

THE HARVEST STUDY

Elder Daniells: Some of us read this before the committees appointed and we felt to comply with everything that is laid down in this statement. And the president of the Union Conference in giving some counsel to members of the committee makes this suggestion:

"May I suggest that I believe it would be wise for us to come into this meeting with a determination in our hearts to listen quietly, as attentively, and patiently, giving him every opportunity, without interruption, to present what he has to present, and then by the terms of the agreement, prayerfully consider what he has presented, rendering our decision—which decision he has agreed to abide by."

So, Brother Houteff, we have come here for the purpose of giving you a hearing, not to debate or discuss the question at all, but to give you time to present what you believe to be truth. We will listen and then we will make our decision as we understand it from the Bible and the Testimonies.

. Now in this agreement, or this request, you make the suggestion that you are to present—I take it that you wish to present them in the order in which they are given; the "Harvest", and "Ezek. 9", which is the first two. But I would like to know if that is your purpose.

Houteff: I think so.

Daniells: Well then, brethren, we then agree to ask Brother Houteff to present these two topics together this morning or nearly all of them as far as he can.

All agreed in this please say "aye". (Carried) All right, the way is open for you now to take up these two subjects and give us your belief regarding them.

Houteff: Our agreement was that we suspend all propagation of the Shepherd's Rod while this meeting is in session, but I am conducting this under the most uninviting circumstances, and I haven't been able to do much about it, but when we made this agreement and it reached the Union Office, Eld. Rich wrote to me and said the brethren were to get the committee in about two weeks, and this is going now on five weeks. The two weeks went past and I received no answer from them at all, and of course you wouldn't blame me for rather losing faith in it, so I said it would never come to pass, and I wasn't planning for it. If I had known it would have come, at this time, I would have plainly said I would not conduct the meeting because as I said, I am doing this under most uninviting circumstances, why I should not be here this morning. But as you brethren think that your time is more valuable than mine and it demands that you should have this meeting, -- I think I ought to conduct a meeting regardless of my business. I wrote to Eld. Calkins on Thursday evening, telling him about it, but I received no reply to it. So I thought I would receive a reply and set this meeting for next Monday, but as I didn't, then I thought you brethren would be here, and I came, but I am not altogether prepared for it. I have not my stenographer here whom I expected, and he may come and he may not.

brethren, for your benefit. Your attitude  
last we (the church) have the Loud Cry and have read of nothing.  
But this testimony says when we have the Loud Cry, the brethren  
you will brass yourselves to resist it. Don't brass yourselves  
right way is way. "We are right and you must be wrong." Be sure



Now I know some of the brethren have resisted this as far as they can, and if you will permit me before starting our study to read something here from the Spirit of Prophecy, I think it would be profitable. Sometimes we resist things too much and make ourselves, as they say, fireproof, or like ducks, waterproof. You can't make them wet. Just as soon as you drop a drop of water on their back it runs right off; no impression, no effect at all. So if you don't mind it, I would like to read to you several lines from the Spirit of Prophecy, with your permission.

I read from the REVIEW & HERALD, July 23, 1895, from the pen of Sister White, "The Lord does not ask permission of those in responsible positions when He wishes to use certain ones as His agents for the promulgation of truth. But what He will use, He will use. He will pass by men who have not followed His counsel, men who feel capable and sufficient to work in their own wisdom. He will use others who are thought by these supposedly wise ones to be wholly incompetent."

I read this, Brethren, because I hear from Brethren almost every day that if truth comes, it must come through our great men, but this testimony doesn't say so. It says, God may use most anybody. In times past He has shown this. He has chosen humble ones like Sister White. Though humble instruments like her He can reveal His power, and it can be credited to Him and not to some great man.

When some great man appears with light, we are apt to give him the credit because he is a great man. Now I am going to read from Sister White's writings again.

"It is the union of the Holy Spirit and the testimony of the living Witness that is to warn the world." Review & Herald, April 4, 1893.

Thus will the work of the Loud Cry be carried by men of God's own appointment - by a people who are conformed to His image, whose sins have been blotted out, and through whom the living waters will flow in irrepressible streams, through unobstructed channels. For they will walk in the light proceeding from the throne of God and enjoy constant communion with the angels who are their co-workers in the closing work of the gospel message. (Quoted from a pamphlet entitled Temple by a Sister Croker)

God will have a perfect people in the time of the Loud cry and to close His work, and you know brethren that we are not that people yet. You say, "Why do you bring this up"? Because you say, "We believe that we have all the truth and we have need of none, and we are to finish His work." But you know that the Laodicean church is not the right one that would give the message in the time of the Loud Cry. Therefore, before we do have the Loud Cry there must be a change in our people and you brethren will recognize that. I hope there will be a great change in me by that time. Don't you expect a change in you?

Now I will read from the Review & Herald, Nov. 7, 1918. A late one. "In the manifestations of power that lightens the earth with glory they will see only something which in their blindness they think dangerous, something which will arouse their fears and they will brace themselves to resist it."

I am reading this, Brethren, for you benefit. Your attitude that we ( the church) have the Loud Cry and have need of nothing. But this testimony says when we have the Loud Cry, the brethren will brace themselves to resist it. Don't brace yourselves right away to say, "We are right and you must be wrong." Be open



minded, and say, well there is a possibility. They say, "Should we not know the Spirit of God when we have been in the work so many years?" Now you know brethren, that all of you here have been many years in the work, and there is a danger, of a possibility of losing out. I know you are honest. I don't want you to loose out any more than I want to loose out. If you are wrong, you want to be corrected. If I am wrong I am willing to acknowledge it. I want to be with Christ, don't you?

