

Passover 1990

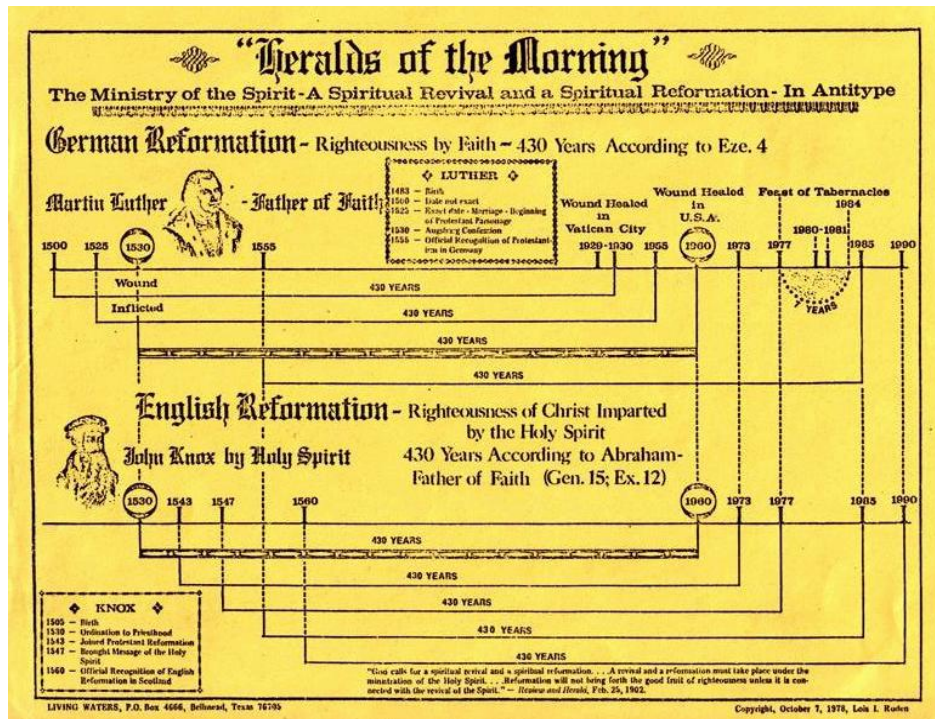
The Return of the Bridegroom

The Preparation for the Marriage In Heaven

Matthew 25

The Prologue of:

The Cross Today, in Antitype, in the Advent Movement



$$1560 + 430 \text{ years} = 1990$$

The First Coming of the Bridegroom – Before the Marriage!
in the Judgment for the Living – Executive



“Christ Himself is also a type.” V.T. Houteff – 12 Code 1, 6

Fig Tree Parable #1

E.G. White -- Chap. 64 - Resurrection Power Now

“The twenty-first chapter of Matthew, telling of the journey of Christ to Jerusalem at the time of His triumphal entry, is a powerful chapter, and one that we need to study and understand. We need to take warning from the lesson of the pretentious fig tree that bore no fruit. It represents those who profess to serve God, whose names are on the church books, but who bear no fruit in their lives to the glory of God. My heart is longing to see the Man, who was despised and rejected, crowned and seated upon His throne. . . .” {UL 78.2}

Learning of Christ

I think it would be very becoming to all who claim to follow Christ, to be indeed learning of Christ, -- his methods, and his meekness, and lowliness of heart. We have a decided message to bear. In Jude 1-8 we have the description of the pollution of the world, and the working agencies of Satan to corrupt the world; yet Michael, the Archangel, when contending with the devil, disputed about the body of Moses, and dared not bring against him a railing accusation, but said, "The Lord rebuke thee." {SpTA07 59.2}

"And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him." Zechariah 3:1. These things are written for our benefit, and we are to study the word in all these things now, for they concern us particularly.* There is to be a time of trouble, such as never was since there was a nation. Our work is to study to weed out of all our discourses everything that savors of retaliation and defiance and making a drive against churches and individuals, because this is not Christ's way and method. He did not pronounce scathing rebukes against those who did not know the truth, but against those whom God had made the depositaries of sacred responsibilities, a people chosen and favored with every temporal and spiritual advantage, and yet bearing no fruit. **The most solemn responsibility for the Jewish nation was when Jesus was in their midst. It was that generation, the generation which rejected him, that was the guilty one. Jesus, speaking sometimes by warning, by judgments, by blessing given and withdrawn, said, "They would none of my counsel, they despised all my reproofs." If thou art destroyed, it is thyself alone who art responsible. "Ye will not come to me, that ye might have life." Warning, expostulation, forbearance, and patience are about to cease.**

Mark the cursing of the fig tree, representing the Jewish nation, covered with leaves of profession, but no fruit to be found thereon. The curse is pronounced upon the fig tree, which represents the moral, thinking, living agent, cursed of God, living as were the Jews for forty years after this event, yet dead. Mark, the other trees, representing the Gentiles, were not covered. They were leafless, making no pretension to having a knowledge of God. Their time of fruit-leaving was not yet. {SpTA07 59.3}

The antitype is found in the Advent Movement – Modern Israel of today.

* "Zechariah's vision of Joshua and the Angel applies with peculiar force to the experience of God's people in the closing up of the great day of atonement." 5T472

Zechariah 3 is the chapter referenced above by the E.G. White quote. It is the chapter that announces the revelation of The Branch – Zechariah 3:8, the One that brings the "Revival and Reformation, this great change" (1TG8:24, 26).

Fig Tree Parable #2

E. G. White —Parable of the Fig-Tree

"A certain man had a fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, **these three years** I come seeking fruit on this fig-tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it; and if it bear fruit, well; **and if not, then after that thou shalt cut it down.**" Luke 13:6-9. {HS 180.2}

"The Jewish nation was represented as the fig-tree which God had planted in his vineyard. This people he had taken unto himself as his own. They had been greatly favored with temporal and spiritual blessings, and he looked to them to bring forth the fruits of righteousness. Year after year he had come to them hoping to find fruit, but had found none. He had been long forbearing. Justice had urged, "**Cut it**

down; why cumbereth it the ground?" But mercy pleaded for still another trial. The Dresser of the vineyard will put forth yet one more effort to save the fruitless tree. THE SON OF GOD WILL COME IN PERSON to plead with the chosen people. He will take upon himself humanity, and set before them the example of his own life. If this fails to bring them to repentance, it is their last trial. "After that thou shalt cut it down." In the terrible destruction which came upon the Jewish nation we read the fate of the unfruitful tree. {HS 180.3}

"Under the symbol of the fig-tree, Christ represents, not the Jews only, but all who have neglected to improve the gifts of Heaven. He has bestowed upon us greater blessings than were granted to his ancient people, and he claims of us fruit corresponding to the gifts bestowed. What is this fruit? It is a pure and holy character; godliness, self-denial for others' good, meekness and lowliness of heart. Jesus claims penitence, faith, and obedience. He came to leave for men a perfect model of character."

The antitype is found in the Advent Movement – Modern Israel of today.

Has the "Son of God ...come in PERSON to plead with (His) chosen people" today?

Yes, He has.

How has He accomplished this pleading – in Person?

Prayerfully consider the following.



Ezekiel's vision of the Judicial Throne of Christ –The Ezekiel 1 Chariot

A most puzzling statement from the Pen of Inspiration:

Christ coming in Judgment:

The coming of the Bridegroom in Judgment (1 Peter 4:17 and Matthew 25:1-13)

Not the second visible coming of Christ – yet:

E.G. White statement:

(bracket statements added, emphasis added)

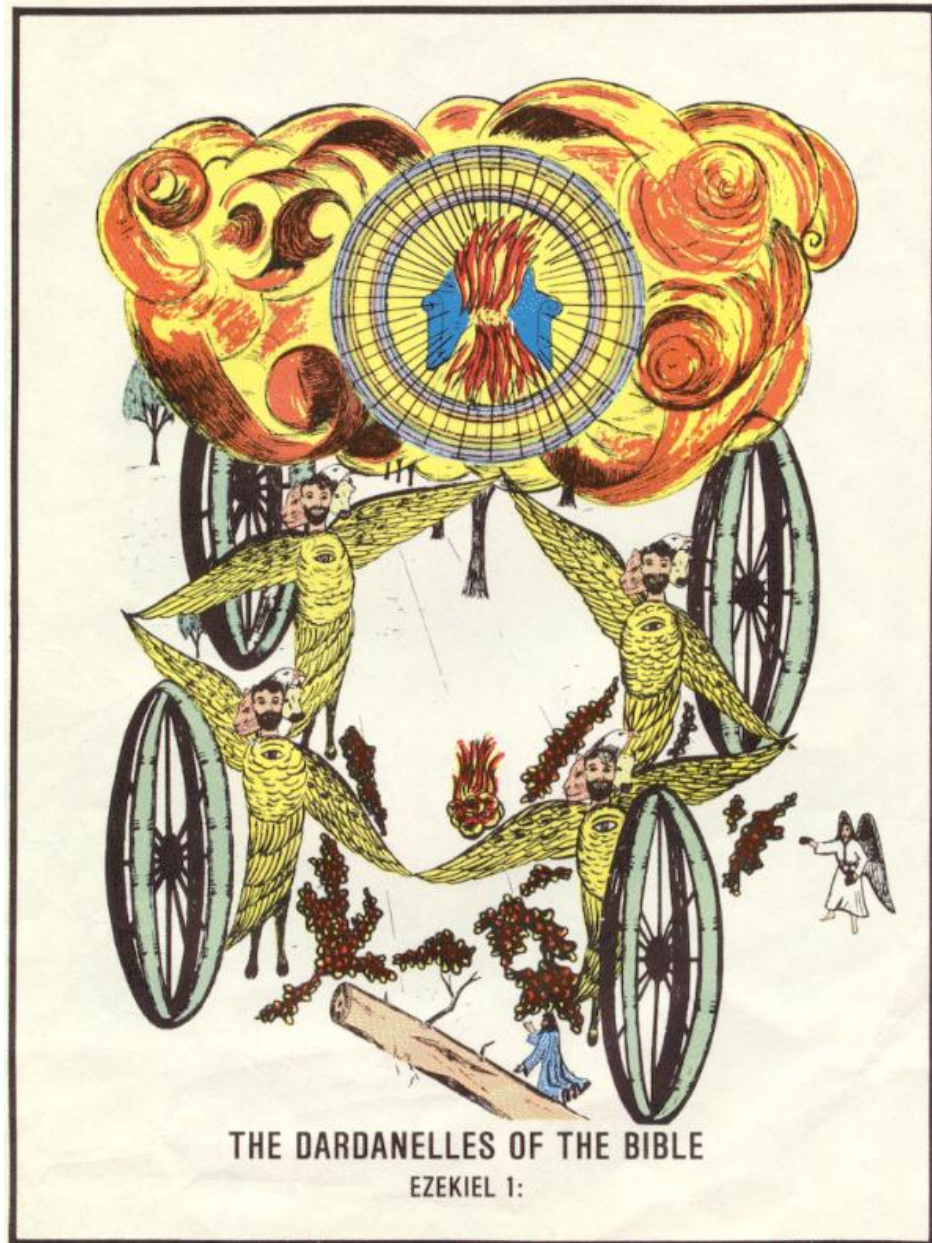
“Jesus has left us word: "Watch ye therefore: for ye know not when the Master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly He find you sleeping. And what I say unto you I say unto all, Watch." We are waiting and watching for the return of the Master, who is to bring the morning, **lest coming suddenly He find us sleeping. What time is here referred to? NOT to the revelation of Christ in the clouds of heaven to find a people asleep. NO; but to His return from His ministration in the most holy place of the heavenly sanctuary, when He lays off His priestly attire and clothes Himself with garments of vengeance (a change of garment, and office, from Priest, to that of King/Bridegroom), and when the mandate goes forth: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."** {2T 190.1}

“When Jesus ceases to plead for man, the cases of all are forever decided. **This is the time of reckoning with His servants** (not the world, not Babylon, but reckoning with His servants – in the CHURCH). To those who have neglected **the preparation of purity and holiness**, which fits them to be waiting ones **to welcome their Lord**, the sun sets in gloom and darkness, and rises not again. **Probation closes; Christ's intercessions cease in heaven. This time finally comes suddenly upon all**, and those who have neglected to purify their souls by obeying the truth are found sleeping. **They became weary of waiting and watching; they became indifferent in regard to the coming of their Master.** They longed not for His appearing, and thought there was no need of such continued, persevering watching. They had been disappointed in their expectations and might be again. They concluded that there was time enough yet to arouse. They would be sure not to lose the opportunity of securing an earthly treasure. It would be safe to get all of this world they could. And in securing this object, they lost all anxiety and interest in the appearing of the Master. They became indifferent and careless, as though His coming were yet in the distance. But while their interest was buried up in their worldly gains, **the work closed in the heavenly sanctuary**, and they were unprepared. {2T 191.1}

“**If such had only known that the work of Christ in the heavenly sanctuary would close so soon**, how differently would they have conducted themselves, how earnestly would they have watched! The Master, anticipating all this, **gives them timely warning** in the command to watch. **He distinctly states the suddenness of His coming.**” 2T 190, 191 EGW.

Emphasis bold/underline added (brackets added) to statement.

The purpose of this coming of Christ, not visibly, is somewhat apparent from the statement above. However, in connection with His Judicial Throne of Ezekiel chapter 1, His coming in judgment to inspect His house, almost nothing is understood, particularly when a Divine act of judgment occurs in the Advent Movement.



Victor Houteff's depiction of the Judicial Travelling Throne

Passover 1990

The Fig Tree Prophecy Begins

“And I will come near you for judgment;”

Malichi 3:5

The beginning of the three year inspection period by the “certain man” (Christ) Who had “a fig tree planted in His vineyard.”

**The Inspection of the Spiritual Jerusalem for Today.
The Jerusalem in Antitype.**

LUKE 13

13:6 “He spake also this parable; A certain [man] had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.

13:7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?

13:8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung [it]:

13:9 And if it bear fruit, [well]: and if not, [then] after that thou shalt cut it down.

The good news first. This symbol of the FIG tree that represents the spiritual Jerusalem of today, as it represented the Jerusalem of Christ’s day, was NOT “cut down” in the parable, or in 1993. The sad news – the fig tree was JUDGED, CUT BACK – PRUNED, in 1993, in the Judgment at Waco. There are two fig tree judgments in the Gospels. The first one was where the fig tree had no fruit on it when Christ passed by and was cursed IT OUTRIGHT, no time element given. The second fig tree judgment was when the “certain man” (Christ) came to inspect the tree and agreed to a three year extended probation. Is there an answer to this parable in our time, to the Advent Movement? Yes, there is.

As we just read from the words of Inspiration:

“If such had only known that the work of Christ in the heavenly sanctuary would close so soon, how differently would they have conducted themselves, how earnestly would they have watched! The Master, anticipating all this, gives them timely warning in the command to watch. He distinctly states the suddenness of His coming.” 2T 190, 191 EGW.

All SDAs understand that the VISIBLE return of Christ in the clouds of heaven is NOT a “sudden” event, NOT a sudden coming. It sounds like E. G. White referring to what is commonly called – “the Rapture”. But it is not, as is commonly believed in mainstream Christian teaching. So what is this event that E.G. White is foretelling, according to Scripture? The answer, very simply, it is the fig tree judgment that was predicted in Luke 13, that Sister White foresaw in our modern context.

When Christ was speaking to His disciples about the end of the world, He was speaking to the beginning and culmination of the Advent Movement, first to the Millerites, because the Millerites are the beginning of Adventism. And to them was the beginning of the prophecy of the fig tree, a religious movement at first, but then as truth progresses it applies to a particular people in the movement, those who are responsible for the most light – the greatest truth. Christ ordains an event described in the Luke 13 parable. However, in Luke 21 verse 29 He spoke: “And He spake to them a parable; Behold the fig tree, and all the trees; When they now shoot forth, ye see and know of your own selves that the summer is now nigh at hand. So likewise, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away; but my word shall not pass away.” Luke 21:29-33.

When Yahshua is telling of events at the end of the world, to answer the disciples, He gives a parable. He says to look at the trees, the fig trees and the other trees. Sister White identifies the fig trees as representing God’s people and the other trees the gentile world (*Signs of the Times, February 21, 1878; The Review and Herald, January 11, 1881*). He is making a distinction between God’s people and the people outside of Adventism. He says: “Look at the trees, when they begin to shoot forth, you know that summer is near.”

Would this time of the Bridegroom’s coming not be announced, otherwise known by His servants, those who give the call, “the Bridegroom comes, go you out to meet Him.” (Matt. 25:6)? Basically all SDAs put this coming of Christ, to reckon with His servants, WAY off in the future, just immediately prior to the visible literal second coming, after the probation of the world closes, but the above statement and many New Testament verses gives clear evidence and indication of a **close of probation for the church FIRST**, long before the close of probation for the world. This is the time of the reckoning with His servants according to the Gospel and Spirit of Prophecy statements, beginning with the fig tree judgment of (spiritual) Jerusalem (Luke 13:7). This message is not preached from the pulpit. It is too serious, too startling. The implications are vast. When is this time here spoken of? The topic of TWO closes of probation, and the THREE classes of the Harvest needs a full presentation and discussion.

This summary and presentation of historical fact in light of the Judgment of the Living will demonstrate how Christ, our Great High Priest, steps out of the sanctuary in Heaven to judge His house in fulfillment of the fig tree in prophecy given in Luke 13:7 – **a three year prophecy**, ending with a Divine circumstantial judgment of those who have been given the most light in the THIRD SECTION of the Advent Movement – The Branch. **Christ could not bring His Bride to the marriage until He judges His own house** (Psalm 80) from the prevailing apostasy, and prepare those believers who are ready to attend the Marriage, for She, the Bride, is to wear the righteousness of the saints. Moreover, Christ the King is to bring forth the Bride from Her “closet” for the event of the ages, truly, the desire of ages.

One Hundred Years – From 1890 to 1990 - THE TIME IS UP!

Those who are familiar with the landmark statement by Ellen White, written from Melbourne, Australia in 1892, may see what might have been, had that message been fully received then, in that two year period after 1888, meaning something most significant would have come about in 1890. The letter

from Melbourne stated that “we would have been in the Kingdom two years from that date”, from 1888, (1890) if the leaders would have accepted the 1888 Message brought by Elders E.J. Wagonner and A.T. Jones. She likened the general rejection of the 1888 Message as the antitype of the “Kadesh Barnea” event in the Book of Exodus, representing a corporate apostasy. One hundred years later, the events leading to the establishment of the Kingdom, the “day of small beginnings” (Daniel 2:44 ; Zechariah 4:10). Ellen White stated in that letter that that no more light would be given to the church until practical use was made of the light given, and the light of the 1888 Message accepted fully. By invoking the Kadesh Barnea type for 1890, Ellen White initiated a local prophecy for the SDA Church that would last 40 years and the leaders of that time knew it, particularly the up and coming leaders who were familiar with the 1888 rejection and its aftermath. That rejection of new light would last from 1890 to 1930 and some leaders in the church knew it, namely, Elder Taylor G. Bunch, an SDA minister, who wrote his book in 1925, “Exodus and Advent Movements, In Type and Antitype.” Elder Bunch wrote his book in relation to the 1888 Message rejection and the 40 year prophecy connected with it, particularly in view of the soon ending of the 40 year time period of waiting, ending in 1929 to 1930.

