

11th Hour Extra – Riddle #1

Description

11TH HOUR EXTRA â?? RIDDLE #1

WHAT DID THE KING OF EGYPT SAY TO THE KING OF BABYLON?

There is no such country as Babylon existing today and therefore no visible King of Babylon; but yet the Bible teaches there is to be a call to come out of her. In order then to know when and from where to make the call, it would be necessary for the Lord to reveal it to us. There can be no Kingdom without a king, and vice versa, for the King is the head or beginning of a Kingdom. Therefore, the beginning of the King of Babylon would be the key that unlocks the mystery.

To get a present truth lesson and thereby a better understanding of the subject of the King of Babylon it is necessary to identify Egypt and her King. Since the Bible refers to Babylon as being spiritual as well as civil, it is by token of the same logical reasoning that we can be safe in saying there also exists a spiritual Egypt, a church doing after the manner of the world. We are justified, however, to make application only as the Spirit dictates; hence, to the law and to the testimony â?? to the Spirit and the Word â?? our only safe rule to go by. Beginning with the Spirit of Prophecy by Mrs. E.G. White, we read:

“The church has turned back from following Christ her leader, and is steadily retreating toward Egypt. Yet few are alarmed or astonished at their want of spiritual power. Doubt and even disbelief of the testimonies of the Spirit of God is leavening our churches everywhere. Satan would have it thus. Ministers who preach self instead of Christ would have it thus. The testimonies are unread and unappreciated.

“Many are eagerly participating in worldly, demoralizing amusements which God’s word forbids. Thus they sever their connections with God, and rank themselves with the pleasure lovers of the world.” Testimonies for the Church, Vol. 5, p. 217:2; p. 218:1.

Here the Lord has spoken to the church through the testimonies, explaining that to disregard His instructions, preach self, and take up worldly practices is what it means to go into Egypt â?? become Spiritual Egypt. The Church then is a type of Egypt, not Babylon. Just as Israel of old went into literal Egypt, so modern Israel, the church, has by her practices gone into figurative Egypt, the world. (Read Eze. 19:1-4; also Ezekiel 23).

“The Exodus Movement is in a way a type (photograph) of the closing work of God under the Advent Movement.” “Each movement rises in fulfillment of time prophecy.” Certainties of the

Advent Movement, by W.A. Spicer. "The fact that Israel after the flesh is a type (photograph), their experience must be duplicated by the true, otherwise there can be no type." Shepherd's Rod, Vol. 1, p. 68:0.

"It has been explained that Pharaoh represented the church organization, or leadership." Shepherd's Rod, Vol. 1, p. 71:2.

"Now there arose up a new King over Egypt, which knew not Joseph." Ex. 1:8. "If the first Pharaoh, who exalted Joseph (Christ) represented the leadership in the day of the Apostles, then this new Pharaoh must represent the leadership of this present movement at the time this subject became known. Note this new Pharaoh knew not Joseph (Christ). The meaning is that the leadership of this organization has left following their Master â?? Christ." Testimonies for the Church, Vol. 5, p. 217; Shepherd's Rod, Vol. 1, p. 77:2; (read 1 S.R. pages 64-80).

The words quoted from the leaders of the two Adventist churches make the conclusion simple: Joseph was a type of Christ and Pharaoh put him in charge of his kingdom and sent the people to him for food; then Pharaoh must at that time be a representative of the one who made Christ ruler over all His goods.

Since the Seventh-day Adventist Church is a type of Egypt and the leadership is a type of Pharaoh, who knew not Joseph, then by the same line of reasoning, her younger sister church is a type of Babylon of Chaldea. (Eze. 23:13-19); also Eze. 19:5-9). As to who typifies Babylon of Chaldea, the Spirit of Prophecy again gives the clue.

"The final overthrow of all earthly dominions is plainly foretold in the word of truth. In the prophecy uttered when sentence from God was pronounced upon the last king of Israel is given the message:â??