Now I will read just one more statement. This is from Testimonies on Sabbath School Work, page 65. "Precious light is to shine forth from the word of God, and let no one presume to dictate what shall or what shall not be brought before the people in the messages of enlightenment He shall send, and so quench the Spirit of God."

Before you know anything about this message you resist it. Maybe you personally have not, but when I say "you" I mean the denomination. It was resisted. We were told if we didn't quit we would loose our membership. I was told myself, "If you don't quit we will take your name off the church books." I said, "Brethren, I will stop this when you come and hear what we have, but I will not before you and you must give me this privilege." But what I believe to be true I must stand for. How else could I do? And just because of somebody's opinion, we are told to renounce it. If we would do that, where would we be today? If Sr. White and the reformers had done that, because of somebody's opinion, and said it was error, where would we be today? We would still be under papal rule. I think God would have men to stand true to what they believe and this is what I mean to do. And when you brethren show me that I am wrong, I agree with you again that I will renounce all that I am teaching now, and I will abide by this agreement, and that is my standing and God knows it.

"Whatever may be his position of authority, no one has a right to shut away the light from the people. Now I always thought the Seventh-day Adventist church was a church that believed in religious freedom, and when we want religious freedom, Brethren, from others, then I believe we ought to practice the same thing. In this respect, I do not see much difference between our church and the Catholic church or the churches in the world; for they forbid their members to read anything unless it is sanctioned by their own church which is also true of the Seventh-day Adventist church. I believe our church members should have just as much privilege to investigate and make their own decision as you do. What would it profit them, what will it profit you, if you refuse truth because somebody else has said it is not truth but error?

How many are able to stand alone? It is because you know that they cannot stand alone that you resist and tell them they must not investigate for themselves.

"When a message comes in the name of the Lord to His people, no one may excuse himself from an investigation of its claims."

T SS W 65.



And this message has come to you and it started in your Sabbath School. As it did not come from outside, why is it an offshoot? I think we must be good Seventh-day Adventists for some have tried to keep us out, but unsuccessfully. If all of your members had stuck with the church as we have, you would have larger congregations now. I know it.

"No one can afford to stand back in an attitude of indifference and self-confidence and say; 'I know what is truth'. I am satisfied with my position. I have set my stakes, and I will not be moved away from my position, whatever may come. I will not listen to the message of this messenger; for I know that it cannot be truth.' It was from pursuing this very course that the popular churches were left in partial darkness, and that is why the messages of heaven have not reached them." T SS W 65.

Now, Brethren, I know you do not want to fail yourself. You don't want to keep God's people from embracing light just as the churches did back there, but there is a possible chance of doing it unless you are willing to know the message, and study it.

I cannot take much more time on this, but I will read just two or three lines to close with.

"God calls upon those who hold responsible positions in Sabbath School work to put away all egotism, all self-confidence, and pride of opinion; if a message comes that you do not understand, take pains that you may hear the reasons the messenger may give, comparing Scripture with Scripture, that you may know whether or not it is sustained by the word of God." T SS W 65.

Some of you brethren have just read or heard something that somebody has said about its being error. You have read something you cannot see clearly, as did Eld. Gilbert. This testimony does not say; "Stop right then. Take further pains. Now maybe you haven't seen this point. I thank God, and I thank you brethren that you have come, and I hope that with this study you will investigate into the message so that if there is anything you haven't seen clearly, now it may be cleared. If it can be, then of course you would like it so, for then you will have found truth; and if it cannot be cleared, I would like to know that it cannot be so that I will be on the safe side. And inasmuch as I have been put to so much effort to bring this message, then I think you ought to put forth as much effort to get together and solve the problem, for you know that many are trying to kill this and the more they try to kill it the farther and faster it goes. And you know that is the fact.

Eld. Daniells: Won't it be well to give us the exposition now?

Houteff: I am going to start the exposition as Eld. Daniells says. Don't get frightened because of all the books and cases. Don't get frightened that I will use all of these. I will not perhaps read as much as I have read already, but I have it here because I don't know what I will need.

Eld. Daniells: You understand, Brother, from our statement that we will not interrupt you and you know just what to bring forth

...the spiritual one, how can you ... Do you suppose Christ would ... the grain, the harvest here, unless it ... the wheat? ... the wheat are to grow together for ...



without any idea of being interrupted.

Houteff: Now, Eld. Daniells says I am to give an exposition on two subjects.

Eld. Daniells: Yes, the Harvest, and Ezek. 9.

Houteff: Eld. Daniells does not understand what we have on the "Harvest" or he would not have made the statement. If I was to take everything involved in that chart I could not give it in one study, and you could not comprehend it. My experience has been in the past that it takes four studies, and I am not losing time either, in these studies. So I cannot take two subjects. "The Harvest" is in two sections, and if I go into everything involved in that chart it would take me two studies of two hours each. So all that I can do this morning is to condense it and try my best to give you these two charts, and don't be disappointed if I cannot finish both. If we cannot, then I believe you brethren, ought to give me time for another study.

This chart is an illustration of Matt. 13, so we will turn to it now. We will begin with the 24th, verse. "Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field;" We can see that Christ's aim here is to show us the way the kingdom of heaven comes. "But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also." The tares did not appear immediately. They were not recognized until later on. "So the servants of the householder came and said unto him, sir, didst not thou sow good seed in thy field from whence then hath these tares? He said unto them, An enemy hath done this. The servant said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. 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."

Now, this is the parable which we are to study. It was not given for the benefit of another people, but for us now, because we are in the end of the world - the time of the setting up of the kingdom. Christ is here using literal objects to illustrate a spiritual lesson - the "Harvest", and the "Seed", which represents souls. The field is the world, it says. The good seed are the children of the kingdom and the tares are the children of the devil. No misunderstanding there.

