

The exact time set as according to the Testimonies of the prophets and in the light of the parable and the parabolical ceremony

Having gained an understanding of 2027 as the year in which the Lord will carry out the work of purification for the church and the year 2031 for the whole world obtained from the development of the instructions of Ellen G. White and Victor T. Houteff, and further Victor T. Houteff through his book The Judgment and The Harvest, Supplement. The Harvest, Parabolical-Ceremonial, the book of The Answerer book 3 answers to question No. 50 and the book of The sign of Jonah and from the light from Victor T. Houteff on the book Exodus chapter 12, Leviticus chapter 23 and Matthew chapter 13 we obtain a much more precise disclosure of the work of purification for the church and for the world than ever before understood.

The disclosure we can separate into two, namely from the written description given by Victor T. Houteff through explanations in his book and from chart drawings that Victor T. Houteff made complete with his written explanations.

Here are the instructions :

I. Explanation from the written description

1. From the Book, The Judgment and The Harvest

a. The truth of the investigative judgment and the harvest delivered by Victor T. Houteff in the book, The Judgment and The Harvest is not merely an appeal but just a determining whether or not each of us is safe.

Victor T. Houteff in the book The Judgment and The Harvest in initiating the contents of his book he included excerpts from the writings of **Testimonies For The Church vol. 5 Chapter 11 – Laborers for God, p. 134:**

“Let ministers and people remember that gospel truth ruins if it does not save.”

The inclusion of Ellen G. White's quotation illustrates that all the descriptions and explanations and instructions presented in the book have binding legal sanctions for those who claim to be followers of the righteousness of meat in due season from the 4th angel.

b. In the introductory section of the Book, The Judgment and The Harvest, Victor T. Houteff explains that the investigative judgment is one of the subjects of today's Bible that

is "*the least understood and most mystified and confused Bible subjects of the age*," thus to the Bible students Victor T. Houteff expects that after studying this book let them have had a complete and thorough understanding no longer partly, no longer in confusion and still consider the unseen / secret of the subject as mentioned.

Then he said "*Were it not essential to our salvation, the enemy would not have expended every possible effort to envelop it in darkness*" shows that because of the importance of this matter of the investigative judgment for our salvation then let us to be careful because Satan will make every effort to keep the problem of the investigative judgment remain covered or remain "*least understood and most mystified and confused Bible subjects of the age*."

One of the efforts to keep the issue of the investigative judgment was to let the people of the Laodicean Church continue to hold on to the words "*But My Father knows*."

In addition, from the introductory section of the book of The Judgment and The Harvest we also get:

- 1) The presentation of this problem of condemnation will be taught or conveyed to us in examples and parables, meaning that the events that have been experienced by God's people in the past will also occur in our time. Thus through the explanation in this introduction it is **necessary** for every student of the truth now to first understand how the happenings and demands that the Lord asked the people of the past, will find their similarities with the predictions of fulfillment that will occur in these last days of ours.
- 2) This matter of the investigative judgment is said *that "To every soul will come the searching test, Shall I obey God rather than men?"* This means that in this time of law-checking problems it can be understood that God's people or students of truth will now get challenges from the influence of people to make man their backup, what form of influence is it if not "organization", because through the rules of an organization its members are obliged to submit to the decisions published by the leaders of the organization, so that unwittingly they will be led to obey man instead of God.

The truth about this investigative judgment will answer the words in **The Great Controversy, pp. 593, 594** "*Are our feet planted on the rock of God's immutable Word?*"

c. In explaining the implementation of the investigative judgment and the harvesting, Victor T. Houteff explained through 3 means, namely as follows:

- 1) Under the light of the testimonies of the prophets.

Through the testimonies of the book of Revelation and Daniel Victor T. Houteff conveyed the existence of an investigative judgment or a court hearing in heaven, in his explanation he conveyed how the trial began, the intent of the court hearing, the various parties who

were seen sitting in the trial and when the commencement of the trial and to whom the trial was established.

2) Under the light of the parables.

Through the parable of the wheat and tares written in Matthew 13 : 24 - 30, Victor T. Houteff describes the process of collecting produce that is fed into four seasons in the 12 months of the agricultural year, the process from the time of sowing the seed to the harvesting period. In his explanation Victor T. Houteff also commented on how tares can also be sown between wheat, the process of separating tares from wheat.

In addition to speaking the process and understanding of the parables of the wheat and tares, Victor T. Houteff in completing our understanding of the times of the fulfillment of the parable in the last days, he combined the parable with the story of Jesus' travel experience from baptism to crucifixion and the whole of that time he conveyed in detail in the chart. Under the light of the parabolical ceremony.

3) Under the light of the parabolical ceremony.

In explaining the symbols of the shadow ceremony in writing Victor T. Houteff excavated them from Leviticus 23, in which he explained the understandings and examples and examples of rituals of the banded wheat ties, the breads that were poured both from the dead and the living and the feasts of the tabernacle. Through the shadow ceremony obtained a picture of the precise timing of each event that must be done by the carnes of the Israelites and set an example for the example of his rival in the last days.

In the chart image at the time he listed the lunar date numbers, he added a description or instructional note from Exodus 12.

The relationship to the 3 facilities is conveyed by Victor T. Houteff in page 71 as follows:

"Just as the Spirit of Prophecy declares that "the whole system of types and symbols was a compacted prophecy of the gospel, a presentation in which were bound up the promises of redemption" (The Acts of the Apostles, Chapter 1 - God's Purpose for His Church, p. 14), just so the plan of salvation is unfolded not only in the testimonies of the prophets and in the parables of Christ but also in the types and symbols of the earthly sanctuary."

Similarly, on page 74, namely:

"Illustrating our salvation in completeness, the harvest rites of the ceremonial system must therefore corroborate both the testimonies of the prophets and the parables concerning the harvest, for all are inextricably bound up together."

Thus without us combining and studying these 3 means in its entirety, then as mentioned in the introduction we will not gain a full understanding, there are still parts of the plan of judgment and harvest that are confusing and occult or considered still secret that is especially concerning the timing, so that the purpose of the teaching delivered by Victor T. Houteff through the writing of the book of The Judgment and The Harvest is not

achieved and thus the truth that we have is found to be still very lacking. In addition, the affirmation of the words "*but also*" and "*the harvest rites of the ceremonial system must therefore corroborate*" instructs us that many of the Bible students ate in time only to study the examination of the law from legal testimonies and parables.

d. The timing of each season must be taken into account precisely should not be taken into account.

On page 53 explaining the subtitle "In The Light of the Parables" Victor T. Houteff explains that:

"The seed-sower, the seed, the field, the season of cultivation and growing, and the season of harvest must together be perfectly calculated to illustrate the spiritual kingdom; otherwise the representation can only lead into error instead of into truth."

From the explanation it appears that because what is discussed is the season, of course it relates to "time", then of course what Victor T. Houteff said about the obligation to be taken into account appropriately is about the "time" of the implementation of each event ranging from sowing to harvesting. Moreover, it is explained that if we can not get the right calculation or the result obtained in the form of calculations then it is said that it will only lead to error or in other words make us have "*deceitful in their mouth.*"

Thus we are obliged to do the calculation of time, not that we are limited and forbidden to do the calculation as **many** people understand Matthew 24 : 36 including some of the Davidians themselves, in other words Victor T. Houteff is pleased with the timing (*time setting*).

e. Victor T. Houteff asserts that understanding these three shadow ceremonies is essential to our salvation, p. 77:

(The reader who would best comprehend the significance of these three ceremonial celebrations all-important to our salvation)

Therefore it is very important to obtain understanding. Three kinds of shadow ceremonies what it is, from the chart image given by Victor T. Houteff in the book The Judgment and The Harvest and in Answer to question No. 50 of The Answerer book volume 3 page 7 we get:

- 1) Easter ceremony,
- 2) The Atonement Ceremony,
- 3) Tabernacle ceremony.

f. Since there are some holy meeting days that must be sanctified in addition to the Sabbath, Victor T. Houteff cautioned against being **confused** by assuming that all holy

meetings are Sabbaths, this suggests that there will potentially be people who will blame the calculation of time using the understanding of holy days inappropriately, the words of which are as follows:

“It will be observed that the command regarding observance of the seventh-day Sabbath, as well as that regarding observance of the yearly ceremonial feasts, is recorded in the twenty-third chapter of Leviticus, verse 3. Care, therefore, must be exercised not to confuse the one truth with the other.” (Leviticus 23 : 3 said: *“Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the LORD in all your dwellings”*).

g. The parable used to describe God's work process according to Matthew 13 is likened to a 12 month agricultural period with autumn as the beginning of the 4 seasons, namely, fall, winter, spring / flowering and last summer which is the harvest season.

h. Under “The Harvest” page 63 Victor T. Houteff explains:

“Though the true meaning and time of the harvest is greatly confused by some and confusing to many, a close study of the Word will clear it”

From this explanation it can be seen that:

- 1) At this time there are many understandings and views from leaders of church organizations as well as those who claim to be holders of the current truth which cause confusion, thus causing understanding of the implementation of punishment and harvesting and the timing to be confusing.
- 2) A careful investigation of the legal examination by Victor T. Houteff presented in this book will clear up any confusion and confusion that has developed widely among the Laodicea trial, so that it is similar to what was previously mentioned in the introductory section that the book The Judgment and The Harvest was prepared for the purpose of writing to answer the unclear or unclear implementation of the legal examination or punishment and harvest that God will carry out in the last days.

i. The process of cutting wheat, tied in bundles, then trampled and afterwards put in a barn and the work of destroying the husks and tares is completed in the fall, and it is said that the harvest is a period of seasons after summer has passed, that is, the period of autumn which does not bear fruit., so the harvest is not as we understand it from Matthew 13 : 30 which says that the tares between the wheat are allowed to both grow together until the harvest time and at the harvest time He will gather the wheat into His barn, (page 57).

