



GENERAL ASSOCIATION OF DAVIDIAN SEVENTH-DAY ADVENTISTS

MT. CARMEL CENTER
WACO, TEXAS

October 13, 1955

THE EXECUTIVE COUNCIL
Mt. Carmel Center
Waco, Texas

Dear Davidian Believers:

Since many Davidians have been receiving letters from "the Branch," and are asking for a report concerning it, we, The Executive Council of Davidian Seventh-day Adventists, herewith submit its report.

In the "Branch" letter of October 3, 1955, the following statement is made: "It is the desire of this organization to keep its people well posted on the happenings of the day. Each layman, each child is to know the most secret things, even of the highest branch of the organization."

From this we know that those responsible for "the Branch" letters would not want us to withhold from you this report of the latest developments:

Seven carloads of people came to Mt. Carmel on October 10 for the "meeting" called for in the letters from "the Branch." It was obvious that this group was organized before appearing here on Mt. Carmel. Four of the cars arrived about 10:00 A.M. and they lined up in front of the Office, facing out, giving the impression that they were making preparations for a quick getaway in order to escape the catastrophe that was to befall Mt. Carmel after their proposed meeting, as prophesied in the "Branch" letters. These four cars waited about half an hour until the other three cars arrived and took their places in line. Then the visiting delegation all got out of the cars, walked together to the Office entrance, and all congregated in the Office lobby.

(Sister Houteff had delegated the men on the Council to take charge of the visitors and had instructed the Councilmen to question them carefully to ascertain who was the instigator of this whole unorthodox affair and other details about it.)

Immediately after the visitors entered the Office everyone present, the visitors and residents alike, were given a printed questionnaire to fill out with the following questions:

Name and address

1. Who called the purported workers' meeting in which the "Committee of one" was appointed to present to us "the existing conditions that are prevalent everywhere we go?"
2. Give the date and place of that meeting.
3. If those who attended that meeting were workers, why was the Office not notified before the meeting was called?

- 4. List the names of all who attended the meeting.
- 5. Who is the "committee of one"?

Note: The answers to these questions must be in writing. The Executive Council needs this information before any meeting regarding this matter could be held, if indeed one should be held at all.

--THE EXECUTIVE COUNCIL
Mt. Carmel Center
Waco, Texas

Most of the visitors either gave no answer at all or evasive answers. At any rate, we received no helpful answers from anyone on any of these questions. When the forms had all been turned in it was noon, and the councilmen retired for two hours for lunch, prayer, and counsel.

At 2:00 P.M. the Councilmen called for the spokesman, the "committee of one," to come forth. The people said they knew nothing about it, and some even insinuated that they had come thinking the Office had sent out the "Branch" letters! After further discussion Ben Roden of Odessa, Texas offered to be the spokesman.

The day was spent in further questioning, and it finally came out that Ben Roden of Odessa, Texas is the one who claims to have the message of the letters signed by "the Branch." As far as we were able to ascertain no authorized field workers were present at the meeting described in "Branch" letter No. 1, in which the "committee of one" was appointed, and that M. J. Bingham, whose ministerial credentials had previously been revoked, was the only former field worker present at that meeting.

Now the Office will disclose some of the information it did have previous to October 10 regarding these letters:

1. On September 27 the Council received only a carbon copy of the letter dated September 23, and mailed from Springfield, Missouri, and sent Air Mail, Special Delivery, Registered. The Council received the letter the same date the "Branch" wanted an answer to it!

2. The Executive Council received but one of "the Branch" letters, and that was the one described above, dated September 23. But this letter was not worded the same as the one which was mimeographed and sent to the field. Following are some of the differences in the letters:

	<u>To Council</u>	<u>To Field</u>
Page 1	multitudinous	great
" 1	mountainous	such
" 2	impeded	hindered
" 3	constrained	persuaded
" 5	entities	beings

" 7 this sentence appeared in the letters to the field that was not in the letter to the Council: "This invitation is for both workers and laymen." None of the "NOTE" was in the letter to the Council.

3. The Council had knowledge of a phone call Ben Roden made to Perry Dale Jones in Yoder, Wyoming, asking him for the mimeograph used in preparing the Zumstein letters, and for the mailing list Perry Dale Jones had stolen from the Mt. Carmel Office and from which they were sending out the Zumstein letters. Apparently it was with Mrs. Zumstein's permission that these names and addresses were used by "the Branch."

4. On October 8, Sabbath, Mt. Carmel received word from Miami, Florida that M. J. Bingham had given out the following information there:

--"The Branch" is Ben Roden.

--Three persons from California, three from New Mexico, and four from West Texas were coming to the meeting at Mt. Carmel. All were coming to ask some questions.

--Ben Roden was to phone the results of the October 10 meeting to M. J. Bingham in Miami, Florida the night of October 10.

The Council of course held no meeting as called for by "the Branch" on October 10. Such a meeting would have been contrary to the Constitution and By-Laws which require that a general meeting of Davidians be called by the Executive Council, and an announcement of the meeting be made in advance in two consecutive issues of The Symbolic Code. (See The Leviticus, p. 7.)

Now these are the names of those who came to Mt. Carmel October 10 for the meeting with "the Branch:"

Mr. Ben Roden and five of his children	Odessa, Texas
Mr. and Mrs. V. W. Johnson and their children	Kermit, Texas
Mr. and Mrs. Harold Knapp and their children	Amarillo, Texas
Mr. and Mrs. Perry Dale Jones and son	Yoder, Wyoming
Mrs. Ruby Olsen	Kermit, Texas
Mrs. Faith Pruett	Yoder, Wyoming
Mrs. Helen J. Rogers	Los Angeles, California
Mrs. Nelda Grubbs and her four children	Yoder, Wyoming
Mr. Burdsal Brewer	Kermit, Texas
Mrs. Evelyn O. Juergen	Lakewood, California
Mrs. Myrtle Standart	Venice, California
Mrs. Laurette Williams	Auburn, California
Mrs. Myrtle Roberts	Address unknown
Mrs. Ruth Holland	Las Cruces, New Mexico

Mr. and Mrs. Harold Knapp were the only ones who expressed themselves as having no sympathy with the Zumstein forces.

At about 7:00 P.M. the visitors all left, believing Mt. Carmel would soon suffer destruction at the hands of God as did sinful Sodom of old.

The Office made a complete tape recording of the October 10 trying episode.

Now had Brother Roden wished a hearing before the council on his new doctrines, such a hearing would have been given gladly. But this had not been requested. He had

called for a general meeting of Davidians on Mt. Carmel, with the purpose in view of having the Office answer some questions purported to be perplexing Davidians all over the field and to present what he considered was new light. (Because of the way the issue was presented, no questions were answered by the Office, and all were admonished to present their questions in writing to the Office, and an answer would be given if there was light on the subject in question.)

Though this meeting, having been called unconstitutionally and under false pretenses, was of necessity denied, the Council wishes it to be known that Brother Roden was not denied an investigative hearing by the Council. A general meeting of Davidians was denied. On October 12 the Council invited Brother Roden to present his message to the Council. He said he would be happy to do so. When a time was set and he was asked if the time were agreeable, he asked for the meeting to be in Waco. The Council told him it would meet him in its regular Council chamber. Brother Roden was to call back the morning of October 13 to state whether he would meet in the Council room or not. Having received no call from him by 11:30 A.M. he was called again on the phone and asked to give his decision. His decision was that he was restricted by his message and could not come on Mt. Carmel property.

--THE EXECUTIVE COUNCIL

January 17, 1956

My dear Brothers and Sisters of _____,

Your January 2 letter informing us of your decision to take up the "Branch" doctrines, reached us a few days ago.

First of all let me say that I do appreciate your sincerity in following the Lord's injunction to "try the spirits," and investigate any new message that comes in the name of the Lord. We do likewise.

