The End of Davidian Quiescence

Description

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A Three-Part Guide
to a Three-Part Seal

What Is The Living Spirit Of Prophecy?

HEAR YE THE ROD, AND WHO HATH APPOINTED IT

Can We Receive The Gift?

â€œAnd the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christâ€¦ for the testimony of Jesus is the spirit of prophecy.â€• â€“ Rev. 12:17; 19:10

â€œHe that hath ears to hear, let him hear.â€• â€“ Matt. 11:15

Introduction:

In the midst of the many debated doctrinal issues among Davidians stands the subject of *The Living Spirit of Prophecy*. This has been and continues to be the most pivotal of all the controverted points in Davidian theology. For some, this is well known, but for others, it is little spoken of and therefore remains obscure as to what the different views on this subject are, as well as how drastically oneâ€™s view of this subject affects how one views the rest of *The Rod* message.

Our purpose in the following pages is to let *The Rod* speak for itself concerning the issue and to allow the reader to draw his/her own conclusions. Of course, we ask the reader to remember the principles that we, as Davidians, so much like to call to the attention of Adventists while urging them to investigate the various doctrines of the Rod message. Let us remember that

â€œWe should not study the Bible for the purpose of sustaining our preconceived opinions, but with the single object of learning what God has said.â€• â€“ *Testimonies to Ministers and Gospel Workers*, p. 105

So, as we come to each passage, let us come with fresh eyes, an open heart, and much prayer; ready to receive whatever the Lord has for us, regardless of whether or not it agrees with our ideas up until now. With these principles in mind we should be able to see that it is not our duty to try to harmonize any one passage

with another, but rather, we should seek to understand each statement for what it plainly says and simply believe with childlike faith; trusting that, in time, the Lord will give us the eye-salve to see the underlying harmony already existing throughout all the inspired statements on the subject.

The bulk of this study is, primarily, a compilation of statements from *The Shepherdâ€™s Rod* writings on the topic of *The Living Spirit of Prophecy*. Every occurrence of the terms â€œliving spirit of prophecy,â€• â€œever-living spirit of prophecy,â€• and â€œactive spirit of prophecyâ€• within *The Shepherdâ€™s Rod* literature are contained herein. Some statements are more explanatory than others, but we have included them all so as to get a full understanding of *The Rodâ€™s* position. So now, let us hear

The Rodâ€™s Own Testimony Concerning The Living Spirit of Prophecy

â€œLet it be remembered that it is after the earth swallows the flood that the dragon is to be wroth with the woman, and â€˜to make war with the remnant of her seed [not with her personally], which keep the commandments of God and have the testimony of Jesus Christ.â€™ Rev. 12:16 17. Clearly, then, there is no escaping the conclusion that the doing away with Satanâ€™s flood is doubtless the purifying of the church, the destroying of those who have joined the church through the aid of the serpent. This purifying is the very thing that enables the church as a body to keep the commandments of God and also to have *the testimony of Jesus Christ, the living Spirit of Prophecy* (Rev. 19:10), in her midst. This is her only hope, her only strength, her only deliveranceâ€¦â€• â€“ *To The Seven Churches*, Tract No. 15, p. 88

â€œThen it was that *the prophets Haggai and Zechariah were called to their prophetic office* and commissioned to revive and to reorganize the builders for the deserted temple project. See *Haggai* 1:1 and Zechariah 1:1. 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. (See *Ezra* 6:15)

â€œLet us now realistically consider why the buildersâ€™ efforts and the kingâ€™s decrees at first failed, and why at last they succeeded: *Before Haggai and Zechariah were called to the prophetic office,* many of the Jews returned from Babylon to Jerusalem, although the majority remained in Babylon; that is, the builders voluntarily went to build only because the captivity had ended, and because the king had decreed that the temple of God should be built. But both the buildersâ€™ and the kingâ€™s efforts were a complete failure â€” all came to naught. Then it was that *through His prophets, Haggai and Zechariah, God directed the work, and then it was that they quickly finished*. In other words, not before *the Lord took the reins in His Own hands through the Spirit of Prophecy* did the work prosper. *In fact, sacred history proves that nothing has ever prospered in Godâ€™s work without the living Spirit of Prophecy in its midst*.

â€œFor example, Moses understood from childhood up that his lot it was to deliver the children of Israel from Pharaohâ€™s brickyards. And when he was fully grown up and thoroughly trained in the courts of Pharaoh, and saw himself strong and capable, he quickly undertook to deliver the enslaved Hebrew host: killed one Egyptian, got into an argument with a Hebrew, then deserted everything, and without hope of ever coming back he fled the country in complete defeat. Forty years later, after *God endowed him with the Spirit of Prophecy, he returned and triumphantly led the Hebrew captives out of Egypt!*

â€œThese special incidences make *crystal clear* that no matter how hard men may try to bring about revival and reformation among Godâ€™s people, their efforts are doomed to failure even before they start if God does not *Himself through His prophets take charge of the work*.â€• â€“ *Timely Greetings*, Vol. 1, No. 10, p. 20-21

â€œSince Zechariahâ€™s prophecy met only partial fulfillment in the days the Jews returned from Babylon to Jerusalem, and since his writings speak interchangeably of another such movement, the which is to be greater than the former, there is, therefore, no doubt but that the latter is the antitype of the former. Hence, the revival and reformation of Zechariahâ€™s time is to repeat in our time. The buildersâ€™ failure to continue with the work and to bring revival and reformation before *Haggai and Zechariah were called to the prophetic office*, and their success after *God through the prophets* took over, *perfectly demonstrates that without the living Spirit of Prophecy in the midst no revival and reformation efforts can succeed*, and that is why they all heretofore have failed. The type also perfectly demonstrates that since God has now risen from His holy habitation, and has taken the reins in His Own hands, revival and reformation is sure to triumph. It is, therefore, useless to agitate revivals and reformations while one knows not what and how actually to revive or to reform. It is commendable to hold up the standard but it certainly is not in Godâ€™s order for one to â€˜work upâ€™ something and to call it revival and reformation.

â€œIn conclusion, let us summarize the two main points which our study of the afternoon has definitely made clear to us: (1) That a work and movement similar to those of Zechariahâ€™s day is successfully to bring revival and reformation among Godâ€™s people of today, that those who expect the promised blessings must whole-heartedly enter into it. (2) That *without the living Spirit of Prophecy in our midst, there can be no success in any revival and reformation, and that the sooner we know it the quicker we shall achieve our goal*.â€• â€“ *Timely Greetings*, Vol. 1, No. 10, p. 27

(Please read all of *Timely Greetings*, Vol. 1, No. 10)

â€œZech. 2:1-4 â€“ â€˜I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. And, behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein.â€™

â€œFrom the fact that the angel suddenly ordered the young man not to measure Jerusalem, is clearly seen that the man on his own initiative had started to do something that was not in Godâ€™s plan. Hence, his endeavor to measure the city (number its inhabit-ants) was a mistaken idea of his own or of some other for which he was quickly corrected and definitely told to abandon his trying to measure the city; that it would be as a town having no walls, no prescribed boundary line, because for the multitude of both men and cattle; it could not, therefore, be â€˜measuredâ€™ (numbered).

â€œSince Inspiration is looking down to our time, and speaking in our terms, the â€˜young manâ€™ therefore represents latter day Christian workers (young, not ancient) who subject themselves to the reign of uninspired Bible interpreters that limit the Lord, imagine that the living saints in the city are to be so few that a man can number them, namely 144,000, not considering that these are only the â€˜firstfruitsâ€™ (Rev. 14:4) of the great â€˜harvest.â€™

â€œThe angelâ€™s explanation that Jerusalem is to be inhabited by an innumerable multitude of both men and cattle, proves that this was news to the young man. When and how in the stream of time is this young man corrected? â€” *The only logical and fair conclusion one can come to, is that when the Spirit of Prophecy unrolls the scroll, when God raises an interpreter of the Scriptures, then it is that such a doctrinal correction can be made*.

â€œSo important is the living Spirit of Prophecy in the church, as â€œthe youngâ€• manâ€™s experience proves, that regardless of oneâ€™s zeal, sincerity and integrity, *he cannot rightly serve God without It, that even oneâ€™s best work and intention is bound to be at cross purposes with Godâ€™s*. It is therefore, high

time for the church to start believing all the prophets have written, â€˜knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.â€™ 2 Pet. 1:20, 21.â€• â€“ *Timely Greetings* , Vol. 1, No. 12, p. 16-17

â€œObviously, the remnant are those who are left after the earth opens her mouth and swallows up the flood. They as a body keep the commandments of God, and have the *living Spirit of Prophecy, the Spirit Who dictated the Scriptures,* Who has led Godâ€™s people into all Truth down through the ages, and Who still is. Thus it is that the Dragonâ€™s wrath, and the Churchâ€™s purity, caused by the Dragonâ€™s third defeat, are to bring the time of trouble such as never was:

â€œâ€˜And at that time shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.â€™ Dan. 12:1.

â€œNothing in the world is worth as much as having our names written in the book. And therein we may have our names if we choose to follow the Spirit of Truth and to keep the commandments of God. Here we have seen that those who think that the law, the ten commandments, is â€˜abolished,â€™ that their lives need not comport with the law; and those who think *that the Spirit of Prophecy is a thing of the past, that God has left the world to get along as best it can, that He no longer bothers Himself to send a prophet;* that all such shall find themselves in league with Babylon the Great, the seat of the Dragon, and rather than having their names written in the Book, they will have the mark of the beast, and have a part in persecuting the remnant which keep the commandments of God, and have the testimony of Jesus Christ.â€• â€“ *Timely Greetings,* Vol. 2, No. 16, p. 22

â€œWill the Church forever remain in her self-deception, or will she awake to her great need? We shall have these questions answered if we turn to the Revelation:

â€œâ€˜And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have *the testimony of Jesus Christâ€¦for the testimony of Jesus is the Spirit of Prophecy*.â€™ Rev. 12:16, 17; 19:10.

â€œHere is the Bibleâ€™s own answer, which says that there is to be a people who will have *the Testimony of Jesus Christ at the time the earth swallows up the flood,* the hypocrites. And since this incident is yet future, *it shows that there is to be a prophet in the Church, for the Bibleâ€™s own interpretation of â€˜the Testimony of Jesus Christ,â€™ is â€˜the Spirit of Prophecyâ€™ (Rev. 19:10).* The first part of chapter 19 you will note explains that the Spirit of Prophecy is brought to them *by a man, a â€˜fellow servant,â€™ and that those who receive him feel like worshiping him, but he directs them to worship God, not a man.*

â€œThe remnant that are left, the saints who were not swallowed by the Dragonâ€™s flood as the earth opened her mouth, you note have the *â€˜testimony of Jesus Christ,â€™ the living Spirit of Prophecy active in their midst.* The Church therefore will not sleep forever, the true people of God will awake to their poverty, they will profit at this rousing call, but the Dragonâ€™s flood will fill the bowels of the earth.

â€œLet now no one deceive himself by thinking that the Bible Itself is the active Spirit of Prophecy. Let us be Godâ€™s real people, logical thinkers, not bait hunters. The Bible, you know, without the human channel, is as inactive as though It were but ink and paper. Moreover, the Spirit, too, apart from man, is also inactive: He, too, works through the human agent. Hence, without an inspired interpreter the concealed prophecies

and the Spirit that unfolds them are inactive. Moreover, how could it be said of one particular group having the Spirit of Prophecy, when all the sects in Christendom have the Bible?

â€œThe remnant, who have the Spirit of Prophecy among them are directed to keep the commandments of God, while the rest of the world, through the influence of the Dragon, persecute them. In this light, you again see that a remnant will escape from the present self-deception that has befuddled the whole Christian world.â€• â€“ *Timely Greetings*, Vol. 2, No. 24, p. 22-24

(Please read all of *Timely Greetings* Vol. 2, No. 24)

â€œHere, you see, the remnant â€” those who are left after the others are swallowed by the earth, so to speak â€” keeps the commandments of God and has the testimony of Jesus Christ. This remnant, or sect, that keeps the commandments of God, therefore, is the only one that Inspiration recommends, the only one that is worth joining, the only one that can profit any one. It alone possesses the power to escape any and all of the calamities that are now brewing throughout the world. It is the only sect that finds favor with God. No other would do, for no other could profit you.

â€œThen, too, it alone has the testimony of Jesus Christ â€” *the living Spirit of Prophecy* in its midst (Rev. 19:10), â€” *the Spirit Who leads into all Truth*, Who alone can rightly interpret the Scriptures (*2 Pet. 1:20, 21*). Plainly, then, Inspiration would have you join no sect but this â€˜remnant.â€™â€• â€“ *Timely Greetings*, Vol. 2, No. 34, p. 20

â€œThe two sheep, of a kind and not young, are manifestly symbolical of the Old and New Testaments, the Word, which enables its recipients to â€˜choose the good and to refuse the evil.â€™ And the cow being young, and therefore of later origin than the sheep, and its also being of larger size than they, it can accordingly only be figurative of inspired writings of later origin and of greater volume than the Bible Itself. The only such besides the Bible are those which bring to us â€˜the testimony of Jesus:â€¦.for the testimony of Jesus is the Spirit of Prophecyâ€™ (Rev. 19:10) â€” the inspired interpretation of the Scriptures.

â€œIt is also to be noted that this butter and this honey are produced in the Christian era, in the time when both sheep, both Testaments, are in existence, and also in the time *when the Spirit of Prophecy is at work.*

â€œAnd *what is the Spirit of prophecy?* â€” The same chapter and verse give the answer:

â€œâ€˜And I fell at his feet,â€™ at the feet of the one who unfolded the prophecy to John, â€˜to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.â€™ Rev. 19:10.

â€œHere it is seen that as the prophecies were unfolded to John *by one of his brethren*, thereby was revealed to him the Testimony of Jesus, the Spirit of Prophecy. Plainly, then, *an inspired servant of God who bears a message to his brethren, bears the Testimony of Jesus to them.* To illustrate: Suppose the Lord Jesus communicated a personal message to you *by a messenger, would not His message be His testimony to you?* And *should God endow the messenger with the gift of His Spirit to unfold to you the prophecies which are in the Scriptures, would he not be coming to you with the Spirit of Prophecy?*

â€œThus it is clear that *the â€œTestimony of Jesusâ€• and â€œthe Spirit of Prophecyâ€• are synonymous terms for a timely message sent from God â€” â€œmeat in due season.â€•* The Spirit of prophecy, therefore, is *Godâ€™s means of communicating from Heaven directly to His church on earth*, as well as of unfolding the sealed prophecies to her.

â€œAs we have already seen that the two sheep are symbolical of the Old and New Testaments, we now see also that the *â€˜young cowâ€™ is symbolical of the inspired interpretations of the Bible, the Spirit of Prophecy in our day*. It is now obvious that the product of these three creatures necessarily must become our spiritual diet if we expect to be â€˜leftâ€™ and permitted to live in the Holy Land, and that there is no use of our thinking to abide the judgment in some other way. And if there remain any doubt about this, then consider please what the Apostle Peter says on the subject:

â€œâ€˜We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but *holy men of God* spake as they were moved by the Holy Ghost.â€™ 2 Pet. 1:19-21.

â€œDid you mark what Inspiration says? It plainly declares that the Scriptures are not privately interpreted â€” *not without the Spirit of God in the man, not by the man alone, and not without Godâ€™s own appointment.* And the reason given, you note, is the very fact that prophecy did not come by the will of man, but *by the will of the Spirit, through â€˜holy men of God.â€™ This, brethren, is Heavenâ€™s law and order*. And who are we to change it? To put your trust in private interpretation is therefore to barter your soul to man. Concerning such a perilous practice, the Lord commands:

â€œâ€˜Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?â€™ Isa. 2:22.

â€œAs revealed truth is unfolded only by the Spirit of Truth at a given time, then for one to reject such revelation, â€˜meat in due seasonâ€™ (Matt. 24:45), is indeed to sin â€˜against the Holy Ghost.â€™ Matt. 12:31.

â€œSince it now is clear as sunlight that *the ever-unfolding, Inspired interpretation of the Scriptures is the ever-living Spirit of Prophecy, the eyes of the church at work (1 Sam. 9:9), then to be without these spiritual eyes is to try to walk, as it were, in dense darkness*.

â€œThe science of the process finds close analogy in that of the universally used electric current. *Electricity goes into action only when the live wire (the positive) comes in contact with the ground wire (the negative).* So it is that *the churchâ€™s contact with Godâ€™s chosen instrument (the ground wire)* fused to *the Spirit of God (the live wire)* â€” *which together represent the positive and the negative â€” is what electrifies the church, and thus opens the line of communication between the church and Heaven*.â€• â€“ *Timely Greetings*, Vol. 2, No. 45, p. 5-8

â€œOne may say, â€˜Yes, I believe in the Spirit of Prophecy, but not as you do.â€™ Yet if what he believes to be the Spirit of Prophecy does not lead him to â€˜keep the commandments of Godâ€™ and to *know that the testimony of Jesus Christ is the ever-active Spirit of Prophecy* (Rev. 12:17; 19:10), then he had better forsake that and accept this, for â€˜he that saith I know Him, and keepeth not His commandments, is a liar, and the truth is not in him.â€™ 1 John 2:4. Likewise says the Lord: â€˜Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.â€™ James 2:10. â€˜Blessed are they that do His commandments that theyâ€¦may enter in through the gates into the city.â€™ Rev. 22:14.

