

Report and Analysis

of

THE GENERAL CONFERENCE COMMITTEE'S

Closed Hearing of "The Shepherd's Rod"



July 27 — August 7, 1959

Washington, D. C.

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July 27 — August 7, 1959

In the last few days of this past Spring, the General Conference of Seventh-day Adventists sent some conference men to Waco, Texas on an unusual mission. Their assigned purpose, they said, was to hold meetings in an endeavor to reclaim the Davidians (the adherents of "The Shepherd's Rod") who had just experienced a disappointment due to certain of their expectations relative to Revelation 11 failing to materialize. For this purpose the Davidian officials offered them the free and unlimited use of their tabernacle at Mt. Carmel Center, Waco, Texas. A total of 16 public meetings were there held from June 24 to July 7 under the direction of Elder A. V. Olson, a past Vice President of the General Conference. (The Davidians made complete tape recordings of all the meetings and furnished copies to the General Conference.)

A portion of most of the meetings was devoted to answering written questions placed in question boxes by the audience. The congregation, however, felt that very important points were sidestepped in the answers that were given. To cite just one example, the General Conference men never did harmonize to the Davidians' satisfaction the Lord's coming in Isaiah 66:15, 16 with the Denomination's teaching that it is the second coming of Christ. In view of the great ingathering of souls that is afterward to be brought in according to verses 19, 20, Davidians were convinced that this coming of the Lord cannot be Christ's second advent because there is to be no salvation offered after Christ comes. This particular coming must, therefore, take place in probationary time, Davidians maintained.

Because the meetings were failing to accomplish their purpose, the congregation presented to both the Davidian

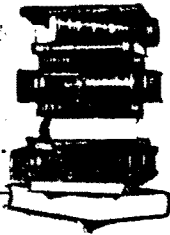
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Office Address:

GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS
TAKOMA PARK, WASHINGTON 12, D.C.



July 16, 1959

(Air Mail)

Mrs. Florence Houteff
Mt. Carmel Center
Waco, Texas

Dear Sister in Christ:

The purpose of this letter is to inform you that the General Conference officers have given favorable consideration to your request that a group of men be appointed to meet here at headquarters with an equal number of representatives from your organization.

Seven men have been appointed to form our group. This means that you are entitled to appoint seven.

Our group will meet tomorrow to fix the opening date and time of meeting. As soon as this is done, I will inform you.

We all wish to begin just as soon as possible. I really hope we will be able to do so before the end of next week.

The brethren here have taken action with the full understanding that the committee appointed will have to be ready to spend sufficient time to quietly and carefully study the various points involved.

I am glad to tell you that the General Conference officers appreciated the spirit manifested in the letter you placed in my hands. I can assure you that we all desire to work together in a spirit of brotherly love.

We are praying that God will bless the work of the committee and that it may result in all Seventh-day Adventists being united

The Mt. Carmel Tabernacle, having a seating capacity of 1500, where the General Conference representatives held 16 meetings from June 24 to July 7 to reclaim Davidians.

administration and the General Conference representatives a petition with several hundred signatures requesting a change in the order of the meetings.

They did not want a debate, but they asked for a forum so they could hear both sides presented to aid them in weighing the evidence. The Davidian officials were agreeable to this arrangement. The General Conference representatives communicated by telephone with Elder Figuhr for instructions. He instructed the General Conference brethren not to comply with the request. The feeling was mutual, however, that in order to complete the effort toward coming into the unity of the faith there should be appointed a representative group of leaders from both sides to meet together at the Seventh-day Adventist headquarters in Washington, D.C., and discuss the points of difference. The Davidian suggestion met with favorable consideration by the General Conference officers as is evidenced by the following letter:

W. V. OLSON F. D. NICHOL A. L. WHITE D. A. DELAPLAIN
President Vice-President Secretary Associate Secretary

again in one fold, and that we may all stand together for the finishing of the great task that God has committed to His remnant church.

With very kind regards, I am

Sincerely your brother,



A. V. Olson

AVO-ho

Accordingly, the seven GENERAL CONFERENCE men who were appointed to serve on the committee were:

W. E. Murray	(General Conference Vice President)
H. W. Lowe	(Chairman of Defense Literature Committee; Assoc. Editor of "The Sabbath School Worker")
A. V. Olson	(Chairman of E. G. White Publications)
R. L. Odom	(Of E. G. White Publications)
Don Neufeld	(Assoc. Editor of "S. D. A. Bible Commentary," and Editor of "S. D. A. Bible Dictionary")
A. C. Fearing	(Assoc. Editor of "The Ministry")
L. C. Evans	(President of Southwestern Union Conference)

The DAVIDIANS were represented in the committee by the following authorized persons:

Mrs. V. T. Houteff	(Vice President)
Dudley Goff	(Speaker on "The Eleventh-Hour Call" radio program)
Harmon Springer	(Bible Instructor)
M. W. Wolfe	" "

H. G. Warden	(Bible Instructor)
T. O. Hermanson	" "
J. D. Springer	" "

Elder W. H. Murray of the General Conference presided over these meetings in Washington, D.C. They ran from July 27 to August 7, 1959.

Cordiality prevailed in the meetings, and the genial hospitality extended to all the Davidian delegates by the General Conference included courtesy meal tickets for use at the Review and Herald and Sanitarium Cafeterias for the duration of the meetings.

Before mentioning details of what took place in the meetings, it can be reported that THE TWO GROUPS ARE AGREED ON THREE VERY IMPORTANT MATTERS; namely, (1) the difference in prophetic interpretation as held by Adventists today in contrast to Davidians stems from opposite principles of interpretation that each has employed; and (2) if the fulfilment of the Biblical prophecies pertaining to the establishment of the righteous Davidian Kingdom in Palestine comes in our day, before the second advent of Christ, as taught by "The Shepherd's Rod," it will prove those teachings correct; and (3) the Davidian Association may now feel that it has discharged its duty to carry its message to the Seventh-day Adventist church.

The general order of procedure agreed upon for the meetings was:

- (1) The Davidians' presentation of their views and the supporting evidence for them in ten sessions;
- (2) The presentation by the General Conference of their contrasting views and the supporting evidence given in an equal number of sessions;
- (3) A full discussion of the issues involved for the purpose of dissolving them and coming into unity.

The Davidian delegation formally stated that "the fundamental principle by which Davidians can tell unerringly when any particular promise or prediction of the Old Testament made originally to literal Israel is to meet its fulfilment with respect to modern Israel, is determined by the immediate context of the passage concerned, which itself determines its past, present, or future fulfilment, the conditions, and to whom."

The General Conference delegation, in stating the principle of interpretation which the Seventh-day Adventist denomination uses, formally presented the following: "The fundamental principle by which we can tell unerringly when any particular promise or prediction of the Old Testament made originally to literal Israel is to meet its fulfilment with respect to spiritual Israel is—WHEN A LATER INSPIRED WRITER MAKES SUCH AN APPLICATION OF IT."—"The Seventh-day Adventist Bible Commentary," Vol. 4, pp. 36, 37 under "Section VIII. Conclusion: Principles of Interpretation."

The Davidian delegation was given the first ten meetings in which they presented the scriptural evidence for their two main beliefs; namely, (1) the purification of God's church (the Seventh-day Adventist church), and (2) its subsequent establishment in Palestine as the nucleus of God's righteous Kingdom which will proclaim the Loud Cry.



Recordings of the General Conference representatives' meetings held in the Mt. Carmel Tabernacle.

The Davidians made tape recordings of all the meetings which the General Conference men held from June 24 to July 7 in the Mt. Carmel tabernacle. Copies of the recordings were furnished to the General Conference. However, in

the closed hearing held in Washington, D.C. from July 27 to August 7 the General Conference prohibited the making of tape recordings. When the Davidian committeemen, not aware that this ban included also the taking of shorthand notes, began making a shorthand record of the proceedings, the General Conference men demanded them to stop doing so. Seeing that the continuance of the meetings was in jeopardy, the Davidians yielded to the General Conference demand.

SUMMARY REPORT OF MATERIAL PRESENTED BY THE DAVIDIAN DELEGATION

SESSION NO. 1. KINGDOM OF GRACE AND KINGDOM OF GLORY DEFINED

The fundamental doctrines as given in the Seventh-day Adventist "Church Manual" were first reviewed. Davidians hold all of them in common with the Denomination, they said. Then they pointed out that the basic difference between them and the Denomination is on the point of HOW the church will finish the gospel work in the earth. The Davidian speaker declared that Davidians do now, and always have, believed the Seventh-day Adventist church to be the church through which God will finish the gospel work. They also believe, however, that the church does not now understand the tremendous magnitude of the way in which God plans to use the Seventh-day Adventist church to do it.

The Davidians pointed out that at various times throughout religious history many different terms such as "holy nation," "kingdom of grace," "kingdom of God," "kingdom of heaven," "remnant," and "church of God" have been used in designating God's church. The scriptural texts which were used to outline these terms that refer to God's most enlightened people, or church, and their commission are these:

1 Peter 2:1-10

Matt. 21:42-44

"S.D.A. Bible Commentary," Vol. 5, p. 476,
Comment on Matt. 21:43.

"Bible Readings for the Home Circle," (1920 Edition), p. 211 in Note for Question 11.

"S. D. A. Bible Commentary," Vol. 5, p. 407,
Comment on Matt. 13:24.

"S. D. A. Bible Commentary," Vol. 5, p. 318,
Comment on Matt. 4:17.

The Davidian and Seventh-day Adventist groups alike believe that as Seventh-day Adventists have been entrusted with the greatest amount of revealed Truth, they therefore may and do identify themselves with all these terms. The Davidians therefore made clear that whenever they use the above terms in these talks, with reference to latter-day events, the Seventh-day Adventist delegation should understand the Davidian speakers to be referring to the Seventh-day Adventist church. However, when the Davidian speakers would refer to the kingdom of glory which is to be fully established at Christ's second coming they would specifically state the fact. Thus the Davidians made clear the distinction they place in their use of the term KINGDOM as opposed to the term KINGDOM OF GLORY.

It was brought out that Davidians agree with the Denomination that all the following scriptures show the specific work that today rests upon the Seventh-day Adventist church to perform.

Matt. 28:19, 20

Matt. 24:14

Rev. 10:11

Rev. 18:1-4

The following texts were used by the Davidian delegation to show the magnitude of God's plans for the completion of the work in the world by the church in the time of the Loud Cry.

Jer. 51:33, 19-23

Luke 12:51-53

Isa. 41:8-16

Micah 4:11-13

Micah 4:1-4

"S. D. A. Bible Commentary," Vol. 4, pp. 104, 105,
Comments on Isa. 2:2 under captions Mountain
of the Lord's House; In the Top of the Moun-
ains; and The Mountain of the Lord.

Dan. 2:28, 34, 35, 44

Isa. 60:1-12

Joel 2:1-11, 28-32

A vision or comprehension of these great promises to the Seventh-day Adventist church is what Davidians feel the church lacks. The foregoing texts, the Davidians explained, set forth the church or kingdom of God in its intermediate phase when the church is proclaiming the gospel with true Pentecostal power. This phase will come between the establishment of the kingdom of grace which now is, and the future full establishment of the kingdom of glory at Christ's second advent.

The Davidians pointed out that if they are correct in their understanding that these prophecies apply to the church during the Loud Cry of the Third Angel's Message, the church needs to know it. If, however, Davidians are incorrect in their understanding, they asked to be corrected.

SESSION NO. 2. PALESTINE, BASE OF OPERATIONS FOR CHURCH—GOD'S KINGDOM DURING LOUD CRY

This study was given to show the location of the church's headquarters when she is finishing her work in all the world during the time of the Image of the Beast—when God's faithful people still in Babylon are being called into a safe place where the plagues will not come near their dwellings. These texts were used:

Ezek. 34:11-31

Jer. 30:21

Hos. 1:10, 11

Ezek. 36:16-38

Isa. 4:1-6

Ezek. 37:21-28

Jer. 3:12-18

Amos 9:11-15

"S. D. A. Bible Commentary," Vol. 4, p. 983,
Comments on Amos 9:11-15.

Zeph. 3:14-20

"S. D. A. Bible Commentary," Vol. 4, p. 1069,
Comments on Zeph. 3:18-20.

