

# DAVIDIANS: THE ETERNAL VIGIL

## WAITING FOR THE JUDGMENT FOR THE LIVING TO BEGIN

**Amos 3:7**

**Surely the Lord GOD will do nothing,  
but he revealeth his secret unto his servants the prophets.**

**Opening question:**

**How do we know WHEN the Judgment for the Living actually opens (according to Davidians today)?**

Answer: The Davidian answer. Easy .... When about 20 million Seventh-day Adventists are SLAUGHTERED, mysteriously drop dead, through-out the world in one week, when the FIVE literal destroying angels of Ezekiel 9 pass through the church, WITHOUT WARNING, slaughtering "men, maids and children", many of whom never even heard of The Shepherd's Rod Message, leaving only 144,000 church members --- and this is Divine justice?

Not so! For the Fourth Angel's messenger, Victor Houteff, presents a different picture of the nature and opening of the Judgment for the Living which we shall very briefly present and discuss. Such a false teaching as presented in the above answer came out of the Florence Houteff apostasy of the late 1950s, culminating with the April 22, 1959 Davidian disappointment at New Mt. Carmel, after a three-and-a-half-year (42 month) false prophecy culminated with a one week Davidian solemn assembly that ended in disaster for Davidians, not for Seventh-day Adventists. That teaching still persists today in the general expectation.

It is now time for a thorough education on Ezekiel 9 and the OPENING of the Judgment for the Living. What is a "fire and sword" judgment (Isa. 66:15, 16) in direct relation to Ezekiel 9? Victor Houteff actually taught that the Ezekiel 9 judgment begins with a "sealing" period, a "shaking" period, an "investigative" period, that is, in the unfolding of the message that reveals the actual DATE of the opening of the Judgment for the Living. Victor Houteff also teaches that Ezekiel 9 is in fact a "fire and sword" judgment the same as was meted out to Israel of old when they repeatedly came into apostasy. The city of Jerusalem was destroyed, twice, in the ancient history of that people.

From Victor Houteff:

2SR164:

*When the judgment opened in 1844, as previously explained, the investigation began with the dead, and when that part of the work is finished, then commences the judgment of the living. While the investigation for the congregation of the dead is in progress, there can be no separation among the congregation of the living. But when our High Priest shall begin the atonement for the living, there must be a message of present truth – sounding of the trumpet – **urging every one to lay hold on the Lamb of God (Christ)** by which only, can he in figure, come to the sanctuary, confess his sin and secure his life. Unless the close of the judgment for the dead and the commencement for the living be made known to us, we would have no present truth while the judgment for the living is in session. Neither would such judgment be legal or just. **He who fails to respond to the heavenly summons, will be left without the seal or covering of God, and therefore must be cut off from among His people, as prefigured by the services in the typical day of atonement.** {SR2: 164.1}*

The statement above reveals:

1. While the Judgement of the Dead is in progress there can be NO separation, which is a prelude to Ezekiel 9, yet part of Ezekiel 9 since Ezekiel 9 begins with a “sealing”, a sealing angel, which “separates” the church members into bundles or groups.
2. When the Judgment for the Living begins there is a message of “Present Truth”, a new message, “**URGING every one to lay hold of the Lamb of God (Christ)**” which is in some way revealed in the present truth message, that is, a message about “Christ”. John the Baptist ANNOUNCED Christ, baptized Jesus, but did not reveal Him. Another message is to do that work of revealing Christ, a new aspect of Christ the Lamb, beginning with the official revelation of Christ in His new ministration, the ministration of the Judgment for the Living, where Jesus takes on a new prophetic name, the New Name of Christ --- The BRANCH (1SR233; 1TG8:24).
3. There must be a new message of “present truth” to reveal the opening of the Judgment for the Living or else there will be “no present truth while the Judgment for the Living is in session”, therefore the need of a new message, because Brother Houteff DID NOT reveal the exact date for the opening of the Judgment for the Living.
4. There is to be a “heavenly summons” which means a NEW MESSAGE after The Shepherd’s Rod Message, a “summons” in antitype of the Day of Atonement, a time of heavenly book work (Investigative JOL) in time of the Judgment for the Living. The Shepherd’s Rod Message did not present to the church or to the individual a “heavenly summons” which is a document that presents an actual DATE for court appearance in the judicial application, a judicial due process, meaning an actual DATE for the opening of the Judgment for the Living that one must appear, in figure, before the Judicial Throne in Heaven in the judgement scene in the Book of Revelation, chapters 4 and 5. An OFFICIAL court “summons” is required to know WHEN to appear in court to face the court record and the court action. This “summons” process is the same on earth as it is in heaven. One must APPEAR before the court, in figure, to be judged aright, to be acquitted of charges.
5. Those who fail to appear on the DATE of the “heavenly summons”, the opening of the Judgment for the Living, will NOT receive the seal as Bro. Houteff states – he or she *“who fails to respond to the heavenly summons, will be left without the seal or covering of God, and therefore must be cut off from among His people”* and thereafter will be “left without the seal or covering of God” in the Investigative phase of Ezekiel 9.
6. This “heavenly summons” applies most directly to Davidians, those who have the most light in the church. Davidians are not exempt from the figurative application of Ezekiel 9 when the Judgment for the Living opens.
7. In this application of the “heavenly summons”, the opening of Ezekiel 9, a direct application is made of Ezekiel 9 in relation to the Day of Atonement, not Passover. Passover is the actual TIME of the execution of the judgment that is rendered six months earlier in the typology of the Day of Atonement, a time to be “cut off from among his people”, the physical separation of the wicked from the righteous in the church or in the movement that has the most light --- DSDA.
8. Because the Davidians in 1959 rejected the “heavenly summons” of The Branch Message, in finality in April of 1959, the Davidian Association began to die, to “wither”, coming to an end in March of 1962. The Branch Message, the repeat of the Second Angel’s Message, gave an exact date for the opening of the Judgment for the Living, just as the Second Angel’s Message in the summer of 1844 gave the exact date of the opening of the Judgment for the Dead, October 22, 1844. This is Advent TYPE, which also parallels and comports to the type of John the Baptist and Christ, both of whom heralded the judgment message of their day to the Jews, a TYPE of the Judgment for the Living in our day to modern Israel.

According to these two types, there was to be NO 65 YEAR WAITING PERIOD, thus far (to the year 2019), for the opening of the Judgment of the Living, **no eternal vigil of the Davidians**, no need to wait aimlessly in spiritual

darkness, when a message did come on time in 1955 to inform Davidians of their duty to APPEAR before the Heavenly Throne of Revelation 4, in figure, to be able to stand in the Judgment for the Living, to NOT be “cut off from among his/her people”. To be “cut off from among” God’s people is simply a separation event, not an executive slaughter, this according to the type of the Day of Atonement. Passover is the TIME of executive judgment, not Day of Atonement. Thus, Victor Houteff well understood the type and prophecy of the Feast Days in relation to the fulfillment of Ezekiel 9.

Now ---

2SR220:

*Is there any way whereby we can determine the time of the opening of the seal, and the commencement of the judgment for the living? If God so faithfully revealed to the living the commencement of the judgment for the dead, it cannot be possible that He would keep secret the time of the judgment for the living. If He did, we would have no present truth in the time of the last seal; neither could there be justice in such secrecy, nor could such judgment be legal. **Therefore, a revelation of the judgment for the living, is of as great importance as the revelation of the gospel itself.** For the judgment (blotting out the sins) is the crowning act in the gospel of Christ. **Thus we conclude that when the seal is opened, and the judgment for the living begins, we must know it.** The day of atonement in its type proves the same, for the Israelites were well informed of the event, their duty, and the consequence. {SR2: 220.3}*

*The date of that most glorious event for the righteous, but exceeding solemn for the wicked, **will be made known at the fulfillment of the following verse:** “And the angel took the censer, and filled it with fire of the altar and cast it into the earth: and there were voices, and thunderings, and lightnings and an earthquake.” (Rev. 8:5.) The casting of the fire from the altar into the earth is the outpouring of the Spirit of God. We have stated before that the book of Revelation is a revealing of prophecies, and not a prophecy of itself. Therefore, we find the prediction of this glorious event in Joel 2:28, 29. The **“voices, and thunderings, and lightnings,” denote the opening of the judgment for the living, as they also denote the opening of the judgment for the dead.** (See Rev. 4:5.) **The earthquake will be the sign of the event.** {SR2: 220.4}*