The recommendation to try the spirits, however, is not meant to be a command to believe the spirits unless they prove to be the Truth. We have tried the "Branch" message and have found it not to be borne of God's Spirit. These are some of the reasons:

- (1) It comes not in the name of the Lord, but as the voice of the people--"What the people are saying." Since the voice of the people has always been wrong in things pertaining to religion it is not likely to be safe to follow now. We follow a "thus saith the Lord."
- (2) The "Branch" claims to be 100% believers of "The Shepherd's Rod." Still they teach that "The Shepherd's Rod" is "vile."
- ✓ (3) They teach that the "rod" in the ensign of Isaiah 11 is "The Shepherd's Rod" and the Branch are the outcast Davidians; whereas "The Shepherd's Rod" teaches and pictures on its chart that the ensign shows the "family tree" of the rulers of God's soon-coming kingdom, the rod being David, the visible ruler, and the Branch representing Christ Himself, the invisible ruler. This whole ensign rests in the holy mountain in Palestine, and the Gentiles seek after it. (See Tract No. 8.)
- (4) They taught at first that Mt. Carmel was to suffer literal destruction on October 10, then October 22, then October 25. When it did not happen October 25 they then taught that it (Ezekiel 9) did happen October 10 after all but that it was a spiritual slaughter. "The Shepherd's Rod" and Sister White's writings as well as the Bible declare that the slaughter of Ezekiel 9 is literal. Why did they come back to Mt. Carmel October 22 and again October 25 still expecting the destruction to happen if it was true that the event actually had taken place October 10? (On the point of how it can be proved that Ezekiel 9 is literal, please read Answerer, No. 5, pp. 56, 57.)
- (5) "The Shepherd's Rod" and the Bible teach that Elijah turns the hearts of the fathers to their own children instead of somebody else's children in their deep burden for their salvation, and the children's heart burden is for their own fathers because they realize that the Truth is "quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Hebrews 4:12. Moreover, their burdened prayers for each other is fed by the realization

that God's people must be a clean people, and that in this clean and thorough work of purging His floor God will show pity neither on men, maidens, or little ones who have not the mark. "Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left." Matthew 24:40, 41. Christ also has said that unless we love Him more than father or mother, husband or wife or son or daughter we are not worthy of Him. All this plainly shows that we must follow His bidding if we would save ourselves and our children. It is only through obedience to His laws that we will be rewarded with the promised blessing of the salvation of our children.

- (6) As for Mt. Carmel withering through its loss of tithe payers, where is the scripture basis for saying that? We are not worried about the tithe; our only worry is that we teach the Truth and nothing but the Truth.
- (7) Then the "Branch" people say that there are not many Davidians which proves that the promised Elijah had nothing to do with bringing "The Shepherd's Rod." But in the type it was Elijah himself who, near the close of his ministry, thought he alone had not bowed the knee to Baal. He could not see the seven thousand "hidden ones" who had not yet been "disclosed to view." The Testimonies tell us that in the shaking, testing time we will be better able to measure the strength of Israel. And "when trees without fruit are cut down as cumberers of the ground, when multitudes of false brethren are distinguished from the true, then the hidden ones will be revealed to view, and with hosannas range under the banner of Christ."--Vol. 5, pp. 80, 81.
- (8) And their advice that all get off the "dead rod" and on to the "live branch" is certainly not Biblical nor is it an apt object lesson since a branch cannot long live on a dead rod.

Brethren, what has happened to your vision? What has caused your great blindness resulting in your inability now even to discern the difference between Truth and error?

You claim to believe "The Shepherd's Rod" 100%. One of the cardinal truths of "The Shepherd's Rod" is that the slaughter of Ezekiel 9 is literal and that it is yet future and that we should prepare for it that we may be among "the escaped ones" (Isa. 66). Moreover, that Ezekiel 9 takes place in a time of war when Assyria is falling. Now the "Branch" comes saying Ezekiel 9 is spiritual and has already commenced. This is the same sort of blasphemous teaching as Hymeneus and Philetus were guilty of, "who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some." 2 Timothy 2:18. It is a doctrine of the Devil to explain away their erroneous predictions and to leave you unprepared for the event when it does occur.

Coming now to the point that we must not stop at the tomb of a dead prophet, we are in perfect agreement with you. But it must be remembered that prophets come at appointed times. For instance, we know that the mani-

festation of the gift of prophecy ceased in 1915 and was not remanifested until 1930, in fulfilment of the prophecy of Ezekiel 4. (See Fundamental Beliefs, Timely Greetings, Vol. 2, No. 10.)

For the period we now live in since the death of Brother Houteff we have the prophecy of Revelation 11 in which it is explained that for 1260 days before the great earthquake of verse 13 (which "The Shepherd's Rod" interprets as the slaughter of Ezekiel 9), the heavens would be shut up by the two witnesses that there would be no rain (the latter rain ceased). For what, then, are you looking? Though there is no new message to come during this period, yet it also shows that God is mightily with His church (the candlesticks) and His Bible (the two olive trees)--the two witnesses.

Yes, there is scripture to back up what fundamentalist Davidians teach so that we can know for a certainty just where we are in time and experience. But Davidians must be careful to avoid doing as people always have done--think and act contrary to God's way of thinking.

There was another time you will recall when God's people were for a time left without a prophet and the whole congregation of over a million people, except the Levites, went wild because their prophet was gone. So they took the situation in their own hands and decided that they would have a representation of deity to lead them. At that time the popular form of leader was an image of some kind. That is how they settled on a calf. Today it would be a bishop, a president--an "idol that speaks."

Of this experience let me quote:

"While Moses was absent, it was a time of waiting and suspense to Israel. The people knew that he had ascended the mount with Joshua, and had entered the cloud of thick darkness which could be seen from the plain below, resting on the mountain peak, illuminated from time to time with the lightnings of the divine presence. They waited eagerly for his return. Accustomed as they had been in Egypt to material representations of deity, it had been hard for them to trust in an invisible being, and they had come to rely upon Moses to sustain their faith. Now he was taken from them. Day after day, week after week, passed, and still he did not return. Notwithstanding the cloud was still in view, it seemed to many in the camp that their leader had deserted them, or that he had been consumed by the devouring fire.

"During this period of waiting, there was time for them to meditate upon the law of God which they had heard, and to prepare their hearts to receive the further revelations that he might make to them. They had none too much time for this work; and had they been thus seeking a clearer understanding of God's requirements, and humbling their hearts before him, they would have been shielded from temptation. But they did not do this, and they soon became careless, inattentive, and lawless. Especially was this the case with the mixed multitude. They were impatient to be on their way to the land of promise,--the land flowing with milk and honey. It was only on condition of obedience that the goodly land was promised them; but they had lost sight of this. There were some who suggested a return to Egypt, but whether forward to Canaan or backward to Egypt, the masses of the people were determined to wait no longer for Moses.

"Feeling their helplessness in the absence of their leader, they returned to their old superstitions. The 'mixed multitude' had been the first to indulge murmuring and impatience, and they were the leaders in the apostasy that followed. Among the objects regarded by the Egyptians as symbols of deity, was the ox or calf; and it was at the suggestion of those who had practiced this form of idolatry in Egypt, that a calf was now made and worshipped. The people desired some image to represent God, and to go before them in the place of Moses....

"In the absence of Moses, the judicial authority had been delegated to Aaron, and a vast crowd gathered about his tent, with the demand, 'Make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.' The cloud, they said, that had heretofore led them, now rested permanently upon the mount; it would no longer direct their travels. They must have an image in its place; and if, as had been suggested, they should decide to return to Egypt, they would find favor with the Egyptians by bearing this image before them, and acknowledging it as their god.

"Such a crisis demanded a man of firmness, decision, and unflinching courage; one who held the honor of God above popular favor, personal safety, or life itself....

