

THE ANSWERER
BOOK #7
By V. T. Houteff

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Question 216:

What is the “little season” spoken of in Revelation 20:3?

Answer:

The “little season” spoken of in Revelation 20:3 refers to a period of time rather than to a season of the year. This is also seen from reading Revelation 6:11: “and white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled.” The context herein reveals that the expression “little season” is not a three-month division of the year, but merely a time. The dictionary definitions of “season” bear this out also.

Question 217:

Where in the bible can you find proof that the apostles baptized in the name of the Father, Son, and Holy Ghost?

Answer:

There is no doubt in my mind but that Christ was just as sane and as much filled with the Holy Spirit when He ordained and commanded the mode of baptism as He was at any other time. I am sure that you will heartily agree with this.

Anyone that questions Matthew 28:19, he thus opens the way to question all other passages of Scripture.

No, I cannot be convinced that the apostles were more inspired than was the Lord. Neither can I be convinced that the apostles could continue to be the Lord's apostles if they failed to baptize precisely as their Lord and Master commanded them. No, the Spirit could not possibly have given another kind of utterance to the apostles than the one given by the Lord Himself, for it is the Lord Who sends the Spirit. It would be wicked, too, on the part of any to accuse the apostles of non-compliance to the Lord's explicit command. Neither is there any reason for confusing Acts 2:38 with Matthew 28:19. Ever remember that the Apostle Peter was not endeavoring to set a certain prescribed form of baptism. His mentioning the name of Jesus only, not mentioning the name "Father" and "Holy Spirit" in his discourse, is very obvious: It is because the name of Jesus was in question, not the name Father or Holy Spirit.

Peter could not have possibly consigned Jesus' command to the waste basket, and devised a form of baptism of his own, and yet be Jesus' servant.

To exclude the Father and the Spirit from one's baptism, is not only to deny Their existence, but also to make Jesus a teacher of error. I know that some think Jesus Himself is all three, but if such were the case, He would have said so. I am likewise confident that He did not pray to Himself, and did not lie when He said the Father had sent Him. He, moreover, would not have said: "It is expedient for you that I go away: for if I go not away, the Comforter (Spirit) will not come unto you; but if I depart, I will send Him unto you." John 16:7. I am sure this saying does not need any interpretation.

Above all else, we had better mind what Jesus taught and commanded if He is to be our Savior, Lord, and Master, rather than to resort to assumptions, presumptions, of what others say. Nowhere in the Scriptures but in Matthew 28:19 is found the form of baptism. Let us therefore stay with it lest we be found guilty of adding to or subtracting from the Scriptures (Rev. 22:18,19), being deceived and deceiving others—blind leading the blind.

Furthermore, since Christ's words are not subject of misunderstanding, and since they need no interpretation, whereas Peter's can be misunderstood, and in need of interpretation we have no reason for speculation. If we must, though, interpret Peter's Words, then our interpretation of them must be brought into harmony with Christ's command, not Christ's command with Peter's statement. It is clear that Peter could have only meant the same as Christ meant, but whereas Christ is enunciating the total precept concerning the mode of baptismal address, Peter is only stressing the name of Jesus, because of the Jews' unbelieving attitude toward Jesus, but not toward the Father and the Holy Spirit.

Question 218:

Please enlighten me further as to who the 144,000 are.

Answer:

Your query concerning the 144,000, is best clarified in our publication, but we might here mention a few main points. Revelation 7 and 14 reveal the 144,000 to be Israelites and firstfruits; while Micah 4, Isaiah 2, Ezekiel 36, Malachi 3, and many other similar passages show that they will inherit the Promised Land (Palestine); will for a certainty be gathered from among the heathen and taken back there to the land of their fathers. The Revelator also attests to this fact when he says that they stand with the Lamb on Mount Zion (Rev. 14:1). This is of course after the church is purified.

Question 219:

What about the teaching that Christ was not flesh but a Spirit?

Answer:

The Bible teaches that Christ was born of woman just like all mankind. If you carefully study 1 Peter 3:18,19, you will see that He definitely was in the flesh, or He could not have been “put to death in the flesh.” And when we consider the Godhead in terms of the Trinity, -- The Father, the Son, and the Spirit, -- then there is no difficulty in understanding how Christ preached to the antediluvians. He did so through the Spirit—the second person of the Godhead, in the days of Noah, not after His death. This is exactly what the Scripture teaches. I suggest you carefully study the passage.

Hebrews 1:3 certainly proves the personal existence of the Son, Christ, if it proves anything, for it plainly declares the Father to be a “person” and the Son to be the “express image of his person!”

John 6:51 makes the same affirmation of the corporal nature of Christ.

Consider, too, John 20:20-30. When Christ entered the room where the disciples were gathered, He told Thomas to put his finger in His wound, and Thomas did and believed that Jesus, with flesh and blood, arose from the dead. Besides, Christ said: “If I go not away, the Comforter (Spirit) will not come unto you.” John 16:7.

If we understand John 3:13 to mean that no person in the flesh has ever gone from earth to Heaven, then we make it contradict those Scriptures which state that Enoch, Elijah, and those who were resurrected with Christ, are in Heaven. Also Rev. 5 says that the four and twenty elders redeemed from the earth are there, too. So we can see from this that John 3:13 does not mean what some construe it to mean.

Question 220:

Why do not Davidians have everything in common just as the apostles did?

Answer:

From studying our publications, you are doubtless aware of our work that we teach and practice only what the Bible now unfolds to us. What you read in Acts about the apostles having everything in common, is not a command but a historical fact of what they had to do to make ends meet. So if the same conditions should now prevail among us, we would necessarily do as they did, unless there be still a better way.

Since what they did anciently may not be practical now, we would have to do what present conditions demand and permit. We are practically using the apostolic principle but perhaps in a different way. That is, by putting our gifts (tithes and offerings as the Lord prospers) in the Lord's treasury, we are able to help the helpless, so that those who gather much would have nothing left, and those who gather less would have no lack. (Ex. 16:17, 18).

Question: In the 7th chapter of Revelation where it speaks of the Great Multitude and the experience through which they pass, I notice that in Great Controversy Page 649 it applies verses 14-17 to the 144,000. Would it be that they all have a similar experience or could the 144,000 be included in the Multitude for in Great Controversy Page 665 it tells of those about the throne it does not speak of the 144,000?

Answerer: The Great Controversy does not apply Revelation 7:14-17 to the 144,000 alone. When one takes into consideration that we are not to prove the Bible by Sister White's writings, but that we are to interpret her writings in harmony with the Bible, we can see that the Bible plainly applies verses 14-17 of Revelation 7 to the great multitude of verse 9. This, however, does not mean that Sister White erred in applying these verses to the 144,000 are the first fruits, and thus the great multitude the second. It is obvious therefore that the trouble through which the second fruits pass, the first fruits, 144,000 must also pass. Thus it is that the tribulation of these verses is applicable to both fruits.

Question 222:

When it says in Psalms 87 "that this man was born there" (in Zion) could it mean the church (Spiritual Zion)?

Answer: Regarding Psalm 87, the sixth verse explains that Zion here has reference to Israel because Babylon, Philistia, Tyre, and Ethiopia are spoken of in conjunction with Zion. All are referring not to a city, but to their respective nations.

Question 223:

Will you please explain for me the mixed resurrection as you have it on page 15 or T.G. Vol. 2, No. 7. It is said here that it appears that this mixed resurrection is a test: that is, they are all given the opportunity to be wise, to turn many to righteousness, but only a part of them do so. Some of them again fall into sin, and therefore they awake to

shame and everlasting contempt, but the wise awake to everlasting life, never to die again. It is said by some that you are teaching here that those who come up in the mixed resurrection to shame and everlasting contempt, will have a second chance to be saved by becoming wise and turning many to righteousness.

Answer:

With regard to your question concerning the mixed resurrection as brought to view in Timely Greetings, Vol. 2, No. 7, p. 15, we can say that since it takes place in probationary time, the wicked will most certainly have a chance to become righteous, but the scripture shows that they will do nothing about it, and thus their rising from the dead will be only “to shame and everlasting contempt” – proving to the Universe of God that even though all the wicked were given another chance (but will not), they will not take it, will not turn away from their wickedness.

Question 224:

A sister applied for the renewal of the C. of F. and upon checking we found that she uses her second tithes as she sees fit.

Answer:

We were happy to have you return your renewal blank for the Certificate of Fellowship. In giving it our customary careful consideration, we noticed that you are not now a payer of second tithes (free-will offerings), for you believe that you yourself can use that in whatever way you deem best. We, however, can find no sanction in the Bible for one's using his own tithes for personal missionary work. The command is: “Bring ye all the tithes into the storehouse.” We are afraid that you are making a mistake in the matter, and should we omit to mention it to you, the omission would make us unfaithful to our trust.

Question 225:

There are Seventh-day Adventists who cook their food on Saturday and the others cook their food before Saturday. Which is correct?

Answer:

As to cooking food on the Sabbath, we do not know of one verse in the Bible that sanctions one's doing so. We do, however, find the following instruction in the Testimonies for the Church: “On Friday let the preparation for the Sabbath be completed. See that all the clothing is in readiness, and that all the cooking is done.” “While cooking upon the Sabbath should be avoided, it is not necessary to eat cold food. In cold weather let the food prepared the day before be heated.” Vol. 6, pp. 355,367. These statements, we believe, are self-explanatory, and clearly cover the concern.

Question 226:

Does Sr. White recommend Harvest Ingathering in Christian Service? Just what does she say about it?

Answer:

We do not understand that Inspiration sanctions “begging for the Lord,” neither do we know of a direct quotation against Ingathering specifically, but we also fail to find in the Bible the need for begging. God, we know, accepts only voluntary gifts. Other gifts are an abomination to Him. The tithing system, not Ingathering, is the Lord’s. If someone asks why/you do not join in their activities, just tell them you do not believe in making Christ a beggar to support His work.

On the enclosed card you will find the quotation from Christian Service, p. 167. (Incidentally, you should keep this card in your notebook for future use.)

Thirty some years ago I was told that the Harvest Ingathering campaign was devised after the death of Mrs. White. The denomination could not find the words, “Harvest Ingathering,” in Sister White’s writings at that time, but since printing the book, “Christian Service, in 1924, the words “Harvest Ingathering” do appear. Without saying any more, though, we wish to add that the Harvest Ingathering of today is not from people who have means; it is approaching everyone on the street—purely begging—going from house-to-house and on the street corners as would a blind man with a fiddle. This the Scriptures do not advocate.

P.S. Another word about the Harvest Ingathering. If they press you on this matter, put the burden of proof on them. Tell them to prove to you that “Harvest Ingathering” as carried on now was started in Sister White’s life time. If there was no such thing as Harvest Ingathering while she was living, how could she possibly have used that term? As mentioned above, the book Christian Service, was put out in 1924—9 years after her death.

Question 227:

Please explain the discrepancy that seems to exist between the early volumes of the SRod, and the later tracts on the subject of the beginning of the Time of the End; also the special resurrection.

Answer:

Now the difference which you mention concerning the beginning of the “time of the end” as set forth in Timely Greetings, Vol. 2, No. 42, p. 26, and the Symbolic Code of 1943, you will note that the same logic is carried in both publications and that the latter refers to page 97 of the first edition of Tract No. 12, The world Yesterday, Today, Tomorrow. All of this proves that the statement “at the closing of the eighteenth century

and at the beginning of the nineteenth” is a misstatement. Rather it should read “at the closing of the seventeenth century and at the beginning of the eighteenth”—the same as in Timely Greetings.

Concerning the time of the special resurrection of Daniel 12:2 as found in the SRod, Vols, 1 and 2, you will recall that those doctrines did not originate with the SRod, but with the SDA denomination. Since at that time we had no other light on the subject, the Rod had no choice but to echo the voice of the denomination, because we believed that it was our duty to hold to the denomination teachings unless Inspiration should reveal otherwise. Accordingly that is exactly what we did in the years 1930 to 1932. Truth, you know, progresses from the known to the unknown. The Great Controversy, does not put the special resurrection after the close of probation but rather while God’s people are being delivered, during the ‘day of God’ – the “great and dreadful day of the Lord.” See the 1950 Gen. Conf. Special. The Bible Itself clears the subject. It plainly says that those who arise and turn many to righteousness (who bring sinners to repentance, work that can only be done in probationary time) will shine as the stars of heaven (Dan. 12). From letter written to Mrs. Frances Lynch, Portland, Maine, Dec. 17, 1951.

Question 228:

I have never eaten the unclean but I have always doubted the meatless idea. It is hard for one to put their full heart into anything that way. My reason has been Ephesians, and other things which Jesus and Paul said.

