



Are the Feast Laws Still Nailed to the Cross?

■ Study Course



PREFACE -----	2
Chapter 1: ALL DAVIDIANS FEAST AT ONE OF TWO TABLES -----	4
Chapter 2: ELIJAH SAYS TO REMEMBER YE THE MORAL LAW OF MOSES -----	10
Chapter 3: TWO LAWS WHICH DAVIDIANS ARE NOT TO REMEMBER -----	13
Chapter 4: THIRD PART OF THE MORAL LAW THAT DAVIDIANS ARE TO REMEMBER -----	15
Chapter 5: DAVIDIANS ARE TO REMEMBER THE STATUTES AND JUDGMENTS -----	22
Chapter 6: DAVIDIANS ARE TO KEEP THEIR SOLEMN FEASTS -----	25
Chapter 7: A FALSE ELIJAH RAISED UP THE BRANCH MOVEMENT -----	29
Chapter 8: TO KEEP THE CEREMONIAL FEAST LAWS AN ANIMAL MUST SACRIFICED -----	30
Chapter 9: THE STATUTES, AND FOREVER -----	39
Chapter 10 FALSE ELIJAH'S FRUIT AND VEGETABLE SACRIFICES -----	45

FEAST LAWS STILL NAILED TO THE CROSS

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CEREMONIAL SACRIFICIAL FEAST LAWS STILL NAILED TO THE CROSS

Most people do not know why eighty-six Branch Davidians followed David Koresh to their death in the Waco burn out. That is because they do not understand the religious doctrine that motivated these Davidians to follow him to their destruction. That destruction began in 1955 with the man (Ben Roden) who instituted the Branch movement. It was his doctrine (remember the feast laws) that started them on their downward path to a catastrophic destruction by fire, when the ATF attacked their Mt. Carmel compound on Feb. 28, 1993 for fifty-one days until they were burned out on April 19, 1993. This article does not explain what motivated the 51-day siege by the ATF. That is explained in a book entitled "A DAVIDIAN TESTIMONY." The purpose of this article is to explain that the keeping of the Old Testament Jewish feast



Ben Roden, originator of the "Branch" movement, was Jewish by ethnicity. He wanted to take Davidians back to the keeping of the feast laws because he was already familiar with them as a Jewish person.

laws was the dominating factor that doomed these Branch Davidians to an unprecedented fiery destruction.

PREFACE

From the day a Seventh-day Adventist is born as a new born babe into the message of The Shepherd's Rod, he is given a new name--Davidian. That name was originated by God ([Zech. 12:7-10](#)) through Elijah the prophet (Bro. V.T. Houteff) whom He sent in 1929 who said: "...we are the only people who have the message of the re-establishment of the House of David, and of restoring 'all things' (Mark 9:12) and are therefore named Davidians..." (1 T.G. 9:6). He spoke those words on Oct. 5, 1946 (1 T.G. 9:3); but the name was first given to the followers of this Elijah in 1942 (8 Symbolic Code, Nos. 1-12, Jan.-Dec., 1942, pg. 24). In the course of time this Elijah, being the antitype of John the Baptist the last prophet, died in 1955 as John died.

Up until that time all potential Davidians in the Seventh-day Adventist church were faced with a choice--either stay in their Laodicean condition, or accept Elijah and his Shepherd Rod message. But soon after Elijah (Bro. V.T. Houteff) died in 1955 there arose a false Elijah (a former Davidian named Ben L. Roden); and all Davidians were now faced with a new choice--stay with the true Elijah and his Shepherd Rod message, or accept the false Elijah and his Branch movement.

This would not be too difficult were it not for the fact that some Seventh-day Adventists are born (converted) into the ranks of the true Elijah's message, and others are born (converted) into the ranks of the false Elijah's message. Thus, there are two classes of Davidians following the false Elijah (Ben L. Roden).

Class 1: Decisively in Error

One class have made a concrete decision to stay with the false Elijah; they cannot be moved, and it would be useless to try.

Class 2: Ignorantly in Error

The other class of Davidians, however, have been born into the ranks of this false Elijah and are ignorant of the deceptive errors of his Branch movement, because they have not had an opportunity to see the difference between the two Elijahs. All they know is what the false Elijah has taught them. This class of Davidians are not held accountable for believing the errors of the false Elijah until they see the difference. Then God would expect them to forsake the ranks of the Branch movement and reject its false Elijah (Ben L. Roden), and accept all the teachings of the true Elijah (Bro. V.T. Houteff).

"God will not condemn any at the judgment because they honestly believe a lie, or conscientiously cherished error; but it will be because they neglected the opportunities of making themselves acquainted with truth. The infidel will be condemned, not because he was an infidel, but because he did not take advantage of the means God has placed within his reach to enable him to become a

Christian."--Testimonies to Ministers, pg. 437 (bold emphasis added).

Therefore, by reading this article it will help those Davidians who are ignorantly following the false Elijah (**Ben L. Roden**) to see the errors of his Branch movement, and give them the chance to make a choice--either stay where they are, or break away. Let none of these honest ones who follow the false Elijah's errors become offended by this article's plain statements, but instead rejoice that their eyes have been opened to see the difference between the true and false Elijahs. John the Baptist referred to the false prophets of his day as a "generation of vipers" (Matt. 3:7), and Jesus called them "hypocrites" (Matt. 15:7) and "blind leaders of the blind" (Matt. 15:14), and "ye are of your father the devil" (John 8:44). Yet, none of His honest disciples were offended, but rejoiced that their eyes had been opened to see the false prophets of their day. So it shall be with the honest Davidians who are being misled by the false Elijah of today. They will break away from the ranks of the Branch movement, and "follow the Lamb whithersoever He goeth" (Rev. 14:4) by joining the ranks of the true Davidians who follow the true Elijah.

Those Davidians, therefore, who read this entire article to the end will clearly see why they have come face to face with the two Elijahs (Bro. V.T. Houteff and Ben L. Roden); and why they must make a choice between them, because the false Elijah "will lead their victims blind folded into perdition" (G.C.S. pg. 8).

End Of Preface.

ALL DAVIDIANS FEAST AT ONE OF TWO TABLES

Chapter 1

THE TABLE OF THE LORD

One of the most sublime psalms of David best loved by Christians is the twenty-third Psalm, in which he was inspired to say: "Thou preparest a table before me in the presence of mine enemies." This "table" could mean that God will provide the saints with literal food and water to sustain their physical beings during the time of trouble--"Angels provided them with food and water, while the wicked were suffering from hunger and thirst" (E.W. 282). But this "table" can also apply, even moreso, to the spiritual food that the Lord provides the saints to sustain them in times of darkness, persecution, and death. This dual application, with special emphasis regarding a spiritual table, is clearly understood in the light of Jesus' words to the Devil: "It is written, man shall not live by bread alone {from a table of literal food}, but by every word {from a table of spiritual food} that proceedeth out of the mouth of God" (Matt. 4:4; Deut. 8:3).

It is at this spiritual table that the born-again Davidians (**Immanuelite Christians--14 TR 35,36; 12 SC 1:6:0**) must eat if they are to be the 144,000 who "follow the Lamb" (Rev. 14:4), and at last stand on Mt. Zion with Him (Rev. 14:1). They must eat the same "butter and honey" that Jesus ate (Isa. 7:14, 15) at the spiritual table of the Lord. And though the Davidians have a special vegetarian diet which is the bread on his physical table that he feeds from; yet, he must also feed from the spiritual table on the word of God symbolized by the "butter"--the latter rain (**14 TR 43,47; 1 Ans. 87,88**), which is the message of The Shepherd's Rod.

"But having the long fast now broken with fresh truth {**when Elijah--Bro. V.T. Houteff--came**}, abundant and undefiled by man's wisdom, the hungry are now feeding at the bountiful table of the Rod (Mic. 7:14), at which you, dear reader, now sit and are joyously bidden to stay on for the rest of the feast."--1 Shepherd's Rod Tract, pg. 87 (bold emphasis added).

"Let us therefore no longer be side-choosers, but come to the **table** which God has spread so abundantly with spiritual food, and unbiasedly and free from prejudice feast to the full,..."--2 Timely Greetings, No. 27, pg. 10, par. 1 (bold emphasis added).

The butter comes from a cow and two sheep by the hand of "a man (prophet)" (Isa. 7:21,22) who nourishes them, which was Bro. V.T. Houteff--and that to this "man who nourishes them are the saints to go for their butter" (**6 Tr. 44,45**). Only those Davidians who are satisfied with the spiritual food which the Lord has given them at His table will escape the slaughter of Ezek. 9 and be "left in the land;" because they will not eat from the table of the devil.

Some Davidians are not satisfied with the clean, wholesome, nourishing spiritual food (SRod message) from the table of the Lord. They want to eat food from the writings of another porter-prophet-president-Elijah, because they say "the table of the Lord is contemptible" (Mal. 1:7); and "the table of the Lord is polluted" (Mal. 1:12). Thus, these Davidians with perverted spiritual appetites come to Davidian meetings to feast upon the SRod message at the table of the Lord, which they claim to believe, but they pick at their food and do not enjoy eating it. They are like cattle which will eat only what they like.

Some of the spiritual food they will eat, but the rest which they do not like they trample underfoot in disbelief.

"Part of the cattle {**Davidians**} are accused of being selective, of eating and drinking only that which is to their liking, and of trampling the residue. They accept whatever Truth is agreeable to them, but reject the rest. Here we shall cite an example:

"My labor has been most discouraging, as I have seen that what God designed has not been accomplished...These {**Seventh-day Adventist**} brethren took this position: We believe the visions, but Sister White, in writing them, put in her own words, and we will believe that portion which we think is of God, and will not heed the other."--Testimonies, Vol. 1, p. 234.

"The rebuke, O ye 'slow of heart to believe all that the prophets have spoken,' that rested upon the two disciples, is a challenge to each of us. None of us is as great as the Lord, yet He believed all the prophets wrote. Entire belief in the prophets is what makes God's people great."--2 Timely Greetings, No. 2, pgs. 19,20 (bold emphasis, braces added).

"No man is proved to be a true Christian because he is found in company with the children of God, even in the house of worship and around the {**spiritual**} table of the Lord. Satan is frequently there upon the most solemn occasions, in the form of those whom he can use as his agents."--Great Controversy, pg. 396 (bold emphasis added).

"Among church-members 'in good and regular standing,' there are, alas! many Achans. Many a man comes stately to church, and sits at the {**spiritual**} table of the Lord, while among

his possessions are hidden unlawful gains, the things that God has cursed."--Patriarchs and Prophets, pg. 497 (bold emphasis added).

Such Davidians who "sit at the table of the Lord" and think the SRod message is "contemptible," will find themselves eating at the polluted table of the Devil sooner or later. They will be furnished with food and drink from the hand of the Davidian usurpers, which is to their liking, and which they think is not "contemptible."

"Those {**false Davidians**} who are to be destroyed {**by the slaughter of Ezek. 9**} are those who do not particularly care for His holy mountain, the Kingdom mentioned in these scriptures. They are those who prepare a table, or who assemble passages of Scripture taken out of their setting, and with them they feed (teach) the group, or the troop that is of the same mind as themselves. To 'furnish the drink offering' is as much as to say that the troop is drinking in whatever their teachers put out."--1 Timely Greetings, 44:7 (bold emphasis added).

Yes, such Davidians who eat, not from the SRod table of the Lord, but from another table are like flesh-eaters who like their salads with chopped ham in it, or meat with their potatoes. They like to eat their good spiritual grains of SRod doctrines from the table of the true Elijah with false doctrines from the table of the false Elijah that pollutes it.

"Though the grains are God's creation, showing that the respective doctrines which they represent are in themselves Divine truth, yet Ezekiel's visionally baking the symbolic cakes of them on dung fire, shows that these doctrines have been defiled--misinterpreted {**by the false Elijah**}, added to and subtracted

from--minced, as it were, and then served **{on his table}**."--1 Shepherd's Rod Tr., pg. 84:1 (bold emphasis, braces added).

This is the very reason why God sent the SRod message in 1930, because man had already polluted the Christian doctrines of faith, grace, Holy Spirit, baptism, sanctuary, and Sabbath, which are baked on dung for the people to eat on the table of false doctrines.

"For all tables are full of vomit and filthiness, so that there is no place clean."--Isaiah 28:8

Thus, even today, in spite of the clean table of good spiritual food that God has given the Davidians, some want to eat polluted doctrines from the table of the Devil, by the hand of the false Elijah who "assemble passages of scripture taken out of their setting" to "feed (teach) the group" (1 T.G. 44:7) of followers. This is why God sent Elijah the prophet (Bro. V.T. Houteff) so that Davidians should not be obliged to feed from the Devil's "tables full of vomit and filthiness" (Isa. 28:8). Thus, from the table of the Lord every honest Davidian may choose to

FEED AT THE HAND OF ELIJAH THE PROPHET.

"Now is your opportunity to feast on 'meat in due season,' at the hand of God's chosen shepherd **{Bro. V.T. Houteff at the table of the SRod message}** or starve on husks at the hand of a multitude of shepherds **{and the false Elijah}**."--2 Timely Greetings, No. 2, pg. 23 (bold emphasis, braces added).

The message that Brother Houteff brought was the same message of "Elders Waggoner and Jones" that came in 1888 (T.M. 91,92),

which we Davidians have been feasting upon at the table of the Lord since 1930.

"Since we have seen that the 430 years ended in 1930, we had better now find out when the 390 years ended; the time the 40 years of grace began. To find this date we subtract 40 years from 1930, which takes us back to 1890. What happened then to mark the beginning of the 40 years?--Just this: The denomination then wholly rejected the message that was to unfold the truth of 'righteousness by faith' and the 'righteousness of Christ,' the very truth that again began to unfold years later, the Truth that we are now feasting on **{from the true Elijah's table of the SRod message}**!"--2 Timely Greetings, No. 39, pg. 19 (bold emphasis, braces added).

What was that message in 1888 founded upon? If we know, then we can better understand that same message today--The Shepherd's Rod. In Selected Messages is a chapter about the rejection of that message.

"I am asked concerning the law in Galatians. What law is the schoolmaster to bring us to Christ? I answer: Both the ceremonial and the moral code of ten commandments. Christ was the foundation of the whole Jewish economy. The death of Abel was in consequence of Cain's refusing to accept God's plan in the school of obedience to be saved by the blood of Jesus Christ typified by the sacrificial offerings pointing to Christ. Cain refused the shedding of blood which symbolized the blood of Christ to be shed for the world. This whole ceremony was prepared by God, and Christ became the foundation of the whole system. This is the beginning of its work as the schoolmaster to bring sinful human agents to a consideration of Christ the foundation of the whole Jewish economy."--1 Selected

Messages, pg. 233 (bold emphasis added).

"If Adam had not transgressed the **{10 commandment}** law of God, the ceremonial law would never have been instituted."--1 Selected Messages, pg. 230 (bold emphasis, braces added).

"Why two laws? The moral law points out the sin, 'for by the law is the knowledge of sin.' (Rom. 3:20) 'For where no law is, there is no transgression.' (Rom. 4:15). But the ceremonial law 'was added because of transgressions till the seed should come to whom the promise was made.' (Gal. 3:19). Which was the remedy to heal the sinner and set him free from the condemnation of the moral law. When Christ (the seed) came, He took this law of ordinance (the **{ceremonial}** law of Moses) 'out of the way, nailing it to the cross.' (Col. 2:14). The earthly administration of the law of ordinance could not give life of itself, because it was only a shadow of the true. Therefore, at the crucifixion of Christ it ceased and the heavenly one which was foreshadowed by the earthly, began."--2 Shepherd's Rod, pgs. 267, 268 (bold emphasis, braces added).

"The ceremonial law was thus given to Moses, and by him written in a book. But the law of ten commandments spoken from Sinai had been written by God himself on the tables of stone, and was sacredly preserved in the ark.

"There are many who try to blend these two systems, using the texts that speak of the ceremonial law **{being nailed to the cross}** to prove that the moral law has been abolished; but this is a perversion of the Scriptures. The distinction between the two systems is broad and clear. The ceremonial system was made up of symbols pointing to Christ to his sacrifice and his priesthood. This ritual law,

with its sacrifices and ordinances, was to be performed by the Hebrews until type met antitype in the death of Christ, the Lamb of God that taketh away the sin of the world. Then all the **{ceremonial}** sacrificial offerings were to cease. It is this law that Christ 'took out of the way, nailing it to his cross.' But concerning the law of ten commandments the psalmist declares, 'Forever, O Lord, thy word is settled in heaven.'--Patriarchs and Prophets, pg. 365 (bold emphasis, braces added).

