

## THE LAMB OF GOD

April 18, 1964

"All is terror and confusion. The priest is about to slay the victim; but the knife drops from his nerveless hand, and the lamb escapes. Type has met antitypes in the death of God's Son. The great sacrifice had been made .... Henceforth the Saviour was to officiate as priest and advocate in the heaven of heavens .... There is now an end to all sacrifice and offerings for sin . . . ." D. A. 757.

Some folk are very zealous to teach the doctrine of the second coming of Christ; and this is well, for so He is coming to earth again. (1 Thes. 4:16). The apostolic church taught this fundamental doctrine of the Bible with zeal (1 Pet. 5:4); in fact, they taught all the Bible doctrines that had been revealed to them.

The prophet William Miller zealously taught Jesus' second coming, even setting a date for His arrival at the end of the 2300 days (years-Eze.4:6), which ended according to the figures, October 22, 1844. Ellen G. White, who followed Miller with visions and dreams, wrote that he was correct in the time but that God (in order to bring about a reform) did not reveal to him the event to take place. (G.C. 400).

Mrs. White writes, "...Had the disciples realized that Christ was going to judgment and death, they could not have fulfilled this prophecy. " (Zech. 9:9). In like manner Miller and His associates fulfilled prophecy and gave a message which Inspiration had foretold should be given to the world, but which they could not have given had they fully understood the prophecies pointing out their disappointment... The first and second angel's messages were given at the right time." G.C. 405. "Yet this disappointment was not so great as was that experienced by the disciples at the time of Christ's first advent." G.C. 404: 2.

Had Miller known there was a message of the third angel to follow his messages of the first and second angel, he and his associates would not have brought about the great revival in the earth which they accomplished.

Even so, says the Lord's servant, Ellen G. White, "The second angel's message of Revelation 14 was first preached in the summer of 1844, and it they had a more direct application to the churches of the United States. But the message of the second angel did not reach its complete fulfillment in the summer of 1844. The churches then experienced a moral fall in consequence of their refusal of the light of the advent message; but that fall was not complete. As they have continued to reject the special truths for this time they have fallen lower and lower. Not yet, however, can it be said that Babylon is fallen, . . . because she made all nations drink of the wine of the wrath of her fornication. She has not yet made all nations do this." G.C. 389.

Please note that there are two falls of Babylon. The moral fall of the churches in the summer of 1844 was the result of rejecting the first angel's message. Since then, the Seventh-day Adventist

church with the Third angel's message has been calling the first fruits--twelve tribes of Israel (Rev. 7:1-8; 14:1-4) out of these morally fallen churches into S. D. A.

Some may ask who these Israelites are in S. D. A. These people are mainly the descendents of the early Christians and Apostles, such as Peters, Peterson, Johns, Johnson, Phillips, Mathews, Matheson.... etc.

The 144, 000 are called first-fruits and when the Nations fall with the churches for permitting a religious organization that believes in the church ruling the state to take charge of the Civil Nations, then Babylon the great, has fallen. Then the call will be for the second fruits (Rev. 7:9) to come out of the fallen churches and the fallen Nations as well, that is, "Babylon the Great". (Rev. 18:1-4. See G. C. 390:0.

In order to understand these two fruits, study the feasts of the literal harvest of the Levitical law of Ex. 23 and Lev. 23. By comparison we find the soul harvests are like the literal harvest. In the Hebrew religion the priest offered before the Lord, a wave-sheaf of grain at the Passover, and then the Hebrew farmer could begin the harvest (wheat) which lasted until Pentecost, the Feast of Weeks, fifty days later.

After the harvest of the first-fruits of wheat and the Feast of Weeks offering, the farmers were to begin the second-fruit harvest of other grains and fruits which lasted until the Feast of Tabernacles, five days after the Atonement on the 10th day of the seventh month. Read all of Lev. 23.

The Spirit of Prophecy tells us, "In the time of the end, every divine institution is to be restored." P. K. 678. "Therefore, let us keep the feast. " 1 Cor. 5:8. Paul and the early disciples kept the feasts after Jesus' ascension. Read Acts 18:21; 20:6,16. "At Philippi Paul tarried to keep the Passover..." A. A. 390:2.