Ezek. 34:25

Isa. 11:6-12

Zech. 8:3-8

SESSION NO. 3. COVENANT PROMISES—CONDITIONAL UPON WHOM?

In introducing this subject, the speaker explained that it would set forth the Davidian views on the chief objection Adventist ministers use in combating the Davidian teaching that God's Kingdom will be set up in the manner stated in the prophecies of the Bible. Their objection, he said, is that all God's promises to ancient Israel were conditional upon obedience; and since they failed to meet the conditions in their particular day, the promises are therefore never going to be fulfilled completely, and the part that is to be fulfilled will not come before the earth is made new. The speaker made the observation that the ministers' own objection shows that as far as the meaning of the prophecies themselves is concerned, their understanding is exactly the same as that which Davidians hold. The point of difference lies wholly in the fact that Davidians believe the prophecies will be fulfilled in their entirety and that the restoration of all things is to commence in probationary time, whereas the Denomination does not.

This study was given to prove that inasmuch as Abraham, an individual to whom God's covenant promise was originally given, was faithful, therefore God became ETERNALLY bound to fulfil at some time in Abraham's descendants the threefold EVERLASTING promise that (1) they were to have possession of a specified land; (2) they would become a great nation; and (3) through them all the families of the earth were to be blessed.

The following texts were used to show what the promise was, how it was given, what conditions ABRAHAM as an individual had to meet in order to receive the promise for his descendants. The texts show also that he personally met the conditions and did indeed receive the immutable, unalterable covenant promise which was sometime to be fulfilled in his seed. Finally, the texts show how all, Gentiles and Jews alike, may become heirs of the covenant promise through Christ.

The Davidian speaker pointed out, moreover, that God attempted to fulfil these promises in ancient Israel; but because of their disobedience those generations were dispossessed of their land and they lost forever their opportunity to bless the world. Thus did those Israelites disinherit themselves from

the covenant promise. The covenant promise itself, though, being EVERLASTING, made valid by ABRAHAM'S faithfulness, could neither be annulled nor altered. It still exists and is valid today for God's people to claim as their inheritance. An awakening to this fact, the speaker said, is what Davidians are burdened to bring about among Adventists, that they may be led to qualify themselves to receive the fulfilment of the promise.

Texts used:

Gen. 12:1-3, 7
Gen. 15:1-7, 18
Gen. 17:1-8, 19-21
Gen. 26:1-5
Gen. 28:13-15
Deut. 30:1-11
Psa. 105:8-10
Luke 1:67-75
Heb. 6:13-18
Gal. 3:13-19, 7, 8, 29

SESSION NO. 4. MIDEAST WAR OF ZECHARIAH 14 MARKS BEGINNING OF RESTORATION OF KINGDOM

The speaker used the following texts to show that God's people will in the near future go to Palestine. The Scriptures, he said, also show that the reason they will go there is in fulfilment of the prophecies foretelling the setting up of God's Kingdom which will occur "in the last days." No "stranger" (unrighteous) will be admitted therein, and God's people will dwell safely.

Jer. 30:3, 18-24
Deut. 4:25-31
Hos. 3:4, 5
Micah 4:1-8

The Committee was told that Davidians believe the event that will prepare the place for God's people is the war described in Zechariah 14. Attention was called to the fact that since no army can plunder and take captive any part of the Holy City, New Jerusalem, this prophecy therefore could not possibly refer to Jerusalem in the New Earth. The war of Zechariah's

prophecy must, according to Scripture, take place before the second advent of Christ, he said.

As Ezekiel 38 and 39 indicate, those nations will be brought to nought that attempt to conquer or molest God's people after they are safely settled "in the midst of the land." The context of these two chapters shows that the war to be waged by Gog is neither Armageddon nor the war to be fought after the millennium. The common belief among Adventists that the war occurs sometime in the end of the world, Davidians also believe. But they maintain that the war will be fought AFTER God's people are safely dwelling there as verses 8, 11, and 14 state.

The battles of Zechariah 14 and Ezekiel 38 and 39, he pointed out, will be fought in Palestine on the mountains of Israel. He also showed that according to the prophecy of Ezekiel, the bones of ALL the dead were to be buried at the end of Gog's battle, whereas NONE of the dead will be buried after the battle of Armageddon, and moreover, in the final destruction following the millennium the wicked will be BURNED up, not BURIED. From these and other points Davidians find their basis for teaching that the battle of Ezekiel 38 and 39 is neither Armageddon nor the final conflict in the earth at the end of the millennium.

Zech. 14:1-5, 16-21

Joel 3:17, 12, 9-17

Ezek. 38:1-3, 8-11, 14-16

Ezek. 39:1-16, 23-29

This session closed with the speaker's use of the following passages to show that Christ's mission was not to nullify any of the predictions of the prophets. As for the promise relative to the setting up of His Kingdom, He simply told His eleven disciples that it was not for THEM to know the time He will do it. Nowhere did He say that the Kingdom as described in the prophecies that were studied in this session, will never come into being. Thus He was not guilty of destroying the prophets, the speaker said.

He also pointed out that Christ's statements, "flesh and blood shall not inherit the Kingdom," and His Kingdom "is not of this world," mean to Davidians that His Kingdom is to be not just another kingdom, but it is to be made up of spiritual (worthy) people, a people opposite in character from the carnal-minded

that are in the world. In conclusion, the speaker read these texts:

Matt. 5:17

Acts 1:1-7

Isa. 62:1-12

SESSION NO. 5. THE HARVEST

The following paragraphs give in brief what the Davidian speaker gave in this session:

Within the church as well as within the world are two classes of people, the righteous and the wicked. The separation of the two classes in the world is seen in Revelation 18:1-4, where the righteous are called from among the wicked in Babylon. Prior to this call, however, the two classes in the church must be separated. This is necessary in order to prepare a clean environment, a place without sin, to receive the righteous that are to respond to the call out of Babylon. Unless they have a clean place to go to escape Babylon's sins and her plagues no point would be served in their leaving Babylon, the speaker emphasized.

The nature of the separation in the church is opposite of the way it is to be done in the world. The WICKED are to be taken from the righteous in the church. God is to forcibly eradicate them. Whereas, the RIGHTEOUS are called from among the wicked in Babylon, the world. They will voluntarily leave her. It was the separation in the church that Christ spoke of when He said, the angels shall go forth and "shall gather out of His Kingdom all things that offend, and them which do iniquity." Matt. 13:41. This, in plain words, is the harvest that takes place in the church which keeps the commandments and has the testimony of Jesus—the Seventh-day Adventist church. The harvest from Babylon comes later. The fact that the two places are dealt with separately, SHOWS THAT THE SEVENTH-DAY ADVENTIST CHURCH IS NOT BABYLON OR ANY PART OF BABYLON.

The harvest is a period of time in the end of the world when the Son of man effects among the living in "His Kingdom" (church) a physical uprooting of the tares ("children of the wicked one") FROM AMONG THE WHEAT ("children of the Kingdom"). AFTERWARD the righteous are gathered into the

barn, where, it is said, they shall "shine forth as the sun in the Kingdom of their Father."

That the spiritual harvest covers a period of time in the end of the world, Christ Himself settled by the use of the words "IN THE TIME of harvest" (Matt. 13:30) as well as the work He outlined would be done at that time. Jeremiah, too, spoke of the appointed weeks of the harvest which have been reserved for us.

The purification of the church and the harvesting of God's people from all nations thereafter, is clearly seen also in Isaiah 66:15-20. The texts used in this session were:

Psa. 1:5

1 Peter 4:17

Isa. 28:9-13

Luke 17:34-37

Matt. 13:24-30, 36-43

"S. D. A. Bible Commentary," Vol. 5, p. 407,
Comments on Matt. 13:24.

"S. D. A. Sabbath School Quarterly," Senior Division,
No. 251, First Quarter, 1958, p. 7 under
"Purpose of Parables" and "Key Thoughts"
No. 1; p. 8, Question 1 Note.

Matt. 13:47

Jer. 5:24

Jer. 8:20

Isa. 66:15-20

Isa. 52:7-10

SESSION NO. 6. PURIFICATION OF CHURCH, OUTPOURING OF SPIRIT AND SUBSEQUENT INGATHERING OF MULTITUDE

In this session the Davidian speaker stressed the point that Ezekiel 9 is a prophecy concerning a still unfulfilled destruction of all the wicked in Jerusalem. He pointed out that this could not be the same as the seven last plagues for this reason: Ezekiel's destruction takes place in JERUSALEM, whereas the seven last plagues fall upon BABYLON.

Within Jerusalem is the Lord's sanctuary and people who profess to be the followers of God. Therefore, on the one hand, Jerusalem, in this instance, can represent only God's church—

that one which has had great light and has in it those "who had stood as guardians of the spiritual interests of the people." Babylon, on the other hand, can only represent false religions—the world—NOT the church. Davidians therefore teach that Ezekiel 9 foretells a GENERAL DESTRUCTION OF THE WICKED IN THE SEVENTH-DAY ADVENTIST CHURCH, not the world. It is later that the wrath of God in the form of the seven last plagues is to be poured out upon Babylon, the world.

The Davidian spokesman continued by saying that the method the Lord will use to purify Judah and Israel (the church) is shown in Ezekiel the ninth chapter. In this scripture each individual is "marked" who "sighs and cries" for the "abominations" that are done in the church. The five slaying angels cut down those who did not receive the mark. Thus are the wicked eradicated from among the righteous as Jesus declared.

After the marking angel had finished his work, his next assignment as given in Ezekiel 10:2 was to scatter "coals of fire" from beneath the cherubims over the city (Jerusalem—the church), the speaker pointed out. This symbol, he said, will be fulfilled upon the faithful Seventh-day Adventists when their hearts are cleansed and they are filled with the power of the Holy Ghost. This fact indicates that the slaughter has to take place in the church before probation closes, he said, else there would be no need for God to pour out His Spirit which is given the faithful to aid them in accomplishing quickly and effectively in righteousness the last great Gospel work.

The Davidian continued by showing according to the Spirit of Prophecy that the marking work which Ezekiel saw in his chapter 9 and the sealing work which John saw in Revelation 7:1-4 are the same work, and John declares that there were 144,000 Israelites sealed or marked. In addition to them John afterward saw an innumerable multitude from all nations which came out of great tribulation.

Thus during the tribulation which immediately follows the marking of Ezekiel 9 or sealing of Revelation 7 of Israel (144,000 SERVANTS of God), a mighty work of salvation will be done through this pure ministry, which John also called the FIRSTFRUITS, the Davidian emphasized. This work will yield the innumerable multitude "of all nations, and kindreds, and people, and tongues" (Rev. 7:9-14), the rest of the living saints. It is what is termed the Loud Cry of the Three Angels'

Messages and results in the gathering out of Babylon all God's people into His pure church (Kingdom) that they "be not partakers of her sins" and that they "receive not of her plagues." Rev. 18:4.

The speaker concluded with this summary and plea:

As a result of the Truth of Jesus Christ presented to the world by the 144,000, many of the peoples of the earth will seek to the place of salvation (Zion and Jerusalem) for deliverance from sin and sorrow. This will result in the exodus from the nations comprising Babylon, the ingathering of the second fruits of the harvest. At this time, as Judah goes about her harvest work, the world will be plunged into the valley of decision, as you have been today through the Voice of "The Shepherd's Rod." A great multitude of them will make the right decision tomorrow. YOU must make the right decision TODAY.

The references which were used were:

Ezek. 9:1-10
"Testimonies," Vol. 5, pp. 210, 211
"Testimonies," Vol. 5, p. 505
"Testimonies," Vol. 3, pp. 266, 267
"Testimonies," Vol. 1, p. 190
Ezek. 9:11
Ezek. 10:1, 2
Isa. 6:5-8
"Gospel Workers," pp. 22, 23
"Great Controversy," pp. 611, 612
Rev. 7:1-4
"Testimonies to Ministers," p. 445
Rev. 14:1-4
Rev. 7:9-13
"Testimonies," Vol. 9, pp. 28, 29
"Review and Herald," July 23, 1895
"Prophets and Kings," pp. 188, 189

SESSION NO. 7. THE CLEANSING OF THE CHURCH

Of all the Davidian doctrines, perhaps the one most misunderstood by Adventists is their teaching of the cleansing of the church, the Davidian speaker observed. Not that this subject has been presented less clearly than others, but the misunderstanding on the part of Adventists has probably grown

out of the importance Davidians have attached to it, he said.

