

The Storehouse

11/14/23

This study is a fundamental statement and declaration of The Branch Message today, presenting the prophetic waymarks of the Advent message(s) that must be understood, their time and place in our history, incorporating the three-sealing message-movements that will seal and gather the First Fruit Company (Rev. 7 & Rev. 14). Those who receive the Three Seals (Rev. 3:12) ... become “the living saints, the 144,000 in number” who will never die. “God, New Jerusalem and a glorious star containing Jesus New Name” (EW15) -- this is the pathway of Truth for our time, hereby to make us ready to attend the Marriage in Heaven and to have our part in the setting up of The Branch Kingdom of Daniel 2:44, in the Holy Land in the latter-days.

Our main Scriptural counsel about tithing during New Testament times, and Old Testament also, is found in Malachi 3.

Mal 3:7-11:

Even from the days of your fathers ye are gone away from mine ordinances and have not kept [them]. Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return?

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

Ye [are] cursed with a curse: for ye have robbed me, [even] this whole nation.

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that [there shall] not [be room] enough [to receive it].

And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts.

Which Storehouse?

What makes a storehouse a “storehouse”, or The Storehouse?

There are many with-in the scope of the general movements of 1844 that claim to be the rightful “Storehouse”, the SDA General Conference church, Davidian groups today, who are no longer a movement (capital “M”), either of them, as well as offshoots of the 1904 SDA-GC “new

organization” church today, the independent ministries.

A “Movement” is led by Inspiration and must ever be so. A “Movement” must be based on the pedigree of truth at each step of the Movement beginning in 1831 (Millerite Message), a message that presents the Judgment truth to the objective of preparing a people to stand in that judgment. Error will not stand. Truth, and those who are attached to it, will stand in the Judgment. To answer the obvious question here we must focus on one overall point, that of the ‘pedigree’ or rightful continuous order of the Advent messages of Revelation 14, beginning verse 6 (through verse 9) to the end of the chapter, the historical Three Angels Messages in their initial phase and THEN their repeat phase (verse 15 through 18).

The way we identify the “Storehouse” is that we must understand what constitutes “Present Truth” (the very present truth). We must look for key words and major concepts of the Judgment messages. Much can be written about what the message is for today which I have published on the website, but basically we must look for the two key indicators, firstly, that of “time and type” in the development of each message that the former messengers first presented in the repeat phase, beginning in 1930, then continuing from 1955 and 1977 (Benjamin Roden and Lois Roden’s messages respectively), AND secondly, we must look for WHAT is transpiring in the Heavenly Sanctuary work, what Yahshua The Branch is doing in His ministration above, how the priestly ministration in the Sanctuary above is progressing in the time of the Judgment for the Living. Who is there today that can address this topic of chronological sequence of the messages in the repeat phase of the Three Angels?

Each of the messages in the spiritual lineage of present truth will address this key point that we must know to receive the sealing as Wavesheaf company, and the general class of the Firstfruits. To this understanding, we need to look for a “change in ministration” in each of the “three parts of the genuine movement” (LI306, 307), the three phases of the Judgment work both in Heaven, AND in the Earth, in the “Investigative” phase, the “Judicial” phase, and finally the “executive” phase of The Branch Message. In the case of the Second Sealing message (1930) we only see a warning of the impending change of ministration approaching the Judgment for the Living. Each of these phases of the judgment brings a timely new truth to educate and prepare the Wavesheaf company and all of the Firstfruits in response to our corporate Divine Summons to “appear” in the Judgment from the beginning of the Great Second Advent Movement.

Each of the Divine Summons throughout the history of the Advent Movement has a DATE attached to it as it is with any court summons in the civil courts of all western nations, Europe, the United Kingdom and the USA. Ben Roden’s message brought the announcement and beginning of the Judgment for the Living which began October 20th, 1955, a Divine Summons message, announcing the Investigative phase for Davidians and SDA. Each of the three phases of the JOL (The Branch) must bring a new message, a warning, a preparation message for that

phase of the judgment. Lois Roden's message brought the announcement and beginning of the Judicial phase beginning Feast of Tabernacles 1977, attended by an actual Divine Visitation which she was given, that she was shown visibly.

To begin, the three major events of the Judgment message overall are as follows, based on the Revelation 3:12 declaration of the three message-movements, which encompasses the Six Angels of Revelation 14, as quoted by Ellen White in Early Writings page 15:

1. The 1844 Message of the opening of the Judgment (Dan. 8:14), the first two Angels of the Millerite message, gave the announcement and divine summons – to appear by faith before the Throne in Heaven, correcting the TIME of the Judgment from the Spring of 1844 to the Fall of 1844. As she states in 4SP chapter 17, titled The Midnight Cry, which was the message of Revelation 14:8, the CALL to come OUT of the popular churches and stand with the waiting expectant ones, the faithful Adventists awaiting Christ's return in the approaching Fall of the year. This was the Second Angel's Message then, the Summer of 1844, to "come out" of the fallen churches. And so it is today, knowing the complete division of the Harvest from The Branch Message, the Wavesheaf Company are to "come out" of the nominal Adventist church, the General Conference Corporation, and be separate. With the fulness of knowledge, the completed Message of The BRANCH, the Firstfruit Company has the option to "come out" of the fallen 501C3 church, NOW, or later to be "spued out" as Revelation 3:16 warns.

October 22, 1844, was the actual date of the opening of the Judgment, the Judgment for the Dead, the completion of the Second Angel's Message in its first phase. The living saints of that time, the Advent pioneers and SDA Church members, would be judged under the JOD (as each one died in their time), which concluded in **October 20 of 1955**, when the backlog of names of professed believers from ages past, on the books in the Heavenly Sanctuary, were brought up to date at that time even though many alive then, after 1955, would die under the time of The Branch Message, under the period of the Judgment for the Living, judged during their lifetime, or sealed to be raised with the Wavesheaf of the dead. The Third Angel Message of October 23, 1844, in its beginning was the FIRST sealing message of the Revelation 14 messages that would seal the 144,000 "living saints" – however, far future from that time, even after the Fourth Angel's message concluded in February of 1955. None of those judged under the 1844 Message of the JOD would be, or could be, one of the "living saints". The 144,000 never die. Those who died in the Third Angel of 1844, such as Ellen White and all the Advent pioneers, as well as those who believed that message, keeping the Sabbath, would be counted "WITH" the 144,000, but not one "OF" the 144,000.

There is a type however for many of the Wavesheaf **who would die** under the Fifth and Sixth Angels Messages, not only a Wavesheaf of the living but also a Wavesheaf of the Dead. This shows the harvest class separation between the 144,000 and the Wavesheaf Company, because the Wavesheaf, as historically taught by The Branch messengers, are an "unnumbered"

company. The typical priest did not count the wavesheaf-barley in the type (or did they?) when they are gathered on the very day of gathering. The barley group are also dedicated and made into a barley cake for the WS offering. What that number is ultimately may not be known until their dedication before the Throne in Heaven. On the other hand, that number may be known, now or confirmed very soon. As I think about it, that seems troubling to me, not to know that number. It seems completely reasonable to me that we will know the number of the Wavesheaf company, be it 24,000, or another number. That number was not revealed to Ben Roden or to Lois Roden, nor did they know or reveal the identity of the 24 Elders as far as I can remember. It was not important for Ben Roden and Lois Roden to know the identity of this number in their time, but I believe it is present truth now, that we should know who the 24 Elders are and what they represent. The Day of Pentecost, however, reveals in type an actual number of the Firstfruits in the upper room when the Holy Ghost came down in “tongues of fire” on the gathered and waiting ones. There was a ‘change of ministration’ in 1844 in Heaven (in the Sanctuary) for the beginning of the JOD.