The following verses give the historical and typological background:

- [Deuteronomy 1:2](#)

It is eleven days’ journey from Horeb by way of Mount Seir to **Kadesh Barnea**.

[Deuteronomy 1:1-3](#) (in Context) [Deuteronomy 1](#) (Whole Chapter)

- [Deuteronomy 1:19](#)

[*Israel’s Refusal to Enter the Land*] “So we departed from Horeb, and went through all that great and terrible wilderness which you saw on the way to the mountains of the Amorites, as the LORD our God had commanded us. Then we came to **Kadesh Barnea**.

[Deuteronomy 1:18-20](#) (in Context) [Deuteronomy 1](#) (Whole Chapter)

- [Deuteronomy 2:14](#)

And the time we took to come from **Kadesh Barnea** until we crossed over the Valley of the Zered was thirty-eight years, until all the generation of the men of war was consumed from the midst of the camp, just as the LORD had sworn to them.

[Deuteronomy 2:13-15](#) (in Context) [Deuteronomy 2](#) (Whole Chapter)

- [Deuteronomy 9:23](#)

Likewise, when the LORD sent you from **Kadesh Barnea**, saying, ‘Go up and possess the land which I have given you,’ then you rebelled against the commandment of the LORD your God, and you did not believe Him nor obey His voice.

[Deuteronomy 9:22-24](#) (in Context) [Deuteronomy 9](#) (Whole Chapter)

Probation is not indefinite. It was about time!

[Time to Prune Back – Time to Cleanse the Corporate Body – Psalm 80](#)

A representative body, beginning at the top – those with the most light.

Prayer for Israel’s Restoration –

To Modern Israel, Spiritual Israel, the Advent Movement – 1844 to 1993.

O Give ear, O Shepherd of Israel,
You who lead Joseph like a flock;
You who dwell *between* the cherubim, shine forth!

² Before Ephraim, Benjamin, and Manasseh,
Stir up Your strength,
And come *and* save us!

³ Restore us, O God;
Cause Your face to shine,
And we shall be saved!

⁴ O LORD God of hosts,
How long will You be angry
Against the prayer of Your people?

⁵ You have fed them with the bread of tears,
And given them tears to drink in great measure.

⁶ You have made us a strife to our neighbors,
And our enemies laugh among themselves.

⁷ Restore us, O God of hosts;
Cause Your face to shine,
And we shall be saved!

⁸ You have brought a vine out of Egypt;
You have cast out the nations, and planted it.

⁹ You prepared *room* for it,
And caused it to take deep root,
And it filled the land.

¹⁰ The hills were covered with its shadow,
And the mighty cedars with its boughs.

¹¹ She sent out her boughs to the Sea,^[c]
And her branches to the River.^[d]

¹² Why have You broken down her hedges,
So that all who pass by the way pluck her *fruit*?

¹³ The boar out of the woods uproots it,
And the wild beast of the field devours it.

¹⁴ **Return, we beseech You, O God of hosts;**
Look down from heaven and see,
And visit this vine

¹⁵ And the vineyard which Your right hand has planted,
And the branch *that* You made strong for Yourself.

¹⁶ ***It is burned with fire, it is cut down;***
They perish at the rebuke of Your countenance.

¹⁷ Let Your hand be upon the man of Your right hand,
Upon the son of man *whom* You made strong for Yourself.

¹⁸ Then we will not turn back from You;

Revive us, and we will call upon Your name.

¹⁹ **Restore us, O LORD God of hosts;**

Cause Your face to shine,

And we shall be saved!

In these verses of Psalm 80, the questions arise:

When did Christ “Return” and “Look down” and “visit” this vine”?

When did Yahshua (Jesus) “burn” it with “fire” – an act of judgment?

What “burn(ed)” and who “Perish(ed)”?

Have we been “Revive(d)” and “Restore(d)”?

YOU BE THE JUDGE



Ezekiel 1 Judicial Throne – Modern Concept

imagery given in Luke 13:7, **a judgment connected with a three year period of inspection by the Master of the house.** This prophecy to the modern house of Israel, even a modern “Jerusalem” in the church, representing those with the most light in the Advent Movement, was applicable at that time.

My testimony and report of 1990 entailed an eventful summary of my third trip to Jerusalem, Israel for the Passover observance in the Holy Land, accompanied by Charles Pace. The understanding of the events of 1990, and leading up to the Divine judgment on the Branch Davidians of Waco did not become fully apparent until the 1993 siege in Waco. Then it was that the full understanding only began to unfold to me in connection with conversations with Charles Pace. This should be seen as most important, for as 1 Peter 4:17 tells us : “¹⁷ For the time *has come* for judgment to begin at the house of God; and if *it begins* with us first, what will *be* the end of those who do not obey the gospel of God? This first applies to Branch Davidians, then to Davidians, and finally to Seventh-Day Adventists, in succession, for there are THREE prophetic and successive movements in the Advent Movement (Isa. 11:1).

So, did it begin in 1993? Did the Judgment for the Living – executive, begin in 1993, from 1990 to 1993? You be the judge as you read these pages. Look at the weight of evidence in our history and my testimony. There must be an accounting in our history for the **TWO fig tree judgments shown in Luke 13 and Matthew 21. The fig trees are symbols and represent a particular section of “Modern Israel”, namely, “Jerusalem”, the capital city, a representation of a people. The Ezekiel 9 purification is directed exclusively at one city, Jerusalem, not the entire nation, or the entirety of Modern Israel, initially.** One of the fig tree judgments has a time period connected with it, and the other shows outright the dissolution, a cursing, of an entire organization or church (Davidia – 1962) which has now been accounted for in the Davidian and Branch Davidian church sections of the Advent Movement (see Isaiah 11:1).

For I was shown providentially that the Ezekiel 1 Chariot – the Traveling Judicial Throne of Christ, did descend over Jerusalem, Israel at the Day of Atonement 1989, six months before the official recognition by two witnesses who travelled to Jerusalem to **“welcome” (2T191)** the Great King, the Judge, Who came down, in His Travelling Throne, NOT seen, NOT touching the earth, to inspect and set His house in ORDER. Henceforth, it is the hope of this witness and this testimony that the words of Ellen White, as quoted above from Volume 2 of the Testimonies, will begin to be seen for their meaning and import in our history.

I present for your prayerful consideration the testimony of the types and the testimony of Inspiration on this great matter set before us of the Judgment for the Living, the beginning of which was announced by Benjamin L. Roden in 1960, at Passover time then, initiating the Investigative Judgment for the Living.

[The Ezekiel One and Ezekiel Nine Connection – The Travelling Throne](#)

When Yahshua returns from His work in the Sanctuary, He comes in His judicial throne - chariot. He will be returning to the heavenly courts when the judgment for modern Israel is complete and will be taking a wedding party back with Him, “as guests” (GC 427), the Wavesheaf company, ALONG WITH THE BRIDE to the Heavenly Sanctuary for the Wedding. This will be the greatest event of the ages, the

Marriage of the Divine Son to His Beloved, His “Sister, ... Spouse” (Song of Solomon 5:1). His Sister His Spouse is none other than the “Other Comforter.” She is the Mother of all living – the antitypical Eve. Those who are IN Her -- comprise the “church”, the body of Christ, as the pre-adopted children brought into the Marriage. In this way we members of the body of Christ are “guests” at the wedding, NOT the Bride Herself.

The Travelling Throne is reckoned with the work of JUDGMENT with His direct oversight over the judgment of His house PREREQUISITE to the recovery of His Bride, His Dove (Song of Solomon 2:14 ; 6:9). Christ is not to marry a group of individuals, a group of created beings, but ONE of His Equal – Deity, as E.G. White makes clear in her statement in GC 427:0! Who is She? We shall see.

“And above the firmament over their heads was the likeness of a throne, **in appearance like a sapphire stone; on the likeness of the throne** was a likeness with the appearance of a man high above it.” Ezekiel 1:26.

“For behold, the LORD will come with fire, **And with His chariots**, like a whirlwind, to render His anger with fury, And His rebuke with flames of fire.” Isaiah 66:15.

“The **chariots of God** are twenty thousand, Even thousands of angels; **The Lord is among them** as in Sinai, in the Holy Place.” Psalm 68:17.

Both Victor Houteff and Benjamin Roden wrote studies on the Ezekiel 1 Travelling Throne of Christ, showing the relationship of the travelling throne in the judgment leading up to the events of Ezekiel 9 --- a judgment prophecy about the city of Jerusalem (a representation), NOT the entire House of Modern Israel. What is the KEY that unlocks this symbolic representation in Ezekiel and other lines of prophecy? Very simply, the Cross of Christ in antitype.

“The church history upon the earth and the church redeemed in heaven all center around the Cross of Calvary. This is the theme, this is the song, -- Christ all in all,...” Testimonies to Ministers, p. 433.

A Review of Our History Leading up to the Judgment In Waco 1993

What did it mean? Why did it happen?

Did ‘those people’(Branch Davidians) get what they deserved?

Did they get what we all deserved?

“We are standing on the threshold of great and solemn events. Many of the prophecies are about to be fulfilled in quick succession. Every element of power is about to be set to work. Past History will be repeated; old controversies will arouse to new life, and peril will beset God’s people on every side. Intensity is taking hold of the human family. It is permeating everything upon the earth ...” EGW, Testimonies to Ministers, 116.

Passover 1990 – What Happened?

Early in 1989, Teresa Moore of Downingtown, Penn., long time Branch sister and personal friend of Sister Lois I. Roden, had for some time been contacting all of the Branch message believers nationwide. Lois Roden had died in November of 1986 in Waco, Texas. Her body was taken directly to Jerusalem, Israel to be laid to rest beside her husband, Benjamin Roden, on the top of the Mount of Olives, overlooking the city of Jerusalem. Ben Roden died unexpectedly on October 22, 1978, one day before the end of the Feast of Tabernacles. Teresa was mentioned in Lois' last will along with one other sister in New York City, to carry on the publishing work. The calling of Teresa Moore encompassed more than republishing the many studies, booklets and the Shekinah magazine. Her ministry encompassed a general teaching ministry to prepare the people for the Wavesheaf harvest, so often spoken of by Benjamin Roden and Lois Roden.

Prior to the three trips to Jerusalem, Israel, Teresa and I spoke often to each other, coast to coast, as I lived in California, and we spoke of the pending Firstfruit harvest from summer of 1988 to spring of 1990. Teresa had pointed out that among the many teaching charts of Lois Roden, there was published a final date on one particular chart, one of her last prophecy charts, entitled "Heralds of the Morning", reproduced in this study. The year of 1990 indeed figured prominently at the end of that chart, again, portending a great event, the final application of all 430 time periods based upon the Reformation in Scotland. This was a regular theme in the teaching ministry of Lois Roden, as well as her husband's ministry, as it was a key topic with Victor Houteff prior to 1955. Teresa suggested that those who could travel should be looking at coming together for Passover in 1989. Initially, a gathering place was considered in the USA, but finally our attention was directed to go to Jerusalem, Israel for Passover of that year.

Teresa Moore, along with myself and one other sister in the message were impressed to go on what was this first trip to Israel, developing into a total of three trips, concluding one year later. The first trip was April 1989 for Passover, the second trip was September-October 1989 for Feast of Tabernacles, and the final trip was April 1990, Passover again. Each trip was attended by different friends and fellow believers in the message. On the final and third trip, I was accompanied by Charles Pace of Birmingham, Alabama, finally reconnecting with him after a number of years of silence, unable to locate or contact each other. Charles was also a long time Branch member and teacher, who played a key role in the publishing ministry of Lois Roden and also played a key role in the events of 1984 at New Mt. Carmel when Vernon Howell became prominent in the Branch Movement at the headquarters in Waco. Charles Pace and I had worked closely together in 1984 in connection with the fully developed Divine Feminine (Daughter) message of 1984, first revealed exactly three years earlier in Toronto, Ontario, and in Glendale, California on the same day, by Charles Pace and Athen Slawson respectively.

Beginning of the Three Year Period of Inspection – Luke 13

Leading up to the 1990 target year on Lois Roden's Reformation Chart, clearly leading up to a fulfillment of some important event, Teresa Moore, and basically all of our little flock, began to consider that it may be time for the Wavesheaf company (first section) to be offered before the Throne above, in other

words, to “go up”. **It was not an unreasonable consideration or expectation.** However, in view of the events of 1844 and William Miller’s prophetic expectations then, the right date – yet wrong event was the case. **Our brief expectation for the Wavesheaf company prior to the final trip of Passover 1990 was redirected.** Two significant events took place to bring us to this new understanding well before our departure to Israel prior to Passover 1990.

During the Feast of Tabernacles 1989 in Jerusalem, I took a picture on the Mount of Olives, a photo of the top of two Italian Cypress trees high above me, and some empty sky above them. Why I took that photo -- only the Hand of Providence could have moved me to do so. When I had the photo developed, something appeared between the two trees in the open sky that I did not see in the camera view finder. The surprise **subject of the photo** was an interesting and well placed light between the two trees that could not have been a defect. It would be statistically unreasonable to consider. This photo set off a significant interest in our group in the approach of the Passover 1990 date and the coming of the Travelling Judicial Throne of Christ, as is clearly portrayed in the Book of Ezekiel chapter 1. This we knew from the writings of Ben Roden, Lois Roden, and Victor Houteff. It was not a new topic.

When I called Teresa Moore about the photo she was very interested. As soon as I could have copies made I sent the photo to all those on my mailing list along with my explanation, in faith. A few months later, after sending out the photo, I was given a dream on an alpine mountaintop early in 1990, that I began to see was a significant development in our expectations of the year 1990. I believe the dream was a revelation of what was to take place, the main part of the dream directly applicable to our expectation of some great event approaching at Passover 1990.

Charles Pace re-entered the picture of our circle of fellowship at Chunukkah 1989, via Teresa Moore. He and I reconnected immediately and began discussing the 1990 date and the previous two trips to Israel with other members, preparing the way, just a few years after Lois Roden’s passing. Near the end of December 1989 Charles and his wife and little daughter, arrived at Downingtown PA to visit Teresa Moore, a surprise visit. In our discussions relating to the photo and my dream (reprinted in this study near the end), Charles Pace and I agreed that it was not yet time for the Branch Wavesheaf to “go up”, but rather it was time for the Traveling Throne (Ezekiel 1) of Christ to “come down”, and for Yahshua, Jesus Christ, **to finish His ministration in the Most Holy place, to begin a new work, a work of inspection, to get His house in order** to begin the executive separation (initiating the events foretold in the Book of Ezekiel chapter 9). This concept was in harmony with the overall message taught by Ben Roden, Lois Roden, Victor Houteff decades prior, and Ellen White’s various comments. This was not a new concept by any means in the Branch Message.

In all of the Divine Providences that had been developing in 1989 and the two important confirmations given to me beginning six months prior to the 1990 date, **it was in verity the start of a three year period, not known to us in 1990**, but we were being lead by the Holy Spirit step by step to recognize the most significant events facing us, at our very doorstep, in the movement.

In our very clear reasoning and understanding of the message given to the leaders of the Advent Movement, beginning with Ellen G. White, Christ could not judge His house (Ezekiel 9, Luke 13:6,7,

Psalm 80) and yet remain in the Sanctuary, in the Most Holy Place. It was time for a change, and the evidence of historical events are rather clear in this review. It was time for Christ to judge the prevailing corporate apostasy in The Branch, in Davidian ranks, and in the SDA church, answering to a line of prophecy for purification, relating to the Cross of Christ in antitype. This could only be fulfilled in The Branch, the THIRD section of the Advent Movement. Let me say again the above sentence with an important proviso. It was time for Christ to judge the prevailing corporate apostasy in The Branch, in Davidian ranks, and in the SDA church, in a **REPRESENTATIVE judgment, to fall upon a representative group in the Advent Movement**, answering to a line of prophecy for purification, relating to the Cross of Christ in antitype. **This study is the prologue to the Cross in Antitype study that I wrote over two years ago.**

1990 – Jerusalem, Israel

“He who presides over His church and the destinies of nations is carrying forward the last work to be accomplished for this world.” EGW, Testimonies to Ministers, 431.

In our discussions prior to Passover 1990, Charles Pace and myself were convicted that Passover 1990 would be a great turning point in the ministration of Yahshua (Jesus) in the Heavenly Courts, and, as we finally realized in the spring of 1993, would initiate a three year inspection period as evidenced in Luke 13:7. Historically, the facts speak for themselves, three years later. In our developing understanding of this great turning point in the history of the movement it became clear to us that we were going to Israel at Passover 1990 to welcome (2T191) the Traveling Throne of the Son. Why there, why literal Jerusalem? In all of the history of the place and the protocol of Christ to His people, there could be no other place. But there was one other reason. It was the most important reason He had to return, to “come near” (Malachi 3:5). **He came to look upon the place where His Bride – the Other Comforter, has long been hidden from humanity** WHERE SHE CAME DOWN IN 31 A.D., interceding for Her children and preparing them through the ministry of the angels. He came to comfort Her and to tell Her the time of Her captivity was nearing an end. It was only a matter of a few months after this great event, my third trip to Israel, and Charles first trip, by the sheer Hand of Providence, that we would learn for certain where the Bride of Christ was in captivity for the last 2000 years. The considerable details of the Passover 1990 trip were carefully recorded in the 83 page book that I wrote immediately after our return. **The book was titled “It Is Finished --Passover 1990 --The Daily – Part 4 --The Last Cup – A Revelation and Report from Jerusalem”.** The book was sent out to everyone on the mailing list at the time, by the middle of summer 1990, so it was well known to the known Branch members, but not fully understood.

UP, UP, and Away – Eastward Bound

As I recorded in my book of late spring 1990, I departed Los Angeles International Airport at 8 AM on April 5, 1990, with what seemed like a good tailwind, arriving at Washington Dullus Airport later that day. From there I flew to Paris, France, 7 hours across the Atlantic, and finally a four hour connecting flight to Tel Aviv, Israel. I did not connect with Charles until the stopover in Paris. At the Paris airport I had a confirmed boarding pass for the connecting flight to Israel, but Charles did not. The flight was

overbooked and it seemed that Charles may not make it on the flight until the next day. The final boarding call was announced, so I reluctantly boarded the flight without Charles, looking at Charles one last time as I rounded the corner into the jet-way boarding tunnel, seeing him at the check in counter talking to the boarding agent. There were many stranded passengers heading to Israel that day that did not get on that flight, forced to wait for the next flight the next day. But, as Providence ordained, Charles made it on the flight at the last minute, the last passenger somehow, so we arrived on the same flight in Tel Aviv that day. We rented a car at the Tel Aviv Airport and drove to Jerusalem to check in to our hotel in downtown Jerusalem.

