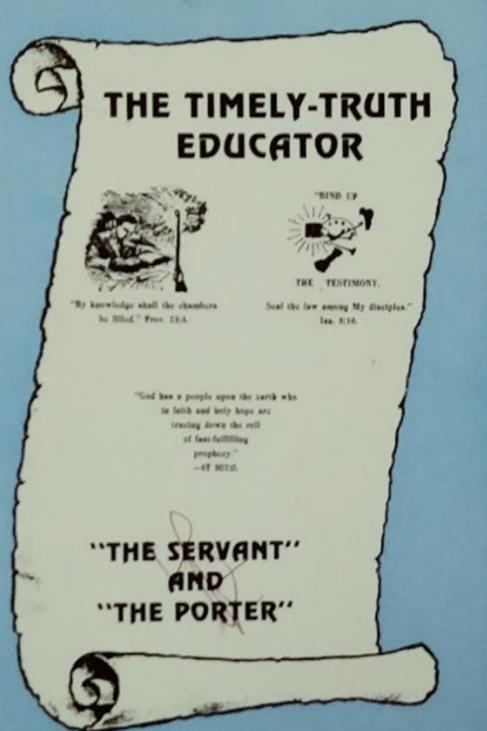


Questions for Bashan Davidians



Garrick Augustus

Jan. 10, 2017

Prayer Thought

- “32 But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. 33 Take ye heed, **watch** and pray: for ye know not when the time is. 34 For the Son of man is as a man taking a far journey, who left his house, and gave authority to **his servants**, and to every man his work, and commanded **the porter** to **watch**. 35 **Watch** ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: 36 Lest coming suddenly he find you sleeping. 37 And what I say unto you I say unto all, **Watch.**” Mark 13: 30-37

The Place of the Bible in **BIBLE** Study

- “This resort, however, only gives sharper point to the truism that it is never fair for one to assume a stand on an issue, solely on the weight of opinion derived from one or two verses, without first considering the verses in the light of the whole chapter, yes, **even of the entire Bible**; for if one's interpretation of the Scriptures is **not supported by every sentence of Holy Writ**, it is a **fallacious** interpretation, a blind conclusion, **without Bible foundation.**”— Tract 6, pp. 75,76.

The Place of the Bible in **BIBLE** Study, Cont'd.

- But God will have a people upon the earth to maintain **the Bible, and the Bible only**, as the **standard of all doctrines** and the **basis of all reforms**. The opinions of learned men, the deductions of science, the creeds or decisions of ecclesiastical councils, as numerous and discordant as are the churches which they represent, the voice of the majority--not one nor all of these should be regarded as evidence for or against any point of religious faith. Before accepting any doctrine or precept, we should demand a plain "Thus saith the Lord" in its support. {GC 595.1}

The Place of the Bible in **BIBLE** Study, Cont'd. []

- Satan is constantly endeavoring to attract **attention to man in the place of God**. He leads the people to look to bishops, to pastors, to professors of theology, as their guides, instead of searching **the Scriptures to learn their duty for themselves**. Then, by controlling the minds of these leaders, he can influence the multitudes according to his will. {GC 595.2}

From the Beginning it Was Not So

- “The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?...They say unto him, Why did Moses then command to give a writing of divorce, and to put her away? He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but *from the beginning it was not so.*” Matt. 19: 3, 7, 8.
- “No one by beginning to study a subject *from the middle, backward or forward*, can learn its continuity and know what it is all about. If one is to learn the full truth of a subject, he must *study it in its entirety*. Dogs and cats, not civilized human beings, start eating the slice of pie from the center out. As intelligent human beings, as God's people, we ought to eat the pie correctly.” VTH, 1946, *Timely Greetings*, Vol. 1, No. 5, p. 3

Sincerity Alone Will Not Save Us

- “Faith in a lie will not have a sanctifying influence upon the life or character. No Error is truth, or can be made truth by repetition, or by faith in it. **Sincerity will never save a soul from the consequences of believing an error. Without sincerity there is no true religion, but sincerity in a false religion will never save a man.** I may be perfectly sincere in following a wrong road, but that will not make it the right road, or bring me to the place I wish to reach. The Lord does not want us to have a blind credulity, and call that the faith that sanctifies. The Truth is the principle that sanctifies, and therefore it becomes us to know what is truth. We must compare spiritual things with spiritual. **We must prove all things, but hold fast only that which is good, that which bears the divine credentials,** which lays before us the true motives and principles which should prompt us to action.” *Selected Messages Bk2*, pg. 56

- Slides 9 thru 28 contain representative samplings of the Bashan teaching from their own mouth, unedited, unabridged, uncut, and unprejudiced.
- More of this doctrinal teaching will be uploaded as time permits. The reader may request a “Bound-up” flash drive from “God’s Association,” or from us. That information will be made available shortly, however, rendering your request unnecessary in coming weeks.
- Of particular note is government of this Association, as they believe in the false and Papal “appointment” method of leadership, devoid of a “vote” from a representative body of believers from around the world field. Thus they gratuitously declare,
- “The Council of Acts 6: 3 is **not in force at this time.**”—23 Bashan Tidings, 3, p. 8.1
- They invalidate the Apostolic method of electing officers for the Church, so they can manipulate the outcome under the so-called “living Spirit of Prophecy” appointment of figureheads to leadership offices! These figureheads can be removed from office at the whim of “the Porter.”

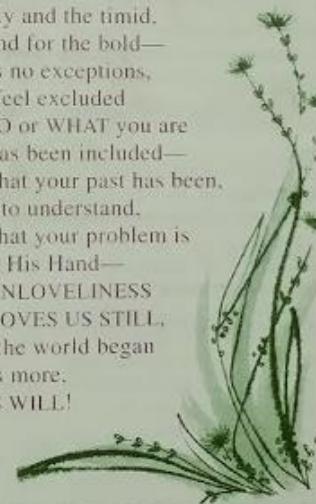
The Contents of this

BASHAN TIDINGS TO THE LITTLE FLOCK

He Loves You!

It's amazing and incredible,
But it's as true as it can be,
God loves and understands us all
And that means YOU and ME—
His grace is all sufficient
For both the YOUNG and OLD.
For the lonely and the timid,
For the brash and for the bold—
His love knows no exceptions,
So never feel excluded
No matter WHO or WHAT you are
Your name has been included—
And no matter what your past has been,
Trust God to understand,
And no matter what your problem is
Just place it in His Hand—
For in all of our UNLOVELINESS
This GREAT GOD LOVES US STILL.
He loved us since the world began
And what's more,
HE ALWAYS WILL!

—Helen Steiner Rice



Vol. 23, No. 3

November/December 2007

Will [2008] be Destiny-Mile for You?

[M. J. Bingham, *The Davidic-Levitical Sabbath School Quarterly*,
Vol. 2, No. 1, pp. 2-4]

With our years fearfully freighted with weal and woe, every year of life is vitally important to each of us in the moulding of our character and the fashioning of our fate, adding spot to spot and inch to inch in the inexorable development of the person each shall ultimately be. There are, though, those signal years which are most critically consequential to our development. Then there are the decisively fateful years which settle our destinies.

Of the latter were the years 1960 and 1961 to antitypical Laban, and 1962 and 1963 to antitypical Rachel. Will 1964 [now 2008] be such to antitypical Leah? "Time and chance happeneth to them all." Eccl. 9:11.

Laban had his time and chance—his opportunity, and failed it. Rachel had hers, and failed it. Now Leah has hers, but, as the type reveals, she will not, thank God, fail it. As Jacob's legal wife, she goes home to the Kingdom, and her children—the 144,000—with her.

But though Leah is going home for sure, are you, Brother and Sister Jacob, going with her, for sure? Are you resolutely set to go? Or are you simply hoping and trusting to make it, but failing to crown your hope with the enlightened faith and the fixed will to do so? To this supreme

end, are you determined "to know the worst of your case?" (1T 163:1.) What will be your answers, this year, to these fateful questions?

Do you have any knowledge from God that this is not the last mile of your journey, and hence the year which will settle your destiny? Will you gamble with it—your "time and chance"? "This may be the last year of life to us" (OHC 7:5). "It is the last mile of all the miles of our faith through life that takes us Home" (2TG 44:45:0). "The man of wisdom"—the Davidian who loves God and His ROD—will live this year as if it were, which it indeed may be, *his last*.

Thus live [2008], Brother, Sister, on fire for truth and righteousness, then whether God leaves you or takes you, your faith will have clothed you in white robes, and made you "a savor of life unto life" and thus a great blessing to His work.

"Ascertain if you have an inheritance on high. DEAL TRULY WITH YOUR OWN SOUL."—1T 163:1.

"...No man, woman, nor child can acceptably serve God with neglectful, haphazard, sham work, whether it be secular or religious service. The true Christian will have an eye single to the glory of God in all things, encouraging his purpos-

es and strengthening his principles with this thought, 'I DO THIS FOR CHRIST.' "—OHC 369:4.

"Another year of life is now in the past. A new year is opening before us. *What will be its record?* What will we each inscribe upon its spotless pages? *The manner in which we spend each passing day will decide this question...*

"Let us enter upon the new year with our hearts cleansed from the defilement of selfishness and pride. *Let us put away every sinful indulgence*, and seek to become faithful, diligent learners in the school of Christ. A new year opens its unsullied pages before us. *What shall we write upon them?*...

"Seek to begin this year with right purposes and pure motives, as beings who are accountable to God. Ever bear in mind that your acts are daily passing into history by the pen of the recording angel. You must meet them again when the Judgment shall sit and the books shall be opened....

"If we connect with God, the source of peace, and light, and truth, His Spirit will flow through us as a channel, to refresh and bless all around us. *This may be the last year*

of life to us. Shall we not enter upon it with thoughtful consideration? Shall not *sincerity, respect, benevolence, mark our deportment toward all?*

"Let us withhold nothing from Him who gave His precious life for us.... *Let us all consecrate to God the property He has entrusted to us. Above all, let us give Him ourselves, a freewill offering.*

"May the beginning of this year be a time that shall never be forgotten—a time when Christ shall come in among us, and say, 'Peace be unto you.' John 20:19. Brethren and Sisters, I wish you, one and all, a happy new year.

"We live in deeds, not years;
In thoughts, not breaths;
In feelings, not in figures
on a dial.

We should count time by heart-throbs.

He most lives who thinks most,
Feels the noblest, acts the best."

—OHC 7.

"... It matters not what we were yesterday, the important thing is what we are... *today*, and what we are to be from this hour on."—1TG 18:21:1.

"[God] wants our minds to be clear, our tempers sweet, our love unbounding. Then the peace that passeth knowledge will flow from us to bless all with whom we come in contact. The atmosphere surrounding our souls will be refreshing...."—SD 348:4. □

SYNOPTIC REPORTS OF OUR DISTINCTIVE DOCTRINES SEMINAR 2007

A Summary of Davidian Theocratic Government and Constitutional Association by Carmen Dodd

Aim: To present the weight of evidence from *The Shepherd's Rod* message that God's Association is instituted and functions only upon Davidic-Levitical constitutional law and principles, which is codified in its Constitution and By-laws—*The Leviticus of The Davidian Seventh-day Adventists*.

Introduction: When the Jews rejected Christ and chose Caesar as their king (DA 737:6), they withdrew from the theocracy. In 1844, when God's timepiece struck the 9th hour for the establishment of the SDA Church, He purposed at that time to reestablish the theocracy (7T 109:1) by the reactivation of the living Spirit of Prophecy through Sister White; but modern Israel (SDA) repeated the mistakes of ancient Israel and did not want to be guided by the living voice of Inspiration (8Tr. 44:2), which, upon her death, became quiescent in 1915 (3A 51, 52). In 1930, God reactivated the living Spirit of Prophecy by sending Brother V. T. Houteff, as antitypical Elijah, with the Rod message to set "in motion the power that is to restore all things"

(GCS 16:2), including theocratic government. In February 1943, *The Leviticus of The Davidian Seventh-day Adventists* was published. Bound by constitutional law from its inception, God's Association functioned on a purely theocratic order and system until the death of Brother Houteff in 1955 when the living Spirit of Prophecy became quiescent, again.