2. The 1930 Message of The Shepherd’s Rod was the SECOND sealing message of the Revelation 14 messages brought to view in verse 15, the Fourth Angel’s Message. This was the preparation message, the imminent announcement for the coming of The BRANCH, Christ in a message bearing His New Name, a formal announcement, according to type, and the warning message of the soon opening of the Judgment for the Living, AND the coming of Christ -The Branch in Judgment, Malachi 3:5, coming “NEAR” to us “in judgment”. Yahshua The Branch Himself conducts the antitypical Judgment, “near” to us. This message of Revelation 14:15 followed the type of John the Baptist. Christ did not come (near) in Judgment during the 25 year warning given by this message. The Rod Message was tied to The Branch Message as John the Baptist’s message was connected to Christ’s Message in the type as a continuous-sequential message, yet distinct from each other. Both men, both messengers, knew each other in the type and the antitype (see Zechariah 13:7). The Davidians in 1955 should NOT have missed the message to follow The Rod message which began only a few months after Victor Houteff died in February of that year. No ‘change in ministration’ in Heaven occurred in 1930, but an announcement of one, the coming of the Merkabah Throne, the Divine Chariot, which attended the opening of the JOL Investigative in 1955. Ben Roden did mention this in at least one place.

3. The 1955 Message of The BRANCH was the beginning of the THIRD sealing message of Revelation 14 verse 17, the Fifth Angel’s Message, The Branch-He Message, to be completed by the Sixth Angel’s Message, verse 18 (Rev. 14), The Branch-She Message, beginning in 1977, a double Judgment message, two phases of the Judgment of the Living revealed, the Investigative phase and the Judicial phase. This was the full return or completion of the 1888 Message, Christ and His Righteousness under the banner of the New Name prophecy (Zechariah chapters 3 & 6), which is why there is a “change in garment” revealed in Zechariah 3:4, and the warning “behold ... my servant The Branch”, verse 8. **Both judgment messages were visited by the Merkabah Throne coming to the Earth (Mal. 3:5), in 1955 and in 1977, to herald their**

respective phases of the Judgment.

The 1990 Message represented by the Revelation 18:1 Angel, the Second Angel repeated for the second time since 1955, is the continuation of the Third Angel since this message today, the Seventh Angel, gives “power and force” the Third Angel of 1977 as Ellen White makes direct reference in Early Writings page 277. This truth is clearly shown in that reference. Ellen White states “this angel comes at the right TIME to give power and force to the Third Angel”. SO – “TIME” is part of the message. **This statement in EW 277 is KEY to understanding who today represents the Present Truth and what message “joins the Third Angel” (repeated) for this time (after November 1986), because the Seventh Angel’s Message must be shown to be “JOINED” to the Third Angel in its repeat phase, the Second Angel repeated in finality, joined via the final 430-year application.** Victor Houteff showed his connection to the Third Angel (of 1844) of his day, prior to his message. There was a ‘change in ministration’ in Heaven in 1955, from the JOD to the JOL. This ‘change’ (a “great change” 1TG8:24) was attended by “signs and wonders” -- “in modern Israel” in the prophecy of the Immanuel (Isaiah 7 & 8), as revealed by Benjamin Roden in several of his studies.

Here is her statement about the Second Angel that returns (Rev. 14:17):

*The light which attended this angel penetrated everywhere, as he cried mightily, with a strong voice, “Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.” The message of the fall of Babylon, as given BY THE SECOND ANGEL, IS REPEATED, with the additional mention of the corruptions which have been entering the churches [particularly the SDA Church] since 1844. **The WORK OF THIS ANGEL COMES IN AT THE RIGHT TIME to JOIN in the last great work of the third angel’s message as it swells to a loud cry.** And the people of God are thus prepared to stand in the hour of temptation, which they are soon to meet. I saw a great light resting upon them, and they united to fearlessly proclaim the third angel’s message. { EW 277.1}*

*Angels were sent to aid the mighty angel from heaven, and I heard voices which seemed to sound everywhere, “Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.” *This message seemed to be an addition to the third message, JOINING it as the midnight cry joined the second angel’s message in 1844.* The glory of God rested upon the ... End quote.*

This message, the Second Angel, proclaiming to come OUT from Babylon, also applies to the SDA Church first, not as “Babylon”, but as “sister to fallen Babylon” (“danger of becoming”) as Ellen White stated. The “corporation” church does not stand -- nor will it be purified itself, nor will it go through to the end, but for those who remain in her will fall operationally when antitypical Assyria falls, along with its membership, because it was false from its inception in

1904, having completely walked away from the Inspired counsels, led by men, not by Inspiration. A false organization (the 1904 corporation-church) from its inception cannot be purified. Only a “call” (a message) to come out of her is given before the whole organization is “spued out”! They, in the false organization, are what Ellen White called “nominal Adventists”. They believe in a church business enterprise, a corporation, committed to its’ perpetuation and its claim as the “ark of safety”, ... not to a message of Christ’s Kingdom and the soon return of the Bridegroom. They have bought into the lie that that the corporation is the “ark of safety”. It never was. The 1844 Second Great Advent Hope (the SDA Church from that time), was and still is the ark of safety, the church that ‘we’ are part of that has progressed through all THREE message-movements until today. The Branch Movement (Isaiah 11:1) is the ark of safety today, a three-part Movement.

This message, the Second Angel, is first proclaimed to the SDA Church and to Davidians, beginning in 1955, in its first repeat phase. The second repeat (of the Second Angel) is the 1990 Message which gives a more direct and complete warning to the churches, SDA church/groups, independent ministries and Davidian groups. This warning has been going on in a more direct way since 2012 on the Facebook forums worldwide as well as The Advent Movement website and direct contact with divinely hand-picked individuals who are ready to progress in the light to join the company of the Wavesheaf.

The Revelation 18 Angel – The Second Angel Repeated for the Second Time (1955 and 1990)

The 1990 message, beginning at Passover of that year, constituting another ‘change in ministration’ brought the opening date of the Executive phase of the Judgment - JOL, the beginning of the three-year period of the fig tree INSPECTION by Christ Himself, described as “the certain Man”, the One who planted of the antitypical fig tree, Who, SPEAKING TO the “Dresser” of the vineyard and the tree, on Earth, TWO Divine persons, ONE in the heavens and the OTHER in the Earth, pronounces a judgment on the fig tree church. This three-year period is presented in Luke 13:7. There are TWO fig tree inspections or typological judgments (to antitypical Judah) in the Gospel narrative, one in Luke 13 which is strictly latter-day prophecy, applying to The BRANCH Movement, and the other story in Matthew 21, when Christ walked into Jerusalem with His disciples and there was no fruit on the fig tree, only leaves. The fig tree in this application was NOT READY (no fruit) for the visitation of the Messiah, The Branch. This application applied to Davidians in 1955 with the coming of the Immanuel Message.

Both stories are TYPICAL and applicable in our day to the last two Advent Movements, The Rod and The Branch, when Yahshua “comes NEAR to us in judgment” to inspect the candidates for the Wavesheaf, the “guests” of the future Wedding, coming near to the Earth in 1955, 1977 and finally in 1990. I have written quite a bit on this topic on the website. Davidians should have known what was developing and being fulfilled in 1955 based on the type 2000 years ago, but

they failed to study the type and failed see what they should have done, turning the work over the Ben Roden as was discussed in a council meeting in 1962 before the final dissolution. This meeting was published by Ben Roden in the Minutes of the Executive Council of DSDA along with many other key meeting minutes. Their house was left to them desolate.

Both of these fig tree judgments are in fulfilment of the Malachi 3:1-5 as “The Branch” coming “NEAR” to us in Judgement (2T190, 191), in the Judgment for the Living, stepping OUT of His Sanctuary (work) in Heaven, at the “half hour silence” period, upon the Travelling Throne, The Merkabah Throne (see Tract 1 of The Shepherd’s Rod) to come (not visibly), to judge His house, to take direct control of the work, to “take the reins” of the work, direct control, as Ellen White clearly announced in Testimonies to Ministers page 300. Also, a two-fold purpose, The Branch-He comes in Judgement to take His Bride to-be, The Branch-She, to take Her to Their Wedding appointment in Heaven along with the multitude of “guests” -- because His Father instructed Him to go to the Earth (1989-1990), in judgment, to inspect the Wedding guests, to get His Bride and bring Her back to His Father’s House – Heaven, for the Marriage, not yet happened.

