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Merkabah 5

THE OPENING OF THE SEVENTH SEAL

Revelation 8:1

(The Seven Seals of Revelation 5,6 & 8)

**What happens after the 30 years overlap between
the Sixth and Seventh Seals, from 1960 to 1990?**

A Historical and Prophetical Review of the 1990 Message

Revelation 8:1-5

8:1 And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. 8:2 And I saw the seven angels which stood before God; and to them were given seven trumpets. 8:3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer [it] with the prayers of all saints upon the golden altar which was before the throne. 8:4 And the smoke of the incense, [which came] with the prayers of the saints, ascended up before God out of the angel's hand. 8:5 And the angel took the censer, and filled it with fire of the altar, and cast [it] into the earth: and there were voices (*message #4 - 1930*), and thunderings (*message #5 - 1955*), and lightnings (*message #6 - 1977*), and an earthquake (*message #7 - 1990*).

The Unfolding of the Judgment for the Living

Inspiration's Prediction of Events

Said the angel, "Deny self; ye must step fast." Some of us have had time to get the truth and to advance step by step, and every step we have taken has given us strength to take the next. But now time is almost finished, and what we have been years learning, they will have to learn in a few months. They will also have much to unlearn and much to learn again. Those who would not receive the mark of the beast and his image when the decree goes forth, must have decision now to say, Nay, we will not regard the institution of the beast. { EW 67.2 }

Review – The Last Two Seals

Since the messages of 1930 and 1955, the repeat of the Fourth and Fifth Angels of Revelation 14, The Shepherd's Rod and The Branch Messages, the revelation of the Seven Seals has been one of the most intense and critically important topics of study in our view of prophecy. Victor Houteff's clear presentation of prophetic events in the opening of the Seven Seals of Revelation, in Tract 15, and many other statements in Shepherd's Rod Volumes 1 & 2 along with the Timely Greetings and the Answerer Book, was and is our basis for understanding these events in their order all through sacred history. Ben Roden's publications brought us to the time of the opening of the Seventh Seal, the beginning of the overlap period of thirty years which will be the focus of this study.

According to Victor Houteff, the Sixth Seal began in 1755, November 1. The Sixth Seal had been in progress for 205 years up to the time that Ben Roden announced the official opening of the Seventh Seal, or the general opening of the Judgment for the Living in 1960, beginning the INVESTIGATIVE phase of Ezekiel 9, and the beginning of the overlap period of the Sixth and Seventh Seals. Victor Houteff wrote much on the Sixth Seal which for the sake of time we cannot review in this study, nevertheless, statements from The Shepherd's Rod will be presented to set the stage for Ben Roden's comments on the Sixth and Seventh Seals. It has now been over 263 years, up through 2018, since the opening of the Sixth Seal of Revelation 6:12 and nearly sixty years since the opening of the Seventh Seal of Revelation 8:1.

Victor Houteff's focus in the time of the Sixth Seal, its closing period or the beginning in the overlap period between the last two seals, was to show the sealing period of the 144,000 Firstfruits, who will be translated alive. Also, Victor Houteff revealed the extensive connection between the Seals and the Trumpets of the Book of Revelation and their relationship to each other in their order through sacred history. It is TIME that we review this topic and have a much clearer understanding of the last seal, the time of its opening and the overlap period of

the last two seals. We encourage the reader to review all of the Seals and the Trumpets as Victor Houteff presented in The Shepherd's Rod publications.

Victor Houteff:

The Sixth Seal

Rev. 6:12,13: "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood, and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." {SR2: 213.3}

The sixth seal opens with the Lisbon earthquake of November 1, 1755. Following the earthquake the sun was darkened, May 19, 1780, and the moon appeared as blood the following night. The "falling of the stars," has reference to the great meteoric shower of November 13, 1833. Jesus, looking forward to the fulfillment of these signs, said: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." (Matt. 24:29.) Therefore, under the sixth seal came the signs of the time of the end -- the great earthquake in 1755, the dark day in 1780 the falling stars in 1833, and the beginning of the judgment in 1844. {SR2: 213.4}

From Answerer Book 2:

Question No. 36:

How can the sealing of the 144,000 (the first fruits) and the great multitude (the second fruits), both take place under the sixth seal, as Revelation 7 indicates from its position between the closing events of the sixth seal and the opening of the seventh seal? {ABN2: 65.3}

Answer:

Revelation 7, coming as it does between the closing events of the sixth seal and the opening of the seventh, naturally appears to place the sealing of both the 144,000 and the great multitude among the events of the sixth seal. But a careful study of the seven seals proves that the sixth chapter connects with the eighth chapter in continuity. So the seventh chapter is parenthetical and does not restrict itself either to the sixth seal or to the seventh. {ABN2: 66.1}

In other words, though the seventh chapter follows the events of the sixth seal, and precedes the events of the seventh seal, the chapter itself is not to be taken as necessarily chronological any more than are chapters 12 to 22 to be taken as a part of the seventh seal simply because they are recorded immediately following its events. The time of the events of the seventh chapter must be determined relatively, in the same manner as must the events of the twelfth to the twenty-second chapters. {ABN2: 66.2}

2TG13:

The sixth seal contains the signs of the times and brings the end of the world. And since the sixth chapter of The Revelation brings us to the end of the world, and as the things of the seventh chapter take place before the end, it is obvious that the subject of chapter 7 -- the sealing of the 144,000 from the tribes of Israel, and the gathering of the great multitude from all nations (the first fruits from the church, and the second from the nations) -- lapses back into the period of the sixth seal. Besides, the seventh seal begins with chapter 8. {2TG13: 7.1}

Now, where does the seventh seal begin? First, let us remember that the sixth seal brought us up to the end of the world. Obviously, therefore, the seventh seal, which covers a number of subjects, must overlap with the sixth. Let us note that the beginning of the seventh seal disclosed the Seven Trumpets. {2TG13: 7.2} PICTURE

The number seven in the Scriptures always carries the connotation of completeness. The Seven Trumpets, therefore, carry, as do the Seven Seals, a complete subject of their own. The term "trumpet" is significant of broadcasting a message. And so the Seven Trumpets, in particular, demonstrate the result which the disobedient to these messages suffered from the beginning to the end. That the seventh trumpet represents the last message is quickly seen from reading- - {2TG13: 9.1}

Rev. 11:15 -- "And the seventh angel sounded; and there were great voices in heaven, saying, **The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever.**" {2TG13: 9.2}

Here we see that the last message on earth is the message which announces the end of all earthly governments. {2TG13: 9.3}

The Fifth Angel's Message – The Branch The Repeat of the Second Angel of Revelation 14

Ben Roden's publications give us a clear understanding of the time of the opening of the Seventh Seal, however, we must consider that there is an overlap between the Sixth and Seventh Seals, an overlap period of 30 years, as Ben Roden and Victor Houteff stated, quoted in one of the statements below (emphasis added)--

From Atonement and Passover Feast, page 4 & 5:

"In graphic demonstration that **He will come to earth with all His angels to execute judgment upon the living, the Lord revealed Himself prophetically to Ezekiel as being brought enthroned to earth** by four living creatures just before the slaughter of the hypocrites in the church takes place. And as each of the living creatures has the face of a lion, the face of a calf, the face of a man, and the face of an eagle (Ezek. 1:10), - the same judicial insignia as have the beasts who are before the throne in the heavenly sanctuary (Rev. 4:7) in the time of the judgment of the dead, -

and as they descend to earth, they thereby symbolically show that the work of the mediatorial - judicial throne which convenes and presides over the judgment of the dead is extended to earth.

"This extension, so far as we are able to know now, must take place at **the opening of the seventh seal**, (Rev. 8:1), for at that time the celestial voices, which opened the judgment of the dead, cease in the heavenly sanctuary and begin, after the half hour's silence, to sound on earth. ... there were 'lightnings and thunderings and voices' (Rev. 4:5), **likewise on earth at the opening of the judgment of the living, there are voices, and thunderings, and lightnings and an earthquake.**' Rev. 8:5.

"With the judgment of the dead, however, the work of separation takes place in the books in the heavenly sanctuary; **whereas with the judgment of the living, the separation takes place among the people in the church as well among their names in the books in the heavenly sanctuary, thus showing that both sanctuaries will finally be cleansed.**" 3 Tr 46:47.

The Spirit of Prophecy by E.G. White explains this extension of the throne in the following terms which all Seventh-day Adventists understand: "... 'Watch ye therefore; for ye know not when the master of the house cometh, ... lest coming suddenly he find you sleeping ...' **What time is here referred to? Not to the revelation of Christ in the clouds of heaven to find a people asleep. No, but to his return from his ministration in the most holy place of the sanctuary when he lays off his priestly attire, and clothes himself with garments of vengeance, and when the mandate goes forth, (at the half hour silence, Rev. 8:1) ... This is the time of reckoning with his servants.** To those who have neglected the preparation of purity and holiness, which fits them to be waiting ones to welcome their Lord, the sun sets in gloom and darkness, and rises not again. **... If such had known that the work of Christ in the heavenly sanctuary would close so soon, how differently would they have conducted themselves! How earnestly would they have watched!**" 2T 190-1.

Atonement and Passover Feast, page 8:

Some may be confused by the fact that there are five angels' messages in Rev. 14, but only four bound in the great river Euphrates (Rev. 9:14). Since the Bible is its own expositor we turn to Holy Writ for the explanation of what an angel in this capacity represents "... and the house of David shall be as God, as the angel of the Lord before them." Zech. 12:8. Here God likens the house of David, His church to an angel. Therefore, the four angels bound in the river Euphrates, which the sixth angel was commanded to loose, are the four houses of David, God's movements on earth. These four movements then, bring us up to the time of the seventh seal at which time they are to be loosed. **The seventh and last seal** is the one which seals the Great Multitude (Rev. 7:9). **This is the Loud Cry of the Third Angel. The four movements are (1) First-day Adventists, (2) Seventh-day Adventists, (3) Davidian Seventh-day Adventists, (4) Branch Davidian Seventh-day Adventists.** When the sixth angel sets free these four angels at the half hour silence (Eze. 9),

the three angels' messages will go to the world in a loud cry. Why three angels, seeing that there are four bound in the river? The answer is because the First-day Adventist movement was designed to exist only until the judgment started, at which time God started another denomination, or the ninth hour call (Matt. 20:5). The Seventh-day Adventist denomination is the last and when the tares are removed by the five men with slaughter weapons, the name of the remnant will be changed to Branch (Isa. 4:2), and will become God's kingdom church. Then it is that the Third Angel's message will go forth with power. This, you see, is the reason for only three.