Briefly recounting a few of the highlights of that landmark trip:

Our spiritual business in Jerusalem at Passover 1990 was accompanied with many significant Divine appointments too numerous to recount here, on one occasion in particular at the SDA church in Jerusalem, during Passover week when the "Lord's Supper" was being conducted that 2nd Sabbath of our visit. We met a Canadian SDA brother who was a theology-ministerial graduate of Andrews University. Without going into much detail, he was researching for his prophetic study as to where the Ark of the Covenant was hidden. We did not learn of his study until well after the trip to Jerusalem, through a providential connection in Canada within about two months. His study was well researched and with a unique prophetic aspect based in the Book of Isaiah, relating to the archeological site just outside of the wall of the Old City (Jerusalem) directing him to Hezekiah's tunnel. When we learned of his study, seeing the lengthy presentation, we were in agreement. His study answered many questions about the location of the "Other Comforter", where She came down at the beginning of the Gospel message dispensation to Judah, Israel and the world, where She remained, "put away" (Isa. 50:1). Virtually all believers agree, as all believers think, that the Holy Spirit, the Holy Ghost is just EVERYWHERE, all at the same time, OMNIPRESENT. Well, only in a limited sense as it dawned upon us. We learned and have believed since 1990 that She is very localized, that, as Her Beloved Bridegroom stepped out from Eternity and took on HUMANITY 2000 years ago and can no longer be "Omni-present", so She also became LIKE Him. She works through the ministry of angels in Her "captivity", as is seen in the Old Testament, "the captive DAUGHTER of Zion." She is represented as "the Daughter of My people." In reality however She is the Divine Mother of Israel – the Shekinah Glory, in Person and the Personage of the Holy Ghost.

The first Sabbath of our trip was very beautiful, as any Sabbath in Jerusalem is beautiful. "Sabbath morning, April 7, I was awakened by Charles around 5am as was predetermined. I told him that we would need to drive up to Mt. Scopus, the Hebrew University, at dawn to check the exact time of sunrise, our first assignment, a priestly duty. It was only about a five minute drive from our hotel. It was such a beautiful spring morning. I can't begin to describe it, with a clear sky, birds chirping in the pine trees around our hotel. The sunrise was nothing short of breath taking. We took several pictures. Then we drove a short distance to the Mt. of Olives and took a few more pictures of sunrise on Jerusalem and the Old City mainly, the Temple Mount. It was as refreshing and lovely sight as one could enjoy. We drove back to the hotel at about 7am just in time for the breakfast that was waiting for us in the dining room." This we did to determine the time for "the Daily" for taking the Emblems (communion). Later that day we went to a hilltop to see the exact time of sunset.

Stoned in Jerusalem

A major incident took place as we drove up to the road on Mt. Scopus, where I had driven many times before. Halfway up the Mount, three Arab (Palestinian) youth, about 10-15 years in age, came out into the street, just at the place where the car motor is lugging and I needed to downshift. Their hands were full of large and small rocks. They quickly hurled their rocks at our car windows shattering the window of the passenger door. They continued hurling and pelting the car repeatedly as I downshifted and quickly sped away. It was quite a psychological jolt when it happens but you don't really feel it immediately. Charles ducked down as best he could after the window shattered. He was covered with broken glass, but did not have a mark on him (no hits). When we got to the top of the hill we saw an Israeli Army patrol jeep and reported the incident. The army patrols are everywhere in and around Jerusalem and it is generally safe. A distance up ahead of the patrol we stopped to survey the damage and when Charles got out I carefully brushed the glass off him. We took pictures of the damage.

We were fully insured and would get a new car the next day. We then noticed, interestingly enough, that there was a visible strike mark where a rock had hit on the side of the driver seat head rest. We were amazed that it appeared a rock had entered the car, only one. We moved the seat back and there it was. Almost as big as a closed fist. We kept it of course and Charles took it home with him to show. Had he not ducked he would have gone to the hospital. The rock could have easily hit me as well. We were completely unaware that a rock had entered the car. The Lord had permitted this incident to show us we were there in a time of war uprising, called the "Intifada". We were there on serious business, not a vacation, not a tour, which we realized from the start. We were on the King's business and knew exactly what we were doing, with the angels of the Most High watching over us and directing us every step of the way." This kind of attack was on the upswing when we arrived there for Passover. Several tour busses had rocks thrown at them that same day.

Passover in Jerusalem

Monday, April 9, beginning Nisan 14, at evening, we observed the Passover Seder in Jerusalem. We thought we would have a simple Passover meal in our room, provided for by the hotel since the owner and his family were having their family Seder meal in the hotel dining room that evening. But Divine Providence had other plans. About 20 minutes before sundown the blast of a powerful air horn sounds over central Jerusalem to notify the whole city, particularly the Orthodox community, that 'it is coming', whether the 7th Day Sabbath, or the Passover holy time in the spring, and Day of Atonement in the fall. The loud air horn sounds for about two minutes, making quite an impression as to the approach of holy time. When it sounds, all regular work, all shopping and general activity stops. Street traffic essentially goes away in Jerusalem and many other cities in Israel every Sabbath.

After sundown we decided to drive to the Old City, a short distance from our hotel, then look for the "Upper Room" and perhaps come upon a Passover Seder we could join. We took our Passover plate prepared for us by the hotel owner with us to the Old City. We finally found a suitable place near King David's tomb in a sheltered courtyard that was open and available, where a stone table was located with a place to sit. So, without even a Passover Seder book we decided to have the Passover meal there in

that courtyard where a golden light was shining through an amber colored window of a Torah school (Yeshiva). During our meal that evening, I heard footsteps approaching our location, when around the wall of the entrance of our courtyard a Jewish man briefly looked at us, apparently knowing we were there and wanting to know what we were doing. I said, "Shalom" to him, and being satisfied with our intentions, particularly on that special night, he responded "Shalom Shalom" and then walked away. It was an interesting little encounter, actually a blessing in the Jewish tradition.

In all that we did in Jerusalem that week, we talked about the fall of Babylon, spiritually, when the LORD steps out of the Heavenly Sanctuary, and in brief, nine months later, the Gulf war began, when the USA invaded Iraq, causing the fall of literal Babylon. And as the news reported, about a week later, Baghdad fell.

[A Special Blessing](#)

April 10, first day of the Feast of Unleavened Bread, Passover week, Charles and I drove up to the Mount of Olives to partake of the Emblems that morning as we often did that week, but something very interesting and even special took place there at the garden park at the top. As I recounted in my 1990 report, as I concluded my prayer, when I opened my eyes I was astounded to see that we were encircled in a cloud of fragrant incense smoke. We found out that a Palestinian boy just above us on the Mount of Olives was burning some cedar tree wood, which is where fragrant incense or frankincense is derived. It is the same incense that is burning in certain holy sites around Jerusalem, such as the Church of the Holy Sepulcher. It was one of the most interesting and truly the most (spiritually) vitalizing experiences I have ever had. The only way that I (and Charles) could describe the experience was that the Divine Presence was there, that day, in that incense cloud, that an Arab boy was being used to create. As we were praying, after having the Emblems, the incense cloud began to encircle the mount with the gentle wind current that day. The cloud of incense very much lingered. As we began to walk down the pathway after a few minutes at the top, just enjoying the spiritual atmosphere, it was as we were carrying "Her" with us, or She us. After we were quite a way down the walkway of the garden park we came out of the cloud. At that moment, when the air cleared, I said to Charles, "She's gone".

We carried Her Presence down with us, but when we came out of the cloud finally, as it was dissipating, She, the Holy Ghost, departed. She wanted us to have that experience that day of Her Presence, the first day of Passover, because we had come a very long journey around the earth, ten thousand miles about, to meet with Her there, and **to welcome Her Bridegroom, in the heavens above us**, in His Judicial Travelling Throne. This we believed then and still believe to this day. It has been deeply moving to me in recounting that day.

[An Interesting Thing Happened on the Way to the Temple Mount](#)

April 11, 1990, Nisan 16, 5750. This was the day in the middle of the Passover week, in the midst of the week, we were impressed was the time on earth of the final ministration of Christ Yahshua in the Holy of Holies in the Heavenly Sanctuary. The summary of this day I will mostly quote from my 1990 book of testimony.

We completed the Daily service for this day choosing the Church of the Holy Sepulcher as the location, to mark this day as the beginning of the great transition. The END is a new BEGINNING. We had our plans for the day until the 9th hour of the day, but our King had other plans for our day. We left the Church of the Holy Sepulcher and walked the short distance to the Kotel (the Western Wall or Wailing Wall) to see if we could go up to the Temple Mount to survey the area for anointing and offering of the “wavesheaf” for the Passover week offering required in Torah. It is a symbolic offering in Scripture representing the first increment of the Gospel harvest in antitype at the close of earth’s history, heralding the final deliverance of all believers. As we approached the Western Wall complex it was fairly crowded since it was Passover week. We noticed there was quite a commotion going on at the entrance ramp to the Temple Mount. There was a large group of people gathered around a man with a portable PA system giving an earnest speech to the group. We noticed that a number of the people around this man were carrying handfuls of barley (wavesheaf) stalks for the season offering requirement. There were many Israeli soldiers and Jerusalem police present apparently to keep the demonstrators from going up to the Temple Mount.

The soldiers and police were going back and forth on the entrance ramp conferring with the Muslim temple mount police as to what to do about the demonstration at the entrance. They were quite concerned about the safety of the tourists that had already gone up to the Temple Mount area since the Muslims inside the Temple Mount complex area were getting on edge about the demonstration going on at the ramp.

We took many pictures as we mixed with the people, talking to a few to find out what was going on. The atmosphere was electrified as is so often the case in Jerusalem. During the Hebrew Biblical Feast times, it is exhilarating in spirit, very positive and purposeful. We saw many participants proudly carrying freshly cut barley stalks and others proudly carrying Israeli flags, waving them in the breeze. Their apparent leader was speaking to them in Hebrew and passing out leaflets about the right of the Jews to go up to the Temple Mount to offer the wavesheaf offering later that week to where the historical temple once stood, during Yahshua’s time. It had dawned upon Charles and myself that this was the very day of the Jewish/Sadducean wavesheaf offering, a different day than the Christian day of wavesheaf offering/resurrection day. We were aware there were two different days of the wavesheaf offering even in Yahshua’s time, the time the Pharisee priest observed and the time the Sadducee priests observed, only a few days apart. We believe Yahshua fulfilled both of these observances. We asked one of the participants if we could have a few barley stalks for our wavesheaf offering. Two of the attendees, a man and a woman, gave us part of their stalks. We had a Wavesheaf. It was wonderful. It was a special blessing to carry the barley with us for the remaining week of Passover and for the work we had to do up on the Temple Mount on Resurrection Day.

We learned from a Jewish man participating that this group called themselves, “The Temple Mount Faithful”. I had read about this group in the Jerusalem Post newspaper the previous October when they had dedicated a three ton stone that they had quarried as the corner stone of the expected third temple. That event and report caused a considerable stir then on the Temple Mount and around

Jerusalem.

As we were taking in this interesting event suddenly several police and soldiers came running down the ramp from the Temple Mount entrance. A number of soldiers ran to the tunnel that parallels the Western Wall going to the Muslim quarter of the Old City. There was more commotion at the entrance of the Mount and around the Western Wall. Palestinians within the Mount complex were throwing stones inside and even over the wall because of the demonstration at the ramp entrance. The police and soldiers were concerned about the safety of the tourists on the mount, and the people at the Western Wall gathered to pray as they do daily. One soldier ran up the ramp with a tear gas rifle. A short while later a large group of tourists were escorted off the Temple Mount and down the ramp to safety.

As the incident wound down, the speaker of The Temple Mount Faithful (TMF) told the people that since they were denied entrance to the Mount to offer the Wavesheaf they were going to march to the American Consulate, only a few blocks away. Upon arriving there the leader of the TMF, Gershon Solomon, would ask a consulate official to accept a Jerusalem Bible and an official document in English, the same proclamation given out on the Western Wall that day. Upon arrival at the American Consulate, Gershon was working with someone putting the finishing touches on the proclamation document, being typed up. Charles noticed they had the date wrong on the document which he pointed out. Gershon was very appreciative of the edit input. That letter-proclamation did have a significant impact in the news that week. It was forwarded to President Bush.

The proclamation was a protest statement of President Bush (#1) recent comment and the U.S. State Department position that east Jerusalem was a part of the "west bank" territory claimed by the Palestinians, creating a divided Jerusalem. Mr. Solomon gave the consulate official the Jerusalem Bible and the proclamation of the unity of Jerusalem to pass on to President Bush. Later that week, seeing that he had a very compromised position on Jerusalem, in relation to the official Israeli stand on Jerusalem as a unified city, President Bush modified his position in a news press statement saying Jerusalem will always be a united city, only ONE Jerusalem. The Palestinians have wanted to re-divide the city since 1967, to make east Jerusalem the capitol of a Palestinian state.

After the march to the American Consulate, in which Charles and I were invited to participate, I was given an Israeli flag to carry and Charles carried the barley sheaf given to him at the Western Wall. With the business finished at the consulate we were further invited to car pool to a rally at the Israeli Knesset, the Israeli parliament building across town to complete the day's activities. I should note that after we met Gershon Solomon he was particularly personable, warm and friendly to Charles and myself for our participation and assistance. We drove three young Israeli men with us and followed the others in their cars. Arriving at the Knesset we found there was already a very large patriotic rally and festival in progress. There is a large park and garden across the street from the Knesset complex. Arriving at the Knesset we helped unload the lead car with all the rally signs and Israeli flags that many people carried including Charles and I. Gershon even picked out a special sign for Charles. The sign read, in Hebrew, "God gave the land of Israel to us 4000 years ago. We also have the right to put our temple on the

Mount as the Arabs have, and they have only been here for 1500 years.” It was another spiritually stimulating and very enjoyable event to attend in Israeli society. These were yearly gatherings during the Passover week in particular. It was amazing how in one day, that very special day, YHVH (the LORD) had arranged for us not only to perform our religious commitments but also participate in an Israeli religious and civil event all in one day. Gershon Solomon was greeted by quite a few people at the Knesset rally as he is a well known personality in Jerusalem.

At the rally there was even a mobile Israeli radio station broadcasting the events of the day at the well attended event. There were loud speakers playing patriotic Israeli music, rather loudly, all afternoon. The music was enjoyable and moving. As we were walking into the park, a Canadian video news crew, of CBC Network, approached me, pointing their video camera at me, the interview person asked me if I spoke English which I affirmed, then asked me, “what do you think of the events that have transpired here today?” I proceeded to give him a quick answer relating to these people called “The Temple Mount Faithful”, and how they should have the right to go up to the Temple Mount (they do, morally and Biblically) and as a Jewish group to have a brief religious ceremony on that special day. I knew, of course, that it would be impossible for this to take place for safety, security and political reasons, to avoid World War 3 is perhaps the best reason.

But the interviewer stopped me and said, “no-no, what do you think about what happened at the Knesset today, about an hour ago?” I said to him I was not aware of any news since we just arrived there. He told me, “the government collapsed just a short while ago.” The Israeli Parliament had taken a vote and were unable to reach an agreement on an important issue before the Knesset, so the political coalition collapsed, which is not too uncommon there, particularly in multiple party system (half dozen or more) where interparty conflicts are common. All it means is (was) that new elections must be called for. It was interesting news nevertheless, particularly on that special day.

As the afternoon drew on and the 9th hour was approaching, the Temple Mount Faithful group was beginning to head back to the cars to end the long day of demonstration and rallies, morning and afternoon. When we arrived at the cars and put all the signs and flags away in Gershon’s car, Charles asked the lady assisting Gershon if he could keep one of the flags. She said yes. Charles thanked her and she said, “don’t thank me, Gershon gave it to you.” As we parted there was an evident strong bond between us and Gershon. In fact, Gershon embraced Charles and gave him a holy kiss, saying, “if I could give you my heart I would.” Imagine that, such personal warmth and a deep spiritual connection. But this is what Jerusalem does to people. It brings them together. It brings all of us together. Here this group had given us not only a beautiful barley wavesheaf but a beautiful Israeli flag. We wrapped the barley in the flag.

Finally, we were in the 9th hour of the day, on this most important of days, since 1844, we believed then, and still do today. On this day of the final ministration of Christ in the Most Holy place, Charles and I decided to partake of the final Emblems right at the Menorah monument just across the street from the Knesset in Jerusalem. We sat on the stone ledge around the Menorah monument, an important meeting place in Jerusalem. Charles placed the Israeli flag over his knees and officiated the Emblems.

We were very tired, thirsty, and well spent from the intense day behind us, but we felt deeply as we knew this was the last day, in our time frame, that the Blood of Christ would be offered in the Most Holy place in Heaven, whether or not other people knew it or accepted it, then or in the future. This event is recorded in the book Early Writings by Ellen White, but all Advent believers put this event off till the very end of probation – of the world, the end of time.

All Seventh-day Adventists **keep** Christ in the Most Holy place indefinitely, until the final close of probation for humanity, just before He returns. Such a concept is totally against harvest law and end time events necessary to begin the harvest of the Firstfruits. We recognized that when the LORD – YHVH reveals a big move He reveals it to only a handful who will follow Him by faith (Amos 3:7). Some Christian faiths want to keep Christ on the Cross perpetually, and some want to keep Him in the Heavenly Sanctuary indefinitely, until the end of time.

As we were about to bless the Emblems a young Israeli woman casually walked up to us and asked us what we were doing, in an inquisitive spirit. She must have been very perceptive, or prompted by the Ruach Ha Kodesh, or sent to find out, or maybe even a heavenly visitor. I have no idea. But she politely asked us even though we were being very discreet in our actions. I told her, not knowing what else to tell her, that we were having “Kiddish”, a Jewish Sabbath tradition with a cup of wine to bless the Sabbath. She seemed satisfied with that answer. Charles and I gave a tearful farewell to the Blood Ministration of Christ. We prayed for the Israeli government and the Peace of Jerusalem. We knew exactly what we were doing, by faith. It was a blessed moment. As we recall the time it was finished in Christ’s time when He fulfilled the Daniel 9:27 prophecy “in the midst of the week” at Passover time also, and in the middle of the 7 year period of the Dual ministry separated by the Cross, we were deeply aware, somewhere up there, far far away, ... It was FINISHED.

