The Three Spiritual Pastures Today
Carmel, Bashan and Gilead

Part 1
August 2010,
Update - November 2012

Answer to question concerning Micah 7:14:

To arrive where we are today in the stream of prophecy there has been a progressive step by step process, to reveal an overall three phase message and movement since 1844, but also evidencing a three step history during the third sealing message (Rev. 3:12), The Branch message, representing the repeat of the Second Angel’s message of Rev. 14. Beginning in 1955/1960, these distinct three phases in The Branch message have unfolded as the investigative, judicial and executive phases of the Judgment for the Living. The Judgment for the Living was announced (as an event approaching) by Brother Houteff (ZAB 41,42 ; GCS 38,39,44 ; WHR 34.2 ; 1 TG 21:19.2 ; Jez. Letter statement) and Sister White (G.C. 490):
“Solemn are the scenes connected with the closing work of the atonement. Momentous are the interests involved therein. The judgment is now passing in the sanctuary above. For many years this work has been in progress. Soon – none know how soon (then) — it will pass to the cases of the living.” E.G. White, GC490 (added)

This event, the Judgment for the Living, was convened with the ministry of Ben Roden at Passover 1960, as “Passover” equals “separation”, first in a corporate application, then individual, because there was a distinct circumstantial separation in the two movements at that time, specifically, The Rod and The Branch organizations from 1955 to 1960. You must remember Brother Houteff clearly stated the Judgment of the Living did not begin in his day (3Tr. 43, 47). And, by clear parity of reason, the Judgment of the Living must begin with an “investigative” phase, not an executive phase, parallel to man’s system of justice.

Present day Davidians believe and teach that Ezekiel Nine begins with an executive phase. The Davidian position on this point is not reasonable or just. Such a deviation from the Rod message, post 1955, is a clear violation of the Righteousness of Christ, His character, His Divine judicial process in the Heavenly Sanctuary, which is a three phase judicial proceeding for the living. Since most Davidians rejected the Branch Message, they had nowhere to go with the Ezekiel 9 understanding but to develop a doctrinal variance that does not conform to type or judicial process, on earth or in Heaven. Ezekiel 9, we must see, has three phases -- not just one, (2TG 42:31; 2AB 41; GCS 38,39; 3Tr. 43:3 & 47:3 and other statements) investigative, judicial and executive, otherwise the judgment is unjust, and it would make the earthly court system (mans’ system) more just than the Heavenly system.

The Book of Job poses this rhetorical question three times, “is mortal man more just than Eloah?” (God/Fem. Singular). Answer: of course not! God’s system of justice and righteousness is fair, honest and JUST.

The verse in question, Micah 7:14 in relation to Ben Roden’s comments must be viewed accordingly and not presume, as all Davidians do, that the “Gilead” pasture has NOT yet arisen in the stream of prophecy. Remember, something big happened in 1955 at the death of Brother Houteff, and clearly, another pasture, a third pasture, came into prophetic fulfillment almost immediately with the message of The Branch (Benjamin Roden).

The following points are defining concepts and a review of our common history:

1. The Micah 7:14 “Carmel” pasture met only a partial fulfillment in Brother Houteff’s day. It could only be fully understood in our day in the repeat phase of ALL Three Angels messages. During Brother Roden’s life and ministry however the three pastures were understood as a purely consecutive application [in the repeat messages (1-2-3, and then repeated, 1-2-3, a total of six. See Rev. 14, whole chapter and number of angels presented]). The Rod is the repeat of the First Angel message
 Hopefully avoiding a seemingly complex application here, TODAY we see the evidence of a concurrent application of all three spiritual pastures as the language in Micah 7:14 certainly would not in the least disallow. In the consecutive application of the pastures in Ben Roden’s time, the Carmel pasture withered in 1962, and the Branch Message can point to a specific historical event in our history when the Rod Movement, or the Davidian Movement, “withered”, dissolved, disbanded, whatever you want to call it. It happened in 1962 by the vote of the Davidian Executive Council under Florence Houteff, because the Divine will ordained it. From 1955 to 1962 the Davidian Movement withered, but according to The Branch message, from 1955 to 1960 it was still the time of the Judgment for the Dead, however, Ben Roden taught that there was an initial fig tree judgment upon the Davidian movement, an approximate three year period for the Davidians at Old Mt. Carmel, representing the spiritual Jerusalem for that day, to receive their Messiah in antitype, Christ, in a message (COL 79, “Christ in the messenger whom He sends.”) bearing His New Name. In this application there were 42months/1260 days/or 3.5 years, per Florence Houteff’s own prophecy misapplication, from 1956 to April 22, 1959 in the first Gospel application of the fig tree judgment (of Jerusalem, literal and spiritual) of Matt. 21:19, with no time element given. The second fig tree judgment has a specific time element given, 3 years, seen in Luke 13:9.

