

THE DAVIDIAN “GOSPEL” INVESTIGATED



By Nyron Medina



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Introduction

Any religion purporting to be the true Christian religion must **at least** have in their possession the **true Gospel**. Paul was not ashamed of this Gospel because it was the power or science of God as to how man is saved from sin because the Righteousness of God is in it. (Romans 1:16,17; Romans 6:7). Thus any teaching that is absent of the Righteousness of God who is Christ, **cannot** be the Gospel, and any teaching that presents true Christianity as harboring any type of sin while being Christian or under Grace is not of God and certainly not the Gospel, because we **cannot** be in sin while under Grace, and the Gospel saves **from** sin and **not** in sin. (Romans 6:15,16; Titus 2:11-14).

This booklet seeks to investigate the Davidian Seventh-day Adventist's view of the gospel as taught by the founder of that movement who is believed to be a prophet like Mrs. Ellen G. White. Victor T. Houteff claimed to have the Shepherd's Rod or the gospel message, he claimed that God raised him up to give the final sealing message to produced the 144,00 within Adventism. Much of his teachings constitute false prophetic speculations too elaborate to go into at this moment; but it is his teachings about **how** we are saved, **how** we become sinless and what is the **Gospel** that constitutes our investigation at this moment. His prophetic speculations are **wrong**, but surely, at least, he must get the Gospel right, because if that is wrong, then the entire movement is clearly **evidently wrong**, and this is what we have set out to prove at this time in this booklet. In his chief book we get a brief idea of Mr. Houteff's gross misunderstanding of the simplest component of the Gospel-faith. He says:

“Just so, all must have the doctrine of “faith” ... Not only Christians, but other religions must have faith as well as they must have wheat. Even the infidel, and the atheist must exercise faith in whatever he may believe.” V.T. Houteff, **The Shepherd's Rod Vol. 1**, p. 118.

Now if faith is something found in all false religions , and even an infidel has it so that he can exercise it, then faith is not a gift of God, it is not imputed, it is purely humanistic (Romans 4:9). Not only does his contextual use of faith shows that he has the wrong definition (Hebrews 11:1), he totally forgot that the scriptures said all men have not faith (2 Thessalonians 3:2). To claim to be an advanced movement within Adventism for the creation of the 144,000 the Davidian must at least have the Gospel; that means they must have embraced the **1888 message of Righteousness by Faith**. Mrs. White said: “The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God. Many had lost sight of Jesus. They needed to have their eyes directed to His divine person, His merits, and His changeless love for the human family. All power is given into His hands, that He may dispense rich gifts unto men, imparting the priceless gift of His own righteousness to the helpless human agent. This is the message that God commanded to given to the world. It is the third angel's message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure. The uplifted Saviour is to appear in His efficacious

work as the Lamb slain, sitting upon the throne, to dispense the priceless covenant blessings, the benefits He died to purchase for every soul who should believe on Him.” Ellen G. White, **Testimonies to Ministers and Gospel Workers**, pp. 91-92.

An investigation of the Davidian “gospel” will reveal among other things that it fully contradicts this statement in a bizarre and extremely outrageous way. This is what we shall investigate and answer in a point form study format.

The Davidian “Gospel” Investigated.

1. The so called gospel of the righteousness by faith according to the false prophet and founder of the Davidian Seventh-day Adventist group V.T. Houteff is to be divided into three categories. In his sermon he says:

“Hence you see that “righteousness by grace” starts us out into “righteousness by faith,” the reward of which is, “the righteousness of Christ.”” V.T. Houteff, **Timely Greetings The Only Peace of Mind, Vol. 2, Nos. 39**, p. 5.

2. The separation of each category is clearly seen by the way these terms are used. This is wrong.

“The Apostles themselves were not for any good deed of their own, but through this gift of “righteousness by grace,” privileged to partake of the “righteousness by Faith” ... The just, you see, live by faith, but the unjust by grace. “grace,” you note, is not the final touch of salvation. “grace” plus “faith,” plus “the righteousness of Christ,” are what earn eternal life.” **Ibid**, pp. 7-8.

3. We are given two evidently erroneous definitions of the first two categories.

““Righteousness through grace” is righteousness through pardon, while “righteousness through faith” is righteousness through behaving, and it is crowned with “the righteousness of Christ.”” **Ibid**, p. 8.