"Thus saith the Lord God: Remove the diadem, and take off the crown;...exalt him that is low and abase him that is high. I will overturn, overturn it; and it shall be no more, until He comes whose right it is; and I will give it Him.' "The crown removed from Israel passed successively to the kingdoms of Babylon, Media-Persia, Greece, and Rome. God says, 'It shall be no more, until He comes whose right it is; and I will give it Him.'" Education, p. 179:1-3. Mrs. E.G. White.

{illegible content} tells us that when the prophecy that pertains to {illegible content}

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are now to be exalted and the high (proud) are to be abased. Zechariah prophesied of our time over two thousand years ago.

"The Lord also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah." Zech. 12:7.

"He shall save the tents of Judah first. The tents, you understand, are the dwellings of the common people. These the Lord shall save first. For what reason?—In order that He may humble the more prominent ones (the ones who lead His people), that they may not exalt themselves above the tents of Judah, and that all may learn to give the glory to God, not to any man." Timely

Greetings, Vol. 1 unrevised, No. 9, p. 5.

“And I will turn mine hand upon the little ones.” Zech 13:7. The Lord is using the humble people, the ones he can work with, to humble the more prominent ones — the leadership — those that rule over His people; that all may learn lessons of humility. The time has come that His people are to feel their responsibility to God rather than man. The crown that passed from Israel’s last King, King Zedekiah, to Babylon that was not to be restored to Israel until ‘He comes whose right it is,’ has now come and is being restored ‘inch by inch.’” Timely Greetings, Vol. 2, No. 11.

“The time is at hand. Today the signs of the times declare that we are standing on the threshold of great and solemn events. Everything in our world is in agitation. Before our eyes is fulfilling the Saviour’s prophecy of the events to precede His coming.”

“...They are watching the strained, restless relations that exist among the nations. They observe the intensity that is taking possession of every earthly element, and they recognize that something great and decisive is about to take place — that the world is on the verge of a stupendous crisis.” Education, p. 179:4, 5.

The prophecy of the testimony pertaining to King Zedekiah comes to us as a confirming statement just as it reads, rather than pointing out the prophecy to us. For when the application to the prophecy of Zedekiah, last King of Israel, was given to the message of the Branch in 1955, we did not have a knowledge of this statement written many years ago by the Lord’s servant, Mrs. White.

The prophecy of King Zedekiah and the King of Babylon is so important to us that it points out where we are in the stream of time. In order then to get a present truth lesson we need to prove the prophecy and make the proper application. In solving a mathematical equation we begin with the known quantity and, going step by step, we arrive at the correct answer.

In solving a spiritual mystery, one must begin at the beginning of all things, which is God. Man is to know that he is nothing — even as grass. (Isa. 40:6). Man is only an instrument in God’s hand to do good to them that are oppressed; to bless and curse not; or he is a tool in the hand of Satan to rule, oppress, and curse — God’s heritage. Every act of mercy, every deed of kindness to our fellowman in lightening his burdens is representing God and showing what He is like. Every unkind thought and deed and desire to rule over or oppress mankind is showing what Satan is like. God is in nature, in the flowers of the field, the birds of the air, the trees of the forest, and even in the hearts of men; while Satan is the opposite of God and rules in the hearts of evil men. Brother and Sister, to what do you say God is compared, to what do you liken Him? This is a most solemn question.

In the beginning God had a plan in creation and He followed that plan. God has a plan of salvation and recreation and He is following it today. In past history when man failed to follow God’s plan and do the things He had instructed them to do, He (God) was forced to take the reins in His own hands and thwart the plans and purposes of man. A good example is when the Lord came down and talked things over with Abraham, His servant, before He destroyed Sodom. Sr. White says:

“The same angel who visited Sodom is sounding the note of warning, ‘Escape for thy life.’ The bottles of God’s wrath cannot be poured out to destroy the wicked and their works until all the people of God have been judged, and the cases of the living as well as the dead are decided.”

Testimonies to Ministers, p. 446:1.

