

Dear Heritage of God

Description

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August 17, 1960

Dear Heritage of God,

We have recently returned from the Eastern, Northeastern, and Midwestern states where we spent several weeks in visiting camp meetings in an effort to acquaint our brethren with the awakening message of Christ Our Righteousness, Rev. 18:1; Rev. 14:16, 17.

This is one reason why you have not heard from us in quite some time. In our failure to serve you as we would like, and in a manner in which you deserve, we are reminded of the same problems the Lord's servant encountered in the past.

A large number of Code readers are wanting to know why they are not receiving the code regularly, and why we are not visiting or writing to them more often. Doubtless others are asking this same question! There is a twofold reason for our not now being able to do more than we are for the believers, and that is because on the one hand the work is getting heavier each day, while on the other hand, we do not have the help we urgently need! Therefore we appeal to all Present Truth believers to cry aloud to God for faithful laborers, for the harvest is ripe, but the laborers are few. • The Symbolic Code, January-June, 1939.

Jesus says: "And as it was in the days of Noah, so shall it be also in the days of the Son of man." • Luke 17:26.

Noah was 120 years building the ark and preaching about the destruction to be wrought by the flood. At the end of the 120 years Noah and his family (8 souls) went into the ark and the door was shut. As it was in Noah's day, so it is in our day. God is preparing a place (ark) of safety from the time of trouble. And when the antitypical 120 years ends, antitypical Noah and his family will go into the ark of safety (the Kingdom) and the door will be shut to the foolish virgins.

Eight souls saved in the ark signified a new order in Noah's day. So the eighth church, the one after the seven churches that are co-mingled with wheat and tares, signifies a new order in our day, a pure church, a Theocracy in the Kingdom.

So, our Father in heaven keeps His promise that He will never again destroy the earth with a flood, since the earth opens her mouth and swallows up the flood (Rev. 12:15, 16) of unconverted (Great

Controversy, p. 385:1) in the church.

â??Say not ye, There are yet four months, and then cometh harvest? Behold I say unto you. Lift up your eyes, and look on the fields; for they are white already to harvest.â?• John 4:35.

Four months, using thirty days to the month in Bible prophecy, equals 120 days (4 x 30 = 120); 120 days, using a day for a year (Eze. 4:6), equals 120 years. In 1844 antitypical Noah begins to preach (see the Shepherdâ??s Rod chart, The 11th Hour). Adding 120 years to 1844 would bring us to 1964. This is simple mathematics, and is not the least bit complicated.

Jesus says for us not to fold our hands and wait until the time of the loud cry harvest to go to work for Him, but rather look upon the field (the church, Christ Object Lessons, p. 70, 1941 Edition), for the first fruits (Rev. 14:4) are all ready to be harvested.

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 (Great Controversy, p. 335). â??Turkey placed herself under the control of the Christian nations.â?•

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, 290), the Branch predicted that Turkey would again â??place herself under the control of the Christian nationsâ?• (The Judgment, p. 8, para. 2) when at the same time it looked to many as though she might go Communist.

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The prediction came true. The significance of these parables will not be overlooked by the candid mind. Another prophecy injects itself here. The seventy years of the captivity of the Jew in Babylon by Jeremiah. â??Butâ?!this symbolic prophecy finds its fulfillment in our day instead of in Zechariahâ??s day.â?• Timely Greetings, Vol. 1 revised, No. 11, p. 7.

â??â?!â??If the people of God had gone to work as they should have gone to work right after the Minneapolis meeting in 1888, the world could have been warned in two yearsâ??â?!â?• Id. p. 8.

Therefore, $1888 + 2 = 1890 = 70 = 1960 + 4 = 1964$. According to these figures there are four years left for the exiles who today are in Babylonian captivity to return to their homeland.

â??The happy and surprising result was that within four short years the stately spiritual edifice was quickly finished, whereas all the previous and strenuous efforts of kings and people, covering a period of over thirty years, completely failed.â?• Timely Greetings, Vol. 1, No. 10, p. 20.

The 430 year prophecy of Ezekiel four, beginning with Lutherâ??s reformation in 1500 would bring us to 1930. See Timely Greetings, Vol. 2, No. 39, p. 19:2. Hence: $1930 + 30 = 1960 + 4 = 1964$.

â??You will also note on page 222 (Shepherdâ??s Rod, Vol. 1) that the 430 prophetic years originally applied to Abraham and his see, OVERLAP the 430 years of Ezekiel 4. The 430 years of Ezekiel should terminate in 1929 or 1930, but the perfect fulfillment of the prophetic period of

Abraham in its anti-type is yet in the future (going out of Egypt). • Shepherd's Rod, Vol. 2, p. 275.

