



## Victor Houteff

Let all Present Truth believers carefully study the fourth chapter of Zechariah, and take particular notice of the method there illustrated, which God employs to reveal truth to His people. The diligent Bible student will there see that the candlestick represents the church membership (Rev. 1:20); that the tubes **from the golden bowl (the writings of the Spirit of Prophecy)** to the candlestick, represent the ministry ("Testimonies to Ministers," p. 188); that the olive trees are symbolical of the Old and New Testament Scriptures ("The Great Controversy," p. 267); and that the two golden pipes, which carry the golden oil from the trees to the bowl, are **the only two mediums which God has employed since 1844 A.D. to interpret the Scriptures.** {5SC1-5: 3.1.1}

### The Two Messiahs and the Wedding Parable – Matthew 25

#### 2SR286:

He who denies inspired interpretation of the Scriptures is denying the office of the Holy Spirit, and is sinning against Him -- committing the unpardonable sin! {SR2: 286.2}

This golden candlestick is the most remarkable symbol in the Bible pertaining to the church of God. Its arrangement with complete number of lamps, bowl, tubes, and pipes, all of gold, with its two olive trees emptying themselves of the golden oil in the golden bowl, reveals that the last section of God's church, is to be the most glorious church in all ages. This "**continued communication**" **by the Holy Spirit to the church**, represented by the olive branches emptying the "Golden Oil out of themselves" into one Golden Bowl, and its complete set of Supply Tubes from the bowl to all its lamps, is to bring every part of the entire body in perfect harmony; a church without guile. {SR2: 286.3}

In looking at the Golden Bowl symbolism it would be easy to presume that the Two Golden Tubes are the two ACCEPTED messengers of the Great Advent Movement since 1844 (the 1844 and 1930 messengers, Ellen White and Victor Houteff). If this were true, there would be a major symbolic issue of the Golden Bowl from the start.

In particular --

**1.** That both of those inspired messengers are in their graves, thus throwing off the entire symbolism of the Golden Bowl, that the Golden Oil in the Golden Bowl would have ceased to flow, beginning in 1915, with the death of Ellen G. White, and then in 1955, with the death of Victor Houteff. The statement by Inspiration above makes clear that the flow of the Golden Oil must be a "continued" or continuing, or continual communication to the church from the active beginning of the Golden Bowl, beginning in 1844. With his realization, we must begin to see at the start of this common sense view of the Golden Bowl that the precious Golden Oil, the very life of the church since 1844, would have ceased to flow with the sequential deaths of the two messengers that are presumed to be the TWO Golden Pipes, or Two Branches, coming off the Two Olive Trees, acting as living branches to direct the flow of the oil, as they are referred to in Scripture. That without the "continued" flow of oil from the Golden Bowl to the Golden Lampstand (the church body) the very LIGHT of the seven-branch candlestick would go OUT.

**2.** Also, that Ellen White, as presumed who came first, would represent the Old Testament oil on the left of the chart and Victor Houteff would represent the New Testament oil on the right of the chart. However, such a view would be problematic since Ellen White did not obtain her knowledge and inspiration from the Old Testament exclusively, not teaching only from one testament, and neither did Victor Houteff obtain his knowledge and inspiration from the New Testament only. Both messengers gained their knowledge and inspiration from BOTH

Testaments. This being so, the symbolism of the Golden Bowl would be inaccurate to depict the separate sources of the Two Golden Tubes, that is, presuming, as all Davidians today do, that one Golden Tube is Ellen White and the other Golden Tube is Victor Houteff. Not so. We must look for the answer in the greater picture of Scripture and prophecy, pointing to Christ in the Persons of the One(s) ANNOUNCED in the Old Testament and then in the New Testament.

**3.** In the Wedding parable of Matthew 25 we see the Bridegroom COMING (in judgment – Mal. 3:5 – Ezekiel 9) to take those with the “extra oil” to the Marriage. The guests of the wedding are NOT the Bride, according to the parable since the wise virgins are “guests” --- they are NOT the Bride. The Bride is hidden from view (Joel 2:16) until the Marriage as it typical in formal marriage ceremonies today and of old. The Bridegroom is none other than “Jesus”, the Son, and the Bride is SOMEONE who would be EQUAL to Him, equally yoked, as Divinity and humanity, also a PRIEST and a King of the lineage of David. Ellen White states that:

“Clearly, then, the bride represents the Holy City, and the virgins that go out to meet the bridegroom are a symbol of the church. **In the Revelation the people of God are said to be the guests at the marriage supper. Revelation 19:9. If guests, they cannot be represented also as the bride.**” GC426

The very purpose of the “Ministry of Jesus”, as stated on the chart, was to establish the truth and the expectation of the MEDIATION or MINISTRY of Christ in the New Testament period, as given in prophecy in the Old Testament period, but most especially from 1844 to the present day.

The whole symbolism of the Golden Bowl of Zechariah 4 is to show “**Jesus’ Ministry and the Church in TIME of Harvest**” – exactly as Brother Houteff wrote it at the bottom of the chart. The Zechariah 4 chart was the revelation of the 1888 Message as it began to return in the last Three Angels of Revelation 14 – “The Everlasting Gospel” as Ellen White defined it. This the focus of the entire chart in its central theme. Without CHRIST, His ministry in its fulness, as presented first in the Golden Bowl of Zechariah 4, there is can be no true understanding of the message in and of the Golden Bowl.

### **First – The Golden Candlestick – What Church is This?**

Victor Houteff  
The Seven Lamps

If the candlestick **represents the church as a body**, then the seven lamps thereon must denote the sisterhood of churches scattered **throughout the denomination**. The Biblical number of completeness takes in the entire **movement as a whole**. This fact is also proven by the following quotation: "When the anointed ones empty themselves through the golden pipes, the oil flows out of themselves into the golden bowl, **to flow into the lamps, the churches.**" -- "Testimonies to Ministers," p. 337. {SR2: 285.2}

In this above statement we see that the Golden Candlestick of Zechariah 4, although parallel to the Golden Candlestick of Revelation 1:20, is not the same Candlestick, but rather a CHURCH or Movement near the end of time, representing The Second Advent Movement beginning in 1844, just as Victor Houteff previously indicated in one of the above statements {5SC1-5: 3.1.1}. This is the time that the

Golden Bowl comes into fulfillment, in the last generation. When Bro. Houteff states this candlestick is “the denomination” he could only mean the Seventh-day Adventist Denomination. Notice that the Zechariah 4 Candlestick is a “denomination” that began in 1844, when the whole operation of the Golden Bowl begins its fulfillment, continuing today. The Golden Bowl is a prophecy for the latter-days according to Victor Houteff.

Questions:

- The seven lamps on the seven-branch candlestick --- is there a meaning to the seven burning lamps in particular in the Second Advent Movement since 1840-1844?
- Is there a connection to the Seven Lamps in relation to chapter 14 of the Book of Revelation, the SIX Angels brought to view in that chapter, and a SEVENTH Angel in chapter 18:1, 2, which brings us to a total count of SEVEN messages, Seven Angels’ messages, not just three, or four Angels.
- Does the seven-fold lamps, a menorah lampstand, mean only “completeness” or is there a more specific meaning to the seven burning lamps?
- Did not Ellen White state “I was AGAIN brought down through these messages” (EW259), that is, the Three Angels, obviously in a repeat phase of each angel’s message after her ministry and lifetime beginning in 1930?
- Finally, we all remember that Victor Houteff gained, or was given, his message of Truth from the Golden Bowl full of revelation oil. The question we will begin to address here, and later, is did Victor Houteff place the Golden Oil in the Golden Bowl or did he get his understanding of his message FROM THE GOLDEN BOWL, meaning, that the oil was already there!? Or are we forgetting the order of the Gifts of the Holy Spirit to the church from, assuming it is only the pastoral “ministry” that is to feed the church from the Golden Bowl, rather than the pastoral ministry going to the higher OFFICE in the church, that of “prophet” (messenger). Since this is being promoted here that The Shepherd’s Rod Message was the Fourth Angel of Revelation 14 (v.15) then may we correlate that the FOURTH Golden Tube on that Golden Candlestick be the very TUBE that represents Victor Houteff’s work that he gave to the ministry, pastors and teachers, after he received it?
- Are there only FOUR messages presented in Revelation 14, or SIX messages, Six Angels? Count them. Then, tell which message is “the last” message. Which message did Victor Houteff claim to fulfill in the order of the messages since 1844?

