

BASHAN COMMUNICATOR



"Then said He unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old." Matthew 13:52.

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THE HOLY SPIRIT

Part VI

TRANSFORMING WORK OF THE HOLY SPIRIT

“**A**S LONG as individuals are content with a theory of truth, and are yet lacking in the daily operation of the Spirit of God upon the heart, which is manifested in outward transformation of character, they are cutting themselves off from the qualification that would fit them for greater efficiency in the Master’s work. Those who are devoid of the Holy Spirit cannot be faithful watchmen upon the walls of Zion; for they are blind to the work that ought to be done, and do not give the trumpet a certain sound.”—2SM 56, 57.

“...There is no safety for one who has merely a legal religion, a form of godliness. The Christian’s life is not a modification or improvement of the old, but a transformation of nature. There is a death to self and sin, and a new life altogether. This change can be brought about only by the effectual working of the Holy Spirit.”—DA 172:1.

“...By the power of the Holy Spirit the moral image of God is to be perfected in the character. We are to be wholly transformed into the likeness of Christ.”—TM 506:1.

“...Through faith the Holy

Spirit works in the heart to create holiness therein; but this cannot be done unless the human agent will work with Christ. We can be fitted for heaven only through the work of the Holy Spirit upon the heart; for we must have Christ’s righteousness as our credentials if we would find access to the Father. In order that we may have the righteousness of Christ, we need daily to be transformed by the influence of the Spirit, to be a partaker of the divine nature. It is the work of the Holy Spirit to elevate the taste, to sanctify the heart, to ennoble the whole man.”—1SM 374:1.

“The mighty power of the Holy Spirit works an entire transformation in the character of the human agent, making him a new creature in Christ Jesus. When a man is filled with the Spirit, the more severely he is tested and tried, the more clearly he proves that he is a representative of Christ. The peace that dwells in the soul is seen on the countenance. The words and actions express the love of the Saviour. There is no striving for the highest place. Self is renounced. The name of Jesus is written on all that is said and done.”—7-A BC

p. 341, col. 2:4.

The Holy Spirit's Work of Teaching, Enlightening, and Regenerating

“The Comforter is called ‘the Spirit of truth.’ His work is to define and maintain the truth. He first dwells in the heart as the Spirit of truth, and thus He becomes the Comforter. There is a comfort and peace in the truth, but no real peace or comfort can be found in falsehood. It is through false theories and traditions that Satan gains his power over the mind. By directing men to false standards, he misshapes the character. Through the Scriptures the Holy Spirit speaks to the mind, and impresses truth upon the heart. Thus He exposes error, and expels it from the soul. It is by the Spirit of truth, working through the word of God, that Christ subdues His chosen people to Himself.

“In describing to His disciples the office work of the Holy Spirit, Jesus sought to inspire them with the joy and hope that inspired His own heart. He rejoiced because of the abundant help He had provided for His church. The Holy Spirit was the highest of all gifts that He could solicit from His Father for the exaltation of His people. The Spirit was to be given as a regener-

ating agent, and without this the sacrifice of Christ would have been of no avail. . . . It is the Spirit that makes effectual what has been wrought out by the world's Redeemer. It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature. Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon His church.”—DA 671:1, 2.

“We need to recognize the Holy Spirit as our enlightener. That Spirit loves to address the children and discover to them the treasures and beauties of the word. The promises spoken by the Great Teacher will captivate the senses and animate the soul of the child with a spiritual power that is divine. There will grow in the receptive mind a familiarity with divine things which will be as a barricade against the temptations of the enemy.”—CT 172:1.

Heights of Attainment Through Work of the Holy Spirit

“ . . . Under the operation of the Spirit of God, talent will grow by being used. . . . ”—TM 326:2.

“ . . . The work of the Spirit is immeasurably great. It is from this source that power and efficiency

come to the worker for God.”—GW 289:2.

“The more our faith fastens to Christ in perfect trust, the more peace we shall have. Faith will grow by exercise. God’s rule is, One day at a time. Day by day do the work for each day as if you are conscious that you are working in the sight of the angels, cherubim and seraphim, and God and Christ. You are ‘a spectacle unto the world, and to angels, and to men.’ 1 Cor. 4:9. ‘Give us this day your daily bread.’ Matt. 6:11. ‘As thy days, so shall thy strength be.’ Deut. 33:25. ‘Looking unto Jesus the author and finisher of our faith.’ Heb. 12:2. Living thus, the Holy Spirit helps our memory, sanctifies every faculty, and keeps us reminded of our daily and hourly dependence upon our heavenly Father’s care, . . . and unceasing love.”—TMKH 231:1.

“...The Spirit of God works in the believer’s soul, enabling him to advance from one line of obedience to another, reaching on from strength to greater strength, from grace to grace in Jesus Christ.”—ISM 375:0.

“...A character formed in accordance with the precepts of God’s word will reveal steadfast principles, pure, noble aspirations. When the Holy Spirit cooperates with the powers of the human mind, high, holy impulses are the

sure result.”—8T 65:2.

“...Instead of being repressed and driven back, as it has been, the Holy Spirit should be welcomed and its presence encouraged. When you sanctify yourself through obedience to the word, the Holy Spirit will give you glimpses of heavenly things. . . .”—FE 436:0.

The Fruit of the Working of the Holy Spirit

“God has in store love, joy, peace, and glorious triumph for all who serve Him in spirit and in truth. His commandment-keeping people are to stand constantly in readiness for service. They are to receive increased grace and power, and increased knowledge of the Holy Spirit’s working. But many are not ready to receive the precious gifts of the Spirit which God is waiting to bestow on them. They are not reaching higher and still higher for power from above, that, through the gifts bestowed, they may be recognized as God’s peculiar people, zealous of good works.”—8T 247, 248.

“...All who consecrate body, soul, and spirit to His service will be constantly receiving a new endowment of physical, mental, and spiritual power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath

of His own Spirit, the life of His own life. The Holy Spirit puts forth its highest energies to work in mind and heart. Through the grace given us we may achieve victories that because of our own erroneous and preconceived opinions, our defects of character, our smallness of faith, have seemed impossible.”—MH 159:4.

“...Under the Holy Spirit’s working, even the weakest, by exercising faith in God, [learn] to improve their entrusted powers and to become sanctified, refined, and ennobled. As in humility they [submit] to the molding influences of the Holy Spirit, they [receive] of the fullness of the Godhead, and [are] fashioned in the likeness of the divine.”—AA 49, 50.

“...There is no limit to the usefulness of those who put self to one side, make room for the working of the Holy Spirit upon their hearts, and live lives wholly sanctified to the service of God, enduring the necessary discipline imposed by the Lord without complaining or fainting by the way. . . .”—FE 346:1.

“...When the work of the Spirit of God is felt upon the heart, we shall see many earnestly seeking first the kingdom of God and His righteousness. Then earthly things will find their proper, subordinate position, and heavenly things will be supreme in the affections of the

children of God.”—CSW 66, 67.

“We may talk of the blessings of the Holy Spirit, but unless we prepare ourselves for its reception, of what avail are our works? Are we striving with all our power to attain to the stature of men and women in Christ? Are we seeking for His fullness, ever pressing toward the mark set before us—the perfection of His character? When the Lord’s people reach this mark, they will be sealed in their foreheads. Filled with the Spirit, they will be complete in Christ, and the recording angel will declare, ‘It is finished.’ (R & H June 10, 1902).”—7-A BC 342, col. 1:1.

“The soul that lives by faith on Christ desires no other nor greater good than to know and to do the will of God. It is God’s will that faith in Christ shall be made perfect by works; he connects the salvation and eternal life of those who believe, with these works, and through them provides for the light of truth to go to all countries and peoples. This is the fruit of the working of God’s Spirit.”—5T 644:1.

