

Lesson No. 3

July 10, 1958

SUBJECT: DETAILS OF THE 430 YEAR PROPHECY ACCORDING TO ABRAHAM & EZEK. 4 – IN THREE STEPS

PURPOSE: To present the historical facts connected with the Reformation so that we can clearly discern these different phases of its growth which are separated into three periods beginning with:

1500 - The year Luther discovered the Bible, commencing revival in his own life to prepare him for the work of the Reformation. (2TGr.39:18; 1 SR109:1)

1525 - The beginning of Luther's Reformation - when Luther had a following: the city of Worms having accepted the Reform faith. (FUNK & WAGNALL'S Enc. under "Worms")

1530 - The time the Protestant confession of faith was drawn up: The Augsburg Confession - when read before the Diet of Augsburg, gave the crushing blow to the Papacy, causing the infliction of the "deadly wound".

(1SR109 :2 C: 2SR212-213)

THOUGHT: "Dr. Martin shook the foundation of Rome's claims upon his life by **two** radical steps... writing the ninety-five theses and taking a wife. His **mental break** with Romanism came when he placed the theses on the Castle Church door, **but** it was not until he married that his physical severance became complete." (1525)

"Martin Luther - God's Man of Destiny", Miller, p. 106

"This (marriage on June 13, 1525) was the **real beginning** of the Protestant parsonage, which has showered the world with the choicest blessings." "Martin Luther", Dallman, p. 253

"The Protest of Spire (1529) and the Confession at Augsburg (1530)...marked the triumph of the Reformation in Germany..." Great Controversy, p. 211:1

In the study of this chart we would first call your attention to the fact that the Reformation in Luther's time came in progressive stages. In general terms the whole movement was called "the Reformation," but it consisted of various phases of development. There was a period of revival connected with it in which God chose Luther and prepared him to act his part in bringing a message of truth to the people of that day. As the Reformation was plant-like (2TG46:22), it had to have its periods of sowing, growth and harvest.

"No one settles upon a raw piece of land with the expectation that it will at once yield a harvest. Diligent, persevering labor must be put forth in the preparation of the soil, the sowing of the seed, and the culture of the crop. So it must be in the spiritual sowing." Education, p.111:2.

On these starting dates (1500, 1525 and 1530) commence both Ezekiel's and Abraham's prophecies of the 430 years. The 1500 and 1525-dates are based on Ezekiel's prophecy, while the

1530 date deals with the perfect fulfillment according to Abraham. They run parallel and are the same length of time. According to Ezekiel, the time of the unfolding of the Shepherd's Rod message (the sealing of the 144,000) is determined (2TG39:17,18), also the predicted reformation (2 S.R. 275:2) or the time of the marking of Ezekiel 9 (1SR116:1). Abraham's prophecy overlaps that of Ezekiel (2SR275; 1 SR222:2) and reveals to us the perfect fulfillment of 9 (2SR275), the purification of the church (1SR116:2).

The dates 1525 and 1530 are definite and historical, but 1500 is indefinite and is derived from coincidences providentially arranged. **Notice how Bro. Houteff** calculated 1500:

"To find exactly the beginning of the 430 year period we must first find the year the period endedthe year in which the Spirit of Truth unrolled the scroll and brought in an abundance of Divinely inspired, pure and unadulterated Truth ...as leaves of Autumn... dropped everywhere among the Laodiceans

"This message, as some of you already know, began to unfold in 1930. Hence, if we subtract 430 years from 1930 we are taken back to 1500, the time Martin Luther's call came, the time he **began** to study the Bible, the time he **started to prepare** for the work of the Reformation..." 2 TG39+17, 4:1.

"We may **suppose** the 390 year period began in **about** 1500 A.D. (**when Luther found the Bible**), and **ended** in 1890 A.D. where the 40 year period began, which would end in 1930. However, we cannot point out the **exact day** or month, or **even the year**, because (1) we **do not know** the **exact day**, of **the call** of Luther; (2) prophecy deals with the Jewish, or perhaps the Hebrew year, therefore, it is a matter of months that we cannot determine. It may run until 1931, or **even after**..." 1SR116:1

The Shepherd's Rod did not commence at a **definite** time like that of the beginning of the Judgment of the Dead on October 22, 1844. Notice 1930 and 1931 dates on Shepherd's Rod charts are **not exact, not definite**.

"The message in the **Shepherd's Rod did not come all at once**: it is the result of Bible studies for almost two years. These studies were presented to a company of believers from Sabbath to Sabbath." Symbolic Code, Vol. 10, No. 7, page 4, May, 1955

Therefore:

The Shepherd's Rod Movement being based on **indefinite time** (as was the **First Angel's Message in Miller's time**) laid the ground work for the predicted reformation and prepared the people for the coming of the "another angel" (Rev. 18:1), **thus being Divinely appointed to herald** the great and dreadful day of the Lord: the Judgment of the Living.