The Rod message is the connecting link, or the crossover message, in the repeat of the Three Angels messages, just as EGW stated she was “again brought down through these messages”, and there are clearly THREE sealing messages evidenced in Rev. 3:12 (EW15) and in relation to the parable of the leaven hidden in THREE measures of meal (Matt. 13:33 ; 2TG 11:6), as well as the clear delineation of the THREE messages symbolically depicted in Isa. 11:1 (the Root, the Rod, the Branch, representing three distinct sections of the Advent Movement). There is no question that there are three distinct developments of truth in the repeat of the Three Angels messages.

The Davidian teaching post 1955 cannot show a three phase progression of messages, messengers, and movements, within the movement, strictly within the Carmel pasture that, moreover, has anything to do with the Judgment of the Living. This can be somewhat difficult to conceptualize for most all Davidians because Davidians today have been taught repeatedly and concertedly by all Davidian teachers that the Micah 7:14 prophecy is strictly consecutive in fulfillment and that the Gilead pasture is yet future “in the Kingdom” and that the Bashan pasture is just another Rod pasture as is the Gilead pasture. At this point we need to define “the Kingdom” according to the whole counsel of Scripture and the Spirit of Prophecy.
Remember, the Matt. 13:33 parable likens the “three measures of meal” as “the kingdom of heaven”, and take note, the imagery is depicted on the earth.

2. Davidian teachers in general since 1955 have made a marvelous effort – though illogical and un-Scriptural, in teaching the concept of “the Kingdom” as a virtual climactic overnight event after the general “slaughter”, a literal and supposedly complete supernatural slaughter of all unsealed SDA ministers and laity, and boom, in a time span of little over a one week time-span, then, all of a sudden, we are in the KINGDOM, and only the Davidians [144,000 of them no less] are picked up by the chariot and whisked off to the Kingdom in the Land of Promise. Hold on now. Not so fast, my Davidian friends, there is more and there is less to this EVENT than meets the eye of prophetic application.

3. As all Davidians know, the Ezekiel 9 purification is typified by the week of Passover, and we have no less than three types for the Passover, the Judgment of the Living in the type, that need to be fully incorporated into our thinking before we say anything about Ezekiel 9, the Judgment of the Living, or the three spiritual pastures.

   a) There was the type of Moses Passover, where the “firstborn” [a type of the leadership only - 1SR 243:0] were slain. It was NOT a general or universal slaughter of an entire society, but only of a single class of people in that society. In fact, there is NO actual type for such a general or complete “slaughter” in Scripture type or history. However, is there a “slaughter”, per the Ezekiel 9 prophecy? YES.

   b) Then there was the type of Passover of Jesus ministry, where Judas was separated out ALIVE from the other twelve, but certainly not slaughtered by a Divine act. Rather, he separated himself at the Passover supper and then went out and hanged himself.

   c) Then there was the Passover of the stoning of Achan, a literal event in the type but fulfilled figuratively in the antitype (1959 to 1962) by the “Stone Message”, The Branch. The Kingdom starts “small” (2TG 11:6) as the parable clearly indicates (Matt. 13:33) and that there cannot be a “kingdom” without “THREE measures of meal”, just at the image of the Ensign depicts (Isa. 11:1).

   d) Finally, there is a double application of Ezekiel 9 Passover typology in Yahshua’s (Jesus’) time, not only that of Judas circumstantial separation, but let us not forget that Yahshua Himself took Ezekiel 9 on the Cross. This is a new concept for Davidians. It was Passover time, and a Divine judgment was executed
upon Christ Himself! He died the death of a condemned sinner, even the second death, the Divine judgment He took for us, that we deserved, not Him. **We need to keep Christ central in our message, in the Rod and the Branch!**

(Go to: The Cross in Antitype/Branch- DavidianHistory.net/ForDavidians).

4. The Bashan pasture today is still the Seventh-Day Adventist church/ Three Angels’ messages, and note, in some of the references to Bashan in the various books of the Bible, there are some very strongly worded judgments against Bashan, *spiritual Bashan* today, the SDA Church. In the time of the Judgment for the Living “Bashan and Carmel shake off their fruits”. Where to? To the Gilead spiritual pasture during “the shaking” no less, the only spiritual pasture left to go to (Isa 33:9). We must remember, the “Bashan” pasture is GOOD spiritual pasture since it is the pasture where the Three Angels messages are taught, in their first phase.