“...The message of the renewing power of God’s grace will be carried to every country and clime, until the truth shall belt the world. Of the number of them that shall be sealed will be those who have come from every nation and kindred and

tongue and people. From every country will be gathered men and women who will stand before the throne of God and before the Lamb, crying, 'Salvation to our God which sitteth upon the throne, and unto the Lamb.' Rev. 7:10. [Perhaps the strongest proof in the Spirit of Prophecy that the great multitude of Revelation 7:9 are living saints.] But before this work can be accomplished we must experience here in our own country the work of the Holy Spirit upon our hearts."—CT 532:1.

Work of the Holy Spirit in Prayer

"...Not by seeking a holy mountain or a sacred temple are men brought into communion with heaven. Religion is not to be confined to external forms and ceremonies. The religion that comes from God is the only religion that will lead to God. In order to serve Him aright, we must be born of the divine Spirit. This will purify the heart and renew the mind, giving us a new capacity for knowing and loving God. It will give us a willing obedience to all His requirements. This is true worship. It is the fruit of the working of the Holy Spirit. By the Spirit every sincere prayer is indited, and such prayer is acceptable to God. Wherever a soul reaches out after God, there

the Spirit's working is manifest, and God will reveal Himself to that soul. For such worshipers He is seeking. He waits to receive them, and to make them His sons and daughters."—DA 189:2.

"...Any departure from self-denial to self-indulgence, any relaxation of earnest supplication for the Holy Spirit's working, means so much power given to the enemy. Christ is reviewing His church. How many there are whose religious life is their own condemnation!"—CS 53:1.

"...Can not you form a band of workers, and have set times to pray together and ask the Lord to give you His grace, and put forth united action? You should consult with men who love and fear God, and who have experience in the work, that under the movings of the Spirit of God you may form plans and develop methods by which you may work in earnest and for certain results. The Lord will help those who will use their God-intrusted capabilities to His name's glory. . . ."—MYP 197:2.

"The success of the meeting depends on the presence and power of the Holy Spirit. For the outpouring of the Spirit every lover of the cause of truth, should pray. And as far as lies in our power, we are to remove every hindrance to His working. The Spirit can never

be poured out while variance and bitterness toward one another are cherished by the members of the church. . . .”—6T 42:1.

Diverse Working of the Holy Spirit

“Wherever there is an impulse of love and sympathy, wherever the heart reaches out to bless and uplift others, there is revealed the workings of God’s Holy Spirit. In the depths of heathenism, men who have had no knowledge of the written law of God, who have never even heard the name of Christ, have been kind to His servants, protecting them at the risk of their own lives. Their acts show the working of a divine power. The Holy Spirit has implanted the grace of Christ in the heart of the savage, quickening his sympathies contrary to his nature, contrary to his education. The ‘Light which lighteth every man that cometh into the world’ (John 1:9), is shining in his soul; and this light, if heeded, will guide his feet to the kingdom of God.”—COL 385:1.

“The religion of Christ is sincerity itself. Zeal for God’s glory is the motive implanted by the Holy Spirit; and only the effectual working of the Spirit can implant this motive. Only the power of God can banish self-seeking and hypocrisy.

This change is the sign of His working. . . .”—DA 409:3.

“...The wants of the soul can be met only by the working of the Holy Spirit of God. Man can of himself do nothing to satisfy the longings and meet the aspirations of the heart.”—7-A BC 190, col. 1:1.

“...All our outside forms, prayers, fastings, and alms-giving cannot take the place of the inward work of the Spirit of God on the human heart.”—SD 290:1.

The Work and Operation of the Holy Spirit

“...We have our experience, attested to by the miraculous working of the Holy Spirit. We have a truth that admits of no compromise. Shall we not repudiate everything that is not in harmony with this truth?”—ISM 205:1.

The Holy Spirit To Work Man, Not Man the Holy Spirit

“We cannot use the Holy Spirit; the Spirit is to use us. Through the Spirit, God works in His people ‘to will and to do of His good pleasure.’ But many will not submit to be led. They want to manage themselves. This is why they do not receive the heavenly gift. Only to those who wait humbly upon God,

who watch for His guidance and grace, is the Spirit given. This promised blessing, claimed by faith, brings all other blessings in its train. It is given according to the riches of the grace of Christ, and He is ready to supply every soul according to the capacity to receive.”
—GW 285:1.

“The Holy Spirit works with those who will be worked, molds those who will be molded, fashions those who will be fashioned. Give yourselves the culture of spiritual thoughts and holy communings. You have seen but the first rays of the early dawn of His glory. As you follow on to know the Lord, you will know that the ‘path of the righteous is as the light of dawn, that shineth more and more unto the perfect day.’ ”—Id. 274:4.

“God will work for those of His people who will submit themselves to the working of the Holy Spirit. . . .”—9T 138:3.

Ways in Which the Holy Spirit Does Not Work

“There is power and permanency in what the Lord does, whether He works by human instrumentality or otherwise. The progress and perfection of the work of grace in the heart are not dependent upon excitement or extravagant demonstration. Hearts that are under the

influence of the Spirit of God will be in sweet harmony with His will. I have been shown that when the Lord works by His Holy Spirit, there will be nothing in its operations which will degrade the Lord’s people before the world, but it will exalt them. . . .”—5T 647:2.

“Unless we are individually wide awake to discern the workings of the Holy Spirit, we shall certainly stumble and fall into Satan’s pitfalls of unbelief. I call upon our brethren to watch as faithful shepherds and guardians over the inexperienced, who are exposed to the wiles of seductive influences. Keep a continual lookout for rocks and quicksands that threaten to destroy faith in the messages that God has given for us at this time. Watch for souls as they that must give account. . . .”—ISM 169:4.

“Now brethren, be careful and do not go into or try to create human excitement. But while we should be careful not to go into human excitement, we should not be among those who will raise inquiries and cherish doubts in reference to the work of the Spirit of God; for there will be those who will question and criticize when the Spirit of God takes possession of men and women, because their own hearts are not moved, but are cold and unimpressible.”—2SM 57:3.

“...Since the ministry of the Holy Spirit is of vital importance to the church of Christ, it is one of the devices of Satan, through the errors or extremists and fanatics, to cast contempt upon the work of the Spirit, and cause the people of God to neglect this source of strength which our Lord Himself has provided.”—GC 8:0.

“...We must go to the people with the solid word of God; and when they receive that word, the Holy Spirit may come, but it always comes, as I have stated before, in a way that commends itself to the judgment of the people. In our speaking, our singing, and in all our spiritual exercises, we are to reveal that calmness and dignity and godly fear that actuates every true child of God.”—2SM 43:1.

“It would be surprising if there were not some, who, not being well-balanced in mind, have spoken and acted indiscreetly; for whenever and wherever the Lord works in giving a genuine blessing, a counterfeit is also revealed [how painfully clear this is seen in the various counterfeits of God’s Association], in order to make of none effect the true work of God. Therefore we need to be exceedingly careful, and walk humbly before God, that we may have spiritual eyesalve that we may distinguish the working of the Holy Spirit of

God from the working of that spirit that would bring in wild license and fanaticism [unseasonable feast-keeping, beards, circumcision, passover, and Heaven only knows what next]. ‘By their fruits ye shall know them.’ Matt. 7:20. Those who are really beholding Christ will be changed into His image, even by the Spirit of the Lord, and will grow up to the full stature of men and women in Christ Jesus. The Holy Spirit of God will inspire men with love and purity; and refinement will be manifest in their characters.”—ISM 142:1.