Now, I don't think, Brethren, we are ignorant of what a harvest is. Then the field, the seed, and the harvest in their literal form must reveal to us the spiritual harvest. But if we do not understand in what way grain is raised and harvested and so on how shall we ever understand the lesson? And if the literal object is not perfect to illustrate the spiritual one, how can you and I ever know the truth? Never. Do you suppose Christ would have used the field, the grain, the harvest here, unless it perfectly illustrated the lesson? "Let both grow together until the harvest." The tares and the wheat are to grow together for sometime, and the limited time is to the commencement of the



harvest, then comes the separation.

"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." "Gather ye first the tares." Now, we can see here that Christ is making a perfect comparison with the harvest and the kingdom. If there was to be any difference in this, don't you suppose Christ would have stated the fact, and if He has not, how would we ever find the truth? Never.

Now, when we are to raise a crop of wheat and have a harvest, we have a time to begin and a time to end, don't we? Thus it must be with the spiritual harvest also. It takes one year to raise two crops of wheat, for in the fall you begin to prepare the ground, sow the seed, watch it grow, and in the end of the harvest year you have the harvest, and that is the period of time.

Leviticus, 23:41-42 "And ye shall keep it a feast unto the Lord seven days in the year. It shall be a statute forever in your generations; ye shall celebrate in the seventh month. Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths."

Now then the harvest closes one year and commences another. This chart contains twelve months. It shows the Feast of Tabernacles at the end of one year and the commencement of the other. (In Matt. 13) Christ is here using the field and harvest to illustrate the way the kingdom comes. As the literal year has its beginning, so must the spiritual. There is a period of time involved in this parable and we must find its beginning and its ending, in order to understand the truth. If it is true that the literal one must perfectly illustrate the spiritual, then the sowing of the seed, and the gathering must occur at the proper time of the year. It cannot be otherwise if the Scriptures are right. Then we are to find in the parabolic twelve months a period of time. First comes the preparation of the ground, then the sowing, then the harvest in the end of the year. We must find the beginning and the ending in the proper season of the year.

Now let us first find out when the seed was sown and if in the proper time of the year. The Scriptures say the Son of Man was the one that sowed good seed, and you say it is Christ. When did He sow the seed? In the beginning of this world's history? Was it in the time of Noah? Or some other time? That is what we have to find out. The Son of Man sowed the seed, not the Messiah or Michael. Why the Son of Man? You know that Christ could not be called the "Son of Man" until after He was born of a woman. Then it must be that the seed was sown sometime after His birth, at which time He became the Son of Man. Then we must find Christ sowing the seed at the proper time of the year.

The crucifixion was in the first month and the 16th, day of the month. In the 2300 year prophecy we are told that the Messiah would be cut off in the midst of the week. Of that week I believe the same as you do, - that is seven years. Therefore, when He was cut off, or crucified, 3 1/2 years had preceded. Then Christ must have sown the seed in those 3 1/2 years; from His baptism to His crucifixion.

Now we are to find out whether this parable is in perfect har-

have confidence in the church? Of course not.



mony with the literal object that is used. If it is, then Christ must have begun to sow the seed in the fall. So Christ was crucified in the proper season, and He preached 3½ years. Once around, according to the chart, makes a year. But to get half a year, you cut it in half and that makes six months; and if Christ was crucified in the first month, the 16th, day, then splitting the year in half shows that He was baptized in the seventh month and the 16th, day of the month, if that prophecy is correct, and if it isn't, what is your proof? It must be, for it says that He was to be cut off "in the midst of the week", hence, He was baptized in the time of the Feast of the Tabernacles, just the day after it had begun.

The day of atonement ended in the 10th, day of the seventh month, then the feast of the Tabernacles came after the ingathering of the fruits of the harvest, and Jesus was baptized in that week. Then the forty days in the wilderness brought Him to preach in the eighth month, the 26th day of the month; at the time of the sowing of the winter wheat, - the first fruits for the following year.

Now this, (during the time of Christ's ministry) is the seed-sowing time. Then from the crucifixion and on, after His work was finished, is the time for the seed to grow and the time when men slept and the enemy had a chance to come and sow the tares. Now we know when the parable begins and that it ends with the harvest - a short period at the end of the world. Therefore, the tares and the wheat are to grow "until the harvest" - up to 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."

How do you harvest? Do you just turn the field upside down into the barn? No, that is not the way it is done. First, we put in the sickle, cut the grain, bind in bundles, thresh, separate the wheat from the chaff, and then throw it in the barn, - a clean barn. Thus are God's people gathered in. "And He shall say to His reapers." Now who are the reapers? I was told just a while ago in our church that the "binding of bundles" are the organizations, lodges and clubs, and because I asked for an explanation, the church officers refused me further admission, "So shall it be at the end of this world, the Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity." (Matt. 13:41-42) The angels are the reapers. They are the ones to bind in bundles. Now do you suppose lodges are angels? Let me read to you from Early Writings, p. 118.:

"I then saw the third angel. Said my accompanying angel, 'Fearful is his work. Awful is His mission. He is the angel that is to select the wheat from the tares, and seal, or bind, the wheat for the heavenly garner. These things should engross the whole mind, the whole attention.'"

Who does the reaping and binding in bundles? Organizations? No - the third angel. Are we going to contradict the Spirit of Prophecy before the world? If so, then do you expect them to have confidence in the church? Of course not.

To separate the wheat from the tares - the grain from the chaff, the tares from the wheat, the goats from the sheep.



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Inasmuch as no separation has taken place at any time, then we must still be in the period of the tares and the wheat. There is no question as to that. But God shall separate His people, and that time of separation is the harvest.

