

## THE ROOT, THE ROD, THE BRANCH – ISAIAH 11:1 THE THREE SPIRITUAL PASTURES OF MICAH 7:14



### What They Are – How They Came About

The need to understand probationary TIME  
in the church first, and how Ezekiel 9 unfolds:

1) INVESTIGATIVE, 2) JUDICIAL, 3) EXECUTIVE -  
Ezekiel 9 does NOT begin with (or only) an executive Judgment.  
Divine Judgment comes in Three Phases -  
The same with the courts of man – the Judicial Process.

### Questions to Consider

- a) Firstly, all Davidians need to understand the nature of the **three spiritual pastures**, where or when these pastures of truth actually begin. Do they begin in 1930, or before?
- b) Because Victor Houteff first introduced the three pastures of truth in prophecy, it is assumed that the pastures must begin with Victor Houteff, the REPEAT of the Three Angels' messages, beginning with The Rod Message (First Angel REPEAT), or, the "Carmel" spiritual pasture in 1930 (WHR 37).
- c) The "Carmel" pasture is mentioned first in Micah 7:14 because this truth was first introduced by the REPEAT of the First Angel's Message (WHR 37), through Victor Houteff. This was purposeful, even Providential, in the prophecy, to throw off those who do not want to follow on with ever unfolding Truth in the NEXT message beginning in 1955. Therefore, Davidians presume to begin the spiritual pastures with the Carmel pasture, mistakenly thinking this is the beginning of the message sequence, the actual historical order of the three pastures. In the Divine Economy, there is always a TEST.
- d) If the Micah 7:14 prophecy was to begin in 1930, then, there are TWO other phases, or TWO other messages, to come after Carmel, namely "Bashan" and "Gilead". What are these TWO other pastures?
- e) To fill this void of truth, after 1955, one Davidian break-off group, led by M.J. Bingham, initiates the "Bashan" Davidian group. Yet, there is no prophetic TIME message connected to the Bashan group in Exeter, Missouri, that is, the prophetic TIME of 430 years, nor is any connection made to the Judgment for the Living, such as when or how it begins, and how Ezekiel 9 unfolds. Victor Houteff equates Ezekiel 9 with "sealing" also (TM 445; 1SR 28, 29). TIME (prophetic) is the identifying mark of the true Movement (1930) and its continuation, from 1955, after Victor Houteff's passing.
- f) There are verses of Scripture revealing "Bashan" as a negative spiritual place. Why is this? Amos 4:1; Ps. 68; Isaiah 33:9 – BOTH Bashan and Carmel "shake OFF their fruits". To WHERE?
- g) If "Carmel" and "Bashan" are "good spiritual pastures" then so too is "Gilead". What is the Gilead pasture? Ellen White reveals that the 144,000 must have a THREE-fold Seal of Truth (EW15).
- h) Why do Davidians skip over the 1844 Movement of the Third Angel, the FIRST sealing message of the entire Advent Movement, the FIRST SEAL of the 144,000 (Rev. 3:12; Early Writings 15), skipping all the way over to 1930, for the beginning of **the three spiritual pastures**? Is not the sealing message given through Ellen White also "good spiritual pasture", the Sabbath and Sanctuary truths?

Now we have the basis to consider the prophetic line of truth (messages) since 1844.

THREE overall Movements (Rev. 3:12; Isa. 11:1).

"FIVE distinct messages prior to the Advent..." (WLF 10-11, James White). Shown on three Rod charts!  
SEVEN actual messages. (Rev. 14, six angels in the whole chapter, and the Seventh Angel – Rev. 18:1)  
The number SEVEN is complete! Not three messages, not four, not five, not six, but SEVEN messages.

Let us prayerfully study and deliberate on these themes.

**Subject: The Kingdom of Heaven, Matthew 22** (quoted and adapted from one of Ben Roden's early studies)

Aim: To show: 1. That there are **three prophetic divisions** of the genuine S.D.A. movement from 1844 to the close of probation.