"The **{10 commandment}** moral law was never a type or a shadow. It existed before man's creation, and will endure as long as God's throne remains. God could not change nor alter one precept of His law in order to save man; for the law is the foundation of His government. It is unchangeable, unalterable, infinite, and eternal. In order for man to be saved, and for the honor of the law to be maintained, it was necessary for the Son of God to offer Himself as a sacrifice for sin. He who knew no sin became sin for us. He died for us on Calvary. His death shows the wonderful love of God for man, and the immutability of His law."--1 Selected Messages, pgs. 239, 240 (bold emphasis, braces added).

"The law was our schoolmaster to bring us unto Christ, that we might be justified by faith' (Gal. 3:24). In this scripture, the Holy Spirit through the apostle is speaking especially of the **{10 commandment}** moral law. The law reveals sin to us, and causes us to feel our need of Christ and to flee unto Him for pardon and peace by exercising repentance toward our Lord Jesus Christ.

"An unwillingness to yield up preconceived opinions, and to accept this truth **{moral law}** lay at the foundation of a large share of

the opposition manifested at Minneapolis against the Lord's message {**righteousness by faith**} through Brethren [E.J.] Waggoner and [A.T.] Jones."--1 Selected Messages, pg. 234 (brackets belong) (bold emphasis, braces added).

Why was that message rejected? Because of "this truth." What "truth?" The "moral law." Yes, this is why the "Righteousness by Faith" message was rejected, because "Brethren {E.J.} Waggoner and {A.T.} Jones" taught "righteousness by faith" in connection with the moral law. This reason for its rejection is explained in the book entitled: "Christ Our Righteousness."

"THE MESSAGE AT MINNEAPOLIS CONFERENCE...Class 3.--But there were others who were decidedly opposed to the presentation of the message. They claimed that the truth of righteousness by faith had been recognized by our people from the very first, and this was true theoretically. For this reason they saw no occasion for placing such great stress and emphasis upon the subject {of the moral law} as was being done by its advocates. Furthermore, they feared that the emphasis placed upon this theme of righteousness by faith would cast a shadow upon the doctrines {**Sabbath and sanctuary truths**} that had been given such prominence from the beginning of our denominational history: and since they looked upon the preaching of those distinctive doctrines {Sabbath and sanctuary truths} as the secret of the power and growth of our movement, they were fearful that if these doctrines {**Sabbath and sanctuary truths**} were overshadowed by any teaching or message whatsoever {**such as righteousness by faith**}, our cause would lose its distinctive character and force. Because of these fears, they felt in duty bound to

safeguard both cause and people by decided opposition."--Christ Our Righteousness, pgs. 57, 58 (1937 edition) (bold emphasis, braces added).

"This truth" (1 S.M. 234) of the moral law which stressed the Sabbath of the fourth commandment was the foundation of the Seventh-day Adventist church. This doctrine as well as others they felt was the "secret of the power and growth of our movement," and they feared that the doctrine of "righteousness by faith" would cause the Sabbath of the moral law to "lose its distinctive character and force." This was not true, of course, but they still erroneously concluded that the acceptance of the righteousness by faith message would remove the "old landmarks" {Sabbath and sanctuary truths} of the advent faith, which had been taught for many years.

"THE LANDMARKS DEFINED.--In Minneapolis God gave precious gems of truth to His people in new settings. This light from heaven by some was rejected with all the stubbornness the Jews manifested in rejecting Christ, and there was much talk about standing by the old landmarks. But there was evidence they knew not what the old landmarks were. There was evidence and there was reasoning from the word that commended itself to the conscience; but the minds of men were fixed, sealed against the entrance of light, because they had decided it was a dangerous error removing the "old landmarks" {**Sabbath and sanctuary truths**} when it was not moving a peg of the old landmarks, but they had perverted ideas of what constituted the old landmarks....One of the landmarks under this message was the temple of God, seen by His truth-loving people in heaven, and the ark containing the {**moral**} law of God. The light of the Sabbath of the fourth commandment

flashed its strong rays in the pathway of the transgressors of God's law....All this cry about changing the old landmarks is all imaginary."-
-Councils to Writers and Editors, pgs. 30, 31 (bold emphasis added).

But why did the S.D.A. rejectors of that 1888 message think it was removing the landmarks of the Sabbath? Because of their distinctive stand on the moral law of the ten commandments **{especially the Sabbath}** compared to the attitude and teachings of the other Christian churches.

"When the Jews rejected Christ they rejected the foundation of their faith. And, on the other hand, the Christian world of today who claim faith in Christ, but reject the **{moral}** law of God are making a mistake similar to that of the deceived Jews. Those who profess to cling to Christ, centering their hopes on Him, while they pour contempt upon the moral law **{especially the Sabbath}**, and the prophecies **{of the sanctuary service}**, are in no safer position than were the unbelieving Jews. They cannot understandingly call sinners to repentance, for they are unable to properly explain what they are to repent of. The sinner, upon being exhorted to forsake his sins, has a right to ask, What is sin? Those who respect the **{moral}** law of God can answer, Sin is the transgression of the law. In confirmation of this the apostle Paul says, I had not known sin but by the **{moral}** law."--1 Selected Messages, pg. 229 (bold emphasis, braces added).

When Seventh-day Adventists founded their faith on the Sabbath, the rest of the Christian world had declared the moral law void, erroneously concluding that it had been nailed to the cross, and taught that the righteousness of Christ was not earned by keeping the Sabbath, because the "just shall

live by faith" (Heb. 10:38). So the rejectors of the 1888 message felt that if they accepted this message of "righteousness by faith," that it would be admitting to the Christian world that they were right--the moral law with its seventh-day Sabbath was nailed to the cross, and thus, the "old landmark" of the Sabbath would be removed, and Seventh-day Adventist teachings would "lose its distinctive character and force" (C.O.R. pg. 58). In other words, they thought that to accept the "righteousness by faith" message, it would have a tendency to eclipse the keeping of the ten commandments, especially the keeping of the Sabbath of the fourth commandment, because "the just shall live by faith" (Heb. 10:38). But they did not understand what James said, "Ye see then how that by works **{Sabbath keeping}** man is justified, and not by faith only." (James 2:24).

Thus, the truth of the 1888 message of "righteousness by faith" was founded on the truth of the moral law (especially the Sabbath), and neither one could contradict each other as the Christians teach, because James says: "**Yea, a man may say, thou hast faith, and I have works; show me thy faith without thy works, and I will show thee my faith by my works.... But wilt thou know, O vain man, that faith without works is dead?**" (James 2:18,20). Consequently, rather than choose light and feast at the table of the Lord in 1888 on the message of righteousness by faith, the false hearted Seventh-day Adventists chose darkness, and feasted at the table of the devil. But in spite of its rejection in 1888, it had to come again. This time it came in 1930 through Elijah the prophet (Bro. V.T. Houteff), in which he said: "And their rejecting 'righteousness by faith' **{founded upon the works of the moral law--Sabbath}**, you perceive, did not mean that God was defeated and that He would therefore

never again bring to us the same truth which could have been theirs forty years ago." (2 T.G. 39:20). This is why he said:

"How important, then, that we not neglect our opportunity now to accept what God sends {**the SRod message**}, and to attain to 'righteousness by faith' {**founded upon the works of the moral law--Sabbath**} in order that we be rewarded with 'the righteousness of Christ.' Thus only can we expect to escape the slaughter weapons of the angels and to live and reign with Christ during the thousand years."--2 Timely Greetings, No. 39, pg. 18 (bold emphasis, braces added).

Since the 1888 "righteousness by faith" message was founded on the moral law--Sabbath, and since it has come again in 1930 in the form of The Shepherd's Rod message, and since the Christian world continues to declare the moral law void, while Seventh-day Adventists violate the Sabbath by their merchandising (1 Test. 471,472), then what law would the true Elijah (Bro. V.T. Houteff) tell us to "remember" to keep? It is obvious that he would tell us to

ELIJAH SAYS TO REMEMBER YE THE MORAL LAW OF MOSES

Chapter 2

"Remember ye the {**moral**} law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments. Behold, I will send you Elijah the prophet (Bro. V.T. Houteff) before the coming of the great and dreadful day of the Lord:"--Malachi 4:4,5 (bold emphasis, braces added).

"The Seventh-day Adventist denomination,

however, has long professed to believe in the Spirit of Prophecy, particularly in that special message which in the latter part of the last century made clear that the angel of Revelation 18:1, who is to lighten the earth with his glory, was still in the future (Early Writings, pg. 277), and that the prophet Elijah's message was yet to come (Testimonies to Ministers, page 475)."--4 Tract pag. 55 (bold emphasis added).

Any Davidian who claims to believe the SRod message must automatically believe that Bro. V.T. Houteff was that Elijah, because only he gave us our name--Davidian (1 T.G. 9:6; 2 T.G. 34:25). Therefore, when God says through His prophet Malachi that He is going to send Elijah the prophet, who is to tell us to "remember ye the law of Moses," then He could only be referring to Brother Houteff--the one He sent with the SRod message. And since that prophet came in 1930 and wrote that he was the "last prophet" with the "last message," then only he could be the one to tell the Davidians which "law" that God wants us to "remember."

"Since the promised Elijah {**Bro. V.T. Houteff**} is to be the last prophet to the church today, as John the Baptist was the last prophet to the church in his day, and since the last work on earth is the Judgment for the Living, the truth stands forth like the light of day that Elijah's message is the message of the Judgment for the Living, the last,..."--General Conference Special, pgs. 23, 24 (bold emphasis added).

And also, the fact that the message this Elijah brings is the 1888 "righteousness by faith" message, which was founded upon the "moral law," is conclusive proof that this law is the one Bro. Houteff would tell us to "remember"--the ten commandment law

“which I commanded unto him in Horeb for all Israel, with the statutes and judgments (Mal. 4:4).

“Specially the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children....And he declared unto you his covenant, which he commanded you to perform, even ten commandments **{of the moral law}**; and he wrote them upon tables of stone.”--Deuteronomy, 4:10, 13 (bold emphasis, braces added).

Two things Elijah is to tell us to “remember:” (1) the ten commandments and (2) statutes and judgments. Notice what Elijah the prophet (Bro. V.T. Houteff) said about them.

“That the Sabbath and consequently all the other **{nine}** commandments are perpetual, to be kept even hereafter, anyone can easily see from the following scriptures: ‘And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before Me, saith the Lord.’ Isa. 66:23. And looking forward to the time of ‘the great and dreadful day of the Lord,’ the time just ahead of us, the Lord admonishes the people who will be living at that time: ‘Remember ye the **{ten commandment moral}** law of Moses My servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.’ Mal. 4:4”--3 Answerer Book, pg. 88 (bold emphasis, braces added).

Notice that in this reference Bro. Houteff is stressing the “Sabbath,” because it is a sign of the creator, which he (Elijah) says in the

following reference is a “Holy Gift to all flesh.” The other nine commandments are founded upon the fourth one--the Sabbath. This is why he said “the Sabbath and...all the other commandments are perpetual.” This moral law of ten commandments is what Elijah (Bro. Houteff) is telling us to “remember.”

“Remember ye [all who shall witness the destruction of the wicked described above] **{in Mal. 4:1-3}** the **{ten commandment moral}** law of Moses My servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.’ Verse 4”--13 Tract, pg. 11:2 (brackets by Bro. Houteff) (bold emphasis, braces added).

“This command to keep the **{moral}** law which Moses received in Horeb, is, according to the Scriptures, to all who are to be living in the great and dreadful day of the Lord--living when God sends to the world His last prophet, the antitypical Elijah **{Bro. V.T. Houteff}**: ‘Behold,’ He says, ‘I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord.’ Verse 5 {of Mal. 4}”--13 Tract, pg. 11:3 (bold emphasis, braces added).

“Plain it is that we are to remember His Holy Gift, the **{moral}** law of Moses, not only before the promised prophet arrives and while he is proclaiming the great and dreadful day of the Lord, but even forever:...And remember, this Holy Gift, the Sabbath, is a Gift, not alone to the children of Jacob, but A Gift to All Flesh.”--13 Tract, pgs. 11,12 (bold emphasis, braces added).

The primary thought of what Elijah would have us to remember is the moral law, not the ceremonial feast laws; and to remember it God’s way, not man’s way, is to keep the

Sabbath--His "Holy Gift," which if kept properly honors the whole moral law. That's why God sent Elijah to the Seventh-day Adventists and called the Davidians to labor for the church, because they are not truly keeping the moral law when they violate the sanctity of the Sabbath with their merchandising (1 Test. 471, 472)

"It is a known fact that not only the tithe (the only lawful allowance for the ministry) but also the offerings (the portion for the poor) and all else are consumed by the ministry, and that they have turned even the Sabbath and the house of worship into institutions of money raising, using all kinds of means and devices in the name of religion by which to make the poor poorer and themselves richer. Not I {**Bro. V.T. Houteff--Elijah**}, but the Lord is the One who says so. It is no exaggeration, therefore, to say that the house of God is become a house of merchandise, run by thieves, that the dwelling places of the ancients and the princes thereof are used as pack rat nests, and that the Sabbath day has been turned into a market day."--1 Timely Greetings, No. 5, pg. 21 (bold emphasis, braces added).

In 1888 when the message of righteousness by faith came to exalt the moral law (taught from the book of Galatians) especially the Sabbath, the Christian world had declared it void. And because Seventh-day Adventists rejected that message, they eventually came to the place where they, too, had declared the law void by their merchandising on the Sabbath (God's holy gift--13 Tr. pg. 13). So when God sent Elijah, he was to tell Seventh-day Adventists to "remember ye the {moral} law of Moses" (the ten commandment law) which is honored by keeping the Sabbath "gift". Now since the ceremonial feast laws were indeed "nailed to the cross" (Col. 2:14;

2 T.G. 37:15; 2 T.G. 23:10; 13 S.C. 11:15), then it would have been impossible for the Protestant world to have declared this law void, and neither would Elijah (Bro. V.T. Houteff) have told them today to remember the ceremonial feast laws when they were "nailed to the cross" almost two thousand years ago.

"Remember ye the {moral} law of Moses My servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.'

"Here {**Mal. 4:4**} we are asked to remember the {moral} law of Moses which God commanded in Horeb--the ten commandments, the statutes and judgments (Deut. 4:10-14."--2 Timely Greetings, No. 30, pg. 21 (bold emphasis, braces added).

In this statement, as all the rest, Elijah (Bro. Houteff) says we Davidians are to remember the "ten commandments, the statutes and judgments" of the moral law, not the ceremonial feast laws. Since the heart of the moral law is the Sabbath, then Sunday-keepers and Friday-keepers are violating the moral law, not the ceremonial feast laws. Therefore, to remember the Sabbath is to remember the ten commandment moral law, because there is no ceremonial feast laws for anyone to remember, because they were nailed to the cross nearly two thousand years ago (Col. 2:14)!

"May you, Brethren, who have been trapped by the Friday-sabbathism, now rejoice from the depths of your souls that 'the Spirit of Truth' has made possible your escape from the Enemy's stronghold. May you not for even one fleeting moment delay your flight from it, lest you frustrate the grace of God....Because

the momentous message in connection with the day of the Lord (Mal. 4:5,6), is to lift aloft 'the {moral} law of Moses' which God 'commanded unto him in Horeb' (verse 4--the law of the Decalogue, Ex. 20:3-17), and thus proclaim the Sabbath (the heart of the law) 'more fully,' Satan in his preacher's garb is spawning a new batch of false Sabbath theories with which to confound the Truth if possible."--13 Symbolic Code, No. 5, pgs. 32-34 (bold emphasis, braces added).

Satan's "new batch of false Sabbath theories" ("Friday-sabbath-ism") is spawned to confound the Truth of the seventh-day Sabbath of the moral law, just as the false Elijah spawned the theory of the feast-law-ism that we Davidians are supposed to "remember," as though we had completely forgotten about it, in order to draw our minds away from the only law--the ten commandment moral law, which the true Elijah told us to "remember."

These two laws cannot be confused with each other, because the Sabbath of the moral law is based on the weekly cycle, whereas the ceremonial feast laws are based on the new moons--never on the Sabbath. This is why Elijah rebuked Sunday-keepers, Friday-keepers, and Sabbath-keepers, because they are all violating the moral law by either keeping the wrong day or by breaking the sanctity of the right day. But at no time did Elijah (Bro. Houteff) ever rebuke Friday-keepers, Sabbath-keepers, Sunday-keepers, or anyone else for violating the ceremonial feast laws, because no one has ever broken its precepts for nearly two thousand years, since it is impossible to break a law that God nailed, with His Son, to the cross and does not exist today! Thus, while we Davidians are told by Elijah (Bro. Houteff) to "remember ye the {moral} law of Moses" (the ten

commandments) there are also

TWO LAWS WHICH DAVIDIANS ARE NOT TO REMEMBER.

