

Is There to be a Purification of Davidia Before Ezekiel 9?

The Wave Sheaf Ministry of Waco, Texas organized by Lennox Sam is promoting the view that Davidia must first be subjected to a purification event before a purified Vanguard ministry can go forth and finish gathering the first fruits harvest from the Seventh-day Adventist church. One of the approaches used to justify this private teaching comes from examining a portion of the Harvest chart in the period of the 5th symbolic month, from 1929 to the fulfillment of Ezekiel nine. Because two arrows that point to “The First Fruits” come before the text box that reads “Fulfillment of Ezekiel 9” just above the 5th symbolic month, it is reasoned that there must be a purification of Davidia *before* the fulfillment of Ezekiel 9. If one follows the two arrows below and above the word “First” in the phrase “The First Fruits” they lead to two caption boxes to which read, respectively, “*The day of reckoning. Matt. 25:19*” and “*To sever the wicked from among the just. Matt. 13:49*.” However, if one carefully examines *all* of the authentic Rod statements in reference to these two scriptures it is clear that they are referring to the purification of the church as a whole in one single event, *not* the purification of Davidia alone prior to Ezekiel 9. Please examine some of these references below and ask yourself the question, is this referring to a purification of Davidia *before* Ezekiel 9, or to the purification of the church as a corporate body, which includes Davidian Seventh-day Adventists?

The “Day of Reckoning”—What Is It?

Q: What is the “day of reckoning” (Mt. 25:19) referring to on the Harvest chart?

“Christ has further illustrated this incident in the parable of Mark 13:34: “For the Son of man is as a man taking a far journey, who left His house, and gave authority to His servants, and to every man his work, and commanded the porter to watch.” “After a long time [from His ascension to the purification of the church] the Lord of those servants cometh, and reckoneth with them.” (Matt. 25:19.) Consequently, the period of His absence ends at *the purification of the church at which time He reckons with His servants* and, Himself, taketh charge of His flock.”—**1 SC 3:4** [emphasis added]

Thus, the purification of the church is the time Christ reckons with His servants and takes charge of the flock, *not* for SRod believers only.

“So, there must come *a day of reckoning*, a day when the names of those who are found unworthy of eternal life will be blotted out of the Lamb's Book of Life—a proceeding for which the only correct term can be, “investigative judgment.”

And now that the “time is come that judgment must begin at the house of God. . . ,” “thou therefore endure hardness, as a good soldier of Jesus Christ” (2 Tim. 2:3), for “if it [the judgment] first begin at us, what shall the end be of them that obey not the gospel of God?” 1 Pet. 4:17.”—**3 Tr 8**

Furthermore, explaining the parable of the talents found in Matthew 25:15-30, Bro. Houteff notes that since this parable involves *three* servants rather than *ten*, it has only a local application to the church which *meets its fulfillment at “the time of the antitypical Passover and cleansing of the temple, . . . ‘the great and*

dreadful day of the Lord.' ” (8 Tr 29-30). Please note, the “day of reckoning” in this parable is equated with the purification of the church where “. . . the angels shall come forth and sever the wicked from among the just” (Matt. 13:49).

One key reference used to advocate a purification of Davidia *before* Ezekiel 9 places an emphasis on the inspired comment following the reading of the parable of the three servants (Matt. 25:14-30) which states:

“From this parable is seen that when a Christian falls asleep, Satan comes along and sows seeds of idleness in his heart so as to cause him to be cast out with the tares. *At the commencement of the harvest, therefore, this class of tares is the first to appear as such.* It is high time to learn that religion is not an opiate.”—**1 TG 21:9**

However, when one reads the entire sermon address recorded *Timely Greeting* Vol. 1, No. 21, the attempt to suggest that the passage above is pointing to a purification of Davidia prior to Ezekiel 9 is seen to be grossly misleading. The broad context of the author’s presentation “The Church Entering Into The Harvest Period” is revealed from many parabolic angles including the ten virgins, the net, the wheat and the tares, the sheep and the goats, the wedding guests, the talents, the flood of Rev. 12:16, etc. Turning to page 14 of this same presentation, the following summary conclusion makes it plain that all of these parables are speaking of the same common experience, which happens to *all* the classes of unrighteous in the church . . .

“Thus is the church purified and thus are the tares destroyed. *As tares* they are burned; as *unprofitable workers* they are cast into outer darkness there to weep and gnash their teeth; as *unfit guests* for the wedding they are bound hand and foot and cast out into outer darkness; as *foolish virgins* they are refused entrance; as *goats* they are sent into everlasting punishment; as *dragon’s flood*, they are swallowed by the earth. *But the actual thing that happens to them all in common, is fully described in Ezekiel’s prophecy, chapter 9.*”—**1 TG 21:14**

Sever the Wicked From Among the Just.

Q: To “sever the wicked from among the just” (Matt. 13:49) refers to what event?