Atonement and Passover Feast, page 15:

There are four angels (movements) found in the river Euphrates. Jeremiah 8:7 illustrates: "Yea, the stork (FDA) in the heaven knoweth her appointed times; and the turtle (SDA) and the crane (DSDA) and the swallow (BDSDA) observe the time of their coming; but my people know not the judgment of the Lord."

When the Judgment of the dead opened in heaven there proceeded from God's throne the Three Angels' Messages - "lightnings, and thunderings, and voices". Rev. 4:5. **When the seventh seal opens at the half hour silence fire is cast into the earth and there are "voices, (three angels' messages, and the additions to the Third Angel's message) thunders, and lightnings, and an earthquake." Rev. 8:5. This is figurative of the Judgment of the living and purification of the church.**

Three Harvest Feasts, page 5:

Since the 144,000 first fruits are judged (counted) in the time of the seventh seal (2SR 220:1,2) all that the Lord could possibly have at the time of His arrival in His judicial throne to start the counting of the 144,000 (judging, inspecting the "wedding guests") would be the wave-sheaf who are to gather the 144,000 wave-loaves.

Therefore "...when the Son of man cometh, shall he find (little: wavesheaf) faith on the earth?" Luke 18:8.

The Judgment, page 6:

"That part of the Investigative Judgment of the living, by which is determined who are to have their sins blotted out and, as a result, be given eternal life, is paralleled on earth by the work of the angel with the 'writer's inkhorn'. . . . And the WORK of the FIVE others who follow on to slay all who have not the 'mark' (seal) -parenthesis theirs- is paralleled in heaven by the BLOTTING OUT of the sinners' NAMES from the BOOK of LIFE." 2A 41.

"If such HAD ONLY KNOWN THAT THE WORK OF CHRIST in the heavenly sanctuary would close SO SOON, how differently would they have conducted themselves!" 2T 191.

Thus: 1. The close of probation for the church comes as a surprise.

2. Had they realized the close of probation would come so soon, their actions would have been different.

"The phrase, 'all saints,' has reference to all the living who are to be judged. Evidently this is done under the seventh seal. If 'all,' then it is definite that all the living saints are counted under the seventh seal. Thus, with the opening of the last seal, commences the judgment for all the living saints... The 144,000 are sealed BEFORE the silence 'of half an hour,' or AT the OPENING of the SEAL, but they are JUDGED (counted IN the PERIOD of the SEVENTH seal, for the prayer was for "ALL" saints - the LIVING.

... 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) -parenthesis theirs- is the CROWNING act in the gospel of Christ (time of refreshing G.C.415). Thus we conclude that when the SEAL is OPENED, and the judgment for the living (144,000) 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 consequences." 2SR 220.

The Judgment, page 7:

2. The 144,000 are judged in the period of the seventh seal, after they have been sealed in the sixth seal. In this case it must be that after the man with the writer's inkhorn went through the church and marked the 144,000; the five men followed and blotted tares names from the Book of Life (2A 41). Hence, during the judgment of the living, the tares are bundled, separated to be burned.

The Harvest, page 9 & 10:

"...If 'ALL', then it is definite that ALL living saints are COUNTED under the SEVENTH SEAL'....The 144,000 are sealed BEFORE the SILENCE 'of an half an hour', or at the opening OF THE SEAL, but they are JUDGED (counted) in the period of the SEVENTH seal, for the prayer was for 'all' saints - the living.

"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) - parentheses theirs - is the crowning act in the gospel of Christ." 2SR 220.

The "latter rain" of truth at a month ceased in 1955 at the passing of the messenger. Read November S. Code Vol. 11-1:14. This year (1955) also marked the beginning of the Branch

message - the judgment of the living in the church and sealing of the 144,000 which we have understood would be accomplished in four short years (1TGr 10-20:1) - a very short period of time (EW 58). But do not confuse this judgment for the church with that of the 144,000 after the half hour silence as some have in the past. This phase of the judgment will be explained under the topic of "The Judgment". The end of this period should bring us to the time of half an hour silence, the antitypical Passover.

B. The Half an Hour Silence:

"What made the silence? As the judgment opened, John states: 'And out of the throne proceeded...voices....'(Rev. 4:5, 8). The voices continuous day and night while the judgment (of the dead) is going on. But SOMETIME after the SEVENTH SEAL was opened these voices were silenced for about half an hour....Evidently, the judgment, for some reason, had stopped, and half an hour later it resumed.

"What made the interruption and brought the change?...We conclude that the half an hour or seven days stands for the purification of the church, pointing forward to the fulfillment of Malachi 3:1-6. But we have a more definite proof, which will clear all doubts.

"In observance of the Passover, the Lord commanded Israel to celebrate that occasion seven days....Israel after the flesh going into Egypt, then out of Egypt to Mount Sinai, the Passover in Egypt on the night when the death angel smote the firstborn of man and The beast at the departure of Israel, are types of the church at the present time - the church going out of Egypt - worldliness, the purification of the church, the separation of the tares from the wheat - the fulfillment of Eze. 9." 2SR 216. Read P.P. 277.

