The Final Passover Week Pt. 2
The Wave-Sheaf, The Wave-Loaves & The Day of Atonement



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WHEN WILL EZEKIEL NINE OCCUR?

Introduction

There was some controversy over last week's study. It had to do with the **sacred year and the harvest chart**. Hopefully, I can point you

to some statements that will help clear it up, but there's so much more to this study that we need to go over. It will take time to get the whole picture. Indeed, we want to ask for the Holy Spirit and so I ask that you all say a silent prayer for me as I endeavor to explain this because it is not easy.

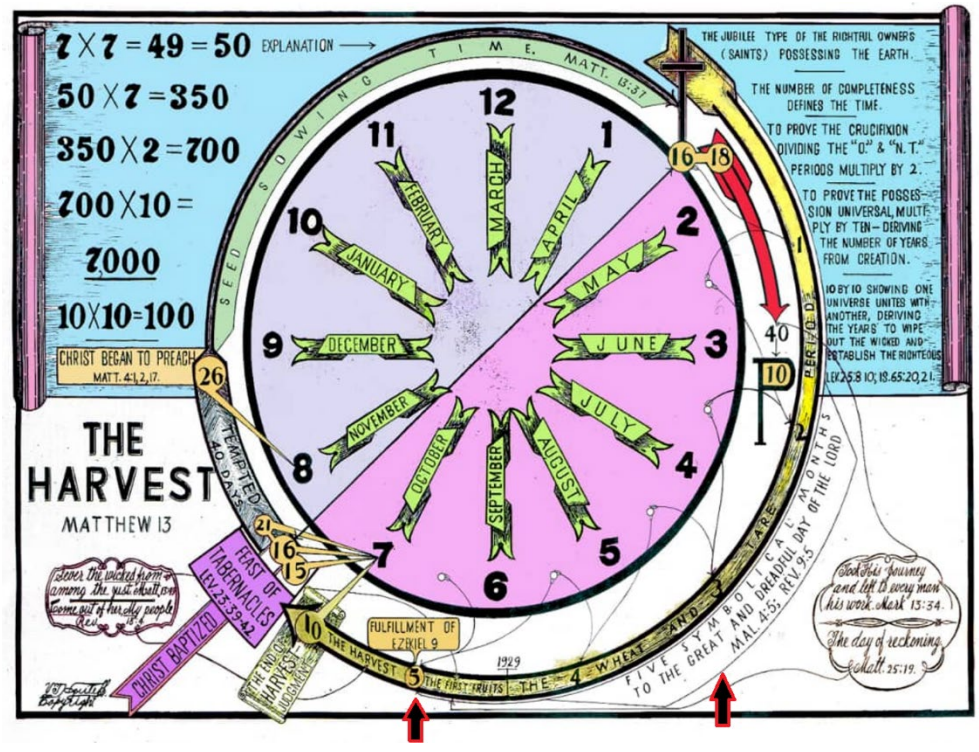
I had a hard time understanding myself, and I really had to pour over it and just keep on going over it and rereading it and listening to it. I tried to get it into my system. I even went to sleep with the track playing in my head because I just wanted to be able to understand it. But most of all, I was praying for God to really help me to understand. I think that's the most important thing, hat we ask for is the Holy Spirit.

So today we are going over a very important and solemn study.
It has to do with the end of our probationary period as a church.

EZEKIEL NINE TIME?

There is some confusion on when Ezekiel Nine will occur, and many think that it is stipulated to occur sometime other than its type, the Passover. And as I said, this viewpoint is coming from people reviewing the harvest chart. I have provided the Harvest Chart so you may view it in its entirety.

HARVEST CHART



THE OBJECTIVE

This study will endeavor to present statements so that the viewer can make up his or her own mind when Ezekiel Nine shall occur. Will it be during Passover week or will it be during some other time?

Our Opening Prayer Thought has us revisiting why our methods of study must be rock solid.

The *Symbolic Code* was established by Brother Houteff in order to publish his thoughts on the unrolling of the scroll of present truth. It's clear from the writings of both Brother Houteff and Sister White that their writings and revelations from God grew more in depth as their tenure as prophets progressed. Yet it is common among present truth believers; Davidians to be specific; to take one statement (usually the ones published in the early times of the prophet's career) and use it to contradict another. Instead of realising that all can be harmonised if they would just study with an open mind…open to the Holy Spirit. We must be willing to be led into all truth and equally important we must be willing to discard any erroneous thinking or previous understanding that is in conflict with the truth that God is leading us into.

There is only one ultimate truth, and God is not in the matters of having a grey area; the idea that there is neither wrong nor right or truth nor error. God is straight up with us, and He gives us His commands, directives, and provides us with His expectations. He is not vague about it. So, in the unfolding of the truth, we may not know everything at one time. But when He does reveal truth, we can know many more details and much more than the wicked will ever know. "**Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.**" Daniel 12:10

They're not going to understand, but we will know more and understand more with the unrolling of the scroll. It will become clearer.

To think that we will never have to give up a cherished idea is foolhardy and dangerous in our path as Christians. I'm looking at a statement that brother Houteff wrote in *Symbolic Code*, Vol 2, No. 1,

page 5, paragraph 9. Someone was asking him to compare some of Sister White's earlier writings in the book, *Early Writings* to what he was writing about the purification of the church, and they thought they had found a contradiction. So they raised that question to him by writing him and it was published in the *Symbolic Code*. This is part of his answer and not all.

HOW SHOULD WE STUDY?

He says,

> "Those who are willing to risk all on the ground of one inspired statement and disregard another in order to carry out certain cherished ideas of their own are doing it on the same basis as those who entertain the idea of the conscious state of the dead, the eternal torment of the wicked, the baptism by sprinkling, the Sunday observance for the Sabbath, the condition of the millennium, etc. Therefore, if these popular teachers who strain at a gnat and swallow a camel in order to propagate their false doctrines are serving the devil, then those who would reject the message of the purification of the church on the face of a greater evidence than the idea of an impure church are also serving the devil. For they are rejecting it on the same condition as these popular teachers of cherished fables are rejecting the truth of the above-mentioned doctrines (2SC 1 5.9)

Now the above-mentioned doctrines he is talking about are the basic doctrines that we have accepted as Adventists. We accept the state of the dead and that there's no eternal burning of the wicked. The wicked don't burn continuously. We accept baptism by immersion, and we accept the true Sabbath. But we have to understand that we cannot utilize the same tactics that opposers of these truths use to reject the foundational doctrines. So if we are found using those types of tactics, where we go and use one statement in opposition to everything else that has been presented on that topic, that is just not a good or honest study method. The best way is to rightly divide the word of God, whenever we are reading inspired interpretations, and compare all things.

Brother Houteff goes on to continue…

> "We would never try to establish an idea on the basis of agreeing with one passage of scripture while disagreeing with another. For such a conclusion is as sure to be erroneous as if one should conclude that when the sun sets in the evening, it will never arise in the morning. The student of truth should harmonize *Early Writings* with the references found on pages 7 to 10 of the December 1935 Code. (2SC1 5.10)

He was trying to address the subject of the purification of the church. Brother Houteff says something interesting to me.

> ''Early writings was written at the beginning of the advent message and not at its close. Therefore, *as the purification of the church was not revealed at that time, the danger foretold on page 71 and the counsel given therein could not possibly be stated another way*. And yet those concerned grasp the meaning than to forewarn them consequent by those facts which they already understood. That is, **if it had been stated in the same manner as we understand it now, the Lord would have had to give them at that time the message we are receiving now**,or else they would have had no idea of the ultimate results of their spiritual condition.'' (2SC1 6.1)

This is the scroll unrolling. Knowledge builds upon knowledge. Past light provides a foundation for present truth, but past truths should not be made to supersede that which God is revealing divinely to His servants, the present truth.

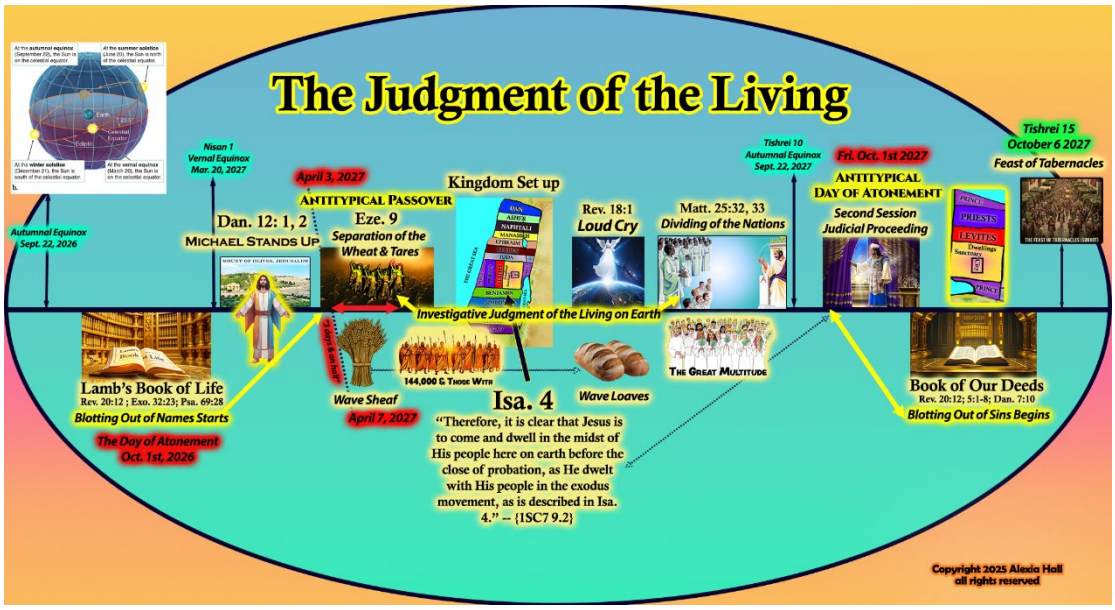
That might have been a little bit hard for people to understand, but basically, he's saying the early Adventists are not living in the time that Brother Houteff and the early Davidians were living in, the time when the message of Judgment of the Living came. He is talking about the scroll unrolling here. He's saying statements that Sister White wrote at the beginning of the Advent message, should not be taken to conflict with later statements that she made, or statements Brother Houteff would make in the future, as the truth progressed. This does not mean we accept something that contradicts the pillars of our faith and past truths. If the doctrine in question is truth, we should be able to see how it agrees and builds upon the foundation already established.