There is another occasion when man failed to follow God's plan, so the Lord came down and changed man's plan that His own plan might be put into operation. Satan is limited to this earth and some seem to think by their actions that God is limited to heaven. We need to consider this. If the Lord should come down and examine our works, would they be according to His plan and meet His approval? The Lord is not limited to heaven. He is free to come and go as He sees fit. If the angels go back and forth to heaven and we do not see them, can it not be so with the Lord?

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“And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

“And the Lord came down to see the city and the tower, which the children of men builded.

“And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

“Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth.” Gen. 11:4-9.

We need to know if we do not already, that the Lord is King over all the earth. The people of Shinar learned to their dismay that He was the King of Kings. He was certainly the King of the tower builders and ruled to change their plans. When Daniel said to Nebuchadnezzar, “Thou art this head of gold” (Dan. 2:38) he was in reality saying that God was this head of gold and he, the King, was only the Lord's servant. We can see the connection with heaven and earth in Dan. 4:22.

“It is thou, O King, that art grown and become strong: for thy greatness is grown, and it reacheth unto heaven, and thy dominion to the end of the earth.” Dan. 4:22.

To know that the God of heaven was also the God of earth and a King of heaven and earth â?? a King of Kings, even the King of Babylon â?? was a hard lesson for Nebuchadnezzar to learn. The Lord pointed this out to the King's grandson, Belshazzar.

“But when his heart was lifted up, and his mind hardened in pride, he was deposed of his Kingly throne, and they took his glory from him.” Dan. 5:20.

As long as we strive to do God's will and to carry the plan of salvation, He will prosper us; but if we become lifted up in pride and begin to work our own works, God will in time upset our tower as the one in Shinar.

When the Lord sent William Miller to the world with the message of the hour and the religious leaders rejected the message, Babylon had a moral fall. Miller and his co-workers were then taken captive by them, figuratively speaking, in as much as they did not go on to greater light. But Sister White and a few of the humble laity stayed in figurative Jerusalem after the 1844 disappointment

and continued to study and went on to greater light. But the devil laid a trap for them (the Church) and, because they disregarded the testimonies, there was a spiritual famine in Israel â?? the Church went into figurative Egypt (Testimonies for the Church, Vol. 5, p. 217) â?? Worldliness.

This message of righteousness by faith that was to lead them into the Righteous kingdom of Christ and presented in 1888 was in figure like the King of Babylon coming to Jerusalem and Egypt. The parable here is found in the book of Jeremiah, â?? the Jews were yet in Jerusalem before being carried away captive to Babylon. Many of them were in Egypt as well as other surrounding nations. At this time Jeremiah was commanded by the Lord to proclaim to his brethren that the King of Babylon was coming to take them captive. If they would submit to go into Babylon, Jerusalem would remain and the people would be saved; but they would not listen to Jeremiah. The false prophets said that the King of Babylon would not come up against Jerusalem. Before he was put into prison, just as he had prophesied, the King of Babylon came. Now let us see what happened.

“Then Pharaoh’s army was come forth out of Egypt: and when the Chaldeans that besieged Jerusalem heard tidings of them, they departed from Jerusalem.

“Then came the word of the Lord unto the prophet Jeremiah, saying, “Thus saith the Lord, the God of Israel; thus shall ye say to the King of Judah, that sent you unto me to inquire of me; Behold, Pharaoh’s army, which is come forth to help you, shall return to Egypt into their own land.

“And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire.” Jer. 37:5-8.

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Here is a parable of the Jews of Jeremiah’s day and modern Israel â?? Seventh-day Adventists. When Elders A.T. Jones and E.J. Waggoner brought the message to General Conference in 1888 at Minneapolis, the brethren would not accept the message, although Sr. White (type of Jeremiah) said it was of the Lord. The G.C. brethren reportedly denied them the use of the Conference meeting place to preach the message. In this we find the type of Pharaoh’s army coming up to the aid of the disobedient Jews to keep them from being taken captive by the King of Babylon’s princes (Jer. 38:18).

It is very easy to see how that modern Israel is repeating the history of that people (Testimonies for the Church, Vol. 5, p. 160). By rejecting the Lord’s message they figuratively put His servant in prison and wandered 40 years in the wilderness. But, mind you, Jeremiah prophesied that the Chaldian King would return. Sr. White prophesied the return of the 1888 message, righteousness by faith.