Sister Houteff and the Executive Council assumed leadership and ignored the Constitution (*The Leviticus*) to call a session of the Association. They led the Association into a series of errors, which resulted in their false predictions that Ezekiel 9 and the Kingdom would come in 1959. When their predictions failed, she dissolved the Association. This resulted in the sheep's being scattered, a fulfillment of Zechariah 13:7. But the Lord remembered His promise to gather "the little ones" by reactivating the living Spirit of Prophecy through the voice of *The Timely-Truth Educator*, first published in September 1957, by Brother M. J. Bingham. Through the efforts of the Educator, a session was held July 28 to August 7, 1961, to reorganize the Association. All Davidians were invited, not only to attend, but to submit any concerns they may have for the agenda to be considered

during the Sessions. Officers were chosen and a program was outlined for the Association, which was reorganized under the name given in *The Leviticus*—The Davidian Seventh-day Adventist Association. Though reorganized, many fears, prejudices, jealousies, and unbelief prevented the Association from moving into its theocracy. Instead of following the program outlined for the Association, the new leaders, headed by Brother H.G. Warden, set out on their own program. This resulted in a split, with Brother Warden and his Council leaving the newly organized Association. The light on a theocratic Association took time. According to the By-laws enacted in 1961, a session was called in 1965. **It was just after the next session in 1969 that the full light on Davidic Levitical order was taught, accepted, and restored to the Association with the appointment of the president/porter.** This order will continue in God's Association until the 144,000 are sealed and the Kingdom set up.

1. Davidian Theocratic Government—How It Functions (Bashan Tidings, Vol. 10, No. 4): We learned the identifying characteristics of God's recognized Association and its governmental laws by understanding *The Leviticus of Davidian Seventh-day Adventists*, the Constitution—the "organizational manual" (1Ans. 36:2). Here are the most important

points:

Its Name: Our prophetic name, "Davidian" SDA, is provisional until the 144,000 are sealed and David's kingdom in the antitype is restored.

"Provisional in set-up as well as in name, the Davidian Seventh-day Adventist Association exists solely to accomplish a divinely appointed work within the Seventh-day Adventist denomination, wherein it therefore strictly confines its activities. As its work therewithin draws to a close, and the 'servants of our God' (Rev. 7:3) are sealed, its name will be changed (Isa. 56:5; 62:2; 65:15) and its purpose and its work will become all-embracing to the gospel (Matt. 17:11; Acts 3:21; Isa. 61:4-7). Then its Constitution and By-laws as herein codified will become fully operative."—*The Leviticus*, Preface.

Its Object: The object of this Association is to bring about reformation among God's people. It is raised of necessity and ordained to implement that 'great reformatory movement' and purification of the Church. **It is also to gather the great multitude into the Kingdom and usher in the reign of Christ forever.** (*The Leviticus*, pp. 3:1, 2; 5; 12:2)

"Thus raised of necessity, not of choice, this Association within the Seventh-day Adventist organization is ordained to the work of a threefold end: (1) It is to go to the house of 'Israel and Judah' (Ezek. 9:9)...(2)

Accordingly, it is to implement that 'great reformatory movement' and purification called for 'among God's people' (5T 80); (3) Then, with a loud cry, it is to 'go into the highways and hedges' (Luke 14:23), preaching 'the everlasting gospel...unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people' (Rev. 14:6)...With the consequent fruits of this work, the second of the harvest, it is to enlarge the Kingdom until it fills the whole earth (Dan. 2:35)."—*The Leviticus*, p. 12:2.

"...This reformatory Association, intestine to the Seventh-day Adventist organization, embraces an all-inclusive Scriptural fundamentalism. And it is necessarily endowed with Constitution and By-laws embodying the governmental principles and system of the fourfold succession of the Exodus movement, the Davidian monarchy, the Judges, and the Apostles, as illuminated by the Spirit of Prophecy in the following passages revealing that *God is the center of authority and that men of His appointment are the administrators of His law.*"—*The Leviticus*, p. 14:2.

Its Structure: "Article IV—Officers and their Duties: Section 1 (a) The **regular** officers of this Association shall be a president, a vice-president, a secretary, and a treasurer. (b) **The president shall be called and chosen** in accordance with the procedure set forth in Exodus 3:10, 15,

16; 4:17; Ezekiel 3:17; Luke 6:13. (c) All other officers of this Association shall be *appointed* in accordance with the procedure set forth in Numbers 11:16, 17, 24, 25, and in Acts 6:1-7; 13:1-3.

"Section 2. The president shall, as typed in Exodus 4, and in Numbers 16:12, 25-32, act as *chairman of the Executive Council*, as *chief administrator* of the affairs of the Association, and as a *worker and minister* in the general interest of the Association."—*The Leviticus*, pp. 5, 6.

"Article V—Sessions: Section 1. This Association shall hold **regular** sessions at such time and place as the Executive Council shall designate by a notice published in *The Symbolic Code*, the **official organ** of the organization, in two consecutive issues before the date of the opening of the session.

"Section 2 (a) Special sessions may be called in the same manner in which a regular session is called. (b) The decisions at special sessions shall have the same force as those at regular sessions."—*The Leviticus*, p. 7.

"By-laws, Article I—Executive Council: Section 1 (a) *The Executive Council shall be patterned after the council described in Acts 6:2-6...* Section 3 (a) *Meetings* of the Executive Council may be *called by the chairman or by any member of the Council so appointed or delegated*

by him."—*The Leviticus*, p. 9.

Constitutional Association does not call for democratic voting. It does not allow for any other officer to be chairman of the Executive Council. Meetings of the Executive Council are called only by the chairman unless he appoints someone else to do so. **All other so-called associations who operate with an elected vice-president and elected Council members are not following Davidic-Levitical order.** If there is no president, there cannot be a vice-president or Council members or Executive Council meetings. **The Council of Acts 6:3 is not in force at this time.**

2. How God Chooses Men of His Appointment (*Bashan Tidings*, Vol. 12, No. 2): Here we learned that God's methods of calling His servants embrace an all-inclusive Biblical fundamentalism. In other words, it takes in all the calls in the Bible. But all His methods are divided into two types: (1) *Direct calling by God* and (2) *Indirect calling by God through an inspired servant's choosing another servant.* Because limited space in *The Leviticus*, page 6(b), would not allow Brother Houteff to list all Scriptural calls, he gave three examples as proof necessary for calling the president of God's Association for the following reasons: (a) *The Shepherd's Rod* message is the antitype of the Exodus movement, the call of Moses with his rod. (b)

The message of the Judgment of the living, Ezekiel 9, is the antitype of the call of Ezekiel. (c) The Apostles are the foundation of the Christian Church with Christ as its head, hence the call of the Apostles is used as the third example. In this reformatory Association, God has used different modes for choosing a president—two were called directly by God and the present one was appointed through Inspiration. "Here are other examples from the Bible where God Himself did not call men to work for Him but used other instrumentalities: Moses called Joshua (Num. 27:18, 19, 23), Samuel called David (1 Sam. 16:1, 13), Elijah called Elisha (1 Kings 19:16, 19), and David called Solomon (1 Chron. 22:1-10).

Again, we see that the statement on page 6(b) is an abbreviated statement. It is not a definitive statement; that is, it does not define completely the entire principle—"the all-inclusive scriptural fundamentalism"—the procedure God uses to call men of His appointment to be administrators of His Law. These are further 'illuminated by the Spirit of Prophecy' in *The Leviticus*, pages 15-27, which reveals that 'God is the center of authority and that men of His appointment are the administrators of His law' (*The Leviticus*, p. 14:2).

"It has been proved that God is not limited to these three modes of calling the president of His refor-

tory Association. As the rest of the pages in *The Leviticus* and all through the Bible show, God has different modes in choosing men of His appointment to work for Him; He has not limited Himself to one mode. Those whom God has called through the ages were men whom He called either by face-to-face encounter or through supernatural means (*direct call*). He also inspired other men to choose men of His appointment to work for Him (*indirect call*). In this reformatory Association, God has used different modes for choosing the president.

"Since the president of the Association must be 'called and chosen' by God as the chief administrator, worker, and minister of the Association; since this Association is to implement that 'great reformatory movement' and purification called for 'among God's people' (ST 80, 9T 126); and since 'without the living Spirit of Prophecy in our midst, there can be no success in any revival and reformation' (ITG 10:27-2), then the living Spirit of Prophecy in our midst must be manifested today in the president/porter (ITG 2:22:3) of God's constitutional Association.

"It is reassuring to know that God has appointed someone to lead out in His Association—a porter-president, and according to Davidic-Levitical order, all officers of His Association are appointed by the president. He is

the 'chief administrator of the affairs of the Association' and is 'a worker and minister in the general interest of the Association' (*The Leviticus*, p. 6, Sec. 2). He also authorizes inspired teachers (ITG 2:21, 22)."—*The 2007 Syllabus*, p. 14:1-5.

3. Inspiration—God's Constitutional Authority (*Bashan Tidings*, Vol. 15, No. 2): This section made clear and certain that this Association, its Constitution and By-laws, its officers and workers, and its work and purpose is ordained, controlled and guided by Inspiration. "Not before the Lord took the reins in His own hands through the Spirit of Prophecy did the work prosper. In fact, sacred history proves that *nothing has ever prospered in God's work without the living Spirit of Prophecy in its midst.*"—ITG 10:20:2.

A Davidian Association cannot function constitutionally without "Inspiration—a man called of God."—2Code 3&4:13:0.

▲ **A living man fulfills this position as an inspired servant, but cannot fulfill it when he is dead.**

4. The Chariot and God's Constitutional Association (*Bashan Tidings*, Vol. 19, No. 4): This section showed how God directs and guides the Association—through Inspiration from His Chariot. "To this marvelous scene which Ezekiel saw on the river bank in the land of the Chaldeans, our undivided attention

is now called. Being "the appearance of the likeness of the glory of the Lord," obviously, then, it was the Lord on one of His thrones."—1Tr. 8:4.

"As... God was sitting on His throne, it is evident that this marvelous living mechanism is the traveling vehicle of God, His chariot, in which He has come to bring the message."—1Tr. 32:2.

"As the wheel-like complications were under the guidance of the hand beneath the wing of the cherubim, so the complicated play of human events is under divine control. Amidst the strife and tumult of nations, He that sitteth above the cherubim still guides the affairs of the earth... To every nation and to every individual God has assigned a place in His great plan. Today men and nations are being tested by the plummet in the hand of Him who makes no mistake. All are by their own choice deciding their destiny, and God is overruling all for the accomplishment of His purposes (PK 536)."—1Tr. 32:3, 4.

The Purpose of the Chariot: "The fact that from the chariot the Lord commands the prophet to go speak, bear the message to His people, and that the message totals over 2,878 pages of literature published since 1930, unfolding its Truth from different angles, solemnly reveals that the chariot, though invisible to hu-

man beings (as to 'the young man' the chariots which covered the mountain—2 Kings 6:17), has already arrived."—1Tr. 35:1.

"...Since it [the chariot] is already here, it must of course be the Divine instrumentality through which, as a sort of base of operations, the Lord is ordering and directing His work, and through which He shall do so until 'this gospel of the kingdom... be preached in all the world for a witness unto all nations; and... the end come' (Matt. 24:14)."—1Tr. 35:2.

"Of necessity, then, Mt. Carmel Center is being built as a base of operations for training and fitting workers to carry this special message to the Church...."—3Ans. 54:4.

* **The Chariot's work was not finished at Mt. Carmel. After that pasture was deserted the Chariot had to continue its work at Bashan's God certified and legal pasture for this time.**

"Thus raised of necessity, not of choice, this Association within the Seventh-day Adventist organization is ordained to the work of a threefold end: (1) It is to go to the house of 'Israel and Judah' (Ezek. 9:9)... (2) ...To implement that 'great reformatory movement' and purification called for 'among God's people' (5T 80; 9T 126)...to usher in the Kingdom (Mic. 4:1, 2). (3) Then with a loud cry it is to 'go into the highways and hedges' (Luke 14:23), preaching

'the everlasting gospel...unto... every nation, and kindred, and tongue, and people' (Rev. 14:6)."—*The Leviticus*, pp. 12, 13.

"Finally, the chariot, being dedicated to the saints and filled with them to capacity, shall take off for the portals of Glory—'the land that is very far off' (Isa. 33:17; EW 287, 288)."—1Tr. 37:3.

5. Davidian Council or Davidian Constitution? (*Bashan Tidings*, Vol. 21, No. 4): "Constitution, Article IV,

Section 1 (b) The president shall be called and chosen in accordance with the procedure set forth in Exodus 3:10, 15, 16; 4:17, Ezekiel 3:17; Luke 6:13. Section 2 The president shall, as typed in Exodus 4, and in Numbers 16:12, 25-32, act as chairman of the Executive Council, as chief administrator of the affairs of the Association, and as a worker and minister in the general interest of the Association."—*The Leviticus*, pp. 5, 6.

"By-laws, Article I—Executive Council, Section 1 (a) **The Executive Council shall be patterned after the council described in Acts 6:2-6.** (b) It shall have **full executive and administrative power between sessions** of the Association."—*Id.*, p. 9:1, 2.

"As its [the Association's] work therewith draws to a close, and the 'servants of our God' (Rev. 7:3) are sealed, its name will be changed (Isa. 56:5, 62:2, 65:15) and its purpose

and its work will become all-embracing to the gospel (Matt. 17:11; Acts 3:21; Isa. 61:4-7). Then its Constitution and By-laws as herein codified will become fully operative."—*Id.*, Preface.