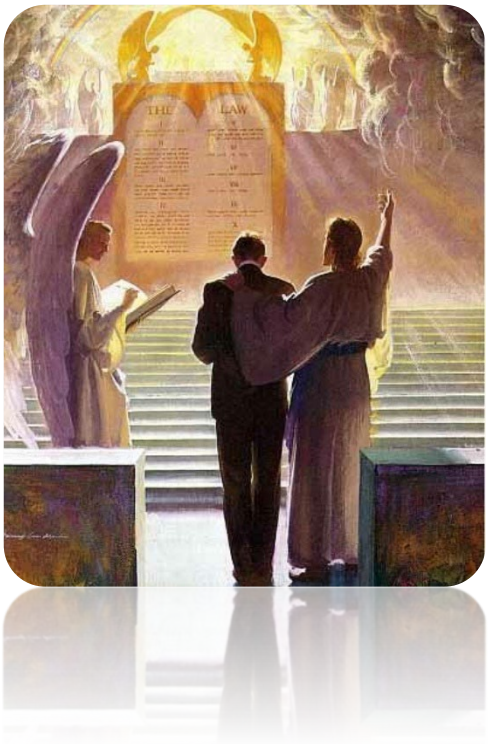
Now if you are dishonest, you could take two statements and try to make it contradict each other, right? We all know of that method that the devil uses. So, he is warning present truth believers not to try to do that, because we have to look at how the subject, the revelation of it was unfolding. **Taking the time to look up everything that the prophets say about a certain subject in order to get a full understanding is a solid study method.** We find that sometimes, early in Brother Houteff's or Sister White's tenure as prophets they wrote something, and then later on they expound more upon it, I have found in most cases that all things can be harmonized. Yet and still, there are some instances where they have made mistakes and they may have even written about those mistakes. I am not just talking about Sister White and Brother Houteff. I'm talking about all who were inspired to reveal God's divinely revealed truth.

All who were given the Spirit of Prophecy.

Sister White did in particular. She at first she believed the Sabbath came in at 6:00 p.m. and then God corrected her on that. She began to see that Sabbath was "even to even" (sunset to sunset) and she wrote many references as far as correcting that mistake. So, we have to be smart in our study of the scriptures, our study of the rod, our study of the spirit of prophecy.

The Antitypical Passover Versus The Antitypical Day of Atonement





We were getting into how Ezekiel Nine **is different than the Judgment of the Living**. We have used "judgment of the living" as a general term, as an umbrella to cover a wide range of events. There is a lot that happens under the umbrella of events under the judgment of the living. But when you get down to specific times; when you're talking about the judicial sessions, we know that the Judgment of the Dead was a judicial session that has been ongoing since 1844, and it encompasses seals one through six. And then we also have the judgment of the living which is encompassed in seal seven.

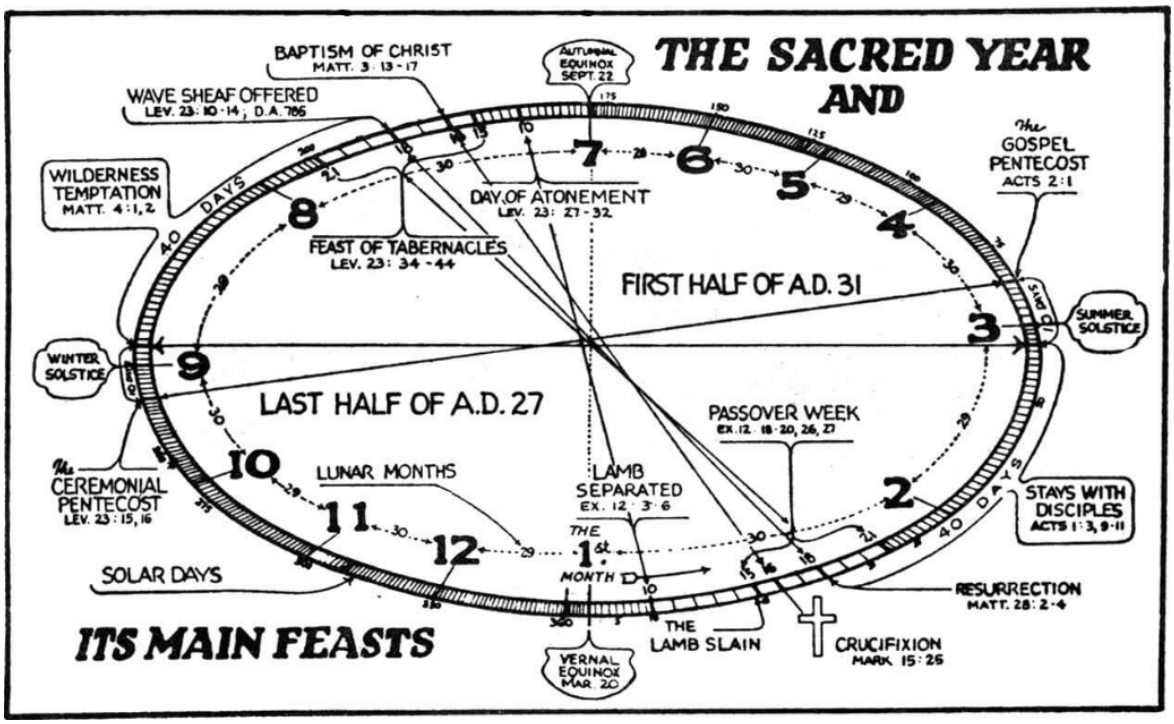
We read statements about that. We're going to review a little bit about that today. So, we wanted to clear up the confusion that although We have called Ezekiel Nine the judgment of the living and it's true that Ezekiel Nine is part of the judgment of the living, Ezekiel Nine is not the entire judgment of the living. It's just one event.

This is a review, but I'm going to go through it again. Consider this. When a man commits a crime and this is regarding Ezekiel Nine, first he is jailed, separated from society because he has become a danger to its citizens. It is later that he is put on trial. Then when convicted, he receives his sentence. Ezekiel Nine is not the actual sentence. It is the separation of the wicked from the society of the righteous. from God's true people and they are jailed by being taken in the slaughter of Ezekiel Nine. This is the tares being bound into bundles to be burned. ***But the actual conviction and sentence is the second death because after a person's first death comes the penalty for their rebellion against God and the society of heaven, which is the second death.***

All the wicked will die the first death and most of the righteous do the first death. But in this case, we're looking at the judgment of the living. So we know we're going to talk about the living righteous who will not suffer the first death. So Ezekiel Nine is the first death for those

living in the church. Only the righteous from the first fruits, both buckets of the of the harvest, the 144,000 and those sealed with him. And then the second fruits, the great multitude, they will not experience the first death. These are the ones that will not experience the first death. They are sealed so they can keep on living through earth's greatest end time trials and tribulations. But the wicked who are alive during those same end times, all will suffer the first death one way or another. In the case of God's church, they'll fall under the slaughtering weapons of God's angels.

SACRED YEAR CALENDAR



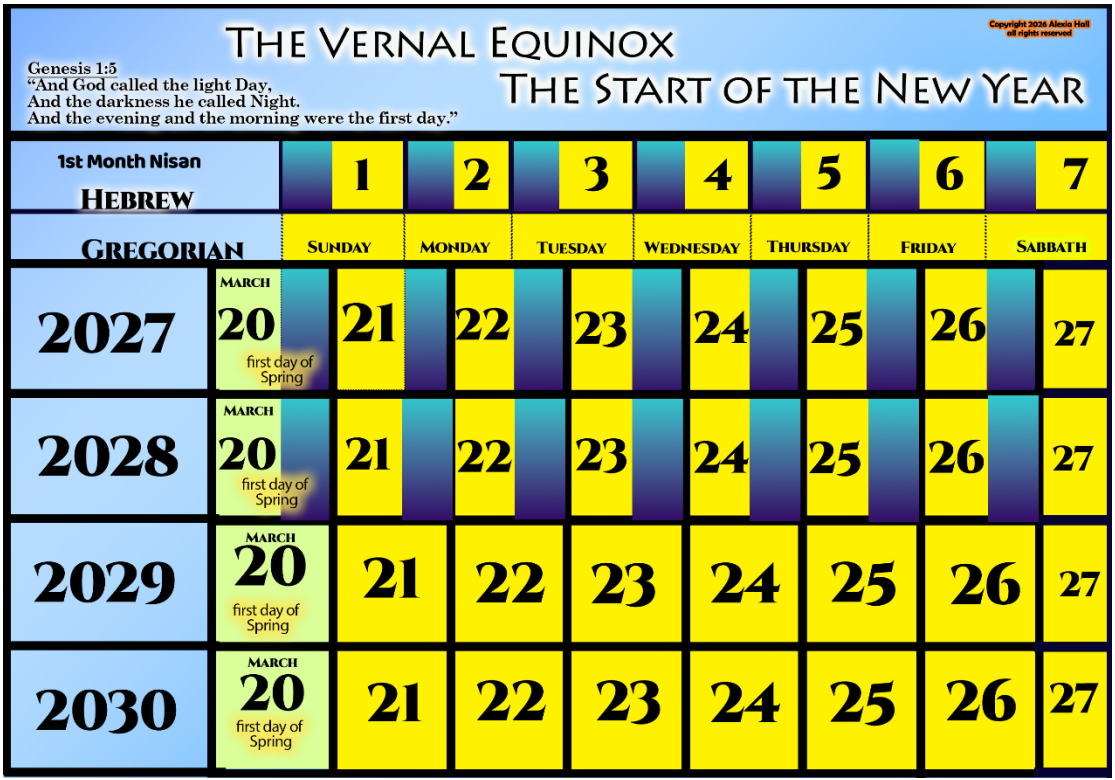
If we look at the sacred year calendar, we can see the start of the year begins with the vernal equinox, which is usually March 20th and sometimes it lands on March 21st. This is the first month of the year. God gave this to Moses, and he marked it by the Passover feast in the first month of the year. The 14th day is the start of the Passover.