1525....and.....1530 - **definite** starting points of the Reformation, Funk & Wagnall's Encyclopedia, under "Luther and Worms".

430and....430 ADD

1955....and...1960 - DEFINITE termination points of 430 year prophecy.

"These types were fulfilled, not only as to the event, but also to the time. In like manner the types which relate to the second advent must be fulfilled at the time pointed out in the symbolic service." GC399. We are thus to give the trumpet a certain sound.

IMPORTANT DATES RELATING TO THE REFORMATION:

1483 - Luther was born in Eisleben, Germany. (Funk & Wagnall's Enc. under "Luther")

1501 - At the age of 18 he entered the University of Erfurt. (Id: & GC121:4)

"While one day examining the books in the library of the university, Luther discovered a Latin Bible. Such a book he had never before seen.... now the deep conviction of his condition as a sinner took hold upon him as never before." GC122:2

1505 - "An earnest desire to be free from sin and to find peace with God led him at last to enter a cloister, and devote himself to a monastic life." GC123:1

"...he sought by his own works to obtain peace and pardon...But with all his efforts his burdened soul found no relief. He was at last driven to the verge of despair." GC123:2

"When it appeared to Luther that all was lost, God raised up...the pious Staupitz ...(who) opened the word of God to Luther's mind." GC123:3

1507 - "Luther was ordained a priest..." GC124:1 (Funk & Wagnall's Enc: "Luther")

"Luther was still a true **son of the papal church**, and had no thought that he would ever be anything else." GC124:2

1512 - Luther received the degree of Doctor of Divinity at the University of Wittenberg. (GC125:2 & Funk & Wagnall's "Luther").

"During the next four years Luther engaged in a severe mental struggle, seeking peace of mind and conscience." Funk & Wagnall's Enc. under "Luther"

1517 - "In 1517 the Dominican monk Johan Tetzel arrived in Wittenberg and began preaching the sale of indulgences for the rebuilding of St. Peter's church at Rome." Id.

Luther opposes Tetzel's indulgence sales, posts a paper containing ninety-five theses against the sale of indulgences on the door of Wittenberg chapel. (GC129:2)

Many of Luther's congregation buy Tetzel's indulgences. Luther refuses them absolution. They demanded their money back. Filled with rage, Tetzel declared he had orders from the pope to burn all opposers, (GC128:3 & 129:0)...

Luther still a papist of the straightest sort, (GC128:3).

"Though Luther had been moved by the Spirit of God to begin his work, he was not to carry it forward without severe conflicts. To enlighten and reform the people would be virtually to undermine the authority of Rome, to stop thousands of streams now flowing into her treasury... For this reason, they refused the knowledge tendered them of God, and arrayed themselves against Christ and the truth by their opposition to the man whom he had sent to enlighten them." GC 131:2.

1518 - "Only a year had passed since the Reformer posted his theses on the castle church ...Luther was as yet but **partially converted from the errors of Romanism** Luther **was still a supporter -of the Roman Church, and had no thought** that he would **ever separate** from her communion." GC 139:1-2. Even as William Miller had no thought of forming a separate denomination.

1520 - Luther wrote three treatises on reform, attacking abuses in the church and inviting secular power to institute reforms. (Funk & Wagnall's "Luther").

1521 - Judgment is passed upon Luther at the Diet of Worms. Luther is excommunicated and the pope ordered the emperor to 'execute' the sentence. "Instead the emperor summoned Luther before the Diet, to defend His works or recant, and on his refusal, placed him under the ban of the empire. F.L W. "Luther (GC 1.5-170).

Majority of the Diet were against the Reformer. (GC 149:2).

On his departure from Worms Luther was seized at the instigation of his friends and spirited away to Wartburg Castle. Here he wrote a treatise on monastic vows, and completed a translation of the New Testament from Greek into German.

F. & W. Encyclopedia "Luther"; GC168-170:18

1525 - The **real beginning** of the Protestant Reformation... (See Gem Thought).

The City of Worms accepts the Protestant faith, and Luther marries Kathryn Von Bora, a nun. (Funk & Wagnall's "Luther"). Here is the **actual beginning of Protestantism** --: when Luther received a following.

1526 - Religious toleration granted by Diet of Spires, gives each state liberty in matters of religion. (GC 197:3). "God's providence had held in check the forces that opposed the truth. Charles V. was bent on crushing the Reformation, but often as he raised his hand to strike, he had been forced to turn aside the blow." Again and again the immediate destruction of all who dared to oppose themselves to Rome appeared inevitable; but at the critical moment the armies of the Turk appeared on the eastern frontier, or the king of France, or even the pope himself jealous of the increasing greatness of the emperor, made war upon him, and thus, amid the strife and tumult of nations, the Reformation had been left to strengthen and extend. " GC 197:2.