Blow Ye The Trumpet In Zion, page 7 & 8:

"All classes of second advent believers agree, that the angel brought to view in the 6th and 7th verses of this chapter (Rev. 14), represent the Advent message to the church and world. If this is true, then all five of the angels brought to view in this chapter represented five distinct messages, prior to the advent, or we are left without a rule to interpret this chapter." A Word to the Little Flock pp10,11. You say, how can one make five angels four? Let us think, the four angels bound in the Euphrates represent the four prophetic movements beginning with the Millerite movement, and reaching **down to the opening of the seventh seal** which should open at or shortly after the 120 years (Matt. 2-1:37; John 4:35), beginning in 1844, and the five angels' messages of Rev. 14 represent the five messages of the four prophetic movements. As all Seventh-day Adventists know, two of these angels' messages came before Oct. 22, 1844, in the Millerite movement, and as all the honest SDAs will know, three of these angels' messages have come since 1844. The third angel's message began to unfold with Ellen Harmon White and was followed by the Shepherd's Rod and the Branch messages making a total of five angels' messages but only four movements. Problems that are complicated for the human mind, you see, are made simple by inspiration.

Therefore, beginning with the prophet, William Miller, and reaching down **to the opening of the seventh seal there are four prophetic movements** and only four prophetic messengers. **When the seventh seal opens** and the loud cry begins for the world there will be 144,000 prophets (Joel 1:28). Hence no room is left for the many SDA and DSDA reformers being prophets or having a prophetic message all of their own until the seventh seal opens and thereby making it impossible for them to go to the "two olive trees" Rev. 11:4; Zech. 4:11; "the Scriptures of the Old and New Testament" GC 267, to get the oil of present truth to lighten the candlestick, the Church. Being ministers, not prophets, they must necessarily get their oil of truth from the golden bowl (Spirit of Prophecy in order to lighten the church (candlestick Rev. 2:1-5). As long as the reform ministers bring admonitions for the church from the Bible as it is revealed by the Spirit of Prophecy, they have God's sealing approval. However, those reformers who go to the two Olive Trees, without the Spirit of Inspiration, but rather through the halls of higher learning or some other means other than Inspiration, and attempt to bring out things new and old which is the spurious and not the true oil, and dispense it to the candlestick are claiming, by their actions, to be prophets, but are termed by the Bible as false prophets.

Beginning with the Third Angel's Message after 1844, and **before the seventh seal opens**, there are three prophetic steps of the message of righteousness; which are: (1) Righteousness by Grace in the third angel's message of the atonement for the dead by Mrs. E. G. White - SDA. By keeping the Sabbath since 1844, God's people received the assurance of His righteousness through His grace. (2) Righteousness by Faith came in 1888, but it was rejected by the General Conference and the people and produced no movement. See COR 87:2, 70:2. Sr. White wrote "thus the Lord, did for the children of Israel, thus He has done with his people in all ages. He will prove them where they have formerly failed." 5T623:1. The people rejected the message in 1888 and the ministers, Waggoner and Jones did not persevere and consequently no prophetic movement resulted from the message, therefore, the message of 1888 completely failed. We may be sure, though, that the Lord's truth is not to fail but on the other hand is to triumph, and since this is true then the message of righteousness by faith would necessarily have to be sent back to the church again. This is just what happened in 1929, the Lord sent the message of righteousness by faith through the Sabbath School Quarterly which developed into the Shepherd's Rod message, and which has tried the faith of every Seventh-Day Adventist since it came into existence.

The Flying Roll, page 16:

The confederacy among the nations is formed after the sealing of the 144,000, who are sealed in the time of the sixth seal, **but who are judged (counted) in the time of the seventh seal** (See 2 SR 220). Let us remember though, that probation for all SDAs, DSDAs, and BSDAs as individuals, closes **at the opening of the seventh seal which is at Atonement time**, a short while before the slaughter of Eze, 9 - at the half an hour silence, at the Passover (See 2 S. R. 216).

After the seventh seal opens and before they go down in the slaughter of Eze. 9, the tares will realize the harvest (investigative judgment of the living – See 1 T. G. r. 11:6:2, 11:2; 2 T. G. 42:31:3; 44:33:1) is past and they are not saved (See Jer. 8:20). The tares in the world will realize this after the Loud Cry (Rev. 14:18; 18:1-4) for the world is finished and probation closed just before Jesus comes in the clouds of Heaven and destroys the wicked with the brightness of His coming (See 1 Thess. 4:16; 2 Thess. 2:8).

Lesson #2, page 7:

"The closing of one seal and the opening of the other consumed a period of thirty years. Thus the fourth seal closed in 1530 A.D., up to which period the pale horse rider was to have power. Therefore, the reformation by Luther falls under the fifth seal." 2 S.R. 212:1, 2; 213:1.

These statements from Inspiration, from The Branch Message, give us a good overview of the opening of the Seventh Seal period, however, we must take into account the overlap period of thirty years to know exactly when the Seventh Seal of Revelation 8:1 fully opens. Since there is an overlap period between the Sixth and Seventh Seals then there is an INITIAL opening of the Seal and then the complete opening, when the overlap period is over, thirty years complete.