The statement above reveals:

1. The LORD will not keep secret the opening of the Judgment for the Living as paralleled and exemplified by the revealing of the exact date of the Judgment of the Dead in 1844. It would take a message, a new message, to make this revelation, just as the Second Angel revealed the exact date for the opening of the Heavenly Sanctuary judgment in 1844.
2. When the JOL date is revealed then is the opening of the “last seal”, the Seventh Seal. There is a thirty year overlap between the Seals throughout sacred history according to Victor Houteff.
3. The “revelation of the judgment for the living, is of as great importance as the revelation of the gospel itself.” Without this “revelation” of the JOL opening date there is “no present truth in the time of the last seal.”
4. Again, the TYPE of the Day of Atonement is invoked, same as was the application and practice of the early Adventist Movement of 1844. The Feasts were not instituted at that time but emphasis was given.
5. When the Seventh Seal is opened *“there were voices, and thunderings, and lightnings and an earthquake.” (Rev. 8:5.)* This showing the repeat of the Three Angels in the Judgment for the Living, in the reverse order than are given in Revelation 4:5 (Judgment for the Dead). The “earthquake” is Ezekiel 9 – the SIGN of the event, the opening of the Judgment for the Living.

There are “voices, and thunderings, and lightnings” presented twice in the Book of Revelation, in chapters 4 and chapter 8, in reverse order to each other? Because the Three Angels’ Messages are REPEATED, leading up to Ezekiel 9, a total of SIX messages since 1844, or since the Millerite Message (1831 to 1844). There are SIX Angels presented in Ezekiel 9 and SIX Angels presented in Revelation 14.

Ezekiel 9 is also a “shaking” out --- into various bundle groups before the executive phase of the Judgment for the Living. A “fire and sword” judgment, a Divine judgment through providential acts is also a definition of Ezekiel 9. A literal slaughter because a rejection of the messages (Six Angels of Revelation 14). Ezekiel 9 is NOT just a literal slaughter, however, through providential Divine judgments, just as the false “branches” were “slaughtered” April 19, 1993, at New Mt. Carmel, Waco.

2 TG 15:

*A tenth part of the city must represent the Lord’s part, the tithe, so to speak. The earthquake therefore represents a shaking in the church of God. The remnant who give glory to God, can only be the faithful who survive the shaking. Thus is the church purified. **This earthquake, then, is symbolical of the slaughter of Ezekiel nine, and coincides with Isaiah 66:16.** {2TG15: 12.2}*

*Moreover, the fact that the Mystery of God is finished when the seventh angel begins to sound, and also the fact that the shaking is here shown to take place during the sounding of the sixth angel, the Truth stands out that the shaking takes place before the Gospel work is finished. The Spirit of Prophecy in our day also foresaw this shaking: {2TG15: 12.3}*

*“I asked the meaning of the shaking I had seen, and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this is what will cause a shaking among God’s people.” – Early Writings, pg. 270. {2TG15: 12.4}*

## SUMMARY

1. Did Victor Houteff reveal the actual date of the opening of the Judgment for the Living?  
Answer: NO, he did not. Such a date is not to be found in the writings of The Shepherd’s Rod. Today, Davidians believe that such a date will be made known, **but not through whom it will be made known since most Davidian associations do not believe in another message**, another messenger or prophet after 1955, that is, with a new message, and actual new message. This all-important DATE, the Judgment for the Living, is found in the writings of The Branch (1955).
2. What would be required to reveal the date of this most important event, the Judgment for the Living, as important “as the Gospel itself” according to Victor Houteff?  
**Answer: A message of Truth, meaning, another messenger, another prophet!**
3. Did Benjamin Roden come on the scene of events in 1955 and reveal to the Davidians of Old Mt. Carmel, to Florence and her council, the actual date of the beginning of the Judgment for the Living?  
Answer: Yes he did, giving formal written letters to the DSDA executive council, seven letters total, revealing the date of the opening of the judgment and presenting a formal or providential

“summons” to APPEAR in the Divine proceedings, the opening of the Judgment of the Living.