“Let none cherish the idea that special providences or miraculous manifestations are to be the proof of the genuineness of their work or of the ideas they advocate. If we keep these things before the people, they will produce an evil effect, an unhealthful emotion. The genuine working of the Holy Spirit on human hearts is promised, to give efficiency through the word. Christ has declared the word to be spirit and life. ‘The earth shall be filled with the knowledge of the glory of Jehovah, as the waters cover the sea.’ Hab. 2:14, ARV.”—2SM 48:1.

“There is constant danger of allowing something to come into our midst that we may regard as the workings of the Holy Spirit, but that in reality is the fruit of a spirit of fanaticism. . . . We are to be

sanctified through obedience to the truth. I am afraid of anything that would have a tendency to turn the mind away from the solid evidences of the truth as revealed in God's word. I am afraid of it; I am afraid of it. We must bring our minds within the bounds of reason, lest the enemy so come in as to set everything in a disorderly way. . . ."

—Id. 43:2.

"... We have our experience, attested to by the miraculous working of the Holy Spirit. We have a truth that admits of no compromise. Shall we not repudiate everything that is not in harmony with this truth?"—1SM 205:1.

"... The operations of the Spirit are always in harmony with the written word. . . ."—AA 284:2.

"... There is need of caution lest the minds of the little flock shall be found accrediting that which is not the genuine work of the Holy Spirit. There is very great danger here. Satan is ever seeking to introduce spurious material into the work [branch, root, house of David, false Gileads, and a dozen other false Davidian voices], in order that he may mar the testimony, and bring discredit upon the truth. He would mingle with it an element that would be a stumbling block in the pathway of God's people."—2SM 88:1.

Ways in Which the Holy Spirit Is Counteracted

"Those men who calculate just how religious exercises should be conducted, and are very precise and methodical in diffusing the light and grace that they seem to have, simply do not have much of the Holy Spirit."—Ev. 288:1.

"... While angels of heaven endeavor to impress hearts with the word of God, the enemy is on the alert to make the word of no effect. With an earnestness equaled only by his malice, he tries to thwart the work of the Spirit of God. While Christ is drawing the soul by His love, Satan tries to turn away the attention of the one who is moved to seek the Saviour. He engages the mind with worldly schemes. . . ."

—COL 44:3.

"... Envy, jealousy, evil surmising, and evil speaking are of Satan, and they effectually bar the way against the Holy Spirit's working. . . ."—6T 42:1.

"... Jealousy, evil surmising, and accusing close the door to the working of the Holy Spirit. . . ."—Ev. 370:1.

"... You may deny them [your children] things that would gratify their pride, yet it still lives in the heart, longing to be satisfied; and nothing can kill this pride but the quick and powerful Spirit of God.

When this finds its way to the heart, it will work like leaven there, and root it out.”—IT 134:2.

“...Amusements are doing more to counteract the working of the Holy Spirit than anything else, and the Lord is grieved.”—CT 281:2.

“It is an easy matter to idle away, talk and play away, the Holy Spirit’s influence. To walk in the light is to keep moving onward in the direction of light. If the one blessed becomes negligent and inattentive and does not watch unto prayer, if he does not lift the cross and bear the yoke of Christ, if his love of amusements and strivings for the mastery absorb his power or ability, then God is not made the first and best and last in everything, and Satan comes in to act his part in playing the game of life for his soul. He can play much more earnestly than they can play, and make deep-laid plots for the ruin of the soul.”—ISM 131:2.

“...This is the record now being made of a large number. ‘Lovers of pleasures more than lovers of God.’ Thus Satan and his angels are laying their snares for your souls, and he is working in a certain way upon [many] to induce them to engage in exercises and amusements which become intensely absorbing, but which are of a character to strengthen the lower powers, and

create appetites and passions that will take the lead, and counteract most decidedly the operations and working of the Holy Spirit of God upon the human heart.”—FE 220:1.

Rejection of the Holy Spirit’s Work

“...Should the Lord work upon men as He did on and after the day of Pentecost, many who now claim to believe the truth would know so very little of the operation of the Holy Spirit that they would cry, ‘Beware of fanaticism.’ They would say of those who are filled with the Spirit, ‘These men are full of new wine.’ ”—2SM 57:1.

“...Will not those who have received the rich grace of God, and who take the position that the working of the Holy Spirit was fanaticism, be ready to denounce the operation of the Spirit of God in the future, and the heart thus be proof against the solicitations of the still, small voice?...?”—ISM 143:1.

“...Because the Spirit is to come, not to praise men or to build up their erroneous theories, but to reprove the world of sin, and of righteousness, and of judgment, many turn away from it. They are not willing to be deprived of the garments of their own self-righteousness. They are not willing to

exchange their own righteousness, which is unrighteousness, for the righteousness of Christ, which is pure, unadulterated truth. The Holy Spirit flatters no man, neither does it work according to the devising of any man. Finite, sinful men are not to work the Holy Spirit. When it shall come as a reprov-er, through any human agent whom God shall choose, it is man's place to hear and obey its voice."—TM 65:0.

"... It is through the medium of His Spirit that God works upon the human heart; and when men will-fully reject the Spirit and declare it to be from Satan, they cut off the channel by which God can com-municate with them. By denying the evidence which God has been pleased to give them, they shut out the light which had been shining in their hearts, and as the result they are left in darkness. . . ."—5T 634:1.

"I know the danger of those who refuse to walk in the light as God gives it. They bring upon themselves the terrible crisis of be-ing left to follow their own ways, to do after their own judgment. The conscience becomes less and less impressible. The voice of God seems to become more and more distant, and the wrongdoer is left to his own infatuation. In stub-bornness he resists every appeal,

despises all counsel and advice, and turns from every provision made for his salvation. . . .The Spirit of God no longer exerts a restraining power over him, and the sentence is passed, 'He is joined to his idols; let him alone' (see Hosea 4:17). . . .This is the process through which the soul passes that rejects the working of the Holy Spirit."—TMKH 243:2.

Diverse Workings of the Holy Spirit

"The kingdom of God comes not with outward show. It comes through the gentleness of the in-spiration of His word, through the inward working of His Spirit, the fellowship of the soul with Him who is its life. . . ."—7T 143:2.

"What a change would be seen if all who are in responsible posi-tions would realize that they are working under the eye of an all-seeing God. What is needed now is the free working of the Holy Spirit on mind and heart. Without this, our efforts will be fruitless. When the Spirit molds and fash-ions us, our words and acts will reveal heartfelt thanksgiving."—8T 168:1.

"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Isa. 59:19.

“Jesus gives the Holy Spirit in large measure for great emergencies, to help our infirmities, to give us strong consolation.”—ML 48:1.

“...The close work of the Spirit

of God is needed now as never before.”—5T 677:0.

—*The Davidian S.D.A. Assn., Sabbath School Quarterly*, Vol. 3, No. 2, pp. 85-93. (Concluded.) □

JOSHUA: A LESSON FOR OUR TIME

HISTORY, it is truly said, repeats itself. This is true both of things spiritual and material. The history of our spiritual predecessors serves as a pattern for our generation, and the experiences of men and movements of the past are important lessons for us today. Paul wrote in his first letter to the Corinthians that “these things happened unto them for ensamples [types]: and they are written for our admonition.” 1 Cor. 10:11. Hebrews declares: “The things of which we have spoken serve unto the example and shadow of heavenly things.” Hebrews 8:1, 5. Men, movements, and messages of the past have all pointed forward to men, messages, and movements of the future. The man Adam pointed forward to the man Christ (1 Cor. 15:45-47); the message of Enoch pointed forward to a future message of judgment (Jude 14, 15); and the ancient Exodus Movement pointed forward to a second exodus (1 Cor. 10:1-6.)