â€œIf, moreover, what such a one believes to be the Spirit of Prophecy is truly it, then it should have revealed the truth rather than what we accept as the Spirit of Prophecy would have been confirmed and exalted.

â€œNot long ago a certain minister said: â€˜My conception of the Spirit of Prophecy is different from yours; the prophecies in the Bible are my Spirit of Prophecy.â€™ *Now so he must say if the Spirit of Prophecy were not ever-active*. But *if the Spirit of Prophecy begins and ends with the Bible, then all Christians have the Spirit of Prophecy*. If this is so, though, why does the Revelation make a distinction between Christians who have the Spirit of Prophecy and those who do not? This ministerâ€™s idea is, to say the least, illogical, for it puts Revelation 12:17 and 19:10 in the realm of the meaningless.

â€œBut what is still worse, this same minister in later speaking to his congregation, made The Shepherdâ€™s Rod teachings appear contradictory to Mrs. Whiteâ€™s writings, which he then termed the â€˜Spirit of Prophecyâ€™! Yes, it is hard to believe that ministers in whom multitudes place confidence, would be so inconsistent and that these multitudes would be so blind and so ignorant about them!

â€œThroughout these pages, the Spirit of Prophecy has, by the prophetic Word, proved Itself invulnerable to attack. It has vindicated Itself *not* as a voice beginning with Moses and ending before John the Baptist, but as the *ever-living testimony, beginning with creation and continuing with the patriarchs Enoch, Noah, Abraham, Isaac, Jacob; then with the prophets; next with the apostles; and finally, with the messengers of the Lord in our own day and on. Rising higher and higher with each encounter*, as the reader can readily see, *It will rise still higher* when it is next considered that

â€œReflections Cast Upon Oneâ€™s Character Do Not Affect the Truth.â€• â€“ *Why Perish?*, Tract No. 6, p. 45-46

â€œNext, *the Davidians hold that the belief that the Spirit of Prophecy is to repose in the church to the end of time, is one of the foundation stones of Seventh-day Adventism*. â€˜This prophetic gift *bestowed*,â€™ admits Elder A.G. Daniels, â€˜was to abide with the church from Adam *to the second advent of our Lord and Saviour Jesus Christ when He comes to take His redeemed people to Paradise*. It *did not cease with the apostles*, but is traceable through the centuries *to the last days* of human history, *just before the return of our Lord*. When that supreme event of the ages shall occur, *thenâ€“and not until then*â€“shall come to pass that which is spoken of by the apostle Paul:

â€œâ€™â€¦whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. For we know in part, and we prophesy in part; but *when that which is perfect is come* that which is in part shall be done away.â€™â€“1 Cor. 13:8-10, *A.R.V.â€™â€“The Abiding Gift Of Prophecy*, p. 6.

â€œSince *this prophetic gift* was *manifest through* Sister White, as has been evidentially established, she necessarily, then, wrote under divine Inspiration, as did the Bible writers. And, therefore, orthodox Seventh-day Adventism turns on the pivotal truth that â€œno *prophecy* of the Scriptures is of any private interpretation,â€• and *can no more be understood now without special divine illumination than could prophecy have been understood in Danielâ€™s time without enlightenment from the angel*, who explained: â€˜*I will shew thee that which is noted in the scripture of truth*: and there is *none* that holdeth with me in these things, but Michael your Prince.â€™ Dan. 10:21. Just so, the same Michael *must commission a â€œteacherâ€• for us today; otherwise those things which belong to our peace will be â€˜hid from [our] eyes.â€™* Luke 19:42.

â€œ*This solid rock of doctrine was ever to be the Denominationâ€™s sure foundation,* and *just to the extent that its principles have been faithfully followed out has there been power in the church.*

â€œ*Upon the death of Sister White, in 1915, the gift of Inspiration, the active Spirit of Prophecy, became quiescent, no longer manifesting Itself for a time.* With the church thus *cut off from the very source of its life,*

as was the Jewish church *from the death of the prophet Malachi to the rise of John the Baptist*, how could it maintain its vitality and growth? Hence, now as then, there has followed the same inevitable spiritual malnutrition and deformity, accompanied with a long train of woes.â€• â€“ *The Answerer,* Book 3, p. 58-60

Considerations:

The testimony borne in the preceding pages is really quite clear and needs no comment to aid in understanding the message conveyed. Even so, we shall now recap a few points for your consideration.

In the aforequoted statements we notice that the terms â€œliving spirit of prophecyâ€• and â€œactive spirit of prophecyâ€• were used synonymously and always in reference to the work of the Spirit through living prophets.

In *Timely Greetings*, Vol. 2, No. 24 p. 23 it is stated quite clearly that the active Spirit of prophecy cannot be either (1) the Bible itself, (2) the human agent itself, or (3) The Spirit itself. Rather, it is stated that the active Spirit of prophecy is the Holy Spirit, through the human agent, revealing the concealed prophecies of scripture. Lest anyone should think that that â€œhuman agentâ€• can be just any believer, we draw the readerâ€™s attention again to *The Answerer,* Book 3, p. 60. Here are some points to consider pertaining to the last paragraph of said quotation.

(1) If â€œthe living spirit of prophecyâ€• is just referring to the Bible, the statement in *The Answerer,* Book 3, p. 60 could not be made, for the Bible was still around when Ellen White and Malachi each died.

(2) If â€œthe living spirit of prophecyâ€• is just the Holy Spirit, the statement in *The Answerer, Book 3,* p. 60 could not be made, for the Holy Spirit was still around when Ellen White and Malachi each died.

(3) If â€œthe living spirit of prophecyâ€• was just the Spirit in â€˜just any faithful believerâ€™ (not a prophet), the statement in *The Answerer,* Book 3, p. 60 could not be made, for there were faithful, Spirit-filled believers still around after the death of Ellen White and Malachi, the â€œEnochs in every age.â€•

All things considered, we see that the only logical thing to do is to take the position clearly advocated by *The Shepherdâ€™s Rod* message in the preceding pages; namely, that the living spirit of prophecy is the Holy Spirit speaking through a living prophet, and that without a living prophet in our midst, we will have no success in our efforts to bring about revival and reformation.

As a closing thought, we quote from a sermon delivered by Victor Houteff on September 7, 1946 as recorded in *Timely Greetings*, Vol. 1, No. 5, p. 14. (Please keep in mind that this sermon was preached to Davidians.)

â€œIsa. 2:11 â€“ â€˜The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day.â€™

â€œMan has long been exalting himself; so much so, in fact, that there are perhaps only a few Christians in the world that are really following â€˜the light of the Lord.â€™ Most of them are following sparks of men, following uninspired interpretations of the Scriptures, â€” devisings of men, men who scoff at the idea of Inspiration; *they see no need of more Truth or of prophets*, although they well know that the only Truth that has ever come has been through chosen servants of God. *Even present Truth believers have not as yet fully awakened to this startling revelation*, many of them are carried away with every wind of doctrine, much of which is created by impostors such as Korah, Dathan and Abiram (Num. 16:9-11) coveting Mosesâ€™ office â€” usurpers of Inspirationâ€™s Throne â€” taking sides, one for Paul and another for Apollos, as it were! Inspirationâ€™s eye *focusing to this day and message*, reveals that much of this self-deception is the

result of what the Spirit describes, a double face hypocrisy, saying: â€˜Also, thou son of man, the children of thy people *still* are talking against thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord. And they come unto thee as the people cometh, and they sit before thee as My people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not. And when this cometh to pass, (lo, it will come,) then shall they know that a prophet hath been among them.â€™ Ezek. 33:30-33. We need to be doers of the Word not merely hearers.â€• â€“ *Timely Greetings*, Vol. 1, No. 5, p. 14

There is no more need for self-deception or deception by others. The Lord has spoken and now we have the wonderful opportunity to both hear the truth, and live the truth.

It is our prayer that the reader will diligently search these things out with meekness and fear and, when convicted, be honest enough to admit the truth as revealed by the Spirit.

We realize that there are a number of inevitable questions that arise in the Davidian mind when considering this subject, and we feel it our duty and privilege to provide answers to these questions. To find these answers, the reader can start with our studies *The Shepherdâ€™s Rod â€˜The Lastâ€™* and *The Judgment for the Living at the End of 430 Years,* both of which are included in this publication.

The subject that we have been examining, while particular to Davidians in this presentation, is far more expansive and far reaching, both presently and throughout history, than was possible to fully convey within these few pages. Our hope though, is that this little booklet has brought to the attention of the readers the true position of *The Rod* message on this most important subject. And that by the acceptance of this truth, and the truths that stem from it, we may

â€œcome into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christâ€• â€“ Eph. 4:13

â€œThere is *no doubt*, the Church from creation till today has been led and preserved *by the prophets*, and *she can continue in no other way from here on*.â€• â€“ *Timely Greetings*, Vol. 2, No. 26, p. 23

by Trent R. Wilde

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(Emphasis and brackets ours)

THE BRANCH

The Shepherdâ€™s Rod â€˜The Lastâ€™

Does *The Shepherdâ€™s Rod* message teach that there is to be no more truth and no more prophets until the establishment of Christâ€™s Kingdom?

Introductory Principles:

â€œ*Ever* have your ears open to any claimant of Inspiration if you are not to repeat the history of the Jews. God will not let you be deceived if you really hunger and thirst after righteousness, if you really want to know the Truth, for He is anxious that you keep up with His *progressively* revealed Truth. There is therefore no danger for one to be deceived by coming in contact with error, but there is a *great* danger for staying in darkness by not coming in contact with *fresh* Truth.â€• â€“ *Timely Greetings*, Vol. 1, No. 12, p. 18

â€œHe that answers a matter before he hears it, it is folly and shame unto him.â€• â€“ *Proverbs* 18:13

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The vast majority of Davidians believe that *The Shepherdâ€™s Rod* is the last message, at least to the church. This belief, together with the foundational teaching that the Bible cannot be privately interpreted, leaves one to conclude that from 1955, when Victor Houteff died, till the establishment of the kingdom, there are to be no more prophets, and no more new revelations of truth. In order to see whether or not this conclusion is correct we must thoroughly investigate what *The Rod* literature has to say on this subject. Such a task must be done with an open mind, and yes, much prayer.

On *The Shepherdâ€™s Rod* folio-base CD, there are 750 hits when searching the term â€œlast.â€• Contained within this study is a compilation of every one of those references. Below is an illustration of how the references are formatted in this article:

page : paragraph

(or)

number : page : paragraph

When a new publication is started, the publication abbreviation is boldfaced. Each reference is separated by a semi-colon.

Here is an example:

1TG36:3:1 means *Timely Greetings*, Vol. 1, No. 36, p. 3, par. 1

For simplicity and brevity, all the references with the word â€œlastâ€• have been placed in categories of context. As we come to each section, we will address the context and the content of the quotations in light of the rest of *The Shepherdâ€™s Rod* message.

Not in Reference to the Shepherdâ€™s Rod Message or Prophet

1SR 14:0; 18:0; 21:1; 24:2; 32:2; 43:5; 45:1; 50:5,7; 60:2; 64:1; 68:2; 69:0,3; 77:2; 86:1; 92:2; 94:1,2; 95:1; 96:2; 106:7; 115:3; 117:1; 120:1,2; 121:3; 124:1; 126:3; 147:0,2; 151:1; 152:0; 154:1; 156:2; 162:2; 171:0,1; 173:1; 175:1; 177:1; 184:1,2; 192:1; 193:2; 196:0; 201:1; 202:2,3; 209:2; 215:3; 219:1; 220:3; 228:2,5; 229:2; 239:0; 242:1; 243:0; 254:1; **2SR** 8:1; 10:1; 12:1; 19:2; 20:3; 23:0; 27:3,6; 41:1; 47:3; 48:1; 49:3; 53:3; 54:2; 67:3; 76:2; 77:3; 80:0; 89:2; 91:0; 92:4; 93:4; 94:2; 96:1; 100:2; 108:1; 111:2; 112:2,4; 113:4; 117:3; 118:3; 119:1; 121:1; 122:2,3,4; 126:1,3; 138:5; 151:2; 153:3; 154:3; 156:0,2; 161:0; 173:1; 177:2; 178:2;