Ephesians 4:11-13 - And he gave some, apostles; and some, **prophets**; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

This is the LINE of “ministry” according to Scripture. It does not consist only of “pastors” and “teachers”. The OFFICE of “prophet” precedes the office of pastor and this is the line of authority to gain truth from the Golden Bowl. NO MINISTER (pastor) goes directly into the Golden Bowl to teach. The pastor must first go through the higher office in the church to teach the message of Present Truth, general teaching of former truths notwithstanding, but in full harmony with all former messages and messengers. But since the Laodicean pastoral ministry has refused the extra oil of truth then you can understand the

nature of the Laodicean spiritual condition today – ignoring the Ephesians 4 authority given in the church.

Clearly, we may conclude that the Seven Branch Candlestick of Zechariah 4 is the Advent “Movement as a WHOLE” since 1844, showing a seven-fold development of messages.

## The Two Golden Pipes

### In the previously presented statement from Victor Houteff:

Let all Present Truth believers carefully study the fourth chapter of Zechariah, and take particular notice of the method there illustrated, which God employs to reveal truth to His people. The diligent Bible student will there see that the candlestick represents the church membership (Rev. 1:20); that the tubes **from the golden bowl (the writings of the Spirit of Prophecy)** to the candlestick, represent the ministry ("Testimonies to Ministers," p. 188); that the olive trees are symbolical of the Old and New Testament Scriptures ("The Great Controversy," p. 267); and **that the two golden pipes**, which carry the golden oil from the trees to the bowl, are **the only two mediums which God has employed since 1844 A.D. to interpret the Scriptures.** {5SC1-5: 3.1.1}

And -

True then, **the candlestick represents the church**, and the two olive trees the Old and New Testament Scriptures. Now, **"What be these two golden pipes," which "empty the golden oil out of themselves?"** We quote from "Testimonies for the Church," Vol. 7, p. 249: "The inner lamp must be supplied with the oil that flows from the messengers of heaven through the golden tubes into the golden bowl. The Lord's communication never comes to man in vain." **Therefore, the two golden pipes that empty the golden oil into the golden bowl are God's messengers of inspiration through whom present truth is revealed, and the only true interpreters of the Scriptures. The oil represents the revealed Word of God from the Bible as it is explained through His appointed servants**, and the bowl describes the publications into which these revelations are compiled. This is the "Testimony of Jesus" -- "the Spirit of Prophecy." (Rev. 12:17; 19:10.) The revelation which John received is called "The Testimony of Jesus." (See Rev. 1:9.) Therefore, the testimony of Jesus is also the Spirit of Prophecy, because his testimony is **revealed only by the Holy Spirit through a human channel**. Thus the Scripture interpreted by Inspiration, is the only testimony that can be, "the testimony of Jesus" -- truth without error. {SR2: 285.1}

## The Key Issue Today

### "What be these two golden pipes," which "empty the golden oil out of themselves?"

Do the Two Golden Tubes Represent Only TWO Messages and ONLY TWO Messengers since 1833/1844?

In the Davidian groups today presumption on this point is rampant, extensive. It is presumed that the two Golden Pipes represent Ellen White on one side of the Golden Bowl and Victor Houteff as the other pipe on the other side of the Golden Bowl coming from the two olive trees. The problem is, Victor Houteff makes NO such application for himself or from Ellen White. Yet Davidians today make this application, NOT from the Golden Bowl, where we are supposed to go for our interpretations, but from a kind of desperation to think to prevent any further messages from arising in 1955 and after.

The NEXT pertinent question that we must address, or ask at this point, that must be address is this.

## **Did Brother Victor Houteff actually place the Golden Oil in the Golden Bowl .... Or did the Holy Spirit?**

Did Ellen White place the oil of her message in the Golden Bowl, or did the Holy Spirit? Did Davidians leave someone out of this great symbolic picture? The Holy Spirit – Who is Christ ALSO, Jesus' personal Representative on earth, is the earthly Mediator for the church (Rom. 8:26) for the last 2000 years. One Mediator on earth and the Other in Heaven.

Yes, we can see, or we can say, that Victor Houeff, and Ellen White, studied the Old and New Testament Scriptures and then through the moving of the Holy Spirit came to the true understanding of a truth or a message. True indeed.

Here is a fuller understanding of this thought however, from Ellen White:

The great movement that Wycliffe inaugurated, which was to liberate the conscience and the intellect, and set free the nations so long bound to the triumphal car of Rome, had its spring in the Bible. Here was the source of that stream of blessing, which, like the water of life, has flowed down the ages since the fourteenth century. Wycliffe accepted the Holy Scriptures with implicit faith as the inspired revelation of God's will, a sufficient rule of faith and practice. He had been educated to regard the Church of Rome as the divine, infallible authority, and to accept with unquestioning reverence the established teachings and customs of a thousand years; but he turned away from all these to listen to God's holy word. This was the authority which he urged the people to acknowledge. Instead of the church speaking through the pope, **he declared the only true authority to be the voice of God speaking through His word. And he taught not only that the Bible is a perfect revelation of God's will, but that the Holy Spirit is its only interpreter,** and that every man is, by the study of its teachings, to learn his duty for himself. Thus he turned the minds of men from the pope and the Church of Rome to the word of God. { GC 93.2 }

To a friend of the Reformation Luther wrote: "We cannot attain to the understanding of Scripture either by study or by the intellect. Your first duty is to begin by prayer. Entreat the Lord to grant you, of His great mercy, the true understanding of His word. **There is no other interpreter of the word of God than the Author of this word, as He Himself has said, 'They shall be all taught of God.'** Hope for nothing from your own labors, from your own understanding: trust solely in God, and in the influence of His Spirit. Believe this on the word of a man who has had experience."—Ibid., b. 3, ch. 7. Here is a lesson of vital importance to those who feel that God has called them to present to others the solemn truths for this time. These truths will stir the enmity of Satan and of men who love the fables that he has devised. In the conflict with the powers of evil there is need of something more than strength of intellect and human wisdom. { GC 132.2 }

But the bigotry of the Jews hindered the spread of the light. Intent on maintaining the separation between themselves and other nations, they were unwilling to impart the knowledge they still possessed concerning the symbolic service. **The true Interpreter must come. The One whom all these types prefigured must explain their significance.** { DA 33.2 }

Through nature, through types and symbols, through patriarchs and prophets, God had spoken to the world. Lessons must be given to humanity in the language of humanity. **The Messenger of the covenant must speak.** His voice must be heard in His own temple. **Christ must come to utter words which should be clearly and definitely understood. He, the author of truth, must separate truth from the chaff of man's utterance, which had made it of no effect.** The principles of God's government and the plan of redemption must be clearly defined. The lessons of the Old Testament must be fully set before men. { DA 34.1 }

After two years of careful investigation, he was fully satisfied, that the Bible is its own interpreter; that it is a system of revealed truths so clearly and simply given that the wayfaring man, though a fool, need not err therein; that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness;" [2 Timothy 3:16.] that "prophecy came not in old time by the will of man; **but holy men of God spake as they were moved by the Holy Ghost;**" [2 Peter 1:21.] that it was written "for our learning, that we through patience and comfort of the Scriptures might have hope." [Romans 15:4.] { 4SP 205.1 }

So, how can Davidians prove that Victor Houteff and Ellen White are the symbolic TWO Golden Tubes that come out of the TWO symbolic trees in Zechariah 4? **They cannot!** It is hopeful conjecture,

presumption, supposition.

If it were true that the two Golden Tubes were Ellen White and Victor Houteff, please then present to our understanding just WHEN the opening of the Judgment for the Living is given in either of their publications! No such date for the opening of the Judgment for the Living is found in the pages of their writings. But Victor Houteff states, as presented in my companion study, "Davidians – The Eternal Vigil", that to know the actual date of the opening of the Judgment for the Living is as important as "the revelation of the Gospel itself" --- no minor topic.

Here is the statement:

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}

**Remember, Victor Houteff stated that the revelation of the Judgment for the Living (the opening date) is as "important as the revelation of the Gospel itself"!** Kind of important don't you think?