From the understanding conveyed by Victor T. Houteff from Matthew 13, we can now get a picture that in the harvest period, which is before the autumn period, which does not produce fruit, what happens is that angels are carrying out the task of tying bundles of both wheat and tares. or it means that the amount of wheat or tares is not in one bond or one organizational unit, but in many ties or groups.

j. Upon disclosing how the punishment and harvesting are carried out and the time, there will be people who underestimate or underestimate the results of the investigation of the truth and will have false prejudices (such as presuming that the person investigating has sinned adds and decreases) (pages 57, 58).

k. Jesus is a rival example of the weights of weights as Mrs. Ellen G. White in **Desire of Ages, Chapter 81 – “The Lord Is Risen” p. 785:**

“He was the antitype of the wave sheaf, and His resurrection took place on the very day when the wave sheaf was to be presented before the Lord”.

On page 84 Victor T. Houteff says that after 40 days of Christ's personal presence on earth after his resurrection is the time when the first fruits were gathered. Therefore the 120 disciples who received on the exact day the skewers were offered were the competing example of the competing model loaves. And it is said that under these same light parallels the spiritual condition of the 120 disciples before the Pentecost of the apostles clearly seems to represent the spiritual condition of the 144,000 people before the coming Pentecost, we can conclude that the 144,000 are the bread of the rival example of people living people.

l. In the feast of the Tabernacle celebration God will send His reapers to gather tares and wheat and in that time the wicked will be destroyed. (page 81)

Patriarchs and Prophets, Chapter 52 - The Annual Feasts, p. 541:

“The Feast of Tabernacles was not only commemorative but typical it celebrated the ingathering of the fruits of the earth, and pointed forward to the great day of final ingathering, when the Lord of the harvest shall send forth His reapers to gather the tares together in bundles for the fire, and to gather the wheat into His garner. At that time the wicked will all be destroyed.”

From the words of Ellen G. White, it can be seen that in the period of the Feast of Tabernacles (according to Exodus 12 and Leviticus 23 will be carried out for 7 days) things that as we understand from the events of Ezekiel 9 will be partially accomplished, namely the gathering of wheat into His barn and destroying the wicked in the church.

m. Victor T. Houteff, in studying punishment and harvesting, warns of the potential for confusion of understanding because he neglects to review a problem from the author's perspective.

“The most common cause of doctrinal confusion among Bible students lies in their so very frequently failing to view a subject in full perspective from the writer's point of view, -- a failing which results in their seeing it from some foreign standpoint so narrowing their view that instead of gaining the writer's idea on the subject, they gain a false idea on it. (page 90)

“Never is it right to interpret any scripture isolated from its context, for to do so is automatically to do violence to its meaning.” (page 98)

2. Book of Supplement. The Harvest : Parabolical-Ceremonial

a. On the opening page of the book are the following words:

“This is a reproduction of tract #3, by Brother V. T. Houteff, containing only the last portion found in the copyrighted 1934 edition, using its original cover page. It is reproduced for Davidians to give greater insight on Bible numerology.”

From these words it can be seen that:

- 1) The book is an integral part of The Judgment and The Harvest book which is a further development of the Penalties and Harvest book.
- 2) This book is intended to provide a broader knowledge of Bible numerals for the Davidian, this means that if the Davidian after studying this development book does not also acquire extensive knowledge, then he certainly does not understand what is explained and expected by Victor T. Houteff, and also means that the Davidians who lived and studied together with Victor T. Houteff during his lifetime had knowledge of the Biblical numerals that make up the time much higher than some Davidians today.

b. The Bible often uses mathematical tools.

On page 6, Victor T. Houteff explains:

The Scriptures often employ mathematical means in defining existence of time, and number of years from one Biblical event to another..... Therefore, multiplication is a common Scriptural method of teaching truth.

c. The numerals that Jesus conveyed through the apostles and prophets of the Old Testament of parables and shadow ceremonies will not always be dark elements for God's people, this is as stated by Victor T. Houteff on page 6:

“Hence, though we little know of the many Biblical numbers and their secret code of truth at the present time, they are not always to be dark elements to God's people, for they must be there to discover and illuminate to our vision the sign posts on our way to the Holy City.”

From these words, it is illustrated that:

- 1) Until a certain period God's people will know very little about Biblical numerals and are considered a dark element, but not always will there be times when God's people will be made to discover and be enlightened about the milestones for the journey to the Holy city.
- 2) The existence of these numbers in the Bible is intended to provide information and directions for the journey to the Holy City.

d. The massacre of Ezekiel 9 against those who are not dressed in weddings or who have a trick of the mouth in the congregation will be carried out after the seal of 144,000 (after the handcuff bread is handed over) and after the outpouring of the holy spirit of the latter rain, it is known from the words conveyed on the page 14:

The typical wave-loaves, which signified the completion of the firstfruit harvest (Lev. 23 : 17), were baked with leaven to symbolize that the sins were not blotted out at the time the "servants of our God" were sealed. Hence the investigative judgment for the living (blotting out the sins) will begin after the sealing of the 144,000 (the spiritual wave-loaves), and after the outpouring of the Spirit.

e. Through parables, examples, symbols, numbers god's numbers hide the truth from the enemy.

In the last paragraph of page 13 Victor T. Houteff gives us an idea:

*“Thus it is remarkable to note how wonderfully God has worked out our salvation by parables, types, symbols, numbers, etc., by which He is able to hide the truth from the enemy and **make it known to His saints in the time of need!** “*

From these words, it is illustrated that:

- 1) The use of parables, examples, symbols and numbers in giving the truth, all this is done only because among His people there are still bad people.
- 2) Through the use of parables, examples, symbols and numbers, especially for those of us who have been at a crossroads, the living is much closer to the closed door of mercy for the congregation to test us whether we have a complete understanding or are we still the same as those who are said to be enemies of truth who do not understand parables, examples, symbols or numbers completely.

- 3) From the words "*in the time of need*" shows that the parables, examples, symbols and numbers that have been given by the apostles and prophets in the past God will give their meaning according to the right time, so not all His people He gave since he was written, and then for us seekers of truth the question arises when is the time from that necessary period, so that we can understand all of it? The hint image we get in the words of Victor T. Houteff is written in:

Timely Greetings vol. 1 No. 20 Opening Prayer Thought "THE KINGDOM OF JUDAH, THE SIFTING OF THE NATIONS":

*The disciples expected Jerusalem in their time to become the capital of God's great Kingdom. But contrary to their expectations, Jesus proclaimed that Jerusalem would become a desolation, and the temple a ruin! Thus again and again we are led to see that we finite beings never know God's plans. Indeed, we need to pray for His Spirit to lead us on and on, and **to point out the right way at every turn** as we journey onward to Eternity. Let us now pray that the knowledge of these truths will make us just what we ought to be.*

Examples of how the knowledge of God's plan is only known to us after a sufficient amount of time that we can get from the experience of the Israelites' journey out of Egypt, in the face of an obstacle to Moses, God did not tell him from the beginning of his journey or long ago, but A little time the events will arise, with that same experience we can understand that the Spirit of God will lead us and will help us to obtain a wider truth from God's people in times before us, even from those messengers himself who delivered it.

3. The Answerer book 3, question no. 50:

- a. To the Israelites after being brought out of Egypt the Lord gave the truth about the day on which the counting of the year began, the day on the counting of the month began and the day on the counting of the week began, which meant that by being told of these times they were able to calculate the time of certain days for sanctified or hollified, because they are obliged to sanctify it, this is as said in the second paragraph of Victor T. Houteff "*The Hebrews were forever to keep holy*"
- b. The feasts of these celebrations must be celebrated on the right month and on the right day, meaning that in calculating the month, week and day the whole must be calculated with precision and should not be estimated.
- c. So that the calculations determined by the Israelites were not lost, forgotten and miscalculated, God gave the instructions of the Israeli calendar to Moses.
- d. Victor T. Houteff matched the Roman calendar with the Israeli calendar by calculating the first day of the first month of the Israeli calendar to fall on March 20 - 21 of the Roman calendar, the reason why he assigns the start of the first month to between the 20th and 21st is because there is a difference. the change of day

for the Israelite calendar was at sunset, while the Roman calendar reckoned it at midnight at 12 in the evening.

