

GOD'S HOLY FEASTS

The Unrolling of The Scroll

THE BRANCH

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GOD'S HOLY FEASTS

AIM TO SHOW:

1. The Seventh-day Sabbath is the *first* feast-day recorded in Levitical Law.
2. Six Holy Feasts in the Old and New Testaments.
3. That, as the Seventh-day Sabbath is a *memorial* of *Creation*, the Lord's Supper instituted at the Passover is a *memorial* of Redemption and re-Creation.

GEM THOUGHT: "The angel who unites in the proclamation of the third angel's message is to lighten the whole earth with his glory. A work of world-wide extent and unwonted power is here foretold. The advent movement of 1840-44 was a glorious manifestation of the power of God;... but these are to be exceeded by the mighty movement under the last warning of the third angel.

"The work will be similar to that of the day of Pentecost." G.C. 611:1.

INTRODUCTION: "The Spirit which characterized that wonderful meeting on the day of Pentecost is waiting to manifest its power upon the men who are now standing between the living and the dead as ambassadors for God. The power which stirred the people so mightily in the 1844 movement will again be revealed. The third angel's message will go forth, not in whispered tones, but with a loud voice." 5T. 252:2.

The Bible teaches the observance of six feasts in the Hebrew economy (Lev. 23). "Concerning the feasts of the Lord, which ye shall proclaim to be holy convocations, EVEN THESE ARE MY FEASTS.

"Six days shall work be done: but the seventh day is the Sabbath of rest (a feast day), an holy convocation; ye shall do no work therein: it is the Sabbath of the Lord in all your dwellings." Lev. 23:2, 3.

Here we find that in enumerating the feasts of the Lord, the Bible says, the seventh-day Sabbath is a FEAST DAY. We are to keep the Sabbath feast-day holy and convoke an assembly to feast upon the precious Truths found in God's Holy Word. If the Sabbath is a feast day to be kept holy, then the other feast days are likewise to be kept holy, as no place in the Bible or the Spirit of Prophecy are we told that they were nailed to the cross.

In fact, the apostle Paul states, "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 feast, not with the old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." 1 Cor. 5:7,8.

Satan knows that these feast days, which point to our Saviour, are holy days, even if we do not. We know this by the fact that he has inspired his agents to instigate spurious feast days, such

as Sunday, Lent, Easter, etc. Let us be reasonable, logical thinkers and no longer continue to permit Satan to deceive us into rebellion against our Redeemer. Our Saviour has winked at our past failure to observe the Bible feast days because of our ignorance. But now that Inspiration has revealed the importance of observing the feast laws which portray the Son of God as our sacrifice for sin, God's people must awake and take heed, lest they provoke Him to anger by refusing to recognize His authority as revealed in the Ceremonial law.

"Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath DAYS:" Col. 2:16.

Hence, if we strive to do all that Inspiration reveals in God's Word through the Gospel writers regarding the statutes and judgments of the Ceremonial Law, no one may judge us with the Scriptures unless we break them and put ourselves under their condemnation.

"And they (God's ministers) shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean.

"And in controversy they shall stand in judgment; and they shall judge it according to my judgment: and they shall keep my laws and my statutes in all mine assemblies; and they shall hallow my SABBATHS.

"And they shall come at no dead person to defile themselves:" Eze. 44:23-25.

The Apostles taught these laws, statutes and judgments to the Gentile converts in the early church as it is written, "That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well." Acts 15:29.

Here we see that not all of the Ceremonial law was nailed to the cross. Through Inspiration. Ellen G. White tells us what part of the ceremonial law was fulfilled at the cross.

"The ceremonial system was made up of symbols pointing to Christ, to his sacrifice and His priesthood. This ritual law, with its sacrifices and ordinances, was to be performed by the Hebrews until type met antitype in the death of Christ, the Lamb of God that taketh away the sin of the world. Then all the SACRIFICIAL, offerings were to cease. IT IS THIS LAW that Christ took out of the way, 'nailing it to his cross.'" P.P. 365: 1. See Col. 2:14.

