

WHO IS THE ELIJAH TODAY?

WHAT IS THE TIME WE ARE IN? WHO ARE WE TO LOOK FOR?

The Judgment for the Living is
"THE GREAT AND DREADFUL DAY OF THE LORD"
Investigative, Judicial, Executive
1955 to 1990 ... and today

"It is now that we must fully realize this long-awaited-for prophetic promise: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. And He shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Mal. 4:5, 6.) 2SC9:3 V.T. Houteff

Victor Houteff – 1SC4

QUESTIONS AND ANSWERS

The "Messenger of The Covenant" -- Who Is It?

Please explain how to harmonize "The Shepherd's Rod," Vol. 2, p. 240, par. 2, with "Gospel Workers," p. 42, par. 2, -- subject, "The Messenger of the Covenant."

To the surface reader "The Shepherd's Rod" and "Gospel Workers" appear to be in direct opposition to each other, but when the subject is well studied, then they will be found to be in perfect agreement. Such apparently conflicting statements are not found only in these two publications, but in "Gospel Workers" itself, for while Christ is named the "Messenger of the Covenant" on p. 44, this same title is applied to Moses on p. 20. Here follows the comparison:

"When Moses was chosen as the messenger of the covenant, the word given him was, 'Be Thou for the people to Godward.'" -- "Gospel Workers," p. 20.

"Christ the Messenger of the covenant, brought the tidings of salvation." -- "Gospel Workers," p. 44.

If we conclude that "The Shepherd's Rod" is wrong by saying that the promised Elijah's message of Malachi 4:5 is the "messenger of the covenant," and the "Gospel Workers" for applying the same title to both Christ and Moses, then we might as well infer that Christ likewise misapplied the same scripture, for "Jesus began to say unto the multitudes concerning John...But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is he,

of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. And if ye will receive it, this is Elias, which was for to come." (Matt. 11:7, 9, 10, 14.)

Here we see that Jesus applied the message of Malachi Three to that of John the Baptist, and named him the Elijah that was to come, but when the Jews, priests, and Levites asked John saying, "Art thou Elias?...he saith, I am not." (John 1:19, 21.) Shall we here conclude that both Jesus and John violated the truth? What then?

Moreover, the "Gospel Workers" applies Malachi 3:1 to Christ's first advent, but the same author in "The Great Controversy," p. 424, par. 3, applies it to Christ's coming to the most holy place in the heavenly sanctuary in 1844; and on p. 425, is applied to the soon expected purification of the church. Again, on p. 426, the author states that "...Dan. 8:14; the coming of the Son of man to the Ancient of days, as presented in Dan. 7:13;

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and the coming of the Lord to His temple, foretold by Malachi, are descriptions of the same event; and this is also represented by the coming of the bridegroom to the marriage, described by Christ in the parable of the ten virgins, of Matthew 25."

If only one of these applications could be right, then which one should we choose? When the questioner harmoniously unifies the above scattered periods to which Malachi 3:1 is applied, then "The Shepherd's Rod" will prove to him to be in perfect harmony with "The Great Controversy" and "Gospel Workers." Though one statement seems to contradict the other, yet we are compelled to conclude that every one of these inspired applications must be correct. Says the great apostle, "Shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar; as it is written, That Thou mightest be justified in Thy sayings, and mightest overcome when Thou art judged." (Rom. 3:3, 4.)

The trouble does not lie in the statements themselves, but rather in man's limited knowledge of the truth therein, which proves that we are in the period of the Laodiceans, -- "wretched, and miserable, and poor, and blind, and naked." But the worst part of it all lies in that the Lord is saying to the church of today, "Thou knowest not" your great ignorance in not understanding rightly the Word of truth, and she does not believe Him! The apparent contradictions being discussed in this article are harmonized, in short, as follows:

Any fair Bible student will, without difficulty, perceive at a glance that the perfect fulfillment of Malachi Three is yet future, and is directly applicable to the imminent "purification of the church," -- "temple" -- for saith the Lord, "Who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' sope." (Mal. 3:2.)