Now we have had the third angel's message since 1844, and you may say, Why has not the separation taken place as yet? "Again the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind; which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away." The net is the gospel and the church. Being caught in the net or in the church, is the same thing.

The good and the bad were in one place before the separation took place; then they took the bad from among the good and cast them away.

Verse 49: so shall it be at the end of the world: The angels shall come forth, and sever the wicked from among the just." Have you been doing that? What do you think that means? - Sever the wicked from the church. There are the just and the unjust in the church before the separation. So it shows that God is to separate the wicked from among the just in the church. And the angels are to do it.

The third angel's message is in two sections, - the judgment for the dead and the judgment for the living. The judgment started in 1844 for the dead, and the Testimonies say that the third angel is to do the separating. That is, the names of all who have accepted Christ and have been registered in the Book of Life, will be investigated, and those found unworthy will be blotted out, while those who are worthy will have their sins blotted out - but their names retained. Hence the investigative judgment is nothing more nor less than a separation of the tares from the wheat. But when the judgment of the living (which is a separate event) from the judgment of the dead (1 T 100) begins, then God is to separate His people in the church, for He is going to have a perfect people. I read: GC 425 "While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God's people on earth."

Then the church will be a glorious church. Is this church the Laodicean's? Of course not. This same record is found in PK, 725: "Clad in the armor of Christ's righteousness, the church is to enter upon her final conflict. 'Fair as the moon, clear as the sun, and terrible as an army with banners' she is to go forth into all the world, conquering and to conquer."

A change is coming. Now I think I ought to read Vol. 5, p. 80: "We have been inclined to think that where there are no faithful ministers, there can be no true Christians; but this is not the case. God has promised that where the shepherd's are not true He will take charge of the flock Himself." We have not seen that as yet. "God has never made the flock wholly dependent upon human instrumentalities. But the days of purification of the church are hastening on apace." What is the purification of the church if it isn't putting the tares out of the church? Purify means to remove the impure from the pure - the dross from the gold, the tares from the wheat, the goats from the sheep.



We have a large membership now but wait until the sifting takes place and then you will better know the strength of Israel.

"Purge His floor." What does that mean? We do not want to be deceived in this. "He will thoroughly purge His floor," and the Bible says that the angels "Shall come forth and sever the wicked from among the just." Some say, the Sunday law will sift out the wicked, but the Spirit of Prophecy says a message is to do it. (E.W. 270) But let us see whether this sifting takes place before the close of probation or not, and whether it is a period of time or not, and whether we understand it right that the time at the commencement of the Loud Cry is the separation of the first fruits. Let us read again: "So shall it be at the end of the world: The angels shall come forth and sever the wicked from among the just." This is not a message to call the just from among the wicked, but that the angels shall take the wicked from among the just. Therefore, this separation is not a message given by the church to the world, but rather a message to the church. God says a special work must be done for the church. We turn to Rev. 18, which is the message of the Loud Cry. I read the 4th verse:

"And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues."

This is a call for God's people, not the tares, - come out My people." Thus there are two separations, two purifications which God is to make. The first in His church, which is to seal the 144,000; the second in Babylon, which is to bring "My people" (The great multitude) into a clean "barn" - the church of the 144,000. And in Ezekiel 9 you see two classes in the church - marked and unmarked. And there are also two classes in the world - "My people" and the heathen.

Christ again illustrates the kingdom of heaven by a wedding that a certain king had. When the guests were gathered, then he came to investigate and there he found one man that had not on the wedding garment, and cast him out. Why but one man? This shows that in the purification not even one without the wedding garment will remain among the guests of the congregation. When does this take place? According to Great Controversy, Christ is married before He leaves the heavenly sanctuary, when probation closes. The king comes to investigate not after the ceremony is performed, but before, - while Christ is still in the heavenly sanctuary. It says that he was cast out before the marriage. Therefore, according to this parable the tares are cast out before the marriage takes place and before probation has closed.

Now you can see that the harvest is the judgment of the living I cannot go further into this now. As I said, I cannot present everyting that is on this chart in one study. But you can see that the judgment is the harvest of the living, and that the 144,000 are the first fruits. And if there are no second fruits to follow, then how can there be first fruits?

My holy mountain Jerusalem, with the Lord, as the children of Israel bring an offering to you, and you have the house of the Lord "the Word".



In Rev. 7:1-8, we find the record of the sealing of the 144,000 - 12,000 out of every tribe. Just as soon as the sealing closes with the first fruits, - in the eighth verse and the last sentence which reads: "Of the tribe of Benjamin were sealed 12,000, we read: "After this, that is, I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues." After this, that is after the first fruits, there is to be a great multitude. Some say, the great multitude are all the saved from all ages but that is not what the Bible teaches. It say, "After this I beheld" others. I read from GC p. 665:

"Nearest the throne are those who were once zealous in the cause of Satan, but who, plucked as brands from the burning, have followed their Saviour with deep, intense devotion." One class. "Next are those who perfected Christian characters in the midst of falsehood and infidelity, those who honored the law of God when the Christian world declared it void." Another class. "And the millions of all ages, who were martyred for their faith." Another class. "And beyond is the great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, ...before the throne, and before the Lamb, clothed with white robes, and palms in their hands." (Rev. 7:9), still another class. Clearly then, we see that the first three classes embrace the righteous dead of all ages who are to compose the resurrection of the just, and the fourth class is the great multitude - the second fruits - of the living.

One more point and I will close this chart, then I must start on the other. I will turn to Isaiah 66 and I am going to read verses 16 and 17, 19 and 20. Now we are to find out where this text applies and at what time.