4. Did Victor Houteff announce the coming of the message after him, a new message after his message?

Answer: Yes he did. “Who is to bring this revival and reformation, this great change – The Branch.” 1TG8:24.

5. Was the revealing of the opening of the Judgment for the Living --- Ezekiel 9, to be based on a TIME prophecy (430 year prophecy)?

Answer: Yes. See quote --

*“The typical 430 years prophesied to Abraham began in the true (our time) with Martin Luther, as explained on pages 108-111, therefore both prophecies--the one to Abraham and the one to Ezekiel--refer to the same period in our time. The one to Abraham stands as a type, but the other is a direct prophecy, and both run parallel in our time. We may suppose the 390 year period began in about 1500 A.D., (when Luther found the Bible), and ended in 1890 A.D., where the 40 year period began, which would end in 1930. However, we cannot point out the exact day or month, or even the year, because (1) we do not know the exact day of the call of Luther; (2) prophecy deals with the Jewish, or perhaps the Hebrew year, therefore, it is a matter of months that we cannot determine. It may run until 1931, or even after, if the coincidences as explained on chart, pages 112, 113, were not divinely designed to point out this fact. The question may be asked, Why would God make a double prophecy for the same thing?--because the old prophecy (the type) **only gives the details from the beginning of the third angel's message to the fulfillment of Ezekiel 9. The prophecy by Ezekiel gives the information in detail from the beginning of Luther's reformation to Ezekiel 9, marking of the 144,000, and unrolling of the scroll.** (“Not all in regard to this matter is yet understood, nor will it be understood until the unrolling of the scroll.” Volume 6, page 17.) {SR1: 116.1} **It makes it clear that there is a 430 year period from the reformation by Luther to the purification of the church,** as we shall endeavor to prove by Ezekiel's prophecy which we quote here. “Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it. {SR1: 116.1}*

6. Can Ezekiel 9 be fulfilled with only TWO sealing messages, that of the 1844 message of the Third Angel, and the 1930 message of The Shepherd’s Rod, the repeat of the First Angel (WHR37)?

Answer: NO, there must be a **THIRD sealing message** presented to the church before the 144,000 can be “sealed and perfectly united” (EW15), based on Revelation 3:12, **three messages encompassing 1) God - 1844 (God’s Name is in the Sabbath), then, 2) The New Jerusalem -a message of The Kingdom, and finally 3) “a glorious star containing Jesus New Name”, a message of Jesus New Name – The Branch, a six letter name, as Victor Houteff stated in 1SR233,** is given in the time of harvest which begins the sealing and separation phase of Ezekiel 9.

#### Revelation 14 – Verse 15 to the End of the Chapter

There is a FIFTH Angel (Rev. 14:17)

There is a SIXTH Angel (Rev. 14:18)

There is even a Seventh Angel (Rev. 18:1, who repeats the Second Angel’s message for the second time)

Thus, SEVEN Angels Messages in total since 1833 -- 1844. The “unrolling of the scroll” was not complete in 1955, when Brother Houteff passed away.

In the REPEAT phase of the Three Angels, beginning in 1929 (repeat of the First Angel WHR37, the Fourth Angel of Revelation 14 [14:15], the Fifth Angel will NEVER "get there", or will never arrive on the scene, in the minds of Davidians today. What Florence Houteff started, her apostasy, has never ended. The same goes for the opening of the Judgment for the Living because no Davidian leader today, those who claim "prophet" title, will never make the same mistake Florence Houteff made in setting an actual date for the opening of the Judgment for the Living. But Victor Houteff made it quite clear that an actual date would be given. Remember, the Second Angel REPEAT is the Fifth Angel of Revelation 14. All Three Angels must have a repeat phase, according to Ellen White and Victor Houteff, first to the church then to the world.