From the crucifixion of Christ to the Augsburg Confession, a document compiled by Luther, constituted a period of 1500 years. • Augsburg Confession was in 1530 A.D. See Concordia Encyclopedia. Shepherd's Rod, Vol. 1, p. 212.

1530 A.D. + 430 years = 1960 A.D. The thirty years that the 430 year prophecy to Abraham overlaps the 430 year prophecy of Ezekiel coincides with the thirty years from 1930 to 1960 of the Davidian Association's efforts and failure to build the temple the 144,000 on Mount Zion. Add four short years to 1960, and this gives us 1964, the year for the finishing of the spiritual house, numbering of the saints, 144,000.

The work of restoration and reform carried on by the returned exiles, under the leadership of Zerubbabel, Ezra, and Nehemiah, presents a picture of a work of spiritual restoration that is to be wrought in the closing days of this earth's history. • Prophets and Kings, p. 677.

The work of Zerubbabel that is, the founders of the anti-type which were typified by Zerubbabel, laid the foundation in 1844. • Shepherd's Rod, Vol. 2, p. 280. Sr. White and helpers are typified by Zerubbabel.

The work of Ezra Born of the sons of Aaron! • Prophets and Kings, p. 608. Ezra was a Levite, a priest even a scribe of the words of the commandments of the Lord, and of His statutes to Israel. • Prophets and Kings, p. 610. V.T. Houteff is the author of The Leviticus of D.S.D.A., which contains the reorganizational plans (Christ Our Righteousness, p. 154, 121) for the Loud Cry church. Therefore, V.T. Houteff is the Levite, the priest, and the scribe of the law of God (Prophets and Kings, p. 610), and certainly has played an important part in the restoration and reform of Israel today.

The work of Nehemiah Nehemiah bare a ROYAL (ruler) commission requiring the inhabitants to cooperate with him. • Prophets and Kings, p. 637.

Nehemiah (1) met the challenge of the rulers of the nations around Jerusalem who were enemies to the work of restoration (Prophets and Kings, p. 635); (2) He obtained permission from the Persian king for the return of the exiles and also secured means to finance the return; (3) He encountered trouble from a. The Tekoite nobles, who put not their necks to the work of the Lord, b. The pretended friends and believers of the movement who had money but who used their means to oppress the poor and hinder the work, and also other false-hearted among them; (4) He looked constantly to God the great Overseer of all for the success of the work; (5) He dealt with the inter-marriages of the people with idolaters and cleansed the camp of the heathen; (6) He restored true Sabbath worship, cleansed the chambers of the temple, encouraged the people to pay a faithful tithe, to which they readily responded, and outside of the tithe, pledged to contribute a yearly stated sum for the support of the sanctuary. He re-established the fund for the poor

set tried and faithful men over the treasuries of the Lord, so that they might distribute to the needs of their brethren. He brought again the vessels of the house of God, and returned those who had formerly labored in the temple and who had gone out to labor elsewhere, see Prophets and Kings, p. 628-678; (7) He was the first one mentioned on the list of those who sealed the covenant (Neh. 10:1, 29). The command was given in all the cities to: "Go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches and branches of the thick trees to make booths as it is written." Neh. 8:15.

Nehemiah's efforts to restore the worship of the true God had been crowned with success. As long as the people were true to the oath they had taken, so long would the Lord fulfill His promise by pouring rich blessings upon them. Prophets and Kings, p. 668.

Therefore it is easy to conclude that in type and antitype (1) Zerubbabel represents S.D.A.; (2) Ezra, D.S.D.A.; and (3) Nehemiah, the Branch D.S.D.A.. It is clear that the antitype of Nehemiah, #3 the Branch, is to restore all things.

The counterpart of Noah's work is found in the S.D.A. movement from 1844 to 1964, 120 years. The S.D.A. church is to be reorganized in the Kingdom (ark of safety), and will be a pure church of kings and priests, a holy nation, the Theocracy; The Branch of the Lord. Zech. 3:8; Isa. 4:2; 62:2; Jer. 33:15, 16.

"And he said unto me, Unto two thousand and three-hundred days; then shall the sanctuary be cleansed." Dan. 8:4.

Unto 2300 days, evenings and mornings (margin), shall the sanctuary be cleansed. Using thirty days per month: 2300 divided by 30 = 76 months and 20 days, or six years, four months, and 20 days. Subtracting six years from 1964, which is 120 years from 1844, will bring us back to Sept.-Oct. 1958 "four months equals May-June" 20 days, brings us back to the last of April and first of May, 1958, which is the starting point of the 2300 days. We think it was significant that the announcement of our return to the Holy Land was given in the Lessons #4 and #5, also information of the New Name and The Branch.