"Aaron feared for his own safety; and instead of nobly standing up for the honor of God, he yielded to the demands of the multitude....

"If Aaron had had courage to stand for the right, irrespective of consequences, he could have prevented that apostasy...."--Patriarchs and Prophets, chapter 28.

Now when God wants Davidians to glorify Him by showing forth His leading through His "simple means," they presume to tell the Lord that we must have a man, a prophet right now. Such ones are virtually saying, "We are not going to wait, Lord, for Thee to bring about Thine 'act, Thy strange act' after which Thou wilt set up one shepherd, even Thy servant David. No, Lord, we are not going to wait that long, for hath not Thou said, 'By a prophet wast thou led and by a prophet wast thou preserved'?"

Honestly, brethren, do you not see the danger you are in? God works by His Own schedule, not by the people's.

Be not like the antediluvians who would not believe that the Lord would bring judgment by the flood upon them and destroy them. Then after the flood did come the postdiluvians built the tower of Babel because they would not believe God's word that He never would again destroy the world by a flood!--Contrary people.

Nor be like Israel when they all decided that God had not provided a varied enough diet and so they demanded something different, something forbidden, of course.--Contrary people.

Nor be like all Israel who decided that the Lord had given them the wrong prophet! They immediately set out to rally to Korah's political campaign managed by Dathan and Abiram. Even though God made it painfully evident

that He was not in it, yet the people decided that Korah was the man for them.-- Contrary people.

Nor yet like this same nation when at the very borders of the land of their promise they decided that they should send some spies in to look over the land, so Moses, upon the original recommendation of the people sent in the twelve spies. You remember how ten of them brought back a discouraging report and upon the basis of their report all Israel decided the whole venture was a wild dream meant to defraud them of their better life back in Egypt and for the personal profit of Moses. So the Lord told them they would have to stay in the wilderness forty more years. At this word, contrary Israel decided that the Lord was not going to do that to them, and so they proceeded on their own to go on in, only to be beaten down in utter defeat in war.-- Contrary people.

Nor should we get overmuch wise like Israel did when they demanded of God a king to rule them like the kings of the nations around them. They were given their king all right, but eventually they lost their kingdom.--Contrary people.

Nor should we be contrary like Israel in Christ's time who were determined to have set up His kingdom immediately even though it was not on God's calendar for that time; nor like many in Israel today who will not believe that God is now preparing to set up the kingdom.

Do you not see that what "the people say," is always contrary to "thus saith the Lord"?

Davidians will be successful only when they exchange their thoughts and their ways for God's thoughts and God's ways, for says God, "My thoughts are not your thoughts, neither are your ways My ways." Isaiah 55:8.

If you brethren really do believe "The Shepherd's Rod," you will feed on the "butter" and "honey" that alone will give you the discernment necessary to "choose the good and refuse the evil."

When the "Branch" people were here in October we invited them to come before the Council and present what they had which they refused to do. So some of us individually went to them and spent hours talking with them and reasoning with them. They were unable to explain themselves when questions were put to them and they admitted that they were confused and that they were just trying to "experiment" with some ideas. Brethren, God does not bring Truth to His people that way.

In Ezekiel 4 and Zechariah 6 we have learned that the Lord's Spirit has been "quieted" in the popular churches, in "the north country," showing that we need not look there for additional Truth. In Revelation 11, we understand that the heavens (the source of rain) are "shut up" that there be no more rain (latter rain) for three years and six months, just as there was no rain in Elijah's time for three years and six months. Through the "more sure word of prophecy," therefore, we know that we now live in a period when we need not feel obligated to investigate purported new messages, for God is not sending any of them. How thankful we should be that God has not left us ignorant of the times in which we are living, especially when He has given us so much

to study in so short a time and when there are so many false "voices" shouting to be heard.

Whether or not this letter will help you, I do not know, but my prayers are in your behalf that you will wake up to the dangerous deception you are in and that you will determine no longer to be tossed about with "every wind of doctrine that blows." Just as Satan came to Eve with a message exactly opposite to God's, so all through the ages up to this very time men have allowed themselves to be used as His agents to whisper words diametrically opposed to God's words to capture God's people if possible. And they have had some success.

Do you not realize that the Lord loves you very dearly and that Satan is warring over your souls as he did over Moses' body to gain you in his realm of the lost, especially now at the time of the "closing work for the church?" Brethren, I plead with you with my whole soul that you turn away from the sophistries of men and "hear ye the Rod and who hath appointed it." Micah 6:9. It is your means of life. Do not reject it. The Rod did not die with Brother Houteff, for we are told that if any would enter the land of promise he must "pass under the Rod" and not be a "rebel". (Ezek. 20.)

"Wherefore (as the Holy Ghost saith, Today if ye will hear His voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted Me, proved Me, and saw My works forty years. Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known My rest.) Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin. Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it... Today, after so long a time; as it is said, To day if ye will hear His voice, harden not your hearts." Hebrews 4:7-12; 5:1, 7.

Sincerely yours to love the Truth,
the whole Truth, and nothing but
the Truth,

(Mrs.) V. T. Houteff

VTH:jda

January 31, 1956

Dear _____,

In reply to your tape recording which we received today, I shall take this opportunity to help you to see the truth of the issues involved relative to the "Branch" and The Shepherd's Rod. I do it because you asked for a better explanation or interpretation if we have it.

The "Branch" applies Ezekiel 17, 19, and 24 wholly to the latter days, although there is no warranted basis whatever for doing so. For when you read verses 11 and 12 of Ezekiel 17 you will see that they give the Lord's Own explanation of the meaning of the illustration that is given in verses 1 to 10 of the same chapter, and it refers to what happened to God's people at that time and has nothing to do with America, Adventists, or Davidians. By what authority does the "Branch" substitute their private interpretation of verses 1 to 10 for the Lord's Own explanation in verse 11 and onward? (Verses 22 to 24 obviously contain a prophecy of the re-establishment of God's Kingdom in the promised land, "in the mountain of the height of Israel.")

If you will carefully read 2 Kings 25 and Jeremiah 39 you will recognize it to be a record of the very thing God told Ezekiel (Ezek.24) was happening on that very day; namely, the ninth year and the tenth month and the tenth day of the month.

It is recommended that you also read Prophets and Kings, chapters 36 and 37.

The fulfilment of Ezekiel 24:21 is found recorded in 2 Kings 25:11-21.

Why does the "Branch" persist in interpreting that which needs no interpretation? Why can the "Branch" not understand and accept the Lord's explanation in Ezekiel 24:19-24 where He explains the preceding verses?

You will find the fulfilment of Ezekiel 24:26 and 27 recorded in Ezekiel 33:21 and 22.

If you will carefully study these references you will understand that Ezekiel was a contemporary prophet in the time Judah was taken captive and Jerusalem was taken by Babylon, and that he wrote about that experience just as Jeremiah did. In other words, not all that they wrote was a prophecy of things to come in our day.

Brethren, I cannot make myself believe that you will longer substitute what the Bible and the Lord Himself therein says for so ridiculous interpretation that Ben Roden is "the King of Babylon" and that he fulfilled the prophecy of Ezekiel 24:1 by coming against Mt. Carmel October 10, 1955. You have absolutely no weight of evidence for that. How can you then expect us to believe it? What is Babylon? and what could possibly make him the king of Babylon? You simply have no answer.

Now about Aholah and Aholibah (Ezek. 23): Would you please tell us what chart shows Samaria as being the Adventist denomination and Jerusalem the Davidians?

We find in Ezekiel 23:4 that Aholah represented Samaria (the capital of Israel) and Aholibah represented Jerusalem (the capital of Judah), and that Samaria would be taken captive by Assyria (verse 9) which is exactly what happened according to 2 Kings 17. Also, that Aholibah (Judah) was to be taken captive by a "company" which the Lord promised to bring against her (Ezek. 23:46) which is exactly what happened according to 2 Kings 24 and 25.