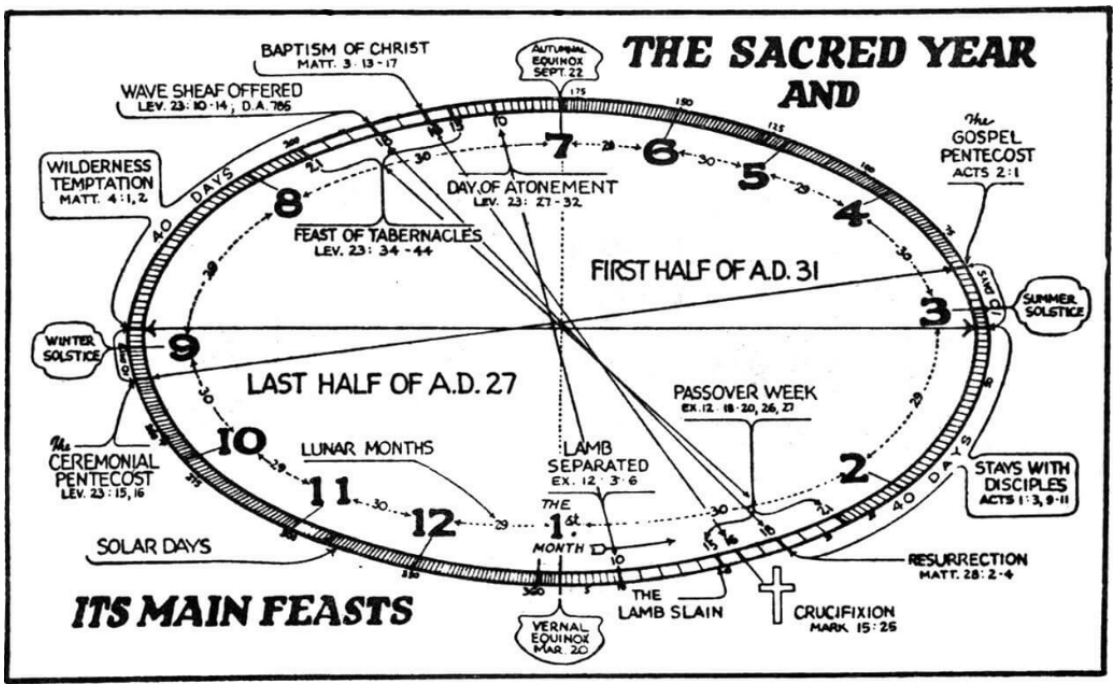
So, you can see right here, this is the first month. On the 10th day of Nisan 1 was when the lamb was separated. And then the 14th was the Passover. It really was the evening of the 15th. But the way that they understood it, God spoke to them in a way that they understood. He said on the 14th in the evening is the Lord's Passover. And we

have to remember that God came out at midnight. And so on the 14th, they were preparing the lamb in the afternoon. They were it was supposed to be killed a certain way. It was supposed to be cooked a certain way. It was to be roasted. And then everything had to be ready by evening because they were supposed to be doing the Passover feast which would occur in the evening.



And so we're not going to get into what that means right now. We did in the last study because we need to get to some other subjects that will help clear up. But we can see that this is clearly where the Passover is on the sacred year and it occurs in April on the Gregorian calendar, which is the one that we use now. And you can see that Brother Houteff used the date from the Gregorian calendar to help us understand where in time the first month of the year starts in God's





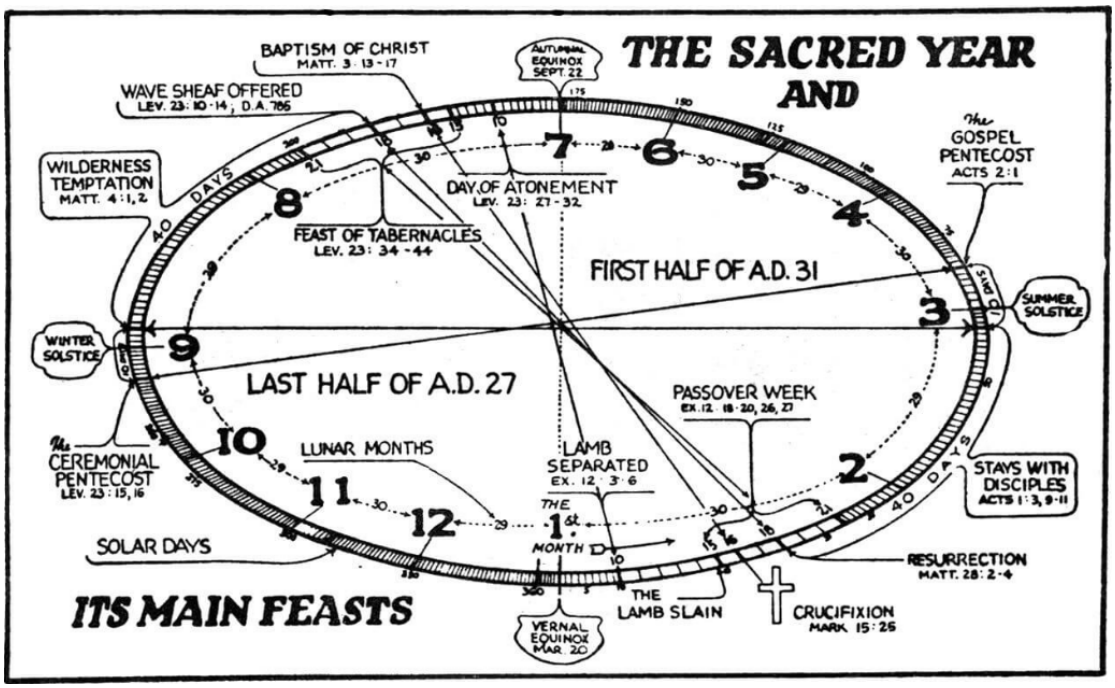
creation calendar. See calendar on next page.

So, he has March 20th marked on the calendar. And then if you go around, you'll see different landmarks. The crucifixion, the resurrection, the 40 days, the gospel Pentecost come during the ones season. And then all the way over here in the seventh month, you can see the 10th day of the seventh month is the Day of Atonement.

So, we are going to try to answer what these typical days stand for. On the Sacred Year chart, beginning just past the vernal equinox, we have the Passover week. Directly across from the Passover preparation days, (when the lamb was separated on the Nisan 10) and over we have the Day of Atonement. They are opposite of each



of each other. Brother Houteff explains that in the sacred year, in each season, there is a feast, in addition to that, on the opposite side there is a corresponding feast in a different season. So that is why these arrows and lines are here going to different events. **We can see that the lamb separated is directly connected to the Day of Atonement.**



And we will try to explain some of that. So, I talked about the righteous being pardoned or they get that penalty. And that has to happen because of the events that happen in the seventh seal.

Now, here is the next statement which tells about the time of the opening of the seventh seal and the commencement of the judgment of the living.

When is the Judgment of the Living?

Let's read it. It's from 2 SR page 220 paragraph 3.
Brother Houteff was asked:

> "**Is there any way whereby we can determine the time of the opening of the seal and the commencement of the judgment for the living?"** If God so faithfully revealed to the living the commencement of the judgment for the dead, it

> cannot be possible that he would keep secret the time of the judgment for the living. If he did, we would have no present truth in the time of the last seal. Neither could there be justice in such secrecy, nor could such judgment be legal. **Thus, we conclude that when the seal is opened and the judgment for the living begins, we must know it.** The day of atonement in its type proves the same. For the Israelites were well informed of the event, their duty, and the consequence. (2SR220.3)

Please note that this question is not asking about one event, but rather two.

Because at the opening of the seventh seal, immediately the half hour of silence begins. That is Ezekiel Nine. There is a pause in the judicial proceedings. Jesus leaves and then at some point He returns to heaven. But to be clear, Jesus leaves because He is going to do something. He is going to stand up, and His judgment is extended to earth. We had a study on this about where Jesus is going to stand up and how in Acts, the angels appeared to the disciples, who viewed Christ's ascension to heaven, and said, "In this like manner" Christ would come back down.

The scriptures say Christ was transported up in a cloud, more than likely cloudy chariot that Ellen White spoke of in Early Writings. It's a traveling throne that take Jesus where He needs to go. And so, the angels said, that in this same manner He is going to descend. But it is not the second coming. If you read that verse very carefully, there is a promise of Christ descending back on that same area (Mount of Olives) that he was transported up from after the 40 days he spent on earth after his resurrection. ***After His death and resurrection, Christ spent a measure of time on earth, dwelling in the midst of His followers, establishing the Christian church.*** Only after He did so



did they receive the Pentecostal power. So, he goes back up and then the Bible says he's going to come back down in that same area. And that's Michael standing up. What does he do? He is delivering the saints.

And so, Christ will send His chariots to gather the saints. We know this because Brother Houteff says just be ready to board the chariot when the angels say, "All aboard!". So, when Michael stands up, he is sending his chariots to gather the saints from all nations, and ever isle of sea, so we can meet Him in the kingdom.

Brother Houteff writes of Heaven's superior aerial vehicles In *The Whitehouse Recruiter*:

> ''And now what do the flying saucers add to the already grim picture? Whether they are Earth produced mechanisms or celestial interplanetary spaceships, they paint still grimmer the picture for the sinner. **One may be incredulous, another startled at the thought of heavens having flying saucers.**
>
> ***But why? If God has given man knowledge to develop aerial mechanisms, no one can reasonably suppose that heaven does not have incomparably superior ones.*** Let us not forget what covered a whole mountain in Elisha's day. 2 Kings 6:17. To be sure, Elisha called them chariots. But if they were not flying saucers of some type, how did they come to the earth? It matters not what one calls them, it's what they are, and what they do that counts. A clear grasp of the terrible potential of the weapons now available can leave no doubt of the global peril in the picture. Every one of us knows that if the flying saucers are secret military weapons of the United States, then other nations besides ourselves will soon have them too, if they do not have them already.
>
> "If so, what then can they be designed for, but to snuff out lives, even the lives of the elect, if possible? WHR 11.2
>
> "***And if the flying saucers are indeed the lords, then what else are they come for but to deliver everyone whose name is found written in the book Daniel 12:1***. And to slay those who oppress them, Isaiah 66:16. Or if per chance none of

heavens are yet come, still nothing is more certain than that the day hasteth greatly when they will come. WHR 11.3

"***What is of first and supreme importance to each, however, is to know for sure that his name is written in the book***. To have this most blessed assurance, o***ne must first know what will keep one's name out of the book and what will put it in.*** *We are therefore not to worry about a possibility of anyone's hurting the work of God. Neither are we to worry about how we are to get to Mount Zion, but are to make sure to be ready to board the chariot of God when the angels cry out all aboard* -Timely Greetings. Volume 1, number 11, page 13.2.