Ben Roden stated that the Judgment for the Living began (for Davidians) began October 20, 1955. But the Judgment for the Living – Investigative phase, began at Passover 1960.

From Victor Houteff:

The Opening of the Seventh Seal -

The phrase, "all saints," has reference to all the living who are to be judged. Evidently, this is done under the seventh seal. If "all," then it is definite that all the living saints are counted under the seventh seal. **Thus, with the opening of the last seal, commences the judgment for all the living saints.** Let nothing confuse you on this point. If we say the prayers of all saints had some connection with the dead, then they should have been offered at the commencement of the judgment -- the opening of the first seal, for after the judgment the prayers cannot profit them. {SR2: 220.1}

Note the words at the opening of the judgment for the dead in 1844: "And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints." (Rev. 5:8.) Mark that no angel offered a prayer, but the prayers of the saints were presented by the beasts and elders through praise by harps, and golden vials full of odours, that is, there was no prayer offered for the dead, but their prayers which they had prayed, being recorded while they were yet alive, were presented before the throne. **The 144,000 are sealed before the silence "of half an hour," or at the opening of the seal, but they are judged in the period of the seventh seal,** for the prayer was for "all" saints -- the living. {SR2: 220.2}

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. {SR2: 220.3}

The date of that most glorious event for the righteous, but exceeding solemn for the wicked, will be made known at the fulfillment of the following verse: **"And the angel took the censer, and filled it with fire of the altar and cast it into the earth: and there were voices, and thunderings, and lightnings and an earthquake."** (Rev. 8:5.) The casting of the fire from the altar into the earth is the outpouring of the Spirit of God. We have stated before that the book of Revelation is a revealing of prophecies, and not a prophecy of itself. Therefore, we find the prediction of this glorious event in Joel 2:28, 29. **The "voices, and thunderings, and lightnings," denote the opening of the judgment for the living, as they also denote the opening of the judgment for the dead. (See Rev. 4:5.) The earthquake will be the sign of the event.** {SR2: 220.4}

As Victor Houteff explains above, the opening of the Judgment for the Living and the opening of the LAST SEAL, the Seventh, must be known, and as we understand the Judgment for the Living has three phases, Investigative, Judicial and finally Executive, we should begin to get the picture of the importance of the year 1960, both as the next fulfillment of the 430 year prophecy of Ezekiel 4, as was 1930 and 1955, but also the beginning of the opening of the Seventh Seal of Revelation 8:1.

Ben Roden, as well as Victor Houteff, defined "The earthquake" as the Ezekiel 9 judgment (2TG 15:12), or the opening of the Judgment for the Living. Ben Roden taught repeatedly that the 1960 Passover was the general opening of the Seventh Seal or the beginning of the Judgment for the Living – INVESTIGATIVE phase. Events came to pass in that year, 1960, that paralleled the 1840 prediction (by Josiah Litch, GC 334, 335) of the fall of the Ottoman Empire and the Nation of Turkey in 1840 -- "... At the very time specified, Turkey, through her ambassadors, accepted the PROTECTION of the ALLIED powers of EUROPE, and thus placed herself UNDER the CONTROL of CHRISTIAN nations." Ben Roden predicted a parallel event for Turkey in the summer of 1960, just prior to a very uncertain path for the Nation of Turkey again in our day, whether Turkey would align with Communist Russia or align with Christian Europe. About two months before this situation came to pass as it did in 1840, Ben Roden made a prediction that Turkey would again side with Christian democratic Europe.

The prediction is in The Branch study titled "The Judgment", quoted here:

The Judgment, Page 10:

Look! From October 1956 (Eze.29:1-8; 1SR 77 read General Conference Letters) plus the 3 1/2 years of the Antitypical Elijah's message to the ten-tribe division (SDA) of the 144,000 would bring us to the purification of the church, - Judgment of the Living – 1960.

"In the year 1840 another remarkable fulfillment of prophecy excited widespread interest.

Two years before, Josiah Litch, one of the leading ministers preaching the second advent, published an exposition of Revelation 9, predicting the fall of the Ottoman Empire. According to his calculations, this power was to be overthrown 'in A. D, 1840' At the very time specified, Turkey, through her ambassadors, accepted the PROTECTION of the ALLIED powers of EUROPE, and thus placed herself UNDER the CONTROL of CHRISTIAN nations." G. C. 334-5.

This date (1840) seems to be significant, **considering the trouble Turkey is having at the present time and the peace conference coming up in May. She may again in the life span of a man place herself under the protection of the so-called Christian nations.** In fact, things will be accomplished in the Confederacy (Isa. 8) which will be a step toward setting the woman upon the back of the scarlet colored beast of Rev. 17, but this is not yet the Image to the Beast. These are eventful days. End quote. From "The Judgment", dated May 5, 1960.

The reason this political situation was so important then, heralding the opening of the Judgment for the Living as Ben Roden taught, was that the Marshal Plan, for the rebuilding of Europe following World War 2 was about to run its course and the funding (13 billion USD to Europe and Britain, with Turkey getting only a small percentage, in 1948) provided by the American Congress, left Turkey in an uncertain financial course and with Moscow seeking to turn Turkey into a communist satellite state, with Russian financial and military support. The then Prime Minister, Adnan Menderes, was about to make a trip to Moscow in the summer of 1960 to get financial help from the Soviets. However, a military coup arose May 27, 1960, by 38 Turkish military officers, and the Menderes government was successfully removed from office. The Prime Minister and two of his key cabinet members were executed shortly thereafter. The new interim military officials of the Turkish government were already aligned with the United States after World War 2 and were anti-communist, therefore, Turkey once again aligned itself with Christian Europe and supported the NATO Alliance from then on, though not yet a member of NATO (North Atlantic Treaty Organization) which was formed after WW2 to stabilize Europe and provide unified defense against Russian aggression into Europe from then on.