[The Day to Memorialize Resting in the Tomb](#)

April 12, 1990; Nisan 17, 5750, the week of Passover-Unleavened Bread. This was the transition day in the Holy Week of Passover and we were following the events in Yahshua’s life, and death, during Passover week by faith in a New Covenant understanding. We were waiting this day for the “change over”, the inauguration of the new ministration the next day. This was the “silence in heaven” as there was silence in Heaven 2000 years ago, when “IT WAS FINISHED.” This day was the same day that Yahshua rested in the grave. This day we went to visit the graves of the prophets and patriarchs. We also fasted this day in honor of the Christ being in the tomb. We drove to the city of Hebron, which is the second holiest city in Judaism since there is the resting place of the patriarchs, Abraham and Sarah, Isaac and Rebekah, Jacob and Rachel. It is my personal belief that Adam and Eve are buried in that cave, in a remote section of the cave and perhaps their first children and perhaps grandchildren/great-grandchildren. Hebron is less than an hour from Jerusalem. But it is not really a safe city since the population is mostly Palestinian.

The Othodox Jews maintain the Cave of Machpela in Hebron. A large and very old structure is built over the Cave of Machpela where the Jews go to pray at the tombs of the patriarchs. It is a sacred place, for Judaism and Christianity, and to Muslims since they are of the lineage of Abraham through Ishmael.

We had some difficulty in finding the great cave even though the structure over the site is tall and visible for miles, set on a gentle hill. We had a providential blessing to get us to the cave safely, an unexpected escort of an Israeli army patrol jeep when we made the final turn and noticed with surprise and relief, which led us through the most difficult part of town. We saw it as a Divine escort. Around the cave there were Israeli army patrol jeeps and good security. The actual cave is NOT open for people to go down into. There is an outside natural entrance that has a large wrought iron fence around it. It is a large opening in the ground. The structure above the cave is open to visitors. A heavy brass grate in the floor inside the building goes directly down into the Cave of Machpela. The Jewish Othodox caretakers of the cave go down into the cave once a year for special prayers, through the brass grate in the floor.

When a visitor enters the building and goes to the brass grate in the floor, you can kneel down and put your face near the grate covering where fresh air is flowing through the cave and up into the building through the natural outside entrance. You can actually breathe in the air that circulates in the cave. This alone is a deep spiritual and emotional experience, just feeling the air current coming up through the cave, knowing who is buried there, and the angels who guard the graves of the patriarchs and prophets there. We had our own time of prayer and Charles sprinkled that place with the water of blessing as it speaks of in the Book of Ezekiel. This experience overall was truly vitalizing on many levels.

At the Resting Place of Benjamin and Lois Roden

We departed the Cave of Machpela just before 10 am and drove back to Jerusalem. The drive back to Jerusalem was uneventful, unlike the morning drive to Machpela. We arrived at the Mount of Olives about 11:30 that morning and walked up from the bottom, to Ben and Lois' gravesites, at the top of the Mount. It was a most providential honor that they were buried there since it is also a significant honor bestowed by the Orthodox Jews who control the site. It takes more than money to get permission to be buried there. There was a wind at our back while we made the brief climb of the Mount of Olives. The caretaker of the graveyard must have been out to lunch since I did not see him. Teresa Moore and I had business dealings with him on the previous two trips in getting Lois Roden's resting place completed the same as her husband's, Benjamin. As we approached the two gravesites, first time for Charles, I did not quickly recognize the sites since I was not accustomed to seeing Lois' resting place finished. Then I saw it and realized, to use the phrase, "it is finished". Her resting place had the same beautiful covering as Benjamin's, complete with Hebrew inscriptions. It was an important moment, a completion of a needed duty and honor to our patriarch and matriarch in the movement. In the Jewish community it is customary to choose a Hebrew name, particularly for religious purposes. Ben chose for his Hebrew name "Yacov" or "Jacob" and Lois chose the name "Rahel" or "Rachel" as their Scriptural antitypes in the movement. Charles and I knelt down and prayed there for about 10 or 15 minutes, wetting the stones with our tears. Charles knelt at Ben's covering stone and I knelt at Lois'. It was their faithful carrying of the great Branch messages that had prepared us for what we came to Jerusalem to do.

The resurgence of Messianic Jewish movement in the USA, and Israel, had its beginnings, its modern resurgence subsequent to Ben Roden and Lois Roden's work in the Advent Movement via The Branch

Movement. The Branch Movement was a spiritual catalyst at the crossover point in the message, from the Judgment of the Dead to the Judgment for the Living, as Ben Roden taught in 1960. Ben and Lois began the first organized work recognizing all the Covenant promises to work for the Jews and Christians (SDA) before the rise of the general Messianic Jewish revival of the early 1970s. Ben and Lois' work goes back to 1958, when they established a Messianic organic agricultural community in the north of Israel, at Amerim. It was near the end of Lois Roden's message and ministry in 1986 that the people began to see the meaning and fulfillment of the Red Heifer sacrifice of Numbers 19 and the Bullock sacrifice of the Day of Atonement, Leviticus 16, in their antitypical applications since 1888. Those animal sacrifices on the Day of Atonement represent the offerings in antitype for the rejection of truth.

In my original book and testimony of 1990, "It Is Finished", documenting our Passover trip, I gave a lengthy testimony of Lois Roden from my 1984 time at New Mt. Carmel – Waco, where she had been very helpful to me during an episode of a serious ear infection that summer. She was there when I needed her at about two in the morning when I needed to go the emergency room to get some help for the serious ear infection. I won't recount the whole event but when I went to her door that was ajar that morning at 2 am, the light was on, as she probably fell asleep reading or writing as was her custom. She came to the door fairly briskly and I told her I needed to get some help for my earache, meaning, I needed someone to drive me to the hospital. I could not sleep that night, and I wondered after asking myself about five times, "is this bad enough to go the emergency room?" I finally decided when you need to ask that question more than once, it is indeed TIME.

Some antibiotic eardrops I had obtained the day before were not working, and it was getting worse. Lois said to me when she came to the door, "go get in the van, I will grab my checkbook and be right there." This was music to my otherwise aching ear, or the one that was still working. On the way to the hospital, my ear was giving me what seemed like jolts of pain. When we arrived at the hospital and the doctor on call looked at my ear, he told me my ear was swollen shut. He ordered an immediate shot for pain and other medication plus something for nausea, which is standard, since the shot can be accompanied by severe nausea – etc, etc.. After the injection I was put in a wheel chair to take me back out to the van, since it is not easy to walk after a major pain medication. Lois took care of the hospital bill. That night, she was like a mother to me, a great comfort.

While sitting in the wheelchair waiting for Lois to attend me back to the van, I did indeed get nauseated, and asked for a bucket, pail, whatever, since a feeling of reverse flow from my mouth was definitely coming. At that moment the nurse told me they had added a medication for nausea in the injection, and blessedly began taking effect that moment. From that moment I was feeling rather good, but really not able to walk without help. Lois helped me into the van and drove me back to NMC. She helped me up the steps to my place, and I needed her help for sure. She turned out the lights when she left, at about 4:30 am. I did not wake up till about 1 pm that day, except for a brief moment in the morning when Lois dropped off a prescription for me. I mention this personal event because this is what I was thinking while Charles and I (we) were kneeling at their gravesites and I could not hold back the tears. Lois was there for me, and now I was there for her. Thank you Sister Roden (and Bro. Roden) for doing your work, carrying your message, preparing the people for the harvest of first of the Firstfruits. Blessings upon your memory until the Special Resurrection (Dan. 12:2,3 ; 7T17). We shall see you soon.

Before Charles and I left the gravesite we placed four stones on each of the two graves (customary for visitors), along with olives branches, and half of a round piece of pierced unleavened bread on each grave. Charles also left a head of a barley stalk taken from the Omer wavesheaf we had been given the day before, recognizing both of them as Wavesheaf of the dead.

We left the graveyard at exactly 1pm. We walked down to the car and on the way at the bottom of the Mount of Olives I suggested that we walk the short distance down to the Kedron Valley to the tomb of Zechariah and anoint it also. It is probably the largest ancient tomb in Israel standing about 3 or 4 stories high, carved from solid limestone. It appears that the entire Book of Zechariah is carved on the outside of Zechariah's tomb.

After the brief visit to Zechariah's tomb, we drove to our final destination that day, to the Dead Sea, the lowest point on earth, 1200 feet below sea level, about an hour from Jerusalem. We arrived at Engedi Beach around 3pm. We wanted to go there to complete our symbolic uncleanness and symbolic burial in that place by going into the water, which we did. In Israel, the Dead Sea is considered a health resort, because of the purifying effect of the intense mineral water, which has an oily characteristic to it.

The Institution of the Water - The Inauguration of the Seventh Step

April 13, 1990 ; Nisan 18, 5750, resurrection day. This was the day of the central theme of this testimony, the day of our purpose in the long flight to Israel, **to welcome the Bridegroom in the heavens, somewhere up there, in His first duty as King, for the inspection of His people with the most light, the Wavesheaf harvest candidates.** Where do we find this in Scripture? Luke 13:7, and other prophecies. But it is not the purpose of this testimony to prove anything. It is simply a testimony, leading to a most important event three years later. The "seventh step" here refers to the prophecy of Ezekiel 4, in the making of the Ezekiel bread. The seventh ingredient is left out of the list of instructions. It is impossible to make bread without water. If there was a single reason (and there was) that we came to Israel for Passover 1990, this was it.

This day was the turning point in prophecy, since 1844, we believed then and still do today. Since the Luke 13 fig tree judgment requires an "inspection", by the householder, the vine dresser, the Second Adam, then it would require His immediate oversight, if you will, the so called "secret coming", as is understood by many Christians, though misapplied.

Seventh-day Adventists do not understand this non-visible coming since they are not taught such an event, but the Gospels do speak of such an event and Ellen White did write of it in Volume 2 of the Testimonies, page 190, 191, as quoted previously. Davidians also do not understand the statement in 2T190, 191, or coming of Christ to judge His house, since they teach/believe in Ezekiel 9 without a THREE year inspection by the "certain man".

As with the other sections here recounted, this will be a brief overview of the event we believed transpired this day, as was foreshadowed six months earlier with my providential photo on the Mount of Olives, of the unexpected light in the sky in the photo, and my interesting vivid dream a few months later, just before the Passover 1990 trip. **The few of us who had the knowledge and preparation for**

this great change in ministration of Christ in the heavens were called to make the long trip to Israel and welcome the KING – not the Priest of the Sanctuary, not anymore, but rather the KING, the Judge, Who would come at the appointed time of a three year period and begin to inspect His house -- The Branch. Those who are given the most light, those who had made all three major steps in the Advent Movement, 1844, 1930 and 1955, were to be judged first.

We believe now, as we did in 1990, that Christ is no longer pleading His blood in the Heavenly Sanctuary. This is certainly a revolutionary position to take, but we also have been taught that although we are “left without an intercessor” (EGW), **we still have** An Intercessor (EW 280, 281), the Holy Ghost (Rom. 8:26; Heb. 9:14). Therefore, based upon this unfolding of truth, from the pens of Ellen White, Victor Houteff, Ben Roden, and Lois Roden, we were prepared for this time to stand “without AN Intercessor”. Not a cursory statement “without an Intercessor”, but “without **AN** Intercessor”, **meaning we still had AN Intercessor**, for those who understand the Person and ongoing work of the Holy Ghost – Daughter.

She is the One Who possessed the Priestly authority to continue on in our behalf, to finish the Atonement, cleanse the people of their sins, bring sanctification through the “waters of separation”. Water is the symbol of the Holy Ghost, and Who is the OFFICE holder in the earth. AS we read in Hebrews 9:22, that “ALMOST all things are purged by blood.” This is one key piece of evidence that there is a place and a work for the “water” of separation (1 John 5:6, 7, 8), meaning the effectiveness of the WATER, in relation to the Blood. Two symbols, Two Intercessors. This is not new, but the timing and closing ministration of One in relation to the Other is new. Christ must come down to begin the work of separating the wheat from the tares, in one sense, only applying to the barley harvest, which comes first. Notice the following important statement from Great Controversy. Notice the timeframe, whether it is after the close of final probation, that is, to the world, or preceding the close of probation, such as, probation for the church. Most of all, notice whether or not this coming is the VISIBLE and CLIMACTIC coming of Christ in the clouds of glory or a coming that is NOT VISIBLE, yet visible (known) to some who were ready **and looking for Him** (1 Thes. 5:2,4)!

The Two Comings of Christ

Seventh-day Adventists have long looked at this following quote and in a broad stroke run together TWO DISTINCT comings of Christ, thus ignoring the need for corporate purification, and the Scriptures definitely teach that “if the firstfruit be holy then the whole lump (harvest) will be holy.” **The harvest does not end with the Firstfruits. The harvest begins with them.**

This statement from The Great Controversy is the sister declaration to the statement of Sister White in Vol. 2 pages 190, 191, describing the coming of Yahshua in judgment. She makes plain this event is not the coming of Christ visibly in clouds of heaven, not yet. This coming would be appropriately described as Christ’s coming as “a thief in the night.” (1 Thes. 5:2, 4).

(bracket comments added, bold emphasis, underline, added)

“Says the prophet: "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' soap: and **He shall sit as a refiner and purifier of silver: and He**

shall purify the sons of Levi (denoting priesthood class), and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Malachi 3:2, 3. **Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above are to stand in the sight of a holy God without a mediator** (there are two mediators). Their robes must be spotless, their characters must be purified from sin by the blood of sprinkling. Through the grace of God and their own diligent effort they must be conquerors in the battle with evil. **While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God's people upon earth.** This work is more clearly presented in the messages of Revelation 14. {GC 425.1}

"When this work shall have been accomplished, the followers of Christ will be ready for His appearing. "Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." Malachi 3:4. **Then the church which our Lord at His coming** (which coming, first or second?) **is to receive to Himself will be a "glorious church, not having spot, or wrinkle, or any such thing."** Ephesians 5:27. Then she will look "forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." Song of Solomon 6:10. {GC 425.2} **BESIDES the coming of the Lord to His temple, Malachi ALSO foretells His second advent, His coming for the execution of the judgment, in these words: "And I will come near to you to judgment;** and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not Me, saith the Lord of hosts." Malachi 3:5. Jude refers to the same scene when he says, "Behold, the Lord cometh with ten thousands of His saints, **to execute judgment upon all,** and to convince all that are ungodly among them of all their ungodly deeds." Jude 14, 15. **THIS COMING, AND the COMING of the Lord to His temple, are DISTINCT and SEPARATE EVENTS."** {GC 425.3}

The main points of this statement that foretell this coming as a thief, IS definitely considered as a secret coming, as to deal with corporate sin primarily, are noted as:

When the verse is quoted that "He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Malachi 3:2, 3, then it is clear we are NOT talking about the world but the priesthood class (represented as "Levi"), those with the most light (truth), or a class within the church, the Advent Movement.

That, "Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above are to stand in the sight of a holy God without a mediator." This shows one Mediator will not be acting as a Mediator any longer, but the Gospel message tells us of TWO Mediators, "Another Comforter", another Priest (Rom. 8:26) as various sacrifices also indicate such as the two turtle doves of Leviticus 14.

That, "While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God's people upon earth. This work is more clearly presented in the messages of Revelation

14.” {GC 425.1}. This shows there is a “special work of purification ...upon the earth.” And note, when” the sins of penitent believers are being removed from the sanctuary” **the Blood of Christ does not effect this work, that is, of “removing sins”. Blood is the record of sin, the covering of sin. But blood is not used in the removal of sin from the Sanctuary. This is “Another” ministration. This work is effected by the “water of separation”.**

That, “While the **investigative judgment** is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary” clearly indicates “probationary time” since we have “penitent believers”, and a sanctuary work is being done.

And finally, that “This coming, and the coming of the Lord to His temple, are distinct and separate events.” {GC 425.3} clearly shows that there are TWO “distinct and separate events.” **Two comings, one coming in judgment to the church and one coming in judgment to the world, many years apart.** Why? Because the harvest takes time and the harvest must begin with a HOLY or purified body of believers (5T211-217; Romans 11:16).

On the Temple Mount - Jerusalem

April 14, 1990; Nisan 19, 5750 – Seventh Day Sabbath. This was the first day we were able to go up to the Temple Mount in Jerusalem early that morning, and the first time in all of my three trips to Jerusalem that the way was opened to go up to the Mount, Mount Moriah, both in schedule and circumstance, since the ramp gate to the Temple Mount is often closed to visitors. Today it was opened. It was a high point in the trip and our mission for both Charles and myself. We went up there to survey the site and anoint it with water for the Wavesheaf barley offering we planned for the next day, the high point for the week of Passover as it has been in the history of Israel in sacred history. After our survey and anointing of the Temple Mount we made our way back to the car parked just outside of the Old City walls and drove a short distance to the Seventh-day Adventist church in Jerusalem. The verses in study that Sabbath in the SDA church were Psalms 50 and Romans 5. There were many visitors which is typical of the SDA church in Jerusalem. Today the visitors were mainly from Africa and it was communion Sabbath. It was a wonderful visit, the church service and meeting a few of the members and visitors there. This is the place and the time we met the brother from Canada, a graduate of Andrews, who was doing preliminary archeological investigation on the location of the Ark of the Covenant in/under Jerusalem. If the Ark is under Jerusalem, it would make more sense in many ways. If it is there, then it was brought from the original hiding place in Mount Nebo, just across the Jordan River where the Apocraphal books place its location before the captivity of Judah 3000 years ago.

The Day of the Wavesheaf Offering - Jerusalem

April 15, 1990 ; Nisan 20, 5750 – The first day of the week. This day was another red letter day on our full week of schedule, to offer a few of our barley sheafs on the Temple Mount, at the Dome of the Spirit, just north of the Dome of the Rock. It is part of the Temple Mount complex. As I describe in my 1990 book, this was the final appointment in our mission for Passover week. The day was cloudy and cool, seemed threatening to rain a little, but very nice outside. We had wondered about a smooth dark

cloud approaching across the entire western sky. The sun was shining just barely through the light overcast from the east of the Temple Mount. Charles had prepared a written declaration along with a copy of the proclamation we were given by the Temple Mount Faithful group, to make sure their voice, their proclamation was placed on the Temple Mount. The Temple Mount Faithful group proclamation was to proclaim the unity and indivisibility of Jerusalem. It was such a blessing to us that we not only had a great cloud covering in the sky this morning but some water to go with it. Our plan was to offer a small amount of wavesheaf barley on the Temple Mount along with the two written proclamations, do it discreetly and quickly depart. Then, we drove the very short distance to the Mount of Olives to offer the remainder of the barley sheaf, as to transfer the Daily officiation from the old site to the new site. It has been established historically that the Red Heifer offering was last conducted on the Mount of Olives, long before the Cross of Calvary. There are a growing number of Messianic believers who believe the site of Calvary was also on the Mount of Olives.