2. **All three divisions come into existence before the purification of the church** and the loud cry of the third angel's message to the world. That casting out the guest without the wedding garment is figurative of the purification of the church.

3. **That it is the third division that brings about purification in the church** (Matt. 22:11) and gives the Loud Cry, Luke 14:23. First in the church, then in the world.

4. The Loud Cry church is a pure church without spot or wrinkle. A.A. 525; T.M. 373, 382.

Gem Thought:

"In the parable it was those that had oil in their vessels with their lamps that went in to the marriage. Those who with a KNOWLEDGE of the TRUTH (oil in vessel) from the Scriptures, had also the Spirit and GRACE (not just a theory of the truth) of God, and who, in the night of their bitter trial, had patiently waited, SEARCHING the Bible for CLEARER light - these SAW the TRUTH concerning the sanctuary in heaven and the Savior's change of ministration, and by faith they followed Him in His work in the sanctuary above. And ALL who through the testimony of the Scriptures ACCEPT the SAME TRUTHS, following Christ by faith as He enters in before God to perform the LAST work of MEDIATION, and at its CLOSE to RECEIVE His kingdom - ALL these are REPRESENTED as GOING in to the marriage.

"In the parable of Matthew 22 the SAME figure of the MARRIAGE is INTRODUCED, and the INVESTIGATIVE JUDGMENT is clearly represented as taking place BEFORE the marriage. PREVIOUS to the WEDDING the king COMES in to see the GUESTS, to see if ALL are ATTIRED in the wedding garment, the SPOTLESS robe of character washed and made white in the BLOOD of the LAMB. Matthew 22:11; Revelation 7:14. He who is found wanting is CAST OUT, but ALL who upon EXAMINATION are seen to have the wedding garment on are accepted of God and accounted worthy of a share in His kingdom and a seat upon His throne. This work of examination of character, of determining who are prepared for the kingdom of God, is that of the investigative judgment, the closing work in the sanctuary above.

"When the work of investigation shall be ended, when the cases of those who in all ages have professed to be followers of Christ have been examined and decided, then, and not till then, probation will close, and the door of mercy will be shut. Thus in the one short sentence, 'They that were ready went in with Him to the marriage: and the door was shut,' we are carried down through the Savior's FINAL ministration, to the time when the great work for man's salvation shall be completed." G.C. 427-8.

"... His hand is still stretched out to save, while the door is closed to those who would NOT enter." 9T 97.

"It will be noticed that the CLOSE of PROBATION for the CHURCH and the one for the WORLD are TWO DIFFERENT events. The FORMER is a MINIATURE representation of the LATTER." 2 S.R. p. 186.

Introduction:

In the parable of Matthew 22 where the figure of the marriage is introduced, the Spirit of Prophecy applies it to the Jewish people, and then to the GENTILES (COL 307). But in Testimonies Vol. 4 p. 307 the parable of the wedding garment is applied to the church when Jesus appears.

In this Testimony is shown many that have called themselves Adventists that have been setting time for Christ to come; this has hurt the message. "...Because the times repeatedly set have passed, the world is in a more decided state of unbelief."

Although the servant of the Lord shows how "time-setters" in the past have failed, yet on page 308 of Vol. 4 of the Testimonies she shows that "In Noah's day the inhabitants of the old world laughed to scorn what they termed the superstitious fears and forebodings of the preacher of righteousness.... 'As it was in the days of Noah, so shall it be also in the days of the Son of man' ... Noah preached to the people of his time that God would give them one hundred and twenty years in which to repent of their sins, and find refuge in the ark; but they refused the gracious invitation ... The merciful warning of God was rejected with sneers, with mockery and derision; and they were left in darkness ... But their unbelief did not hinder the predicted event. It came, and great was the wrath of God which was seen in the general ruin."