The Outcome in Turkey - 1960

[Constitutional referendum](#) was held on 9 July 1961. A [new constitution](#) was drawn up to replace the one from [1924](#). It was approved by 61.7% of voters, with an 81.0% turnout.^[10]

A month after the execution of Menderes and other members of the Turkish government, [general elections](#) were held on 15 October 1961. The administrative authority was returned to civilians, but the military continued to dominate the political scene until October 1965.^[7] General [İsmet İnönü](#) held the office of Prime Minister for the third time from 1961 to 1965. Turkish Army Colonel Talat Aydemir organized two failed coups d'etat in February 1962 and May 1963. In the first free [elections](#) after the coup, in 1965, [Süleyman Demirel](#) was elected and held the office until 1971, when he was removed by [another coup](#).

https://en.wikipedia.org/wiki/1960_Turkish_coup_d%27%C3%A9tat

In Ben Roden's next study, Dear Heritage of God, dated August 17, 1960, he states:

In 1840, four years before 1844, when the cleansing of the sanctuary for the dead and the ingathering of the first fruits of the living (Rev. 14:4) was to begin, Josiah Litch, an Advent preacher predicted that the Ottoman Empire would fall that year. The prediction came true (G.C. 335). "Turkey placed herself under the control of the Christian nations."

In 1960, just four years before the end of the antitypical 120 years, and the beginning of the loud cry (judgment of the living) for the second fruits (Rev. 7:9; Isa. 2:1-3; 60:1-5; 66:19, 20), the Branch predicted that Turkey would again "place herself under the control of the Christian nations" ([The Judgment](#), p. 8, para. 2) when at the same time it looked to many as though she might go Communist.

The prediction came true. The significance of these parallels will not be overlooked by the candid mind. Another prophecy injects itself here. The seventy years of the captivity of the Jews in Babylon by Jeremiah. "But...this symbolic prophecy finds its fulfillment in our day instead of in Zechariah's day." 1TGr 11:7. End quote.

Why is this important in our history of the messages?

A Brief Review from 1960 to 1990

The nation of Turkey was a highly strategic location for Russia, the Soviet Union then, as a doorway into the middle east and a hopeful new communist state, a pivotal political move in international relations for the west. But it did not happen. Turkey's joining the European Alliance again in 1960 also figured into the Confederacy of Isaiah 8 which Victor Houteff and Ben Roden wrote of extensively.

The Opening of the Seventh Seal - Summary

1. Ben Roden proclaimed the opening of the Judgment for the Living and the opening of the Seventh Seal of Revelation 8:1, in 1960. As Victor Houteff states: **“Thus, with the opening of the last seal, commences the judgment for all the living saints. ... Thus we conclude that when the seal is opened, and the judgment for the living begins, we must know it.”** (2SR220) This point in time that Victor Houteff announced is applicable to the 1960 opening of the Seventh Seal. But also, it applies to the Judgment for the Living EXECUTIVE, which was 30 years from the beginning of the Judgment for the Living INVESTIGATIVE (1960 and 1990 respectively).
2. This event also began the 30-year overlap of the Sixth and Seventh Seals in 1960. A transition period of 30 years as Victor Houteff applied to the seals in general.
3. Ben Roden and Lois Roden (in 1978-80) applied the Judgment for the Living JUDICIAL phase to her message and ministry (BTM #3:36 by Lois Roden and The Daily Part 2:8 by Ben Roden), a time of great agitation and conflict in the message, a time of decision for the professed Branch membership. This was the time of the Revelation of the Sign of Jonah in The Branch Message, the Immanuel Movement. Who was “the Immanuel” of Isaiah 7 & 8 that Victor Houteff first taught about?
4. Every transition, or new phase of the Judgment for the Living, had a 430-year application, beginning in 1955, then 1977. The final phase of The Branch Message and the FINAL PHASE of the Judgment for the Living (Executive phase) would rightly be considered beginning at Passover 1990, the final date given by Lois Roden on her “Heralds of the Morning” prophecy chart in connection to the Scottish Reformation by John Knox.
5. A major prophetic event was to be recognized in 1990, at Passover, according to Lois Roden and the 430-time table in our movement. The nature of the event would be about the Judgment for the Living, the beginning of a Divine ministration with the corresponding ending of the previous ministration in the Heavenly Sanctuary (Rev. 8:5).
6. That major event must, of necessity, REVEAL a new phase of the JOL and announce the COMING of the Bridegroom in judgment (Mal. 3:5) to inspect His wedding guest candidates to see if they had the wedding garment of Truth, the last or latest message, or whether they were in apostasy. Thus, the three-year prophecy of Luke 13:7, the coming of the Vinedresser in His Heavenly Chariot (from Heaven), comes to view in our history, culminating at Passover 1993.
7. The proclaimed message in 1990 was brought to ANNOUNCE a “change in ministration” to The Branch, to those who have the most light, The Branch membership, and would be judged first. The “change in ministration”, from Heaven to earth (Rev. 8:5) is parallel to the 1844 message of the beginning of the Judgment (of the Dead), thus by definition, a judgment message and a warning to those with the most light in the third section of the Advent Movement, from 1955 onward.