Since Adventists seem generally to feel that the Davidians' burden over it is but an outgrowth of personal dissatisfaction and revenge on the part of those who embrace and teach this belief, the spokesman for the Davidian delegation, in an endeavor to clear away this misunderstanding, told the General Conference delegation that the Davidian people are among those of whom Mrs. E. G. White wrote when she said, "These sighing, crying ones had been holding forth the words of life; they had reproved, counseled, and entreated."—"Testimonies," Vol. 5, p. 210.

The Davidian speaker stated that this and this only was the real underlying motive and endeavor of the Davidian group, even though all may not have carried out their mission with absolute discretion. However, the failure of these, he went on to say, was not due to malice, but it was an unintentional show of human frailty which plagues all mankind at times.

Davidians, he said, do not look forward with fond anticipation to the judgment of God in the church, which, after all, will fall on unworthy Davidians as well as on their unworthy Adventist brethren. The speaker stated with emphasis that Davidians instead look forward to the glorious work the church will do after her purification, and the Davidians' great desire is that all their Adventist brethren will share that vision and as a result qualify themselves and thus be privileged to have a part in doing that glorious work.

Then the speaker went into his subject by saying that the description John gives in Revelation 3:14-17 of the condition of the "Laodicean" church—the last church with wheat and tares commingled, the church declaring judgment—leaves no room for any to wonder why the Lord must do a work of cleansing it.

These references were used:

Rev. 3:14-17
Mal. 3:1-4
"Testimonies," Vol. 3, pp. 252, 253
"Review and Herald," Jan. 19, 1956, pp. 6, 7
"Testimonies," Vol. 4, p. 87
"Testimonies," Vol. 5, pp. 79-82
"Testimonies," Vol. 1, p. 185
"Christ's Object Lessons," (1923 Edition), p. 317
"Great Controversy," p. 490

"Testimonies," Vol. 1, pp. 99, 100
 "Testimonies to Ministers," p. 17
 "Prophets and Kings," p. 725
 "Testimonies," Vol. 1, p. 431
 "Testimonies," Vol. 1, p. 333
 "Patriarchs and Prophets," p. 497
 "Testimonies," Vol. 8, p. 47
 "Testimonies to Ministers," p. 50
 "Testimonies," Vol. 7, p. 33
 "Testimonies," Vol. 8, p. 50
 "Series B," 1865, p. 55

The Davidian speaker spent considerable time in this session explaining how the image of Daniel 2 shows the separation in the church and the subsequent growth of the church-kingdom. His explanation was this:

"And IN THE DAYS OF THESE KINGS [in our time BEFORE the kingdoms are destroyed] shall the God of heaven set up a Kingdom, which shall never be destroyed; and the Kingdom shall not be left to other people, but IT [the Kingdom-stone] shall break in pieces and consume all these kingdoms, and IT [the Kingdom] shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." Dan. 2:44, 45.

The Davidian speaker noted in these verses the fact that the stone is God's Kingdom. It was cut out of the "mountain" without hands. Through the enlightenment contained in Isaiah 56:7 and 66:20, also Micah 4:1, Joel 3:17, and Zechariah 8:3, we are aware that God often symbolizes His church by a mountain, he said. It is therefore an undeniable fact that the stone, having been cut out of the mountain without hands, and representing the nucleus of God's Kingdom, exists as a result of a separation wrought by God in His church—the last church having commingled in it both righteous and unrighteous members.

The speaker next observed that the stone (God's Kingdom) struck the image in the feet and brought all the kingdoms to an end. Jeremiah also declares that the Lord says of His people, "Thou art My battle ax and weapons of war; for with thee will I brake in pieces the nations, and with thee will I destroy king-

doms." Jer. 51:20. This will be done with the sword of Truth, the speaker declared.

The speaker pointed out that finally the stone (God's Kingdom) grew into a great mountain that FILLED the whole earth (Dan. 2:35). Obviously, this is not accomplished at the second coming of Christ, for then He EMPTIES the earth by destroying the wicked and taking the righteous to heaven.

To conclude his explanation, the Davidian speaker said that the stone is first made up of the 144,000 guileless SERVANTS of God which shall bring in the great multitude out of great tribulation. Thus does the stone become a great mountain.

The session was concluded with the reading of "Prophets and Kings," pp. 474, 476, 298-300.

[A WARNING BARRED]

The Davidian delegation desired to use two sessions to present their views on the unholy confederacy of Christian nations which will soon be formed to withstand something the nations will greatly fear as shown in Isaiah 8:9-15 and Revelation 13:1-12. To this confederacy the Christian churches will give their unconditional support. The reason the Davidian delegation desired to present this subject is that they feel an obligation to warn the church of the great danger the prophecy shows is couched in the confederacy which is to come after the deadly wound of the leopard-like beast has healed, and which is to be a snare and a trap "...to the inhabitants of Jerusalem [the S.D.A. church]. And many among them [Adventists] shall stumble, and fall, and be broken, and be snared, and be taken." Isa. 8:14, 15.

The Davidians' conviction on this subject is perhaps most pointedly expressed in the following quotation by V. T. Houteff, the author of "The Shepherd's Rod" publications:

"This prophecy declares that the confederacy will be a snare—a trap—and that many will fall and be taken in it. It will be a fearful trap and will separate God's people. Thus is the Lord going to test all His people and let them reveal just how much faith each of them has. In the face of this warning, we must make the necessary preparation so that we will not fall into the snare. God has clearly forewarned His people so that

they will not be taken by surprise.

* * *

"The confederacy that we are studying this afternoon commences before the Loud Cry and before the slaughter of Ezekiel 9. It is NOT the Image of the Beast, for this association precedes the Image of the Beast, and the confederacy is formed when the nations are girding themselves for war. Put another way, the confederacy will commence after the sealing and perhaps just before the slaughter of Ezekiel 9. Moreover, it is in the time when the Christian nations are united that the woman "Babylon" will sit on the seven "heads" (Rev. 17:9), depicting also the union of the churches under Babylon.

"All those who are not expecting the confederacy, but instead are expecting next the reassertion of Roman church supremacy or the battle of Armageddon or something else, are going to fall into this snare, for it will appear to them harmless and perhaps even a good thing. But it will be their trap."—"The Symbolic Code," Vol. 13, Nos. 3, 4, pp. 9, 10.

It must be reported that the General Conference delegation did not allow the subject to be presented. They insisted that other subjects which they designated be given instead. The Davidians complied with this demand and gave the subjects in Sessions 8 to 10, a report of which follows:

SESSION NO. 8. THE REMANIFESTATION OF THE PROPHETIC GIFT

The speaker began this session with a presentation of Ezekiel 4. In his application of it he said that commencing in 1500 A.D. when Martin Luther was called for the Protestant reformation, the Christian church, while still among the Gentiles, was to eat man-polluted spiritual food represented by the cakes made of various grains. At the end of the 430 years (1930) a message of purification and deliverance was due. It came, he said, in the form of "The Shepherd's Rod" message.

Other references used were:

Mal. 4:5, 6
John 1:21
Mark 9:11, 12
Acts 3:19-21

Mal. 3:1

Joel 2:1-11

Mal. 3:2

"Testimonies to Ministers," p. 475

These passages were read to recall the evident gravity of the "great and dreadful day of the Lord," a day which is yet future, the speaker said. Its importance is emphasized by the promised appearance of antitypical Elijah the prophet, the Lord's messenger, sent solely to PREPARE the way of the Lord. His work before Christ's coming to His church today is to be similar in nature to that of John the Baptist's before Christ's coming to His church at His first advent. The work of today's Elijah, however, will completely fulfil the prophecy, the speaker concluded.

SESSION NO. 9. REVELATION 11:1-13

In this session the speaker first explained why Davidians believe the primary fulfilment of Revelation 11:1-13 did not occur in the French revolution, although in "Great Controversy" a very apt lesson certainly is drawn from it. In the first place there is good reason to doubt that Mrs. White herself originated the teaching of Revelation 11 as it is given in "Great Controversy," he said. He alluded to "Daniel and Revelation," (1907 Edition), p. 538 where Uriah Smith said of his explanation of the "Two Witnesses," which is virtually the same as that given in "Great Controversy," that "for the statistics and many of the foregoing thoughts on the two witnesses, we are indebted to an exposition of the subject of The Two Witnesses, by the late George Storrs."

The speaker pointed out, moreover, that there is a five-year time discrepancy in that application of Revelation 11. It places the killing of the Two Witnesses WITHIN the 1260-day (year) period instead of FOLLOWING it as the Bible gives it. Then, too, there is no explanation of the shutting off of the rain, the plagues, etc., he pointed out.

These variances between Mrs. White's explanation and the Davidians' understanding of Revelation 11 do not cause Davidians to doubt that she was divinely inspired in all that she wrote, including her comments on Revelation 11. It is similar, he said, to her experience in regard to the matters of pork

eating ("Testimonies," Vol. 1, pp. 206, 207), and Sabbath observance which she did not at first accept. All are examples of the progressiveness of revealed Truth; and no one is to be condemned for having only a limited understanding of things so long as he continually follows after Truth as It is revealed to him, the speaker said.

Davidians, he continued, apply the 1260-day prophecy in the order it occurs in the chapter—following the Millerite disappointment (Rev. 10:10), the Adventist commission (verse 11), and during the judgment of the dead and "sealing" of the living "worshippers" (Rev. 11:1, 2). Since there is nothing within the prophecy to indicate that the period is to be figured a day for a year as is the case with the prophecy of Ezekiel 4 and the 2300 days of Daniel 8:14, Davidians believe the 1260 days to be literal days, he said.

They believe verses 3 to 6 had their present-day fulfilment in the manner stated in their February 17, 1959 letter to the General Conference Committee, which is quoted in full in "The Symbolic Code," Special Edition, Vol. 14, No. 6, pp. 3-10.

In this session, the speaker brought out the following points on the Davidian stand on Revelation 11:1-13:

(1) Statement of Purpose. It was not the purpose of the Davidian Association in setting forth its teaching on the 1260 days of Revelation 11 to establish a fixed date for either the end of the 1260 days or subsequent events. The main purpose was to bring to the attention of Davidians and their Adventist brethren the truth that little time remained for the discharging of the Davidians' obligation to warn their brethren and to make the necessary character adjustments in order to stand in the day of the visitation of God's judgment.

(2) Statement of Clarification. The Davidians in their early official releases of their understanding of Revelation 11 did set forth the thought that the 42 months of verse 2 ran parallel to the 1260 days of verse 3. This they believed. Yet at the same time, in the Davidian letter of February 17, 1959 to the General Conference, and in the two special editions of "The Symbolic Code," Vol. 14, Nos. 6 and 8, in making the test there given, the Davidians purposely omitted the 42 months of verse 2 because they could not take that positive stand on it one way or the other, he explained.

The test as it was set forth by the Davidian Association was

made that all might know through whom the Lord is leading, by His demonstration in bringing about the following events:

- (a) the ending of the 1260-day period (Rev. 11:7) sometime in the spring of 1959, followed by
- (b) the war on the Two Witnesses and their subsequent death by apostate Christendom (Rev. 11:7-9) in the form of the confederacy of Isaiah 8:9-15 and Revelation 13:1-12,
- (c) the exaltation of the Two Witnesses (Rev. 11:11, 12), and
- (d) the cleansing of the church (Rev. 11:13).

As Davidians see it, event (a) above is the only one that has thus far met fulfilment, the speaker said. The test, however, he continued, is not over, for the Lord has yet to complete the demonstration by fulfilling in every respect the rest of the above listed events. Regarding those unfulfilled events, the speaker stated the position that is given in "An Official Statement by The General Association of Davidian Seventh-day Adventists Executive Council" dated June 19, 1959:

"No date has ever been established for these forthcoming events, although personal expectations were given out.

"Various members of the Executive Council, not in session but as individuals, accept full responsibility for the prevailing opinion that the warfare and death of the Two Witnesses, together with related Biblically-predicted events could likewise be expected this Spring."