Answer:

Since you have not been fully convinced as to the importance of abstaining from eating meat, for your study and encouragement we have this to add: It is true, as you mention, that the Bible writers do not outright condemn all flesh food. The types and the prophecies for this time, along with the Spirit of Prophecy, however, point out that if all things are to be restored and the Kingdom in which even the lions shall feed on straw (Isa. 11:7) be set up, then it is understandable that we who have that message must preach it both by work and example.

Taken from letter to Ernest Gail Israel, April 7, 1952.

Question 229:

Please correlate Testimonies, Vol. 6, pp. 400, 401, with Ezekiel 9. From this reference one might get the idea that the church is to be purified by the sinners simply leaving the church of their own accord when persecution gets too much for them. Yet the message teaches that the church is cleansed by the slaughter of Ezekiel 9.

Answer:

Gladly we take this opportunity to help clarify the puzzlement which has arisen in your mind with regard to the quotation in Testimonies, Vol. 6, pp. 400, 401 and Ezekiel 9.

Since the purification of Ezekiel 9 in the church is plain and unquestionable, then Volume Six pages 400, 401 will have to be interpreted accordingly. When we do this, it will be seen that it has reference to those brethren that shall join the church after the purification, and the fact that “the four winds” are not let loose before the 144,000 are sealed, proves that the persecution breaks out after the sealing, after the purification—that there is no persecution before. No, the Devil does not start the persecution to purify the church, for his chief aim is to pollute it. He therefore brings the persecution not to purify the church, but to prevent any one’s joining the already purified church, and those who have already joined it to take them out of it.

Taken from letter to Dr. H.F. Roller, May 18, 1952.

Question:

(Re Testimonies, Vol. 6, pp. 400,401)

Surely there may be persecution against God’s true people after Ezekiel 9. Surely none of the “first fruits” will “stray away,” “go out from among us,” “be taken in the delusions of the enemy,” or “depart from the faith.” Can any of those who join the church after Ezekiel nine do such? Can the winds of persecution that comes in the time of trouble when the winds blow affect the purified church to the extent of causing some to go out?

Answer:

Your questions concerning Sister White’s statements in Testimonies, Vol. 6, pp 400, 401 is clarified when you take into consideration that what she is speaking of is the fact that some in the church accept the faith and even present Truth, but they fail to go through all the way. That is, they are not completely in, but are in and out, so to speak. Some cannot make up their minds, and others cannot hold their own, so they sooner or later drop out. Those who leave the truth can rejoin it. They may leave the church before the purification and return afterward. Again, they may leave the church during the Loud Cry before they completely join the church.

From H.G. Warden, Feb. 13, 1952 letter.

Question:

Some days ago I listened to a conversation among some Davidian brethren in which I took no part. One of them said that they believed that it was entirely wrong to use butter. The other one said that the present message had cleared the question and there was now no reason why we should not eat butter. The other responded by saying

that the Testimonies were very emphatic on the subject and that there was no need of any one making a mistake. This was the gist of the conversation.

We are told on page 548 and 549 of Volume One that “tea, tobacco and flesh meats are hurtful stimulants.” Also, that these foods are unnatural stimulants. On page 362 of Volume 2 is stated that butter, eggs, and meat, excite (stimulate) animal passions. On page 486 of the same Volume is the statement: “The butter and meat stimulate.” Now what we want to know is has the later processes of producing butter removed the stimulating effect or does butter still have the same characteristics that it had when the Spirit of God indicted the above standards.

Answer:

Now, concerning the butter question: You will find your answer in the Cookright Cookbook, pp. 5-9. If we must believe in Sister White’s writings, we must believe in all of them. The very fact that she recommends for all to inquire from the best health authorities concerning the merit or demerit in any kind of food is sufficient proof that that is what she has done and that is how she obtained her information on the subject of foods. If the best authorities are more enlightened in these days, then her wish and advice being that we should chose the best should settle the problem of foods. And who can honestly deny the fact of the great progress which the laboratory technicians and other health authorities have made since Sister White’s day?

Furthermore, butter has been used ever since time immemorial. And still further, if butter is such a bad article of food, prophecy would not have symbolized the Word of God by butter, but by something else.

Then, too, health authorities in those days prohibited the use of salt, and spices such as cinnamon, although the Bible recommends them. The Lord Himself said, “Salt is good,” and Moses was instructed to use spices in the preparation of the sacrificial offerings. Thus by following the Scriptures, and heeding Sister White’s instructions, every honest seeker for Truth will be guided aright, and there would be no need for confusion. May your hearts be ever ready to receive true understanding from the Lord.

Taken from M.J.B., June 2, 1952 letter.

Question 232:

Please give me a clear-cut answer on Testimonies, Vol. 5, p. 81, paragraph 1.

Answer:

According to your request, I shall do my best to give you a “clear-cut” answer on the passages in question: “The time is not far distant when the test will come to every soul. The mark of the beast will be urged upon us. (Since later revelations of Scripture proves that the “mark” is not urged upon anyone before the “image” is made, and since it

is not made before the four winds are let loose, not before the 144,000 are sealed, logic rules that the word “us” applies to the church, not before, but after she comes in contact with the beast at the time his decree is enforced.) Those who have step by step yielded to worldly demands, and conformed to worldly customs, will not find it a hard matter to yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death. The contest is between the commandments of God and the commandments of men. In this time, (that is, the time in which the separation of the wheat and the tares takes place—time of harvest. It commences with the separation of the firstfruits at the fulfillment of Ezekiel nine,) the gold will (then) be separated from the dross in the church. True godliness will be clearly distinguished from the dross in the church. True godliness will be clearly distinguished from the appearance of tinsel of it. Many a star that we have admired for its brilliancy, will go out in darkness. (These brilliant stars have already gone out in “darkness.” To prove this to them you need only to show them the contents of Tract No. 15, which give “power and force” to the message (the Judgment) which they have been preaching for years, and you will find out that they are completely blind to it.) Chaff like a cloud will be borne away on the wind, even from places where we see only flowers of rich wheat. All who assume the ornaments of the sanctuary, but are not clothed with Christ’s righteousness, will appear in the shame of their own nakedness.”—Testimonies, Vol. 5, p. 81, para.1. Is this a clear-cut answer?

From M.J. Bingham, July 3, 1952

I shall add the following to make my previous statements on Testimonies, Vol. 5, p. 81 clear to you: That term, “us,” the church, is collective and designative of the church at all times, --past, present, and future. And if there are stars to go out when the image of the beast is made up, then there are stars to go out now, as there have been in every age.

Question 233:

I do not like the idea of having to pay usury to a bank on the outstanding money. Isn't it just about as bad to pay usury as to accept it?

Answer:

Regarding your question on usury, the Bible states that we are not to take usury on loans made to a brother for the necessities of life (Lev. 25: 35-38). If the loan, however, be made as an investment in business by which one is to increase his income, then such a loan would be subject to usury. But if one should lend to a stranger, according to Deut. 23-20, he may exact usury from him.

Question 234:

Who and where are the nations which the Devil would deceive during the Millennium if God did not bind him and put him away? If they are not on the earth at that time, then who and where are they?

Answer:

I believe you will have no difficulty in explaining to your questioners about Satan's being bound when you point out to them that the earth is void; and that the wicked are dead; also that the righteous are taken to heaven; that there are no human beings on earth left for him to deceive. Revelation 19:20,21 show that everyone was slain and no one left on earth. Daniel 2 likewise shows that the nations were ground to powder and the wind took them away thus leaving no nations. And since he is thus shut away, then as to what binds him becomes exceedingly clear—that he is bound by a chain of circumstances. When someone is put in exile, he is bound and in prison. So it is with Satan.

Let me give you an illustration: If every man, woman, and child should die in the United States, and you were left alone, you would be in prison with nothing to do but to stay in it as you possibly could not get out because you would be surrounded by the ocean. We must understand the expressions Inspiration uses, "shut him up," "set a seal upon him, that he should deceive the nations no more," the same as those referring to "the earth's swallowing up the flood." You know the earth does not actually open her mouth as it has no mouth to open. Are we then to say that the phrase has no meaning at all? No, of course not.

Question 235:

Regarding the 1st, 2nd, 3rd angels, sealing angel, and Loud Cry angel, are they real angels, or are they just representative of messages?

Answer:

The angels (first, second, third, sealing, and the loud cry) are symbolical of heaven-sent messages to God's church at the appointed time.

Question 236:

Is the Laodicean church the last church, or is there another church to follow it?

Answer:

The Laodicean church is the last church with the wheat and the tares commingled. Then follows the church purified as pointed out in Revelation 12:17 and by Zechariah's symbolism in chapter 4.

Question 237:

How can those who come up in the special resurrection of Daniel 12:2 turn many to righteousness when they come up during the plagues as shown on the chart, p. 132 SR Vol. 1? Is this chart to be relied on?

Answer:

Concerning the time of the special resurrection of Daniel 12:2 as found in the Shepherd's Rod, Vol. 1, you will recall that those doctrines did not originate with the Shepherd's Rod, but with the Seventh-Day Adventist denomination. Since at that time we had no other light on the subject, the Rod had no choice but to echo our duty to hold to the denomination, because we believed that it was our duty to hold to the denominational teachings unless Inspiration should reveal otherwise. Accordingly that is exactly what we did in the years 1930 to 1932. Truth, you know progresses from the known to the unknown, and so we must expect to receive light on many other things which we do not even now completely and correctly understand. Timely Greetings, Vol. 2, No. 42, pl 29 gives the latest we know thus far about this resurrection; that is, it presents the subject in the light of present Truth.

Question 238:

IS A WEDDING RING PERMISSABLE OR NOT?

Answer:

“Not one penny should be spent for a circlet of gold to testify that we are married.” Testimonies to Ministers p. 181. We would recommend your reading the whole paragraph on pp. 180, 181, entitled “The Wedding Ring.

Question 239:

The conclusion has been reached by some who have read Shepherd's Rod Vol. 2 that the 144,000 are made up only of those who were born S.D.A.'s.

It states that the 144,000 were not defiled with women, meaning churches or doctrines. Is it true that one must be born as such to be eligible?

Answer:

We do not understand that the 144,000 are made up only of those who are born Seventh-day Adventists.

Question 240:

On page 35 1st par. last sentence of Tract 5 says “...the first seal must precede the first trumpet, the second seal, the second trumpet, and so on...” Explain the pale horse (the 4th seal) falls into the same period as the non-descript beast, which is after the 4th trumpet (when the church goes into captivity). References: Page 79, 1st par. of tract 5. and page 49 of Tract 15. Also the fifth trumpet (Christ's first Advent) is before 1500 about what time the 5th seal begins.

Answer:

As seen on the chart the seals and the trumpets truly appear to be out of order, but this is not actually so, because though the symbolism of the fourth seal is placed after the cross, yet it could be just as well placed before the cross, due to the fact that Rome existed as a persecuting power of God's people even before the birth of Christ. And since it covers such a long period of time, starting before Christ and running years after Christ, we were unable to portray this fact on the chart with the symbolism itself, so it must be seen not as it appears to be on the chart, but as it actually is. And moreover our illustration, "the needle and the shuttle" must not be taken too literally; it is an imperfect illustration. There is, however, a second view of this subject: The difference in the number of seals and trumpets before the cross is in actuality no discrepancy at all, but rather a deliberate and purposive irregularity, for the star which fell at the sounding of the third trumpet is symbolical of Christ, God in the flesh, in each form the Everlasting Truth, --Truth that never ceased to be present Truth,--as are the messages that are represented by the rest of the Trumpets and seals.

This singular irregularity, a mark of the Divine design, rather than of human shortsightedness, shows that the Bible and the Lord—the written and the living Word—are the very source of every message, the Storehouse of the Whole Truth,, and that therefore rather than being a part of another message, every other message is a part of It.

Thus what on the surface appears to be a damaging inconsistency, underneath proves to be reinforcing singularity, profound yet simple, and one which humbles the heart once more to remember the Lord's counsel: "My thoughts are not your thoughts, neither are your ways, My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." Isa. 55, 8,9.

Question 241: From letter t Mr. and Mrs. H.E. Knapp, 3/21/52.

I am wondering about Answerer, Book #4, p. 23. you say there is no need for further baptism and in "Sketches from the Life of Paul," pages 132, 133, by Sister White, she takes the opposite view. See also Acts 19:3-5. As new light came they were re-baptized. Maybe you can help me with this.