ANNOUNCEMENTS: Prepare for trip to Holy Land by July. Contact local District Clerk and secure passports. More details to follow. Quoted from Branch Lesson #4, The New Name. April 21, 1958.

ANNOUNCEMENTS: Continue to prepare for the trip to the Holy Land by July. Quoted from Branch Lesson #5, May 7, 1958. The BRANCH in the light of Zechariah 1 and 2.

Therefore, from April-May, 1958 = 6 years = April-May, 1964 + 4 months = Aug.-Sept. + 20 days = Sept.-Oct. 1964. Unto 2300 days, then shall the sanctuary be cleansed.

"Know therefore and understand that from the going forth of the commandment to restore and rebuild Jerusalem the street shall be built again, and the wall, even in troublous times." Dan. 9:25.

Friends, no one just thought up this arrangement of things ahead of time; no, not at all, the light on the 2300 days came out in the process of the writing of this letter. Information as to the time we should begin our return to the Holy Land was obtained from another angle and from other Scriptures. But it is all inclusive, and it fits perfectly together in the chain of Truth. This is nothing new to God, our Father in Heaven, and His Son who planned this before the foundation of the world, before, "The Spirit of God moved upon the face of the waters." Gen. 1:2.

"Woe unto him who may think all these wonderful designs in the beauty of perfection are just a chance or an accident. Such a one is denying the Master Mechanic of all creation. He is paying homage to evolution (chance)." Shepherd's Rod, Vol. 1, p. 233-234.

These bright beams of glory from the Sun of Righteousness shining ever so brightly, will open the eyes of the blind and cause him to exclaim that, "whereas I was blind, now I see." John 9:25. This soothing balm of Gilead will cause the "tongue of the dumb (to) sing." Isa. 35:6.

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Friends, why linger in doubt, disbelief, and uncertainty? Open your eyes and look upon the fields for they are white already to harvest. Let your loins be girt about with the truth, having on the breastplate of righteousness, being shod with the preparation of the gospel, let all who love the Truth take up the shield of faith and the sword of God and go out quickly to the streets and lanes of the city and bring in hither the poor, the maimed, the halt and the blind, for a quick work will the Lord make in the earth. "But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings." Let us work while it is yet day, for the day is almost gone, night is coming when no man can work.

Many are asking what happened last Passover, April 11. What was supposed to have happened; what did the Branch Letters say would happen; and what is the official stand the Branch now takes on the 1960 Passover?

In the first place, various things could have happened and perhaps some things did happen unseen by human eyes. But one thing that we know for certain that did happen is that The Branch Movement ordained the Lord's Supper at the Passover time according to the national laws of Israel and the reason we ordained it is that it was commanded to be one of the statutes and judgments "throughout your generations." The Spirit of Prophecy states, "the Lord's Supper was instituted as a memorial of the same event of which the Passover had been a type." Prophets and Kings, p. 539.

Here, we have type and antitype. The typical Passover in Egypt was a sign of Israel's deliverance and the birth of the nation in Moses' day when they were not yet in the land of promise. The lamb represented the Lamb of God. The Lord's Supper was instituted by our Lord on the same night as the Passover in Egypt (14th day of the first month), and the bread and wine represented the Lamb of God and signified deliverance from the bondage of sin and sinners (Prophets and Kings, p. 277) and the birth of a new nation in Christ's day.

The Timely Greetings say that the Davidians had no need to institute the Lord's Supper as long as they were in the S.D.A. Church, and the Leviticus of D.S.D.A. states that when the Davidians' work is finished for the church, their name is to be changed. Leviticus of D.S.D.A., Preface. By the fact that their work was to be strictly confined within the S.D.A. Church (Id.,

Preface), we see that they should never ordain the Lord's Supper (become a new church). But, since the

Branch is an offspring of the Davidian Association and an upshoot from the roots of Jesse (Isa. 11:1), S.D.A., and is the new name of the Kingdom church, the truth stands out boldly that knowledge would be given the Branch as to how and at what time the Lord's Supper should be instituted. Therefore, this message and movement, the Branch, is to join the Third Angel's Message as it swells to a Loud Cry. (Great Controversy, p. 611)

The Davidians gave notice to the world in 1959 that if God did not purify the church by slaying the tares, God was no longer leading them, or in other words so much as said that 1959 was their last year to work for the church if their predictions did not happen that year. The Davidians placed the Shepherd's Rod message on the altar with their predictions and further confirmed their mistake when they invited the General Conference brethren to take over the meetings at Mt. Carmel. The Davidians' work was completed when in turn they went before only a seven man committee at the General Conference headquarters in Takoma Park, Washington, D.C. Now it can be said by the General Conference that the Davidians were given every opportunity to prove their message, but failed. Therefore, they find it to be false. This was the "clincher."