Based on this understanding of

typological truths, Bashan Davidians know that ancient Joshua was a type of another Joshua in our era. Can we identify the antitypical Joshua of this era?

This is an important question, but since there were anciently two Joshuas, a better question would be, Who are the Joshuas of today? Anciently, there was Joshua the son of Nun (Num. 13:8; Deut. 32:44; Josh. 1:1) and Joshua the son of Josedech (Ezra 5:2; Zech. 3:1-8; Zech. 6:11). Joshua the son of Nun was variously known as Oshea, Hoshea, and Joshua. According to Biblical scholar Charles Ryrie, “Oshea means ‘salvation.’ To this is prefixed an abbreviation of the covenant name of God (Yahweh). Thus Joshua means ‘God is salvation.’ ” Although the English rendering of the name is Joshua, a rendering closer to the Hebrew would be Yahshua. Despite the different renderings, it is the meaning of the name that is important: God is salvation. The name Jesus is actually a Greek rendering

of the name Yahshua, but Greek or Hebrew rendering, Jesus truly brought salvation to mankind.

Joshua the son of Josedech was also known as the high priest (Zech. 6:11) and was a contemporary of Haggai and Zechariah. (Ezra 5:1, 2.) In Ezra 5:2, he is called the "son of Jozadak," but this is only a variant spelling. Both refer to Joshua the priest.

Over the years, scores of people have claimed to be modern day Joshuas—in the role of Joshua Nun as well as Joshua Josedech. Justifications for assuming these roles are many. One example: it is argued by some that if V. T. Houteff was antitypical Moses, antitypical Joshua must be another person who would follow him just as ancient Joshua followed Moses. The justification for taking the role of Joshua the high priest is similar: since V. T. Houteff wrote that Joshua [the priest] is the highest official in the Church, and since he, V. T. Houteff is dead, there must be a present day Joshua to fill the prophetic office of the Joshua portrayed in Zechariah 3.

To gain a better understanding of this subject, we should first consider what the ROD message says about Joshua, then also consider what the *Timely-Truth Educator*, the bound-up testimony of the ROD, has to say on the subject.

Who is antitypical Joshua?

"Joshua, the high priest, [is] the highest official in the Church [the Association]." —ITG 8:23.

Is the Joshua of today sinless?

"From this [text, Zech.3:4] we see that the Joshua of today [this study was given September 28, 1946] is having his filthy garments exchanged for white robes, for the righteousness of Christ."—ITG 8:23.

The reader is left to conclude that antitypical Joshua was V. T. Houteff. Is this correct?

At the time the preceding statement was made, V. T. Houteff was the president, prophet, and porter of the Davidian Seventh-day Adventist Association and was in fact "the highest official of the Church." Therefore, he and he alone fulfilled the type of Joshua the priest.

"Antitypical Joshua the son of Nun, like antitypical Joshua the son of Josedech, antitypical Zechariah, Zerubbabel and Jezreel, and all the rest of the prophets in antitype, is antitypical Elijah—V. T. Houteff: antitypical every prophet."—*The Timely-Truth Educator*, Vols. 12-14, No. 1, p. 13:8.

How could Brother Houteff be both Joshua the son of Nun and Joshua the son of Josedech when the ancient Joshuas had differing roles and were widely separated by

time and circumstance?

Both Joshuas were involved in the work of the ancient Kingdom movement, Joshua Nun in leading the people into the Kingdom and dividing the land; and Joshua Josedech in rebuilding the lost temple. Consequently, in the antitype, someone had to come with a message relating to both these aspects of the antitypical Kingdom movement.

“The man who brought the ROD and filled the bowl was V. T. Houteff. He, therefore, is both antitypical Moses and antitypical-Joshua, just as he is antitypical Elijah, antitypical Zerubbabel, antitypical Jezreel, antitypical Joshua the high priest, antitypical John the Baptist, et al., for he is antitypical every prophet—necessarily, as the restorer ‘of all things.’ ”—*The Timely-Truth Educator*, Vol. 18, No. 2, p. 30:7.

How could V. T. Houteff be antitypical Joshua the son of Nun when in the type, Joshua did not die, but led the people into the Promised Land?

Remember that Christ’s human name, Jesus, derived from the name Joshua. Jesus was as truly a deliverer and leader as was Joshua the son of Nun. Consequently, the experience of these two Joshuas was to point forward to a latter day Joshua who would begin another

exodus from antitypical Egypt.

“Joshua finally delivered ancient Israel from the bondage of literal Egypt. Christ delivered the Israel of all time from the bondage of spiritual Egypt. Thus Truth reveals that in this relation Joshua was a type of Christ. Joshua did not pass through the grave to become the deliverer of ancient Israel. Christ, though, did pass through the grave to become the deliverer of Joshua and Israel yesterday, of Joshua and Israel today, and of all mankind of all days. Christ is to deliver Israel today through the ROD in the hands of him who is antitypical every prophet, and hence antitypical Joshua [the son of Nun].” —*Id.*, p. 30:9.

How can one reconcile the fact that in the types, both Joshuas completed their work (Joshua Nun in leading the people into and dividing the land; Joshua Josedech in building the temple) but in the antitype, V. T. Houteff died before completing either of these works?

It is important to realize that a message always precedes a movement. Noah preached before he moved into the ark. Moses delivered God’s word to Pharaoh before the exodus movement began; John the Baptist preached righteousness before the Apostolic Christian movement came about. Likewise, V. T. Houteff interpreted

the Kingdom prophecies relating to both Joshuas but the fullest application of both Joshuas' roles is yet to come. Joshua Nun divided the land anciently (Josh. 13-21) and antitypical Joshua Nun outlined a new division of the land in the *Timely Greetings*, Volume 2, Number 42:38, according to Ezekiel 48. Joshua Josedech was instrumental in rebuilding the ancient temple; antitypical Joshua Josedech revealed the truths of the building of the spiritual temple of the last days.

The fullest application of the Joshua typology remains future for more than one reason. First, for antitypical Joshua Nun's work to be complete, the purification of the Church, in which the modern day doubters, murmurers, and obstructionists are removed, must occur: "... It was not until after the murmurers were eliminated... that Joshua took over. . ."—3Ans. 21:1; 1987 Edition, p. 19:1. For antitypical Joshua Josedech's work to be complete, he must be coronated with the "fair mitre," the crown, of his office. "And what could such a mitre denote other than the authority vested in him as Heaven's appointed ruler?"—ITG 8:23, 24. Since V. T. Houteff never had himself coronated, this part of the Joshua typology remains to be fulfilled.

Some say that in order to maintain the chain of Inspiration between heaven and earth, there must be an antitypical Joshua Josedech today who will be literally coronated with the "fair mitre" and that this is necessary since the ROD states that if Joshua "has not the garment [a prerequisite for the mitre], then no one else has it either." (ITG 8:23.) If V. T. Houteff was Joshua Josedech, yet died short of the Kingdom, must there not be another Joshua to complete this type?

To deal with the first part of the question, the ROD clearly states that Joshua is not to be coronated with the fair mitre until after the purification of the Church and until the Kingdom is established, thereby bringing forth the "men wondered at."

"Not only Joshua, but also those who sit before him (the congregation) are admonished to hear this charge [of Zech. 3:8]. And what kind of men are they? Men wondered at. This symbolism shows that at the fulfillment of this prophecy the angel of the Church of the Laodiceans is no longer in charge of the Lord's house, and that God's people are to be made up wholly of men wondered at!" (ITG 8:24.) Undeniably, the only time the Church as a body is made up of "men wondered at" is in the

Kingdom. Clearly, no one can claim to have the fair mitre before that time. Purification precedes power and position, not the reverse.