Chapter 3

"You know by now that Malachi, chapters 3 and 4, prophetically speak to the people of today, to the people just before the great and dreadful day, to the {Seventh-day Adventist} people to whom antitypical Elijah the prophet {Bro. V.T. Houteff} is sent. And what wise counsel does the Lord give through Malachi?--He says, 'remember ye the law of Moses my servant.' Which law?--The {moral} law of 'statutes and judgments' which the Lord commanded...in Horeb." Since this is God's faithful advice to His people of this day, we would do well to restudy this law of Moses, and to remember it for we cannot disregard His counsel and still expect His blessings."--2 Timely Greetings, No. 37, pg. 14 (bold emphasis, braces added).

DAVIDIANS ARE NOT TO REMEMBER THE SACRIFICIAL FEAST LAW

"Broadly speaking, the law of Moses consists of three parts. The first is the Ceremonial {feast} law, the law of the temple--the sacrificial law. This law, of course, we today must not observe, except in antitype, for it foreshadowed things to come, particularly Christ's first advent. Thus it is that if we had lived in Old Testament times and had failed to comply with the sacrificial law and system of that day, we would thereby have demonstrated unbelief in Christ, Who was to come. But since we are living in the Christian era, if we should now observe the typical sacrificial law and system, we should thereby

demonstrate unbelief in Christ, Who has come.

"And so, as this {ceremonial, sacrificial, feast} law was nailed to the cross (Col. 2:14), we need not, and must not, observe it now!"--2 Timely Greetings, No. 37, pg. 15 (bold emphasis, braces added).

Think of it, the Davidians who have the most light of all ages being deceived by the Devil's clever trap to lead them to deny that the Messiah (Jesus) came almost two thousand years ago, by their keeping the ceremonial feast laws, which "foreshadowed...Christ's first advent!" What a grand deception for them! The literal identifiable Jews of today who descended from the ancient Jews who rejected Christ, deny that the Messiah has come; and to this day they still observe the ceremonial feast laws of the passover, unleavened bread, wave sheaf, wave loaves, day of Atonement and feast of tabernacles in Leviticus 23 to show their disbelief in His first advent. This is why Elijah (Bro. V.T. Houteff) said to us Davidians that "if we should now observe the typical {ceremonial} sacrificial feast law and system we should thereby demonstrate unbelief in Christ who has come."

How ridiculous it is to entertain the false idea that God would send Elijah the prophet to tell us to "remember" and keep the "sacrificial law and system" so that we Davidians would show unbelief in Christ like the Jews who rejected Him! How would our keeping them save us any more than it saves the Jews who keep them? If they are not saved for keeping them, then the Davidians who keep them cannot be saved either! This is why Elijah said: "we must not observe" the first part of Moses ceremonial feast law concerning the ancient

sanctuary service, "except in antitype.

The law that Elijah the prophet (Bro. V.T. Houteff) says we are to "remember" is the moral ten commandment law, which we must keep if we want to go the right way to the Kingdom. Thus, the other law (the ceremonial feast law) is the way to hell! "So, those who choose to go some other way will in the end discover that the Devil, not the Lord, is behind them, and that hell, not the Kingdom is ahead of them." (1 T.G. 2:22)

DAVIDIANS ARE NOT TO REMEMBER THE CIVIL LAW

"The second part of Moses' law, is the law by which Israel was to rule its people, the civil, or legal law,--the law which defines what penalty the government should impose upon those who are caught stealing, killing, or the like. Now, since we as Christians do not have a government of our own, but are still under the governments of the nations of today (12 Tr. 23:0), we personally, or as a group are not required to enforce the legal law of Moses either."--2 Timely Greetings, No 37, pg. 15 (bold emphasis added).

The fact that we still have the "yoke" (Nah. 1:13) of Assyria (Protestant Nations) on our necks (14 Tr. 17), being in subjection to their civil laws, is proof that we do not have a government of our own. Therefore, it would be foolish for a Davidian to entertain the false idea that God sent Elijah to tell us to "remember" the civil law, so we could stone people for merchandising on the Sabbath day! After all, if the Devil can deceive some (such as the Branch Davidians) into keeping the ceremonial feast laws contrary to the SRod message, then he could deceive some

of them to enforce the civil law according to their ideas. But Elijah said "we personally, or as a group are not required to enforce the civil or legal law of Moses." (2 T.G. 37:15)

THIRD PART OF THE MORAL LAW THAT DAVIDIANS ARE TO REMEMBER

Chapter 4

THE TEN COMMANDMENTS

"The only law of Moses, therefore, that we can possibly be admonished to remember, is the third part of his law: the moral law, which consists of the things that pertain to us as individuals, the things that we as individuals must perform, the things that perfect our character, the things that make us a peculiar people. We therefore need to search out and do the things contained in the moral law of Moses--'The {ten} commandments, and the statutes and the Judgments.' Deut. 5:31"--2 Timely Greetings, No. 37, pg. 15 (bold emphasis, braces added).

"The precepts of the decalogue {moral law} are adapted to all mankind, and they were given for the instruction and government of all. Ten precepts {**commandments**}, brief, comprehensive, and authoritative, cover the duty of man to God and to his fellowman; and all based upon the great fundamental principle of love. 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.' In the ten commandments these principles {**of the moral law**} are carried out in detail, and made



applicable to the condition and circumstances of man."--Patriarchs and Prophets, pg. 305 (bold emphasis, braces added).

Why did God send Elijah to tell us to "remember" the ten commandment moral law? So that we will not break its precepts. By keeping the feast laws some Davidians don't think they need to "remember" the moral law, because they keep the feasts to be righteous by the command of their false Elijah. They strive more at keeping the feast laws to be righteous and to get the seal to be one of the 144,000. By doing this, they do not in reality keep the moral law, much less do they "remember" it.

THE FIRST COMMANDMENT OF THE MORAL LAW

"Thou shalt have no other gods before me' {**the first commandment of the moral law**} Jehovah, the eternal, self-existent, uncreated One, himself the source and sustainer of all, is alone entitled to supreme reverence and worship. Man is forbidden to give to any other object the first place in his affections or his service. Whatever we cherish that tends to lessen our love for God or to interfere with the service due him, of that do we make a god."--Patriarchs and Prophets, pg. 305 (bold emphasis, braces added).

The true Elijah (Bro. V.T. Houteff) clearly warned the Davidians to "hear ye the Rod" or die in the slaughter of Ezek. 9. The "voice" of the SRod is "the Lord's voice" (Mic. 6:9). We are to hear and obey that "voice" which says we are to have "no other gods" besides "the Lord's voice" in the SRod message.

That "voice" not only said that Elijah (Bro. V.T. Houteff) was the last prophet with the last message, but it also said that "usurpers" (1 T.G. 14:22)--porter-prophet-president-Elijah's--would come to deceive Davidians to have "other gods" and follow their confused and discordant voices. Those Davidians who follow other voices (usurpers) besides the "voice" of the SRod message are violating the first commandment--"Thou shalt have no other gods before me" (Ex. 20:3). And that is why the true Elijah told us to "remember" the moral law, because those Davidians who follow the false Elijah are forgetting the moral law and are keeping the ceremonial feast laws instead. Why? Because they are following another "god." Surely, they need to "remember" the first commandment of the moral law (Exodus 20:3).

In 1955 the true Elijah (Bro. V.T. Houteff) died, and in 1978 the false Elijah died; but in the special resurrection of Dan. 12:2, the true one shall "awake" to "everlasting life," and the false one to "shame and everlasting contempt" for accepting worship to himself as another "god" as did king Herod (Acts 12:21-23).

"The Jews had refused to receive Christ,... but they were ready to worship as a god the haughty king, whose splendid garments of silver and gold covered a corrupt, cruel heart.

"Herod knew that he deserved none of the praise and homage offered him, yet he accepted the idolatry of the people as his due. His heart bounded with triumph, and a glow of gratified pride overspread his countenance as he heard the shout ascend, 'It is the voice of a god, and not of a man.'

"But suddenly a terrible change came over him. His face became pallid as death, and distorted with agony. Great drops of sweat started from his pores. He stood for a moment as if transfixed with pain and terror; then turning his blanched and livid face to his horror-stricken friends, he cried in hollow, despairing tones, He whom you have exalted as a god is stricken with death.

"Suffering the most excruciating anguish, he was borne from the scene of revelry and display. A moment before he had been the proud recipient of the praise and worship of that vast throng; now he realized that he was in the hands of a Ruler mightier than himself....Herod was acquainted with the {moral} law of God, which says, 'Thou shalt have no other gods before Me' and he knew that in accepting the worship of the people, he had filled up the measure of his iniquity, and brought upon himself the just wrath of Jehovah."--Acts of Apostles, pgs. 150-152 (bold emphasis, braces added).

Today, with the same voice of praise and worship to the false Elijah who told his worshipers to "remember" the feast laws, they cry: "It is the voice of a god, and not of a man!" As the Jews refused Christ, and accepted another "god," so these Davidians refuse Christ--"the Lord's voice" in the SRod message (Mic. 6:9), and accept another "god"--the false Elijah who arose in 1955 and started the Branch movement. And there are other Davidians who worship other usurper gods who teach the feast laws by their "Creation Calendar" or by their calling themselves the "Voice." Surely these Davidians need to "remember" the first commandment of the moral law Exodus 20:3).

THE SECOND COMMANDMENT OF THE MORAL LAW

"The second commandment forbids the worship of the true God by images or similitudes. Many heathen nations claimed that their images were mere figures or symbols by which the Deity was worshiped; but God has declared such worship to be sin. The attempt to represent the Eternal One by material objects would lower man's conception of God. The mind, turned away from the infinite perfection of Jehovah, would be attracted to the creature rather than to the Creator. And as his conceptions of God were lowered, so would man become degraded.... In prohibiting the worship of false gods, the second commandment **{of the moral law}** by implication enjoins the worship of the true God."--Patriarchs and Prophets, pg. 306 (bold emphasis, braces added).

"In our previous study of the tenth chapter of Zechariah we learned that these idols are the kind that speak; that they are men. There is no doubt, therefore, that these are ministering brethren who preach themselves instead of Christ, and whom the laity idolize **{and break the second commandment of the moral law}**. As a result the laity are blindly following them, and whatever decisions their 'idols' make concerning what is Truth and what is error, what is sin and what is righteousness, those are the decisions which the laity does carry out."--1 Timely Greetings, No. 18, pg. 15 (bold emphasis, braces added).

When Lucifer was "unwilling to submit to the authority of God's Son" (S.O.R. pg. 18), and indicated that "to bow in servile worship to the Son of God he never would" (S.O.R. pg. 17), he meant that he would not obey Him. To "bow" means to submit to one's "authority." Thus,

when Davidians bow to the false Elijah and accept his authority to "remember" the feast laws and serve his cause (Branch movement), they are worshipping a human idol in violation of the second commandment--'Thou shalt not bow down thyself to them, nor serve them" (Ex. 20:4,5). The Bible says each Davidian is to "cast away his idols" (Isa. 31:7), not bow down to serve a false Elijah, because "the names of the idols (the flattering titles of men) shall forever be forgotten. In that day, thereafter, neither a false prophet nor an unclean spirit shall be tolerated in the land" (1 T.G. 18:15). Surely these idol-worshipping Davidians need to "remember" the second commandment of the moral law--the decalogue.

THE THIRD COMMANDMENT OF THE MORAL LAW

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.'

"This {third} commandment {of the moral law} not only prohibits false oaths and common swearing, but it forbids us to use the name of God in a light or careless manner, without regard to its awful significance. By the thoughtless mention of God in common conversation, by appeals to him in trivial matters, and by the frequent and thoughtless repetition of his name, we dishonor him. 'Holy and reverend is his name.' All should meditate upon his majesty, his purity and holiness, that the heart may be impressed with a sense of his exalted character; and his holy name should be uttered with reverence and solemnity."--Patriarchs and Prophets, pgs. 306, 307 (bold emphasis, braces added).

The practice of common swearing, or "to

use the name of God in a light or careless manner" is taking "the name of the Lord thy God in vain," just as much as Davidians who irreverently use God's name in justification of their keeping the feast laws. When they say God sent the false Elijah, and that he said they are to "remember" the ceremonial feast laws, they are irreverently using the Lord's name in vain to justify a prophet He never sent, and a law He never said to "remember." They vainly try to convince themselves and others that God is the author of their keeping the feast laws, and when they teach this to others, they are taking God's name in vain. Surely, these feast-law-keepers need to "remember" the third commandment of the moral law (Exodus 20:7).

THE FOURTH COMMANDMENT OF THE MORAL LAW

"Remember the Sabbath day to keep it holy'....All who keep the seventh day, signify by this act that they are worshipers of Jehovah....'Turn away thy foot from the Sabbath, from doing thine pleasure on my holy day;'...'not speaking thine own words,'... Those who discuss business matters or lay plans on the Sabbath are regarded by God as though engaged in the actual transaction of business. To keep the Sabbath holy, we should not even allow our minds to dwell upon things of a worldly character. And the {**fourth**} commandment {**of the moral law**} includes all within our gates."--Patriarchs and Prophets, pg. 307 (bold emphasis, braces added).

The Sabbath is to be spent in doing good and speaking the truth of God to others. To discuss anything else is a violation of its sanctity. Not just business matters, but false doctrines as well are not to be taught on

this day. This is why it is a violation of the fourth commandment of the moral law for those Davidians who teach to others on the Sabbath day the false doctrines of the feast laws. Which doctrine has damned millions of Jews to hell for keeping a law that was nailed to the cross almost two thousand years ago, and which the Jews still teach in their synagogues to this day. Just as the Jews should be teaching Jesus Christ and Him crucified on the Sabbath day instead of teaching and keeping the feast laws (which denies that Christ has come), so the Branch Davidians should be teaching the SROD message on the Sabbath day, instead of defiling its sanctity by teaching the false doctrines of the feast laws. And as Seventh-day Adventists defile the Sabbath by their merchandising to sell books, so these Davidians defile the Sabbath by their merchandising to sell their false Elijah and his false doctrine of the feast laws to other Davidians. God never commanded the Davidians to remember the ceremonial feast laws; and those Davidian who teach this false doctrine are speaking their own words on the Sabbath day, because they are not the words of God. Surely, these ceremonial-feast-law Davidians need to "remember" the fourth commandment of the moral law (Ex. 20:8-11).

THE FIFTH COMMANDMENT OF THE MORAL LAW

"Honor thy father and thy mother;...Parents are entitled to a degree of love and respect which is due to no other person....The fifth commandment {**of the moral law**}...also enjoins respect for ministers and rulers, and for all others to whom God has delegated authority."--Patriarchs and Prophets, pg. 308 (bold emphasis, braces added).

It is to be expected that these keepers of the feast laws would naturally have respect for their father and mother, and "honor" them. But where is the "honor and respect" that they should have for the true Elijah (Bro. V.T. Houteff) "to whom God has delegated authority?" Why do they despise his counsel to "remember" the moral law? Why do they give such great "honor and respect" to a false Elijah, and take his word above "the Lord's voice" in the SRod message? In the days of ancient Israel the people honored their parents, but gave no respect and honor to God's prophets. Instead, they rejected them, spit on them, persecuted them, and even killed them. So it is today. Surely, these Davidians need to "remember" the fifth commandment of the moral law (Ex. 20:12).

THE SIXTH COMMANDMENT OF THE MORAL LAW

The moral law says not to kill. "Murder first exists in the mind. He who gives hatred a place in his heart is setting his feet in the path of the murderer {**breaking the sixth commandment of the moral law**}, and his offerings are abhorrent to God."--Desire of Ages, pg. 310 (bold emphasis, braces added).

"While most of these gifts, especially tongues and governments, are zealously sought after by the Christian churches, the one--prophets--that was despised by the Jews, is wholly rejected by almost all Christendom! Thus the spirit that instigated the killing of the ancient seers at the hand of the Jewish leaders, is today doing virtually the same sort of destructive work through organized opposition."--6 Tract, pgs. 6, 7 (bold emphasis, braces added).

To oppose a true prophet of God is to reject him. To reject a prophet is to despise him. To despise him is to hate him. To hate him is murder. As the ancient prophets were hated and physically killed, so today Elijah the prophet (Bro. V.T. Houteff) is hated and in the hearts of some he is mentally killed. His counsel to remember the moral law is despised, and he is hated by the false Elijah and his followers because he said he was the last prophet with the last message. Therefore, when those Davidians who keep the feast laws listen to a false Elijah, they have killed (in their hearts) the true Elijah by despising his office of authority and hating his counsel. Surely, they need to "remember" the sixth commandment of the moral law (Ex. 20:13).