180:2; 183:1,2; 192:2; 195:1; 201:3; 202:1; 209:1; 215:3; 219:3; 220:1,3; 228:0; 233:4; 240:2; 259:3; 261:3; 262:1; 263:2,5; 264:2; 268:1; 277:3; 279:1; 286:3; 295:1,2; **1Tr** 20:0; 32:1; 42:2; **2Tr** 7:1; 32:2; 34:1,2; 35title; 36:1; **3Tr** 4:1; 19:2; 35:1; 48:2; 61:3; 62:2; 63:2; 70:2; 71:2,3; 88:1; 100:0; **3TrSup** 12:1; 13:3; 14:3; **4Tr** 19:3; 35:2; 45:1; 55:1; 58:0; **5Tr** 13:1; 18:3; 29:3; 31:1,2; 35:0; 46:2; 58:1,2; 81:4; 87:0; 94:3; 95:0,2; 107:1; 110:3; **6Tr** 6:1; 8:3; 39:2: 42:2; 55:0; 64:0; 66:4; 69:0; 72:3; **7Tr** 7:1; 43:1; **8Tr** 11:0; 19:1; 33:0; 37:1; **9Tr** 12:1; 30:2; 44:1; 61:5; 70:3; **10Tr** 14:0; 16:3; 18:1; 30:0; 40:1; **12Tr** 1; 37:3; 47:1; 49:0; 53:0,3; 64:1; 89:0,title; **13Tr** 6:3; 9:0; 21:0; **14Tr** 18:1; 19:0; 21:2; 24:2; 43:2; **15Tr** 21:2; 25:1; 50:0; 58:0; 83:0; **1TG1**:2:4; 13:1; **1TG2**:16:1; **1TG3**:12:2,5; **1TG4**:22:2; 23:4; **1TG5**cover; 3title; 4:1,2; 7:4; 9:1; **1TG6**:24:3; 25:title,1,2; 26:3; 33:3; 35; **1TG7**:11:4; **1TG8**:24:3; **1TG9**:15:1; **1TG10**:16:1; 18:2; 20:2; **1TG11**:3:1; 9:1; **1TG12**:24:6; **1TG13**:2:1; **1TG14**:12:4; 21:2; **1TG15**:2:1; 7:2; 15:0,1; 18:3; 20:0; **1TG18**:12:1; 14:1; **1TG20**:10:2; 11:1,3; **1TG21**:2:1; **1TG23**:5:3; **1TG25**:3:1,2; 4:1; 9:1; **1TG26**:14:1; 16:2; 20:4; **1TG27**:2:1; **1TG29**:7:5; **1TG30**:19:1; **1TG31**:2:1; **1TG34**:9:1; **1TG35**:19:1; 21:3; **1TG36**:3:1; **1TG37**:10:1,3; 13:4; **1TG39**:2:3,4; **1TG42**:2:1; **1TG44**:2:2; **1TG45**:11:1; 21:5; 22:1; **1TG46**:4:0,2; **1TG48**:19:1; 23:4; 28:3; **1TG49**:11:2; **1TG50**:16:4; 19:1; 26:3; 29:3; **1TG51**:3:3; 11:0; **1TG52**:20:4; **2TG3**:2:1; **2TG4**:23:4; **2TG5**:2:1; 3:3; **2TG7**:4:1; 8:5; **2TG9**:2:1; 4:2; 11:0; **2TG10**:21:1; 24:4; 31:1; **2TG11**:2:1; 4:2; 5:3; 9:2; 10:0,3; **2TG12**:21:1; 24:2; 25:2; 30:3; **2TG13**:9:4; **2TG14**:15:2; 19:1; **2TG15**:8:0; **2TG20**:25:2; **2TG21**:6:2; 12:3; **2TG22**:21:2,4; 22:0; 24:0; **2TG24**:17:1; **2TG25**:4:2; **2TG26**:19:0; 20:1; 22:0; **2TG30**:12:2; 14:1; 15:1; **2TG31**:2:1; 5:4; 6:1; 8:2; 11:2; **2TG32**:16:2; **2TG33**:2:1; 5:1; 10:3; **2TG34**:28:0; **2TG35**:14:3; 17:1,3; **2TG36**:2:2; 4:3; **2TG37**:12:2; 16:1; **2TG38**:2:1,2; 9:0; 26:1; **2TG39**:4:4; 6:4; 12:2; 20:2; **2TG40**:28:2; **2TG42**:24:3; 27:3; 28:3; 34:5; 35:1; 38:2; **2TG43**:8:2; **2TG44**:38:4; 49:2; 51:2; **2TG45**:11:2; 14:3; 17:1; **2TG46**:29:3; 30:1; 35:1; **1SC4**:2:1,7; 8:5; **1SC5**:1:2; 2:12; 4:2; 6:7; 7:7; **1SC6**:4:3; **1SC7**:2:7,10; 3:3,10; 4:8; 8:2; **1SC8**:5:10; 6:10; 7:5; 9:12; 11:5; 1SC9:1:8; 2:1,4,6; 3:4; 4:3; 9:13; **1SC10**:3:9; 4:12,16; 5:9: 6:1,6; 7:8; 9:5,7,11; **1SC11,12**:1:5; 6:4; 7:6; 10:5,8; **1SC13**:1:3; 5:4; 7:10; **1SC14**:4:3; 6:1; 7:3,4; 11:1,4; **1SC15**:1:8; 5:6; 6:9; 8:8; 9:1,2; 10:6,8; **1SC16**:2:4,5; 3:0,6; 5:1; 6:0; **1SC17**:1:1; 4:6; 5:1,7,9; **1SC18**:6:4; 7:9; **2SC1**:2:3; 5:1,7,8; 6:2; 8:5; **2SC2**:1:2; 2:3; 4:5,6; 6:7; 8:6; **2SC3,4**:9:9; 14:1; **2SC5,6**:3:3,8; 4:7; 6:5,8; 7:5; 8:0; 9:10; 10:3,4,7; 11:9; 12:10; **2SC7,8**:11:1; 12:3,10; **2SC9**:4:9; 5:1,15; 8:1; 9:2; **2SC10**:2:5; 3:9; 7:2; 8:0,6; 10:9; 11:0,5; 12:2; 13:11; **2SC11**:5:5,6,7,11; 9:6; 10:3; **2SC12**:3:7,10; 5:10,12; 6:1; 8:4; **3SC1**:6:3; 9:1; 10:7; 11:1; **3SC2**:8:10; 10:8; 12title; 13title,4; **3SC3,4**:5:1; 7:7; 11:13; 14:6; **3SC5,6**:4:5; 6:3; 10:5; 11:9; 13:6; **3SC7**:4:4; 5:6,15,22; 6:13; 7:6; 8:10; 10:3,10; **3SC8-10**:1:9; 5:5; 6:6; 9:9,10; **3SC11-12**:3:5; 7:4; 9:10; 10:4,9; 13:9,10; 15:3; **4SC1-3**:1:5; 6:1; 11:0,6; **4SC4-9**:9:2; **4SC10-12**:6:7; 8:3,9; 9:9; 12:8; **5SC1- 5**:6:6; 7:4; **5SC6-12**:5:9; 6:9; 9:12; 10:10; 13:0; 15:6; 16:7,10,13; **6SC1-6**:11:0; 12:12; **6SC7-12**:4:1; 7:7; 8:6,9; **7SC1-6**:1:6; 3:6; 4:12; 6:7; 9:7; 10:5; 13:7; 15:7; **7SC7-12**:1:2,9,12; 3:7,15; 9:8,10,11,13; 12:7; 15:13; 16:8; 17:5; 23:0; **8SC**6:9; 8:12; 10:3,8; 14:2; 15:0; 17:14; 18:5,7; 21:0; **9SC**1:1,4; 7:1,2; 13:7,8,9; 19:5; 20:1; 22:5; 24:14; **10SC1**:3:1; 5:2; 6:3; 14:1; 20:1,2; **10SC2**:5:4; 11:3; 14:2; 20:1,2; 22:1; 25:1; **11SC2**:11:2; 12:2; 13:3; **11SC3**:9:1; **11SC7**:7:2; **11SC8**:5:2; 6:2; 13:0; **11SC12**:15:2; 24:1; 30:4; **12SC1**:3:2; 20:3; 23:3; **12SC3**:9:1; 13:1; **12SC4**:4:2; 17:1; **12SC5**:3:5; 7:1; 16:1; 20:3; **12SC8,9**:15:0; **13SC1,2**:3:2; 11:4; 28:2,3; **13SC9,10**:10:2; **13SC11-12**:23:1; 24:1,2; **1ANS**5:2; 7:1; 10:8; 13:1; 59:2; 79:1; 81:2; 85:2; 94:2; **2ANS**14:3; 15:2,3; 16:2; 36:2; 42:2; 43:1; 48:2,3; 58:1; 60:2; 65:0; 67:2; 70:1; 77:0; 83:2; 84:2; 92:1; **3ANS**20:1; 27:0; 30:0; 36:2; 42:3; 43:1,2; 44:0; 48:2; 52:1; 57:1; 59:0; **4ANS**13:0; 20:4; 22:4; 24:1; 25:2; **5ANS**11:2; 12:3; 18:1; 19:4; 44:4; **GCS**9:2; 42:3; **WHR**3:3; 25:0,1; 30:2; 34:0; 36:4; 42:1; 43:2; 45:1; 47:1; 48:4; 65:0; **1JL**12:1; **2JL**1:1,2; **3JL**4:0; **6JL**7:0; **7JL**8:2; **8JL**4:5; 6:0; **UAL**1:1; **RUA**14:1; 24:3; **1SRtr**13:5; 21:1; 22:1; 24:3,7; 36:1; 50:3; 57:4,6; 60:2; 62:1; 63:5; 64:3; 89:12; **LevDSDA**36:0; 62:1; 72:1; **FB**3:1; 7:1; 14:3; 26:3; **TEW**4:2; 12:1; 17:2; 29:1; **CCB**49:2; **ML**7:3; 9:1

There are many ways in which the word â€œlastâ€• is used in all the above references. Here are a few examples:

â€œAt last,â€• â€œat long last,â€• â€œto last over a year,â€• â€œlast Sabbath,â€• â€œlast paragraph,â€• â€œlast part,â€• â€œlast seal,â€• â€œif time should last,â€• â€œlast Wednesday,â€• and â€œlast days.â€•

Seeing as none of the above uses of the word â€œlastâ€• have to do with *The Shepherdâ€™s Rod* being the last message, or Victor Houteff being the last prophet, we shall continue to the other usages of the word without further comment.

Last (11th Hour) Call

2SR 9:3; 225:1; 229:1; 231:0(Rev18); 234-235; 236:2; **8Tr** 59-60; **12Tr** 34:1; **2TG43**:9:2; 10:2; **3SC5,6** :12:8; **8SC8**:4,5; **9SC**8:14; **13SC11,12**:12:1; **1ANS** 67:1; 68:1; **WHR** 12:3; 13:2; 14:0; 16:1,2; 29:1; 36:3; 37:0; 39:0; 51:2; **FB** 26:4

In examining the above quotations one will find that *The Shepherdâ€™s Rod* claims to be the last call for labourers. To be in complete harmony with *The Rod*, one needs to point out that the 11th hour call is said to have begun with the publication of *The Shepherdâ€™s Rod Volume 2* (2SR 9) but that later the message clearly identified the 11th hour call as being the â€œLoud Cryâ€• to the world (8Tr 59-60, title; 12Tr 34). This presents no real problems when it is understood that the â€œcallâ€• itself is not given in a day, but is proclaimed continuously throughout a long period of time, beginning first to the church, then extending to the world.

The fact that *The Rod* message claims to be the 11th hour call (the last), in no way suggests that there are to be no more prophets, or no more truths to be revealed. One way to understand this is to recognize that these â€œcallsâ€• are not 100% equivalent to â€œmessages.â€• For instance, the 6th hour call is said to be the call given by the Millerites, yet within that call there was the First Angelâ€™s Message, the Second Angelâ€™s Message, and the Midnight Cry. Likewise, the 9th hour call is said to be the Adventist message, which not only included all the messages preceding it, but also included the Third Angelâ€™s Message and the message of Righteousness by Faith given in 1888.

These simple facts show us in a simple way that, even though *The Rod* message is the 11th hour call, this does not in any way suggest that the call cannot include more truth or more prophets beyond those we knew of from 1929-1955.

Last Message Due to Being the Message of the Great and Dreadful Day of the Lord â€“ the Judgment for the Living â€“ the Elijah Message

4Tr 32:2; **1TG11**:12:3; **1TG38**:24:0; **2TG26**:22:0; **1SC4**:5:5; **5SC6-12**:1:2; **11SC3**:9:0; **GCS 38**:5; 40:2; 41:1; **WHR** 37:0; **2JL** 11:3; **6JL** 5:1; 6:1

The above quotations are very easy to understand when we consider them in the light of the facts. The message of the judgment for the living, we are told, is the last. Not only this, but we are told that *The Shepherdâ€™s Rod* message *is* the message of the judgment for the living. Here are some facts to consider:

â€œDear Fellow Member:

The only way for you to escape being taken by wolves in sheepsâ€™ clothing is if you ever remember the fact that *the Judgment message, the last before Christ comes the second time,* is what *made* us a people; that is, because *the message had come,* and because it has to be proclaimed, *we S.D.A.â€™s came* on the scene, and we certainly want to stay there until the work is finished. We must not become a back number as did the Protestant churches since they rejected the messages one after another. God forbid that we should be â€œspued outâ€• and lose so late in the day. And what is the truth of the Judgment?â€“â€• â€“ *Jezreel Letter,* No. 2, p. 1, par. 1

Notice that Houteff is here speaking of the â€œlastâ€• message as being the message which began the Seventh-day Adventist denomination. He refers to it doing its work in *past tense*. How could he say that the judgment message which started the denomination is the â€œlastâ€• and yet there was still to be more truth, even another message and prophet to come; namely, *The Shepherdâ€™s Rod* message and Houteff himself? He answers this in the following paragraph:

â€œ*The Judgment as you know is in two separate and distinct sections, one following the other â€" the Judgment for the dead first, and the Judgment for the living last*. This we know is so and we must not let subversive influences, even if they be in Seventh-day Adventistâ€™s garb, cause us to lose sight of this truth. *Our part of the Judgment message since 1844 has been, as you know, to proclaim the Judgment for the dead, not for the living as yet.*â€• â€“ *Jezreel, Letter* No. 2, p. 1, par. 2

This is the key; the judgment itself, and the message of the judgment, comes in sections. This is easy to comprehend when we consider that the message concerning the judgment for the dead had three main messages that made up the overall message at that time. These, of course, are the first Three Angelâ€™s Messages of Revelation 14. It is also important to note, however, that there were two more messages in relation to the judgment of the dead, that being, the Midnight Cry (given in the summer of 1844) and the message of Righteousness by Faith given in 1888, as previously mentioned.

With these facts in view we see irrefutable proof that even though a message be the â€œlast,â€• that does *not* mean that there are to be no more messages and messengers within that multi-faceted and multi-phased message. Again, the message of the investigative judgment is indeed the last. This message, though, has within itself two distinct sections which, in themselves, can be called â€œmessages.â€• These being the messages of â€œthe judgment for the deadâ€• and â€œthe judgment for the living.â€• We have seen that these two sections can likewise be divided up into more messages. The message of the judgment for the dead can be divided up into the First Angelâ€™s Message, the Second Angelâ€™s Message, the Third Angelâ€™s Message, the Midnight Cry, and the 1888 Message. Now, what of the different phases of the message for the judgment for the living?

â€œWhen finally the judgment passes from the dead to the living, thus outmoding by expiration the initial phase of the First Angelâ€™s Message (the judgment of the dead), what timely Truth will the church then have for herself and for the world? What, indeed, if she does not now accept and practice *the message of very present Truth, the final phase of the First Angelâ€™s Message,* which *is presently* announcing the stealthy *approach of judgment upon the living,* and which is knocking at each heartâ€™s door?â€• â€“ *The White House Recruiter,* p. 37

The message of *The Shepherdâ€™s Rod* here plainly declares itself to be the final phase of the First Angelâ€™s Message, which relates to the judgment of the living. If the First Angelâ€™s Message is to have a final phase in connection with the judgment upon the living, what of the other angelsâ€™ messages?

â€œAmong Adventists, the term, â€œThird Angelâ€™s Message,â€• is understood to contain the first, second, and the third angelsâ€™ messages, but not so when we use the expression, â€œsecond angelâ€™s message.â€• â€œThe Shepherdâ€™s Rodâ€• is using the term, â€œThird Angelâ€™s Message,â€• to convey the *fact* that the proclamation of *all three angelsâ€™ messages are to be repeated.*â€• â€“ *The Symbolic Code,* Vol. 3, No. 8, p. 9

Here we have our answer. The judgment for the living is indeed the last message, but within that message, there are more messages and more truths. Since *The* Rod message only claimed to be the First Angelâ€™s Message for the judgment for the living, are we not to be both expecting and looking for more messages of truth which would come under the umbrella of â€œthe judgment for the living?â€•

Last in a General Sense

2SR 93:0; 144:3; 145:1; **4Tr** 60:3; **2SC1**:4:3; **3SC1**:4:14; **3SC2**:1:5; **7SC7-12**:1:12; **11SC6**:10:1; **1ANS**8:2; **3JL2**:2

The above statements say that *The Shepherdâ€™s Rod* is the last message without giving any particular reason why, or connecting it to any particular context. One statement says, â€œMercy is knocking at the door for the last timeâ€• and another refers to the message as the â€œlast rescue-effort.â€• Let us see if there are any statements of this sort in the writings of Ellen White:

â€œI have been instructed that it is not extravagant display which is *now required in giving the last message of mercy to our world*â€¦â€• â€“ *Paulson Collection*, p. 67, par. 8

â€œâ€¦*The last message of mercy is being given to the world*â€¦â€• â€“ *Kress Collection*, p. 146, par. 2

â€œâ€¦*You are giving the last message of warning to our world*â€¦â€• â€“ *Kress Collection*, p. 35, par. 3

â€œâ€¦There are those who must be qualified for the work to be done *now in bringing the last message of warning to all cities and in all towns in all parts of our world*â€¦â€• â€“ *Ellen G. White 1888 Materials*, p. 1148, par. 1

â€œâ€¦*We have the last message of warning, the last call of mercy*â€¦â€• â€“ *Manuscript Releases*, Vol. 16, p. 264, par. 2

These quotations, and many others, show that the Third Angelâ€™s Message was called the â€œlast message.â€• Notice here as well that all of the above quotations speak of the â€œlast messageâ€• in *present tense*, not future. Ellen White declared in clear tones that they were presently (then) sounding the last message of warning. Let us consider a couple more statements:

â€œWe have, as had John, a message to bear of the things which we have seen and heard. *God is not giving us a new message.* We are to proclaim the message that in 1843 and 1844 brought us out of the other churches. We need the Holy Spirit to kindle in our hearts the zeal and earnestness that were then seen among Godâ€™s people. I thank the Lord that there are still living a few who can remember those days, and who know whereof they speak.â€• â€“ *The Review and Herald*, January 19, 1905, par. 22

â€œThe third angel of Revelation 14 is represented as flying swiftly through the midst of heaven crying: â€˜Here are they that keep the commandments of God, and the faith of Jesus.â€™ Here is shown the nature of the work of the people of God. They have a message of so great importance that they are represented as flying in the presentation of it to the world. They are holding in their hands the bread of life for a famishing world. The love of Christ constraineth them. *This is the last message. There are no more to follow, no more invitations of mercy to be given after this message shall have done its work. What a trust!* What a responsibility *is* resting upon all to carry the words of gracious invitation: â€˜And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.â€™â€• â€“ *Testimonies for the Church*, Vol. 5, p. 206, par. 3

Let all Davidians who think there is to be no more truth, no more messages, and no more prophets until the kingdom, *carefully* consider the above statements. How will you explain statements of this sort to Adventists who may ask? Will you not explain to them that, â€œIndeed, the message of the investigative judgment is the last, but there is more than one section to that message?â€• After all, is that not how Houteff explained it? Besides, to say otherwise would contradict all that the above statements definitely say. The other extreme

would be to take the above statements at surface value and say there are no more messages or prophets to come after Ellen White. Is this not exactly what is being done by the majority of Davidians with their use of these â€œlastâ€• statements by Victor Houteff? Please prayerfully consider.

Last Call to the Supper of Luke 14

2TG44:41-42; **1SC11,12**:2:1

Seeing as the nature of this particular set of quotations is the same as those already considered, they need no comment save a reference to the information above.

Last (Seventh) Truth Implied by Ezekiel Four

1SR 126:2; **2TG39**:19:1; 24:2

In the light of all the information we have seen so far, the rest of this should be very easy to understand. *The Shepherdâ€™s Rod* message is indeed the next truth given after the spelt in the prophecy of Ezekiel 4, with the exception of the 1888 message. However, this does not mean that there cannot be more truths to be given that are part of a further stage of the Davidian message. In fact, a look through the writings of Victor Houteff will reveal that there is more truth that is part of the message which was not published by Houteff.