In other words, He comes to the church PERSONALLY to INSPECT the fruit of the tree, to inspect the wedding garments of the invited guests so to speak, to see if they have the covering of the Righteousness of Christ, the “change of garment” (Zechariah 3) “which is pure unadulterated truth” according to Ellen White, initially to give the command to “cut it down”(Luke 13:7), **BUT the Office of Mercy in the Earth interceded (Rom. 8:26), pleading for another trial**, therefore a command was given to “dig about it” (v 8) and “dung it” (fertilize it) in the fourth year with a fresh message (1990), Revelation 18:1, to help it produce the needed fruit, and nevertheless, in reality, through the pruning/ judgment at Passover 1993. Ellen White calls this process, this event, “a terrible ordeal” (2SM380) for the church. It was. Seen worldwide.

*“Satan will work his miracles to deceive; he will set up his power as supreme. The church may appear as about to fall, but it does not fall. It remains, **while the sinners in Zion will be sifted out—the chaff separated from the precious wheat. This is a terrible ordeal**, but nevertheless it must take place. None but those who have been overcoming by the blood of the Lamb and the word of their testimony will be found with the loyal and true, without spot or stain of sin, without guile in their mouths. We must be divested of our self-righteousness and arrayed in the righteousness of Christ.” { 2SM 380.2}*

Both events in antitype (Ezekiel 9) have been fulfilled in our day since 1955, since the BEGINNING of the Judgment for the Living, Investigative phase. This whole act of judgment was first presented by Ben Roden as well as Victor Houteff, then by Lois Roden in her double tract series published in the early 1980s, titled “Chariots of Fire” part 1 and part 2. Lois Roden, as Ben Roden wrote also, gave a direct warning of the coming of the Son of Man – The Branch, coming near to us in judgment (Mal. 3:5).

Tithe Summary

Brother Houteff took good care of his “workers” whom he paid to go on the road to share the Fourth Angel’s message. He not only made sure those workers had nice clothes, suits, but he also bought them a late model automobile to use, apparently new, a small fleet of decent comfortable cars during the 1940s and early 1950s, to drive from place to place where there was an SDA Church or those SDA who had contacted the headquarters and desired home studies. I do not know how many workers that Bro. Houteff sent on the road, but it was at least a few, three or more. Back in those days men would wear a business suit much of the time, along with a suitable hat for dress attire, if they were not otherwise doing general labor or factory work. That practice began to go out of style beginning in 1960, thereabout. In the culture of the 1940s and 1950s, on weekends when going someplace, where there were people around, couples would dress up and look their best. I have seen countless pictures of folks dressed-up in casual situations, in Europe and USA, as if they were going someplace important. My parents were part of that generation. My generation, not at all.

I have seen a picture of the cars that Br. Houteff bought with tithe funds. After the workers were put through the ministry school at Old Mt. Carmel (school of the prophets) and trained to teach the message, even attending English classes at Baylor University in Waco, if they had the gift to teach and knew the message, if they were presentable, then Bro. Houteff would send them out to areas where the literature had already been sent by mail to church members and probably had some positive response or inquiries by mail. In that day there was only letter writing to the headquarters to know what feedback was from SDA Church members. Long distant phone calls were a very rare event then because of expense. Bro. Houteff had a secretarial staff to handle all inquiries and support of interested respondents and mail study courses. The work today is far different than it was in Bro. Houteff’s time and people were more likely to be receptive to the Fourth Angel Message then, but now more likely to accept the Fifth and Sixth Angels Messages (Rev. 14:17, 18). If interested Davidians or SDA accept the Fifth and Sixth Angel’s Messages, then in my view, they have also accepted the Fourth Angel – The Rod Message, the message that came before it, or announced it.

There was also rejection and even hostility to Bro. Houteff himself and his workers. The workers were trained to handle objections and how to conduct themselves during verbal exchanges. Many addresses of SDA members were sent to the headquarters for mailing the TG series. I lived and worked at the Salem Association publishing headquarters for nine months lead by Br. Don Adair way back in 1976, working in the print shop (Fall) and outdoor work in the Spring and Summer months. I supported the Salem Association for about two years before I encountered The Branch Message, meeting Ben Roden and Lois Roden in the spring and summer of 1978. This is a whole story itself.

Today, we have one more Angel (Rev. 18 Angel) to inquire about, to identify, in the line of messages, in the pedigree of the messages since 1831. I have explained this in other studies on the website, but I will do a brief review here. There is a total of Seven Angels. The Seventh Angel, the Revelation 18:1-4 Angel, not only gives “power and force” (EW277) to the Third Angel’s message in its repeat phase, the 1977 message given to or by Lois Roden from Feast of Tabernacles 1977 to near the end of 1986 but also announces the opening of the Executive phase of the JOL. Lois Roden’s message was mainly based upon her “seven-year prophecy” from the fall of 1977 to the fall of 1984, which I witnessed in its climax at New Mt. Carmel.

Bro. Houteff’s message, the Fourth Angel, gave “power and force” to the Third Angel of 1844, the Third message that preceded his message of 1930. I lived at New Mt. Carmel, Waco, for six months in the Summer of 1979 and also for 9 months in 1984, from early Spring through the first week of 1985 before returning to my family home in California, USA, which became part of my written testimony in The Daily – Part 4 that I wrote in the spring of 1990, or in The Sign of Jonah study (1992), well after the third trip to Israel with various Branch members, led by Sis. Teresa Moore, whom Sis. Roden appointed in her final will and testament to carry on her publishing work just prior to her passing in November of 1986. My life, whatever it may have been, was put on hold for over 20 years while I was searching out and learning these messages. This was my calling. I could do nothing else. When we develop an interest in these messages, by the urging of the Holy Spirit, The Branch will lead us in ways (to places and events) we cannot imagine. Each of us are vessels to be filled with advanced truth and placed on the path of light to bless others to prepare for the end time harvest.

The two additional years of 1985 through November of 1986, Sister Roden’s message, The Branch-She revelation, published the crowning glory of truth of the Fourth Member of the Godhead in relation to the harvest message and the concurrent message about the ministry of Angels. Lois Roden’s message gave “power and force” to Ben Roden’s message in a real sense as each successive message does to the former message. The two BRANCH messages were essentially one, joined together most providentially since the two messengers were married to each other, an actual presentation of the Divine Moral Image in a message, male and female, but those two messages were also distinct from each other.

Without the “addition to the Third Angel” (EW277), the “repeat” of the Second Angel beginning at Passover 1990, there would only be a general repeat of the Fifth and Sixth Angels Messages of Revelation 14 – WITHOUT the “power and force” message, the Seventh Angel Message (Rev. 18:1), that comes after, after 1986, after the passing of Lois Roden. **Bro. Roden’s message, the Second Angel’s Message (Rev. 14:17) was the first application of the Revelation 18 Message, then Sis. Roden’s message was a COMPLETE unfolding of that message, revealing the Glory of The Father, AND the Glory of the Son.** The more I study those two messages the more I am changed to conform to the Divine Image in preparation for one day that we will SEE Her Who

was sent to guide, comfort and instruct the church through the ages since the time of John the Revelator. We are nearing that day.