THE SEVENTH COMMANDMENT OF THE MORAL LAW

"Thou shalt not commit adultery." (Ex. 20:14). In Hosea's prophecy (Chap. 1,2) God is represented as being married to His church, a wife of whoredoms. "We immediately see that His wife and their children symbolize God's people departing from Him, and that such a wicked act, He calls whoredom." (2 T.G. 6:13). Thus, any of God's people who vows to keep His moral law and then breaks it (like a wife who vows to be true to her husband and she violates the marriage bed) is committing spiritual adultery. This means, then, that those Davidians (being married to God as a wife) who are not true to their vows to God to hear and obey "the Lord's voice" in the SRod message, and honor His prophet (Bro. V.T. Houteff), but instead hear and obey the voice of a false Elijah to keep the feast laws, are spiritual adulteresses. They have been beguiled by the charm of a seductive false Elijah who leads them into the carnal sin

of spiritual adultery: "For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts" (2 Tim. 3:6). Surely, these feast-law-keeping Davidians need to "remember" to keep the seventh commandment of the moral law (Ex. 20:14).

THE EIGHTH COMMANDMENT OF THE MORAL LAW

"Thou shalt not steal" (Ex. 20:15). Most Davidians consider themselves very honest, and would not steal from anyone. But others don't seem to realize or care if they steal from God? They steal His tithe and give it to a false Elijah. They steal His Sabbath time by speaking their own words regarding the feast laws which He never told them to teach. They steal honor and respect from the true Elijah (Bro. V.T. Houteff) and place it upon their false Elijah's Branch movement. They steal their labors from God by working to exalt the false Elijah's Branch message, instead of working to exalt the "voice" of the SRod. They steal from God's word by taking references from the Spirit of Prophecy, and passages from the SRod message, and texts from the Bible to make it appear that Davidians are to follow the false Elijah and remember to keep the ceremonial feast laws. And worst of all they steal souls from God by deceiving them into following the false Elijah's Branch movement. Surely, these keepers of the ceremonial feast laws need to "remember" to keep the eighth commandment of the moral law (Exodus 20:15).

THE NINTH COMMANDMENT OF THE MORAL LAW

"'Thou shalt not bear false witness against thy neighbor.' False-speaking in any matter, every attempt or purpose to deceive our neighbor, is here included. An intention to deceive is what constitutes falsehood. By a glance of the eye, a motion of the hand, an expression of the countenance, a falsehood may be told as effectually as by words. All intentional overstatement, every hint of insinuation calculated to convey an erroneous or exaggerated impression, even the statement of facts in such a manner as to mislead, is falsehood. This precept forbids every effort to injure our neighbor's reputation by misrepresentation or evil surmising, by slander or tale-bearing. Even the intentional suppression of truth, by which injury may result to others, is a violation of the ninth commandment {of the moral law}."-
-Patriarchs and Prophets, pg. 309 (bold emphasis, braces added).

It is characteristic of all false prophets and their followers to lie--"bear false witness." By "false-speaking" they lie. They speak falsely about Elijah (Bro. V.T. Houteff) and say that he is not the last prophet. Their "intention is to deceive" Davidians into following a false Elijah. They try to appear sincere, honest, and righteous, and by the "expression of the countenance" they gain the confidence of others. They intentionally utter an "overstatement" and "hint or insinuate" false statements as the truth, so as "to convey an erroneous or exaggerated impression" regarding the keeping of the feast laws, and thus deceive Davidians into believing that Elijah was to come and tell them to "remember" the ceremonial feast laws. They deliberately hide the truth from Davidians they study

with by “intentional suppression of truth” to keep them from seeing that there is no proof whatsoever in the Bible, Spirit of Prophecy, or the SRod message that commands us to keep the ceremonial feast laws today, and to keep them from knowing that the SRod directly commands the Davidians not to keep the ceremonial feast laws. All of these various ways of “bearing false witness” by those who keep the feast laws to deceive Davidians into following the false Elijah, proves that they are living a lie! Surely, they need to “remember” to keep the ninth commandment of the moral law (Ex. 20:16).

THE TENTH COMMANDMENT OF THE MORAL LAW

“Thou shalt not covet...the tenth commandment {of the moral law} strikes at the very root of all sins, prohibiting the selfish desire, from which springs the sinful act.”--Patriarchs and Prophets, pg. 309 (bold emphasis, braces added).

What is the “selfish desire” that the false Elijah covets? And what is it that his followers covet?

“These two sins-- {Davidians who} trust in man, and the desire {of the false Elijah} to exalt self-- are still the leading sin elements now here on earth.”--2 Timely Greetings, No. 28, pgs. 13, 14 (bold emphasis, braces added).

The false Elijah covets the office of Bro. Houteff because he wants to be exalted like Lucifer. His followers covet him and desire to follow him, because they cannot follow God by faith through the SRod message. They must have someone to trust (since they do not trust Jesus). They want to look at him,

shake his hand, admire him, idolize him, give him their support, show loyalty to him, defend him, praise him, follow him, be his disciple, believe what he says, and accept him as God’s prophet; because he is what these idol-worshipping Davidians covet!

What a terrible sin it is to covet! Davidians who covet the false Elijah will lie for him (teach his false doctrine), steal for him (give God’s tithe to him), take God’s name in vain for him (teach in vain that God sent him), bow down to him (serve his cause and work for him) commit spiritual adultery for him (break their vow to God), break the Sabbath for him (teach his false doctrine to others on the Sabbath day), despise others for him (give no honor or respect to the true Elijah), covet for him (desire him and not God’s word), worship other gods for him (teach that God sent him). And even kill for him (hate the true Elijah in their heart, which is murder). All these sins is what James says about the keepers of the ceremonial feast laws (Branch Davidians) who do not serve and obey God in everything.

“For whosoever shall {profess to} keep the whole law, and yet offend {break it} in one point, he is guilty of {breaking} all {ten commandments of the moral law}.”--James 2:10 (bold emphasis, braces added)

Now, it becomes obvious that the distinction between the two Elijahs is broad and clear. The true Elijah says to “remember” the moral law, not the ceremonial feast laws; and the false Elijah says to “remember” the ceremonial feast law not the moral law. “Oh,” says the feast law keepers, “we keep the moral law too.” But it’s impossible for Christians to keep both laws, just as the Jew in the Christian era cannot keep the moral law while keeping the feast laws for two reasons: (1) By keeping the feast

laws they deny that Jesus was the Messiah. (2) This is an act of worshiping another "god" (a false Elijah) who says to keep the feast laws, when God's prophet Elijah (Bro. V.T. Houteff) told the Davidians not to keep them. Thus, by keeping the feast laws they break the first commandment of the moral law (worshiping another "god"--a false Elijah (Ex. 20:3), and consequently they break them all (James 2:10)! So, the feast-law-keepers do not really keep the moral law as they profess). They only keep a useless, meaningless, and outdated ceremony that was nailed to the cross (Col. 2:14), which has passed away forever, and which has absolutely no power today to save anyone from their sins, but can only damn their souls to hell.

True, the Jews in the old testament era were required to keep both the moral law and the ceremonial feast laws, until Jesus came to magnify the moral law by His death, and nail the ceremonial law to the cross. And the only way the Davidians today can keep both laws in the Christian era is to follow the true Elijah (Bro. V.T. Houteff) and "remember" the moral law and keep the ceremonial feast laws in "antitype" (2 T.G. 37:15) by faith in Christ's ministration in the heavenly sanctuary, as our High Priest concerning the judgment book-work for the dead and the living. (2 S.R. pgs. 139,187; G.C. pg. 427).

What a terrible trap the Devil has led these feast-law-keepers into by his false Elijah and his Branch movement. He has robbed them of everything. They have absolutely nothing! They can't have Jesus nor can they keep the moral law while they keep the typical feast laws, just like the Jew. Such Davidians will suffer the "wrath of the Lamb" (Rev. 6:16) and die by the slaughter of Ezek. 9 during the "gigantic war" (14 Tr. pg. 22) in Jerusalem

(Zech. 14:1,2), while the Jews at the same time are dying from the "fierce anger of the Lord" (Zeph. 2:1,2). All because the Jews and these Davidians refuse the antitypical ceremonial system of Christ's ministration in the heavenly sanctuary when they keep the typical ceremonial system. And this is the result of the polluted food (feast-law doctrine) that these Davidians eat at the hand of the false Elijah and the other usurpers. "All" their "tables are full of vomit and filthiness" (Isa. 28:8), but the table of the Lord in the S.Rod message is clean and "undefiled" (1 S.R. Tr. pg. 87), and would lead all honest and sincere Davidians to "remember" to keep the ten commandments of the moral law and

DAVIDIANS ARE TO REMEMBER THE STATUTES AND JUDGMENTS

Chapter 5

Since the keepers of the feast laws cannot prove from Elijah's publications (G.C.S. 35) that they are to keep them (2 T.G. 37:15), they resort to any kind of statement they can find to twist and make it appear to say what they want. One of their favorites is from the "Signs of the Times, April 15, 1875" in which they try to make it appear that the 'statutes' in this quote refers to the feast laws.

"In consequence of continual transgression, the moral law was repeated in awful grandeur from Sinai. Christ gave to Moses religious precepts which were to govern everyday life. These statutes were explicitly given to guard the ten commandments. They were not shadowy types to pass away with the death of Christ. They were to be binding upon men in every age as long as time should last. These commands were enforced by the power of

the moral law, and they clearly and definitely explained that law."--Signs of the Times, April 15, 1875 (bold emphasis, braces added).

Notice that the focal point in this reference concerns the "statutes," which are taken by the keepers of the ceremonial law to be the feast laws. Why? Because in Leviticus 23:14 the feast ceremonies are referred to as "statutes." So, they hastily jump to the conclusion that the feasts were not nailed to the cross, but are "to be binding upon men in every age as long as time should last." However, the "statutes" mentioned in this reference are not to guard the ceremonial system, but to "guard the ten commandments." This means that God gave His people two sets of "statutes"--one for the feast laws, and another for the moral law--the ten commandments. The statutes for the ceremonial laws were nailed to the cross, but the statutes for the ten commandments are always "binding upon men in every age." And as long as these feast-keeping Davidians eat at the table of the false Elijah's Branch movement and other usurpers, it would be very hard to for them to admit this irrefutable fact.

If they would eat spiritual food at the Lord's table, supplied by His prophet Elijah (Bro. V.T. Houteff), then they must admit that the "statutes" he referred to are to guard the ten commandments. And that is why he wrote: "We therefore need to search out and do the things contained in the moral law of Moses--'the commandments, and the statutes and the judgments' Deut. 5:31." (2 T.G. 37:15). Note, the Bible reference Elijah used--Deut. 5:31--refers to the ten commandments just quoted in Deut. 5:6-21. And in Deut. 6:1 it says: "Now these are the commandments, the statutes, and the judgments,..."

Where in the Bible did Elijah tell us to go to find the "law of Moses...with the statutes and judgments" (Mal. 4:4)? He said to go to the "book of Deuteronomy" (2 T.G. 37:16) and specifically the fourth chapter, verses 10-14 which refers to the "ten commandments"--verse 13 (2 T.G. 30:21). Of course, the keepers of the feast laws also go to the "book of Deuteronomy" and they point to Deut. 16:1 to "keep the passover," and to Deut. 16:10 to "keep the feast of weeks," and to Deut. 16:13 to "observe the feast of tabernacles." They do this because they cannot deny the irrefutable fact that there are statutes of the moral law; so they try to make it appear that Bro. Houteff was telling Davidians to "remember" the "statutes" of the ceremonial feasts, as well as the "statutes" of the moral law, from the "book of Deuteronomy," so as to justify their keeping of them.

Now if those Davidians who keep the feast laws were honest in pointing to what Bro. Houteff wrote, they would also point to 2 T.G. 37:16-24 where he covered the chapters in the "book of Deuteronomy" from chapter four to chapter thirty, and show that he left out chapters eight, nine, fifteen to seventeen, and nineteen to twenty-one. Why did Bro. Houteff completely ignore these chapters, especially chapter sixteen referring to the feast laws? Why was he being selective in his choice of some chapters of the "book of Deuteronomy," while completely ignoring the rest? The obvious answer is because he was the true Elijah who told the Davidians to "remember" the moral law and its statutes, not the feast laws which he said we must not keep (2 T.G. 37:15).

Even though Elijah (Bro. Houteff) told the Davidians that there are two different statutes: one for the sacrificial feast laws and

also the statutes for the moral law, he was sent by God to tell us which "statutes" we are to remember--only those pertaining to the moral law; and that is why he was to "select" the moral law statutes from the sacrificial statutes of the ceremonial feast laws. Notice, that in the following reference he directs us to the "book of Deuteronomy" where he "selects" the "statutes" of the moral law from the "statutes" of the sacrificial feast laws.

"And the surest way to select these moral {law} essentials from among those things which pertain to the sacrificial and the legal systems {feast laws}, is to go to the book of Deuteronomy. This book is the summary of all the laws and statutes which Moses spoke to ancient Israel, his last words."--2 Timely Greetings, No. 37, pg. 16 (bold emphasis, braces added).

Elijah (Bro. Houteff) carefully selected the "statutes" of the moral law from the book of Deuteronomy, and not a one of them which God directed him to select, had any reference to the ceremonial feast laws. Note that after he says we are to remember the ten commandment moral law on page 15 of 2 Timely Greetings, No. 37, he tells us what the "statutes" are on pages 16 to 23. On page 19 the focal point of the moral law statutes is about what we eat (Deut. 14:3) and what we wear (Deut. 22:5), and that we are not to consult "witches" or "familiar spirits." On page 20 the stress of the moral law "statutes" is that we are not to sow "divers seeds" (Deut. 5:9), nor "plow with an ox and ass together" (Deut. 5:10), and to be "kind to animals," and "not lend upon usury to thy brother" (Deut. 23:19). On page 21 the "statutes" he stressed are these: Keep our "vows" (Deut. 23:21); do not to fetch the "pledge" of a brother (Deut. 24:10); and do not "oppress an hired servant"

(Deut. 24:14). On page 22 the "statutes" continue, showing that we are not to "muzzle the ox" (Deut. 25:4); or "have in thy bag divers weights" (Deut. 25:13); nor "remove his neighbor's landmark" (Deut. 27:17). These are the moral law "statutes" that Elijah (Bro. Houteff) was to "select" for us, which we are to "remember"!

Notice that nothing is mentioned in these statutes of the moral law which requires anyone to keep the ceremonial feast laws. These statutes teach us not to break the ten commandments: such as the first one--not to have other gods (by consulting witches or familiar spirits); or the eighth one--not to steal (having divers weights or removing a landmark); or the ninth one--not to bear false witness (breaking a vow). These are the "statutes" that were "given to guard the ten commandments" of the moral law, which "were not shadowy types to pass away with the death of Christ" (as did the ceremonial feast laws), but "were to be binding upon men in every age {up until the last days}."--Signs of the Times, April 15, 1875. This means, then, that in the last days when the Lord sent Elijah, the last prophet (Bro. Houteff), he was to tell us which law and statutes and judgments that we are to "remember." And that is the reason why the true Davidians do not keep the ceremonial feast laws.

Moreover, Elijah was sent by God to tell us to "remember" the law, the statutes and the judgments (Mal. 4:4). If the moral "law" is the ten commandments, and if the "statutes" are to "guard the ten commandments," then what is the meaning and purpose of the "judgments?"

"Moses was commanded to write, as God should bid him, judgments and laws giving

minute instruction as to what was required. These directions relating to the duty of the people to God, to one another, and to the stranger, were only the principles of the ten commandments amplified and given in a specific manner, that none need err. They were designed to guard the sacredness of the ten precepts **{of the moral law}** engraved on the tables of stone."--Patriarchs and Prophets, pg. 364 (bold emphasis, braces added).

"The minds of the people, blinded and debased by slavery and heathenism, were not prepared to appreciate fully the far-reaching principles of God's ten precepts **{commandments of the moral law}**. That the obligations of the decalogue might be more fully understood and enforced, additional precepts were given, illustrating and applying the principles of the ten commandments. These laws were called judgments, both because they were framed in infinite wisdom and equity, and because the magistrates were to give judgment according to them."--Patriarchs and Prophets, pg. 310 (bold emphasis, braces added).

Note that these statutes and moral "laws were called judgments," because they were the ten commandments "amplified" (P.P. 364) showing "equity" to all; and because the "magistrates were to give judgment" to those who broke them. Many times the judges were evil and their "judgments" regarding the "equity" of the moral law to the people was perverted, even to this very day. And that is the reason why God sent Elijah the prophet (Bro. Houteff) in the last days to tell Davidians to "remember" the moral law and the statutes which were to amplify the ten commandments; and also to "remember" the judgments regarding "equity" and fairness in the keeping of the moral law--"Therefore all things whatsoever ye would that men should

do to you, do ye even so to them: for this is the law and the prophets" (Matt. 7:12). It is obvious, then, that this is why Elijah (Bro. Houteff) said to Davidians:

"Your keeping 'all the **{ten}** commandments, and the statutes, and the judgments' of the moral law of Moses, you see, is your evidence that you have been born again, that you have been endowed with power from above, that you are enabled to choose the good **{of keeping the moral law}** and to refuse the evil **{of keeping the ceremonial feast laws which would be denying that Christ has come}**, that you are the children of God."--2 Timely Greetings, No. 37, pg. 24 (bold emphasis, braces added).