The second part of the preceding question is important, for if Inspiration is an unbroken, though variously manifested, link between heaven and earth, someone must be the highest leader in the movement, thereby to an extent filling antitypical Joshua's shoes. However, there was only one antitypical Joshua, and no one else today can assume this singular role.

A careful study of the ROD shows that the porter today is not antitypical Joshua Josedech or Nun in person, but is antitypical Joshua in the same way that all who believe and strive to live Joshua's message are antitypical Joshuas also. In short, the Joshua typology, like the Elijah, Ezekiel, and Zerubbabel typologies, reveals itself to be a collective type of those who are working through grace to become Joshuas in their own right. The following statements show that the Joshua typology is indeed a collective type.

"While we have already seen that the house of God is to be cleansed from error and from hypocrites, here in Zechariah's prophecy [Zech. 3] we see that the saints themselves [plural] are cleansed from their sins—their filthy gar-

ments are taken away, and clean and beautiful garments are given in their place. [All references here are in the plural, thus establishing a collective type.]"—2TG 42:33.

"If each does well his part in the work that is given him to do, he will soon see that he has neither need nor capability to look after the Lord's duties, or after the work that is assigned to others. He will know that the greatest and the only right thing he can do is courageously to accept the high challenge of 'the angel of the Lord' unto Joshua: 'If thou wilt walk in My ways, and if thou wilt keep My charge, then thou shalt also judge My house, and shalt also keep My courts, and I will give thee places to walk among these that stand by.' Zech. 3:7."—4Ans. 26:1.

From these statements, it is clear that believers in Joshua's message are called to be Joshuas themselves, and are called upon to experience the change of their own garments, not of someone else's garments, whether they are in Davidia or Laodicea. In short, the Joshuas of today will not try to straighten out God's work or fellow believers, but each will do "well his part in the work that is given him to do. . ."

We have always understood the "sighing and crying" to mean that Davidians must point out the errors and sins of the Church. The

above statements seem to indicate a backing away from this traditional Davidian position. Aren't we supposed to lift up our voices like trumpets against the evils of the ministry and members in the Church?

Sighing and crying today means exactly what it meant when the ROD message first came to the SDA Church in 1930. "You will," says the ROD, "receive the mark of deliverance only if you sigh and cry against all these abominations. Ezek. 9:4-6."—2TG 30:16. As we grow in grace and the spirit of understanding, we progressively realize that self-inspection and self-criticism are needed vastly more than inspection and criticism of others. Self-inspection and repentance of our own evils is the work of sighing. In fact, Davidians are firstly and foremostly called upon to "sigh and cry" about their own condition: "To this list of sins the Lord calls attention to the following verses [Mal. 3:6-9], and asks us [Davidians] to repent. . . ."—2TG 30:16.

By presenting the plain, simple truths of the ROD message in a patient, Christ-like way, we will fulfill our obligation to "cry." Since it is

much easier and much more palatable to "cry" about others than to "sigh" about ourselves, some misguided Davidians indulge in a spirit of condemnation rather than a "spirit of grace and supplications." Zech. 12:10. Speak the truth plainly, do not compromise it, but do not mar the message by ignorance and blindness to self.

What is the most important work for Davidians at this time?

Without doubt, putting on the wedding garment. ". . . In Zechariah's prophecy we see that the saints themselves are cleansed from their sins—their filthy garments are taken away, and clean and beautiful garments are given in their place. This phase of the cleansing is again illustrated by the wedding garment. Matt. 22:11."—2TG 42:33.

Antitypical Joshua's message, in both Joshuas' roles, is a call to God's people to "go up at once and possess" the land (Num. 13:30) and to become "men wondered at" (Zech. 3:8) by experiencing the "change of raiment" (Zech. 3:4)—getting rid of the filthy garments of self righteousness for the beautiful garments of the Lord our Righteousness. □

JEALOUSY AND FAULTFINDING CONDEMNED

“IT PAINS me to say that there are unruly tongues among church members. There are false tongues, that feed on mischief. There are sly, whispering tongues. There is tattling, impertinent meddling, adroit quizzing. Among the lovers of gossip, some are actuated by curiosity, others by jealousy, many by hatred against those through whom God has spoken to reprove them. All these discordant elements are at work. Some conceal their real sentiments, while others are eager to publish all they know, or even suspect, of evil against another.

“I saw that the very spirit of perjury, that would turn truth into falsehood, good into evil, and innocence into crime, is now active. Satan exults over the condition of God’s professed people. While many are neglecting their own souls, they eagerly watch for an opportunity to criticize and condemn others. All have defects of character, and it is not hard to find something that jealousy can interpret to their injury. ‘Now,’ say these self-constituted judges, ‘we have *facts*. We will fasten upon them an accusation from which they cannot clear themselves.’ They wait for a fitting opportunity, and then pro-

duce their bundle of gossip, and bring forth their tidbits.

“In their efforts to carry a point, persons who have naturally a strong imagination, are in danger of deceiving themselves and deceiving others. They gather up unguarded expressions from another, not considering that words may be uttered hastily, and hence may not reflect the real sentiments of the speaker. But those unpremeditated remarks, often so trifling as to be unworthy of notice, are viewed through Satan’s magnifying glass, pondered, and repeated, until mole hills become mountains. Separated from God, the surmisers of evil become the sport of temptation. They scarcely know the strength of their feelings or the effect of their words. While condemning the errors of others, they indulge far greater errors themselves. ‘Consistency is a jewel.’”—*Testimonies*, Vol. 5, pp. 94, 95.

“God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” John 3:16.

God so loves us not because we are good, and have done Him no harm, but because He is a God of judgment, truth, and righteous-

ness. There is no greater enemy against one than he who would kill another's only son. The world could have done no greater injury against God than what it did, and yet God still has mercy on us and treats us as His friends rather than as His enemies. No greater crime has been committed against another than the crime we have committed against God. Hence, we as Christians and subjects of His kingdom, ought to treat even our worst enemies as God treats us, forgiving one another as He forgives us, lest we be found among those evil servants who are represented in the following parable:

“Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, which owed him an hun-

dred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellowservant fell down at this feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall My heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.” Matt. 18:23-35.

Peter was a very zealous follower of Christ, but when Christ was on trial, Peter denied Him, and to make the multitude believe that he was not Christ's follower, he cursed and swore. Had Christ been like some of us, when He met Peter after His resurrection, He would have almost murdered him, but instead Christ had mercy on him, and loved him with as great a love

as before. Instead of finding fault with him and advertising his evil deed to others, He said: "Simon, son of Jonas, lovest thou Me more than these? He saith unto Him, Yea, Lord: Thou knowest that I love Thee. He saith unto him, Feed My lambs." John 21:15.

Note here what Jesus would have us do. He did not demand repentance from Peter as some professed Christians do from their fellowmen. Neither did He discharge him from service because he had failed. Those who demand confession and repentance from those whom they suppose to be in wrong, are not following Christ's example, but instead they are imitating Satan. Satan accused Job before the Lord, charging Job with falsely following the Lord, and to prove his jealous suspicions true, he proceeded with cruelty. (Job 1.)

Should one Christian be wronged by another, or if he supposes a brother has wronged the Lord, he has no right to demand confession and repentance from the one whom he supposes to be in error. If he wishes to help the erring one, let him do it by love and kindness.