1529 - Second Diet of Spires summoned for the purpose of crushing heresy. Papists are jubilant, and the Reformers greatly perplexed. GC 198-199:4

A dark and threatening day had come for the Reformation." GC 197:2. The 1526 decree of toleration was annulled. (GC 198:2)

1530 - The **triumph** of the Reformation. (See Gem Thought)

"To quiet the dissensions which disturbed the empire, Charles V., in the year following the Protest of Spires, convoked a Diet at Augsburg..." GC 206:0.

"Great dangers threatened the Reformation...The elector set out, with his retinue for Augsburg. All were acquainted with the dangers that menaced him, and many went forward with gloomy countenance and troubled heart. But Luther, who accompanied them as far as Coburg, revived their sinking faith by singing the hymn, written on that journey, 'A strong tower is our God', many an anxious foreboding was banished, many a heavy heart lightened, at the sound of the inspiring strains." GC 206:2.

A confession of faith was drawn up in systematic form to be presented before the Diet, and the task of its preparation was given to Luther, Melanchton, and their associates. (GC 206:2).

"As the Christian princes advanced to sign the Confession, Melanchton interposed, saying, 'It is for the theologians and ministers to propose these things; let us reserve for other matters the authority of the mighty ones of the earth.' 'God forbid,' replied John of Saxony 'that you should exclude me. I am resolved to do what is right, without troubling myself about my crown. I desire to confess the Lord. My electoral hat and my ermine are not so precious to me as the cross of Jesus Christ,' ...thus spoken, he wrote down his name. Said another of the princes as he took the pen, 'If the honor of my Lord Jesus Christ requires it, I am ready ...to **leave** my goods and **life behind** ... (rather), than receive any other doctrine than that which is contained in this Confession.' Such was the faith and daring of these men of God." GC207:0.

The deadly wound was inflicted. (2SR212; 1SR109:2). **This great work was accomplished by prayer.** (GC210). It was the boldness of the princes and their self sacrifice that caused the principles of Reform to be accepted by the other members of the Diet. (GC203:3).

True Protestantism is what keeps the wound open. (1SR216:1). John saw the whole world wonder after the beast (Rev. 13:3). We wonder after the beast when we depart from strict obedience to God's Word. (1SR217:2).

The prophet Isaiah tells us of this great apostasy. "And in that day seven women shall take hold of one man, saying, we will eat our own bread, and wear our own apparel: Only let us be called by thy name, to take away our reproach." Isa. 4:1 (1SR218:1).

"While these women are refusing the instructions of Christ through His Word and His righteousness, symbolized by the bread and apparel, they wish to be called by His name (Christians), but while the world is on the brink of perdition, God immediately gets to work and sets things in order, as foretold in the second verse.

"In that day, shall the **Branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are, escaped of Israel.**" 1SR218:1-2.

"...in the parable only after the third fruitless year would the Lord consider cutting down the barren fig tree, and even then He was convinced to **wait another** year. Thus we see that we are given plenty of time in which to make good, plenty of time to begin bearing fruit. There is, nevertheless, as in the parable, no fruitless tree to be **spared beyond** the fourth parabolic year." 2TG46:22.

At the end of the fourth year the barren fig tree was cut down while those who bore fruit reached maturity (beautiful and glorious Branch as in the Reformation). (Ed. 111:2).

In the chart the 430 year Prophecy, according to Eze. 4, there are three dates of particular importance:

(1) 1500 (about the time Luther found the Bible) plus 430 = 1930. Shepherd's Rod Vol.1 to the church (1SR116:1) actually it was 1501, at the age of 18, when Luther entered Erfurt where he found the Bible (GC121:4). 1501 plus 430 = **1931**, which one may presume would mark the year of the printing of Shepherd's Rod Vol. 2. But the message which developed into the sealing of the 144,000, which is known as the Shepherd's Rod, or Davidian Kingdom message, came through the S.D.A. Sabbath school quarterlies in 1929. These "different dates" show why the Shepherd's Rod author wrote: "As it is impossible to make a time chart without a date to go by, we have used these coincidences, and it is stated that the date is indefinite." 2SR275. By the fact that the deadly wound was healed the same year the message came to the church through the Sabbath school quarterlies, is evidence to prove that the church would reject the message - the instrument of truth by which the wound is kept open.

The message that follows the Shepherd's Rod (Branch) is based on **definite dates**. Just as the judgment of the dead began on a definite date (October 22, 1844), just so the Judgment of the Living in the house of God (1 Pet. 4:17) must begin at a definite time. (GC353:1). .