And on page 25 he quotes Nahum 1:15: "O Judah, keep thy solemn feasts...for the wicked shall no more pass through thee," and says that "the wicked, the violators of the laws of Moses, are soon to be cut off {die in the slaughter of Ezek. 9} from among God's people." (2 T.G. 37:25). Here again he refers to the keeping of the moral laws, not to the ceremonial feast laws. Therefore, if we do not want to be "cut off" at the slaughter of Ezekiel 9, then we must keep the feasts!

DAVIDIANS ARE TO KEEP THEIR SOLEMN FEASTS

Chapter 6

"O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee, he is utterly cut off."--Nahum 1:15 (bold emphasis added).

"These shall 'no more pass through' the

church, declares the scripture, they are 'utterly cut off.' Thus urging Judah, the church, to keep this antitypical atonement feast and to perform her vows to God so as to be found worthy of escaping the judgments of God **{slaughter of Ezek. 9}**."--1 Timely Greetings, No. 3, pg. 15 (bold emphasis, braces added).

This text of scripture (Nah. 1:15) has been clearly interpreted by Elijah the prophet (Bro. Houteff), not in a literal sense as the typical feast laws, but in the spiritual sense as the "antitypical atonement feast." There is no denying the fact that when Nahum spoke these words to the ancient Jews that it definitely had a literal application and meant the whole ceremonial system and the ceremonial feast laws of Leviticus 23; since they were in old testament times when Nahum prophesied, and were required under penalty of death to keep them; because these feast laws were types pointing forward to Christ's first advent. Since, however, the Christians are not required to keep these ceremonial feast laws, then that is why Elijah (Bro. Houteff) was inspired to give the Davidians another interpretation to the word "feasts" in Nahum 1:15, of which he said:

"O Judah, keep thy solemn feasts' [**the truth of the sanctuary**],..."--4 Tract, pg. 61 (brackets by V.T. Houteff) (bold emphasis added).

Notice that Elijah said that Davidians were not to keep the ceremonial feast laws, but the "truth of the sanctuary" if we were to escape the slaughter when "the wicked shall no more pass through" the church. What is "the truth of the sanctuary?" In the days of ancient Judah, the truth of the sanctuary service was the ceremonial system connected with the priestly temple services, killing the sacrifices, and keeping the feast laws. But when Jesus

came, all the types were fulfilled in His sacrifice, and thus the ceremonial feast laws were "nailed to the cross" (Col. 2:14). Then Jesus entered the heavenly sanctuary as our High Priest to officiate in behalf of the dead and the living saints, being known among Seventh-day Adventists as the Judgment for the Dead, beginning in 1844. Among the Davidians it is known as the message of the Judgment for the Living, which Elijah began to teach in 1929.

Therefore, when Elijah (Bro. Houteff) came in 1929 with the message of the Judgment for the Living (The Shepherd's Rod), he was to tell Seventh-day Adventists to keep the "solemn feasts" of the "truth of the sanctuary." That is, they were to accept his message of the Judgment for the Living, and then as Davidians, they were to "keep" (obey) the "solemn" (religious) "feasts" (sanctuary truth). If they rejected this truth, and failed to get the seal, then they would die in the slaughter of Ezek. 9. This is what Elijah meant by our keeping the "solemn feasts," by interpreting this to mean our keeping "the truth of the sanctuary." And that is why he said Davidians must not observe the typical ceremonial sacrificial feast laws "except in antitype" (2 T.G. 37:15).

"How do we keep the Sanctuary truth? It is kept, not in type, but in antitype. By faith we believe that Christ, our High Priest, in the heavenly sanctuary is officiating in our behalf, as it was taught in type by the earthly sanctuary, built by Moses. As Israel complied with the requirements of its service in the type **{by keeping the ceremonial feast laws}**, so we must in the antitype **{by keeping the truth of the sanctuary}**. Thus we 'proclaim the truth [Sabbath and Sanctuary] more fully'."--2 Shepherd's Rod, pg. 139 (brackets by V.T.

Houteff) (bold emphasis, braces added).

Note that the true Elijah said the Davidians were to keep the "sanctuary truth...in antitype...by faith" in Christ's work in the heavenly sanctuary regarding the judgment of the dead, especially the judgment of the living; and that we Davidians are to comply with "the requirements of its service...in the antitype." And the requirements he laid down for the Davidians is our keeping the moral law (comprehended in the Sabbath) and the Judgment of the living (comprehended in the antitypical sanctuary service in heaven) as taught by The Shepherd's Rod message. It was the false Elijah that arose soon after Bro. Houteff's death in 1955 who erroneously declared that the "solemn feasts" in Nahum 1:15 were to be literally, typically kept, and falsely charged the SRod message to be dead in order to discredit Bro. Houteff's declaration that Davidians were not to keep the sacrificial ceremonial system. This has been the great test of character ever since 1955 for all Davidians--to choose the true Elijah (Bro. Houteff) to "remember" the moral law, or to choose the false Elijah (Ben L. Roden) to "remember" the typical ceremonial sacrificial feast laws.

Now since ancient Judah were told by Nahum the prophet to keep their "solemn feasts" (literal feast laws), because the wicked were to be removed, but since the wicked were never removed up to Christ's first advent, when these feast laws were "nailed to the cross;" and since only Elijah (Bro. Houteff) told the Davidians all about the slaughter of Ezek. 9 to destroy the wicked, then this Judah must be the Davidians in "the Seventh-day Adventist church (the house of Judah)"--12 S.C. 8:15; 1 T.G. 5:16; 14 Tr. 21, who are to obey (keep) the "feasts" of the sanctuary

truth of the judgment of the living, or die in the slaughter. This same teaching about the antitypical "feasts" in Nahum 1:15 is clarified even further in his following statement.

"Here in prophetic utterance is not only a promise to purify the church {**by the slaughter of Ezek. 9**} when modern Assyria {**Protestant Nations**} is being crushed {losing the war}, but also a suggestive statement as to what constitutes "meat in due season" for men today; and as to what {**Davidian**} movement they are to enlist in if they would make sure of salvation. They are enjoined to fix their vision upon the feet of him who brings "good tidings" (message from the Lord), who publishes "peace" (the peace of Christ's Kingdom), and who declares that while the powers of earth are engulfed in a gigantic war, the wicked in the church shall be cut off {by the slaughter of Ezek. 9}, no more to pass through her. Specifically, the prophet exhorts all penitently to turn unto the house of Judah (the latter-day Kingdom of Judah--Mic. 4; Ezek. 37:16-22), the church, in the purification of which are to be sealed 12,000 out of each of the 12 tribes, as {144,000} first fruits. And he urges the subjects of the kingdom to perform their {**vows--their**} religious duties and to keep their promises to the Lord. In short, he admonishes them to {keep their solemn feasts, that is} give heed to the message of the hour--the message which announces the imminence of the church's purification, after which, as the promise is, the wicked shall no more pass through' her, for 'he is utterly cut off' {by the slaughter of Ezek. 9}. (See also Matt. 13:30, 47-50; Isa. 66:16, 19, 20)."--14 Tract, pgs. 22, 23 (bold emphasis, braces added).

This inspired reference from the SRod message (the "Lord's voice"--Mic. 6:9)

commands the Davidians to "keep thy solemn feasts" ("perform thy religious duties"). To obey this command, a Davidian must "give heed to the message...which announces the...purification" (14 Tr. pg. 23). That is what it means to "keep thy solemn feasts"--do their "religious duties" and teach the truth of the sanctuary in antitype or die in the slaughter of Ezek. 9. These "religious duties" have absolutely nothing to do with the literal ceremonial feast laws given to ancient Israel as types foreshadowing the coming of the Messiah. Thus, to obey our "religious duties" means to "comply with the demands of the message."

"The first born (first fruits) who failed to paint the door post with the sacrificial blood in the first exodus, the type, perished {**by the angel "destroyer"--Ex. 12:23**}. So any of the first fruits of today who fails to comply with the demands of the message for today, will as certainly perish at the angel's slaughter weapons (Ezek. 9:5,6)."--1 Timely Greetings, No. 31, pg. 9 (bold emphasis, braces added).

And what are the "demands of the message?" What "religious duties" are we to keep? Whatever they are, they are represented typically by the typical "feasts," which we are to keep and "comply" with or die in the slaughter of Ezekiel 9.

"Who receives the Certificate?--Those who have personally studied all the message and believe it; those overcoming temptation; those who put their treasure where moth and thieves cannot enter; those who keep all the commandments; those who are not flesh-eaters, drunkards, or tobacco users; those who do not rob God of tithes and offerings....It is when one pays this price, and thus becomes

eligible to receive a Certificate, signifying he has complied with all the requirements, that he has the light. Hence, though we can freely hand out tracts, we cannot freely hand out the Certificate of Fellowship....We must comply with all the requirements--pay the price in other words. And we cannot steal the oil. Those desiring the Certificate of Fellowship must pay the price."--11 Symbolic Code, No. 3, pg. 11 (bold emphasis, braces added).

If a Davidian does all this--complies with the SRod message and receives his Certificate of Fellowship card, then he is keeping the solemn "feasts"--performing his "religious duties." Consequently, those Davidians who have complied with the "demands of the message" (1 T.G. 31:9) will not observe the literal ceremonial feast laws. Why? Because he eats at the table of the Lord and feasts on the SRod message.

The Devil, however, in order to keep the Davidians from getting the seal, cooked up his abominable bread from his favorite false doctrine recipe, with all its spices and unclean things, to make it smell good and attract the Davidians who have perverted appetites, and who desire his forbidden "dung-baked cakes" (Ezek. 4:12; 1 S.R. Tr, pgs. 80,84). Then the Devil raised up a usurper to serve his abominable food at his table to the Davidians, and led them to reject Christ as the Messiah by keeping the ceremonial feast laws as do the Jews unto this day. These Davidians were caught in his trap by rejecting the counsel of the true Elijah (Bro. Houteff) who told them not to keep the feast laws (2 T.G. 37:15). As a result they accept a false Elijah!

A FALSE ELIJAH RAISED UP THE BRANCH MOVEMENT

Chapter 7

When the true Elijah (Bro. Houteff) died in 1955, this usurper (Ben L. Roden) came to Davidians claiming that he was Elijah the prophet of Mal. 4:5, not Bro. Houteff. He based his false claim on two main erroneous conclusions: (1) Elijah is not to die, but to be translated. And (2) the law that Elijah is to tell us to "remember" is the ceremonial feast laws. Both of these basic conclusions were not in harmony with the Bible, Spirit of Prophecy, or the S Rod message. So why did he institute these false claims among some Davidians? Because he was a Jew who claimed to be a Davidian Christian who believed the S Rod message. Instead, he still believed in the ceremonial feast laws.

The Devil knows that as long as the Davidians fully believe that Bro. Houteff was the Elijah of Mal. 4:5, and that he was the last prophet with the last message, they will hold to the S Rod message, believe that Jesus was the Messiah, "remember" to keep the moral law, and be sealed. So, in order for the Devil to deceive some Davidians, he must discredit Bro. Houteff as Elijah by sending a usurper who would claim that the Elijah of Mal. 4:5 is the antitype of the ancient Elijah who was translated without seeing death. Then the usurper would point to the death of Bro. Houteff as his proof to deceive some Davidians. Once he got them to disbelieve Bro. Houteff as the Elijah, and accept himself as the antitypical Elijah the Tishbite who is never to die, then he would tell them to "remember" the ceremonial feast law, not the moral law.

But the elect (the true Davidians) cannot be deceived (Mt. 24:24) by the Devil's false Elijah. They know the Bible says that John the Baptist was to come "in the spirit and power of Elias" (Lk. 1:17) before Christ's first advent, just as the Spirit of Prophecy says another Elijah is to come "in the spirit and power of Elijah" (T.M. 475) before Christ's second advent. And as John died, so Bro. Houteff as antitypical John-Elijah also died. Neither of these two Elijah's were to be translated without seeing death. This irrefutable fact proved to the true Davidians that Bro. Houteff was the Elijah of Mal. 4:5, even though he died; because neither he or John came as antitypical Elijah the Tishbite who was translated, but came "in the spirit and power of Elijah" to reprove sin and bring about a revival and reformation among God's people. At no time did Bro. Houteff ever claim he was antitypical Elijah the Tishbite who would not die. And since the death of all the prophets in the Bible does not prove that they are false; so when he died this in no way proved he was false. He was still the last prophet with the last message, and his death could not change that.

Furthermore, the true Davidians also know that the antitype of Elijah the Tishbite is the 144,000 who will never die, not John the Baptist or Bro. Houteff. Now if John or Bro. Houteff did not come in the "spirit and power of Elijah," but instead fulfilled the antitypical Elijah, then they should not have died, for the type (Elijah) calls for an antitypical application of translation, not death. That antitypical application was revealed to us Davidians by Sis. White and Bro. Houteff, both of which stated that Elijah was a type (not of one person) but a type of a group of people who would never die--the 144,000!

"Elijah was a type of the **{144,000}** saints who will be living on the earth at the time of the second advent of Christ and who will be 'changed, in a moment, in the twinkling of an eye, at the last trump,' without tasting death. 1 Corinthians 15:51,52."--Prophets and Kings, pg. 227 by Ellen G. White (bold emphasis, braces added).

"Accordingly, Elijah, an Israelite himself **{who never died}**, logically typifies the 144,000 **{who will not die}**, and Enoch logically typifies the great multitude,..."--1 Shepherd's Rod Tr., pg. 22 by Victor T. Houteff (bold emphasis, braces added).

"If Enoch represents the great multitude of Rev. 7:9, then Elijah represents the 144,000 **{who never die}**, for only two in the world's history have been translated without seeing death."--1 Shepherd's Rod, pg. 46 (bold emphasis, braces added).

In spite of the fact that John the Baptist typifies one person (Bro. V.T. Houteff), and Elijah typifies the 144,000, the Davidian usurper (Ben L. Roden), nonetheless, claimed he was Elijah the Tishbite of Mal. 4:5 because he said he would not die, as did Bro. Houteff; and that he was to tell the Davidians to "remember" to keep the ceremonial feast laws, not the moral law. Some Davidians were fooled by him and sat at his polluted table and ate his abominable food, causing them to disregard not only the SRod message which they claimed to believe, but also to disregard the advice of the true Elijah (Bro. Houteff) who said to keep the moral law, not the ceremonial feast laws (2 T.G. 37:15)

The true Davidians tried to help the Branch Davidians who keep the feast laws, hoping

to restore them back into believing the SRod message that Elijah (Bro. Houteff) was the last prophet with the last message. They also warned them that the Elijah (Ben L. Roden--a Jew) who was telling them to keep the feast laws is a false prophet, and that he would die. But they still continued to keep the ceremonial feast laws and believe that he would never die. But the inevitable day came when this false Elijah finally died in 1978, exposing him and his false teachings wide open to all the Davidians to see what he really was--a false prophet. Yet, these Branch Davidians who did not enjoy eating the SRod message at the table of the Lord ignored their embarrassment, refused to accept the fact that they had been deceived, and formed small groups, here and there, still eating from the table of this false prophet, while they continued to keep the ceremonial feast laws. This unclean food deranged their thinking and caused them to distort the meaning of the SRod's direct command not to "observe" (2 T.G. 37:15) the ceremonial feast laws. In trying to dodge this command, rather than "comply" with the demands of the SRod message, and find a way to keep these literal feast laws, some erroneously concluded that the sacrificing of animals was "nailed to the cross," but not the feast laws. Of course, this is not true.

TO KEEP THE CEREMONIAL FEAST LAWS AN ANIMAL MUST SACRIFICED

Chapter 8

PASSOVER FEAST

By closely examining the literal ceremonial feast laws in the Bible, it will be clearly seen by all honest Davidians that these feast laws

included the sacrificing of animals, which was "nailed to the cross." And that is why Elijah said we must not "observe" the killing of animals and the feast laws connected with these sacrifices.

"In the fourteenth day of the first month at even is the Lord's Passover....ye shall offer an offering made by fire {**burn an animal sacrifice**} unto the Lord seven days...."--Leviticus 23:5, 8 (bold emphasis, braces added).

"Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house:...And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall **kill it** in the evening."--Exodus 12:3, 6 (bold emphasis added).