During the dark ages the church lost sight of the Sabbath and these Feast Laws as they apply to the soul harvest in the Christian period. In 321 A. D. Constantine made a law thinking to change the Sabbath to Sunday (Dan. 7:25). In 325 A.D., there was a law made thinking to change the feast of the Passover to Easter, honoring the mythical goddess of Spring. Let us unite in restoring the knowledge of the Creator by keeping the Sabbath instead of Sunday, and restore also the knowledge of the Redeemer by keeping the Feasts, beginning with the Lord's Supper as He instituted it on the night of the Passover. This is in harmony with the Feast laws which point to His sacrifice on the cross.

These divine institutions are to be, and will be restored before Jesus comes. The church will receive the out-pouring of the Spirit on the day of Pentecost and only those who are observing the feasts will receive the true power of the Spirit.

"But after Christ's ascension His enthronement in His mediatorial kingdom (as High Priest) was signalized by the out-pouring of the Holy Spirit. On the day of Pentecost the Spirit was given.," C.-O. L. 120:0. "These scenes are to be repeated, and with greater power. The out-pouring of the

Holy Spirit on the day of Pentecost was the former rain, but the latter rain will be more abundant. The Spirit awaits our demand and reception. " C. O. L. 121:1.

The church cannot demand the gift of the Spirit in such a marked way until she comes to see eye to eye (Isa. 52:8), as did the early church on the day of Pentecost. We must be united on these Feasts in harmony with the Bible. Then the church can demand the gift of the Spirit and receive it. Until then, we may as well console ourselves with a lifeless church. At the end of the first-fruit harvest of 144,000 (compare Lev. 23:15-17; Rev.14:4, 16), when they are all together as were the 120 first-fruits in the upper room; the Spirit will come. Then they will go out from Mt. Zion and Jerusalem (Isa. 2:1-4; Micah 4:1-3), to give the Loud Cry and gather the second fruits of Rev. 14:18. After this the vine, the worthless material, will be cast into the "great winepress of the wrath of God". Rev.14:19.

The Loud Cry cannot be given with headquarters of the work in Takoma Park, Washington, D.C., for at that time no one can neither buy nor sell in D.C., without receiving the mark of the beast (Rev. 13:17). Everyone should pray for the General Conference Brethren to sell G.C. and move to a Sabbath-keeping nation before it is too late.

The two-horned beast started his dragon-speaking period in 1960 when the Jesuit-infiltrated Protestant churches influenced the election for President of the U.S.A., one whose religion demands the union of church and state. Time is short, let God's people act fast.

Sr. White wrote many years ago, "...the Lord's Supper was instituted as a memorial of the same event of which the Passover had been a type." P. P. 539. The Apostle Paul writes, "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us. Therefore, let us keep the Feasts, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." 1 Cor. 5:7,8.

If we follow the Lord's instructions and observe the Lord's Supper as a memorial of the same event of which the Passover was a type (on the 14<sup>th</sup> day of the first month at the going down of the sun), we will refrain to observe it as tradition has taught us (quarterly, in the morning), and follow instructions of Inspiration and observe it at the feast time as Jesus did. Christ is our Passover, let God's true sheep hear the true Shepherd's voice.

"In the seventh month came the Feast of Tabernacles, or of ingathering. This feast acknowledged God's bounty in the product of the orchard, the olive grove, and the vineyard. It was the crowning festal gathering of the year. " P. P. 540:2. In symbol, this is a type of the final ingathering during the Loud Cry of the Third angel's message. Read Rev. 14:18; 18:1-4; Zech.14:16-19. This joyous occasion is after the judgment of the S. D. A. church (8T 247; Rev. 14:16). Then the first-fruit of 144, 000 stand with the Lamb on Mt. Zion to give the loud cry to the world.

"The Feast of Tabernacles was not only commemorative, but typical. It not only pointed back to the wilderness sojourn, but, as the feast of harvest, it celebrated the ingathering of the fruits of the earth, and pointed forward to the great day of final ingathering, . . . " P. P. 541:2.