But how does Jesus know who to stand up and deliver? If the first thing that happens in the seventh seal is Ezekiel Nine, how does Jesus already know who to stand up and deliver? Additionally, we must understand that this statement is actually talking about two separate events. The first one being Ezekiel Nine and the second event being addressed here is the Judgment for the Living, or the second judicial proceeding.

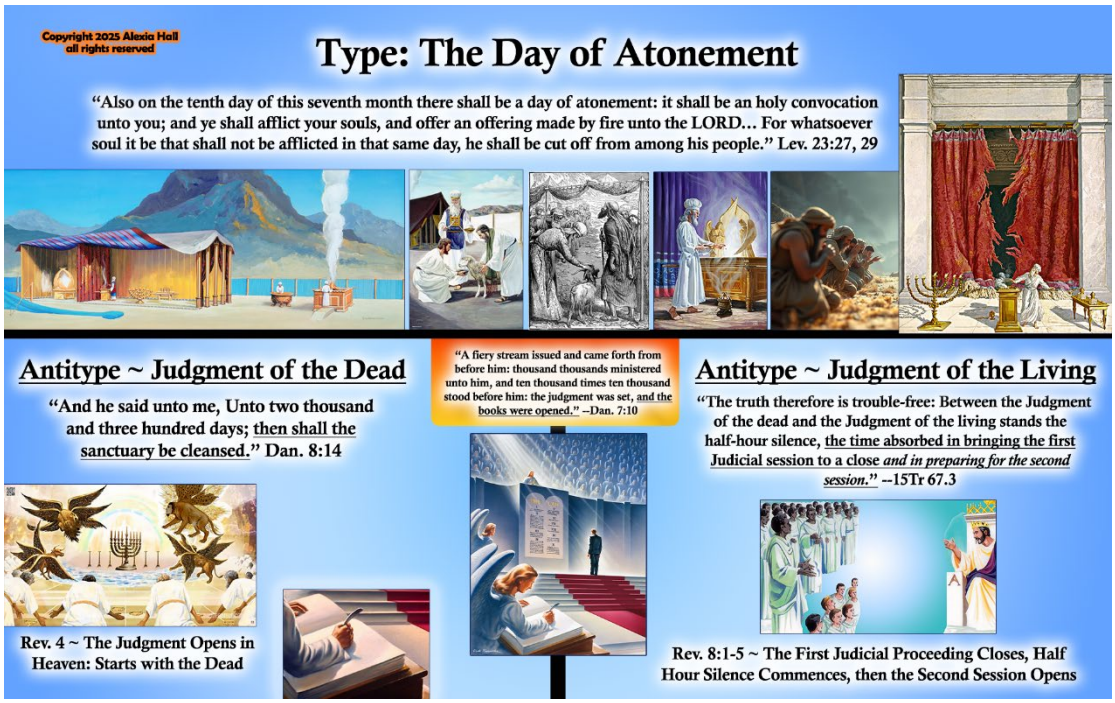
Let's think back on when we talked about the judgment for the dead opening. We were talking about the judicial proceeding for the cases of those who have died, right? That's what opened up. And now if we look at the judgment for the living specifically, we're looking at another judicial proceeding opening up for those living. And that's the second session of the judicial proceedings. ***There are three sessions in all. The first one is for the dead. The second one is for the living, and the third one is for the wicked.*** See infographic on page 15.

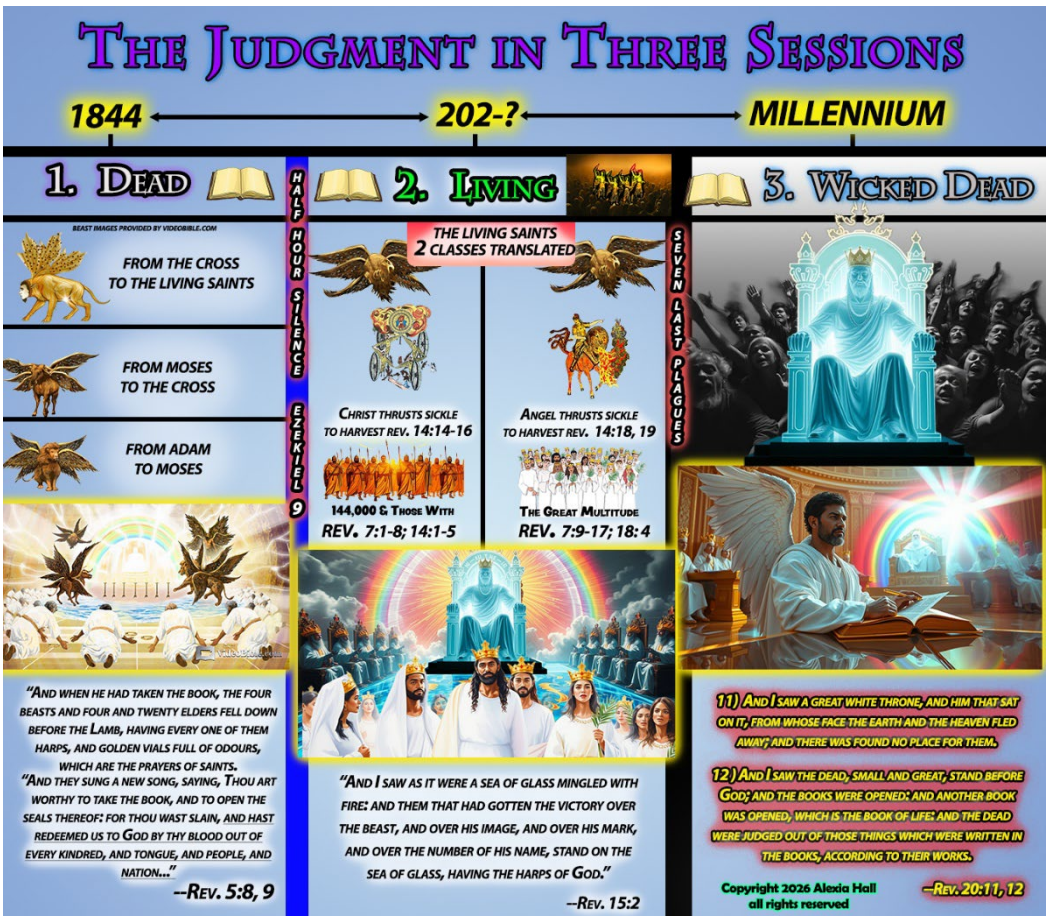
So let's go back because Brother Houteff says in this statement in 2SR 220 paragraph 3 - that one of these events is the day of atonement's type. I repeat, for one of these events, the Day of Atonement is its type.

Let's read it again…

"The day of atonement in its type proves the same. For the Israelites were well informed of the event, their duty, and the consequence."

Did you get that? The type for the judgment of the living is the day of atonement. Just as the type for the judgment of the dead is the day of atonement; we already know when the judgment for the dead opened up. And what we are going to need to know or learn about is when the judgment of the living is happening, because the signs of the times show that it is right around the corner.





So to revisit the sequence of events, the judicial proceeding is paused as at a certain point. This ends the cases of those who are dead, right ? Now, we have read that the seventh seal contains the records, the books, everything that is needed to proceed with the judgment for the living.

Remember that the seven seals are our records, our deeds. That is why Christ, only Christ could open them up. But how? Again, I'm asking this question for you to consider. How does Michael know how to deliver or who to deliver if during the sixth seal, this information is closed?

Again, when the seventh seal is opened, right away that half an hour silence happens and Ezekiel Nine is performed. So, how does Michael Christ know who to deliver?

Now, Brother Houteff makes a statement that does imply that the angels of God will know before Ezekiel Nine who to separate…. who is wicked and who is righteous by looking into book; ***And the answer lies in the fact that the sixth seals overlaps the seventh, and also that there are two events that happen with the books; the blotting out of names, and the blotting out of sins,*** *and there are different books.* We must understand that the answer has been right under our noses the whole time. For the Bible makes a distinction between the books. We're going to read that.

''The Books of Record & the Lamb's Book of Life."

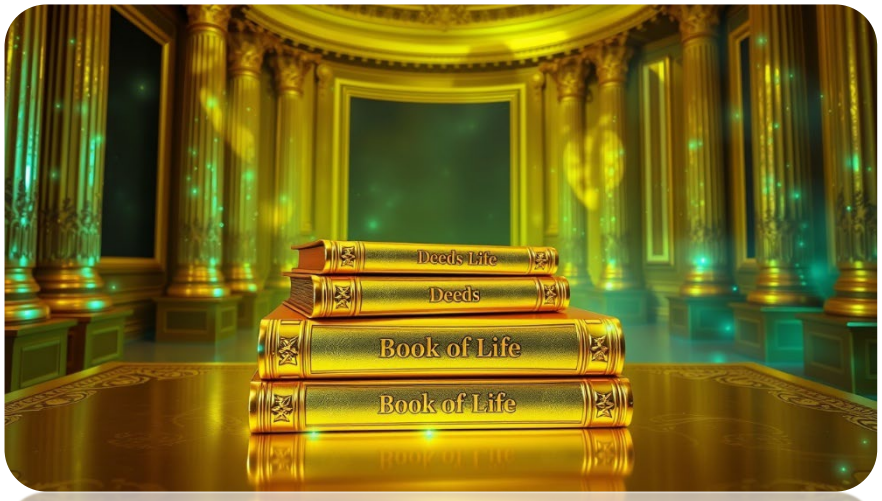


So if you can look at the title, it says the "books of record" and the "Lamb's book of life". Brother Houteff writes…

> "Fundamental to a correct concept of the judgment is a correct understanding of the nature of it and of the reason for the books. As to the latter, John the Revelator says, 'And I saw the dead, small and great, stand before God, **and the books were opened, *and another book was opened, which is the book of life*.** And the dead were judged out of those things which were written in the books.' Revelation 20:12'' 3Tr6.2

Notice John the Revelator, in the first clause of the verse writes, "**the books were opened**" and then, the Bible says "**and another book was opened, which is the book of life**".

In this particular verse, the first time the word "book" is used, it is plural (books), which denotes that there is more than one book being opened. Subsequently, the Bible says that "another book was opened which is the book of life." The word "book" is now singular. So God here is making the distinction between the books. They are not all the same. It says, "**the dead were judged out of those things which were written in the books**". Okay. So, let's put our thinking caps on because you can't be judged by anything if there's no record of it.



