as though they had never caused Him to cast them out.

Zech. 10:7 -- "And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine: yea, their children shall see it, and be glad; their heart shall rejoice in the Lord."
The fathers shall rejoice and the children shall see it. He shall thus "turn the heart of the fathers to the children, and the heart of the children to their fathers...." Mal. 4:6.

Zech. 10:8 -- "I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased."

"They shall increase," that is, the second fruits

are to be added to the "firstfruits." (Rev. 7:4, 9).

Zech 10:9 -- "And I will sow [multiply] them among the people: and they shall remember Me in far countries; and they shall live with their children, and turn again [to their homeland]."

Zech. 10:10 -- "I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and place shall not be found for them."

The elect shall be gathered from everywhere, and shall spread as far as the land of Gilead and Lebanon. But even then, the place shall be too small for them.

Zech. 10:11, 12 -- "And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up: and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away. And I will strengthen them in the Lord; and they shall walk up and down in His name, saith the Lord."

That is to say, the gathering of the people is to be unobstructed. Every hindrance is to be removed. **The reign of sin is to be brought to an end.** The nations who have enslaved God's people are to be humbled, and their scepters (thrones) are to be no more.

Be strong in the Lord, walk up and down happy and without fear, saith the Lord.

The work that God has begun in the human heart by Divine light and knowledge, must continually go forward. "...Every individual must realize his own necessity. The heart must be emptied of every defilement, and cleansed for the indwelling of the Spirit. It was by the confession and forsaking of sin, by earnest prayer and consecration of themselves to God, that the early disciples prepared for the outpouring of the Holy Spirit on the day of Pentecost. The same work, only in greater degree, must be done now. Then the human agent had only to ask for the blessing, and wait for the Lord to perfect the work concerning him.

It is God who began the work, and He will finish His work, making man complete in Jesus Christ. But there must be no neglect of the grace represented by the former rain.

"Only those who are living up to the light they have, will receive greater light. Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it. -- "Testimonies to Ministers," p. 507.
Since this Truth is so vitally important do not let any enemy against revealed Truth confuse you. If he tries to convince you against this Truth, you take him to task -- make him give a more Biblical interpretation of these scriptures. If he cannot give you something better or as good, then tell him to mind his own business and you will mind yours.

Timely Greetings, Vol. 1, No. 17

Part 2 -- Response to The Layman’s Movement

[Respondent’s comments to this study are in purple. Quotations in blue.]

The Layman’s Movement (a second phase Davidian group) - by Ariel Dacutanan, located in the Philippines Islands, in the far east. The following study is by Ariel Dacutanan.

**DOES THE INVESTIGATIVE JUDGMENT OF THE LIVING COMMENCE IN 1955, AS DO THE BRANCH TEACHED?**

Searching examination by Heaven’s all–revealing microscope the Spirit and the Word discovers such doctrine to erect the entire structure of its tenets, such position proves to be solidly and securely footed in fact, then such doctrine is to be reverently accepted. But if such searching examination of the position proves it untenable, then of course it should be humbly dismissed. But if you do not feel clear to yield to our judgment, be you pleased to know that we shall not attempt to block your way of teaching the same, nor oppose those who wish to read all your publications or to listen your discourses –even within our own circles, you are lovingly welcome. Let every man be fully persuaded in his own mind –is always our position. (Romans 14:5)

**Inspiration declared...**

DA 550 ——In matters of conscience the soul must be left untrammeled. No one is to control another’s mind, to judge for another, or to prescribe his duty. God gives to every soul freedom to think, and to follow his own convictions. —Every one of us shall give account of himself to God.l No one has a right to merge his own individuality in that of another. In all matters where principle is involved, —let every man be fully persuaded in his own mind.l Romans 14:12, 5. (DA 550)

Now let us quote the statement from the reading material of the Branch Davidian entitled —

**THE JUDGMENT FOR THE LIVING AT THE END OF 430 YEARS | pages 24-26. [written by Trent Wilde]**


On, Feb. 5, 1955, after 25 years of announcing the approach of the investigative judgment for the living with the latter rain truth, Victor Tasho Houteff was laid to rest in the grave and the Spirit of Prophecy again became quiescent in the church. This took place 40 years after Ellen White’s death in 1915, which
was 390 years after 1525. His death was recognized by those in the Davidian Movement as a temporary cessation of the latter rain:


Since we now know through prophecy that the latter rain has temporarily stopped, let us not waste our time with strange voices and winds of doctrines, but rather let us make available to others the very present truth which now has mighty power to give life or death.

What the Davidians failed to realize though, is that while the rain had stopped falling on New Mt. Carmel Center, it had continued elsewhere:

**Amos 4:7**

And also I have withheld the rain from you, when there were yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered.

From the time the rain ceased falling on the one city (New Mt. Carmel) till the time the harvest (judgment for the living) began was three months. This found fulfillment at the end of Ezekiel's 430 years; May, 1955. At this time Benjamin Roden was called to the prophetic office and received the —new message that the judgment for the living had begun, which was accompanied by many other important truths. The city that continued to receive rain was Odessa Texas (those that received the Branch), whereas the city that had the rain withheld from it (them) was New Mt. Carmel Center and those who had went with Florence Houteff. As a result, the top (leadership) of Carmel withered (Amos 1:2; 4:7; Eze. 17:10) while at the same time, the Branch blossomed. Note: The new name mentioned which they applied as —the Branch — let us deal this portion separately. One of the truths that came along with announcing that the Judgment for the living had begun, was the revelation of the —new name (Isa. 62:2) which was also to come at the end of the 430 years. Before getting into this aspect in particular, it is worth considering why Victor Houteff said the —new name would be revealed at the end of the 430 years in the first place.

Since —where there is no type, there is no truth! (2SR 10) it would be wise to look at the type to see if it contains any light for us on this subject. At the end of the typical 430 years, which started from Abraham, there was indeed a —new name revealed. The record is as follows:

**Ex. 6:2-3**

And God spake unto Moses, and said unto him, I am the LORD: And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my nameJEHOVAH was I not known to them.

There are a number of things that can be drawn from this passage which illuminate our understanding of the —new name to be revealed at the end of the anti-typical 430 years. First, we learn that there is a biblical foundation for a —new name being revealed at the end of 430 years. Second, we see that the —new name, while newly revealed as a name, may be understood to be at least a title prior to that time. We say this because there is record of Abraham using the name Jehovah (Yahweh) prior to the completion of the 430 years (Gen. 22:14). Third, in the type, the name revealed was in actuality the name of God.

While it is true that the Bible speaks of the church receiving a new name, which is also relevant to this
subject, it also speaks of Jesus Christ Himself receiving a new name (We'll address the church’s relation to the new name in the following pages). Of Christ new name it is written.

The reading definitely shows, that the one who did taught that the Investigative judgment of the Living commence on May 1955 was Ben Roden, by saying... —At this time (1955) Ben Roden was called to the prophetic office and received the —new message that the judgment for the living had begun. Obviously, therefore the very first thing that we need to ascertain clearly must be the call of Ben Roden, is it...

DIVINE INSPIRATION, OR SATANIC?

1 Ans. 56 —But while there flows from the golden bowl (Zech. 4:2) that Inspiration which enables one to be a true Christian, there flows from the cauldron of hell that opposite inspiration that works to make one a false Christian. The one saves, the other destroys. Needing as much as we do to become fully conscious and respectful of the one, the Divine, we at the same time have equal need to become fully alive to its counterfeit —Satanic Inspiration. I (1 Ans. 56)

1 Ans. 51-53 —In the days of Moses, some rose up claiming that the Lord was speaking through them as well as through Moses (Num. 16:2, 3). Their agitation, however, instead of bringing order and harmony between themselves and Moses, brought confusion and dissension, with the tragic result that thousands lost their lives (Num. 16:32, 35, 49). Had the Lord spoken to those men, He would certainly have made known the fact to Moses. But the very absence of any such revelation, made clear to Moses that the Lord was not exalting Korah, Dathan, and Abiram, as they claimed He was, but rather that they, as jealous upstarts and imposters, were exalting themselves. Had Moses, as a servant of God, acceded to their demands, he most assuredly would have met with some such retribution as did the —man of God who, persuaded by the —old prophet to turn out of the way and eat bread with him, when the Lord had charged him not to do so, was slain by a lion. Solemn lesson! Give no heed to human voices contrary to God’s. (See 1 Kings 13.)

Those, furthermore, whom the Lord promotes, ever shrink from putting themselves forward. Though David, for example, had been anointed by Samuel to be king over Israel, he never attempted to take the throne. As a matter of fact, he did not even so much as make known his elevation. And then at the risk of death at Saul’s own hand, he even protected him. In all this beautiful chivalry, David showed forth the love, humility, meekness, and righteousness born (inspired) of the Spirit of God. His was the calm, kind, forbearing patience which comes with the sure knowledge that God is in control. Knowing that the Lord had anointed him to be king, he happily waited until the Lord saw fit to put him on the throne.