Answer:

We do not have the book, Sketches from the Life of Paul, by Sister White. Obviously, John's baptism was not performed in the name of "the Father, and of the Son, and of the Holy Ghost." If it had been, there would have been no necessity of rebaptism. And that is the reason for The Answerer's saying, "suppose you were baptized by the Apostle Paul..." and had lived to the present time, you would not have any need to be re-baptized just because you had to join one movement after another. If, however, one has been baptized by other means than the Lord's baptism, he of necessity must need to be re-baptized. To illustrate, if you had lived in the Old Testament period and kept the Passover precisely as the Word commands, yet when you came to live in the New

Testament time you would have to keep the Passover not as in the Old, but as ordained by the Lord in the New Testament time—keep the Lord's Supper. The same principle applies to the question concerning baptism,—John's baptism although sufficient for his time, yet is insufficient for our time.

Question 242: From letter to Theodore Beck, March 2, 1952

Please answer this study 28, by Brother Theodore Beck, March 2, 1952:

Answer:

I am in possession of your study on the seal of God and on the Lord's supper; and as Brother _____ has passed to me your request that I reply to your study, I am taking this opportunity to say that the Bible makes plain that the Lord's supper is the keeping of the Passover in the antitype. There is, though, no Bible proof that it should be observed more than once a year. But since not all has been made plain to us, we believe it best to wait until God reveals all in connection with that service before we attempt to establish it among us.

As to the seal of God, I am sure that you are right when you say it is not the Sabbath. Studying the subject from all angles, though, the seal proves to be granted not only for obeying one doctrine or commandment or statute, but rather for obeying the whole truth for the time in which one lives. This is seen from the fact that all who are saved must be sealed for that is what "seal" means—enclosed securely—as is a letter when sealed in an envelope. For example, we have no record that Abraham ever kept the Sabbath, or that he was ever baptized, yet he was sealed with the seal of the Holy Spirit; that is, with the Spirit of Truth, for he was faithful in all God had revealed to him—faithful to the whole truth for his day. And so were the Apostles and their followers, and likewise the saved during the Protestant reformation and on to our day. The seal with which the 144,000 are sealed, though, seems to make a difference because they are sealed in their foreheads. In the first place, they are "marked," sealed, in their foreheads (Ezek. 9:4) not for keeping Sabbath or for having been baptized, but because they sigh and cry for the abominations that are done in the church. Having been sealed—put under Divine care and protection—hedged in as was Job—for being obedient to the whole Truth. Though one keeps the whole law, yet if he offends in one point he is guilty of the whole. We are therefore not saved by keeping any one of the commandments, or statutes, but by keeping all of them—the whole Truth.

It is my earnest hope that the truth of the seal may be clear to you, _____, and that your sincere desire to follow the Lord fully may be honored of Him, so that you and yours may be kept for eternal inheritance in the Kingdom of peace that is now within sight.

Question 243: Taken from MJB letter, May 26, 1952.

(Some brother could not understand why we should not be keeping the Lord's Supper once a year—doing as much as we see to do, rather than saying we will do nothing about it until we can do all concerning it.)

Answer:

Perhaps, Brother_____ will receive enlightenment concerning our reason for not observing the Lord's Supper by your telling him that it is better to do nothing at all than to do a strange thing. If Nadab and Abihu, and Uzzah, would have done nothing, they would have been better off than to do what they did. So until light is received concerning the correct observance of the Lord's Supper, we better leave it alone.

Question 244:

I am sorry I did not make my letter plain enough for you to understand it. Our S.D.A. church members have for all these years had the white people meeting to themselves and the colored people's meeting to themselves and did not get the work for the church done as the Lord would have it so we present Truth believes come on at this time and we are doing the same way. No I don't think this is the Lord's way for His people that He will use in setting up His Kingdom, for if present Truth believers do the same as our S.D.A. church members have, how can we come up to the Bible standard? This is one way we could show that we are one people and have one common view.

Answer:

All of us are agreed, we are sure, that whatever the Lord instructs His people to do is the best for them. And so we bring to attention the manner in which the Lord dealt with His people in the type. The 12 tribes of Israel (God's people, not heathen), you know, were divided according to God's order, each tribe being separate and distinct in location from each of the other tribes. Also, for their regular services they met and worshipped separately, although for the special commemorations all the tribes gathered at Jerusalem and there worshipped together. So it is in our day: for the regular services the colored brethren and the white brethren meet in their respective churches; but for the yearly gathering, campmeeting, all are assembled in one place and together worship the Lord. And so, from the parallel seen in God's instructions to Israel, it is evidence that what the denomination is doing can hardly be condemned without condemning God.

Concerning the seed of Abraham and the 144,000, we wish to call attention to the fact that these (Jacob and Abraham) are two different categories—Abraham's seed includes all who shall be saved in Christ, but the 144,000 according to Revelation 7, are a special company made up of 12,000 of each of the twelve tribes of the sons of Jacob. Necessarily, the 144,000 must be lineal descendants of Jacob, not merely believers in Christ. Since, however, the Bible mentions only the number of Israelites in the first fruits, there must be others with them who are not lineal descendants of Israel.

Question 245:

Would you please write me more definitely and plainly concerning the time when God's people will be gathered to Jerusalem?

Now concerning Zechariah 14:4. Do you people teach that Christ will literally plant his feet upon Mt. Olives before the great second coming of Christ? Do you really believe Jesus will come in the flesh or only by His Holy Spirit?

I understand you to say that when Mt. Olives shall be consecrated by the Lord's feet and Palestine is made into a great plain that this will be the time of the great gathering of the people of God. That the 144,000 will be gathered there and from this center the 144,000 will disperse themselves throughout the earth and help gather the second fruit at this time. Is that correct? I can see where this could possibly be true as far as the gathering is concerned but I cannot understand how this time could be a time of salvation. It would seem to me to occur at the end of the 6th plague. Is there a time of salvation for people during the pouring out of the seven last plagues?

Furthermore Sister White states that the standing up of Michael in Dan. 12 is when Christ leaves the Holy Place and probation closes. It is followed by the Great Time of Trouble which is no doubt the seven last plagues. Sister White states that the time of Dan. 12:2 when the special resurrection takes place is when the Voice of God is heard at the opening of the 7th plague (Rev. 17:17). This voice, "It is done" open the graves of some. Yet you state that this period of Dan 12:3 "they that turn many to righteous" is a time of salvation—a time of gathering. If you believe that then you must believe probation is still open for some people while the plagues are falling and the great time of trouble is on.

Answer:

So that we might have a good start in our search for Truth, let us refresh our minds with Inspiration's views on the subject. I quote from the second last book Sister White ever wrote, *The Acts of the Apostles*, p. 585:

"In Revelation all the books of the Bible meet and end. Here is the complement of the book of Daniel. One is a prophecy; the other, a revelation."

To me this quotation is saying that all the prophetic utterances found in the Bible are summarized in the Revelation. There appears another striking statement on page 14, which reads as follows:

"The whole system of types and symbols was a compacted prophecy of the gospel, a presentation in which were bound up the promises of redemption."

So it is that through the types and symbols of the Old Testament period the Lord speaks to His people during the New Testament period. You will note that the work of the Shepherd's Rod is just that. Inspiration through Sister White also told us in language

easy to be understood that before the earth shall have witnessed the “great and dreadful day of the Lord” (Mal. 4:5, “somebody is to come in the spirit and the power of Elijah” (Testimonies to Ministers, p. 475). He, not she, is therefore to be the last prophet to the church. And since men are to say to him: “...’You do not interpret the Scriptures in the proper way,’” it is clear that when the antitypical Elijah does “appear” his work will be essentially that of interpreting the Scriptures, and that his work will be questioned and criticized by those who ought to be the first to accept it.

Regarding Zechariah 14:4, you will note by a close study of the entire chapter that all the events spoken of therein are pre-probationary and that it is the righteous (the ones to whom Inspiration is speaking) who flee “to the valley of the mountains.” Moreover, it is understandable that the wicked would not flee to the place where Christ’s feet stand. Since the statement in Early Writings is post millennial, and since it is the wicked who then flee, it is revealed that a somewhat similar event takes place after the millennium.

Yes, the Bible thus makes clear that in the fulfillment of Zechariah 14 there will be a literal appearance of Christ, but not necessarily different than when He in type led the children of Israel out of Egypt. His manifestation at that time was in the pillar of cloud by day and in the pillar of fire by night, but now His antitypical manifestation is described as follows: “And the Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defense. And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.” Isa. 4:5,6.

In summarizing the subject I would say that whatever else takes place on Mount of Olives at the time the nations gather against Jerusalem, its dividing in two opens the way for God’s people to get there for safety where the Lord’s feet stand. Thus it is that they are made free from sinners and from the yoke of the Gentile nations. Obviously, then it is that the call is made: “And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues.” Rev. 18:4. The plagues will therefore fall upon Babylon after God’s people are called out of it and after they have gone to a place where there is no more sin, and are thus shielded from the plagues. Analytically the sin-free place is therefore “the valley of the mountains.”

The seven last plagues could not possibly be the time of trouble spoken of in Daniel 12:1, for as was printed out in the preceding paragraph, the plagues fall only on the wicked after probation has closed and after the righteous have been called out of Babylon and brought to a place of safety. The righteous experience the time of trouble during their deliverance, not during the plagues. The wicked have their time of trouble during and after the plagues.

Concerning the time of the special resurrection of Daniel 12:2, Sister White in Great Controversy and Early Writings lists a number of events that are to transpire, but she does not attempt to place them at any specific time. She sets forth the resulted end of

the wicked so that all may know to which she refers, as you will see, are not placed chronologically—some are to take place ahead of the others and some after. Moreover, she does not put the special resurrection after the close of probation but rather while God's people are being delivered—during the “great and dreadful day of the Lord.” See The 1950 General Conference Special. The Bible points out that the righteous who then arise from the dead are to turn many to righteousness (bring sinners to repentance, a work that can only be done in probationary time) and they will shine as the stars of Heaven (Dan.12:2). I am sure that Sister White's writings should be interpreted to harmonize with the Bible, not the Bible by her writings.

Question 246:

Sister White says in Vol. 2, p. 68. “Cheese should never be introduced into the stomach. Please give me all the light you have on this subject.

Answer: Your puzzlement concerning Sister White's statements about the use of cheese is clarified by your taking into consideration that the classifications of food and the laboratory tests on which she based her statements were the findings of the health authorities in her day. In other words, if the health authorities in her day were correct in their tests and conclusions then what she says must be correct. But if not, then the health authorities of today must be consulted. That is what she herself recommends in her statement, “Our workers should use their knowledge of the laws of life and health. They should study from cause and effect. Read the best authors on these subjects, and obey religiously that which your reason tells you is truth.”—Counsels on Health, p. 566.

Her command for us to consult the best health authorities of the day in which we are living, in itself shows that she did not originate the classifications of foods and their nutritional value for the table use. If she had from Heaven received light on cheese and other such products, she would not have told us to consult the earthly health authorities. Moreover, since the health authorities in her day had but just a beginning on the question, and since the health authorities in our day have greatly advanced in such knowledge and she commands us to consult them, we had better do what she says if we are to be consistently obedient to her writings.

Question 247:

Is the third angel the sealing angel?

Answer:

Early Writings, p. 118 says: “I then saw the third angel. Said my accompanying angel, 'Fearful is his work. Awful is the mission. He is the angel that is to select the wheat from the tares, and seal, or bind, the wheat for the heavenly garner. These things should engross the whole mind, the whole attention.'” The third angel as mentioned herein is a term used to designate a combination of all the three angels' messages. We must also take into consideration that angels symbolize different phases of Truth as do

mountains, heads, virgins, etc. As a whole, the third angel's message represents the last movement upon earth. This movement has different phases influencing both the church and the world. The three angels' messages are in 3 phases—Judgment of the Living, Fall of Babylon, Mark of the Beast, none of which have as yet taken place. Revelation 14:14-18.

Question 248:

What does the Rod teach concerning the time of Jacob's trouble?

Answer:

As to what the Rod teaches concerning the time of Jacob's trouble, it is this: The type shows that Jacob's time of trouble in the antitype is to be while the saints (144,000) are on the way to the Kingdom—Homeland. It will last during all of the time the saints are on their way home, both before and after the close of probation. The first fruits go through it first, which of course, is before probation closes. Then the second fruits, the great multitude, go through it, all of which begins before probation closes, but extends until after the close of probation and will continue until the last saint comes out of Babylon and goes into the Kingdom. Then commence the plagues. Perhaps The Answerer, Book No. 2, pp.91-94 will be helpful to you on this point.

Question 250: From letter to V. Otter, February 9, 1953.