The Davidian delegation reasoned thus: Should we doubt the fulfilment of God's promises simply because they were not fulfilled just when we expected them to be? No, no more than one should doubt the future certainty of the falling of the seven last plagues, or Christ's second coming simply because these events did not occur within the lifetime of certain individuals whom Mrs. White saw in vision. One of the statements the speaker here alluded to is the following:

"...At the conference [May, 1856] a very solemn vision was given me. I saw that some of those present would be food for worms, some subjects for the seven last plagues, and some would be translated to heaven at the second coming of Christ, without seeing death...."—"Spiritual Gifts," Vol. 2, p. 208. All of them are now dead.

Until the Lord should indicate otherwise in the matter of Revelation 11, the speaker said, Davidians are waiting and watching. He described the Davidians' experience this Spring by the use of this illustration:

Each of two men had a son and the men decided together to bargain with the boys. They each would receive a fine bicycle when they finished harvesting their strawberry crops. One boy finished first and of course expected to receive his reward that day. But his father said, "No, Son. You must wait for your buddy to finish. Then you will both receive your bicycles. If you were to have yours now you would not enjoy riding it when your best friend does not have his to enjoy."

Just as the boy knew that he would eventually receive the bicycle, so Davidians realize that though the things they expected have not yet happened, that does not mean that they will never happen. Davidians are waiting, he said, for their Adventist "buddies" to join them in preparing to receive their place in God's righteous Kingdom where together they will show forth the glory of the Father, and draw multitudes to Him.

Thus Davidians, he continued, honestly feel that one of the reasons the Lord led them to understand Revelation 11 as they did was to bring about this very meeting to afford an opportunity to Davidians to explain in person what made them Davidians; for it was due SOLELY to the DAVIDIANS' EXPECTATIONS last Spring that caused Elder Figuhr, the General Conference President to send General Conference representatives to Waco, Texas to arrange an effort commencing June 22 for the reclamation of Davidians.

So, by means of the WIDELY PUBLICIZED expectations of Davidians in the Spring, GOD CAUSED THE GENERAL CONFERENCE BRETHERN TO COME TO THE DAVIDIANS OF THEIR OWN ACCORD TO SET THEM STRAIGHT. Inasmuch as Davidians have desired them to do this very thing for the past THIRTY YEARS, naturally the Davidians gladly offered them the free and uninterrupted use of their tabernacle as long as the brethren desired to use it for this purpose.

SESSION NO. 10. THE 430-YEAR ABRAHAMIC PROPHECY AND RELATED CO-INCIDENCES

By request of the General Conference delegation a Davidian committeeman presented the following scriptures and explained

how certain events since 1500 A.D. coincide in point of time and nature with the ancient 430-year prophetic period:

Ex. 12:40

Gen. 15:13

"Patriarchs and Prophets," p. 760 (Note 6)

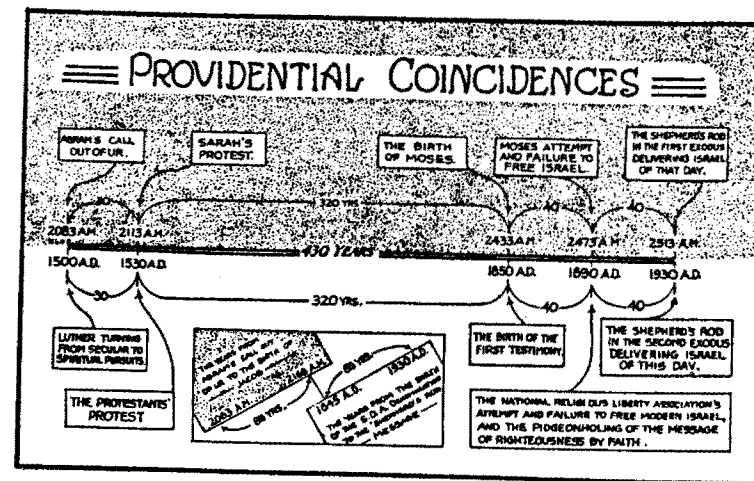
Gal. 3:15-17

"Patriarchs and Prophets," p. 426

"S.D.A. Bible Commentary," Vol. 1, p. 185

"Patriarchs and Prophets," p. 125

"Great Controversy," p. 120



SUMMARY REPORT AND ANALYSIS OF MATERIAL PRESENTED BY THE GENERAL CONFERENCE DELEGATION

SESSION NO. 1. THE KINGDOM

The General Conference speaker in this session stated that he would explain why he personally has not accepted "The Shepherd's Rod's" Kingdom doctrine.

While listening to the Davidian presentation of the Kingdom subject, he interested himself not only in their conclusions, he said, but also in the principles they employed to arrive at their conclusions. He then related the principles of interpretation he has followed in his study of the Bible.

First, it is essential, he said, that we understand the background of the writings of the prophets in order to have the proper setting. In 2 Timothy 3:16 we see that the Bible progressively unfolds Truth. But we must understand the setting or background of the prophets' writings. For example, Paul, in 1 Corinthians 6:12 could be misunderstood if the reader failed to consider Paul's reason for saying it.

Historical circumstances at the time the prophecies were written must be taken into consideration. For instance at the time Haggai and Zechariah wrote, they were endeavoring to encourage the builders who had returned to Jerusalem from Babylonian exile. That must be considered when reading their writings, he said.

He believes that in 1929 Brother Houteff met with the same problem he had met in his studies of the Scriptures; namely, that if one is to understand for instance that Isaiah 65:21 and 22 apply in the New Earth he will have trouble with verse 23, because we do not understand that children will be born in the New Earth. A similar problem exists in Isaiah 66:22-24. When the speaker taught Bible doctrine classes his students questioned him about these things. This caused him to work out certain principles of interpretation which served as a solution to the dilemma for him. Brother Houteff, he said, used a different principle of interpretation.

In explaining his own principles of interpretation, the speaker asserted that the prophets bore a message specifically for the people of the time in which they wrote. Basing his conclusions on this premise, he believes Ezekiel's messages made sense to the captives by the River Chebar—they had a perfect understanding of all the prophets said. Likewise did all the prophets bring messages directly for their contemporaries, the speaker declared.



V. T. Houteff, author of
"The Shepherd's Rod"
series of publications.

He cited Isaiah 7 as an illustration. The chapter was written in the days of King Ahaz. It was in a time when Jerusalem was under attack. In verse 11 Ahaz was offered a sign which the speaker believes found its literal fulfilment in a young woman who lived at that very time, and who was not necessarily a virgin (for the meaning of the original word, he said, can be A YOUNG WOMAN). She had a son whom she named Emmanuel. Before he became of age the war ended. Because only 2 sheep and a young cow were all each family could salvage from the desolation at that time, butter and wild honey were plentiful by comparison with other available foods. Therefore these were the two main items of their diet. [The speaker did not explain how these two items of food had inherent within them virtue to cause the eater to become wise to refuse the evil and choose the good—Verse 15.]

The Jews living at that time, he is sure, understood completely what Isaiah meant. The speaker then said that if it were not for the fact that Matthew referred to Isaiah 7 in Matthew 1:21-23 he would have no idea that verse 14 had any application in the future from Isaiah's time. The only reason he applies verse 14 to the birth of Christ is because Matthew did it. This does not, he said, destroy Isaiah 7:14 in its original application in the days of Ahaz. Thus it was an actual historical incident that typified some future event—the birth of Christ.

The speaker emphasized this belief that all the writings of the prophets were for the direct benefit of their contemporaries

unless a New Testament prophet made an application to a later generation. In that case they would be types. But, he warned, we must not build an important doctrine on a type. He said he did not wish to be understood by this explanation that many valuable lessons cannot be derived from the reading of the Old Testament.

The New Testament clearly states that some things in the Old Testament are typical of later happenings, the speaker observed. One of the principles he said he follows in understanding the Bible is this: Only if the New Testament declares an Old Testament passage to be typical he accepts it as such. Otherwise he would have no certain way of knowing upon Biblical authority that the passage is typical. Symbols, he believes, are subject to the same principle of interpretation.

Turning to the subject of the Jewish church versus the Christian church, he pointed out that according to Matthew 23:38 and Matthew 24:2 Israel lost the covenant promises. This caused the Jews in Paul's time to ask many questions, for naturally they wondered what hope they had. Their questions called forth Paul's statement in Romans 9:1-3, he said.

In Exodus 19:5, 6 and Deuteronomy 28 God made known His plan for Israel if they would obey Him. Since through their disobedience they disqualified themselves, the speaker concluded that the promises in the Old Testament tell only the glorious destiny that MIGHT HAVE BEEN ancient Israel's had she not failed. The destiny of the Christian church, the speaker said, is given in the New Testament Scriptures, not the Old. Thus, he explained, when he reads the prophecies of Isaiah he is not reading predictions primarily concerned with the Christian church and the second coming of Christ or the New Earth. He is, instead, reading things that would have been fulfilled in the Jews who were living in Isaiah's time, had they been faithful. Therefore he never teaches the second coming of Christ from the Old Testament, he said.

He pointed out, moreover, that if we look at Isaiah 11 as showing the New Earth we are in serious trouble because the theory does not in all respects fit the context. The same is true with Isaiah 66. Therefore, again we must conclude, he said, that all Isaiah showed there were the happy conditions ancient Israel could have enjoyed had they qualified. The Bible's description of the New Earth is given in Revelation 21:1-4, and it

is from this text, not Isaiah, that he teaches facts concerning the New Earth. Isaiah, he declared, was not talking about the New Earth.

Viewing the Old Testament prophecies in this light, the speaker said he does not believe the Davidians have a "thus saith the Lord" for their position on the subject of the Kingdom. On these grounds he rejected it. Since the Davidians' doctrines were derived from the application of a different principle of interpretation, he suggested that the committee discuss and come into agreement on the principle of interpretation first, before discussing other things. This, he believes, is the underlying reason for the difference between Davidian and Adventist conclusions concerning Old Testament prophecies.

When the General Conference speaker finished, a Davidian committeeman asked if the principle of interpretation which the speaker has adopted with reference to the Kingdom prophecies has also been adopted by the Denomination. The General Conference brethren said it was, and they passed duplicated copies of it taken from the "S. D. A. Bible Commentary" to each of the Davidian committeemen. They did explain, however, that they make exception to the Messianic prophecies in their application of their principle of interpretation. Moreover, they allow latitude of personal views among the ministry and do not have a specific denominational creed. All the Denomination has voted upon as basic denominational theology is that contained in the "Church Manual" and Mrs. Ellen G. White's writings and also the book, "Questions on Doctrine," a free copy of which they furnished to each Davidian committeeman.

ANALYSIS: As for the statement that the Denomination has no set creed, it cannot be taken too literally. On the subjects of the 144,000 and the Kingdom, for example, the Denomination does have a definite interpretation which they use as a standard by which they judge others' teachings. If this were not true, how did the Denomination ever arrive at the conclusion that the teachings on these subjects as given in "The Shepherd's Rod" for instance, are erroneous?

No one can deny the soundness of the General Conference speaker's opening remarks in Session 1, that the Bible student must take into account the historical background of the prophets' writings in order to arrive at a proper understanding of them. But the principle of interpretation he set forth, based on the premise that the writings of all the prophets in their entirety

were for the direct benefit of those living in the day in which they wrote, is highly questionable. It is dangerous.

The danger of this principle of interpretation can easily be seen if the reader will follow through an example the speaker cited: that of Isaiah 7:14.

This scripture, he said, was actually fulfilled in King Ahaz's time, and was only a type of the birth of Christ 700 years later. Were it not for Matthew 1:21-23, he said he would have no idea that Isaiah 7:14 had any application in the future from Isaiah's time. With this understanding of all the Old Testament prophecies related to Christ's first advent, imagine yourselves in the Jews' place in the time of Christ. Would you have accepted Him? or would you have crucified Him as an imposter as did the Jews? You would have done exactly what they did because you would not even have expected Christ to come centuries after the prophets wrote! Remember, you would not then have had the benefit of Matthew 1:21-23. You would never have believed in the New Testament.

And do you suppose a non-Adventist would ever accept Mrs. White as a divinely inspired agent if he were to test her writings on the basis of the principle of interpretation the General Conference has adopted? The truth of the matter is that such a person would never become a Seventh-day Adventist. He would be among those who value the Old Testament merely for its sacred historical worth. Other than that the Old Testament would hold nothing for him.