> "Unquestionably, therefore, **the books contain both the names and the records of all who are to be judged.** And naturally, these names and record were entered while each person was living. ''Thine eyes, says the psalmist, did see my substance, yet being unperfect, and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them. Psalm 139:16.' The Lord

shall count when he writeth up the people that this man was born there. Psalm 87:6.'" 3Tr

We always think of heaven as this real abstract, ethereal type of thing, but we understand that cities and states and counties conduct business in an organized, professional way on earth; they keep all sorts of records. You even have to go to different offices in your city to get different records. So heaven has different books and the books are records of different things, no doubt because they're mentioned in the Bible.

There's also *Book of Remembrance* for the righteous. David said, "My tears, are they not in your book?" There's a book of our deeds, of course. And then there's the Book of Life. All we know is that the Bible says there are books plural, and then it does give us as far as when it's speaking of the judgment, it makes a distinction about the Book of Life.

So we need to remember when speaking of the judgment that the only people who are considered are those who are of the household of faith. Christ says this and He is talking about His children in the Christian and the Old Testament dispensation, because they even though they had the ceremonial system and Christ hadn't come while they were living; they were looking in faith to the coming Savior who would take away the penalty of their sins in the future. And since Christ only appears once in the end of the world to atone for sin, His sacrifice pre-emptively covers all.



Hebrews 9:24-28: "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but

now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. **And as it is appointed unto men once to die, but after this the judgment**: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

So those in the old dispensation, they're saved by Christ and those in the new, are likewise saved by Christ. Additionally, Christ says he "will in no wise turn anyone away". John 6:37 **Anyone can profess Christ, confess Him as Lord & Savior, and have their name entered in the Book of Life.** ***But not all "endure till the end."*** Matt. 10:22.

So here, Brother Houteff writes about what happens when someone by faith takes hold of Christ and accepts him as their Lord and Savior?" Let's read it.

> "So there must come a day of reckoning, a day when the names of those who are found unworthy of eternal life will be blotted out of the Lamb's Book of Life, a proceeding for which the only correct term can be investigative judgment. And now that the time is come that judgment must begin at the house of God, thou therefore endure hardness as a good soldier of Jesus Christ. 2 Timothy 2:3. For if it the judgment first begin at us, what shall the end be of them that obey not the gospel of God? First Peter 4:17. Since therefore in the fullness of time ***the judgment will begin in the house of God, the church, each one is confronted with the imperative need to know how names are retained in the book.*** (3Tr 8. 1-4)

Okay, here we go: the book; singular again.

> "…at the moment, we accept Christ as our personal Savior through the word of truth. At that supreme moment, God forgives us our sins and the hands blood stained by Calvary inscribe our names in the Lamb's Book of Life. Then, simultaneously, the pen of angels begins in the heavenly ledger, the life or death chronicle of our Christian experience, separate from our past.

Remember at that moment when we when we accept Christ our sins are washed away. Our past life is gone. And what starts now is the Christian's journey. In summary, as for the books; one gives life and the other contains the life records.

So, I want you to remember those statements. Seemingly on the surface, they contradict each other. And honestly, I was confused when I first read it. So, I had to read, reread, and analyze it, listen to it, and so on. All while asking for God's Holy Spirit to help me to understand. And I know without him, I can do nothing. And neither can any of you. To try and interpret the scripture without the Author's help is a fool's errand indeed. We need the Holy Spirit to help us rightly divide the inspired interpretation. Brother Houteff said ***even after the interpretation is given, only to the righteous is understanding given***. So, people can read the Spirit of Prophecy, they can read the Shepherd's Rod, they can read all the books and be well-versed and still not understand, because the wicked shall not understand. The wicked will only continue to do wickedly.

And is this not the state of things that we see right now in the Davidian world? It is absolutely demonic what's going on, because Satan knows his time is so short! So, what is he doing? He is doing the same thing that he has always done. ***He is flooding the movement with people who do not understand the interpretation because they're not righteous.*** They don't have good intentions for the gospel. They are using the message of Truth for fame, a following, or for money! As a result, we are inundated with ***a multiplicity of twists on the interpretation that we've already been given***, --which at this time, should be clear to us. You would think the prophecies would be clear, but for many it is not, --all because people are failing to study as is recommended, and they are not including God in the equation. They are attempting to understand sacred things of a divine origin, using their intellect.

This is not a message where you can just use your intellect and your intelligence and understand it. It takes the Holy Spirit!

> John 14:16–17: "And I will ask the Father, and he will give you another Helper [Comforter], to be with you forever, even the Spirit of truth, whom the world cannot receive, because it

> neither sees him nor knows him. You know him, for he dwells with you and will be in you."
>
> John 16:13 says, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come."

Let's read statement number one…

> "As the cleansing of the heavenly sanctuary is a work of cleansing the books by blotting from them the names of both the backsliders and the tares. And as at the time of trouble such as never was since there was a nation. The only ones who shall be delivered are those whose names are found written in the book. The cleansing of the books therefore obviously takes place before the resurrection and before the time of trouble such as never was. Thus, the unfaithful dead will be left in their graves at the first resurrection, and the unfaithful living will be left without deliverance from the coming trouble. But were their names allowed to remain in the books? Then, according to the records, either the wicked dead would have to be resurrected with the righteous, and the living wicked delivered with the living righteous, or else both the righteous dead and the righteous living would have to be forsaken with them. alternatives, both of which of course are impossible, thus again making mandatory an absolute separation as instanced in type in Joshua's time.(3Tr 50.3)

Did you get that?

If Christ did not know beforehand, he would not be able to stand up and deliver his people. First, he stands up for the 144,000, and then, of course, he's going to stand up for those that come out of Babylon.

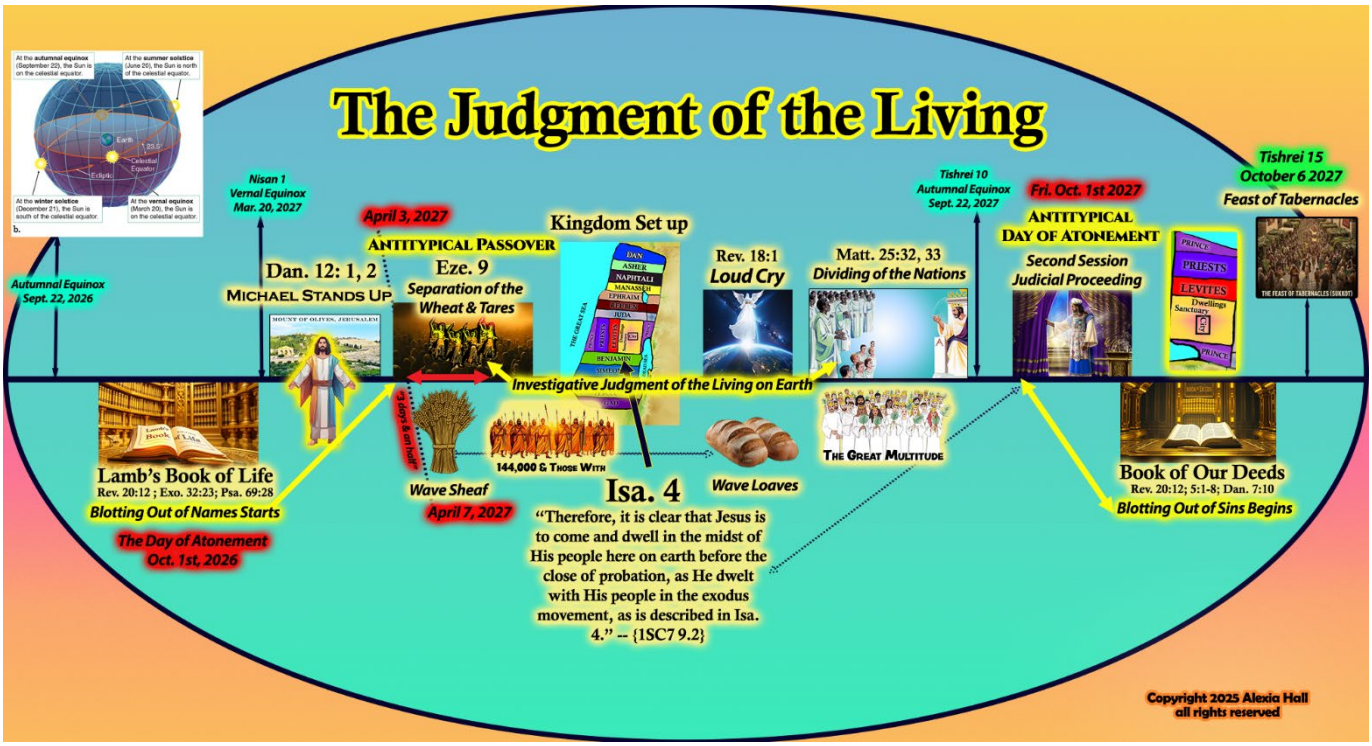
When he stands up for us, he is dealing with the wicked who are tormenting us, the Esauites in the church. He's going to deliver us from them. And how does he deliver us from them? It's through Ezekiel Nine. Like I said, the pressure will become so hot and the

battle so fierce and brother will be against brother, the tares against the wheat, that Christ himself will have to intervene.

Let's look at statement number two.



''The typical wave loaves which signified the completion of the first fruit harvest, Leviticus 23:17, were baken with leaven to symbolize that the sins were not blotted out at the time the servants of our God were sealed. Hence the investigative judgment for the living blotting out the sins will begin after the sealing of the 144,000 the spiritual wave loaves and after the outpouring of the spirit. (3 T r page 15.2).



So here we're given a totally different statement where Brother Houteff is saying that the 144,000 are spiritual wave loaves. In the typical system, the wave loaves signified the completion of the first fruit harvest. They like, like the wave sheaf were presented to priest for a sacrifice. The wave loaves "were baken with leaven" to symbolize that the sins were not blotted out at the same time we are sealed. So here it is in the first statement, Christ knows the names of both the back sliders and the tares. This cleansing, which is done in the heavenly sanctuary, and not the earth, consists of cleansing the books by the blotting of the names of both the backsliders and the tares.