- e. To apply the commandment of God to lock up the lamb until the 14th day according to Exodus 12 : 6 Victor T. Houteff God is carried out until the 21st day.
- f. Since the Roman month is said to have no relation to the timing of Easter 31 AD or the offering of the bundle of 27 AD, in explaining it, Victor T. Houteff put it in the chart by drawing a straight line bridging the first month to the seventh month and how to relate the two the timing in the answer paragraph is last said *"To establish the date of His baptism as the sixteenth day of the seventh month, we need only to consider, aside from the coincidences the fact that the 'more sure word of prophecy' certifies that He was to preach three and a half years, and then be 'cut off.' Dan. 9 : 26. And as He was crucified on the sixteenth of the first month, he must have been baptized for the ministry just three and a half years before, on the sixteenth day of the seventh month."*

4. The Sign of Jonah

a. Victor T. Houteff in the book The Symbol of Jonah gives answers to various wrong views about the festive days, which are as follows:

"Although in the Scriptures a group of feast days are sometimes called sabbath days, or sabbaths the Passover in itself is never called the Sabbath. This is especially true throughout the New Testament. And for any of the apostles to call the Passover day, the Sabbath day, is for them not only to ignore reason, but also to confuse the Passover with the 'seventh-day Sabbath,' the only day ever called 'the Sabbath.'" (page 4).

Victor T. Houteff's explanation is an indication and answers whether the holy meeting days of the obligation to celebrate the seven days of the feast of the Passover / unleavened bread / Feast of Tabernacles mentioned in Exodus 12 and Leviticus 23 are the Sabbaths. Although it is said that on the first and last day of the celebration day, holy gatherings must be held and hard work is not allowed and moreover at Leviticus 23 : 39 it is said to have to do "full stop", but these days do not mean that they must be concluded with the day Sabbath.

It is thus clear from understanding such examples and competing examples that only the Sabbath days expressly mentioned in Leviticus 23 : 3, 11, 15 and 32 which we can conclude as the Sabbath as the starting point for taking into account the timestamps of the entire festival days ordered to be celebrated.

b. It is explained that it does not mean that when Jesus was arrested, he was immediately crucified and killed, the explanation is as follows:

"The statement, 'that same night He was taken by wicked hands, to be crucified and slain' (The Great Controversy, Chapter 22 - Prophecies Fulfilled, p. 399), does not mean, as

some think, that He was crucified that night, but rather it means simply, just as it says, that He was "taken" to be crucified. Accordingly, though "taken that same night," He could have been crucified days after, if need be, and as actually was the case."

From this explanation reinforces Victor T. Houteff's explanation of the 10th day of the first month which is projected to the gravitate of the 10th day of the seventh month in the chart he presents as part of the answer to question no. 50 in The Answerer book 3, which is that on the 10th day of the seventh month, it does not mean that on that day there will be immediate forgiveness and slaughter, but it must be understood as stated in Exodus 12 : 3 - 6 that the ram is blameless and aged a year on the 10th day must be locked up or separated, not slaughtered immediately.

5. Verses of Exodus and Leviticus

From the understanding that has been given by Victor T. Houteff, we can understand all the verses from Exodus 12 and Leviticus 23, which, among other things, contain the obligations that God requires the people of Israel to carry out various holy days, this commandment was conveyed to Moses after they were brought out of Egypt. As the introductory part of the book The Judgment and the Harvest says that the understanding of the legal examination or the judgment and the harvest that God will carry out is conveyed apart from parables as well as through examples, so because we are Israelites of the end of time or an example of the anti typicals from ancient Israel, of course. to us God will also demand to carry out the obligations of the former fleshly Israel, namely to carry out the festive ceremonies of the Passover / unleavened bread / Feast of Tabernacles and likewise the consequences for unpreparedness or impropriety from among us as well. will receive the same punishment that God has passed on to them.

The obligations that the Israelites had to prepare, such as taking a lamb without blemish and a year old, all of which symbolize to the person of Jesus as the son of man starting at his baptism (commencement of work) and his sacrifice or slaughter whose performance is symbolized in the Easter week. Through the chart of the Holy Year and its Celebrations, we learn that this experience of Jesus serves as an example for us as an example of the antitypical Israelite at the end of time.

The difference between the books of Exodus and Leviticus can be broadly illustrated that in the Exodus Moses predicts the experience of Jesus being represented by a lamb in more detail from the time he had to be separated until his blood was a sign on the houses of the Israelites living and recorded the obligations the nation of Israel to observe the Passover feast. While the book of Leviticus focuses more on talking about the obligation of the Israelites to keep the holy days, which in Leviticus is recorded apart from the Passover, also on the day of Engraving and the Feast of Tabernacles or Tabernacles which must be observed in addition to the Sabbath.

The obligations that God demanded of the Israelites in the past must be carried out every year and should not be missed, however, according to the picture in the chart presented

by Victor T. Houteff once for all, then it is also to us that we will experience that obligation once and for all.

Those who are still carrying out work on that holiday, are said to still eat something leavened, do not humble themselves by fasting to them, God will eliminate them, words like this are being exemplified by the Laodicean court, then it shows that sin is still found among His people. and these who still have yeast are symbolized of as they are 5 foolish virgins and they will be cut off with the slaughter weapons of the angel Ezekiel chapter 9.

Then the words of the verses which say that being unrecorded, being a year old, putting blood on the doorstep, eating unleavened bread show that the people or company that God chooses are examples of rivals to Jesus are those who do not have deceitful in the mouth, ripe in righteousness or without milk and have no idols, to them will be given the seal of 144,000.

The commandment not to do any work during the seven days of the feast day means that to them Israel at the end of the age of the seven days is required to no longer carry out their usual activities (daily work to earn a living) other than work. for the glory of God. If we agree with the understanding we have had so far, it can be concluded that at that time the Assyrian binding bracelet will have been released from us so that completely we will no longer need to do any other activity other than God's work plan.

The commandment in Exodus 12 : 6 - 11 to slaughter and eat lamb and eat it to the end with unleavened bread and toasted over a fire may imply that in that seven-day period Israel of the end times who was found worthy to attend the Passover ceremony could fully receive the pure truth of the Word is not like before which there are still many winds of teaching that require humility and the struggles of the 144,000 candidates.

Even though what is written in the Exodus and Leviticus is as if on the day after the 14th or 15th day of the first month to whom in the land of Egypt there was no blood on the doorstep or in other words to anyone who was found not dressed in wedding clothes or having a deception in the mouth to them all the Lord will destroy, even the sanction is conveyed also in Leviticus 23 : 29, namely to people who do not humble themselves and fast on the 10th day of the seventh month, but through the explanation of Victor T. Houteff and the words of Jeremiah 8 : 20 we find that the slaughter that the Lord will pour out on those who are found unworthy, the Lord will do after the meeting of Jesus who still bears the lamb with those who number 144,000 in Mount Zion after the 18th day, which is the 19th day to the 1st day. 21 months to the seventh (stay ½ hour in heaven), this we can also understand in the verse Exodus 12 : 15, 19 where in the verse it states that if during the seven days (days 15 - 21) there is someone who eats something leavened, that person must be cut off from among the Israelites, whether he is a foreigner or whether he is a native, meaning the slaughter period of Ezekiel's prophecy. 9 that God will do will last for a period of 3 days, namely the 19th day to the 21st day of the seventh month.

6. Matthew 13 : 24 – 30, 36 – 43 :

Matthew 13 contains several parables, Matthew 13 : 24 - 30 and 36 - 43 speak of the parable of the wheat and the tares. In the parable the one who sows the good seed or wheat is the Son of Man (Jesus) and the one who sows the tares is the devil.

According to the book of The Judgment and The Harvest, Jesus could only be said to be the son of man after he was born in Bethlehem and he could only do the task of sowing good seeds after he experienced baptism by John the Baptist.

Based on the picture of the harvest chart from Matthew 13 in the book of The Judgment and The Harvest, it is known that the period of wheat and tares only existed after Jesus was crucified or after those who carried out the sowing work were no longer carried out by Jesus but were carried out by the apostles to us today. In accordance with Matthew 13 : 25 it is said that the weeds were sown while everyone was sleeping or in other words the watchmen were asleep, meaning that because the time of the wheat and tares was in the period of the apostles up to us now, it is in our time that many workers are found who fell asleep.

If we use the exemplary interpretation and the competitor's example, we can conclude that after the death of Victor T. Houteff, there were people who had a trick in the mouth, namely the husks as well as the pre-existing weeds among the wheat in the Laodicea trial.