To keep the feast of the Passover according to God's command, a lamb must be killed. But the Davidians who eat polluted food at the table of the usurpers say: "True, the animal sacrificial system was nailed to the cross, but the feasts were not part of the sacrificial system." Yet, according to the Bible, the passover feast cannot be kept unless a lamb was killed, because a roasted lamb is what they were to eat at the passover feast. This irrefutable fact proves that when these Branch Davidians say they keep the Passover feast, but do not eat a roasted lamb at their feast, are not really keeping the Passover feast at all. They are merely keeping a feast devised by a false Elijah in defiance of God's specific command to the Davidians that to keep any part of the sacrificial system would show their disbelief in Christ (antitypical passover Lamb) who died on the cross (2 T.G. 37:15), which by His death nailed the sacrificial feast

law system to the cross with Him to be left there. But when the Jews continued to keep the Passover thereafter, it was a useless, meaningless, and even harmful ceremony that could not save them, as it could not save the Branch Davidians who continue to keep it, thinking that to do so will secure to themselves the seal to be one of the 144,000. Instead, to keep it would only destroy them as it did the Jews who rejected Christ, because it was not only discontinued forever, but the significance of the

PASSOVER FEAST WAS ATTACHED TO THE LORD'S SUPPER.

"The reason which Moses assigns for the Passover observance is that it is to commemorate Israel's going out of Egypt (Deut. 16:1-3). John the Baptist, however, imputes its significance to the coming of Christ, 'the Lamb of God' (John 1:29), while the apostles assign it to His crucifixion: 'For even Christ our passover,' says Paul, 'is sacrificed for us.' 1 Cor. 5:7. And the significance of keeping the Passover, he then attaches to the ordinance of the Lord's supper (1 Cor. 11:26),"--2 Answerer Book, pg. 81 (bold emphasis, braces added).

A true Davidian not only believes the S Rod message, but even moreso he obeys its teachings, which specifically states we are not to keep the Lord's Supper at this time. But those Davidians who eat at the polluted table of the false Elijah and the usurpers raised up after Bro. Houteff's death will be led to defy "the Lord's voice" (Micah 6:9), disobey the Rod's teachings on this point of truth, and bring "damnation" to themselves for this sin. "As to authorizing the communion service {**Lord's Supper**} in our own midst, we believe

that since we all, as Seventh-day Adventists, have defiled ourselves as did the Jews at Christ's first appearing (The Desire of Ages, pg. 104), and since this sacred service works damnation to those who unworthily receive it (1 Cor. 11:29), therefore we dare not now, as Davidians, take unto ourselves its hallowed privilege until as a people our lives bear convincing evidence of our repentance from the Laodicean condition."--5 Answerer Book, pgs. 39, 40 (bold emphasis, braces added).

"Just before instituting the ordinance of humility, Jesus said to His disciples, 'Ye are clean, but not all.' One was not. In spite of the fact that Judas was unworthy, the ordinance could not longer have been put off. Albeit as soon as he had partaken of the sacrament, he arose, went out, and did his devilish work. Afterward his eyes were opened to the crime he had committed, and he hanged himself. The other disciples, though, were as ready, or as worthy for the sacred service as they could have been up to that time.

"The Lord's Supper was ordained in remembrance of the Lord's sacrifice, not to cleanse the partakers of it from their sins but to cleanse them from sinners, as is seen from the passover in Egypt {**when the first born were killed by the angel 'destroyer'**--Ex. 12:23} and from the fact that thereafter Judas no longer walked with the disciples. Plainly, then, the celebration of the ordinance brought blessing to the eleven, but damnation to the one."--1 Timely Greetings, No. 3, pgs. 3, 4 (bold emphasis, braces added).

The whole purpose of the true significance of the Lord's Supper has been taught wrongly by the usurpers, especially by the Branch Davidians. They know from the SROD that the Davidians must be clean in order to get the

seal and escape the slaughter, so they think that if they keep the Lord's Supper (and the Passover feast law as Ben Roden led them to do), its ceremony will cleanse them of their sins. But the SROD says its purpose is not to cleanse them of their sins, but to remove the sinners from their midst. So, the usurpers start a reform movement and ordain the Lord's Supper in their midst to get themselves clean, but it will not profit them.

"There have been a number of reform movements among us before and in our time {**including the Branch Davidians**}. Of course, they all ordained the Lord's Supper in their midst. But it did not profit them. It did not make them or their work lasting and eternal. As a matter of fact, they went out of existence even faster than they came in."--1 Timely Greetings, No. 3, pg. 4 (bold emphasis, braces added).

Now why do these Branch Davidians want to keep the Lord's Supper so much? Is it because they think they are more sinful than the other Davidians, so they need to keep a holy sacrament to take away their sins? Or is it because they want to appear more righteous than other Davidians? Or is it because they have been led by the false Elijah (Ben Roden) to think they will be lost if they don't keep it. Well, according to the true Elijah they will be lost if they keep it now, because the SROD says they are to be clean first, then they will be worthy to celebrate the Lord's Supper.

"We {**Davidians**} do not have the Lord's Supper among us now because we are not ready for it. We are still sinners, not yet clean. But now is the time we are to repent if we ever will, and when we do have the Lord's Supper among us it will denote as much as did John's baptism. But if we are ever to partake of it among ourselves we must first repent, we

must **{all}** be clean. Since we as Adventists have been in the habit of celebrating the Lord's Supper, it is clear that our not having this ordinance among us **{Davidians}** for the time being, signifies that it is a temporary restriction peculiar to us."--12 Symbolic Code, No. 6, pg. 9 (bold emphasis, braces added).

Since we Davidians are unclean, then we could not keep the Lord's Supper without bringing damnation to ourselves. And until we are clean, we Davidians are restricted from celebrating this holy sacrament. This restriction, however, greatly chafes the minds of some Davidians when they see that Seventh-day Adventists are permitted to keep the Lord's Supper in their unclean and wretched condition (Rev. 3:17); yet the Davidians who have a message of reform, and live up to a higher standard than our Seventh-day Adventist brethren, are not permitted to keep this holy sacrament. To such Davidians this is humiliating, and it makes them feel less worthy than their lukewarm brethren, especially when Elijah tells them they are unclean. Perhaps this is the reason why some Davidians asked Bro. Houteff about it.

"Several of you have come to me lately with some questions apparently very important to you. For this reason we shall devote the study hour this afternoon to answering them. I shall read the question: 'Are we, Bro. Houteff, less worthy to ordain among us the Lord's Supper?'"--1 Timely Greetings, No. 3, pg. 3 (bold emphasis, braces added).

The way this question was put to Bro. Houteff, it seems to imply that some Davidians think they are better than Seventh-day Adventists, and therefore, if they can't keep the Lord's Supper like them, then it would make them

appear to be "less worthy." Therefore, if some Davidians had a "holier than thou" attitude (Isa. 65:5), and were restricted from partaking of the Lord's Supper, it would humiliate them in the eyes of Seventh-day Adventists who are not restricted. Thus, it would not be too hard to see why such Davidians would gladly accept the false Elijah (Ben L. Roden) and his Branch movement, if he would remove their restriction and allow them to partake of the Lord's Supper. Then they could feel more worthy than their Seventh-day Adventist brethren, and maintain their "holier than thou" attitude. So while the true Elijah rebukes them by his restriction, the false Elijah removes the restriction and flatters them that they are now clean, worthy to partake of the Lord's Supper, and thus they presumptuously take upon themselves this holy sacrament to their own damnation, because they believe the following reference justifies their doing so.

"The Lord's bread and cup are to be taken by a people only after they have examined themselves, and have seen to it that they are not causing trouble; that their meeting together is for the better, not for the 'worse.' Now, if we have reached that standard of righteousness, then we should by all means ordain the Lord's Supper among us. But if we have not come to that point as yet, then our instituting the ordinance of humility among ourselves would only be to our own damnation, not to our salvation."--1 Timely Greetings, No. 3, pgs. 4, 5 (bold emphasis, braces added).

"Yes," they say, "we have examined ourselves, and when we meet together we do not cause any trouble. We love each other and we are of 'one accord,' and have reached the standard of righteousness, so we have ordained the

Lord's Supper among us." Well, they may not be causing trouble among themselves, and they may have an outward appearance of love to each other, and they may even be of "one accord," but all this proves that they are not true Davidians! And that is because their claiming to be of "one accord," which they say gives them the right to keep the Lord's Supper, is really condemning them.

"No matter how great and how effective a revival and reformation even God himself may launch in His church, the Scriptures make it plain that both the sinners and the saints will be in the church until the harvest {Mt. 13:24-30}. No one need brag that the members of his church are all saints, that they are all of one accord. If they {**Branch Davidians**} really are of one accord, then it must be that they are all tares, that there is no saint among them, that church for a certainty is not the church of which Christ speaks in His Word {which has wheat and tares mixed}. If anything is plain in the Bible this one thing is."--1 Timely Greetings, No. 21, pg. 3 (bold emphasis, braces added).

These Branch Davidians who keep the feast laws and celebrate the Lord's Supper think they are of "one accord," but "if they really are one accord, then it must be that they are all tares, that there is no saint among them." What damnation these Branch Davidians are bringing upon themselves! They think they are all saints of one accord, when in reality they are all tares of one accord! What a grand deception the false Elijah (Ben Roden) led them to accept. They should know that if they are not of "one accord," then they have no business keeping the Lord's Supper, which brings damnation to themselves. But if they claim they are of "one accord," then they are all tares, and they should know that

keeping the Lord's Supper does not save tares. If only they would accept the true Elijah (Bro. Houteff) as the last prophet with the last message, then they would be safe from the Devil's traps through his false Elijah (Ben Roden), and would not urge the observance of the Lord's Supper.

"Our chief duty right now is not to urge the observance of the Lord's Supper, but rather first to come up to the standard of perfection which the message of today, along with the message of yesterday urges. The Lord never calls for "revival and reformation" when the church is enjoying good spiritual life. The Lord's Supper, therefore, is never to be ordained at the beginning of such a revival and reformation, but at its completion. Jesus did not institute the ordinance at the beginning of His ministry, but did so at its close."--1 Timely Greetings, No. 3, pg. 5 (bold emphasis, braces added).

"So far, our God-sent message has not brought to our attention the ordination of the Lord's Supper, but it is pleading with us to depart from the abominations, to cast aside all our idols to put away all our private ideas and opinions, to wholeheartedly return to the Lord.

"The message, moreover, teaches that we should remain in the mother church and work strictly for her salvation. The conclusion then is that as long as we stay with her, there seems to be no need for ordaining the Lord's Supper privately among ourselves, perhaps not before the hour comes for the penitent to be separated {**by the slaughter of Ezek. 9**} from the impenitent, as taught by the types--by the Passover in Egypt, and by the Passover on the night when Judas was to go out, never again to walk with the twelve."--1 Timely Greetings,

No. 3, pg. 6 (bold emphasis, braces added).

"In our study of this prophecy we learned that this happens when the Assyrian falls, but the Lord's call to the church in Isaiah 52 to awake comes first. After she awakes she is to behold something and she is to do something. What is she to do?--She is to keep her solemn feasts. She is to perform her vows. From this we understand that at the close of the Assyrian period and in the time when the wicked {killed by the angels} no longer will be in the church. God's people in it are to keep their solemn feasts and perform their vows. The Lord's Supper being one of the solemn feasts, {**passover attached to the Lord's Supper--2 Ans. 81--has no reference to the typical feasts**} it will be celebrated next in the time when the wicked {**killed by the angels**} are no more to pass through the church. Do you not see that we are now closer to it than we first believed?"--12 Symbolic Code, No. 6, pg. 12 (braces added) (bold emphasis, braces added).

"Then in the time when the purification is due {**for angels to slay the wicked**} there is to be a complete apostasy among all the churches. And that is the very condition that now exists. The very fact, moreover, that we {**Davidians**} are not yet observing the Lord's {**Supper**} ordinance privately among ourselves shows that some of us as individuals may yet be in the very apostasy described in these verses, and perhaps even asleep. It is possible that some of us as individuals may want to be associated with the Davidian organization {**by calling themselves Branch Davidians**} but refuse to fully imbibe its Truth or live its principles."--12 Symbolic Code, No. 6, pg. 14 (bold emphasis, braces added).

All these aforementioned references clearly state

that the Lord's Supper is to be celebrated "when the purification is due" at the "completion" of a reformation, when "the penitent is separated from the impenitent," and "when the wicked are no more to pass through the church." That day has not yet come! The tares still freely pass among the true Davidians. Therefore, if they celebrate the Lord's Supper, claiming that they are worthy because they are of "one accord," then they are all tares, while they professedly observe a sacrament that they don't know how to keep!

"Furthermore, no one seems to know when and how to observe the sacrament {**Lord's Supper**}. Some observe it every Sunday or every Sabbath, some occasionally, some every quarter and so on. It seems logical to say that when God commands us to ordain it anew He will tell us also how and when to observe it properly {to remove the sinners}."--1 Timely Greetings, No. 3, pg. 6 (bold emphasis, braces added).

Yes, just before the tares are removed the Lord will tell the true Davidians, who are of one accord, how to observe the Lord's Supper in the proper way. But its observance will not be connected with the Passover feast laws when a lamb is killed and eaten, because that ceremony was nailed to the cross and its significance was attached to the Lord's Supper. As the Passover was part of the system of the ceremonial feast laws in which animals were sacrificed, so it is with the

WAVE-SHEAF FEAST.

"Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest:

And he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the sabbath the priest shall wave it. And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the Lord."--Leviticus 23:10-12 (bold emphasis added).

How can a knowledgeable Davidian intelligently gainsay this direct command of God that the wave-sheaf ceremony must be kept by the "burnt offering" of a "he lamb?" To say that the feast of the wave-sheaf was not part of the ceremonial system of animal sacrifices is totally unreasonable, and is directly contradictory to God's express command. Even the nominal Christians and the Jews are well aware of this fact. To make sure that no true Seventh-day Adventist should misunderstand this fact, God sent the true Elijah to tell us that we Davidians "must not observe" the "typical sacrificial law and system," because it had been "nailed to the cross" (2 T.G. 37:15; 2 T.G. 23:10; 13 S.C. 11:15).

Those Branch Davidians who insist upon disobeying God's prophet are choosing to eat polluted food at the hand of the false Elijah. They do not want to eat "butter and honey" at the hand of the true Elijah (2 T.G. 2:23; 2 T.G. 39:19; 1 S.R. Tr., pg. 85), which expressly commands the Davidians to observe the ceremonial-sacrificial law "in antitype" (2 T.G. 37:15). That is, the typical system regarding the sacrificing of an animal when the literal wave-sheaf ceremony was kept by ancient Israel, teaches us a lesson of truth in the antitype regarding a harvest of souls to be saved by the blood of Christ.

"The wave-sheaf was a figure of Christ and of those {saints} who arose with Him as the first of the first fruits of the dead,...and that as

ones raised from the dead, they are the first fruits of the dead, whereas as ones everliving before the Father, they are the living wave-sheaf of the first fruits of the living, the 144,000 servants of God,..."--3 Tract, pg. 80 (bold emphasis, braces added).

The significance of the typical wave-sheaf performed by the high priest in the earthly sanctuary (P.P. 539) was transferred to the work of our High Priest (Christ) in the heavenly sanctuary (Heb. 8:1). This is how we Davidians keep the ceremonial sacrificial feast laws "in antitype" (2 T.G. 37:15), by accepting Jesus as our High Priest and the work He is doing in the heavenly sanctuary for all the saints. And when we accept the Spirit of Prophecy's teachings through Sister White concerning the judgment of the dead and the S.Rod's teachings by the true Elijah (Bro. Houteff) concerning the judgment of the living, we Davidians are keeping the ceremonial feast laws "in antitype." Therefore, if we accept the fact that the typical wave-sheaf ceremony pointed to the saints resurrected with Christ, who were taken to Heaven to be the antitypical wave-sheaf for the saints--both the dead and the living, then we cannot continue to keep the typical wave-sheaf ceremony of the feast laws and deny with the Jews that the Messiah was ever resurrected.

FEAST OF WAVE-LOAVES

"Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; they are the first fruits unto the Lord. And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be for a burnt offering unto the Lord,..."--Leviticus 23:17,18 (bold emphasis added).

In order for a Jew to keep this typical ceremonial feast law of the wave-loafs, he must kill an animal. This ceremony had absolutely no meaning whatsoever without the shedding of blood, and it could not point to a Saviour, as Paul says in Hebrews: "without shedding of blood is no remission" (Heb. 9:22). Therefore, it would be useless for a Branch Davidian to claim he is keeping the typical wave-loaves ceremonial feast law without killing an animal. Now why would he do such a foolish thing? Because he is being led by a false Elijah (Ben Roden) who came in 1955 telling Davidians to "remember" the feast laws. But if they keep the feast laws without killing an animal, it would be useless, and if they do kill an animal they would be denying that Jesus has come! Blasphemy indeed! What a trap the Devil set for the Branch Davidians who follow his false Elijah! If only they would follow the Lord's true Elijah (Bro. Houteff), they would keep the "solemn feasts" in antitype and know the true meaning of the antitypical wave-loaves ceremony.