â€œEach of these subjects could be greatly enlarged, but had we done so, this volume would have become too voluminous, also less comprehensive. *Thus we have omitted many details*.â€• â€“ *The Shepherdâ€™s Rod,* Vol. 2, p. 11

â€œThis article could have been greatly enlarged, and for brevity *all has been omitted but that which will serve to introduce* the message that is pleading at the doors of Godâ€™s dear church. May the Lord have mercy on us all.â€• â€“ *The Pre-Eleventh Hour Extra, First Edition*, Tract No. 1, p. 40

â€œA World of Butter-Producing Milk.

These noble creatures give such a volume of milk that *we are compelled to separate the cream, and are able to dispense only it. The milk we preserve.* This plenitude bespeaks our being blessed with such a fullness of truth (milk) *that all we can do is to send out the high points â€” the butter or cream.* Revealed truth never before having amassed itself into such an inexhaustible store as it has today, completes the evidence that the interpretation of this prophecy is correct, and that The Shepherdâ€™s Rod, which contains the truth for this time, has caused the Land to Flow With â€˜Milk And Honey.â€™â€• â€“ *Why Perish?*, Tract No. 6 p. 31

These statements, among others, disclose to us the fact that there is more truth in relation to the judgment for the living than what was published in the days of Victor Houteff. Furthermore, it should be noted that in Ezekiel 4, the Second Angelâ€™s Message, the Midnight Cry, and the 1888 Message are not included. Also, that the perfect fulfilment of Ezekielâ€™s 430 years was still future from the dates given by Victor Houteff. This is easily discerned when we read what he said concerning those dates and their nature being â€œnot definite.â€•

â€œYou will also note on page 222, that the 430 prophetic years originally applied to Abraham and his seed, overlap the 430 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).* The chart on page 112, 113, shows its termination in 1930, for as we stated before, it is outlined by the coincidences which perfectly fit the prophecy of Ezekiel. *As it is impossible to make a time chart without any*

date to go by, we have used these coincidences, and it is stated that the date is indefinite. (See chart on page 133.) Ezekielâ€™s prophecy is intended to point forward to the announcement of the predicted reformation, and the one through Abraham, to its completion (Ezekiel nine).â€• â€“ *The Shepherdâ€™s Rod,* Vol. 2, p. 275

â€œIsa. 62:2: â€œA new name.â€• Indicative of the new experience they have passed through, *which is the separation, or sifting,* as explained. God Himself with His own mouth gives the name so it can not be counterfeited. *The time the name is received is at the end of the 430 year period* as explained on the chart on pages 112-113. Thus, the church is reorganized under a new name. The old name, being polluted, could no longer be retained. *There is no one to go by the old name, for the ones who were not worthy of having the new name have perished under the figure of the five men with the slaughter weapons of Ezekiel 9.* The name only remains for a curse. In Isa. 65:15, we read: â€œAnd ye shall leave your name for a curse unto My chosen: For the Lord God shall slay thee, and call His servants by another name.â€• The old order of things being changed. *The watchmen who were unfaithful have perished.*â€• â€“ *The Shepherdâ€™s Rod,* Vol. 1, p. 155

The only reason why someone would try to use Ezekiel 4 to say there is no more truth to come after Victor Houteff died is because it is said that *The* Rod is the seventh truth in the line of Ezekiel 4. Even if we were to ignore all the evidence given above, the fact still remains that just because something is the seventh does not mean there is no more truth, for many things that are the â€œseventhâ€• have more than one stage. For example, the Sabbath has a dark part and then a light part; the seventh seal has the part before the half an hour silence, and the part after it; the seventh beast (scarlet coloured) has the part before the 1000 years and the part after; the seventh trumpet has the part before the final close of probation, and the part after it; the seventh church (SDA) has the part before itâ€™s purified, and the part after itâ€™s purified; the list goes on and on. I think by now you can see the picture that the message of the judgment for the living, though it is the last (seventh), there is more than one phase of it.

To obtain more information concerning the 430 years and its perfect fulfilment, please see the study, *The Judgment For The Living At The End Of 430 Years* (Included in this publication).

Last Message to the World

2SR 217:1; 231:0; **4Tr** 32:2; **2TG13**:9:1,3; **2TG14**:15:1; **1SC14**:11:5; **2SC3,4**:4:1; **2SC5,6**:9:10; **2SC10** :10:3; **5SC1-5**:4:3

These quotations have little to do with the issue at hand and therefore will not be discussed in this particular study.

Last Message Before the Great and Dreadful Day, the Judgment of the Living, the Harvest, Due to its Being the Latter Rain

9Tr67:3; **12Tr**24:2; **1TG17**:3:3,4; **9SC**5:7; 14:0,2; **1ANS**86:2; 87:2; 90:1

This section, like the others, is really quite simple. *The Rod,* in the above quotations, claims to be the last message *before* the commencement of the judgment for the living, which is the harvest, also termed, â€œthe great and dreadful day of the Lord.â€• The reason for this, as given in some of the above quotations, is that it is the â€œlatter rain,â€• the ripening of the grain *for* the harvest. We are now left to ask, â€œWhen does this harvest (judgment for the living) begin?â€• And, â€œIs there any more truth to come when it does begin?â€•

â€œIt is impossible for the action of separation to precede the action of judgment. In the very nature of things, judgment must take place before separation. Thus, the separation which was determined during the investigative judgment is executed after the actual judging is over. This is in perfect harmony with T.M. 234 which says, â€˜The time of the judgment is a most solemn period, when the Lord gathers His own from among the tares.â€™â€• â€“ *The Symbolic Code*, Vol. 1, No. 9, p. 8

â€œIn 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), â€” 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, â€” 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.*

â€œ*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 hourâ€™s silence, to sound on earth. In other words, just as in heaven at the opening of the judgment of the dead, there were â€œlightnings and thunderings and voicesâ€• (Rev. 4:5), likewise *on earth* at the opening of the â€œjudgment of the living,â€• there are â€œvoices, and thunderings, and lightnings, and an earthquake.â€• Rev. 8:5.

â€œWith 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 as among their names in the books in the heavenly sanctuary, thus showing that both sanctuaries will finally be cleansed.*

â€œInescapably, therefore, the Lordâ€™s coming to His temple (Mal. 3:1-3), His coming with all His angels (Matt. 25), and *His coming enthroned above the living creatures (Ezek. 1), â€” all three representing the same event* as has been shown, â€” take place at the beginning of the judgment of the living: the time in which the judicial activities of the heavenly sanctuary *extend to the earthly sanctuary â€” the church*.â€• â€“ *The Judgment and the Harvest*, Tract No. 3, p. 46-48

â€œEzekiel nine pictures *the Judgment of the Living in the house of God* (1 Pet. 4:17) â€” *the sealing of the saints and the destruction of the wicked in the church.*â€• â€“ *Timely Greetings*, Vol. 1, No. 3, p. 13

â€œFor sometime now you have had the eleventh-hour publications (tracts and â€˜Timely Greetingsâ€™ â€” postmarked Waco â€” including a copy of the â€˜1950 General Conference Special,â€™ and the â€˜White-House Recruiterâ€™), all bearing the light of God so direly needed at this climactic hour of time â€” the long expected message of *the sealing of the 144,000 (the purification of the church â€” the judgment of the living in the â€œhouse of Godâ€•: the message to the Laodiceans)*, the Loud Cry, and kindred events. I am confident, therefore, that in your desire to be a wide-awake, God-fearing Adventist, you cannot, in the very nature of the case, fail of being impressed and stirred, by the tremendous truth which these publications bear for this time.â€• â€“ *Jezreel Letter*, No. 1, p. 4

â€œ*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 â€œwriterâ€™s inkhorn,â€• who is charged to â€œmarkâ€• (seal) everyone who sighs and cries for all the abominations in Judah and Israelâ€“the church.* And the work of the five others who follow on to slay all who have not the â€œmarkâ€• (seal), *is paralleled in heaven by the blotting out of the sinnersâ€™ names*

from the Book of Life. (See Ezekiel 9; Testimonies to Ministers, p. 445; Testimonies, Vol. 5, p. 211).

â€œThus we see that this *dual prophetic work of separating the names of the sinners from the names of the righteous in the sanctuary, and separating the sinners from the righteous in the church, is the same as the work decreed in the parables: separating the tares from the wheat (Matt. 13:30); the bad fish from the good (Matt. 13:48); those who have not the wedding garment from those who have it (Matt. 22:1-13);those who have not improved their talents from those who have (Matt. 25:20-30*).â€• *The Answerer,* Book 2, p. 41

These statements, and more besides, all show as plain as day that the investigative judgment for the living actually begins *before* the slaughter of the unrepentant sinners in the church. Remember, the references we are considering in this section state that *The Rod* is the last message to come *before* the judgment for the living, the harvest, the great and dreadful day of the lord, etc. Now, please consider these next quotations, the second of which tell us what to expect when the judgment for the living actually begins:

â€œAs the anger of the nations is in the time of the judgment of the living,â€“the Loud Cry of the Third Angelâ€™s Message,â€“the â€œangerâ€• is obviously directed against Godâ€™s people, not against the nations themselves. Obvious is this fact, because the nations among themselves have always been angry, and are angry even today, although *we are still in the time of the judgment of the dead*.â€• â€“ *The Answerer,* Book 2, p. 92

â€œNow what is the difference between the oil in the lamp and the oil in the vessel? â€” Just this: The oil that is in the lamp, that already lightens the travelerâ€™s path toward the Masterâ€™s mansion, must represent Truth in progress. But the oil in the vessel, must represent Truth that is to lighten oneâ€™s path after the former Truth has accomplished its work. For example, *after the harvest (Investigative Judgment) of the dead is past, other truths even more important must be introduced for the harvest of the living*. I say more important truths because they are concerning the living themselves, concerning those whose own cases are to be weighed in the balances, those who personally are to be judged either as â€˜wheatâ€™ or as â€˜tares,â€™ either as good â€˜fishâ€™ or as bad â€˜fish.â€™â€• â€“ *Timely Greetings,* Vol. 2, No. 11, p. 12-13

These statements demonstrate that when the judgment for the living begins, before the slaying, the Lord must â€œintroduceâ€• â€œother truths even more importantâ€• than what was understood during the period of the judgment for the dead. Now, for the Lord to *introduce* new truths, how will He do this? (See *Amos* 3:7)

Elijah, the Last Prophet

13Tr11:3; **1ANS**78:5; 79:1; **GCS**6:2; 19:2; 23:3; 32:0; **9JL**2:0

With the information presented thus far, each individual needs to honestly ask him/herself what all these statements are saying. So far, we have found that there is most certainly to be more truth introduced before the destruction of the wicked in the church. We also know from *The Rod* message that no new truth can come except through a prophet. However, the references under consideration in this section make it quite clear that Elijah is the last prophet. As Davidians, we understand that Victor Houteff c*laimed* the title of Elijah. As a result of this seeming discrepancy, there is need for us to consider a few things:

â€œDo not, though, forget that the message which he proclaims will in itself bear the Divine credentials of Truth, and that no priest or prelate can decide for you who the Elijah may or may not be. No, not even the appearance of what his message is doing or not doing, or whether it is prospering or disintegrating, can be taken as evidence that God is in it. Neither can numbers of adherents for such have never signified a right cause at any time, not even in the day Christ Himself preached the Gospel of the Kingdom. *The message he*

brings is the only thing to go by.â€• *1950 General Conference Special,* p. 8

For this reason, â€œThe prophet, or the message is called, Elijahâ€• (*The Shepherdâ€™s Rod,* Vol. 1, p. 47). What most of us as Davidians are doing is making the birth certificate part of the test in addition to the message. What I mean by this is that if the personâ€™s birth certificate does not say, â€œVictor Tasho Houteff,â€• we will automatically reject that person as being Elijah. But, if â€œThe prophet, *or the message* is called, Elijahâ€• how do we justify judging it by anything other than the message itself? Here is an example that we can all understand:

The Shepherdâ€™s Rod message in various places (*The Shepherdâ€™s Rod,* Vol. 1, p. 110; *The Symbolic Code,* Vol. 6, No. 1-6, p. 10-11) refers to Ellen White as the anti-typical Moses. However, else-where, and even in the same places, it tells us that Victor Houteff and *The Rod* message are the anti-typical Moses and his rod (*The Shepherdâ€™s Rod,* Vol. 1, p. 6, 95; *The Answerer*, Book 3, p. 19-23). So, what we find is that in the type, there was one prophet, but in the anti-type, the title of Moses was first applied to one prophet, then later, transferred to another. What is the key factor that makes this possible? The message! Both Ellen White and Victor Houteff had a message that could be appropriately typified by Moses and his rod.

Another key to gaining the correct understanding of this is found in the following:

â€œPlease explain how to harmonize â€˜The Shepherdâ€™s Rod,â€™ Vol. 2, p. 240, par. 2, with â€˜Gospel Workers,â€™ p. 42, par. 2, â€” subject, â€˜The Messenger of the Covenant.â€™

â€œTo the surface reader â€˜The Shepherdâ€™s Rodâ€™ and â€˜Gospel Workersâ€™ appear to be in direct opposition to each other, but when the subject is well studied, then they will be found to be in perfect agreement. Such apparently conflicting statements are not found only in these two publications, but in â€œGospel Workersâ€• itself, for while Christ is named the â€œMessenger of the Covenantâ€• on p. 44, *this same title is applied* to Moses on p. 20. Here follows the comparison:

â€œâ€™When Moses was chosen as the messenger of the covenant, the word given him was, â€˜Be Thou for the people to Godward.â€• â€” â€˜Gospel Workers,â€™ p. 20.

â€œâ€™Christ the Messenger of the covenant, brought the tidings of salvation.â€• â€” â€˜Gospel Workers,â€™ p. 44.

â€œIf we conclude that â€˜The Shepherdâ€™s Rodâ€™ is wrong by saying that *the promised Elijahâ€™s message of Malachi 4:5 is the â€˜messenger of the covenant,â€™* and the â€˜Gospel Workersâ€™ for *applying* the *same title* to both Christ and Moses, then we might as well infer that Christ likewise misapplied the same scripture, for â€˜Jesus began to say unto the multitudes concerning Johnâ€¦But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. And if ye will receive it, this is Elias, which was for to come.â€™ (Matt. 11:7, 9, 10, 14.)

â€œ*Here we see that Jesus applied the message of Malachi Three to that of John the Baptist, and named him the Elijah that was to come*, but when the Jews, priests, and Levites asked John saying, â€˜Art thou Elias?â€¦he saith, I am not.â€™ (John 1:19, 21.) Shall we here conclude that both Jesus and John violated the truth? What then?

â€œMoreover, the â€˜Gospel Workersâ€™ *applies* Malachi 3:1 to Christâ€™s first advent, but the same author in â€˜The Great Controversy,â€™ p. 424, par. 3, *applies* it to Christâ€™s coming to the most holy place in the heavenly sanctuary in 1844; and on p. 425, is *applied* to the soon expected purification of the

church. Again, on p. 426, the author states that â€˜â€¦Dan. 8:14; the coming of the Son of man to the Ancient of days, as presented in Dan. 7:13; and the coming of the Lord to His temple, foretold by Malachi, are descriptions of the same event; and this is also represented by the coming of the bridegroom to the marriage, described by Christ in the parable of the ten virgins, of Matthew 25.â€™

â€œ*If only one of these applications could be right, then which one should we choose?* When the questioner harmoniously unifies the above scattered periods to which Malachi 3:1 is applied, then â€˜The Shepherdâ€™s Rodâ€™ will prove to him to be in perfect harmony with â€˜The Great Controversyâ€™ and â€˜Gospel Workers.â€™ Though one statement seems to contradict the other, yet we are compelled to conclude that every one of these inspired applications must be correct. Says the great apostle, â€œShall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar; as it is written, That Thou mightest be justified in Thy sayings, and mightest overcome when Thou art judged.â€• (Rom. 3:3, 4.)

â€œ*The trouble does not lie in the statements themselves, but rather in manâ€™s limited knowledge of the truth therein, which proves that we are in the period of the Laodiceans*, â€” â€œwretched, and miserable, and poor, and blind, and naked.â€• But the worst part of it all lies in that *the Lord is saying to the church of today, â€˜Thou knowest notâ€™ your great ignorance in not understanding rightly the Word of truth,* and she does not believe Him! The apparent contradictions being discussed in this article are harmonized, in short, as follows:

â€œAny fair Bible student will, without difficulty, perceive at a glance that *the perfect fulfillment of Malachi Three is yet future*, and *is directly applicable to the imminent [soon, yet future] â€˜purification of the church,â€™* â€” â€˜templeâ€™ â€” for saith the Lord, â€˜Who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refinerâ€™s fire, and like fullersâ€™ sope.â€™ (Mal. 3:2.)