(2) 1525 - (This is definite. The people of Worms accepted Protestantism, beginning of Reformation; Luther marries Kathryn Von Bora) plus 430 = **1955**. This date marks the beginning of the Judgment of the Living with D.S.D.A.

1526 - (First Diet of Spires) plus 430 = 1956 - judgment of the living begins with S.D.A.

"...The church will be weighed in the balances of the Sanctuary." 5T83:2.

"In the balances of the Sanctuary the Seventh-day Adventist church is to be weighed."

"And thou, Capernaum (Seventh-day Adventist; who have had great light), which art exalted unto heaven (in point of privilege), shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day." Review and Herald, Vol. 70 #31, Tuesday, August 1, 1893, by Mrs. E.G.White.

"Now there arose up a new king over Egypt, which knew not Joseph." Ex. 1:8. If the first Pharaoh, who exalted Joseph (Christ), represented the leadership in the days of the Apostles, then this new pharaoh must represent the leadership of this present movement at the time this subject became known. Note, this new Pharaoh knew not Joseph (Christ). This meaning is that the leadership of this (S.D.A.) organization has left following their Master - Christ. Volume 5 page 217. 1SR77:2.

S.D.A. ministry (King Pharaoh), First to feel the stroke of the wrath of God." 5T211

Read Eze. 30:20-22:

We taught that at the beginning of 1957, God had caused the sword to fall out of the hand of King Pharaoh. At that time we did not know just what this meant, but in 1958 we learned that this prophecy had met its exact fulfillment. While we were at Autumn Council in Washington, D.C. in October 1956, we attempted to tell the General Conference Brethren (read the General Council letters 1-7) that the Judgment of Living would start for S.D.A. October 22, 1956. (This date is not based on Jewish calendar but is a parable and is based on our present calendar Eze. 20:49). The Conference Committee at the same time, or immediately afterwards, had conferred with the editors of the Eternity Magazine and said committee denied the Spirit of Prophecy in the S.D.A.

Church, the Sanctuary Truth, and the sanctifying sign of the Sabbath (their Sword).

If you do not believe, this send for your copy of an article written by Eternity Magazine, "Are Seventh-day Adventists Christians?" Read chapter three of the Adventist book, " **Questions and Answers on Doctrine**. Read what Elder Andreasen has to say about this book. The evidence is abundant if you wish to know the Truth. What is your answer, Brethren - do you believe God or man? Choose you this day whom you will serve.

Note, 1525 plus 390 (first part of Eze. 4 prophecy) =1915 - death of Mrs. E. G. White. Here marks the second portion (40 years) of the 430 years as pertained to the world. The world fasts for 40 years, at the end of which a message was to come that would revive the living testimony, purge out hypocrites, and turn the church back into favor with God. However it takes a period of time for God to bring about reformation and the message go to the world The Harvest (Judgment of the Living) is a period of time (3Tr. 64:3 :3) . Hence, 1915 plus 40 = 1955 -- cessation of the latter rain of Truth to the church (Rev. 7:1-8, sealing of the 144,000) and the beginning of the reformation, or the coming of that other angel (message) that is to "lighten the earth with His Glory," 6T406:5. Rev. 18:1.

(3) **1530** - date has to do with the purification of the church and is calculated 'by the Abrahamic prophecy of 430 years, the "type" (1SR116:1); "Going out of Egypt", 2SR275:2. The Abrahamic

prophecy is divided into two parts, 400 and then 30 years (1SR109). (Luther inflicts deadly wound at Augsburg) 1530 plus 400 = **1930** (S.R. message) plus 30 = 1960 -- purification of the church, Eze. 9, antitypical Passover, the smiting of the antitypical first born (the ministry) in antitypical Egypt, the church (S.D.A.). Those who do not have the final atoning blood of the Lamb of God (the Branch, G.C.415) on the door posts of their hearts, which is used by the High Priest (Christ) to blot out sins in the final atonement (for the living) in the courts above, will fall in the slaughter of Eze. 9 (antitypical Passover).

From the Augsburg Confession (1530) to the purification is 430 years = 1960. Those who agree with the "Dragon" that the full and final atonement was made at the cross go down in the slaughter of Eze. 9. This releases God's true people from antitypical Pharaoh's grasp.

Therefore, the final work of placing the three-fold seal (EW15; Rev. 3:12) is accomplished in "four short years. (rTG10:20:1). From the beginning of the Judgment of the Living in the church (D.S.D.A.) October 1955 to autumn of 1958 is four years. The BRANCH builds the temple (Zech. 6:12 - marks the 144,000).

"... in the parable only after the third fruitless year would the Lord consider cutting down the barren fig tree, and even then He was convinced to wait another year nevertheless, as in the parable, no fruitless tree is to be spared beyond the fourth parabolic year" 2TG46:22.