It would be a denial of Holy Writ to say all the Ceremonial law of Moses was nailed to the cross. In fact, as Seventh-day Adventists and Davidians we believe we should not eat the unclean things, and those offered to idols, and that we should pay a faithful tithe in support of the Gospel ministry, all of which are requirements of the Ceremonial law.

Are you aware the Scriptures tell us that in the earth made new the saved will observe the new-moon Sabbath? Hear Inspiration: ". . . from one new moon to another, shall all flesh come to worship before me, saith the Lord." Isa. 66:23.

"God teaches that we should assemble in His house to cultivate the attributes of perfect love. This will fit, the dwellers of earth for the mansions that Christ has gone to prepare for all who love Him. There they will assemble in the sanctuary from Sabbath to Sabbath, from one new moon to another, to unite in loftiest strains of song, in praise and thanksgiving to Him who sits upon the throne and to the Lamb for ever and ever." 6T. 368:3.

The past few years God has revealed great things through science, most of which have been perverted. Is it not logical and reasonable to conclude that He would reveal to His church, through Inspiration, Truths in the Sacred Scriptures that have not heretofore been disclosed to view?

The Lord's messenger, Ellen G. White, states as much in the following words: "The significance of the Jewish economy is *not yet* fully comprehended. Truths vast and profound are shadowed forth in its rites and symbols. The gospel is the key that unlocks its mysteries." C.O.L. 133:1.

As Davidians and Seventh-day Adventists we have taught very little regarding the Jewish economy aside from the truth of the seventh-day Sabbath.

SIX FEASTS

"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 days from the fifteenth to the twenty-first, day 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 the *very day on* which they were first ordained." Answerer 3:9:2; 10:0.

THE SABBATH FEAST

"And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them concerning the feasts of the Lord, which ye shall proclaim to be holy convocations, *even these are my feasts*. Six days shall work be done: but the seventh day is the Sabbath of rest, an holy convocation; ye shall do no *work therein*: it is the Sabbath of the Lord in all your dwellings. These are the feasts of the Lord, even holy convocations, which ye shall proclaim in their seasons." Lev. 23:1-4.

"Remember the Sabbath day, to keep it holy." Ex. 20:8.

JESUS KEPT THE SABBATH: "And they went into Capernaum; and straightway on the Sabbath day he entered into the synagogue, and taught." Mark 1:21. "And He came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read." Luke 4:16.

PAUL KEPT THE SABBATH: "And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the scriptures," . . . Acts: 17:2.

"The seal of God's law is found in the fourth commandment. This only, of all the ten, brings to view both the name and the title of the Lawgiver. It declares Him to be the Creator of the heavens and the earth, and thus shows His claim to reverence and worship above all others." G.C. 452:1.

"The Sabbath is not introduced as a new institution but as having been founded at creation. It is to be remembered and observed as the memorial of the Creator's work. Pointing to God as the Maker of the heavens and the earth, it distinguishes the true God from all false gods. All who keep the Seventh Day, signify by this act that they are worshippers of Jehovah. Thus the Sabbath is the sign of man's allegiance to God as long as there are any upon the earth to serve Him. The fourth commandment is the only one of all the ten in which are found both the name and the title of the Lawgiver. It is the only one that shows by whose authority the law is given. Thus it contains the seal of God, affixed to his law as evidence of its authenticity and binding force." P.P. 307:2.

Neither is the Ceremonial Feast Law introduced as a new institution, but like the Ten Commandments was founded before Creation. ". . . the works were finished from the foundation of the world." Heb. 4:3. Christ was ". . . the Lamb slain from the foundation of the world." Rev. 13:8, as is depicted in the Ceremonial Law. Here we find the memorial of the Re-Creator.

THE FEAST OF PASSOVER

"These are the feasts of the Lord, even holy convocations, which ye: shall proclaim in their seasons. In the fourteenth day of the first month at even is the Lord's Passover.

And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord: seven days ye must eat unleavened bread. In the first day ye shall have an holy convocation; ye shall do no servile work therein But ye shall offer an offering made by fire unto the Lord seven days: in the seventh day is an holy convocation: ye shall do no servile work therein." Lev. 23:4-8.