The brethren said they make exception to the Messianic prophecies in their application of their principle of interpretation. They apply the principle mainly to the many prophecies which predict the restoration of the lost kingdom to remnant Israel in the last days. Why was this exception necessary? Because the principle of interpretation does not work in the case of the Messianic prophecies. As we just saw, it would lead you to reject Christ, the New Testament and any prophet coming thereafter.

And can you not see that this principle of interpretation will not work any better with respect to the Kingdom prophecies? In the leading brethren's application of their principle of interpretation to the Kingdom prophecies, it leads you to discard not only a large portion of the Old Testament; it leads you to discard also from the New Testament, Christ's and the Apostles' con-

firmation of the restoration of all things through the efforts of antitypical Elijah before the second coming of Christ!

Anyone analyzing the situation cannot but ask himself, Why did the leading Adventist brethren formulate and adopt such a faulty principle of interpretation? Undoubtedly, it WAS done in an attempt to harmonize the Scriptures with Adventist ideas, as the speaker himself intimated.

Since the subject of Isaiah 7 was explained in the light of the General Conference brethren's understanding, it might prove worthwhile if Seventh-day Adventists would consider the Davidian teaching on Isaiah 7 and 8 which is here quoted from the "Synopsis" of a lecture that was given on the subject in Cleveland, Ohio during the 1958 General Conference Session:

"Three different confederacies are brought to view in Isaiah chapters seven and eight.

"The first is found in Isaiah 7:1-9. There is given God's comforting counsel to the Kingdom of Judah (the two-tribe kingdom) at the time Pekah, king of Israel (the ten-tribe kingdom) confederated with Rezin, king of Syria, to war against Judah. The Lord declared that He was against the confederacy because of Israel's allying with a heathen nation (Syria) against her sister nation (Judah), and, moreover, since they were relying completely on their national strength, the effort would come to nought. The two nations, moreover, would be overtaken by Assyria within 65 years. The fulfilment of this is recorded in 2 Kings 16:1-9 and 17:22, 23.

"Thus we see that Isaiah 7:1-9 contains a prophecy that met its fulfilment about 700 years before Christ's first advent.

"The second great confederacy is found in the period covered in Isaiah 7:10-25 and 8:1-8. In this period Christ was born, ushering in the Christian dispensation. The next most important point to be observed in these verses is the time discrepancy found in Isaiah 7:14-16.

"It is universally understood among Bible students that verse 14 refers to the birth of Christ. Yet verse 15 says that the two kings (of Syria and Israel) would be taken away before Immanuel would know to refuse the evil and choose the good. The facts are, however, that the two kings were taken by Assyria at least 700 years before Christ was born!

"Thus we see that in these particular verses Judah, Israel,

Immanuel, and Assyria are names given to peoples re-enacting in antitype similar roles those ancient nations played as recorded in the first nine verses of chapter seven.

"This was accomplished in the early Christian period when paganism (Syria) joined the Christian church (Israel) and persecuted the orthodox or Apostolic Christians (Immanuel). This period is commonly called the Dark Ages. Before the orthodox (born-again) Christians had progressed or matured in Truth enough to know to choose the good and refuse the evil, the power of this church-state confederacy against them was broken by the present Protestant nations (antitypical Assyria).

"Sometime during the Protestant (Assyrian) period, a man is to bring fresh "butter" and "honey" for all that are left in the land (Isa. 7:21, 22). As butter and honey are symbolical of that which enabled Christ to refuse the evil and choose the good (Isa. 7:14, 15), likewise it is given now in the Assyrian period to bring His followers, Immanuel (meaning "God with us"), to spiritual maturity.

"Since in Christ's experience it was a knowledge and reliance upon God's Word alone that enabled Him to withstand temptation and fulfil His commission (John 4:32; Luke 4:1-13), so also His followers in this day must eat the butter and honey in order to know to refuse the evil and choose the good.

"Thus we see that Immanuel represents Christ's true followers in the antitypical Assyrian period (Protestant period). We also understand that their development to spiritual maturity takes place in the Assyrian (Protestant) period, the period in which we now live.

"After freshly revealed Truth has arrived and matured God's people, the third great confederacy occurs.

"This confederacy is brought to view in Isaiah 8:9-22. It is to take place in the time when nations through fear are associating and counseling together. God's people are to have no part in this confederacy, for God is with them and not in the confederacy (Isa. 8:9-12). In this time of trial God's true people will be delivered and revealed, whereas the hypocrites will stumble, and fall, and be broken, and be snared, and be taken through the deceit of the confederacy (Isa. 8:11-15).

"IN SUMMARY, Isaiah chapters 7 and 8 contain particular instruction for God's people to avail themselves NOW of His re-

vealed present Truth that they may know to make the Lord their only fear and dread, and to take no part in the confederacy which will be formed by Christian nations as an outgrowth of some great fear. Those who follow the Lord's instruction given by Isaiah in these chapters will be delivered, whereas those who do not understand and take heed will fear what the 'Assyrians' fear and affiliate themselves in the coming confederacy. As a consequence, they will be snared, taken, and broken."—"Synopsis of Lecture On 'Say Ye Not, A Confederacy'—Isaiah 7, 8."

SESSION NO. 2. THE PROPHETIC GIFT

The point most stressed by the General Conference speaker in this session had to do with the Davidians' fundamental belief that the prophetic gift was remanifested in 1930. He said he has been unable to find in V. T. Houteff's writings a statement to the effect that he had trance visions or that an angel had spoken to him (Numbers 12:6), as was Mrs. White's experience. He therefore had no evidence in the form of phenomenal manifestation that indicates Mr. Houteff's teachings came by Divine Inspiration. The speaker therefore concluded that Mr. Houteff's views on such subjects as the 7 years plenty and 7 years famine and the grains of Ezekiel 4 are simply private assertions. They will not stand the scriptural test of a message as given in Isaiah 8:20, he declared.

Then he read from "Mount Sion at the Eleventh Hour" by V. T. Houteff, a statement to the effect that the promised Davidian Kingdom will be set up in Palestine BEFORE Christ's second advent. The speaker read the following texts to prove that the Davidian Kingdom will not be set up until Christ's second personal appearing when He comes to take the righteous into Heaven:

Ezek. 21:25-27

Luke 1:31

Matt. 25:31

[It is interesting to note that the Davidians apply Matthew 25:31 not to Christ's second advent, but to His coming in judgment as verse 32 indicates, when He gathers all nations and separates the good from the bad—the judgment of the living, also pictured in Isaiah 66:15-20.]

The speaker stated that the theocratic Kingdom which Davidians are expecting could not be in God's plans because it

involves a combination of church and state.

Next he referred to the chart in "The Shepherd's Rod," Vol. 1, p. 224. He charged that by placing the Loud Cry in the space from 1931 to the close of probation in the book which was published in 1930 (December 4, 1930), Mr. Houteff had set time.

The rest of this session was devoted to reading from "Teachings of The Shepherd's Rod Examined" and "The True Witness Speaks," both of which are anti-Rod publications put out by the Defense Literature Committee of The General Conference. He read this for the purpose of showing what he considers are discrepancies between "The Shepherd's Rod" and Mrs. White's writings.

SESSION NO. 3. REVELATION 11

The General Conference speaker for this session brought some charges against the author of "The Shepherd's Rod" before he talked about Revelation 11.

One thing which he mentioned was the point that Mr. Houteff teaches two comings of the Son of man—one in judgment and the other when He visibly appears at His second advent. The speaker does not believe He is coming in judgment because that would be "a sort of secret coming." He gave no reference to support his statement.

Then he accused Mr. Houteff of time setting based on his teaching in "The Shepherd's Rod," Vol. 2, p. 255 that Christ's second advent would occur on a Wednesday night.

He also read from an early Davidian publication ("The Symbolic Code," Vol. 3, Nos. 8-10, pp. 10, 11) a statement which he construed to convey the thought that Mr. Houteff was accusing the Denomination of tampering with a statement in "Desire of Ages," p. 77.

Moving into the subject of Revelation 11, the speaker next observed that the earlier issues of "The Symbolic Code" dealing with the subject, placed the 42 months of verse 2 parallel with the 1260 days of verses 3 to 7; but in the Special Editions the 42 months were not included in the "test" there given. Thus there has been a change in the Davidians' position, he said. The Davidians' views pertaining to events they expected to occur this Spring he believed could not be held too strongly against the present Davidian administration, because they do not claim the

gift of interpretative Inspiration; neither can the views be held entirely against Mr. Houteff who is now dead, because he did not state the time. He did, however, in "Timely Greetings," Vol. 2, No. 15 allow for a latter-day application of the prophecy, the speaker maintained. In this Mr. Houteff was out of harmony with Mrs. White, the speaker charged.

Then the speaker attempted to explain the time discrepancy which exists between the Bible's account of the 3 1/2 days (years) FOLLOWING the 1260 days (years) and Mrs. White's placing of them in "Great Controversy" WITHIN the 1260 years. He explained that the Bible witnessed outside of France the full 1260 years. Only in France, where the Two Witnesses were killed, was it 5 years short of being 1260 years, he said.

The speaker charged Mr. Houteff with being out of harmony with Inspiration since he interprets the beast that came out of the bottomless pit as Christendom whereas Mrs. White says it was France.

(Other General Conference committeemen joined the speaker in revealing with emphasis the fact that Davidians created the greatest stir ever among Seventh-day Adventists the world over by their activities last Spring. They could not understand what kept Davidians at Mt. Carmel Center so many weeks when it is so difficult to keep Adventists at Camp Meetings even a few days. They are convinced Davidians are sincere in their beliefs.)

To show other discrepancies as he sees them between Mr. Houteff's and Mrs. White's teachings, he read the following references:

- "Selected Messages," Vol. 2, p. 84
- "S.D.A. Bible Commentary," Vol. 7, p. 971
- "S.D.A. Bible Commentary," Vol. 6, p. 1052
- "Early Writings," p. 75
- "Selected Messages," Vol. 1, pp. 188, 189
- "Testimonies to Ministers," p. 55
- "Evangelism," p. 697

SESSION NO. 4. TIMESETTING

The General Conference speaker read seven different references from "The Shepherd's Rod," Vol. 1 (Fireside Edition) where the dates are variously given on charts as 1929,

1930, and 1931 for the commencement of the "sealing work," the Loud Cry, etc. Moreover, he also said the Religious Liberty Association was organized in 1889 instead of 1890 as Mr. Houteff has it.

He also mentioned that the two 85-year periods on Mr. Houteff's "Providential Coincidences" chart ("The Shepherd's Rod," Vol. 1, pocket edition, p. 72) do not run consecutively. One runs backward and the other forward.

The speaker said he could not harmonize the date for the deliverance of Israel by Moses as being in 1696 B.C. when he compares it with what Mrs. White says in "Great Controversy," p. 5. It seems to him to be off about 200 years.

SESSION NO. 5. THE 144,000 AND THE SEALING

Twice the speaker for this session made this statement: "We agree that if all the statements of the 'Rod' about the 144,000 were sustained by the Bible and the Spirit of Prophecy, it certainly would be the most or one of the most important truths for our people at this time."

In his talk the speaker expressed his thoughts that the subject of the 144,000 is not of major importance inasmuch as this group is specifically mentioned in but two places in the Scriptures—Revelation chapters 7 and 14. He thinks "Selected Messages," Vol. 1, pp. 174, 175 give good advice on this, and in applying its principle he believes what the Davidians teach on the subject—that the 144,000 are made up of worthy Seventh-day Adventists descending from the 12 tribes of Israel—is only a matter of assumption.