"During the administration... of V. T. Houteff—an administration prophet-centered-geared-and-controlled, in full accord, we believe, with Bible pattern and precedent (Ex. 3:10, 15, 16; 4:17; 7:1, 2, etc.; Ezek. 3:1, 17, 26, 27) and with Article IV, Section 1(b) of the Constitution (*The Leviticus*, p. 6:1), aforequoted—the entire *Leviticus* in general, and Article V—Sessions, also By-laws, Article I, Section 1(b), in especial, also aforequoted, *were not in absolute but only in relative force*. Thus, in the very nature of a prophet-oriented organization, these articles could not possibly with Divine legality have come into full, absolute validity, activation, and force during the tenure of office of the prophet-president himself.

Could they have done so, they would thereby have set up an utterly self-stultifying and self-vitiating contradiction in terms—delegating to the Association power which would have created the paradox of, on the one hand, investing the Association with the same plenary executive and administrative authority as, on the other hand, the Association itself recognized Biblically to accrue to and to reside in only the

office of the prophet-president! Had such been the case, the Association would have had prerogative to dictate to and direct the prophet-president while at the same time he would have had prerogative to dictate to and direct it! Upon the demise, though, of the prophet-president, the Articles above specified must necessarily come into immediate, full, and absolute validity, activation, and force as the steering articles of the Constitution, although the 'Constitution and By-laws as...codified' in *The Leviticus* will not, of course, 'become fully operative,' as a whole, until the Association's 'purpose and... work... become all-embracing to the gospel (Matt. 17:11; Acts 3:21; Isa. 61:4-7).'—*The Leviticus*, Preface.

"Accordingly, whereas during the administration of prophet-president, V. T. Houteff, there could be no valid necessity and occasion for putting the aforementioned articles—Article V—Session, Section 1; Article VI—By-laws, Section 2; and By-laws—Article I—Executive Council, Section 1(b)—into force, there automatically emerged upon his death, and in absence of a bona fide successor to his office, mandatory necessity and full occasion for validating and effectuating these hitherto dormant articles of the Constitution.

"Since under the administration of V. T. Houteff, there was, accord-

ingly, never convoked a session of the General Association, either regular or special, the Executive Council never had 'full executive and administrative power between sessions of the Association' (*The Leviticus*, p. 9:2). There were no 'between sessions.' V. T. Houteff and V. T. Houteff alone had 'full executive and administrative power' at all times. During his tenure of office, the Council had therefore but very limited authority and power, limited to 'the transaction of necessary or routine business' at Mt. Carmel, and affecting directly and essentially only Mt. Carmel. The Council did not function for the Association as either a policy-making board or a board of arbitration in matters of principle, doctrine, or administration. V. T. Houteff alone and exclusively exercised that prerogative and power until he was no longer physically able to do so. Of necessity, then, the Council gradually assumed such responsibilities as circumstance devolved upon it. All this was inevitable, unavoidable, and proper, perfectly consonant with the spirit and intent of *The Leviticus*."—*Bashan Tidings*, Vol. 21, No. 4, pp. 8, 9.

This choice of accepting Davidic-Levitical order in the governance of the Association every Davidian must make—either to be a member of God's true, constitutional Association and governed by Inspiration (a

porter/president through whom the living Spirit of Prophecy is manifested (1TG 2:22:3), destined for the Kingdom and eternity or a member of an unconstitutional association, governed by a man-made Executive Council void of Divine Inspiration destined for failure and Ezekiel 9.

This section ended with the following thoughts for all to ponder: "Containing as it does the Constitution and By-laws of the Davidian Association, *The Leviticus of The Davidian Seventh-day Adventists* lays down the principles and laws governing the Association in all matters of purpose, function, relationships, methods and procedure—in short, in all its affairs. As such, it automatically becomes for Davidians the most basically and corporately important of all publications of the *Shepherd's Rod* message."—*Bashan Tidings*, Vol. 21, No. 4, p. 7, col. 2:1.

"God is not the author of confusion, but of peace, as in all churches of the saints" (1 Cor. 14:33). He requires that order and system be observed in the conduct of church affairs today, no less than in the days of old. He desires His work to be carried forward with thoroughness and exactness, so that He may place upon it the seal of His approval. Christian is to be united with Christian, church with church, the human instrumentality co-operating with the divine, every agency subordinate to

the Holy Spirit, and all combined in giving to the world the good tidings of the grace of God. (AA 96)."—*The Leviticus*, p. 21:2.

"...Any of the first fruits of today who fails to comply with the demands of the message for today, will as certainly perish by the angels' slaughter weapons (Ezek. 9:5, 6)."—1TG 31:9.

A Summary of Inspiration, the Living Spirit of Prophecy, and the Porter by Karyl Bingham

Aim: The aim of this study is to present these most significant aspects of the message, which prove that without them, the message and the messenger are not of God. "For the 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).

"Inspiration insists that it is absolutely impossible for one to privately (without the Spirit of Truth) interpret the sealed prophecies. And let us remember that no revealed Truth ever came, nor ever will come through the halls of learning."—1TG 12:17:3.

Introduction: How God Leads His People: "By a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved." Hos. 12:13.

"There is no doubt that the church

from creation till today has been led and preserved by the prophets, and she can continue in no other way from here on."—2TG 26:23.

"...Joshua is Heaven's appointed judge, ruler [Zech. 6:14]. He himself is crowned as such. And in response to the Lord's own command, Joshua crowns (authorizes) his helpers whom the Lord Himself names. In other words, as members of 'the house of David,' Joshua authorizes them to engage in the work. So, Joshua is responsible to the Lord, his helpers are responsible to Joshua. Here is seen an organization having a Leader and an underleader—the Lord and Joshua."—1TG 8:26:3.

The next eight sections highlights the meaning of Inspiration, the living Spirit of Prophecy, the Spirit of Prophecy, the channel of communication, the duration of the living Spirit of Prophecy among God's people, why we must have the living Spirit of Prophecy, is the living Spirit of Prophecy the publications, and the poster.

Section 1. The Meaning of Inspiration: "Inspiration is defined as 'a divine influence directly and immediately exerted upon the mind and soul of man' (*The New Century Dictionary*); in other words, it is a special function of the Spirit of God.... [It] is not limited in its manifestations to man alone [but] comes 'in diverse manners.' Thuswise, God 'at sundry

times...spake in time past unto the fathers.' Heb. 1:1."—1Ans. 38:1.

"Inspiration, in its theological significance, means to communicate Divine instructions free from men's adulteration. Hence, any objection to Inspiration can only, in the last analysis, be an attempt to put God out of sight and to bring men to the front, to cut off the only channel through which God can interpret the Scriptures, communicate with His people—'reveal truth and unmask error' (TM 107)."—3Ans. 26:2.

"...The messengers, being made dumb, can speak only when He opens their mouths, and only what he puts in their mouths—a 'Thus saith the Lord.'"—1Tr. 26:3.

"...Every true follower of Christ is inspired in his own lot—one to interpret, another to study, still another to teach, and yet still another to discern, and all to act and to sacrifice for His sake."—1Ans. 50:1.

Though God inspires everyone "in his own lot," He has communicated truth and unmasked error through an inspired agent, always free from men's adulteration, at sundry times and in diverse manners.

Section 2. The Spirit of Prophecy/the Testimony: "Thus it is clear that the 'testimony of Jesus' and 'the Spirit of Prophecy' are synonymous terms for a timely message sent from God—'meat in due season.'"—2TG 45:6:5.

"...Mrs. White's writings, along with what is revealed here, are the Spirit of Prophecy—the 'testimony of Jesus' (Rev. 19:10)."—6Tr. 69:4.

"...The 'golden bowl' is that which contains the inspired...writings of the Spirit of Prophecy."—2SR 285:3.

"...The two golden pipes (God's inspired interpreters) store the golden oil in the golden bowl (Spirit of Prophecy publications)...."—1TG 14:23:2.

The meaning of "the Spirit of Prophecy" is loosely understood to be the publications. What must also be understood is that these publications are indited, inspired, by the Holy Spirit, the Spirit of Prophecy.

Section 3. The Living Spirit of Prophecy/The Holy Spirit: "...The remnant are those who are left after the earth opens her mouth and swallows up the flood. They as a body keep the commandments of God, and have the living Spirit of Prophecy, the Spirit Who dictated the Scriptures, Who has led God's people into all Truth down through the ages, and Who still is."—2TG 16:24:2.

"The testimony of Jesus Christ, Inspiration explains, is 'the Spirit of Prophecy.' Rev. 19:10. To have the Spirit of Prophecy, is to have the Spirit Who uttered the prophecies and who only can interpret them, for 'no prophecy of the Scripture is of any private interpretation,' nor with-

out the inspiration of the same Spirit."—2TG 14:17:3.

"...The prophecies are not interpreted by the will of men, but by the Spirit of Truth, 'the Spirit of Prophecy,' the same Spirit that dictated the prophecies."—2TG 24:16:0.

It is clear from these references that the Spirit of Prophecy is the Holy Spirit who dictated and interpreted the prophecies to an inspired channel. Who, only, is an inspired channel? To whom did the Holy Spirit dictate the prophecies? To whom did He explain them?

"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."—2SR 285:1.

Section 4. The Channel of Communication: "Upon the death of Sister White in 1915, the gift of Inspiration, the active Spirit of Prophecy, became quiescent, no longer manifesting itself for a time."—3Ans. 51:4.

"...The testimony of Jesus Christ is the ever-active Spirit of Prophecy (Rev. 12:17; 19:10)."—6Tr. 42:3.

"...The 'testimony' is His living Word passed on by His chosen and

Spirit-filled messengers—"the Spirit of Prophecy" at work (Rev. 19:10)." —2TG 41:24:2.

"Since it now is clear as sunlight that the ever-unfolding, Inspired interpretation of the Scriptures is the ever-living Spirit of Prophecy, the eyes of the church at work (1 Sam. 9:9), then to be without these spiritual eyes is to try to walk, as it were, in dense darkness." —2TG 45:8:2.

"...The ever-present Spirit of Prophecy alone is able to cope with the confusion in the world today, resulting from the many 'winds of doctrine.'" —6 Tr. 70, 71.

"Here in more extensive relief is the picture of a people who have indeed lost their 'vision' (the supernatural guidance afforded by the living voice of the prophetic gift resident among them), but who realize it not." —1 Ans. 65:3.

"Only 'Inspiration' (a man called of God) can declare the truth and nothing but the truth." —2 Code 3, 4:12:0.

Again, a "man" who is inspired by the Holy Spirit.

"...The ever-living Spirit of Prophecy manifested through a living prophet in the church." —16 Tr. 11:1.

The words describing the Spirit of Prophecy—"active," "ever-active," "at work," "ever present," "resident," "ever living," reveal the channel through whom the Holy Spirit works.

That is why when Sister White died, the channel became quiescent, not the Holy Spirit Himself. The Holy Spirit did not die; nor did it go to sleep. Then in 1930, when Brother Houteff began his work, the channel was quiescent no longer. "The living voice of the prophetic gift," "a man called of God," was again "resident" and "at work" among God's people.

Section 5. The Duration of the Spirit of Prophecy With God's People: "Throughout these pages, the Spirit of Prophecy has, by the prophetic Word, proved itself invulnerable to attack. It has vindicated itself not as a voice beginning with Moses and ending before John the Baptist, but as the ever-living testimony, beginning with creation and continuing with the patriarchs Enoch, Noah, Abraham, Isaac, Jacob; then with the prophets; next with the apostles; and finally, with the messengers of the Lord *in our own day and on*." —6 Tr. 43, 44.

"...Davidians hold that the belief that the Spirit of Prophecy is to repose in the church to the end of time, is one of the foundation stones of Seventh-day Adventism." —3 Ans. 50:2.

"...The... remnant are those who are left after the earth opens her mouth and swallows up the flood. As a body, they keep the commandments of God, and have the living Spirit of Prophecy—the Spirit Who

dictated the Scriptures, Who has led God's people into all Truth down through the ages, and Who still is doing so." —2TG 16:24:2.

These references make it very clear that the Holy Spirit through His "messengers" has led God's people from "creation," is "still...doing so," and will continue "to the end of time."

Section 6. Why We Must Have The Living Spirit of Prophecy: "...The ever-present Spirit of Prophecy alone is able to cope with the confusion in the world today, resulting from the many 'winds of doctrine.'" —6 Tr. 70, 71.

"The symbolism, therefore, points out the system which Heaven has ordained for dispensing the Word of the Lord to His church; that the Spirit of Prophecy at work is the only remedy against isms in the church and in the world." —ITG 14:21:1

"Without the living Spirit of Prophecy in the midst no revival and reformation efforts can succeed, and that is why they all heretofore have failed.