So, Davidian brethren, produce the statement or quote where the exact date of the Judgment for the Living opens, as was given in the Advent TYPE of 1844, that is, if there were (are) only TWO messages or two messengers since 1844, even to leave out William Miller and Charles Fitch as valid messages and messengers in 1844. Each of these messengers of 1840-1844 are represented by an ANGEL in Revelation chapter 14.

Then, brethren, you can make your case that Brother Houteff represented the other Golden Tube that the Golden Oil flows through from the two trees into the Golden Bowl.

Brethren, this is critical to know and understand for The Golden Bowl is "Revival and Reformation" personified!

**Now -- Who Are "The TWO Anointed Ones,  
That Stand by the Lord of the Whole Earth" Zechariah 4:14**

To determine this question we must go to the words of Inspiration. But some will argue no matter what, that the two Golden Tubes are two dead prophets – just a fact, no disrespect. Let us now bring light to this all-important question – "Revival and Reformation".

The fact that these two Anointed Ones "stand" before the LORD should begin to show us that these Two are alive today and have always been with us. The 'dead' cannot "stand".

The church has not followed on with the unfolding revelation to the church that of the work of Christ Himself – after the work of John the Baptist. John the Baptist did not come to proclaim Jesus' SECOND coming but His FIRST coming, His coming in judgment to His own people (Malachi 3:5). The -- John the Baptist of our day, Victor Houteff, came to present a message of Christ coming in judgment to his own people, in a message bearing His Own New Name – The Branch, who would begin the separation of the

wheat and the tares and announce the actual date of the opening of the Judgment for the Living.

What the people forget, or ignore, is that Jesus came to ANNOUNCE the “OTHER Comforter”, another Jesus, His personal Representative in the earth and to the church for the last 2000 years. The church has not just one Divine Intercessor, but TWO Divine Intercessors, one in Heaven and one in the earth, as Romans 8:26 relates.

*Christ Jesus has said: “My sheep hear my voice, and I know them, and they follow me: ... and they shall never perish, neither shall any man pluck them out of my hand.” Unless his followers choose to leave him, he will hold them fast. Having given his life for the sinner in order that he might redeem him, he now provides for him the Holy Spirit, that he may have a Comforter to abide with him forever. What is the work of the Holy Spirit? Jesus says, “The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever, I have said unto you.” “I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you.” “It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.” { YI December 13, 1894, par. 4 }*

*May 19, 1904—The Promise of the Spirit*

*Christ declared that after his ascension, he would send to his church, as his crowning gift, the Comforter, who was to take his place. This Comforter is the Holy Spirit,—the soul of his life, the efficacy of his church, the light and life of the world. With his Spirit Christ sends a reconciling influence and a power that takes away sin. { RH May 19, 1904, par. 1 }*

From Ellen White:

Sister White says that the Zechariah 3 & 4 “Angel” here is Christ, for the purposes of this particular prophecy, as a messenger to the church:

*Immediately after Zechariah's vision of Joshua and the Angel, the prophet received a message regarding the work of Zerubbabel. “The Angel that talked with me,” Zechariah declares, “came again, and waked me, as a man that is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. {PK 593.1}*

*“So I answered and spake to the Angel that talked with me, saying, What are these, my Lord? . . . Then He answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, **Not by might, nor by power, but by My Spirit, saith the Lord of hosts.**” {PK 593.2}*

*“Then answered I, and said unto Him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto Him, **What be these two olive branches which through the two golden pipes empty the golden oil out of themselves?** . . . **Then said He, These are the two anointed ones, that stand by the Lord of the whole earth.**” Zechariah 4:1-6, 11-14. {PK 593.3}*

*In this vision the two olive trees which stand before God are represented as emptying the golden oil out of themselves through golden tubes into the bowl of the candlestick. From this the lamps of the sanctuary are fed, that they may give a bright, continuous light. **So from the anointed ones that stand in God's presence the fullness of divine light and love and power is imparted to His people, that they may impart to others light and joy and refreshing.** Those who are thus enriched are to enrich others with the treasure of God's love. {PK 594.1}*

[These “Anointed Ones” “STAND in God’s presence” in figure. They are not dead, in their graves.]

***The word “Messiah” signifies “the Anointed One.”** In the autumn of A.D. 27 Christ was baptized by John and received the anointing of the Spirit. The apostle Peter testifies that “God anointed Jesus of Nazareth with the Holy Ghost and with power.” Acts 10:38. And the Saviour Himself declared: “The Spirit of the Lord is upon Me, because He hath anointed Me to preach the*

*gospel to the poor." Luke 4:18. After His baptism He went into Galilee, "preaching the gospel of the kingdom of God, and saying, The time is fulfilled." Mark 1:14, 15. {GC 327.1}*

*"And He shall confirm the covenant with many for one week." The "week" here brought to view is the last one of the seventy; it is **the last seven years of the period allotted especially to the Jews**. During this time, extending from A.D. 27 to A.D. 34, Christ, at first in person and afterward by His disciples, extended the gospel invitation especially to the Jews. As the apostles went forth with the good tidings of the kingdom, the Saviour's direction was: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." Matthew 10:5, 6. {GC 327.2}*

*"In the midst of the week He shall cause the sacrifice and the oblation to cease." In A.D. 31, three and a half years after His baptism, our Lord was crucified. With the great sacrifice offered upon Calvary, ended that system of offerings which for four thousand years had pointed forward to the Lamb of God. Type had met antitype, and all the sacrifices and oblations of the ceremonial system were there to cease. {GC 327.3}*

*"From the going forth of the commandment to restore and to build Jerusalem unto the **Messiah the Prince** shall be seven weeks, and threescore and two weeks,"—namely, sixty-nine weeks, or 483 years. The decree of Artaxerxes went into effect in the autumn of B. C. 457. From this date, 483 years extend to the autumn of A. D. 27. [SEE APPENDIX, NOTE 3; ALSO DIAGRAM OPPOSITE P. 328.] At that time this prophecy was fulfilled. The word "Messiah" signifies "the Anointed One." In the autumn of A. D. 27, Christ was baptized by John, and received the anointing of the Spirit. The apostle Peter testifies that "God anointed Jesus of Nazareth with the Holy Ghost and with power." [Acts 10:38.] And the Saviour himself declared, "The Spirit of the Lord is upon me, because he hath **anointed me** to preach the gospel to the poor." [Luke 4:18.] After his baptism he came into Galilee, "preaching the gospel of the kingdom of God, and saying, The time is fulfilled." [Mark 1:14, 15.] {GC88 327.1}*

*According to the prophecy, this period was to reach to the **Messiah, the Anointed One**. In A.D. 27, Jesus at His baptism received the anointing of the Holy Spirit and soon afterward began His ministry. Then the message was proclaimed, "The time is fulfilled." Mark 1:15.*

*"The Jews expected **the Messiah** to come with pomp and ceremony as a great king. They looked for Him to appear as a conqueror, to deliver Israel from the Roman yoke. They thought they would be able to cry, "**This is the King that will reign on David's throne.**" But this Man, who made the claim that He was the **anointed One of God**, was from the humble walks of life, the son of Joseph and Mary. They had seen Him going up and down the hills. They had seen Him toiling daily at the carpenter's bench, and could He be **the Messiah**? {11MR 282.2}*

*"And He shall give strength unto His king, **And exalt the horn of His anointed.**" {PP 571.2}*

*Hannah's words were prophetic, both of David, who should reign as king of Israel, and of **the Messiah, the Lord's Anointed**. Referring first to the boasting of an insolent and contentious woman, the song points to the destruction of the enemies of God and the final triumph of His redeemed people." {PP 572.1}*

*David called the **Messiah**, in his **divine character, Lord**, although, after the flesh, he was the son of David by direct descent. David, by prophetic foresight, saw Christ enter into the heavens, and take his position at the right hand of God. The demonstration witnessed by the Jews at the Pentecost was an exhibition of the power of that very Jesus whom the priests and rulers had contemptuously rejected and crucified. **According to his promise he had sent the Holy Spirit from Heaven to his followers**, as a token that he had, as priest and king, received all authority in Heaven and on earth, and was the **Anointed One** over his people. {3SP 271.2}*

Victor Houteff:

*The Different Titles of the Deity. {TN11: 4.3}*

*"The Jews called the expected **Christ, Messiah** but we who speak in English **call Him the Anointed One**, because in our language **that is what the word, Messiah, means**. The title **Anointed One**, is meaningless to a Hebrew, as is the title, **Messiah**, to an Englishman, unless the Englishman and the Jew speak both English and Hebrew, or else the words be interpreted to them in their respective tongues. Likewise is the case with the words, **Elohim** and **God** -- equivalents in their respective tongues. The multitudes of common people who speak English only, cannot intelligently address the Creator by a word foreign to the English language. For instance, when speaking of the One Who created all things, we necessarily must call Him by the English word,*

Creator, instead of by the Slavic word, *Sutvaritel*, or by the Greek word, *Plasten*. Thus, as it is proper in English to say Creator or Father, when addressing the One Who created all things, then, to be consistent, it must also be proper in English to call Him God, rather than to call Him by the Jewish title, *Elohim*." {TN11: 5.1}

"Summing up this study, we learn that the fruits of **the anointed One** are these: {1TG41: 29.4}

That **Jesus was anointed to preach the good news**, news that He was to open the prison door of sin, to bind up the wounds of God's people, to proclaim the acceptable year of the Lord, to comfort those who mourn, and to give all an opportunity to escape "the day of vengeance"; that because He was thus anointed He was fitted to comfort them that mourn in Zion, to bring beauty for ashes, the oil of joy for mourning, and the gift of praise in place of heaviness, that they might be called "trees of righteousness," and that God might thereby be glorified; that through the gift of the Spirit His people shall be enabled to build up the desolated places of many generations; that those who are called now are to be ministers of God "and they shall eat the riches of the Gentiles," and glory in them, and "strangers and aliens" shall be their shepherds and "vinedressers"; that then their shame and confusion will be changed into everlasting joy; that as God hates robbery, **He will direct the work in Truth** and make an everlasting covenant with them that know Him; that then their seed shall be known to the Gentiles and among the people and they will acknowledge that God has blessed His people; that because the anointed One clothes His people with the garment of salvation, and the robe of righteousness, the testimony of His children will be, "I will greatly rejoice in the Lord"; and as a bride adorns herself with jewels so the spiritual adornments, given through these gifts will bring on the "revival and reformation"; and that, as nature brings to fruition the seed sown in the ground, so **the anointed One** will cause righteousness and praise to spring forth before all nations." {1TG41: 29.5}

"The revelation of the olive trees is found in the eleventh chapter and the fourth verse: "These are the two olive trees, and the two candlesticks standing before the God of the earth." **The olive trees and the two candlesticks are the two witnesses. (See Rev. 11:3.) Zechariah also states that "These are the two anointed ones, that stand by the Lord of the whole earth."** (Zech. 4:14.) **Therefore, these two olive trees, and two candlesticks are inseparable, for they both "stand by the Lord of the whole earth."** **The two candlesticks in this instance represent God's church in two sections, and each one has an olive tree.** The angel interpreted them to Zechariah as the Word of God to Zerubbabel. Therefore, the two candlesticks represent the Old and New Testament churches (Jewish and Christian). And the two olive trees are symbols of the Old and New Testament Bible (the Word of God to Zerubbabel). These two witnesses "shall prophesy a thousand two hundred and three score days (from 538 A.D. to 1798 A.D.) clothed in sackcloth." (Rev. 11:3.) "The two Witnesses represent the Scriptures of the Old and New Testament." -- "The Great Controversy," p. 267. {SR2: 284.1}

Brethren, are you seeing the equivalence of the symbols, that between the Two candlesticks, the Two Olive Trees, and the Two Golden Branches, or the Two Golden Tubes that carry the golden Oil of Truth? Is this not a much bigger picture of prophetic truth than we have seen before? That mere humans, even inspired human messengers, could (not) be represented by the Two Golden Tubes?

### **The Great Controversy - Forward**

In harmony with the word of God, His Spirit was to continue its work throughout the period of the gospel dispensation. During the ages while the Scriptures of both the Old and the New Testament were being given, the Holy Spirit did not cease to communicate light to individual minds, apart from the revelations to be embodied in the Sacred Canon. The Bible itself relates how, through the Holy Spirit, men received warning, reproof, counsel, and instruction, in matters in no way relating to the giving of the Scriptures. And mention is made of prophets in different ages, of whose utterances nothing is recorded. In like manner, after the close of the canon of the Scripture, the Holy Spirit was still to continue its work, to enlighten, warn, and comfort the children of God. { GC viii.1}

Jesus promised His disciples, "The Comforter which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." "When He, the Spirit of truth, is come, He will guide you into all truth: ... and He will show you things to come." John 14:26; 16:13. Scripture plainly teaches that

these promises, so far from being limited to apostolic days, extend to the church of Christ in all ages. The Saviour assures His followers, "I am with you alway, even unto the end of the world." Matthew 28:20. And Paul declares that the gifts and manifestations of the Spirit were set in the church "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Ephesians 4:12, 13. { GC viii.2 }

"The Holy Spirit, Christ's representative on earth, is set forth and exalted as the heavenly teacher and guide sent to this world by our Lord at His ascension, to make real in the hearts and lives of men all that He had made possible by His death on the cross. The gifts of this divine Spirit, as enumerated in the Gospels and Epistles of the New Testament, are acknowledged, prayed for, and received as fully as the Spirit sees fit to impart them. { LS 472.3 } Elder Daniels

Holy prophets have foretold the manner of Christ's birth, the events of his life, his mission, and his death and resurrection. In the Old Testament we find the gospel of a coming Saviour. In the New Testament we have the gospel of a Saviour revealed as prophecy had foretold. The light of the gospel in the New Testament reflects its glory back upon the Jewish age, showing the significance and importance of the typical sacrifices prefiguring the Lamb of God. { RH September 14, 1886, par. 17 }

The great themes of the Old Testament were misapprehended and misinterpreted, and Christ's work was to expound the truth which had not been understood by those to whom they had been given. The prophets had made the statements, but the spiritual import of what they had written, was undiscovered by them. They did not see the meaning of the truth. Jesus reproved His disciples for their slowness of comprehension. Many of His precious lessons were lost to them, because they did not understand the spiritual grandeur of His words. But He promised that the Comforter should come, that the Spirit of truth should recall these lost utterances to their minds. He gave them to understand that He had left with them precious jewels of truth whose value they did not know. { 1SM 404.1 }

#### **The Golden Tubes: A Larger Picture – a Complete Definition.**

The Holy Spirit through the apostle Paul declares, "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Since the ministry of the word is the appointed agency for the perfecting of the saints, is there not a deficiency in the ministry which will in some way explain the deficiency in our churches? Have believers been educated in the vital principles of practical religion? or has this work been neglected because the one who ministered the word was not himself maintaining a living connection with God? { RH October 7, 1909, par. 6 }

The Lord had rebuked Israel for their evil doing and had pleaded with them to mend their ways. "I have also spoken by the prophets," he said, "and I have multiplied visions, and used similitudes, **by the ministry of the prophets.**" **Hosea 12:10.** Through the prophet that appeared to Jeroboam before the altar at Bethel, through Elijah and Elisha, through Amos and Hosea, God had repeatedly set before Israel the sure result of disobedience. But notwithstanding reproof and entreaty, Israel sank lower and lower in apostasy. "Israel slideth back as a backsliding heifer," the Lord declared. Hosea 4:16. "My people are bent to backsliding from me." Hosea 11:7. { RH January 29, 1914, par. 6 }

God has a church, and she has a divinely appointed ministry. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ." { RH September 12, 1893, par. 1 }

The following Code study by Victor Houteff shows how he prepared the way for the next message after The Rod, just as John the Baptist (Elijah-John) was followed by Christ. This is the great TYPE of Scripture and there requires an antitype. This is the TYPE that is invoked when Victor Houteff stated that one movement (his Movement) would "(this same movement) would merge with a greater one" as he states in 1SR234. This was the prophecy of the Isaiah 11:1 Ensign, when The Rod merges with The Branch. The Branch Message was the beginning of Ezekiel 9 INVESTIGATIVE, a literal separation of brethren and

the literal demise of the original DSDA Association, where He **“will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire.”** Why do Davidians refuse to follow the type on this point, accepting John the Baptist in antitype but refuse Christ in antitype (not in a person but in a message that bears His Name)?