8. No one, but the author of this study, has proclaimed the opening of the Seventh Seal (fully open) in connection to the Judgment for the Living (Executive phase), which was revealed and presented in the year 1990 to The Branch field. The “EXTRA OIL” message is a judgment message, as it was in 1844, in 1930, 1955, 1977, and 1990. The final message must show its connection and continuity to the former messages, not only as to the nature of the message, the parallel content but also the pedigree signature, the 430 years fulfillment.

9. The true judgment message, the continuity since 1955, must be able to prove a literal event (in finality) that relates to the symbolic “earthquake” which the former messengers reveal as Ezekiel 9, both Investigative then Executive. The 1990 Message unfolded a literal judgment event on the false branches at New Mt. Carmel in 1993. Those who do not want to recognize the events in the Judgment for the Living that began in 1990 must come up with a different kind of message, that is NOT based on the actual JUDGMENT itself (Malachi 4:5), not a message about “the Great and Dreadful Day of the Lord (YHVH)”, or claims such, without any validation.

10. Notice, in Revelation 8:5, that connected to the “casting” of the Sanctuary “censer” into the earth, AFTER the “voices, thunders and lightnings” there is a FOURTH element of judgment added --- “an earthquake” a fourth message, revealing the Seventh Message, the Three Angels of 1844, ... then the Three Angels from 1930 through 1977, ... then the “angel who JOINS the Third Angel” in the final phase that gives “power and force” to the Third Angel (EW277), bringing the Executive phase of the Judgment for the Living, beginning in 1990. In the REPEAT phase of the Revelation 14 Three Angels, there is a FOURTH Angel, which is the Seventh Angel’s Message that comes in at the “RIGHT TIME” (430-year application) to give “power and force to the Third Angel” (EW277). An “earthquake” is an executive act in the Divine Judgment. An “earthquake” represents Ezekiel 9. This FOURTH Angel (Revelation 18:1, 2) is the repeat of the Second Angel, for the second time since 1844, a total of three soundings of the Second Angel. **This is the delineation of messages for the Seventh Message since 1844!**

E.G. White:

Chapter 34—The Loud Cry

I saw angels hurrying to and fro in heaven. They were descending to earth, and again ascending to heaven, preparing for the fulfillment of some important event. **Then I saw another mighty angel commissioned to descend to earth, and unite his voice with the third angel, and give power and force to his message. Great power and glory were imparted to the angel, and as he descended, the earth was lightened with his glory.** The light which went before and followed after this angel, penetrated everywhere, as he cried mightily, with a strong voice, saying, **Babylon the great is fallen, is fallen (Second Angel’s Message)**, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. The message of the fall of Babylon, as given by the second angel, is again given, with the addition of the corruptions which have been entering the churches since 1844. **The work of this**

angel comes in at the right time, and joins in the last great work of the third angel's message, as it swells into a loud cry. And the people of God are fitted up everywhere to stand in the hour of temptation which they are soon to meet. I saw a great light resting upon them, and they united in the message, and fearlessly proclaimed with great power the third angel's message. { 1SG 193.2 }

First to the church, the Advent Movement, THEN to the world. All SEVEN Messages.

Key point -

From BLR, The Judgment, page 2:

The Loud Cry, therefore, is symbolized by Voices, (Three Angels Messages, "oil" in the lamps) and the two additional messages, - thunderings and lightnings (Rev. 8:5) which are represented by the extra oil in the vessels. The foolish virgins failed to acquire this extra supply of oil. While the wise were more zealous in that they did not take man's word, that the messages were false, but instead studied for themselves and overcame on every point; therefore, they had the extra "oil" to give them light to the Kingdom. This extra "oil" indeed is the Judgment of the Living, which proves who are the wise and who are the foolish in the church. End quote.

- I. From this statement we see, the reverse order of the "lightnings, thunderings and voices", which is Revelation 8:5, the "voices, thunderings and lightnings" represents the "extra oil" message. Notice, in the Judgment for the Living there are three phases, Investigative, Judicial, and Executive.
- II. Interesting, or providential, the order of the last three messages reveal the first two messages as warnings, "voices" then "thunderings", but the "lightning" evidences an executive nature, an EXECUTIVE act or event, in that lightning can cause FIRE, and can actually DESTROY. "Voices" and "thunderings" do not destroy, but they do give WARNING.

The Judgment for the Living did not begin in Victor Houteff's day, however Bro. Houteff did announce its soon opening under the THIRD SECTION of the Advent Movement – The Branch (1TG8:24). The Judgment for the Living is the OPENING of the Seventh Seal.

The announcement of the JOL:

"The Shepherd's Rod' has arrived (in 1930) just before the Judgment of the Living (Rev. 18:1) commences." - Jezreel Letter, No. 4, page 1:4.

"... the investigative judgment of the living (Rev. 18:1) is obviously, then, (in 1942) YET FUTURE."
- Tract No, 3, page 43:3, 1942 Edition.