The reason I said that the "Branch" teaches that the Rod is vile is that in my investigation of their writings that is what I read in their first letter, and that is what they declared in person here on October 10.

You did not answer the points I gave you in my last letter; for instance, Ezekiel 20:33-38 and on. That prophecy has never yet happened. Nor did you comment on Revelation 11. Why not? Have you even read the November Code? If you have and if you believe it you would know that the "Branch" did not come from God, for God is not sending any new messages during this period. The "heavens," we are told, heavens being the source of rain, have been "shut up" that it rain not until the "earthquake" (verse 13)--Ezekiel 9. Do you believe it?

Ezekiel 21:13 must mean just what it says; namely, that "if the sword would condemn even the rod, it (the sword) shall be no more, saith the Lord." I cannot see how you can possibly say that that verse foretells the downfall of Mt. Carmel.

We all know, brethren, that The Shepherd's Rod, Vol. 1, p. 116 was quoting from Sister White's writings the following: "Not all in regard to this matter is yet understood, nor will it be understood until the unrolling of the scroll."--Testimonies, Vol. 6, p. 17. Brother Houteff used this to prove that Sister White expected more light to come. They were not Brother Houteff's words.

Now about Isaiah 11: You say that the "Branch" comes not out of the rod but out of the stem, Jesse, which you say is the Seventh-day Adventist denomination, yet you also say that the "Branch" is made up of "kicked out Davidians"! Moreover, how can you say that the Rod has completely fallen from God's favor and is withering, and still say that the joining of the two sticks, Israel and Judah, is the uniting of Davidians and the Adventists?

Amos 1:2 shows that Carmel withers when the Lord roars from Zion and utters His voice from Jerusalem, and when the habitations of the shepherds shall mourn--when there is no longer need of Carmel.

With this help you should now be able to see that the "Branch" is not bringing you Truth, but that on the contrary it is crudely trying to defraud you of the Truth. It is our sincere prayer that you will

January 31, 1956

quickly extricate yourself from this great deception and that you will no longer substitute man's words for God's Words.

With this we now leave you to yourselves. It is your privilege to believe whatever you wish to believe. No one can answer for another in matters of religious conviction, for each must stand before the Lord alone and answer for himself. We have done our best to help you. The final decision is now yours to make.

Let it not be true of you that "many will stand in our pulpits with the torch of false prophecy in their hands, kindled from the hellish torch of Satan. If doubts and unbelief are cherished, the faithful ministers will be removed from the people who think they know so much. 'If thou hadst known,' said Christ, 'even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.'" --Testimonies to Ministers, pp. 409, 410.

Sincerely yours for wisdom to discern between Truth and error and for courage to stand for Truth always,

(Mrs.) V. T. Houteff

VTH:fh

April 26, 1956

Dear Sister _____:

One must test a purported message on the basis of whether it speaks according to the law and the testimony, Sister _____, and if not, there is no light in it. We have studied the "Branch" doctrines and have found them to be out of harmony with both the Rod message and the Bible, and therefore we cannot accept it. Since everyone is a free moral agent, however, you therefore have the individual responsibility to accept or reject the "Branch" as you see fit. However, we would suggest that you restudy the last twelve issues of The Symbolic Code before making a definite decision, for you may have overlooked some important counsel in the Codes that would help you to see the "Branch" for what it really is. Note, for example, the November 1955 Code, p. 21, which quotes the following from Brother Houteff:

" 'Plainly, then, her name must express the truths she advocates: that is, the keeping of the commandments, the second advent of Christ, and also the restoration of the Davidian Kingdom according to prophecy. Hence the logical name that would represent her work from this time down to the time the Kingdom is set up, is to be Davidian Seventh-day Adventists, -- a name that testifies of the Kingdom message, of keeping the commandments of which the seventh-day Sabbath is a part, and of the second advent of Christ.' -- Timely Greetings, Vol. 2, No. 34, pp. 24, 25."

Moreover, the Branch people claim to believe on the one hand that The Shepherd's Rod is "vile" while on the other hand they say that they believe everything Brother Houteff wrote. What they teach, however, about the change in the movement's name is certainly not in harmony with the very fundamental platform upon which the Rod exists. For instance, we now quote from the Constitution and By-Laws of this Association:

"Section 1. This Association shall be known provisionally as The Davidian Seventh-day Adventists, the prophetic offspring of the parent Seventh-day Adventist, the Laodicean, church.

"The name, Davidian, deriving from the name of the king of Ancient Israel, accrues to this Association by reason of its following aspects: First, it is dedicated to the work of announcing and bringing forth the restoration (as predicted in Hosea 1:11; 3:5), of David's kingdom in antitype, upon the throne of which Christ, 'the son of David,' is to sit. Second, it purports itself to be the first of the first fruits of the living, the vanguard from among the present-day descendants of those Jews who composed the Early Christian Church. With the emergence of this vanguard and its army, the first fruits, from which are elected the 12,000

out of each of the twelve tribes of Jacob, 'the 144,000' (Rev. 14:1; 7:2-8) who stand on Mount Zion with the Lamb (Rev. 14:1; 7:2-8), the reign of antitypical David begins.

"The name Seventh-day Adventist, which this Association inherits from the parent denomination, is provisional (Isa. 62:2) and only for the duration of its work within the parent denomination.

"Section 2. The Association's literature, The Shepherd's Rod Series, draws its title from the rod of Moses the shepherd of Midian. In the exodus of his day, it was that rod which emancipated the children of Israel from the Egyptians and later smote the waters of the Red Sea, providing a haven of refuge for the fugitives and setting a death-trap for their pursuers. For this reason the literature takes the name 'Shepherd's Rod' to identify and distinguish its special work, of which Isaiah wrote: 'And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea' (Isa. 11:11); and to call attention to the singular fulfilment of Micah's prophecy: 'The Lord's voice crieth unto the city, and the man of wisdom shall see thy name: Hear ye the rod, and Who hath appointed it.' Mic. 6:9."

"The Davidians are the upshoot from decadent Seventh-day Adventism prophetically envisioned in Ezekiel, chapter nine. Its members are in the main those who have been cast out and deprived of the fellowship of their Seventh-day Adventist churches. Thus being separated from their church and denied its name because of their having given heed to the voice of the Rod, the voice of the Good Shepherd, they are called by the name imbedded in the work of the Rod, 'Davidian Seventh-day Adventists,' until the time when they shall be 'called by a new name, which the mouth of the Lord shall name.' Isa. 62:2.

"Thus raised of necessity, not of choice, this Association within the Seventh-day Adventist organization is ordained to the work of a threefold end: (1) It is to go to the house of 'Israel and Judah' (Ezek. 9:9), and 'say to them that were bidden, Come: for all things are now ready.' Luke 14:17. And though they who first hear the call may excuse themselves (verses 18-20), 'the poor, and the maimed, and the halt, and the blind' from 'the streets and lanes of the city' (verses 21, 22) will respond. (2) Accordingly, it is to implement that 'great reformatory movement' and purification called for 'among God's people.'--Testimonies for the Church, Vol. 5, page 80; Vol. 9, page 126. With the consequent fruits of this work, the first of the harvest, it is to usher in the Kingdom (Mic. 4:1,2). (3) Then with a loud cry it is to 'go into the highways and hedges' (Luke 14:23), preaching 'the everlasting gospel... unto them

that dwell on the earth, and to every nation, and kindred, and tongue, and people' (Rev. 14:6), 'baptizing... in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever' Christ commanded (Matt. 28:19, 20). With the consequent fruits of this work, the second of the harvest, it is to enlarge the Kingdom until it fills the whole earth (Dan. 2:35).