4. The statement just read reveals that we get righteousness three ways, first by pardon, which is called “righteousness by grace”, next by good behaving which is called “righteousness by faith” and finally as a reward we are given the righteousness of Christ. The very use of Righteousness by Faith in the Bible is contradicted; because, this phrase is used therein to mean the actual gift of the Righteousness of God/Christ to the believer apart from works or behaving, but Houteff uses it to mean righteousness by behaving which is works. Romans 3:20-22; Romans 4:1-5).
5. We are told that once we are righteous under grace, certain sins can be committed without falling from grace provided that we do not continue committing them. This is a softening interpretation of the scripture that tells us we cannot continue in sin (that is, sinning any time after conversion) that grace may abound. Romans 6:15,16.

“Those who availed themselves of the “grace,” came into the Christian church hence forth to remain free, and were to sin no more save through short-sightedness, sins of which we are forgiven if we do not continue therein.” **Ibid**, pp. 8-9.

6. Again the Davidian’s abominable division of the Gospel is presented.

“... who would now at the last call hold to the “righteousness by grace” already given them, -- they all may enter into the “righteousness by faith” that is to be rewarded with the “the righteousness of Christ,” and thus crowned with eternal life.” **Ibid**, p. 24.

7. The above statement exposes the fact that the Davidian teaches that one who has the “righteousness by faith” has not as yet been rewarded with the “righteousness of Christ”. They do not have Christ’s righteousness even while they have the righteousness of faith. This is a **crazy** and unbiblical teaching. It will do us well to find out just **when** we will be rewarded with the righteousness of Christ. Observe how time periods is given to the three divisions.

“First it is pointed out that the period of “righteousness by grace” is now in the past; that we have now come to the time in which our safety lies only in practicing “righteousness by faith,” if we expect to be rewarded with the “righteousness of Christ,” and crowned with eternal life.” **Ibid**, p. 25.

8. One of the first thing we meet in another of Houteff’s sermons is a definition of the phrase “the righteousness of Christ” as he used it.

“A life that is in harmony with the law is indeed the righteousness of Christ.” **Ibid**, Vol. 2, Nos. 19,20, p. 7.

9. So a summary definition of Houteff’s three categories of the gospel will give us the following:

- i. Righteousness by Grace: Righteousness by pardon.
- ii. Righteousness by Faith: Righteousness through behaving.
- iii. Righteousness of Christ: A life in harmony with the law.

10. Would it not be better to say that the **Grace of God** gives us **Faith** for the **Righteousness of Christ**? Yes, this is exactly what the Bible teaches without giving three categories and distributing them to time periods. Romans 4: 16,22; Romans 4:6-9.

Houteff tells us that once we have “the righteousness of Christ” we cannot sin. We have no problem with that statement, for it is true. But when we are told that this gift is yet future, and can only be given to us in a certain 11. place, this would mean that no one who is **not in that certain place** is free from sin (Romans 6:7), so all **have** sin, and **must** sin **until** they reach that certain place. Read for yourself.

“A life that is in harmony with the law is indeed the righteousness of Christ. They, more over, no longer sin, their salvation is secure ... He therefore cannot sin or stay in sin. He is righteous in the Lord.” **Ibid**, p. 7.

12. What Houteff is telling us is that all Christians who have righteousness through faith which he calls righteousness by behaving, since he does not have the righteousness of Christ, which is a life in harmony with the law, he **must** and **will** sin until in the future when he gets this “righteousness of Christ,” in his **own land**. Why? Because it is only **in this land** that God changes the heart and writes the law in it. This means that Christians in righteousness through faith (behaving) **do not as yet** have a **CHANGED HEART neither** is the Law of God **written in it** as yet. This is heresy!

“Until the Lord takes us back to our own land, though, there to change our hearts and to write on them His law (Ezekiel 36:24-28), until then the struggle in which the apostle Paul found himself—a struggle to obey the law of the Spirit while the law of the flesh is against it—is to be our lot. But we thank God who gives us power to overcome day by day in the Lord our Saviour.” **Ibid**, p. 7.

13. This is serious **apostasy!** But, to thank God for giving one the power to overcome day by day in Jesus is **contradictory window dressing**. As long as one **does not yet reside in that certain land**, he **does not** have the righteousness of Christ, which is a life in harmony with the law, because his heart is **not yet changed**, and the law is **not yet written** in it. This state is dubbed the man of Romans 7 by Houteff who quotes Romans 7: 19-25 at length, he thinks that this man is a converted man.

“Though we fall seven times a day, though we sin unintentionally, if we arise and run the race we shall win.” **Ibid**, p. 8.

14. Had the Davidians been an advanced movement for the development to the 144,000 they would have had the 1888 message, and would therefore believe with Waggoner, that the man of Romans 7 was **unconverted** and a **slave to sin**. Here is Waggoner’s words.