*With each approaching hour for the Truth to advance, came first one prophet, then another, in a long succession ending with John the Baptist. **Then came Christ**, the apostles, the reformers, William Miller, and Sister White, each one in turn teaching truths which could not be borne out entirely by the writings of any one predecessor. To find all the Truth thus progressively revealed, the writings of all must be collaborated. {ABN2: 80.4}*

Why do Davidians want only John the Baptist in antitype, but do not want Christ in antitype – “For Christ Himself is ALSO a type” 12SC1:6

Do not Davidians know that Victor Houteff came to announce and herald the way for the final message of Elijah (Christ) to come, the One who never dies? It is a TYPE! The most critically important type of the New Testament. In the following Code study Victor Houteff shows the importance of the type, the truth and the antitype.

## 12 Symbolic Code 6 & 7

### **BAPTISM WITH WATER, BAPTISM WITH FIRE AND THE LORD'S SUPPER**

(The following sermon was given by Brother V.T. Houteff April 24, 1943.)

When John the Baptist preached that the Kingdom of God was at hand, he also taught the need for repentance and baptism. The baptism that John performed was itself an object lesson that the people were sinful and unprepared for the Kingdom. We may gather, therefore, that the baptism he gave was to fit the people at that time to meet the Lord and be accepted into the Kingdom of God. Since John was preparing the way of the Lord, then all the saints should have been baptized and ready to meet the Lord by the time He came. But the facts are that when Jesus came He not only also baptized, but He baptized even more persons than John did. And when it was time for Him to ascend into Heaven He commissioned His apostles also to baptize as He had commanded. This commission, moreover, was to extend to the end of probationary time.

If baptism was a significant object lesson pointing forward to one's actually being cleansed and prepared to meet the Lord, then the event itself is still in the future, because the rite of baptism still continues to be performed. We therefore understand that the baptismal ceremony which John instituted was not only for the people who were living at that time, but it is also for those who lived after him. Since those persons whom John baptized, and even many that were baptized later, are now dead they will not meet the Lord except they be resurrected, which fact causes us to understand that they were baptized for the resurrection. In other words, had they not performed their duty of baptism they would not rise in the first resurrection nor would they enter the Kingdom of God. We must bear in mind, however, that the Judgment precedes the resurrection. Then prior to the resurrection their cases are taken up in the Judgment and the decision is made which determines that they are worthy to be called forth in the resurrection of the just. After their resurrection they will meet the Lord and will receive welcome into His Kingdom. Their baptism, then, was for the resurrection of the righteous dead.

While John was preaching baptism with water he said in

Matt. 3:11, 12 -- "I indeed baptize you with water unto repentance: but He that cometh after me is mightier than I, Whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost, and with fire: **Whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire.**"

Symbolic Code, Vol. 12, Nos. 6, 7

4

Jesus, who was to follow after John was to baptize with the Holy Ghost and with fire. But the fact is that when He came He, too, baptized with water just as John did. Therefore, we must conclude that the baptism of which John spoke is still future. If it is, when will it come to pass? That is the question before us now. For the answer, let us read again

Matt. 3:12 -- "**Whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire.**"

The time that He is to baptize His people with the Holy Ghost and with fire is when He comes to take away the tares and burn them with fire. And our message teaches that the time this purging will take place is at hand (Testimonies, Vol. 5, p. 80). Yes, the Lord is to come to purge His floor, destroy the chaff and gather the wheat into His Kingdom. Since only the announcement of this most solemn event has been given, and it has not yet come to pass, therefore we still see the chaff and the wheat commingled. In the light of this fact, we must be standing in the same place John and the disciples stood in their time.

John the Baptist found his commission in Isaiah 40:1-5, which we shall now read and analyze.

Symbolic Code, Vol. 12, Nos. 6, 7

5

Isa. 40:1 -- "Comfort ye, comfort ye My people, saith your God."

This is the gospel of John the Baptist. He was sent to do this.

Isa. 40:2 -- "Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins."

When we analyze this statement we find that this condition was not true in John's time, for Jerusalem's warfare was not accomplished and her sins were not at that time pardoned. Nor were her trials over. But she was to be comforted by these words. **If John's preaching was a type of anything, it must be a type of the message that God wants His servants to preach today just before the Lord comes to baptize and purge His people with fire.** If this be true, then this chapter most certainly says that we are in the time when Jerusalem's warfare is to be accomplished and her sins are to be pardoned, the reason being that she has received of the Lord's hand double for all her sins. And we understand clearly that Jerusalem cannot mean anything other than God's church, His people.

[Comment: The above statement in red relates to Jesus coming in judgment first (Mal. 3:5), in the Judgment for the Living, NOT in the clouds of heaven after final probation closes. The above statement presents the judgment of Ezekiel 9.]

What specific punishment did the church receive? -- The Lord took away her kingdom and then sent her into the wilderness where she was

Symbolic Code, Vol. 12, Nos. 6, 7

6

to be fed 1260 days (Revelation 12). Though some may understand that the church was to be in the wilderness only for the duration of the prophetic 1260 days, it should be pointed out that Revelation does not say that. The Revelation only says that the woman was to be fed in the wilderness 1260 days; it does not say how long she would be there. Her warfare was to be in the wilderness. By the authority of other Scripture prophecies in conjunction with Revelation 12, we have learned that when her warfare is finished she is to journey out of the wilderness and return to the vineyard (Kingdom) which God is to restore unto her. We believe we are now approaching that very event when God's people must return and reestablish the vineyard -- God's Kingdom -- that is to constitute the "stone" of Daniel 2:44, 45.

When John the Baptist came he found the people deeply entrenched in sin, and therefore not at all prepared for the Kingdom of Christ. And if he and his work are a type of the message and work today, then it, too, must find the people in the same condition -- asleep and in sin and thus unprepared for Christ's Kingdom. Because of their low spiritual condition in John's time, he baptized them in water. If we are in the same condition today, then the message of today must baptize us, too. But the message is not teaching rebaptism and it most likely will not do so for the Bible teaches only one baptism. The message does say, however, that it finds

Symbolic Code, Vol. 12, Nos. 6, 7

7

the people of God in a sad deception (Testimonies, Vol. 3, p. 253).

John the Baptist came and baptized with water. Then Jesus came and He also baptized with water. It was not until the end of His ministry that Christ ordained the Lord's Supper among His disciples. Before they partook of that supper He washed their feet which He said they must let Him do for them if they would have part in the Kingdom. In the evening of this occasion, Jesus told the disciples that they were all clean save one. They were as clean as they could be at that time. The unclean one was Judas who was present among them and who also partook of that ordinance; but he partook of it to his own damnation. Because he allowed the Devil to be in Him he committed treachery against Christ and then hanged himself. This, though, actually was a great blessing to the apostles, because as a result of his own act, they were purified.

When the Lord instituted this ordinance He commissioned His people to celebrate it after His example, but a warning was also given that those who partook unworthily of that bread and wine which symbolize Himself, do so to their own damnation. In compliance with the commission, the apostles performed this ordinance with all who believed. Sometime after the ordinance of humility was given, the Pentecost took place. They were not, however, baptized with fire.

Symbolic Code, Vol. 12, Nos. 6, 7

8

Since the proper form of baptism is by immersion, then those who are baptized with the Holy Ghost must be covered with the Holy Ghost. Likewise, for a person to be baptized with fire he must go through the fire.

John the Baptist preached repentance and baptism to show that they were in sin and needed to repent and be converted. We do not have the Lord's Supper among us now because we are not ready for it. We are still sinners, not yet clean. But now is the time we are to repent if we ever will, and when we do have the Lord's Supper among us it will denote as much as did John's baptism. But if we are ever to partake of it among ourselves we must first repent, we must be clean. **Since we as Adventists have been in the habit of celebrating the Lord's Supper, it is clear that our not having this ordinance among us for the time being signifies that it is a temporary restriction peculiar to us. In order for us to become ready for this ordinance something must take place.**

John said that He who would come after him would baptize with the Holy Ghost and with fire. That baptism is still future. And if it is still future from John's time, it must be performed sometime before we get into the Kingdom, sometime when the Lord's fan is in His hand. We see, then, that after John's baptism comes the baptism of the Holy Ghost and fire; therefore John's baptism must be a symbol of another baptism, that

Symbolic Code, Vol. 12, Nos. 6, 7 9

of the Holy Ghost and fire. To find out more about what this means, let us turn to

Mal. 3:1-3 -- "Behold, I will send My messenger, and he shall prepare the way before Me: and the Lord, Whom ye seek, shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' soap: and He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver that they may offer unto the Lord an offering in righteousness."