II. Explanations obtained from the chart image of parables and parabolical ceremonies.

In the book of The Judgment and The Harvest and The Answerer book volume 3 we get in addition to Victor T. Houteff giving a written explanation of judgment and harvest in three ways, he also poured his explanation of the judgment and the harvest from the parable and shadow ceremony chart drawings, from descriptions or notes. on the chart image itself apart from what is written in these books, we can get the following understanding:

1. Uncovered understanding

Revealed understanding as we understand above from the book of The Judgment and The Harvest that (page 71) to understand god's plan in judgment and harvest "*not only in the testimonies of the prophets and in the parables of Christ but also in the types and symbols of the earthly sanctuary*" and (page 74) "*the harvest rites of the ceremonial system must therefore corroborate both the testimonies of the prophets and the parables concerning the harvest, for all are inextricably bound up together*", i.e. Testimony of the prophet, parables and from parabolical ceremonies, Victor T. Houteff in explaining the parables and parabolical ceremonies he also used chart drawings, against this Ellen G. White states in Gospel Workers, p. 355:

“By the use of charts, symbols, and representations of various kinds, the minister can make the truth stand out clearly and distinctly. This is a help, and in harmony with the word of God.”

From the verses of the exodus, Leviticus and Matthew in the chart by Victor T. Houteff we get instructions on the timing of the plan for the completion of the work in the church and in the world, among others:

a. The commandments in Exodus 12 and Leviticus 23, which speak of the obligations and punishments for the Israelites in the first month and in the seventh month of the Israeli calendar in the chart of the parabolical ceremony, are presented by Victor T. Houteff to us by listing the months and days of our current Roman calendar, thus in the author's perspective intended to be examples and the antitypicals to those of us who live in the last days.

The commandments given in connection with the first month foretell or describe the time of the lamb's experience that Jesus at the time He will face persecution and crucifixion, the experience of Jesus is an example to us Israelites of the last days who in the judgment and the harvest will experience the same experience in the seventh month.

b. In the image of the Harvest chart in the Parabolical Ceremony and its Understanding he gives a list of instructions for the books and the underlying books, among others:

- 1) The Acts of The Apostles, Chapter 1 - God's Purpose for His Church, p. 14:
.....Christ was to be uplifted before all nations, and all who would look to Him should live. Christ was the foundation of the Jewish economy. The whole system of types and symbols was a compacted prophecy of the gospel, a presentation in which were bound up the promises of redemption.
- 2) The Desire of Ages, Chapter 3 - “The Fullness of the Time”, p. 34:
.... The true Interpreter must come..... Christ must come to utter words which should be clearly and definitely understood. He, the author of truth, must separate truth from the chaff of man's utterance, which had made it of no effect. The principles of God's government and the plan of redemption must be clearly defined. The lessons of the Old Testament must be fully set before men.
- 3) Patriarchs and Prophets, Chapter 52 - The Annual Feasts, p. 541:
The Feast of Tabernacles was not only commemorative but typical. It not only pointed back to the wilderness sojourn, but, as the feast of harvest, it celebrated the ingathering of the fruits of the earth, and pointed forward to the great day of final ingathering, when the Lord of the harvest shall send forth his reapers to gather the tares together in bundles for the fire, and to gather the wheat into his garner. At that time the wicked will all be destroyed. They will become “as though they had not been.” Obadiah 16. And every voice in the whole universe

will unite in joyful praise to God. Says the revelator, "Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Revelation 5 : 13.

From these quotations we get the idea that the author's perspective gives us that these parables and parabolical ceremonies have examples and antitypicals to the journey of God's people in the last days, and all the ways and symbols that contain the promise of redemption and feasts that are not only pointing back but also forward until the whole completion of the work in the world must be clearly explained and *"The lessons of the Old Testament must be fully set before men."*

c. On the 10th day of the seventh month according to Leviticus 23 : 27 - 32 and the explanation from page 9 of The Answerer book 3 it is known that the day of Atonement will be the day of separation of the righteous from the unrighteous among the Israelites in the days of Moses or the execution of Ezekiel 9 for us Israelite of the last days as the antitypical, but on that date in the first month Victor T. Houteff lists Exodus 12 : 3, 6 which says that on that day the lambs were separated or locked up and not slaughtered until after day 14, thus the implementation of Ezekiel 9 which Israelite will experience in the last days as an antitypical of the lamb or Jesus must also apply to them, that is, the separation or confinement is done and according to the knowledge that we have understood the meaning of "separation or confinement" can be interpreted to the work of one of the angels of Ezekiel 9 who put a mark to those who cry and shy for the abominations that occur in the church. Furthermore, we get an overview of Victor T. Houteff's explanation below:

Tract No. 3 The Judgment and The Harvest, p. 85:

After the first fruits are sealed and the tares are removed from among them, they then being separate from the influence of the world, as were the 120 on the day of Pentecost, will receive the outpouring of "....the Holy Spirit in as much greater measure, as the increase of wickedness demands a more decided call to repentance." - Testimonies for the church, "The Same Power to be Revealed Today", Vol. 7, p. 33.

The erection of this sign or seal is not accompanied by the separation in the church, but rather in the form of distinction from others in the church, so that it is likely that physically they are still mixed with tares and chaffs. In addition to them the gift of the seal was unknown to the 144,000 candidates, so that they could survive in the face of Jacob's trouble that they would experience from their brethren in Laodicea. This separation or confinement will be done by the angel of Ezekiel 9 from the 10th day to the 14th day of the seventh month.

d. Just as the sheep or Jesus was persecuted until his resurrection for three days and three nights from day 15 to day 18 of the first month and with the draw of a straight line by Victor T. Houteff to the seventh month, the persecution will also set an example to the antitypical Israel of the last days who had been sealed with the seal of 144,000. They will also experience persecution as Jesus of his own brother of the same nation, namely from the Esauites of the times of the end, this persecution will also be felt for 3 days and 3 nights until the 18th day.

e. The experience of persecution experienced by Jesus for three days and three nights in the possession of the wicked in the chart or picture is part of the obligation to the Israelites to perform the Easter Sunday or tabernacle for seven days in accordance with Exodus 12 : 18, 27 and Leviticus 23 : 34 which is from day 15 to day 21 which is a type of celebration that must be done at the end and intended to celebrate victory, basically because according to the words Jeremiah 30 : 7 it was prophesied that for Jacob to be spared thereof, then although this persecution was the kind of tribulation that was said to have been unprecedented and unthinkable to man but this had ensured victory and confirmed for them the Laodiceans who had previously struggled to be belonging to the group of 144,000.

f. The execution of the duties charged upon the 5 slaying angels of Ezekiel 9 can only be performed after the persecution from the 15th day to the 18th day of the seventh month by the Esauites or the five foolish virgins to those five wise virgins or the 144,000. The slaughter was directed at those who are said to eat leaven, to those who do work on the day of holy meeting, not to humble themselves and not to fast in the church as mentioned in Exodus 12 : 15, 19 and Leviticus 23 : 29, 30.

As we understand that the pause between the judgments of the dead and the living there will be 1/2 hour silence in heaven or seven days is the same as the order of the Passover or tabernacle for seven days from the 15th day to the 21st day, then the slaughter that will be carried out by the 5 angels will certainly be done between that period that is on the 19th to the 21st day of the seventh month.

g. The conclusion of the cessation of persecution that will be experienced by them 144,000 on the 18th day of the seventh month is based on the inclusion by Victor T. Houteff on the 18th day of the application of the verse from Leviticus 23 : 10, 11 and as the verse says that on the 18th day of the seventh month it was the day that they reached the land of Canaan and they were 144,000 mentioned as the first dossier, so this event is the same as the fulfillment of Revelation 14 : 1 which is a scene witnessed by John the Revelator a lamb as slaughtered standing on Mount Zion with them 144,000 people.

Since it is said that the 18th day of their seventh month came to the land of Canaan, this shows that before they were still outside the land, thus the persecution they experienced 144,000 would no longer be felt when they had been in the land of Canaan, such persecution as Jacob's experience was experienced outside the land of Canaan on the way home to his parents.

h. In accordance with the understanding we have had after the meeting on Mount Zion, the Lord poured out the holy spirit of the latter rain upon them 144,000 to carry out the task of delivering the 3rd Angel's message with a loud cry throughout the world for 50 symbolic days, this is the same as the fulfillment of Leviticus 23 : 15, 16 that they will gather the second fruits of various nations as a new offering to the Lord, then the end of the 50th day is done shadow Pentecostal ceremony. The outpouring of the holy spirit occurred on the 18th day of the seventh month as stated by Victor T. Houteff in the book of The Judgment and The Harvest page 79:

"Just as Christ arose on the very day the sheaf was to be offered, likewise the Holy Spirit fell upon the 120 disciples on the very day the wave-loaves were to be presented before the Lord."