From these and many other examples, we see that God not only never delegates one agent to alter, to reset, or to countermand the message with which He has charged another agent, without His first making the matter known to both, but also that He never honors with promotion those who seek to uplift and aggrandize self, but that He exalts in due season those who humble themselves under His mighty hand (1 Pet. 5:6). I (1 Ans. 51-53)

Response: Ariel, the above quote or paraphrase (since there are no quotations) that you included here is irrelevant to this discussion since Ben Roden was not spoken to, nor was he given his Message, during the lifetime of Victor Houteff. There was no competition of Messages or messengers during the lifetime of Victor Houteff.

At this point, below, the author, Ariel Dacutanan, brings in this well known Baylor interview of George Saether, an Old Mt. Carmel Davidian, and a council member under Florence Houteff, as evidence
against Ben Roden, at least on a personal level. However, there is no substantive information in this interview that addresses The Branch Message, nor is there any real substantive information about Ben Roden by George Saether, mainly opinion, hearsay, speculation. Four pages of this response to The Branch Message are used up in this interview that brings NOTHING to light on the actual Message of The Branch. The interview is useless and inflammatory concerning The Branch Message given through a hostile Davidian witness, hostile to any New Light after the Rod Message. Saether was just an operative under Florence Houteff’s control, a yes man, who also fully supported Florence in her false bid for Davidian leadership after the death of her husband. This is why Florence hand-picked him to be on the new council after her husband’s death. Saether also fully participated in Florence Houteff’s false 42-month prophecy that led to the Davidian disappointment and religious fiasco of April, 1959. The interview has no bearing on the validity of the actual Message that Ben Roden brought to the Davidians. Saether himself never investigated it. It was a perfunctory rejection of Truth by the Davidian council at the time, from 1955 to 1962, mainly because of the desire to retain and control DSDA association assets, land, facilities, bank accounts etc. The Davidians failed to follow Brother Houteff’s instruction, per the TYPE of John the Baptist that “this movement would merge into a GREATER ONE.” 1SR234. The “greater one” per the Type was the Movement that Christ Himself initiated, where many of John’s disciples followed Yahshua (Jesus). This is a TYPE that cannot be controverted.

Let me quote to you a documentary interview by Daniel B. McGee Associate Professor of Religion Baylor University, July 12, 1973 – June 30, 1975 with George William Saether.

McGEE: How did Brother Houteff’s death affect the community? How did the people respond?

SAETHER: They were just—most of them, I think, were—what would you call it? Dumbfounded.

McGEE: Something hard to believe.

SAETHER: Unbelievable, yeah. He was gone and who was to take his place? That was the next question. Well, M.J. Bingham had been Brother Houteff’s right-hand man years before, years before. He got into the trouble here and he was out of here for years. He came back in again and this time, while this was going on, he was sent as a missionary down into the Caribbean. I think at the time he was in one of those islands down there. Maybe even down in South America. No, I think he was in one of the islands of the Caribbean. Well, I knew he wanted to be the leader and I, for one, was determined that he wouldn’t be. Wolfe was another candidate and I was just as opposed to him, maybe even more so. More so because, primarily, Bingham and I always got along all right. He left me alone and I left him alone. He was always courteous to me, never discourteous. This man Wolfe was a man, who just about a year ago now, fell off a building on his head and was killed instantly.

McGEE: Who were the other candidates? You mentioned Bingham and Wolfe.

SAETHER: That’s the only ones that were really—the only ones, at the time, that we knew of. There was another man that I think was grooming himself to be the leader. He’d been here for a short while, several months. He had a garden down next to the lake. I don’t know whether it ever amounted to anything. I wasn’t here at the time. This was in 1953. His name was Roden—Benjamin Roden.
McGEE: Benjamin Roden.

SAETHER: Yeah, he wasn’t here, but in 1955 is when he started his demands to take over Mt. Carmel. I think he was possessed by the devil because he used the devil’s tactics in—(laugh).

McGEE: When did Roden come? Did he come while you were away on this trip in 1953?

SAETHER: Yes, he came—I think while I was away he came here to run a garden. Organic garden, he and his family. When I came back on a visit we—Brother Lauter and I came back here then I went again. We were—

McGEE: Then you came back, was Roden here?

SAETHER: Roden was here then.

McGEE: That’s the first time you’d ever met him or heard of him?

SAETHER: No, he came on a visit in 1945, I think it was. Along in there somewhere. He and his family came to visit. The oldest boy then was just a boy of ten years old, maybe.

McGEE: Was there any contact between him and Mt. Carmel community that you knew of between his first visit and when he later came in 1953? Did he make any other visits or did he correspond with Brother Houteff or—

SAETHER: I suppose he did. To indicate the kind of people they were, he’d been a member of the Adventist church out there and—

McGEE: Where was he from?

SAETHER: Odessa. When he became a Davidian they, of course, disfellowshipped him. He felt that because he had helped finance this church building that he should have a right to go to that church. When you belong to a church building that’s owned by the conference—all the Adventist churches are deeded over. When they were not in debt, they deed it over to the conference. That’s the way the church was, I’m pretty sure. Well, what they did, they weren’t allowed to come into the church. So they took the church door off. Just took the church door off and got in there and Mrs. Roden stayed in the baptistry for some time, several days I understood. We here at Mt. Carmel thought it was daffy. They had a court hearing, had a case out there, tried it in the court. Their lawyer didn’t know how he could get away with this. In the middle of the night he just got up and paced the floor trying to figure out a way of winning this case, because, here was a person came in and on somebody else’s property, didn’t have any right to come in and sit down there and take possession. How could he clear a person like that? Well, all of a sudden the light came to him. In the middle of the night he just got up and paced the floor trying to figure out a way of winning this case, because, here was a person came in and on somebody else’s property, didn’t have any right to come in and sit down there and take possession. How could he clear a person like that? Well, all of a sudden the light came to him. I can’t tell you now, what should have been done and what shouldn’t have been, but whatever they did was wrong. The conference came in and—it was the church people, the church members, that brought this suit, the conference officials were sort of in the background. He said, “According to such and such rules, the conference should have brought this suit,” and the judge said, “Throw him out of the court.” Just like that. He saw he was right. They had the wrong one to bring the suit. Well, then they never—they got out then. She was exonerated, I mean the case was brought to—well, Houteff, himself, was there and his wife.
They went to the trial. They didn’t think it was—they thought it was—I don’t know what they thought, but the rest of us thought it was daffy for them to go in there and stay in the baptistry. We knew what was going on and later on I was in court here as a witness and the same lawyer was their lawyer again. I mentioned about the Rodens—Mrs. Roden going into the baptistry and living there. The lawyer spoke up. He said, “Were you there?” “No, sir. But we all knew about it!” (laugh) The whole courtroom was laughing about it. Everybody laughed except the Rodenites.

McGEE: Did Brother Houteff ever say anything to you during his lifetime to indicate his opinion of Mr. or Mrs. Roden?

SAETHER: Well, you see, that never—I wouldn’t say what he thought. Because I don’t recollect that he ever commented about it. I don’t think he—he wasn’t much of a hand to talk about anybody.

McGEE: I see, well—

SAETHER: If he had anything to say, believe you me he could tell you right straight. That’s the way he did. He had the man in his office and he told him what he thought.

McGEE: Let’s move on up again to the period right after Brother Houteff’s death. You say that these three people were kind of pushing or grooming themselves to be leader of the community. Were there any who were encouraging you to become leader?

SAETHER: There were, all right. I had a period there when—well, I guess I told you that before, I used to go out in the evening to see Brother Houteff. We lived down on the brow of the hill, down there and Brother Houteff lived in this, what we called B-8, I’d go out there every evening so that way I’d know who was working where and what was the program. The program could change from day to day and it did. As he’d think about things in - -the evening, why he’d—then come the morning, we had to read just these things. If we knew beforehand, why, when eight o’clock came our workers would be in position and they knew what to do and we’d go ahead. So one evening I was out there and Mrs. Hermanson was there. It was Houteff’s living room and also his office in one end. When she saw that I was there, what she should have done is gone into the dining room or the kitchen or bedroom and left us to talk by ourselves. But she was there and suddenly she spoke up, just blurted out, she’s sort of that way. When she spoke it was always very frank. She was a nice person, too, to talk with. She was what you’d call gentle and circumspect, usually. She spoke up like this, she said, “Brother Saether, you’re telling everybody on this hill what to do. But I’m telling you that you’re not telling me what to do,” So that was it I That was such a ridiculous thing to me, I was just tickled over it. I just laughed. Brother Houteff just shook all over. He didn’t laugh out loud, but I did. It was too funny. He was more of a poker player than I was, I guess, but he just shook all over.

McGEE: Then, after his death—and this may be a good place for us to end our conversation today. The people were dumbfounded, they did not quite know what was going to happen next. There were some who wanted to be leader. Immediately after his death was there any indication that Mrs. Houteff wanted to become the leader?