Brother Houteff, how do you personally receive your new light? Are you given them in visions as was Sister White? If so, may I please be informed as to any physical manifestations of the Holy Spirit resting upon you at such times? We earnestly seek the Truth. Sister White showed all physical signs of being under God's Leadership—You know those—no breath, etc.—and unless a man is divinely inspired I do not believe adhering to his doctrine. Therefore—how can you prove that you are inspired and sent of God—the "Elijah" and the "Voice of God"—I have read many of your writings and nowhere do I find you state "I was carried away in vision" "The Lord came to me in vision" etc. as did Sister White. You merely hint at these writings being of the Lord. In other words, we should not accept any new light until we know from the source it is derived. Merely quoting Scripture and the Spirit of Prophecy does not give anyone that authority to say that he is "The Rod" to lead the church on to victory. Many will make such a claim.

Answer:

Your earnest inquiry concerning the authenticity of the message known as The Shepherd's Rod, and its messenger deserves an honest, frank statement of fact, based upon the two Inspirational sources about which we perfectly agree—The Bible and Sister White's writings. I shall therefore do my best to answer your questions, for I believe you and your relative to be earnest seekers for Truth.

A careful study of the Bible reveals clearly that no one of the more than 50 writers of It told all the truth, for not one of them knew all the truth, but what each of them wrote or spoke was truth for his time. This is well illustrated by the writings of Moses, Isaiah, Jeremiah, Ezekiel, Daniel, and all the major and minor prophets.

We find in Testimonies, Vol. 6, p.17: “The light we have received upon the third angel’s message is the true light. The mark of the beast is exactly what it has been proclaimed to be. Not all in regard to this matter is yet understood, nor will it be understood until the UNROLLING OF THE SCROLL.” Read carefully all the context, and you will note that this writer made no claim to being in possession of all the truth, but plainly states that it is not “yet understood.”

No physical sign can prove anything to a Laodicean, because any miracle he will credit to the devil. The Lord explained thus: “IF they hear not Moses and the prophets (the Bible), neither will they be persuaded, though one rose from the dead,” Luke 16:31. As the message for today consists purely of unfolding the visions of the prophets, there is therefore no need of trance visions, but there is a need of the gift to interpret the visions of the prophets. John the Baptist had no visions and there was no need of them for his work, as he had the gift of interpreting the visions of those who had gone before him. I have that same gift. There is but one positive way to judge the Message, and that is by Itself. If the Bible teaches It, then we must accept It; if not, then we must reject it.

Question 251:

Brother applied for a renewal of his C. of F. and letter was written asking him why he does not pay second tithes. He replied that he was using his second tithes improving his property.

Answer:

Whatever involvements there are in your property situation, all we can say, since we do not know all the circumstances, is that your business does not have a good Christian front. If we be wrong, therefore, you may correct us. In addition, your method of improving the property with the Lord’s share of the money, is definitely wrong, because by doing so, you make the Lord a partner in your business without His consent. Moreover, the Scriptures plainly tell us that our vows to the Lord should not be hindered or delayed in anything. And should one resort to use the vowed thing (offerings), then it is to cost him 20% to repay it. See Lev. 30:2, and Lev. 27:31. So from these authoritative statements it appears to us that instead of getting out of debt as you contemplate, you are going deeper into it. Furthermore, you say the property does not belong to you, and yet you borrow from the Lord to improve it!

Question 253:

Please explain to me about the time of Jacob’s trouble.

Answer:

With regard to the time of Jacob's trouble, we want to emphasize the fact that there is to be such a time of trouble for every soul—first for the 144,000, and then for the second fruits, the great multitude. With this in mind it should be considered that as the gathering of the second fruits spans a period of time, so must Jacob's time of trouble span the same period of time. And as Sister White mentions that there is a time of Jacob's trouble after probation has closed. That is, after probation closes, and while the saints are on their way home. See the Shepherd's Rod, Vol. 1, p. 62 (fireside edition).

Question 254:

If the denomination is included in the heads on the leopard like beast of Revelation 13:1-10; wouldn't it S.D.A.'s also be one of the heads of the Scarlett Colored beast of Revelation 17? It is commonly reiterated that we call the church Babylon, because probably of the implied teaching concerning the Scarlet Colored beast. Is that the reason?

I have been led to reason that the name "Babylon the Great" being inscribed across the forehead of the Woman and not the beast makes a difference—But the question still comes if she sits on the heads and at another time on the beast, doesn't that bring the heads which represent religious bodies under the inscription of her forehead?

Answer:

Simply because the Seventh-day Adventist church is represented in the heads of the beast of Revelation 13 along with all Christendom, does not make her a part of Babylon as some suppose, but only a part of the world. This beast arises from the sea and therefore symbolized the world's both civil (horns) and religious (heads) phases, but does not symbolize Babylon's dominion which is yet to come. Let us not give names to the beast that the Bible does not give it.

The scarlet-colored beast arising from the desert (from the Spirit-forsaken world), driven by Babylon the Great, which is yet to come, is the one that symbolizes Babylon and her God-forsaken dominion (desert), and if the Seventh-day Adventist church is then in the world, it, too, must be one of its heads and a part of Babylon. But at the time Babylon the Great reigns, the Seventh-day Adventist church will be in the government of God in the Holy Land, the vineyard, not in the desert. (See Isaiah 2 and Micah 4. Also Ezekiel, chapters 36 and 37, and Jeremiah, chapter 31.) At the time Babylon the Great reigns, the only prospective saints that will be in her dominion, will be those of the second fruits (Revelation 7:9) who are then to be called to come out of her (Revelation 18:4) and to take their stand with the first fruits on Mount Zion with the Lamb.

The woman sitting on the heads of the scarlet-colored beast symbolizes that the heads (churches) are under her control. Her sitting on the beast, driving it, denotes that she is to be the sovereign of the world. You will note that Revelation 17:5 places the

inscription, “Mystery, Babylon the Great, The Mother of Harlots and Abominations of the Earth,” on the woman’s forehead, not on the heads of the beast.

Question 255:

Please harmonize your teachings concerning the pre-millennial Kingdom with Matthew 24:27.

Answer:

The pre-millennial Kingdom is nothing more than the church, the Israel of today, purified—the saints set apart from the world, without a sinner among them, sanctified unto Christ, and living under a similar theocracy, as in the days of Moses and in the days of David. All this is seen in the following Scriptures:

“For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: afterward shall the children of Israel (the church) return, and seek the Lord their God, and David their king; and shall fear the Lord and His goodness in the latter days.” Hos. 3:4,5.

“For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgment, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be My people, and I will be your God.” Ezek. 36:24:28.

“And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.” Isaiah 11:11, 12, 16.

“Thy people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time.” Isaiah 60:21,22.

From these passages of Scripture it is seen that the pre-millennial Kingdom is the separation of the righteous from the wicked (Matt.13:49) —the separation in the church;

and the separation of the wicked from the righteous (Rev. 18:4)—the separation in the world. All this constitutes the Judgment of the Living, which is further amplified by the Lord's parable of Matthew 25, the separation of the sheep from the goats, one of which is put on the Lord's "left side" (the world), and the other on His "right side" (the Kingdom church). See the White House Recruiter, pp. 3-32.

Question 256: Taken from letter to MJB, Nov. 16, 1951.

What is the "hour" of Rev. 11:13.

Answer:

The antecedent of the word "hour" in this reference is the hour in which the two witnesses ascended into Heaven. Evidently from this, Sr. White's application of its taking place when the Bible Societies began circulating the Bible widely was but the beginning of fulfilling this prophecy. Its climaxing hour will be during the 11th hour when the Bible truly will be exalted, after the church has been purified.

Question 257: Taken from letter to MJB, Nov. 16, 1951.

Please explain Rev. 14:18, 19.

Answer:

Question: From Rev. 14:18, 19, is seen that one angel commands another angel to gather the cluster of grapes, and it is understood that the angel obeyed the command to gather the grapes. His being told to thrust in the sickle was a command to cut the vine. And since much blood proceeded out of the winepress, it indicates that there were either unripe or sour grapes on the vines. The ripe grapes must therefore represent the saints, and the vine, the vineyard in general—the world.

Question 258: Taken from letter to William A. Craig, M.D., Huntington Park, Calif. Nov. 11, 1951.

What is the gospel commission for today?

Answer:

The Gospel Commission for today, Doctor Craig, is the same as was that in Christ's time, but you will recall that Christ did not go to the world until He had first worked for His people, the Jews, the "lost sheep of the house of Israel." He also commissioned His disciples at the time of His departure to labor with the Jews for a time before going to the Gentiles.

You will note from the Scripture that the gospel commission to the SDA church was to go to many nations only, not to all. Rev. 10:10,11. And the additional message spoken of by Sr. White in E.W. 277, is the one that is to go to all the nations in the world. This is borne out further in the Bible. According to the prophecy of Ezekiel 3:4-6, this eleventh hour message is to go first to the Adventist brethren as Jesus' message was first to be given to the Jews. Later His message went to the Gentiles, and so will it be with the message of today. After it has gone throughout Laodicea, it is to go throughout the entire world. Read Isa. 66:15,16,19,20, and the enclosed TG, Vol. 1, No. 52, pp 21-23.

Question 259: (from compiler: this question and answer seems to be missing or was not counted correctly by the original organizer of the manuscript which seems to be the most likely case)

Question 260: Letter from Sr. Burnham, May 18, 1954.

Where in the SDA periodicals is found the teaching that only 144,000 living saints will meet the Lord at His coming? (See TG, V.1, #11,12.)

Answer:

The denominational leaders have diverse opinions and teachings on the 144,000. However, it would seem from "A Reply To The Shepherd's Rod" that at least one official teaching is that there will be only 144,000 living saints when Christ comes. They use Early Writings, p. 15, to prove this.

Question 261:

There is one point that I should like you to clear up for me and that is the innumerable multitude to be taken out of the nations after the slaughter shall have passed through the church. Now the population of this world could be numbered and since it is claimed that it (g.m.) couldn't be done how can it be that any amount on number taken from it could be called innumerable? Could it be that there is some point or other to be cleared up?

Answer:

As to the number of the earth, Brother Houteff has asked us to tell you this: The population of the world is numbered by many, many census takers. This they do by counting the population of the towns and cities, then the counties, states, etc., totaling the whole. But it would be impossible for one man to count everyone in the world. Likewise one person would be unable to number the great multitude as one group.

Question 262:

How do you figure our tithes in this instance? We understand that interest is considered income, or profit. But if one is paying out as much or more interest on a new home as one is getting in from property that has been sold just how should the tithe be reckoned?

Answer:

If in a case such as you mentioned the money with which the first property was purchased had been tithed and another piece of property bought with it there would be no tithe to pay except on the profit that accrues on the transaction. If there is no net profit there is no tithe to pay.

Question 263:

Is it wrong to have a blood transfusion? They say injection of blood into veins is the same as eating blood.

Answer:

In response to your question regarding blood transfusions, we know of no Scriptural record of such being performed in Bible times. Eating blood, however, is one thing and taking transfusions is quite another. If, as your neighbors say, a blood transfusion amounts to the same as eating blood then anyone eating fruit from a tree planted near a grave yard and drawing food from it, must be practicing cannibalism. But is he? To condemn transfusions on the basis that it is eating blood would be a form of fanaticism.

Question 264:

Why is Dan in the portion described in the land to the Children of Israel as marked out in Vol. 2 T.G. number 42 page 38. And is not mentioned in Rev. 7: with the others in the sealing?

Answer:

We do not know why this tribe is to have a portion in the Promised Land and why it is not mentioned in Revelation 7. As far as we know the Bible is silent regarding the reasons.

Question 265:

What do you think of this wonderful opening for Brother Armstrong to preach the Gospel over these powerful stations? Doesn't it look like God has opened up the way for him? Will be anxious to know what you think about it.

Answer:

Though there are many religious broadcasts which one may listen to today, and though many of them preach excellent sermons it would not necessarily indicate that God has especially opened the way for their being on the networks. The message that God is anxious to disseminate today is the imminence of the “great and dreadful day of the Lord,” the Judgment for the Living. “These things should engross the whole mind, the whole attention.” Early Writings, p. 118.

Question 266:

Please explain the unpardonable sin?

Answer:

Your concern over the unpardonable sin we believe can best be answered by an explanation of the nature of the unpardonable sin. In this connection we quote from Testimonies, Vol. 5, p. 634: “what constitutes the sin against the Holy Ghost? It is willfully attributing to Satan the work of the Holy Ghost. For example, suppose that one is a witness of the special work of God. Afterward, however, he falls under temptation; pride, self-sufficiency, or some other evil trait, controls him; and rejecting all the evidence of its divine character, he declares that that which he had before acknowledged to be the power of the Holy Spirit was the power of Satan. It is through the medium of His Spirit that God works upon the human heart; and when men willfully reject the Spirit, and declare it to be from Satan, they cut off the channel by which God can communicate with them. By denying the evidence which God has been pleased to give them, they shut out the light which had been shining in their hearts, and as the result they are left in darkness. Thus the words of Christ are verified, “if the light that is in thee is darkness, how great is that darkness!””