"And the children of Israel encamped in Gilgal, and kept the Passover on the fourteenth day of the month at even in the plains of Jericho." Josh. 5:10.

Jesus instituted the Lord's Supper the very night that, for fifteen hundred years, Israel had observed the Passover Feast, the memorial of their deliverance from Egypt. The Lord's Supper

on the Passover night depicts our Saviour's sacrifice, a memorial to us of deliverance from the bondage of sin.

"Now the feast of unleavened bread drew nigh, which is called the Passover. And he said unto them, With desire have I desired to eat this Passover with you before I suffer...

And he took bread and gave thanks and brake, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you." Luke 22:1, 15, 19, 20.

". . . the ordinance of the Lord's Supper was instituted as a MEMORIAL of the same event of which the Passover had been a type." P.P. 539:3.

"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 feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." 1 Cor. 15:7, 8

"But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus." Acts 18:21.

"And we sailed away from Phillipi after the days of unleavened bread, and came unto them Troas five days; where we abode seven days." Acts 20:6

At Philippi Paul tarried to keep the Passover. Only Luke remained with him, the other members of the company passing on to Troas to await him there. The Philippians were the most loving and true-hearted of the apostle's converts, and during the eight days of the feast he enjoyed peaceful and happy communion with them." A.A. 390:4, 391:0.

Here we see that Paul not only kept the Seventh-day Sabbath feast, but also the Passover. We find that he observed all the other feasts as well. He kept all the law. Therefore, Inspiration demands that God's elect restore this all-important and fundamental teaching which God's Church Lost when the man of sin substituted pagan feasts in place of the true.

THE FEAST OF PENTECOST

"And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering; seven Sabbaths shall be complete: Even unto the morrow after the seventh Sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord. Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; they are the firstfruits unto the Lord." Lev. 23:15-17.

"Also in the day of the firstfruits, when ye bring a new meat offering unto the Lord, after your weeks be out, ye shall have an holy convocation; ye shall do no servile work:" Num. 28:26.

"Fifty days from the offering of first-fruits, came the Pentecost, called also the feast of harvest and the feast of weeks. As an expression of gratitude for the grain prepared as food, two loaves baked with leaven were presented before God. The Pentecost occupied but one day, which was devoted to religious service." P.P. 544:1.

"And when the day of Pentecost was fully come, they were all with one accord in one place." Acts 2:1.

"For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost." Acts 20:16.

"But I will tarry at Ephesus until Pentecost." 1 Cor. 16:8.

"The Pentecostal outpouring was Heaven's communication that the Redeemer's inauguration was accomplished. According to His promise He had sent the Holy Spirit from heaven to His followers, as a token that The Holy Spirit as priest and king, received all authority in heaven and on earth, and was the Anointed One over His people." A.A. 39:0.

"Pentecost brought them the heavenly illumination. The truths they could not understand while Christ was with them were now unfolded. With a faith and assurance that they had never before known, they accepted the teaching of Sacred Word." A.A. 45:3, 46:0.

". . . After Christ's ascension His enthronement in His mediatorial kingdom was signaled by the outpouring of the Holy Spirit. On the day of Pentecost the Spirit was given. Christ's witnesses proclaimed the power of the risen Saviour. The sight of heaven penetrated the darkened minds of those who had been deceived by the enemies of Christ." C.O.L. 120:0.

"These scenes are to be repeated and with greater power. The outpouring 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. Christ is again to be revealed in His fullness by the Holy Spirit's power." C.O.L. 121:1.

"When we bring our hearts into unity with Christ, and our lives into harmony with His work. the Spirit that fell on the disciples on the day of Pentecost will fall on us." 8T 246:2.

"When the church is purified, her teachers will be recipients of a greater Pentecostal power than were even the 120 disciples." Answerer Book 5:59.

"The statement, 'upon all flesh,' shows that as a people, without one exception, all shall again receive the baptism of the Holy Ghost.

"This scripture shows, moreover, that the manifestation of the Spirit, in the second Pentecost, is to be much greater than the former, that in comparison the former was but a sample.