SAETHER: Well, only that she came to the council room and said that Brother Houteff had indicated that she should be the leader. Well, here was—we need a vice president. Here was a man that was on his deathbed. That’s the way he was, you know. He was just—and then to make a commitment and
make a—well the promise of the work, you know, and place it on somebody’s shoulders. If he hadn’t done it before, why would he do it just before he died like that? I don’t think it was his idea. She might have questioned him, see. Of course we all wondered who would take his place if he died. Some said he didn’t think he would die. But now Wolfe said, “He won’t die.” They had prayer meetings, several of them had prayer meetings together. I said, “I think he’ll die. He’s been sick so many times that I think he won’t pull through this.”

McGEE: All right. Let’s stop our conversation here and pick up at this point next time. We can talk about how the community reorganized itself and responded to this during the latter part of the 1950’s and on into the 1960’s. Thank you very much for your time today.

SAETHER: It was immediate. The day of the funeral. Maybe even before the funeral. It might have been even before the funeral, Oliver came to me and he said this: “Before Brother Houteff died he told Florence that she should be the vice president and be the manager and that I should be elected to the council, as a council member, to assist her.” I thought that if a woman was in charge that would relieve the aspirants for the position sort of hanging in the air because they wouldn’t be fighting one another. Well, the three women—and we didn’t know anything about Roden at the time, not a thing. He was here on a visit in about 1943, 1944, 1945—something like that. Stayed two or three days and then he came back in 1953. He ran a garden down along the lake. Well—but right away we heard from Bingham. Brother Bingham thought he should be the leader. Wolfe had resigned from the council. He was a councilman. He was the acting chairman. He was the chairman of the council for years. Vanoy Smith had it one year after I joined the council in 1948 and Wolf became a—he was a better leader than Vanoy Smith. But, on the other hand, he was more politic. He’s a politician.

McGEE: Why had he resigned from the council?

SAETHER: I think he wanted to get into the building business. You see we’d started building here in 1954, and several started a building.

McGEE: Started building?

SAETHER: Now, I may be mistaken about just when he resigned but it was along about that time.

McGEE: He started working at that time as a contractor building homes for the general public?

SAETHER: That’s right.

McGEE: I see,
SEATHER: He didn’t do it right away. He worked for this man Worth. Worth was building—he started in and built several houses there at one time and Oliver built six at one time. He’d been building before—downtown, different places.

McGEE: Now, that’s Oliver Hermanson?

SAETHER: Oliver Hermanson.

McGEE: Wolfe then, had resigned, and then Houteff’s death, and he [Wolfe] returned expressing an interest in becoming leader of the community?

SAETHER: Well, I’d say this; that—I’ve got that wrong. My memory slipped up on me. He wasn’t—he didn’t resign then. It was later. It was that spring after the death of Brother Houteff. Because it was, Hermanson came to me and wanted me to present this to the council and that was a brand new idea, I hadn’t give it much thought. Because Brother Houteff died and nothing was said about a successor. But I knew this, as we all knew; that no one was to be the president unless he be led of God to do it. I understood that afterwards Roden claimed to be a prophet the leader. But you see, in the council meetings—I’ve said this before—none of the officers met with the council from 1948 to 1954, Brother Houteff decided in 1954 it’d be a good idea to subdivide the land. The next door neighbor here was subdivided, Mr. Bishop. The town was coming out toward us and, “We’ll need the money, It’d be a good thing to subdivide it. The land is too valuable,” he said. This was in 1954. So, he had a council meeting and all the council members were there. In addition, Brother Worden was here from Colorado, He was here at the time so he was invited in to the council meeting, too. He’d been one of the first members, you know, way back there where Brother Houteff started his work along 1930, 1931, or something along there.

Ben Roden being one of the member of the DSDA organization in the days of V.T. Houteff… Had the Lord spoken to Ben Roden, God would certainly have made known the fact to V.T. Houteff. But the very absence of any such revelation, made clear to us that the Lord was not exalting Ben Roden as he claimed he was, but rather as jealous upstarts and imposter, exalting himself. God would not raise any messenger without first making known the matter to the latest messenger. Such message, that the Investigative Judgment of the Living commenced in 1955 being emanates from a false prophet—it cannot be of God.

Response to Ariel: “God” did not speak to Ben Roden until about three months after Victor Houteff died. According to Ben Roden, it was an audible Voice that spoke to him, telling him to write to the Davidians at Mt. Carmel. This is recorded in the original Branch literature, from 1955 to 1960. I don’t think anything could have been made known to Bro. Houteff after he died, needless to say. The previous paragraph is just nonsense, Ariel, illogical and untruthful. So much of what Brother Saether recounts in his Baylor interview is disjointed, almost unintelligible. Ariel, the above paragraph has no relevance to the interview or historical fact. You may not know that Brother Houteff gave membership cards to both Ben and Lois Roden that were valid forever, as they had no expiration date. All the other members’ cards expired yearly. They had to be reviewed and renewed. They had to be in good standing. I was shown the cards in 1978. Also, both Ben and Lois Roden are buried in the cemetery on the Mount of Olives, Jerusalem, Israel, at the very top, a high honor by the Hand of Providence. They are certainly in close proximity to the upcoming events to transpire there on that Mount.
Notice, their strongest evidence that the Investigative Judgment of the Living commenced in 1955 is through the 430 years prophecy, and which according to them begins in 1525.

Ariel said:
“Now let us try to scrutinize such foundation”.

Response to Ariel: Now we are getting into serious and substantive discussion of Truth. After the study quote from Ben Roden, your statement after the Answer Book quote is quite revealing, a clear attempt to obscure the Truth, and in doing so sets up a precedent of discrediting of all day-for-a-year time prophecies, beginning with the 2300 days. What you did, Ariel, was to think to change the parameters of day-for-a-year time by converting each year to a total day count, THEN use the original calendar year at creation, 360 day year, then apply it in the 430-year time prophecy, which, by the way, would also carry over to the 2300-day prophecy! Ariel, the reason this cannot be done, and was NOT done by William Miller in particular, or Houteff, or Roden, was that all time prophecy that is DAY-FOR-A-YEAR, must be understood and made known in present solar time, as it is today, which is 365.25 days per year. To transpose a year to a total day count for the number of years of the prophecy is highly suspect, very devious, and constitutes fanciful math to cover the Truth of what The Branch author was attempting to communicate. The historical facts and dates of the Reformation by Luther, speak for themselves, 1525 and 1530, Luther’s marriage to Kathryn Von Bora and the Augsburg Confession respectively, the two major historical dates for the Protestant Reformation!

Ariel said:
“1525 —The real beginning of the Protestant Reformation.”

“—Dr. Martin shook the foundation of Rome’s claims upon his life by two radical steps…writing the ninety-five theses and taking a wife. His mental break with Romanism came when he placed the theses on the Castle Church door, but it was not until he married that his physical severance became complete.1 (1525) —Martin Luther –God’s Man of Destiny,1 Miller, p. 106.

—This (marriage on June 13, 1525) was the real beginning of the Protestant parsonage, which has showered the world with the choicest blessings.1 —Martin Luther,1 Dallman, p. 253.

The City of Worms accepts the Protestant faith, and Luther marries Kathryn Von Bora, a nun. (Funk & Wagnall’s —Luther1). Here is the actual beginning of Protestantism. (By Trent Wilde)

Response to Ariel: The use of the 430-year, day-for-a-year application, in direct connection to the Protestant Reformation, is exactly the prophetic time parameters that Victor Houteff used in the validation of the Rod Message that he was given, that was fulfilled in the year 1930-31, in relation to Martin Luther’s personal reformation when he found the Bible chained to the wall at the University of Erfurt. It was at that time that Martin Luther discovered the foundational Bible Truth, that “the just shall live by faith.” This date, however, was not the beginning of the Protestant Parsonage, or known as the beginning of the Protestant Reformation, though certainly connected to it and truly relevant to Protestantism. How could someone disparage the repeat application of the 430-year prophecy, where it applied even more directly to the Protestant Reformation? Look at the fold out chart of 1SR133 and take note that Victor Houteff states that the date of 1500 is “not definite” at the top of the step line to Rev. 18:1. At the bottom of the chart, at the beginning of the Reformation, the end of
1260 years of Papal Power, on the year 1500 A.D., he uses the phrase “this figure is NOT exact”. Do we have a FIGURE that is EXACT? Yes. Go to The Branch message, Lesson #2 and #3, and discover it for yourself.

Go to: http://www.branch-davidianhistory.net/originalpublications-q10107-c10091-The_Branch_Message__BLR.aspx

“Now let us read…
3 Ans. 45, 46 —That the same power is indeed symbolized by both beasts is unmistakably seen from the fact that both —blasphemed the same length of time: the former, for —a time and times, and the dividing of timel (Dan. 7:25); and the latter, for —forty and two monthsl (Rev. 13:5). This same period is identically stated in Revelation 11:3, and is equivalently represented in Revelation 12:14 as —a time, and times, and half a time, I which according to the rule of interpretation of Ezekiel 4:6, is equated: —timel--1 year; —times--2 years; —and half a timel or —dividing of timel--1/2 year: in the aggregate equaling 3 1/2 years, 42 months, or 1260 days (12 months to a year, and 30 days to a month, Bible reckoning). I (3 Ans. 45, 46) Such reading definitely shows that the prophecy in Ezekiel 4 must be computed through bible reckoning, 30 days to a month and 12 months in a year, thus 30 x 12 = 360 days in each year. Therefore 430 years x 360 days = 154,800 days.