If two brethren are at variance, the one that is wise and a true follower of Christ, though not at fault at all, will ask the erring one to forgive him rather than to argue

and wrangle to prove himself just and the other at fault. The following example is the one that all Christians ought to follow:

"Years ago, when the company of believers in the soon coming of Christ was very small, the Sabbath-keepers at Topsham, Maine, met for worship in the large kitchen in the home of Brother Stockbridge Howland. One Sabbath morning Brother Howland was absent. We were surprised at this, because he was always so punctual. Soon he came in, his face aglow, shining with the glory of God. 'Brethren,' he said, 'I have found it. I have found that we can pursue a course of action regarding which the guarantee of God's word is, "Ye shall never fall." I am going to tell you about it.'

"He then told us that he had noticed that one brother, a poor fisherman, had been feeling that he was not as highly respected as he ought to be, and that Brother Howland and others thought themselves above him. This was not true, but it seemed true to him; and for several weeks he had not attended the meetings. So Brother Howland went to his house, and knelt before him, saying, 'My brother, forgive me. What is it that I have done?' The man took him by the arm, and tried to raise him to his feet. 'No,' said Brother

Howland, 'what have you against me?' 'I have nothing against you.' 'But you must have,' said Brother Howland, 'because once we could speak to one another, but now you do not speak to me at all, and I want to know what is the matter.'

" 'Get up, Brother Howland,' he said. 'No,' said Brother Howland, 'I will not.' 'Then I must get down,' he said, and he fell on his knees, and confessed how childish he had been and how many evil surmisings he had cherished. 'And now,' he said, 'I will put them all away.'

"As Brother Howland told his story, his face shone with the glory of the Lord. Just as he had finished, the fisherman and his family came in, and we had an excellent meeting.

"Suppose that some of us should follow the course pursued by Brother Howland. If when our brethren surmise evil, we would go to them, saying, 'Forgive me if I have done anything to harm you,' we might break the spell of Satan, and set our brethren free from their temptations. Do not let anything interpose between you and your brethren. If there is anything that you can do by sacrifice to clear away the rubbish of suspicion, do it. God wants us to love one another as brethren. He wants us to be pitiful and courteous. He wants us to educate ourselves to believe

that our brethren love us, and to believe that Christ loves us. Love begets love."—*Testimonies*, Vol. 9, pp. 191-193.

Several years ago a friend passed away who owed me some money, and while the family was in grief, I tried to help them, and the mother of the deceased boy asked me if I would kindly telegraph to their relatives and tell them of the death, and she would pay me later. Then I asked her to give me the names and addresses. Most of the relatives lived about 2,500 miles away.

Several months later I presented the bill for payment, but was refused. However, what was the more painful was that I lost their friendship and they became my enemies rather than to remain friends. Later I called on the family who had not seen me for a long time, and when one of the ladies opened the door and saw me she was silent and appeared to be somewhat perplexed as to what she should do, but as I smilingly and in a friendly way said to her, "I have come Sister _____, to find out how you are getting along," she invited me in, though coldly. After we had a short conversation together, I said to her, "I have come to ask you to forgive me for whatever wrong I may have done." She surprisingly said, "You have done nothing." But I an-

swered, "I must have done something, for we used to be good friends, and are not now." As I insisted to be forgiven, she said, "Well, you are forgiven." We then talked as friendly as before the barrier came between us and eclipsed our friendship, and I never mentioned the debt, neither did she ask me to forgive her, but she wanted to know about my business, and as I explained to her, she asked me to send her literature. Before leaving the house, and with her permission, I offered a prayer asking God to bless the whole family. Now, how can I hold the debt against her after the Lord has forgiven me of an untold greater debt than that which she owed me? Says Christ, "I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Matt. 5:44. But one may say, "I can not do this." Very well then, that one has judged himself unworthy of the Kingdom and should no longer take the Lord's name in vain by calling himself a Christian. (See Exodus 20:7.)

How much good the literature will do her, as yet no one can tell, but there is one thing certain, and that is, if she is lost, she can not come to me in the judgment and say, "It was you who kept me away

from the kingdom."

Regardless of how just one may consider himself and how unjust the other, both are alike, "for we all have sinned and come short of the glory of God." When we condemn another, we actually condemn ourselves. "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." Matt. 7:1, 2.

"I will take you from among the heathen," says the Lord, "and gather you out of all countries, and will bring you into your own land.

"Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them." Ezek. 36:24-27.

As the fulfillment of this scripture is yet future, it proves that at the present time everyone of us is unclean, and that none of us is walking in God's statutes and keeping or doing His judgments, for after the Lord takes us from among the heathen and into our own land,

“then,” He says, He will cleanse our hearts and cause us to walk in His statutes and keep His judgments. Hence, how can one talk about the sins of another without condemning himself? “This is My commandment, That ye love one another, as I have loved you.” John 15:12.

As no good mother talks about and advertises the evil deeds of her children, so also those who are true followers of Christ do not talk about and advertise the evil deeds of their brethren. This is an easy way for one to check up on himself, and find out whether he is keeping Christ’s commandment or breaking it.

“It is the purpose of God that His children shall blend in unity. Do they not expect to live together in the same heaven? Is Christ divided against Himself? Will He give His people success before they sweep away the rubbish of evil surmising and discord, before the laborers, with unity of purpose, devote heart and mind and strength to the work so holy in God’s sight? Union brings strength; disunion weakness. United with one another, working together in harmony for the salvation of men, we shall indeed be ‘laborers together with God.’ Those who refuse to work in harmony greatly dishonor God. The enemy of souls delights to see

them working at cross purposes with one another. Such ones need to cultivate brotherly love and tenderness of heart. If they could draw aside the curtain veiling the future, and see the result of their disunion, they would surely be led to repent.

“The world is looking with gratification at the disunion amongst Christians. Infidelity is well pleased. God calls for a change among His people. Union with Christ and with one another is our only safety in these last days. Let us not make it possible for Satan to point to our church-members, saying: ‘Behold how these people, standing under the banner of Christ, hate one another. We have nothing to fear from them while they spend more strength fighting one another than in warfare with my forces.’

“After the descent of the Holy Spirit, the disciples went forth to proclaim a risen Saviour, their one desire the salvation of souls. They rejoiced in the sweetness of the communion with saints. They were tender, thoughtful, self-denying, willing to make any sacrifice for the truth’s sake. . . .

“But the early Christians began to look for defects in one another. Dwelling upon mistakes, giving place to unkind criticism, they lost sight of the Saviour, and of the great love He had revealed for sin-

ners. They became more strict in regard to outward ceremonies, more particular about the theory of the faith, more severe in their criticisms. In their zeal to condemn others, they forgot their own errors. They forgot the lesson of brotherly love that Christ had taught. And, saddest of all, they were unconscious of their loss. They did

not realize that happiness and joy were going out of their lives, and that soon they would walk in darkness, having shut the love of God out of their hearts."—*Testimonies*, Vol. 8, pp. 240, 241.

—*The Symbolic Code*, Vol. 4, Nos. 10-12, October-December 1938, pp. 10-12. □

ANSWER TO A CRITICAL QUESTION

Question:

In *The Symbolic Code* of September 1954, page 6, Brother Houteff wrote, "*The time is short.*" So since time cannot last much longer and the Kingdom must come soon, why does Bashan Association continue to develop and build as for eternity?

Answer:

The first fallacy in the question is in its categorical assertion that time cannot last much longer, and the second fallacy is in the second assertion that "*the Kingdom must come soon.*" The first, of course, gives rise to the second, and both are based on relative terms—"short," "*much longer,*" "*soon come.*" The saints have used them from long ago.

No man knows and therefore no man can say how long—very long or not very long—time is going to last. Playing with prophecy, some gamble on the years remaining us—twenty-five, twenty, fifteen, ten, five, even one! Others stake their all on their reckoning of Bible chronology; still others on parallel types. So it has been since apostolic days. So it will be to the end.