"When will this be?-- It will have to be just as soon as God can get a company of people to

`see eye to eye' (Isa. 52:8) that, their own so called good deeds are but filthy rags, and thus be of one accord." (2 T.G. 19:10:2-4.)*

It is to be remembered that the 129 disciples received the power of the Spirit on the very day of the Feast of Weeks (Pentecost). When the 144,000 receive the Pentecostal power, they too, will receive this Spiritual outpouring on the very day that Jesus offered the two antitypical wave-loaves which was ten days after his ascension, or fifty days after He offered the antitypical wave-sheaf in the courts of heaven. See D.A. 785:4.

Therefore, let us come up to keep the Feast of Weeks (Pentecost) which is June 6, 1965, starting June 5, in the evening (Lev. 23:15-17).

The fact that Ellen G. White, through Inspiration, declares that Jesus offered the wave-sheaf (which is a ceremonial rite, Lev. 23:10-12) the second day after He was taken from the cross where He was nailed by sin, discloses to view the solid fact that this portion of the ceremonial law was not abrogated at the cross.

Therefore, let us as God's true people gird up the loins of our minds and think. In harmony with the ceremonial law of Lev. 23:13, Jesus became our sacrifice for sin, and offered Himself in the holy place of the Sanctuary above as the true Pascal Lamb. God's people must study the Sanctuary subject in this light if they are ever going to understand what Jesus is doing now in the Sanctuary above. His people need to comprehend what they should do on earth to show its inhabitants the relationship of the Son of God to the plan of salvation, the repentant sinner, and God our Father.

The church has been waiting years for the Spiritual outpouring. Therefore, let us "reason together", Isa. 1:18, and pray that we may come to the place that we can see eye to eye on this vital doctrine, so that God can bestow upon the church the antitypical Pentecostal power which she must have before she can finish the Gospel work in the world.

Those who keep the Feast-day of the Pentecost will be in God's favor and receive the Pentecostal outpouring as soon as the church, through obedience to the Truth, brings herself into harmony with the work of our High Priest on this vital point. The Truth reveals that God will give the power of His Spirit on the very day of Pentecost. In this way He will distinguish His true followers, from those who receive the false power by Satan. (Acts. 2:1-4).

THE ATONEMENT DAY

Considered as one of the six feasts, the Day of Atonement is actually a day to afflict our souls with fasting.

"And the Lord spake unto Moses, saying, Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord. And ye shall do no work in that same day: for it is a Day of Atonement, to make an atonement for you before the Lord your God. For

whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people. Ye shall do no manner of work: it shall be a *statute for ever throughout your generations* in all your dwellings. It shall be unto you a Sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your Sabbath." Lev. 23:26-32.

"Once a year, on the great Day of Atonement, the priest entered the most holy place for the cleansing of the sanctuary. The work there performed completed the yearly round of ministration Every man was required to afflict his soul while this work of Atonement was going forward. All business was to be laid aside, and the whole congregation of Israel were to spend the day in solemn humiliation before God, with prayer, fasting, and deep searching of heart. *Important truths concerning the atonement are taught by the typical service.* G.C. 419:1, 3; 420: 0.

"Such was the service performed `unto the example and shadow of heavenly things.' And what was done *in type* in the ministration of the earthly sanctuary is done *in reality* in the ministration of the heavenly sanctuary." Id. 420:2.

"As in the *typical* service there was a work of atonement at the close of the year, so before Christ's work for the redemption of men is completed there is a work of atonement for the removal of sin from the sanctuary. This is the service which began when the 2300 days ended. At that time, as foretold by Daniel the prophet, our High Priest entered the most holy, to perform the last division of His solemn work-to cleanse the sanctuary. . . . 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." G.C. 421:2; 483:0.

"As anciently the sins of the people were by faith placed upon the sin offering and through its blood transferred, in figure, to the earthly sanctuary, so in the new *covenant* the sins of the repentant are by faith placed upon Christ and *transferred*, in fact, to the *heavenly sanctuary*. And as the typical cleansing of the earthly was accomplished by the removal of the sins by which it had been polluted, so the actual cleansing of the heavenly is to be accomplished by the removal, or blotting out, of the sin, which are there recorded. But *before* this can be accomplished, there must be an *examination of the books of record* to determine who, through repentance of sin and faith in Christ, are entitled to the benefits of His atonement. The cleansing of the sanctuary therefore involves a work of investigation -- a work of judgment. This work must be performed *prior* to the coming of Christ to redeem His people: for when He comes His reward is with Him to give every man according to his works. Rev. 22:1". G.C. 421:3, 422:0.