"Thus, when the wise ones started out to meet the Bridegroom, the lamps of the foolish went out, for the Judgment of the Dead had passed. Therefore, it was present truth no more, and thus they were left in darkness. **At the beginning of the judgment of God they saw their mistake** and rushed for the ark of safety; but, it was beyond their reach for they knew nothing of the message and by the time they acquired it (filled their lamps with oil) there had been a delay; the angel had passed though the city, through Jerusalem, the church - the sealing was finished and probation for the church had closed - the door was shut. 2TG46:22.

We see that when the judgments of God begin to fall the foolish virgins realize their mistake, and rush for the ark of safety (the kingdom), but it is too late - the saints (wise virgins) are sealed and probation is closed. The judgments of God start before they rush for the ark and when they get there the door is, shut. What a shame, what a tragedy, for one to put off salvation so long - almost saved but entirely lost. Friends, do not listen to all the winds that blow, for today is the day of salvation; do not put it off. Revealed truth is your only hope of salvation, therefore, stand firm on the rock in a message that shows the past, the present and the future - a message that fits into the framework of truth of the former messages to the church. As revealed by the Spirit of Prophecy, "The message itself sheds light as to the time when this movement is to take place. It is declared to be a part of the everlasting gospel; and it announces the opening of the judgment. The message of salvation has been preached in all ages, but, **this message** is a part of the gospel which could be proclaimed **only** in the **last days**, for only then would it be true that the hour of judgment had come. The prophecies present a succession of events leading down to the opening of the judgment.

"The great day was (is) at hand, and in His providences the people were (are) brought to the test of a definite time, in order, to reveal to them what was (is) in their hearts." G.C. 355:3; 353:1.

It is true that Sister White wrote against the setting of the time of Christ's **coming** in the **clouds**, but here she says that the gospel reveals the time of the judgment. Since this message is the repeating of the Second Angel's message (TM59 Rev. 18:1), the judgment of the living, the church would be like a ship at sea, without chart or compass, after the time the message of the judgment of the dead is past, if we had no message to point out to us where we are in the stream of time. Furthermore, since the second Angel's message was not a complete message (Rev. 10:4-6) in the summer of 1844, but only the setting of the time of the judgment of the dead as revealed in Rev. 4:5, it remains that the Second Angel's message (the Judgment of the Living) must be a complete message as revealed in Rev. 8:5, which is depicted by the **thunderings** and an **earthquake**. There was no earthquake (Eze. 9) connected with the thunderings of Rev. 4:5. Inspiration says that the message proceeded from fire throne, where seven lamps of fire (purification) were burning before the throne. This purification or judgment takes place in the heavenly sanctuary, but Rev. 8:5 states that the Angel filled the censor with the fire of the altar and cast it into the earth. Inspiration reveals that this purification takes place on the earth and we know it begins at the house of God. (1 Pet. 4:17). Also, the four Angels that were bound in the river Euphrates (Rev. 9:14), all four had time connected with their message.

A message that does not have time as a part of the message before the command is given to the Sixth Angel to loose the four Angels (Eze. 9) is not of God. Since the BRANCH is the last message before the slaughter, the four Angels (messages) of Rev. 9:15 are none other than The Millerites, S.D.A., Rod and BRANCH, the latter being a fourfold message.

So, friends, do not let the old serpent beguile you with that old familiar discord that there is to be time no longer after 1844. Maybe not to that which pertains to the Judgment of the dead, but not so with the judgment of the living. If we did not know the time of the purification of the church, how would we know when to prepare for it? In the typical service of the Atonement, there was a blowing of trumpets, Lev. 23:23-27. Is God a respecter of persons? They knew the time then, does it not stand to reason He would tell us now? He is the same loving, compassionate Saviour today as, He was to Ancient Israel.. Inspiration declares: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." Joel 2:1

There are four and a half years from the autumn of 1955 to the spring of 1960. But in four short years the Lord builds the temple (r1TG10:20:1) according to type. Therefore, 1959 at the Atonement, should mark the final blotting out of sins in the church and also the removing of the names of the tares in the church from the book of life. The **sinner's names** are removed from the books before Michael stands up or else they would be delivered with the saints. "...and at that time thy people shall be delivered, **everyone** that shall be found **written** in the **book**." Dan. 12:1.

The Spirit of Prophecy says: " ...While the investigative judgment is going forward in heaven, while the sins of penitent believers **are being removed from the sanctuary**, there is to be a special work of purification, of putting away of sin, among God's people upon earth." GC 425.

The warning is that everyone put away his sins that they may be blotted out in the antitypical day of Atonement. Inspiration admonishes: "Remember ye the law of Moses, my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments."

"In the time of the investigative judgment we are to remember the laws God gave to Moses.

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." Mal. 4:4,5.