About 40 years later in 1929, the Lord did send the message through the Sabbath School Quarterlies to prepare the Church for the Kingdom and lead her out of Egypt. A Sabbath School teacher, Bro. V.T. Houteff, was given an

understanding of the message and through the Lord’s direction it developed into the Shepherd’s Rod movement. So, Sr. White’s predictions met a partial fulfillment as did Jeremiah’s at first, for

on the second return of the Chaldean King only a part of the Jews were taken. In this group was Ezekiel.

Likewise, on the second return of the message of righteousness by faith only a part of Judah was taken captive and led away into the figurative land of the Chaldean, Mt. Carmel Center, Waco, Texas. (Read Eze. 23:11-18). This movement grew until it developed into the Davidian Seventh-day Adventist Association. Since the tribe of Judah throughout Israel's history has been the one to follow on with truth (Ps. 108:8) then Mt. Carmel became the land of the Jews or Jerusalem, her capital city. The Church then, because of the division, became a type of Israel, the 10 tribes and their headquarters is Samaria.

"Now, all these things happened unto them for ensamples and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:11.

In the two Seventh-day Adventist movements is depicted the history of ancient Israel, which was a shadow (photograph) of the true 144,000. Before the Church was divided by the Shepherd's Rod message in 1929, modern Israel was an antitype of the 12 tribes in Egypt. After the division in 1929, we have the antitype of the division of ancient Israel after Solomon. (1 Kings 11:28-43).

This all came about because of Solomon's sins and Israel's wanting to go back into Egypt. Now that time is short and history is fast fulfilling, evidently the antitype of the 70 years of Babylonian captivity would be figured from 1890-at the end of the two years allotted to the church to accept the message of righteousness by faith. We figure 70 years from that time, after which the church should be delivered. The Lord will cut His work short in righteousness, and can be accomplished by the people getting down to business, working, and earnestly pleading with the Lord for deliverance.

Solomon reigned forty years. From 1844 to 1884 is forty years. Since in 1845 they had a better understanding of the disappointment and what was really taking place the 40 years then would bring us up to 1885, the year of the 1885 edition of the Great Controversy when Sr. White predicted that "Soon, none know how soon, the judgment would pass to the living." (Great Controversy, p. 490) Seventy years would bring us to 1955, the investigative judgment of the church, the bundling of the tares, and the marking of the 144,000 fulfillment of Eze. 9:3, 4. At this time the Lord evidently received His kingdom of the living in figure as He did for the dead in 1844. (Read Great Controversy, p. 480; Shepherd's Rod, Vol. 2, p. 164). The tares must be investigated in the time of the judgment of the dead in the time of the sixth seal, or marking time of the 144,000, for they are destined to die. They are declared to be "carcasses." (Heb. 3:17; Eze. 23:22-24; Great Controversy, p. 489, 491:1).

Are you a spiritual carcass, Brother and Sister, or are you determined to be one of God's saints in His kingdom? There is only one way to fail the Kingdom that is by failure to hear and heed the Lord's voice His truth.

In this parable of the two Israels ancient and modern we have S.D.A., ten tribes in the north, Takoma Park, D.C. (Samaria), and D.S.D.A. two tribes in the south, Mt. Carmel, Waco, Texas. After the second siege of the Chaldeans, many of the Jews were in Egypt, so it is with Judah of today. Many still remain in Egypt. But there is a worldliness that is worse than that of Egypt and that is the worldly practices of the Assyrians. Both of the sisters Ahola (S.D.A.) and

Aholibah (D.S.D.A.) (Eze. 23:24) fell captive to modern Assyria (worldly practices) even as ancient Israel and Judah were taken captive by ancient Assyria. Aholibah went a step further than her sister, Aholah, (Eze. 23:11) in that she fell a prey to the Chaldeans that were not serving God. They were fair to look upon (Eze. 23:14-17). When Aholibah discovered her

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mistake it was too late, for the Lord's mind was alienated from her like as it was from her sister.