Zechariah's message was to the two tribe Judah, and Moses' to the 12 tribes of Israel, and Noah's message to the world. Therefore, "The work of these three movements - Zechariah's (the Branch DSDA 1TGr8-24, 26), Moses' (Davidian SDA 1SRPE 6:2; 69:2; 1TGr 9-11:2; Leviticus of DSDA p. 4), and Noah's (SDA) - therefore, typifies every phase of our work." 1TGr 9-12:2.

So it is in the parable of Matthew 22, **there are THREE MOVEMENTS recorded in the parable by Christ:** (1) Those that were bidden to the marriage (2) The FIRST CALL of those who had previously been bidden, and (3) The SECOND CALL (again other servants Matt. 22:4) after which the King comes in to inspect the wedding guests.

Inspiration's Interpretation of the Parable of Matthew Twenty-Two

### **I. There are THREE Prophetic divisions of the Genuine Movement.**

"The kingdom of heaven is like unto a certain king, which made a marriage for his son." Verse 2.

Here we see:

1. The Kingdom of Heaven represents His gospel church.
2. The king is the Heavenly Father.
3. The son is our Savior.
4. "The MARRIAGE represents the reception by Christ of His Kingdom." G.C. 426.

"And sent forth his servants to call them that were bidden to the wedding: and they would not come." Matthew 22 verse 3.

The facts are:

- 1) As Seventh-day Adventists we understand that all S.D.A.s have been BIDDEN to the marriage since the judgment of the dead started in 1844. Says the Lord's servant: "In the parable of Matthew 22 the same figure of the marriage is introduced, and **the INVESTIGATIVE JUDGMENT** is clearly represented as taking place before the marriage." G.C. 428.
- 2) A warning message (call), is sent by the King through His servants to them that had been previously bidden to come to the wedding. But they would not come. Now since those that had been bidden would not take heed to the gospel call, they are none other than the Laodiceans of Rev. 3:14-19, the church. They are those who have need of nothing more.

Therefore:

The Laodiceans that would not hear the King's servants represent one division of the S.D.A. church, and those who were sent to them with a message by the King, represent another division of the movement. Furthermore, since the message of the Laodiceans is the Judgment of the Dead, and a different message is sent to them, and since the living are to be judged as well as the dead (T.M. 446; G.C. 490), this call to them represents a warning of the coming judgment upon the living.

II. "AGAIN, he sent forth OTHER servants, saying, tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage." Verse 4.

Note:

- 1) The second group of servants (the second call, "Again...other servants,") were sent with a message to those who had been bidden, saying that really now had come time to proceed to the wedding.
- 2) Please take note that at the FIRST CALL the wedding feast was not prepared, whereas the SECOND group of servants were commanded to say that now the feast is prepared. "In both parables the feast is provided with guests, but the second shows that there is a preparation to be made by all who attend the feast. Those who neglect this preparation are cast out." COL 308.

Conclusion:

Since this parable is applicable to the purification of the church and the setting up of the Kingdom, and there are TWO CALLS (messages), TWO different GROUPS of servants sent to those who had been bidden, it is plain to see that there are three divisions.

1. The ones that had previously been "bidden." Those already in the gospel church, S.D.A. Matt. 22:3.
2. The servants the King sent at supper time (Davidian SDA) to warn those who had been bidden to prepare for the wedding. Verse 3.
3. The OTHER servants (The Branch) that were sent to tell those who were "bidden" that the wedding supper is prepared, and all things are now ready. Id. Verse 4.

Therefore, there are two calls (angel's messages, Rev. 14:6-8) to those who were bidden, the church before 1844, and before the beginning of the judgment of the dead. There are likewise two calls (angel's messages Rev. 7:1-8; 18:1) before the judgments of God fall upon the living, which begins at the house of God - the church (1 Pet. 4:17).

"But they made light of it, and went their ways, one to his farm, another to his merchandise: And the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth: and

he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy." Matt. 22:5-8.