Just before the great and dreadful day of the Lord (Eze. 9) Elijah appears and calls attention to the Law of Moses that our sins may be blotted out in the Atonement.

"Once a year in the great Day of Atonement, the priests entered the most holy place for the cleansing of the sanctuary. The work there performed completed the yearly round of ministration Every man was required to afflict his soul while this work of atonement was going forward. **All business** was to be laid aside, and the whole congregation of Israel were to spend the day in solemn humiliation before God, with prayer and fasting, and deep searching of heart.

"Important truths concerning the atonement are taught by the typical service. GC419:1, 3; 420:0, 1.

This is one of the statutes of the children of Israel forever..."throughout your generations in all your dwellings. Lev. 23:31.

The atonement this year, according to the Jewish calendar, is September 24. It is a Sabbath of rest - "from even unto even shall ye celebrate your Sabbaths." Lev. 23:32. The warning of this solemn day goes forth on the first day of the seventh month, which is September 15th this year. This is the first day of the new harvest year and is likewise a Sabbath - "a memorial of blowing of trumpets ...Ye shall do no servile work therein." Lev. 23:24, 25.

In the enclosed chart (follow closely) we are dealing with the 430 years of Ezekiel 4 and the 430 to Abraham. The prophecy of Ezekiel shows the revival and reformation in the church. The revival that marks the beginning of the 430 years of Ezekiel was when Luther found the Bible in about 1500 A.D., which reaches to 1930 - beginning of the Shepherd's Rod message. The reformation (COR 154 two different things) had its beginning in 1525, when the people of Worms accepted Protestantism and is typical of the message that brings reformation (reorganization) in the church. 1525 plus 430 = 1955, coming of the BRANCH (Read Isa. 4:2; W.H.R.53). But the fulfillment of the 430 year prophecy to Abraham is yet in the future, going out of Egypt (Eze. 9); (2SR275:2). Now, since the 430 years to Abraham reaches to Eze. 9 (purification of the church) and since it makes it clear that there is a 430 year period from the reformation by Luther to the purification of the church (1SR116); and, also since Abraham's prophecy overlaps (extends beyond) the 430 years of Ezekiel, there is only one conclusion, and that is, Abraham's 430 years would begin at the most important date of Luther's reformation. History tells us that in 1530, when the twelve princes of Germany took their stand with Luther at the Augsburg confession against Popery, then the Deadly Wound was inflicted. The absolute civil power of the Pope was broken. The 430 years to Abraham not only mark the purification of

the church, but also the healing of the "Deadly Wound" the Image beast is set up: 1530 plus 430 = 1960 - the Dragon makes war on the remnant which keep the commandments of God and **have** the Testimony (led by a live prophet) of Jesus Christ. Rev. 12:17.

As stated before, there are three dates of particular note: 1500 plus 430 = 1930, (the Rod), 1525 plus 430 = 1955 (The BRANCH) and 1530 plus 430 = 1960 (Eze. 9, slaughter in the church).

Mount Camel (D.S.D.A.) tells us that for 1260 days, 42 months after the cessation of the latter rain (death of Bro. Houteff) for the church, there is to be no new movement. "The messages that came in this time of rain (before the cessation of the latter rain) are described in Revelation 10:8-11 and 11:1, and they are the messages that have already come to ripen the "wheat" for harvest: No other message is to come to accomplish this work for no more are prophesied. Instead, we are told that those (the Two Witnesses) have power to shut heaven, that it rain not in the days of their prophecy! They have power to cause to cease the falling of the rain - that is, the latter rain. Then, during the days of Their prophecy (1260 days, or 42 months) there is not to be any new message, any new commission, any new movement. The Symbolic Code, Vol. 11 #5, p. 6.

In this we see Mount Carmel fulfilling their type (Millerites) perfectly by closing the door. The Lord says that that door will remain open and no man can shut it. (Read G.C. 429). They (M.C.) did not take into consideration that the command was to be given by **another angel** to the "Son of Man" to thrust in His sickle and reap the harvest of the **first fruits** (Judgment of Living in church), the 144,000 (Rev. 14:15) 2TG44:37.

If the 42 months is literal time and it begins at the death of Bro. Houteff (end of latter rain of truth) then **that period of time is passed**. If it is not literal time (and begins at his death), but prophetic, then we have over 1200 years to go yet. If it is symbolic time, it could run for an indefinite period of time and we would have no message with which to bring souls to a decision for Christ.

Mount Carmel says there is no new movement after the cessation of the latter rain, but the Bible and the Shepherd's Rod author says the BRANCH is to harvest the 144,000 first fruits, or build the Spiritual temple. You say the BRANCH is Christ. To this we agree. John tells us that Christ is the Word. John 1:1-14. This being true, the BRANCH is the Word - Truth. With the Truth, and the people taking hold of the work, the Spiritual temple is built in "four short years", R1TG10:20:1 fulfilling the type of Zechariah. "The work of these three movements - Zechariah, Moses, and Noah's - therefore, typifies **every** phase of our work." r1TG9-12:2: Zechariah's (BRANCH); Moses (Rod); Noahs, S.D.A.). See chart at the 11th Hour, 9th Hour of night and 9th hour of day.