â€œThough Christ and the â€˜Gospel Workersâ€™ *apply* this scripture to Christâ€™s first advent, any student of sacred history knows that it did not meet its *perfect fulfillment* there, *for the Jews did not â€˜delightâ€™ in Him as prophesied in Malachi 3:1*, but instead, they hated Him [did the Seventh-day Adventist church delight in Victor Houteff?]. Neither did Christ at that time purify His church as described by the prophet. But by the fact that Christ *applied* Malachi Three *to John the Baptistâ€™s message*, and as this scripture did not meet its fulfillment at that time, it proves that John was a type of the Elijah that is to come before the coming of the â€œgreat and dreadful day of the Lordâ€• (Malachi 4:5), at which time the prophecy will be fulfilled in its fullness.

â€œTherefore, as John was a messenger to Godâ€™s own people at that time, *just so at this time the Elijah of Malachiâ€™s prophecy represents a message which is to be delivered not to the world, but to the professed people of God.* As John was their last prophet, his message was their final means to fit them for the Messiahâ€™s appearing, for which cause said the Master, â€œIf ye will receive it, this is Elias, which was for to come. (Matt. 11:14) *Likewise, Elijahâ€™s message of today must be to the professed people of God, and is to be their last means to fit them for Christâ€™s appearing at this time.*

â€œThus as John â€˜â€¦declared that those who claimed to be the chosen people of God were defiled by sin, and that without purification of heart and life they could have no part in the Messiahâ€™s kingdomâ€™ (Desire of Ages, p. 104), just so the Elijahâ€™s *message* at this time will denounce the denominational corruptions â€” â€˜the abominations in the midst thereofâ€™ (Eze. 9:4) â€” rebuke the prevailing sins, and exclaim: â€˜What greater deception can come upon human minds than a confidence that they are right, when they are all wrong!â€¦They know not that their condition is deplorable in the sight of Godâ€¦.The message to the church of the Laodiceans is a startling denunciation.â€™ â€” â€˜Testimonies for the Church,â€™ Vol. 3, pp. 252-3.

â€œThe above proves that the cleansing of the ancient temple in Jerusalem was a type of the purification of the church, which *will* take place at a time when the house of God is made a house of merchandise by selling denominational publications and raising goals (8 T. 250), for when Christ â€˜had made a scourge of small cords, He drove them all out of the temple, and the sheep, and the oxen, and poured out the changersâ€™ money, and overthrew the tables; and said unto them that sold doves, Take these things hence: make not My Fatherâ€™s house an house of merchandise.â€™ (John 2:15, 16.)

â€œThe â€˜Great Controversy,â€™ p. 424, *applying* Malachi Three to Christâ€™s coming to the heavenly sanctuary in 1844, and on p. 425, to the *impending* purification of the church at this present time, to which the parable of the ten virgins refers to, must now be harmonized.

â€œThe fact that Malachi Three is again *applied* to two different periods, â€” the one of 1844 and also to the one in which the church is *to be* purified â€” proves that *Malachiâ€™s prophecy apprehends both the judgment of the dead and the judgment of the living*. Consequently, there are two such comings of the Lord â€˜to His templeâ€™ and two purifications, â€” first, the cleansing of the temple (sanctuary) from the wicked dead (the investigative judgment), and second, the purification of the church (temple) from the living wicked, at which time Malachi 3:1-3 *will meet its perfect fulfillment.* The parable of the ten virgins is applicable to the latter. See â€˜The Shepherdâ€™s Rod,â€™ Vol. 2, pp. 180- 186.

â€œHere follows the explanation of the â€˜messenger of the covenant.â€™ As *Christ was the â€˜Messenger of the covenantâ€™* at His first advent; *also Moses*, while leading Israel out of Egypt; *in like manner, John the Baptistâ€™s message; and the one to the Laodiceans â€” all four were compared to the message of Malachi 3:1.* Here we see that *the title, â€˜messenger of the covenant,â€™* referred to by Malachi, *is applied to more than one person, in the same manner as the promises which were made to ancient Israel are now applicable to modern Israel â€” the 144,000*.

â€œSays the Spirit of Prophecy, â€˜â€¦*It is necessary now that the minds of Godâ€™s people should be open to understand the Scriptures. To say that a passage means just this and nothing more, that you must not attach any broader meaning to the words of Christ than we have in the past, is saying that which is not actuated by the Spirit of God*.â€™ â€” R. & H., Oct. 21, 1890.

â€œThe word, â€˜covenant,â€™ means nothing more or less than an agreement, â€” promise. This being true, *Moses was a â€˜messenger of the covenant;â€™* namely, the promise God made to Abraham that He was to deliver his posterity out of Egypt by a prophet â€” messenger. John also came in fulfillment of prophecy as he himself declared that Esaias had prophesied of him (John 1:23), and according to Christâ€™s own statement (Matt. 11:7, 9, 10), Malachi had also prophesied of John.

â€œAs God had made a written covenant with His ancient people that He was to send them the Messiah, Christ came in fulfillment of that covenant, and having brought a message by His teachings, *He was the â€˜Messenger of the covenant.â€™* But the words of Malachi in chapter three, verse one, make plain that before the Lord comes â€˜to His temple,â€™ He will send a messenger to prepare the way, at which time He is to purify the sons of Levi, â€” those who minister in â€˜His templeâ€™ â€” the church. As he that â€˜is filthyâ€™ at the moment probation closes must remain â€˜filthyâ€™ (Rev. 22:11), it follows that this work of purification which the Lord is to perform at His coming must be accomplished in probationary time, and long before the gospel work is finished, for He cannot finish it with the impure â€˜sons of Levi,â€™ â€” ministry. This particular coming of the Lord is also predicted in Vol. 5, pp. 80, 690.

â€œIn view of the fact that Christ *at His coming to purify the church will not in person preach the message* as He did before the crucifixion, but send *someone other than himself*, how could He at this time be the â€˜messenger of the covenant?â€™ There is but one answer to this â€” *the one who brings the message must*

be the â€˜messenger of the covenant,â€™ and when the Lord sends him he *will* fulfill the promise of Malachi 4:5. Having prepared â€˜the way,â€™ the Lord will â€˜sit as a refiner and purifier of silverâ€™ (Mal. 3:3), â€˜and it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem; when the Lord shall have washed away the filth of the daughters of Zion.â€™ (Isa. 4:3, 4.)

â€œFurthermore, though *the title, â€˜messenger of the covenant,â€™ is applied to more than one messenger , it rightfully belongs to the Holy Spirit, and only for the reason that the Spirit of God is in them are they designated by that title.* For example, we call the readerâ€™s attention to 1 Pet. 3:18-20. There it is stated that Christ went and preached to the antediluvians by the same â€˜Spiritâ€™ Who â€˜quickenedâ€™ Him. Being stated that He went by the Spirit and not in person, it proves that Christ accomplished this by that same Spirit through Noah. Hence, *Christ being the â€˜Messenger of the covenant, and He being in Noah by the Spirit, compels us to acknowledge that the title, â€˜messenger of the covenant,â€™ belongs not only to those mentioned in this article, including Noah, but to all Godâ€™s chosen messengers in whose message is Christ, by that same Spirit.*

â€œ*It is for the fact of this union â€” the Spirit in the messengers that the Word says, â€˜holy men of God spake as they were moved by the Holy Ghost.â€™ (2 Pet. 1:21.) Briefly summarized, the words, â€œmessenger of the covenant,â€• mean nothing more or less than to say, The Holy Spirit in Heavenâ€™s visible representative, or the invisible Christ in the message.*â€• â€“ *The Symbolic Code,* Vol. 1, No. 4, p. 4-6

â€œAs God had made both spoken and written covenants with His ancient people that He would send them *Moses, John, and Christ,* they came in fulfillment of those covenants. And *each having brought a message, each in his own time was the Messenger of the Covenant.* Nevertheless, the words of Malachi make plain that the *Messenger of the Covenant is, in the strictest sense Elijah the prophet* (Mal. 3:1-5; 4:5), the last messenger who prepares the way of the Lord. (See Testimonies to Ministers, p. 475.)

â€œ*In the last analysis, however, the title Messenger of the Covenant belongs to the Holy Spirit.* For example, 1 Peter 3:18-20 states that Christ preached to the antediluvians by the same â€˜Spiritâ€™ Who â€˜quickenedâ€™ Him. But as He preached by the Spirit in the person of Noah, not of Himself, He thereby unfolded the truth that *the Holy Spirit is in all His messengers alike.*

â€œThus â€˜holy men of God spake as they were moved by the Holy Ghost.â€™ 2 Pet. 1:21. Briefly summarized, *the term Messenger of the Covenant means the Holy Spirit (the invisible Christ) in Heavenâ€™s visible representativeâ€“be it Moses, John, Christ, Elijah, or some other.â€• â€“ The Answerer,* Book 1, p. 78-79

When we put it all together, we see that Victor Houteff, in and of himself, was not Elijah; just as nobody else, in and of themselves, can be Elijah. Rather, it is the Holy Ghost in the messengers that grants someone the title of Elijah. Notice carefully as well that in *The Symbolic Code,* Vol. 1, No. 4, Houteff repeatedly refers to the *message* as â€œElijah,â€• or would reference the messenger of the covenant as being â€œElijahâ€™s message.â€• Notice too that the messenger of the covenant is â€œin the *strictest* sense Elijah.â€• Since the messenger of the covenant is the invisible Christ (the Holy Ghost) in the messenger, we know that Elijah is in reality the Holy Ghost. Itâ€™s as simple as:

If A=B Messenger of the Covenant = Elijah

And A=C or Messenger of the Covenant = Holy Ghost

Therefore B=C Elijah = Holy Ghost

This fact is further established when considering the subject in the light of Wisdom.

â€œAnd the LORD gave Solomon *wisdom*, as he promised him: and there was peace between Hiram and Solomon; and they two made a league together.â€• â€“ *1 Kings* 5:12

â€œIf we do not believe what God tells us, if we do not believe what He says He is, then we dishonor Him. He is very anxious to give us gifts, but only if we want them. He is particularly anxious to give us *the greatest gift â€" the gift of the Holy Spirit*. Naturally, with this gift all other gifts are given. *It was this gift that Solomon asked for*, and with it he was liberally given all the other gifts. Let us likewise pray for this great gift. It is just what God wants to give us if we will only wholeheartedly and honestly promise â€" positively to use the gift in the way He would have us use it.â€• â€“ *Timely Greetings*, Vol. 1, No. 31, p. 2

Now, in addition to having the identity of Elijah explicitly linked with the Holy Spirit, we also have Wisdom identified as the Holy Spirit.

â€œFaithfully yours for eyes to see the need for cleaning up, and for *Wisdom* to *restore all things*â€¦â€• â€“ *Jezreel Letter*, No. 9 p. 9

Christ says, â€œElijah truly shall first come, and *restore all things*â€• (*Matthew* 17:11). In one instance, Elijah is said to restore all things, and in the other, it is Wisdom. What are we left with? Not only is Wisdom equated to the Holy Spirit, but Wisdom is also equated with Elijah, which only further serves to strengthen this identification of Elijah as the Holy Spirit.

It is clear then, that in its perfect application, Elijah is the Holy Ghost, through a prophet, teaching the message of the great and dreadful day of the Lord. Thus it can truly be said that Elijah never dies. Still, one may object to this truth of Elijah by use of the following quotation:

â€œThat as the Elijah of Christâ€™s first advent was one person, and also as the Elijah of Mt. Carmel of old was one person, not a multitude of priests, then by parity of reasoning the Elijah of today must also be one person, not a multitude of ministers.â€• â€“ *1950 General Conference Special*, p. 32

The reasoning typically given concerning this quote is, â€œIt says Elijah is one person, and Victor Houteff bore the title of Elijah. Therefore, no one but Victor Houteff can be Elijah or bear that title.â€• Let us see the context of this quote to find what Brother Houteff was really objecting to. Keep in mind that no matter what it is, we have to make sure that our understanding is such as to not dis-harmonize what is said here with what we read in *The Symbolic Code*, Vol. 1, No. 4, p. 4-6; namely, that the â€œmessenger of the covenantâ€• (Elijah) is a *title* that transfers from person to person.

â€œThe promise, itself, moreover, is for only one, not for more, and, with but one exception, we know not of any other time when God employed even two prophets (let alone many) *at one time*, to convey one message to one people. He invariably called one, and that one himself, under the direction of the Spirit, employed others to help him take the message to the people. Thus only were any others ever identified with a called one.â€• â€“ *1950 General Conference Special*, p. 32

Therein we find that Houteffâ€™s objection is to the idea that the Lord would employ multiple people â€œ*at one time*â€• to be the anti-typical Elijah. It must be understood that the church at the time, like now, was not expecting any more prophets, and that they believed that the promised Elijah was a group of people with a â€œmessageâ€• without the gift of prophecy being specifically manifested through a prophet. What *The Shepherdâ€™s Rod* was mainly trying to get across is that the Elijah is the Holy Ghost through a living prophet bringing the inspired message of the great and dreadful day of the Lord. A larger context will reveal this even more clearly:

â€œWhat a blasphemous theft! â€" should one endeavor to steal away the truth about the prophetâ€™s office, to pass on a lie instead, â€" to say that Elijah is not an individual but a group of people, in the face of the fact that the types, and the prophecy as well, *besides Heavenâ€™s law and order, disallow such a thing.* Thus to go contrary to Holy Writ is an outright effort to do away forever with the promised prophet of God, as Pharaoh endeavored to do away with Moses by drowning the male Hebrew children, and likewise as Herod tried to do away with Christ by slaying the little children of his day! *What wickedness indeed! Think this through, too, Brethren.*

â€œAgain, if anyone should possibly entertain *the idea that this promise of a prophet means a multitude of preachers,* then as surely as your soul lives, *that one is fooling himself as badly as those misled followers of Korah, Dathan, and Abiram fooled themselves in their presumptuous thinking that those three prophetic office seekers and self-promoters were also prophets as was Moses. Those three imposters, be it not forgotten, even claimed that the whole multitude were holy (Num. 16:1-3)! But were they?* And as surely as the earth swallowed them then, just so surely will all such in these days, too, be swallowed by the earth when it opens its mouth and takes away the flood (Rev. 12:16).â€• â€“ *1950 General Conference Special,* p. 33

Can you see now what Houteff was objecting to? To construe this to mean that there are to be no more prophets after Houteffâ€™s death is, in fact, potentially promoting the falsehood of Elijah being a â€œmultitude of preachersâ€• rather than an individual prophet; for many who believe that Victor Houteff was the last prophet, believe that the Spirit of Prophecy is alive through all of us now, and that we, as a group, are the Elijah. This is indeed contrary to â€œHeavenâ€™s law and order,â€• the Holy Spirit giving a message through a living prophet (See *Timely Greetings,* Vol 2, No. 45, p. 7).

With all that we have seen in mind, I trust the following statements concerning *The Shepherdâ€™s Rod* message will make some more sense:

â€œ[an] *ever-increasing* supply of pure (Divinely revealed) truthâ€• â€“ *The Shepherdâ€™s Rod,* Vol. 1 Pocket Edition, p. 85

â€œHis *ever-increasing* Lightâ€• â€“ *Timely Greetings,* Vol. 1, No. 44, p. 10

â€œHis *ever-increasing* Truth?â€• â€“ *Timely Greetings,* Vol. 2, No. 5, p. 11

â€œthe *ever increasing* lightâ€• â€“ *The Symbolic Code* Vol. 1, No. 6, p. 10

â€œthe *ever-unfolding,* Inspired interpretation of the Scripturesâ€¦ the ever-living Spirit of Prophecy, *the eyes of the church at work*â€• â€“ *Timely Greetings,* Vol. 2, No. 45, p. 7

â€œGodâ€™s *ever unfolding* Truthâ€¦ A true and *up-to-date* religion â€¦ something as essential as the eyes in your head.â€• â€“ *Timely Greetings,* Vol. 1, No. 49, p. 9

â€œ*fresh* Truth for today from the throne of God, â€¦ â€˜meat in due season,â€™â€• â€“ *Timely Greetings*, Vol. 1, No. 50, p. 25

â€œ*fresh* Truth.â€• â€“ *The White-House Recruiter*, p. 48; *Timely Greetings*, Vol. 2, No. 5, p. 2

â€œ*progressive* Truthâ€• â€“ *The White-House Recruiter*, p. 71; *Timely Greetings*, Vol. 1, No. 26, p. 17; *Timely Greetings*, Vol. 1, No. 51, p. 4; *Timely Greetings*, Vol. 1, No. 38, p. 28

â€œthe *progressive* Truth of the living Word revealed through Inspiration.â€• â€“ *War News Forecast*, Tract No. 14, p. 39

â€œTruth â€¦ *ever timely, ever unfolding as time goes on*.â€• â€“ *The White-House Recruiter*, p. 29

â€œThere is *no doubt, the Church from creation till today has been led and preserved by the prophets, and she can continue in no other way from here on*.â€• â€“ *Timely Greetings*, Vol. 2, No. 26, p. 23

â€œAnd by a prophet the LORD brought Israel out of Egypt, and by a prophet was he preserved.â€• â€“ Hosea 12:13

That we may realize that we are wretched and miserable, and poor, and blind, and naked; that we are in need of everything the Lord has to offer.