Also, true to form (prophetic type) of 1844, it was NOT the First Angel's message that gave the DATE (correct date) for the opening of the Judgment for the Dead (October 22, 1844) . It was the Second Angel's Message that gave the correct date. The same is true in the repeat phase of the Three Angels. It was the Second Angel (repeated) that gave the correct date for the opening of the Judgment. In the Advent TYPE, in 1844, the First Angel (William Miller's message) gave an initial date for the JOD (not knowing in advance what was to transpire) set for the Spring of 1844, but that date was wrong, nothing happened, and then came Charles Fitch in the Summer of 1844 to introduce the Second Angel of Revelation 14, that called for the faithful Adventists (First Day Adventists) to separate from their churches, then gave the correct date for the opening of the JOD, in the Fall of the year, October 22, as Sister White explains in The Great Controversy. The correct date of the JOL opening in 1844 was accompanied by a "separation" of Adventists from their churches. In the Judgement for the Living, when it begins, or when it began, it brings a "separation" of brethren. This "separation" foreshadowed Ezekiel 9 in the Judgment for the Living in our day, beginning in 1955.

Ellen White:

*The second angel's message of Revelation 14 was first preached in the summer of 1844, and it then had a more direct application to the churches of the United States, where the warning of the judgment had been most widely proclaimed and most generally rejected, and where the declension in the churches had been most rapid. But the message of the second angel did not reach its complete fulfillment in 1844. The churches then experienced a moral fall, in consequence of their refusal of the light of the advent message; but that fall was not complete. As they have continued to reject the special truths for this time they have fallen lower and lower. Not yet, however, can it be said that "Babylon is fallen,... because she made all nations drink of the wine of the wrath of her fornication." She has not yet made all nations do this. The spirit of world conforming and indifference to the testing truths for our time exists and has been gaining ground in churches of the Protestant faith in all the countries of Christendom; and these churches are included in the solemn and terrible denunciation of the second angel. But the work of apostasy has not yet reached its culmination. { GC 389.2}*

*The Bible declares that before the coming of the Lord, Satan will work "with all power and signs and lying wonders, and with all deceivableness of unrighteousness;" and they that "received not the love of the truth, that they might be saved," will be left to receive "strong delusion, that they should believe a lie." 2 Thessalonians 2:9-11. Not until this condition shall be reached, and the union of the church with the world shall be fully accomplished throughout Christendom, will the fall of Babylon be complete. **The change is a progressive one, and the perfect fulfillment of Revelation 14:8 is yet future.** { GC 389.3}*

**The fulfillment of this Angel, the Second Angel, presented TWICE AGAIN after 1844, is now fulfilled, first to the church, beginning with Davidians, then to the world.**

**Revelation 14:8 is the SECOND ANGEL, not the First Angel. Victor Houteff's message was the REPEAT of the First Angel (WHR37), nothing more. Then comes the Third Angel repeat after the Second Angel repeat. By**

recognizing these OTHER Angels of Revelation 14, beginning with verse 15, we may begin to see just how the actual date for the opening of the Judgment for the Living is given.

Herewith, we may hopefully begin to see that the eternal vigil of Davidians, the indefinite waiting for some kind of magical revelation of when the Judgment for the Living actually begins, is of no value. The indefinite wait for this actual date doubly senseless since Davidians don't believe that another message is to come after Victor Houteff, when in fact, in the references provided in this study, Victor Houteff is very clear that a "present truth" "message" is to come to reveal that exact date of the opening of the judgment to the living saints, just as the exact date for the opening of the Judgment for the Dead was given in 1844.

So, brethren, here we stand, either "waiting" endlessly for the opening of the judgment, or recognizing that the "date of this most important event" has been given, actually came, in 1955 – October 20. Victor Houteff never gave the date of the coming long awaited event in the church.

VTH:

*Since Inspiration has dedicated these publications to **the announcement of this most important event** in connection with the gospel -- the climax and the triumph of it, the separation of the good from the bad (Matt. 13:30, 47, 48), the goats from the sheep (Matt. 25:32); and the establishment of the mountain of the Lord's house; there is therefore no escaping the conclusion that these chapters of Isaiah were penned especially for the church today. Now that we are the forerunners of this great and glorious event, we must give special heed to what these chapters have to say. This we must do if we are to prepare the way of the Lord (Matt. 3:3; Isa. 4:3-5). This message to the church, you plainly see, is to prepare her members for the Judgment before the "great and dreadful day of the Lord" begins (Mal. 4:5). For this very reason the Scriptures at this time are unsealed. Let us now hear the Lord's plea. {1TG5: 7.1}*