Though Christ and the "Gospel Workers" apply this scripture to Christ's first advent, any student of sacred history knows that it did not meet its perfect fulfillment there, for the Jews did not "delight" in Him as prophesied in Malachi 3:1, but instead, they hated Him. Neither did Christ at

that time purify His church as described by the prophet. But by the fact that Christ applied Malachi Three to John the Baptist's message, and as this scripture did not meet its fulfillment at that time, it proves that John was a type of the Elijah that is to come before the coming of the "great and dreadful day of the Lord" (Malachi 4:5), at which time the prophecy will be fulfilled in its fullness.

Therefore, as John was a messenger to God's own people at that time, just so at this time the Elijah of Malachi's prophecy represents a message which is to be delivered not to the world, but to the professed people of God. As John was their last prophet, his message was their final means to **fit them for the Messiah's appearing**, for which cause said the Master, "If ye will receive it, this is Elias, which was for to come." (Matt. 11:14) **Likewise, Elijah's message of today must be to the professed people of God, and is to be their last means to fit them for Christ's appearing at this time.**

Thus as John "...declared that those who claimed to be the chosen people of God were defiled by sin, and that without purification of heart and life they could have no part in the Messiah's kingdom" (Desire of Ages, p. 104), just so the Elijah's message at this time will denounce the denominational corruptions -- "the abominations in the midst thereof" (Etc. 9:4) -- rebuke the prevailing sins, and exclaim: "What greater deception can come upon human minds than a confidence that they are right, when they are all wrong!...They know not that their condition is deplorable in the sight of God....The message to the church of the Laodiceans is a startling denunciation." -- "Testimonies for the Church, " Vol. 3, pp. 252-3.

The above proves that the cleansing of the ancient temple in Jerusalem was a type of the purification of the church, which will take place at a time when the house of God is made a house of merchandise by selling denominational publications and raising goals (8 T. 250), for when Christ "had made a scourge of small cords, He drove them all out of the temple, and the sheep, and the oxen, and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, Take these things hence: make not My Father's house an house of merchandise." (John 2:15, 16.)

The "Great Controversy," p. 424, applying Malachi Three to Christ's coming to the heavenly sanctuary in 1844, and on p. 425, to the impending purification of the church at this present time, to which the parable of the ten virgins refers to, must now be harmonized.

The fact that Malachi Three is again applied to two different periods, -- the one of 1844 and also to the one in which the church is to be purified -- proves that Malachi's prophecy apprehends both the judgment of the dead and the judgment of the living. Consequently, there are two such comings of the Lord "to His temple" and two purifications, -- first,

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the cleansing of the temple (sanctuary) from the wicked dead (the investigative judgment), and second, the purification of the church (temple) from the living wicked, at which time Malachi

3:1-3 will meet its perfect fulfillment. The parable of the ten virgins is applicable to the latter. See "The Shepherd's Rod," Vol. 2, pp. 180-186.

Here follows the explanation of the "messenger of the covenant." As Christ was the "Messenger of the covenant" at His first advent; also Moses, while leading Israel out of Egypt; in like manner, John the Baptist's message; and the one to the Laodiceans -- all four were compared to the message of Malachi 3:1. Here we see that the title, "messenger of the covenant," referred to by Malachi, **is applied to more than one person,** in the same manner as the promises which were made to ancient Israel are now applicable to modern Israel -- the 144,000.

Says the Spirit of Prophecy, "...It is necessary now that the minds of God's people should be open to understand the Scriptures. To say that a message means just this and nothing more, that you must not attach any broader meaning to the words of Christ than we have in the past, is saying that which is not actuated by the Spirit of God." -- R. & H., Oct. 21, 1890.

The word, "covenant," means nothing more or less than an agreement, -- promise. This being true, Moses was a "messenger of the covenant;" namely, the promise God made to Abraham that He was to deliver his posterity out of Egypt by a prophet -- messenger. John also came in fulfillment of prophecy as he himself declared that Esaias had prophesied of him (John 1:23), and according to Christ's own statement (Matt. 11:7, 9, 10), Malachi had also prophesied of John.