**Jesus used this scripture to identify John as being the messenger who was to prepare the way for His coming.** In studying these verses we find that there is no difference in the event mentioned here in Malachi and the event mentioned by John himself other than that another symbolism was used in Malachi.

[Comment: Is Jesus' coming in a message first, a message that bears His New Name – (Zech. 6:12; 3:8; Rev. 3:12)? If not, why not, since a message of John the Baptist came to the SDA Church in 1930]

**We went through the baptism of water to show that we were sinners and have received forgiveness, but this baptism is a baptism of fire which is to purify us and cause us to emerge as silver and gold. Yes, we have been baptized with water, but when the Lord comes to His temple to baptize us with the purifying fire, who will be able to**

Symbolic Code, Vol. 12, Nos. 6, 7 10

**stand? This experience must come to take away the chaff and to save the wheat and to cleanse those who are God's people.**

Now let us turn to

**Isa. 52:1, 2 -- "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. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion."**

**These verses indicate that from the time the church, Zion, is called to awake and put on her strength, the announcement is also made that the uncircumcised and the unclean are no more to pass through her. At that time the church is asleep and the Lord is calling her to awake; she is weak and the Lord is admonishing her to put on strength.** The second verse shows that she is also in the dust and a captive and must be made free from her yoke of captivity.

Isa. 52:7 -- "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, **Thy God reigneth!**"

This is the time of the preaching of the

Symbolic Code, Vol. 12, Nos. 6, 7                      11

Kingdom over which God reigns. The good tidings are of salvation, indicating that they are proclaimed in a time when people can still be saved. For a similar statement in another scripture, let us read

**Nah. 1:15 -- "Behold upon the mountains the feet of him that bringeth good tidings that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off."**

In our study of this prophecy we learned that this happens when the Assyrian falls, but the Lord's call to the church in Isaiah 52 to awake comes first. After she awakes she is to behold something and she is to do something. What is she to do? -- She is to keep her solemn feasts. She is to perform her vows. From this we understand that at the close of the Assyrian period and in the time when the wicked no longer will be in the church, God's people in it are to keep their solemn feasts and perform their vows. The Lord's Supper being one of the solemn feasts, it will be celebrated next in the time when the wicked are no more to pass through the church. Do you not see that we are now closer to it than when we first believed ?

Now let us turn to

Isa. 4:1 -- "And in that day seven women shall take hold of one man, saying, We will eat our own

Symbolic Code, Vol. 12, Nos. 6, 7                      12

bread, and wear our own apparel: only let us be called by Thy name, to take away our reproach."

To learn the time this is speaking of we will read from the preceding chapter.

Isa. 3:25 -- "Thy men shall fall by the sword, and thy mighty in the war."

This verse places the time when the men of Zion shall fall by the sword, and the mighty in the war. Through Nahum we learned that it is the Assyrian war that is being fought in the day these things take place. The preceding verses in this chapter show that Zion is to lose her men and her mighty because her people are following after vanity.

Isa. 3:26 -- "And her gates shall lament and mourn; and she being desolate shall sit upon the ground."

Since gates are not able to lament and mourn, they must represent people, those who let others come in and go out. Therefore they must represent watchmen, ministers. This verse says they shall lament and mourn. Besides this sad state of affairs, **Zion is described as being desolate**. If she at that time is desolate, it would mean that she is empty -- empty of sinners and sin. All of this, you see brings us to the time of the purification which comes also in a time of war. In that

Symbolic Code, Vol. 12, Nos. 6, 7                      13

day the gates will lament and mourn.

Now we are ready to reread

Isa. 4:1 -- "And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by Thy name, to take away our reproach.'

If these scriptures have brought us to the time of the purification of the church, then today there must be seven women taking hold of one man and wanting nothing but His name. The seven women in the spiritual realm are symbolical of the seven churches -- all the churches -- just as the seven heads on the leopard-like beast are symbolical of all the churches. And what does this say they want? -- They want only to be called Christians, but they do not want either His bread (Truth) or His clothing (righteousness). They want just His name. Then in the time when the purification is due there is to be a complete apostasy among all the churches. And that is the very condition that now exists. The very fact, moreover, that we are not yet observing the Lord's ordinance privately among ourselves shows that some of us as individuals may yet be in the very apostasy described in these verses, and perhaps even asleep. It is possible that some of us as individuals may want to be associated with the Davidian organization but refuse to fully imbibe its Truth or live its principles.

Symbolic Code, Vol. 12, Nos. 6, 7                      14

Isa. 4:2 -- "In that day shall the Branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel."

**We know the Branch to be Christ. A branch is a part of a tree, and in this instance the tree represents the kingdom of David which is to come from the stem of Jesse. In that day the Branch shall be beautiful and glorious, and through the beauty and glory of the Branch -- Christ -- the whole Kingdom is also to be beautiful and glorious, and "the fruit of the earth shall be excellent and comely for them that are escaped of Israel."**

Isa. 4:3 -- "And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem."

Some are to be taken away from Zion and Jerusalem, and all who are left are holy. Then it is evident that those who were taken away were the unclean and the uncircumcised. At this time the church will be pure, every member of it being holy. What will purify them? -- The next verses give us the answer:

**Isa. 4:4 -- "When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning."**

Symbolic Code, Vol. 12, Nos. 6, 7

15

**When this verse has been fulfilled all could partake of the Lord's ordinance and bring not damnation to themselves; whereas if; the people should partake of the Lord's Supper before they were washed it would be a curse to them.**

Isa. 4:5 -- "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 defence."

The holiness of the people constitute the glory. Moreover, there shall be a defence for all Zion's people, for the Lord will defend and deliver them.

Isa. 4:6 -- "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."

The admonition in this verse is not given to ancient Israel, but rather it is given to a modern people. We now are to turn to God from Whom the ancient children of Israel have deeply revolted.

**Isa. 31:7 -- "For in that day every man shall cast away his idols of silver, and his idols of gold, which your own hands have made unto you for a sin."**

Symbolic Code, Vol. 12, Nos. 6, 7

16

**If we had no idols then this verse would not be written as it is. What are idols? -- A idol is anything that comes between us and God. As a simple illustration, if you knew that the right thing for you to do right now is to move this book from this place to that place, and if something stands in the way and you allow it to remain in your way, then you are either too lazy to remove the obstruction and thus you show that you love ease more than you love to do your duty, or else you love the obstacle itself more than you desire to fulfill your duty. Anything that keeps you from doing what you ought to do is your idol.**

**From our study today we are able to know and understand that we are in the days when God's people will cast away all their idols. The great question each of us must now settle is this: Are we personally going to be among those who have cast aside every idol? No one can decide this for you, you alone must decide it for yourself.**

Isa. 31:8 -- "Then shall the Assyrian fall with the sword, not of a mighty man; and the sword not of a mean man, shall devour him: but he shall flee from the sword and his young men shall be discomfited."

When we cast away our idols then the Assyrian will fall and the Assyrian yoke will be broken.

Isa. 31:9 -- "And he shall pass over to his strong hold for fear, and his princes shall be afraid

Symbolic Code, Vol. 12, Nos. 6, 7 17

of the ensign, saith the Lord, Whose fire is in Zion, and His furnace in Jerusalem.

**The "ensign" is the object of the Assyrians' fear.** After God's elect go through the baptism of fire and come out purified and refined, the ensign or Kingdom is to be set up in Jerusalem for a place of refuge for the others who will afterwards come into it. This is God's schedule.

The important lesson for us to learn is this:

**We are approaching the parting of the ways where we must decide whether we will be among the many of whom Daniel spoke that shall be purified, and made white, and tried and understand; or of those who shall do wickedly and not understand. If we would be among the wise and purified ones we had better without delay find out what our idols are and put them away, for that is the factor that will decide which of the two classes we will belong to. Since none of the wicked shall understand in the day of the Lord, it shows that the Truth will become deeper and deeper until finally the wicked will not be able to comprehend it. The point where they first lost out or became blinded, however, was when they met their idol and refused to tear themselves from it. The things we love and esteem more than God's Kingdom are our idols.**

**"Choose you this day whom ye will serve." -- Josh. 24:15. "If the Lord be God, follow Him.**

Symbolic Code, Vol. 12, Nos. 6, 7 18

but if Baal, then follow him." 1 Kings 18:21. "No man can serve two masters: for either he will hate the one, and love the other, or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Matt. 6:24.