However, in the final application it is the REPEAT of the Second Angel that gives power and force to the Third Angel in its repeat phase because the Revelation 18 Message is the Second Angel repeated for the second time (1990), since 1955, and a total of three times since the summer of 1844. Therefore, when James and Ellen White wrote that there are "FIVE distinct messages prior to the Advent" (WLF11) The last two messages, The BRANCH, are included as one. Lois Roden's message ENVELOPED or encompassed The Branch-He Message, the Fifth Angel, which announced her message one year before Ben Roden died in October of 1978. This is what she taught shortly after Ben Roden's passing in October of 1978, that her message enveloped his message. The last two years of Sis. Roden's message took on a different and more simple publication in the Monthly Field Letters, a wonderful climactic series of regular studies presenting the crowning truth of the Sixth Angel of Revelation 14:18, the revelation of the complete Godhead, the Glory of the Son, "the Other Comforter", the Second Eve and the ministry of Angels.

A few quotes from VTH on tithe:

The readers of the Code will plainly see by studying the pages above referred to that the instruction therein is for those who have tithe to pay and that they should not decide for themselves what should be done with it and to whom it should be paid, but that they must strictly comply with God's requirements as she says: "Some have been dissatisfied, and have said, 'I will not longer pay my tithe; for I have no confidence in the way things are managed at the heart of the work.' But will you rob God because you think the management of the work is not right?" (Id. 249.) {2SC1: 7.6}

Therefore, whether our management of the tithe be right or wrong, after the tithe has been turned to the "storehouse," the tithe payers have done their duty and stand blameless before God, whereas the stewards of God's "storehouse" alone from that time on bear its responsibility. This is the sum of the contents in the pages to which our attention has been called, other than to say, that the tithe should be used in the Lord's work and not for any secular purposes. {2SC1: 7.7}

Therefore, if we have appropriated the tithe in any secular lines, whether it be for buying land, houses, or for any other enterprise, then we, as stewards of God's "storehouse," are guilty and stand to be reprov'd on the charges of mismanagement, but if we are using the Lord's money wisely for the advancement of His cause, whether it be invested in land, in literature, or for labor, etc., we have not sinned. {2SC1: 7.8}

The tithe belongs to the servants of God -- to the ministers in His sacred service. Now, the question is: What should God's servants do with it? One may say, They are to preach the Gospel

with it. True, but dollars in themselves cannot preach anything except they be spent for the things required in connection with the Gospel. Consequently, we are brought face to face with the question as to what things are required to carry on this all important work. We as S.D.A.'s, as a rule, have been educated that the tithe is supposed to pay the ministers' salaries which they spend for board and room, clothes and shoes, travelling expenses, etc., and there we stop, overlooking the fact that the ministers, as the laity, are required to pay tithe from the tithe (Num. 18:26-28), offering and charity funds. This is what we have done. {2SC1: 7.9}

Suppose there is a need of a certain project, as the one that has been launched (for the building of the "camp") on Mt. Carmel, and the laity cannot furnish the necessary funds for its completion, while the ministry can, but as they have no other income besides the tithe, should they for this reason lavish their abundant supply of tithe upon themselves for extras while neglecting to carry out the plans for the greatly needed project in the work of God just because if they give of their means they would have to take it from the tithe? {2SC1: 7.10}

We think that if the tithe is the Lord's, and if it is to be used only for the advancement of the Gospel, then the ministers of the Gospel must spare nothing for its advancement, whether it takes their time or their tithe. If they could not use the tithe in any other way but to feed themselves, then the tithe would be no longer the Lord's for the advancement of His cause, but rather only to supply the temporal needs of those who are supposed to be engaged in the Gospel. Such a program would be the means of making the Gospel ministry the most selfish set of religious people in the world -- like the priest and the Levite who passed by the wounded man whom thieves had left half dead by the side of the road. (Lu. 10:31, 32.) {2SC1: 7.11}

We have invested the Lord's money on nothing secular, and could not, for the fact that our only business is the Lord's business. The tract of land and the building program of Mt. Carmel is not a secular one; it is in the plan of God. See Ezekiel 4:2. Moreover, as it is to be used for the benefit of the ministers as well as for the benefit of the laity, and as the ministers must by the tithe pay their own rent or build their own houses in which to live, if we use no tithe at all for this requisite center of influence, then the ministers, by not contributing toward its completion, would have no right of their own on this hill which is to proclaim the "coming of the great and dreadful day of the Lord," and if any of them should come to live here for any length of time they would be intruding on the laity. {2SC1: 8.1}

FROM WHAT TO TITHE?

Question No. 145:

"Please give us information concerning the paying of tithe. Am I to tithe the gross or the net income?" {2SC12: 9.2.2}

Answer:

In addition to what is already written in our available literature (tract No. 4, "The Latest News for Mother," pp. 80-84; "The Symbolic Code," Vol. 1, No. 14, p. 3; Vol. 2, No. 1, pp. 7, 8; Vol. 2, No. 5-6, pp. 8, 9; Vol. 2, No. 10, pp. 9-12) concerning the tithe, it may be helpful to say that our duty in this matter is not to tithe the gross but rather the net increase; that is, the increase which remains after deducting all costs pertaining only to the operating of one's business or whatever employment provides one's living. {2SC12: 9.2.3}

Moreover, except in the cases of dependents and minors, a tithe should be levied on all gratuities, and systematic record of all increases should be kept. Thus, will one be more closely practicing systematic benevolence. {2SC12: 9.2.4}

IS MY DUTY TO SET RIGHT THE LORD'S TREASURY?

Question No. 144:

"Should we pay our tithe to the church if we know that it is not used rightly?" {2SC12: 9.1.4}

Answer:

Our greatest burden should be to know that our tithe belongs to God's storehouse, and to see that it is faithfully paid there, and not to watch to see how it is used. Nowhere in the Bible do we find that the Lord has laid upon us the duty to be guardians of His tithe. Furthermore, it is His own money, and who are we to instruct Him as to what He should do with it? {2SC12: 9.1.5}

The Lord's treasury should be under God's control, and if He Himself should not care how it is handled, it would be impossible for us to correct the evil regardless of how hard we might try, and much less could we help Him by withholding that which is His. If we guard carefully that part of the Lord's work which is entrusted to us, we shall have all that we can do. Our only concern should be to find out where is His "storehouse," and then faithfully deposit His money there, and, if it is His "storehouse," He will, without a doubt, take care of His own, but if He does not care for the storehouse which you think is His, then either your conception of His storehouse is incorrect, or else He has moved it to another place. "Seek and ye shall find." {2SC12: 9.1.6}

Still further, we may find an unmistakable answer, and perhaps all the light we need on this question, by looking back to the Jewish economy, when the Promised Land was divided among the twelve tribes of Israel. Under God's direction, the tribe of Levi was not given an inheritance in the land as were the eleven tribes; that is, that which should have been the priests' was given to the common people, and in turn, the people were to pay one-tenth of their increase to the tribe of Levi. Therefore, that which the Levites received from their brethren was actually their own, because God had given it to them for an inheritance. Hence, as the tribe of Levi had no right to dictate to the eleven tribes what they were to do with their increase after it had been tithed, save to instruct them in all righteousness, so the eleven tribes had no right to dictate to the Levites what was to be done with the tithe, nor do we find in sacred history an account of their quarreling about the tithe or the increase, or of the Lord's laying a burden upon one to

watch the other, but each were to please the Lord, and were themselves accountable to the Lord and responsible for that which He had intrusted to them. Thus it must be today. {2SC12: 9.2.1}

We as S.D.A.'s by being "robbed and spoiled" placed an unauthoritative halo of sacredness around the tithe, making it appear that it must be spent for nothing else but to feed, house, and clothe the ministers who are not only taking the tithe but the offerings and the institutional incomes also, and we all with one consent and without a question, as blind as bats on a bright sunny day, got under the load and raised all the goals; but now in "the unrolling of the scroll," while our eyes have been opened, some are going into another extreme; and as Satan by the leading men in the S.D.A. denomination pulled the wool over our eyes while he had the denomination in his grip by head and foot urged us then to give everything we have, now by his wicked suggestions is urging those who have embraced Present Truth to withhold their means! His urging them to be liberal in the former and his suggestions of stinginess in the latter all the more proves that the denomination has sold out to him, and that we have the truth of the hour. Then, too, by over urging us in the former place to produce the bricks, and causing the conferences to misuse the means, he has been robbing God's people of their strength, whereas now in the latter place by suggesting to those who have embraced Present Truth to withhold their means is an attempt to blockade the proclamation of the sealing message and to rob God's people of it, too. Thus in both instances he has attempted to weaken Christ's line of defense and to strengthen his own. {2SC3,4: 4.2.5}