“In the later part of the chapter, the apostle shows what that oldness of the letter is from which we must be delivered. “I am carnal, sold under sin.” We do great violence to the apostle Paul, that holy man, when we say that in this he is relating his own Christian experience. He is not writing his own experience now that he is united with Christ. He is writing the experience of those who serve, but in the oldness of the letter, and while professedly serving God, are carnal, and sold under sin. A person sold under sin is a slave.” E.J. Waggoner, **Bible Studies on the Book of Romans**, p. 53.

15. Houteff and his followers did not even understand that the man of **Romans seven** was explained to be righteous by works (Houteff’s “behaving”) while serving the law of sin or being in transgression. The “I myself” (Greek; “autos ego”) shows the “righteousness by works” which was no protection from sin, hence with the flesh one sins. See: Romans 7:25. (see also: Romans 7:5,6,17,18,20; Romans 9:31,32; Romans 3:20; Galatians 2:16;

Philippians 3:9, for the “I myself” righteousness by works problem that could not stop Paul from sinning until he became converted as expressed in Romans 6:6-18,22; Romans 8:1-4).

16. So Houteff being short of the real Gospel, the 1888 message, could not explain the man of Romans 7 and justification by faith as they are. Thus the Davidian movement does **not have the Gospel**, so they are **not of God**.

As Waggoner said:

“So we see that justification by faith is nothing else but bringing a person into perfect conformity to the law. Justification by faith does not make any provision for transgression of the law.” **Ibid**, p. 50.

“When Christ is abiding in us, we are justified by faith, and we have His life abiding in us ... The just shall live by faith, because Christ lives in them.” **Ibid**, p. 27.

17. The verses of Israel going back to their own land that clean water (the word of God, Ephesians 5:26) were to be poured out on them that they would get a clean heart and obey God as was quoted by Houteff from Ezekiel 36:24-28, can be easily understood as a past event fulfilled at the time of Ezra, when one takes into consideration the following points.
 - a. When Cyrus the Persian came to the Media-Persian throne, he allowed by decree, the Jews of the Babylonian captivity to return to their own land to build the temple of God. Ezra 1:1-6.
 - b. Those that went back to their own land (in Judah) started a spiritual reformation that could only come by the word of God to restore worship to the true God . Ezra 3:1-6.
 - c. With the completed rebuilding of the temple around 518/517 B.C.B., and the restoration of all the priesthood, the sacrifices, ceremonies and holy days, and with the people’s reconsecration to YHWH, all of which happened **in their own land**, Judah, which was done by the Spirit of God pouring out clean water—the word of God—on the people’s heart to reconvert and rededicate them, the prophecy of Ezekiel 36:24-28 was fulfilled. Ezra 6:14-22.
 - d. Ezra’s prayer shows the source of the clean water, the word of God, in their own land, that reconverted the people while in their own land. Ezra 9.
 - e. Also, clean water, the pure, holy word of God, was poured out upon the people, washing them, in the call for reformation from old habits and degrading influences from Babylon, which the people heeded while they were in their own land, so those scriptures quoted and erroneously applied by Mr. Houteff were already fulfilled. Ezra 10:1-17.
18. Now to continue our investigation into the Davidian so called gospel. We saw that they were to get the righteousness of Christ which Houteff called a life in harmony with the law, and to have the law written in their hearts, and to cease from sin in their own land. Now

Houteff adds more to that foolish claim and says it more plainly after quoting Ezekiel 36:24-29; he even names the land as Palestine. So we are told that all true Christians **MUST GO** to the present day land of Israel, into the Israeli nation to be separated from the hypocrites and Gentiles that clean water will be poured out on us to be cleansed from sin, get a new heart and new spirit and obey God's Law. He shows that we **CANNOT** achieve these holy things in **any other nation on earth**; neither in America, Europe, Trinidad, China, etc., only in Palestine which is the Israeli nation. Is this not **madness**? It certainly is!!! Read for yourself.

“None of the living can actually be cleansed from all their marks of sin while among the Gentile nations, you see. They must first be separated from the hypocrites and Gentiles, then brought into their own land, there to be sprinkled with clean water, cleansed from all their filthiness and from all their idols, when they get to their own land, not before. Even a new heart is to be given them there, and a new spirit also. Thus will the Lord cause them to walk in His statutes and keep His judgments forever. Thus shall they return and dwell in the land of their fathers, Palestine, and thus shall they be God's people eternally.” V.T. Houteff, **Timely Greetings The Only Peace of Mind, Vol. 2, No. 33**, p. 13.

19. This abomination is repeated again later.

“But according to the scriptures, here you see the people must first be separated from among the heathen, then cleansed from all their filthiness, and thus be enabled to stand in the presence of a pure and eternal God.” **Ibid**, p. 16.