Question 267:

Could you tell me the exact hour that God (not Man) commences His Sabbath? Does he use the time in Palestine, Persia, Egypt, London, New York or San Francisco to start reckoning the time that he keeps the Sabbath?

Answer:

God has commanded that the Sabbath should be kept from even to even – sundown to sundown—regardless where one happens to be. For example, if I were in London and the Sabbath commenced there on Friday evening at 6:00 P.M., in New York the Sabbath would commence five hours later, whereas in Palestine it would have commenced two hours earlier than it did in London. Since he has commanded us to thus keep it, it must be that He Himself does likewise. Whatever else involved in the matter it is beyond our comprehension.

Abraham was under the priesthood of Melchizekek. The prophets were under the priesthood of Aaron, and we are under the priesthood of Christ. The system of tithing is reiterated in Malachi 3:10.

Question 268:

Explain the doctrine of what is to be, will be. Explain hell.

Answer:

According to Romans 8:28-30, Ephesians 1:5,11, and 1 Timothy 2:3-6 God has predestined that we all should be saved. The Spirit of God is freely bestowed, to enable every man to lay hold upon the means of salvation. Thus Christ, "the true light,--lighteth every man that cometh into the world." (John 1:9) Men fail of salvation through their own willful refusal of the gift of life.

Question 269:

Did not Sister White say to those present at a certain conference meeting, "Some food for worms, some subjects of the seven last plagues, some will be alive and remain upon the earth to be translated at the coming of Jesus"? If she made the above quoted statement, then how do you account for it inasmuch as all who were present at that conference are now supposed to be dead? Would not such an eventuation militate against the inspiration of her writings?

Answer:

Before we answer as to whether or not the foregoing statement concerning the vision is correct, we would like to ask if a statement of like character in the writings of the prophets would also militate against the inspiration of the Bible?

Those in whose eyes Sister White's statement seems incorrect, and who thus think her writings are invalidated, to be consistent, must also think so of the Scriptures, for the following scriptural statements, too, are of a similar character and appear to be no less contradictory than does Sister White's statement.

Isaiah, the prophet, wrote, "Therefore the Lord Himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel. For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings

If the seekers of hooks and crooks, upon which to hang their doubts, can understand Isaiah's prophecy, along with a number of other prophecies, then they may claim the authority to pass judgment upon the work of the Spirit of God whether it be in the Bible time or in other time, and then we would be compelled to accept their interpretation of Sister White's statement in Vol. 1, p. 132.

Again, Christ speaking to His disciples, said: “Ye shall not have gone over the cities of Israel, till the Son of man be come” (Matt. 10:23), but Paul declares that in his time the gospel was preached unto every creature under heaven. (Col. 1:23)

No genuine Christian would dare question the truthfulness of either Christ’s or Paul’s statements, diametrically opposed though they be. At the same time all of us know that the gospel was preached to them all, and that nearly two thousand years have gone by and the Son of man has not yet come. Hence, as Christ’s and Paul’s, also Isaiah’s statements are not less contradictory than Sister White’s statement, how then can anyone, on exactly the same ground, honestly accept the former and reject the latter? The fact is that those who condemn Sister White, would just as soon condemn Sister White, would just as soon condemn the prophets and Jesus Christ if they crossed their path.

Those who cannot explain the many seemingly contradictory statements in the Scriptures, but who yet believe them to be inspired and correct, should, to be honest with themselves and consistent with their position, do likewise with the statement in Vol. 1, p. 132, and instead of condemning, they should admit their inability to explain the Word of God privately (without the Spirit Who inspired it).

The fact that they do not understand the Scriptures any better than they understand the Spirit of Prophecy, shows that their criticism does not prove the writings of Sister White uninspired, but rather that it proves themselves uninspired “wretched, and miserable, and poor, and blind, and naked.” (Rev. 3:17) To them says Jesus: “I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye salve, that thou mayest see.” (Rev. 3:18)

The trouble does not lie with the writings of the prophets, but rather with you men who have sinned against the Lord. “For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: The prophets and your rulers, the seers hath He covered. And the vision of all is become unto you as the words of a book that is sealed, which man deliver to one that is learned, saying, Read this, I pray thee: and he said, I cannot; for it is sealed: and the book is delivered to him that is not learned, saying, Read this, I pray thee: and he said, I am not learned. Wherefore the Lord said, Forasmuch as this people draw near Me with their mouth, and with their lips do honor Me, but have removed their heart far from Me, and their fear toward Me is taught by the precept of men: Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.” Isa. 29:10—14) “And there shall be a bridle in the jaws of the people, causing them to err.” (Isa. 30:28.) “For the Lord is a God of judgment: blessed are all they that wait for Him.” (Isa. 30:18.)

Abraham could not understand how the promise in Isaac was to be fulfilled and at the same time he be offered for a burned sacrifice, but Abraham knew that wisdom did not die with him, and thus he left the perplexing problem for God to work out. As

Abraham became the father of the faithful because he believed, though he did not understand, then if we are to become “the children of Abraham,” we, too, must lay aside all egotism and pride of opinion, and do as he did. Says God:

“Hearken to Me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you.” (Isa. 51:1,2.)

As the denomination has never practiced making a record of persons present at any conference meeting, no one knows whether or not all are dead that were present at that particular meeting of which Sister White speaks. In fact many of them who were then young must yet be alive. At any rate, as this is not the only thing in the Word of God that they cannot satisfactorily explain, it is better to wait until God Himself explains it, than to throw away a carload of jewels for a supposed lump of dirt.

--Symbolic Code, Vol. IV, Nos. 1,2,3

Her statement (“some food for worms, some subjects of the seven last plagues, some will be alive and remain upon the earth to be translated at the coming of Jesus”) is again explained by the fact that in the special resurrection of Daniel 12 (which takes place before the close of probation—see Timely Greetings, Vol. 2, No. 7, p. 29) there are two classes of people that come up—some of the sinners and some of the righteous. The fact that the sinners before they die again go through the seven last plagues but the righteous live to be translated fulfills her statement perfectly.

She herself knew what she was talking about. This is seen from the fact that she herself testifies that those who have died under the third Angel’s Message come up in the special resurrection of Daniel 12.

Question 270: (From the compiler: These questions were apparently extracted from a letter. Victor Houteff addresses them after all the questions are stated by the questioner.)

Question 1

He believes there is a need for reform and reformation to prepare the people for the Kingdom. However, he thinks this will come individually in individual lives, and not in a visible group which will be following a visible leader. He believes the Holy Spirit will be poured upon individuals here and there thus individuals will receive the latter rain and those who are unprepared will be unaware of it. Then, he reasons, how could the Davidians and their teachings be a fulfillment of these words of Sr. White on this subject.

Question 2

He says everyone should know for himself and decide for himself the reasons of his faith. All new messages should meet the test of instruction in Isa. 9:20. He quotes Acts 20:30 to show messages of error will come which would and could be pleasing and

bear a strong semblance to truth or else they would not deceive God's remnant. All new messages must agree with messages of former prophets. Since Bible and Spirit of Prophecy agree and present message coming from God will factually agree 100% with what has gone before. They may enlarge our knowledge of former messages, etc., but can never contradict it and be from Heaven.

Question 3

Cities examples to show statement on p. 43 of Tract No. 1, "The fact that our conferences grant ministerial licenses only to college-trained men, attests that they are trusting to 'intellect, genius, and talent.'"

Says one believer told him that "you must take a Dutchman for what he means, not what he says! This is a statement of general principle, not an absolute fact. Perhaps he should have modified it." So now, Asks Bro. Cottrell, what about many who have read this and lost confidence in the church leadership? Ask if writings inspired by the Holy Spirit be accompanied by someone to go around to their readers to explain that they don't mean what they say but mean something else?

Question 4

He cannot believe that Hosea's wife and children are a visionary wife and children. He refers to the wording of the scripture to support his belief (Hosea 1:1-9 – says language depicts a series of events with the Lord sending messages along the years while they were happening). He agrees the children were a fitting analogy of God's people—past, and present but asks why does Bro. Houteff say that it was true in vision only?

A believer told him that "this is figurative because the message applies to our time and not to the Jews. All these things Ezekiel and Hosea and Samson, etc., and asks if we are to agree that there never was a flood and that it was merely an allegory to sort-of-scare people into being good? He cannot agree with those who "He didn't" when the prophet writing under inspiration says "He did." Believe Holy Spirit will inspire agreement with the former prophets, not contradict them.

Question 5

Tract No. 4, p. 15 reads, "But the decree,"...I will break the bow of Israel (the princes of the ten-tribe kingdom) in the valley of Jezreel" (Hos. 1:5), was not fulfilled until later when Jehu "slew all that remained of the house of Ahab in (the valley of) Jezreel, and all his great men, his kinfolks, and his priests, until he left him none remaining." 2 Kings 10:11.

According to verse 4 the blood of Jezreel was to be avenged "upon" the house of Jehu – not by the work of Jehu. It was Jehu's house that was to be punished and wiped

out for Jehu's bloody revolution. Then why does Bro. Houteff write that it was the opposite that happened; that Jehu was the one that did the punishing.

(Brother Warden said Bro. Houteff was trying the destruction of the kingdom of Israel, and not the fact that the vengeance would be carried out by any certain one and on a certain one.)

Why is there a discrepancy between Bro. Houteff's writings and the plain statement of facts in the very verse preceding the one quoted by Brother Houteff?

Then, too, Jehu did the work recorded in 2 Kings 10 in the year 884 B.C. and Hosea's prophecy came 99 years afterward in 785 B.C. In between Jehu's death and Hosea's ministry, six kings sat on the throne of Israel. And yet Brother Houteff states that Jehu fulfilled Hosea's prophecy.

Was Brother Houteff guided in his writings by the same Spirit that guided Hosea and the writer of 2 Kings 10? The Spirit of Truth always bears the same testimony regardless in what age he inspires holy men to write.

If I knew that some of Brother Houteff's writings do not agree in these places with the testimony of 2 Kings and other writers can I have confidence in this application of other prophecies and his interpretation of them? And if I, knowing some of his testimony does not agree with the Bible and do as Bro. Warden said—study the whole message and get the over-all picture—and fall in love with this whole system of interpretation of the Bible, would I not be making “flesh my arm, and trusting to genius, intellect, and talent”?

Answer:

Your letter to your mother-in-law came to my hand for reply and I am now taking this opportunity to write you a few lines. From your letter, _____, it is apparent that you have not depended on others to study for you, that you are doing your own searching for truth. This is commendable and Biblical. However, as to points which were not clear to you, it would have been better for you to write them to the author himself for his answer rather than to go to others and then to conclude that your questions are unanswerable.

The Bible is our only source of information in regard to our salvation—It is our only textbook to go to. It is the only textbook for all commentators, too.

You are right that Isaiah 8:20 is the best by which to test any spiritual teachings—mine, yours, or anyone's. Since I am more acquainted with my work than anyone else could possibly be, I know for sure that in all these years no one has yet produced the evidence that the Rod disagrees with Isa. 8:20. But it appears to me that you question whether I am in harmony with the testimony of the prophets, not with the law. This, therefore, is the only point upon which there seems to be any disagreement between you

and me. The only apparent disagreement that your letter brings out is concerning Hosea's prophecy, and if we can get straight on it, then there should be no misunderstanding between you and me, unless you have something else that you did not divulge in your letter.

If my system of interpreting the prophecies is wrong, and if someone would show me so, I think I am big enough to gladly admit it, and I also believe the same about you. For one to know that he is wrong and still to keep on doing wrong is not helping him to make it right, but is only more wrong and disastrous, too.

As to whether Hosea's family was visionary or real, and whether Jehu was dead or alive at that time, is not of any consequence. What is of real importance is the prophecy itself, -- the lessons it brings, and our relation to it. This is what God would really have us discuss, Brother _____, and I am glad that you do not disagree on this point. At least you have not said so.

Although it matters not whether Hosea's marriage was visionary or not, I feel that we had better settle it as much as we can and as much as we know about it. For that reason I had better try it now. If you will take a little time to concentrate on it I will quote from Hosea 1 and from Ezekiel 4 in juxtaposition so that we can look at both references at the same time.

