

DAVIDIAN S.D.A WORLD SESSION REPORT

AUGUST 21, 1964

Dear Scattered Kingdom Flock,

Gem Thought: "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.

"Now why dost thou cry out aloud? is there no king in thee? is thy counselor perished? for pangs have taken thee as a woman in travail.

"Be in pain, and labor to bring, forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the fields, and thou shalt go even to Babylon; there shalt thou be delivered; there the Lord shall redeem thee from the hand of thine enemies." Micah 4:8,9,10.

The Session began with a very fine Spirit and those who came appeared to be of one mind in seeking the Lord's leadings. Some of the delegates were an excellent influence for good in promoting the Spirit of investigation of truth. When the enemy of souls began to work to overthrow the unity of thought, those who desired unity in the Lord worked to counteract division. It even appeared at times that Branch Davidians and Rod Davidians could unite in one great effort to save our Brethren in Laodicea and thereby bring about the restoration of God's righteous Kingdom (Joel 3:16-21), This unity Satan was on hand to thwart if at all possible. Time alone will tell how many of those dear souls will advance with the Truth.

As time to elect the Council members drew near, it could be seen that there were those who came seeking office. However, the Lord overruled and most of the office seekers were left out. Yet, several doctrinal differences remained. There were those who, because of their superior knowledge and experience, wished to control the Council and would not serve with those wearing beards, or with those who nodded their heads in the affirmative when the Truth of the Judgment of the Living, taught by the Branch, was presented. It is a sad picture, indeed, to see those whom you love and whom God loves, let Satan appeal to their vanity and pride of opinion to work havoc with their souls.

The Spirit of Prophecy says, "There are two opposing influences continually exerted on the members of the church. One influence is working for the purification of the church, and the other for the corrupting of the people of God. T. M. 46:2.

Upon examination of the subject, we see no offence to God in wearing a beard, as our Savior wore a beard. However, because the priests and Levites who had taken strange wives and had not put them away, Ezra (a type of the Shepherd's Rod) plucked off his hair and beard because of the sins of Israel. Ezekiel was commanded to take a razor and shave his head and beard and demonstrate in what manner the Lord will purify Jerusalem (the church). See Eze. 5. Therefore, at this present time, wearing a beard is a matter of personal preference.

When the Kingdom and Judgment of the Living message came through God's appointment at the 1888 General Conference in Minneapolis, they rejected it. Mrs. White wrote that they would have been in the Kingdom in two years had the General

Conference Brethren accepted the message. As a result, the angel went back to heaven and the message of the restoration of God's people in Palestine came back through the S.S. Quarterly in the first quarter of 1929. The Spirit of God worked through a Sabbath School teacher, V. T. Houteff, to interpret the message. Again the leaders of S.D.A. rejected the message, when it was presented to them through the Shepherd's Rod message.

In 1955, the message of Zechariah, concerning Him whose name is the Branch, came announcing the judgment of the Living (Eze. 9:1-4) upon the Sanctuary at Mt. Carmel. The Davidian leadership rejected the message of truth as all previous leaders have done when God sends a message to them and as a result the Davidian movement at Mt. Carmel came to an end. If General Conference does not receive God's counsel to move out of Tacoma Park at this time they, likewise, will fold up or receive the mark of the beast.

"If after a time the Lord says, move away from Washington, we must move. When the Lord tells us to move, we are to obey, however inconvenient and inconsistent such a command may seem to us." R. H. August 11, 1903. By E. G. White

What really happened at the time of the Davidian World Council meeting was that the outgoing vice-president of the Tyler Avenue D.S.D.A.s divided the spoil of the Lord's money with the vice-president of the Knoeffler Drive D.S.D.A.s to speak against the Branch message at the Session. At the same time, the vice-president of the Knoeffler Drive D.S.D.A.s said nothing against Branch teachings on the subject of how Inspiration works through one individual at a time, and not through a multitude of ministers. He showed from the Shepherd's Rod message, beyond a shadow of doubt, that through type and antitype God reveals the true leadership of His people, to which the Branch strictly adheres. He admitted right after his study that he said nothing that would hurt the Branch teachings on the subject. In fact, he said that the Branch teachings regarding the prophetic office of Elijah, in type and antitype, were the same as that of V. T. Houteff and the Shepherd's Rod message; that all the prophetic types were fulfilled in the Elijah typology; that the Branch message was the only one today that meets the requirements of the Shepherd's Rod teachings on this subject.