Trent R. Wilde

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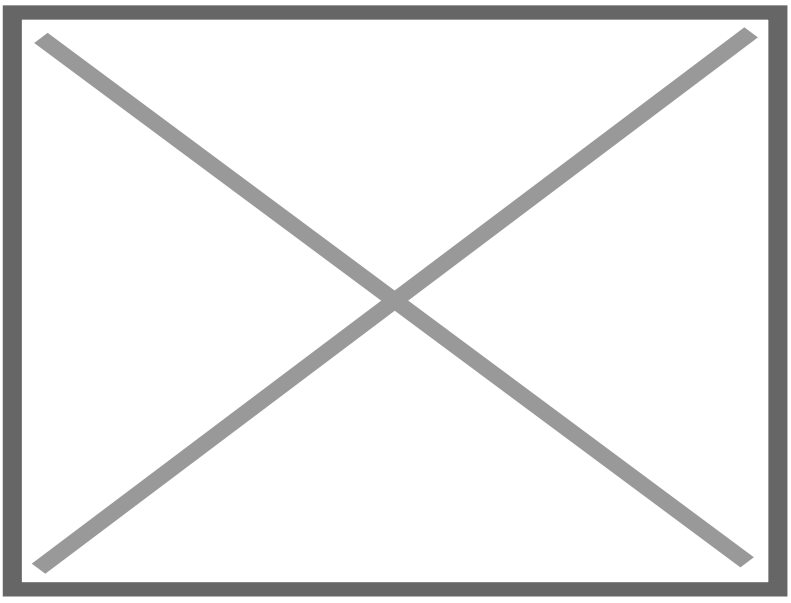
THE BRANCH

The Judgment for the Living at the End of 430 Years



The Reformation Begins

Introductory Principles:

â€œTo say that a passage means just this and nothing more, that you must not attach any broader meaning to the words of Christ than we have in the past, *is saying that which is not actuated by the Spirit of God*. The more we walk in the light of the truth, the more we shall become like Christ in spirit in character and in the manner of our work, and *the brighter will the truth become to us.* As we behold it in the *increasing light* of revelation, it will become more precious than we first estimated it from a casual hearing or examination. The truth, as it is in Jesus, *is capable of constant expansion, of new development,* and like its divine Author it will become more precious and beautiful; *it will constantly reveal deeper significance,* and lead the soul to aspire for more perfect conformity to its exalted standard. Such understanding of the truth will elevate the mind and transform the character to its divine perfection.â€• â€“ *The Review and Herald,* Oct. 21, 1890, par. 1

â€œNo man also having drunk old wine straightway desireth new: for he saith, The old is better.â€• â€“ *Luke* 5:39

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The 430 years of Ezekiel 4 has been discussed but little, save among Davidians. Even though many Davidians understand the main truths that chapter contains, there are important points that need to be addressed in order to understand the fullness of what this chapter is pointing to. The main purpose of this article is to address what was to happen both at the beginning and especially at the end of the 430 years, though this is not the only thing that will be addressed. Let us start with what *The Rod* said was to happen at the beginning of the 430 years.

Note: Since the 390 years and the 430 years began at the same time, we will look at statements in relation to both.

Beginning of the 430 year Siege:

â€œWe 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.*â€• â€“ *The Shepherdâ€™s Rod,* Vol. 1, p. 116

â€œIt makes it clear that there is a 430 year period *from the reformation by Luther* to the purification of the church, as we shall endeavor to prove by Ezekielâ€™s prophecy which we quote here.â€• â€“ *The Shepherdâ€™s Rod,* Vol. 1, p. 116

â€œWhile the prophecy of *the 430 years finds its beginning with the Reformation by Luther,* and othersâ€¦â€• â€“ *The Shepherdâ€™s Rod,* Vol. 1, p. 127

â€œHence, anyone can see that the 430 typical years and their interwoven events from the time Abraham went out of Ur to the time Moses with the Lordâ€™s rod went out of Egypt and delivered the law at Mount Sinai, match the 430 antitypical years *from the time Luther discontinued his study of law and began the study of the Bible,* to the year in which The Shepherdâ€™s Rod proclaimed the sealing of the 144,000, the deliverance of modern Israel.â€• â€“ *Shepherdâ€™s Rod,* Vol. 1 Pocket Edition, p. 71

End of the 430-year Siege:

â€œWe 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,* if the coincidences as explained on chart, pages 112, 113, were not divinely designed to point out this fact. The question may be asked, Why would God make a double prophecy for the same thing?â€“because the old prophecy (the type) only gives the details from the beginning of the third angelâ€™s message *to the fulfillment of Ezekiel 9*. The prophecy by Ezekiel gives the information in detail from the beginning of Lutherâ€™s reformation *to Ezekiel 9, marking of the 144,000, and unrolling of the scroll*. (â€˜*Not all in regard to this matter is yet understood, nor will it be understood until the unrolling of the scroll.â€™* Volume 6, page 17.)â€• â€“ *The Shepherdâ€™s Rod,* Vol. 1, p. 116

â€œIt makes it clear that there is a 430 year period from the reformation by Luther *to the purification of the church*, as we shall endeavor to prove by Ezekielâ€™s prophecy which we quote here.â€• â€“ *The Shepherdâ€™s Rod,* Vol. 1, p. 116

â€œIsa. 62:2: â€˜A new name.â€™ Indicative of the new experience they have passed through, which is the separation, or sifting, as explained. God Himself with His own mouth gives the name so it can not be counterfeited. *The time the name is received is at the end of the 430 year period* as explained on the chart on pages 112-113.â€• â€“ *The Shepherdâ€™s Rod,* Vol. 1, p. 155

â€œThe application proves true by the event which took place on *Feb. 11, 1929* (the healing of the wound), it *being a signal that the prophetic period had ended*. It is also proven by the truth that has come, for at the end of the forty days *Ezekiel was to arise, and eat and be free*.â€• â€“ *The Shepherdâ€™s Rod,* Vol. 1, p. 222

â€œ*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). The chart on page 112, 113, shows its termination in 1930, for as we stated before, *it is outlined by the coincidences which perfectly fit the prophecy of Ezekiel. As it is impossible to make a time chart without any date to go by, we have used these coincidences, and it is stated that the date is indefinite.* (See chart on page 133.) Ezekielâ€™s prophecy is intended to point forward to the announcement of the *predicted reformation,* and the one through Abraham, to its completion (Ezekiel nine).â€• â€“ *The Shepherdâ€™s Rod,* Vol. 2, p. 275

Now, let us examine some of the things set forth in the above-quoted statements. First, notice that both the starting and finishing dates given for the 430 years are clearly stated to be â€œ*indefinite*.â€• We know this not only from the plain statements above, but also by the fact that *The Rod* places the ending of the prophecy in 1929, 1930, and 1931, respectively. It is also said that it could end â€œeven afterâ€• 1931.

Before we move on to see what *is* stated in definite terms, a broader view of what *The Rod* taught concerning what was to come to pass at the end of the 430 years will be beneficial. To obtain this, we will look at more of *The Shepherdâ€™s Rod, Volume 1,* which was first published in 1930.

â€œIsa. 62:2: â€˜A new name.â€™ Indicative of the new experience they have passed through, *which is the separation, or sifting, as explained*. God Himself with His own mouth gives the name so it can not be counterfeited. *The time the name is received is at the end of the 430 year period as explained on the chart on pages 112-113.* Thus, the church is reorganized under a new name. The old name, being polluted, could no longer be retained. *There is no one to go by the old name, for the ones who were not worthy of having the new name have perished under the figure of the five men with the slaughter weapons of Ezekiel 9*. The name only remains for a curse. In Isa. 65:15, we read: â€˜And ye shall leave your name for a curse unto My

chosen: For the Lord God shall slay thee, and call His servants by another name.â€™ The old order of things being changed. The watchmen who were unfaithful have perished.â€• â€“ *The Shepherdâ€™s Rod,* Vol. 1, p. 155

In the above statement, Victor Houteff is commenting on what he was expecting to take place either in the remaining part of 1930, or in 1931. We see that he was expecting the church to receive her â€œnew nameâ€• as well as the tares being taken out of her midst. We also observe that Ezekiel 9 is said to be fulfilled at the end of the 430 years.

â€œâ€¦While God clears the way for the seven last plagues by laying some of His people to sleep in the grave, *He has done the same for the event to take place in 1931 (if that date be correct).* For we read in Isa. 57:1, â€˜The righteous perisheth and no man layeth it to heart: And merciful men are taken away, none considering that the righteous is taken away from the *evil to come.*â€˜â€• â€“ *The Shepherdâ€™s Rod,* Vol. 1, p. 219

Again, we see that the date 1931 is spoken of in â€œ*indefiniteâ€•* terms. Remember too, that the only reason Houteff was using the date 1931 is because it seemed to be the end of the 430 years. The â€œevil to comeâ€• of Isaiah 57, he speaks of as taking place at the end of the 430 years. What is this evil to come?

â€œAgain we are reminded that â€˜the righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come. [We as present truth believers should realize that *the evil day spoken of in this scripture is now ten years nearer than when the truth concerning it was first made known to us.]*â€¦â€• â€“ *The Symbolic Code,* Vol. 5, Nos. 6-12, p. 15

This statement was written in 1940; ten years after *The Shepherdâ€™s Rod, Volume 1* was first published. In other words, the â€œevil dayâ€• was the â€œdayâ€• which was revealed in 1930. There is no question that the day here mentioned is â€œthe great and dreadful day of the Lord,â€• â€œthe judgment for the living,â€• Ezekiel 9. Keep in mind, at this moment we are simply looking to find out what Victor Houteff expected to happen at the end of the 430 years. Letâ€™s now consider the following chart[1] and Houteffâ€™s comments on the last two sections of it:

â€œNew Testament (Section Number Two)

â€œJacob, being the son of Isaac, naturally comes next in line. Jacob, then, is the symbol of the second section after Christ (as shown on the chart) beginning in 1844. The aim of the church since that time has been to make the 144,000. As Jacob was the father of the twelve tribes of Israel,â€“the type; just so he is the father in type of the anti-type (the 144,000,â€“the true). The section represented by Jacob is the only fitting symbolical period to give birth to the 144,000. *As soon as this number is made and sealed, this particular section is to pass away and usher in the next.*

â€œAs there was an important event with each succeeding section (at the close of the one, and beginning of the other), there must be something of no lesser consequence that would make the change of this section with which we have identified ourselves. *That important event is none other than the purification of Godâ€™s church, and the separation of the tares from the wheat. Said Jesus, â€˜Let both grow together until the harvest.â€™ The separation will mark the harvest. Note the verb â€˜until,â€™ meaning â€˜up to.â€™ This most solemn time for the one class (the tares), and glorious for the other (the 144,000), thrusts out the section represented by Jacob, and forwards the other.*

â€œNew Testament (Section Number Three)

â€œSaid Jesus, â€˜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.â€™ *The tares, therefore, are gathered just prior to the harvest, and burned in the time of the harvest (for note the prefix â€˜inâ€™).* â€˜But gather the wheat into My barn.â€™ Matt. 13:30. The wheat represents the 144,000; the â€˜barnâ€™ is a symbol of security. This glorious company is saved and protected. Satan cannot harm them. They are to be translated without seeing death. John describes them as â€˜being the firstfruits [of the harvest] unto God and the Lamb.â€™

â€œ*The tares are taken away by the five men with the slaughter weapons of Ezekielâ€™s vision. This is the event that makes the change, and brings about Godâ€™s church, in the last probationary section (Israel), as shown on the chart.*

â€œIt was Jacob, the father of the twelve tribes, whose name was changed to Israel. Jacobâ€™s *new name* is a fitting symbol of the section entitled â€˜Israel.â€™ Thus again would type meet anti-type.â€• â€“ *The Shepherdâ€™s Rod,* Vol. 1, p. 227-228

Note: While Houteff correctly states the parableâ€™s use of the word â€œin,â€• in connection with the burning of the tares, the parable itself also says that the tares are bundled â€œinâ€• the time of harvest, not â€œjust *prior*â€• to the harvest. That is, the gathering together of the tares is the first act â€œinâ€• the time of harvest after the sickle is put to the field.

As we can all now clearly see, Houteff was expecting the â€œgreat and dreadful day of the Lord,â€• â€œthe harvest,â€• â€œthe judgment for the living,â€• and â€œthe purification for the church,â€• all to begin in 1931. Why was he using this particular date? Well, the reason he provided was his understanding of the 430 year prophecies. Some may claim that since Victor Houteff said that these things would take place, and they clearly did not, we should thrust him out as a false prophet! But should we? NO! â€“ Why? Because he clearly stated that the *dates* he was using were â€œ*indefinite*.â€• In other words, while it is clear that he was teaching that Ezekiel 9 would take place at the end of the 430 years, as well as the revelation of the â€œ*new name*,â€• the fact that he repeatedly stated that the *dates* were *not definite* and that the perfect fulfillment of the 430 years is yet future, shows that even he had doubts as to the certainty of the fulfillment of these events in 1931. Moreover, no â€œ*new name*â€• was revealed in 1931. This demonstrates the imperfection of the completion of the 430 years being applicable to that time. Please take a look at the two following charts:

2

It is important to notice that below the date 1500 A.D., in the previous chart, it says â€œ*This figure is not exact*.â€• Also, beside the date 1931, it says â€œ*not definite*.â€• If *The Rod* taught that these figures were â€œdefinite,â€• it would be *definitely* wrong, for the events which are said to take place at the beginning and at the end of the 430 years did not take place at those times.

â€œQuestion: â€˜Does the SRod mean to teach that the Judgment for the righteous dead closed in 1931, or thereabouts, by the following statement? â€˜While God clears the way for the seven last plagues by laying some of His people to sleep in the grave, He has done the same for the event to take place in 1931 (if that date be correct). Those who cannot undergo the trial are laid in their graves, while the 144,000 remain and will escape, but the balance in the church (now) shall perish in the ruin.â€™ (SRod, Vol. 1, p. 219.) Please explain.â€™

â€œ*The date 1931 and the statement in question have no reference to the investigative judgment. The SRod sets no date either exact or approximate for the closing of the judgment of the dead or for the beginning of the judgment of the living. The time of these events is not to be known until the one is past and the other begun.*

â€œAs to the 1931 date and the event connected with it, we have no further light *at the present time* than is to be found in Vol. 1, pp. 108-114 and Vol. 2, p. 275. It was at that time (the close of 1930 and the beginning of 1931) that the event of publishing the message in the SRod, Vol. 1 took place, revealing the truth of the 144,000 and calling for a reformation. Therefore, though *it was not beforehand correctly understood just what the nature of the event would be,* when the fullness of time came and no other event transpired but this identical one, it was thereby identified as the one predicted in *Ezekiel 4*; that is, the time at the end of the 430 prophetic years when the â€˜scrollâ€™ was to make another turn.â€• â€“ *The Symbolic Code*, Vol. 1, No. 7, p. 8 (*The Answerer*, Book 1, p. 94-95)

Plainly then, the events which, prior to 1931, were understood to take place at the end of *The* 430 years, did not actually take place then. And while *The Rod* does make it clear that after 1931 had passed *The Rod* believers understood the date (1931) to have no connection with the investigative judgment. We are also told that prior to that time, they did not correctly understand what was to take place in 1931. In other words, prior to 1931, they believed that the judgment for the living and other connected events would take place at that time, and that, because of the 430 year prophecy. But after the date had passed, they knew that the judgment had not begun. It was when this realization came that Houteff clearly, in *The Shepherdâ€™s Rod, Volume 2* stated that the perfect fulfillment of the 430 years was yet future.

Let us briefly summarize what *The Rod* believers prior to 1931 understood was to take place at that time: (1) the marking of Ezekiel 9; (2) the revelation of the â€œnew nameâ€• (3) an unrolling of the scroll and; (4) the purification of the church. From this we know that the pre-1931 understanding of what was to take place included the opening of the investigative judgment for the living, since that is said to be one and the same thing with the *marking* of Ezekiel 9 and the purification of the church (*Jezreel Letter*, No. 1, p. 4; *Timely Greetings*, Vol. 1, No. 8, p. 27).