Quote Hosea 1, 2, 3 - Quote Ezekiel 4:4-6

The language of both prophecies is alike—sounds as though both of the prophets actually rather than visionarily did do what they were commanded to do. But since both you and I positively know that Ezekiel did not actually lie down bound to the ground for 430 days or years, we both have to admit that if Ezekiel's prophecy was visionary, then Hosea's could be, too.

In the days of Hosea the command of God was to stone lewd women, and God's faithful were forbidden to marry such a one. If God had told the prophet to actually marry a lewd woman, Hosea would have doubtless questioned the idea. But since he did not, the act must have been visionary. Moreover, right in connection with this prophecy he again was commanded to marry. See Hosea 3:1. Looking at it from this angle, I hardly think anyone would question that the marriage was visionary. If you should have something concrete by which to prove otherwise I would be glad to have it.

Now about Jehu: If you will look at the illustration on the cover page of the booklet on Hosea's prophecy you will immediately see that the prophecy goes back to Abraham's time and forward to even beyond our own time – pointing backward to history as well as forward to prophecy. Jehu's part was already history as was also Abraham's. The booklet tries to make this clear, but evidently it did not for you. So it matters not at what time Jehu lived. What is important is that he did what the Bible says he did. Now, therefore, if the Jehu of II Kings 10:11 did not fulfill Hosea's prophecy, then who did?

Question 271:

Could you give me the reason for the difference in the interpretation given of Dan. 12:2,3? Shepherd's Rod Vol. 2. p. 146 says they that arise cannot be resurrected ones whereas leaflet Vol. 2. No. 7 says "the wise are the resurrected ones. How is it that Great Controversy places the Special Resurrection after the close of probation and now the Rod says it must be in probationary time?

Answer:

When Vol. 2 of the Shepherd's Rod was written, the subject of the special resurrection of Daniel 12, as well as several other subjects were taught in accordance with what the Denomination taught us, for we hold that the Denominational teachings were correct until Inspiration points them to be otherwise. Truth, you know, progresses from the unknown to the known. And since Truth is progressive, we must expect to receive light on many things which we do not now completely and correctly understand. Timely Greetings, Vol. 2, No. 7 and No.42, p. 29, give the subject of the resurrection as the Bible teaches it, and Sister White's writings must not be interpreted to contradict the Bible.

In Great Controversy and Early Writings, Sister White lists a number of events that are to take place, but she does not attempt to place them at any specific time. She sets forth the resulted end of the wicked so that all may know what to expect at the end of the road on which they travel. The events to which she refers, as you will see, are not placed chronologically – some are to take place ahead of the others and some after. Moreover, she does not put the special resurrection after the close of probation but rather while God's people are being delivered—during the "great and dreadful day of the Lord." See The 1950 General Special. The Bible points out that the righteous (bring sinners to repentance, -- a work that can only be done in probationary time) and they will shine as the stars of Heaven (Dan. 12:3). Sister White's writings should be interpreted to harmonize with the Bible, not contradict It. We are to prove Sister White's writings by the Bible, Not the Bible by her writings.

Taken from Mrs. U.I. Steed's letter of November 23, 1953

Question 272: In regards to letter written by Mr. O.G., Inkster, Michigan

I am glad that you are still a believer in the Rod and that you have honestly and frankly voiced the opinion of Easterly on the Seventh-day Adventist doctrine of the 2300 days, and that you want the Bible truth on the subject if Easterly does not have it.

Answer:

Yes, I believe that Easterly is honestly believing that he had refuted the doctrine of the 2300 days. He believes so because before the Rod came many of the details on the 2300 days were unrevealed. That is, he believes as he does, not knowing that there are

more than the one throne in Heaven, that the sanctuary throne before which is the sea of glass is not the same as the Throne in the sanctuary is set there at the commencement of the Judgment (Dan. 7:9, 10; Isa. 6:1-4) and that it is only for disposing of sin, that the one in Paradise is the executive throne which Christ shares with the Father, and not knowing that the Judgment is to separate the tares from the wheat, the bad fish from the good, the goats from the sheep, that it is the cleansing of the sanctuary, the purification of the church, the purifying of the ministry—the harvests. Had he known all of these truths, I believe he would not have written the book.

Subject: The 2300 Days

Question 273:

You say: “Daniel 8:9 says he went toward the south toward the east and toward the pleasant land. Surely Rome is not the promised land, which the S.D.A. teach for the picture shows the horn going way west.”

Answer:

You know that the Roman Empire ruled the promised land, and that the exceeding great horn went first toward the south then toward the east and then toward the promised land (the west). To make a turn from the east to the west the horn necessarily had to bend north, for that’s the way horns grow. It therefore depicts a power that went toward the four corners of the compass. Pagan Rome alone conquered the whole ancient world. Pagan Rome alone became “exceeding great,” even greater than Alexander’s empire, and greater than all of the four Grecian Kingdoms together. Moreover, the four horns do not really represent Kings, but Kingdoms. See the enclosed illustration. The scripture says that the horn by which Alexander the Great was symbolized was great. But since Rome—no other ever exceeded in greatness Alexander’s empire, then only Rome could be symbolized by the exceeding great horn—greater than Alexander’s. Antiochus Epiphanes’ empire moreover, was symbolized by one of the four horns and none of them is said to be great. Furthermore, Antiochus Epiphanes’ empire being itself one of the four horns, he cannot be represented by a fifth also. The exceeding great horn is a fifth Kingdom.

Question 274:

Again, you say, “The next thing that I couldn’t get straight is about the sanctuary. The SDA’s teach that Christ ministered in the first apartment until 1844. Paul says Christ went and sat down at the right hand of God. In the sanctuary on earth God was never in the Holy but always in the Most Holy, and so how could Christ sit at the right hand of God and still minister in the Holy?”

Answer:

Christ did sit at the right hand of God, but you must remember that the Throne on which the Father and the Son sat is not in the sanctuary where the sea of glass is (Rev. 4:6) but in paradise where the tree of life is. God does not move to the one in the sanctuary before the Judgment begins. See Dan. 7:10, Rev. 4:2, 4-6, and Isaiah 6. See also Tract No. 1, pp. 9, 10.

Question 275:

“Then,” you continue, “there was another point that I didn’t understand in Dan. 8:17 where it says ‘for at the time of the end shall be the vision.’ I want to believe just like the SDAs that it was in our day, but when I read Dan. 8:19, ‘Behold, I will make thee know what shall be in the last end of the indignation for at the time appointed the end shall be.’ I looked up the meaning of indignation, which is “anger at what is unworthy, unjust, dishonorable.”

“If you will look at this you will see Gabriel is not talking about our time. It is the time that God has given Daniel’s people ‘to make an end of sin and an end of transgression or the seventy weeks.’

“The word ‘indignation’ shows God has wrath at someone and the word ‘appointed’ shows He has a time set. We all know God gave His people seventy weeks. ‘What shall be in the last end of the indignation.’ These words point to what time God is speaking.

“This part about these two words in Dan. 8:19 is not in the book ‘the 2300 days.’ This is my own studies.

Answer:

There is but one time of the end that Daniel speaks about, and he places it in the period of the Judgment, the day in which “many shall be purified, and made white, and tried (cleansed) but the wicked shall do wickedly,” he says, “and none of the wicked shall understand; but the wise shall understand.” The time of the end is the day in which the book is unsealed. Yes, it is to be at the time appointed – in the end of the 2300 days, the day the sanctuary is cleansed, the day the Lord comes to His temple to purify, cleanse, and refine the sons of Levi, the ministry (Mal. 3:1-3), the day in which the tares are taken away from the wheat and burned up (Matt. 13:30), the day in which the bad fish are cast out (Matt. 13:47-49). This is truly the cleansing that the Bible is talking about.

Question 276:

Then you close by saying, “if you will read the first chapters of the book of Maccabees it will tell what happened to the sanctuary, how it was desolated. They offered swine flesh on the altar and when the people came back to clean the temple they took down the old altar and built a new one.

“I do not take the books of Maccabees to be prophecy but they are history of what went on in those days, for they speak of praying for the dead.

“I thought as SDAs and what the Rod taught that we had everything. I didn’t think anything could come in and take the center out of our doctrine. I felt pretty bad for awhile – like I had lost everything. I was telling one of my friends about it and he said that we will still have to follow the Bible, so that is what I am doing. I still believe in the Kingdom and all that is not connected with the 2300 days. I do hope you people will understand all of this.”

Answer:

Daniel 8:14, the cleansing, could not possibly have any reference to the so-called cleansing in the days of Antiochus Epiphanes. If it were a cleansing of that kind it would be more proper to apply it to the one in Nehemiah’s time instead of overlooking it and jumping over to the time of Antiochus. Those events were not of a measure of importance as is the event of destroying the “tares” forever and putting the “wheat” in the eternal Kingdom, the “barn.”

That the 2300 days end in the Christian era Christ makes clear, but Esterly’s refutation saying that Christ had reference to Dan. 9:27, not to Dan. 8:13, 14 is foolish and twisted. I am therefore setting Dan. 8:13 and 9:27, in juxtaposition for you to look at and consider.

“Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?” Dan. 8:13

“And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.” Dan. 9:27.

“When ye therefore see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand). Matt. 24:15.

Daniel 9:27, you note, was fulfilled by Christ during seven years (one week) of His ministry. He is the One that caused the oblation to cease; and for the overspreading Jewish abominations, he made the oblation desolate, whereas Dan. 8:13, is fulfilled by Christ but by the exceeding great horn power. Christ refers to an act done by a wicked power (the horn power), not to an act done by Himself. Hence, He places Dan. 8:13, 14 in the Christian era. So Easterly is in reality not refuting the Seventh-day Adventist doctrine, but is meddling with the Bible and confusing what Christ taught.

Question 277:

I was surprised to learn from _____ that Turkey had moved its seat of Government forty years or more ago, also that it doesn't represent the king of the north. "La. o" Church says, Turkey will move its seat of Government to Israel, and that when she does, then will come the time of trouble. Please put me right on this. What tract study in Ezekiel 36:4 does mountains, hills, rivers, valleys, to the desolate wastes means people, and cities that are forsaken "mean by God," or by people.

Answer:

From a study of Tract No. 12, The World Yesterday, Today, Tomorrow, p. 87, (especially par. 3), you will readily see who the King of the North is. In order to fully understand how this conclusion was deduced, it will help you to begin your study with page 57 of the tract.

In Ezekiel 36:4 the mountains and hills, etc., refer to territories and God speaks to the people therein. God is speaking to them figuratively by addressing the mountains and the valleys, etc., themselves. If we were to take this to literally mean that He is speaking to the mountains and the hills, rivers, etc., rather than to the people, then to be consistent other verses in the Bible must be interpreted accordingly.

For example, the Lord's statement, "the voice of thy brother's blood crieth unto Me from the ground." (Gen. 4:10) would then have to be interpreted literally, in spite of the fact that it is impossible physically for blood to cry out.

The cities which are forsaken were those from where ancient Israel was carried away.

Question 279:

Is there a statement in the Spirit of Prophecy saying that Ham was a negro? Was Jezebel a negro?

Answer:

We do not understand how Ham could have been a negro, for he was Noah's son. We do not know that Jezebel was a negro, either. If she were, surely the Bible or the Spirit of Prophecy would have said so. The negro race did not come into existence until the languages were confused and the races were originated when the tower of Babel toppled down. (See the Shepherd's Rod, Vol. 2. p. 208)

Question 279:

The milk delivery comes three times a week and one delivery is on Saturday or Sabbath, should we permit it to be left on that day? Also the newspaper through the mail? We make no payments on Sabbath.

Answer:

Your question regarding milk and paper delivery is answered thus: As to having milk delivered to your house on Sabbath, you can order or purchase enough milk on Friday to last over the Sabbath. The children of Israel, you know, were commanded to gather enough manna on Friday to last over the Sabbath, too. The paper delivery is a different situation, however, and cannot be remedied, for the paper boy has a regular route for seven days a week. One would either have to discontinue receiving a paper at all or have it delivered every day, including the Sabbath. We cannot stop the rain from falling on the Sabbath, even though it increases our garden produce. Neither can we make the plants in the garden grow on week days and not on the Sabbath. Does this clarify your puzzlement?

Question 282:

What should be done with a sick brother who is given help by his other Davidian brethren and when he becomes well he will not go to work to earn his living but wishes to still receive help from his brethren?

Answer:

Should anyone among you need financial aid and at the same time cannot find employment, rather than the Davidians' feeding him for nothing, if there is nothing else to do, have him help with the home duties, such as mowing the lawn, sweeping the floors, doing the dishes, or assisting with whatever duties need be done to lighten the burdens in the home for those who are elsewhere engaged in work. By all means do not feed them for nothing if they are physically able to work.