When we arrived at the gate of the Temple Mount it was beginning to mist. It seemed that Heaven was giving us our higher cleansing. For the Christian Orthodox world, this was holy week also that year, and this day was also Easter morning. As with all of our appointments that week, I took many photos. Everything went well on the barley offering that day during the Third Hour and then on the Mount of Olives within the hour, completing our day's main task, and completing our mission of the change in ministration of Christ, transferring the priestly work from the heavenly to the earthly. **It was nine months later exactly that the Gulf War broke out in the Middle East. We had proclaimed the fall of spiritual Babylon that week during our visit to the Church of the Holy Sepulcher.** All of the Orthodox churches have their headquarters there. We left barley on both sides of the Kidron Valley, the valley that separates the Temple Mount from the Mount of Olives, thus representing the Wavesheaf of the dead and the living, a great many to be raised at the Special Resurrection that Ellen White wrote about.

As I mentioned above, in all of the providential appointments Charles and myself attended during the Passover Israel trip of 1990, I made clear the impending implications of our mission and purpose of the trip **in welcoming the traveling Judicial Throne of Christ, the Judge and King, which drew us to our Divine appointments that amazing Passover season 22 years ago.** I wrote on page 54 of my 1990 book, that **"Remember, at every new development of truth there was a civil – prophetic reaction in world events after the new light was rejected by the highest religious authorities of each time And now in 1990. I guarantee there will be a great prophetic civil reaction soon. All these things about to break on the world, and Israel more so, will not happen by themselves. Truth always precedes any work of YAH (God) is about to do."**

Nine months later, January of 1991, the fall of literal Babylon (Iraq) filled the headline news, only about a week after the start of the Gulf war. The change of ministration in the Heavenly Sanctuary required a **spiritual collapse of those religious bodies who could not follow Christ Yahshua by faith in His change of garment and office from Priest to Judge-King, beginning the three year period to judge His house.** This is directly parallel to the fall of spiritual Babylon in 1844, since those churches could not follow Christ in His opening ministration in the Most Holy place in the Heavenly Sanctuary. The message of

Revelation 18:1, 2 is the 2nd Angel Message repeated **for the second time**, and it also calls for the fall of Babylon – **twofold**.

[The Last Day of Passover Week](#)

April 16, 1990 ; Nisan 21, 5750. Each day of our time in Jerusalem we drove around the Old City and sprinkled it with water, while driving, to bless the city to prepare the city for the events that would soon transpire, particularly during the Gulf War when Saddam Hussein was launching missiles on Israel almost daily. On this last day in Jerusalem we decided to drive around the Old City seven times sprinkling water on the street as we drove. It took about an hour with traffic. For the sake of safety and security there are always Israeli soldiers and IDF patrols at various points around the Old City in particular. On our fifth lap around the city one of the soldiers stationed on the street had noticed our car in a pattern of circumnavigating the city, with a small clear bottle of something (water) held in Charles' hand just outside the car window. The water was of course dripping from the bottle onto the street, which one Israeli soldier noticed and radioed to his forward patrol along our route. A few hundred feet further up the street as we turned the corner, approaching the Damascus gate, an Israeli patrol stepped out in traffic and waved us to pull over. They wanted to know what we were doing and what was in that small clear plastic bottle, being held outside of the car window by Charles. We were compliant and respectful of their inquiry.

Charles told the Israeli captain that it was water in the bottle and we were blessing the city with the symbol of water, mentioned in the Book of Ezekiel, chapter 36, which by the way, the Jews understand such symbolic actions. After all, it is a very religious city, a deeply spiritual atmosphere, regardless of the secular nature of probably most Jews and Israelis who live there. It is also a city with deep cultural tensions between Jews and Palestinians, with a history of terrible war and bloodshed. It is no wonder we were pulled over and questioned. Charles offered to drink some of the contents of the bottle to prove it was only water, but the Israeli captain told him not to. The soldier asked for our passports and asked us to step out of the car to search the car. With all the tourists and frankly enemy combatants prevalent there, it is normal for the Israelis (soldiers) to be exceptionally cautious and vigilant. It is their job and their business. It is their home. The soldiers who searched our car found some rocks under the seat that I had collected, some for souvenirs' and some for protection, since our car, and us, were the target of a rock throwing attack by three Palestinian youth as I recounted earlier in the story. We explained this to the soldiers. The soldiers were communicating in Hebrew on their handheld radios during our interrogation street-side. They must have been making some verification of our story both to the Jerusalem police, were we made an official report, and to the rental car company I could only guess.

Finally, after explaining our experience and our intentions, as many tourists they must encounter almost daily, particularly from the west when visiting Jerusalem, the captain finally told us that it was against the law to carry rocks in a car, for what was now obvious reasons, and that we would need to put the rocks out of the car, which we did, near the walls of the Old City. The soldier gave us our passports back and told us, I think even with a smile, "there is no law against the water". Those words spoken by the Israeli caption quite resonated with us, and became somewhat of the overall theme of our mission.

"THERE IS NO LAW AGAINST THE WATER." We recognized that this whole concept of the "WATER" is

the climactic theme of the “closing UP of the Atonement”, in verity, as referring to the ministration of the Holy Ghost – the Divine Daughter. This topic overall as E.G. White and her successors wrote about concerning the Advent Movement in the great “antitypical Day of Atonement”, the final purification of the people, the movement, the Firstfruits, the Wavesheaf and the 144,000.

With this, the witness and blessing of the Israeli army essentially, we continued on and finished our seven circles around the Old City, sprinkling the water and all, and completed our mission. The soldiers were very polite and respectful as we were to them. It was a most interesting and surprisingly enjoyable experience that last day, interacting with Israeli soldiers, getting to know them briefly and they - us, and completing our Divine task.

Charles and I partook of our final Daily emblems in our hotel room later that day and then went out and enjoyed our final evening meal together – there in Jerusalem, where the Spirit of YHWH can be felt in a most personal experience. There is a saying in Jerusalem, coined by the religious Jews, that when you pray in Jerusalem, ... it is a local call. And Indeed, I believe it.

Mission Accomplished – Back to the Sky

April 17, 1990 ; Nisan 22, 5750. We wanted to turn in early the night before departure but it did not happen. We planned on getting up at 1:00 am but ended up arising at 2:00 am. I wanted to get to Ben Gurion airport to be first in line for the lengthy security check which I fully anticipated. We left the hotel around 2:30 am and the desk clerk let us out of the hotel front door. In Israel, all hotel front doors are locked for the night, after about 9pm.

It was very moving and so impressive there that early morning in particular, as the streets of Jerusalem were so beautiful and serene. It was sad to leave Jerusalem, particularly after such a full and rather amazing week and a half. We wondered what would happen after we left Jerusalem and the Land of Promise in the weeks and months to come. We would see, in nine months, major events come to pass.

1990 was eleven years from the 911 attacks in New York city, but in Israel the security checks for departing passengers at the airport are very extensive. I was delayed for over an hour at the personal security check station, but Charles had only a short wait time since he had a Canadian passport and was not so extensively screened for whatever reason. But I had been there two times before recently and the airport authorities look at passengers more carefully with any curious variables of schedule, regular trips, anything. After I was finally cleared for boarding, with time running out for plane departure, I was personally escorted to the boarding area and YES – a final security check, both bodily and our carry-on bags. The security agents make it a point to make you late to check your reactions to anything they can, but they are very mindful of your departure time and get you to your gate, oftentimes, at the last minute. There is no other airport in the world safer than in Israel.

As we walked upstairs to the pre-boarding lounge to the final security check and then the check-in counter there was a long line of people at the seat assignment counter. Charles had already gone through that line and pointed me to the fastest line to go through. The plane was apparently full and I

was one of the last to get a seating assignment. It was a four hour flight to Paris, to our connecting flight, and I certainly did not want to get a middle seat if I could avoid it. But without even asking for it, we received a final departure blessing. I don't know how it happened (yes I do) except by the Hand of the Heaven, but Charles seat assignment was 24 C, and my seat was 24 D, BOTH aisle seats opposite each other! We had it made, very comfortable for the flight to Paris. We could talk and pass time well during the flight. The sun was just coming up after we boarded the plane. I had to reflect on what the security agent said to me while I was being questioned. She said, "you always leave on the 17th. Is there some reason for this?" Apparently I/we had left on the 17th on the previous two trips. How is that for record keeping. The security people there notice everything. Nothing escapes their attention.

When you go to Jerusalem for a holy purpose it becomes very personal and the Holy Spirit puts a special earnest in the soul, so that one day you will return, for even a greater purpose and calling. As we lifted off at 6:18 am, departing the Land of Promise, I blessed my beautiful Jerusalem, and Israel. Shalom B' Yerushaliim. Mission accomplished.

We transferred planes in Paris we boarded a 747 which was a full flight. We did get one more blessing. We did not get seat assignments together however but I was pleased with my seat, an aisle seat in front of a bulkhead, plenty of legroom for the something like 8 to 10 hour flight across the Atlantic. Charles got a seat row to himself in the rear of the plane where he got some good rest, later invited me back to sit for awhile. I asked him how he managed that, getting three seats in a row, since the plane was full. He said he asked the LORD for it and got it. Charles and I parted at JFK airport in New York since our connecting flights parted there. On my final flight I asked for the seat I wanted and got it, a seat behind a door where there was unlimited legroom. I did get the rest I needed during the flight. It was a rather perfect way to end an intense and fruitful mission.

In this chronology of events, our mission and purpose for travelling to Israel for Passover 1990, we were called to go, to perform the various Divine appointments as we were directed, to connect with certain people, to connect with Jerusalem and her people, **but more-so and most of all, to welcome the KING, in His heavenly transport (Ezekiel 1 Judicial Throne)** to begin the inspection of His house (1 Pet. 4:17), the fig tree judgment – for THREE years.

1990 was the last date presented on all of Lois Roden's time charts. The 1990 date was the final application of all 430 year time prophecy applications (Ezekiel 4). Charles and I talked extensively, as I wrote in my 1990 publication, that as it was in 1844 when the nominal churches failed to follow Christ into the Most Holy place, that event initiated an Advent type for Christ's move OUT of the Most Holy place in the Heavenly Sanctuary. 146 years later, in 1990, in the local antitypical application, Babylon fell spiritually-morally for the final time – no more Sanctuary work in Heaven – the FINAL move of our Great High Priest, before His change of garment, YET,**YET we still had and HAVE AN Intercessor**, hidden in the earth, for 2000 years, the same place all of our prayers have gone FIRST for the needed cleansing, interpreting, before ascending to the Father (Rom. 8:26). **We are NOT without AN Intercessor.** This is why the Truth, the Revelation, of the Holy Ghost is so vital to the Body of Messiah today as E.G. White made so clear in a 1901 General Conference bulletin, April 3, 1901, Vol. 4, 34th Session, Extra #1, p. 25.

*“We talk of the Holy Ghost; we preach of the Holy Ghost; but we need to understand better what **THE OFFICE** of the Holy Ghost is. We need to understand that we must cooperate with God in every sense or God can not cooperate with us.” (Emphasis added).*

Without the knowledge of the Holy Ghost, Her Person, Her Intercession, Her Office, we cannot appropriate (fully) the benefits of Her Priestly work --- in the earth. This is a most important Truth for the first of the Firstfruits, those who receive the imparted Robe of Righteousness first, to attend the greatest event of the ages, the Marriage in Heaven (Matt. 25). 1 John 5:7, 8 speaks of the THREE that bear witness in Heaven in verse 7. Then, in verse 8, we are told there are three that bear witness in the EARTH, “in One”.

To simplify, there are Three in Heaven that bear witness and “ONE” in the earth. **There are Three in Heaven and ONE in the Earth.** Who is this “ONE”? The “One “ Who bears witness in the earth is none other than “the Other Comforter”, SENT DOWN on the Day of Pentecost in A.D. 31! We are recognizing not just Three in the Godhead, but Four, because the testimony in the earth is not by the Blood only, but by Water and Blood. Water is the symbol of the Holy Ghost.

The Marriage

Just a few words concerning the Marriage in Heaven. The reality of this overall event and concept is not understood by probably one in a million church members, the Advent Movement, SDA or DSDA. The people are not taught by the leadership, anything but basic truths, continually rehashed and repackaged old truths. A key statement in the Great Controversy page 427 is where E.G. White makes it clear that the “guests” of the marriage “CANNOT also be represented as the bride”. So WHO is the Bride? There are Scripture verses that indicate that Yahshua is married or covenanted with His people, and this is true in the light of a sacred covenant, but there is a paradox here, clearly, particularly in light of the E.W. White statement of GC 427. Christ, Who is Deity, does NOT enter into an outright marriage covenant with a corporate body of believers, who are created beings, the way that a man and a woman enter into marriage in the fullness and intimacy of a marriage relationship. And remember, the marital union, and the bringing forth of children was one of the two Divine institutions prior to the beginning of sin. The Apostle Paul stated that the marriage institution, and the “marriage bed is holy and undefiled”. Deity marries humanity only in the aspect of the covenant relationship of Torah for the sake of a (the) holy Kingdom. In the final perception and reality, Yahshua is the Bridegroom and He marries His “sister, spouse”, one equal to Him. We as children of the covenant are not equal to Christ, or equal to Deity, but rather come into that Divine marriage union as adopted children, as part of the Bride, not the Bride Herself. Christ the Son can only marry a being Who is equal to Him.

Students of Ben and Lois Roden have long known the answer to this not so difficult question. According to Jewish law, Bible law, there must be at least two witnesses to validate a marriage contract or engagement and the marriage event, two distinct events. In a Hebrew wedding or middle eastern wedding, there was first a formal engagement signified by the Kiddushim - the cup ceremony, the fruit of the vine, that both the bride to be and the bridegroom to be would partake of in this important ceremony usually held in the bridegroom’s father’s house. This event began the engagement period,

usually lasting a year, and the bride and bridegroom typically would not even see each other in this one year period. Such an event took place 2000 years ago in Heaven.

This was part of a twofold sacrifice agreed to by the bride and groom to be. The groom's sacrifice also included the price he was required to agree to for the bride. In Yahshua's case, it cost Him His life. It cost Him everything. His Bride was worth the price however. After the "price" was paid for the Bride (via the Cross of Calvary) after the Resurrection, then the formal engagement of the Bridegroom to His chosen Bride, in this case a second part – completion of the Kiddushim ceremony in Heaven. This took place on the Day of Pentecost 2000 years ago. The first part was the Cup of the Last Supper.

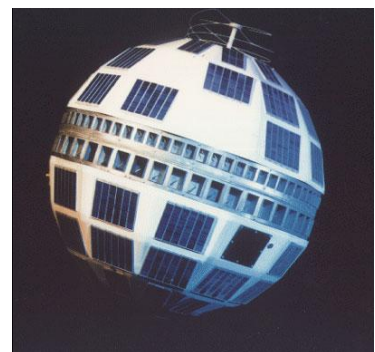
While the Bride and the Bridegroom are in this period of separation, for the last 2000 years, it is the Wavesheaf company, first of the Firstfruits, that are "born of a Virgin" or born of the Spirit, the company of believers who proclaim **the coming of the Bridegroom to judge His house** and prepare the way for the release of the "captive Daughter of Zion – the Bride.

The Merkabah – The Travelling Throne

The "Telstar" of Merkabah Part 1, page 5, Chariots of Fire – Lois I. Roden

As I wrote in my 1990 testimony, an important part of what was fulfilled at Passover 1990 in Jerusalem is reviewed in Sister Roden's publication of the early 1980s, titled The Merkabah - Part 1. On pages 4 and 5 of that tract (available to view at www.branch-davidianhistory.net) she describes for the first time how the work of the Judicial Throne of Messiah begins and comes into view of this prophecy for our time. Charles Pace sent me a copy of these two pages in his packet of materials that was sent to a handful of Branch members just prior to Passover 1990. Sister Roden's comments are very important here in the context of the 1990 Jerusalem trip, the evidence given to me that I have shared in this study, centered around the photo of the sky on the Mount of Olives during the Jerusalem visit of 1989 at the Day of Atonement/Feast of Tabernacles. Lois Roden wrote about the new Israeli battle tank by the name the "Merkabah tank". She made the direct comparison of the "Merkabah tank" to the Judicial Travelling Throne of Yahshua. She states, in a general description of how the Merkabah tank battle field navigation system works, "first of all, the tank system comes in and THREE of the tanks ARE COORDINATING tanks that are manipulated into such a position that there is a certain place on the tank that forms a perfect triangle between the other two tanks.

In other words, it is set up in a perfect triangle; then they put up a special antenna and when THE "TELSTAR" COMES OVER THE FIRST TIME, they establish their absolute azimuth on the face of the earth "true triangulation." "From that moment, every tank knows its exact location on the battlefield." She mentions the "TELSTAR", which is a term used in the early 1960s for a space satellite, which was the name of the first communications satellite put in orbit by the United States in 1962 for transatlantic television broadcast.



In her comments, the “Telestar” represents the Judicial Travelling Throne of Christ, and we, the Branch Wavesheaf Company are on the field of battle, on earth, in our various locations beginning in 1990. This describes in a general summary the purpose and place of the Travelling Throne (the real Merkabah - Merkab) and the other main purpose of its arrival and appearance, first evidenced at Yom Kippur/Sukkot over Jerusalem 1989, and the official welcoming by three witnesses on the earth, Teresa Moore, myself, and Charles Pace, in that order. Charles came in on the third trip to Israel, 1990. Teresa had organized all three trips with the various ones who came with the expectation from the beginning to see the Merkabah/Merkab – Travelling Throne at Passover 1990, six months prior.

Our initial expectation of time and seeing the Ezekiel 1 Throne was correct, but like the Millerites in 1843-44, we had the exact event wrong. Charles made this clarification and correction just prior to the third trip, that the Wavesheaf were not going up, as Teresa and all of us believed or hoped, but rather the Throne was “coming down”, and in verity, it did. This overall concept describes our part, the Wavesheaf candidates, along with many others, who will, by the direction of Christ in His local heavenly throne direct His followers to help Him to deliver His captive Bride and then be taken to attend the Marriage in Heaven.

My Dream, March 1990: The Alpine Mountain Scene



This dream I recorded in my 1990 book, the report and testimony of the Jerusalem trip. I believed then the dream had a special relevance to the event(s) that we were talking about over a period of many months, between Teresa Moore, Charles Pace and myself, relating to the third and final trip to the Holy Land in expectation of a major event evidently portended by the date given on Lois Roden’s “Herald’s of the Morning” 430 year time chart. I still believe this today.