From June 13, 1525 A.D. in which according to them as the real beginning of the 430 years, up to May 1, 1955, there were 157,002 days. Now let us divide 157,002 days ‘ 360 days = 436 years and 42 days. With such divine illustration completely overthrows the idea, that from June 13, 1525 up to May 1, 1955 it is exactly 430 years, but rather 436 years and 42 days. Now, how about their teaching, that the 40 years period commence on July 16, 1915 after E.G. White died.”

Response to Ariel: It is very clever and inventive to transpose the numbers from the years application (day-for-a-year) to a total day count fulfillment to attempt to cover the Truth of BOTH the Rod and the Branch Messages, as presented by Ben Roden. Neither Houteff, Roden nor Miller never used such a transposing of a day-for-a-year count -- to a total number of days application. Then to further transpose the prophecy to a 360-day calendar. As I said previously, this was not the case in the determination of the 2300-day prophecy. The use of the current natural solar year (365.25) was always used and only the year count was important, NOT the total count of days. The transposing from years to days was NEVER used in the early Advent prophecies. Nor is it to be used today. No messenger in the Advent Movement ever used such a clever and inventive though completely false method of time application, but you have, Ariel. This is typical in all of your presentations, to use what I call fanciful math in a flow chart fashion. In some of your presentations you use this clever math to bring attention even to the year of your own birth, 1966, a personal focus (self-exaltation) of end-time prophecy of which NO True Messenger of the Advent Movement was ever guilty! There is ONE PROPHECY and ONE PROPHECY ALONE in the Scripture that brought attention to the year of Someone’s birth and personal ministry, and that Someone was Christ Himself, in Daniel 9. How could anyone think to draw attention to himself in such a way as to attempt to make himself a personal focus of end-time prophecy, a virtual equal to Christ in prophetic reckoning? Ariel, when a prophecy becomes about the messenger himself, we may know from whence he comes.

41
**Ariel says:**

“**Let us read, the SROD.**

1 SR 125 – THE 40 DAYS AND WHAT TRANSPIRE WITHIN

—Thus far, the 390 years have been explained, and we shall now consider the 40 days,--or years. After Ezekiel had accomplished the 390 days, he was told to turn now to his right side and lie on it 40 days. Unlike the 390 days, he is not to eat anything, but fast the entire forty days, and during this period of time he must lie on his right side. As we have explained before, if one should lie on his left side, the stomach cannot empty itself; but now he must lie on his right side. This position would give his stomach a chance to empty itself. Naturally, if the stomach would empty and could not take other food, he would become hungry (symbol of spiritual hunger).

The symbol is, that the church has been on a spiritual decline for forty years, and has had no new spiritual food to feed upon. Some may say, —We have the Bible and the Testimonies and we feed on them. It is true we have had them, but they have been closed to us, for we did not make proper use of the truth we have had, and it is a fact that the church has had no new light upon scriptures that were not understood forty years ago. (1 SR 125)

2 SR 288, 289 —Thus, while the 1844 movement proclaimed that light had ceased to be revealed through all other sects, it is shown by Ezekiel’s prophecy that light was to continue with the latter, up to the year 1890. This fact also is self-evident, for the Seventh-day Adventist denomination has had no additional light on the Scriptures in the stated forty years. Therefore, any theory, or so-called truth, that might have been advanced by some within this (S.D.A.) denomination that had not been revealed prior to 1890, is also false; though some things were written in the Spirit of Prophecy, they were not to be understood until 1929. The truths revealed prior to 1844, and up to 1929, are found in the writings of the —Spirit of Prophecy, and that which is not written there, is of no value. Not until our minds have been cleared from all these false theories can we comprehend the truth. In other words the Laodiceans must confess that the charge against them is true ——wretched, and miserable, and poor, and blind, and naked; and by acceptance of the truth they would anoint their eyes —with eyesalve; for it is the —true witness speaking, and his Word must be correct.1 Find your explanations —in the Bowl,1 and you will have no trouble in knowing the truth, or of avoiding the ever ready trap of deception. Thus the difficulty in knowing the difference between truth and error is eliminated.1 (2 SR 288, 289). The SROD plainly declared that within the 40 years period, according to Ezekiel 4, there would be no new spiritual food to be unfolded. The mere fact, that from 1929 up to 1955, the Truth continually unfolding by which such period is within the bracket period of the 40 years, according to the Branch from 1915 up to 1955—such teaching is erroneous. To accept such doctrine, is to completely reject the SROD, for according to 2 SR 288, 289—all the doctrines discovered within the 40 years period must be false.”

Response to Ariel: What you are attempting to communicate here in this whole section, from the latter half of page 33 to the end of page 34, dealing with the Ezekiel 4 time periods, is unsubstantiated and not quoted from Ben Roden, and not really understandable, since you provide no real source of the idea that you are contesting. The respondent here cannot go by any references or studies authored by Trent Wilde, who never knew Ben Roden, and furthermore, the studies that you quote from Trent are found only on “Scribd”, which is an online subscription download, meaning, one must pay to read the content.

From Ariel: “Now let us read...

2 SR 255 ——This light being transmitted by marvels of typical events, is a clear manifestation that there is a type for every incident of vital interest to the church of God; which are the only positive proofs and clear explanations of divine providences. As there is no type for that which is false, teachers of theories
without a typical representation for their claims of so-called Bible truths, and those who believe in them, are as the blind leading the blind. The types are worked out to expose the error and reveal the truth. The honest ones will shun the devil by embracing the facts, and by walking in the light. (2 SR 255)”

Response to Ariel: I wish that you would apply the above quotation from the Shepherd’s Rod to your own unproven and quite untypical theory of the First Angel’s Message repeat (the Rod) having a continuation or second phase almost 60 years after the First Angel (repeat) messenger’s death in 1955. There is no evidence in the writings for such a claim, and no local type in the Advent Movement from 1840 to 1844. As Brother Houteff stated in the above quote: “there is a type for every incident of vital interest to the church of God; which are the only positive proofs and clear explanations of divine providences. As there is no type for that which is false, teachers of theories without a typical representation for their claims of so-called Bible truths, and those who believe in them, are as the blind leading the blind.” Here we see that “positive proofs” and “clear explanations of divine providences” are required, including “there is no type for that which is false, teachers without typical representations for their claims.” As in your case, Ariel, the transposing of day-for-a-year prophecies into a total count of days. There is no Type in any of the Movements for a second phase of a particular ANGEL, such as the First Angel’s Message, after the original messenger passes off the scene. This should be obvious to any student of the Rod Message. Yet most Davidians believe this as a way to get around the repeat of the remaining Angels of Revelation 14, the Second and Third Angels’ repeat phases. Let us count all the Angels in their repeat phase after 1955, not JUST the First Angel Message repeat.

Ariel says: “Inspiration declared clearly, that, —...The types are worked out to expose the error and reveal the truth." That, —...As there is no type for that which is false." God's law of type that where there is type, there must also be antitype. (9 TR 72) That through types...God makes wise the simple and confounds the prudent by showing that where there is no type there is no truth. (2 SR 10) —Now, if never before we should see that where there is a type there is also an antitype, and that where there is no type, there is no Truth. (1 TG 47:15)”

Response: True, indeed. “Where there is no Type there is no Truth,” particularly in the initial Three Angels’ Messages and their repeat, from 1930 to the present day, whereby we must ACCOUNT for THREE more Message-Movements from 1930 to the present day.

Ariel says: “Now let us read... 1 SC 4:5 —Though Christ and the —Gospel Workersl apply this scripture to Christ’s first advent, any student of sacred history knows that it did not meet its perfect fulfillment there, for the Jews did not —delight in Him as prophesied in Malachi 3:1, but instead, they hated Him. Neither did Christ at that time purify His church as described by the prophet. But by the fact that Christ applied Malachi Three to John the Baptist’s message, and as this scripture did not meet its fulfillment at that time, it proves that John was a type of the Elijah that is to come before the coming of the —great and dreadful day of the Lordl (Malachi 4:5), at which time the prophecy will be fulfilled in its fullness. (1 SC 4:5)

The SROD plainly declared, that —...John was a type of the Elijah that is to come before the coming of the Great and Dreadful day of the Lord."

Response: 1AB 79 tells us that the “messenger of the covenant” “in the final analysis” is the Holy Spirit. This is why the Hand of Providence brought a Message of the Holy Spirit through Lois Roden in 1977, based on the direct 430-year count of the beginning ministry of John Knox in the Protestant Reformation, in Scotland. John Knox brought the true revival (knowledge) of the Work of the Holy Spirit
in the life of the believer into step number two in the Reformation, “being one of the key progressive Truths of the Reformation.” Those self-appointed leaders today that claim the Malachi 4 prophecy (TM475) to apply to themselves are claiming the Office and Throne of the Holy Spirit in the Church today. This is why Ellen White pleaded with the leading brethren in her day at the 1901 General Conference Session to “let the Holy Spirit be King.” (April 1, 1901 GCB). No man is the “Elijah” to come, when that Office and Title belongs to the Holy Spirit, JUST EXACTLY AS VICTOR HOUTEFF STATED!