"Without the living Spirit of Prophecy in our midst, there can be no success in any revival and reformation, and... the sooner we know it the quicker we shall achieve our goal." —ITG 10:27:1, 2.

"So important is the living Spirit of Prophecy in the church, as 'the young' man's experience proves that

regardless of one's zeal, sincerity and integrity, he cannot rightly serve God without it, that even one's best work and intention is bound to be at cross purposes with God's." —ITG 12:17:2.

As an Association and a people, we will fail of achieving our goals for reformation and revival and for personal service to God without the *living* Spirit of Prophecy, no matter how zealous, sincere, or honest we are.

Section 7. Is the living Spirit of Prophecy the Rod Publications?:

"...The bowl, the container of that which the pipes (interpreters) place therein, can be only the writings of the Spirit of Prophecy." —3 Ans. 27:3

"Clearly, then, the bowl in which the golden oil is stored, symbolizes the storehouse of Present Truth—the Word interpreted. The only 'storehouse' that contains inspired comments on both Testaments is the books of the Spirit of Prophecy. They, therefore, are the 'golden bowl.'" —6 Tr. 24:2.

"...The golden bowl (Spirit of Prophecy publications)." —ITG 14:23:2.

"...The bowl (books)." —ITG 14:21:0.

The living Spirit of Prophecy is not the Rod publications, as the above and all the previous references show. The living Spirit of Prophecy is the channel through which the Holy Spirit works. Thus the books

are the product or fruit of the Holy Spirit's inspiring of the human agent. The golden bowl contains only the writings of the former and latter rain, Sister White's and the Rod's writings.

Section 8. The Porter—His Identification and Credentials: After Brother Houteff, God's servant and porter, passed away in 1955, the questions naturally asserted themselves, Did the role of the porter die with him? Was he the last porter? Why do we need a living porter? What is the porter's work now? From all we have read in the Rod publications, however, the question is not whether there is a channel of communication today, but who or what it is.

The role of the porter could not die with Brother Houteff because John 10:3, Mark 13:34, Luke 19:14, Matthew 24:45-47 (and kindred statements) disallow it. Since it is an on-going role, Brother Houteff could not have been the last porter. The porter is not a dead man, nor is he the Holy Spirit, nor the Rod books, nor any other invention of the enemy. The porter must be a living, inspired agent, fulfilling the role of the man of John 10, Mark 13, Luke 19, Matthew 24 and kindred statements. What is the prophetic identity of the present agent of Inspiration? Prayerfully study 1TG 2:21-24. Read John 10, Mark 13:34, Luke 19:14, and

Matthew 24:45, which clearly show that God has a living servant and porter to the end.

Authorizes Shepherds: "Only those who gain entrance through the Door and to whom 'the porter' (the one through whom the Spirit of Prophecy is manifested) opens are the authorized shepherds whose voices God's sheep hear. All such shepherds call the sheep by name: They are well acquainted with their flocks because they are intensely interested in them, and they carefully lead them in and out.

"Here the student of present Truth will note that by this illustration Christ points out that the only shepherds that He recognizes as His are those to whom the 'porter' opens the Door and invites them in. The student will also note that all others are branded as imposters. And the sheep that hear the false shepherd's voice, He declares, are not His sheep."—1TG 2:22:3, 4.

"From this we see that Jesus is the only way to the Kingdom. The idea, then, that there are many ways whereas there is but one Jesus, and that they all lead to the Kingdom Eternal, is only a 'hum of a humbug' that unsanctified hearts like to listen to. They are of those who are dodging the porter at the 'Door,' of those who know that their deeds cannot stand inspection."—1TG 2:24:1.

"Who are the wise?—They must

be those who are ever searching for 'golden oil,' those who have their vessels full (Matt. 25:1-13). Those who are let in through the door are those who have obtained and followed an up-to-date map of Truth."—1TG 51:14:1.

Appoints Inspired Teachers: "Here is God's simple remedy for His people. They should cease listening to 'soothsayers,' they should instead hear what Inspiration has to say. They should study God's Word for themselves with the aid of actually inspired teachers of God, and make their own decisions—never, never rely upon the decisions and judgments of others, no matter what they are, or who they be."—1TG 29:14:1.

"Although God anciently permitted the peoples' teachers (their prophets) to be pushed into a corner, abused, and slaughtered, He will permit it no longer. The eyes of His people shall see their God-appointed teachers as they are brought to the front."—1TG 32:20:3.

The Porter's Work: 1. To Bind Up and Confirm the Testimony: What does "bind up" and "confirm" mean? It means to "unite by bonds of affection, loyalty or duty, hold by a moral tie; to protect or strengthen by a bond or cover; to cause to stick together, to tie around, as a bandage around a limb."

It also means "to fasten together, to make fast; to unite; to protect or

strengthen; to cause to stick together."... "Confirm means to make firmer, to strengthen; to make sure; to establish."

"The testimony is His living word passed on by His chosen and Spirit-filled messengers—the Spirit of Prophecy at work. [Note: "At work" cannot mean a dead agent.] Hence to bind up the testimony among His disciples is to confirm the Spirit of Prophecy among them and them only. And to seal the law among them is to have the law authorized and fortified by truth, and to have them see the necessity of keeping it...."—2TG 41:24:2

"The testimony . . . includes the writings of E. G. White, along with those of the message of Elijah, the Rod. As truths are multi-phased and multi-faceted, it is not all found in one place (Is. 28:10). This work of gathering these truths into a cohesive whole, into subject matter, is the binding-up of the testimony."—18BT 2:10:1, 5.

"This work of educating the scattered flock entailed publishing tidings of joy, of personal encouragement, of shedding amplification on doctrine, and of exposing the several unauthorized, self-appointed (false) prophets of the day.... The Educator warned, encouraged, strengthened, and nurtured the emerging little flock, thereby exactly fulfilling its mandate to 'bind up the testimony'

and thus 'feed' (educate) the flock." —15BT 3:7, 8.

2TG 41:24:1 "shows that 'the testimony' is generated through an inspired producing agency, but is bound up through an inspired confirming agency—each being a different manifestation of the Spirit of Truth, the living Spirit of Prophecy, the Spirit of Prophecy at work.... Please carefully read and digest the following references—2TG 16:24:2, 24:16:0; 34:19:4, 16 Tr. 46-50.

Thus "Inspiration...brought the truth differentiating the producing of the testimony from the binding-up of it. Then, in 1950, came the further significant statement: "What is more, should God send another than Elijah, that is, someone with a message other than of the great and dreadful day of the Lord, he will not claim to be the Elijah, he will not lie" (GCS 19:1).

... The only message that the 'someone' other 'than Elijah' could have is the message of the binding-up or confirming of 'the testimony' produced 'by Elijah'....Consequently, therefore, the 'someone' other 'than Elijah' is the instrumentality ordained to bind-up, confirm, strengthen, and establish among truth's disciples and them only the testimony of the Rod.

"All these definitions presupposes, necessarily, the existence of the things to be 'bound up' or 'con-

firmed'; for that which does not exist cannot, of course, be bound up or confirmed.

"Hence to 'bind up' or 'confirm' the testimony is not to produce it, not to interpret Scripture and not solely to publish the resultant writings or message...

"So long as 'the living Spirit of Prophecy was producing "the testimony," it could not be binding up or confirming "the testimony."'"—*Avalanche From Trouble Mountain*, pp. 3-5.

"As only that which exists can be bound up or compiled and thus confirmed or strengthened or established, the Rod could not have been confirmed until it was produced. Brother Houteff produced it. Therefore he could not have confirmed it."—*These Things Speak and Exhort and Rebuke with All Authority*, p. 32:4.

And "grasp well this point: that which is not challenged does not need to be confirmed. Obviously, something vital to God's people is being challenged. What is it? It is the work of the abiding, living Spirit of Prophecy's binding up the testimony..."—15BT 3:9:2:2.

2. To Feed the Sheep: "These noble creatures give such a volume of milk that we are compelled to separate the cream, and are able to dispense only it. The milk we preserve. This plenitude bespeaks our being blessed with

such a fullness of truth (milk) that all we can do is to send out the high points—the butter or cream."—6Tr. 31:1.

"...No one, not even [Brother Houteff] himself, understood, because it was not time for anyone to understand, numerous ROD statements such as 12Code, 5:16:2; 17:0, 1 ["But the Jacobites are not yet on Mount Zion with the Lamb. Instead they are in antitypical Padan-aram.... And besides all the trouble Jacob will suffer from Esau, he is also to have Laban running after him! Somebody typified by Laban will pursue antitypical Jacob for trouble"]; 1SR 243:2 ["Carmel, Bashan, and Gilead are used as symbols of good spiritual pasture"]; 1TG 34:13:7 ["The nouns in this verse (Isa. 33:9) being profoundly figurative, and the time of fulfillment yet future, we are unprepared to make any comments"]; 2TG 41:24:2 ["To bind up the testimony...is to confirm 'the spirit of prophecy'...and to seal the law is to have the law authorized and fortified by truth...."—*The Servant and the Porter*, p. 13:1:1.

An up-to-date map (1TG 51:14) is timely truth, "adapted to the necessities of God's people at that time" (GC 609:1), which only Inspiration, the porter, can reveal to the true disciple who accepts the truth, and thus is allowed entrance through the door. "The ever-unfolding scroll"

"comprehends knowing what moves to make, and where and when and how....It comprehends knowing and doing all that clothes one with the wedding garment.

"It means, specifically, to name but a few outstanding concerns, to know authoritatively:

(1) When and how we are to warn the leaders of Assyria.

(3) When and where and how we are to call the true solemn assembly.

(6) And even when we are positively no longer to use dairy products and eggs."—*The Servant and the Porter*, pp. 13:1:2; 13:2:2, 3, 7.

3. To Guard the Door, Authorize Shepherds, Protect the Sheepfold, Rule in Christ's Stead (John 10; Mark 13:34; Luke 19:14; Matt. 24:45; 1TG 2:22, 23): "Only those to whom 'the porter' (the one through whom the Spirit of Prophecy is manifested) opens, and who thus gain entrance through the door, are the authorized shepherds whose voices God's sheep hear. All such shepherds call the sheep by name. They are well acquainted with their flocks because they are intensely interested in them, and they carefully lead them in and out.

"Here the student of present Truth will note that by this illustration Christ points out that the only shepherds that He recognizes as His are those to whom the 'porter' opens the door and invites them in. The stu-

dent will also note that all others are branded as imposters. And the sheep that hear the false shepherd's voice, He declares, are not His sheep."—ITG 2:22:2.

Without the porter, there is nothing legitimate or legal because He is in charge.

4. To Gather the Little Ones (Zech. 13:7): God has been gathering the little ones—all who are teachable and submissive to His Rod, and will continue to do so.

5. To Continue the Work of Revival and Reformation: "... This Association... is to implement that 'great reformatory movement' and purification called for 'among God's people' (5T 80)"—*The Leviticus*, p. 12:2.

"Without the Living Spirit of Prophecy in the midst, no revival and reformation efforts can succeed.

"Without the living Spirit of Prophecy in our midst, there can be no success in any revival and reformation, and the sooner we know it the quicker we shall achieve our goal."—ITG 10:27:1, 2.

This Association is to continue the work outlined in the message of the hour for the purification of God's true church. But without the living Spirit of Prophecy, there can be no success in this work. This also includes the hunting work (Jer. 16:16).

6. To Encourage the Flock to Put on the Wedding Garment (Char-

acter Building): "And when the king came in 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." Matt. 22:11-13.

"Though God's servants be awake and do their work right, yet some of the members may fail to put on the wedding garment. A garment, you know, is something to put on the outside of the body. The garment, therefore, denotes a daily Christ-like deportment—the righteousness of Christ in one's daily life."—ITG 21:5:1.

"... The judging being consistent with the records found in the books of heaven, the names, therefore, of those who are found unworthy, without the 'wedding garment' on, are blotted from the books."—3Tr. 20:3.

"... The Judgment is nothing more or less than the separation of the 'tares' from the 'wheat,' both among the dead and among the living... the interviewing of all the guests with an eye single to determine who have, and who have not, 'the wedding garment' on—the very thing that decides who is to be left and who is to

be taken into destruction as the earth flees away."—15Tr. 21:0.

Without the wedding garment, Christ's righteousness, we cannot be saved. Thus, Bashan is the dressing chamber where we must clothe ourselves with the wedding garment to be saved in God's kingdom, Gilead, the next pasture.

7. To be the Chairman and President of the Association: Just as the former porter, Brother Houteff, was also the president of the General Association, so the porter today is the president of the Davidian Seventh-day Adventist Association. What is the role of the president? According to *The Leviticus*, pages 5, 6, "the president shall, as typed in Exodus, chapter four, and in Numbers, chapter sixteen, verses twelve and twenty-five to thirty-two, act as chairman of the Executive Council, as chief administrator of the affairs of the Association, and as a worker and minister in the general interest of the Association."