The speaker used the following references to support his belief that, (1) contrary to Davidian teachings, it is the 144,000 instead of the great multitude of Revelation 7:9, 14 that will experience the trouble for God's people in the time of the Image of the Beast, and (2) contrary to Davidian teachings, the 144,000 will not have safe refuge then on Mt. Zion, and (3) contrary to Davidian teaching, the 144,000 will not set up headquarters and colonize in Palestine, and (4) contrary to Davidian teaching of Revelation 7:4-8, the 144,000 will not be of Israelite racial lineage:

Rev. 15:1

"Great Controversy," pp. 648, 649

Rom. 2:28, 29; 9:6-8; 11:24-26

"Acts of Apostles," pp. 590, 591

"Early Writings," p. 19

The speaker brought up several miscellaneous thoughts one of which was that in early issues of the Davidian publication, "The Symbolic Code," the Davidians taught that the 144,000 will not die and that whole-hearted "Rod" believers could not die. Then at the funeral for the author of "The Shepherd's Rod," the officiating Davidian minister said that included in the special resurrection of Daniel 12:2, 3 sometime before probation closes, there would be raised faithful ones as Mrs. White and Mr. Houteff to carry on their former work. The speaker could not find harmony between this teaching on Daniel 12:2, 3 and established Adventist doctrines.

The speaker read the following references, emphasizing the thought that the Seventh-day Adventists are represented in Revelation 14 as the commandment-keeping people and that nothing will hinder their world-wide work:

"Testimonies," Vol. 6, p. 133

"Testimonies," Vol. 8, p. 180

"Testimonies," Vol. 5, p. 383

"Testimonies," Vol. 4, p. 595

"Testimonies," Vol. 6, p. 11

The speaker stated that God in one way or another is causing the false shepherds to drop out and in this way He is taking care of the unfaithful ministers.

In concluding this session the speaker recommended the reading of the book, "The Faith I Live By" which can be purchased at the Book and Bible Houses. He also recommended the reading of the first four or five chapters of "Selected Messages," Vol. 2.

SESSION NO. 6. THE 144,000 AND THE SEALING, CONTINUED

The speaker read the following references and said he has found in them no mention of anything but FIRST fruits in the spiritual harvest. He finds no mention of there being SECOND fruits. Yet he expressed his confidence that there would be at least 144,000 righteous people in the church whom God will use to work for the salvation of others, and who will gain the victory over the beast and his image. [This is precisely what Davidians teach, and when a Davidian delegate asked HOW they would

gain the victory, and just what will constitute the victory, the General Conference speaker replied that it will be the deliverance wrought by Christ in His coming to take into heaven the righteous, those who refused to worship the beast and his image.]

"Christ's Object Lessons," p. 72 (1923 edition)

"Testimonies to Ministers," pp. 47, 49

"Great Controversy," pp. 648, 649

"Testimonies," Vol. 1, pp. 60, 61

Ex. 34:22

Lev. 23:17

"Testimonies," Vol. 3, p. 265

"Great Controversy," p. 483

"Testimonies," Vol. 3, p. 266

"Early Writings," p. 48

"Early Writings," p. 279

SESSION NO. 7. THE KINGDOM AND SLAUGHTER

Seventh-day Adventists believe there is one universal close of probation, and they expect the death decree to be universally extant during the seven last plagues, the speaker explained. He used "Early Writings," pp. 36, 37 and "Great Controversy," p. 627 to prove (1) that the Sabbath will be the great test and (2) that the 144,000 will not be in a safe place during the time of Sunday Law enforcement.

He used the following references to disprove the Davidian Kingdom teaching:

"Testimonies," Vol. 1, pp. 360, 361

"Desire of Ages," p. 34

"Prophets and Kings," pp. 503, 514

The Davidian teaching of an intermediary phase of the Kingdom will never be, he declared, after reading from the Davidians' "Answerer," Book No. 2, p. 75 which gives the Davidians' views on what Mrs. White said about the Kingdom promises. The speaker also read from "Testimonies," Vol. 8, pp. 232, 236 and "Life Sketches," p. 386.

Then he observed that in talking about Daniel 2:34, 35 where it is said, "the stone that smote the image BECAME a great mountain, and filled the whole earth," Davidians often say the stone GREW into a great mountain by the great influx of con-

verts coming into the church. "But," said the speaker, "that word GROW just is not in the scripture." Thus he makes a distinction between the words BECAME and GREW.

The speaker believes the battle of Ezekiel 38 and 39 will be fought after the millennium. No reasons for his believing it were given.

Since age is a mark of sin, and if sin is not to be present in the time of the Kingdom as Davidians teach, then there should not be present canes for the aged to lean upon as Zechariah 8 pictures, the speaker reasoned.

Then he referred to the chart in "The Shepherd's Rod," Vol. 2, p. 150 and the explanation on pages 161, 162 which indicates that Davidians in the early days believed Christ's second coming is to be the fulfilment of Daniel 2:44, 45. Now they teach that it is the Kingdom which God is to set up on earth before Christ's second advent. The speaker did not attempt to show from the scripture why he cannot accept the present Davidian understanding of Daniel 2:44, 45.

To conclude this session the speaker read statements from the following references:

"Review & Herald," June 9, 1896

"Review & Herald," July 30, 1901, p. 483

"Great Controversy," p. 301

SESSION NO. 8. THE HARVEST

In introducing this session, the speaker said that if what the General Conference speakers had presented in the previous sessions had not brought harmony of thinking he doubted that what he would present in this session would improve the situation.

The Bible variously uses the term harvest in three different senses, he explained: (1) the literal sense as in Genesis 8:22, (2) the figurative as in John 4:31-35, Proverbs 22:8, Hosea 8:7, and Galatians 6:8, 9; and (3) the prophetic sense as in Matthew 13:39. The difficulty between the Davidians and the Denomination lies in the prophetic usage, he said.

He said he is aware that the statement "the harvest is the end of probationary time" ("Christ's Object Lessons," p. 71-1923 edition) gives rise to the difference between Davidians and Adventists in their understanding. Davidians gather from it that

the harvest takes place in the very last portion of probationary time which would be before the seven last plagues and Christ's second advent. But "Testimonies," Vol. 5, p. 100 causes him to believe the harvest occurs after the close of probation.

The speaker warned that Bible students should not over-emphasize Jesus' word FIRST when He said, "Gather ye together FIRST the tares, and bind them in bundles to burn them: but gather the wheat into My barn." Matt. 13:30. There are cases, he said, when events in Scripture do not appear in chronological order.

The speaker used the following references to support his understanding (1) that the time of trouble and the harvest are to come during the seven last plagues just before Christ's second advent, and (2) that until Christ comes AFTER the millennium Palestine will not be holy:

Matt. 3:12

"Testimonies," Vol. 3, p. 67

"Early Writings," pp. 88, 89

1 Peter 4:17

"Great Controversy," p. 480

"Testimonies," Vol. 6, p. 239

Rev. 14:14-17

"Great Controversy," p. 311

"Christ's Object Lessons," pp. 123, 124 (1923 edition)

"Great Controversy," p. 428

He read from "Reporting Unadventist Activities," p. 20 this statement: "If it be true that there are to be only 144,000 living saints when Jesus comes, and if we double the membership by the end of 1953 or 1954 as the aim seems to be, then at that rate in 1955 there will be 9 saints and 91 devils out of every 100 members. And if we double the membership several times before Jesus comes to receive His church, then there will not be even one saint in a hundred members! Accordingly, whose church is the church? the Devil's? or the Lord's? and where shall He look for it when He comes? If, in spite of these sad facts, Brethren, you continue to say that we are not asleep, that our interpretation of the Word is unquestionable, that we have need of nothing more, that we have all the truth to take us through the Pearly Gates, then there is no hope; you are too far gone."

By the speaker's remarks it was clear that he understood this

passage to say that the Adventist church has in it 9 saints to 91 devils and therefore it is the Devil's and not the Lord's church. The Davidian delegation clarified this by explaining that this is not Davidian teaching. The article was attempting to show that IF the Denomination's teaching is correct that only 144,000 saints would be living at Christ's advent, then the ratio would be something like the article stated. Its purpose was to show the fallacy in the theory that only 144,000 saints will be living at Christ's coming.

The General Conference delegation then explained that since the church's membership has exceeded 144,000 they no longer teach that only 144,000 will be saved alive at Christ's coming. They said, moreover, that they do not believe it is fair to hold against them what they wrote in the early days before the message had been fully formed.

SESSION NO. 9. GOD WILL HAVE NO KINGDOM ON EARTH BEFORE CHRIST'S ADVENT

The General Conference spokesman in this session first read from "Timely Greetings," Vol. 1, No. 25, p. 5, (1947 edition) which makes this comment on Micah 4:2: "Virtually whole nations shall join 'the mountain of the Lord' while the law goeth forth of Zion, and the Word of the Lord from Jerusalem,' the future headquarters of the gospel." That, he said, is the Davidian theory. It is unscriptural. Adventists believe only a minority will be saved, he declared. He did not state what Micah 4 does mean to him.

Rather than showing as Davidians do, that the Apostolic church was pure by the fact that the Lord did not tolerate Ananias and Sapphira to live after falsifying, the speaker used their sin to show that the Apostolic church was not pure when it carried the gospel over the earth. And if it did not have to be pure then, neither does it have to be now, he concluded. Nor does the work have to be done from Palestine, he said with finality.

After probation has closed and during the outpouring of the plagues, God will begin to deal with those who seek to destroy His people, the speaker said.

The references he used were:

"Great Controversy," pp. 301, 416, 322, 323, 234, 483,
490, 479, 480, 426-428, 656, 602

"Mount of Blessing," p. 159

"Christ's Object Lessons," pp. 122, 123, 71, 72

"Early Writings," pp. 55, 279, 280



A FORMAL STATEMENT OF MOTION TO OPEN DISCUSSION

At the conclusion of the presentation of material by the General Conference men the Davidian delegation presented a formal statement of motion to open the third phase of the meetings—the discussion phase.

The motion brought out that it has always been to this very day the denominational procedure to test the teachings of "The Shepherd's Rod" by Mrs. White's writings, and almost entirely exclusive of the Bible, and that the way they used her writings in applying their principle of interpretation of the Kingdom prophecies amounts to an attempt on their part to make her writings on the subject supercede the Bible.

As for Davidian's regard for her writings, the motion stated that it is the same as the Denomination's as given in their book "Questions on Doctrine," pp. 28, 89, 90 the essence of which is that the Bible and the Bible alone is the sole rule of faith and practice for Christians; that Mrs. White's writings are not regarded as an addition to the sacred canon of Scripture; that all writings and teachings from whatever source, are to be judged by, and are subject to, the Bible; and that Ellen G. White's writings are tested by the Bible, but in no sense is the Bible tested by her writings.

The motion stated further that the fundamental principle by which Davidians can tell unerringly when any particular promise or prediction of the Old Testament made originally to literal Israel is to meet its fulfilment with respect to modern Israel, is determined by the immediate context of the passage concerned, which itself determines its past, present, or future fulfilment, the conditions, and to whom.

Then the Davidian motion set forth the results that have

followed the Davidian principle of interpretation in contrast to the results of the General Conference's principle of interpretation as follows:

"Whereas Davidians believe the covenant promises to Israel through Abraham will be completely and literally fulfilled in true Israel in the last days as the prophecies plainly state, you brethren by the application of your principle of interpretation are made to take this position:

" 'Promises not already fulfilled to literal Israel either would never be fulfilled at all or would be fulfilled to the Christian church as spiritual Israel. Prophecies that fall into the latter classification are to be fulfilled IN PRINCIPLE but not necessarily in every detail, owing to the fact that many details of prophecy were concerned with Israel as a literal nation situated in the land of Palestine. The Christian church is a spiritual "nation" scattered all over the world, and such details obviously could not apply to it in a literal sense....'—'Seventh-day Adventist Bible Commentary,' Vol. 4, pp. 36, 37."

Then the Davidian motion concluded, "In view of these opposite results we see that the next step we must take toward achieving unity is to become agreed on what is the true principle of interpretation. That, Brother Chairman, is what we move be discussed and settled now."

The motion was heartily approved by a General Conference delegate who said he thought much wisdom was shown in its formulation. He, too, believed that is where the discussion should commence. He moved for adjournment until a later time when the General Conference delegation would have their material ready for the discussion. The time was fixed for 2:30 p.m. the same day. Due to their need of more time, however, the General Conference delegation postponed the meeting twice and finally called it for 10:00 a.m. the next day, August 7.