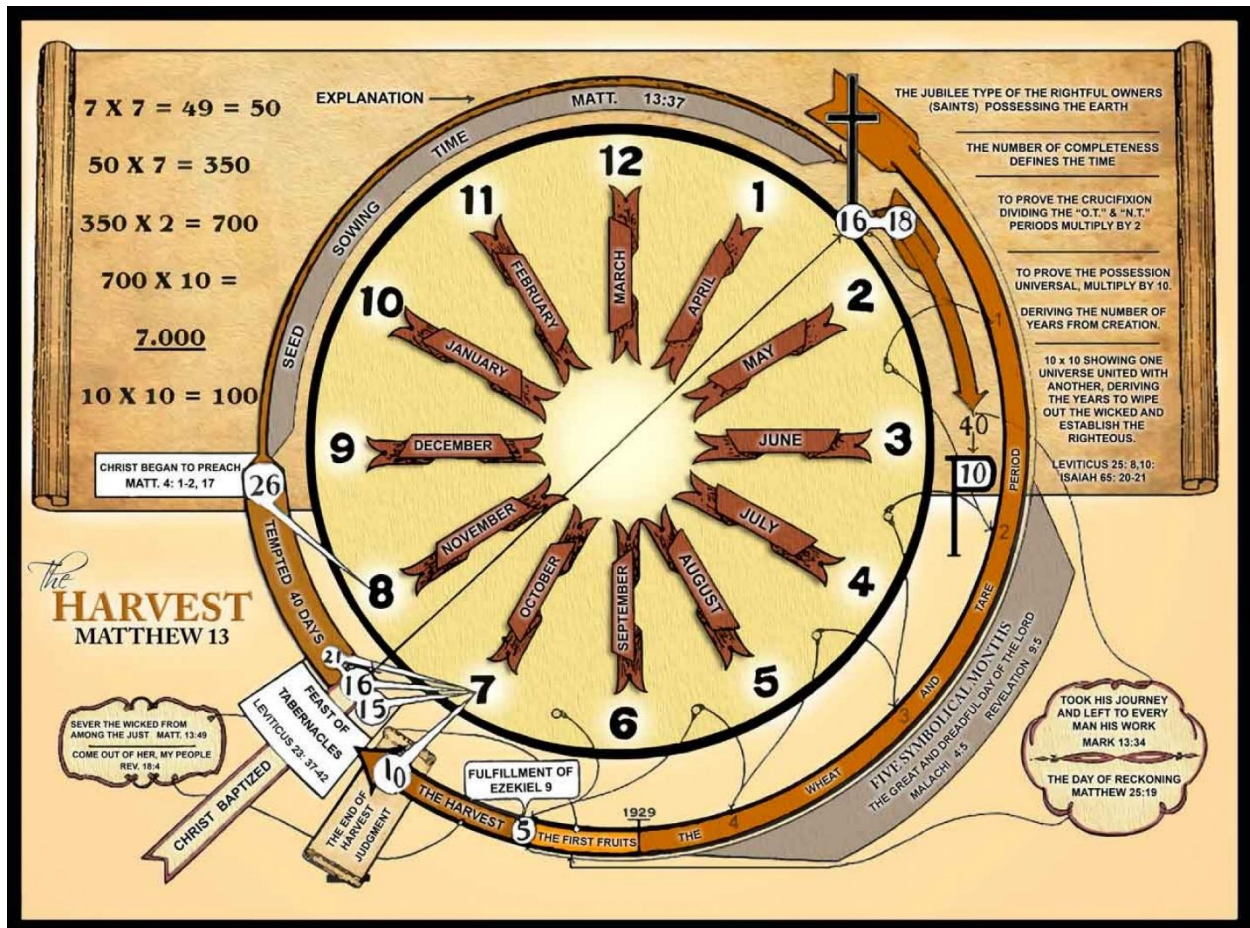
The commandment to offer the New Shew offering to the Lord after the completion of seven weeks or 50 days from Leviticus 23 : 15, 16 is the time of gathering the second fruits of all the world or wilderness is an antitypical of Jesus who after his resurrection the first 18 months taught his disciples for 40 days or His experience after being baptized for 40 days was in satanic testing in the wilderness.

2. Further searches to timing

Although the question of timing is the most challenging issue in which in general the people who blame use the words Matthew 24 : 36 and believe that only the Father knows, but speaks of the obligations to sanctify the few feast days of the Israelites written in Exodus 12 and Leviticus 23 and the explanation given by Victor T. Houteff that combines the Israeli calendar and the Roman calendar in great detail and correctly, it is undeniable that Victor T. Houteff has directed us as bible students of truth in time to discover and reveal the "timing" of his antitypical that will occur in the last days.

The following are more detailed additional time instructions than the understanding of the year we have previously obtained:

a. Matthew 13 Harvest chart image:



1) In the chart image of Matthew 13 of the book of The Judgment and The Harvest Victor T. Houteff has poured his match over the Israeli calendar with the Roman calendar, namely the first month of the Israeli calendar falls in April the Roman calendar and the second month of the Israeli calendar falls in May the Roman calendar, so on, as well as the commandments delivered in the Book of Exodus and Leviticus relating to the fate of Israel of the end times that occur in the seventh month of the Israeli calendar will also fall in October the Roman calendar and its year as it has been revealed are 2027.

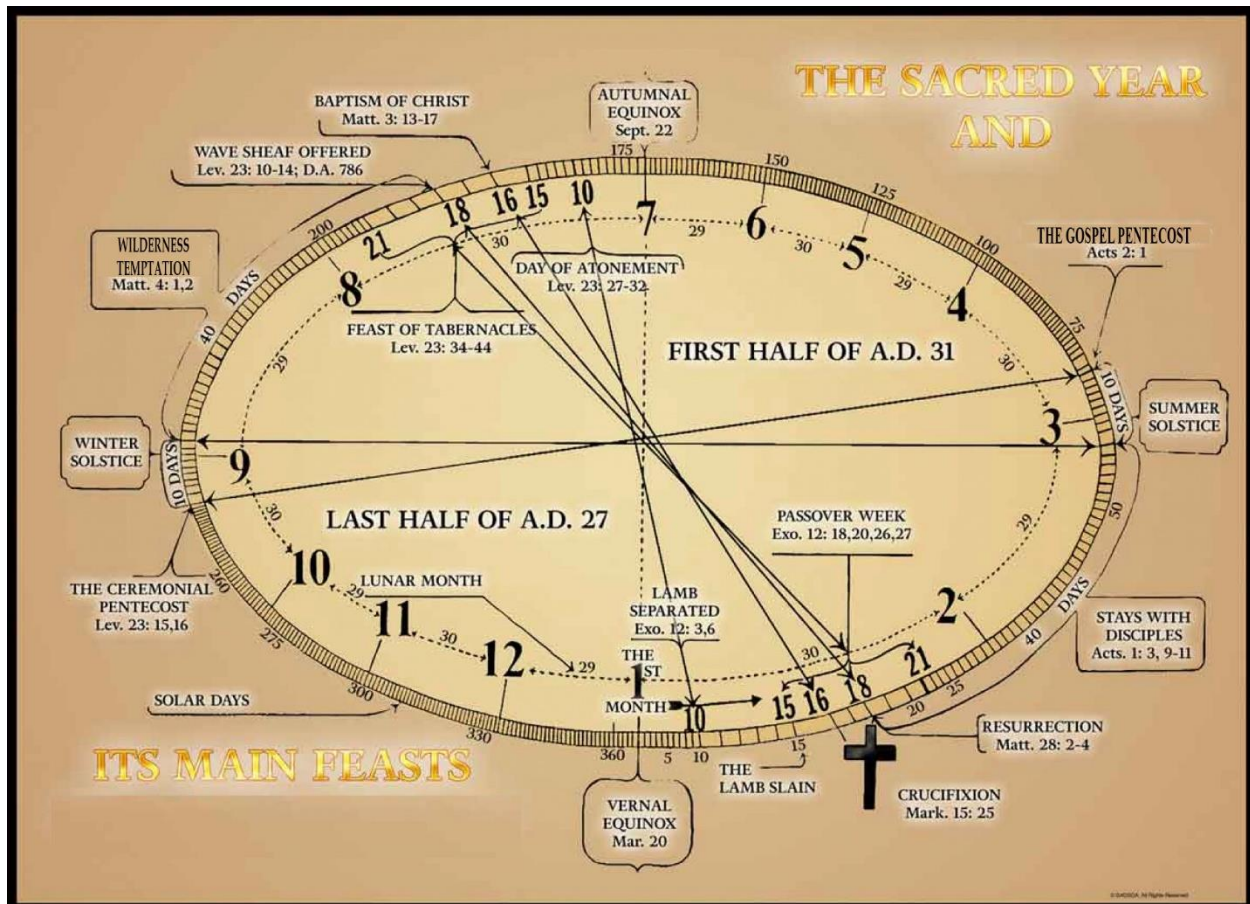
This image of the Harvest of Matthew 13 can be seen Victor T. Houteff arranging from the point of view of our present months AD which is then juxtaposed with the months of the Israelites.

2) After Jesus' death on the cross in the year 31 ago, according to Revelation 9's prophecy of the blowing of the 5th trumpet, Jesus' followers were represented by the locusts of the Christians. This period of stinging locusts occurred in a probationary time and was given a symbolic 5 months and ended up with the fulfillment of Ezekiel 9.

3) Calculations of the numbers 7000 and 100 show that the symbol of the harvest chart although it is likened to a period of agriculture for 1 year, but the entire period from sowing,

growth to harvest has depicted all the rescue work of the world universally up to the court period of 1000 years in heaven and the period of 100 years after that for the burning of the world as a whole.

b. A chart image of the holy year and its feasts.



1) The chart image of the holy year and its feasts Victor T. Houteff conveys to answer the question posed to him relating to the time of the request to recount between the feast days of the Israelites in the Roman or Ad calendar.