_Ariel says: “Now let us read…_

1 TG 36:4 ——True, verse three found fulfillment in the work of John the Baptist; but the verses preceding and also the verses following, definitely apply to the people in the latter days and only partially to the people in John’s day. Therefore the truth stands out boldly that the direct fulfillment of this chapter is found in our time, thus making John’s work an ensample of our work --John’s work the type, ours the antitype. (1 TG 36:4)“

“It is clear as sunlight, that John the Baptist is typical Elijah, and V.T. Houteff is antitypical Elijah John the Baptist. John the Baptist is the last prophet of the candlesticks in Rev. 11:3, and V.T. Houtef is the last prophet of the 7 candlesticks in Revelation 2 and 3.”

Response to Ariel: No. Go to the TYPES and see what the Truth is for our time. True, John the Baptist was the last of the Old Testament prophets, THEN there came a new order of prophets that began with Christ Himself, the beginning of the manifestation of the Body of Christ, beginning with the Head, that is applicable for our day. Remember, Christ Himself brought the Type of the Judgment for the Living in His day. “His fan is (was) in His hand, and He thoroughly purge(d) His floor.” Here is what Brother Houteff stated in Answer 2:81:

“When Moses wrote the first part of the Bible, he was not given all the light which God intended to reveal to His people through the ages. With each approaching hour for the Truth to advance, came first one prophet, then another, in a long succession ending with John the Baptist. THEN came Christ, the apostles, the reformers, William Miller, and Sister White, each one in turn teaching truths which could not be borne out entirely by the writings of any one predecessor. To find all the Truth thus progressively revealed, the writings of all must be collaborated.”

As I have stated before, the work of John the Baptist AND Christ Himself were the Types for the repeat of the 1st Angel (John) THEN the 2nd and 3rd Angels (Christ the Son and Christ the Holy Ghost Daughter). In the straight count of all the Angels in Rev. 14, the repeat of the 2nd and 3rd Angels are the Fifth and Sixth Angels of Revelation 14 in the total count to Seven Angels. This is not difficult to see or learn for those who really want to understand the repeat of the Three Angels in their order since 1930. The Lord would not let His people end up in confusion and frustration, trying to understand a continuation of the repeat of the First Angel’s Message under Victor Houteff and then ignoring the other Angels’ Messages to be repeated. No, not at all. Such a theory is for those who have a predetermined prejudice against advancing Truth, in a straight-up count of the Three Angels in their repeat phase. If any does not want The Branch Message, then he must come up with a theory to perpetuate the Rod Message, as very Present Truth, a never-ending First Angel’s Message, ignoring the other Angels to come. You must account for THREE Sealing Messages for the 144,000, each with a clear and distinct Message. The Sabbath and Sanctuary Message of 1844 and the Revelation 7 Message of 1930 to 1955 is not sufficient to SEAL the 144,000 (see EW15:1).
Ariel says:

“Now let us read…”

13 TR 11 ——Remember ye [all who shall witness the destruction of the wicked described above] the law of Moses My servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments. I Mal. 4:4.

This command to keep the law which Moses received in Horeb, is, according to the Scriptures, to all who are to be living in the great and dreadful day of the Lord --living when God sends to the world His last prophet, the antitypical Elijah: —Behold,l He says, —I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord.l Mal. 4:5. (13 TR 11)

The statement made it so plain… —living when God sends to the world His last prophet, the antitypical Elijah.l (13 TR 11) And since there are only two typical Elevijahs, Elijah the Tishbite, and Elijah John the Baptist --then obvious it is, there must also be only two antitypical Elevijahs. And since V.T. Houteff is the antitypical Elijah John the Baptist as the last prophet of the 7 candlesticks in Rev. 2 and 3 as John the Baptist is the last prophet of the two candlesticks in Rev. 11:3. Inescapably, therefore the only predicted promised prophet to follow after -- antitypical Elijah John the Baptist (V.T. Houteff), must be antitypical Elijah the Tishbite, as the last prophet of all the candlesticks. Therefore, the Branch Davidian who did acknowledge more than one prophet to follow after V.T. Houteff, having no typological representation -- such movement can never be of God.”

Response to Ariel: The above paragraph is NOT a NEW Davidian misunderstanding of the two offices of Elijah, in an attempt to get a following and perpetuate the First Angel’s Work. Since the original Rod Messenger passed off the scene, there must NOW be a fulfillment of Elijah the Tishbite-Type with some new Rod leader. True indeed, there IS a difference between the type of Elevijah-John and Elevijah the Tishbite in the prophetic analysis. Refer back to the 1AB79 statement as to Who the “messenger of the covenant” is “in the final analysis.” Do you not know what Victor Houteff taught on this topic of the One Whose Office you and other Rod leaders are attempting to claim? Here is what Inspiration says:

1AB79

“As God had made both spoken and written covenants with His ancient people that He would send them Moses, John, and Christ, they came in fulfillment of those covenants. And each having brought a message, each in his own time was the Messenger of the Covenant. Nevertheless, the words of Malachi make plain that the Messenger of the Covenant is, in the strictest sense Elijah the prophet (Mal. 3:1-5; 4:5), the last messenger who prepares the way of the Lord. (See Testimonies to Ministers, p. 475.)

“In the last analysis, however, the title Messenger of the Covenant belongs to the Holy Spirit. For example, 1 Peter 3:18-20 states that Christ preached to the antediluvians by the same "Spirit" Who “quickened” Him. But as He preached by the Spirit in the person of Noah, not of Himself, He thereby unfolded the truth that the Holy Spirit is in all His messengers alike.

“Thus “holy men of God spake as they were moved by the Holy Ghost.” 2 Pet. 1:21. Briefly summarized, the term Messenger of the Covenant means the Holy Spirit (the invisible Christ) in Heaven’s visible representative—be it Moses, John, Christ, Elijah, or some other.”
All self-appointed office seekers take a moment to review what happened in the time of Moses when the self-appointed ones challenged Him.

So you see, brethren, Christ Himself is in the line-up of the prophets IN TYPE. The “invisible Christ” was visible at certain times in sacred history, so it cannot be said that the invisible Christ must have a visible representative in finality AND certainly not any more, not in the Seventh step of the Advent Messages. There are Seven Messages in total. How many messages do you represent or can you account for?

Ariel, in your desire to promote yourself, you missed Someone in the TYPE. You LEFT OUT CHRIST Himself, then you also left out Christ in the Person of His Holy Spirit, still HERE today, in the earth for the last 2000 years, soon to become visible .... Again (“cloud by day and fire by night“)! I have a study on this. This is the Message of The Branch TODAY, to make this known. Believe it or not (and most do NOT) the Holy Ghost Daughter is in the earth today, as KING and HEAD of the church, and KING of the Kingdom, of the lineage of David, therefore having a RIGHT to the Throne of David, as does the Son Himself. Ellen White first revealed this Truth in the 1901 General Conference Bulletin, attempting to teach this to the leading brethren, but they rejected this Truth of the “Holy Spirit” “KING”. Now, bear in mind, we are talking about the Antitype of Elijah the Tishbite here, an ever-living Person and Ministration, which perfectly describes the Holy Ghost. There were TWO Elighahs in the type in John’s time, 1. Elijah-John (a new type), then, --- 2. Elijah-Christ, the Son. This has never been understood by Davidians because they want NO MORE Light. Why do Davidians, more than any, ignore the prediction by Ellen White that there was to come a “revelation of the Holy Spirit”, through someone “working in right lines.” 8T251?

One final point here. By claiming the fulfillment of Elijah the Tishbite in Antitype, as a few Davidian leaders today do, you are ALL in verily claiming that you will NEVER DIE, that you will be ever-living. Not wise! It is Time to reconsider.

Ariel says:

“Now let us read…
2 Ans. 36 –IS NOT THE HARVEST THE END OF THE WORLD?

Question No. 23:
How can your teaching of the separation of tares from the wheat in the church be harmonized with the statement which says: —The tares and the wheat are to grow together until the harvest; and the harvest is the end of probationary time....When the work of the gospel is completed, there immediately follows the separation between the good and the evil, and the destiny of each class is forever fixed!?” –Christ’s Object Lessons, pp. 72, 123.