Does the fact that these things did not take place in 1931 mean that the whole concept of the judgment passing from the dead to the living at the end of the 430 years, as presented in *The Shepherdâ€™s Rod, Volume 1*, is wrong? No indeed! We need to ask ourselves, and more importantly, the Lord, â€œWhen Victor Houteff said that the judgment for the living would commence at the end of the 430 years, was it biblical or was it not?â€• Well, let us see:

â€œAnd thou, son of man, take thee a sharp knife, take thee a barberâ€™s razor, and cause it to pass upon thine head and upon thy beard: then take thee balances to weigh, and divide the hair. Thou shalt burn with fire a third part in the midst of the city, *when the days of the siege are fulfilled*: and thou shalt take a third part, and smite about it with a knife: and a third part thou shalt scatter in the wind; and I will draw out a sword after them.â€• â€“ *Ezekiel* 5:1-2

What we find in the above verses is that at the end of the 430 year siege, Ezekiel was to shave his head and beard; which, in the typical ceremonial service, symbolized purification (Lev. 14:8, 9; Num. 6:9, 18). Therefore, Houteffâ€™s statements concerning the purification of the church (judgment for the living) beginning at the end of the 430 years are certainly Biblical. We believe it will help the reader to sum up the main points of this study so far:

1. The dates 1500, 1929, 1930, and 1931 are all stated to be â€œnot definite,â€• â€œnot exact,â€• etc.

2. The 430 years starts at the time of Lutherâ€™s Reformation.

3. At the close of the 430 years, the â€œnew nameâ€• is revealed, the scroll is to take another turn, and the judgment for the living begins.

4. The judgment for the living did not begin in 1931 or in any of the other previously mentioned years.

At this time, let us examine a little more of what *The Rod* teaches concerning the judgment for the living:

â€œ*It is impossible for the action of separation to precede the action of judgment.* In the very nature of things, *judgment must take place before separation*. Thus, *the separation which was determined during the investigative judgment is executed after the actual judging is over*.â€• â€“ *The Symbolic Code*, Vol. 1, No. 9, p. 8

â€œFor some time now you have had the eleventh-hour publications (tracts and â€˜Timely Greetingsâ€™ â€” postmarked Waco â€” including a copy of the â€˜1950 General Conference Special,â€™ and the â€˜White-House Recruiterâ€™), all bearing the light of God so direly needed at this climactic hour of time â€” the long expected message of *the sealing of the 144,000 (the purification of the church â€” the judgment of the living in the â€˜house of Godâ€™*: the message to the Laodiceans), the Loud Cry, and kindred events.â€• â€“ *Jezreel Letter*, No. 1, p. 4

â€œ*First* the sickle is put to the grain, and *next* the grain is bound into sheaves, *then* threshed, *after which* it is put into the barn; *and thereafter* the chaff and the tares are destroyed.â€• â€“ *The Judgment and the Harvest*, Tract No. 3, p. 65, par. 0

â€œ*Ezekiel nine pictures the Judgment of the Living in the house of God* (1 Pet. 4:17) â€” *the sealing* of the saints *and* the destruction of the wicked in the church.â€• â€“ *Timely Greetings*, Vol. 1, No. 3, p. 13

â€œThe prophecy by Ezekiel gives the information in detail from the beginning of Lutherâ€™s reformation to *Ezekiel 9, marking of the 144,000, and unrolling of the scroll*. (â€˜*Not all in regard to this matter is yet understood, nor will it be understood until the unrolling of the scroll.â€™* Volume 6, page 17.)â€• â€“ *The Shepherdâ€™s Rod*, Vol. 1, p. 116

All the statements just quoted show unquestionably that the judgment for the living begins with an *investigation and a sealing before* the actual slaying of Ezekiel 9. This *investigative* stage is said to begin at the end of the 430 years. Another thing which is said to take place at the commencement of the judgment for the living (the end of the 430 years), is the Lord coming suddenly to His temple:

â€œâ€™â€¦the Lord, Whom ye seek, *shall suddenly come to His temple*â€¦ But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refinerâ€™s fire and like fullerâ€™s sope: and He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.â€™ *Mal. 3:1-3*.

â€œAs the cleansings called for in the parables and in Malachiâ€™s prophecy *have never taken place, the investigative judgment of the living is obviously, then, yet future. This investigative work* is therefore occasioned by the work of separation in the earthly sanctuary (church), *as brought to view also in Ezekiel 9* :â€• â€“ *The Judgment and the Harvest*, Tract No. 3, p. 43

â€œâ€™And I will come near to you to judgment and *I will be a swift witness* against the sorcerers and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the

widow, and the fatherless, and that turn aside the stranger from his right, and fear not Me, saith the Lord of hosts. For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.â€™ â€” Mal. 3:5, 6.

â€œHere Inspiration explains *how the Judgment for the Living begins*, how the cleansing of the sanctuary on earth takes place (Dan. 8:14). And having unveiled His peopleâ€™s shocking irresponsibility towards the unfortunate ones among them, and their taking advantage of others whenever possible, He then reassures that He changes not; that He is the same unerring and just God; that His ancient statutes and ordinances are everlasting; that He has not changed them; that He will restore all things. *He, as you will see, finally comes to the real trouble, then pleads His people accepts His remedy*.â€• â€“ *Jezreel Letter*, No. 9, p. 2

Thus, when the 430 years comes to an end and the investigative judgment for the living begins, the Lord is to come to His temple, begin the work of purifying the sons of Levi, and *be a swift witness* against the sorcerers, adulterers, false swearers, and those that oppress the hireling in his wages. It is quite clear from Houteffâ€™s own statements that this was to happen in the future from his own time, for throughout his ministry he was always *announcing* that the Lord would come and do said actions. Therefore, though Houteff fulfilled the roll of the messenger (Mal. 3:1) who was to come to prepare the way of the Lord, he did not fulfill the prophecies concerning the Lord Himself coming to judge the living. The following quotations are included in this study for those who may still think that the investigative judgment for the living began sometime during Victor Houteffâ€™s ministry:

(1934, 1942)

â€œAs the cleansings called for in the parables and in Malachiâ€™s prophecy *have never taken place, the investigative judgment of the living is obviously, then, yet future*. This investigative work is therefore occasioned by the work of *separation* in the earthly sanctuary (church), as brought to view also in Ezekiel 9:â€• â€“ *The Judgment and the Harvest*, Tract No. 3, p. 43

(1944)

â€œAs the anger of the nations is in the time of the judgment of the living,â€“the Loud Cry of the Third Angelâ€™s Message,â€“the â€˜angerâ€™ is obviously directed against Godâ€™s people, not against the nations themselves. Obvious is this fact, because the nations among themselves have always been angry, and are angry even today, *although we are still in the time of the judgment of the dead*.â€• â€“ *The Answerer*, Book 2, p. 92-93

(1947)

â€œâ€¦in view of the fact that *our message is announcing the imminent purification of the church, the time in which the angels are to sift out the hypocrites from among the faithful*, the time in which the net is drawn to shore and the bad fish cast out, the cleansing of the sanctuary â€” *the Judgment for the Living in â€œthe house of Godâ€•* (1 Pet. 4:17) *is about to begin*,â€¦â€• â€“ *Timely Greetings*, Vol. 1, No. 40, p. 16

(1951)

â€œWhen *finally the judgment passes from the dead to the living*, thus outmoding by expiration the initial phase of the First Angelâ€™s Message (the judgment of the dead), what timely Truth will the church then have for herself and for the world? What, indeed, if she does not now accept and practice the message of very present Truth, the final phase of the First Angelâ€™s Message, *which is presently announcing the stealthy approach of judgment upon the living*, and which is knocking at each heartâ€™s door?â€• â€“ *The White House Recruiter*, p. 37

(1953)

â€œWhy is the call for action so *urgent*? Because Inspiration definitely reveals that the time of the Judgment for the Dead is *about to pass away and the time for the Judgment for the Living about to begin*. And since there was a special message for the Judgment concerning the Dead, it is even more important that there should be a special message concerning the Judgment for the Living, *the announcement of which is already here*.â€• â€“ *Jezreel Letter*, No. 4, p. 3[3]

As Houteffâ€™s ministry was drawing to a close, the warning that the *investigative* judgment for the living was about to begin became *increasingly urgent*. One simple reason for this is that the commencement of that judgment was becoming increasingly near. Now that we see that the judgment for the living must commence sometime after the close of Victor Houteffâ€™s work and after the judgment for the dead comes to an end, yet before the slaying of Ezekiel 9; also that the true end of the 430 years takes place at that time, we must ask, â€œWhat are we to expect when this finally occurs?â€• Whatever it may be, it must have begun before 1976 for the simple reason that Luther died in 1546, 430 years before that date. We say this because the 430 years is said to start from *Lutherâ€™s* reformation. Whenever this is, the following is what must take place at the completion of the prophecy, at the commencement of the judgment for the living:

â€œWhen the judgment opened in 1844, as previously explained, the investigation began with the dead, and *when that part of the work is finished, then commences the judgment of the living. While the investigation for the congregation of the dead is in progress, there can be no separation among the congregation of the living*. But when our High Priest shall *begin* the atonement for the living, *there must be a message of present truth* â€“ *sounding of the trumpet* â€“ *urging every one to lay hold on the Lamb of God (Christ)* by which only, can he in figure, come to the sanctuary, confess his sin and secure his life. *Unless the close of the judgment for the dead and the commencement for the living be made known to us, we would have no present truth while the judgment for the living is in session*. Neither would such judgment be legal or just. He who fails to respond to the heavenly summons, will be left without the seal or covering of God, and therefore must be cut off from among His people, as prefigured by the services in the typical day of atonement.â€• â€“ *The Shepherdâ€™s Rod* Vol. 2, p. 164

â€œNow what is the difference between the oil in the lamp and the oil in the vessel? â€” Just this: The oil that is in the lamp, that already lightens the travelerâ€™s path toward the Masterâ€™s mansion, must represent Truth *in progress*. But the oil in the vessel, must represent Truth that *is to* lighten oneâ€™s path *after* the former Truth has accomplished its work. For example, *after the harvest (Investigative Judgment) of the dead is past, other truths even more important must be introduced for the harvest of the living*. I say more important truths because they are concerning the living themselves, concerning those whose own cases are to be weighed in the balances, those who personally are to be judged either as â€˜wheatâ€™ or as â€˜tares,â€™ either as good â€˜fishâ€™ or as bad â€˜fish.â€™

â€œMoreover, *after the judgment of the dead* which the Church has been preaching for a number of years, *is over, if the Church does not then receive a new message, the message of the judgment of the living, she will have no message, no oil, for the time of the judgment of the living*.â€• â€“ *Timely Greetings*, Vol. 2, p. 11, par. 12-13

â€œThe *sealing* of the 144,000 is *at* the clos*ing* of the

judgment of the dead, *and at* the beginning of the judgment of the living.â€• â€“ *Shepherdâ€™s Rod*, Vol. 2, p. 171

To get a clearer understanding of this last statement, let us see how *The Rod* uses the term â€œat.â€•

â€œThe marginal rendering gives the preposition â€˜atâ€™ for the preposition â€˜for,â€™ making the verse read: â€˜*At* an hour, and a day, and a month, and a year.â€™ Still more exactly rendered, it would read: â€˜*At* an hour, *at* a day, *at* a month, and *at* a year.â€™ *Thus are designated four points in time â€˜atâ€™* which the four angels were to prepare â€˜for to slay the third part of men.â€™â€• â€“ *The Final Warning*, Tract No. 5, p. 87

If *The Shepherdâ€™s Rod* message was â€œ*at* the clos*ing* of the judgment of the dead,â€• then a â€œ*new message*â€• must be introduced *at* the commencement of the judgment for the living to take part in sealing the 144,000 at that time as well; for we are sealed by present truth (*The Symbolic Code*, Vol. 7, No. 7-12, p. 21; *The Answerer*, Book 2, p. 42). This message, which is spoken of as coming when the investigative judgment for the living begins, is the fulfillment of many prophecies which we will not get into at this time. In brief though, it is the â€œsickleâ€• thrust in at the beginning of the harvest (Matthew 13; Rev. 14:16), the â€œfireâ€• (Eze. 5:2), the â€œswift witness against the sorcerersâ€• (Mal. 3:5), the â€œswordâ€• (Eze. 21:3); and these are only a few of the many symbols in the Bible which depict the message to come at the beginning of the investigative judgment for the living.

So far, we have found that at the end of the 430 years there must be:

1. The commencement of the judgment for the living (Ezekiel 9, Malachi 3, Ezekiel 5, Matthew 13, etc.).

2. A new message announcing that the harvest (judgment for the living) *has begun.*

3. A revelation of the new name.

4. An unrolling of the scroll.

5. Marking of the 144,000.

6. The Lord coming suddenly to His temple to purify the sons of Levi.

7. The Lord being a swift witness against the sorcerers, etc.

As all can clearly see, some of these different aspects, in reality, represent the same thing, or they are at least related one to another. Before we come to understand the *exact* time of the completion of the 430 years, we must take time to look at the history of Martin Luther in to order know without a doubt *when* the *beginning* of the 430 years really was.

The Beginning of the 430 Years â€“ The History of Martin Luther

1483 â€“ Luther was born in Eisleben, Germany. (Funk & Wagnallâ€™s Enc. under â€œLutherâ€•)

1501 â€“ At the age of 18 he entered the University of Erfurt. (Id. & GC 121:4)

â€œWhile one day examining the books in the library of the university, Luther discovered a Latin Bible. Such a book he had never before seenâ€¦ now the deep conviction of his condition as a sinner took hold upon him as never before.â€• GC 122:2

1505 â€“ â€œAn 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.â€• GC 122

â€œâ€¦he sought by his own works to obtain peace and pardonâ€¦ But with all his efforts his burdened soul found no relief. He was at last driven to the verge of despair.â€• GC 123:1

â€œWhen it appeared to Luther that all was lost, God raised upâ€¦ the pious Staupitzâ€¦ (who) opened the word of God to Lutherâ€™s mind.â€• GC 123:2

1507 â€“ â€œLuther was ordained a priestâ€¦â€• GC 124:1 (Funk & Wagnallâ€™s Enc. â€œLutherâ€•)

â€œLuther was still a *true son of the papal church* and had no thought that he would ever be anything else.â€• GC 124:2

1512 â€“ Luther received the degree of Doctor of Divinity at the University of Wittenburg. (GC 125:2 & Funk & Wagnallâ€™s â€œLutherâ€•).

â€œDuring the next four years Luther engaged in a severe mental struggle, seeking peace of mind and conscience.â€• Funk & Wagnallâ€™s Enc. under â€œLutherâ€•

1517 â€“ â€œIn 1517 the Dominican monk Johan Tetzel arrived in Wittenburg and began preaching the sale of indulgences for the rebuilding of St. Peterâ€™s church at Rome.â€• Id.

Luther opposes Tetzelâ€™s indulgence sales, posts a paper containing ninety-five theses against the sale of indulgences on the door of Wittenburg chapel. (GC 129:2)

Many of Lutherâ€™s congregation buy Tetzelâ€™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. (GC 128:3 & 129:0)

Luther still a papist of the straightest sort. (GC 128:3)

â€œThough Luther had been moved by the Spirit of God to begin his work, he was not to carry it forward without severe conflictsâ€¦ To enlighten and reform the people would be virtually to undermine the authority of Rome to stop thousands of streams now flowing into her treasuryâ€¦ 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.*â€• GC 131, 132

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

1520 â€“ Luther wrote three treatises on reform, attacking abuses in the church and *inviting secular power to institute reforms*. (Funk & Wagnallâ€™s â€œLutherâ€•)

1521 â€“ Judgment is passed upon Luther at the Diet of Worms. Luther is excommunicated and the pope ordered the emperor to execute the sentence. â€œInstead 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.â€• F & W â€œLuther.â€• (GC 145-170).

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 â€œLutherâ€•; GC 168- 170,185.

1525 â€“ The *real beginning* of the Protestant Reformation.

â€œDr. Martin shook the foundation of Romeâ€™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* .â€•(1525) â€œMartin Luther â€“ Godâ€™s Man of Destiny,â€• Miller, p. 106

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

The City of Worms accepts the Protestant faith, and Luther marries Kathryn Von Bora, a nun. (Funk & Wagnallâ€™s â€œLutherâ€•). Here is the *actual beginning of Protestantism* â€” :

1526 â€“ Religious toleration granted by Diet of Spires, gives each state liberty in matters of religion. (GC 197:3). â€œGodâ€™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 the nations, *the Reformation had been left to strengthen and extend*.â€• GC197:2.

1529 â€“ Second Diet of Spires summoned for the purpose of crushing heresy. Papists are jubilant, and the Reformers greatly perplexed. (GC 198-199:2)

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

1530 â€“ The *triumph* of the Reformation.

â€œThe Protest of Spires (1529) and the Confession at Augsburg (1530)â€¦ marked the *triumph* of the Reformation in Germanyâ€¦â€• Great Controversy, p. 211:1

â€œTo quiet the dissensions which disturbed the empire, Charles V, in the year following the Protest of Spires, convoked a Diet at Augsburgâ€¦â€• GC 206:0.

â€œGreat dangers threatened the Reformationâ€¦ 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, â€˜A strong tower is our God.â€™ Many an anxious foreboding was

banished, many a heavy heart lightened, at the sound of the inspiring strains.â€• GC 206:1.