2) The picture of the sacred year chart and its feasts above we can see that Victor T. Houteff composed it from a different point of view than the harvest chart image of Matthew 13, whereas when the harvest chart image of Matthew 13 is composed from the point of view of our present months AD, while the chart image of the holy year and its feasts is arranged from the point of view of the months of Israel.

3) The Answerer book volume 3 written by Victor T. Houteff in 1944 10 years after he began writing the book of The Judgment and The Harvest in 1934, we can see that Victor

T. Houteff has gained the light of truth that is growing wider than ever, this is seen in the description and record of the day figures he listed in the chart image of the holy year and its feasts in more detail by comparing the days of the lunar calendar and solar, so that we can now gain knowledge of our salvation through an understanding of the exact time of fulfillment of the examples and rival examples of the Israelite shadow ceremonies more clearly.

4) In the chart image Victor T. Houteff in explaining the shadow ceremony he also lists verses from Exodus 12 which in his written explanation in the book of The Judgment and The Harvest he displays only Leviticus chapter 23, so in the chart he displays many numbers such as numbers 29, 30 to explain the number of days in the lunar months (the month of Israel) and also the dates of March 20 and September 22 are not found in his written explanation in the book.

5) The beginning of the beginning of the first month of the Israeli calendar is to fall on 20 March according to the Roman calendar and that date is the beginning of spring, following on from that season the summer of harvest. The year of fulfillment of the Exodus and Leviticus as the **beginning** of the first month was the year that Jesus as the lamb was crucified in 31.

The seventh month of the Israeli calendar where the time of the command of the execution of the feast days mentioned in Exodus and Leviticus, by Victor T. Houteff was matched with the Roman calendar fell on 22 September and according to the excavation of the instructions previously obtained years from the fulfillment of the verses of Exodus 12 and Leviticus 23 in the end times is 2027.

Victor T. Houteff lists March 20 in the first month in the chart of the holy year and its feasts as different from the inclusion of April as the first month in Matthew 13's harvest chart due to differences in viewpoints in the two images above, where the Ad calendar dates and the Israeli calendar date are not at the same time, we do not get the beginning or end of a month Ad right at the beginning or end of the month of Israel and vice versa, for example we see Victor T. Houteff listing September 22 (evening) in the chart image of the holy year and its feasts in **the seventh month, (beginning)** while October in the harvest chart image Matthew 13 is juxtaposed also with the seventh month, this we can conclude that the seventh month of the Israeli calendar includes the part month of September and the part month of October the CALENDAR AD.

6) If we look at the lunar months of the Israeli calendar that differ in number of days in a month from the A.D. calendar which in the chart is said by Victor T. Houteff to be based on solar days and the early and final fall of the moons that cannot meet each other, it may lead us to ask if the fall of the seventh day of each week remains the same between the two calendars for that Victor T. Houteff gives us an answer:

Tract no. 10 The sign of Jonah, p. 37: *“Though the nations of today do not follow the Biblical monthly calendar, that in no wise alters the fact that the original weekly cycle has never been changed. And as it is entirely independent of both the solar and the lunar*

calendars had God not preserved it intact throughout all the ages, the saints, now in "the times of restitution of all things," would have great difficulty to restore it and to vindicate its integrity."

7) Victor T. Houteff in matching the Israeli calendar and the Roman calendar in order to obtain the date 22 September he lists the number of days between the first month to the second month and so on there are 30 days between the first month and the second month, 29 days of the second month to the third month, 30 days of the third month to the fourth month, 29 days from the fourth month to the fifth month, 30 days of the fifth month to the sixth month and 29 days from the sixth month to the seventh month, but if we calculate the whole day (30+29+30+29+30+29) then we will get the date of September 12, the difference of the 10 days in the chart is shown by Victor T. Houteff because of the difference in the calculation of summer with the sun farthest from the equator between the Israeli calendar and the Roman calendar.

8) Based on Victor T. Houteff's calculation method of obtaining April 3 as the 14th day of the first month calculated from the beginning of the first month of March 20 according to Victor T. Houteff's Answer to question no. 50 of The Answerer volume 3 and with the inclusion of September 22 as the end of summer or the beginning of autumn, the days mentioned in Exodus 12 and Leviticus 23 can be precisely known.

9) According to the instructions of Leviticus 23 : 32 that the fall of the 10th day of the seventh month or the beginning on the night of the 9th of the month, from sunset to sunset to the Israelites are required to humble themselves and fast falls on the Sabbath, then the 10th day of the seventh month as the time of implementation of the atonement day or the day on which the lambs are separated / locked up is calculated 10 days after September 22, 2027 (starting from September 23, 2027) will fall on the Sabbath on October 2, 2027.

10) Similarly, for the 18th day of the seventh month to be obtained falls on Sunday 10 October 2027, this is in accordance with the instructions in Leviticus 23 : 10, 11 which gives us guidance to know the exact time of the events, namely as follows:

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

11: *"And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it."*

Victor T. Houteff in the book of **The Judgment** and The Harvest page 78 reaffirms that the 18th day is Sunday, which says the following:

"The wave-sheaf was to be offered "on the morrow after the Sabbath" -- that is, on the first day of the week, now commonly called Sunday."

11) In the chart showing that all the dates mentioned in exodus and the Priesthood are between the seventh and eighth months, this indicates that the work of the judgment and the harvest will be completed not in the summer or the harvest period as understood so far from Matthew 13 : 30, but will be carried out in the fall that is, after the summer has passed, it is written in the book of The Judgment and The Harvest pages 63 - 65 and as it corresponds to the voice that will be proclaimed by those who do not escape in Jeremiah 8 : 20 which says:

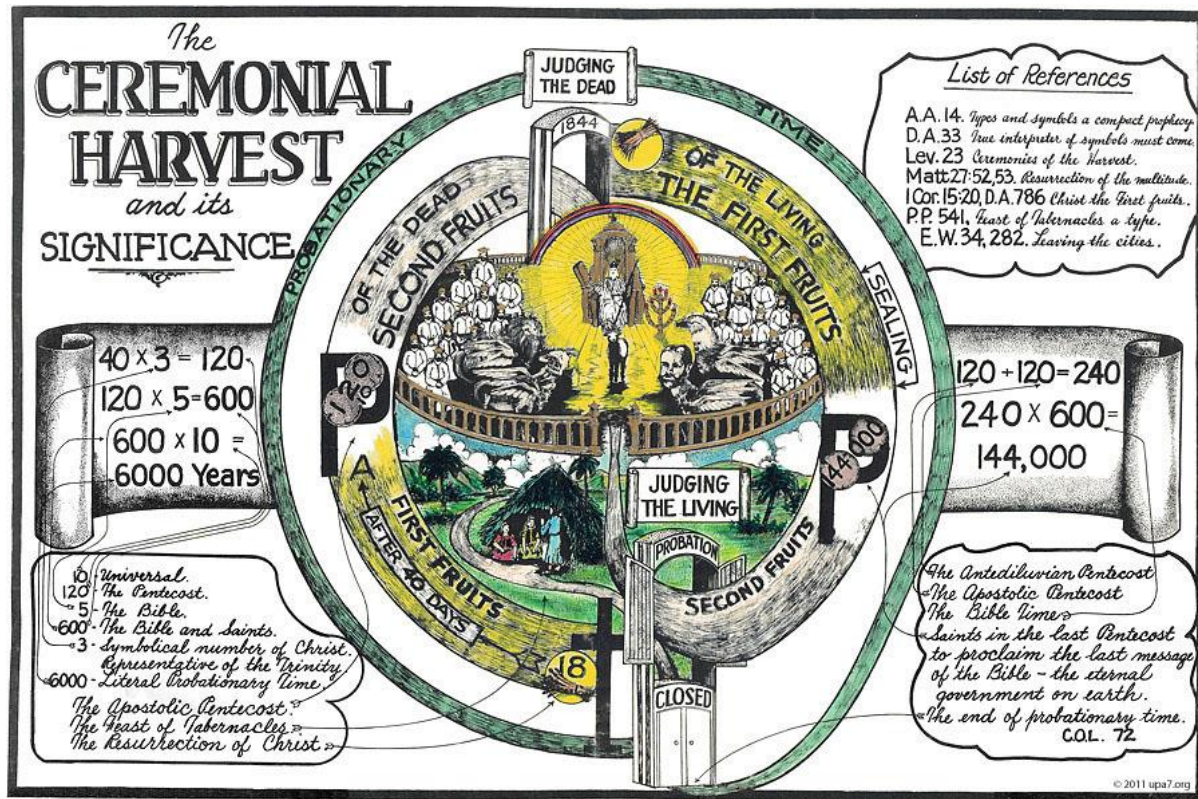
"The harvest is past, the summer is ended, and we are not saved."