The specific importance of the year 1990 in relation to the Reformation was specific to the reformation in Scotland which was officially recognized in 1560 under John Knox, the English Reformation, being the last application or official historical date of all reformation dates applying to the 430 year prophecy. There were a total of four key dates applying the standard day for a year principle as outlined in Ezekiel 4:6. These dates in their succession on the Heralds of the Morning chart by Lois Roden, covering the German and the English Reformation key dates were 1530, 1543, 1547, and 1560. These dates were well established in the historical record of both the German and English Reformations. The corresponding dates of completion-fulfillment in the 430 year timeline, were 1960, 1973, 1977 and 1990 on the English Reformation line, each dealing with significant dates of fulfillment or ministry (a new Truth development) in The Branch message under Ben Roden and Lois Roden.

In relation to the initial teaching of the (German) Reformation as taught by Victor Houteff, he shows how his ministry, the Message of the Shepherd’s Rod, was based upon this prophetic series of dates in

history and their corresponding fulfillments, 430 years later, making their applications or fulfillments in the Advent Movement beginning in 1930-1931. The significance of the date beginning in 1560 was the English Reformation under John Knox, who was the reformer who was given the message to restore the significance of the Holy Spirit in the believers life, or the working of the Holy Spirit in the individual believer's conscience, versus the doctrine of the man of sin that does away with the understanding of individual conscience and the personal leading of the Holy Spirit of the believer. This was a key restored truth by John Knox, the recognized leader of the English Reformation. This indeed was the culmination and high point of the overall Reformation work first begun by Martin Luther in the 1520s. As Sister Lois Roden quoted the E.G. White statement on the Heralds of the Morning chart relating to the needed "spiritual revival" and "spiritual reformation" in Antitype:

"God calls for a spiritual revival and a spiritual reformation A revival and a reformation must take place under the ministration of the Holy Spirit ... Reformation will not bring forth the good fruit of righteousness unless it is connected with the revival of the Spirit." Review and Herald, Feb. 25, 1902.

The dream I was given was brief, but it felt very profound. I was in a wooded area on the saddle or crest of some beautiful mountain on a sunny early spring day. I was in a clearing near a stand of trees, pine trees – evergreens. I was with several other people. I did not recognize them in particular. There were patches of snow around various places on the ground. I was there standing in one of the patches of snow looking at a set of large antlers laying there in the snow. In the dream it perplexed me as to the meaning of the antlers. I was standing by myself looking at the antlers when one or two of the other people a short distance away called to me excitedly telling me they had found the Tables of Stone, the Ten Commandments. I thought this was interesting news but before going to see their find I took one more look at the curious antlers in the snow, in some consternation as to what they meant. Then I turned and looked at the few people gathering to look at the Tables of Stone, joined together as one laying on the ground in a clear piece of ground without any snow, near a large tree. The other people were quite amazed at the find of the Tablets, but I did not go and join them in the dream. From my position and perspective, looking over where they were all standing, I noticed that just a few yards behind all of them was an old graveyard. I could see that the Tablets of the Law had been knocked off of a rather tall gravestone, about six feet tall. The Tablets were knocked off the monument and clear of the graveyard, near a large pine tree. I saw that the Tablets were removed from the gravestone, it seemed to me, by some Divine act, not by the hand of man. The Tablets remained intact and unbroken. I called out to the small group that the Tablets of the Law that they were so amazed to have found, had been recently knocked off the tall gravestone, for lack of a better word or description, which none of them had noticed.

Then my attention turned again to the antlers in the snow. I was mystified. I had wondered, had hunters come and killed a deer, elk or reindeer (stag), and left the antlers behind. I thought that could not be the case since the antlers are the prize of any hunt and would never be left behind. I eliminated that possibility. I understood at the time that the antlers were part of a natural event, with symbolic-prophetic Divine implications. I thought at the time that the antlers in the snow and the Tablets of the Law were obviously powerful symbols. But the antlers had me puzzled. This is basically all there was to

the dream. I did not consider the dream for many days, until a week or two later when I happened to see an educational program one morning. I understood that antlers are like horns, a symbol, and that “horns” represent “powers”, typically earthly powers, but the horns on the altar(s) in the Sanctuary represent the (Four) Divine powers of Heaven. Antlers, also, it should be noted, have four corners.

Eventually I wondered if the dream was telling me something about a Divine transfer of power, and ultimately a transfer of power from Heaven to earth, or a change in ministration in the heavenly Sanctuary. It took about two weeks pondering the dream before a providential answer came giving me some understanding, at least to the portion of the dream dealing with the perplexing antlers in the snow. I had this dream about three weeks before departing for Israel, and just a few days before departure I had a company-wide work holiday, Monday April 2, not a national holiday. It was NATO day, observed by my company because of extensive military contracts the company had received, although my side of the company was only commercial-civil aviation. While I was having the mid-morning meal I watched an educational program called “Newton’s Apple”. This particular program they were talking about reindeer, of all things. The dream had begun to fade in my conscious thinking until I saw the program that day. I learned from the program that that male reindeer always have the largest antlers, compared to the antlers of female reindeer. The program explained that the antlers are actually alive having a kind of skin that coat them, with very small capillary veins. Before the male loses its horns the skin material molts first. The program showed a live reindeer showing the beautiful antlers.

The important part of this program was when it explained that sometime in the spring all the male reindeers lose their antlers. Then it explained that the female reindeer also have antlers and keep theirs through the summer months – harvest time. This being true, it occurred to me immediately that the reindeer society become a matriarchal society after the male reindeer lose their antlers in the spring. It is the antlers, particularly the size of the antlers, that determines which male rules the herd of reindeer - hence representing power in symbol and in real life in the natural world. It then occurred to me that in my dream it was the male antlers that I had seen, laying in the patch of snow, meaning it was sometime in early spring, where in many alpine mountain areas there are typically patches of snow on the ground. But when the male reindeer lose their antlers the female reindeer dominate the herd for the next few months before they lose their antlers for the year. I found this bit of information amazing and very much spoke to the primary meaning of my dream in dealing with heavenly things and the change in ministration that was approaching at Passover 1990. The spiritual parallel was clear and profound to me.

A Change in Ministration

Ellen White wrote in Early Writings and other statements that there comes a time when Yahshua (Jesus) ceases His mediatorial work in the heavenly Sanctuary and puts on a change of garment, putting on His kingly robes, to come and judge His house and also set up His kingdom (Dan. 2:44) and prepare His Firstfruit Wavesheaf company to bring forth His Bride, the “captive Daughter of Zion”. The final reality in this prophetic scene is that during this time, this change of ministration, it is the Holy Ghost-Daughter that is given full intercessory authority to finish up the Atonement in the earth, most of all, emphasizing, that those who follow Christ in Heaven during this transition period and recognize the change, have

been well prepared in the unfolding of truth, not only that we have a Divine Feminine Intercessor in the earth first of all, the “Other Comforter”, but also that we still have AN Intercessor, the Holy Ghost (Rom. 8:26 ; Heb. 9:14), represented by the water of salvation and the water of separation in the Scriptural symbolisms.

Overall, this was a tremendous revelation and confirmation of the mission of the third and final trip to Israel at Passover 1990 and the particular center point of the prophecy we were facing at that time was that this change in ministration began a three year time period of inspection by the “certain man” of Luke 13 (Christ) who was “**come near** unto (us) in judgment” (Malachi 3:5). **It was time for this great transition to take place.** For those of us who were following this event, these series of events, following Christ in His Sanctuary work in the closing up of the Atonement, for the Living, we were blessed and it became our duty to begin to teach this truth to whoever would receive it in the Advent Movement. Logically and Scripturally this was a required event to prepare a wedding party on earth for the Bride and the Bridegroom. This is a requirement for the fulfillment of the Matthew 25 marriage prophecy to be fulfilled. This is certain.

Does Yahshua (Jesus) RETURN the Sanctuary, to the Most Holy? YES, -- To attend His own Marriage. See the statement of Inspiration below.

"I saw that while Jesus was in the most holy place He would be married to the New Jerusalem; and after His work should be accomplished in the holiest, He would descend to the earth in kingly power and take to Himself the precious ones who had patiently waited His return." {EW 251.1}

The “NEW JERUSALEM” is a Divine Person, REPRESENTED BY A CITY, as so indicated in Galatians 4:25, 26, relating to the “JERUSALEM that now is” of old, of that day. We also see in this verse, “the Jerusalem above is the Mother of us all.” Again, a Divine Mother represented by a city. The city is a symbol of something – Some One greater than the city. The Divine Mother is by strictest definition – “the church”. If we are not IN HER, and She IN us, in Her covering, then we are not part of the “church”. It is She Who builds “the church”. The church does not build itself.

However, the Blood ministration in the Most Holy is “finished”. Christ could not get married in the Most Holy until it was time for Him to take on a change of GARMENT, from Priestly to Kingly. He, or His Bride, are NOT Priests at Their Marriage. They are King and Queen. Actually, They are Both KINGS. This is a very important point.

As long as His Blood ministration continued in the Most Holy He, Christ, could NOT get married and reunite with His Beloved. As long as He remained in the Sanctuary, He could not come down, to “come near unto (us) in judgment”, and judge His house. He must judge His house, those with the most light first, to DETERMINE – to JUDGE those who will be ATTENDENTS for the Marriage. If the Blood ministration was to continue to the end of time, then the harvest would never be perfected or brought to the ripened state. There must be an end to sin, and the record of sin, which is in the Blood sprinkled on the veil – the veil representing Christ’s flesh as Priest in the Sanctuary.

The Similarities of 1844 and 1990

The time of welcoming the Judicial Throne of Christ in the heavens (Ezekiel 1 Travelling Throne) was to be a smooth transition as Charles Pace and I were expecting weeks before the Passover Jerusalem trip of 1990. **However, there was a disappointment, for those of us who had travelled to Israel the two previous Holy times in 1989.** Teresa Moore had also taught that the Judicial Throne was coming in 1990. I remember well her spoken desire, several times on the Mt. of Olives, where in 1989 Passover (Pesach) and 1989 Day of Atonement (Yom Kippur) she would look upward after the Daily Emblems and ask to see the Throne, while we stood on the Mount of Olives. Well, we were given a somewhat direct glimpse of the Throne, in the photo that I brought home with me, six months prior to the official time of welcoming at Passover 1990. We were not so disappointed, however, even though we learned that it was not yet time to "GO UP". Rather, it was time for HIM to "COME DOWN", and judge His house (1 Pet. 4:17), for three years, Passover 1990 to Passover 1993. In 1844 there was expectation of Christ coming to cleanse the earth. However, Christ was only to begin His ministrations in the Most Holy at that time in 1844 and begin to "cleanse the books" of Heaven, as all Seventh-day Adventists know and believe today.

E.G. White -- The Sanctuary

"I was shown the grievous disappointment of the people of God that they did not see Jesus at the expected time. They knew not why their Saviour did not come; for they could see no evidence that prophetic time had not ended. Said the angel, "Has God's word failed? Has God failed to fulfill His promises? No; He has fulfilled all that He promised. Jesus has risen up and shut the door of the holy place of the heavenly sanctuary and has opened a door into the most holy place and entered in to cleanse the sanctuary. All who wait patiently shall understand the mystery. Man has erred; but there has been no failure on the part of God. All was accomplished that God promised; but man erroneously believed the earth to be the sanctuary to be cleansed at the end of the prophetic periods. It is man's expectation, not the promise of God, that has failed." {EW 250.1}

So therefore, we stand in good company with those who have gone before us. We are given expectations in the Word, and through His messengers, true expectations, the motivation to get up and go somewhere to meet with Yahshua WHERE He will meet with us. He puts the desire to follow Him in His messengers even though that desire often times needs to be purified and corrected as it was in 1844 and 1990.

The Judgment in Type – Jerusalem of Old – 70A.D. and 1993

"Christ Himself is also a type." V.T. Houteff – 12 Code 1:6

He is "a type" not as a person, but in a message and movement bearing His New Name to take on the curse of sin and death, to be lifted up before the whole world to pay the price for corporate apostasy in the Advent Movement – Isaiah 4:2; 11:1

In the following chapter of The Great Controversy, we see the connection between Christ pronouncing judgment on the city of Jerusalem, fulfilled some 30 years later, in the light of the Cross that He was facing at Passover AD 31 – the judgment and rejection of Christ within the city of Jerusalem, then His crucifixion outside of the city walls. As Yahshua gave His Divine sentence of doom upon His people then, **the fulfillment was at the hands of a foreign army - Rome**. The application is clear and direct, in the antitype – in our day.

From The Great Controversy – E.G. White – portions of chapter 1 quoted below:

In Hebrew, “Carmel” translates as “fruitful field.”

Emphasis added, bold, underline, all caps added (comments added in parenthesis -black).

Chap. 1 - The Destruction of Jerusalem



"If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, **that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.**" Luke 19:42-44. {GC 17.1}

From the crest of Olivet, Jesus looked upon Jerusalem. Fair and peaceful was the scene spread out before Him. It was the season of the Passover, and from all lands the children of Jacob had gathered there to celebrate the great national festival. In the midst of gardens and vineyards, and green slopes studded with pilgrims' tents, rose the terraced hills, the stately palaces, and massive bulwarks of Israel's capital. The daughter of Zion seemed in her pride to say, I sit a queen and shall see no sorrow; as lovely then, and deeming herself as secure in Heaven's favor, as when, ages before, the royal minstrel sang:

"Beautiful for situation, the joy of the whole earth, is Mount Zion, . . . the city of the great King." Psalm 48:2. In full view were the magnificent buildings of the temple. The rays of the setting sun lighted up the snowy whiteness of its marble walls and gleamed from golden gate and tower and pinnacle. "The perfection of beauty" it stood, the pride of the Jewish nation. What child of Israel could gaze upon the scene without a thrill of joy and admiration! But far other thoughts occupied the mind of Jesus. "When He was come near, He beheld the city, and wept over it." Luke 19:41. Amid the universal rejoicing of the triumphal entry, while palm branches waved, while glad hosannas awoke the echoes of the hills, and thousands of voices declared Him king, the world's Redeemer was overwhelmed with a sudden and mysterious sorrow. He, the Son of God, the Promised One of Israel, whose power had conquered death and called its captives from the grave, was in tears, not of ordinary grief, but of intense, irrepressible agony. {GC 17.2}

His tears were not for Himself, though He well knew whither His feet were tending. **Before Him lay Gethsemane, the scene of His approaching agony. The sheep gate also was in sight, through which for centuries the victims for sacrifice had been led, and which was to open for Him when He should be "brought as a lamb to the slaughter." Isaiah 53:7. Not far distant was Calvary, the place of crucifixion.** Upon the path which Christ was soon to tread must fall the horror of great darkness as He should make His soul an offering for sin. Yet it was not the contemplation of these scenes that cast the shadow upon Him in this hour of gladness. No foreboding of His own superhuman anguish clouded that unselfish spirit. **He wept for the doomed thousands of Jerusalem--because of the blindness and impenitence of those whom He came to bless and to save.** {GC 18.1}

Although Israel had "mocked the messengers of God, and despised His words, and misused His prophets" (2 Chronicles 36:16), He had still manifested Himself to them, as "the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth" (Exodus 34:6); notwithstanding repeated rejections, His mercy had continued its pleadings. With more than a father's pitying love for the son of his care, God had "sent to them by His messengers, rising up betimes, and sending; because He had compassion on His people, and on His dwelling place." 2 Chronicles 36:15. **When remonstrance, entreaty, and rebuke had failed, He sent to them the best gift of heaven; nay, He poured out all heaven in that one Gift.** {GC 19.1}

The Son of God Himself was SENT to plead with the impenitent city. It was Christ that had brought Israel as a goodly vine out of Egypt. Psalm 80:8. His own hand had cast out the heathen before it. He had planted it "in a very fruitful hill." (NEW MT. CARMEL – Waco) His guardian care had hedged it about. His servants had been sent to nurture it. "What could have been done more to My vineyard," He exclaims, "that I have not done in it?" Isaiah 5:1-4. Though when He looked that it should bring forth grapes, it brought forth wild grapes, yet with a still yearning hope of **fruitfulness He came in person to His vineyard, if haply it might be saved from destruction (70 AD Jerusalem and 1993).** **He digged about His vine; He pruned and cherished it. He was unwearied in His efforts to save this vine of His own planting.** {GC 19.2} (Direct allusion to Luke 13 judgment)

For THREE YEARS the Lord of light and glory had gone in and out among His people. He "went about doing good, and healing all that were oppressed of the devil," binding up the brokenhearted, setting at liberty them that were bound, restoring sight to the blind, causing the lame to walk and the deaf to

hear, cleansing the lepers, raising the dead, and preaching the gospel to the poor. Acts 10:38; Luke 4:18; Matthew 11:5. To all classes alike was addressed the gracious call: "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest." Matthew 11:28. {GC 20.1}

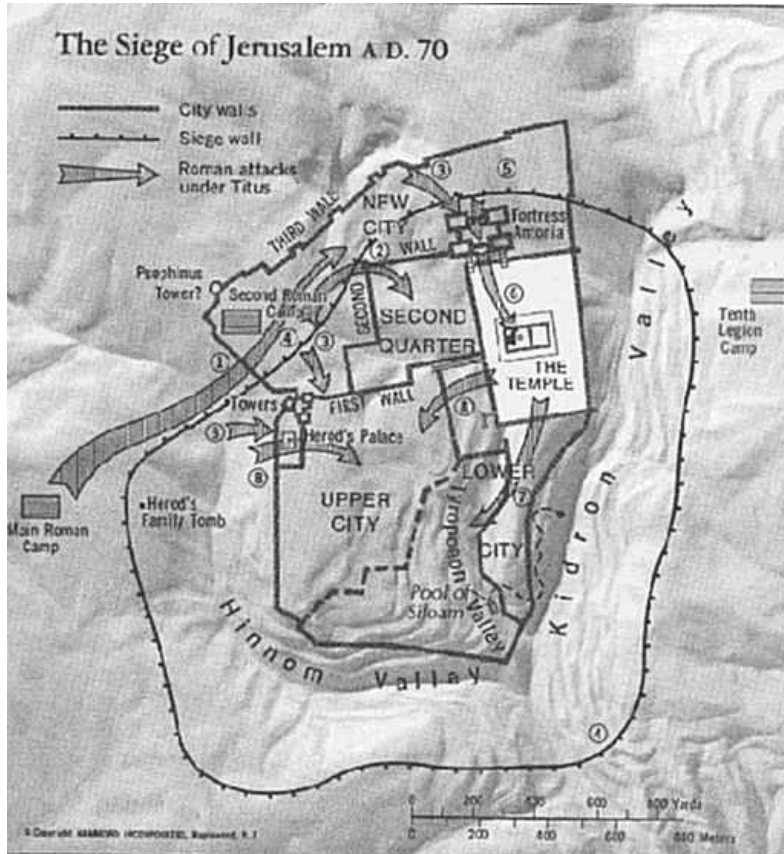
The hour of hope and pardon was fast passing; the cup of God's long-deferred wrath was almost full. The cloud that had been gathering through ages of apostasy and rebellion, now black with woe, was about to burst upon a guilty people; and He who alone could save them from their impending fate had been slighted, abused, rejected, and was soon to be crucified. When Christ should hang upon the cross of Calvary, Israel's day as a nation favored and blessed of God would be ended. The loss of even one soul is a calamity infinitely outweighing the gains and treasures of a world; but as Christ looked upon Jerusalem, the doom of a whole city, a whole nation, was before Him--that city, that nation, which had once been the chosen of God, His peculiar treasure. {GC 20.3}