"Thus in demonstrating 'through mighty signs and wonders, by the power of the Spirit of God' (Rom. 15:19), the mighty power of the Kingdom, it is to give universal witness that Christ is with His church 'alway, even unto the end of the world.' Matt. 28:20.

"Prophetically called into the Lord's vineyard at 'the eleventh hour,' The Davidian Seventh-day Adventists are proclaiming the Present Truth revealed in the unrolling of the prophetic scroll (Testimonies for the Church, Vol. 6, p. 17). Its momentous truths 'open to those who lay hold of the divine assurances of God's Word,' 'wonderful possibilities' and 'privileges and duties which they do not even suspect to be in the Bible.'--Testimonies for the Church, Vol. 8, p. 322.

"As fundamental to their structure of Scripture interpretation, the Davidians hold that 'the experiences of Israel were recorded for our instruction' (Education, p. 50); that indeed 'all these things happened unto them for ensamples; and ... are written for our admonition, upon whom the ends of the world are come' (1 Cor. 10:11); that, therefore, where there is not a basic type, there can not be and is not a basic truth, an antitype; and that, consequently, those who do not 'hear... Moses and the prophets, neither will they be persuaded, though one rose from the dead.' Luke 16:31.

"Accordingly, this reformatory association, intestine to the Seventh-day Adventist organization, embraces an all-inclusive Scriptural fundamentalism. And it is necessarily endowed with Constitution and By-laws embodying the governmental principles and system of the fourfold succession of the Exodus movement, the Davidian monarchy, the Judges, and the Apostles, as illuminated by the Spirit of Prophecy in the following passages revealing that God is the center of authority and that men of His appointment are the administrators of His law."--The Leviticus, pp. 3, 4, 12-14.

As to when God will change the name, the Fundamental Beliefs are very definite on this:

"6. That the angels' letting loose the four winds to blow over the four corners of the earth (Rev. 7:1), does not anticipate a world war but rather a world-wide decree enforced throughout Babylon by the image-beast, and that then no one may buy or sell save he who worships 'the image.' Rev. 13:15-17.

Page Four

"7. That subsequently, the time of Jacob's trouble (Jer. 30:7) for the 144,000, the sons of Jacob, logically develops on their way home (Gen. 32:1, 24) to the land of their fathers (Ezek. 36:28; 37:21, 25).

"8. That the foregoing epochal event shall cause the 144,000 to have their names changed as did their father, Jacob (Gen. 32:28), and as a body receive a new name which the mouth of the Lord shall name (Isa. 62:2)." -- Timely Greetings, Vol. 2, No. 10, pp. 29, 30.

Now it is your responsibility to decide whether the "Branch" is speaking according to the law and the testimony or whether the Rod is. Since they obviously do not speak the same things they both cannot be right. We shall be interested to know your decision and to answer any questions you may have. (For your further information concerning the Branch, we are inclosing two of the letters that were written to a small group in Florida.)

May you ponder these words, and let the Spirit guide you to do just the right thing at this time, swerving neither to the right nor to the left, but obeying only a "Thus saith the Lord."

Sincerely yours to press
onward in the battle and
march to the Kingdom of God,

(Mrs.) V. T. Houteff

VTH:mmm



**GENERAL ASSOCIATION
OF
DAVIDIAN SEVENTH-DAY ADVENTISTS**

MT. CARMEL CENTER
WACO, TEXAS

August 1, 1956

Dear Davidians:

You no doubt already know from having read the July, 1956 Code, that regional meetings were recently held in Portland, Oregon, while the Hunters were in that area. Many Davidians from the local area and from other places in Oregon, as well as a number of Davidians from the state of Washington, were present at the week-end meetings held June 29 to July 15. At a special meeting held Sabbath July 14 Ministerial Credentials were presented to Brother Dudley Goff and Brother Harmon Springer, two of the Hunters who have successfully completed their ministerial training. An appropriate service was held for this graduation exercise which was followed by a discourse on Zechariah 6 by Harmon Springer and Ezekiel 9 by Dudley Goff.

It was my privilege to attend the meetings all three week ends in Portland, and also to visit during that time with many of the Oregon and Washington Davidians and with the Hunters. All agreed that we had a profitable time together, and our visits and meetings together seemed to add to the courage and joy of all in the message.

Soon after the meetings in Portland all the Hunters moved to new districts, and several of them were stationed near Auburn, Washington, where the Adventist camp meeting was held during the last two weeks in July. Just the other day we received interesting letters from two of the Hunters in that district, and we thought you too would be interested in hearing what they had to say:

The Hunters had a sign 5 ft. by 2 ft. made which read, "Hear ye the Rod. Micah 6:9." On the last Sabbath of camp meeting, they stood the sign up on the top of one of their cars and parked the car directly across the road from the only exit the camp grounds had. In the windows of the car they hung a colorful array of Timely Greetings of various colors with the leaves on front. Then they stationed themselves nearby to talk with whoever wished to stop and inquire about the message they represent. As a result a number of students from the Walla Walla College came to the Hunters to discuss the Rod message, and other interested ones stopped to talk with the Hunters also. The Hunters were able to make appointments with some of the people for private studies in their homes.

The results from this endeavor was so encouraging to the Hunters that they plan to try the same plan out at some of the churches.

Knowing your interest in the happenings at Mt. Carmel also, we might mention that the Roden family paid us a surprise visit Sabbath, July 28. They were publicly

invited to meet with the Council in the afternoon, which they did. After opening with prayer, several questions were discussed:

First, the Council asked them if they believed that the Shepherd's Rod is a message from God, and they agreed that they did and that Brother Houteff was inspired to bring it. We then asked when they believed the 430 years of Ezekiel 4 ended, and they declared they believed it as the Rod teaches it. (In this connection read Timely Greetings, Vol. 2, No. 39, p. 18.) As we had knowledge that they teach that it ends in 1955, we asked them if that was not what they taught. They admitted it was, but that they believed it ends in both places--1930 and 1955! Since they argued that it ended in 1955 and since according to their dates the Rod message came during the period of the forty-year fast (Ezekiel 4:6), we asked why they quoted the Rod or claimed they believed it, for no new truth was to come during the forty years period of fast. Brother Roden's answer was "The Branch has no explanation for the forty years period of fast."

There are several other questions discussed that space will not permit us to relate. Needless to say, however, the Rodens were unable to give satisfactory answers to any of the questions we asked them.

As they told us that we have not understood their "Branch" letters correctly and that neither had their letters been correctly understood throughout the field where they had been, we therefore invited them to take as long as they wished to tell the Council what they do teach. Especially we wanted them to give Bible proof that the Judgment of the Living commenced October 22, 1955. They refused to give a study to the Council, but insisted instead that they be given the chapel to hold a meeting for the entire congregation here at Mt. Carmel. This request was not granted for the following reasons:

1. They had already published their teachings and had traveled about preaching them; therefore, all on Mt. Carmel had read their letters and had knowledge of the "Branch" teachings and had expressed themselves as not interested in spending their time listening to them.
2. As their teachings are not in harmony with the Rod message, we cannot now start the practice of allowing speakers to present from our pulpits false doctrines as Truth, thus offering "strange fire."
3. Had we allowed them to speak here, they could turn around and use this instance as propaganda by telling Davidians throughout the field that they had presented their teachings from the pulpit at Mt. Carmel.

We told the Rodens that they could not hold any meetings in the Chapel or on the grounds at Mt. Carmel. They could hold any meetings they want elsewhere, and any who may wish to attend would do so. In taking this position we cite only one of the several past examples--the case of Brother Bachand:

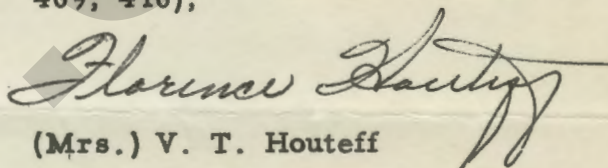
He was here a number of years ago and began to hold meetings in his home teaching that he was the antitypical King David and that his wife was to give birth to

Page Three

the Christ Child. Brother Houteff told him that since he was teaching his own message which was not in harmony with the Bible and the Rod, he was therefore no longer working for the Institution, and as the property here was for the Institutional work and workers, he would have to move elsewhere, and those that wanted to hear him could move with him.