5. Also of note, Bashan is located in the Land of Promise, (the Kingdom) connected to all the tribal lands west of the Jordan, in the north of Israel. All three pastures are geographically and historically part of the Promised Land, but only one of the three pastures is west of the Jordan River, being the Carmel pasture. The Bashan territory today is the modern Golan Heights in Israel, however, east of the Jordan. At least two of the Israel tribal lands were east of the Jordan, namely, Manasseh and Gad, and Gilead lies in the tribal land of Gad. The original land of promise described in Genesis had no reference to the river Jordan. All of the land from the river of Egypt to the Euphrates was promised, including the entire Arabian Peninsula, where Mt. Sinai is. In the new division of the land, Ezekiel 48, entire new boundaries will be made for each tribe.

6. The various descriptions of “Bashan” are accurate in general to the SDA leadership today, and **NOT** to some phase of the Davidian work present or yet to be. Somehow, Brother Bingham, an early Davidian leader, did not fully consider his position on the Bashan pasture considering all the judgments pronounced upon Bashan in Scripture, **but it is still “good spiritual pasture” because it is where the “Three Angels messages are taught, in the SDA Church!** Because Brother Bingham rejected the third sealing message after Brother Houteff died, and he failed to bring to light these various verses that have a strong negative connotation, a general condemnation to the Bashan pasture leadership, **not the pasture itself**, yet the command is still given for Bashan to feed, to feed in the higher pastures of Carmel and Gilead in the repeat of the Three Angel’s messages. Amos 4:1 is particularly descriptive of the leadership of SDA in their gaining means from the poor and the needy in the church, particularly the widows (personal knowledge) through various
means, particularly bequeathment certificates. For example, local Conference leaders have been known to call in the assets listed in a bequeathment certificate while a widow is still living, particularly if the widow happened to be a Davidian (true event). But ultimately, this is what “corporations” are all about. Money, financial profit, ... the bottom line. The SDA Church is today, in fact, a “corporation”, a creation of the state, not of Christ. Christ has a “church”, an assembly, a body of members in the Body of Christ, ....not a corporation.

7. Since 1955 in particular we should remember, that all Davidian teachers are uninspired and have no good answer for the three spiritual pastures, except for the Carmel pasture, as applied to the life and ministry of Brother Houteff, however, such a position represents only a partial application during his time since the Gilead pasture had not yet arisen. Today, the progression of the messages moves up to the present application. This is the true understanding of the three spiritual pastures during and including Brother Roden’s ministry, but today, there is a forward shift in all the three pastures, centering around the historical purification in The Branch in 1993, where the “Davidian Branch Davidian” movement (the actual name of the David Koresh faction of The Branch) was judged, cut down or cut back, and is no longer.

However, the 1993 judgment on the Branch Davidians in Waco (New Mt. Carmel) was NOT the Matthew 21:19 fig tree judgment, since it was not a “withering” (representing a legal dissolution of the organization DSDA) as it was in 1962. Rather, the landmark event in 1993 at Waco represented the SECOND fig tree judgment in the Judgment of the Living, as evidenced in the Gospel narrative (Luke 13:7). The 1993 event was evidence of Christ, in a message bearing His New Name (The Branch, “not a person”) taking the curse of sin, the penalty for the corporate body of the Advent Movement for corporate sin, the rejection of new light since 1888.

**Christ’s own movement seemed to have died when He died on the Cross**, at Passover time, until the day of resurrection of course! The 1993 judgment at New Mt. Carmel was historically in fact a “dead-dead slaughter” – literal, where “men, maids and little children” were slaughtered and perished together through Divine providential means. Davidian teachers want to ignore these two key historical events in particular, namely the Davidian dissolution (“withering”) of 1962 and the purification in The Branch movement in 1993, actually 33 and a 1/2 years apart (a confirmation no less), saying there was no particular prophetic fulfillment of either of these two landmark events. Brother Roden delineated the former application from 1959 forward.
In light of all the Scripture verses of the “Bashan” pasture, Davidians have no clear or workable application of the Bashan pasture today, attempting to make it another Rod message pasture, when Brother Houteff stated that his phase of the message was only the “repeat of the First Angel Message” (WHR 37). **Davidians today never teach of another message to come, where there needs to be a fulfillment of the repeat of the Second Angel message and then the repeat of the Third Angel message.** A new spiritual pasture (Gilead) would certainly entail and denote another “new light” PHASE of the overall message of present truth in succession to the repeat of the First Angel message (The Rod) from 1930 to 1955, and then from 1955 to the present.