"The 120, who received the power of the Spirit on the very day the wave-loaves were offered, where therefore the antitypical wave-loaves signifying the completeness of the firstfruit harvest...When in the investigative judgment of the dead and the ingathering of the first fruits of the living began, He did not leave His people in darkness concerning these events. The very first vision which Sister White received in 1844 was of the 144,000 first fruits, the 'servants of our God,' who shall never taste death. (see Early Writings, 13-15).

"Just as Christ and those whom He raised and took with Him became the proto-typical sheaf, betokening the ingathering of the first fruits (the 120) of those who are to be resurrected,

so also when He entered upon His priestly ministration in the first apartment of the heavenly sanctuary, and presented Himself and His trophies {**resurrected saints**} before His Father, they became the antitypical sheaf, betokening the ingathering of the first fruits of those who are to be translated (the 144,000 living saints). In the light of this parallel, the spiritual condition of the 120 before the apostolic Pentecost is clearly seen to typify the spiritual condition of the 144,000 before the future Pentecost."--3 Tract, pgs. 85, 86 (bold emphasis, braces added).

This wave-loave feast law was celebrated on the day of Pentecost, the day the 120 disciples received the Holy Ghost, which typifies in the antitype the 144,000 receiving the Holy Ghost at the second Pentecost. This is how we Davidians are to keep this feast in the antitype, by keeping our vows to God to obey the teachings of the SRod message in order to receive the seal as one of the 144,000. This ceremonial feast of the wave-loaves is comprehended in the antitype by "the truth of the sanctuary" (4 Tr., pg. 61) for the judgment of the living, which begins with the slaughter of Ezek. 9 (12 S.C. 3:19:4). Those Davidians who think they are to receive the seal by keeping a useless feast-law ceremony by the command of a false Elijah are defying the true Elijah's direct command not to do it, and will never receive the seal while they show disrespect to the God who sent His Elijah.

FEAST OF TABERNACLES

"Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the Lord....Seven days ye shall offer an offering made by fire {**killing and burning an**

animal} unto the Lord:"--Leviticus 23:34, 36 (bold emphasis, braces added).

Since the Branch Davidians who keep the feast laws cannot gainsay the express command of God to sacrifice an animal when the feasts are kept, then they must take the word of the false Elijah that it is alright to keep the feasts without shedding the blood of an animal, because he says so. But God would not send one prophet to tell Davidians not to keep the sacrificial system of feast laws, and then send another prophet to contradict this and say it's alright to keep the feast laws. The true Elijah says we are to keep the ceremonial sacrificial system only in antitype--Christ's ministration in the heavenly sanctuary.

"As the wave-sheaf and the wave-loaves are typical, then also the Feast of Tabernacles must be typical. Otherwise the ceremony would not have been observed as a part of the harvest rite. And as in the type the feast was to be celebrated at the close of the final ingathering of the year's harvest, then correspondingly in the antitype it must be celebrated at the close of the final ingathering of earth's harvest, which is nearing its fulfillment. So the time consumed in producing and in offering the wave-sheaf and the wave-loaves, also in observing the Feast of Tabernacles, is representative of the entire spiritual harvest time of the living and of the dead."--3 Tract, pg. 81 (bold emphasis added).

This is the way the Feast of Tabernacles is to be observed in antitype, but the keepers of the feast laws grasp at straws and try to find proof for keeping this feast by twisting Sister White's statement, in which she wrote: "Well would it be for the people of

God at the present time to have a Feast of Tabernacles--a joyous commemoration of the blessings of God to them." (P.P. 540, 541). Why did she say this? Because "with sacred song and thanksgiving the worshipers celebrated this occasion" (D.A. 448). It was a time of thanksgiving to God, which would indeed be "well" for Seventh-day Adventists to have such a feast of thanksgiving. This is why they observe the day of "thanksgiving" on November 25, and why they have camp meetings. And this is why Davidians have "Sessions" to meet together. But to say her statement gives credence to the false Elijah's teaching that we are to "remember" the feast laws is totally unfounded, because (1) an animal must be killed in order to keep this feast, and (2) she would be telling us to keep a ceremonial feast of the sacrificial system which would be denying that Christ had come at His first advent, which is blasphemy!

Now if these Davidians want to meet together for a feast of thanksgiving (as the Jews did at the feast of tabernacles) and study the SRod message to edify themselves, it would be "well" (as Sister White said to do--P.P. 540,541). But to erroneously maintain that a so-called Elijah the prophet told them to "remember" the ceremonial feast laws, and keep them contrary to the true Elijah's command not to keep them, but instead "remember" the moral law and its "statutes," and then to misapply her statement in a vain attempt to back up their false Elijah's false reasoning to keep the feast of tabernacles, would prove that such Davidians do not really believe Bro. Houteff's or Sister White's writings. Which proves that they would rather feast at the polluted table of the false Elijah and other usurpers.

FALSE ELIJAH'S ERRORS OF THE SABBATH, THE STATUTES, AND FOREVER

Chapter 9

THE SABBATH

In a vain attempt to justify the keeping of the feast laws today, the Branch Davidians try to connect "the Sabbath" of the ten commandment moral law with the "sabbaths" of the feast laws. They do this in order to teach this error: "If the 'Sabbat'" of the fourth commandment is perpetual and must be kept today, so the 'sabbaths' of the feast laws are perpetual and must be kept today." But note what the true Elijah said about these sabbath texts.

"It will be observed that the command regarding observance of the seventh-day Sabbath, as well as that regarding observance of the yearly ceremonial feasts, is recorded in the twenty-third chapter of Leviticus, verse 3. Care, therefore, must be exercised not to confuse the one truth {**seventh-day Sabbath**} with the other {**feast law sabbaths**}."--3 Tract, pg. 78 (bold emphasis, braces added).

"While the Passover week was regulated by the month, the day upon which the sheaf was to be offered (the type of the resurrection--1 Cor. 15:20; The Desire of Ages, pg. 786) was regulated by the week. And according to Leviticus 23:3,11, the sheaf was to be offered on the day following the seventh-day Sabbath, for the Sabbath of verse 11, is the Sabbath of verse 3--the one in connection with which Moses introduces the subject of the feasts (bold emphasis, braces added).

"The Scriptures moreover never call a feast day 'the Sabbath' {**of the moral law**} but always

'a sabbath' or 'sabbaths' {of the feast laws}. (See verse 24)."--3 Answerer Book, pg. 18 (bold emphasis, braces added).

"Sabbath-dodgers, though, are trying to make us believe that 'the morrow after the Sabbath,' is not the day after the seventh-day Sabbath, when clearly the antecedent (in verse 3) {**of Leviticus 23**} is the Sabbath of the Decalogue {moral law, not the feast law}. Besides, though occasionally a rest day {**for the feast laws**} in the Scriptures is called 'a sabbath,' never is any day other than the seventh-day Sabbath called 'the Sabbath' {of the moral law}.

"Further, the Sanctuary law demanding 'seven sabbaths' from the day of the sheaf offering to the Pentecost (verse 15) {**of Leviticus 23**}, absolutely eliminates the possibility of any day other than the seventh-day Sabbath {of the moral law} to precede the day of the sheaf offering and thus the resurrection, and the Pentecost. That is, in order to get seven Sabbaths with 49 days and have the 50th day come on the day after the Sabbath (verse 6) {**of Leviticus 23**}, on the first day of the week, one has to start counting from the first day of the week, Sunday. No other day will do. Try it and see."--13 Symbolic Code, No. 5, pg. 23 (braces added) (bold emphasis, braces added).

Notice that just as "Sabbath-dodgers" go to one extreme and say, "No! The Sabbath before Christ's resurrection on Sunday was a feast law sabbath (Leviticus 23), not the moral law Sabbath;" so the Branch Davidians who keep the feast laws go to the other extreme and say, "Yes! The feast sabbaths in Lev. 23 of the feasts laws are the same as the fourth commandment Sabbath of the moral

law," as they were taught by their false Elijah. But the true Elijah (Bro. Houteff) said that we must not confuse "the Sabbath" of the moral law with the feast law "sabbaths." Now if the "Sabbath-dodgers" kept these two sabbaths separate, they would have to give up their Sunday keeping; and if the Branch Davidians who keep the feast laws did likewise, they would have to give up their feast keeping.

Since these feasts were regulated by the month, which does not correspond with the weekly cycle, then it would be impossible for these feasts to fall in line with the seventh-day Sabbath year after year. The seventh-day Sabbath came during the days of these feasts at various times, because the feasts were not kept by the days of the week, but by the dates of the month. The Passover feast began on the 14th day of the month, which could have been any day of the week of any particular year. In the year that Christ was crucified it came on a Wednesday (10 Tr. 4). Now since the true Elijah told us very plainly that "the weekly cycle cannot be and has never been controlled by any monthly calendar" (10 Tr. 32), and "that the weekly cycle never has been and never can be controlled by any lunar or solar calendar" (13 S.C. 7:11), then it would be impossible for the Branch Davidians who keep the feast laws to maintain that the feast law "sabbaths" (governed by the month) should be kept forever, simply because "the Sabbath" of the moral law (governed by the week) must be kept forever.

This is why the true Elijah (Bro. Houteff) said we should be careful not to confuse the "seventh-day Sabbath" of the moral law with the "sabbaths" of the feast laws. But this is exactly what the false Elijah has done to deceive his followers--the Branch Davidians: He confuses them by merging

the two sabbaths into one in order to justify their keeping of the feast laws. And this does violence to God's plain word, and directly contradicts His last prophet Elijah who said that "a sabbath" or "sabbaths" refer to the feast days (Lev. 23:24,32), but "the Sabbath" is the seventh-day sabbath of the moral law. Thus, "the Sabbath" is to be kept even today and on into eternity; whereas the feast law sabbaths were "nailed to the cross" and are not to be kept by Davidians today.

THE STATUTES

Again, the Branch Davidians who keep the feast laws try to justify the teachings of their false Elijah by playing upon the word "statutes," as they do with the word "sabbath." As the Lord gave "sabbaths" for keeping the feasts, but they were not to be confused with the seventh-day Sabbath; so likewise, the Lord gave "statutes" (Lev. 23:14, 21) of the feast laws, but they were not to be confused with the "statutes" of the ten commandment moral law.

Malachi said God was to send the true Elijah to tell Davidians to "remember ye the law of Moses...with the statutes" (Mal. 4:4,5) of the moral law; but the false Elijah says this refers to the "law and statutes" of the ceremonial feast laws. And all his followers who eat at his table keep the feast laws in defiance of the true Elijah's instructions (2 T.G. 37:14-25) not to keep them, but instead "remember" to keep the ten commandment moral law. But because Lev. 23:14, 21 refers to the word "statutes," as mentioned in Mal. 4:4, they take the word of the false Elijah in preference to the true Elijah (Bro. Houteff), just as Eve believed the word of the serpent (Satan) above God's word.

According to the dictionary the word "statutes" means: "law, regulation," and the word "decatalogue" means: "1. Ten Commandments, 2. a basic set of rules carrying binding authority." The statutes of the decatalogue were the ten commandments of the moral law expanded into applications of everyday living with one another, to show how to treat each other according to these basic ten commandments. They had nothing to do with salvation, for the law cannot save, but condemns. All it does is point out that "sin is transgression of the law" (1 John 3:4).

It was their faith in the sacrificial system of the ceremonial rites and feasts that pointed to Jesus' sacrifice which saved the Jews in the Old Testament types; and it is only the same faith in the sacrificial system in the antitype "the truth of the sanctuary" (4 Tr. 61)--Christ's ministration in the heavenly sanctuary for the judgment of the dead and the living, that will save Christians in the New Testament dispensation. These two laws--ceremonial feast laws and the ten commandment moral law--each with its own set of statutes, must not be confused with each other; because "the distinction between the two systems is broad and clear" (P.P. 365). Therefore, the distinction between the statutes of the false Elijah's feast laws and the true Elijah's moral law is just as "broad and clear."

TWO MEANINGS OF THE WORD FOREVER

The truth has proved that the Branch Davidians who keep the feast laws have been led wrong by the deception of their false Elijah who misapplied the words "Sabbath" and "statutes;" and it proves them wrong again concerning the word "forever." They jubilantly shout: "Forever means just what it says--

forever," which they erroneously conclude is proof from Lev. 23:21 that the feast laws were to be kept "forever," even until this very day. And to make their erroneous conclusion seem tenable, they argue that as the saints are to live forever (an eternity without end), so the feast laws are to be kept forever (for eternity without end). But if they say that the saints living "forever" means for eternity, then they must also say that the wicked being "tormented day and night forever" (Rev. 20:10) means for eternity. But they cannot not, of course, admit the false doctrine of the torment of the wicked burning in hell fire forever and still be a true Christian, much less a true Davidian who knows the state of the dead. So, the only thing these keepers of the feast laws can do is to ignore the word "forever" in Rev. 20:10; or else be forced to admit that there are two definitions of the word "forever," which they are loath to do.

These two definitions of forever are: (1) "for a limitless time" (meaning eternity); and (2) "an unspecified length of time" (such as the ceremonial sacrificial feast laws).--Webster's Dictionary.

It is obvious to any honest, truth-seeking Davidian that the word "forever" regarding the life of the saints in heaven would be defined as "for a limitless time"--an eternity without limit. But the word "forever" regarding the burning of the wicked in hell fire would be defined as "an unspecified length of time," meaning however long they must burn to pay for their sins, which is unspecified to us, but known by the great Judge. To ignore either one of these definitions, or to accept both of them as one definition, has caused theologians to erroneously conclude that the soul is immortal--either living in Heaven "forever," or burning in hell "forever." The

Spirit of Prophecy (E.W. 218) and the SRod message (2 T.G. 32:13,14) have proven conclusively from the Holy Bible (Ezek. 18:4) that the soul is not immortal, and that the wicked will burn up into "smoke" (Rev. 14:11) and be left dead in hell, the grave (Isa. 14:9) "forever," but only for "an unspecified length of time" until they become "ashes under the soles" feet of the saints (Mal. 4:3). (see 1 S.R. pg. 172).

This is the same kind of erroneous conclusions that the Branch Davidians teach regarding the ceremonial feast laws as a "statute forever" (Lev. 23:14, 21, 31, 41). They teach that the Bible says the feast laws must be kept "forever" for "a limitless time," rather than for "an unspecified length of time" until Jesus should come and fulfill all the types, symbols, feasts, ceremonial rites, and sacrificial laws by nailing them to the cross; so that the "unspecified length of time" the Jews were to keep them "forever" came to an end. Any other conclusion than this is to say with the Jews that Jesus was an imposter, that He was not the Messiah, that He did not fulfill the sacrificial types and that the ceremonial feast laws were not nailed to the cross, which is blasphemy! It is to say that we are supposed to be keeping them today which denies that Christ was the Messiah, because they are to be kept "forever throughout your generations."

Note the Lord's command regarding the sacrificing of animals in (Num. 15:1-15), in which they were to "make an offering by fire unto the Lord" (ver. 3), of a "ram" (verse 6), of a "bullock" (verse 8), of a "lamb" or a "kid" (ver. 11), which was to be "an ordinance forever in your generations" (ver. 15)--(see also Num. 18:8-19). Now why don't the Branch Davidians who keep the feast laws

shout jubilantly: "Forever means forever, so we should be killing sacrificial animals and eating them today while celebrating the feast days, because the Bible says the sacrificing of animals is to be kept as "an ordinance forever?" They know why, because the sacrificial system that the Jews were to keep was to be "forever"--"an unspecified length of time"--till Jesus came and nailed the whole system of the feasts, ceremonial rites, and sacrificial laws to the cross. Now why can't these Branch Davidians be honest and admit that as the sacrificing of animals in Numbers 15 was nailed to the cross, though it was to be "an ordinance forever," so the feast laws of Leviticus 23, being kept "forever," were also nailed to the cross? Why can't they see that to keep the feast laws an animal must be killed, which means that when the animal sacrifices were nailed to the cross, so were the feasts? Why can't they see how contradictory it would be for them to say: "Yes, the 'forever' feast laws are to be forever," but "No, the 'forever' sacrificial laws are not to be forever?" Why can't they see that not only the ordinances of the sacrifices (Num. 15:15), but also the ordinances of the feast laws (Ex. 12:14,17) were all nailed to the cross of Calvary?

"This ritual law, with its sacrifices and ordinances {of feast laws}, was to be performed by the Hebrews until type met antitype in the death of Christ, the Lamb of God that taketh away the sin of the world."--Patriarchs and Prophets, pg. 365 (bold emphasis, braces added).