Answer:
Yes, according to the statement in question, the —harvest is the end of probationary time, taking place at, not after, the close of probation. And the fact that the Investigative Judgment acts upon one’s case after his life’s career in relation to salvation has ended and while probation still lingers, is another proof that the —harvest is the last part of probationary time. This accords with Jeremiah’s statement, —The harvest is past, the summer is ended, and we are not saved. Jer. 8:20. It shows that the harvest is a period of time, having a beginning and ending, and that during its time men are saved. And Early Writings, p. 118, reveals that the Third Angel is the one who does the harvesting, while Matthew 13:30 shows also that the angels separate the tares from the wheat —in the time of harvest. (2 Ans. 36)
The harvest and the judgment are synonymous. Inspiration declared: —In both of these parables, Christ is sounding the forewarning that the investigative judgment will take place in the time called —harvest, which is the end of the world. (3 TR 42, 43)

Now let us read…

3 TR 64, 65 — A harvest means the —result of effort, —of toil, —the gathering of a crop —reaping the result of labor and filling up the barns with grain. So rather than the year's toil being finished at the beginning of the harvest, the heaviest labor of the year just then begins. And though harvest time is the shortest of all the periods of the harvest year, the work of reaping is not done in a moment; it takes time. The yield is not garnered by turning the field right into the barn; no, that would be a conglomerate mass instead of a harvest. First the sickle is put to the grain, and next the grain is bound into sheaves, then threshed, after which it is put into the barn; and thereafter the chaff and the tares are destroyed. This work being completed during the autumn, it shows that the harvest is a season of time after —the summer is past, and that it is followed by the fruitless winter period. (3 TR 64, 65)

The entire gospel dispensation is divided into three different periods, first the Sowing Period, second the Growing Period and third and the last —the period of the Harvest. (3 TR 54-56) And the harvest time is the shortest period of all these three periods. (3 TR 65)

Now let us read…

3 TR 55-57 — There being a period of church history illustrated by this twelve month harvest period, we must therefore find the time of its beginning —the time of seed-sowing, and the time of its closing —the time of reaping.

—He that soweth the good seed, says Christ, —is the Son of man, and the enemy that sowed the tares —is the devil. (Matt. 13:37, 39).

—The Son of man, He who —soweth the good seed, is of course none other than Christ. But as He could not be called the —Son of man before being born of a woman, He accordingly could not have sowed —the good seed of the spiritual harvest until after His birth in Bethlehem, Judea.

As His ministry —His sowing of —the good seed, the truth —began right after His baptism (Matt. 4:17), therefore to establish the beginning of the parabolic harvest period, we must ascertain the date He was baptized.

—And after threescore and two weeks, prophesied Daniel, concerning Christ’s ministry and His death, —shall Messiah be cut off, but not for Himself;...and He shall confirm the covenant with many for one week: and in the midst of the week He shall cause the sacrifice and the oblation to cease. (Dan. 9:26, 27).

That this is prophetic time, reckoned by the year-day rule of Ezekiel 4:6, is seen from the fact that there were seven years from the time Christ was baptized to the time the apostles were permitted to take the gospel to the Gentiles. During this period, Christ confirmed or fulfilled the covenant. —In the midst of the week, or at the end of three and one half years, He was to be crucified, thus causing the earthly sacrifice to cease. (3 TR 55-57)

The entire period of the Sowing Time commence from Christ's baptism Oct. 16, 27 A.D., up to Oct. 16, 34 A.D., when the Apostles permitted to preach the gospel unto the Gentiles. Therefore, the Sowing time consist of 7 years. The harvest being the shortest of all the three periods, therefore it must be shorter than 7 years. The investigative judgment, will take place in the period called —harvest which is the shortest
period of all the three periods. Therefore to teach that the investigative judgment of the living commenced in 1955, and now (2013 A.D.) **58 YEARS** already passed and yet the harvest still unfinished, definitely shows that such doctrine is erroneous, and a mere hallucination.”

Response to Ariel: What you fail to understand is that the SEALING takes time and that the THIRD Sealing Truth came on the scene in 1955. **Ellen White stated, the sealing is not done in a moment** but it is a settling into Truth. Moreover, we know that when the Judgment of the Living began, it began with an INVESTIGATIVE PHASE, just as the Judgment for the Dead began with an investigation of names in the books of Heaven. How could it be any different for the living? In fact, there are three phases to the Judgment for the Living – 1) Investigative, 2) Judicial, 3) Executive. Each of these phases are encompassed in The Branch Messages, now spanning nearly 60 years. These are not new or difficult terms to Davidians, but there is typically much confusion since virtually all Davidians believe that the Judgment for the Living begins with an executive slaughter! No investigative phase! How could that be? Why would the dead be given more consideration than the living in the Judgment? Plus, both Brother Houteff and Brother Roden taught that when the Judgment for the Living commences, it is the opening of the Seventh Seal (1960), and there is a thirty year overlap in the seals. Most Davidians should know this.

Ariel says:
“From the foregoing facts, clear and distinct, the only tenable conclusion to be drawn is that Ben Roden was a false prophet. Therefore, you cannot afford, brethren, now that the light is come, to let slip from you the opportunity of breaking away from the theories of men herein discredited by the —Spirit of Truth,1 and of placing your feet firmly on the solid foundation here established in their place by the testimony of Jesus Christ. Let us prove that the 430 years taught by V.T. Houteff was absolutely perfect.”

Let us read…

**1 SR 116** —The typical 430 years prophesied to Abraham began in the true (our time) with Martin Luther, as explained on pages 108-111, therefore both prophecies—the one to Abraham and the one to Ezekiel—refer to the same period in our time. The one to Abraham stands as a type, but the other is a direct prophecy, and both run parallel in our time. We may suppose the 390 year period began in about 1500 A.D., (when Luther found the Bible), and ended in 1890 A.D., where the 40 year period began, which would end in 1930. However, we cannot point out the exact day or month, or even the year, because (1) we do not know the exact day of the call of Luther; (2) prophecy deals with the Jewish, or perhaps the Hebrew year, therefore, it is a matter of months that we cannot determine. It may run until 1931, or even after, if the coincidences as explained on chart, pages 112, 113, were not divinely designed to point out this fact. The question may be asked, Why would God make a double prophecy for the same thing?—because the old prophecy (the type) only gives the details from the beginning of the third angel’s message to the fulfillment of **Ezekiel 9**. The prophecy by Ezekiel gives the information in detail from the beginning of Luther’s reformation to **Ezekiel 9**, marking of the 144,000, and unrolling of the scroll. (—Not all in regard to this matter is yet understood, nor will it be understood until the unrolling of the scroll.) **Volume 6, page 17.** (1 SR 116)” End quote.

Response to Ariel: How could Brother Houteff’s teaching on the 430-year prophecy be “absolutely perfect,” as you say, as if the 1930 date is the final fulfillment, the first and only 430-year fulfillment? VTH himself states on page 133 of 1SR that the dates of the beginning of Luther’s reformation were “not exact”, even “not definite”. Furthermore, as we reason together, on page 155 of 1SR, he states clearly that the NEW NAME (Sealing Message #3) comes at the end of the 430 years! Interesting, that the main
430-year fulfillment came in 1955, exactly on time, when Ben Roden introduced the New Name of Yahshua to the Davidians, on a key date of the Protestant Reformation. Will you tell me that the Rod brought the New Name? If you say it is yet future, then you have an insurmountable task in finding a 430-year application to prove it, particularly in connection with Luther. Ben Roden was correct, and most of all, on TIME. To get around this Time requirement of the Message, Ariel, you came up with a truly inventive and devious theory to calculate the 430-year prophecy in a whole new way, disregarding the straight-up (day-for-a-year) count, as Ezekiel 4:6 outright states and as Houteff himself used. There is not one place in Scripture, or in the prophetic reckoning of the pioneers, that utilizes your new application for the 430-year prophecy, Ariel. It is impossible to fool me, or any knowledgeable believer in the Rod or the Branch Messages on this point. Therefore, I am called upon to PROTEST your misapplication of the 430-year prophecy. The messengers have used the Ezekiel 4:6 method, the “day-for-a-year” application. It is Scriptural, and it works.

Ariel wrote:
“The only reason that V.T. Houteff had not been able to point out the exact day or month or even the year, because he did not know the exact day of the call of Luther, and the prophecy deals with the Hebrew Calendar. And now since, the Bible Calendar is already restored by antitypical Elijah the Tishbite,”

Respondent’s inclusion of Seven Seals chart.

Above is the “Seven Seals” chart, again we see the LAST TWO Angels depicted at the bottom of the chart, including the 1929 Angel, the Shepherd’s Rod Message. THEN IS DEPICTED ANOTHER ANGEL by Bro. Houteff, a separate Angel, the Revelation 18:1 Angel (The Branch Angel), who encompasses all three remaining angels of the REPEAT phase of the Three Angels, plus One, to total Seven Angels Messages. There are two major groupings of Angels in the seven-fold Message. The first was the
Millerite Message, which encompassed Two separate Angels, and then came the Third Angel. The last Angel, the Revelation 18:1 group, contains THREE final Angels. As stated to Eric Edstrom, if one cannot count to THREE (“three great divisions” Life incidents 306, James White) then one will not be able to count to FIVE (“FIVE distinct messages” WLF 10-11, James White) “prior to the Advent”, and consequently one will not be able to recognize the SEVEN Complete Messages that are brought to view in Revelation 14, concluding at Revelation 18:1. Who is the Revelation 18:1 Angel-MESSAGE? Is HE the Angel with the NEW NAME? Remember, it must be a six-letter Name (1SR233:3) representing the Time of Harvest, that is, the Time of the BUNDLING of the various Davidian groups with their self-appointed leaders, presidents and vice-presidents, etc..