12) The true meaning of Jesus' words in Matthew 13 : 30 is that although there was no harvest or judgment during the harvest season, but what the angels did was gather the tares and be tied together in a file to be burned, so that means in the harvest period that is in this day without them realizing while there is a grouping of those who are 5 foolish virgins, both from the tares and from those who have deceit in the mouth or hush, which is why it is said "together" because they themselves do not agree with each other, so on the other hand that is in the wheat also God did grouping in files, the reason is not done into one file because in this last work God no longer entrusts the work to one place centered this fulfills the prophecy Zechariah 13 : 6 , 7.

As written in the book of The Judgment and The Harvest page 63:

"A harvest means the "result of effort," of toil, "the gathering of a crop" -- reaping the result of labor and filling up the barns with grain. So rather than the year's toil being finished at the beginning of the harvest, the heaviest labor of the year just then begins. And though harvest time is the shortest of all the periods of the harvest year, the work of reaping is not done in a moment; it takes time. The yield is not garnered by turning the field right into the barn; no, that would be a conglomerate mass instead of a harvest. First the sickle is put to the grain, and next the grain is bound into sheaves, then threshed, after which it is put into the barn; and thereafter the chaff and the tares are destroyed. This work being completed during the autumn, it shows that the harvest is a season of time after "the summer is past," and that it is followed by the fruitless winter period."

c. Parabolical Ceremony Harvest and its meaning:



In explaining this chart image Victor T. Houteff divides the words, "shall bring a sheaf of the firstfruits of your harvest" from Leviticus 23 : 10, 11 and 14 - 17 into two groups: the bond of the wheat and the bread that is poured, namely:

Tract No. 3 The Judgment And The Harvest, p. 76: "Here we see commanded the observance of three harvest rites: (1) the ceremony of the wave-sheaf, at the beginning of the first harvest; (2) the ceremony of the wave-loaves, at the close of the first harvest; and (3) the feast of tabernacles at the close of the second harvest. Being typical, these two grain harvests with their three literal sacraments, accordingly foreshadow two soul harvests with three spiritual rites,....."

In this explanation Victor T. Houteff is talking about the first fruits even though he divided them into two harvests: the beginning and the closing. The first fruits as we have understood are 144000, from the words above it appears that the result of the first harvest will experience two times cucumber, namely at the beginning of its harvest which is symbolized as a bond of wheat is stretched and at the close of harvest symbolized by the bread of the cucumber.

As we have obtained Victor T. Houteff's explanation of the placement of priesthood verses in the chart image of the holy year and its feasts then we can conclude that the ceremony of the wave-sheaf, at the beginning of the first harvest will take place on the 14th day at dusk or the 15th day of the seventh month, and the ceremony of the wave-loaves, at the

close of the first harvest will take place on the 18th day of the seventh month. This inference is further reinforced by the following quotation:

Tract No. 3 The Judgement and the Harvest, p. 77: *“Both the wave-sheaf and the wave-loaves were thank offerings for the first fruits. One was dedicated at the beginning of the harvest; the other at the completion of it. In contrast to the wave-sheaf of cut stalks of grain, prefiguring fruits to be gathered after the sheaf was offered, the wave-loaves, being a finished product, signified fruits previously gathered.”*

P. 78: *“So Christ, the first fruits, and those who with Him at His resurrection came forth from the grave, raised to everlasting life, were the antitypical wave-sheaf of the dead.”*

P. 79: *“..... the wave-loaves were a figure on the 120 Spirit-filled disciples who were the full complement of first fruits of the dead, and who were gathered in after the resurrection.”*

Through this explanation we find that Christ as the symbol of the wheat of the thyme and the 120 disciples as the symbol of the bread of the thyme are examples of the emblem of the first fruits. Later in the chart image of the Holy Year and its Feasts it turns out that Victor T. Houteff only lists *“the sheaf was offered”* on the 18th day of the seventh month, he does not distinguish the wheat of the bristles or the bread of the bristles. Similarly, from the source of the verses in Exodus and Leviticus there is no ceremonial separation between wheat and sheave bread at the surrender of the first harvest file.

Therefore in the chart image of Harvest in the Parabolical Ceremony and its understanding he exemplifies the rival Jesus wheat loaves which was handed the 18th day to 1844 the collection of the first fruits until the emergence of 144,000 can we conclude that these two collections of the harvest of the first fruit are both denoted to 144,000, i.e. the harvest of the initial 144,000 was the result of the gathering of the harvest period of the first fruits of 1844 until the emergence of 144,000 who would have just received the setting of the seal from the Angel Ezekiel 9 before Jacob's tribulation, and at the close of their first harvest 144,000 will receive an outpouring of the holy spirit of the latter rain making it *“being a finished product.”*

However, from the pictures of the chart there are things that we can not fully example and a rival example that is among others the period after experiencing the ordeal for 40 days mentioned the time of sowing and the commencement of Jesus teaching, whereas as we have understood above that according to Leviticus 23 : 15,16 and from the chart image *“the holy year and its feasts”* added 10 days even 50 days is the time to the Israelites are commanded to offer a new burnt offering of the second fruits and after that the whole work the harvest of the world is fully completed (Pentecostal shadow).

The difference as above we will also find from the image of the harvest chart in the parabolical ceremony PAGE 77 where it is illustrated that after the 18th day of Jesus' resurrection there are 40 days to prepare the first fruits of 120 people and for example the rival day 18 is exemplified rival to the year 1844 the beginning of the emergence of the Laodicean church, then 40 days of preparing 120 people exemplified rival to the time

of gathering the first fruits of the living 144,000, whereas from what we have discussed and understood above and the chart image of the "holy year and its feasts" it is known that on the 18th day of the seventh month they were offered 144,000 as rival examples of Jesus and 40 days (plus 10 days) were used for them to prepare a new offering of the second fruits.

The answer to that difference that we can deduce is because in the harvest chart from Matthew 13 and the Harvest in the Parabolical Ceremony on page 77 Victor T. Houteff pours out the events Jesus experienced during his time in the world and the time of the gathering of the first fruits. Furthermore, to understand it as a whole the judgment and the harvest related to the completion of the work for the council and the world is as mentioned in the book of **The Judgment and The Harvest page 74:**

"Illustrating our salvation in completeness, the harvest rites of the ceremonial system must therefore corroborate both the testimonies of the prophets and the parables concerning the harvest, for all are inextricably bound up together."

The analysis of the pouring of several verses of the Exodus and Leviticus into the September and October 2027 calendar can be seen in the [appendix](#).

III. Conclusion

Based on the inclusion of search results of Israeli calendar dates converted to the Roman calendar by Victor T. Houteff in the chart image of Matthew 13 and the Holy Year and its Feasts that is the beginning of the 1st day of the first month equal to March 20 and the end of the sixth month equal to September 22 and the example of the acquisition of April 3 as a result of counting the 14th day of the first month when the lamb was slaughtered, it can be concluded that:

1. Jesus' experience as a slaughtered lamb is an example to us of the candidates of the 144,000 Israelites of the end times.
2. The attribute of the parable of wheat and tares to the story of Jesus' experience shows that Victor T. Houteff's purpose was intended for the timing of the events of the last days.
3. Exodus 12 and Leviticus 23 in addition to telling the story of the duty of the carnator Israelites in the days of Moses was also a prophecy for the Israelites of the last days.
4. Exodus 12 and Leviticus 23 speak fully of the timing to be taken into account appropriately.
5. The description and record of the numbers Victor T. Houteff lists in the chart in such detail as the number of days of the lunar months and the date of the beginning of the first month and the end date of the sixth month that he has calculated with

the A.D. calendar, shows that Victor T. Houteff has made a timing even though it is not written, and as stated in the book of **The Judgment and The Harvest on page 74** that is:

"Illustrating our salvation in completeness, the harvest rites of the ceremonial system must therefore corroborate both the testimonies of the prophets and the parables concerning the harvest, for all are inextricably bound up together."

Thus, even if it is not explained in writing in the book of The Judgment and The Harvest, then if we do not learn it so deeply from those found in the chart other than those found from the testimonies of the prophets or parables, we will not obtain a complete picture of salvation.

6. The 14th day of the first month can be taken into account by Victor T. Houteff is the same as the 3rd of April of the Roman calendar, then it should be able to determine the end of the sixth month or the beginning of the seventh month which is September 22, then of course the 10th day, the 15th day, the 16th day, the 18th day and the 21st day can be fully known, and we can conclude that the possibility of those who studied with him at the time of Victor T. Houteff's life has also been taught even though Victor T. Houteff's year has not yet gained light.
7. In accordance with Exodus 12 : 3, 6 and Leviticus 23 : 27, 28 the sealing of 144,000 or the putting of a mark of deliverance upon those who sigh and cry for the abominations that be done in the church by the Angel of Ezekiel chapter 9 shall be performed on the 10th day of the seventh month or the same as the Roman calendar from 23 September 2027 to fall on Saturday 2 October 2027.
8. The sealing of 144,000 will occur from the 10th day of the seventh month to the 14th day of the seventh month or Saturday 2 October 2027 to Wednesday 6 October 2027 according to Exodus 12 : 3, 6, but those who obtain the seal will not know it.
9. The 144,000 according to Victor T. Houteff's explanation on the 10th day of the seventh month they will be sealed and separated from the influence of the world, but at that time there was no slaughter of tares and chaff. What will happen during the 10th to the 14th day of the seventh month, in chapter 74 of the Yearning of all Ages chapter 74 we get an example of Jesus' journey apart from the Jews in the garden of Gethsemane.
10. The 15th to the 21st day of the seventh month for seven days is the feast of tabernacles, which is the feast of God's victory over sin in the church. The seven-day Roman calendar takes place on Thursday 7 October 2027 until 13 October 2027.