For by fire and His sword will the Lord plead with all flesh: and the slain of the Lord shall be many. They that sanctify themselves and purify themselves." This people were to be health reformers, supposed to know what to eat and what not. They also claim sanctification, but it is not of the right kind. Then the Lord says that they are to be consumed together. The Seventh-day Adventists are not suppose to eat everyting. And if we are God's people, then this slaying must take place in the church. "And I will set a sign among them, and I will send those that escape of them unto the nations." (19) Hence, the nations were not destroyed when the slaying took place, and the Lord says, "those that escape I will send to the nations." The slaying which took place is in the church and not in the nations. "I will set a sign among them".... and they shall declare my glory among the Gentiles." This is not the Jewish church, for she did not delcare His glory among the Gentiles, and no slaying has taken place in the Christian church as yet, so it must be in the future. And "those that escape" will be sent among the Gentiles and they will "declare My glory among the Gentiles" saith the Lord. So you see the slaying takes place before the gospel has been declared to all the world.

20th, verse. "And they shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to My holzy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord "the barn".



If they are to bring "all your brethren," it means that they are to finish the work. "Out of all nations" means that the gospel went forth to all the world after the slaying took place. "Those that escape" are the ones that went, so the 144,000 are the first fruits, they are the ones to go forth and proclaim the message in all the world. And if you brethren want to have a part in this most glorious work, then you must be a part of the 144,000. You cannot afford to lose out.

Volume 3, page 266: "The true people of God, who have the spirit of the work of the Lord, and the salvation of souls at heart, will ever view sin in its real, sinful character. They will always be on the side of the faithful and plain dealing with sins which easily beset the people of God." Now this is what I want to quote: "Especially in the closing work for the church in the sealing time of the 144,000 who are to stand without fault before the throne of God, will they feel most deeply the wrongs of God's professed people." "In the sealing time of the 144,000" So the closing work for the church in her Laodicean state (tares and wheat commingled) - the purification of the church, which culminates in Ezek. 9, - the separating of the tares from the wheat.

At this juncture it might be well to notice the stricture made by some, that the tares are destroyed in the general destruction of the wicked, as evidenced by page 267 of Vol. 3. It is argued by this statement that the tares are not taken out of the church before the Loud Cry goes forth, but remain to be destroyed in the seven last plagues.

This argument proceeds from a complete misapprehension of what the general destruction of the wicked is. The general destruction of the wicked begins with Ezekiel 9, which signalizes the commencement of the outpouring of the wrath of God, 5 T 211, and continues without respite until the end. TM 182.

Now if you have comprehended what has been said; if you have no questions to ask to clear some points, I will start on the other chart.

Eld. Daniells: I think we understand what you say.

Eld. Richards: Did I understand the point correctly when you mentioned Rev. 18:4, that that represented the call out of Babylon?

Houteff: Yes, in the time of the Loud Cry.

Eld. Daniells: I understood it so. Now then, the next chart.

Houteff: The next chart is the same thing - The Harvest - but we are to prove it from another angle. This chart represents the harvest through the ceremonial system. Now I will read from AA p. 14:

"The whole system of types and symbols was a compacted prophecy of the gospel, a presentation in which were bound up the promises of redemption."

It says here the "whole system of types and symbols was a compacted prophecy of the gospel." What was the ceremonial system? A compacted prophecy of the gospel. We are in the gospel age. Then we must find the gospel in the ceremonial system.



I think Elder Gilbert will appreciate this study for I think he has made a deep study of the Levitical priesthood.

Now, Brethren, you know that we do not fully understand the types in the ceremonial system as yet. If you say we do, then the Spirit of Prophecy must be wrong for I find in the Desire of Ages, page 33:

"The true Interpreter must come. The One to whom all these types prefigured, must explain their significance."

So we turn to Lev. 23.....Now I am going to read verse 10:

"Speak unto the children of Israel and say unto them, When ye come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest unto the priest." "And he shall wave the sheaf before the Lord, to be accepted for you." (11)

Our subject is the Harvest in the Parable, and the Testimony of the Spirit of Prophecy is that the "ceremonial system was a compacted prophecy of the gospel." Then if we are to study the ceremonial system, we must study the ceremonial harvest: that is our subject.

Now, they were to bring a sheaf of the first fruits of the "harvest" to the priest and he shall wave the sheaf before the Lord to be accepted for you: On the morrow after the Sabbath the priest shall wave it." God had designed a special day in the week for the sheaf offering to be presented. "After the Sabbath," which is Sunday, of course.

(12th verse) "And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the Lord."

14th verse: "And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: it shall be a statute forever throughout your generations in all your dwellings."

The command was that they were to offer the sheaf offering before they took anything from the garden to the house. They were first to bring an offering to God and this was to be a sheaf. A sheaf means a bundle of barley or wheat, or whatever it may be. The Spirit of Prophecy says they usually presented barley because it was the first to ripen. Now read on:

15th verse: "And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete:"

They were to count seven Sabbaths from the day they were to offer the sheaf offering. "Even unto the morrow after the seventh Sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord."- 16th verse. Then you see they were to count forty-nine days, and on the morrow, the fifteenth day, they were to offer a new meat offering unto the Lord. Now the next verse:

Verse 17: "ye shall bring out of your habitations



two wave loaves of two-tenth deals: they shall be of fine flour; they shall be baked with leaven; they are the first fruits unto the Lord."

Both of these offerings are of the first fruits. Now you see the sheaf was offered before the commencement of the ingathering of the first fruits. They were to make an offering before they had gathered them, and after they had gathered them they were to make another offering. So the ingathering of the first fruits came between these two offerings - an offering at its completion. Now if these offerings were not symbolical of the gospel of Christ, why did they bring them into the temple as a part of the ceremonial system?

I read now the 39th verse: "Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days; on the first day shall be a Sabbath, and on the eighth day shall be a Sabbath."