Our offering receipts are very small, whereas our work requires much greater means in proportion than that of the denomination for the fact that we have nothing in the line of equipment and now we must buy and build everything we need to carry the message to the church. Besides, we are distributing five tracts, "The Symbolic Code," and most of the books, etc., all free of charge, whereas the denomination takes everything and gives nothing -- we had to pay them for all the papers to do our missionary work, and a good price, too, and still they run short of means. {2SC3,4: 5.1.1}

Had we pressed our brethren who have embraced Present Truth to provide all the means by which to carry on the work but to feed us, they would have to give a second tithe, not only a tenth of their income but more than twice that, and before they accept the message, too, for we, had to start without any following at all. Consequently, had we waited on them, the work would have never begun. Therefore, I along with Sister Charboneau and Sister Hermanson were compelled to do everything we could possibly do to spread the message and to make the interest grow, but about three years later, when a few converts finally took a firm stand and began to pay their tithe toward the advancement of Present Truth, if I had said, "No, the tithe is sacred -- it is only for my own use and for the use of the two sisters who helped in pioneering this work," the message would not have advanced at all and the people who now rejoice in the Truth would have been yet in darkness, and besides, the tithe which the treasury of Present Truth now receives, the opposers of the message would have taken and used as a whip to prevent the sealing of the saints. {2SC3,4: 5.1.2}

Some of our brethren think that we are getting enough tithe to feed the workers and pay for Mt. Carmel's tract of land, build the "camp," etc., and are now zealously sending their objections and instructions as to how we should spend it as though they know more about it than those whom God has placed at the head of the work and Whose instructions only they must follow. They think that it should be used only for the support of the workers but they never offer to send some of their means beside the tithe with which to pay for the land, to put up the necessary buildings, and to purchase office and farm equipment. No, not even for either the cost of printing the free literature or postage for its distribution nor for our correspondence, etc. {2SC3,4: 5.2.1}

We would perhaps be perfectly satisfied if these brethren would send us some of their money with which to pay for these things so that we would use no tithe, but instead, some of them even hesitate to send in their tithe under pretense of fear that we may spend part of it on something besides feeding and clothing the workers or ministers. But let them do their part first before they ask us to stop doing our part, for the Lord's work anticipates neither retreat nor tardiness, although it may take our tithes or offerings, bank accounts, houses, or lands, or all, yea, even our very lives. Regardless of what it takes, we must proclaim "the great and dreadful day of the Lord." {2SC3,4: 5.2.2}

On one hand they accuse us of misusing the tithe, and on the other hand they are robbing God by using it on themselves! Suppose we are wrong, would our mistakes make them right? If I had not been a tithe-payer they would have been justified not to give heed to a message under my signature, but would they not be also justified to pay no attention to their supposed wise counsel if they withhold the Lord's tithe and use it on themselves? {2SC3,4: 5.2.3}

Still further, we can freely say that the tithe has not been sufficient to take care of every need connected with the work, neither are the offerings for the free literature and the correspondence, and as a consequence I have gone into debt, and God has made it possible for the work to go on uninterrupted, and it may do their souls good to know that as yet we have not spent one cent from the tithe towards the purchase of the tract of land,

Where is the Storehouse today?

Quick Answer: Now in the Third Step of the Advent Movement since 1844, having progressed through the Fifth Angel (Rev. 14:17) and the Sixth Angel (Rev. 14:18), and finally arriving at the "Seventh Step" (1SR126, 127), the Seventh Angel -- Revelation 18:1, the time of executive purification of the church (Ezekiel 9), the antitypical fig tree, to where we may call "the headquarters" of The Branch work -- the Storehouse, still in the USA.

To be clear, our spiritual lineage today has come through Sister Lois Roden from October 22, 1978 after the passing of Brother Benjamin Roden, then, after the passing of Lois Roden in November 10, 1986, under the leadership of Teresa Moore, the in the four years of transition to

the beginning of the “Seventh Step” (1SR126, 127) of the Movement from November 1986 to April of 1990. Teresa was given the appointment by Lois Roden (in her final will and testimony, filed in the Waco court), which I have a copy (somewhere), to carry on the publishing work. Anyone who makes a counterclaim must (should) show their pedigree of the message from the last messenger, the Sixth Angel, Sister Lois Roden and the connection to her work relating to her final wishes for her publishing work. This is a major part of my spiritual journey since that time, 1986. Many difficult and perplexing times in my experience before 1986 and since then.

Personal History Brief

Teresa began calling me in California in the late Spring or early Summer of 1988, about two years after Sister Roden’s passing. Teresa barely knew me but providentially she was able to find my phone number. I first met Teresa Moore at New Mt. Carmel in 1984 during the spiritual and circumstantial conflict and crisis in Lois Roden’s ministry (caused by Vernon Howell, aka David Koresh) for about a year or two, culminating in that year -- that Passover (April 1984). This is what the Sign of Jonah (1992) Report is about in general. Teresa was a long-time trusted friend of Sister Roden. Others I know, or have known, have made claims of the storehouse but without recognizing or supporting the appointed authority by the Sixth Angel Messenger after November 1986. Some alive today in this Third Step Movement have gone into apostasy or heretical ideas such as sun rise Sabbath keeping in particular, or a calendar/planetary based sabbath, or have been, as I have long suspected, infiltrators from the apostate church (Rome) but most have died off or completely disconnected with the message with the exception of a few still alive today who actually knew Ben Roden and Lois Roden including the remaining family of George Roden, the first born son of Ben and Lois as well as their three other children likely still living. Several of the Roden grandchildren now live in the State of Israel, completely integrated into their life there for about 40 years now. I have no contact with them. I had somewhat regular or rare communication with George Roden’s eldest son Jonathan up until about a year ago while he lived in Southern California, USA, but he has since died about a year ago, having lived near his children in Southern California.

As I have learned very recently, the passing of Don Adair, a key Davidian leader for the last 60 years and Bonnie Smith, both original Davidians, there are no longer any Davidians today that knew Bro. Houteff personally and witnessed the great transition, “the great change” (1TG8:24) in 1955 from the Carmel Pasture to the Gilead Pasture (Micah 7:14), the beginning of the Judgment for the Living, when the promised “revival and reformation” did indeed arrive as Victor Houteff taught (1TG8:24), arriving in 1955 based on the 430 year prophecy, a TIME movement. The Bashan pasture is the 1844 Third Angel’s message. The Bashan pasture is NOT a second “Rod” message pasture as Davidians today think and teach. Ben Roden was very clear on this point. The Micah 7:14 prophecy of the three spiritual pastures are NOT in their historical order but are given in a prophetic order beginning in 1930, since they were first revealed under the Fourth Angel Messenger, through Brother Houteff. Bro. Houteff’s message

was 'joined' to the Third Angel of 1844, giving "power and force" to that message as she stated in Early Writings 277. Therefore, the Bashan pasture had to be "joined" to the Carmel pasture. Ellen White states that "there is not always perfect order" or historical continuity "in the Scriptures" (1SM20), or in the order of their prophetic revelation as to the time each truth is revealed. Her inspired statement, the whole paragraph, is beautiful:

There is not always perfect order or apparent unity in the Scriptures. The miracles of Christ are not given in exact order, but are given just as the circumstances occurred, which called for this divine revealing of the power of Christ. The truths of the Bible are as pearls hidden. They must be searched, dug out by painstaking effort. Those who take only a surface view of the Scriptures will, with their superficial knowledge, which they think is very deep, talk of the contradictions of the Bible, and question the authority of the Scriptures. But those whose hearts are in harmony with truth and duty will search the Scriptures with a heart prepared to receive divine impressions. The illuminated soul sees a spiritual unity, one grand golden thread running through the whole, but it requires patience, thought, and prayer to trace out the precious golden thread. Sharp contentions over the Bible have led to investigation and revealed the precious jewels of truth. Many tears have been shed, many prayers offered, that the Lord would open the understanding to His Word. {1SM 20.1}

As Davidians today have correctly stated, on this one key aspect of truth, "The heart of the matter rests with the definition of the word, "storehouse." The term storehouse was the ancient place where food was stored and dispensed. So likewise, in the figurative sense, it must be a place from which spiritual food is dispensed, and that food, of course, has to be present truth. Truth, in other words, that is needed for the time. It is what Jesus termed, "meat in due season." (Matthew 24:45). As the servant of the Lord put it, "In every age there is a new development of truth, a message of God to the people of that generation. . . ."