11. Those who are 144,000 will experience persecution from Esau-Esau as Jesus for example on the 15th to the 18th day of the seventh month is the same as the Roman calendar on Thursday 7 October 2027 until Sunday 10 October 2027.
12. Although the 144,000 were persecuted during the feast of tabernacles, because all of them had been promised no one died and obtained a defense from Michael, those days were the days of victory.
13. The persecution that will be experienced by those who 144,000 for 3 days and 3 nights, namely Thursday, October 7, 2027 until Sunday, October 10, 2027 will be experienced in various places they are located, not in a centralized place.
14. The 18th day of the seventh month of the Roman calendar falls on Sunday 10 October 2027 is the day that the 144,000 will stand with Jesus on Mount Zion after they have triumphed from persecution and were brought to Palestine on flying saucers, while awaiting the granting of the final outpouring of the holy spirit of rain.
15. From the sequences that have been concluded, the slaughter of the slaying angels of Ezekiel 9 was only carried out after the completion of the period of persecution committed by the tares and chaff against those 144,000, i.e. the 19th day of the seventh month or the Roman calendar falls on Monday, October 11, 2027 until the time of the feast of tabernacles as a celebration of God's victory over sin in the finished church that is the 21st day of the seventh month or Wednesday the date October 13, 2027, this means that Jeremiah 8 : 20 *"The harvest is past, the summer is ended, and we are not saved"* will be voiced by tares and chaff after those 144,000 have been lifted to Palestine on the 18th day of the seventh month and so on the 18th to 21st day of the seventh month that the fulfillment of their events will go from island to island seeking the truth but can no longer find it, this inference corresponds to the words of Victor T. Houteff in the book **Tract No. 3 Supplement. The Harvest of the Parable of the Parabolical Ceremony page 14:**

"The typical wave-loaves, which signified the completion of the firstfruit harvest (Lev. 23 : 17), were baked with leaven to symbolize that the sins were not blotted out at the time the "servants of our God" were sealed. Hence the investigative judgment for the living (blotting out the sins) will begin after the sealing of the 144,000 (the spiritual wave-loaves), and after the outpouring of the Spirit."

16. The collection of the second fruits was conducted after the inauguration of 144,000 on Mount Zion on the 18th day of the seventh month or Sunday 10 October 2027 and the emblem of the gathering period will be done for 50 days.
17. From these inferred dates, then we can know the time of the resurrection of the people from Daniel 12 : 2 that can be concluded to occur after the outpouring of

the Holy Spirit at the end of the 18th day of the seventh month or after October 10, 2027 and as we understand they will then along with 144,000 working again teaching to the second fruits.

18. Similarly, the Assyrian bond bracelet will be detached between the 15th day of the seventh month to the 18th day of the seventh month or between October 7, 2027 to October 10, 2027, meaning that America will lose the war in Palestine between that date, the fulfillment of Daniel's prophecy chapter 11, thus the war is between the southern king and the northern king of all preparations and the course of the war will have occurred before and even by a war event will not be able to take place in a short time, then it will likely happen before the 10th day of the seventh month.
19. The 15th to the 21st day of the seventh month was the day when there was a 1/2 hour silence in heaven and Jesus descended to fulfill the prophecy from Zechariah chapter 14 which was to set foot on the mount of Olives for the establishment of the kingdom of David.
20. With Victor T. Houteff having taught us, the question of timing is no longer something that should not be done as many people hold using the verse from Matthew 24 : 36 and as holders of the eleventh hour truth is obliged to learn and understand it, otherwise if some of us do not learn and even tend to silence it means they have practiced the act of "*subtracting and darkening or of covering*", as Victor T. Houteff said:

Symbolic Code, Vol. 12, No. 1, Prayer Thought, p. 2: *As those who have made solemn vows to God, and who have been commissioned as the messengers of Christ, as stewards of the mysteries of the grace of God, we are under obligation to declare faithfully the whole counsel of God. We are not to make less prominent the special truths that have separated us from the world and made us what we are; for they are fraught with eternal interests."*

The White-House Recruiter, p. 32: *"Everything that can be done against God's message of today will be done with even a greater vengeance than was manifest against Heaven's message in the days of Christ's first advent, for the Devil knows that if he loses now, he loses forever -- that he is to have no other chance. Unparalleled, therefore, is the urgency that every eleventh-hour church member now quickly and solidly brace himself against the Enemy's effort to deliver a knockout blow. We must be alert, too, to realize that the blow is to come from surprisingly unsuspected foes -- from professed friends of the gospel, who are no less pious than were priests in Christ's day. It is, moreover, but to be expected that the Adversary will employ every agency possible to prevent the Lord from disclosing to view His now obscure 144,000 first-fruit servants, who are to go gather in the second fruits (Rev. 7 : 9). The Enemy will try everything conceivable*

to confuse, becloud, and cover up the Truth, especially on the subject of the 144,000."

21. From the inclusion of the description and record of the figures on the day in such detail by Victor T. Houteff in the chart of judgment and the harvest, then this whole is a "instructed" and then once understood to us "obliged to know when His time is near" as Ellen G. White said in the following words :

The Great Controversy, Chap. 20 - A Great Religious Awakening, p. 371: *"One saying of the Saviour must not be made to destroy another. Though no man knoweth the day nor the hour of His coming, we are instructed and required to know when it is near. We are further taught that to disregard His warning, and refuse or neglect to know when His advent is near, will be as fatal for us as it was for those who lived in the days of Noah not to know when the flood was coming.*

22. The reason why it is to us that an understanding of the time is right can be explored so clearly not just by the year, but up to the month and day of the major and important events we will face, is because:

The Answer by Victor T. Houteff to Question No. 15 "MAY WE KNOW THE HOUR?", Answerer Book 2, p. 22:

*..... And although no man now knows the day or hour, yet if the Father sees fit to declare it, we cannot but know it.
Moreover, this secret coming (Matt. 24 : 36) may be another than that commonly understood as "the second coming."*

Shepherd's Rod book, Vol. 2, chap. Flood Coincides With the Passover and Crucifixion, p. 254:

".....the schedule of events that are soon to transpire, make it evident that the end of all things is at hand, otherwise the information would not as yet have been submitted."

Symbolic Code, Vol. 11, No. 12, THE KINGDOM OF HEAVEN LIKENED UNTO TEN VIRGINS, p. 8:

*".....Up to a certain time God's people do not know the day and the hour, but if they continue to receive meat in due season a day will come when **this servant is going to be made aware of that hour, of that day.**"*

*"This illustration was not given to us alone, but to all God's people ever since it was written, and they were warned to be ready all the time because no one knew the day and the hour of His coming. **But as Truth progresses and the Word of God***

unrolls, God's servants in the end are to be aware of the day and the hour. Does it not say that? That is just what it does say..."

TRACT 3 (Supplement) THE HARVEST Parabolical – Ceremonial, p. 6:

"Hence, though we little know of the many Biblical numbers and their secret code of truth at the present time, they are not always to be dark elements to God's people, for they must be there to discover and illuminate to our vision the sign posts on our way to the Holy City."

Shepherd's Rod book, Vol. 2, Introduction, p. 9:

"While the enemy has succeeded in confusing the written Word, God lightens the earth with His glory by these symbolic revelations; and by which He discloses the entire truth and uncovers the traps of the devil! Thus through types and symbols He makes wise the simple and confounds the prudent by showing that where there is no type there is no truth."

23. With the knowledge of the exact timing of the important events of the completion of the work in the trial and what will happen in the world, this is at the same time answering the words and beliefs of Victor T. Houteff:

Shepherd's Rod book, Vol. 2, Reformation in View, p. 218:

*"Is there any way whereby we can determine the time of the opening of the seal, and the commencement of the judgment for the living? If God so faithfully revealed to the living the commencement of the judgment for the dead, **it cannot be possible that He would keep secret the time of the judgment for the living. If He did, we would have no present truth in the time of the last seal; neither could there be justice in such secrecy, nor could such judgment be legal.** Therefore, a revelation of the judgment for the living, is of as great importance as the revelation of the gospel itself. For the judgment (blotting out the sins) is the crowning act in the gospel of Christ. Thus we conclude that when the seal is opened, and the judgment for the living begins, we must know it. The day of atonement in its type proves the same, for the Israelites were well informed of the event, their duty, and the consequence."*

Timely Greetings, Vol. 2, No. 41, CURRENT EVENTS, THE PALESTINE SITUATION, AND HOW CLOSE THE SEPARATION ?, p. 2:

"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 hour of the

events that were then to take place, but he was instructed of his and of the people's duties and of what to expect from day to day."