"It was seen, also, that while the sin offering pointed to Christ as a sacrifice, and the high priest represented Christ as a mediator, the scapegoat typified Satan, the author, upon whom the sins of the truly penitent will finally be placed. When the high priest, by virtue of the blood of the sin offering, removed the sins from the sanctuary, he placed them upon the scapegoat. When Christ, by virtue of His own blood, removes the sins of His people from the heavenly sanctuary at the close of His ministration, He will place them upon Satan, who in the execution of the judgment, must bear the final penalty." G.C. 422:2.

God's people are judged according to how they relate themselves to the Truth as it is revealed by Inspiration (TM. 437-8). This rule would apply to us as we relate ourselves to the newly restored feasts of the ceremonial Law.

THE FEAST OF TABERNACLES

"Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the Feast of Tabernacles for seven days unto the Lord. On the first day shall be an holy convocation: ye shall do no servile work therein. Seven days ye shall offer an offering made by fire unto the Lord: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the Lord: it is a solemn assembly; and ye shall do no servile work therein." Lev. 23:34-36.

In the last days the nations that do not come up to keep the Feast of Tabernacles will receive no rain. (Zech. 14:16-19.)

"The land had yielded its increase, the harvests had been gathered into the granaries, the fruits, the oil, and the wine had been stored, the first-fruits had been reserved, and now the people came with their tributes of thanksgiving to God, who had thus richly blessed them.

"This feast was to be pre-eminently an occasion of rejoicing. It occurred just after the great day of atonement, when the assurance had been given that their iniquity should be remembered no more." P.P. 540:2, 3.

"And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah; and the Lord my God shall come, and all the saints with thee.

"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." Zech. 14:4, 5, 16.

"Well would it be for the people of God at *the present time* to have a Feast of Tabernacles, -a joyous commemoration of the blessings of God to them." P.P. 540:6.

The Feast of Tabernacles was not only commemorating, but *typical*. It not only pointed *back* to the wilderness sojourn, but, as the feast of harvest, it celebrated the in gathering of the fruits of the earth, and pointed forward to the great day of *final* ingathering, . . ."

THE FEAST OF NEW MOON

"Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation. Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the Lord." Lev. 23:24, 25.

". . . and on the New Moons and on the solemn feasts of the Lord our God. THIS IS AN ORDINANCE FOREVER TO ISRAEL. " 2 Chron. 2:4.

"Also in the day of your gladness, and in your solemn days, and *in the beginnings of your months*, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings: that they may be to you for a *memorial* before your God: I am the Lord your God." Num. 10:10.

"Thus saith the Lord God; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and *in the day of the new moon it shall be opened* . . . Likewise the people of the land shall worship at the door of this gate before the Lord in the sabbaths and in *the new moons*." Eze. 46:1, 3.

"Blow up the trumpet in the *new moon*, in the time appointed, on our *solemn feast day*." Ps. 81:3.

Isaiah the Gospel prophet declares that the redeemed of all ages will come before the Lord to worship on the *Feast of the New Moon Sabbath* as well as the Sabbath day. Therefore, God's true people will not only keep the Seventh-day Sabbath in honor of the Creator, but likewise will show devotion and reverence to our Redeemer and Recreator on all His Holy Feast days.

Multitudes reverence the Pope by the observance of his spurious feast days. Therefore, since the importance of (God's Holy Feast days has now been revealed, all true worshipers of Jehovah will show their devotion to Him by ceasing their work on *all* of God's Sabbaths.

This, dear Brothers and Sisters, is the message of the Fifth Angel of Rev. 14:17, the Angel with the message of the Judgment of the Living who *joins* the Third Angel's message to give the Loud Cry. Read T.M. 59, 300; E.W. 277; 6T 406; G.C. 604.