***The date of that most glorious event** for the righteous, but exceeding solemn for the wicked, will be made known at the fulfillment of the following verse: "And the angel took the censer, and filled it with fire of the altar and cast it into the earth: and there were voices, and thunders, and lightnings and an earthquake." (Rev. 8:5.) The casting of the fire from the altar into the earth is the outpouring of the Spirit of God. We have stated before that the book of Revelation is a revealing of prophecies, and not a prophecy of itself. Therefore, we find the prediction of this glorious event in Joel 2:28, 29. The "voices, and thunders, and lightnings," denote **the opening of the judgment for the living**, as they also denote the opening of the judgment for the dead. (See Rev. 4:5.) The earthquake will be the sign of the event. {SR2: 220.4}*

Brother Sister Davidian, are you beginning to see how the Judgment for the Living commences, with a literal separation of groups, into bundles to be burned, not an executive slaughter, the passing of one Movement into (merged) with a new Movement, the end of one association and the rise of a new association, with a new name, after 1955, and that the Judgment begins with an actual DATE for the summons to appear (October 20, 1955). Have you received that date, to appear, or will you ignore it? Will you continue the "eternal vigil" for the Judgement for the Living to begin?

Therefore, Brother Sister Davidian, if you have received your heavenly summons (retroactive to 1955) to APPEAR before the Heavenly Throne (Rev. 4:2) in the Judgment for the Living you will have your heavenly court Mediator set to represent you in the Judgment. Many who read this were not even born in 1955, but you have received your first or last heavenly summons now, at this time. RSVP. Respond to the Divine Court and appear, for your Heavenly Mediator is waiting for you under the New Name of Jesus – The Branch (Jer. 23:5,6). Receive the New

Name and have your right to Divine Mediation (Rom 8:26; 2SR286:3) provided to you for your case in the Judgment for the Living. It is your choice.

***Is it possible for one to lose out when the message of the Judgment for the Living begins to sound, though he did not lose out when the message of the Judgment for the Dead sounded? -- The Spirit of Prophecy answers thus: "We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history." -- "Life Sketches," p. 196. Yes, this is to be our only fear. Let us, therefore remember, and make positively sure that God is now to lead us in the same way as He did in 1844 and throughout the ages. Make doubly sure that you follow no other kind of leadership, that you let no man divert your attention from this straight path -- that you let no one lead you to believe that God is now leading through every Tom, Dick, and Harry. This we must not forget if we are to emulate and succeed the saints that have gone before us, and if we expect to be saved. If we forget this, then as sure as we stand, men will lead us away from God's message and turn us against His messengers even as the Jewish priests made their followers turn against Christ. God forbid that we should sin against the Holy Ghost by rejecting His message when it comes to us. Only by strictly following this Divine command can we be led right and survive the Judgment for the Living when it starts to "sever the wicked from among the just." Matt. 13:49. {JL2: 3.1}***

TL Caldwell

[www.theadventmovement.net](http://www.theadventmovement.net)

## Davidian History Review

Two of the key Davidian Executive Council minutes reproduced from Davidian members in the late 1950s and early 1960s, showing that in the final short period of the original DSDA Association before the legal dissolution in March of 1962. On the final page, The Branch message, was given due consideration in a final vote by the Council in their final condition of total spiritual disarray as an association as to what the final determination should be in the disposition of the Davidian work and assets. Ben Roden had been pleading with the Council/Florence Houteff, since the fall of 1955, but to no avail, to "merge into a greater one" (message and movement – The Branch) 1 SR234, according to the type of John the Baptist and Christ Himself (in a message). For "Christ Himself is also a type" 12 SC1:6.

## Executive Council Minutes of 1959

### MINUTES OF THE MEETING OF THE EXECUTIVE COUNCIL OF THE GENERAL ASSOCIATION OF DAVIDIAN SEVENTH-DAY ADVENTISTS

Mt. Carmel Center

Waco, Texas

Held in the Office of the Vice-President

11:00 A.M. June 21, 1959

The meeting was called to order and then C. W. Helman and J. O. Conrad prayed.