Why can't they see all this? Because they have rejected the true Elijah who said to "remember" the moral law, and have chosen to follow the false Elijah who said to "remember" the feast laws, and observe the

RITE OF CIRCUMCISION.

When this false Elijah began his Branch movement in 1955, it was his purpose (as a usurper) to keep the 144,000 from being sealed by the sealing message (angel of Rev. 7:2) of the Shepherd's Rod. Thus, every Seventh-day Adventist who accepted the SRod message brought the defeat of the devil one number closer to the final numbering of the 144,000, which is the "stone" of Dan. 2:44 that will smite the image (the devil's kingdoms) and destroy them. It would, therefore, be very important for Satan to stop the work of the SRod message. Already, he uses the Seventh-day Adventist ministry to fight the sealing message, but he must also fight Davidians by his master-piece deception--the keeping of the ceremonial feast laws and circumcision. And he does this through his agent--the false Elijah.

The question as to whether or not circumcision was to be kept in the Christian era was forever settled nearly two thousand years ago by two ways: (1) Jesus' death nailed this ceremonial rite to the cross, and (2) the council of the Spirit filled apostles in a general assembly were led by God to denounce the false Jews who claimed to be Christians, but who urged that the rite of circumcision was binding upon all men forever.

"With great assurance these Judaizing teachers asserted that in order to be saved, one must be circumcised, and must keep the entire ceremonial law....The Jews...were slow to discern that the sacrificial offerings had but prefigured the death of the Son of God, in which type met antitype, and after which the rites and ceremonies of the Mosaic dispensation were no longer binding....Paul and Barnabas met this false doctrine with

promptness, and opposed the introduction of the subject to the Gentiles."--Acts of the Apostles, pgs. 188, 189 (bold emphasis added).

"In this instance James seems to have been chosen as the one to announce the decision arrived at by the council. It was his sentence that the ceremonial law, and especially the ordinance of circumcision, should not be urged upon the Gentiles, or even recommended to them.... They were also to be assured that the men who had declared circumcision to be binding were not authorized to do so by the apostles."--Acts of the Apostles, pg. 195 (bold emphasis added).

"...thus when the Judaizing believers introduced into the Antioch church the question of circumcision, Paul knew the mind of the Spirit of God concerning such teaching, and took a firm and unyielding position which brought to the churches freedom from Jewish rites and ceremonies {of the feast laws}."--Acts of the Apostles, pg. 200 (bold emphasis, braces added).

"Let everyone know once for all that the only law which God did do away with is the law of the sacrificial ordinances (Eph. 2:15; Col. 2:14; Heb. 7:18-25)...Thus the typical sanctuary with its ceremonial service was, in effect, transferred to the antitypical sanctuary in Heaven, where Christ our everlasting High Priest is now officiating, offering His own blood, in our behalf.

"In Paul's time as now there were troublemakers over the law. Especially troublesome were those who held to the rite of circumcision. They had succeeded in confusing some of the Galatians. Whereupon Paul wrote to the latter as follows: 'O foolish

Galatians, who hath bewitched you, that ye should not obey the truth,'...The apostle Paul you readily note is against the law of circumcision--the ceremonial law **{taught by the false Elijah}**, not the moral law **{taught by the true Elijah}**."--13 Symbolic Code, No. 11, pgs. 14-16 (bold emphasis, braces added).

"CIRCUMCISION OF NO VALUE AFTER THE CROSS. There were those in Paul's day who were constantly dwelling upon circumcision, and they could bring plenty of proof from the Bible to show its obligation on the Jews; but this teaching was of no consequence at this time; for Christ had died upon Calvary's cross, and circumcision in the flesh could not be of any further value. (R.H. May 29, 1888)"--S.D.A. Bible Commentary, Vol. 6, pg. 1061 (bold emphasis, braces added).

Think of it! In spite of the fact that the Bible, the Apostles, the Spirit of Prophecy, and the SROD message all teach that Christians must not keep the ceremonial rite of circumcision, these circumcised Branch Davidians who are following the false Elijah still insist upon observing and teaching to others this damnable doctrine; which has beguiled countless millions of Jews in the Christian era, and has caused the loss of their souls for having denied Christ as the Messiah. Surely these Branch Davidians are blind like the foolish Galatians who once believed in Christ, but who were beguiled into accepting circumcision, which is a denial of Him as the Messiah! Such Davidians have no right to call themselves by the name--Davidian. They are heathen in heart, though they profess to be Davidians. Anciently, a heathen unbeliever was an "uncircumcised heathen," but today in the Christian era a heathen unbeliever is a "circumcised heathen," especially if he deliberately gets himself circumcised while

he is a Branch Davidian, because of the false Elijah's teachings.

On the 16th day of March, 1981, the Salem Headquarters received a long-distance phone call from Perry Dale Jones at the headquarters of the false Elijah (Mt. Carmel Center in Waco), and he invited the Vice-President (Bro. Don Adair) to attend their celebration of the Passover feast on April 19, 1981. He said that only Davidians who had been circumcised will be allowed to participate in their Passover feast. Of course, he courteously declined his invitation to attend their passover feast, as any knowledgeable Davidian must do, and told him that the SROD message teaches us not to keep the feast laws or the rite of circumcision (2 T.G. 37:15).

What blasphemy! How can these circumcised Branch Davidians profess to be the most enlightened Christians on the face of the earth; yet deny that Christ the Messiah has come? They cannot be Christians or Davidians while deceived by the false Elijah! But how can they be saved from their strong delusions?

"We must follow the directions given through the Spirit of Prophecy. We must love and obey the truth for this time. This will save us from accepting strong delusions."--Gospel Workers, pg. 308 (bold emphasis, braces added).

Instead of following "the directions given through the Spirit of Prophecy," and the SROD message, which counsels against keeping any part of the ceremonial feast laws, they disobey by practicing circumcision! They do not "love and obey the truth for this time"--the SROD message which they have rejected. They do not believe that Elijah (Bro. Houteff) was the last prophet with the last message. Thus, "for this cause God shall send them

strong delusion, that they should believe a lie" (2 Thess. 2:11) and "remember" to keep the false Elijah's feast laws--circumcision!

"...A lie, believed, practiced, becomes a truth to them....But how do men fall into such error? By starting with false premises {feast laws are forever}, and then bringing everything to bear to prove the error true. In some cases the first principles have a measure of truth interwoven with the error, but it does not lead to any just action and this is why men are misled. In order to reign and become a power, they employ Satan's methods to justify their own principles. They exalt themselves of superior judgment, and they have stood as representatives of God. These are false gods {**usurpers and false Elijah's**}."--Testimonies to Ministers, pg. 364 (bold emphasis, braces added).

FALSE ELIJAH'S FRUIT AND VEGETABLE SACRIFICES

Chapter 10

CAIN AND ABEL DAVIDIANS

These Branch Davidians who keep the feast laws cannot gainsay the truth of the Bible, Spirit of Prophecy, and the SRod's clear-cut statements that none of the feast law ordinances can be kept according to God's express command without the sacrifice of an animal. So they vainly try to justify their violation of the true Elijah's command: "We today must not observe" the ceremonial law (2 T.G. 37:15) by this excuse: "Bro. Houteff commanded us to be vegetarians, so we can substitute fruits and vegetables for sacrificial animals at our feasts."

Think of it! Davidians keeping the ancient

feast law ordinances today by eating fruits and vegetables in the place of the sacrificial animals! What blasphemy! What an abomination! What a perversion of truth!--A denial of Christ's first advent, and an apostasy from the Davidian faith! Those Branch Davidians who do this prove that they follow Cain, and are worshiping God their way--fruits and vegetables on altars of brick.

"Cain...chose the course of self-dependence. He would come in his own merits. He would not bring the lamb and mingle its blood with his offering, but would present his fruits, the products of his labor....Cain and Abel represent two classes that will exist in the world till the close of time....The class of worshipers who follow the example of Cain includes by far the greater portion of the world; for nearly every false religion has been based on the same principle,--that man can depend upon his own efforts for salvation {keeping the feast laws by eating fruits instead of an animal}."--Patriarchs and Prophets, pgs. 72, 73 (bold emphasis, braces added).

"Cain...was the first one in history to worship according to his own private interpretation of religion."--2 Timely Greetings, No. 24, pg. 25.

"There are many so-called Christians, who, like Cain say, 'It makes no difference; one thing is as good as another.' But God accepts no substitute and no man's religion {**feast law in place of moral law**}. That which human wisdom {**of false Elijah**} has devised, is man's righteousness, and not the righteousness of Christ. Therefore, it is an abomination in God's sight."--2 Shepherd's Rod, pg. 124 (bold emphasis, braces added).

"Abel worshiped according to the wisdom of God, whereas Cain worshiped according

to the wisdom of man. Cain's sacrifice was merely the counterfeit of Abel's. Here we see that where Truth is {**by true Elijah**}, there is also a counterfeit {**by false Elijah**}. "--1 Timely Greetings, No. 51, pg. 10 (bold emphasis, braces added).

"This woman {**Babylon**}...is...a counterfeit religion which originated with Cain's unacceptable sacrifice..." --2 Timely Greetings, No. 18, pg. 17 (bold emphasis, braces added).

Though all the above inspired references prove that Cain had begun false worship, the Branch Davidians who keep the feast laws today are worshipping as he did--offering fruits and vegetables, which is false worship. Such Davidians are represented as antitypical "Cain." Now, where did they get the false idea that the feast laws are to be kept today? and that fruits and vegetables can be substituted for the animal sacrifices at their feasts? Only from the false Elijah that arose in 1955! As already mentioned, this false Elijah was born a Jew, who had professed to be a Christian and later a Davidian. Is this the reason why he told the Davidians that he was the Elijah, and that they must "remember" the sacrificial feast laws, because he was sympathetic to the Jewish ceremonial system? and because he was not a true Davidian believer at heart?

In 1977 this false Elijah (Ben Roden) went to Jerusalem and took his son (George) with him to attend the Passover feast. While there, they went up to the Mount of Olives to sacrifice to the Lord. And what did they sacrifice? Not a Passover lamb, but a vegetarian sacrifice! What an abomination to God! This false Elijah

went about to set up his own religion as did Cain, and offer an unacceptable sacrifice. But it was even worse today than Cain's substitute because the ordinances of the feast laws were nailed to the cross, and those Jews and Branch Davidians who continue to keep these feasts are denying that the Messiah (Jesus) has come (2 T.G. 37:15)! What blasphemy! This false Elijah not only denied his belief in Christ the Messiah, but even worshiped God his own way! Thus, he denied both God and Christ! And so do all Branch Davidians who follow this false Elijah and his teachings.



"When the Jews sealed their rejection of Christ by delivering Him to death, they rejected all that gave significance to the temple and its services. Its sacredness had departed. It was doomed to destruction. From that day sacrificial offerings and the service connected with them

were meaningless. Like the offering of Cain, they did not express faith in the Saviour.... the system of sacrificial offerings {of the feast laws} was forever at an end." --Desire of Ages, pg. 165 (bold emphasis, braces added).

The Branch Davidians are not only keeping the feast laws, which are altogether "meaningless" and which denies that Christ the Messiah was Jesus, but they are also offering their blasphemous vegetarian sacrifices, like Cain, which leaves a Saviour entirely out of their worship. If they would follow the true Elijah's message of worshipping the Lord His way, like Abel, they would accept Jesus as their High Priest and His works for them in the heavenly sanctuary; which is the keeping of "the truth of the sanctuary" (4 Tr. 61) "in antitype" (2 T.G. 37:15). But these antitypical Cain-Davidians

think, like ancient Cain, that they do not need redemption, because "man can depend upon his own merits for salvation" (P.P. 73). So they set up their own false religion on the "altars of bricks," which is man's substitute for an altar of stones--true religion.

"Cain was not mindful of the commandment, and thus by presenting that which God had not required, went about to establish a religion of his own....Those who are inclined to persecute the ones who do not worship as they do, are bowing down with Cain at the altar of bricks. Such altars are the product of man by converting the form of the original; and though more attractive than the altar of stone may seem, there is no sanctifying power in them {in their false religion}, and their worship is as deadly as poison."--2 Shepherd's Rod, pg. 143 (see 1 S.R. 163; 1 Timely Greetings, No. 44, pg. 4) (bold emphasis, braces added).

RISE OF DAVID KORESH--THE SINFUL MESSIAH

When Ben L. Roden started his Branch movement in 1955, he began a form of worship that was as "deadly as poison." As "Cain was not mindful" to worship God by killing a lamb, so Ben Roden (a Jew) was not mindful to worship Jesus as the "Lamb of God" (Jn. 1:29)--the Messiah. He falsely claimed to be Elijah the prophet who would not die, and told them to "remember" the feast laws! By doing this, they not only rejected the true Elijah (Bro. Houteff) who said to "remember" the moral law, but they also rejected Jesus as their Messiah! This left them vulnerable to the deceptions of a false messiah, which they chose after their false Elijah died in 1978; wherein his wife, having gained

control of new Mt. Carmel, continued with her doctrine that the Holy Spirit is a woman. Then Vernon Howell came into her camp at new Mt. Carmel. It was after she died in 1986 that Vernon Howell gained control of Mt. Carmel, changed his name to David Koresh, and boldly claimed to be their new leader--the sinful messiah, in place of Jesus, the true sinless Messiah, whom they had **rejected** by keeping the ceremonial feast laws.

DAVIDIANS MUST CHOOSE BETWEEN TWO ELIJAHS AND TWO MESSIAHS

The difference between the true Elijah and the false Elijah is as plain as the difference between night and day; and so is the difference between the true sinless Messiah (Jesus) and the false sinful messiah (David Koresh)! And each Davidian must choose to follow one or the other. To follow the true Elijah (Bro. V.T. Houteff) the true Davidians must "remember" to keep the moral law, and accept Jesus as their sinless Messiah. But to follow the false Elijah (Ben L. Roden) the false Davidians must "remember" to keep the feast laws, and accept David Koresh as their sinful messiah. The true Elijah (Bro. Houteff) began the Davidian movement through The Shepherd's Rod literature, which is the voice of Jesus. And the false Elijah (Ben L. Roden) began the Branch movement through his Branch literature, which is the voice of Satan. Which voice will you hear? Do you worship like "Cain?" or do you worship like "Abel?"

"Will you stubbornly worship, like Cain, with a {false} religion {Branch movement} that cannot save? Will you dishonor the Saviour {the sinless Messiah} who died for you, and honor the adversary {Satan} and enemy {the sinful messiah} of your soul?"--2 Shepherd's

Rod, pg. 145 (bold emphasis, braces added).

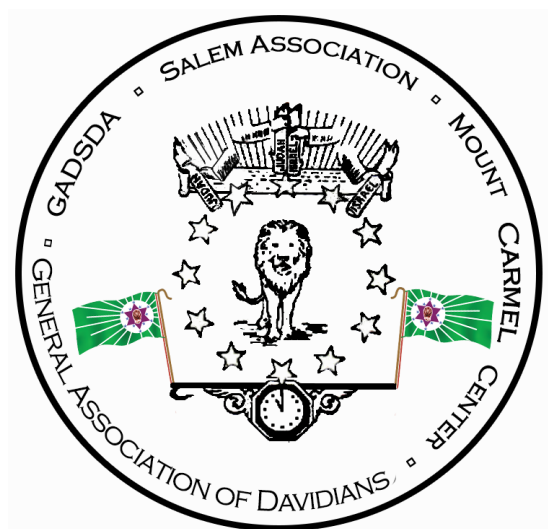
“Now it is up to all of us individually to decide whether we should hear the voice of man or the Voice of God’s Rod. This is now everyone’s concern, for one of these two voices--the voice of men or the Voice of God’s Rod--will determine everyone’s destiny either for eternal death {**through the sinful messiah**} or for eternal life {**through the sinless Messiah**}.”--1 Timely Greetings, No. 27, pg. 8 (bold emphasis, braces added).

“Nevertheless, one’s only safety {**for true Davidians**} will be in the teaching {eating from the table} of Elijah {**Bro. Houteff**} for there will be no other voice of timely Truth and authority to whom one may turn. Any others {**voice of Ben Roden or David Koresh, etc.**} will lead their victims {**who eat from his table**} blind-folded into perdition.”--General Conference Special, pg. 8 (bold emphasis, braces added).

“But the apostle {**John**} teaches that while we should manifest Christian courtesy {**love**}, we are authorized to call sin and sinners {**Ben Roden and David Koresh**} by their right names {**rebels**}--that this is consistent with true charity {**love**}....We are not to unite with the rebellious, and call this charity {**love**}.”--Sanctified Life, pg. 65:1 (bold emphasis, braces added).

END OF STUDY

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