He says that his message and teachings are different. He does not claim the prophetic office for the Timely Truth Educator. Yet, upon examination of the Educator, we find there are some applications made of type and antitype that belong only to the prophetic office, since they do not correspond with the Shepherd's Rod. This is like a fountain giving out two streams--bitter and sweet. (James 3:11,12.) The Spirit of Prophecy by E. G. White, the Shepherd's Rod, and the Branch messages and messengers claim the prophetic office; not boastingly, but in fact. These three messages are prophetic beyond any shadow of doubt. Since these two leaders in the two Davidian movements in Southern California are writing against God's message of the Branch, it is crucifying Christ afresh (he was crucified between two thieves in type). If they do not repent and stop their work of dissimulation they will lose out in the end.

The Branch predicted August 3, 1959: "Some have written in and asked if President Eisenhower is the beast spoken of in Rev. 13:18, since 2 S. R. 148;151 shows that whoever stands at the head of this persecuting power shall bear the number 666. Since we are, still in the period when the two-horned beast is lamb-like, although this period is fast closing, it looks as though whoever is President the next four years will bear the mystical title 666. The Branch Letter, Dear S.D.A. Vegetarian Group, page 2:9, 10. In 1960, that power was placed at the head of the U. S. Government.

Eze. 9:3, 4 (Judgment of the Living) is the Atonement (2 S. R. 22 0; 3 Tr. 73, 74) and Passover (2 S. R. 216), "Separation in Two Sections. the former are to be gathered, not directly to heaven, but first into 'the barn', the kingdom on earth; and the latter are not to be destroyed immediately 'in the time of harvest', (atonement--judgment of the Living) but first are to be gathered into bundles and then destroyed." 3 Tr. 67. (Passover 2 S. R. 216). Please remember the separation in the church is in two sections (marking first then the slaughter) during the time called harvest for the living. First in the church, the tares are bundled, and the wheat put in the barn. Remember, also, in Bro. Houteff's day we were not in the time called harvest for the living. See 2 V. H. Jezreel letter page 1,2. How will (future tense) we get the message of the Judgment for the Living? The answer is clear to all: We will (future - sometime later) get it in the same way we got the one in 1844. Since it then came through Inspiration and through God's own chosen instrumentality, it is certain that the additional message (J. of L. Early Writings 277), too, is to come (some time in the future, from the writing of 2 Jezreel Letter) in the same way; that is, by Inspiration, through God's own chosen agency. Indeed, Truth is never revealed in any other way but by Inspiration. See 2 Peter 1:20. " 2 J. L. p. 1:5, 6.

"Here you plainly see that the 'Shepherd's Rod' has arrived before the (message of the) Judgment for the Living commences. . . " 4 Jezreel Letter 1:4.

Here the Davidian messenger says that we (meaning Davidians and the church) will get the Judgment of the Living message, which was future from his time, in the same way we got the one (Judgment of the Dead) in 1844. After Miller (Elijah in his day--E.W. 233:1) pro-claimed the First Angel's message prior to 1844 and announced the Atonement for the Dead; God raised up Ellen G. Harmon (White) to proclaim by Inspiration the Third Angel's message of the Judgment of the Dead. Likewise, the Lord raised up V. T. Houteff (Elijah John) with a message of Inspiration--the Shepherd's Rod, "the very present Truth (in 1929), the final phase of the First Angel's message." WHR 37, to announce the Branch, the angel of Rev. 18:1, Eze. 9:3, 4--the Judgment of the Living, which is first to the church and then to the world in Rev. 18:4. See 2 S. R. 186.

The facts are clear as crystal: The Shepherd's Rod message is, says John: "and I saw another angel ascending from the east having the seal (the Kingdom truth, or New Jerusalem seal, Rev. 3:12,. E.W. 15) of the living God ... Saying, hurt not ... till WE (more than one) have sealed the servants of our God in their foreheads." Rev. 7:2,3.