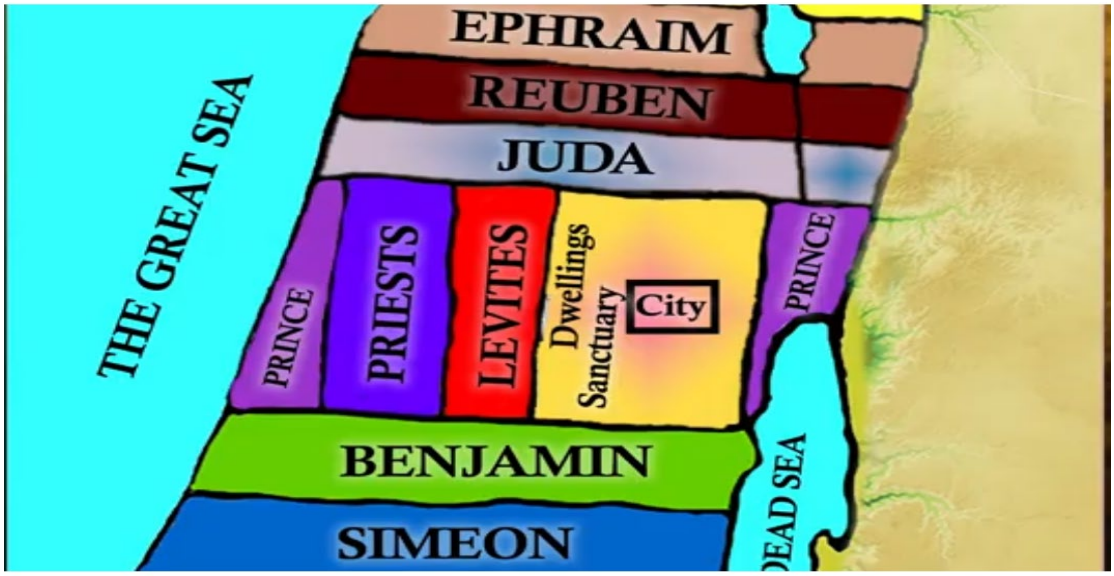
Christ has to knows this information so he can execute Ezekiel Nine through His angels and that's why we have a sealing going on which is called the investigative judgment of the living. But here over here in statement two, we see that the blotting out of sins, not dealing with the names, but the blotting out of sins, will begin after the sealing of the 144,000 and after the outpouring of the Spirit, which is the Loud Cry.

Again, the "blotting out of sins" does not take place during the time when Michael stands up . And if you go back to the sacred year, you can see that opposite of this whole Passover time is the Day of Atonement. So we could surmise that although Christ knows who is in His Lamb's Book of Life, **he may have already blotted out the names of those who are unworthy due to the sealing that is going on.** At some point Christ will execute Ezekiel Nine through His angels, and He will take out the wicked from the church. But our sins are not blotted out until the **antitypical day of atonement for the living**, the judgment for the living.

And so it was always curious to me why in that map that Brother Houteff showed of the promised land, the new division of land, that he drew in the middle a section for the city and dwellings. We talked about that in a previous study that the city of God is not going to be at Jerusalem. We studied how it will more than likely be **where ancient Shiloh was**, which is now an archaeological site and park. The most interesting thing about the diagram is that there is also a place called the "**Sanctuary**" by the "**City**" and "**Dwellings**".

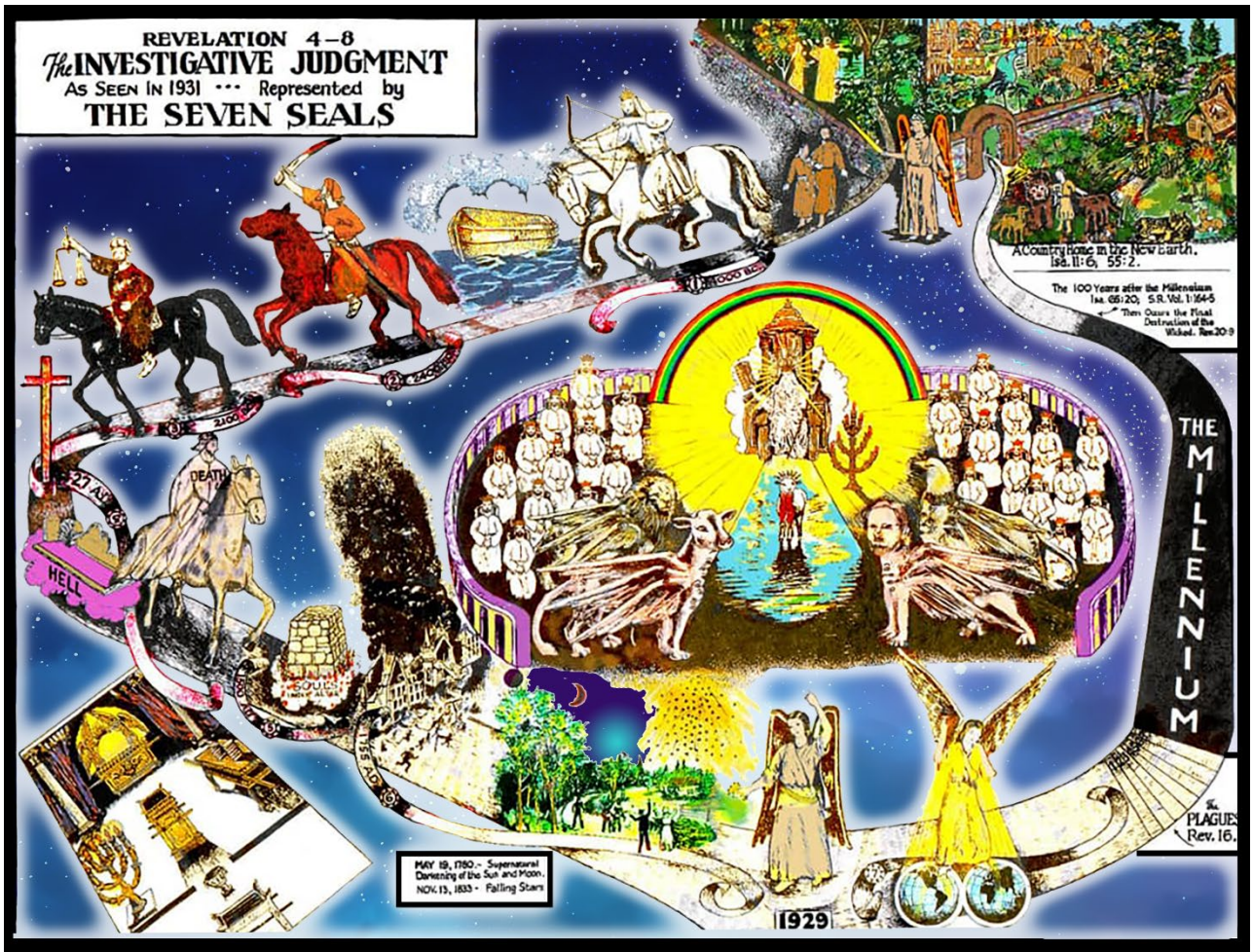
Jer. 20:18:

"Thus saith the LORD; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his **dwellingplaces**; and the **city** ***shall be builded upon her own heap***, and **the palace** shall remain after the manner thereof."



THE SIXTH SEAL OVERLAPS THE SEVENTH

Remember the seals overlap each other. Okay, we're going to read



some statements that prove that because just like the trumpets, Brother said the seals overlap each other.

Okay, let's read.

> "While verse 3 points out that the solemn events of this chapter take place in a day of gigantic worldwide armament program, verse 4 being parallel with Revelation 6:14, it reveals that they take place in the period of the sixth seal in the days of the sealing of the 144,000 and the gathering of the innumerable multitude out of all nations, the seal that we are now living in. **The sixth seal may overlap the seventh.**'' - Timely greetings volume 1 number 35 page 20.

We don't know exactly how God measures time, right? We have our own measurement of time here on earth. Brother Houteff says if there was no measurement of time, it would just be eternity. We also have specific ways we classify people, places, and things. God, likewise, has His classification systems. Who are we to question it? So, we know that through these truths, God overlaps one seal over the other. The 144,000 are sealed in the sixth seal. But somehow Michael will know who to save among the living souls in the church, in the seventh seal. Remember the cases of the living are all addressed in the seventh seal, right? He stands up and delivers the 144,000, every **one** who is written in the book That's the Lamb's Book of Life Daniel is speaking of. The Lamb's Book of Life is where our names are written. And if we do not endure from the end, we are blotted out of the Lamb's Book of Life.

Something to think about. It must be understood the judgment of the dead, their case in the judicial proceeding takes place after a certain time, after their life record has closed. But in the case of the 144,000, they have to be sealed because they are still living when their life record is closed. And that means they're sealed so that they can be saved.

This is when Revelation 22:11 will be fulfilled during the first fruit harvest. Christ will rise up from his mediatorial place in heaven and come down to earth to execute judgment on the church. He proclaims at this moment:

"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." --Revelation 22:11

After this sealing, we are given a new nature in the kingdom that will cause us not to sin against God. It will be a heart of flesh and not a heart of stone. A beautiful promise is given to God's people in Ezekiel 36:24-28:

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

This shows that our records still have to be cleared, and they are cleared in the Kingdom! The event which has revealed wicked from righteous is exactly what is detailed in Ezekiel Nine. There is an investigative judgment of the living that comes through the sealing angels. So this sealing is why Michael knows who to blot out of his book. Even though when that seventh seal is opened, Ezekiel Nine occurs, the scripture says,..

> "And at that time shall Michael stand up, the great prince which standeth for the children of thy people. And there shall be a time of trouble, such as never was since there was a nation even to that same time. And at that time thy people shall be delivered. Everyone that shall be found written in the book.'' Dan. 12.1

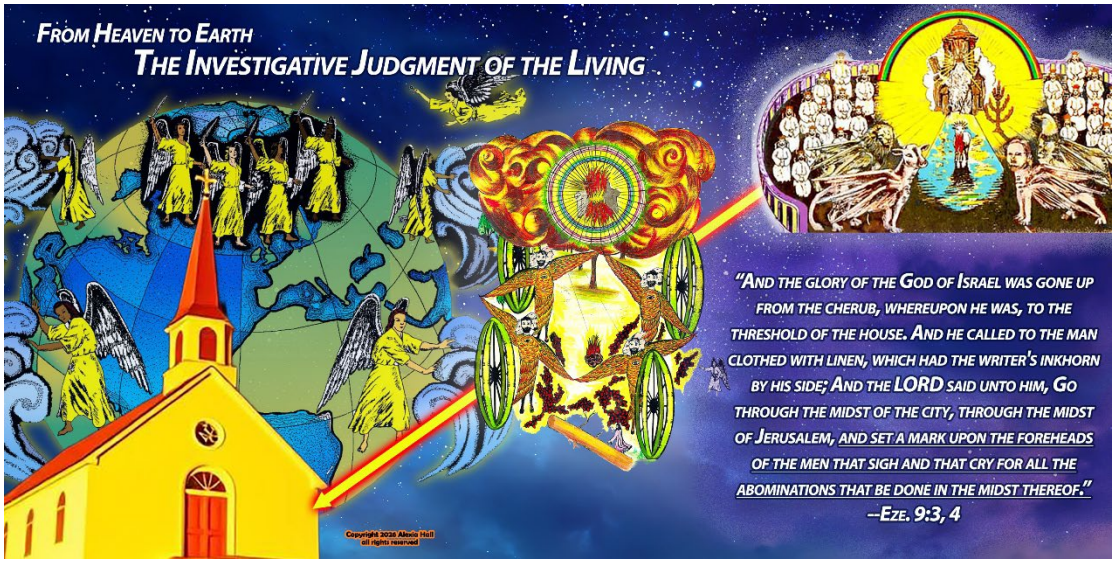
I'm going to read from Tract 3, pages 46, starting with paragraph 3. Then we're going to go to page 47, paragraph 1 and two.