### **The Teacher of Righteousness – Revival and Reformation via the Golden Bowl The Former Rain of Truth and the Latter Rain of Truth**

Question #2:

"The SRod says the former rain is the Spirit of Prophecy, but the Desire of Ages, p. 827 says it is the outpouring of the Spirit in apostolic days. {1SC5: 5.6}

The spiritual meaning of the word "rain" according to Joel's prophecy is not the outpouring of the Holy Spirit in Pentecostal power only, but rather a revelation of truth as is evidenced by the marginal reading -- "a teacher of righteousness." "And it shall come to pass afterwards (after the revelation of truth -- rain) that I will pour out My Spirit upon all flesh." Joel 2:23, 28. {1SC5: 5.7}

Here we see that verse 23 promises a revelation of truth, for righteousness is developed only by a knowledge of the truth, while verse 28 promises an outpouring of the Holy Spirit on "all flesh" to endue

them with power to proclaim the revelation (rain) of "the teacher of righteousness." Thus these two manifestations of the Holy Spirit -- the truth and the power to proclaim it -- compose the rain in its fullness. {1SC5: 5.8}

IS THE FORMER RAIN THE PENTECOSTAL POWER?

Question No. 267:

The Rod says that the former rain is the Spirit of Prophecy, and that the latter rain is the closely related pre-pentecostal message or "teacher of righteousness," which the church is now receiving, and that the Pentecostal power is still another thing. But The Desire of Ages says that the former "rain" was the "outpouring of the Spirit in Apostolic days," and the "latter rain," the Pentecostal outpouring itself, to occur in the last days. What is one to believe? {9SC1-12: 13.2.1}

Answer:

Both books are endeavoring to say what the Bible says, and in order to bring harmony we must restudy the subject directly from the Bible, specifically from Joel's prophecy: "Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month." Joel 2:23. {9SC1-12: 13.2.2 }

No one should fail to see that Joel's prophecy calls for double fulfillment. Although those who are promised the latter rain, are told that they have already been given the former rain, yet when the latter rain falls upon them, it brings the former rain with it, both coming upon them in the first month. **The marginal rendering for the former rain explains that it is a Teacher of righteousness. Now, if the former rain repeats and comes down with the latter rain in the same month, then the fact stands out that the former rain in the apostles' day is the one of which the Desire of Ages speaks, and that the former rain which falls in the month of the latter rain, is the one of which The Shepherd's Rod speaks.** {9SC1-12: 13.2.3 }

In the natural realm, the former rain bursts and sprouts the seed and the latter rain brings the blade to full development. So in the spiritual realm, "the former rain" must denote a heaven-sent message to germinate the spiritual seed, and "the latter rain" a subsequent message to ripen the grain for the spiritual harvest. In thus bringing its receiver to full maturity of righteousness, it is, as Joel terms it, "a teacher of righteousness" (Joel 2:23, margin). In its complete application, "the latter rain" of our day is therefore not only the outpouring of the pre-pentecostal Truth, the teachings of Christ in His day, the type, but is also the initial outpouring of the last and pre-pentecostal truth in our day, the antitype. First there must be the revelation of Pentecostal truth before there can be given the Pentecostal power to proclaim it: "And it shall come to pass afterward [after the former, and the latter rain]," says the all-knowing One, "that I will pour out My Spirit upon all flesh." Joel 2:28. {9SC1-12: 13.2.4 }

**Accordingly, these two manifestations of the Holy Spirit are seen to be inseparable. The first develops a people, by teaching them in righteousness; the second fully matures them, and clothes them with power to proclaim the truth in righteousness. In consequence, there is given in the first phase of the work "a teacher of righteousness" who trains an army of under-teachers of righteousness for the carrying out of the second phase. {9SC1-12: 14.1.1}**

[Comment: The above paragraph is the best and most concise explanation of the Golden Bowl, the TWO Anointed Ones, the Two Golden Pipes (Two Branches), in one paragraph essentially]

Since there was to be a revelation of truth in the apostles' day, or in Sister White's day, The Desire of Ages is correct in saying that, at that time (when it was written), the former rain was the "rain" of truth in the apostles' day. But as today the former rain is not only the truth of the apostles' day but also that of Sister White's day, the Rod is correct in saying that her writings are "the former rain" today and that the latter rain, as Joel shows, is directly applicable to the last message--the message of today (Joel 2:23). Thus only (with the former rain being the writings of Sister White and the "latter rain" being the Rod) can both former and latter fall at the same time, as required by Joel 2:23, in the final message. NOTICE – there is a THREE-FOLD rain given in the last sentence of Joel 2:23, that is, 1) "the rain"; 2) "the former rain"; and 3) "the latter rain, in the first month." The "first month" is Passover month, executive judgment, Judgment for the Living time, which did not take place prior to February 5, 1955. This event was only announced by Brother Houteff. And the Spirit's power, being subsequent to the former and latter rain, is therefore yet future. {9SC1-12: 14.1.2 } The actual date for the Judgment for the Living must be known BEFORE the event (Ezekiel 9). So said Bro. Victor Houteff.

Accordingly, these two manifestations of the Holy Spirit are seen to be inseparable. The first develops a people by teaching them in righteousness; the second fully matures them, and them with power to proclaim the truth in righteousness. In consequence, there is given in the first phase of the work "a teacher of righteousness" who trains an army of under-teachers of righteousness for the carrying out of the second phase. {ABN1: 87.1}

Since there was to be a revelation of truth in the apostles', in Sister White's, and in our day The Desire of Ages is correct in saying that, at that time (when it was written), the former rain was the "rain" of truth in the apostles' day. But as today the former rain is not only the truth of the apostles' day but also that of Sister White's day, the Rod is correct in saying that her writings are "the former rain" today, and that the latter rain, as Joel shows, **is directly applicable to the last message--the message of today** (Joel 2:23). Thus only (with the former rain being the writings of Sister White, and the "latter rain" being

Answerer Book 1

87

the Rod) can both former and latter fall at the same time, as required by Joel 2:23. And the Spirit's power, being subsequent to the former and latter rain, is therefore yet future. {ABN1: 87.2}

As one sinks the shaft deeper into the mine of Truth, he finds that when Inspiration makes grass figurative of the people, It accordingly makes "rain" figurative of their spiritual nourishment, timely Truth. Thus, when the terms grass, wheat, or corn are employed to designate the people in the latter days, then the spiritual food necessary to bring them to their full Christian stature is appropriately termed "latter rain" (Zech. 10:1). And to show that it is for the uplifting of humanity, **Joel gives it personification in the term, "teacher of righteousness"** (Joel 2:23, margin). {TN14: 39.1}

**In this advanced light, we see that the latter rain (Joel 2:23) and the latter pentecost (Joel 2:28) are two distinctly separate and successive but intimately related manifestations of the Holy Spirit. {TN14: 40.1}**

The one gift is a special truth, "a teacher of righteousness," arousing the church from her Laodiceanism and fitting her members for the final gospel work in all the world. Foreseeing them actively engaged in this work, the Spirit of Truth declares: "All fear of their relatives was gone, and the truth alone was exalted to them.... I asked what had made this great change. An angel answered, 'It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel.' " -- Early Writings, p. 271. {TN14: 40.2}

### **Revival AND Reformation Personified – Christ the Son (the Bridegroom) and Christ the Holy Spirit (the Bride - GC427- Who is The Bride?)**

#### **The Matthew 25 “Extra Oil” in Light of the Judgment for the Living**

" 'A revival and a reformation must take place under the ministration of the Holy Spirit. Revival and reformation are two different things. Revival signifies a renewal of spiritual life, a quickening of the powers of mind and heart, a resurrection from spiritual death. Reformation signifies a reorganization a change in ideas and theories, habits and practices. Reformation will not bring forth the good fruit of righteousness unless it is connected with the revival of the Spirit. Revival and reformation are to do their appointed work, **and in doing this work they must blend.**" -- Christ Our Righteousness, p. 154. Reprinted from Review and Herald, Feb. 25, 1902. {TN8: 50.2} End quotes.