Upon examination of the Scripture, the Spirit of Prophecy by E. G. White, and the Shepherd's Rod by V. T. Houteff, the Bible scholar will find the Branch message fulfills the requirements of Inspiration as the an other part of the We in Rev. 7:3., which is: the mark by the man in linen of Eze. 9:3, 4. Linen signifies the Righteousness of Christ. (Jer. 23:5, 6; 33:15,16; Zech. 3; 6:12,13; P.K. 584,585; 587:2; 591; A.A. 591:1; 595:2; 5T. 469:1, 472:2, 476; 3 Tr. 88; 2 S. R. 17 2; Rev. 3:5, 18; 19: 8); also the harvest (Judgment of the Living G.C. 415; 1 Pet. 4:17) is signified by the slaughter weapon (sword) in his hand.

The servant of God writes, "Who is to bring this revival and reformation, this great change? -- The Branch. " 1 T.G.r. 8:24. After reading the references given here, even a Super Laodicean should be able to see that the Branch message is the harvest, Judgment of the Living first to the church and then to Babylon the Great. The outgoing vice-president at Tyler Avenue wrote in a letter to Davidians, "Since '55 (coming of the Branch message) the Lord has been quite unable to lead, Davidians (since they would not accept the Present Truth of the Branch) as has been clearly demonstrated in the events of these last years." Letter August 6, 1964. Further, he

says, "Brother Roden stated in the meetings that he was the messenger of the Judgment of the Living. He says the same in the general letters he puts out." Letter August 6, 1964.

From, the weight of evidence, it is plain to see the Branch message is the Judgment of the Living, the harvest of Eze. 9:3, 4 (see 2 T.G. 45:10:1), for it is in the time of the judgment for the living that the 144,000 are sealed, marked by the man in linen. The 144,000 need the linen (message of Christ's Righteousness as taught by the Branch) so their filthy rags of self-righteousness do not appear when the man in linen gets through the city to mark; after which, the five men follow on with their slaughter weapons to slay all who have not the mark. The message of the Righteousness of Christ, the Branch, therefore, is our protection in the day of slaughter. See P.K. 591:1.

Let's prove this truth by Malachi 3. "Behold, I will send, my messenger, and he shall prepare the way before me; and the Lord, whom ye seek shall suddenly come to, his temple, even the messenger of the Covenant, whom ye delight in." Here we see two messengers -- the one to prepare the way, and the Lord, the Messenger of the Covenant. See P.P. 49 6:0; G.C. 424:3; 8T 179.

In the days of the Advent movement, William Miller with the first Angel's message was the Elijah (E.W, 233) who prepared the way for the Lord who suddenly came to His temple in 1844 in the Atonement for the Dead brought by Ellen G. White. (Thus, in the Judgment of the Dead - 2 messengers). In 1844, He was the messenger of the old Mosaic Covenant (Ex. 24:7), the Sabbath and Sanctuary Truth with the Ten Commandments--the Covenant for those who die in the Lord as taught by the third angel since 1844.

In 1929 God sent His messenger, V. T. Houteff with the Shepherd's Rod, "the final phase of the First Angel's Message." W.H.R. 37, announcing (preparing the way) for the Lord, the Branch, to suddenly come to His temple in the "harvest," or Atonement for the Living to the church. In 1955 the Lord, the angel of Rev. 18:1 (1 S.R. 32), the Messenger of the New Covenant (Abrahamic P.P.- 370:1), suddenly came to His temple to the Davidian movement at the very height of Mt. Carmel's property. At this time there was plenty of means in the treasury and plenty of hunters in the field. In the Message of The Branch, the Atonement for the living, the Elijah message, came (Mal. 4:4-6; T.M. 475) right on time to begin the restoration of all things (Matt. 17:11) , "even the kingdom" (2 T.G. 7:11:2) . At this time (Autumn of 1955) the Former Rain message of the Branch decreed a drought - no rain for 3 1/2 years - on one city (Amos 4:7); but at the same time there was to be rain on another city (The Branch at Odessa) . God gave Elijah his food during the drought. The city "whereupon it rained not withered"; "the top of Carmel shall wither. " Amos 1:2. Even though Mt. Carmel's leadership tried very hard to make it rain after the 42 months; even calling the Laodicean priests of Baal down to help them; nevertheless, they miserably failed. "This scripture (Amos 1:2), you see, reflects the tragedy which took place on the top of Carmel in the days of Elijah. Here we are given the hint that there is to be another showdown between the prophet of God and the prophets of Baal." 2 T.G. 41:7:4. Therefore, just three and a half years from the Autumn of 1955, at New Mt. Carmel at Passover in 1959 and later, the priests of Baal from Carmel and Takoma Park could not make it rain or induce God to bless their sacrifice as they placed it on the altar any more than the priests of Baal in Elijah's day on ancient Mt. Carmel. As a result, Carmel, in 1962, folded up as the Branch predicted in 1955. The fire of the Lord consumed both Carmels. Since then the Rain of Truth of the Righteousness of Christ (Rev. 18:1) in the feast laws has poured down as the literal rain did in ancient Elijah's day.