Time was not given to C. W. Helman to express his views on the present situation. It was his conviction that:

1. It was a mistake to place the Shepherd's Rod on the altar; the Message stands on its own feet.
2. This was the stand of the Council only and not that of the members of the Association.

3. When we see that we are wrong then we ought to admit it to the people and the church.
4. According to the Leviticus the Council is to be chosen by the General Association. Acts 6:1-4; Acts of the Apostles, pp. 195, 196.
5. Although the keys of the Kingdom have passed from the General Conference to the Davidians that does not mean that the keys have been given to the Executive Council.
6. The events predicted have not taken place. Aaron made a mistake and David numbered Israel and as a result many suffered.
7. The Council has usurped the Spirit of Prophecy in prophesying and if the Lord condemns the General Conference then He will have to condemn us too. People honor those who acknowledge their wrongs. When David did great wrong in his affair with Bathsheba, God forgave him and He will do the same for us.
8. God will save the tents of Judah first--these are the common people. Those at the head of the work have a tendency to magnify themselves above the common people. Peter was rebuked by Paul.
9. The burden of the meeting was that something would have to be invented to keep the people here. Some on the Council think that they are indispensable.
10. Speaking of Dudley's sermon in which he drew a parallel lesson from Israel's great rebellions against Moses, the Council is not Moses. If Dudley was wrong in speaking on the 5 points then his application may be wrong on this too.
11. He is not going to try to oust the Council.
12. The Council predicted that these events would take place. This was not the position of the General Association - only the Council. When Brother Houteff was here he didn't need a General Association. He was like Moses.

**(Fragment Page - Spring 1959)**

"If the message and work of The Shepherd's Rod is God's Truth as we believe, the 1260 days of Revelation 11 as The Symbolic Codes have explained, will end sometime this Spring. Then will follow the war that will kill the Two Witnesses.' -- Symbolic Code, Vol. 14, No. 6, pages 8, 9, (Special Edition). The letter concludes with a stated willingness to let the Lord demonstrate that He has founded, nurtured and led The Shepherd's Rod message from its inception, and a plea that the Seventh-day Adventist officials will likewise put their all on the altar. To this date, however, the Seventh-day Adventists have not answered the challenge. It appears to us therefore that up to this time they have not had sufficient faith in their own position to make this step. In contrast to this, Mt. Carmel issued a call in March of this year for all who were in complete harmony with the message of Carmel's leadership to come to Mt. Carmel for the purpose of gathering in solemn assembly. Your presence here reflects your belief in its validity.

"In the same issue of The Symbolic Code which contains the letter to the General Conference, on page 29, this statement is made: "Mt. Carmel hereby serves notice that she now leaves the prophecy of Revelation 11 as the Code has explained it, as the test by which the Lord will demonstrate whom He is leading."

"These statements are plain and simple. The fulfillment of the events prophesied in Revelation 11, as the Code has explained them is still the test. The event that was hereby scheduled for this Spring was the ending of the 1260 days. Following their close, the war on the Two Witnesses and related events were to begin. No date has ever been established for these forthcoming events, although personal expectations were given out."

"Various members of the Executive Council, not in session but as individuals, accept full responsibility for the prevailing opinion that the warfare and death of the Two Witnesses, together with related Biblically-predicted events could likewise be expected this Spring. In a later issue of The Symbolic Code, Vol. 14, No. 8, page 9 (Second Special Edition), students of Bible prophecy were told that they should expect the Confederacy of Revelation 13 likewise this Spring. While this amalgamation of western nations is not yet formed, the careful observer of world events can certainly detect the trend toward economic, military and religious integration among the free nations of the West. Of this event the Rod message has prophesied. Since, however, we did confidently expect it to be developed this Spring, the question is why didn't it?"

"If we possessed the mind of God we would know all the answers to all our questions. Since we do not have all intelligence we therefore do not have all the answers. But perhaps one reason it has not yet come is that all God's people are not yet prepared to meet it. In His great mercy, God has promised to hold up the trouble for His people that will be entailed in the Confederacy until the elect are ready to stand through it.