**These are the Golden Tubes from which the Golden Oil Flow to the church to bring Revival and Reformation. Revival and Reformation does not come from two sleeping prophets in their graves. These “TWO Anointed Ones” must “stand before the LORD of the whole earth”- today.**

**“Who is to bring this revival and reformation, this great change – The Branch” 1TG8:24**

#### **Closing Questions**

- Brethren WHO was to come after John the Baptist in antitype, in 1955? Who came IMMEDIATELY after John the Baptist in the type, a contemporary of John? What was His name? What is the TYPE we are to follow. Is not “Christ Himself also a type”? (12 SC 1:6)
- Does the TYPE of John the Baptist, Elijah-John, support a theory of no more messages, no more light, no further unrolling of the scroll of prophecy after The Shepherd’s Rod and no more messengers after Victor Houteff as Davidians teach today? Be truthful or ignore the TYPE.
- When and where did Brother Victor Houteff ever give the actual DATE for the opening of the Judgment for the Living? (2SR220, 164). You won’t find that date in The Rod writings, but you will find the announcement that it was coming. Ezekiel 9 cannot come without knowing that DATE in ADVANCE of the event. But you will find that exact date in someone else’s writings. “Hear Ye The Rod” brethren!
- Are you following the TYPE of Elijah-John (in a message) and Christ (in a message), the major TYPE presented through out The Shepherd’s Rod Message, or are you following a man, a man-

made gospel program that will leave you without the Three-fold seal for the 144,000 (EW15)?

- What is “the ENSIGN” (Isaiah 11:1) that Victor Houteff is referencing in the above statement from 12 SC 6 & 7 that the Assyrian is afraid of in our day. Do you know what the Ensign is? Look it up in Tract #8.
- “Now, if never before we should see that where there is a type there is also an antitype, and that where there is no type, there is no Truth.” {1TG47: 15.1}
- What, or whom, are your idols fellow Davidians? The Rod Message itself does not free you from your idols of “silver and gold”, “the ones that speak” (1TG 18:14)

Any Davidian that teaches Revival and Reformation apart from “The Branch” (1TG8:24) is not teaching “Revival and Reformation – this great change”, but rather their own private interpretation, not teaching according to The Rod Message, no matter how one may claim he or she is teaching only 100% Rod, it is not so.

Accept the Revival and Reformation brethren, exactly as Bro. Victor Houteff taught us, and be sealed with the Three-Fold Seal of Truth! --- 1844, 1930, 1955 – Revelation 3:12, Early Writings 15 – the Three Seals for the 144,000, which ONLY will bring UNITY according to Ellen White.

A Three-Fold Seal as presented by the Seven Angels of Revelation 14 and Revelation 18:1.

Seven total messages since 1840. This is our qualification for being counted among “the living saints”.

“The 144,000 were all sealed and perfectly united. On their foreheads was written, God, New Jerusalem, and a glorious star containing Jesus’ new name.” Early Writings 15

The Three Seals are represented in the three spiritual pastures of Micah 7:14 – Carmel, Bashan, Gilead -- Revival and Reformation.

TL Caldwell

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

Appendix Study:

1TG31



The Old Family Tree  
1TG31

### THE OLD FAMILY TREE

#### TEXT OF ADDRESS BY V.T. HOUTEFF

Waco, Texas

1947

Let us turn to the eleventh chapter of Isaiah, and begin our study with the first verse. {1TG31: 3.1}

Isa. 11:1 -- "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots." {1TG31: 3.2}

Here is a family tree in which three persons are introduced. This verse does not say whom the rod represents; it does not say whom the Branch represents; but it does say that the stem is Jesse, the father of king David. The rod, of course, which came out of the stem, could be none other than the son of Jesse -- David, the king of ancient Israel. The verses following this verse explain that the Branch is the Lord Himself. Clearly, then, this family tree represents Jesse, David, and Christ. {1TG31: 3.2}

The remaining verses of the chapter are concerning Christ, His work, and His kingdom. {1TG31: 3.3}

Isa. 11:2 -- "And the Spirit of the Lord shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord." {1TG31: 3.4}

Upon this one gift -- the gift of the Spirit -- all things hinge. {1TG31: 3.5}

Isa. 11:3, 4 -- "And shall make Him of quick understanding in the fear of the Lord: and He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears: but with righteousness shall He judge the poor, and reprove with equity for the meek of the earth: and He shall smite the earth: with the rod of His mouth, and with the breath of His lips shall He slay the wicked." {1TG31: 4.1}

These verses, I am sure, need no comment save to mention that "the rod of His mouth" and "the breath of His lips" must mean God's Word, His Truth. This very Truth to which we are listening this afternoon will, therefore, on the one hand slay those who reject It together with those who are disobedient to It, but on the other hand save those who give heed to It, and who comply with Its requirements. The one consequence is as natural as it the other. For example, did not the preaching of the gospel of Christ save the Apostles, but at the same time cause Judas to commit suicide? And did it not save the disciples but destroy all the unbelieving of Jerusalem in 70 A.D.? {1TG31: 4.2}

In the Kingdom here predicted, not only are men to be at peace with men, but men with beast, and beast with beast as well. The reason given for such perfect peace is that the earth shall be filled with the knowledge of the Lord. Knowledge, then, is what we need, and shall we turn it down now when it is so freely brought to our doors? {1TG31: 4.3}

Just as soon as God's people obtain this knowledge of the Lord, just that soon shall the kingdom appear. So it is that while learning of God and of His wisdom, we are at the same time bringing peace on earth. Plainly, then, those who have not this knowledge of the Lord cannot become citizens of His kingdom. How essential, then, that we study for ourselves; how essential that we know what is Truth through our own personal experience, not through the experience of others! {1TG31: 4.4}

Isa. 11:10 -- "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious." {1TG31: 5.1}

That is, in the day of the Branch (in the Christian period), in the day this family tree is completed, then it is that the kingdom of peace (the church purified) sprouts, so to speak, from the ground up. It then stands for an ensign to the people, and to It shall the Gentiles seek for salvation. Plainly, then, this old family tree, Kingdom, is to be set up while probation lasts. Moreover, the place where It is to stand (rest) shall be glorious. It is therefore to have Its own location, and Its own boundary line. It is to be for the gathering of the people, the ark of today as was Noah's ark in Noah's day. So we are again brought to the same truth which Isaiah, chapter 2, and Micah, chapter 4, teach: {1TG31: 5.2}

Isa. 11:11, 12 -- "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." {1TG31: 5.3}

The Lord is to recover the remnant (those that are spared) of His people in the day this Kingdom is set up; that is, the Kingdom is set, then those who are left behind among the Gentiles, those who seek after the ensign, the Lord is to recover them. This second recovery of His people declares Inspiration, is to be from the four corners of the earth. The first, as you know, was from Egypt only. {1TG31: 6.1}

Isa. 11:13-15 -- "The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim [--there shall be no sinner among them]. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. And the Lord shall utterly destroy the tongue of the Egyptian sea; and with His mighty wind shall He

shake His hand over the river, and shall smite it in the seven streams, and make men go over dryshod." {1TG31: 6.2}

Both kingdoms, Israel (sometimes called the house of Ephraim) and Judah, are to be restored and united in the antitype. They shall never again envy or vex each other. And through Ezekiel commands the Lord: {1TG31: 6.3}

"Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in Mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be My people, and I will be their God." Ezek. 37:19-23. {1TG31: 6.4}

Thus it is that "...in the days of these kings [not after their days] 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 [the kingdom] shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain 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: and the dream is certain, and the interpretation thereof sure." Dan. 2:44, 45. {1TG31: 7.1}

If the Kingdom is to destroy all these kingdoms, then It must be set up before these kingdoms are destroyed. The stone that is cut out of the "mountain" in the days of these kings, is itself to become a great mountain, and It, the Kingdom, is to fill the whole earth (Dan. 2:35, 45). {1TG31: 7.2}

### **The Old Family Tree - Isaiah 11:1**

The Davidic lineage of Christ and the representation of the "Three Parts of the Genuine Movement" since 1844 - James White, Life Incidents, 306-307

**The work of Christ as man's intercessor is presented in that beautiful prophecy of Zechariah concerning Him "whose name is the Branch." Says the prophet: "He shall build the temple of the Lord; and He shall bear the glory, and shall sit and rule upon His [the Father's] throne; and He shall be a priest upon His throne: and the counsel of peace shall be between Them both." Zechariah 6:12, 13. Ellen G. White { GC 415.3}**

**The "temple" of the LORD is the spiritual temple of the harvest – the 144,000, of Revelation 7.**