> "In graphic demonstration that he will come to earth with all

his angels to execute judgment upon the living. The Lord revealed himself prophetically to Ezekiel as being brought enthroned to earth by four living creatures just before the slaughter of the hypocrites in the church takes place. And as each of the living creatures has the face of a lion, the face of a calf, the face of a man, and the face of an eagle. Ezekiel 1:10.



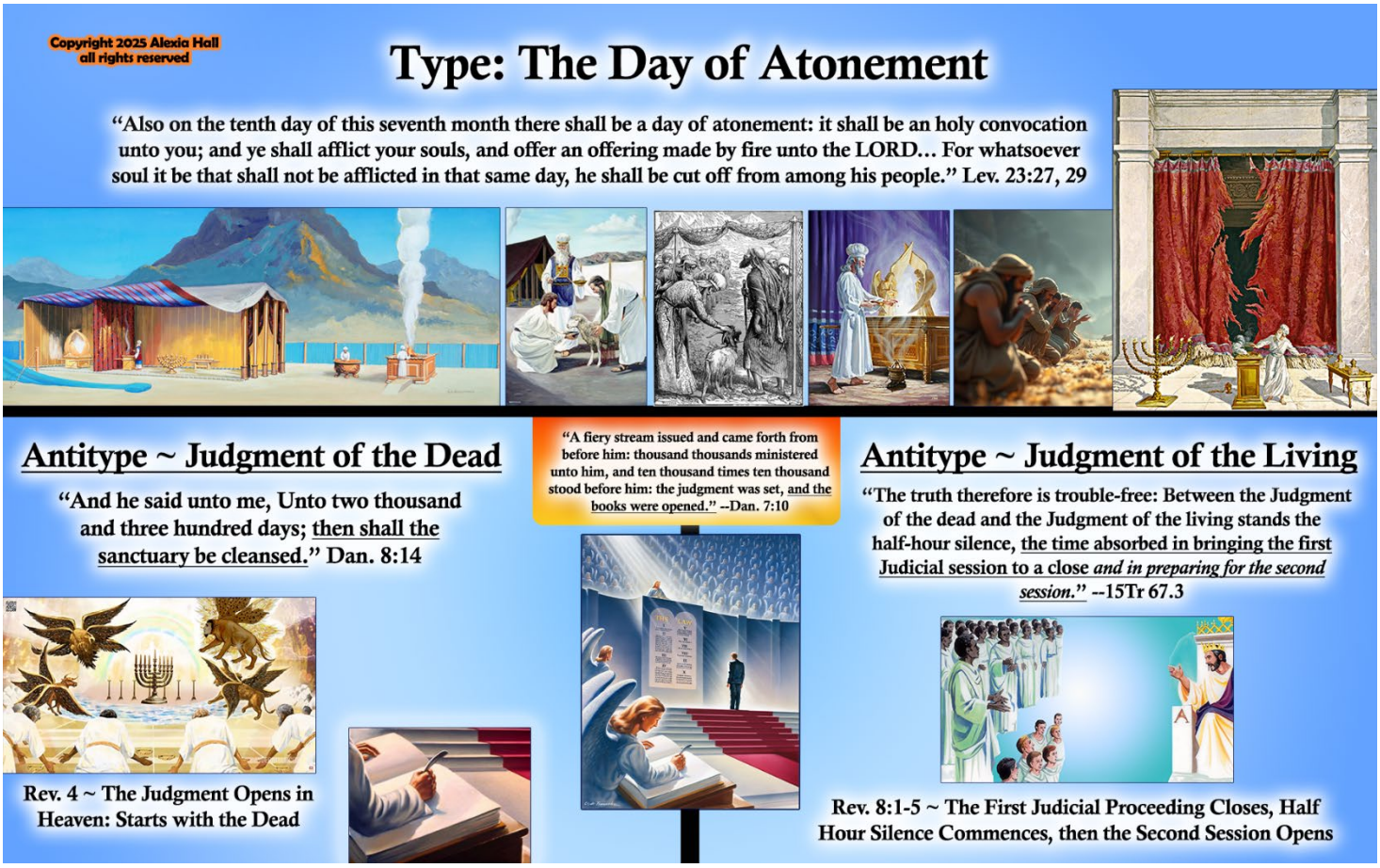
"The same judicial insignia as have the beasts who are before the throne in the heavenly sanctuary. Revelation 4:7. in the time of the judgment of the dead. And as they descend to earth, they thereby symbolically show that the work of the mediatorial judicial throne which convenes and presides over the judgment of the dead is extended to earth. **This extension, so far as we are able to know now, must take place at the opening of the seventh seal**, Revelation 8:1.



"For at that time the celestial voices which open the judgment of the dead cease in the heavenly sanctuary and begin after the half hour's silence to sound on earth. In other words, just as in heaven at the opening of the judgment of the dead, there were lightnings and thunderings and voices. Revelation 4:5, Likewise, on earth at the opening of the judgment of the living, there are voices and thunderings and lightnings and an earthquake.

Revelation 8:5. With the judgment of the dead, however, the work of separation takes place in the books in the heavenly sanctuary. Whereas with the judgment of the living, the separation takes place among the people in the church as well as among their names in the books in the heavenly sanctuary. Thus showing that both sanctuaries will finally be cleansed.''(3Tr47.2)

So what is the very first thing that is cleansed? It is the names. It's not our deeds. The names of the wicked have to be cleansed from the books in order to execute Ezekiel Nine.



So, I hope that I've made it clear that the Day of Atonement is a type for the Judgment of the Dead, but it's also a type for the Judgment of the Living. Our deeds are going to be cleansed from the books at a different time than the time that the wicked's names are blotted out of the Book of Life. So, Brother Houteff, where he seems to contradict himself, is actually being very careful to write the details in

a certain way so we could understand that these are two different events.

Now the work of atonement may be continuous due to the fact that the sixth seal overlaps the seventh, meaning this blotting out of names starts in the heavenly sanctuary, and then it is extended to earth. So they might start looking and blotting the names out according to the information that they are receiving during the sealing from the sealing angels. This will probably take place during the Day of Atonement in the year previous to Ezekiel Nine. In addition to this, we are going to know when Ezekiel Nine is going to happen, because Brother Houteff said so. He said that we're going to know beforehand, and we're going to know in at least as much time as Moses knew beforehand. That means it the time could be just as long the timeframe Moses knew ahead of time, a few days, or it could be much longer. That's what "at least" means.

So if you can look at these statements again the judgment starts in heaven.

STATEMENT 1

"As the cleansing of the heavenly sanctuary is a work of cleansing the books by blotting from them the names of both the backsliders and the tares, and as at the "time of trouble, such as never was since there was a nation," the only ones who "shall be delivered" are those whose names are found written in the book, the cleansing of the books, therefore, obviously takes place before the resurrection, and before the time of trouble such as never was. Thus the unfaithful dead will be left in their graves at the first resurrection, and the unfaithful living will be left without deliverance from the coming trouble. But were their names allowed to remain in the books, then according to the records either the wicked dead would have to be resurrected with the righteous, and the living wicked delivered with the living righteous or else both the righteous dead and the righteous living would have to be forsaken with them – alternatives both of which, of course, are impossible; thus again making mandatory an absolute separation, as instanced in type in Joshua's time..." 3Tr 50.3

The Lamb's Book of Life, the names must be blotted out of the wicked in the church before angels can go ahead and execute Ezekiel Nine.

The half hour silence, Ezekiel Nine, pauses the judicial proceeding because they've looked at all the names, --they have blotted out all the names and the mark of deliverance has been placed on the righteous. The angels execute Ezekiel Nine and then the judicial proceeding will continue sometime after that half hour silence. And it's in this session that the work of blotting out our deeds takes place; this is where we get our forgiveness of sin, which will be later on in the sacred year calendar.

So let's look at Ezekiel Nine and the Passover to understand that we need to look at everything that the prophet says. Previously, we may have been kind of blending together the Day of Atonement and the Passover, the anti-typical Day of Atonement and the Antitypical Passover. Ezekiel is the Antitypical Passover and the Judgment of the Living is the Antitypical Day of Atonement. Now that we have got that clear, we can understand more about how things are going to happen, how the judgment of the living is going to take place. Like I said, it's an umbrella and it encompasses many things, not just one event, more than one event.

EZEKIEL NINE AND THE PASSOVER

Brother Houteff writes,

''What made the interruption and brought about the change? Let us first determine the length of the prophetic half hour's time.''

And he's talking about that half hour silence which we know happens with the opening of the seventh seal.