"When Mt. Carmel issued the call for all to come who were standing whole heartedly for the Truth as Mt. Carmel has put it out, many declared that they needed more time. Some are still preparing to come. Even some of us here, if not all of us, in one way or another are not ready. Our greatest burden should not be that we are proved right in all our expectations. Our burden should instead be that none be lost. And if are tempted to be impatient because the Lord does not see fit to bring to pass His prophesied events precisely when we think He should, let us consider again that our own fate might not be the desirable one were we now brought face to face with the great challenge of our loyalty to God.

It was moved by J. O. Conrad; Whereas Cecil Helman and Jack Knipple are out of the state and that it is impossible for them to serve on the Council it is that they be replaced by their alternates, Mrs. Mary Alen J. R. Custer, as permanent members. There was a second to this motion by T.O. Hermanson and it was carried by unanimous vote.

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It was reported that Sumpter Smith plans to return to Salem, South Carolina as soon as the work is caught up on the farm. While there he is willing to clean the Salem Rest Home and try to sell it on commission or wages. The Council is to authorize him to do so if it is deemed advisable, and to stipulate the prices wanted. The sale of the Rest Home would include the house and 31 acres which was purchased from the Wessels.

G. W. Basther that Sumpter Smith be authorized to the Rest Home property at Salem, South Carolina for an asking price of \$35,000 and a price of \$25,000 at a commission up to 5%.

T.O. Hermanson seconded the motion and it received unanimous approval.

There was some discussion whether some one should be chosen to take L. Quackenbush's place on the Council. It was mentioned that the Leviticus, page 9, under By-Laws Article I, Executive Council Section 4, it is stated, "minority meetings of less than seven members of the Council may be held at the General Administration Offices for the transaction of necessary or routine business." The inference is that seven shall constitute the full membership of the Council. No decision was made and the meeting was dismissed at 11:00 P.M.

Members Present:

Mrs. Mary Alen

J.O. Conrad

J. R. Custer

Mrs. Sopha Hermanson was not present

T. O. Hermanson

Mrs. V. T. Houteff

G. W. Saether

signed:

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Mrs. Florence Houteff, Chairman

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J. O. Conrad, Secretary

This report prepared by

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Geo. W. Saether, Asst. Secretary  
Approved: February 17, 1960

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**(Fragment Page)**

"1. The present Executive Council has illegally usurped the power of authority in not calling the first general association and having an election of officers by the people. This election should be held.

"2. The present Council has made a serious mistake in putting the Shepherd's Rod message on the altar on the basis of the Council's on the prophecy of Revelation 11. The Council should admit this mistake and resign. A new council should be elected and then everything will go smoothly. The prophecy of Revelation 11 should then be forgotten and Davidians go back to the Rod and work for the Seventh-day Adventist church.

**"3. Davidians should accept the teachings of the Branch and the Council should turn the work over to Ben Roden.**

"4. Davidians, by recent developments should be led to seriously consider their course and return to the church.

"5. [to be filled in by anyone having a different opinion.]

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"6. I believe that the Executive Council is right in their stand in the newsletter of June 26."

After this was read, one suggested the addition of the following ideas:

"Since Davidians do not know the reason why the Lord allowed them to expect certain events this Spring which did not occur, they should wait until the Lord makes plain the reason and indicate the next step to take. And inasmuch as all Davidians believe the stand the Code took and supported the Council in their promulgation of it, Davidians should go home and wait until we find out something better."

No decision was made in regard to these things and the Council dismissed by prayer by G. W. Saether at 6:00 P.M.

Members present:

Mrs. Mary Alan, Alternate for C.W. Helman	Mrs. Sopha Hermanson
T. O. Hermanson	Mrs. Florence Houteff
G. W. Saether	J. O. Conrad

T. R. Custer, Alternate for Jack Knipple

signed: \_\_\_\_\_

Mrs. Florence Houteff, Chairman

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J. O. Conrad, Secretary

This report prepared by \_\_\_\_\_

Geo. W. Saether, Assistant Secretary

Approved: February 17, 1960

**“God means that testing truth shall be brought to the front and become a subject of examination and discussion,** even if it is through the contempt placed upon it. The minds of the people must be agitated. Every controversy, every reproach, every slander, will be God’s means of provoking inquiry and awaking minds that otherwise would slumber. ” (Test. for the Church, Vol 5, p.453)