The plain facts are:

1. The remnant, those who did not accept the message, spitefully entreated and slew the messengers. Inspiration says: "Whosoever hateth his brother is a murderer." 1 John 3:15.
2. Such actions on the part of the REMNANT caused the King to be wroth with them, so He sent forth His armies and destroyed those murderers and burned up their city.

We see:

This same thought is expressed in the confederacy chapter of Isaiah 8:6, 7. "Forasmuch as this people refuseth the waters (Truth) of Shiloah that go softly, (a small stream) and rejoice in Rezin and Remaliah's son (the government and the leaders in the church); Now therefore, behold, the Lord bringeth upon them the waters of the river (nations), strong and many, even the king of Assyria and all his glory..." "The prophecy (Isa. 8:15) declares that the confederacy will be a snare-a trap-and that many will fall and be taken in it. It will be a fearful trap and will separate God's people." 13 S. Code 3:9.

Few chosen:

"And when the king came to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen." Matt. 22:11-14.

Conclusion:

Verses 9, 10, and 14, represent the preaching of the third angel's message to the world since 1844, (G.C. 390:2) and will be applicable again after the purification of the church, when the Loud Cry goes forth from Zion and Jerusalem (Isa. 2). In the last work of the third angel's message, however, only the righteous will be gathered into the Kingdom. Verses 11-13 show that now the initial phase of the judgment, the Judgment of the Dead, (G.C. 390:2) has been preached and only a few, a 144,000 first fruits have on the wedding garment. The tares are cast out.

This coming is what the Lord was talking about when He said: "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?" Luke 18:7, 8.

"...What time is here referred to? Not to the revelation of Christ in the clouds of heaven to find a people asleep. No; but to his return from his ministration in the most holy place of the heavenly sanctuary, when he lays off his priestly attire, and clothes himself with garments of vengeance ... This is the TIME of RECKONING with his SERVANTS." 2T 190-1; S.S. Quarterly Feb. 13, 1960 p. 25

We see:

The coming here recorded is not His coming in the clouds of heaven but His coming in judgment to find a people asleep. This is when he puts on garments of vengeance and reckons with His servants who refuse the call - the tares in the church.

III. "The truth and work of God in this (advent) movement commencing with the labors of ... William Miller, and reaching to the close of probation, is illustrated by these three angels (of Revelation 14:6-11)...

**"I repeat it. The three messages symbolize the THREE PARTS of the GENUINE movement."** Life Incidents, p. 306-7; The Midnight Cry, p. 484.

Therefore:

Three angel's messages from 1844 (lightenings, thunderings, and voices. Rev. 4:2-5) up to the purification of the church. And three PARTS (voices-three-and thunderings, and lightenings, Rev. 8:5) beginning with the message of the purification, to the close of probation.

IV. SUMMARY:

**Illustration #1:** First vision of three angel's messages: "I was shown three steps - the first, second and third angels' messages." E.W. 258, Rev. 4:5. Her second vision of the three messages: **"I was AGAIN brought down through these messages (3 voices)...God had led them along step by step."** E.W. 259. **Two more steps represent two additional messages. - Rev. 7:1-8 and Rev. 18:1.**

**Illustration #2:** "Feed thy people with thy rod ... in the midst of **Carmel** ... **Bashan** and **Gilead**." Micah.7:14 "The verb 'feed' is to be understood as spiritual food, and that food (truth) is found in the 'Rod' ... (Feed thy-God's-people). **Carmel (DSDA), Bashan (SDA), and Gilead (Branch DSDA)** are used as SYMBOLS (three) of good SPIRITUAL pasture." 1SR 243.