In the preceding verses is brought to view the day of atonement. "When ye have gathered in the fruit of the land," does not mean first fruits, but all the fruits. In the seventh month - in the fall of the year - they were to have a feast of seven days.

40th verse: "And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days."

What were they to do? They were to leave their houses and go out and make themselves booths from branches from trees, and that was after they had gathered in the fruits.

41st verse: "And ye shall keep it a feast unto the Lord seven days in the year. It shall be a statute forever in your generations, ye shall celebrate it in the seventh month." 42nd: "Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths."

Now the sheaf was offered at the commencement of the ingathering of the first fruits; and after the first fruits were gathered in, two loaves were to be offered; and after these offerings, came the final harvest which was followed by the Feast of Tabernacles - in commemoration of God's bounties of the field. Thus, all three feasts were connected with the harvest. Therefore, we are to study the significance of these, and their application in the Christian Era.

I read from I Cor. 15:20th verse: "But now is Christ risen from the dead, and become the first fruits of them that slept."

Christ has become the first fruits of them that slept - those that died.

The sheaf offering was to be offered on Sunday, the day after the Sabbath. On the very day the sheaf was offered, Christ arose. The Spirit of Prophecy says so. Then this sheaf offering was significant of Christ's resurrection. But let it be remembered that the significance of the sheaf signifies there were fruits to be gathered. And if Christ was the first fruits and fulfilled the anti-type, then His resurrection pointed forward to an ingathering of a spiritual harvest.



with His disciples

Then after the resurrection of Christ we must have had a harvest of first fruits, according to the type. Christ remained forty days after His resurrection, and then He ascended on high. Then for ten days the disciples gathered themselves together in the upper room and there they prayed, confessed their sins, and settled their differences. And on the tenth day after the ascension the Holy Spirit fell upon them. The pentecost, which means fifty in the Greek, came just exactly on the day when they were to offer these two loaves. So you see that the sheaf was symbolical of the resurrection of Christ, and the two loaves were symbolical of the fruits of Pentecost.

Now you know that in the parable Christ symbolized people by the wheat. Hence this sheaf - the wheat that is in it - is symbolical of people to be gathered, while the two loaves are symbolical of people that have been gathered. On the day of Pentecost there were 120 on whom the Spirit fell. If the wave loaves were to be offered on that day and they were to represent a harvest of first fruits, then the 120 were the two antitypical loaves, and the first fruits.

Thus we see that the sheaf offering and the wave loaves met their antitype in the resurrection and in the Pentecost. You can all see that. But now they if some of you know when the Feast of Tabernacles met its antitype, then you speak. You see these two - the sheaf and the wave loaves - met their antitype. But when did the Feast of Tabernacles meet its antitype? Do you know? I don't. I may be ignorant. But if you do, speak forth. I'll believe you.

If the antitypical fulfillment of the Feast of Tabernacles is yet future, which celebrated the final ingathering of the fruits of the land, then it is evident that neither the typical sheaf nor the loaves, have yet met their antitypical fulfillment.

Now I will turn to PP. page 341:

The Feast of Tabernacles was not only commemorative, but typical. It not only pointed back to the wilderness sojourn, but, as the feast of harvest, it celebrated the ingathering of the fruits of the earth, and pointed forward to the great day of final ingathering, when the Lord of the harvest shall send forth His reapers to gather the tares together in bundles for the fire, and to gather the wheat into His garner."

The Feast of Tabernacles has not yet met its fulfillment. But you say, if these, ( the 120) are the first fruits, then you have contradicted yourself - rather not myself, but John, because John says, the 144,000 are the "first fruits." And they are to be translated, without tasting death, according to the Spirit of Prophecy. Of course if we don't study further into it, we may see a contradiction, but we are not to stop here. Christ is the first fruits of them that slept, that is, of the dead. Thus the 120, the first fruits, are the first fruits of the dead. But the 144,000 are the first fruits of the living, who are to be translated. So while the offerings met their antitype in the resurrection of Christ and the Pentecost, the following will further prove that they did not directly point to the resurrection of Christ and to Pentecost but only indirectly. The symbol points directly to our time - the 144,000, to the ingathering of the living and not of the dead: for Christ said the harvest is the end of the world.



Eld. Gilbert: Will you please repeat that? It isn't clear to me. That is, give us the meaning as you understand it. You said you would prove it was not what you suggested a while ago.

Houteff: I said that the sheaf offering here, which according to Paul's writings is the first fruits of them that slept: points forward to a harvest that is to be gathered in, of them that slept, of the dead. They weren't dead then, of course, but they are dead now. So then this sheaf offering and these wave loaves represent respectively the resurrection of Christ, or the multitude that arose with Him, and the 120. And then I said that though these offerings met a partial fulfillment they they did not point directly to the resurrection of Christ and the ingathering of the 120, but only indirectly. The symbols point directly to our time - the ingathering of the 144,000, the first fruits; and the great multitude, the second part. And now I am to prove that part. I made the statement, now I must prove it.

We read in Acts 2:13-20: "Others mocking said, these men are full of new wine. But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all that dwell in Jerusalem, be this known unto you, and hearken my words: For these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaidens I will pour out in those days of My Spirit; and they shall prophesy: and I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire and vapour of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come."