In 1955 and 1956, the priests of Laodicea spent some 400 hours with Martin and Barnhouse of the Evangelical Foundation and the Eternity magazine stating that Sr. White was not inspired, and the Atonement was at the cross trying to make it rain. As a result, God, in 1956, broke both of the arms of Pharoah (Laodicean ministry - see Eze. 30:20-26; Special Testimonies Series B. No. 7,19,20,52:2), so that they could not hold the sword of Truth. As a result, in 1960, the religious power that believes the church should rule the state, the 666, took over the U.S. Government. In 1961 Sunday laws were declared: constitutional by the Supreme Court. All this happened because the Laodicean angel dropped his sword of truth in 1956. When G. C. published Questions and Answers on Doctrine, they dropped their sword of the 3rd Angel's message; as a result, the 666 power took charge of the States.

Now, let's look at these four messengers of the two Covenants - Old and New - in Mal. 3:1 from another angle by John the Revelator.

The four angels of Rev, 9:15 were to be loosed which were prepared (1) for an hour; (2) a day; (3) a month; (4) and a year.

The Davidian messenger says, "These four messages prepare the four angels 'for to slay the third part of men' - all who fail to receive into their lives the saving truth of the Gospel as revealed in the four messages. They are, to recapitulate, (1) those who close their ears to the proclamation of the judgment, which is revealed 'at an hour' (by William Miller); (2) those who heed not the solemn warning of the day of God's vengeance, which is revealed 'at a day' (by Sr. White); (3) those who receive not the latter rain, which comes at a month (by Bro. Houteff); and (4) those who do not join 'His redeemed' (the 144,000), who are sealed 'at a year' (by the Branch). All those who fail to make the needful preparation for gloryland after the truth is proclaimed to them, shall perish at the command of the angelic horsemen whose army numbers 'two-hundred thousand thousand.'" 5 Tr. page 89.

Here we see there are four movements, beginning with the First-day Adventist, the Truths of which are to seal, mark, and deliver the 144,000 to Mt. Zion (Rev. 14:1) . There are two messengers and messages for the judgment of the Dead, and two messages and messengers for the Judgment of the Living.

This is in harmony with the five angels' messages of Revelations 14:6-18, with only four messengers since there were two angels' messages connected with the Millerite or First-day Adventist movement from 1831 to 1844. Therefore, (1) "at an hour", First-day Adventist; (2.) "at a day", Seventh-day Adventist; (3) "at a month" , Davidian Seventh-day Adventist; (4) "at a year", Branch Davidian Seventh-day Adventist. Since the church is judged (investigated) before Michael stands up and delivers all whose names are found written in the book, the Investigative Judgment of the Living of those who are to die must come in the time of the judgment of the dead and before the slaughter of Ezekial 9.

Indeed, the messenger of God, V.T. Houteff states, "The part of the Investigative Judgment of the Living', by which is determined who are to have their sins blotted out, and, as a result, be given eternal life, is paralleled on earth by the work of the angel with the writers inkhorn', who is charged to 'mark' (seal) everyone who sighs and cries for all the abominations in Judah and Israel the church. And the work of the five others who follow on to slay all who have not the 'mark' (seal) is paralleled in heaven by the blotting out of sinners' names from the Book of Life (see Eze. 9; Testimonies to Ministers p. 445; Testimonies Vol.. 5 p. 211).