**Illustration #3:** "There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:" **Isa. 11:1 "...Jesse, (the father of David), the rod (David), and the Branch (Christ) ..." 8Tr 45**

"... Is it necessary for the Lord to come to you with a Rod (Shepherd's Rod) to show you that you need a higher experience before you can be fitted for connection with the family above?" 8T 69:2

"These verses (Isa. 11:3, 4), I am sure, need no comment save to mention that 'the ROD of His mouth'...must mean God's Word, His Truth." 1 TGr 31:4.

**Illustration #4:** "The earth mourneth and languisheth: Lebanon is ashamed, and hewn down: Sharon is like a wilderness; and **Bashan** and **Carmel** shake off their fruits." Isa. 33:9.

Millerite Movement - First Angel:

1. Lebanon - the temple built of the cedars of Lebanon. The Lord suddenly comes to His temple. Mal. 3:1; G.C. 426. "... the hour of His judgment is come." Rev. 14:7

Second Angel:

2. Sharon is become a wilderness. Babylon is fallen.

Here we see that the shaking starts first in **Bashan, the SDA church** (E.W. 270) Isa. 33:1. The shaking is caused by the message (Rev. 7:1-8) that follows the Adventist message. This is the first call of Matthew 22:3 to those (SDA) who had been spoiling Babylon, the wilderness. **The shaking is extended to Carmel, Davidian SDA, by the message (Rev. 18:1) that follows theirs.** This is the second call of Matt. 22:4, - the other servants. Therefore **Bashan** (SDA) and **Carmel (DSDA)** both lose their fruits to the spoilers, **Gilead - the Branch.**

Note:

"And his feet like unto fine brass..." Rev. 1:15. On the metal image of Daniel 2, brass is the third metal - gold, silver, and brass. **Therefore, the Branch, being the third division since 1844 is the Brazen serpent**, while we are yet in the wilderness (land of the Gentiles). If all who are bitten by the old serpent, the devil, will look upon the Brazen Serpent, the Branch, as Israel did in the days of Moses, they too, will be healed. (G.C. 415:3).

**Illustration #5:** "Out of him came forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor together." Zech. 10:4 "The Lord Himself chooses from Judah the 'corner' stone (founder), the 'nail' (organizer), the 'bow' (the Truth, or instrument by which to gain the victory over the Enemy), and every

'oppressor' (ruler). With these He builds the house of Judah." 1TGr 17-8.

The facts are:

1. "Corner" stone, founder Mrs. E.G. White and SDA founding fathers.
2. "Nail," organizer - the Shepherd's Rod and V.T. Houteff, modern Moses with the Rod. See the Leviticus of DSDA.
3. "Oppressor," ruler - The Branch follows the Rod (nail organizer) and therefore is the ruler.

Note:

Mrs. E.G. White was unable to organize the church to give the Loud Cry that would have the Spirit of Prophecy directing the work. An attempt in 1888 and again in 1901 failed. However, Brother V.T. Houteff shows in the Leviticus of DSDA how it can be done.

"Joshua is well instructed that the burden and the ingenuity for building this spiritual temple belongs to Him Whose name is 'the BRANCH.' He is to grow out of His place. To Him be the glory. He alone is to be exalted. He is to build the temple of the Lord." 1TGr 8-27. "...Here is seen an organization having a Leader and an under leader - the Lord and Joshua." Id. 26:3

**Illustration #6:** There are three sealing messages for the 144,000, beginning in 1844. Hence, "...God, New Jerusalem, and a glorious star containing Jesus' new name." E.W. 15; Rev. 3:12; Read also 1 S.R. 32:2.

### Seal #1 - SDA

GOD "The sign, or SEAL, of God is revealed in the observance of the seventh-day Sabbath, the Lord's memorial of creation." 8T 117 (Isa. 8:16).

### Seal #2 - DSDA

NEW JERUSALEM "And I saw another angel ascending from the EAST, having the SEAL of the living God..." Rev. 7:2. Ascending from the east (Palestine) shows His message is about the New Jerusalem - the Kingdom. This is the "Angel" or message, that providentially arrived in Los Angeles in 1929.