This is a record of what took place on the day of Pentecost. The writer is quoting Joel's prophecy: "And it shall come to pass in the last days that I will pour out My Spirit upon all flesh." Were they living in the last days? We are the ones who are living in the last days. Now did the prophecy meet its fulfillment? It did not. Here is quoted a prophecy which is applicable to the last days, and while they applied on the day of Pentecost, but the prophecy of Joel did not then meet its direct and complete fulfillment. Therefore, what took place then, will take place again. So these feasts directly point forward to the living; to the 144,000 - the first fruits, and the great multitude of Rev. 7:9 - the second fruits. Note carefully how wonderfully God has portrayed these facts by the symbols. The wave loaves were to be baked in a special way, without leaven. If I ask you what leaven is significant of, I think all of you will say, of sin. Well that is what it is significant of. Then it shows that in these first fruits that were gathered in, there was sin. Now you say, what do you mean? If there is sin in them, how is it that the Spirit fell on them and they went and did such a wonderful work?

In the investigative judgment since 1844 the cases of every one that has accepted Christ at anytime are to be investigated. Of those who are found unworthy their names are blotted out, and of those who are found worthy their sins are blotted out and their names retained. Therefore, their sins were to remain on record until after 1844 at which time they were to be cast into the deep sea, and, as the Lord says, "remembered no more." So those people back there that



died - the 120 - died before the investigative judgment took place.

If the loaves contained no leaven in them, it would have signified that the judgment had preceded the Pentecost. Hence, the leaven was to show that the judgment was yet future. But this offering was a direct application to the first fruits - the 144,000. And as they are to be baked with leaven: it shows that the ingathering of the 144,000 was to be before the judgment of the living, and these are those that are to be translated. So they are gathered in before their sins are blotted out. They are faithful and holy, obeying the truth and keep the commandments, but the symbol shows that their sins will remain on record until after this future Pentecost. Then begins the judgment of the living.

The first fruits of both Pentecosts are numbered, 120 in the one and 144,000 in the other. On the very first day three thousand were brought into the church, and in Acts four is stated that there were added daily into the church of such as should be saved. Then you see that instead of 120 for the second fruits there was a great multitude, and so it is now: instead of the 144,000, there will be an innumerable company to make up the second fruits of the living.

"And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: They shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is My God."

(Zech. 13:8,9)

If the indirect application of the Pentecost of Joel's prophecy was such a wonderful blessing to God's people then, it will also be a wonderful blessing for His people now. The Spirit of God will be poured upon His people. But what kind of people were the 120? Were they arguing between themselves on Pentecost? Were they any differences among them? "They were all with one accord in one place"; and it was upon this kind of people that God said he would pour out His Spirit. The 120 were the whole church then. So now it shows that as God poured out His Spirit upon the first fruits then, and were numbered 120, so God is to pour out His Spirit on the First fruits now, and they are to be numbered likewise - 144,000. And they are the ones that Isa. 66:19,20 says will go and proclaim "His glory among the nations and bring all your brethren from all nations."

Now I will read the 20th verse of Isa. 66: "And they shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to My holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord."

Here the prophet says they shall bring "all your brethren for an offering to the Lord out of all nations in a clean vessel" - a clean and purified church - then she will go out and bring the second fruits in the clean vessel. "Clad in the armor of Christ's righteousness the church is to enter upon her final conflict. 'Fair as the moon, clear as the sun, and terrible as an army with banners', she is to go



forth into all the world, conquering and to conquer. (PK p. 725.)

I could go further into this, but I think it will wear you out. And you may not comprehend it if I try to give you more. At least some of you may not. So maybe you want me to stop here.

Eld. Daniells: I would suggest that you stop here. I think you have made it plain what you want us to get. It is now 12:30, and we ought to have lunch. How would it be to adjourn now? You might give Ezek. 9 after this.

Houteff: Just a minute, Eld. Daniells. I will close with just a few lines -- no more than two minutes. Now, to prove here, the completeness of the thing. We have the sheaf offering, which I cannot go into now. We have the wave loaves, the first fruits, - the 144,000, and the second are to follow, but the Feast of the Tabernacles is yet in the future and that must come after probation is closed. For they were to observe the Feast of Tabernacles after the ingathering of the fruits of the land. The Feast of Tabernacles, according to the Spirit of Prophecy, is yet future. And when they celebrated the Feast of Tabernacles they were supposed to leave their houses and go out into the open and live in booths made of branches of trees, and if it is significant of this time, then it means something to you and me, and I am to read of its application: "Early Writings", page 282: "I saw the saints leaving the cities and villages, and associating together in companies, and living in the most solitary places. Angels provided them food and water, while the wicked were suffering from hunger and thirst." The time of trouble commences just prior to the close of probation. It shows they went out of the cities, and there were no wicked among them.

I quote from Early Writings, p. 34: "In the time of trouble we all fled from the cities and villages, but were pursued by the wicked, who entered the houses of the saints with a sword." What is the Feast of Tabernacles a symbol of? Going out into solitary places, among branches of trees, etc. Now, brethren, if there is any truth here you ought to consider it very seriously and carefully. If you can refute this with evidence from the Bible and the Spirit of Prophecy, I will renounce all these teachings quickly and forever.

Eld. Daniells: What is the wish of the brethren?

Eld. Calkins: How would it be to adjourn until two, asking Brother Houteff to go on at that time, presenting Ezek. 9?

(This suggestion was unanimous)

Houteff: I understood in our agreement that after each session that you were to retire and if this study can be refuted we were to have no more. Do you want to live up to the agreement?

Eld. Daniells: We thought you would like to have us have the whole picture.

Houteff: You brethren retire to whatever time you choose, and then present your evidence and we will listen.

Eld. Burden: How would 2:30 do?



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Eld. Daniells: In doing this we want to give some careful study, as our brother seems to have given his theory here. My good man, you must have set up nights.

Houteff: I am not so well pleased, Elder Daniells, in calling my study with you a "theory" before counseling with your brethren.

Eld. Daniells: Well, your views or doctrines. We don't want to rush an answer in two minutes. We want to go over it carefully and study it, and I should say that as far as I am concerned, I would like plenty of time. I should think we should have all the afternoon.