For over 1900 years the soothsayers have been humbugging as many as they could with their unlawful time-setting, time-speculating, time-guessing game. While they have thus engaged in the forbidden, always restlessly on the run ahead of Truth, leading many to ruin, God's little flock have been building for eternity—whether eternity for them may have been 3½ years to the cross; one year or

so to the cleansing of the Sanctuary in 1844, a decade or so or a generation to the second advent, or forty, thirty, twenty, ten, five, two or however many years to Ezekiel 9.

“For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and *commanded the porter* to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock crowing, or in the morning: Lest coming suddenly he find you sleeping. And what I say unto you I say *unto all*, Watch.” Mark. 13:34-37. (Incidentally, whoever saw or heard of a dead porter watching? anymore than of dead people watching?)

“...A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, *OCCUPY till I come.*” Luke 19:12, 13.

While the sayers of pseudo sooth say on and on, and the humbuggers alluringly hum their heretical humbug, Bashan’s porter *watches* and Bashan Association *occupies* and builds—prepares—for the great work remaining—to publish, distribute, and follow up with hunters, millions of pieces of literature (fishers) the wide “*world*

over” (JL 70:2). All this *second-stage* fishing and hunting requires even more extensive and more expensive equipment than did the Carmel or *first-stage* operation, concerning which Brother Houteff wrote two decades ago:

“Here you are plainly told that in the gathering time the servants of God are compelled first to fish His people, then to hunt them. Since our first contact with them has been through the literature, it, therefore, must be the fishing. Rightly so, too, because as it is scattered everywhere as the leaves of autumn, the fish come to examine it, find it good for food, take a bite and get hooked, so to speak. Now, however, we are in the hunting period, and we have already begun to hunt them, whether they are in the city or in the country, in places easy to get to, or in places hard to get to. Wherever they live, there they must be hunted, although it will not be a small or easy task to catch at home something like 300,000 or more Adventists scattered throughout the United States alone, besides over 500,000 or more scattered throughout the foreign lands. [Today, 1991, over 6,000,000 worldwide.] This you see is mighty expensive work, demanding many hunters with expensive chariots (cheaper ones could not stand the task), covering hundreds

of thousands of miles and requiring as many barrels of gasoline and oil. This is not a small task; proportionately there has never been the like, and will therefore take the united strength of every present-truth believer to keep them going and get the work done so that we can soon go to Glory Land.

“Yes, it is a great undertaking and a great work with a great promise, requiring *multiple hundreds of thousands of dollars* and all the able and willing bodies He can get to hunt hundreds of thousands of Seventh-day Adventists ‘*in the holes and in the rocks*’ world over.”—JL 70:2, 3.

Brother, Sister, young and old, God is tooling up for the greatest Inspired human ingathering and adventure of all time!

How *much* sacrifice will it take?
ALL.

How *long* will it take? Until “*the message*” has reached “*every Seventh-day Adventist home*. . . . There is therefore *no time to waste*. These things *should now ‘engross the whole mind, the whole attention.’*”—JL 72:6.

“Just as soon as we as a Denomination awake to the fact that ‘*many nations shall be joined to the Lord,*’ and be His people, just that soon will the theory of only first fruits die out. And just as soon as this message *reaches every*

church member, just that soon will the purification take place. . . .”—ITG 12:26:2.

In November of 1956, Sister Houteff wrote: “. . . We quote from a letter Brother Houteff wrote in April 1954, in which he said, ‘According to Jeremiah 16:14-16 the “*hunting*” stage is the last endeavor before Ezekiel 9.’ The Code brings this statement to your attention at this crucial time for both the Church and the world, to point out the fact that we *must not minimize our efforts* in the least in *finishing up our work, for we have no time to lose.*”—12Code 1:26:1.

In November 1948, Brother Houteff declared: “I cannot say how soon the separation, the purification of the Church (5T 80), will take place. God alone knows the time. All I know is that *it cannot take place before we prepare the way, before our God-given work [the hunting work the “world over”]* in connection with Ezekiel 9 is done. *Then* it will come to pass that the Lord will *suddenly come to His temple (the Church) and purify the sons of Levi, the ministry* (Mal. 3:1-3). . . .

“I am, however, *certain* that God will *not keep us ignorant of the things we ought to know. If it becomes necessary* for us to know ahead of time the day and hour of the purification of the Church, the

antitypical Passover, *we will be told. Yes, we shall know at least as much in advance as Moses knew about the Passover in his day.* He did not know months ahead the day and the hour of the events that were to take place, but he *was instructed of his and of the people's duties and of what to expect from day to day.*"—2TG 41:3:2, 3.

Only the porter, "the one through whom the Spirit of Prophecy is manifested" (ITG 2:20:1, 1984 Edition, p. 22:3), the "faithful and wise servant, whom the Lord has made ruler over His household, to give [not produce but "give"—that is, "bind up," "confirm," serve, teach] meat in *due season*" (Matt. 24:45), *is finally* to know the day and the hour that the Lord is to do His "strange work"—break down his house and slaughter the rejecters of His mercy. *Only the*

faithful servant (the porter) is to know that day and hour. He and his household know it not *now* and will not know it until it is so very near that the Lord sees fit to reveal it to them.

All they know now is to "occupy" and build and work and heed what he is "instructed of his and of the people's duties and of what to expect from day to day."—2TG 41:3:2.

While the humbugs hum and the soothsayers say, the porter, the shepherds, and the sheep keep their covenant with the Lord by sacrifice (Ps. 50:5), building not *as for* but *for* eternity. And they earnestly invite all who are determined to build likewise, to come and join with them at Bashan in the upbuilding of the Kingdom.—*Bashan Communique*, Vol. 2, Nos. 1-4, pp. 2-4 (January - April 1975). □

"HOW TO TURN WASTED TIME INTO GOOD USE"

IF YOU live upon the plan of addition, adding grace to grace, God will multiply unto you His grace. While you add, God multiplies. If you cherish a habitual impression that God sees and hears all that you do and say, and keeps a faithful record of all your words and actions, and that you must meet it all, then in all you do and

say you will seek to follow the dictates of an enlightened and wakeful conscience. Your tongue will be used to the glory of God and will be a source of blessing to yourself and to others. But if you separate from God, as you have been doing, take heed lest your tongue shall prove a world of iniquity and bring upon you fearful condemnation;

for souls will be lost through you.”
—4T 244:1.

“ ‘Debate thy cause with thy neighbour himself; and discover not a secret to another: lest he that heareth it put thee to shame. . . .’ Prov. 25:9, 10. “ ‘A word fitly spoken is like apples of gold in pictures of silver. As an earring of gold, and an ornament of fine gold, so is a wise reprovcr upon an obedient ear.’ Prov. 25:11, 12. When we can associate together to help one another heavenward, when the conversation is upon divine and heavenly things, then it amounts to something to talk; but when the conversation centers upon self and upon earthly and unimportant matters, silence is golden. The obedient ear will receive reproof with humility, patience, and teachableness. Then only do our communications with each other prove beneficial, and fulfill all that God would have them. When both sides of the divine instruction are fulfilled, the wise reprovcr does his duty, and the obedient ear hears to a purpose and is benefited.”—SD 166:1.

“Yes, the men in God’s service must be able to bring a good report of themselves and must not be doubletongued—he must not bring a mixture of good and bad reports which in nearly every case is calculated to serve his own selfish in-

terest, or reflect his low spiritual condition. When one starts giving bad reports he is either assuredly falling into a snare of the devil, or it is an index that he has already fallen into the snare.”—11Code 2:12, 13.

“You are aware of the fact that we are given a great work and that the time in which to do it is very short; that we should therefore learn how to turn wasted time into good use. Someone has said that on the average, more than half of man’s life and energy are wasted on useless talking and in policing others. One of our greatest needs, therefore, is that we learn to control our tongues and to keep our noses out of other people’s business in order to conserve time and energy, peace, and integrity.