ANALYSIS: It is indeed a fact that God's people today are scattered throughout the nations. This circumstance is in fulfilment of the prophecies which God made to His ancient people, Israel. But the prophecies also included a promise that "in the latter days" He would gather His people back to their fathers' land—Palestine. There, according to Scripture, He will make of them a great righteous nation that will show forth God's glory and thus indeed be a light to the Gentiles. Such prophecies are found in the following numerous texts of Scripture:

Deut. 4:29-31
 30:1-3
 Neh. 1:9
 Psa. 50:5, 15
 102:13-16
 Isa. 10:21-23
 11:11, 12
 35:10
 43:5-7
 49:14, 18-23
 51:11
 54:7, 17
 56:3-8
 Jer. 16:14, 15
 23:3-8
 30:3, 10, 18-24
 31:6-12, 17, 23-40
 32:37-44
 33:7-26
 46:27, 28

Ezek. 11:16-21
 20:33-44
 34:11-31
 36:21-38
 37:21-28
 Hos. 3:4, 5
 Joel 3
 Amos 9:8-15
 Obad. 17-21
 Mic. 2:12
 4:1, 2, 6, 7
 7:15-20
 Zeph. 2:5-7
 3:18-20
 Hag. 2:6-9
 Zech. 10:6-10
 14:16-21
 Luke 13:29
 John 11:49-52
 Rev. 14:1, 18

In view of all these definite prophecies, in view also of the Lord's past demonstration of His ability to remove a whole nation from Egypt into Palestine as He did with ancient Israel, and in view of His demonstrated ability to create and control the whole universe—in view of all these things, one is certainly led to wonder on what grounds the General Conference have taken the positive stand that God's promises to gather again His scattered people cannot possibly meet with literal fulfilment. A comparison of their position with the Bible's teachings makes their position appear to stem from a limiting in their thinking of God's unrestricted power.

And as for the great certainty of the General Conference brethren that the land of Israel will not be for a refuge for God's people in the time of trouble, time may alter their opinion. When the trouble actually breaks upon God's people, those very ones who now believe there will be no Divinely provided place of safety for them in the earth, may then Esau-like desire it with all their heart. But the risk is that their realization, like Esau's, will come too late. If so, the circumstance could cause them to be among the first to cry for the rocks and mountains to hide them from the great wrath of the Lamb.



THE GENERAL CONFERENCE COMMITTEE'S REPLY TO FORMAL MOTION

The General Conference Committee's reply was divided into 3 sections:

Section I had to do with this statement in the Davidian motion, "Davidians judge the validity of purported Truth in the light of one principle of interpretation whereas you brethren [Seventh-day Adventists] judge or test it by another."

The reply charged that the present Davidian claim that they test the validity of purported Truth by the Bible and the Bible only is inconsistent with Mr. Houteff's published claim in 1930 that his teachings were supported "entirely by the writings of Sister E. G. White, that is termed the Spirit of Prophecy." Further, the reply gave figures totalling 324 as the number of times Mr. Houteff in four publications which they specified, quoted from Mrs. White's writings to support his interpretation of Scripture.

The reply next quoted from a letter signed by Mr. Houteff on January 18, 1934 in which he asked the Pacific Union Conference to appoint a committee to hear him present his views from the Bible and Spirit of Prophecy only, and for them to give their answer from the Bible and Spirit of Prophecy only.

Section I of the reply concluded with, "We repeat again, that the stand you have taken in your statement of yesterday morning, is not consistent with the policy and practice hitherto followed by Mr. Houteff and his followers."

Section II of the reply emphatically denied the Davidian assertion that "Your use of Sister White's writings in applying your principle of interpretation of the Kingdom prophecies amounts to an attempt on your part to make her writings supercede the Bible." "On the contrary," the reply stated, "we have made it very clear that the fundamental teachings of the Seventh-day Adventists are based on the Scriptures, and that Mrs. White's writings have been a valuable aid to us in studying and understanding the Bible."

Then the reply charged that the Davidian motion appears to be a repudiation of Mr. Houteff's published claim that "we are sure that both the Bible and Sister White's writings support the 'Rod' one hundred percent."

Section III reminded Davidians of the test they made this Spring in "The Symbolic Code" in which they expected the 1260 days to be immediately followed this Spring by the organization of a system in western Europe sponsored by the Great Adversary, that is to astound the world and which will last 42 months according to Revelation 13:5. They also expected this nation to adopt the system as set forth in Revelation 13:11, 12 which would result in the temporary death of the Two Witnesses (God's true church).

The Reply's concluding paragraph reads, "Inasmuch as the validity of the Davidian principle of interpreting the Bible prophecies already has been put to a decisive test by you in the Spring of 1959, we let the results of that test speak for themselves. Moreover, as for your predictions that God will establish a Davidian Kingdom of 144,000 in Palestine in the near future, we again let God and time demonstrate whether your principle of Bible interpretation is sound or not."



MEETINGS BREAK UP

A copy of the foregoing prepared reply was handed and read to the Davidian delegation. Then the Davidians pled that since in their presentations the General Conference speakers used Mrs. White's writings almost exclusively in their attempt to refute the teachings of the "Rod," therefore, for the soul's sake of Davidians at least, before the meetings end, they should open their Bible and show from it wherein the way they used her writings is supported by the Bible and wherein the Davidians' teachings on the Kingdom and the purification of the church are not. But the General Conference brethren were adamant in their refusal to do it. They said they did not have to do it, and that their written reply was all they had to offer. Thus the meetings drew to a close. Moreover, they assured the Davidians that they should now consider that they had discharged their responsibility to take their message to the brethren of experience. In this way the General Conference delegation set aside the Motion for discussion on what is the proper principle of interpretation. Thus at 4:30 p.m. August 7, 1959 the meetings ended without the discussion session.

The untiring, unselfish efforts of the Davidians in behalf of their Adventist brethren for the past thirty years seem to be near their close. The Lord's Voice of entreaty and warning to prepare for the great and dreadful day of the Lord, the day in which judgment must first begin at the house of God, the beloved Seventh-day Adventist church, is about to be silenced.

That God's favored people might have their attention directed to their own part in fulfilling present-day prophecy, our attention is now focused on Isaiah 6.

While Isaiah was in the land of Judah he had the vision of the Lord coming to His temple for judgment as is readily seen from verses 1-4.

As a result of Isaiah's seeing the glory of the Lord as He came into the temple for judgment, he became aware of his own undone condition as well as the deplorable condition of his brethren, the people of God among whom he was dwelling. In his horror at the revelation he had been given of the great need of a reformation in his own life and in the lives of those in whose midst he was, he spontaneously cried, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." Verse 5. Thus Isaiah "sighed and cried" for the abominations just as Ezekiel and all the faithful did in the ninth chapter of Ezekiel.

After Isaiah saw and recognized his condition, God authorized and empowered him to carry a message to "this people," the people of God LIVING at the time the Lord was to come to visit them in judgment.

Isaiah evidently had been forgiven his sins (verse 7), for he bears record that the heavenly being announced that it was so.

In sharp contrast to Isaiah's experience, those to whom he was to carry the Lord's message, although hearing and seeing, yet they would not understand nor perceive. Evidently their decision from the start had been made against the Lord's entreaties, and, still speaking to those represented by Isaiah, the Lord says, "Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed." Verse 10.

Thus it is shown that sometime after the Lord sits for

judgment His own people reach such depths of perversity that He will in some way close their ears, eyes, and hearts, as He did Pharaoh's, and regardless how distinctly God's will is pointed out they will not acknowledge it.

Isaiah, amazed and startled at his commission, asked the Lord, "How long?" The answer came in words unmistakable, "Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate and the Lord have removed men far away, and there be a great forsaking in the midst of the land." Verses 11, 12.

In their answer to the Davidians' Formal Statement of Motion, the General Conference perhaps unwittingly showed that they are fulfilling verses 11, 12 when they decided to wait until the Lord and time demonstrate that God will soon set up a Davidian Kingdom beginning with 144,000 guileless servants in Palestine.

The period of spiritual blindness and deafness and the sad results ahead for the unbelieving brethren is graphically predicted also in the last two verses of the present-day prophecy of Ezekiel 4.

"Moreover He said unto me, Son of man, behold, I will break the staff of bread in Jerusalem; and they shall eat bread by weight, and with care; and they shall drink water by measure, and with astonishment; that they may want bread and water [saving spiritual nourishment], and be astonished one with another, and consume away for their iniquity." Ezek. 4:16, 17.

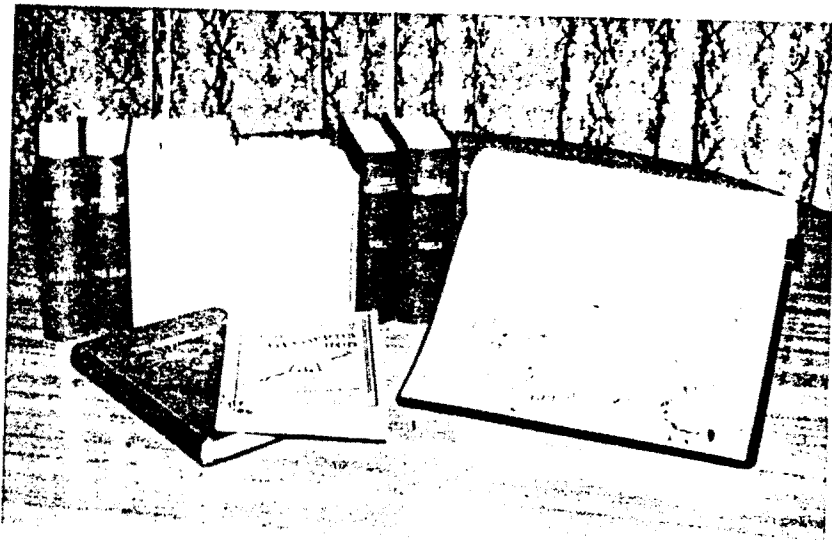
The readers of this report may wonder what would cause or bring such sad results. The practice of completely ignoring such pointed instruction as is found in Mrs. White's "Testimonies," Vol. 8, p. 250 and Vol. 1, pp. 471, 472, and at the same time freely using portions of her writings, which, on the surface, may appear to refute the plain Biblical teachings of the restored Kingdom of righteousness for Christ to receive at His coming, could bring nothing but the saddest results.

Davidians, from the weight of scriptural evidence, and out of unquestioning belief that they were called to warn their brethren of the fast approaching day of the Lord, have faithfully done so for the past 30 years in every way they could. Their activities included the wide and free circulation of millions of pieces of literature; the offering of a free Bible Course; the house-to-house visiting of Davidian teachers to thousands upon

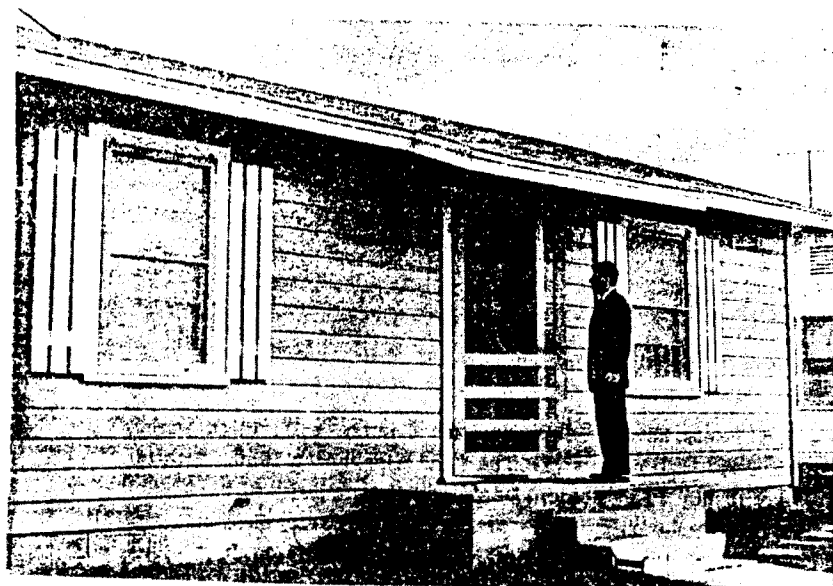
thousands of their Adventist brethren; the Sign campaigns at nearly every Seventh-day Adventist church, and at all the camp meetings one year; the efforts in Cleveland, Ohio during the 1958 General Conference Session; the "Eleventh-Hour Call" radio broadcasts over nationwide facilities; the presentation of the two main Davidian doctrines before the General Conference Committee in July-August, 1959.