As God had made a written covenant with His ancient people that He was to send them the Messiah, Christ came in fulfillment of that covenant, and having brought a message by His teachings, He was the "Messenger of the covenant." But the words of Malachi in chapter three, verse one, make plain that before the Lord comes "to His temple," He will send a messenger to prepare the way, at which time He is to purify the sons of Levi, -- those who minister in "His temple" -- the church. As he that "is filthy" at the moment probation closes must remain "filthy" (Rev. 22:11), **it follows that this work of purification which the Lord is to perform at His coming must be accomplished in probationary time,** and long before the gospel work is finished, for He cannot finish it with the impure "sons of Levi," -- ministry. This particular coming of the Lord is also predicted in Vol. 5, pp. 80, 690.

In view of the fact that Christ at His coming to purify the church will not in person preach the message as He did before the crucifixion, but send someone other than himself, how could He at this time be the "messenger of the covenant?" There is but one answer to this -- the one who brings the message must be the "messenger of the covenant," and when the Lord sends him he will fulfill the promise of Malachi 4:5. Having prepared "the way," the Lord will "sit as a refiner and purifier of silver" (Mal. 3:3), "and it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem; when the Lord shall have washed away the filth of the daughters of Zion." (Isa. 4:3, 4.)

Furthermore, though the title, "messenger of the covenant," is applied to more than one messenger, it rightfully belongs to the Holy Spirit, and only for the reason that the Spirit of God is in them are they designated by that title. For example, we call the reader's attention to 1 Pet. 3:18-20. There it is stated that Christ went and preached to the antediluvians by the same "Spirit" Who "quickened" Him. Being stated that He went by the Spirit and not in person, it proves that Christ accomplished this by that same Spirit through Noah. Hence, Christ being the "Messenger of the covenant, and He being in Noah by the Spirit, compels us to acknowledge that the title, "messenger of the covenant," belongs not only to those mentioned in this article, including Noah, but to all God's chosen messengers in whose message is Christ, by that same Spirit.

It is for the fact of this union -- the Spirit in the messengers that the Word says, "holy men of God spake as they were moved by the Holy Ghost. (2 Pet. 1:21.) Briefly summarized, the words, "messenger of the covenant," mean nothing more or less than to say, The Holy Spirit in Heaven's visible representative, or the invisible Christ in the message. End quote. V.T. Houteff

Commentary:

The above statement by Victor Houteff is an important commentary, not only in his time and in the time of all previous messengers, but as an introduction to the present TIME, the TIME OF THE JUDGMENT FOR THE LIVING EXECUTIVE. The issue at hand facing all Branch and Davidian believers is that there are multiple/many claimants to the continuation of the OFFICE of Elijah today, and they cannot all be correct. In fact, in light of the clear statement in 1 Answerer Book 79, that the Holy Spirit is the Messenger of the Covenant "in the last analysis" we will need to take a whole new look at the topic of Elijah, to avoid ending up in a "bundle" of followers of a false claimant of the coveted title -- Elijah. So, WHEN is this TIME of "the last analysis"? NOW? Or at some later date? And how should this affect our perception of the Elijah and the Elijah message TODAY?

Inspired counsel – GCS 7-8 Victor Houteff:

Nevertheless, one's only safety will be in the teaching of Elijah, for there will be no other voice of timely Truth and authority to whom one may turn. Any others will lead their victims blind-folded into perdition.

Do not henceforth leave in the hands of others your investigation of the subject. After hearing the evidences, you alone in the closet of prayer and with the aid of the Spirit can determine whether the Elijah has come, or whether he is yet to come.

Do not, though, forget that the message which he proclaims will in itself bear the Divine credentials of Truth, and that no priest or prelate can decide for you who the Elijah may or may not be. No, not even the appearance of what his message is doing or not doing, or whether it is prospering or disintegrating, can be taken

as evidence that God is in it. Neither can numbers of adherents for such have never signified a right cause at any time, not even in the day Christ Himself preached the Gospel of the Kingdom. The message he brings is the only thing to go by.

What should we be looking for – or WHO?

And how do we tell the true message from the false?

2TG8:17:

Elijah's message of revival and reformation, however, will place the burden of saving souls primarily where it belongs. His message will be seen to be of real importance rather than a theory. And when its followers fully realize that the great and dreadful day of the Lord is at the door, they will be seen pleading first for those who are nearest their hearts.