In closing let us heed the admonition given in Romans 16:17-20, "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. For your obedience is come abroad unto all men. I am glad therefore on your behalf; but yet I would have you wise unto that which is good, and simple concerning evil. And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen." Romans 16:17-20.

Sincerely yours to follow His guidance and see that false prophecy from the hellish torch of Satan is not preached from our pulpits (Testimonies to Ministers, pp. 409, 410),


(Mrs.) V. T. Houteff

VTH:ma

Question #3: The Rod teaches that the tripartite Old Family Tree ~~o stem, rod and Branch~~ (Isa. 11:1) symbolizes historical Jesse, historical David, and historical Christ. But Roden teaches that the Tree has antitypical application to the Seven-day Adventists (1844-1929), as the root-stem; to the Davidian Seventh-day Adventists (1929-1955), as the rod; and to the Remnant Davidian Seventh-day Adventists (1955-to the end), as the Branch. Who ever heard of such a thing?

Answer: True, no one ever heard of such a thing before September of '55, just as no one ever heard of Shepherd-Rod Seventh-day Adventists before 1929-1930! Just as no one ever heard of the latter before then, that did not spell out for fact that ere could not therefore rightly ever be such! Just so now with the Branch or Remnant Davidian Seventh-day Adventists.

Moreover, in his teaching that The Old Family Tree has the antitypical application stated in the question above, Brother Roden does not thereby in any wise deny the typical application which the Rod gives it. On the contrary, on the high authority of the Rod's basic principle and precept that "where there is no type, there can be no truth" he affirms the one application equally with the other.

Furthermore, as "To everything there is a season, and a ~~is~~ time to every ~~type~~ under the heaven" (Ecc. 1:1), accordingly every tree puts forth, right on time and season, first its root-stem, then its rod and branch. Just so with the Old Family Tree the House of David out of the Israel of God in both type and antitype. Typically, first came father Jesse--Root-Stem; second came son David--Rod; third came grandson Jesus--and (Christ in One). Antitypically, first came the Seventh-day Adventists--Root Stem; ~~and~~ ^{came} the Davidian Seventh-day Adventists--Rod; and third comes the Remnant Davidian Seventh-day Adventists--Branch (Christ in Many).

Tract #8, Mt. Zion at the Eleventh Hour, pages 55-57, shows that David of ^{is type of} Davidian Seventh-day Adventists, whereas Saul of old is type of the Laodicean leadership. Jesse of old is necessarily therefore a type of the Laodicean laity. So our antitypical Jesse, Seventh-day Adventists (antitypical Root-Stem), comes antitypical Davidian Seventh-day Adventists (antitypical Rod), out of whom comes antitypical Christ, Remnant Davidian Seventh-day Adventists (antitypical Branch).

Thus for the first time it becomes lineally clear just why Joel says that the "sign be deliverance, as the Lord hath said, ... in the remnant whom the Lord shall call" (Joel 2:32); and just why Obadiah says that "saviours shall come up on mount Zion" (Obadiah 21) and why Zechariah says that "the House of David shall be as God, as the angel of the Lord" (see Ex. 23:19-22) before them." Zech. 12:8.

What a glorious development for all who love the Branch of the Lord as well as the Rod and the Root-Stem of the Lord! And what a glorious day for them! Alas, though, a sad day and a sad end for all who hail only the Root-Stem and/or Rod and "put the bridle to their nose" (Ezek. 8:17)! Woe to all who thus "provoke the Angel of the Lord, of whom the prophecy says:

"Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions; for my name is in him." Exodus 23:21.

This inescapable development of The Old Family Tree becomes still more inescapable in view of the fact that the Rod masses no little proof that the 144,000, the antitypical Israel of David out of antitypical Israel, must therefore be not just Seventh-day Adventists ^{no} just Remnant Davidian Seventh-day Adventists, but also Remnant Davidian Seventh-day Adventists and as THE Branch of The Old Family Tree is precisely and truly the Remnant of it, ^{the} third and last stage, the consummating and glorifying part, of the 1844 movement can be correctly denominated only as Remnant or Branch Davidian Seventh-day Adventists. "Hear ye Rod" also in this connection:

False

summary

Nov. 11, 13

Bel 12:17

-2-
"Who is to bring this revival and reformation, this great change?--The BRANCH. And according to Isaiah 11:1 to 5, the Branch is the Lord, the Son of David."--RTG 8:24:3.

"Whatever the 'new name' be, it will entirely befit the church in her righteousness as here projected."--RTG 42:5:1.

"...the Church at this time, therefore, could not logically go by a name other than a name which would befit her present (advanced) phase of the gospel work.

"...every additional timely Truth brings an additional timely name."--2TG 34:24:3; 25:1

In their dealing with the Branch development of the Rod and the Root-Stem growth of The Old Family Tree of prophecy, the Davidian Sanhedrin and their followers drop out of reckoning the fundamental fact that the 144,000 Remnant Davidian Seventh-day Adventists are the first fruits of the harvest of the world of the living, and whoever heard (to ask the pertinent "whoever heard" question) of any tree's bearing its fruit on its root-stem and/or rod! Fruit grows only on a branch. A branch comes out of a root-stem. No one of the three related parts can live and function without, or severed and disjunct from, one another. The tree does not exist essentially for the purpose of producing root-stem and rod but rather leaf- and fruit-laden branch.

Just so with the antitypical Old Family Tree. The 144,000 first fruits (such because they embody the fruits of Righteousness) could never have fruited in the Tree's (Church's) Rod of Davidian stage anymore than they could have in its Root-Stem or Laodicean stage. They could not come forth until the Tree had come to its fruit-bearing season and time--its Branch Stage. Thus it was that during its first or Root-Stem (Laodicean) stage, it survived and endured and grew essentially by justification or righteousness by grace; and that during its second or Rod stage (Davidian), it survived and endured and grew essentially by justification and righteousness by faith; and during its third or Branch (Remnant) stage, it survives and endures and grows and fructifies essentially by the Righteousness of Christ. Stage by stage, the sap of the Tree (the life--the virtue--of Christ) and its distinctive fruit-bearing principle (Christian character) rose higher and higher, as it were, in it, till finally in 1955 it budded and flowered and began to bring forth fruit. But as no fruit is of much if any present value, nor appears even to give promise of much if any future value, as it begins to develop on a branch, but must grow and wait till it is fully developed before it is fit for use, likewise the 144,000 first fruits of the Spirit are apparently neither of any value nor of much if any promise just now as they are beginning to develop on the antitypical Branch of Righteousness.

But let all the scoffing critics just watch and wait and scoff. They are no more fruit-experts than they are fruit-pickers, and if they knew the first wise thing about themselves and their rights, they would know that, especially since the Lord has not stinted to tell them so (see Rom. 2:1-3; 14:14; Matt. 7:1-5; 13:39; and 1 Cor. 4:5). When the present short season of ripening and harvest is over, what these presently scoffing usurpers of angels' rights and work (Matt. 13:39) will then too late behold to their wordless dismay and sorrow, will be "beauty and glory" (Isa. 4:3, margin) which they despised and rejected and lost. All the righteous of earth will then hunger after and seek out the 144,000 fruit of the Branch--"the escaped of Israel" (Isa. 4:2)--the Remnant people of God. And where then will be their present scoffers and detractors and opposers who will not hear to such a thing as Branch or Remnant Davidian Seventh-day Adventists? And also where will be those kindred scoffers and detractors who will not permit God to have and to harvest the 144,000 fruit-laden Branch until after the slaughter and until the "escaped" are in Palestine? (Just imagine, if possible, no such Branch until then! It is indeed right here that one may most pertinently raise the question: "Who ever heard of such a thing?")