Where are these applications today? In the Advent type, from 1840 to 1844, each message was revealed consecutive without any temporal or prophetic time gap. One would think, a thinking Davidian, that this concept of the repeat phases (new light) of the 2nd and 3rd Angel’s would be openly discussed and The Branch message finally considered as the fulfillment. This is a topic for further discussion. Part 2 below.

Mt. Carmel, Israel, 1 Kings 18, where Elijah defeated the priests of Baal.
Here is the question that all Davidians need to answer:

According to Micah 7:14, how can Davidians today be feeding on the Rod of a dead messenger, in the Carmel or Bashan pastures, unless there is a present truth application today, with the Living Spirit of Prophecy among us?

It is a question pointing to a progressive application of the Root, the Rod and the Branch (Isa. 11:1), all concurrent, representing three good spiritual pastures, no longer sequential, pre-1955, but concurrent since all three sealing messages are on the prophetic scene today.

Preeminent Rod teachers such as Don Adair have made their living for nearly 50 years telling Davidians to FLEE from any teacher who claims to be a “a porter, prophet or president”, again, promoting an uninspired Davidian culturalism, not even close to any statement given by Brother Houteff or Sister White, let alone Scripture, in support of such a concept. Yet Bro. Adair emphatically teaches that he is “nothing”, not a president, not a prophet, not a porter, not a living messenger, yet he wants Davidians to listen to him as authoritative, producing new studies since the 1960s to lead the Davidian flock away from accepting anything that would otherwise be a new development of truth, a new phase of the Three Angels messages. All Davidians teach against anything that is not 100% Rod, yet some have produced many new studies, typically reiterating The Rod message of course, but the three pastures study, published by the Salem Association, have taught a distinctly
new application of The Rod message. It cannot be proven by The Rod, because Brother Houteff did not teach it. A seeming allusion to an application, from the Rod, is far from a “plain thus saith the Lord.” The author here sat under the Salem Association teaching for basically three years. I embraced such a teaching, over three decades ago, concerning usurpers and the three spiritual pastures for those three years, yet when I finally came into contact with The Branch message, I was confronted with the extensive and clear evidence that Ben Roden and Lois Roden presented, I could find nothing wrong with the message. I had to be honest and embrace The Branch as present truth!

When a Davidian teacher tells you that Brother Houteff’s message was “the last” message, and there could be no message after it, assuming that The Rod message is to encompass all three spiritual pastures, question them as to who will bring the “repeat” of the Second Angel message, then the “repeat” of the Third Angel message, etc.. After all, we all know that Brother Houteff’s message was ONLY the repeat of the First Angel message (WHR 37). Question any Davidian teacher who tells you such things and ask them whether or not Brother Houteff’s message was “the Judgment of the Living” message, OR if it was the “announcement” of the Judgment of the Living message. Brother Houteff’s ministry ended during the phase of the sanctuary work known as the Judgment of the Dead. You will find no statement in The Rod to indicate otherwise. Most Davidians of experience know well the truthfulness of this reality and understand its implications.

In this context of the messages, and their phases, and which message was “the last”, please consider the following statement:

“The Jews became blinded because they closed their ears to the prophets and took no heed to what they said. The angel of the Laodicean church today is boastingly saying “I have no need neither of prophets nor of more Truth—rejecting the prophecies and the message even before they come, though he well knows that the message of the Judgment for the Dead is not the last. The Judgment for the Living is the last.” 1TG11:12:3 (emphasis added). A message cannot come before its TIME. Victor Houteff announced its’ very soon approach, the Judgment for the Living, from his day.

The final point of clarity we must understand about the Carmel pasture, or any of the three pastures, is that in these pastures there are sheep. No great epiphany in this observation, but there are sheep in the pasture. The sheep are feeding on living grass if they are feeding in the most up to date pasture, this is the epiphany, and most of all, there must be a living shepherd to lead and pastor the sheep, to feed them, to protect them. If there is no living shepherd (in the context of a prophet) there cannot be a Carmel pasture in particular, unless the sheep are feeding on hay and stubble, which is true in this case, feeding on
hay. Still, this is a legitimate food source for cattle. In this context, it is the active pasture, the one with a living shepherd that we should mostly consider here.

Another key point is that the Davidian understanding of “The Rod” today means only the Shepherd’s Rod Message given by Brother Houteff. A Rod is not only symbolic of a message but also symbolic of a leader, a shepherd, a living person, of which Brother Houteff was only one in a line of shepherds teaching present truth. A “Rod” can also be a leader, a living messenger. Micah 7:14 shows a progressive development of present truth, NOT three phases of a single message, that is, of Brother Houteff’s message.