“It is well to remember, too, that our tongues are given to us for the purpose of speaking God’s Truth and His praise, and our energies to proclaim His Truth and to bless His people. Let us be talking of and working for these Heaven-born principles. If you accidentally happen to see or to hear that someone is doing something that according to your best judgment is not proper for a Christian to do, and if you think you can help him, then do not make of yourself a talebearer by telling it to anyone but, rather, plead with the guilty one.

“Do not make yourself a criterion for any either, and do not force your ideas on anyone but on yourselves. It is no one’s duty to police another. Understand that no one is in debt to bring his life to anyone’s standards and maxims. Hear what Inspiration says: ‘Who art thou that judgest another man’s servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand’ (Rom. 14:4); but since you are not able to, then why try!

“Do not make enemies by your tongues; make friends. And do not have your feelings on your fingertips. If you do, you yourself will feel the loss of friends, of social joy, and of the opportunity and privilege to win souls to Christ. Do not end the day with no credit to be recorded on your page of Heaven’s ledger. Do not misinterpret other people’s motives either. Try to see and interpret everything in the right way; give everyone a chance. See the good in everyone and close your eyes to all evil.

“Let your conversation be on the subject of promoting God’s truth for the day. It will keep you busy talking of something profitable and commendable. Think and study, and when you talk religion, by all means do not become a bore. Go on with your talk only as far as your listeners follow you—‘Give

not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.’ Matt. 7:6.

“Tongues are hard to control, and ears always anxious to hear. It will therefore be better if you do less visiting. Much visiting is only a waste of time and a temptation to discuss the motes in the eyes of others and to overlook the beam that is in your own eye.

“Whenever you are by yourself you can get something done. You can then either work or study. But when you get together with others, the chances are that you get nothing done but harm to yourself and to others. Now is the time to study and to learn the truth for this time, to find out how to give a study and how to answer questions in a simple way, without having to go into a lot of history or biography. And if you are determined to walk with God daily and to study His will concerning your own duties, not the duties of others, you will find plenty to keep you busy and out of mischief.”—ITG 4:25-27; 1986 Edition, p. 27-29.

“‘And let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these are things that I hate, saith the Lord.’ Zech. 8:17.

“Of all the things Christians

need to learn, most urgent is this one thing: That they be honest with themselves and with others, that they always speak the truth, that they cease imagining evil against one another. Remember, when you repeat hearsay you most likely are speaking falsehood, either wholly or in part. This you cannot afford to do, for 'there shall in no wise enter [the city] anything that . . . maketh a lie.' Rev. 21:27. Evil speaking and evil surmising are things which the Lord hates."—ITG 16:27, 28; 1984 Edition, p. 31:1, 2.

"If Christians never accuse one another, never communicate one another's mistakes, shortcomings, failures, and troubles, they will find themselves so united that nothing can break their common Christian bond. But such a spirit of oneness can be maintained only by a people who keep a tireless vigil over themselves, always to see eye to eye and to speak the same things by forsaking their own ways and thoughts in exchange for the Lord's."—4Ans. 68, 69.

"Floating rumors are frequently the destroyers of unity among brethren. There are some who watch with open mind and ears to catch flying scandal. They gather up little incidents which may be trifling in themselves, but which are repeated and exaggerated until a

man is made an offender for a word. Their motto seems to be, 'Report, and we will report it.' These talebearers are doing the devil's work with surprising fidelity, little knowing how offensive their course is to God. If they would spend half the energy and zeal that is given to this unholy work in examining their own hearts, they would find so much to do to cleanse their souls from impurity that they would have no time or disposition to criticize their brethren, and they would not fall under the power of this temptation. The door of the mind should be closed against 'they say' or 'I have heard.' Why should we not, instead of allowing jealousy or evil-surmising to come into our hearts, go to our brethren, and, after frankly but kindly setting before them the things we have heard detrimental to their character and influence, pray with and for them? While we cannot love and fellowship with those who are the bitter enemies of Christ, we should cultivate that spirit of meekness and love that characterized our Master—a love that thinketh no evil and is not easily provoked."—7-A BC 141, col. 1:4.

"Remember, too, that you are candidates for the first fruits, to be either one *with*, or one *of* the 144,000, that you are to be without

guile in your mouths (Rev. 14:5).

“Measure your words by the golden rule. If you will do to others what you would have them to do to you, you will have less trouble,

greater joy in life, many friends all around you, and fair sheaves for the Heavenly Garner.”—ITG 4:27:1, 2; 1986 Edition, p. 29:1, 2. □

RECIPE FROM BASHAN'S KITCHEN

RICE, CORN AND “CHEESE”

2 c. cooked brown rice

2 c. corn

Add enough pimento-cashew cheese to make a very moist mix, then place in an oiled baking dish. Bake for 30 minutes at 350°. Serves 4.

“CHEESE”

Whiz in blender:

1 c. raw cashews

1½ t. salt

1 c. water

½ c. oil (add slowly)

⅓ c. fresh lemon juice

1 t. onion powder

2 T. sesame seeds (optional)

⅛ t. celery seed

4 T. yeast flakes

Pinch of garlic powder

Then add and blend till very smooth:

1 jar (4 oz.) pimentos or

1 cup tomatoes

Note: If using tomatoes add a little paprika for color.

AT THE DOOR

He wiped his shoes before his door,
But ere he entered he did more:
'Twas not enough to cleanse his feet
Of dirt they'd gathered in the street;
He stood and dusted off his mind
And left all trace of care behind.
"In here I will not take," said he,
"The stains the day has brought to me.

"Beyond this door shall never go
The burdens that are mine to know;
The day is done, and here I leave
The petty things that vex and grieve;
What clings to me of hate and sin
To them I will not carry in;
Only the good shall go with me
For their devoted eyes to see.

"I will not burden them with cares,
Nor track the home with grim affairs;
I will not at my table sit
With soul unclean, and mind unfit;
Beyond this door I will not take
The outward signs of inward ache;
I will not take a dreary mind
Into this house for them to find."

He wiped his shoes before his door,
But paused to do a little more.
He dusted off the stains of strife,
The mud that's incident to life,
The blemishes of careless thought,
The traces of the fight he'd fought,
The selfish humors and the mean,
And when he entered he was clean.

—Edgar A. Guest

KEY TO ABBREVIATIONS

7-A BC	The S.D.A. Bible Commentary, Volume 7-A
AA	The Acts of the Apostles
3, 4Ans.	The Answerer, Books 3 and 4
11Code	The Symbolic Code, Volume 11
COL	Christ's Object Lessons
CS	Counsels on Stewardship
CSW	Counsels on Sabbath School Work
CT	Counsels to Teachers
DA	The Desire of Ages
Ev.	Evangelism
FE	Fundamentals of Christian Education
GC	The Great Controversy
GW	Gospel Workers
JL	The Jezreel Letters
MH	The Ministry of Healing
ML	My Life Today
MYP	Messages to Young People
R & H	Review and Herald
SD	Sons and Daughters of God
1, 2SM	Selected Messages, Books 1 and 2
1-9T	Testimonies, Volumes 1 to 9
1, 2TG	Timely Greetings, Volumes 1 and 2
TM	Testimonies to Ministers
TMKH	That I May Know Him

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“Everyone who has a realizing sense of what it means to be a Christian, will purify himself from everything that weakens and defiles. All the habits of his life will be brought into harmony with the requirements of the Word of truth, and he will not only believe, but will work out his own salvation with fear and trembling, while submitting to the molding of the Holy Spirit.”—1SM 382:1.

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