"The vice president shall, in accordance with the example recorded in Exodus, chapter seven, verses one and two, assist the president in administering the affairs of the Association."—*The Leviticus*, p. 6:4.

"Meetings of the Executive Council may be called by the chairman or by any member of the Council so appointed or delegated by him."—*Id.*, p. 9:5.

The president is the chief administrator and chairman of the Executive Council, and a worker and minister in the Association. All other officers are appointed by him. So, if there is no president, there are no other officers, because he appoints them; if there is no president, there is no Executive Council, because he is the chairman and he or someone whom he appoints calls the meetings of the Executive Council; if there is no president, there is no vice-president because the vice president is to "assist the president in administering the affairs of the Association." And just as there can be no second without a first, so there can be no vice-president without a president.

For the many who have split off from the Rod's blueprint, and who vote for the officers in their associations, this is what Inspiration has to say: "Time has already demonstrated that the SDA organization is fulfilling the type. Preferring to incorporate, and to elect officers by the people's vote, they have thereby manifested that they have cared not so much to please God by being 'a peculiar people,' as He would have them to be, as they have to please themselves by being as much as possible like the other denominations."—8Tr. 44:2.

8. To Appoint a Successor: To prevent a recurrence of the chaos and confusion that resulted from Brother

Houteff's not choosing a successor, the porter now appoints a successor. In other words, God now chooses His servants through indirect appointment. He wrote the following in 1970:

"When the truth that Brother Houteff's health was failing rapidly gained currency, many minds became troubled. They began to question, If Brother Houteff should die?....

"1. What is the Rod's teaching concerning the 'living,' 'abiding' Spirit of Prophecy?

"2. Is the living Spirit of Prophecy now resident among Davidians?

"3. If so, how and where? And how can it be evidentially identified?

"All who survived the shock of Brother Houteff's death and subsequently the new Carmel debacle and rape of Davidia, and who remained 100%-Rod-only believers in spirit and in truth, have one by one, soon or late, found the Rod's answer to the preceding vital questions and have thus come into the fellowship of those who walk in the light of the Rod's bound-up testimony now going forth from Bashan....

"Since, because of the porter's precarious health [in 1970], the concern of [who could possibly present the credentials of a divinely appointed successor to the present porter, in event of his departure] has already asserted itself and must continue in-

creasingly to do so. Inspiration has, in order to obviate any confusing, frustrating, disheartening problem-period days ahead, concerning the question, designated the one who has been treasurer of the Association since its reorganization in 1961."—*Deceivers Whose Mouths Must Be Stopped*, pp. 3, 4.

**A Summary of
God's Prophetic Pastures**
by Claudette McGibbon

Aim: To understand, in the light of the Golden Bowl, the present truth of the pastures, all that pertains to them (their role and the time of their existence, etc.), and why this information is crucial to our receiving the seal of God.

"Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom." Luke 12:32. But "there are so many voices in the world, and none of them is without signification" (1 Cor. 14:10). Since the promise of Luke 12:32 is made to a "little flock" we know that it cannot apply to Christendom as a whole. Where, in the vast domain of Christendom, is to be found this "little flock"? Micah 7:14 tells us that the flock of God's heritage, those who are to inherit the Kingdom, feeds on the Rod in three pastures—Carmel, Bashan, and Gilead. Micah 6:9 tells us that the Rod is the

Lord's voice crying to the city—His Church.

While the shepherd of Mt. Carmel Center, Brother Victor T. Houteff, was alive, Davidia was unified—there was only one headquarters, the General Association of DSDA, and one pasture, Mt. Carmel Center, Waco, Texas, from whence "the Lord's voice," the Rod, emanated, and fed the "little flock." Upon his death, however, on February 5, 1955, the sheep were scattered (Zech. 13:7), by the false voices that started to plague Davidia.

Where the Contention Begins. All Davidians agree on the fundamental teachings of the Rod—the sealing of the 144,000, the purification of the church, and the setting up of God's Kingdom. The contention among Davidians is based on their unbelief of Brother Houteff's interpretation of Micah 7:14, found in ISR 243:2—"Carmel, Bashan and Gilead are symbols of good spiritual pasture." All Davidians believe that the Rod was produced at Carmel. Today, those who refuse to feed in Bashan contend that they are still in the Carmel period and that Carmel can be anywhere. This incorrect teaching stems mainly from prejudice and hatred of the past and present porters To support their position, they find comfort in their misunderstanding of a letter Brother Houteff wrote to a brother in 1935. Sister Houteff re-

printed this letter in *The Symbolic Code*, Vol. 11, No. 12, pages 23-27, to bolster her position that Carmel will continue to the end. **What Blinds Their Understanding?** Their understanding is blinded by (1) their insatiable desire to promote themselves to the office of the Spirit of Prophecy and sympathizing wrongfully with office seekers (2TG 24:21:4, 5); (2) allowing feelings (faces) instead of principle to determine whose voice they should hear (1TG 2:23:2); (3) having practices in their lives that cannot stand the inspection of the porter at the Door (1TG 2:24:1); (4) practicing the deception of pretending to be in the sheepfold (porter dodgers) but not believing 100% in the message (1TG 2:23:4); and, finally, (5) engaging in the dangerous error of private interpretation.

An Analysis of Isaiah 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. Isa. 33:9.

"The nouns in this verse being profoundly figurative, and the time of fulfillment yet future, we are unprepared to make any comments."—1TG 34:13:6, 7.

"A correct understanding of these 'profoundly figurative' nouns must come from the Rod itself. And... in order to understand or unlock

prophecy, we need the right key.

"The 'key word' to unlock Isaiah 33:9 is 'good spiritual pasture.' Since the last two nouns are symbolical of 'good spiritual pasture,' then the first two nouns must be the same. Carmel, Bashan and Gilead in Micah 7:14, all figurative of 'good spiritual pasture,' make it incontrovertibly clear that Lebanon and Sharon must be figurative of good spiritual pasture... the same principle the Rod holds in explaining the five angels of Revelation 14. If the first three angels represent messages, then the two angels following must represent messages.

"The five angels of Revelation 14 are, generically, messages, though specifically they are different messages. Likewise, the five name-places in Isaiah 33:9/Micah 7:14 are, generically, pastures, though specifically they are different pastures.

"...Sharon and Lebanon must represent two other feeding pastures for God's flock prior to Carmel and what could they represent but the SDA Church and the Millerite Movement, the two prophetic places which came before Carmel..."—11BT 2:4-6.

Why does Bashan precede Carmel in Isaiah 33:9? The clear and simple fact is that when the light on the scripture was bound up, it was in the Bashan period."—11BT 2:18, col. 2:2.

The Five Pastures

Lebanon—The Millerite Movement

"Lebanon is ashamed and hewn down..." Isaiah 33:9.

"Why is Lebanon chosen to symbolize the Millerite Movement and not Sharon or Carmel or Bashan? The statement quoted from the Rod shows that these nouns are *profoundly figurative*. All of these nouns are used, not randomly and indiscriminately, but in accordance with divine design to show the specific characteristics of each movement. Lebanon was known for its cedars. These were trees of high stature with beautiful branches affording forest shade (Ezek. 31:3)...(Unger's Bible Dictionary). No loftier and nobler trees could the Lord use to symbolize the leaders of the Millerite Movement. Miller and his associates were men of sterling, noble character. Despite the fiercest opposition, they stood stalwartly for the unpopular message they were preaching. They believed wholeheartedly in the prophecies.

They could not be swayed from their position for any consideration. William Miller possessed strong mental powers, disciplined by thought and study; and he added to these the wisdom of Heaven by connecting himself with the Source of wisdom."—11BT 2:6.

"Ashamed and hewn down." These words tell the same story as Revelation 10:9, 10 tell—that the

Millerite Church (figurative Lebanon) experienced a bitter and humiliating disappointment [in 1844] which left it spiritually ashamed of what appeared to be a *fanatical mistake* and which resulted in all but a few of its cedar trees (leaders) being hewn down."—22BT 3:7, col. 1.

Today there is only a handful, so to speak, of the Millerites left "around the very location where Miller started the message."

Sharon—The SDA Church. "Sharon is like a wilderness" (Isa. 33:9).

Sharon was said to be one of the most fertile spots in Palestine. It was known for its beauty and excellency. (See Isaiah 35:2.) Christ likens Himself to the 'Rose of Sharon.'

"Significantly, the pioneers of this movement were known for their 'excellency,' with their selfless determination and sacrificial spirit in working to spread the Advent message."—11BT 2:8, 9.

The word "is" in the text shows that Sharon is still in existence. The Lord fittingly used Sharon to symbolize the SDA Church because His purpose for her was to be like Jesus, the Rose of Sharon, as we allow Him to "beautify the character and make our lives fragrant with good works." But Sharon, the SDA Denomination, is like a wilderness. She is satisfied with her "great men" of academia and scholarly learning, all void of the Spirit of God.

Carmel—Mt. Carmel Center, Waco, Texas. "Feed Thy people with Thy rod, the flock of Thine heritage, which dwell solitarily in the wood, in the midst of Carmel..." (Mic. 7:14).

In reviewing the history of ancient Carmel—the type—where the prophet Elijah was victorious over the prophets of Baal, we learn the following facts.

"Before the drought, Mount Carmel had been a place of beauty, its streams fed from never-failing springs, and its fertile slopes covered with fair flowers and flourishing groves..."—PK 144:1.

"Carmel of old was noted for its excellency and its fertility. It was said to be a 'fruitful field, a garden park, a garden vineyard...'"

"Elijah of old was also connected with Carmel, for it was here, when God's people were deep in apostasy, that a great victory was wrought to vindicate the true worship of Jehovah. [See 1 Kings 18.]"—11BT 2:11, col. 2:1, 2.

The Lord blessed Mt. Carmel by giving it an abundance of green pastures (spiritual food—all of the Rod message). "When Mt. Carmel Center, divinely directed by antitypical Elijah, had produced all the Rod testimony, the Lord mercifully laid His servant to rest on February 5, 1955. There was no more Inspiration at Mt. Carmel Center, no more production

of the Rod, for the living agent had been laid to rest, resulting in the 'top of Carmel' being 'withered' or 'deserted.' See Amos 1:2 and 11Code 12:23, 24."—11BT 1:5, col. 2.2.

The Sad Come-to-Pass. Not many years after Brother Houteff's death, Sister Houteff sold most of the property and moved the headquarters to Elk, Texas. She called this headquarters "the new Mt. Carmel." Thus she set the precedent that any place could be called "Mt. Carmel." So, today, all who have split off from God's Association call their headquarters Carmel (a counterfeit of the true). Sister Houteff and her Council did not know that this uninspired move to Elk, Texas, and their continual persistence in following the voice of man instead of the Voice of God—His Rod, would lead them and their followers to eventually reject and repudiation the Rod message. She dissolved the Association, abandoned the pasture and the Rod message and left her unfortunate legacy, mainly that (1) anywhere can be called Carmel and (2) the man-created Davidian council for her progenitors—Rachel and the handmaids.

The actions of this misguided leadership and their beguiled followers have placed everything associated with the name Davidian in a most infamous light before the church and

the world. God's precious message of the Rod is now synonymous with the ilk of David Koresh and the tragedy in ~~March~~ 1993, at Elk, Texas, "new Mt. Carmel," which was witnessed by the world.

"Carmel was a good spiritual pasture all the way. While Elijah the prophet was there, and it was green with much pasture (present truth—See 11Code 12:25:1), there was no apostasy, no defeat. Although sorely opposed by the Church, and a handful of others, Carmel did its work and prospered, because resident among them was the living Spirit of Prophecy...."—11BT 1:7:0.

Bashan—Bashan Hill, Exeter, Missouri. "Let them feed in Bashan... as in the days of old." Mic. 7:14.

"The word 'let' denotes a hindrance. A hindrance is in the way to prevent God's people from feeding in Bashan. What constitutes this hindrance? A number of opposers to light and truth, in the Church and among divided Davidia, all with their guns turned toward Bashan to prevent the 'little ones,' God's sheep, from being gathered and fed in Bashan's pasture. But God says, 'Let them feed in Bashan.' Remove the hindrance, so that His people may feed in Bashan... where God is sustaining them and feeding them on plenty of 'green pastures'—present truth."—11BT 1:6, 7.

"Carmel, Bashan, and Gilead are

used as symbols of good spiritual pasture."—ISR 243:2.

"With Carmel's being withered ('deserted'—see 11Code 12:25:1), it was time for Bashan to come into its own to continue on with the work of taking the message of revival and reformation to the church.... Accordingly, Bashan is now the present pasture that is taking the message of revival and reformation to the Church [to feed God's people with the present truth].