"THOUGHTS ON REVELATION 14"

"A Word to the Little Flock:"-- Review and Herald Publishing Association, Washington, D.C.

"The 13th chapter of Revelation, and the first five verses of the 14th, is one connected chain of past, present, and future events. down to the complete redemption of the 144,000: *then* the 6th verse commences another chain of events, which carry us down through the history of God's people in this mortal state

"All classes of second advent believers agree, that the angel brought to view in the 6th, and 7th verses of this chapter, represents the advent message, to the church and world. If this is true, then all *five* of the angels brought to view in this chapter, *represent five distinct messages, prior to the advent*, or we are left without a rule to interpret this chapter.

"The last two angels are messages of prayer. We shall, no doubt, *better understand them at the time* of their fulfillment." W.L.F. page 10:4, 5; 11:0, 2.

"My accompanying angel cried out with awful solemnity, 'Get ready! get ready! get ready! for the fierce anger of the Lord is soon to come.'" E.W. 119:1. See also pages 64 & 65.

Everyone must pray for our Brethren at the Headquarters of the work in Tacoma Park, Washington, D.C. The warning of the Fifth Angel is, that soon no one will be permitted to buy or sell in Tacoma Park without receiving the mark of the beast which is enforced by the image beast of Rev. 13:11-18. Therefore the admonition to Headquarters in Takoma Park is to sell General Conference and move before they are forced to either flee (Isa. 30:15, 16) or receive the mark of the beast. Failure to act promptly will not only jeopardize their own changes of salvation, but will risk the safety of the whole church. Every true-hearted Seventh-Day Adventist, Davidian, and Branch S.D.A. should agitate the Brethren concerning this very serious matter, that they may be alerted to Satan's efforts to deceive, if possible, the very elect.

In a dream the Lord showed Mrs. White what the Satanic power is devising in these last days. ". . . I dreamed that I was in Battle Creek looking out from the side glass at the door and saw a company marching up to the house, two and two. They looked stern and determined. I knew them well, and turned to open the parlor door to receive them, but thought I would look again. The scene was changed. The company now presented the appearance of a Catholic procession, One bore in his hand a cross, another a reed. And as they approached, the one carrying a reed made a circle around the house, saying three times: `This house is proscribed. The goods must be confiscated. They have spoken against our holy order.'" 1 T. 578:0.

Even though every detail of Sr. White's dream has not been understood, one thing is sure: this event has not taken place up to this time. The statement, "This house is proscribed, The goods must be confiscated," shows without doubt that this state of things is for our time.

Since Sr. White says, "The scene was changed.", regarding Battle Creek, Headquarters of the denomination in her day, could it possibly be that she was really sounding a warning for today, regarding the property at Headquarters in Tacoma Park?

Jesuits have infiltrated the church to undermine it from within. However, this does not mean that all the many Catholics who have been converted to this wonderful message of the Third Angel, are Jesuits: no, not all! No doubt many of them are just as honest and sincere as those from other churches. But we must understand that the enemy of the remnant church has his agents, the Jesuits, working from within God's organization as in all other churches to corrupt, tear down, and lead God's elect astray.

Some may say that no such experience is to occur in the Seventh-day Adventist church.

Yet, we must be straight thinkers, and realize that the enemy is at work to destroy the woman--the Church of God--and will not leave any stone unturned to devour her.

A statement from the Great Controversy gives credence to the thought that Satan will work from the inside in one of his greatest efforts to overcome the Remnant Church.

"As the storm approaches, a large class who have professed faith in the third angel's message, but have not been sanctified through obedience to the truth, abandon their position and join the ranks of the opposition . . . Men of talent and pleasing address, who once rejoiced in the truth, employ their powers to deceive and mislead souls. They become the most bitter enemies of their former brethren." G.C. 608:2.

"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.

The conclusion is that if the General Conference Brethren wish to be a step ahead of the arch-enemy of Jesus, they will quickly move headquarters to the place where the Bible says it will be located in the last days, preparatory to giving the Loud Cry.

The Lord says, "But in the last days it shall come to pass, that the mountain (church) of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem." Micah 4:1,2.

"For, lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it." Jer. 30:3.