There are many today who pretend to be Elijah, or even Christ Himself in antitype, using any and all of the Old Testament TYPES of Christ as applied to fellow servant today, but Scripture gives us a clue in 2 Tim. 4 and Hebrews 9:28

Chapter 4

Tim. 4:1 - I charge [thee] therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

4:8 - Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

Heb. 9:28 - So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

Who is THIS Christ (the Messenger of the Covenant, in finality) Who shall appear the second time without sin, which must be fulfilled BEFORE the VISIBLE Second Advent of Christ in the Heavens?

Who is THIS "Christ", who in finality "PREPARES THE WAY OF THE LORD" in His VISIBLE SECOND COMING? Who is so trusted as to be the final message of Mercy to humanity, the final Messenger?

Who is THIS Elijah? The FINAL Office of Elijah – The Messenger of the Covenant?

We know that **the Elijah message is the message of the Great and Dreadful Day of the Lord**, that is, the message of The Judgment for the Living that was first proclaimed with a specific date first given by Benjamin Roden in 1955, according to the next fulfillment of the 430 year

prophecy. However, Ben Roden was not the ONE we were looking for, or to look for, in 1955, or any other messenger for that matter, then or today. To “cut to the chase” as it were, we already know WHO it is we are to look for as the FINAL Elijah, according to V.T. Houteff in 1 Answerer Book 79, that the Person of the Holy Spirit is the Messenger of the Covenant, not only in a message, but also in PERSON. But what do I mean by “in PERSON”? Well, “in PERSON” in finality means the real PERSON of the Holy Ghost, Who has been in the earth for 2000 years, since the Day of Pentecost, the very PERSON Who has walked among the candlesticks through the ages to all the seven churches in the Book of Revelation chapters 1-3.

Will we actually SEE the Holy Ghost in the final Messenger – IN THE KINGDOM?

Holy Ghost SHALL BE SEEN

Ezekiel 3:23 "Then I arose, and went forth into the plain: and, behold, the glory of **the LORD STOOD there, as the glory** which I saw by the river of Chebar: and I fell on my face."

The Shekinah Glory "stood" by the river of Chebar. (capped "stood" for emphasis only)

Isa. 33:17 Thine eyes shall SEE the King in His beauty.

V21 –But THERE the glorious LORD will be unto us a place

V22 – For the LORD is our JUDGE, the LORD is our lawgiver (statue maker), **the LORD is our KING**; he will save us.

Psalm 97:6 “and all the people Shall SEE His Glory”

EGW, Sons and Daughters of God, page 58

2 Esdras 7:26: "Behold, the time shall come, that these tokens which I have told thee, shall come to pass, and the bride shall appear, and she coming forth shall be seen, that now is withdrawn from the earth."

Lois I Roden - The Holy Spirit comes in Person

"In the FIRST advent of Messiah, He came with the Holy Spirit in power, but in the SECOND advent, He will come with the Holy Spirit in PERSON, who has to be announced, and revealed in a prophetic message beforehand by Her earthly representative." (Ibid, Monthly Field Letters, November/December, 1985, p. 2,3.

This Message about the express work of the Holy Ghost, the CHANGE IN MINISTRATION (Rev. 8:5), the “casting of the censer into the earth” came in 1990 and was completed on July 1, 1990 EXACTLY 430 years from John Knox's teaching on the Holy Spirit a major event in the Protestant Reformation.

"The Comforter is to reveal Himself, not in any specified, precise way that man may mark out, but in the order of God--in unexpected times and ways that will honor His own name.-- EGW'88 1478 (1896). {LDE 204.1}

He will raise up from among the common people men and women to do His work, even as of old He called fishermen to be His disciples. There will soon be an awakening that will surprise many. Those who do not realize the necessity of what is to be done will be passed by, and the heavenly messengers will work with those who are called the common people, fitting them to carry the truth to many places.--15MR 312 (1905). {LDE 204.2}

Laborers Qualified by the Holy Spirit

In the last solemn work few great men will be engaged. . . . God will work a work in our day that but few anticipate. He will raise up and exalt among us those who are taught rather by the unction of His Spirit than by the outward training of scientific institutions. These facilities are not to be despised or condemned; they are ordained of God, but they can furnish only the exterior qualifications. God will manifest that He is not dependent on learned, self-important mortals.--5T 80, 82 (1882). {LDE 204.3}