### Seal #3 - THE BRANCH

Glorious Star containing Jesus' NEW name. Jesus is represented as the ANGEL with the KEY to the bottomless pit. (Rev. 20:1) He was represented as the STAR to whom the KEY of the bottomless pit was given (Rev. 9:1), at the

opening of the fifth trumpet, - read Rev. 22:16. The burning STAR that fell from heaven at the opening of the third trumpet is the Bible-manna.

The glorious STAR containing Jesus' NEW name represents a message of the glorious Truth about His new name - The BRANCH. This is the third division of the genuine movement. Three signifies the number of the Trinity in the church. 8Tr 30.

#### CONCLUSION:

"A sin-hating God CALLS: upon those who profess to keep his law to depart from all iniquity. Neglect to repent and obey his word will bring as serious consequences upon God's people today as did the same sin upon ancient Israel. There is a LIMIT beyond which he will no longer DELAY his Judgments." 4T 166-7.

"My accompanying angel cried out with awful solemnity, **Get ready! get ready! get ready!** for the fierce anger of the Lord is SOON to come..." E.W. 119. As Ellen White was shown in her repletion of phases, these are the THREE calls, the THREE sealing messages since 1844, that the 144,000 MUST HAVE to be "sealed and perfectly united..." (EW15).

It is evident that the negative prophecy relating to the "Bashan" pasture (message) in several verses in the modern application, was relating to their repeated rejection of truth since 1888, and eventual rejection of even Ellen White in 1901-1903, and their moral and financial corruption in church policy, which has long been the case with the SDA leadership.

So now, we should have sufficient "weight of evidence" that the THREE "good spiritual pastures" are:

- 1) The SDA message from 1844 – a message with TIME as a test.
- 2) The DSDA message from 1930 – a message with TIME (430 years), but not a test of time.
- 3) The Branch message, from 1955 – a message with TIME (430 years), but not a test of time.

Remember, "Christ Himself is also a TYPE" 12SC1:6 – Christ in a message, a message of Christ's New Name that must be revealed at the end of the 430 years (1SR155), the actual starting point of the Protestant Reformation.  $1525 + 430 = 1955$ .

Never fail to remember, "revival and reformation" comes only through The Branch – 1TG8:24. Those Davidians today who look for revival and reformation apart from The Branch (1955), the New Name of Jesus, are looking for a revival that will never come. Those who look for a second phase of the Shepherd's Rod message as "Bashan" are NOT involved in "revival and reformation", but walking in the sparks of their own kindling.

Today, we look for the sealing of the 144,000, therefore we should LOOK FOR the THIRD sealing message that will gather and judge the 144,000 to stand on Mt. Zion with the Lamb. Who this "Lamb" is of Revelation 14:1, who is seen on earth, on Mt. Zion with the Firstfruits, before the second visible coming of Christ the Son, is a topic for separate study. Christ Himself, in the Person of His Holy Spirit, gathers the latter day Apostles, the 144,000.

Let us not fail to investigate, study, discern and walk in the THIRD sealing message, the THIRD "good spiritual pasture" (1SR243) since 1844, as delineated in Micah 7:14.

"Get ready! get ready! get ready!" -- SDA! DSDA! The Branch!

TL Caldwell

Southern California

**A prophetic summary of the Day of Judgment, the Day of the LORD,  
that we live in today and how Ezekiel 9 unfolds:**

Timely Greetings, Vol. 1, No. 34  
THE SPOILER'S SPOILS TAKEN BY THE LAME AND THE WEAK

TEXT OF ADDRESS BY V.T. HOUTEFF,  
MINISTER OF DAVIDIAN 7TH-DAY ADVENTISTS  
SABBATH, MARCH 29, 1947  
MT. CARMEL CHAPEL, WACO, TEXAS

This subject is found in Isaiah 33. We shall begin our study with--

Isa. 33:1 -- "Woe to thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee! when thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee."