Further References on Tithe

Ellen White wrote:

"The Lord has not specified any regular channel through which means should pass." Full statement below.

"Those who have had experience in the work of God should be encouraged to follow the guidance and counsel of the Lord. Do not worry lest some means shall go direct to those who are trying to do missionary work in a quiet and effective way. All the means is not to be handled by one agency or organization. . . ."

"The Lord has made us individually His stewards. We each hold a solemn responsibility to invest, our ourselves. God does not lay upon you the burden of asking the conference, or an counsel of

men, whether you shall use your means as you see fit to advance the work of God.”

Ellen White did not always return her tithes and offerings to the General Conference. In fact, after 1903-1904, I would assume, she never paid tithe to the General Conference after their rejecting her counsel of 1901 in the GC Session of that year, perhaps even after the 1888 Message was rejected, by 1890, or after she was sent to Australia in 1891 thereabouts, and certainly after they had incorporated in 1904, joining with the state, a direct church-state connection, as the “new organization” 1SM204, that she was shown before the leading brethren committed that sin. She was clear on her disconnection with the leading brethren of her time in Series A and Series B of the Testimonies, in many statements, sometime after 1902 or 1903. Her break with the General Conference was apparently mainly because of their refusal to follow her counsel on organization set up, namely, who was to be at the head of the work, as stated in the General Conference Bulletin of April 1, 1901, quote by Lois Roden in one of her studies.

In 1905, she wrote this letter to an Elder Watson:

“I wish to say to you, be careful how you move. You are not moving wisely. The least you have to speak about the tithe that has been appropriated to the most needy and the most discouraged field, the more sensible you will be.

“It has been presented to me for years that my tithe was to be appropriated by myself to aid the white and colored ministers who were neglected, and did not receive sufficient to properly support their families. . . .

“I myself appropriated my tithe to the most needy cases brought to my notice. I have been instructed to do this, and as the money is not withheld from the Lord’s treasury, It is not matter that should be commented upon, for it will necessitate my making known these matters, which I do not desire to do, because it is not best.

“Some cases have been kept before me for years, and I have supplied their needs from the tithe, as God has instructed me to do, and if any person shall say to me, Sister White, will you appropriate my tithe where you know it is most needed? I shall say ‘Yes,’ and I will; and I have done so. I commend these sisters who have placed their tithe where it is most needed to help to do a work that is being left undone “ . . .

“I send this letter to you so that you shall not make a mistake. Circumstances alter cases. I would not advise that any one make a practice of gathering up the tithe money. But for years there have now and then been persons who have lost confidence in the appropriation of the tithe who have placed the tithe in my hands and said if I did not take it they would themselves appropriate it to the family of the most needy minister they could find. I have taken the money, given them a receipt for it and told them how it was appropriated.”

Appeals for Means -- August 1898, from Australia

"You ask me what you shall do in view of the fact that so little help is given to that department of the work in which you are working. { SpM 498.2 }

"I would say, "Trust it with the Lord. There is a way opened for you in regard to securing help for the Southern field (USA). Appeal to the people. This is the only course you can pursue, under the circumstances. { SpM 498.3 }

"Send no statement of the situation through our religious papers; because it will not be honored. Send direct to the people. God's ways are not to be counterworked by man's ways. There are those who have means, and who will give large and small sums. Have this money come direct to your destitute portion of the vineyard. The Lord has not specified any regular channel through which means should pass." {SpM 498}, Ellen White.

I read from Bro. Houteff (not included here -- would need to find it) an example in a business setting, tithe is paid on "increase" or profit over expenses, in other words, AFTER all expenses and salaries are paid or deducted from the monthly receipts. The 'whole' is not the "increase". Personal income and operating a household are a different matter. Some questions, however, addressing the Divine requirement, need to be presented and considered by a council of experienced brethren.

Summary

Victor Houteff used the Malachi 3:7-11 verses to show that a double tithe was required, even for ancient Israel, where he quoted EGW, that a full 25 percent of their yearly agricultural increase was required of them.

That said, Bro. Victor Houteff likely or apparently accepted first tithe by some supporters but did not issue a membership card. Membership cards were only issued to "second tithe payers", a term used by Ben Roden in the extensive court case from 1955 to about 1973, to get the greater Davidians membership to join him in the legal action preventing the final sell off of property, while he was litigating the Laodicean Davidians (Florence Houteff and her council) from selling off what remained of New Mt. Carmel, 77 acres from the original 940 acres. If paying a second tithe, the Davidian members then, in Bro. Houteff's time, when they became elderly, were qualified for living at the Davidian rest home at Salem, South Carolina which did continue after his death, but apparently there were very few Davidians that needed that added benefit, but Bro. Houteff certainly anticipated a larger membership had his life and work continued. Bro. Houteff apparently did not expect to die, so he was very forward looking to take care of the faithful Davidian membership until The Kingdom, for those who had paid their tithes and offerings during his lifetime and during the duration of his work.

Today there are no such benefits, just the promised blessings of Malachi 3 if the counsel if followed. Victor Houteff was very clear and very concerned with his supporters when they became aged or retired and could not properly take care of themselves, if they had no family to look after them, he therefore provided a “rest home” where they not only had Davidian fellowship and Sabbath services but also prepared vegetarian meals, prepared by a staff. He stated he did not want his membership to suffer in worldly rest homes with a non-vegetarian diet, a non-kosher kitchen or without Sabbath services. Ben Roden mentioned this concern in one of his early studies. I do not know why Bro. Houteff chose South Carolina for the rest home location except that was where a good number of the Davidian faithful membership lived already, the Smith Family particularly, a fairly large family, which provided a ready staff for the rest home. I did visit there in 1976, near the Salem headquarters. There was only one elderly original Davidian still living there at the time whom I met, Sis. Thera Smith, and there was also a Davidian church right there, a small but nice country church, across the street from the rest home that I attended at least one Sabbath, well away from even the local small town of Walhalla. Don Adair held his own Sabbath services in the afternoon at the Salem headquarters which I generally attended, with a very few others who worked at the Salem office.

The Storehouse Today

Our message today is the same message that was given to Ben Roden and Lois Roden, with one important change in the message as it has progressed or unfolded in the three steps in The Branch since 1955. **There has always been a “change” in The Branch work in each of its three steps**, as 1TG8:24 stated, similar to the three steps of the original movement from 1831 to 1844, the first sealing message – three messages, concluding in 1844. We are living in the time of the Judgment for the Living – Executive, which began at Passover 1990, when the “certain man” (in the Luke 13 prophecy) came to Earth, literally (up there somewhere), to inspect the fig tree, representing His church, His servants (Mal. 3:5). We have a message based on time which is what feeds the people who are ready to learn and walk in its increasing light to become Wavesheaf candidates. The 1990 announcement culminated with a literal “fire and sword” (Isa. 66:16) judgment three years later, just a few days after Passover 1993. TIME is what determines whether a message or its successor message is valid, or Heaven borne and part of the “pedigree” of messages, exactly as the 1844 messages unfolded as our example.