To souls that are earnestly seeking for light and that accept with gladness every ray of divine illumination from His holy Word, to such alone light will be given. It is through these souls that God will reveal that light and power which will lighten the whole earth with His glory.-- 5T 729 (1889). {LDE 205.1}

Victor Houteff

"Mark that while He dwells (dwell = "shakan" in Hebrew, Shekinah) in the midst of His people, "many nations shall be joined to the Lord in that day," and that S/He will be unto them "a wall of fire round about." Here we are graphically reassured that "in that day," in the day that the Lord takes the reins in His Own hands and comes to dwell in the midst of the city, His Presence (Her), His marvelous chariot, shall be a protection round about His people!

Thus it is seen that the Lord has come to purify His people by putting away the wicked from among them, "**take charge" of His clean flock**, and with them finish His work. In this we see that the church has come to her crisis. She that travaileth "must give birth." And "as soon as Zion travailed, she brought forth her children." Isa. 66:8.

Then shall the chariot, being dedicated to the saints, and filled to capacity, take off for the portals of glory -- "the land that is very far off." "...and as the chariot rolled upward, the wheels cried, 'Holy,' and the wings, as they moved, cried, 'holy,' and the retinue of holy angels around the cloud cried, 'Holy, holy, holy, Lord God -- Tract 1: 40

Ezekiel 43

43:7 And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, [neither] they, nor their kings, by their whoredom, nor by the carcases of their kings in their high places.

43:8 In their setting of their threshold by my thresholds, and their post by my posts, and the wall between me and them, they have even defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger.

43:9 Now let them put away their whoredom, and the carcases of their kings, far from me, and I will dwell in the midst of them for ever.

Zechariah 2

2:10 Sing and rejoice, O daughter of Zion: for, lo, I come, and I will DWELL in the midst of thee, saith the LORD.

2:11 And many nations shall be joined to the LORD in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee.

2:12 And the LORD shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.

2:13 Be silent, O all flesh, before the LORD: for he is raised up out of his holy habitation.

Zechariah 8:1 Again the word of the LORD of hosts came [to me], saying,

8:2 Thus saith the LORD of hosts; I was jealous for Zion with great jealousy, and I was jealous for her with great fury.

8:3 Thus saith the LORD; I am returned unto Zion, and will DWELL in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts the holy mountain.

8:4 Thus saith the LORD of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age.

8:5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

8:6 Thus saith the LORD of hosts; If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the LORD of hosts.

8:7 Thus saith the LORD of hosts; Behold, I will save my people from the east country, and from the west country;

8:8 And I will bring them, **and they shall dwell in the midst of Jerusalem:** and they shall be my people, and I will be their God, in truth and in righteousness.

Notice that the people and the King DWELL in Jerusalem. Not a spiritual dwelling, but literal.

Victor Houteff -- General Conference Special 29-30

Moreover, we all know that the work of typical Elijah was to do away with the prophets and priests who served Baal instead of God, those who led ancient Israel into the greatest fallacy and folly of the day. Accordingly, the antitypical Elijah's work, being in the spirit and power of typical Elijah, must therefore be similar to typical Elijah's work-restoring Truth and righteousness, and bringing judgment upon the false prophets and teachers in **the antitypical day which in itself is the separating of the chaff from the wheat -- the work of the Judgment for the Living.**

Victor Houteff -- Timely Greetings, Vol. 1, No. 18:13

Zech. 13:1 -- "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness."

The phrase "in that day" points back to preceding events, back to the twelfth chapter. There we find that the event is the great mourning in Jerusalem (chapter 12, verses 12- 14). So "in that day," in the day of that great mourning, this fountain is to be opened.

To find the time in which the mourning takes place, it is necessary that we go further back into the twelfth chapter. Better still, we should review the chapter from the first verse on, because there are brought to view seven groups of separate and distinct events, one following the other.