20. Houteff's abominable gospel even goes much further telling us that this cleansing of the stony hearts (so they still have stony hearts while having “righteousness by faith” or “behaving”), that, as he said, takes place in Palestine, is the **new covenant**. This will mean that we are yet under the old covenant 2000 years after the cross. All Davidians with their righteousness by faith (behaving) are yet under the **old** covenant. Read Houteff for yourself.

“But the new covenant is to cleanse them from their stony heart and to write the commandments on their hearts of flesh ... when God's people are thus cleansed, they shall all know the Lord. Then they shall indeed be His people, His nation.” **Ibid**, p. 14.

21. Lest we get any doubts about Houteff's teaching, observe that sinlessness will only occur in Palestine.

“The kingdom (the church purified and apart from the world) is to be as natural and as real as was the kingdom of ancient Israel, but there will be no sinners in it.” **Ibid, Vol. 1, No. 47**, p. 17.

22. Again we are told that the new covenant is not yet in effect, but will only be so later in the gathering time.

“This new covenant, you see is to go into effect in the gathering time. Then shall all God's people know the difference between good and evil [this implies they do not now know].

Thus shall they know what is the Lord's will and way. And thus shall they be able to perform the good and to shun the evil. They shall naturally and gladly incline to do good, just as they now incline to do evil." **Ibid, Vol. 1, No. 48**, p.29.

23. Only when the change takes place in Palestine then the man of Romans 7 will cease to exist, so a Davidian with his righteousness by faith (behaving) must sin in the mean time. Is this what the scriptures teach? **No, not at all!**

"So with God's people: just as soon as He puts His law in their inward parts, and writes it in their hearts, just that soon the carnal heart's desire and enmity against God's law will disappear. No longer will God's people need to say. When we "want to do good, evil is present." "O wretched man that I am! Who shall deliver me from the body of his death? Romans 7:24." **Ibid**, p. 30.

24. Readers will observe that from the quotation we have just made, that according to the Davidian gospel, a person of their own religion with the so called righteousness by faith (behaving) still have the carnal mind with its desires, and still has enmity against God's Law. This is only to disappear at God's choosing when He takes them to the land of Palestine, to the State of Israel, that cursed place that has much conflict. But now, let us get some more plain statement from V.T. Houteff that the Old Covenant is still in force. He calls it the "first covenant."

"This first covenant reaches from the time it was ordained to the imminent **final** ingathering of the twelve tribes as a kingdom. And yet, though never invalidated by God, its validity has been persistently negated by the New Testament church, and its sanctity violated by both the Old and New Testament churches, until this very day. [The booklet in my hand is reprinted in 1953]. So as the people, failing their promise, have broken God's commandments, they thereby also have broken "the covenant God made with their fathers." But in the new covenant, which the Lord is now about to fulfill, the commandments of God (Exodus 20:1-17), unlike in the old, will not be written on tables of stone (Exodus 31:18), but in fleshly tables of the heart, and at that time all shall "know the Lord, ... from the least of them unto the greatest of them" (Jeremiah 31:34)—exhibiting a church without tares. This compact which is about to take place, is the second covenant, and His law, being written in the heart, will be perfectly kept. Then, and not before, will the blessings, which His ancient people failed to receive, be fully realized. Jeremiah, also bearing witness that this promised covenant has not yet been fulfilled, but that it is to be honored now in the gathering time ..." V.T. Houteff, **Mt Zion At "The Eleventh Hour"**, p. 79.

25. That statement clearly revealed that to Davidians the Old Covenant is yet in force and we are to wait for the new one in the future, clearly this is against so many scriptures in the Second Witness or New Testament. But here again is the same abominations we just read.

"These verses show vividly that God is to validate the second covenant when He brings His people again from their captivity ... consequently, the fact that there has never been a time from the day that this scripture was written even to the present day, that every one of God's

people, as a church or a nation, has known the Lord and kept His commandments, again proves that the fulfillment of the second covenant (of which the exodus movement was a type), is yet future.” **Ibid**, pp. 80-81.

26. So Davidians do not teach a Gospel that gives victory over sin, their message (a false Shepherd’s rod) tells us that we have to go into the land of Palestine first before God can fulfill the new covenant upon us by giving us a new heart and changing us. Here is a final quotation of characteristic Davidian teaching.