This was our cue to ordain the Lord's Supper. Because in 1956 the General Conference made a similar commitment in some respects to the Sunday-keeping Protestants. Therefore, since the church, both S.D.A. and D.S.D.A., have drifted out to sea without chart or compass, the Branch seized Heaven's appointed time, pointed out by circumstances and the Creator's prophetic Timepiece, to do Heaven's bidding and command that we should keep God's statutes and judgments "throughout your generations."

Some are saying that we instituted the Lord's Supper one year too soon, that actually 1961 is the correct date. But, 1960 was the correct date as you can well see from the antitypical fulfillment of the many prophecies brought out in this letter. The year of 1961 does not fit into the picture. If we did wait until 1961, we would be one year behind the schedule of 1960. Therefore, we have chart and compass, and we know where we are going. We are headed for the Kingdom and those who are waiting until 1961 are

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only fooling themselves and making noise to be heard. But their folly will not last long, and they will be greatly embarrassed if they do not desist from pursuing the wrong course. What the Branch letters said would happen, did happen, "that some would go from us to walk no more with us even as Judas went out on the night of the Passover in Christ's day. The lessons also taught that the Passover in 1960 could be after the type of the one in Egypt, but plainly stated that we did not know for certain which type would be fulfilled since there were two types, the one by Moses and the one by Jesus. What we did know was that the 430 years would end in 1960 the same as Bro. Houteff knew that the 430 year prophecy to Ezekiel would end in 1930 with the possibility that Ezekiel 9 would occur at that time.

The official stand of the Branch as we approached 1960 and as we now view the situation is the same, and that is, that the 144,000 were sealed by the Atonement in 1959. They are the antitype

of the 7,000 who had not bowed the knee to Baal in Elijah's day. This is indicated by the fact that the Davidians completed their work; that of the angel of Rev. 7:1-8, for the church when they went before a committee of only seven men of S.D.A. brethren in Washington, D.C. Since the Passover in 1960 we are in the harvest period (judgment of the living) for the first fruits, 144,000. The harvest for the 144,000 begins after they are sealed (Shepherd's Rod, Vol. 2, p. 184). The gathering of the harvest is the shortest period of the harvest year, and is the hardest work, and in four short years the Branch should build the temple in these troublous times. See Tract 3, p. 64, 65; Timely Greetings, Vol. 1, No. 10, p. 20, para. 1.

We have shown that the S.D.A. and D.S.D.A. movements have been weighed in the balances of the sanctuary and found wanting (Testimonies for the Church, Vol. 8, p. 247; Testimonies for the Church, Vol. 5, p. 83). The 144,000 are standing idle in the market place — church — with wheat and tares co-mingled. — in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. — Matt. 13:30. — The — harvest — (Rev. 18:1) — commences in the church and ends in Babylon. — Timely Greetings, Vol. 2, No. 44, p. 33.

Friends, remember that since 1844, harvest means judgment. In 1844, the judgment started for the dead in the books in the most holy place in heaven and the S.D.A.s started sowing the seed that would produce the 144,000. The judgment always comes at the beginning of the seventh month, at atonement time, and is called former rain. In the Holy Land there are two rains, one in the autumn to bring up the seed, and one in the spring to ripen the grain for harvest. Jesus was baptized in Jordan in the seventh Hebrew month and started sowing the seed after His wilderness temptation that would produce the Christian church. His message is called the former rain and the judgment.

But Jesus says: — I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last days. — John 12:47-48. Jesus' words are to judge the 144,000 in the harvest (judgment) time for the first fruits, which comes after the church has been weighed in the balances of the Sanctuary in heaven, and after the 144,000 have been sealed. Says the Lord's servant: — The seal is the permit; it places their names in the Lamb's book of life, and thus it grants to them the right to appear before the Father in judgment; not in person, but in figure; thus having their sins blotted out. — Shepherd's Rod, Vol. 2, p. 184.