Question 284:

Would you please write me more definitely and plainly concerning the time when God's people will be gathered to Jerusalem? Your booklets are not very plain on this subject and it all seems conflicting with the testimonies.

Answer:

So that we might have a good start in our search for Truth, let us refresh your minds with Inspiration's views on the subject. I quote from the second last book Sister White ever wrote, *The Acts of the Apostles*, p. 585.

“In the Revelation all the books of the Bible meet and end. Here is the complement of the book of Daniel. One is the prophecy; the other, a revelation.”

To me this quotation is saying that all the prophetic utterances found in the Bible are summarized in *The Revelation*. There appears another striking statement on page 14, which reads as follows:

“The whole system of types and symbols was a compacted prophecy of the gospel, a presentation in which were bound up the promises of redemption.”

So it is that through the types and symbols of the Old Testament period the Lord speaks to His people during the New Testament period. You will note that the work of the Shepherd’s Rod is just that. Inspiration through Sister White also told us in language easy to be understood that before the earth shall have witnessed the “great and dreadful day of the Lord” (Mal. 4:5), “Somebody is to come in the spirit and power of Elijah”. (Testimonies to Ministers, p. 475). He, not she, is therefore to be the last prophet to the church. And since men are to say to him: “...’You do not interpret the Scriptures in the proper way,’” it is clear that when the antitypical Elijah does “appear” his work will be essentially that of interpreting the Scriptures, and that his work will be questioned and criticized by those who ought to be the first to accept it.

Question 286:

If the Jews had accepted Christ and not crucified him how could the redemption of fallen man be achieved?

Answer:

As to Christ’s death being unnecessary if the Jews had accepted Him as their Savior, we may say that if it were not for sin in the world there would have been no need for Christ to die, and if there were no sin, the Jews would not have crucified Him. Now, if the Jews had been God-fearing and thus not have taken His life, He necessarily would have interfered with some other people’s wickedness in order to save them, and they instead of the Jews would have crucified Him.

Question 287:

Does God not reveal Truth through more than one channel at a time?

Answer:

The Almighty God, Inspiration, and the Spirit of Truth alone can refute error. And, too, just because one cannot refute an idea does not prove that the idea is truth or that it is free from error. Only the Lord in the unrolling of the scroll can refute it. At no time that we know of, has God scattered His revealed Truth to various channels – Rogers, Carr, Houteff, and others. When He reveals Truth, He either reveals it to one, or else they all are working together, not one against the other.

Prophecy, you know, is what is given to lighten the Christian way (2 Peter. 1:19).

To know the subject “Christ Our Righteousness” without prophecy is not possible, regardless what one may think. It is prophecy that unfolds any Truth, even Christ Himself without the prophecies of Him would have come unknown to any.

Question 288:

Your puzzlement concerning Sister White's statements regarding the use of butter and cheese, etc., is clarified by your taking into consideration that she is definitely straight only on those points which have originated with others, and which she has merely quoted, if they are straight thereon, then she is too. (See "What Is The Phenomenon of Inspiration?" in The Answerer, Book No. 1, pp. 39-60.) She advises that our workers should use their knowledge of the laws of life and health. They should study from cause to effect. Read the best authors on these subjects, and obey religiously that which your reason tells you is truth." – Counsels on Health, p. 566. This, Brother _____, in itself shows that she did not originate the classification of foods that were or were not to be used in the diet. If she had received light on the butter, cheese, etc., from Heaven, she would not have told us to consult the earthly health authorities. Since the health authorities in her day had but just the beginning on the question, and since the health authorities in our day are far more efficient therein, and then since she commanded us to consult them, we had better do that if we are to be obedient to her testimonies.

Furthermore, you will recall that butter has been used ever since time immemorial; and still further, if butter is such a bad article of food, prophecy would not have symbolized the Word of God by butter (Isa. 7:15, 22) but by something else.

Then, too, health authorities in Sister White's days prohibited the use of salt, and spices such as cinnamon, although the Bible recommends them. The Lord Himself said, "Salt is good," and Moses was instructed to use spices in the preparation of the sacrificial offerings. Thus by following the Scriptures, and heeding Sister White's instruction, we will be guided aright, and there should be no need for confusion. May our hearts ever be ready to receive true up-to-date understanding from the Lord.

Question 289:

Why the need for renewal blanks for the Certificate of Fellowship each year?

Answer:

You see, we are only human and imperfect, and we do not say that we have yet found the best method of keeping memberships up to date, so that the Certificate have real significance to the holder and also our records be kept accurate. In order that you might be of help to us in this, we shall give you our reasons for each of the questions on the renewal blank, and then you can point out to us wherein we have possibly erred, and tell us what you would suggest as a better method. I am sure that the only difference is that you are looking at this from one angle and we from another, but we can now pool our reasons and come to see eye to eye.

Question 297:

Is the Kingdom pre-millennial?

Answer:

The Bible refers to Zion and Jerusalem both literally and symbolically. The contents of the chapter together with the object used are the only means by which to determine whether these terms are used literally or symbolically in that particular chapter. For example, Isaiah 52:1 says: “Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.”

Here you can see that Jerusalem and Zion are personified as human beings, for Zion must put on her strength and Jerusalem her beautiful garments. Thus we know that Zion and Jerusalem are personifications of the people of God and are therefore symbolical. (You will notice, too, that after this takes place the wicked shall no more pass through Zion and Jerusalem; therefore, the Scripture finds its fulfillment at the time of the purification of the church because all through the centuries the wicked have always been in her midst, but they are not to be after the purification takes place.)

Micah 4, however, uses the terms Zion and Jerusalem in their literal sense: “But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of His ways, and we will walk in His paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem.” Micah 4:1-3. How could the people “go up to the mountain of the Lord” if it is not an actual place? And how could the “law go forth of Zion, and the word of the Lord from Jerusalem,” if they are not literal places from which something can go forth?

The subject of a pre-millennial Kingdom to be established in Palestine and Jerusalem, a literal portion of land this side of the New Earth, stands out clearer than any other subject in the Bible.

To begin with, let me say that this pre-millennial Kingdom is, in other words, only the church purified -- the “wheat” separated from the “tares” the good “fish” from the “bad,” the “sheep” from the “goats”. It is not as yet the millennial, or the post-millennial kingdom, but the pre-millennial Kingdom – the “barn” (Matt. 13:30), the “vessels” (verse 48), the Lord’s “right.” (Matt. 25:33). These parables, you know, were given for some reason; they are for our learning.

As for the prophecies on this subject, we shall start with Daniel: “And in the days of these kings (the kings of today) shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone (the first fruits) was cut out of the mountain (the Denomination) without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the

gold; the great God hath made known to the king what shall come to pass hereafter: the dream is certain, and the interpretation thereof sure.” Daniel 2:44, 45.

Can language make the subject plainer? Does not the scripture say that the stone symbolized the Kingdom? And does it not say that it is to brake the nations (the image) in the days of the toe kings, not after their days? Moreover, what made the stone grow and fill the earth (Dan. 2:35) if it is not the second fruits, the great multitude (Rev. 7:9) that join the first fruits, the 144,000 – the stone?

Nevertheless, to be doubly sure, we now go to the prophet Micah: “Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest. But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of His ways, and we will walk in His paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it.” Micah 3:12; 4:1-4.

Let us now quietly and humbly try to digest what all these verses say. Here we have in prophecy that God was to bring the kingdom of the Jews down to nothing (3:12). Then with great positivism he promises that in the “last days” He shall re-establish it and make it stand more prominent than the kingdoms around it. Does this sound like post-millennial work? Moreover, He declares that “people shall flow unto it,” that many nations shall come unto it and then invite others: “Say, come, and let us go up to the mountain (kingdom) of the Lord, . . . and He will teach us of His ways, and we will walk in His paths. . . .” What else can be said to make it more certain than what the verses say? Do they not say that after the Kingdom is set up, converts from all nations will flow into it? That the place of it is to be in Zion and Jerusalem? And how could this be after the close of probation?

Suppose we next inquire of Hosea the prophet:

“For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days.” Hosea 3:4,5.

Hosea goes even further into the subject – he says that God’s people will then have a king of their own, even the antitypical David. And I am sure you will not let the

ministers tell you that this David is Christ Himself, for the Scriptures plainly teach that Christ is the son of David, not David himself.

“...When the house of Israel dwelt in their own land, they defiled it by their own way and by their doings: their way was before Me as the uncleanness of a removed woman. Wherefore I poured My fury upon them for the blood that they had shed upon the land, and for their idols wherewith they had polluted it: and I scattered them among the heathen, and they were dispersed through the countries: according to their way and according to their doings I judged them. And when they entered into the heathen whither they went, they profaned My holy name, when they said to them, These are the people of the Lord, and are gone forth out of His land.

“But I had pity for Mine holy name; which the house of Israel had profaned among the heathen, whither they went. Therefore say unto the house of Israel, Thus saith the Lord God: I do not this for your sakes, O house of Israel, but for Mine holy name’s sake, which ye have profaned among the heathen, wither ye went. And I will sanctify My great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes.

“For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

“And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be My people, and I will be your God. I will also save you from all your uncleanness: and I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen. (Among the heathen could not possibly mean in Heaven or the New Earth).

“Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations.

“Not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel... Then the heathen that are left round about you shall know that I the Lord build the ruined places, and plant that that was desolate: I the Lord have spoken it, and I will do it. Thus saith the Lord God; I will yet for this be enquired of by the house of Israel, to do it for them; (Are you praying for it?) I will increase them with men like a flock. As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the Lord.” Ezekiel 36:17-32, 36-38.

This promise to the house of Israel, the ten-tribe Kingdom, which has never yet been gathered, then, is that God will gather them “from among the heathen,” “out of all countries,” and bring them into their “own land.” Does it not look to you as though this takes place before probation? Before the seven last plagues and before the millennium? How else could it be?

To be cleansed from all “filthiness” and from “all idols” (verse 25), to receive a “new heart” and a “new spirit,” to be caused to walk in His “statutes,” and to keep His “judgments” (verses 26,27), -- does it seem to you that this could take place after the close of probation?--

To “dwell in the land” that he had given to our fathers (verses 28), -- could this land possibly be some other than Palestine? Could it be in Heaven? To promise an increase of corn and to lay “no famine” upon His people (verse 29), could be nowhere else than on earth: to multiply the “fruit of the tree,” to receive no more reproach of famine” among the heathen” (verse 30), -- could it be after the heathen are done away with? When these take place then we all will really hate our iniquities and our abominations (verse 31). To do all these, not for our sakes, but for God’s own, so that we be ashamed and confounded of our ways (verse 32), -- does it appear that these promises are conditional upon the past obedience of the people? To “dwell in the cities” and to “build the waste,” and the heathen to know all these (verses 33,36), -- can these be in Heaven or the New Earth?

For further study on the pre-millennial Kingdom see Timely Greetings, Vol. 1, Nos. 15, 16, 19, 22, and 31.

Question 298:

Will there be more than 144,000 saved out of the Seventh-day Adventist church? There seems to be a difference of opinion among the believers about this.

Answer:

Yes, according to Revelation 7, there are to be only 144,000 saved of the first fruits out of the 12 tribes of the children of Israel, the Church, but there could be more with them who are not lineal descendants of Israel. That perhaps may be what Brother Bingham referred to. The Lord’s hand, you know, is not shortened that it cannot save every honest, faithful child of God regardless whether counted among the 144,000 or not. If they cannot be of the number, part of the 144,000, they could be one with them as well the great multitude of Revelation 7:9. Hence, the only concern should not be as to whether we shall be one with or one of the 144,000, or what position we shall hold or classification we shall be given, but that we make certain of becoming worthy subjects of the Kingdom if only as “doorkeepers.” There will, nevertheless, be no dissatisfaction, no one would like to trade places with another. The important thing is to get there,

everything else should be left with the Lord, for regardless of status, all the saved will be contented and happy.

It should not be surprising, Sister Freiman, if there be division in a group of believers, for we are living in a time such as the apostles just before the day of Pentecost. And what were the apostles doing?—quarreling as to who was to be what or who. So with God's professed people today. They, too, in the parable of the virgins, all ten are asleep, even the five wise who have the extra oil. From this we can see that there is no need for discouragement, but that there is a need to blow the trumpet to awaken all.

Question 299:

The Levitical priesthood of old was the tribe to pay the tithe to and they being the anti-type would like to know who the type is today, with sufficient Bible proof and explanation to understand it fully.