"...Why the need of another pasture and what purpose would this pasture fulfill? The Rod states that 'this Association is to implement the great reformatory work in the Church.' (See *The Leviticus*, pp. 5, 12.) Carmel with antitypical Elijah, V. T. Houteff, started this work. But when he was laid to rest on February 5, 1955, the work abruptly ceased, and as there was no more pasture (present truth) at Carmel, it had 'withered' or was 'deserted.' And since the work of revival and reformation and the resultant purification was not finished in the Church, it was clear that the next pasture in line had to come into its own, for prophecy certifies that God's people are to 'feed' on the Rod in Bashan."—11BT 2:13, col. 2.

Brother Houteff's work was not to bind up the revealed Rod. He produced the Rod. In order for it to be bound up it had to be first produced.

Carmel's work was to produce the Rod. Bashan's work is to bind it up, but only among "truth's disciples," as they are the only ones who are following on to know and to accept the truth.

Three-Fold Work of Bashan. "The pasture of Bashan is presently with us, doing a threefold work of binding up the Rod testimony [Isa. 8:16], taking the reformatory message to the Church [Ezekiel 3:4], and getting the vanguard ready to put on the wedding garment [Matt. 22:12-14]—getting rid of their own righteousness and putting on the righteousness of Christ ['a daily Christ-like deportment']"—11BT 2:14, col. 2.

1. Binding up the Testimony. "... To 'bind up' or 'confirm' the testimony of the Spirit of Prophecy is not to produce it. Rather it is Inspiration's work of taking what is already produced and 'passed on' by the prophet, and then integrating it, uniting it, into a solid, cohesive unit, so as to strengthen and establish and make it sure—make it 'stick together.'"—11BT 1:8.

2. Taking the Message to the Church. In Ezekiel 3:4 we find our commission to go to the churches with the message. As Bashan believers we know that the message is taken to the church primarily through the literature and through personal contact with its members at Sabbath School

and other church services.

God has made us all His watchmen who are to sigh and cry for the abominations that are done in the church.

3. The Dressing Chamber. "Now the emphasis is on character building. The standard for Bashan believers is high, and will grow ever higher as 'the great and dreadful day approaches.' Only those who are willing to pay the price will comply with the requirements and thus show their willingness to receive the wedding garment"—11BT 1:9, col. 2:1.

"Though God's servants be awake and do their work right, yet some of the members may fail to put on the wedding garment—the righteousness of Christ [in a daily Christ-like deportment]."—1TG 21:5:3

A Comparison of Micah 7:14 and Isaiah 33:9. "Feed Thy people with Thy rod, the flock of Thine heritage, which dwell solitarily in the wood, in the midst of Carmel: Let them feed in Bashan and Gilead as in the days of old." Mic. 7:14

"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).

"Why is Gilead placed in the Micah 7:14 sequence of pastures and omitted from the sequence of Isaiah 33:9?

"In Micah 7:14 there is no hew-

ing down, no wilderness, or shaking off of fruits. But in Isaiah 33:9, the four pastures mentioned there had the aforementioned experiences. Why? Because they existed in the tare-and-wheat period and showed what was to become of each one in succession, when its work was finished. Whereas, Micah 7:14 is dealing solely with the aspect of feeding God's people with the Rod in three places. Since Gilead, the last of the pastures, does not exist in the tare-and-wheat period, it could not scripturally or logically be placed in that sequence of Isaiah 33:9."—11BT 2:18.

Gilead—The Kingdom Pasture. "Let them feed in... Gilead as in the days of old." Micah 7:14.

"The let shows that whatever prevents one from feeding in Bashan will automatically prevent one from feeding in Gilead also. Since Bashan is the next pasture in the sequence of Micah 7:14—just before Gilead, the Kingdom—it is the pasture which will prepare us for the Kingdom—to be a part of the 144,000. Thus any one failing to feed in Bashan will automatically lose out on receiving the promise of the Kingdom—Gilead.

"Gilead ('hard' or 'firm'). It was rugged and scenic, and its highland was well suited for grazing cattle and sheep. Within its limits grew the celebrated medicinal 'balm of Gilead.' In the antitype, Gilead is the last pas-

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ture. It will be established to gather all of God's children presently in Babylon. From there, the 'healing balm,' the truth in its fullness, will go out to reach all of God's honest children everywhere. At a time when Babylon will be at its height, when all the world will 'wonder' after her, when there will be strange doctrines (medicine) offered to heal God's people there, only Gilead, God's Kingdom, will provide the healing balm, the true medicine—the saving truths to save a perishing world...." —11BT 2:16, 17.

"Go up into Gilead, and take balm, O virgin, the daughter of Egypt: in vain shalt thou use many medicines; for thou shalt not be cured" (Jer. 46:11).

"Babylon is suddenly fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed. We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country: for her judgment reacheth unto Heaven, and is lifted up even to the skies. The Lord hath brought forth our righteousness: come, and let us declare in Zion the work of the Lord our God" (Jeremiah 51:8-10).

If we do not "feed" on, digest, assimilate, and practice all the Rod has left on record for us, then we have no hope of being sealed. This is indeed a solemn thought.

"Not one of us will ever receive the seal of God while our characters have one spot or stain upon them."—ST 214:2.

"Now is the time to prepare. The seal of God will never be placed upon the forehead of an impure man or woman. It will never be placed upon the forehead of the ambitious, world-loving man or woman. It will never be placed upon the forehead of men or women of false tongues or deceitful hearts. All who receive the seal must be without spot before God—candidates for Heaven."—ST 216:2.

Conclusion. To sum up the whole matter, "Carmel, the production center of Elijah's message, the Rod of God, is past, Gilead, the proclamation center of, and the restitution center through, the Rod of God—the Kingdom, the first dominion, is just around the corner. Bashan, the binding-up center of the testimony of the Rod, and the dressing chamber for those who hear, feed upon, and pass under the Rod, is now the active present-truth pasture of the Rod, where God's little flock, the flock of His heritage, will continue feeding on the Rod's bound-up testimony until God transports them to 'their own land' (the pasture of Gilead) to feed there in the Kingdom, in full and final extension of the pastures of Bashan and Carmel."—2BC 3:10:5.

"The flock of His heritage, the 'little flock' expands from a 'van-

guard' feeding on the Rod from Carmel, to an army of 144,000 feeding on the Rod from Bashan till the purification of the church, then progressively expanding to embody in addition all the 'other sheep' [John 10:16] the world over, feeding on the Rod from Gilead—the Kingdom."—2BC 3:12:3.

So "fear not, little flock; for it is your Father's good pleasure to give you the Kingdom." Luke 12:32.

A Summary of The Jacob Typology By Jemmy E. Bingham

Aim: To show that the Jacob typology is of paramount importance to us. It shows why there are so many divided Davidian groups, with no two of them agreeing with one another but all agreeing in their opposition to the Bashan pasture. Since there can be no counterfeit where there is no true, it is clear that God has one genuine Davidian Association. The Jacob typology shows us beyond a doubt that Jacob had one legal wife, Leah. So, in the antitype, only one Association could be the true, the genuine, one.

"In the preternatural birth and the lives of Esau and Jacob, there is unmistakable Divine design and typology. The strange anomaly of this family's experience obviously dramatized in miniature an experience

through which God's church would one day pass."—ISR 24:1.

The dictionary gives the definition of the word typology as: "1. a doctrine of types; 2. a study or analysis of classification based on types." **Rebekah and the Twins.** Because they were born of one mother, they could not symbolize two churches. "...They were born into the same message because they are begotten by the same father."—ISR 54:3.

"The natural birth that Rebekah gave to her twins—Esau and Jacob, symbolizes the church giving spiritual birth to two classes of people, one good and one bad...From one of these twins is to come the twelve tribes of the children of Israel—the spiritual children of Israel, the 144,000 first fruits....When Sister White, the founder of the Seventh-day Adventist church, first began her work, she had a vision concerning the gathering of the 144,000, which was to be the work of the church. In the terms of the allegory, then, the Seventh-day Adventist Church was travailing with the antitypical twins and was to give birth to Jacobites and Esauites."—12Code 5:14, 15.

Esau, the older of the twins, was given the birthright—to understand and teach the truth of the 144,000. But as in the case of church history, it was the younger one who cherished the birthright. So the blessings passed on to Jacob, not only to un-

derstand the truth of the 144,000, but also to be their progenitor.

Although Brother Houteff wrote a great deal about the Jacob Typology, God did not give him the understanding of this subject in its entirety. Like William Miller, God's servant would play an unconscious role in the fulfillment of the Jacob Typology. The light on this subject was given early on, as this typology first appeared in *The Shepherd's Rod*, Volume 1, Fireside Edition, which describes it as a "numerous-phased typology."

"It is evident that salvation is preached in types as well as by the word. There is a type for every church event and transaction in connection with the gospel of Christ. The termination of these types closed the typical, and ushered in the antitypical period under which time every type must meet its antitype."—ISR 226:3.

Antitypical Jacob. When was Jacob born? "...The Jacobites were born, so to speak, from the time the message came."—12Code 5:16:0.

"The Rod message began to come in 1929. Hence the antitypical Jacobs began to be born in 1929, beginning with Brother Houteff and those who took their stand with him, and numbering, broadly speaking, all who progressively accepted the message until he passed away and new-Carmel followed."—*These Things*

Speak and Exhort and Rebuke With All Authority, p. 12:2.

Like Jacob of old, when these antitypical Jacobs took their stand for the Rod message, they met with fierce persecution from Esau (the General Conference). So Brother Houteff and the early believers were forced to move their base of operation from Los Angeles, California, to Waco, Texas.

For us to clearly see God's hand in that move, we must remember that, in the type, while Esau's wrath was the principal reason for Jacob fleeing to Padan-aram, it was not the only reason. Another was Rebekah's desire that Jacob not take a wife from among the heathen daughters of Canaan (Gen. 27:46), sparing him from corruption by the world and assuring that his first and only legal wife would be Leah, a fitting type of the true Church. As in the type, so in the antitype. So typical Jacob was on his way to Padan-aram in Syria.

Traveling north, Jacob paused at Bethel for a night's sojourn. There he was given a most extraordinary vision, the significance of which only Brother Houteff was given to interpret, and the bound-up testimony to further elucidate.

"And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that

place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to Heaven: and behold the angels of God ascending and descending on it." Gen. 28:11, 12.

"What does the dream mean? Being another facet of the same typology, it must necessarily be a prefiguration of a noteworthy event to overtake God's people, the Jacobites."—ISR, p.e., 29:4.

"Every informed Davidian knows that 'sure and constant communication' and 'the Loud Cry' equate with the Kingdom. Very clearly, therefore, Bethel is where Jacob, both in type and in antitype, received the truth of the Kingdom."—*These Things Speak and Exhort and Rebuke With All Authority*, p. 9.

To determine antitypical Bethel's location, we must discover where Inspiration revealed to antitypical Jacob the Kingdom Truth.

We know that Brother Houteff was given new light regarding the 144,000—new light that was rejected by the General Conference Committee. Brother Houteff and the other antitypical Jacobites left Los Angeles after suffering persecution for their beliefs.

They traveled to Waco, Texas, where Brother Houteff established Mt. Carmel. It was there he was given light on the Kingdom, the time when the Latter Rain, the Loud Cry

of the Third Angel's Message, will be proclaimed throughout the world.

After a brief stop at Bethel, Mt. Carmel, Jacob continued on to Padan-aram.

Padan-aram and Jacob's Four Wives. The question then arises, How did Padan-aram come into being?

After Brother Houteff's death, Sister Houteff sold out old Mt. Carmel and removed the headquarters to Elk, Texas, which is about 25 miles from old Mt. Carmel. She arbitrarily named the place "new Mt. Carmel." It was this place, the illegitimate Carmel, which became antitypical Padan-aram, and which gave birth to the different leaderships after the disappointment in 1959.

There is a distinction between Padan-aram and Bethel. Only one of these sites—Bethel, represents Mt. Carmel Center, Waco, Texas. Where, then, is Padan-aram? It is in Elk, Texas. As the city of Waco began to expand, after World War II, its suburbs reached the edges of Mt. Carmel, making it no longer a rural area. Sister Houteff, along with a real estate developer, sold "all of the acreage except 18 acres" (11Code 8:19:1) of the Mt. Carmel property. Roads and beautiful homes were built all around Mt. Carmel. Because they were so close to Mt. Carmel, Sister Houteff wrote to the field that the "Gentiles" were moving in so she

was moving the Davidian headquarters to new acreage in Elk, Texas. Who brought the Gentiles so close to Mt. Carmel? It was Sister Houteff and the Executive Council. The older residents there grieved that so much land was sold so cheaply to the real estate developer who turned around and made a handsome profit. They grieved, too, that in their declining years they were forced to leave their home at Mt. Carmel and take up residence at a Davidian Rest Home in Yoder, Wyoming. This Elk property she named new Mt. Carmel. She did all of this of her own volition with the presumptive authority of the Executive Council.