Taking into consideration what follows in this chapter and in the next two chapters (for chapters 34 and 35 are a part of the subject that is in chapter 33), it becomes clear that the one upon whom "woe" is pronounced is the church preceding "the great and dreadful day of the Lord," **the day in which the sinners of Zion perish**, the day in which the repentant ones are given their reward, -- "the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion." Isa. 34:8.

The church is especially pointed out by the fact that, unlike the Old Testament Church, she has been spoiling but has not been spoiled; that she has been dealing treacherously but she herself has not been so dealt with. Inspiration, however, goes on to forecast a reverse of this situation: The church shall be spoiled and dealt with treacherously. His faithful ones in the midst of her, however, shall find grace, for they plead:

Isa. 33:2 -- "O Lord, be gracious unto us; we have waited for Thee: be Thou their arm every morning, our salvation also in the time of trouble."

This verse shows that while the pronouncement of woe (Isa. 33:1) is being made, at the same time a deep-rooted reformation is taking place among God's Truth-seeking people. They are praying, not for themselves alone, but for their brethren also. They fully realize that they are approaching the time of trouble, and their hope lies in the fact that they have waited for the Lord. God's power shall be felt throughout the earth:

Isa. 33:3 -- "At the noise of the tumult the people fled; **at the lifting up of Thyself the nations were scattered.**"

**This verse reveals that when God manifests His power among His people, the world will feel the effects of it.**

Isa. 33:4 -- "And your spoil shall be gathered like the gathering of the caterpillar: as the running to and fro of locusts shall he run upon them."

The spoils which the church has acquired, He gathers as the gathering of the caterpillar. Then it shall be said:

**Isa. 33:5 -- "The Lord is exalted; for He dwelleth on high: He hath filled Zion with judgment and righteousness."**

**When these things take place, then Zion (the church purified) will be filled with judgment and righteousness. Moreover, God's faithful ones have this assurance:**

Isa. 33:6 -- "And wisdom and knowledge shall be the stability of thy times, and strength of salvation: the fear of the Lord is His treasure."

But concerning their unrepented mighty ones, Inspiration declares:

Isa. 33:7 -- "Behold, their valiant ones shall cry without: the ambassadors of peace shall weep bitterly."

Here we see that those who are proclaiming peace rather than the day of God, shall "weep bitterly."

Isa. 33:8 -- "The highways lie waste, the wayfaring man ceaseth: he hath broken the covenant, he hath despised the cities, he regardeth no man."

In the language of today this verse would read: The missionary routes lie waste; the missionary himself ceaseth; he has broken his contract; he has despised the cities; he regards no man.

Isa. 33:9 -- "The earth mourneth and languisheth: Lebanon is ashamed and hewn down: Sharon is like a wilderness; and **Bashan and Carmel shake off their fruits.**"

The nouns in this verse being profoundly figurative, **and the time of fulfillment yet future**, we are unprepared to make any comments.

Isa. 33:10 -- "**Now will I rise, saith the Lord; now will I be exalted; now will I lift up Myself.**"

Timely Greetings, Vol. 1, No. 34

12

**At the time the conditions here described materialize, then it is that the Lord will arise and be exalted and lifted up. But to those that are at fault He forewarns:**

Isa. 33:11 -- "**Ye shall conceive chaff, ye shall bring forth stubble: your breath, as fire, shall devour you.**"

**Turning to the sinners and hypocrites among His people, those upon whom the woe of verse one is actually pronounced, God reveals that the fruit of their doings shall be chaff and stubble, that their own breath shall devour them as if it were fire. Moreover, concerning their followers He adds:**

Isa. 33:12 -- "**And the people shall be as the burnings of lime: as thorns cut up shall they be burned in the fire.**"

**Having commenced His purifying work in Zion**, He declares:

Isa. 33:13, 14 -- "Hear, ye that are far off, what I have done; and, ye that are near, acknowledge My might. The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. **Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?"**

When the righteous Judge rises to sift the people, then the hypocrites will not be boasting that they "are just as good Christians as any." Neither will they say anymore, "**We do not need more Truth.**" Instead, fearfulness and surprise will overtake them. The greatest and most honorable question will then be, "Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?"