"Like the Passover, the Feast of Tabernacles was commemorative ... Well would it be for the people of God at the present time to have a Feast of Tabernacles ...." P. P. 540,541.

The first-fruits of 144, 000 have been called from the fallen churches since 1844; (G. C. 389) and now that the Lord is judging S. D. A. (Rev. 14:16) to get His Loud Cry ministry of Rev. 14:4, we can look forward in the near future to the law going forward from "Zion, and the word of the Lord from Jerusalem. " Micah 4:2. At that time the Bible tells us, there will be a plague withholding rain from the nation and heathen that do not come up to Jerusalem to keep the Feast of Tabernacles. See. Zech. 14:16-19. Therefore, let all start keeping these Feasts of the Lord now, and "Strive with all the power God has given us to be among the 144,000, " (Review and Herald, March 9, 1905) for this is the way the Lord will decide who are the 144,000.

We see that both of the claimed inspired writers--Ellen G. White for the Laodician S.D.A. and V. T. Houteff of the Davidian S. D. A. movements agree with the Bible that nailing the Lamb of God to the cross did not do away with the feasts that prophesy of the sacrifice of the Son of God since the Apostle Paul wrote that we should keep the feasts.

The Bible teaches us to keep the feasts, so does the Spirit of Prophecy and the Davidian S.D.A. organizer. "While leading the Hebrew host from bondage to freedom, the Lord was firmly establishing them in the truth of all things, including the truth of the day on which the year begins, of the day on which the month begins; and of the day on which the week begins. Obviously, the Hebrew religion had largely to do with the days of the week, of the month, and of the year.

"The Hebrews were forever to keep holy, (1) not a seventh, but the seventh, day of each week, the Sabbath; (2) the days from the fifteenth to the twenty-first day of the first month, the Passover week; (3) the fiftieth day after the sheaf of the first-fruits was offered, the Pentecost; (4) the tenth day of the seventh month, the Atonement; (5) the day from the fifteenth to the twenty-first of the same month, the Feast of Tabernacles; and (6) the feasts of the new moons. Thus the All knowing One, He who created the heavenly bodies and knows the very moment He set them in motion to govern the day, the month, and the year, decreed that the holy feasts be observed in the very month and on the very day on which they were first ordained." 3A 9-10. Note, that God's elect in the earth made new will observe the new moon as a day of worship as well as the Sabbath. (Isa. 66:23).

Without keeping the feasts we have nothing for the Orthodox Jew, therefore, let us harmonize the New Testament with the Old Testament. "Souls will be saved, from the Jewish nation, as the doors of the New Testament are unlocked with the key of the Old Testament." Evang. 579:0.

Let God`s elect ever remember that judgment must first begin at the house of God. (Pet. 4:17). And "The work of Christ as man's intercessor is presented in that beautiful prophecy of Zechariah concerning Him whose name is the Branch. 'Says the prophet: He shall build the temple of the Lord; and He shall bear the glory, and shall sit and rule upon His (the Father's) throne; and He shall be a priest upon His throne; and the council of peace shall be between them both." Zechariah 6:12,13. (G.C. 415:3). Therefore, Jesus as the Branch, pleads His precious

blood in the sinners behalf when sins are confessed, in the Sanctuary above the Branch, Christ, awaits the plea of the repentant sinner at which time He raises His nail pierced hands and the living blood flows forth afresh in his behalf. See E. W. 38; P. P. 411. (Parenthesis theirs).

"... By His sacrifice, (on the cross) and mediation (of His blood in the Sanctuary), Christ is both the foundation and the builder of the church of God." G.C. 416.

"The cleansing, both in the typical and in the real service, must be accomplished with blood: in the former, with the blood of animals; in the latter, with the blood of Christ: Paul states, as the reason why this cleansing must be performed with blood, that without shedding of blood is no remission ....The broken law of God demanded the life of the transgressor. The blood, representing the forfeited life of the sinner, whose guilt the victim bore, was carried by the priest into the holy place and sprinkled before the veil, behind which was the ark containing the law that the sinner had transgressed: By this ceremony the sin was, through the blood, transferred in figure to the sanctuary."

G.C. 417, 418.