In *the purification of the church*, “the angels shall . . . sever the wicked from among the just” (Matt. 13:49) . . .”—**1 Tr 27** [emphasis added]

In parabolical preview of *the purification of the church*, Christ declared: “. . . the angels shall come forth, and sever the wicked from among the just” (Matt.13:49)—take away the wicked and leave the good; . . .”—**8 Tr 29** [emphasis added]

“The reapers are the angels” who “shall come forth, and sever the wicked from among the just.” Matt. 13:39, 49. These angels are not those who shall “come” with Christ at His second coming, but rather those whom He “shall send forth.” They are like the three angels of Revelation 14:6-11. Indeed, the third angel “is to select the wheat from the tares and seal, or bind, the wheat for the heavenly garner.”—Early Writings, p. 118. Therefore the angels, the reapers, whom Christ sends forth, include both him who does

the sealing, or binding, and those who follow on to do the destroying (Ezek. 9:2, 5 6), first in the church, then in the world.”—**3 Tr 66, 67**

“To begin with, a group of people—good and bad commingled—are brought to view. They, as we have seen, constitute *the church* that is approaching the time of harvest in which the wicked are to be severed from among the just. (Matt. 13:49).”—**1 TG 26:22** [emphasis added]

“The "harvest," therefore, is "the end of the world." Matt. 13:49. *It commences in the church* and ends in Babylon.”—**2 TG 44:33** [emphasis added]

“*The slaying of the tares in the church* is plainly foretold that this work is not man's duty to perform. The prophet Ezekiel, in vision, was shown that the angels who bear the slaughter weapons are the ones whom the Lord commissioned to "slay utterly old and young, both maids, and little children, and women"...but to "come not near any man upon whom is the mark." (Ezek. 9:6.) The Lord makes this destruction of the "tares" still plainer by His parabolic illustration, saying:

"Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into My barn."

"So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just." (Matt. 13:30, 49).”—**1 SC 16:3** [emphasis added]

“Therefore, as the wicked in the church are to be destroyed at the end of "the closing work for the church" (3T 266), at her purification (5T 80), Isaiah 28:1 must meet its fulfillment at the time when the sinners in Zion shall be cast out from among the righteous. (Isa. 33:14; Matt. 13:49).”—**2 SC 10:8**

“Moreover, as the time is that of God's destructive judgments—the separation of the tares from the wheat—the *slaughter of Ezekiel Nine is that which severs the wicked from among the just.* (Matt. 13:49).”—**3 SC 1:8** [emphasis added]

Preposition Argument Tried and Found Wanting.

One argument being advanced to justify the theory that there will be two separations (sections) within the church involving the “Vanguard” (the first of the first fruits) *and* “its army” (logically the remainder of the number comprising the 144,000) comes from a reference cited below.

“The wheat gathered *at* the commencement of the harvest **and** *at* the separation from the tares in the church, is called the fruit-fruits of the harvest.”—**2 SR 102.1**

Heavy emphasis is placed on Bro. Houteff's use of the preposition “*at*” in this passage and the suggestion that it refers to different events occurring at different periods of time. Additional references from the Rod are used to build up this theory (5 Tr 87.1 and 3 Tr 76.1). However, the logic that Bro. Houteff's use of the preposition “*at*” *always* refers to events occurring at different periods of time is fundamentally flawed. It is true that the prophets use of the preposition “*at*” in 5 Tract p. 87 and 3 Tract, p. 76 are referring to events which are separated by time as English grammar rules allow for this, but the key reference used to build up the pre-purification argument in 2 SR p. 102 does *not* refer to two different events in time. This

sentence as quoted above describes *when* the harvest happens, “at the commencement of the harvest (a time event) and *what* happens, the separation of the wheat from the tares in the church. Notice *when* an event occurs is time *dependent*, whereas describing *what* happens is time *independent*. Thus, proper rules of English allow for the use of the preposition “at” for both time dependent event (when) and time independent information (what, where, who). Bro. Houteff used the preposition “at” in both ways so it behooves us as present truth believers to be able to distinguish between the two as we strive to rightly divide the word of truth.

Conclusion:

The author’s attempt to create an allusion that there will be a purification event exclusively within Davidia prior to Ezekiel 9, known as “the day of reckoning” based on an examination of a certain portion of the Harvest chart is seen to be an uninspired mirage that is not in harmony with Bro. Houteff’s presentation of the subject matter of the church entering into the harvest period, or with other references in the *Rod* which specifically comment on the parable of the three servants (Matt. 25:14-30). The *Rod* plainly teaches that the “day of reckoning” is the purification of the church as “*fully described in Ezekiel’s prophecy, chapter 9*” (1 TG 21:14). To what peril to our soul salvation should we wander from the plain path of truth at so late an hour?