"As all these equivalent separations take place during the Investigative Judgment, before the wedding, the coronation, the reception of the Kingdom (Dan. 7:9, 10, 13, 14) it is evident that the harvest and the judgment are counterparts, and that they take place before probation closes - when the Lord suddenly comes to His temple to purify the sons of Levi. Mal. 3:1-3. And as the Judgment of the Dead is followed by the Judgment of the Living, so the Judgment of the church is followed by the judgment of the world. And "if it first begin at us, what shall the end be of those who obey not the gospel of God?" I Pet. 4:17" 2A 41, 42.

QUESTIONS FROM THE FIELD

Questions have come to us in regard to keeping the new moons and holy feasts. Concerning the observance of the Feasts see 3 A. p 9; 2 T.G. 37. Take special note of pp. 24, 25. Also... see the Feast Letters 1, 2, 3 and God's Covenant by the Branch.

The most recent questions are concerning the Passover this year and this coming Atonement, which falls on September 16, 1964 . Since the moon regulates the Atonement, and feast days (Paul in I Cor. 5:7.8 says to keep the feasts), it is necessary to know the function of the Moon as well as the Sun; not in order to worship them, but to know how and when to pay special respects to the God who created them, by observing the Sabbath days He commands us to keep holy.

Concerning this coming Atonement which is 120 years from the Atonement in 1844, we may not know the complete significance of the Atonement this year. It may mark the end of the first phase of the Third Angel's Message. See Rom. 11:25. It is no doubt very significant and we should observe it, according to Lev. 23:26-32, less the animal sacrifice. Likewise, let us observe the Feast of Tabernacles, September 21-28. (Lev. 23:33-44, see P.P. 540-1, Zech. 14:16-21).

In view of Brother Houteff's statements in Ans, Book 3 p., 11, we conclude he is speaking of the present state of time-reckoning and of the future state when the earth is righted on its axis as before the flood.

Originally, the new moon always fell, on the (day of) the vernal equinox, the fourth day of creation week, not "at" or "after".

Definition: At - toward, near, on the coming of time, after, or through. Therefore, Passover, which is fourteen days from the New Moon, does not now always fall on April 3rd.

When the earth is recreated it will be restored back to its rightful position. And the new Moon, marking the beginning of the new year, will be on the (day of) the vernal equinox - what is now known as March 20-21, and the Passover day on April 3rd. Therefore, V.T. Houteff, in Ans. Book 3:11 is showing us creation's calendar. Let us remember the Sun and Moon were created on the (day of) the vernal equinox. Read Gen. 1:14-19. Consequently, "and it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66:23. In the earth made new the 7th Day Sabbath is to be observed as a memorial of creation and the new Moon Sabbath that points out the Passover, is a memorial of redemption and recreation - hence, honoring God, the Father and God, the Son. Praise ye the Lord, all ye saints of the Lord God, for a portion of His unlimited knowledge and glorious wisdom.

This year the new moon was "at" the Vernal Equinox or March 14 - fourteen days before the Passover, March 28. Therefore, the Atonement Sabbath this year is September 16. Let all God's people come before the Lord with prayer and fasting, confessing, and repenting of transgressions that are to be blotted out in the time of refreshing (Acts 3:19), for, "He shall judge the world with righteousness and the people with His truth." Ps. 96:13.

Yours to meet the Investigation and live,

Benjamin Roden

Box 3088 Odessa, Texas

NOTE: All emphases and parentheses in quotations ours unless otherwise indicated. See pg. 5, paragraphs 6 and 8: insertions for clarification of meanings (day of) the".

ANNOUNCEMENTS: Atonement services will be held at the following places:

Texas : Odessa, 720 N. Elliott, phone FE 7-0885

California: San Marcos contact Brother Perry D. Jones - phone 7441388

Los Angeles : Sr. Sophia Gamez, 1344 1/2 Penn. Ave., Los Angeles ;
La Sierra - 12100 Raley Drive

Washington : D.C. - 1763 Columbia Rd. , N.W. Apt. 28

Florida : 595 N.W. 123rd St. North Miami.,

Israel : Amirim, House # 45.

We extend our heartfelt thanks to all those who participated in Literature distribution at the S.D.A. campmeetings this summer. May God richly bless each one. Continue to send tithes, offerings and travel funds to The Branch, Box 3088, Odessa, Texas.