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)

â€œAs the Christian princes advanced to sign the Confession, Melanchton interposed, saying, â€˜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.â€™ â€˜God forbid,â€™ replied John of Saxony, â€˜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,â€™ â€¦ thus spoken, he wrote down his name. Said another of the princes as he took the pen, â€˜If the honor of my Lord Jesus Christ requires it, *I am readyâ€¦ to leave my goods and life behind*â€˜â€¦ â€˜(rather) than receive any other doctrine than that which is contained in this Confession.â€™ â€¦Such was the faith and daring of these men of God.â€• GC 207:0.

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As â€œReformation signifies a *reorganization*, a *change* in ideas and theories, *habits and practices*â€• (*The Review and Herald*, Jan. 25, 1902 par. 8) we should be able to look at the history of Lutherâ€™s experience above and see when this *change* really began. Notice that in 1517 Luther did indeed *call* for reformation, but there was no actual *change* in â€œhabits and practicesâ€• at that time. In fact, Luther was still a papist of the straightest sort (*The Great Contrversy*, p. 128, par. 3). The only time that can be truly looked at as the beginning of â€˜Lutherâ€™s Reformationâ€™ is 1525, when he (a Catholic priest) took Kathryn Von Bora (a nun) as his wife. In light of the fact that neither priests nor nuns were permitted to marry, this certainly was a â€œ*change*â€• in â€œideas and theories, *habits* and *practices*.â€•

Just as there was a *call* for reformation prior to the *actual* reformation at the *beginning* of the 430 years, just so there was a *call* for reformation prior to the *actual* reformation at the *end* of the 430 years. This *call* for reformation fist came in the form of a book entitled *The Shepherdâ€™s Rod â€“ The 144,000 of Revelation 7* â€“ *Call For Reformation*. 1525 with the addition of 430 years brings us to 1955. This is the year in which we should expect to see the fulfillment of all the previously mentioned prophecies.

1955 â€“ The Branch â€“ The Commencement of the Judgment for the Living â€“ Third Part of the Seal â€“ The Reformation Begins

On Feb. 5, 1955, after 25 years of *announcing* the *approach* of the *investigative* judgment for the living with the latter rain truth, Victor Tasho Houteff was laid to rest in the grave and the Spirit of Prophecy again became quiescent in the church. This took place 40 years after Ellen Whiteâ€™s death in 1915, which was 390 years after 1525. His death was recognized by those in the Davidian movement as a temporary cessation of the latter rain:

â€œSince we now know through prophecy that *the latter rain has temporarily stopped*, let us not waste our time with strange â€˜voicesâ€™ and â€˜winds of doctrines,â€™ but rather let us make available to others the very present Truth which now has mighty power to give life or death.â€• â€“ *The Symbolic Code*, Vol. 11, No. 1, p. 14 (November 1955)

What the Davidians failed to realize, though, is that while the rain had stopped falling on New Mt. Carmel Center, it had continued elsewhere:

â€œAnd also *I have withholden the rain from you, when there were yet three months to the harvest*: and *I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered*.â€• â€“ *Amos* 4:7

From the time the rain ceased falling on the one city (New Mt. Carmel) till the time the harvest (judgment for the living) began was three months. This found fulfillment at the end of Ezekielâ€™s 430 years; May, 1955. At this time, Benjamin Roden was called to the prophetic office and received the â€œnew messageâ€• which announced that the judgment for the living *had begun*, which was accompanied by many other important truths. The city that continued to receive rain was Odessa Texas (those that received the Branch), whereas the city that had the rain withholden from it (them) was New Mt. Carmel Center and those who had gone with Florence Houteff. As a result, the top (leadership) of Carmel withered (Amos 1:2; 4:7; Eze. 17:10) while at the same time, the Branch blossomed.

One of the truths that came along with announcing that the Judgment for the Living *had begun*, was the revelation of the â€œnew nameâ€• (Isa. 62:2) which was also to come at the end of the 430 years. Before delving into this aspect in particular, it is worth considering the reason why Victor Houteff said the â€œnew nameâ€• would be revealed at the end of the 430 years in the first place.

Since â€œwhere there is no type, there is no truthâ€• (*The Shepherdâ€™s Rod*, Vol. 2, p. 10) it would be wise to examine the type to see if it contains any light for us on this subject. At the end of the typical 430 years, which started from Abraham, there was indeed a â€œnew nameâ€• revealed. The record is as follows:

â€œAnd God spake unto Moses, and said unto him, I am the LORD: And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH *was I not known to them*.â€• â€“ *Exodus* 6:2-3

There are a number of things that can be drawn from this passage which illuminate our understanding of the â€œnew nameâ€• to be revealed at the end of the anti-typical 430 years. First, we learn that there *is* a biblical foundation for a â€œnew nameâ€• being revealed at the end of 430 years. Second, we see that the â€œnew name,â€• while newly revealed *as a name*, may be understood to be at least a title prior to that time. We say this because there is record of Abraham using the name Jehovah (Yahweh) prior to the completion of the 430 years (Gen. 22:14). Third, in the type, the name revealed was, in actuality, the name of God.

While it is true that the Scriptures speak of the church receiving a new name, which is likewise relevant to this subject, it also speaks of Jesus Christ Himself receiving a new name (Weâ€™ll address the churchâ€™s relation to the new name in the following pages). Of Christâ€™s new name it is written:

â€œHim that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and *I will write upon him my new name*.â€• â€“ *Revelation* 3:12

â€œThe 144,000 were all *sealed* and perfectly united. *On their foreheads was written*, God, New Jerusalem, and a glorious star containing *Jesusâ€™ new name*.â€• â€“ *Early Writings*, p. 15

According to the context and meaning of these statements, Jesus receives His new name *in the time of the sealing of the 144,000*. Since this is the case, we must find a type for this period in order to identify what the â€œnew nameâ€• is. According to *The Shepherdâ€™s Rod*,Vol. 2 pages 259-282, the building of the second temple is a type for that very time. Therefore, it is to the prophecies relating to the building of that temple in anti-type to which we must look for our answer.

â€œHear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, *I will bring forth my servant the BRANCH*.â€• â€“ *Zechariah* 3:8

â€œAnd speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold *the man whose name is The BRANCH*; and *he shall grow up out of his place, and he shall build the temple of the LORD*:

Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.â€• â€“ *Zechariah* 6:12-13

Notice the present tense of Zechariah 6:12 â€œthe man whose name *IS* The BRANCH.â€• We are told in *The Rod*[4] that when a passage is written in â€œpresent tense,â€• it indicates that at the time of its revelation, the fulfillment of the passage is also â€œpresent.â€• For example, â€œthe hour of his judgment *is* comeâ€• was only truly understood when Oct. 22, 1844 arrived and the scripture was fulfilled. With this in mind, we can see that the very fact that Zechariah 6:12 is written in present tense shows that at some point in time a man is to be called by the *name* â€œThe Branchâ€• while simultaneously, the understanding of this passage is being revealed.

Though Zechariahâ€™s prophecy here is given in the context of the building the second temple, there was no one in that day, the day of Zechariah, that went by the name of â€œThe Branchâ€• and that did the things which this one is said to do. That is, â€œbuild the temple,â€• â€œbear the glory,â€• â€œsit and rule upon his throne,â€• and â€œbe a priest upon his throne.â€• These verses clearly depict Christ and His work in the second *antitypical* temple.

It has been long understood by believers that â€œthe Branchâ€• is a title for Christ, just as Abraham understood that Jehovah (Yahweh) was a title for God. However, what the prophecies and the type both reveal is that at the end of the 430 years, Christ was to take on the name â€œthe Branchâ€• as his new name. Christ taking on this new name is, of course, indicative of the work He is to do in building the second anti-typical temple.

So, how exactly is this new name of Jesus connected with the new name which the church is to receive? Well, by comparing Jeremiah chapters 23 and 33 we can see that both Christ and the church are to be called by the same name, that being the new name of Christ.

â€œBehold, 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. In *his* days Judah shall be saved, and Israel shall dwell safely: and this is *his* name whereby *he* shall be called, THE LORD OUR RIGHTEOUSNESS.â€• â€“ *Jeremiah* 23:5-6

â€œChrist is called â€˜the Lord our righteousness,â€™ and through faith each one should say, â€˜The Lord my righteousness.â€™â€• â€“ *Selected Messages*, Vol. 1, p. 331

â€œIn 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. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith *she* shall be called, The LORD our righteousness.â€• â€“ *Jeremiah* 33:15-16

â€œ*Of the church* of Christ it is written â€˜This is the name wherewith she shall be called, The Lord our righteousness.â€™ Jer. 33:16. This name is put upon every follower of Christ.â€• â€“ *The Faith I Live By*, p. 41, par. 7

â€œAnd there shall come forth a rod out of the stem of Jesse, and *a Branch shall grow out of his roots*:â€• â€“ *Isaiah* 11:1

â€œIn 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.â€• â€“ *Isaiah* 4:2

*â€œWho is to bring this revival and reformation, this great change? â€” The BRANCH*â€• â€“ *Timely Greetings*, Vol. 1, No. 8, par. 24

The truth of Jesusâ€™ new name is part of what makes up the seal of the 144,000. The first part of the seal is â€œGodâ€• â€“ the Sabbath, brought by Ellen White; the second is â€œNew Jerusalemâ€• â€“ the Kingdom truth, brought by Victor Houteff; and third is â€œJesusâ€™ new name,â€• which was brought forward by Ben Roden in the message of the Branch. These various aspects of the seal are explained in detail in the writings of Ben Roden.

In the statement last quoted (*Timely Greetings*, Vol. 1, No. 8, p. 24) we see that the *reformation* which is to take place at the end of the 430 years (*Timely Greetings*, Vol. 2, No. 39, p. 13) is brought by the Branch. Earlier, we learned that â€œReformation signifies a *reorganization*, a *change* in ideas and theories, *habits and practices*â€• (*The Review and Herald*, Feb. 25, 1902 par. 8). We also learned that Victor Houteff brought a message *calling* for reformation. But, just as Lutherâ€™s *call* for reformation in 1517 was not the reformation itself, likewise Houteffâ€™s *call* was not, in itself, the reformation either. This is manifestly seen in the example of the Bible feast days. Victor Houteff cast out the abomination by exposing pagan holidays such as Christmas, Easter, Halloween, etc., as well as declaring that the true Bible feast days would one day be restored (*Timely Greetings*, Vol. 2, No. 21, p. 11; *Timely Greetings*, Vol. 2, No. 6, p. 20-21; *Jezreel Letter*, No. 9, p. 2); however, it was not until *The Branch* message arrived that the anti-typical feast days were actually restored (re-instituted).

Since the reformation is brought by the Branch, and since the Branch is Christ, the Bridegroom, let us take a quick look at how these events, which are connected with the judgment for the living, are a repetition of the history at the time of the opening of the judgment for the dead. As we have previously seen, *The Rod* message was the *final phase* of the first angelâ€™s message (*The White House Recruiter*, p. 37), as it announced the soon-coming judgment upon the living. Just as those who proclaimed the *initial phase* of the first angelâ€™s message did not at first correctly understand the *time* of the opening of the judgment for the dead, just so, those who proclaimed the *final phase* of the first angelâ€™s message did not correctly understand the *time* the investigative judgment for the living would begin.

In the 1840â€™s, the correct understanding of the time did not come until the second angelâ€™s message had arrived and the message, â€œBehold the Bridegroom comethâ€• was proclaimed. We find precisely the same thing with the repetition of those messages as they relate to the judgment for the living, for it was not until Ben Rodenâ€™s message (second angel) had arrived and it was said, â€œBehold the Bridegroom [The Branch] comethâ€• that the true time of the 430 years was revealed. The coming of the Bridegroom in the first instance was in reference to Christâ€™s coming to the Most Holy Place to start the judgment for the dead, whereas in the latter instance it was in reference to His coming to sit as a refiner and purifier of silver, to purify the sons of Levi; to conduct the investigate judgment for the living.

In this overview of what Victor Houteff said was to transpire at the end of the 430 years, we have seen that the events (the close of the judgment of the dead, a â€œnew messageâ€• announcing that the judgment for the living *had begun*, and the revelation of the â€œnew name,â€• etc.) did not take place in 1931, but did in fact take place in 1955 through the continued work of the Living Spirit of Prophecy (Elijah) through Ben Roden.

For a detailed exposition of what has been transpiring from 1955, when â€œthe days (430 years) of the siege were fulfilled,â€• up till today, and the truths that have been revealed since that time, along with what will be transpiring in relation to the judgment for the living, please see our study, *When The â€˜Siegeâ€™ Has Ended â€“ Ezekiel 5 â€“ The Judgment For The Living,* by Doug Mitchell.

â€œFor Zionâ€™s sake *will I not hold my peace*, and for Jerusalemâ€™s sake *I will not rest*, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.â€• â€“ *Isaiah* 62:1

My prayer is that all who read this study may recognize the Lordâ€™s voice in the unrolling of the scroll pleading with them to â€œIncline your ear, and come unto me: hear, and your soul

shall liveâ€¦â€• â€“ *Isaiah* 55:3

by Trent R. Wilde

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THE BRANCH

An Appeal

The purpose of this three-part booklet has been to set before the reader strong evidence, primarily from the writings of Victor Houteff, for the continuity of prophetic inspiration since his death.

The first study was intended to show forth the truth that, in order to have successful revival and reformation, there must be a living prophet on the scene, and that we are to expect exactly that. The second was to answer the inevitable questions which arise in Davidian minds once confronted with the need for the *living spirit of prophecy*. The third was primarily to direct the reader to the true line of inspiration which succeeded *The Shepherdâ€™s Rod* message, and to place before you sufficient evidence to cause you to see the need for further investigation.

To summarize these studies more frankly, the first study demonstrates that Victor Houteff taught that there will be more prophets; the second demonstrates that he never taught that there would be no more truth and no more prophets; and lastly, the third demonstrates that *The Branch* message is the true up-shoot of the Davidian message.

We realize that Branch Davidians have been given a bad name, and that, mostly due to the teachings and behavior of Vernon Howell (a.k.a. David Koresh). The truth of the matter, though, is that David Koresh was never the leader of the Branch Davidians, but rather had a separate and distinct sect which worked in opposition to the Branch Davidians from 1983 till their tragic consummation in 1993. For more on the history of the Koreshians and how their activities have effected the Branch Davidians, please see our study, *The Warfare of Vernon Howell (a.k.a. David Koresh) and others against the Branch Davidian Seventh Day Adventists.*

We do not share these things with you so you can place more doctrines on your theological shelf, nor is it our goal to add members to a particular sect. The Scriptures declare that all, whether nominal Christian, Seventh-

day Adventist, Davidian, or Branch Davidian, are in the condition of the dead dry bones of Ezekielâ€™s vision. The spiritual death and darkness which presently covers the people is far more horrifying than most, if not all, comprehend. Please see our studies, *Ezekiel 16 â€“ Three Sisters and Their Mother, Dry Bones Extra,* and *When The â€˜Siegeâ€™ Has Ended â€“ Ezekiel 5 â€“ The Judgment For The Living.*

While it is the terrible truth that the majority of the world is dead in trespasses and sins, and that we want each to take that as a startling *personal* revelation, we also must proclaim the truth that the resurrection from that spiritual death has begun. The events which have been recently transpiring are the most significant since the days of Christ and the apostles, even though they are still hidden in obscurity from the eyes of the world. What would it be like to live in the days when Mary was pregnant with our Savior, when no one comprehended the import of what was taking place?

For many, many years, the world has been lying fast asleep in the valley of the shadow of death. Is this not evident in your own life? Can you not see that you have sins which, no matter what you do, refuse to loosen their grip on your perishing soul? Now is the day of salvation! â€œArise, shine; for thy light is come, and the glory of the LORD is risen upon thee.â€• Isaiah 60:1

The Spirit has come and is breathing life (Ezekiel 37:9-10), and we plead with you all not to fail to avail yourselves of that life.

Wisdom says, â€œFor whoso findeth me findeth life, and shall obtain favour of the LORD. But he that sinneth against me wrongeth his own soul: all they that hate me love death.â€• â€“ *Proverbs* 8:35-36

In Love,

Trent R. Wilde

The Branch

1*The Shepherdâ€™s Rod,* Vol. 1, p. 224

2The above charts are found in *The Shepherdâ€™s Rod,* Vol. 1, p. 221 and 133

3*Jezreel Letters,* Nos. 5-9; *Military Stand of Davidian Seventh-day Adventists*, and *The Symbolic Code,* Vol. 10, Nos. 1-2 were the only publications released by Houteff *after* this quote. None of said publications make the claim that the judgment for the living had then begun.

4See *Shepherdâ€™s Rod,* Vol. 1, p. 156, 157, 161, 162, 209, 214, 219, 240, 241, 242, 244