The principle danger of this wind of doctrine for present truth believers is that it will cause the work that God has commissioned to us in the *Rod* to go undone at this late hour as our beloved mother Laodicea languishes in her sins and is about to perish. We are warned that this would be the Satan’s supreme effort to thwart the work of God amongst Present-truth believers today as evidenced from the following statement.

“All the more reason, then, that its adherents must be tested and proved worthy. *What, therefore, is the first and gravest danger confronting Present-truth believers today?*”

With the end of the long journey in view, the work was never so great, the time in which to do it never so short, and the laborers never so few, as now. Self-evident, therefore, is the fact that *Satan’s supreme effort at this hour must be to cause the time to be wasted and the work to go undone.*

Rouse, then, O Present-truth believer! Rise speedily to the task set, and “whatsoever thy hand findeth to do, do it with thy might.” Eccles. 9:10. No longer let a moment be wasted, for every precious one is vital to the salvation of your own soul and to the souls of others.”— **1 Ans 68-69**

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web: <http://knockoutblow.wordpress.com/>
email: publisher545@gmail.com
phone: 001 (860) 798-3672

The Sealing Period of the 144,000 from 1929 to Ezekiel 9

“Our own course of action will determine whether we shall receive the seal of the living God, or be cut down by the destroying weapons.” If we were to mark out the exact time of the beginning of this sealing, we would say it began sometime during 1929.”—**1 SR 32**

“The first part of the chart, dated 1929, to the curve, marked Ezekiel 9, is the period in which the 144,000 are sealed -- the separation of the tares from the wheat—the purification of the church. . . .

The cases of all who are sealed from 1929 to the final close of probation will be investigated before the throne in the heavenly sanctuary while living. The investigation commences after the fulfillment of Ezekiel 9. Those who are sealed from 1929 to the fulfillment of Ezekiel 9 (close of probation for the church), are living saints, 144,000 in number, who shall never die—translated without tasting death. The class which neglected their opportunity were left without the seal to perish under the ruin of Ezekiel 9; Isaiah 63; and Isaiah 66:15-17.”—**2 SR 162**

“Hence the scroll has made a turn, and the sealing for those who shall be judged while living, *has begun.*”—**2 SR 217**

“Question: “If the sealing message of the 144,000 is being proclaimed since 1929, are they being sealed now or is that work to be done later? Moreover, if no one can receive the seal as long as he is sinning, and if some are being sealed now, are they sinning no more?”

Answer: If the sealing is not in progress now, then the sealing message which we bear since 1929 would be no more present truth than the proclamation of the judgment of the dead since 1844 would be if the dead were not judged during the same period of time. Hence, it is definite that the message and the sealing go hand in hand the same as the needle and the shuttle travel together until the seam is completed.”—**2 Ans 33**

“When,” someone asks, “will this closing work for the church begin?”—Obviously, it is already in progress. Light is pouring in upon the subject, dispelling the darkness which has long enveloped it. Having consequently become present truth to lighten the way in which the 144,000 are to “follow the Lamb whithersoever He goeth” (Rev. 14:4), it must be proclaimed as from the housetops.

In 1844, as all Seventh-day Adventists know, Sister White was given a vision of the 144,000 signaling the sealing angel's starting his ascent from the east (Rev. 7:2-4). From then on he was ascending, and the saints were awaiting his arrival. Finally, in 1929, through the Sabbath School Lessons the Lord announced throughout the Seventh-day Adventist Denomination that the angel had arrived. Then the scroll began to unroll and the angel's presence to be felt by many of those who were agonizing for truth and righteousness.

“But how can we know for sure,” another questions, “that this and companion publications are the genuine fruit of the unrolling of the scroll and of the sealing angel's arrival?”—Simply if the claimant herein on trial is vindicated by all relevant Scripture and other inspired testimony. And if it is, then the only admissible conclusion is that the Divinely appointed and long-awaited hour has struck, and that this

literature is the instrument used by Inspiration to make the event known to God's people.”—**1 SR Tr 10-11.**

When Does the Transition for the Mattock Stage to the Ox-plow Stage of the Work Take Place?

Answer: “Here is seen that though it will be a slow and hard work—mattock-like (Isa. 7:25) —to gather the first fruits, it is to be quick and easy—oxen-like (Isa. 7:25)—to gather in the second fruits: one people shall invite another people. Furthermore, the type—the gathering of the first fruits for the dead—the work of John the Baptist, of Christ, and of the Apostles up to the day of Pentecost show the same thing—apparently hard, discouraging and fruitless work. But after the Pentecost the converts came in quickly and by thousands. Thus it is to be now in the antitype, too.”—**6 JL 7.**

The Wave Sheaf Ministry (WSM) reasoning that the transition from the mattock stage of the message to the ox-plow stage occurs at some time *prior* to Ezekiel 9 at which the purified vanguard will go forth to bring the message to the S.D.A. church and gather the remainder of the 144,000 is tried and found wanting when compared with the above inspired passage from the *Rod*.