Their combined actions, in selling off the land and relocating the headquarters, were a direct violation of The Leviticus. The new headquarters was not Mt. Carmel of old, neither was it the place where antitypical Elijah fed God's people with the Rod. Rather, it became Padan-aram, and Sister Houteff and her Executive Council became antitypical Laban. All the Davidians at that time had no choice but to follow Sister Houteff's lead to Elk, Texas. Their labors were as earnest as was Jacob's during his time as a worker for Laban.

At this juncture, it should also be obvious that Padan-aram could not be old Mt. Carmel, because Brother Houteff would have been antitypical Laban!

"... Yes, for a quarter of a century, he fed God's sheep with the Rod, and tenderly cared for them with a true shepherd's faithfulness and devotion

... The fact that old Carmel could not have been and therefore was not antitypical Padan-aram, because Brother Houteff could not have been and therefore was not, as we have just seen, antitypical Laban, then obviously antitypical Laban and antitypical Padan-aram could not have come into existence as typological entities until after Sister Houteff and the Carmel Sanhedrin took over, after February 5, 1955."—11BT 3:7, col. 1:0, 2.

But though Padan-aram was not Mt. Carmel, it was located in Texas. Note that he writes that "one part ... [is] in Washington, D.C."—a city—"and the other part is in Texas"—a state. He did not name the city in Texas.

It was at this new place, which she called "new Carmel," but which according to the type became Padan-aram, that Jacob worked for antitypical Laban (Sister Houteff and her Council), only to have their hopes of going to the Kingdom in 1959 shattered. All her promises failed. Her children were disappointed and many of them were like sheep without a shepherd. It was shortly after that Jacob got his four wives (leaderships). Before that time, there was only one leadership.

After Brother Houteff's death, and Sister Houteff's failed prophecy and predictions, Zechariah 13:7 was fulfilled, and the sheep were scattered. Since God always had a genuine channel of light, He stretched out His hand to gather the little ones through Leah, the true and legal wife (leadership) of Jacob.

Who is Leah? She is the Vanguard Association (*Levitcus*, p. 3:2)—those who believed in constitutional Association and who, after the reorganization of the Association, set out "to implement that 'great reformatory movement' and purification called for 'among God's people'" (*Levitcus*, p. 12:2), within the Seventh-day Adventist Church. This Association, the only true and legal wife of Jacob, is headquartered at Bashan Hill, Exeter, Missouri. The only constitutional, legitimate headquarters after Carmel is Bashan. (See Lesson Study Summary No. 1, "Davidian Theocratic Government and Constitutional Association," pages 5-13.)

Who are Rachel and the Handmaids? Consider her ancestry. Rachel was the daughter of Laban; hence antitypical Rachel must be the progeny of antitypical Laban. Who represents antitypical Laban? He is Sister Houteff and her Executive Council. The result of their uninspired and lackluster leadership was that a number of false teachers arose in Davidia, all likewise uninspired,

with their own interpretation of the Rod message garnered from among the discontented and dissatisfied followers of Sister Houteff's failed prophecies.

Their main doctrinal teachings are that the Rod's headquarters, which they named Mt. Carmel, could be anywhere; that they, like Sister Houteff, are governed by a vice-president; and that because they do not have the living Spirit of Prophecy, they see no need of it and are fighting it.

Here we see Rachel as a figure of malice and pride, the principal emotions demonstrated by those Davidians who turned their backs on Davidic Levitical order and constitutional Association. Despite all her efforts to work for the Church, her followers are few.

As in the type, the children of Leah outnumbered the children of Rachel, so the number of Bashanites must exceed the number of members of the various illegitimate Davidian associations represented by Rachel.

Rachel and the handmaids represent the illegitimate, unconstitutional associations or groups throughout Davidia who live wedded to their idols, under Jacob's curse, and Laban's unfortunate legacy.

The Difference Between Typology and Allegory. Writing allegorically, Brother Houteff stated: "Let Leah represent the true church of Christ (Seventh-day Adventists); Rachel, a

sister church, but not the true (Protestant); Zilpah and Bilhah, the world (religious and irreligious)." —
ISR 62:1.

Brother Houteff writes "let," as though he were creating a speculative allegory.

Contrast this with his firm statement—"Leah was the only legal wife of Jacob." In using the verb "let," or "allow," he does not say that, in type, Leah represents the true Church of Christ. He says, "Let Leah represent the true church of Christ." Let us always remember that the Rod's definition of a type is, "a representation which pictures in unmistakable evidence the object in view" (ISR 226:1).

Rachel as a type of the Protestants is not only unrealistic but is untrue to the type. Rachel was a daughter of Laban, born after, not before Jacob; and her birthplace was Padan-aram. Furthermore, in the type, Leah and Rachel were a part of Jacob's family. If Rachel were symbolical of the Protestants, she would have been older than even Jacob's mother, Rebekah (SDA Church in 1844). Moreover, Protestantism came into being in 1530. It had no connection with antitypical Laban or with antitypical Padan-aram.

So it is plain to see that in *The Shepherd's Rod*, Fireside Edition, page 62:1, Brother Houteff was speaking allegorically and (not) typologically.

What conclusion does Brother Houteff draw from this allegory? That the four wives are all mothers of the 144,000. That is all.

"For the next few minutes we shall depart from the overall application of the allegories to the living Church through the ages to see what lesson there is in it for God's Church at this time." —12Code 5:14:2.

Brother Houteff deals with Jacob's experience in two ways: (1) He draws various lessons from it for the Church in all ages. (2) He shows the typological significance for the Church today.

All who are 100%-Rod-only Davidians will accept both applications, and will know to place them in their proper settings. To stick with an overall application of the allegory in order to fight the typological application is to put the Rod against itself and is only the work of the devil to cast doubts, to create confusion, and to discredit this important Rod teaching.

Similarly, Zilpah and Bilhah, whom Brother Houteff used to represent "the world, religious and irreligious" (ISR 62:1), cannot possibly represent both mothers of the 144,000 and "the world, religious and irreligious" because the 144,000 are Israelites, from Laodicea, virgins, "which were not defiled with women" (Rev. 14:4), doctrines of others churches, not Gentiles from

Houteff and her Council; (2) from the polygamy-bred jealousies and sins among themselves (Davidians) at Padan-aram and all the way home; (3) from the action of the antitypical Esau—SDA ministry.”—*These Things Speak and Exhort and Rebuke With all Authority*, p. 13:6.

“...And besides all the trouble Jacob will suffer from Esau, he is also to have Laban running after him! Somebody typified by Laban will pursue antitypical Jacob for trouble.”—12Code 5:17:0.

Before disappearing into history, as did Laban of old, antitypical Laban, Sister Houteff and her Council, produced a lasting and negative reputation for Davidians. The repeated failure of Sister Houteff's prophecies, her failed attempts to take the message to the General Conference after the 1959 debacle, her failed attempt to have a Nathaniel Institute, her radio broadcasts, her false prophecy that the work for the SDA Church was ended and that her commission was then to work for the Protestants and, finally, her abortive attempts to rationalize them by engaging in extended evasion and character assassination effectively ruined what little credibility Davidians maintained with the Seventh-day Adventist Church. Since then, the General Conference has used the events of 1959-62 to sneeringly discredit all Davidians.

We are living in an antitypical Time of Trouble. Jacob faced trouble yesterday, is facing trouble today, and will face trouble tomorrow. Today we are living in the second period of trouble, with the repercussions of the first period of trouble still dogging our way. It behooves us, as Bashan Davidians, to remember what today holds for us and to know what the future holds.

“Trouble is coming. It is not going to be a small trouble. Why is it called Jacob's time of trouble? Jacob met his trouble while he was returning to the Promised Land. Now Jacob is to return again to the Promised Land with all his household, and again he is to meet with great trouble. That is why it is called the time of Jacob's trouble. The trouble is to be exceedingly great.”—13Code 1&2:8, 9.

Jacob's family was not a conventional one. His family was profoundly dysfunctional due to the nature, order, and standing of the four wives, who quarreled and fought ceaselessly. Rachel had her idols; Leah a latent, if understandable, resentment.

“...Jacob was thus placed in a most painful and trying position; he finally decided to retain Leah and marry Rachel.”—PP 189:2.

“To put it exactly as it was, he was tried and found wanting. That is, when tested, he 'finally decided' to put his love for Rachel above his love

for God—to enter into polygamy in order to secure the object of his heart's desire, rather than faithfully to wait in full trust upon the goodness and mercy of God, even if it meant the sacrificing of his love for the girl. Thus he failed his test and thereby drew himself, Rachel, and Leah into a forbidden relationship which brought untold woe upon himself and his posterity.”—9&10 TTE 1:14.

The personal feuds and doctrinal disagreements between Davidians are an example of Jacob's family difficulties.

The events at Waco involving David Koresh have made the name Davidian infamous. All these are troubles we must face. Some are behind us, some still remain ahead. Residing at antitypical Bethel (Bashan) our goal, as was antitypical Jacob's, is to cleanse ourselves of our idols, and plead with Rachel to do the same.

Rachel clings stubbornly to her own will, rather than God's, refusing to surrender to Davidic-Levitical order.

God has never chosen a vice-president to lead, or a democratic council to govern and interpret his message. But Rachel is wedded to her offices, unwilling to subject herself to the Divinely ordained *Leviticus*.

In type, Bethel lies only ten miles north of the region of Hebron and the

city of Jerusalem. We know that antitypical Bethel, Bashan, is the last pasture before the Kingdom. We should know that Rachel has come this far, but will not go on with the Jacobite movement past Bethel.

Davidian Rachel's Only Reward.

“Finally, in the light of the grim facts that death separated Rachel from Jacob but a few hours' journey from Hebron and home, and that he buried her right there where she died in Canaan, only a few miles from the family “cave of...Machpelah” (Gen. 49:30, 31), whereas Leah went all the way home, and was honored to rest there with the saved (with Sarah, Rebekah, Abraham, Isaac and Jacob), the typological projection is clear, incisive, and certain: If the Rachel leadership today refuses to repent of its sins, surrender its stolen idols (position), and accept the justice and mercy of God, then it must sadly come to its separation from Jacob just before he reaches back home today.

Like Absalom, who disgraced himself and his family, Rachel's burial was ignominious. She was laid to rest beneath a mere mound of rocks outside the Promised Land, while Leah was buried beside Jacob and his distinguished forebears, Abraham and Isaac and Sarah and Rebekah.

“Whereas, happily, the Leah leadership will go with him all the way, and with her will go home Rachel's

children, antitypical Joseph and Benjamin. Thus will be her only reward (Jeremiah 31:15-17)—the saving of her children who go home with Leah.”—9&10 TTE 1:19.

It is our duty to entreat Rachel to surrender her idols. Failure to do so will lead them to the grave unsaved.

We face fearsome times. Jacob's third and final time of trouble must be the greatest trouble he has yet faced. What this final trouble is. Inspiration has not revealed to us. But it is the lot of the vanguard to be first to face the brunt of the attack.

“God's people are to receive punishment but it is only going to be in measure. The incurable bruise and grievous wound is the kingdom lost. Though the bruise is incurable, yet they are to be delivered. Only a miracle can heal an incurable bruise. Just before God's people are delivered they will be painfully aware that there is no possible way for them to be delivered. But a miracle is to take place. Then all will know that God alone wrought their deliverance.”—13Code 1&2:13.2.

This is the final time of trouble. The threat will be issued by the enraged Esauites who will press us on every side.

“Do you realize that this time of trouble is in ‘the great and dreadful day of the Lord,’ the day which the promised prophet Elijah announces? Do you actually know that he is to

turn the hearts of the fathers and of the children toward each other? lest the Lord smite the earth with a curse.”—2TG 7:11-2.

Who will stand in that day? Only the true Jacobites, the 100% Rod-only Davidians who wholehearted believe in the guidance of the living Spirit of Prophecy.

Obedience, faith, and knowledge are the components which will preserve us in this time of trouble, so that we may be worthy of our name (Israel) and division (the 144,000).

Subsequently, the time of Jacob's trouble (Jer. 30:7) for the 144,000, the sons of Jacob, logically develops on their way home (Gen 32:1, 24) to the land of their fathers (Ezek. 36:28, 37:21, 25).—2TG 10:28.6.

“Therefore fear thou not, O My servant Jacob, saith the Lord; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity, and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid.” Jeremiah 30:10.

“Jacob should not fear, because he shall be saved out of his trouble. God is going to deliver him [both from Esau and Assyria] by a miracle. If it were not a fearfully troublous time they would not need to be told to fear not nor be dismayed. It is to be a terrible time of trouble just before Jacob is delivered. Certainly, then,

the statement that there is a silver lining behind every cloud is true in this case.”—13Code 1&2:10, 11.