Eld. Calkins: It rather seems to me, I may be wrong, but it seems to me that we ought to do as you have suggested, take plenty of time, and then either choose someone to present the views, or present it in writing to Brother Houteff so he will have the findings of this group. It is necessary to take plenty of time to study carefully, prayerfully, and earnestly the study that has been presented to us this morning.

Eld. Roberts: It rather seems to me that way, and that is why I thought it would be well for him to present another subject this afternoon, - Ezek. 9 - and then let us take our time to present an answer, because an answer could hardly be prepared immediately. We could hardly prepare an answer in a few minutes that we would want to use. I think it would be well for him to go ahead with Ezekiel 9. How can a just answer be made until the transcribing of what has been said?

Eld. Daniells: He doesn't seem to want to do that. We don't want to depart from the written request, unless by his request. So you would rather we deal with this question before going further, would you Brother Houteff?

Houteff: Well, Brother Daniells, what is the use to take up your time and mine when the agreement says to take one study?

Eld. Daniells: Well then, let us follow the agreement that was made and adjourn, and then notify Brother Houteff when a reply is ready. Our agreement is to retire for study, and then bring in our presentation of it.

Houteff: I had mine in writing but you wouldn't take it.

Eld. Daniells: You requested this hearing, Brother Houteff.

Eld. Gilbert: I appreciate Brother Houteff's attitude. While some of us have taken notes it would hardly be fair until we had this matter before us in writing so we could review the whole thing. Now it will take some time to get these notes transcribed on the typewriter, so if he is satisfied with what he has already given for us to give consideration to without more, I don't see how we could do otherwise until we have this and give it consideration.



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Houteff: I believe you should do that. Take your time and have it typewritten out and send me a copy. Then I will see your decision, and if you don't understand it, I will have to come and have you explain yourself like I have to explain myself. I will have to come to you and say, "Brethren, I don't see it clearly", then I will have you give me a study on this and I will give you all the time you want to take.

Elder Roberts: We want to be perfectly fair in the proposition. When a man stands up and says things, you know he ought to have opportunity to look what he says over, I think, because sometimes when a man is speaking, he may drop a remark or two that he wouldn't otherwise. Slips occur sometimes. You say things that you don't mean and sometimes just the opposite. Now in this review of the Harvest, I wonder if it wouldn't be brought in writing, and if it wouldn't be more fair if we would consider what he has published along with what he states here, rather than just judge it on some expression that might be in it. I think that would be fair.

Houteff: I think you are right.

Eld. Roberts: Interpret what he has said by what he has published.

Brother Bingham: If you would do this it would be very much appreciated. I noticed that Brother Houteff misstated himself a time or two.

Elder Daniells: We wouldn't wish to take advantage of any misstatement. That wouldn't be fair. What we want to do is to examine the fundamental teaching, - the fundamental argument that is made, and not take advantage of any expression he may have misstated. You have a leaflet on the harvest?

Houteff: Only what you find in Vol. II.

Eld. Daniels: My suggestion is that we adjourn and let Brother Houteff and his friends go, and we then arrange for a review of this and put it in writing and then submit to Brother Houteff our findings when we have given it very careful study.

Houteff: When would that be?

Eld. Daniells: We ought to get at it this afternoon. Would you like a copy of this, Brother Houteff?

Houteff: Yes, I would.

Eld. Daniells: We will let you know when we are ready.

Bingham: Could you set a tentative agreement about the time, - say Monday. I thought it might obviate any difficulties that might arise.

Eld. Daniells: I don't see how we could set a definite date.



Eld. Calkins: It rather appeals to me, - the very thing that has been suggested. We will abide definitely by the written agreement. The request came and we have accepted it and we want to live up to it as far as possible. The evidence has been presented. If I understand it clearly, Brother Houteff suggested that we use his written review and study it carefully from the Bible and Testimonies and then present to Brother Houteff our findings in writing, leaving the matter of any future meeting to further consideration.

Eld. Prout: Wouldn't it be fair to submit to Brother Houteff a transcript and let him correct it before we study it. Let us go over the corrected manuscript.

Houteff: But when would it be? Perhaps far off.

Eld. Daniells: We will do our best and let you know. I do not think we could set a date.

Houteff: I don't want to be pinched for time as today. Let us make an agreement so it would be convenient for me as well as for you.

Eld. Roberts: I understood you to make the statement a moment ago that we were to prepare an answer and send it to you and if it is not clear then, you will ask for another explanation. Otherwise, it isn't necessary for another meeting.

Eld. Prout: We have striven to be fair and live up to this agreement. As I understood it, these brethren are to cease activities during this time, until the time of the final decision. That was the agreement, wasn't it?

Eld. Daniells: I suppose it was, in the foot note, the last clause. I don't know what the brother wants to do, or the brethren. We will be busy getting this ready.

Eld. Calkins: How would it be to leave that interpretation entirely with them?

Houteff: It seems to me that the idea does not work right because things have been changed here now. It was to be daily study, we have given one study and you are to have it written. If we were studying daily we would cease activity, but the way it is at the present time there will be no necessity.

Eld. Daniells: It doesn't say a week. It might take a week. And the way we are going it will exceed more than a week.

Bingham: Say we cease activities for a week.

Houteff: All right.

Eld. Roberts: Why not leave it for them and let them interpret it as they want.

Eld. Daniells: All right, I think that is all. Elder Roberts, will you dismiss us?



Eld. Roberts: "Our Heavenly Father, as we separate, we pray Thy blessing may go with each one here. Lead us in Thy ways of Truth. We pray that we may be led by the Spirit as the children of God. We ask it in Jesus name, Amen."

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