The outstanding events of each group are these: (1) Jerusalem is to be made "a cup of trembling" and the nations of the earth are to be "in the siege both against Judah and against Jerusalem." (2) "In that day" the nations are to gather together against them. (3) "In that day" the Lord is to "smite every horse with astonishment, and his rider with madness," and He is also to open His "eyes upon

the house of Judah." The governors of Judah are then to say in their hearts, "The inhabitants of Jerusalem shall be my strength in the Lord of hosts their God." (4) "In that day" Jerusalem is to be inhabited again. (5) "In that day he that is feeble among them" is to be as David; and the house of David is to be as God. (6) "In that day" the Lord is to seek to destroy all the nations that come against Jerusalem. He will then pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications. (7) "In that day" there is to be a great mourning in Jerusalem.

Thus one event is contingent upon another, the last of which is the great mourning in Jerusalem. In the day of these events, therefore, the fountain for sin and for uncleanness is opened. Let us now connect Zechariah 13:1 with verse 2.

Zech. 13:1, 2 -- "In that day [in the day the great mourning takes place] there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. **And it shall come to pass in that day, saith the Lord of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land.**"

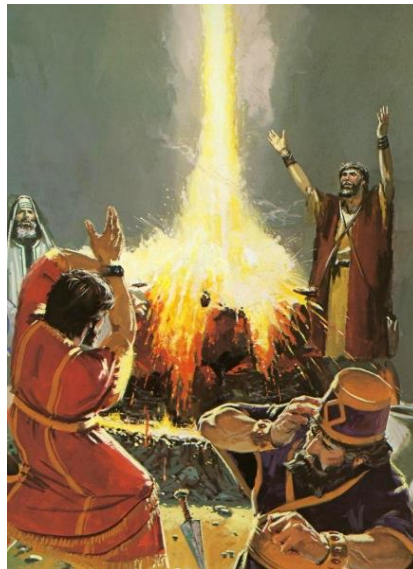
Two things stand out clearly in these verses: (1) that the house of David must come into existence before the cleansing fountain is opened; **(2) that the cleansing begins with cutting off the names of the idols, and throwing out of the land the false prophets and the unclean spirits.**

In our previous study of the tenth chapter of Zechariah, we learned that these idols are the kind that speak; that they are men. There is no doubt, therefore, that these are ministering brethren who the laity are idolizing. As a result, the laity are blindly following them, and whatever decisions their "idols" make concerning what is truth and what is error, what is sin and what is righteousness, those are the decisions which the laity does carry out.

These "idols," therefore are creating a situation similar to that which the priests, scribes, and Pharisees created in the days of Christ's first advent. **Consequently, the idol-worshipers are not troubling themselves to personally investigate fresh messages, and they are thereby ignorantly following men rather than Christ and His advancing Truth.** These, along with the prophets and the unclean spirits, shall pass out of the land.

Zech. 13:3-5 -- "And it shall come to pass, that when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the Lord; and his father and his mother that begat him shall thrust him through when he prophesieth. And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive: But he shall say, I am no prophet, I am an husbandman; for man taught me to keep cattle from my youth."

The name of the idols (the flattering titles of men) shall forever be forgotten: Men shall never again be known by such titles. Thereafter neither a false prophet nor an unclean spirit shall be tolerated in the land. In fact, not even a father or a mother will then tolerate their own son to pose as such, but they shall deliver him to the executioners. **It shall come to pass that the men who even now are exalting themselves,** and, worst of all, are preaching without having been "sent," shall be ashamed as they see their foolish teachings, predictions, and private interpretations of the Scriptures. **No longer will they wear deceitful garments.** Rather, they will say, "I am no prophet, not even a pastor, I am only a herdsman, a common farmer." End quote 1TG18



This is the work of Elijah on Mt. Carmel.

A Great Injustice

Among those who believe that the Holy Spirit is a “person”, as Ellen White clearly stated, and all the messengers of the Advent Movement, likely most church members still only think of the Holy Spirit/Holy Ghost as simply a “vapor” that mostly functions as a “person” or vice-versa. According to Scripture and Spirit of Prophecy quoted on pages 7,8 & 9 of this study, such a perception is to be rejected, and the reality of the Holy Ghost’s total Personhood and Personality embraced. The Holy Spirit has always been considered the Divine Mother figure in ancient and modern Judaism (Israel), in a personal and corporate sense, but in Christianity the Holy Spirit is usually dissociated from real personhood. It is time to reject the dissociation of our Divine Mother and fully embrace Her in Person and in Her Office, the Office of our Divine Intercessor in the earth (Rom. 8:26). No man today fills this office or stands before Her to represent the people in the Zechariah 3 prophecy for our time.