Prophets had wept over the apostasy of Israel and the terrible desolations by which their sins were visited (at New Mt. Carmel, from 1990 to 1993, there was a culmination of apostasy in the leadership of Vernon Howell – David Koresh and the leadership of the Branch who supported him). Jeremiah wished that his eyes were a fountain of tears, that he might weep day and night for the slain of the daughter of his people, for the Lord's flock that was carried away captive. Jeremiah 9:1; 13:17. What, then, was the grief of Him whose prophetic glance took in, not years, but ages! **He beheld the destroying angel with sword uplifted against the city which had so long been Jehovah's dwelling place. From the ridge of Olivet, the very spot afterward occupied by Titus and his army, He looked across the valley upon the sacred courts and porticoes, and with tear-dimmed eyes He saw, in awful perspective, the walls surrounded by alien hosts. He heard the tread of armies marshaling for war** (70 A.D. Jerusalem and the Waco War in 1993). He heard the voice of mothers and children crying for bread in the besieged city. He saw her holy and beautiful house, her palaces and towers, given to the flames, and where once they stood, **only a heap of smoldering ruins.** (70 AD Jerusalem and 1993 Waco) {GC 21.1}



Looking down the ages, He saw the covenant people scattered in every land, "like wrecks on a desert shore." In the temporal retribution about to fall upon her children, **He saw but the first draft from that cup of wrath** which at the final judgment she must drain to its dregs. Divine pity, yearning love, found utterance in the mournful words: "**O Jerusalem, Jerusalem**, thou that killest the prophets, and stonest them which are sent unto thee, how often would I **have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"** (Who would the "hen" represent that gathers Her chicks?) O that thou, a nation favored above every other, hadst known the time of thy visitation, and the things that belong unto thy peace! I have stayed the angel of justice, I have called thee to repentance, but in vain. It is not merely servants, delegates, and prophets, whom thou hast refused and rejected, but the Holy One of Israel, thy Redeemer. If thou art destroyed, thou alone art responsible. "Ye will not come to Me, that ye might have life." Matthew 23:37; John 5:40. {GC 21.2}

The great sin of the Jews was their rejection of Christ (in type and antitype, in the Person of the Other



Comforter, the message of HER Person, Her position, Her work, 9 years before the Waco siege – at Mt. New Carmel at Passover 1984); the great sin of the Christian world would be their rejection of the law of God, the foundation of His government in heaven and earth.

 To these words, Jesus made the solemn and startling reply: "Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down."
 Matthew 24:2. (complete destruction in 70 AD Jerusalem and 1993 in Waco) {GC 25.1}

 The future was mercifully veiled from the disciples. Had they at that time fully comprehend the two awful facts--the Redeemer's

sufferings and death, and the destruction of their city and temple--they would have been overwhelmed with horror. Christ presented before them an outline of the prominent events to take place before the close of time. His words were not then fully understood; but their meaning was to be unfolded as His people should need the instruction therein given. **The prophecy which He uttered was twofold in its meaning; while foreshadowing the destruction of Jerusalem, it prefigured also the terrors of the last great day.** {GC 25.3}

Jesus declared to the listening disciples the judgments that were to fall upon apostate Israel, and especially the retributive vengeance that would come upon them for their rejection and crucifixion of the Messiah. Unmistakable signs would precede the awful climax. **The dreaded hour would come suddenly and swiftly** (also in 1993, Feb. 28, 1993 with the initial sudden attack by the BATF and initial retreat the same day, not unlike Jerusalem of 70 A.D.). **And the Saviour warned His followers: "When ye therefore shall see the abomination of desolation** (a man who claimed to be Christ incarnate – Vernon Howell – David Koresh), spoken of by Daniel the prophet, stand in the holy place (the historical home of The Branch – spiritual modern Jerusalem), (whoso readeth, let him understand:) then let them which be in Judea flee into the mountains." Matthew 24:15, 16; Luke 21:20, 21. When the idolatrous standards of the Romans should be set up in the holy ground, which extended



some furlongs outside the city walls, then the followers of Christ were to find safety in flight. When the warning sign should be seen, those who would escape must make no delay. Throughout the land of Judea, as well as in Jerusalem itself, the signal for flight must be immediately obeyed. He who chanced to be upon the housetop must not go down into his house, even to save his most valued treasures. Those who were working in the fields or vineyards must not take time to return for the outer garment laid aside while they should be toiling in the heat of the day. **They must not hesitate a moment, lest they be involved in the general destruction.** {GC 25.4}



"Therefore," continued the prophet, "**shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps** (in 70 AD Jerusalem and in 1993 at Waco), and the mountain of the house as the high places of the forest." Verse 12. {GC 27.2}

For nearly forty years after the doom of Jerusalem had been pronounced by Christ Himself, the Lord delayed His judgments upon the city and the nation. Wonderful was the long-suffering of God toward the rejectors of His gospel and the murderers of His Son. The parable of the unfruitful tree represented God's dealings with the Jewish nation. **The command had gone forth, "Cut it down; why cumbereth it the ground?" (Luke 13:7) but divine mercy had spared it yet a little longer. There were still many among the Jews who were ignorant of the character and the work of Christ. And the children had not enjoyed the opportunities or received the light which their parents had spurned. Through the preaching of the apostles and their associates, God would cause light to shine upon them; they would be permitted to see how prophecy had been fulfilled, not only in the birth and life of Christ, but in His death and resurrection. The children were not condemned for the sins of the parents; but when, with a knowledge of all the light given to their parents, the children rejected the additional light granted to themselves, they became partakers of the parents' sins, and filled up the measure of their iniquity.** {GC 27.3} (Direct application in the above paragraph to Luke 13 and the fig tree judgment, with a three year period of probation added. Here is a type, a truth, so too an antitype)

Terrible were the calamities that fell upon Jerusalem when the siege was resumed by Titus. The city was invested at the time of the Passover (same time of the Waco siege of 1993 – Passover time), when millions of Jews were assembled within its walls. ---- The most inhuman tortures were inflicted by those in power (for 51 days the FBI used psychological torture tactics at night and finally the CS gassing of men, women and children on day 51), to force from the want-stricken people the last scanty supplies which they might have concealed. And these cruelties were not infrequently practiced by men who were themselves well fed, and who were merely desirous of laying up a store of provision for the future.

Blood flowed down the temple steps like water. Thousands upon thousands of Jews perished. Above the sound of battle, **voices were heard shouting: "Ichabod!"--the glory is departed.** {GC 33.1} (The message of the "Glory" of Christ came to these people first, at New Mt. Carmel – Waco, a message of the Divine Daughter, but it was rejected. The author of this study was an eyewitness of these events in the early 1980s)

"It was an appalling spectacle to the Roman--what was it to the Jew? **The whole summit of the hill which commanded the city, blazed like a volcano** -- (70 A.D Jerusalem and Waco 1993). One after another the buildings fell in, with a tremendous crash, and were swallowed up in the fiery abyss (So too was the fate of the New Mt. Camel compound in 1993, swallowed up in a firey holocaust, shown on every news channel, world-wide on day 51, April 19, 1993). The roofs of cedar were like sheets of flame; the gilded pinnacles shone like spikes of red light; the gate towers sent up tall columns of flame and smoke. The neighboring hills were lighted up; and dark groups of people were seen watching in horrible anxiety the progress of the destruction: the walls and heights of the upper city were crowded



with faces, some pale with the agony of despair, others scowling unavailing vengeance. The shouts of the Roman soldiery as they ran to and fro, and the howlings of the insurgents who were perishing in the flames, mingled with the roaring of the conflagration and the thundering sound of falling timbers. The echoes of the mountains replied or brought back the shrieks of the people on the heights; all along the walls resounded screams and wailings; men who were expiring with famine rallied their remaining strength to utter a cry of anguish and desolation. {GC 34.1} .

"The slaughter within (as it was in Waco!) was even more dreadful than the spectacle from without. Men and women, old and young, insurgents and priests, those who fought and those who entreated mercy, were hewn down in indiscriminate carnage. The number of the slain exceeded that of the slayers. The legionaries had to clamber over heaps of dead to carry on the work of extermination."-- Milman, The History of the Jews, book 16. {GC 35.1}.

By stubborn rejection of divine love and mercy, the Jews had caused the protection of God to be withdrawn from them, and Satan was permitted to rule them according to his will. The horrible cruelties enacted in the destruction of Jerusalem are a demonstration of Satan's vindictive power over those who yield to his control. {GC 35.3} (As multiple video documentaries uncovered about Waco, as it was in Jerusalem of old).

The Saviour's prophecy concerning the visitation of judgments upon Jerusalem is to have another fulfillment, of which that terrible desolation was but a faint shadow. In the fate of the chosen city we may behold the doom of a world that has rejected God's mercy and trampled upon His law. Dark are the records of human misery that earth has witnessed during its long centuries of crime. The heart sickens, and the mind grows faint in contemplation. Terrible have been the results of rejecting the authority of Heaven. But a scene yet darker is presented in the revelations of the future.

But in that day, as in the time of Jerusalem's destruction, God's people will be delivered, everyone that shall be found written among the living. Isaiah 4:3 (A direct application to the Isaiah 4 latter day prophecy – “In that day shall the Branch of YHVH be beautiful ... for those escaped ... When YHVH shall

have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment and by the spirit of burning") Christ has declared that He will come the second time to gather His faithful ones to Himself: "Then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matthew 24:30, 31. Then shall they that obey not the gospel be consumed with the spirit of His mouth and be destroyed with the brightness of His coming. 2 Thessalonians 2:8. Like Israel of old the wicked destroy themselves; they fall by their iniquity. By a life of sin, they have placed themselves so out of harmony with God, their natures have become so debased with evil, that the manifestation of His glory is to them a consuming fire. {GC 37.1}

Let men beware lest they neglect the lesson conveyed to them in the words of Christ. As He warned His disciples of Jerusalem's destruction, giving them a sign of the approaching ruin, that they might make their escape; so He has warned the world of the day of final destruction and has given them tokens of its approach, that all who will may flee from the wrath to come. Jesus declares: "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations." Luke 21:25; Matthew 24:29; Mark 13:24-26; Revelation 6:12-17. Those who behold these harbingers of His coming are to "know that it is near, even at the doors." Matthew 24:33. "Watch ye therefore," are His words of admonition. Mark 13:35. They that heed the warning shall not be left in darkness, **that that day should overtake them unawares. But to them that will not watch, "the day of the Lord so cometh as a thief in the night."** 1 Thessalonians 5:2-5. {GC 37.2} (This verse referenced to Ellen White's statement, 2T190, 191, of Christ coming **NOT visibly in the clouds, but coming in judgment to inspect His house.** Luke 13:7)

The world is no more ready to credit the message for this time than were the Jews to receive the Saviour's warning concerning Jerusalem. Come when it may, the day of God will come unawares to the ungodly. When life is going on in its unvarying round; when men are absorbed in pleasure, in business, in traffic, in money-making; when religious leaders are magnifying the world's progress and enlightenment, and the people are lulled in a false sense of security--then, as the midnight thief steals within the unguarded dwelling, so shall sudden destruction come upon the careless and ungodly, "and they shall not escape." Verse 3. {GC 38.1}

The history of Jerusalem of old in the chapter selections above run parallel today and are applied to a modern Jerusalem in the Advent Movement today. What was it that caused the 84 souls who perished on April 19, 1993 to be judged so harshly, men, women and children, the old and young together, to permit Divine agencies to bring the Assyrian power of civil government (USA and her allies) to burn the place and raze it to the ground? The answer: Rejection of Truth. The rejection of Christ the Holy Ghost-Daughter – in a revelation of Her Person in the Branch movement in the early 1980s, at New Mt. Carmel. "But he that sins against me wrongs his own soul: and they that hate me love death." Proverbs 8:36.

150 Years – The Time Signature and Shadow of the Cross

The theme of judgment brought by Cross of Calvary, in type and antitype, brings a time element to it, a time frame that is 150 years. This represents three jubilee cycles, or a three generations essentially. The Great Comet of 1843 that heralded the great Advent Movement under William Miller and the 2nd Angel Message was such a comet, as explained below in the Wikipedia article. Notice the dates it was last observed and the date of Perihelion (closest approach to the sun). The date of the Waco siege began on February 28, 1993 and the siege ended April 19, 1993. Some of the numbers of the orbital characteristics stated below are quite interesting to say the least. There is one other interesting point in connection with this comet. Victor Houteff died on February 5, 1955.

Great Comet of 1843

From Wikipedia, the free encyclopedia



Discovery

Discovery date: February 5, 1843

Alternative designations: Great Comet of 1843, Great March Comet, 1843 I, 1843 D1

Orbital characteristics ^A

Epoch: 2394259.411

Aphelion: 156 AU

Perihelion: .005460 AU

<u>Semi-major axis:</u>	78 AU
<u>Eccentricity:</u>	0.99993
<u>Orbital period:</u>	742 yr ^[1]
<u>Inclination:</u>	144.4°
Last perihelion:	February 27, 1843

The **Great Comet of 1843** [formally designated C/1843 D1](#) and **1843 I**, was a [long-period comet](#) which became very bright in March 1843 (it is also known as the **Great March Comet**). It was discovered on February 5, 1843 and rapidly brightened to become a [great comet](#). It was a member of the [Kreutz Sungrazers](#), a family of comets resulting from the breakup of a parent comet ([X/1106 C1](#)) into multiple fragments in about 1106. These comets pass extremely close to the surface of the [Sun](#)—within a few solar radii—and often become very bright as a result.

First observed in early February, 1843, it raced toward an incredibly close [perihelion](#) of less than 830,000 km on February 27, 1843; at this time it was observed in broad daylight roughly a [degree](#) away from the [Sun](#).^[2] It passed closest to Earth on March 6, 1843, and was at its greatest brilliance the following day; unfortunately for observers north of the [equator](#), at its peak it was best visible from the [Southern Hemisphere](#).^[3] It was last observed on April 19, 1843

At that time this comet had passed closer to the sun than any other known object.

The Great Comet of 1843 developed an extremely long tail during and after its [perihelion](#) passage. At over 2 [Astronomical Units](#) in length, it was the longest known cometary tail until measurements in 1996 showed that [Comet Hyakutake](#)'s tail was almost twice as long. There is a painting in the [National Maritime Museum](#) that was created by astronomer [Charles Piazzi Smyth](#). The purpose of the painting is to show the overall brightness and size of the tail of the comet.

This comet has not returned to our inner solar system since 1843. It is due back in our solar system 742 years from 1843. 742 years prior to this coming, was the year 1100. In 1099, the Crusades were beginning. The first Crusade was June 7 of that year. The terrible event of that year was that the crusaders, under the world religious government of that day, attacked and murdered Jews in Jerusalem.

150 years before the Cross of Calvary

Notice in the following article by GraceNotes the history of the cross that the Romans invented.

The Cross and Forgiveness

“I’ll never forgive him for what he did!” The person’s words shocked me. But you’ve probably heard similar words at some time. Some people have a hard time forgiving those who do them wrong.

The Bible says, “If any of you want to be my followers, you must forget about yourself. You must take up your cross and follow me” (Mark 8:34, CEV).

When Jesus spoke these words, there was nothing romantic or sentimental about a cross. A cross, or stake, sunk into the ground in an upright position, was a Roman instrument of execution. It was probably introduced into Palestine around 150 years before the time of Christ. But execution on a cross wasn’t for just anyone. It was reserved for certain special people—those considered the worst criminals. This was in order to show utter contempt for the offender.



Photo: Mario A. Trejo

By Bob DuBose. Copyright © 2011 by [GraceNotes](http://www.gracenotes.com).

150 years from 1840 to 1990

There is an apparent significance to a 150 year time span in the Judgment Messages of the Advent Movement. The “five months” of Revelation 9:5 and 9:10, a cycle of five months of 30 days each, a total of 150 days, presents a time of executive judgment upon the wicked. All prophecy is given in 30 day calendar months, based upon the original calendar prior to the flood of Noah. The numerical value of 150 portends a time of judgment.

These pages have presented some of the evidence to proclaim the year 1990 as the year of the change in ministration in the Heavenly Sanctuary, the end of the Blood ministration of Christ in the Most Holy. This is according to the Luke 13 parable and prophecy of a three year inspection when Christ “comes near to us in judgment” Malachi 3:5, prompted by the final date given on Lois Roden’s Heralds of the Morning chart published in 1978, known well to all Branch Davidians who accepted her ministry. 1840 was the official beginning of the 1st Angel’s Message by William Miller. The 1st Angel Message of Revelation 14:6, 7 is most appropriate for the 1990 date as well, “Fear God and give glory to Him for the hour of His judgment has come.”

Although the message given through Victor Houteff from 1929 to 1955 constituted the particular **repeat** of the 1st Angel Message (WHR 37), **heralding the approach of the Judgment for the Living**, there is no outright mention of the 1st Angel given a separate and third proclamation, in the Judgment for the Living as it is with the **second repeat** of the 3rd Angel as is seen in Revelation 18:1, 2.

However, in the E.G. White statement below (2SM 104), in the next section, we can see that the second “repeat” of the 3rd Angel does include, logically and judicially, the unmentioned inclusion of the 1st Angel, 150 years from the first proclamation. The Branch Message under Benjamin Roden was the prophetic repeat phase of the 2nd Angel Message, and the Branch Message under Lois Roden was the prophetic repeat phase of the 3rd Angel’s Message. There are SEVEN messages (or ANGELS) in the

Advent Movement overall, divided into three sections, as is seen in Isaiah 11:1, being represented as “Jesse”, “the Rod”, and finally “the Branch”. There are THREE overall major sections to the Advent Movement, unfolding as the Three Angels messages in their first phase and in their second phase. Ellen White made this clear in several statements, as she was “again brought down through these messages.” (EW 259; TM59; EW 277).

Virtually all SDAs and Davidian SDAs have no idea about the time and or significance of the Judgment for the Living, when it comes into jurisdiction and transition **in the great change** of the judgment message from 1844. **The “great change” meaning from the jurisdiction of the Judgment for the Dead to the Judgment for the Living**, which both Ellen White and Victor Houteff wrote about that took place under Benjamin Roden’s time of office. Specifically this took place in 1960 - Passover.