The church would not follow the admonitions that were sent through God's servant, Mrs. White, so she was laid away to rest. He made another attempt to save His people from the world when He sent Bro. Houteff to work a reformation in the church. The people would not follow the Lord's instructions through the testimonies and the Shepherd's Rod, and Bro. Houteff was laid to rest. Consequently, we see modern Israel has stoned the prophets by rejecting the message they bring, and failure to conform their lives to the revealed will of God. Modern Israel is guilty of the blood of the prophets just as ancient Israel was in their day.

The Lord says, "Today, if ye will hear my voice, harden not your hearts." Heb. 4:7.

With the two houses of Israel, Judah and Israel, in existence at this time, and a reform needed in both, the voice of the Lord is heard saying: "Son of man, wilt thou judge Aholah and Aholibah? Yea, declare unto them their abominations." Eze. 23:36. "For behold the stone that I have laid before Joshua, upon one stone shall be seven eyes." Zech. 3:9..."But for a stone of stumbling and for a rock of offence to both the houses of Israel." Isa. 8:14.

With the evidence presented here it is plain to see how the Lord has led His people step by step through the years, and how the devil has tried to thwart His plans. It is plain to see there is one sure rule to prove who Modern Israel is â?? that is by the way in which God's people have repeated the history of ancient Israel. Ancient Israel's history is an example to us upon whom the ends of the world are come. (1 Cor. 10:11).

In this study we see that there is a King Pharaoh who was God's representative and blessed Israel and the world through Joseph. Then there was a Pharaoh that knew not Joseph who did all he could to curse Israel. There is also a King of Babylon whom the Lord calls His servant. (Jer. 25:9) His descendants failed to follow God's instructions until the wings (truth, Shepherd's Rod, Vol. 2, p. 142:1; and p. 76:1) were finally plucked from off the Lion's back. Spiritual Babylon has not completely fallen as yet. This symbolism then, shows that plucking the wings is a type of her civil fall and a picture, or preview (Shepherd's Rod, Vol. 2, p. 186:1) of the events to take place just before the complete fall, or when the nation enforces the Sunday blue laws.

The picture now is made plain for the first time — the full reason for establishing Mt. Carmel. In the first place it was done that the history of ancient Israel might be repeated by modern Israel. This all happened to the church in our time for her own good — to take her out of Egypt and is to establish her in her own land, separate from the world as was God's great plan for ancient Israel, so it is today. Where His purpose was not completely fulfilled for ancient Israel, it will be accomplished for the Church today. Furthermore, the Lord will use this historical picture to prove to the world who modern-day Israel is and through this, exalt her above the hills. (Isa. 2:2).

Thus far has been shown how the Church has lived out in miniature the history of ancient Israel: First, by the Lord's attempts to deliver the 12 tribes completely from Egyptian bondage before the division in the Church; then, after the division, by Samaria (Aholah, S.D.A.) and Jerusalem (Aholibah, D.S.D.A.), or Judah, as an antitype of her captivity in Babylon (Mt. Carmel Center, Waco, Texas). In case you do not understand how this can be, just go back and restudy the history of ancient Israel and compare it with the history of the Seventh-day Adventist Church.

The Church still finds herself in figurative Babylon and Egypt just before her deliverance. So, in order to get the full picture of her final deliverance we must consider the last part of her history before the dispersion into all the world. The last portion of Israel's history was just before the first coming of Jesus, at which time Israel — the ten tribes — was dispersed throughout the nations and Judah, — the two tribes — were in bondage to Rome. Just as "the Jews remaining in Babylon were in danger of having their religious liberty restricted." Prophets and Kings, p. 614:0, so it is with God's people today.