Here we are told by Inspiration that not only two-tribe Judah is to return to the land God promised our father Abraham and his seed, but the ten tribes are also to return. The two tribes of Judah were the only ones to return from their captivity in ancient Babylon since they were the only tribes taken captive by the Babylonians. The Jews have returned in our day, and became a nation in 1948. This prophecy by Jeremiah has not yet been fulfilled for the ten tribes. However, since God's word never fails, we may be assured that it will meet its fulfillment in modern Israel, and that very soon.



At four o'clock in the afternoon of May 13, 1948, in a museum in Tel Aviv, David Ben-Gurion solemnly proclaimed the rebirth of the Jewish state in the ancient homeland of the Jewish people.

"At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people. Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and thou shalt go forth in the dances of them that make merry." Jer. 31:1, 4.

"For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited. Then the heathen that are left around about you shall know that I the Lord build the ruined places, and plant that that was desolate: I the Lord have spoken it, and I will do it." Eze. 36:24, 35, 36.

"The fierce anger of the Lord shall not return, until he have done it, and until he have performed the intents of his heart: in *the latter days* ye shall consider it." Jer. 30:24.

The above Scriptures give the location of the General Conference for the last days—a place where God's people can buy and sell during the proclamation of the Loud Cry, the last warning of mercy to a dying world.

THE FIFTH ANGEL

The Atonement of the Dead started in 1844 (G.C. 490), and the message of the third angel (Rev. 14:6-13), the Sabbath and Sanctuary truth, has been in progress these many years. But the message of the fifth angel with a sickle, denoting a harvest, is the Judgment of the Living (Rev. 14:16-18) and the last work of the Atonement (G.C. 483). It joins the message of the third angel (E.W. 277) and establishes Headquarters for the General Conference in Jerusalem. The call is then to be heard for God's people (the great multitude) to come out of Babylon the Great, the fallen Nations. (Rev. 17). See Rev. 18:1-4.

The Spirit of Prophecy declares: "Different periods in the history of the church have each been marked by the development of *some special truth*, adapted to the necessities of God's people at that time. Every new truth has made its way against hatred and opposition; those who were blessed with its light were tempted and tried. The Lord gives a special *truth for* the people in an emergency. Who dare refuse to publish it?" G.C. 609:1.

Certainly, we dare not refuse to publish this all important message which will deliver God's church from the horns of the image beast (Rev. 13:11-18) and the great multitude (Rev. 7:9) from the clutches of Babylon the Great (Rev. 17).

While under the influence of Inspiration, Ellen G. White wrote much concerning the prophetic message of the Fifth Angel. For example: "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." T.M. 300.

"Prophecy must be fulfilled. The Lord says: 'Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord.' Somebody is to come in the spirit and power of Elijah, . . ." T.M. 475.

". . . the truth stands forth like the light of day that Elijah's message is the message of the Judgment of the Living." G.C.S. 26:0.

"Remember ye the law of Moses my servant, which I command unto him in Horeb for all Israel, with the statutes and judgments." Mal. 4:4

"Ye shall diligently keep the commandments of the Lord your God, and His testimonies, and His statutes which He hath commanded thee.

And the Lord commanded us to do all these statutes to fear the Lord our God, for our good always, that He might preserve us alive, as it is at this day. And it shall be *our righteousness, if we observe to do all these commandments before the Lord our God, as He hath commanded us.*" Deut. 6:17, 24, 25.

"Your obeying `all the commandments, and the statute's, and the judgments' of the moral law of Moses, you see, is evidence that you have been born again, that you have been endowed with power from above, that you are enabled to choose the good and to refuse the evil, that you are the children of God. Keeping the commandments and the statutes in the Lord, then, is the light and shield of your life. It is the outward sign that by the life of Christ you have overcome

the Enemy of your soul and body. This system of worship, therefore, is truly the Righteousness by faith that brings *the righteousness of Christ in the people of God.*" 2 T.G.37:24.

Yours to keep by faith, all of God's commandments, testimonies, and statutes and receive Christ's Righteousness,

Benjamin Roden

*Note: All emphases and parentheses supplied unless otherwise indicated by**