Respondent’s final thought from 1 SR 15:

“The angel's message of Revelation 7--the angel ascending from the east--is as important as the first, second, and third angels' messages of Rev. 14:6-11. It must be understood and given to the people at the right time, as also the mighty angel of Rev. 18:1. The loud cry must come at a given time. This angel of Revelation 7, cannot be the third angel, for John’s explanation of them differ. The three angels of Revelation 14 are flying in the midst of heaven, or where the sun stands at noon, but the one of Revelation 7, is ascending from the east, or the rising of the sun. The message of this angel has never been understood at any time, nor proclaimed by this denomination or any other people, and only theories have been advanced. It is evident that this truth, as other truths, must come at the right time.” The “given time” in this reference, certainly, is at the end of a 430-year period using the day-for-a-year count.

The Angel that was “ascending from the east, or the rising of the sun” in this case historically, is in exclusive reference to the United States of America, which is where the Three Angels’ Messages originated, on the east coast of the USA, the origin of the Millerite Movement and the Advent Movement under the Third Angel. It makes NO historical or prophetical reference to the ‘far east’ of the globe. I address this particular issue in the addendum response study so that no Davidian will err or be misled on this important point.

He further states in 1SR32:2 that the Revelation 7 Angel is the second time period in the quote, the period in which the Shepherd’s Rod Message came, as a SINGLE application, a single period of time, from 1930 to 1955. In another place, Brother Houteff explains that the Angel that “ascends from the EAST” (USA east coast) is then found to ARRIVE in LOS ANGELES, California, USA, in 1929.

Davidian thinking today places the Revelation 18:1 Angel in the KINGDOM, after Ezekiel 9 Executive. By thinking this, and teaching it, Davidians are saying that the 144,000 are then sealed with only two Seals, not three. Such a theory is blatant falsehood, since Ellen White states that the 144,000 are sealed with Three Seals (EW15:1).

THE REPEAT PHASE OF THE FIRST ANGEL’S MESSAGE, I MUST TELL YOU BRETHREN, IS OVER, FINISHED, DONE. IT WAS FULFILLED BY VICTOR HOUTEFF. THE ROD SAYS IN MANY SUPPORTING STATEMENTS THAT THERE IS TO BE A REVELATION 18:1 MESSAGE.


Both Ellen White and Victor Houteff foretold the coming of The Branch, Who is Christ in a Message bearing His New Name (Rev. 3:12c), ....not a man or human leader. This was to be the Third test to filter out those who would not progress with the Truth, the THREE GREAT DIVISIONS of the Advent Movement. Those who passed the THIRD test would become the Wave-sheaf company of the First-Fruit Harvest (3Tract 75-80), to be translated without seeing death.

The following graphical presentation by Ariel Dacutanan could not be transferred from a PDF to a Word doc and retain its format. The basic idea is still communicated in the text. The text of Ariel’s graphic concept is related below, from which can be gained the overall idea. Once again, Ariel transposes the accepted day-for-a-year principle to a problematic total day count conversion. Victor Houteff never did this, nor did Ben Roden. It is an entirely new concept that Ariel presents that is incompatible with all Messages in the Advent Movement, from the 2300-days prophecy to the 430-days prophecy. Victor Houteff’s application to the 430-year prophecy is a starting point in the 430-year prophecy application, and is NOT a comprehensive or complete fulfillment of the 430-year prophecy. Otherwise, he would have revealed the New Name of Christ (1SR155), the Third Seal of Revelation 3:12. Let the reader consider prayerfully and carefully.

Remember that anyone that would present a new message of “revival and reformation” that does not bear the NEW Name of Messiah or have the Seal of Truth based on TIME (the 430-year fulfillment calculated in the same manner that Victor Houteff calculated his 430-year time prophecy) AND any message that comes to bring “revival and reformation” under any other Name than The BRANCH is false. Read 1 TG8:24, . Either believe it or discard it. It is your choice. To get the THIRD Sealing Message, you must RECEIVE the New Name of Christ (EW15), The BRANCH, a six-letter Name that must have been first proclaimed at the “end of the 430-year period” (1SR155:1). The facts of these Two separate Angels depicted on several of the Rod charts cannot be disputed. Therefore, let the reader understand the Truth of the LAST MESSAGE to the Church – The BRANCH. TL Caldwell.
If you think you have a new message for the church, a message for Davidians, then show your ANGELS (Revelation 14 & 18:1 – SEVEN total) in their proper order – ALL OF THEM, along with their “RIGHT TIME”, when they came!

The ending presentation here by Ariel Dacutanan cannot be reproduced from the pdf document by Ariel therefore I will not attempt to reproduce it here except for the ending paragraph. Ariel begins the final graphic presentation as “here’s the perfect illustration…” … But the illustration is anything but perfect, sensible, relatable or intelligible as far as the 430 year concept introduced by Victor Houteff. It has nothing to do with Victor Houteff’s clear and direct application of the 430 year prophecy, a simple day-for-a-year application.

Ending by Ariel:

Soon, we will post the message entitled —
THE COMMENCEMENT OF THE INVESTIGATIVE JUDGMENT OF THE LIVING

Yours in Christ Jesus,
A.D. JEZREEL” (Ariel Dacutanan)

Note: The SROD declared… the exact year in which this period of 430 years begin… if we subtract 430 years from 1930, we are taken back to 1500 AD. [2 TG 39:12, 18], but dealing with the Hebrew calendar. [1 SR 116] Therefore, to declare that it did not begin in 1500 AD is to direct God’s prophet coveting not only the prophetic office but God’s authority as well. What an insult not only to one’s own intelligence but also to God Himself. [GCS 42]”

End quote

A FINAL WORD FROM THE RESPONDENT, TL Caldwell:

1 SR 154-155 “In Volume 3, page 65, of "Isaiah the Gospel Prophet," we read: "I will not rest." God is speaking. He has determined that the righteousness of His people shall become evident, and He will not rest until it is accomplished. The words indicate not only determination, but also that there has been delay, that now the crisis has come, and that God is tremendously in earnest to see the work finished. God intends to exhibit His people to the world. He wants to demonstrate what can be done in human flesh; and He will not rest satisfied until His people reflect His image fully. When that is done, the earth will be lightened with the glory of God. Rev. 18:1." VTH
A MESSAGE TO CONSIDER

The Message for today is the Divine Family Image reflected “on earth as it is in Heaven”.

There is a Knowledge needed to accomplish this Work to fully reflect the Divine Image, that “His people reflect His IMAGE fully”, as Brother Houteff put it. This has been the culminating Message of The BRANCH since 1977, now complete in the Seventh Step. It encompasses prophecy and the “revelation of the Holy Spirit” (8T251). What greater Truth and Message could there be?

The Shepherd’s Rod reference above introduces the importance of the Revelation of the Divine Moral Image of the Creator in a Message that will accomplish this Work in the “time of the end” (PK678). Although much is written about reflecting the Divine Image in the moral character of man and woman, this is not the only object of such an education. To gain an understanding of the totality of the Creator’s Image we must begin with the Genesis 1 record, as Ellen White explains in her various statements below. The beauty of this Genesis Image is in the whole. The reference only to character development, apart from the comprehensive Message of the Divine Family ABOVE, will NOT transform the Church or its members. Many claim to be transformed in character, while rejecting the most simple yet profound foundational Truth of our family nature, according to the Divine PATTERN, on earth as it is in Heaven. The concept of the IMAGE in relation to the Church is not just a theory, but a reality of Truth that is embodied by every man and woman who is made in Their Image, the Image of the Creators, both male and female (Gen. 1:26, 27). Without this Truth, the development of true Divine character in the human family is hindered, delayed, even prevented. Truth must be comprehensive. The Genesis narrative of the creation of Adam, then Eve, brings to light the “fullness of Elohim (in Christ) bodily.”

From Ellen White:

“Are there not some lessons which the educators of our day might learn with profit from the ancient schools of the Hebrews? He who created man has provided for his development in body and mind and soul. Hence, real success in education depends upon the fidelity with which men carry out the Creator’s plan. {CE 63.2}

“The true object of education is to restore the image of God in the soul. In the beginning, God created man in his own likeness. He endowed him with noble qualities. His mind was well-balanced, and all the powers of his being were harmonious. But the fall and its effects have perverted these gifts. Sin has marred and well-nigh obliterated the image of God in man.” {CE 64}

(1905) M.H. 114, 115

“God desires us to reach the standard of perfection made possible for us by the gift of Christ. He calls upon us to make our choice on the right side, to connect with heavenly agencies, to adopt principles that will restore in us the divine image. In His written word and in the great book of nature He has revealed the principles of life. It is our work to obtain a knowledge of these principles, and by obedience to cooperate with Him in restoring health to the body as well as to the soul.” {CD 16.1}

“The Holy Spirit is greatly needed in our schools. This divine agency comes to the world as Christ’s representative. It is not only the faithful and true witness of the Word of God, but it is the searcher of the thoughts and purposes of the heart. It is the source to which we must look for efficiency in the restoration of the moral image of God in man. The Holy Spirit was eagerly sought for in the schools of
the prophets; its transforming influence was to bring even the thoughts into harmony with the will of God, and establish a living connection between earth and heaven.”  {FE 526.3}

“The glory of God is to be revealed in the creation of man in God’s image, and in his redemption.”  {PH080 29.3}

“Through the application of divine truth the perfect image of God will be reproduced.”  {SD 284.6}

This body of Truth is found in the THIRD Sealing Message (Rev. 3:12; EW15), the Message of the New Name of Christ. It is now or never, to begin to understand the comprehensive Image we were made in the likeness thereof. It is true knowledge that restores the soul in the Divine likeness.