"... we have come (1953) ALMOST to the time of the harvest (Rev. 18:1)... these are the closing hours of (Rev. 14:15) the pre-harvest period, ... the harvest (Rev. 14:16-18; 18:1) will soon begin." - 1 T. G. r. 21:19:2.

"... the Judgment for the Living (Rev. 14:16) is ABOUT TO BEGIN. . ." - Timely Greetings, Vol. 1, No, 27 Revised, page 8:2.

"What indeed, if she (S. D. A.) does not now (1951) accept and practice the message of very present truth (1 S.R. 32 - Rev. 7:1-8), the FINAL PHASE OF THE FIRST ANGEL'S MESSAGE (Rev. 14:6,7), which is presently announcing the stealthy approach of (Rev. 18:1) Judgment upon the Living . . ." - White House Recruiter, page 37:1.

"... the Judgment of the Living begins after this announcement of it has sounded throughout Laodicea." - Timely Greetings, Vol. 1, No. 5 Revised, page 21:3.

Question:

Therefore "...**when the Son of man cometh**, shall he find (**little: wavesheaf**) faith **on the earth?**" Luke 18:8. Ben Roden

When is this time, when the Son of Man COMETH to find "faith on the earth" ... looking for His Wavesheaf Company? Ellen White gives the answer to this question in 2T190-191, informing the church that there was to be a COMING of the Son of Man that would NOT be VISIBLE, prior to the Second Advent itself, a "COMING NEAR to us in judgment" (Mal. 3:5), in the heavens above the earth to begin to JUDGE the Firstfruits (Rev. 7 and Rev. 14:2-5) of the great end-time spiritual harvest.

See study link:

<http://www.theadventmovement.net/upload/new-studies/1989.pdf>

The "Great and Dreadful Day of the LORD (YHVH) – Malachi 4:5 is the Revelation 18:1,2 Angel(s) revealed in three parts within the THIRD SECTION of the Advent Movement, The Branch:

1955 --- 1977 --- 1990 ... The Second Angel repeat, the Third Angel repeat, and finally, the Second Angel repeat for the second time, a three-fold – three-times message of the Second Angel since 1844, first for the church then for the world.

This is where we stand today, since Passover 1990; the complete opening of the Seventh Seal.

Where do you stand?

Testifying In the Name of The BRANCH
TL Caldwell
www.theadventmovement.net

Final Thought:

Ezekiel 9 – The Sign of the Event in the Breaking of the Seventh Seal And the Voice (Message) of the Seventh Angel

VTH:

A tenth part of the city must represent the Lord's part, the tithe, so to speak. The earthquake, therefore, represents a shaking in the church of God. The remnant who give glory to God can only be the faithful who survive the shaking. Thus is the church purified. **This earthquake, then, is symbolical of the slaughter of Ezekiel nine and coincides with Isaiah 66:16.** {2TG15: 12.2}

Moreover, the fact that the Mystery of God is finished when the seventh angel begins to sound, and also the fact that the shaking is here shown to take place during the sounding of the sixth angel, the Truth stands out that the shaking takes place before the Gospel work is finished. The Spirit of Prophecy in our day also foresaw this shaking: {2TG15: 12.3}

"I asked the meaning of the shaking I had seen, and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this is what will cause a shaking among God's people." -- Early Writings, pg. 270. {2TG15: 12.4}

Some are “shaken” in, and some are “shaken” out, by the message, “the Straight Testimony”.

Merkabah 5 All Aboard!

The “Merkabah” (lit. “Chariot”) is the transport Heavenly Throne of the Messiah (Christ) or the traveling Judicial Throne of Ezekiel 1 that Victor Houteff wrote about in Tract 1. See link:

<http://www.jewishencyclopedia.com/articles/10698-merkabah>

(Lois Roden wrote a series of studies, four total, by this same title “The Merkabah”) See links:

<http://www.theadventmovement.net/TheOriginalPublications/TheBranchMessage-LSR/Merkabah3>

<http://www.theadventmovement.net/TheOriginalPublications/TheBranchMessage-LSR/ChariotsofFire1>



Revelation 5-6

Chapter 5

5:1 And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. **5:2** And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? **5:3** And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. **5:4** And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. **5:5** And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. **5:6** And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. **5:7** And he came and took the book out of the right hand of him that sat upon the throne.

5:8 And when he had taken the book, the four beasts and four [and] twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. **5:9** And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; **5:10** And hast made us unto our God kings and priests: and we shall reign on the earth. **5:11** And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; **5:12** Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. **5:13** And 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 for ever and ever. **5:14** And the four

beasts said, Amen. And the four [and] twenty elders fell down and worshipped him that liveth for ever and ever.

Chapter 6

6:1 And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. 6:2 And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer. 6:3 And when he had opened the second seal, I heard the second beast say, Come and see. 6:4 And there went out another horse [that was] red: and [power] was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword. 6:5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. 6:6 And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and [see] thou hurt not the oil and the wine. 6:7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. 6:8 And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth. 6:9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: 6:10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? 6:11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they [were], should be fulfilled.

6:12 And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; 6:13 And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. 6:14 And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. 6:15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; 6:16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: 6:17 For the great day of his wrath is come; and who shall be able to stand?