“So no matter what the term we may give to this **new** place into which the saints are to be gathered, the place, itself, will be absolutely free from sin because all sinners among the righteous have then been destroyed. Since after the separation of the unconverted from among God’s true people, the church (then comprised of the 144,000, the first fruit of the twelve tribes of the children of Israel) is to emerge into a theocratic government, inevitably, then, the “vessels” represent the component units, the tribes, into which the redeemed are gathered collectively. And this great gathering, selective, absolute, and final, as it is, only goes to show again that the birth of the kingdom is absolutely dependant upon the purification of the church.” **Ibid**, pp. 92-93.

An Answer to the False Davidian Gospel

27. Righteousness by Grace is Righteousness by God’s mercy or favor, not righteousness by pardon. Romans 4:1-8; Romans 3:24; Titus 3:5-7).
28. But it is for those who repent of their of sins and accept the Truths of Jesus. Titus 2:11,12.
29. Righteousness by faith is Righteousness given in the container of Faith, because Faith contains Righteousness. It is NOT righteousness by behaving as Davidians erroneously teach. Romans 3:22; Philippians 3:9, (Philippians 1:27; Romans 1:16,17).
30. Righteousness by Faith is given by the Grace of God, it is not a succeeding period to that of some fictitious period of grace, as the Shepherd’s false rod teaches. (Romans 5:15-17; Romans 4:11).
31. However one must repent of sin and accept the Faith of Jesus Christ to get Righteousness. (Mark 1:14,15; Acts 13:38,39; Romans 3:4,5; I Corinthians 1:30).
32. The righteousness of Christ is the Divine Nature of Christ who is God, it is not a life in harmony with the law, although it **causes** a life in harmony with the law once it is us. (Jeremiah 23:5,6; Micah 6:5; Psalms 71:19).
33. It is this Righteousness that comes by Faith and is given to us by the Grace of God when we repent. (Romans 3:22,24,25; Romans 4:5).
34. Thus the three terms used to explain the Davidian false gospel should be correctly

understood this way.

- a. **Righteousness by Grace** emphasizes God's **attitude** in giving to us His Righteousness (it is by His mercy and kindness). 2 Corinthians 8: 1,6,7,9; Acts 20:24; Hebrews 4:16.
 - b. **Righteousness by Faith** emphasizes the **instrument** in which the Righteousness is given to us (it is in the vehicle of Faith) Romans 3:22 (the word "unto" in that verse is really "into" from the Greek "eis"). Philippians 3:9.
 - c. The **Righteousness of Christ** points out to **whom** the Righteousness belongs, to Jesus Christ who is God. (I Corinthians 1:30; John 20:28).
35. The faith that has Righteousness gives us access into grace, thus Faith, Righteousness and Grace all relate to each other and are not separated into periods. Romans 5:1,2.
 36. Righteousness is through Faith that it might be by the Grace of God, thus all three Grace, Faith and Righteousness—go together. Romans 4:13,16.
 37. We are saved by God's Grace through Faith that brings Righteousness, thus all three together. Ephesians 2:8; Romans 3:22).
 38. We can be cleansed from sin **where ever** we are in the world and at **all times**, not only in Palestine and later according to erroneous Davidian teaching. (Isaiah 57:19,20; Romans 5:1).
 39. A new spirit and a new heart could be given to any one who is penitent **where ever he is in the world**, it does not have to be Palestine alone as Davidians ignorantly teach. (Ephesians 1:1-3; Ephesians 4:22-24).
- The new covenant of a cleansed heart has always been given in the past, David got it. This proves Houteff's gospel to be wrong. (Psalms 51:10; Psalms 32:1,2,11).
41. Anyone can get the changed purified heart anywhere in the world, wherever he may be, once he repents and believe the Gospel, so it is not available in Palestine alone. Titus 2:11-14.
 42. The old covenant is not in force now, but was abolished by the death of Christ. (Hebrews 10:1-9; Ephesians 2:14,15).
 43. The new covenant has always been in the force before the cross and after the cross until the second coming of Jesus Christ. Psalms 37:31; Psalms 40:8; Isaiah 51:7; Hebrews 8:1-13.

Conclusion

This study has proven conclusively that the Davidian Seventh-day Adventists of what ever brand, Carmel, Bashan or Gilead, are all false, apostate and heretical movements. They offer no **present** total victory over sin for their membership, they do not even have the Gospel as outlined

in the Bible, therefore they have nothing to offer anyone and should be abandoned. Their prophet, V.T. Houteff is false with a gross speculative mind, looking to manufacture something new, but his false doctrines are extremely outrageous and goes against the plainest statement of the Bible. All Davidians in that religion are **lost** and must come out of that fallen Babylon if they are to be saved. They don't have the Gospel, the 1888 message, they have nothing except lies, and a curse is upon their gospel. (Galatians 1:6-9); the best thing they can do is to leave the movement, and forget everything about it. Amen.