To rightly divide the words of truth and make the proper application according to history, we would find ourselves in the period just immediately after John the Baptist's time. John came at the time mentioned above, therefore, his message was not to ten-tribe Israel, but to the two tribes (Judah) Israel, the ten tribes being dispersed among the nations. The work of the Shepherd's Rod was the antitype of John's work — thus making John's work an example of our work — the type, ours the antitype (R1-T.G. 36:4), and as his preaching divided the Church then so, likewise, did the preaching of the Shepherd's {illegible content}

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which was for the two tribes — Judah; whereas, Elijah (the Tishbite) had a message for the ten-tribe Israel; therefore necessitating another message after the Shepherd's Rod for ten-tribe Israel.

Here is wisdom that you be not lost in the fog of unbelief and, hence, lose out in the end. The only safe rule is to follow a message only as far as it links together — link after link — in the golden chain of prophetic truth, as revealed in repeating the history of ancient Israel. In this only is there salvation: when prophecy reveals history and history reveals prophecy — the tie that binds.

Judah and Israel are still in the land of the Gentiles. His desire being to get them back to their homeland, it is imperative that God continue to speak to His people through the voice of prophetic truth until their feet are planted solidly on Mt. Zion.

His sheep hear His voice and another will they not follow. Many so-called sheep will turn out to be goats as they nibble and sniff from wind to wind, until the final and great deception. It is true we

are admonished to prove all things and hold fast that which is good; at the same time, we are commanded to not be carried away with every wind of doctrine. When once we are settled on a prophetic message based on type and antitype, reinforced by history, it is certain that we will not go too far wrong, as long as the message continues to unfold and providing we do all that it commands. Something new and exciting, unless it is solid, will wear away and leave us stranded and weakened by the enemy of souls until, finally, he puts that vise grip about his prey; which, incidentally, brings us to the last historical prophetic step, to the purification of the church — the slaughter of Ezekiel 9.

It was not until the third siege that Jerusalem finally and completely fell — “and as the armies of the Chaldeans came for the third and last time to besiege Jerusalem, hope fled from every heart.” Prophets and Kings, p. 466. So, likewise, it is the third decree of the Great King of Babylon — the King of Kings, the Lord of hosts — that will in the end, set His people free from Babylon and Egypt today. Then will Judah and Israel be joined together into one stick, never to be two sticks — two Kingdoms — two churches — anymore at all.” (Eze. 37:15-28)

The first besieging, or decree, by the Lord sending the angel (message) or Rev. 18:1 to release His people was in 1888 at the General Conference, and the second was in 1929, through the Sabbath School quarterlies which developed into the Shepherd’s Rod. This message developed into the Davidian Seventh-day Adventist movement — type of two tribe Judah. The third decree was in 1955 by the BRANCH, the Lord Himself taking the reins (Testimonies to Ministers, p. 300) in His own hands through the message to join the two sticks and place them on Mt. Zion.

Since the Lord called and none of His capable servants answered, He turned to the humble laymen. With all of the inefficiencies and most of the laymen asleep, it is mainly left for the Lord to do the job. Few seem anxious to go all out for the Lord, and those partially awake are busy promoting their own ideas.

“And he saw that there was no man, and wondered that there was no intercessor; therefore, his arm brought salvation unto him; and his righteousness, it sustained him.” Isa. 59:16.

“And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand and with a stretched out arm, and with fury poured out.

“And I will bring you into the wilderness of the people, and there will I plead with you face to face.” Eze. 20:34, 35.

As stated at the beginning, the key or starting of a kingdom begins with its King; so the key to the Eternal Kingdom is its King — the King of the North, who dwells in the sides of the North. The Lord of hosts is His name!

“Ezekiel was commanded to go speak to the people.” When considered in the light of the four main facts so far established, these questions are virtually self-answering: (1) the Lord comes to earth in this chariot; (2) from it He commands Ezekiel to go speak to His people; (3) Ezekiel did not bear the message to the people of his day; (4) he will bear it to the people at the commencement of the “Loud Cry.” Tract 1, p. 36:5.

At this time there are two houses of Israel — Judah, the two tribes as symbolized by D.S.D.A. — “Aholibah,” and Israel, the ten tribes of S.D.A. — “Aholah.” (Ezekiel 23), the figurative names of Judah and Israel. Timely Greetings, Vol. 1 unrevised, No. 33, p. 6.