At a Texas Seventh-day Adventist Church, a Davidian worker's car witnesses with a "Hear Ye The Rod" sign during 1956. Similar signs were displayed by zealous Davidians at a majority of the Seventh-day Adventist churches in the United States, Great Britain, Australia, Canada, and other far flung areas of the world. (In the picture, note the three police cars summoned by the Seventh-day Adventists endeavoring to have the Davidian sign removed. The police soon left, allowing the car and sign to remain there unmolested while Davidians distributed their literature.)



"The Shepherd's Rod" series of publications.



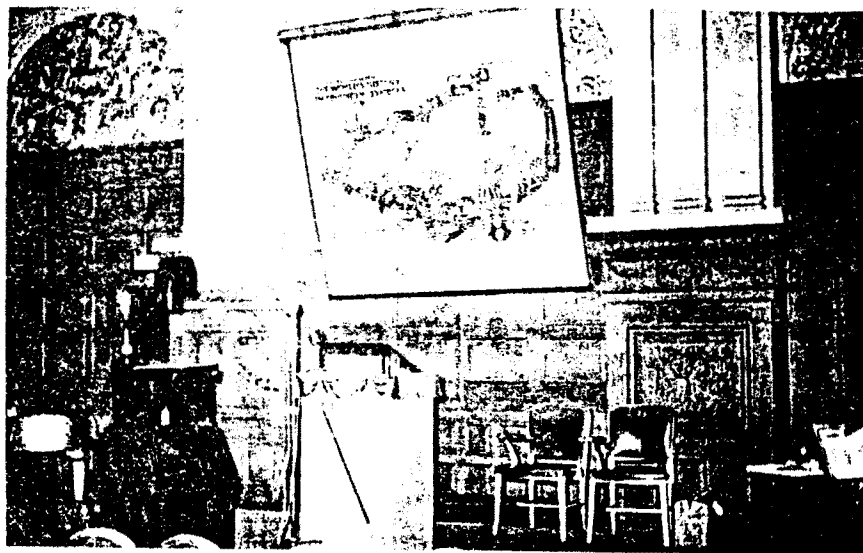
During the years 1952 to 1958 Davidian representatives traveled throughout the United States and other countries, personally contacting many thousands of Seventh-day Adventists at their homes.



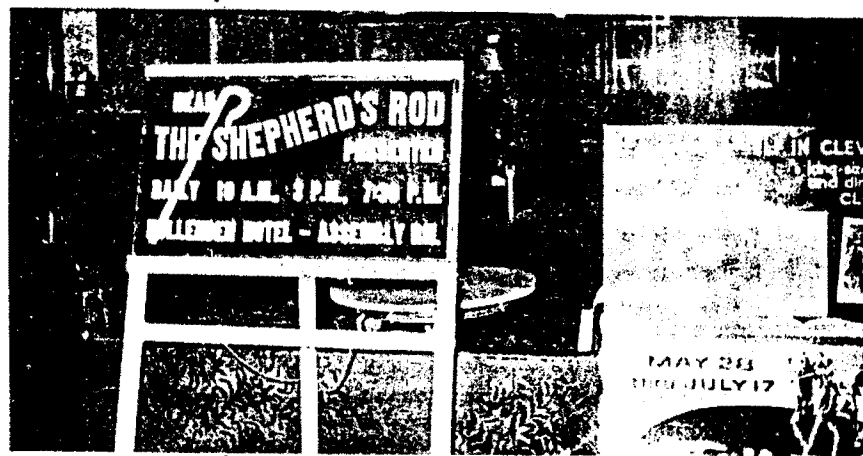
"Hear Ye The Rod" sign again displayed, this time during the summer of 1957 when it was done at all the Seventh-day Adventist camp meetings in the United States.



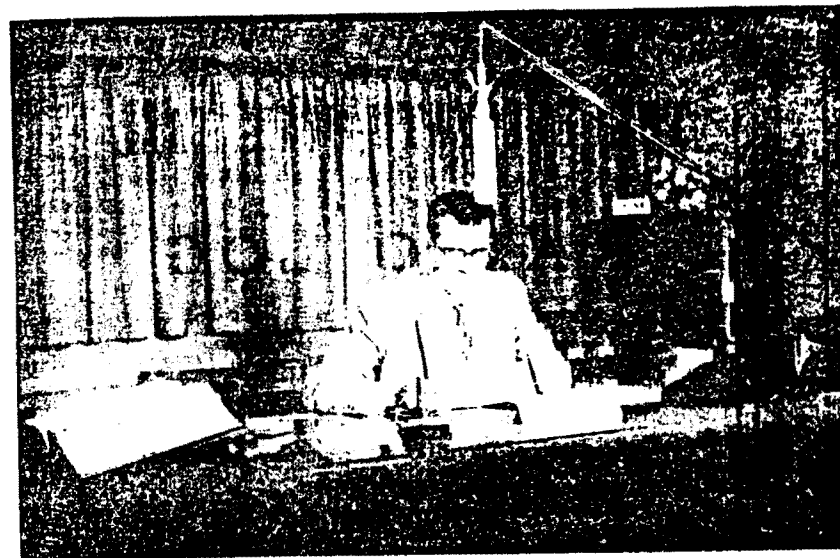
Advertisements of the Cleveland meetings, held by Davidians, included this brilliantly colored sign displayed prominently on 500 buses during the first week of the General Conference.



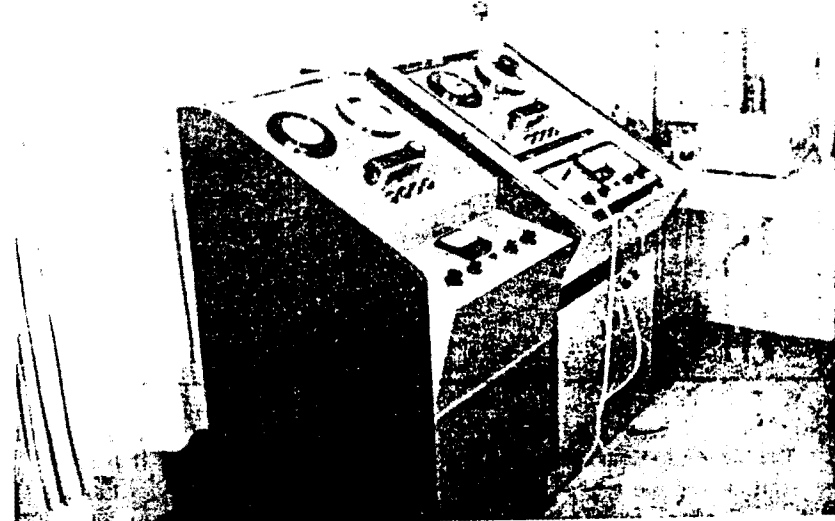
Cleveland, Ohio Hollendon Hotel "Assembly Room" where "The Shepherd's Rod" was presented in the summer of 1958 to Seventh-day Adventist delegates convened for the General Conference. Meetings were held during the ten days of the Convention, three times daily, giving Seventh-day Adventists an excellent opportunity to find out first-hand about the beliefs of Davidians.



The colorful Davidian sign was again displayed in the lobby of the Hollendon Hotel where it daily greeted hundreds of Seventh-day Adventist delegates, guests of the hotel, as they came and went to their official meetings two blocks away in the city Auditorium.



Dudley Goff, speaker for "The Eleventh-Hour Call" nationwide radio program, before the microphone.



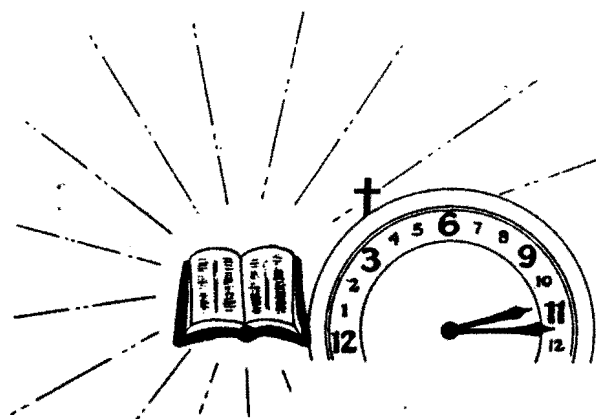
The Mt. Carmel recording room and equipment.

THE ELEVENTH-HOUR CALL

RADIO LOG

(As of May 12, 1959)

Sponsored by
Gen. Assn. of Davidian Seventh-day Adventists
Mt. Carmel Center
Waco, Texas



The Eleventh-Hour Call radio log which listed the ABC radio network stations and the independent stations in Canada and the United States which carried the Davidian radio broadcasts.

Davidian Bible Course
Mt. Carmel Center
Waco, Texas

Dear Registrar:

Please enroll me in your free INTRODUCTORY
Bible correspondence course.

Name and Address:

Davidian Bible Course
Mt. Carmel Center
Waco, Texas

Dear Registrar:

Please enroll me in your ADVANCED Bible
correspondence course.

Name and Address:

Enrollment cards for the Davidian 10-lesson Introductory and 30-lesson
Advanced Bible Courses.

In view of their Adventist brethren's own course of action and the scriptural prediction that these leading ones will not perceive the Truth, Davidians can only wait for the Lord to fulfill His Word, and hope that this report and analysis may awaken the laity to the Truth for this time and the great need of reformation.

Could it not be possible that the feelings of the Lord toward His Seventh-day Adventist shepherds now are perhaps best illustrated in the experience of Christ at His last appearance in the Temple in Jerusalem, as described in "Desire of Ages," pp. 610-620?

It was the sincere hope and aim of Davidians throughout all the past 30 years to help the church avert suffering the fulfillment of the following sad prediction made specifically to the Seventh-day Adventist church by Mrs. White in 1893:

"...Of those who boast of their light, and yet fail to walk in it, Christ says, 'But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum [Seventh-day Adventists, who have had great light], which art exalted unto heaven [in point of privilege], shalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.' At that time Jesus answered and said, 'I thank thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent [in their own estimation], and hast revealed them unto babes.'

"'And now, because ye have done all these works, saith the Lord, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not; therefore will I do unto this house, which is called by My name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh. And I will cast you out of My sight, as I have cast out all your brethren, even the whole seed of Ephraim.'"—"Review and Herald," Aug. 1, 1893. [Bracketed comments also by Ellen G. White.]

And, now, Davidians offer as their own concluding testimony relative to their relationship to the Seventh-day Adventist church the past three decades, these paraphrased words of William Miller:

"Were we to live our lives over again, with the same evidence that we then had, to be honest with God and man we should have to do as we have done. We hope that we have cleansed our garments from the blood of souls. We feel that, as far as it was in our power, we have freed ourselves from all guilt in their condemnation. We have done only what, after years of solemn consideration, we felt it our solemn duty to do. If we have erred, it has been on the side of charity, love to our fellow-men, and conviction of duty to God. One thing we do know, we have preached nothing but what we believed; and God has been with us. We have never courted the smiles of the proud, nor quailed when the church frowned. We shall not now purchase their favor, nor shall we go beyond duty to tempt their hate. We shall never seek our lives at their hands, nor shrink, we hope, from losing them, if God in His good providence so orders."—Adapted from "Great Controversy," pp. 406, 407.

THE STORY BEHIND THE PICTURE



"And unto the angel of the CHURCH OF THE LAODICEANS [those in charge of the church God raised up to declare judgment] write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

"So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth. Because thou sayest, I am rich, and increased with goods [have all the Truth needed until Christ comes] and have need of nothing [present Truth]; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

"As many as I love, I rebuke and chasten: be zealous therefore, and repent.

"Behold, I stand at the door, and knock: [WHY IS CHRIST OUTSIDE—KNOCKING?] if ANY MAN hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me. To him that overcometh will I grant to SIT WITH ME IN MY THRONE [in Christ's Kingdom], even as I also overcame, and am set down with My Father in His throne.

"He that hath an ear, let him HEAR what the Spirit saith unto the CHURCHES." Rev. 3:14-22.

Copies of this and other Davidian Seventh-day Adventist literature may be secured from The Universal Publishing Assn., Mt. Carmel Center, Waco, Texas.