Timely Greetings, Vol. 1, No. 34

13

And here is the all-inclusive answer:

Isa. 33:15-17 -- "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure. **Thine eyes shall see the king in His beauty:** they shall behold the land that is very far off."

Passing from this expression of Divine care and scene of beauty, they are next told:

Isa. 33:18 -- "Thine heart shall meditate terror. Where is the scribe? where is the receiver? where is he that counted the towers?"

**Terrifying indeed is the realization that those who are found without the wedding garment (among whom are those who hold the highest church offices, secretary and treasurer) are cast out to weep and gnash their teeth. But the remnant, those who are left, shall be exalted. To them the Lord says:**

Isa. 33:19 -- "Thou shalt not see a fierce people, a people of a deeper speech than thou canst perceive; of a stammering tongue, that thou canst not understand."

The guests who pass the Master's inspection are actually to be made great. Be it in comprehension of a deep speech, or be it in understanding of a stammering tongue, none shall be greater than they. The eyes of the faithful are next directed to the city of God.

Timely Greetings, Vol. 1, No. 34

14

Isa. 33:20 -- "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken."

After the troublemakers have been removed, then God's people will be seen to stand steadfast and sure, standing not even the slightest chance of ever being disturbed. And the saints shall be full of joy. Even now they exclaim:

Isa. 33:21, 22 -- "But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. **For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; He will save us.**"

All these things shall be ours if we are but faithful to the end. **Again addressing the church that is approaching the great and dreadful day of the Lord, He declares--**

Isa. 33:23 -- "Thy tacklings are loosed; they could not well strengthen their mast, they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey."

They that obey not the voice of the Lord, are here fore-warned that the day is at hand when they will find themselves unable any longer to gather spoil. Then it is that their spoil shall be divided, and the lame -- the seemingly weak and helpless -- shall take the prey.

Isa. 33:24 -- "And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their

Timely Greetings, Vol. 1, No. 34

15

iniquity."

Just think! In a little while, if we be faithful, no longer will any of us need to say, I am sick.

Now to review a few of the high points of our study:

**Upon the unfaithful who are approaching "the great and dreadful day of the Lord," God pronounces a curse: The church is to be stripped of the spoil which she has acquired and is to be dealt with treacherously just as she has dealt with others.**

**Very obviously, at the time this pronouncement is made, a deep-rooted reformation is taking place among God's Truth-seeking people.** They recognize the fact that they are approaching the time of trouble, and they are

reassured that their stability and strength of salvation are to be found in wisdom and knowledge, in the Spirit and in the Truth for the day. The fear of the Lord is to be their greatest treasure.

When God manifests His power among His people, even the world will feel the effects of it. The missionary routes lie waste, the missionary himself ceases; he regards no man. God reveals that the fruit of the sinners and hypocrites among His people, shall be chaff and stubble; their own breath shall devour them as if it were fire. Fearfulness and surprise shall overtake them.

**Then it is that Zion, the church purified, is to be filled with judgment and righteousness. God is at that time to be exalted and lifted up.** His people who have walked uprightly, shall be blessed with His Divine care. **Their eyes shall see the King and His beauty;** the church shall be steadfast and sure, never to be

Timely Greetings, Vol. 1, No. 34

16

disturbed; the spoil which the denomination has acquired, will be taken by the lame -- by God's true people. They shall be forgiven their iniquities, and their health shall be restored. Yes, the promise to you is sure: "...thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward" (Isa. 58:8), if you will but give heed to this solemn warning and remain faithful to it.

Timely Greetings, Vol. 1, No. 34

17

End quote