In the parabolic imagery of Matt. 13:33, there is “leaven” put into three measures of meal, and leaven is a living reactive agent, not dead, so this parable indicates there can only be an application at the fulfillment of “THREE” measures of meal, only when THREE messages (in their repeat phases, after 1915) are present and accounted for, particularly after 1955.

So today we have numerous living (some dead) Davidian teachers who claim(ed) they are not a prophet/president but interpret the prophecy of the three pastures as if they are some kind of a prophetic shepherd.

In our final consideration of Micah 7:14, as revolutionary as it may seem because of preconceived ideas put forth by uninspired teachers, I could say that Brother Houteff’s application of the Carmel pasture in his various statements could only have a partial fulfillment during Brother Houteff’s ministry, but in reality, the complete fulfillment and commentary on the Carmel pasture can only be taken in the context and fulfillment of ALL THREE spiritual pastures concurrently, as it is today, since this is the context of the Micah 7:14 verse and the Rod commentary.

In other words, until the Gilead pasture came on the scene in 1955 there could not be a complete fulfillment, since to have a “pasture” one must have sheep and if there are sheep there must be a shepherd, not a multitude of (Davidian) ministers, keeping further light from the people. Today, there is an inspired “Rod” leader, leading the flock, “the little flock”, in the Gilead pasture.

To consider otherwise in this prophetic imagery, the Davidians would have to say that the shepherd they are following in the Carmel pasture is a collection of literature, The Rod, sitting in the Carmel pasture, and this literature is leading them like a shepherd, and every Davidian knows Brother Houteff’s commentary on the writings of deceased prophets, .... Following a book that is just ink and paper, inspired counsel as it is, cannot lead a flock, and cannot keep the wolves and lions away from the flock (2TG24:23:3).
Heaven never intended this kind of inanimate shepherd, or printed material, a collection of books, and furthermore there is no type for it. Read Brother Houteff’s TG on “Shintoism”, worshiping at the tomb of the dead prophets. (2TG26).

The new pasture, Gilead, is the vital truth for today, and must be fulfilled during the executive phase of the Judgment for the Living, all three phases in fact. All three spiritual pastures, Carmel, Bashan and Gilead show us the Three Angels messages, in their initial phase and now in their repeat OR final phases. And, as the parable in Matthew 13:33 evidences to us, we cannot truly introduce the Kingdom unless we introduce “the woman” mentioned in the parable WHO hides the leaven in the three measures of meal.

Please allow us to introduce this (Divine) “woman” to you. Only The Branch message today can introduce Her to you, the One Who finishes up the Atonement in the earth. A study is prepared and will be sent to whosoever requests it. This must be a personal experience. It must be a “born again” experience, to behold the face of the One who desires to give us, Who has given each one of us, the gift of new life, to be born of the Spirit.

Adhering to Davidian culturalisms post 1955, such as ‘no new light and no (new) prophets until Brother Houteff is resurrected’, should no longer bear sway in our thinking. It is time to change. (1TG8:28) It is time for “this GREAT change.”

“Worshipping the dead prophets and killing the living ones, is a brutal effort to block the progress of Truth, to deceive self and others. ....

“There is no doubt, the Church from creation till today has been led and preserved by the prophets, and she can continue in no other way from here on.” 2TG26:23.

“And those who are satisfied with the Truth of yesterday, who are not looking for the fresh Truth for today from the throne of God, not looking for “meat in due season,” - such ones will find themselves in a terrible predicament as did the Jews – spued out.” 1TG50:25. (emphasis added).

One last point of reason to consider in the natural realm. Once grass is cut or harvested (equivalent to the sealing of a messenger’s testimony or message when he or she dies), the grass dies. But the dried grass is still food for the livestock when bundled for hay. The flocks in all three pastures, Carmel, Bashan and Gilead, have been feeding for the duration of the Micah 7:14 prophecy until this day.

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But only in a pasture where there is a living shepherd, a present truth messenger, is there living grass for the flock who are feeding there. The Bashan and Carmel pastures have been harvesting hay for many decades, nearly 100 years in the Bashan pasture (since 1915) but the hay is still valuable for food and good spiritual pasture. But live grass is better. It is each ones’ choice where to feed.

The Branch is where the Gilead pasture is found today, awaiting your discovery, good spiritual pasture. Come and see.

The Branch

Mt. Carmel Forest, Israel.