The code teaches that the 1260 days and the 42 months are the same (S.C.11-5:6), but the Bible says that the 42 months has to do with the Gentiles treading the Holy City (Rev. 11:2) and the 1260 applies to the Two Witnesses (V.3). Since we have a 4 1/2 year period to deal with instead of 3 1/2 years and both are before Eze. 9, then the 1260 days must **overlap** the 42 months. If the 42 months, as Mount Carmel says, begins in 1955, then from the beginning of the BRANCH in the autumn of 1955 (the year the latter rain stopped) till the city is smitten (Eze. 33:21), there are

three years. Six months later the Gentiles are to be driven out. If the 1260 years, the period in which the Two Witnesses prophecy in sack cloth reach to Ezekiel 9, and the 430 year prophecy to Abraham reaches to Ezekiel 9, that ends in the spring of 1960, then count back 3 1/2 years, which would be in the autumn of **1956, the year the Elijah message went to antitypical ten tribes (S.D.A.)**.

Let it be remembered that Elijah John the Baptist (Matt. 11:14) came to two tribe Judah and likewise Christ, but Elijah the Tishbite, if you remember, came to ten tribe Israel - Samaria,

Ahab, Jezebel and the priests of Baal. Now, think, and this is not hard to figure out, but is very simple if we remember the types. When the Rod message came the S.D.A. church was Judah, as the Rod teaches, and the Rod messenger being slain as was John, we have a perfect type of Elijah John. When Jesus came He went to John to be baptized and began to preach, at first mainly to John's followers, but later to others, even to the Samaritans and also to the Gentiles. John said that he must decrease but Christ must increase. The Rod prophesied that the BRANCH (Christ) would bring about the revival and reformation – the great change in the church. Now, since Christ is the Word and the BRANCH is Christ, so then, it is easy to see that the Branch is a message. The BRANCH message came to antitypical John's followers (D.S.D.A.) first in fulfillment of the type. A year later (1956) the message went to S.D.A., antitypical ten tribes fulfilling the type of Elijah going to Ahab at Samaria. Some may question the application of S.D.A being a type of the ten tribes since the Rod calls the church Judah. But we must remember that there are 144,000 - 12,000 from each tribe (Rev. 7:4) in the church. Therefore, when the Rod message came it brought about a division, creating Judah and Israel, fulfilling the type of the division of the twelve tribes shortly after the death of King Solomon. There is no way to legally or Scripturally deny that there are two Seventh-Day Adventist churches - D.S.D.A. (Judah) and S.D.A. (Israel). This does not mean to say that only among the Adventist people we find Judah and Israel; for surely there is the Jewish people in the Israel State and we must be assured that the ten tribes are scattered among the other churches. Since the Seventh-day Adventist are the first to be purified the message through type and antitype deals with them first. **The sad part is that type reveals that Judah (in the church) will again crucify the BRANCH. Since the BRANCH is not a person but Christ, Inspiration reveals they crucify Christ by rejecting His message - the BRANCH.** This is what Davidians also say:

"Just as Christ was crucified, so the Two Witnesses will be killed. And as Christ was resurrected, so the Two Witnesses will be raised...The prophecy of Revelations 11 shows that Christ in our day **in the form of His Truth, His Word**, is to be crucified afresh at the hands of His professed people and that the Truth will be raised in glorious exaltation and victory and to the shame of its enemies." The Symbolic Code, March 1956, Vol. 11 #5 pp 13, 14.

The Spirit of Prophecy teaches the same thing. But the believers themselves will escape out of their hands, even as David escaped out of the hands of Saul.

“God's church on earth today is fulfilling the ancient prophecies.” PK 703:1.

We now see that the events connected with the Protestant Reformation are types of that which is to come 430 years later. Along with the healing of the wound, we also come to the time of the

standing up of Michael Dan. 12:1)--"the going out of Egypt, Eze.9", and the closing up of the work **for** the church: The gospel is then to go to the world to gather the second fruits. As time is so short, may we earnestly consider the words found in Luke 21:34-36: "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For, as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy do escape all these things that shall come to pass, and to stand before the Son of Man."

Yours to stand with, the Lamb on Mt. Zion,

Ben L. Roden

Note: All emphasis and parenthesis in quotation ours unless otherwise indicated.