". . . The goat upon which fell the lot for the Lord was to be slain as a sin offering for the people. And the priest was to bring his blood within the veil and sprinkle it upon the mercy seat and before the mercy seat. The blood was also to be sprinkled upon the altar of incense that was before the veil." G.C. 419.

"...but the heavenly things themselves with better sacrifices than these. (Heb. 9:22-23), even the precious blood of Christ." G.C. 417. Hence, the blood must be mediated in the sanctuary, (earthly and Heavenly) to be efficacious for the sinner. Had the blood of the sacrifice remained without and not taken into the holy places and applied before the veil and sprinkled upon the mercy seat, no reconciliation would have been made.

In this time of the harvest, or judgment for the living in the church, the Law of God must be restored to its rightful position. "It is only as the law of God is restored to its rightful position that there can be a revival of primitive faith and godliness among His professed people." G.C. 478:3.

The Ten Commandment Law condemns the sinner to die. But faith in keeping the Levitical feast laws that point to the Son of God as our sacrifice (our having broken the Ten Commandments) is our only remedy for sin.

The Son of God promised the Father He would live on earth and die as a sacrifice for the sins of man. The Feast Laws tell us that He died as our Passover and suffered death as we deserve that we may live without seeing death as He deserved. Therefore, the Feast Laws prove that He is righteous. Hence, those who keep the Ten Commandments and the Feasts (1 Cor. 5:7, 8) are placing the law of God in its rightful place (G.C. 478:3) and showing their faith in the righteousness of the Son of God. Consequently, this is the message of the Righteousness of Jesus, the Branch. (Jer. 23:5,6). These are they in whose behalf He pleads His blood. This message God's people must learn speedily that the death angel may passover them, that they may live and never die--the Spirit is pleading.

The Judgment of the dead began in 1844 (G.C. 490) and since then we have been teaching the Sabbath of the Fourth Commandment. The judgment of the living takes in the Feast Laws which point to our sacrifice for sin. This is the message that has come to join the third angel's message, and give power and force. Read T.M. 300; E.W. 277.

For those unable to celebrate the first Passover this year (March 27, at evening, to April 4th), there is a second Passover service (See Num. 9:6-15) this year, April 26, at evening, to May 3. Pentecost (Offering of two wave loaves--symbolic of two houses of Israel and Judah) this year is May 17th, fifty days from the offering of the antitypical wave-sheaf. Lev. 23:15-17). Those who have the opportunity and do not take advantage of these Feasts will not receive the blessing of God's Spirit when it is poured upon God's elect, the 144,000.

The penitent must confess his sins, "But Jesus pleads in their behalf His wounded hands, His bruised body; and He declares to all who would follow Him: 'My grace is sufficient for thee.' 2 Corinthians 12:9." G.C. 489. "Our Saviour was not to be sacrificed the second time; and it is only necessary for those who seek the blessings of his grace to ask in the name of Jesus, and then will flow forth afresh the life-giving blood." P.P. 411.

Jesus ministers His blood in our behalf in the holy place (first apartment) of the Sanctuary above. Once a year on the tenth day of the seventh month (this year, Sept. 16), our High Priest goes into the Most Holy apartment of the Sanctuary before the Father to plead His blood in behalf of the repentant sinner. "The work of judgment which began in 1844 must continue until the cases of all are decided, both of the living and the dead; hence it will extend to the close of human probation." G.C. 436.

"Beginning with those who first lived upon the earth, our Advocate presents the cases of each successive generation, and closes with the living. Every name is mentioned, every case closely investigated. Names are accepted, names rejected. When any have sins remaining upon the books of record, unrepented of and unforgiven, their names will be blotted out of the books of life, and the record of their good deeds will be erased from the book of God's remembrance." G.C. 483.

Yours to keep the Feasts, and  
stand on Mt. Zion with the Lamb.

Benjamin Roden  
~~Box 3088~~  
~~Odessa, Texas~~

Note: Emphases and parentheses in quotations ours  
unless otherwise indicated.

Announcement:

Those who observed the first Passover do not partake of the rites of the second. They may administer the ordinances for those who did not observe the first Passover, however.

THE BRANCH  
~~BOX 3088~~  
~~ODESSA, TEXAS~~