The Old Family (S. D. A.) Tree's thus finally bearing the fruits of Righteousness (the character of Christ) before the slaughter, alone ultimately proves it the True Tree (True Church) and saves the Husbandman (God) from cutting it down as a cumber of the ground (IT 190; 5T 81). And every Davidian S.D.A. who knows enough about the message to call himself a Davidian knows and saves the Husbandman (God) from cutting it down as a cumber of the ground (IT 190; 5T 81). And every Davidian S.D.A. who knows enough about the message to call himself a Davidian knows

that the cutting down of fruitless Davidians as well as of fruitless Laodiceans is done by the six men with the slaughter weapons at the end of the harvest or judgment of the harvest or judgment of the living for the church.

Thus vast and fearful indeed will be the tragic disappointment and disillusionment of all who reject the Branch now. Superficial readers of the Rod, they do not critically think upon it to make it square with the Scriptures and with logic. Thus they misconstrue it to place the development of the Branch in the Kingdom, ~~looked~~ by which they understand the land of Palestine. They do not know and will not learn until too late that the Kingdom has a pre-Palestinian development in the separation of the tares and the wheat--the harvest or judgment of the living in the church, thus clearing, for the first time, Matt. 13:41 and 42;

"The Son of man shall send forth His angels (messages--Tract No. 3, pages 66&67), and they shall gather out of His Kingdom (the kingdom-church in the time of the harvest) all things that offend, and them which do iniquity (after the tares and the wheat are separated one from the other and the wheat, the 144,000, are gathered into the barn, the land of Palestine) there will be none to cast out; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." Matt. 13:41,42.

What fearful disappointment, what wailing and gnashing of teeth, what dread day indeed, for all the non-fruit-bearing Branch-rejecting Davidians and Laodiceans! Let this fearful fact give fearfully serious pause to every Branch-hater, Branch-rejecter, and Branch-baiter to think it all over never so carefully before going any further in his wicked work. Let him reckon for eternity with the solemn fact that if he is not ripe, sweet fruit on the antitypical Branch before the first-fruit harvest, now in progress, is soon over and the slaughter soon strikes, then as certain ~~is~~ it is, that Heaven is not Hell, that He'll never be any fruit on any branch anywhere afterwards.

Question #4: SRod Tract #2, The Warning Paradox, along with the Timely Greetings on the subject, proves that the bay horses represent the Davidians. And as the bays take the chariot to and fro through the earth, how, then, can the Branch disciples ever take it?

Answer: The simple truth is that the Rod does not teach that the bays are symbolical of the present tare-and-wheat-commingled Davidians. That is just another popular Davidian misconception like the one in question #2. The obvious fact is that in so far as the bays had application to the Davidians from 1930-1955, it was only in potential. The Rod teaches that the bays, as a team, are figurative of the purified Church, the 144,000. And the Branch symbolizes exactly the same! So it is only a Davidian with his own eyes jabbed out with his own thumbs, and with the consequent blind determination to regard and to acclaim his darkness as light, that will fail clearly to see and honestly to acknowledge that the bays and the Branch have kindred significance.

This kindred relationship between the two becomes all the plainer in the light of the following facts:

(1) The Branch represents in part the Righteousness and hence the strength of the Lord, for it is only such that brings the first fruits of the Spirit (the 144,000) to fruition. Without the sap, the strength, of the Righteousness of the Branch coming into them just on time and in season, they could never become the first fruits of the harvest of the living. The strength of the 144,000 is plainly therefore the Righteousness of Christ the Branch. Thus it is that they become what He is--the Branch, the Branch of His planting.

Isaiah makes still plainer the fact that our strength is the Righteousness of Christ. "Awake, awake; put on thy strength, O Zion (church)" he cries prophetically, "put on thy beautiful garments (the robes of Christ's Righteousness), O Jerusalem, the Holy City." Isa. 52:1.

(2) The marginal rendering for "bay horses" (Zech 6:3) is "strong"; What has made them, the horses or workers of the Lord, strong? What else but the food they have eaten and assimilated--

-4-
--the whole Truth, Christ? And what is their strength?--the Righteousness of Christ, the Branch, just as we have already seen.

(3) Finally, consider well and soberly the further fact that the bays and the Branch are brought to view in the same chapter, Zechariah 6, the bays first, then the Branch!

Davidian, when the Rod of God has taught to understand and to believe and to respect the supreme fact that no such arrangement in the Word of God happens by chance but is, on the contrary, of Divine design, will you scoff and scorn and ridicule and reject this providentially designed sequence, or will you bow your head in the presence of light from the unfolding scroll? What you do with it will determine what God will do with you.

Certainly the questioner, along with every other informed Davidian, must know that most of those destined shortly to be bays in actuality are presently still in the traces with the grided horses, and are thus at the moment bays only in potentiality. A sobering fact to the sober and the humble. And as the true and the false still commingle, among Davidians as well as among Laodiceans, the bays are therefore not yet fully developed as bays--as the animated Strength or Righteousness of Christ, and therefore as "men wondered at," as "saviours," "as God, as the angel of the Lord"--and will not become fully such--"the Godhead manifest"--until after the separation is over--past and the bays are turned loose with the chariot. Then only will all know just who are and who are not among the bays.

So, as a team, there are in reality no bays at the moment. They exist only as scattered individuals here and there. But when they are turned fully bay in color and are thus become "strong" horses, that is, when they are fully clothed with the robes of Christ's Righteousness, when they are Christians in truth and in deed as well as in name, then they will take the chariot. Obviously, therefore, not all Davidians of the moment constitute the bay team, simply by virtue of being Davidians, any more than do all the Laodiceans of the moment necessarily constitute the grided team, simply because they are still commingled with them. It is not where or who you are but what you are that counts and that determines your destiny. There will necessarily be many, many more present Laodiceans than present Davidians among the bays when they are finally cut loose as a team from the grided, to go "to and fro through the earth."

The picture here in clear-cut extension and amplification brings into focus the hitherto obscured fact that whereas the Rod came to halter and feed and groom and exercise the bays, the Branch is now come to separate and harness and lead them to the post, then start them off on time's last and greatest race of Righteousness!

Sadly, though, no Branch-rejecters will qualify for that final handicap of Heaven soon to be run. Instead, theirs will be wailing and gnashing of teeth with swift destruction.

**GENERAL ASSOCIATION
OF
DAVIDIAN SEVENTH-DAY ADVENTISTS**

MT. CARMEL CENTER
WACO, TEXAS

December 2, 1956

AIR MAIL

Mr. and Mrs. Dudley Goff
General Delivery
Spokane
Washington

Dear Dudley and Carol:

Your November 18 letter informing us of your changes in plans has been received as well as the letter you received from Jerry Saulter.

We have gone over all of the references that he included in his letter. It is very apparent to us that the one who actually collected these references for him is determined to misconstrue the teachings of the Rod at all costs, both to himself and to all Davidians who will let him do it for them. The following is a brief answer to each quotation that he included in his letter.

Brother Saulter quotes Brother Bingham in the first paragraph as saying that Brother Houteff said the Spirit of Prophecy would be in the church until the end. It is correct. What Brother Houteff was talking about and what Revelation 11 says about the rain stopping, however, are two different things.