Here we see the church is judged while the 144,000 are being sealed, in the period of the sixth seal. (Shepherd's Rod, Vol. 2, p. 165) But the judgment for the 144,000 is in the period of the seventh seal, a separate and distinct period or phase of the judgment. The sealing angel of Rev. 7:1-8 (D.S.D.A.) has finished his work and the commission has been given us (Rev. 18:1) to go out quickly to the streets and lanes of the city (church) and bring in hither the poor, etc. (Luke 14:21). Therefore the message we have is the judgment of the living that judges (or harvests) the first fruits, 144,000. Since the Branch is to build the temple, 144,000, (Acts of the Apostles, p. 595, 601; Great Controversy, p. 415; Zech. 6:12, 13), and we have four short years left in the 120 years in which to build the antitypical temple, the weight of evidence forces us to conclude that we are now in the harvest (judgment) for the first fruits, 144,000.

Now we must quickly reorganize the church, Davidian Association, under the new name, Branch, in order to quickly complete the final phase of the hunting campaign for the 144,000 (Jer. 16:16)

which is the Judgment of the Living.

We have come to a time when every member of the church should take hold of medical missionary work. Before the true reformer, the medical missionary work will open many doors. Counsels on Health, p. 425. Take up the work for which you are held responsible. Id.

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God has shown that health reform is as closely connected with the third angel's message as the hand is to the body. Counsels on Health, p. 73. Some may say it is too late to start teaching health reform now, it should have been done years ago. It is partly true what some say, but this all-important work is a must for those who will stand on Mt. Zion with the lamb. God wills that a voice shall be heard arousing his people to action. Testimonies for the Church, Vol. 5, p. 709.

Just a few people cannot accomplish the great task before us. Let all the reformers, the Davidians, and the conference brethren, unite in one great effort to bring God's instrumentality in the world up to the standard of her high calling. The Davidians have a suitable place for a training school for this worthy cause and all-important project, and with a change in their way of thinking in regard to health reform, great good for the advancement of the Kingdom could be accomplished. It is true that Bro. Houteff pronounced silence on the subject of health reform in his day because the doctrine was the most important then, but some were trying to make health reform the most important. This they should not have done; therefore he pronounced silence on the subject of health reform. But in no wise did he advocate silence forever on the subject, no more than Sr. White advocated silence forever on the subject of the 144,000; to do so would be a denial of the Testimonies and God's protection over His people. Says Inspiration, Present truth lies in the work of health reform as verily as in other features of gospel work. No one branch when separated from others can be a perfect whole. When the third angel's message is received in its fullness, health reform will be given its place in the councils of the Conference, in the work of the church, in the home, at the table, and in all the household arrangements. Then the right arm will serve and protect the body. Testimonies for the Church, Vol. 6, p. 327.

True, the S.D.A. brethren and the Davidian brethren have a goodly portion of the body, which is Bible doctrine. But, when the General Conference brethren went before the beast power in 1956 (Martin and Barnhouse) with a broken arm (health reform. Eze. 30:20-22), they dropped their sword (Sabbath and Sanctuary truth). When the Davidians went before the Laodicean angel (General Conference brethren, Rev. 3:14-18) without an arm (health reform) they had no protection. The General Conference brethren are telling that the Davidians asked them not to use Sr. White's writings against their interpretations of Revelation 11.

In 1956, we were at the autumn council in Takoma Park and asked the General Conference brethren to hear us, but received no response. At the beginning of 1957 we began to teach Eze. 30:20-22 (see also Testimonies for the Church, Vol. 5, p. 217, 372; Shepherd's Rod, Vol. 1, p. 106), but at the time we knew nothing of the meetings of a General Conference Committee with the Sunday-keeping Protestants, and it is reported that they practically promised not to proselyte other churches in the future.

In 1956, a series of seven Branch letters were written to the S.D.A. brethren at autumn council, explaining the possibilities of their possessing the ark of God during the loud cry and the conditions

that would have to be met in order for them to possess it. The possibility of their having the ark depended upon their efforts to reform on diet, drugs, military, etc. They made light of the warning and about a year later we understood the true meaning of the prophecy of Eze. 30:20-22. Since Mt. Carmel is without arms and General Conferences' arms are broken and cannot be healed, they should cooperate with the Branch, which has both hands (medical missionary program) and arms (health reform), in bringing about these reforms in the church. 'the medical missionary work is to be to the work of the third angel's message as the right hand to the body. The right hand is used to open doors! A body without hands is useless.' • NBL 'the health work is an entering wedge! the right arm will serve and protect the body.' • Testimonies for the Church, Vol. 6, p. 327. 'Arouse your associates to work under some name.' • Ib., p. 267. 'The people need to be aroused to the dangers of the present time. The watchmen are asleep. We are years behind.' • Testimonies for the Church, Vol. 5, p. 715.

Let us reform, that we may quickly finish the task which God has given us.

(signed) Benjamin Roden