Though constant injunctions to prepare ourselves for Jacob's time of trouble with Esau may now wear heavily upon the ears, we should not fail to continue our preparations daily. Whether this time of trouble occurs in our lifetime, or our children's, we must stress vigilance for this day—a constant surrender to the working of the Holy Spirit in our lives.

When this dreaded time of trouble comes to its end, will we be there with the faithful, the antitypical Jacobites, when Michael shall stand forth and deliver His people from the Assyrian yoke? It is a question we must ask ourselves continually.

“At this time, Christ (Michael) shall stand up for His people, and every one shall be delivered who is found written in ‘the Book.’ Thus God's people need not fear in the time of trouble.”—2SR 145:3.

“From the manifold prophetic warnings which the Lord has been at care to give us, we should have an abiding, sustaining, realization that trouble is our heritage, and we should therefore be so intelligently and enduringly conditioned to it that no trouble among us, matter not what it may be, from here to the end, can surprise us, dismay us, confuse us, disgust, discourage and overwhelm us. No. NOTHING.”—9&10 TTE 1:4.

“The trouble actually is what saves him. Therefore the time of trouble is coming for the good of the latter-day Jacobites. It is coming to deliver them. Through this most difficult time, it is the man who has the greatest faith in God that will fear the least. The more faith one has then the greater will be his deliverance.”—13Code 1&2:9.1.

Conclusion We close with the heartening words of John Knox, the great Scottish Reformer and post recipient of Inspiration, of whom Sister White wrote:

“John Knox bore unwavering witness for the truth. He was not to be won by caresses; he quailed not before threats.”—GC 250:4 (1888).

Like us, John Knox lived in hope of God's soon coming kingdom. Like us, he faced persecution from all sides, but remained steadfast, placing his faith in the Bible, and the example set by all those inspired servants of God who came before him.

These words, delivered by a man who faced down sovereigns, prelates, and indeed a whole nation, ought to inspire us. We may all take comfort in the faith that sustained him.

“But what? Did any of these more the prophets and apostles to fail in their vocation [leading]? No. But by the resistance (which the devil made to them by his supporters) were they (Continued on page 49)

Questions for Bashan

- **The Pastures:** You hold that you are a 100%-Rod only believing group of Davidians, and that all our positions must be proven from the Rod (the bowl). Further you hold that if some others come with a message that is not written in the *Rod* message, then they are telling Elijah how to teach his message. In this regard then, please answer the following questions solely from the pages of the *Shepherd's Rod* message without any attempt to tell Elijah how to teach his message:
 1. Where does the Rod message teach that there are **five** pastures (Lebanon, Sharon, Carmel, Bashan, Gilead)?
 2. From your reading of Isa. 33: 9, which states: “**The earth** mourneth and languisheth: **Lebanon** is ashamed and hewn down: **Sharon** is like a wilderness; and **Bashan** and **Carmel** shake off their fruits.” Where does the Rod state that Sharon is the SDA church?
 3. If we allow that both Lebanon and Sharon are symbolic of previous church movements, where is the piece of real estate that defines those movements (Millerites and SDA's), respectively?
 4. Since you hold that Sharon in Isa. 33: 9 is the SDA church, who is Sharon in Isa. 65: 10?
 5. Who are Lebanon and Sharon in Isa. 35: 1, 2?

- “Isa. 35:1, 2 -- "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of **Lebanon** shall be given unto it, the excellency of **Carmel** and **Sharon**, they shall see the glory of the Lord, and the excellency of our God."
- “His land will yet blossom abundantly and bring forth fruit, and there will also be rejoicing, joy, and singing when the Lord's glory and excellency will be seen.” *The Symbolic Code*, Vol. 12, No. 3. pp. 15, 16

Questions for Bashan, Cont'd.

- Given the following statement from the Rod: [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.--*Timely Greetings*, Vol. 1, No. 34, p.10]
 - How do you establish your doctrine that **Lebanon** and **Sharon**, as well as Carmel and Bashan mentioned in these chapters apply to the Church at this time, when the Rod message clearly teaches that Isaiah chapters 34 and 35 are a running prophecy of the same event, and "are a part of the subject that is in Chapter 33"?
 - How can the Lebanon and Sharon of Chapter 35 be different from the Lebanon and Sharon in chapter 33, and still be considered 100% Rod?
 - Since these so-called pastures are interpreted by Bashan as Churches, how come Carmel and Bashan are Associations, and Gilead becomes the Church instead of an Association?

Questions for Bashan, Cont'd.

- Since according to Micah 7: 14, the sheep are to feed in Carmel, Bashan and Gilead, which are used as “symbols of good spiritual pasture where God’s people had their victories” anciently; it begs the following questions:
 1. Where does the Rod teach that there are “three **successive**” pastures?
 2. Where does the Rod teach that Carmel will give rise to Bashan?
 3. Where does the Rod teach that Bashan will give way to Gilead—the Kingdom?
 4. Where does the Rod teach that Carmel withered in 1955 at the death of the Elijah the prophet?
 5. Does the Rod teach that there will be another showdown on Carmel between the false shepherds of today and the true Elijah message?
 6. If the answer above is yes, when will this showdown take place, if it is yet future, and if in the past, when did it take place?
 7. What does the Rod message teach concerning the Amos 1: 2, and the close of probation for the church associated with Ezekiel 9, in relation to the time when Carmel should wither?

Questions for Bashan, Cont'd.

1. According to the Rod, God's sheep are to feed on it while they are "dwelling" in Carmel; so, since the Rod came in 1928-1929, where was the "Carmel" wherein it should find the sheep "dwelling" upon its arrival?
2. Was the barren land in Waco Texas occupied with a SDA Church, or any church for that matter in 1929-30?
3. Where was "Carmel" from 1929 thru 1935, given that the Rod was being "fed" upon by the sheep—the flock of God's heritage "dwelling" in Carmel?
4. Does the work of the Rod in Los Angeles fulfill the "Carmel" pasture requirements of the prophecy?
5. Who or what does the Rod describe as "the flock of thine heritage," or "God's heritage"?

Questions for Bashan, Cont'd.

- Considering the following statement from the Rod: "Thus shall the top of Carmel wither, and those who do not take heed to the word, 'To day if ye will hear His voice, harden not your heart,' at length will be alarmed that their opportunity for accepting the truth has slipped away. **Then** in their hasty, frenzied effort to acquaint themselves with present truth which went forth from the top of Carmel, to their surprise they shall find that Carmel has finished its work, its inhabitants removed, and **probation closed**, at which time the inhabitants of 'Carmel' can but repeat, 'the harvest is past, the summer is ended, and we have nothing for thee.'" *The Symbolic Code*, Vol. 1 No. 14, pg. 6.
 1. What event marked the "close of probation" in 1955, the year Bashan says Carmel withered?

Questions for Bashan, Cont'd.

- In light of the following testimony: “This scripture [Amos 1: 2], you see, reflects the tragedy which took place on the top of Carmel in the days of Elijah. Here we are given the hint that there is to be **another show-down** between the prophet of God and the prophets of Baal.”--**Timely Greetings**, Vol. 2, No. 41, p. 7

1. When will the other “show-down” occur?
2. When this show-down occurs, will there be (or has there been) a Carmel in existence at that time?
3. Please specify date and or event to question 2 above, if in the past.

Questions for Bashan, Cont'd.

- In the light of the following Rod statement: “*Sister White does not mean to say that she is that prophet Elijah, but plainly says a prophet must come, and it is said to be a prophet with the 'same spirit and power of Elijah.'* This prophet must come before *Ezekiel 9 is fulfilled, for the prophecy of Ezekiel is similar to Elijah's experience with Israel in the days of Ahab.* Elijah's work in the days of Ahab, king of Israel, was to prove to Israel that they had apostatized, and after doing so, he took the priests, or prophets, and cut their heads off, and threw them in the brook. Such was the spirit and power of Elijah.”— *The Shepherd's Rod*, Vol. 1, p. 46.
- 1. When will the “show-down” with the prophets of Baal, and the Elijah message of today take place; in 1955 or at Ezekiel 9?

Questions for Bashan, Cont'd.

- Porter: From my read of Bashan's doctrines it is clear that the porter was once seen to be Brother Houteff, and since his death, this office has been transferred to the leadership of the Bashan Association. Further, it is shown in said doctrines that it takes a porter to call another porter as exemplified in Moses calling Joshua, etc. Therefore I ask the following questions:
 1. Was there a porter in the days of Moses, David and Christ?
 2. If yes, who was the porter that opened the sheepfold to the persons above?
 3. According to the following Rod statement: "We should do well to discuss for a few minutes the qualifications which **a shepherd must** have in order to **pass the porter's inspection.**"--*Timely Greetings*, Vol. 1, No. 2, p. 22.
 1. Is the Porter a higher official than the Shepherd (Prophet), or is the Prophet a higher official than the Porter?
 2. Who opens the door for the Shepherd?
 3. Per John 10: 3, name the Porter who opened the Sheepfold for Christ.

Questions for Bashan, Cont'd.

- Christ said: “1 Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. 2 But he that entereth in by **the door** is **the shepherd** of the sheep. 3 **To him** [the **Shepherd**] **the porter openeth**; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out... 11 **I am the good shepherd**: the good shepherd giveth his life for the sheep.” John 10: 1-3, 11

1. Since Jesus recognized Himself as the Shepherd to whom the Porter opens, then who was the porter that opened for Him?
2. Did the office of the Porter exist in the Days of Christ, or just since 1930?
3. Who was the Porter that opened the door for Brother Houteff in 1929?

Questions for Bashan, Cont'd.

- In the light of the following statement: “Christ is the door to the fold of God. Through this door all His children, *from the earliest times*, have found entrance.” E.G. White, 1898, *The Desire of Ages*, p. 478.
 1. Was there a porter to the sheepfold “from the earliest times” to open the “this door” for both Shepherd and sheep?
 2. Was there a porter for Adam; if so who was he?
 3. Was there a porter for Moses; if so who was he?
 4. According to the following testimony from Christ: “For the Son of man is as a man taking a far journey, who left his house, and gave authority to his **servants**, and to every man his work, and commanded **the porter** to watch.” Mark 13: 34
 1. When did Christ take His trip to the “far country”?
 2. Who were the “servants” that He left on duty in His absence?
 3. Who was the porter that He left on duty in His absence?

Questions for Bashan, Cont'd.

- “Section 2. The president shall, as typed in Exodus, chapter four, and in Numbers, chapter sixteen, verses twelve and twenty-five to thirty-two, **act** as **chairman** of the Executive Council as **chief administrator** of the affairs of the Association, and as a **worker and minister** in the general interest of the Association.” *The Leviticus of D.S.D.A.*, p. 6
- “Section 1. (a) **The Executive Council** shall be patterned after the council described in Acts, chapter six, verses two to six. (b) It shall have **full executive** and **administrative power** between sessions of the Association.” *The Leviticus of D.S.D.A.*, p. 9

1. Based on the above two paragraphs, is it true that the president is to “act” as Chairman, rather than he only being “**the** chairman”?
2. Is it true, by Section 2 above that the president is to “act” as “chief administrator” of the Association, rather than he only being “**the** Chief Administrator”?
3. According to Section 1 above, does the Executive Council also possess equal or “**full executive**” and “**full administrative power**” of the Association?

Questions for Bashan, Cont'd.

- “(c) All other officers of this Association shall be appointed in accordance with the procedure set forth in Numbers, chapter eleven, verses sixteen, seventeen, twenty-four, and twenty-five, and in **Acts, chapter six, verses one to seven**; and chapter thirteen, verses one to three.”—*The Leviticus of D.S.D.A.*, p. 6
- “Section 1. (a) The Executive Council shall be patterned after the council described in **Acts, chapter six, verses two to six**.”—*The Leviticus of D.S.D.A.*, p. 9
- “The Council of **Acts 6:3 is not in force at this time**.”—*23 Bashan Tidings* 3, p. 8
- “... according to Davidic-Levitical order, all officers of His Association are **appointed by the president**.”—*23 Bashan Tidings* 3, p. 9

1. How can we harmonize the teachings from 23 BT, pp. 8, 9, above, with the clear inspired testimony of the Rod which requires that the Council of Acts 6: 1-7 be in force at this time? Is this not telling Elijah *how* to teach his message?
2. Where does the Rod provide that the Council of Acts 6:3 does not apply to the Association at this time?

Questions for Bashan, Cont'd.

- “Adopted in **open session** of The Davidian Seventh-day Adventists assembled on this twelfth day of March, 1934. (Signed) ADVISORY COMMITTEE”—Tract 7, p.76
- According to this testimony, there was an “Advisory Committee” in the “open session” called on March 12, 1934. Was this committee appointed by V.T. Houteff, or was it appointed by **election** of the brethren present?