The Branch Message beginning in 1955 has shown greater light on the work of the Heavenly Sanctuary at the beginning of the Judgment for the Living (Investigative phase), at each of the three steps since 1955, then the remaining two steps since 1977, within our message, showing the “present duty” of the church, SDA, DSDA and The Branch, mainly to The Branch members. **Without the present truth knowledge of the Sanctuary work in Heaven, and on earth, in the three steps since 1955, we will be without ‘chart or compass’ to know what The Branch-He and The Branch-She are doing in our behalf, to follow them by faith as They complete the**

Atonement (Zechariah 3/5T472) FOR THE LIVING to be able to grant the “change of garment” to each faithful Branch member. If you have not read the chapter in Volume 5 titled “Joshua and the Angel” then please avail yourself to the study of that chapter.

Remember, as Ellen White taught, **we follow** Yahshua (Jesus) - The Branch **by faith** in the work He is doing in the heavens, and the work The Branch-She is doing in the Earth (Romans 8:26,27), in our behalf. If we do not know what that work is or if we are not following by faith that work, then we do not receive the benefits of Their Mediation which is what the prophecy of Zechariah 3 is ALL about. The “benefit” we are given is the “change of garment”, the Righteousness of Christ, The Branch, to obtain our “boarding pass” —our qualification and identification for the Travelling Throne when the Angel of the LORD will say to the Wavesheaf Company -- “all aboard”. Ben Roden and Lois Roden taught so much on this point and many others. Just as it was in 1844, those who did not “follow” The Branch “by faith”, the work of the Heavenly Sanctuary and receive all Three of the messages that unfolded at that time, then, EGW makes clear that “Jesus” would not hear their prayers and petitions before His Throne.

This whole reality is what constituted or defined the “fallen churches” for that time as taught by Ellen White in the “shut door” teaching – Revelation 3:7.

EGW:

*The rending of the veil of the temple showed that the Jewish sacrifices and ordinances would no longer be received. The great Sacrifice had been offered and had been accepted, and the Holy Spirit which descended on the day of Pentecost carried the minds of the disciples from the earthly sanctuary to the heavenly, where Jesus had entered by His own blood, to shed upon His disciples **the benefits of His atonement**. But the Jews were left in total darkness. They lost all the light which they might have had upon the plan of salvation, and still trusted in their useless sacrifices and offerings. The heavenly sanctuary had taken the place of the earthly, **yet they had no knowledge of the change**. Therefore they could not be benefited by the mediation of Christ in the holy place. { EW 259.1}*

*Many look with horror at the course of the Jews in rejecting and crucifying Christ; and as they read the history of His shameful abuse, they think they love Him, and would not have denied Him as did Peter, or crucified Him as did the Jews. But God who reads the hearts of all, has brought to the test that love for Jesus which they professed to feel. All heaven watched with the deepest interest the reception of the first angel’s message. But many who professed to love Jesus, and who shed tears as they read the story of the cross, derided the good news of His coming. Instead of receiving the message with gladness, they declared it to be a delusion. They hated those who loved His appearing and shut them out of the churches. **Those who rejected the first message could not be benefited by the second; neither were they benefited by the midnight cry, which was to prepare them to enter with Jesus by faith into the most holy place of the heavenly sanctuary**. And by rejecting the two former messages, they have so darkened their*

understanding that they can see no light in the third angel's message, which shows the way into the most holy place. I saw that as the Jews crucified Jesus, so the nominal churches had crucified these messages, and therefore they have no knowledge of the way into the most holy, and they cannot be benefited by the intercession of Jesus there. EW 259.

"The subject of the sanctuary was the key which unlocked the mystery of the disappointment of 1844. It opened to view a complete system of truth, connected and harmonious, showing that God's hand had directed the great advent movement and revealing present duty as it brought to light the position and work of His people. Now in the holy of holies they again beheld Him, their compassionate High Priest, soon to appear as their king and deliverer. Light from the sanctuary illumined the past, the present, and the future. They knew that God had led them by His unerring providence. Though, like the first disciples, they themselves had failed to understand the message which they bore, yet it had been in every respect correct. In proclaiming it they had fulfilled the purpose of God, and their labor had not been in vain in the Lord. Begotten "again unto a lively hope," they rejoiced "with joy unspeakable and full of glory." { GC 423.1}

Wonderful are the "benefits" offered to us this Third Step Movement (Rev. 3:12/EW15), the Third Watch.

Matthew 24:46 - Blessed [is] that servant, whom his Lord **when He cometh** shall find so doing. (teaching - "to give them meat in due season" – the Present Truth).

And so it is today.

Ever since the first promise of redemption was spoken in Eden, the life, the character, and the mediatorial work of Christ have been the study of human minds. Yet every mind through whom the Holy Spirit has worked has presented these themes in a light that is fresh and new. The truths of redemption are capable of constant development and expansion. Though old, they are ever new, constantly revealing to the seeker for truth a greater glory and a mightier power. { COL 127.3}

In every age there is a new development of truth, a message of God to the people of that generation. The old truths are all essential; new truth is not independent of the old, but an unfolding of it. It is only as the old truths are understood that we can comprehend the new. When Christ desired to open to His disciples the truth of His resurrection, He began "at Moses and all the prophets" and "expounded unto them in all the scriptures the things concerning Himself." Luke 24:27. But it is the light which shines in the fresh unfolding of truth that glorifies the old. He who rejects or neglects the new does not really possess the old. For him it loses its vital power and becomes but a lifeless form. { COL 127.4}

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Final Thought:

As I concluded this study, I was looking for a long-known statement from EGW about the aftermath of the 1888 Conference. I found the statement in the search index. It was found at the SDA Reform Movement website. I do not remember ever visiting this site before. The 1888 history was overall good and very useful.

<https://sdarm.org/publications/good-way-series/angel-revelation-18-and-message-1888-0>

The SDARM page on the 1888 Message opens with these two key quotes and voicing their own concerns:

"The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received." EW 258, 259. [Revelation 14](#) is evidently a life or death question in which the great deceiver takes special interest. As a matter of fact, he is doing his best to weaken our grasp of the present truth. **"Satan is constantly seeking to cast a shadow about these messages, so that the people of God shall not clearly discern their import, their time and place."** 6T 18. And, unfortunately, he has had much success among the professed people of God."

Her words bear repeating:

"The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received." EW 258,

"Satan is constantly seeking to cast a shadow about these messages, so that the people of God shall not clearly discern their import, their time and place." 6T 18

**"The destiny of souls hangs upon the manner which they are received..."
Powerful counsel.**

I want to point out what is so typical of seeming progressive SDA teaching, in the various reform groups, with Historicist Adventists, the same with current DSDA teaching, in general the SDA thinking on the topic of 1888 history and the nature of the Fourth Angel of Revelation 14. Ellen White wrote about "that OTHER Angel", that is, the Fourth Angel, the message that she clearly saw would someday come or return to the church after her message (the Third Angel of 1844). The 1888 Message would have been the beginning of that "other Angel" (more than one

Angel, likely the Fourth and Fifth Angel), but that Angel was “sent back”. That whole idea is generally true, but still flawed.

Both Ellen White and James White also referenced specifically the return of the Second Angel of Revelation 14:8 under the title of the Revelation 18 Angel (EW 277, EW 259, TM 59) in several statements, simply because the Second Angel in its repeat phase has the same message, to “come out of Babylon”, to forsake the teachings and practices of spiritual Babylon that have crept into the SDA Church since Ellen White’s time. This is the main work I have been doing, searching out the teaching and practices of Babylon that have crept into the SDA Church. There is a real connection of the Revelation 18 Angel to that of the Revelation 14:17 Angel. But this is also the problem, the misapplication of the Revelation 18 Angel --- **because the Rev 18 Angel is NOT the Fourth Angel presented in Revelation 14:15, although the Fourth Angel announced the Revelation 18 Angel.** A self-imposed spiritual blindness creeps into the minds of otherwise well-meaning SDA reformers, ignoring the two other angels AFTER the Fourth Angel just in that chapter, not considering the Revelation 18 Angel.