Ellen White -- TM 300

Let me tell you that the Lord will work in this last work in a manner very much out of the common order of things, and in a way that will be contrary to any human planning. There will be those among us who will always want to control the work of God, to dictate even what movements shall be made when the work goes forward under the direction of the angel who joins the third angel in the message to be given to the world. God will use ways and means by which **it will be seen that He is taking the reins in His own hands. The workers will be surprised by the simple means** that He will use to bring about and perfect His work of righteousness. Those who are accounted good workers will need to draw nigh to God, they will need the divine touch. **They will need to drink more deeply and continuously at the fountain of living water,**

The “fountain of living water” is the express ministration of the Holy Spirit in the earth – Zechariah 13:1, the ministration of Sanctification for the Wavesheaf Company.

Zechariah 14

14:9 **And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.**

14:16 And it shall come to pass, [that] every one that is left of all the nations which came against Jerusalem shall even go up from **year to year to worship the King, the LORD of hosts,** and to keep the feast of tabernacles.

14:17 And it shall be, [that] whoso will not come up of [all] the families of the earth unto **Jerusalem to worship the King, the LORD of hosts,** even upon them shall be no rain.

WHO IS THIS KING THAT THE PEOPLE GO UP TO JERUSALEM YEAR TO YEAR --- TO WORSHIP?
IS THIS VERSE FULFILLED IN VERITY, OR FULFILLED ONLY IN SPIRIT AND IN TRUTH?

NOW, DOES THE STATEMENT IN TESTIMONIES TO MINISTERS COME TO FULL LIGHT, ITS FULL MEANING?

Can we begin to see WHO the Elijah Messenger is, “in the FINAL ANALYSIS” (1AB79) and direct our minds and our attention to the true Elijah – The Holy Ghost in Person, rather than the various claimants today who seek for a following?

The message that came on time, at Passover 1990, brought the last fulfillment date of the 430 years under the ministry of John Knox in the Scottish Reformation, as Lois Roden predicted on her Heralds of the Morning prophecy chart. That message

see: <http://theadventmovement.net/TheOriginalPublications/BranchGraphics/LeadersoftheReformation>

came to warn the unfruitful branches at New Mt. Carmel, then under the control of Vernon Howell, that the Lord had come in His Judicial Throne (VTH - Tract 3:46-47) as JUDGE, to cast the “censer into the earth” (Rev. 8:5) that the Divine Daughter – Holy Ghost, was given to finish the work of mediation in the earth and initiate the Judgment for the Living - EXECUTIVE. There was a Divine TRANSFER of priestly authority at that time, signified by the “casting of the censer”. This was the time of executive judgment, initiating a three year inspection by the heavenly Judge (Luke 13:7). Exactly three years after the beginning of this revelation to The Branch body of believers, 1990 Passover to 1993 Passover, there was an executive judgment at New Mt. Carmel in Waco, Texas, by “fire and by sword” (Isa. 66:16) – by the hand of the Assyrian power in the USA, thus beginning the “great and dreadful day of the Lord”, in verity, literally. For evidence of this warning to The Branch body, leading up to the Passover 1993 judgment at New Mt. Carmel, go to:

<http://theadventmovement.net/upload/for-davidians/passover%201990%20fe.pdf>

Who is ELIJAH, “in the final analysis”? You may choose a man, or you may choose the Holy Ghost – the Divine Daughter, THE PERSONAL REPRESENTATIVE OF CHRIST, in Person, in the earth today, Who is also Christ in Her own right. Is the Lord actually “TAKEING THE REINS IN HIS OWN HANDS”, or will He put the reins into the hands of a fellow servant among us? If the latter is true, then the Lord does NOT really “take the reins into HIS OWN Hands” to direct the work.