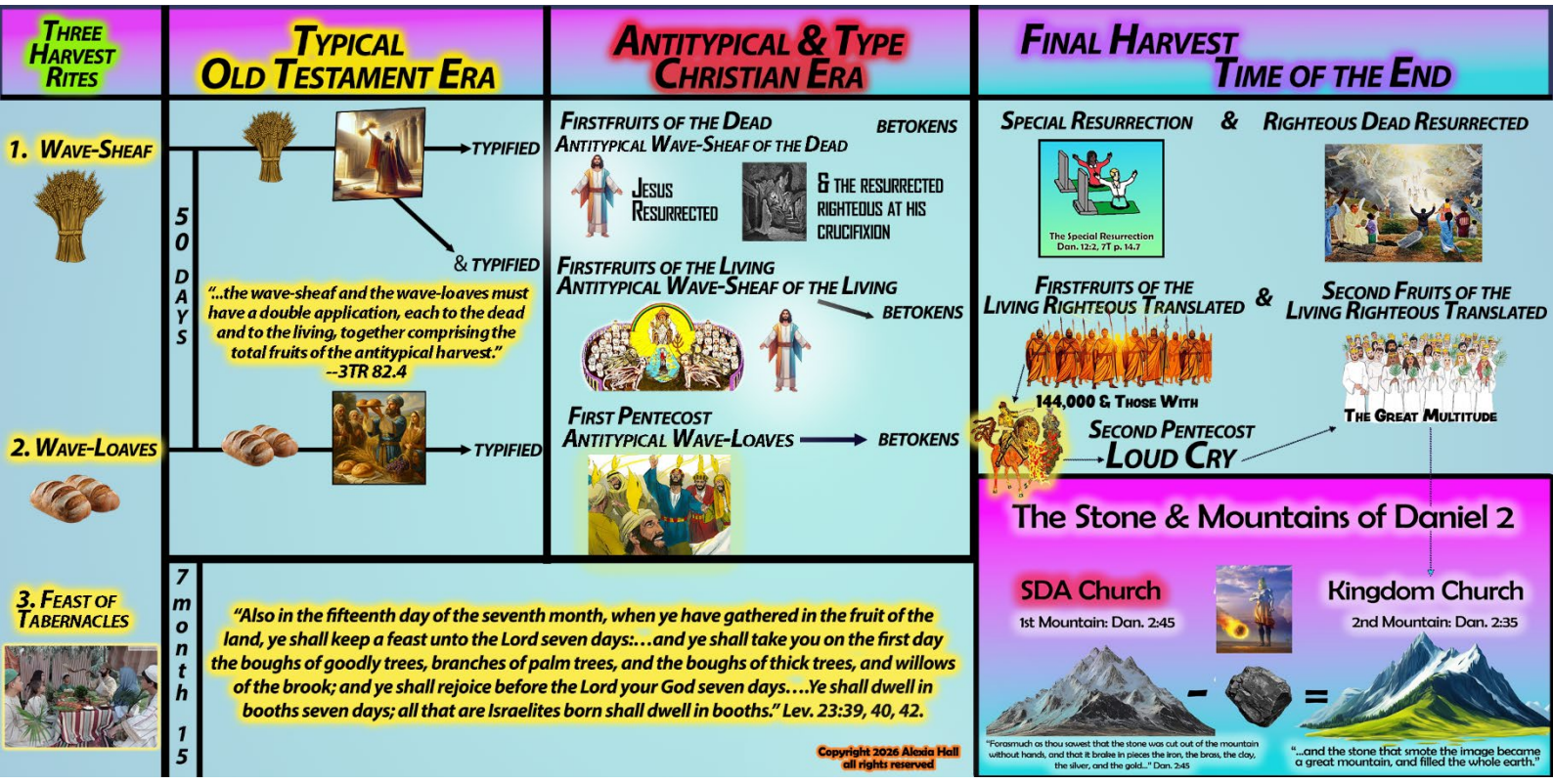
"A day in prophetic time stands for a year. Ezekiel 4 ; 6. 1 hour is the 24th part of a prophetic year. And figuring 30 days to a month, it would be about 2 weeks. Half an hour would be half of 2 weeks. Therefore, seven literal days, seven days were used for purification. See Exodus 29:3537, Leviticus 12:2, 13:4, 5, 1, 9, 11, 12,14, 15,21, etc. From these references, we conclude that the half an hour or seven days stand for the purification of the church, pointing forward to the fulfillment of Malachi 31-6. But we have a more definite proof which will clear all doubts.''--(2SR 216.2)

Continuing on…

THE PASSOVER IN TYPOLOGY

"…in observance of the Passover, the Lord commanded Israel to celebrate that occasion seven days. See Leviticus 23:5-8. Surely no one would say that God commanded his people to commemorate that event seven days with no object in view. Israel after the flesh, going into Egypt, then out of Egypt to Mount Sinai, the Passover in Egypt on the night when the death angel smoked the firstborn of man and beast at the departure of Israel are types of the church at the present time, the church going out of Egypt, worldliness, the purification of the church, the separation of the tares form the wheat, the fulfillment of Ezekiel Nine, a complete explanation of the subject is given in the shepherd's rod volume 1pages 64 to 113. See also chart on page 224. The spirit of prophecy bears witness of this by the following statement:

" *The Passover was to be both commemorative and typical not only pointing back to the deliverance from Egypt but forward to the greater deliverance which Christ was to accomplish in freeing his people from the bondage of sin* - *Patriarchs and Prophets*, page 277. (2SR.216)



The Wave sheaf, The Wave Loaves, And The Feast of Tabernacles.

So now we're going to go into just reading about the wave loaves and the wave sheaf because that is something that definitively shows us that the wave loaves are a type and the wave sheaves are a type of the144,000.

> ''*The* wave sheaf *and the loaves must have a double application each to the dead and to the living* together comprising the total fruits of the anti-typical harvest. The typical wave loaves which signified the completion of the first fruit harvest Leviticus 23:17 were baken with leaven to symbolize that the sins were not blotted out at the time the servants of our God were sealed. Hence the investigative judgment for the living blotting out the sins will begin after the sealing of the 144,000 the spiritual wave loaves and after the outpouring of the spirit the leaven may have a still deeper meaning' - 3TRS 15.2

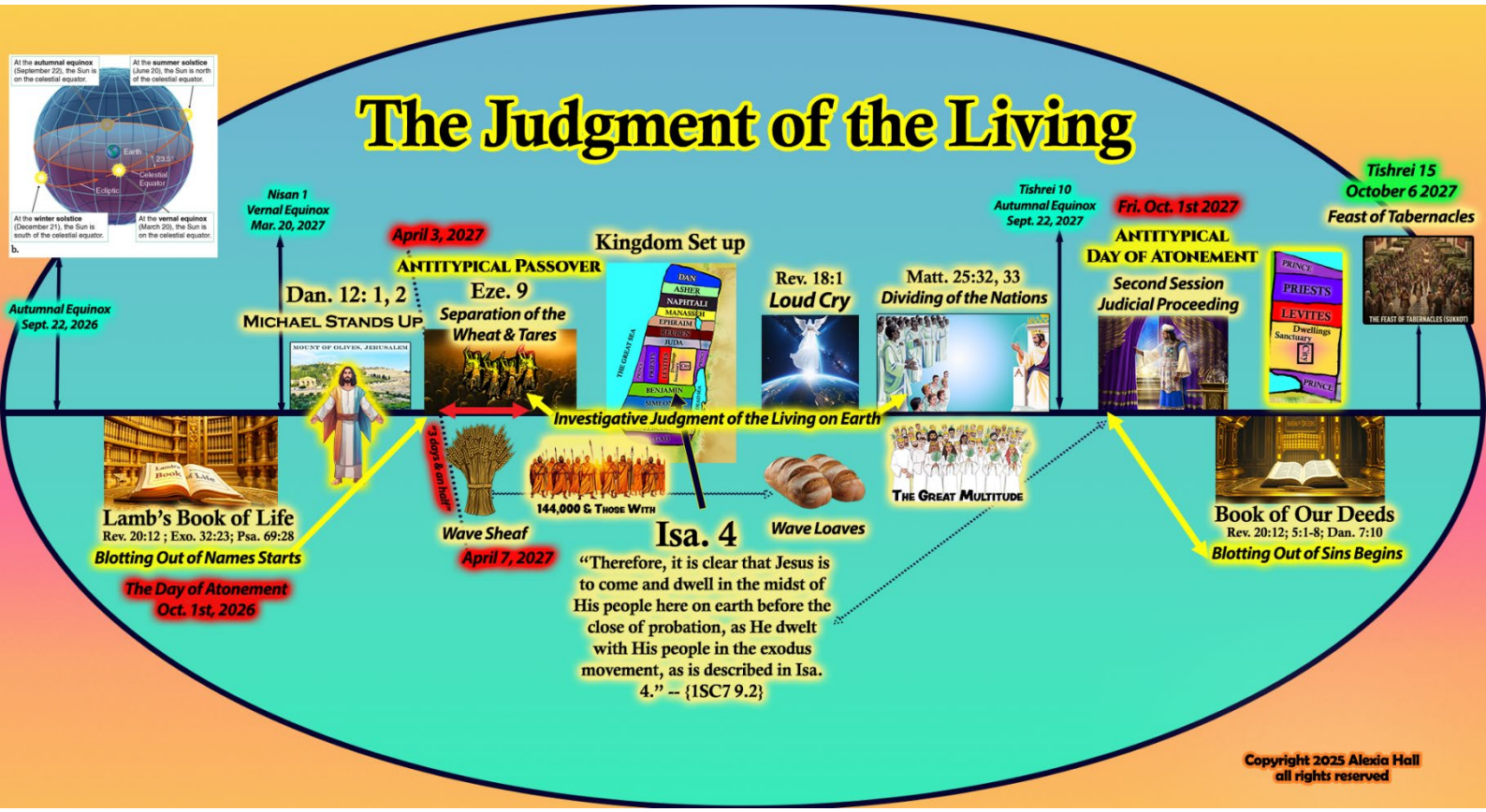
Again, what I was saying about the blotting of the names of the Lamb's Book of Life. It's different than the blotting out of our deeds. We will still have those sins on the books when we do the Loud Cry and during the time we are separated in Ezekiel Nine, but they will be blotted out in that second judicial session. **It looks like there will be an active cleansing of sins in the kingdom, in the sanctuary.**

> "From this bulwark of evidence and proof of the cleansing of the church on earth and of the books in heaven towers forth the impregnable truth *that the living who continuing faithful to the end retain their names in the book of life shall in this time of separation receive God's mark or seal of deliverance* while those who do not shall be left without it to perish in their sins. So while it is necessary in the congregation of the dead to separate the wicked from the righteous now awaiting the resurrection morning, *it is just as necessary in the congregation of the living to separate the wicked from the righteous now preparing for deliverance from the coming trouble*. There are therefore two separations, one among the righteous dead and

the other among the righteous living. The dead being appointed to resurrection and the living to translation. Those on the other hand whose names shall be blotted out of the books are those who shall have failed to put on the wedding garment. Matthew 22:11. At the master's command, Matthew 22:13. *They shall be cast out, never more to be among the wedding guests. This cleansing of the book of life is further seen to be necessary in order to enable the angels rightly to select the saints.*--(3T r.52,53)

Do you see that? It's a cleansing of the book of life. And that book is distinct from the other books of record.

SUMMARY



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