The Rev 14:15 Angel, the Fourth Angel in the total count, is the repeat of the First Angel, not the repeat of the Second Angel. The pathway to understand the unfolding of the last three messages must be found in the prophetic navigation of those messages or counting the WAYMARKS of each repeat message in **getting to** the Revelation 18 Angel. We do not just somehow ‘arrive’ at the Revelation 18 Message --- we must get to it by prophetic navigation. This is the conundrum or the problematic issue that such a position presents in our day with the independent ministries --- that of the Fourth Angel, supposedly the Revelation 18 Angel, which is not explained properly, or cannot be shown according to its ORDER of the remaining Three Angels of Revelation 14, beginning verse 15. All of those OTHER Three Angels are connected, revealed in the “Family Tree” of Isaiah 11:1. ALL of those Three Angels must be presented and explained in their true history and in their progressive sequential fulfillment in TIME prophecy (Ezekiel 4-time prophecy). Frankly, Adventists do not want to hear about the “repeat” of Three Angels, nor do Davidians, each Angel in their “TIME and PLACE”.

Victor Houteff mentions the Revelation 18 Angel a few times, but that Angel, Rev. 18, was NOT his message. He was only **announcing** that Angel (Rev. 18) who was to come after his message, the same as Ellen White announcing the “Elijah” to come in TM 475. Ellen White nor her message was the Elijah message or the promised Elijah. But church leaders say otherwise. Again, the Revelation 18 Angel is the Second Angel’s message, not the First Angel. Victor Houteff even depicts the two angels in three of his prophecy charts, **showing the difference or distinctness between the Angel of Revelation 7 and the Angel of Revelation 18, NOT the same angel.** Davidians teach that The Rod Message was to come in TWO phases, phase one up until 1955 and phase two after 1955, or in The Kingdom, even three phases, three spiritual pastures! -- which Davidians are not clear on nor do they have any basis or local type for such an idea. Not at all! They so dream that The Rod Message is ALL IN ALL, keeping Christ (The Branch) out

of their message, a message and a spiritual pasture that has “withered” (Amos 1). **So many today just assume that an announcement of something (a message) is the thing itself that is being announced, as if there is no announcement of the Judgment, no warning given.** The problem particularly with Davidians is that according to them, there are a total of THREE ROD pastures, spiritual pastures of Micah 7:14 (Carmel, Bashan and Gilead), rather than working the navigation waymarks of all SIX Angels of Revelation 14 in their order and in their proper groupings, moreover, to refer to the Advent TYPE of the initial Three Angels to discover the Three Angels in their repeat phase. Very important to look at that local type, our Advent history since 1831, culminating in 1844.

Many independent ministries today latch onto the 1888 history and think they have found the completion of the Advent Message, supposedly **only four messages**, without noticing or reckoning that there is a Fifth Angel and finally a Sixth Angel in Revelation 14, then there is the Seventh Angel, seen in Revelation 18. In another statement, Ellen White stated that because of the rejection of the Revelation 18 Angel of her day, that “the angel returned” to Heaven, or was “sent back” to its Divine origin, someday to return in what we now know as the repeat phase of the Three Angels. So many SDA reform brethren have practically re-conjured up the 1888 Message by their own wishful power in our time since the 1950s, a kind of spiritual resurrection if you will, which was never the purpose or intent of the Divine Author. **No one gets off that easy when the original message was rejected and so disrespectfully treated in its first appearance.** The message that was to “come again” will have a test, multiple tests built into it, new truths, to see if the church members, the ‘leaders’, have learned their lesson. No, they have not, nor will they. The “angel” of Laodicea, the leaders of the church, the General Conference, are “spued out” of Christ’s mouth, out of His body church. There is no uncertainty to that verse. The message of the Righteousness of Christ (1888) needs to be defined, what it is, how it develops, what the points of new truth are to complete our understanding of “Christ our Righteousness”, the glorious GARMENT of Truth that we must be spiritually clothed with as Zechariah 3 reveals. Any message that does not present the Zechariah 3:8 counsel to “behold my servant ...” the New Name of Yahshua, does not have nor present Christ our Righteousness, Christ in His Righteousness, which Revelation 3:12 also shows, “Jesus New Name”. No seal! Or NO “change in garment” without that New Name.

If that ANGEL of 1888, the message, has returned to the church, then how did it return, WHEN did it return, and by whom? A message requires a messenger. Many SDA independent groups generally teach this, a ‘general’ return of that message. The reform and historicist groups are not connected to each other. They are independent, working in competition with each other, getting nowhere. The light in their eye has become darkness. Each message is built on the previous message and must be proven according to TIME and according to the pedigree and relatedness of each message, or the WHOLE of these Three “other” messages, each message in their repeat phase. This is what the Isaiah 11:1 prophecy shows us. But SDAs and DSDAs today have nothing to say about the proper TIME of the repeat messages. It is as if TIME does not

exist in their minds. That the 1888 Message just kind-of showed up again, sometime in the 1950s, apparently, when pastors Wieland and Short in the USA began to agitate on the topic to the SDA leadership in their thesis to the General Conference and their subsequent books they published. In this aspect, the 1844 message(s) is/are our first waymark (and type) to properly navigate with a figurative compass -- ALL of the Revelation 14 messages.

The greater Adventist church today must see and accept the return of the 1888 Message according to its "TIME and place" in Advent Movement history, a three-step process, "FIVE DISTINCT messages prior to the Advent" as the final test to the Advent people to prepare them and seal them as members of the First Fruit company. This is what the SEAL(ING) is about, to have the complete three step covering and change in garment (Zech. 3) to obtain Christ's Righteousness so as to not repeat the 1888 Conference history so as to be delivered from the Laodicean condition of Revelation 3:14-19. What I see, the SDA leaders today, along with Laodicean Davidians, cannot learn any lessons of the past. They will fall when the Assyrian power falls as the Kingdom is set up. There are many ways this can be taught, in word and in a graphical presentation. I hope I have made it as simple as possible, is my prayer.

E. G. White wrote:

*There are some who depend upon their reasoning powers, and undertake to explain the mysteries of God's word through a process of reasoning; but such will find themselves at last ignorant both of the Scriptures and of the power of God. The Lord has endowed us with reasoning powers, that we may not be blindly credulous in our reception of truth; for reason has its part to act. In searching for truth, **the Lord would have us put to the stretch all our powers of mind, that we may be intelligent in the deep things of his word.** But let everyone remember that the world by wisdom knew not God; the Spirit of God must make the right impression upon the mind, or the searcher will not discern spiritual things. The Sun of Righteousness must shed forth his bright beams or the darkened mind will not be enlightened. { SSW October 1, 1892, par. 1 }*

There must be another "coming out" of the corrupt organization(s) in the Loud Cry Message for the "church" first, then for the world.

"Another COMING OUT" as announced by E.G. White, the Seventh Message, Revelation 18:1, the final return of the Second Angel, the Seventh Angel Message, joined to the Third Angel, the former message.

"We have nothing to fear for the future ..."

"In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what God has wrought, I am filled with astonishment

and with confidence in Christ as Leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and his teaching in our past history. We are now a strong people, if we will put our trust in the Lord; for we are handling the mighty truths of the word of God. We have everything to be thankful for.”—The General Conference Bulletin, 1893, 24 (see Life Sketches, 196; Testimonies to Ministers and Gospel Workers, 31). { 3SM 162.3}

Reference link:

https://docs.google.com/document/u/0/d/1Wm-2L8H8KctZYQK_P5mx0pLTnbhmXmIbivYWHj7qor4/mobilebasic?hl=en

OR

<https://www.theadventmovement.net/upload/new-studies/qc%20no%20longer%20voice%20of%20god.pdf>