“The first and second messages were given in 1843 and 1844, and we are now under the proclamation of the third; BUT ALL THREE OF THE MESSAGES ARE STILL TO BE PROCLAIMED. It is just as essential now as ever before that they shall be repeated to those who are seeking for the truth. By pen and voice we are to sound the proclamation, SHOWING THEIR ORDER, and the application of the prophecies that bring us to the third angel's message. THERE CANNOT BE A THIRD WIHTOU A FIRST AND SECOND. These messages we are to give to the world in publications, in discourses, **showing in the line of prophetic history** the things that have been and the things that will be.” 2SM 104.

This applies to the final phase of the 3 Angels’ messages, even the final phase of each angel.

“Fear God and give glory to Him for the hour of His judgment has come...” Revelation 14:6, 7

When presenting the Waco siege and holocaust of 1993, this above verse would be appropriate.

For those with the most light, the “hour of His Judgment” had come, beginning at Passover 1990.

Three years later, the Fig Tree – THE Jerusalem of the Advent Movement, was judged, and burned with fire on April 19, 1993 by the forces of the U.S. Government and international military forces – Psalm 80.

But the fig tree in antitype, of Luke 13, WAS NOT CUT DOWN.

It was cut back, pruned, fertilized for new growth.

How the Judgment for the Living began and progressed in the Advent Movement is beyond the scope of this study. Waco, however, signified who was judged FIRST. That event should mean something to those who claim to have advanced light.

Corporate responsibility for sin:

“[God] shows us that when His people are found in sin they should at once take decided measures -to put that sin from them, that His frown may not rest upon them all. But if the sins of the people are passed over by those in responsible positions, His frown will be upon them, and the people of God, as a body, will be held responsible for those sins. In His dealings with His people in the past the Lord

shows the necessity of purifying the church from wrongs. One sinner may diffuse darkness that will exclude the light of God from the entire congregation."—*Testimonies*, vol. 3, p. 265.

Where have we seen this principle of judgment executed on the corporate body brought to bear in the Advent Movement?

Answer: Waco - 1993

The Import of the Luke 13 Fig Tree Judgment in the Advent Movement **In the Time of the Judgment for the Living - Executive**

“Solemn are the scenes connected with **the closing work** of the atonement. **Momentous are the interests involved therein.** The judgment is now passing in the sanctuary above. For many years this work has been in progress. **Soon--none know how soon--it will pass to the cases of the living.** In the awful presence of God our lives are to come up in review. At this time above all others it behooves every soul to heed the Saviour's admonition: **"Watch and pray: for ye know not when the time is."** **Mark 13:33. "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."** Revelation 3:3. {GC 490.1}

Friends, does not E. G. White talk about one day KNOWING “the day and hour of Jesus’ coming”?

Yes, she does. See Early Writings P. 15.

Soon we heard the voice of God like many waters, which gave us the day and hour of Jesus' coming. The living saints, 144,000 in number, knew and understood the voice, while the wicked thought it was thunder and an earthquake. When God spoke the time, He poured upon us the Holy Ghost, and our faces began to light up and shine with the glory of God, as Moses' did when he came down from Mount Sinai. {EW 15.1}

So, WHAT COMING of Christ was Ellen White talking about in two different statements?

Was she writing about the same 2nd visible coming, or two different comings?

What Sister White wrote in 2 Testimonies 190, 190, quoted at the beginning of this study, is NOT the visible coming of Christ at the end of time, rather she is describing the “coming” in Malachi 3:5. This is the same coming that the Apostle Paul was writing about in 1 Thessalonians 5, about Christ coming “as a thief in the night.” **Christ’s VISIBLE coming at the end of time, the end of all probation, is not a secret coming.**

Throughout the pages of this study I have attempted to show that there is more than one coming of Christ at the end of days. The only coming that most all SDA know about is the 2nd visible coming in the clouds of heaven after the final close of probation. No one seems to know there is a close of probation for the SDA church. Ellen White supported this concept which is evident in her many comments on the “sealing” of the saints, the 144,000 in particular.

The Return of the Shekinah

Joel 2:16

Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: **let the bridegroom go forth of his chamber, and the bride out of her closet.**

The great theme of the “return of the Shekinah” is not new. In Judaism it is believed that before the Messiah returns, He will be preceded by the return of the Shekinah. There is a great truth here as the above verse in Joel 2 brings out. It was the “Shekinah” the very Person of the Ruach Ha Kodesh, Who rested above the Ark of the Covenant, even so the Person in the form of a Dove that hovered above the waters of Creation in Genesis 1. She also lighted upon Yahshua at His baptism.

The important aspect of the literal coming of the Bride in relation to the Bridegroom, as portrayed in Matthew 25, where we see two bridal parties, the Bridegroom and the Bride’s. **You – we, cannot have One without the Other. We cannot talk about the coming of the Bride, or the RETURN of the Shekinah, without first revealing the coming of the Bridegroom.** The Bride does not come, or is not revealed, on Her own or by Herself. She REQUIRES AN ESCORT. These are witnesses – an honor guard. Her Groom brings a bridal party to bring Her out of Her “closet”, Her captivity, first in truth then in verity. NO man can look upon the Bride until She stands beside Her Groom at the Marriage in Heaven. She is veiled when She is brought forth from Her “closet”. She is still in hiding. She does however pour out Her truth before She is revealed.

According to the verse in Joel 2, the “Bridegroom” goes forth from “His chamber”, and the Bride from Her “closet”. **The “Bridegroom”, as you can see, COMES FIRST.** The Bride, you see, does not “return” without Her “Groom”, Her escort, and the bridal party, to be called forth, to be brought forth, when Her “closet” is opened in the great earthquake, when the resting saints of the Advent Movement also come forth (Dan. 12:2,3).

We must be careful in the application of the Midnight Cry message of Matthew 25, in its final application to the literal marriage. There are three actual groups represented there in Matthew 25, the two classes of the “virgins” (wise and foolish) and the bridal party itself, totaling three. Who are those with the Bridegroom and the Bride, those who will be going to the Wedding Feast? Most of all, in the Matthew 25 parable, E. G. White states repeatedly, that the Bridegroom is “**returning from the wedding.**” **The wedding had already taken place.** So, who ARE the “bridal party”, who are they, those who give the cry, “The Bridegroom comes, go ye out to meet Him” (and Her, the Bride)? The Bridal party are the Wavesheaf company.

Please be aware, there is more than one coming of Christ as the Bridegroom, but only ONE coming of Christ as “King of Kings and LORD of Lords” - visibly. The first coming, as a “thief in the night” to inspect His fig tree, the spiritual Jerusalem of TODAY, and the second time, to gather up the wise virgins to take them to the Marriage FEAST! There is a positive distinction between the Marriage event itself and the Marriage FEAST.

“Advance New Principles – Crowd in the Clear Cut Truth.” Testimonies to Ministers 118

In final summary of this very new concept of Christ coming as a “thief in the night”, an act of judgment – inspection, from the multiple Scriptural and the Spirit of Prophecy citations we see not just one coming of Christ in judgment, but TWO COMINGS in judgment, before His visible return in the clouds! And, moreover, these two comings could only be described as the verse in Luke 18:8 ; 1 Thessalonians 5:4 ; 2 Thessalonians 1:8 ; Malachi 3:1 (Great Controversy 424, 425,426 etc. ;2T190, 191), indicate – not visible comings – not yet.

The two categories of the Judicial Divine acts to purify His body of believers (church) are:

1. The fig tree judgment(s) as cited at the beginning of this study, prior to the Wedding in Heaven.
(antitypical Judah-Jerusalem, antitypical two tribes - the barley harvest).
2. The inspection of the wedding guests at the reception (supper) guests after the Wedding in Heaven.
(antitypical Israel –antitypical ten tribes – the wheat harvest)

The first coming in the Judicial Throne is (was) to inspect the Jerusalem of today with a three year inspection period revealed, to prepare a Wedding party. Then the second coming in judgment is His RETURN from the Marriage in the Matthew 25 scenario, to separate wheat from tares in the culmination of the Firstfruit harvest – the 144,000. These comings are as a “thief in the night”- not visible. These comings are for those who are LOOKING for HIM -- in the Judgment for the Living. Both the barley harvest and the wheat harvest have their respective judgments and separations. The first coming in judgment is to prepare and gather a select group (barley) for the Marriage to escort the Bride and the second coming is to prepare the wedding party, two groups, for the Marriage Supper. To understand this revolutionary concept one must have the “extra oil”.

So, when we speak of the coming of the Bridegroom in context of Matthew 25 we must consider what coming we are speaking of, before the Marriage – going to the Marriage (as witnesses), or after the Marriage – going to the Marriage Supper.

AS it was in 1844, “The subject of the sanctuary was the key which unlocked the mystery of the disappointment of 1844” (GC 423 ch. 24). This holds true also for the disappointment of 1990, to a much lesser degree of disappointment. By faith we as a body of Advent believers followed Christ into the Most Holy in 1844, however, due to the continual apostasy and rejection of new light in the Advent Movement only a few followed Christ out of the Most Holy place in 1990, a little flock. In our day, the “subject of the sanctuary” of necessity included the ministration and Person of the Holy Ghost – as the Bride, as the Other Intercessor in the finishing up of the Atonement (5T472).

In the following prophetic words of Benjamin Roden, written in his landmark study, “The Daily” Part 2, of 1978:

“WARNING: Without a knowledge of the Holy Spirit as our Intercessor to make efficacious the precious blood of Christ, our Intercessor (G.C. 415), we cannot approach God (P.P. 353; Rom. 8:26, 34).”

The above statement by Ben Roden cannot be emphasized enough. It is a lifeline of truth.

What coming of Christ is this?

Luke 18:8 ^aI tell you, He will give justice to them ^aspeedily. Nevertheless, when the Son of Man comes, ^bwill He find faith on earth?”

Again, looking at the above verse, what coming of Christ is this?

From Inspiration:

“The Jews were looking for the Messiah; but He did not come as they had predicted that He would, and if He were accepted as the Promised One, their learned teachers would be forced to acknowledge that they had erred. These leaders had separated themselves from God, and Satan worked upon their minds to lead them to reject the Savior. Rather than yield their pride of opinion, they closed their eyes to all the evidences of His Messiahship, and they not only rejected the message of salvation themselves, but they steeled the hearts of the people against Jesus. Their history should be a solemn warning to us. We need never expect that when the Lord has light for His people, Satan will stand calmly by and make no effort to prevent them from receiving it. He will work upon minds to excite distrust and jealousy and unbelief. Let us beware that we do not refuse the light God sends, because it does not come in a way to please us. Let not God's blessing be turned away from us because we know not the time of our visitation. If there are any who do not see and accept the light themselves, let them not stand in the way of others. Let it not be said of this highly favored people, as of the Jews when the good news of the kingdom was preached to them: "Ye entered not in yourselves, and them that were entering in ye hindered." {5T 728.1}

“We are taught in God's word that this is the time, above all others, when we may look for light from heaven. It is now that we are to expect a refreshing from the presence of the Lord. We should watch for the movings of God's providence as the army of Israel watched for "the sound of a going in the tops of the mulberry trees"--the appointed signal that heaven would work for them.

To close this study and prologue of The Cross in Antitype:

E.G. White -- March 22, 1900, Knowing God

“We cannot by searching find out God: but he has revealed himself in his Son, who is the brightness of the Father's glory, and the express image of his person. If we desire a knowledge of God, we must be Christ-like. When Philip said to Christ, "Show us the Father, and it sufficeth us," the Saviour answered, "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?" {YI, March 22, 1900 par. 1}

“He who does not seek each day to be more Christ-like cannot know God. Living a pure life through faith in Christ as a personal Savior will bring to the believer a clearer, higher conception of God. No man whose character is not Christ-like can set forth God in a true light. He may preach Christ, but he does not show his hearers that Christ is an abiding guest in his heart. {YI, March 22, 1900 par. 2}

"This do, and thou shalt live," Christ said to the lawyer who had answered his question with the words, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Eternal life is the reward that will be given to all who obey the two great principles of God's law,—love to God and love to man. The first four commandments define and enjoin love to God; the last six, love to our fellow men. Obedience to these commands is the only evidence man can give that he possesses a genuine, saving knowledge of God. Love for God is demonstrated by love for those for whom Christ has died. {YI, March 22, 1900 par. 3}

“While enshrouded in the pillar of cloud, Christ gave directions regarding this love. Distinctly and clearly he laid down the principles of heaven as rules that his chosen people were to observe in their dealings one with another. These principles Christ lived out in his life of humanity. In his teaching he presented the motives that should govern the lives of his followers. "All ye are brethren," he said. Treat the purchase of my blood as I have given you an example. {YI, March 22, 1900 par. 4}

“God has manifested the most wonderful love for fallen man. He "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Those who partake of God's love through a reception of the truth will give evidence of this by making earnest, self-sacrificing efforts to give the message of God's love to others. Thus they become laborers together with Christ. Love for God and for one another unites them to Christ by golden links. Their life is bound up with his life in sanctified, elevated union. True sanctification unites believers to Christ and to one another in bonds of tender sympathy. This union causes rich currents of Christ's love to flow continually into the heart, and then flow forth again in love for others. {YI, March 22, 1900 par. 5}

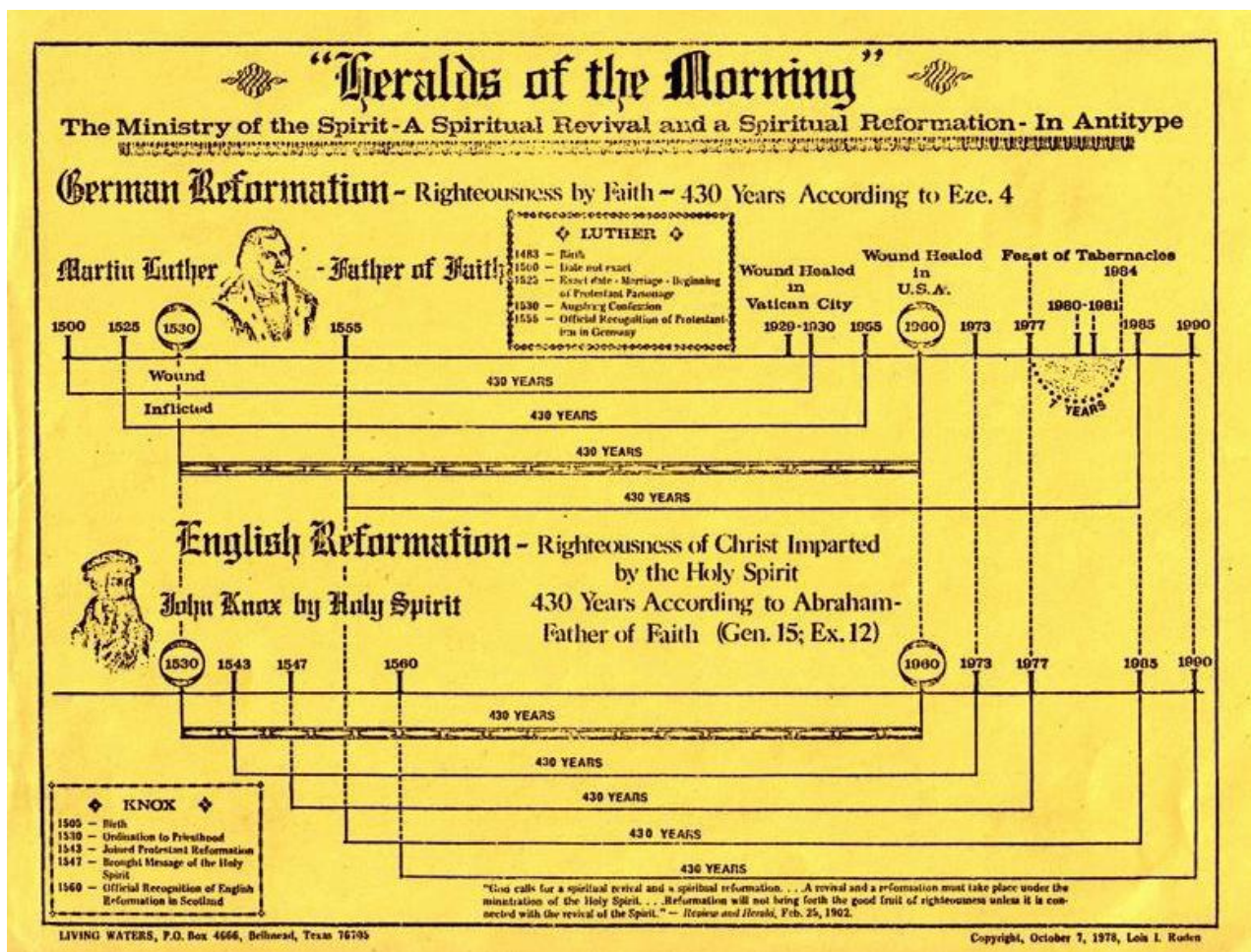
“The qualities that it is essential for all to possess in order to know God are those that mark the completeness of Christ's character,—his love, his patience, his unselfishness. These attributes are cultivated by doing kind actions with a kindly heart. But Christ's requirements are not met by his people today. A strange deception is upon the people of God. Selfishness prevents the unity that should exist. True Christian love is rare in our churches. This shows that the members do not love God as they claim to. They give evidence that they need to be sanctified. It is the most fatal deception to suppose that a man can have faith unto life eternal without possessing Christlike love for his brethren. {YI, March 22, 1900 par. 6}

“He who loves God and his neighbor is filled with light and love. God is in him and all around him. There is no such thing as a loveless Christian; for "God is love," and "hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. . . . A new commandment I write unto you, which thing is true in him and in

you: because the darkness is past, and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." {YI, March 22, 1900 par. 7}

"Christ declared: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." Christians will love those around them as precious souls for whom Christ died."

Mrs. E.G.White.



Time chart published by Lois Roden, October 7, 1978.

A large scale version of this chart may be viewed at Branch-DavidianHistory.net :

http://www.branch-davidianhistory.net/originalpublications-q10278-c10273-Heralds_of_the_Morning.aspx

Below is a copy of the cover of my 1990 book, my report from Jerusalem, titled, "It Is Finished." The report and revelation from Jerusalem has now been reconstituted, condensed and summarized in this study prologue of The Cross Today, in Antitype. Christ the Son, as the Bridegroom, was welcomed at Passover 1990 in Jerusalem, Israel, by two witnesses, to begin the three year inspection of Luke 13:7, upon spiritual Jerusalem, New Mt. Carmel, Waco, Texas. The 1993 judgment at Waco is the proof of this event. "The Dresser of the vineyard will put forth yet one more effort to save the fruitless tree. THE SON OF GOD WILL COME IN PERSON to plead with the chosen people." E.G. White.