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“Son of man, wilt thou judge Aholah and Aholibah? Yea, declare unto them their abominations.” Eze. 23:36.

The inference here is that the message from the Lord, to be borne to figurative Judah and Israel, is to reform them. As the honest hear the message they will reform in order that they might be saved. Is your heart right with the Lord, brother and sister, that you may be able to hear His voice through the message, or are you too busy with the many cares of this life that you cannot hear?

Since there are two Israels — two S.D.A. Churches — the question arises: who is to be spoken to first? As the Bible is the only safe guide, one must turn to Holy Writ for the answer.

“Again in the ninth year in the tenth month, in the tenth day of the month, the word of the Lord came unto me saying,

“Son of man, write thee the name of the day, even of this same day: the King of Babylon set himself against Jerusalem this same day.

“And utter a parable unto the rebellious house, and say unto them, Thus saith the Lord God; set on a pot, set it on, and also pour water into it.” Eze. 24:1-3.

Jesus taught in parables and we find that Ezekiel uttered parables. These Scriptures (Eze. 24:1-3) are a parable, so it is not the real coming of the King of Babylon to Jerusalem to take her captive, but rather a likeness to that event. It must mean that the one to whom the Lord gave the message which effects the reform, was to go to figurative Jerusalem on a certain day. Since Ezekiel was in captivity when he got the vision from the Lord, then it must mean the ninth year of his captivity — “and it came to pass in the twelfth year of our captivity.” Eze. 33:21. Let us remember some were in captivity and some were not. The tenth day of the tenth month in our time would be October 10 — nine years after the one who was to deliver the message had been taken captive by the former message of the King of Kings.

Davidian Seventh-day Adventists, because of their advanced light, (Ps. 108:8) were recognized at this time by the Lord as Judah. Therefore, on Oct. 10, 1955, the third and last siege started.

“In the ninth year of Zedekiah, King of Judah, in the tenth month came Nebuchadnezzar, King of Babylon, and all his army against Jerusalem and they besieged it.

“And in the eleventh year of Zedekiah, in the fourth month, the city was broken up.

“And all the princes of the King of Babylon came in, and sat in the middle gate.” Jer. 39:1-3.

Whatever significance these Scriptures hold for us, we may be sure that the message of the third decree will gloriously triumph; for it is the Great King of Babylon — the King of Kings — that has proclaimed the third decree.

Since we are in the anti-typical day of Christ’s ministry, and if our first effort was a type of calling the twelve, then the second would be a type of calling the seventy. Furthermore, our mourning is for Jerusalem of today, even as Jesus wept over Jerusalem in His day.

“But thou, son of man, hear what I say unto thee: Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee.

“And when I looked, behold, an hand was sent unto me; and lo, a roll of a book was therein;

“And he spread it before me; and it was written within and without and there was written therein lamentations, and mourning, and woe.” Eze. 2:8-10.

The Lord commands Ezekiel to hear what He is to speak to him and not rebel like His people had rebelled. Ezekiel was to open his mouth and eat what the Lord was going to give him, which was a roll of a book that was written within and without, and which contained lamentations, mourning, and woe — not a peace and safety message.

“The writing, ‘within and without,’ moreover signifies also that the message will be in type and antitype.” Tract 1, p. 31:2.

“Moreover, he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel.

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“So I opened my mouth, and he caused me to eat that roll.

“And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat; and it was in my mouth as honey for sweetness.” Eze. 3:1-3.

“When Ezekiel ate the ‘book,’ it was, as is also to be noted, in his mouth ‘as honey for sweetness,’ but not ‘bitter’ in his ‘belly,’ as was the one which John ate (Rev. 10:10). Though, therefore, as the Word shows, there will be no disappointment with this message as there was with the one in 1844; yet, sadly, it declares that to its warning the people to whom it is sent WILL STOP THEIR EARS AND CLOSE THEIR DOORS.” Tract 1, p. 31:3.