Answer:

The Levitical priesthood, the depositories of God's Truth for that time, and to whom the tithes were anciently paid, finds its antitype in the ministry of today, in those who are made the depositories of God's timely Truth of today, not of yesterday. His command to us in the day is: "Bring ye all the tithes into the storehouse, that there may be meat in Mine house." Mal. 3:10. Hence, wherever the "meat in due season" (Matt.24:45) comes from, that is where the tithes are to go. God's program for today is the same as that of yesterday.

Question 300: (missing or nonexistent, compiler)

Question 301:

Racial Prejudice in regard to establishing Davidian Rest Home.

Answer:

We received your recent letter with the newspaper clipping concerning the attitude of some of the white people toward those of the Negro race. We, however, believe that although that may be the attitude of the unbelieving people, we as Christians and brethren in Christ, do not share the same feeling. We firmly believe the Word of God and since It states that we all came from Adam, and since God is not a respecter of persons, we consider all Christians, regardless of race or color, our brethren in Christ.

Racial prejudice, though, exists everywhere, and so long as we live in this world we cannot run away from it. Wherever we go, we shall find the same condition in a more or less degree. The Kingdom Land is our only hope of perfect peace and love. Even among Davidians, that peace and love is not found in its fullness now, and will not be until after our hearts are cleansed at the border of the land, and the law of God is written on them, and we are filled with His Spirit (Ezek. 36:24-29).

As to your taking part in the establishing of a Davidian Rest Home in the state of _____, we are sure that you and all our colored brethren wish to have a part in doing so. As to the location of the land, though, it would largely have to be selected by you Davidian brethren there in California. So I do not know how much we can do from here to help in the matter, but if there is anything that we can do, you may be certain that we will do our part.

Question 302:

I have been told that the Davidians are not real S.D.A.s and are teaching strange doctrines.

Answer:

Concerning the Davidians not being real Seventh-day Adventists and teaching strange doctrines, the real truth of the matter is that the leaders of the Seventh-day Adventist denomination are the ones who are teaching the “strange doctrines,” for they do not accept the Scriptures fully nor even the writings of their founder, Sister White, whereas the message of the Shepherd’s Rod is calling to their attention the fact that both the Bible and Sister White record their condition as Laodiceans, and that therefore the message of the Shepherd’s Rod is being sent to the church to awaken her out of her Laodiceanism. You will also note that in reality the Davidians are the real Seventh-day Adventists, for their aim is to be the purified church where no guile will be found, not even in their mouths.

You will find that the Davidians are fulfilling the prediction of Sister White as found in Testimonies to Ministers, p. 475, bringing the Elijah message to the church before the great and dreadful day of the Lord. From this quotation you will notice that the leaders are doing just what Sister White said they would, that they will say: “You are too earnest, you do not interpret the Scriptures in the proper way. Let me tell you how to teach your message.’ This, Brother Paulino, is what they are endeavoring to do, but we have nothing to fear for we know that nothing can be done against Truth, and that every knock is a boost; therefore, we desire to emulate the good example of Him Who, when He was reviled, reviled not again. The very fact that the Enemy is working against us as evidence that something is being done, for which we praise Him Who hath appointed the Rod. Read Micah 6:9.

We love the Adventist Church, and the very fact that we still labor specifically in the interest of and for the Seventh-day Adventist church only, as well as to advise all present Truth believers not to leave the churches but to attend them wherever they are permitted, certainly indicates that we have not left the Adventist church, that we still believe that it is the last in history of church commingled with the tares, that in it are the 144,000 which are to make up the pre-millennial Kingdom in its beginning, that during the Loud Cry of the Third Angel’s Message, which is in effect the “Harvest” in the end of the world,—the Judgment of the Living—God’s people are to come out of Babylon and to

join the servants of God, the first fruits. Our aim is to meet God's standard – to be in His one pure church that is to be “without spot or wrinkle or any such thing” (Eph. 5:27)—to live true Christian lives according to the work, and to perfect our characters. None of us are separating from the denomination, because our work is within the denomination, -- “the message to the Laodiceans.”

We believe that the message contained in the Shepherd's Rod gives “power and force” to the writings of Sister White rather than contradict them, and so, Brother Paulino, if you will have the Elder who talked with you show you wherein he found the literature contradictory, and then you pass it on to us, it may be that we can be of help, for we have been very careful not to say more than what the Bible and the Spirit of Prophecy say. You will recall that the Jews accused Christ of contradicting Moses, but did He contradict Moses? Let us, therefore, not fall away after the same manner of unbelief, admonishes the great apostle.

When you attempt to discuss these things with the brethren, you will find that although they warn against giving study to the Rod, they have nothing to offer in its place, -- nothing on the Scriptures it deals with. Therein, therefore, is immediately seen that something is radically wrong. In this connection it is well to consider what would have happened if Christ, the Apostles, or the Protestant reformers, including Sister White herself, had acquiesced to the judgment of the church leaders in their days: Truth would never have advanced and the world would have gone into chaos.

Question 303:

Since God already knows our wants and desires and needs why do we need to pray?

Answer:

Now, your question as to why we need to pray. Let us make the comparison, as you suggested, between the earthly father and our Heavenly Father. An earthly parent cannot know that his baby is in need of special attention unless the infant cries. When the child cries, though, he immediately receives attention to remedy his trouble, whether it be hunger, thirst, or discomfort in one way or another – if he cry not he would be abnormal. Just so with our Heavenly Father. We are heaven's babies, and therefore need to cry for spiritual help, if we do not cry, so to speak, we will receive no aid. And just as the earthly father sees that his children receive food, shelter, clothing, etc. without constantly requesting them, likewise does our Heavenly Father supply His children with air, sunshine, and those essentials required for life. Furthermore, He has promised that He will supply His children with food, For Isaiah 33:16 says: “Bread shall be given him; his waters shall be sure.”

Question 304:

Where does it say in the Spirit of Prophecy that a woman should have her head covered in church and while praying?

Answer:

Although the Spirit of Prophecy does not mention the head covering, yet the Bible makes it plain that the woman should wear an appropriate covering on her head during prayer and religious services. This point is cleared in detail in the Answerer, Book No. 5, pp. 38,39. We are not to expect that all instructions are found in the Spirit of Prophecy, especially if plainly given in the Bible.

Question 306:

Why isn't the Entering Wedge more complete?

Answer:

So far as what is said in the Entering Wedge is concerned, it should be kept in mind that the booklet is just what the title implies, "an entering wedge," not a final end on the subject; that it is not even made especially for Davidians, but for those who have never even given a thought to diet and health. It is therefore written to fit the needs of all people – believers and unbelievers in the gospel of Christ, for Jews and Gentiles alike.

Question 307:

Shouldn't ones paying tithes and offerings entitle him the right to question your personal mind?

Answer:

In the first place, Brother _____, I have never asked anyone to meet my "personal mind" in anything. Whatever I have passed to you or to any other, I have done so with eye and mind single to what the message teaches and what God would have me do. If I have passed on to you any other than this you can shoot it right back and you may have my apology in advance. If I am correct in what I say here, then it is God's mind, not V.T. Houteff's or anyone else's, that you are calling into question.

You see, Brother _____, I am deeply interested in your ministry, and I do sincerely believe that you have the "stuff" in you to become a powerful influence for good in the Lord's cause. But if you would have the Lord's blessing to the fullest, you cannot allow yourself even periodically to indulge in quibbling or, to put it more graphically, in "muling" – kicking against the pricks. Suppose, for example, Brother _____, that you were living in Moses' time, and were contributing more liberally in offerings than all others, but were at the same time at odds with Moses, do you suppose that your liberality would have covered your accusations? In such an unhappy state, what good would the offerings do? – They would bring you no blessing, but rather a greater

damnation. And this is why your tithes were held under consideration. It would be far worse to rob God of the tithes than to “rob” as it were, His cause of influence and reputation. “Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!” Matt. 18:7. It is better to bring these things up now and have them ironed out before the Certificate of Fellowship be issued, or else misunderstandings will result. Reproaches grow like plants, you know, so that the birds lodge in the branches thereof.

(Insert from compiler: Question number 308 is unclear except V.T. Houteff wrote a letter to a Captain in Pomona, CA on January 8, 1954, with point by point answers, which now follows.)

Question 308:

Question series.

Letter:

We are returning the enclosed leaflet in case you do not have another copy so that you can study each point brought out in the pamphlet along with our answer to it. (If possible, we should like you to return the leaflet so that we may have it on file with a copy of our comments.) Each different section in the pamphlet we have numbered to correspond with the number of our comments on that particular section.

1. If the Jews of old could rightly say that only they were God’s people of that day (no Gentile would admit it then), and the world today reaffirms their claims, then why is it wrong for God’s people in our day to claim the same?
2. Not worth talking about.
3. If a church is conquered by the Devil as was the Jewish church in Christ’s day, then as long as one serves that church, it must be true that he is serving the Devil; Jesus said so to the Jews.
4. As Satan had taken full possession of the Jewish church, how can one disprove that he has not now taken possession of another church?
5. Who can prove that the churches are not crowded with evil angels if the Devil is running them?
6. Christ could not possibly have made final atonement at His crucifixion, at least not for the sins that were committed thereafter and for those not yet born. The sacrifice of His life on the cross gives one the opportunity to repent and be forgiven – not having himself to pay the penalty for his sin – but it is entirely an individual matter whether or not one does receive the pardon that is offered through this sacrifice. You recall that ancient Israel confessed their

sins on the Day of Atonement, once a year. The Day of Atonement was a shadow of the judgment day; that is, if one failed to confess his sins for the year, he was “cut off from among his people.” Lev. 23:29. This shows that the day was a type of the judgment spoken of by Daniel the prophet (Dan. 7:9,10). This is the atonement of which Sister White is speaking.

- 7 and 8. The author of the pamphlet cannot prove that Satan does not bear the sins of the redeemed. If Satan causes people to sin, it is but right that he should be punished for their sins. This is Bible principle – “all they that take the sword shall perish with the sword.” Matthew 26:52. The Bible teaches that everyone shall receive his reward “according to his works” (Matt. 16:27), whether it be for evil or for good; this includes the Devil.
9. Let them go to Uriah Smith or to his followers for an explanation.
10. God knows but one church; therefore only one church has His message for the day, and only that one church can save souls with that message.
11. The caption is an untrue statement. Can the author give proof that the quotation from Sister White is not correct?
12. See The Answerer, Book No. 4, pp. 52, 53.
13. Sister White’s admonition concerning marriage if needed, would most likely have avoided the many divorces.
14. Where is the proof that Sister White ate butter and meat for twenty years after she bore testimony against them?
15. See the enclosed copy of The Symbolic Code, Vol. 4, Nos. 1-3, Jan. Feb. March, 1038, Question 187, pp. 11 and 12.
16. Sister White is the only one who can explain.
17. You will recall that it was not the Seventh-day Adventist but the Millerite movement which set the date for the anti-typical Day of Atonement for October 22, 1844. They had arrived at that conclusion not through Inspiration but rather through calculation. Be the date accurate or inaccurate, it has nothing to do with prophetic Truth.
18. Truth teaches that Christ’s work figuratively was at first in the first apartment of the heavenly sanctuary. The throne upon which Christ sat at the right hand of God (God’s eternal and executive throne for the universe) is not in the sanctuary where the sea of glass is (Rev. 4:6) but in Paradise where flows the “river of water of life,” on either side of which is the “tree of life.” Rev. 22:1,2. The sanctuary and its throne were built after sin entered and only for

disposing of sin, not for ruling the universe. On the antitypical Day of Atonement or day of judgment, according to Daniel 7:10,13, Isaiah 6:1-4, and Revelation 4, the Father and the Son both moved from the executive throne in paradise into the judgment throne of the sanctuary. (See Tract No. 1, pp. 7-9, and Tract No. 3, pp. 12-19.) Christ could not have made this final atonement for those born 2000 years after his crucifixion – before they sinned and repented.

19. Seventh-day Adventists do not teach that the blood of Christ defiles anything – it defiles nothing, but cleanses us from our sins. They twist Sister White’s words to make it appear that she is saying that Christ’s blood is a sign of the repented sinner’s sins carried into the sanctuary. Blood was never carried into the second apartment except on the Day of Atonement, the day that foreshadowed the judgment. This is seen from the fact that in the Heavenly sanctuary the Lord was figuratively seen by the Revelator as a lamb that is bleeding (see Rev. 5:6).
20. Truth does not teach that God moved into the first apartment, but that when He moved into the second apartment at the commencement of the judgment (see No. 18 above; also Early Writings, p. 55), the veil, door, partition, or whatever it was that divided the apartments was removed and the two rooms became one (see Tract No. 5, p. 116; also Early Writings, p.42).