ANNOUNCEMENTS:

1. To you, dear believer, who are making the trip and have means to help others go, send monies and names of sponsored ones immediately, lest the way be closed for you because you did not help your brother when the call was made. If you have no one to sponsor, then those who meet the qualifications will be benefited by your contribution.
2. Make preparation for the following allowances on boat or plane, so that whichever you take; you will be prepared for either: BOAT—275# plus extras as allowed on plane; PLANE -- 44# plus ladies handbag, umbrella or cane, coat, travel rug, reading material.
3. **THOSE WHO CANNOT GO NOW:** Continue to work and pray for the success of those who go to prepare the way that you may come later. Send in as much on your fare as possible. Continue to gather names of S.D.A's and Davidians and send them all 7 G. C. letters.
4. Send all tithes and correspondence to Box 3088, Odessa, Texas, until further notice.
5. Correction on Lesson No. 2: on page 1 -- under Purpose #4: add 1 S.R. 116; on page 3, line 4: should be V.T.H. Jezreel Ltr.#2, p.5:5; on chart in extreme upper left corner reference should be: Ex. 12:40.
6. Insert tenth horn on scarlet beast (lower right corner). Beast which was redrawn and attached to original drawing mutilated in photographing.

THE BRANCH AT GENERAL CONFERENCE, CLEVELAND OHIO

The every-four-year World Conference of Seventh-day Adventists was held in Cleveland, Ohio, U.S.A. from June 19 until, June 29, 1958. Representatives from practically every country on

earth presented a very international atmosphere. Amidst the colorful mixture of nations and tongues, committee meetings and programs -- amidst the great gathering of Modern Israel from many lands, there came quietly and prayerfully a small band of Branch, seven in all, passing out literature and dropping seeds of Truth to the sincere questioner and scoffer alike. Where the "Rod" feared to tread because of the law, The Branch went forth, trusting in the Lord's promise that His Word "shall not return unto me void... and it shall prosper in the thing whereto I sent it." Isaiah 55:11.

"Let us not, however, forget that there is an enemy who is determined to keep God's people in darkness, in ignorance of timely Truth. (See Testimonies, Vol. 5, pp. 709, 728.) And what more damaging darkness could he seek to keep them in than in ignorance of that which God would have them to know while their judgment is pending, while they are being weighed in the balances of the Sanctuary? None, absolutely none.

Consequently it is to be expected that now, more than ever before, all of us are to meet, with the fiercest opposition. So called great men having not so much even as a spark of Divine light, will, acting like mad men, hastily spread confusion everywhere. This they will do by engendering prejudice by exalting baseless theories, by fabricating and propagating falsehood, by hurling scorn and ridicule by mongering gossip and hearsay, and by engaging in character assassination. But none of this will phase those whose fortress is the Lord, and who heed His priceless, precious, inspiring counsel in the following passages: "... Do not be unbelieving. The more you are jostled, misapprehended, misstated, the more evidence you have, that you are doing a work for the Master, and the more closely you must cling to your Saviour." --Testimonies, Vol. 3, p. 130.

"All who in that evil day would faithfully serve God according to the dictates of conscience, will need courage, firmness, and a knowledge of God and His Word' for those who are true to God will be persecuted, their motives will be impugned, their best efforts misinterpreted, and their names cast out as evil." Gospel Workers 264

"The wrath of man shall praise Thee,' says the psalmist; 'the remainder of wrath shalt Thou restrain.' God means that testing truth shall be brought to the front, and become a subject of examination and discussion, even if it is through the contempt placed upon it. The minds of the people must be agitated. Every controversy, every reproach, every slander, will be God's means of provoking inquiry, and awakening minds that otherwise would slumber." ---Testimonies, Vol. 5, p. 453.

"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." White-House Recruiter pp. 31, 32, 33.

"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

"The anger of the Lord shall not return, until he have executed, and till he have performed the thoughts of his heart: **in the latter days ye shall consider it perfectly.**" Jeremiah 23:5, 20.

"Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath and I will bring them again unto this place, and I will cause them to dwell safely:

"And fields shall be bought in this land, where of ye say, It is desolate without man or beast; it is given into the hand of the Chaldeans.

"Men shall buy fields for money, and subscribe evidences, and seal them, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: **for I will cause their captivity to return,** saith the Lord." Jeremiah 32:37, 43, 44.

"In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. Jeremiah 33 :15.

"Great is the Lord, and greatly to be praised in the city of our God, in the mountain of His holiness. Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King God is known in her palaces for a refuge. For, lo, the kings were assembled, they passed by together. They saw it, and so they marveled; they were troubled, and hasted away. Fear took hold upon them there, and pain, as of a woman in travail. Thou breakest the ships of Tarshish with an east wind. As we have heard, so have we seen in the city, of the Lord of hosts, in the city of our God: God will establish it forever. Selah:" White House Recruiter. p. 35.

RE-READ ZECHARIAH 6:12 &13.