The Answerer, Book No. 3, p. 60, par. 2: This quotation is speaking only of the Spirit of Prophecy in its work of interpretation, and does not say that all Sister White wrote before her death died with her. If the latter were true why then does the Branch still use so much of the dead Spirit of Prophecy as they must term it in order to teach what they have? The Davidians all agree that the prophet is dead and that the rain is shut off, but cannot see where any of the Truth in the Spirit of Prophecy has become dead because the prophet is dead. After all, Brother Houteff and Sister White were not themselves personally the Spirit of Prophecy, the golden bowl. They are represented in Zechariah 4 by "tubes". The Bible says that the rain is shut off during the 42 months. Since the prophet is not here to do any more interpreting, and since Elijah (Brother Houteff) is the last prophet to the church we are therefore in a 42 month period during which it has been prophesied that there would be no rain. We can make all the man-made prophets we please; this will not change the true circumstances. The rain is still shut off. Any prophet claiming to turn the rain on when the Lord says it is off can only be a false prophet.

The Answerer, Book No. 1, p. 71, par. 2 and 3: If by the death of the prophet we have lost our vision, how do you harmonize that view with the sentence at the bottom of the page that says we have these volumes of vision lying around. If the vision was the prophet, then we would have to agree that when he died so must the volumes of vision have also died. You see they

themselves do not even believe this. It shows that the living voice is not the voice of a man, but the voice of the Truth, (vision) brought by a human channel. Because of the lack of vision on the part of the Branch, they have done as the middle of the paragraph says: they have "introduced their own inventions (idols) as substitutes for the things of God."

Timely Greetings, Vol. 2, No. 45, p. 8, par. 2 and 3: Truth is ever unfolding and is the ever-living Spirit of Prophecy, not a person. True, the Spirit of Prophecy is delivered by a person, but the person is not the Spirit of Prophecy. The Truth of the Rod is just as living today as at any time and is still unfolding its truths to hearers everyday. The world events of today are still unfolding into Truth fulfilled. It is to this agency that the positive and the negative must be connected. Therefore His chosen instrument today is still the Rod.

Timely Greetings, Vol. 1, No. 51, p. 5, par. 1: The 42 months show the church is making progress with Truth, is accomplishing much with it, even to turning water to blood. Revelation 11:1-13 beautifully and explicitly outlines the work that is to be done during the 42 months when the Two Witnesses prophecy in sackcloth as they warn of the impending days of deep distress and slaughter.

Tract No. 6, p. 79, par. 2 and Tract No. 6, p. 73, par. 2: Davidians are still standing by the ever-present Spirit of Prophecy in the volumes of vision, and they also are expecting more Truth when it is time for more to come--when we have made use of what we have. It is not the Davidians who are warring against the Spirit of Prophecy. Rather it is the Branch. The Branch is just one of the many winds of doctrine now blowing in an attempt to silence the volumes of vision in so much that they even call them "vile."

The persons selecting these references should have also considered the very last paragraph in the tract, for it was in this light that the tract was written. In fact it is verily "The Conclusion" of the tract. However, since it is unfavorable to their teachings they chose to lift the other paragraphs from their proper setting. This last paragraph cautions all to hear the Rod, and who hath appointed it. All true Davidians will do this.

Timely Greetings, Vol. 1, No. 10, p. 27, par. 2: Once again the ever-living Spirit of Prophecy is the volumes of vision and not a person. The volumes of vision are still alive and true Davidians have them in their midst.

Timely Greetings, Vol. 2, No. 26, p. 24, par. 2 to p. 25, par. 1: Yes, what it states is the Truth, but standing by God's Truth on the 42 months is not stopping with the dead prophet. Rather it is advancing with the Truth. To follow every wind of doctrine such as the Branch, is not advancing with the Truth, but is instead deviating from the Truth, in that it can no longer follow the established volumes of vision.

The Shepherd's Rod, Vol. 2, p. 220, par. 2 last part and The Symbolic Code, Vol. 11, No. 12, p. 23: Both of these are the writings of Brother Houteff, which the Branch professes to believe. What is more the point in the October Code, Brother Houteff merely stated just what the Bible says in reference to where the cleansing of Ezekiel 36 is to take place. This is

another case where the Branch is arguing with the Bible, not with us. Another instance is where they believe it to be inconsistent for the rain to be shut off while the Two Witnesses are yet prophesying. Revelation 11 says it and it is therefore with the Revelation that they must argue, for Davidians believe just what the Bible says.

Moreover, The Shepherd's Rod, Vol. 2, pp. 220, 221 says we will know the date of the commencement of the Judgment of the Living at the fulfillment of Revelation 8:5, and that the "earthquake" is the sign of the event.

The Shepherd's Rod, Vol. 2, p. 165, par. 2: We see no discrepancy here at all. The part of the Judgment in which the SDA's are to decide whether or not they will be sealed with the Truth is going on now and we call it the "marking" time.

Timely Greetings, Vol. 1, No. 6, p. 38, par. 3-5: We do not know where the message ever taught only one aspect to the Judgment of the Living. Perhaps that is all the questioner ever saw. But the Rod has always taught a book work and a slaughter. In this quotation Brother Houteff is teaching just what he taught in the study quoted in the October Code. As to the two phases of the judgment, this is what he wrote: "The Judgment of the Living is in two parts. The slaughter comes first, then the bookwork."

Tract No. 3, p. 42, par. 5 to top of p. 43 and p. 47, par. 3, and p. 65: There is no discrepancy here either. In Tract No. 3, p. 47 it will be noted that in all three references more is mentioned than just Christ's coming. For instance, Malachi 3:1-3 includes the arrival of the messenger that is to prepare the way of the Lord who shall suddenly come to His temple. The Lord comes in the chariot of Ezekiel 1 to direct first the marking, then the slaying. In Matthew 25 the Lord first gathers all nations and then He separates them.

Tract No. 15, p. 65, par. 2: Read with this page 67, par. 3.

The Answerer, No. 2, p. 41, par. 2 and p. 42, par. 1: The first reference makes clear what part of the Judgment of the Living is going on now. But it is not the part in which the cleansing is affected. Because it is the marking period that determines the subsequent cleansing, it is therefore the most important phase so far as the individual Adventist is concerned, and that is why we are carefully warning every one of them to avail themselves of the seal and thereby escape the impending slaughter. Their decisions that they make now are faithfully being recorded, and in the phase of the judgment which cleanses the Sanctuary, their own decisions which they are now making, will determine what judgment they receive from God. This has been the burden of our message since it came in 1929.

Commenting now on The Answerer, Book No. 2, p. 42, par. 1, the reception of the Kingdom and the coronation do not take place until the Kingdom is completely made up after the great multitude are brought in. It takes place at the final close of probation. The next sentence is explaining that the harvest and the Investigative Judgment take place in the period when the Lord comes to cleanse the sons of Levi, and it is all to be completed at the final close of probation. The completion of the judgment is what brings the close of probation.

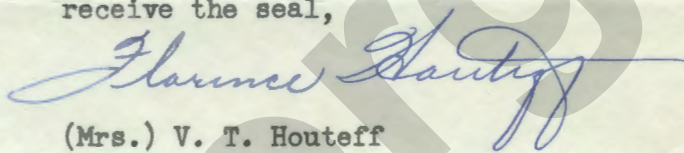
Mr. and Mrs. Dudley Goff -- 4

December 2, 1956

The Answerer, Book No. 5, p. 30, par. 1: The above answer applies here also.

The Answerer, Book No. 3, p. 41 and 42, and p. 53, par. 3: The Rod stands on all that has been written and has since its beginning. If the Rod teaches the Judgment of the Living as the Branch claims it does, why did Brother Houteff never explain it that way? We are accepting all the Rod teaches, which places the weight of evidence right where it has always been. The Branch is what it is attempting to base its theories on, only misconstrued statements of the Rod.

Sincerely yours to make the
right decision and thus
receive the seal,

A handwritten signature in blue ink, appearing to read "Florence Houteff". The signature is fluid and cursive, with a large loop at the end.

(Mrs.) V. T. Houteff

VTH:jda