The following brief study is presented in The Branch Message today:

THE FAMILY IN HEAVEN

If one were to take the subject of the nature and constitution of the Godhead as simply as it is presented in Genesis and the Spirit of Prophecy, it is just so clear what we should understand about it.

Gen. 1:26-27 – “And God said, Let us make man in our image, after our likeness...So God created man in his [own] image, in the image of God created he him; male and female created he them.”

Great Controversy: 644.3 – “In the beginning, man was created in the likeness of God, not only in character, but in form and feature. Sin defaced and almost obliterated the divine image; but Christ came to restore that which had been lost. He will change our vile bodies, and fashion them like unto his glorious body. The mortal, corruptible form, devoid of comeliness, once polluted with sin, becomes perfect, beautiful, and immortal. All blemishes and deformities are left in the grave. Restored to the tree of life in the long-lost Eden, the redeemed will “grow up” [Malachi 4:2.] to the full stature of the race in its primeval glory. The last lingering traces of the curse of sin will be removed, and Christ’s faithful ones will appear “in the beauty of the Lord our God;” in mind and soul and body reflecting the perfect image of their Lord. Oh, wonderful redemption! long talked of, long hoped for, contemplated with eager anticipation, but never fully understood.”

Rom.1:20 gives us the principle that we can understand the Godhead by the way in which He created us: “For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, [even] his eternal power and Godhead...”

Why would this knowledge not have come to our understanding until now? We do realize that YHVH has been increasing our understanding of His truth gradually as we progress through the ongoing revelation of Scripture. What has been “hidden” is revealed according to His timing, in connection with our ability to make use of it. Rev.2:17 – “He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna...”

It is because we are not use to thinking of the Godhead in this straightforward manner that we may need some further evidence to help us to believe in this clear and simple testimony.
The first place we may turn to for further simple hard evidence is the Hebrew language itself. Here we discover that the word for Spirit – “Ruach” – is in the feminine gender, and that many passages where the translation has been rendered as God is the Hebrew “Elohim” – which is a plural of both genders.

**Proverbs 8 and 9** reveal that the work of the Holy Spirit is carried out by one of the female gender.

“Doth not wisdom cry? and understanding put forth her voice? She standeth in the top of high places, by the way in the places of the paths. She crieth at the gates, at the entry of the city, at the coming in at the doors. Unto you, O men, I call; and my voice [is] to the sons of man...Hear; for I will speak of excellent things; and the opening of my lips [shall be] right things. For my mouth shall speak truth; and wickedness [is] an abomination to my lips. All the words of my mouth [are] in righteousness...Now therefore hearken unto me, O ye children: for blessed [are they that] keep my ways...Riches and honour [are] with me; [yea], durable riches and righteousness...I lead in the way of righteousness, in the midst of the paths of judgment.”

In chapter 10 of the apocryphal book Wisdom of Solomon it is even more clear that Wisdom is not just a personification but the female Holy Spirit. Ellen White spoke of the Apocrypha as the “hidden” part of the Bible, echoing the idea of the “hidden manna”, and endorsed its use particularly for “the wise of these last days”. 15MR:67.

**Wisdom of Solomon:10** – “SHE preserved the first formed father of the world [Adam], that was created alone, and brought him out of his fall, And gave him power to rule all things. But when the unrighteous went away from her in his anger [Cain], he perished also in the fury wherewith he murdered his brother. For whose cause the earth being drowned with the flood, wisdom again preserved it, and directed the course of the righteous in a piece of wood [Noah’s ark!] of small value. Moreover the nations in their wicked conspiracy being confounded, she found out the righteous, and preserved him blameless unto God, and kept him strong against his tender compassion toward his son. [Abraham] When the ungodly perished, she delivered the righteous man, who fled from the fire which fell down upon the five cities. [Lot] Of whose wickedness even to this day the waste land that smoketh is a testimony, and plants bearing fruit that never come to ripeness: a standing pillar of salt; a monument of an unbelieving soul...When the righteous fled from his brother’s wrath [Jacob] she guided him in right paths, shewed him the kingdom of God, and gave him knowledge of holy things, made him rich in his travails, and multiplied the fruit of his labors. In the covetousness of such as oppressed him she stood by him, and made him rich...When the righteous was sold [Joseph], she forsook him not, but delivered him from sin: she went down with him into the pit...She delivered the righteous people and blameless seed from the nation that oppressed them. [Exodus] She entered into the soul of the servant of the Lord [Moses], and withstood dreadful kings [Pharaoh, Og, and Sihon] in wonders and signs; Rendered to the righteous a reward of their labors, guided them in a marvellous way, and was unto them for a cover by day, and a light of stars in the night-season; Brought them through the Red sea, and led them through much water: But she drowned their enemies, and cast them up out of the bottom of the deep. Therefore the righteous spoiled the ungodly, and praised thy holy name, O Lord, and magnified with one accord thine hand, that fought for them. For wisdom opened the mouth of the dumb, and made the tongues of them that cannot speak eloquent.”

**Prov.8 and Song of Solomon** yields further evidence of the presence of femininity in the heavenly Family. It is understood that Solomon is a type of Christ. Who, then, does the Shulamite represent?
She describes herself as being “set up from everlasting, from the beginning, or ever the earth was. When [there were] no depths, I was brought forth; when [there were] no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I [was] there: when he set a compass upon the face of the depth: When he established the clouds above: when he strengthened the fountains of the deep: When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: Then I was by him, [as] one brought up [with him]: and I was daily [his] delight, rejoicing always before him”

Song: 6:9-10 – “My dove, my undefiled is [but] one; she [is] the [only] one of her mother, she [is] the choice [one] of her that bare her. The daughters saw her, and blessed her; [yea], the queens and the concubines, and they praised her. Who [is] she [that] looketh forth as the morning, fair as the moon, clear as the sun, [and] terrible as [an army] with banners? [the description that Ellen White gives of the church under the outpouring of the Holy Spirit]

Psalm 45 brings to view a King named YHVH who is anointed by his God YHVH, who “greatly desires” the beauty of the “daughter” of the “King”. She is being brought to him in what is no doubt a wedding procession attended by virgins! This is the “marriage” to take place in heaven of which Sister White speaks in GC:426-428.

“My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue [is] the pen of a ready writer. Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever. Gird thy sword upon [thy] thigh, O [most] mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness [and] righteousness; and thy right hand shall teach thee terrible things. Thine arrows [are] sharp in the heart of the king's enemies; [whereby] the people fall under thee. Thy throne, O God, [is] for ever and ever: the sceptre of thy kingdom [is] a right sceptre. Thou loves righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. All thy garments [smell] of myrrh, and aloes, [and] cassia, out of the ivory palaces, whereby they have made thee glad. Kings' daughters [were] among thy honourable women: upon thy right hand did stand the queen in gold of Ophir. Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; So shall the king greatly desire thy beauty: for he [is] thy Lord; and worship thou him. And the daughter of Tyre [shall be there] with a gift; [even] the rich among the people shall entreat thy favour. The king's daughter [is] all glorious within: her clothing [is] of wrought gold. She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee. With gladness and rejoicing shall they be brought: they shall enter into the king's palace. Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth. I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever.”

This is the sealing message today, the message of comfort and hope to complete the work of redemption in each of our body temples – the sanctification of the soul.
“God said, "Let us make man in our image." He gave to the work of his hands not only a form resembling his own, but a mind capable of comprehending divine things. His understanding, his memory, his imagination,—every faculty of man's mind,—reflected the image of God. In disposition and heart he was qualified to receive heavenly instruction. He possessed a right understanding, a true knowledge of his Creator, of himself, his duty, his obligations in respect to the law of God. His judgment was uncorrupted, unbiased, and disposed to obedience and affection, regulated according to reason and truth. He was capable of enjoying to the utmost capacity the good gifts of God. Everything upon which he looked was transporting to his senses; every sound was as music in his ears. Yet he was not placed beyond the reach of temptation. He stood as the representative of the human race,—a free moral agent. {YI, August 10, 1899 par. 3}

“Here your imagination may have full scope. These thoughts will make you more heavenly-minded, will endue you with heavenly vigor, will satisfy your thirsty soul with rivers of living waters, and will set upon your heart the seal of the divine image. They will fill you with joy and hope in believing and will abide with you as a comforter forever.” {HP 36.5}

The knowledge of the “Other Comforter” is the completion and “seal of the Divine Image”, the comprehensive knowledge revealing fully the Divine Family in Heaven (Romans 1:20). To learn of our Divine Family is to restore Face to face communion with our Creators, Father and Mother. This restoring of close communion with the Creators is the whole object of today’s message. It begins today.