The S.D.A. Church is an antitype of Israel — ten tribes — Samaria. Davidian S.D.A. would be antitypical Judah — two tribes — Jerusalem. Otherwise, Bro. Houteff was wrong in giving the movement the name, Davidian, for David was from the tribe of Judah.

“This Jerusalem, of course, is not really the geographical Jerusalem, but a city that stands for what Jerusalem itself stood.” Timely Greetings, Vol. 2 unrevised, No. 39, p. 10.

“The prophet Jeremiah’s prediction that the Jews were to spend seventy years in Babylonian captivity had ended although they were still in Babylon. But since this symbolical prophecy finds its fulfillment in our day instead of in Zechariah’s day, the angel’s plea for ‘mercy on Jerusalem and on the cities of Judah,’ therefore, finds its direct application in this day.” Timely Greetings, Vol. 1 revised, No. 11, p. 7.

With the abundance of evidence here presented, only a deceived Laodicean from Samaria would think of trying to find an excuse for not accepting the authenticity of this allegorical history of modern Israel and Judah. Only the proud son of a Modern Pharisee would be so bold as to question the authority of this allegory. The only logical and sensible thing left to do is to bow the knee to God’s highest authority on earth (THE BRANCH — Christ), rather than worship Baal. Even the blind, through faith, can see that God is stripping the clothing (self righteousness) off piece by piece. This will continue until they find themselves without the wedding garments — lest they repent. It is a terrible thing to find oneself walking through the rain of the bright beams from the Sun of Righteousness with an umbrella drawn overhead and without sufficient clothing. It is never too late, though, as long as God’s merciful Grace pleads for repentance. One never knows how long the Spirit that leads into all truth will continue to plead for those in unbelief. Repent now for the Kingdom of God is nigh at hand — lest He find you in the cold, chilling atmosphere of unbelief, is the Spirit’s plea.

We have now come to the time of the third division of the Church. As Israel was divided into three parts just before the cross, so at this time, there are three great divisions of the genuine Seventh-day Adventist movement — S.D.A., D.S.D.A.,

and Branch. (Life Incidents, p. 306, 307, by Mrs. E.G. White)

God called the S.D.A. and D.S.D.A. movements into the field of action for a certain purpose. Just so, all other denominations have had their part in the plan of salvation; but, Adventists, like all others, have failed to go on to perfection. The Branch message has come on the scene at the proper time to bring about a reconciliation between Judah and Israel, the true (the 144,000) and lead them to Mt. Zion, and as a body be called by His name. Timely Greetings, Vol. 2, No. 10, p. 30:8.

Israel’s history, as well as prophecy, shows that Christ made His personal appearance before the purification of the Church to confirm the covenant and establish the Kingdom of Grace in His day. Likewise, He comes to the Church today, before the purification, to confirm the covenant and establish the kingdom of Glory. This is not His visible coming, but His coming in the Spirit and the word to purify the sons of Levi. (Mal. 3:1-3).

Jesus, at His first coming, represented the three members of the Godhead; therefore His symbolic number is three. The Trinity, plus the power of the Spirit, plus the written word, equals five, the symbolic number of Christ in the Word — the Bible. The Bible plus Israel, the true — the 144,000, equals six, the symbolic number of the purified Church, the Branch (Isa. 4:2) — “the

new name named by the mouth of the Lord” (Isa. 62:2). This Kingdom goes forth into all the world conquering and to conquer. (Prophets and Kings, p. 725)

But the Lord, the invisible King David, Himself, must first slay the Lion of Babylon and the Bear of Egypt before He takes the one smooth stone from the Shepherd’s bag to slay Goliath. Just as David slew first the lion and then the bear, so the judgment must first begin at figurative Jerusalem (Eze. 24:1-3; 17:10-12) and then at figurative Samaria. (Eze. 29:1-6; 31:1, 2)

After reading this letter, what do you say the King of Egypt said to the King of Babylon? What does God say to you, is He still speaking to your heart? “Let us strive with all the power that God has given us to be among the 144,000.” Review & Herald, March 9, 1905.

(NOTE: Emphasis in quotations ours)

Your Brother in Christ,
Ben L. Roden