Yes, the office of the latter day Elijah is a progressive title that does apply to all of the messengers of the Advent Movement beginning with William Miller. But in the “LAST ANALYSIS” it must apply to Deity, as Victor Houteff stated clearly in 1 Answerer Book 79, to the Holy Spirit, the Holy Ghost. A true messenger will not claim that title to uplift themselves instead of Deity. It is your choice. You decide if a man or woman today is your “Elijah”, or “David” (Beloved). We must now choose now who our KING is as time is no longer.

In Our Time The Holy Spirit Will Come Again

Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. James 5:7. {CTr 306.1}

We have taught, we have expected, **that an angel is to come down from heaven, that the earth will be lightened with his glory.** Then we shall behold an ingathering of souls similar to that witnessed on the day of Pentecost. **This mighty angel comes bearing no soft, smooth message, but words that are calculated to stir the hearts of men and women to their very depths. . . .** Are we, indeed, as human agencies to cooperate with the divine instrumentalities in sounding the message of this mighty angel who is to lighten the earth with His glory? {CTr 306.2}

How great and widespread must be the power of the prince of evil, which can be subdued only by the mighty power of the Spirit. **Disloyalty to God, transgression in every form, has spread over our world. Those who would preserve their allegiance to God, who are active in His service, become the mark of every shaft and weapon of hell.** If those who have had great light have not corresponding faith and obedience, they soon become leavened with the prevailing apostasy; another spirit controls them. While they have been exalted to heaven in point of opportunities and privileges, they are in a worse condition than the most zealous advocates of error. . . . {CTr 306.3}

Others who have not had so great light, who have never identified themselves with the truth, will, under the influence of the Spirit, respond to the light when it shines upon them. Truth that has lost its power upon those who have long slighted its precious teaching appears beautiful and attractive to those who are ready to walk in the light. . . . {CTr 306.4}

Amid the confusion of delusive doctrines, the Spirit of God will be a guide and a shield to those who have not resisted the evidences of truth. . . . **We have no time to confer with flesh and blood.** The power of Satan is apparently in the supremacy; he is seeking to convert all things in the world to his own purpose, to imbue human beings with his own spirit and nature. The conflict will be terrible. . . . The confederacy of satanic agencies, united with evil persons, are as instruments of unrighteousness, throwing their whole force into the battlefield, evil against good. . . . {CTr 306.5}

When the Spirit was poured out from on high, the church was flooded with light, but Christ was the Source of that light. His name was on every tongue; His love filled every heart. So it will be when the angel that comes down from heaven having great power shall lighten the whole earth with His glory.—Letter 25b, 1892. {CTr 306.6}

Psalm 118:8,9 [It is] better to trust in the LORD than to put confidence in man. [It is] better to trust in the LORD than to put confidence in princes.

Those men today that say they have “the garment change” of Zechariah 3, as the “Joshua of today” are wearing deceitful garments, wearing their own righteousness which is self-righteousness. The work of the Elijah message today is to expose those who proclaim their deceptive and deceitful garments of supposed righteousness. Therefore, the Elijah message today is about exposing the false prophets, the self-centered, man-centered messages, claiming the “garment change”, claiming a personal state of holiness, being the ONLY one to attain an exalted spiritual state, and all others must follow him to get it. Such is the definition of “popery”. A kind of hierarchical righteousness. The work of the Elijah message is to “Cry Aloud, Spare Not, lift up thy voice like a trumpet, and show my people their transgression, and the House of Jacob their sins.” Isaiah 58:1

The Elijah message is certainly not a smooth message. It cannot be, when it is a message about fidelity to Heaven, regarding who you are loyal to, so that you **avoid the mark of the beast, by following men,** equated as idol worship, idolatry and guilty of breaking the Second Commandment. Truth always divides. However, those who claim grand prophetic titles have already brought division so to make disciples for themselves. Truth will only unify those who have a heart for truth and receive the “straight testimony” to the Laodiceans. The Truth will unify on its own terms.

2 Corinthians 4:5 “For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.”

True spiritual love and unity is found only in the Truth. This is the “Great and Dreadful Day of YHVH (the LORD), the Judgment of the Living. Study to know if these things are true. Study to show yourself approved. (2 Tim. 2:15).

In the Spirit of The Branch
And in the Spirit of Elijah - (NOT the person).

TL Caldwell
Fellow Servant

