

## The Three Decrees

### Description

# **THE THREE DECREES TO BUILD THE 2ND ANTITYPICAL TEMPLE and BUILDING THE TABERNACLE IN THE WILDERNESS**

## **INTRODUCTION**

This study is a re-evaluation of what Br. Houteff wrote in *2 Shepherd's Rod*, p. 268-282 concerning the 3 decrees to build the 2nd antitypical temple. While he applies the typical 3 decrees in antitype to what happened in 1844, 1888, and 1930, time has shown that there is more to the building of the 2nd antitypical temple than what was seen in his day.

The applications he made to those dates and events all occurred under the Judgment of the Dead, and not under the Judgment of the Living. Herein we will see how those 3 typical decrees actually apply to the work that has gone on and is going forward during the Judgment of the Living.

## **THE 2ND ANTITYPICAL TEMPLE**

On pages 259-273 of *Shepherd's Rod*, Vol. 2, Br. Houteff lays down the facts that show that the early Christian church was the 1<sup>st</sup> antitypical temple (Solomon's). He goes on to show how that 1<sup>st</sup> antitypical temple was destroyed by antitypical Babylon, the Catholic Church. In doing so, he points out some of the things that were taken away by the Babylonians in the type, how they relate to things taken away by antitypical Babylon (the Catholic Church), and how those things, according to the type, are to be restored. According to both the type and the relative prophecies, it was Cyrus who was instrumental in restoring that which was taken away.

Concerning what took the place of ("supplanted" – *The Story of Redemption*, p. 334) the things that were taken away and are to be restored, Br. Houteff says this:

“But in 538 A.D. **The faith of this divine administration** [Christ’s in the heavenly sanctuary] was thrown out from the church, or as Daniel puts it, “trodden under foot” (Dan. 8:13), and **substituted** by a **pagan priesthood**, with **pagan ceremonial** and moral **laws**, or papal service, and **Sunday worship**. ...

“As Solomon’s temple was robbed of the sacred vessels and destroyed by Nebuchadnezzar king of Babylon, ancient Babylon became a type; and had it not been so, there would have been no modern Babylon — the anti-type. (Rev. 18:2.) As there is no controversy as to who these two Babylons are, it is not difficult to unmask the mystery; and the proof of one will also clear the other. If the claim in this study is correct that **Solomon’s temple was a type of the first section of the Christian church**, then there must be a perfect comparison with type and anti-type.

“As type destroyed type, so anti-type must have destroyed anti-type; that is, ancient Babylon (the type of the papacy) robbed and destroyed Solomon’s temple (the type of the early Christian church) and led Israel into captivity. This symbolical prophecy met its perfect fulfillment in 538 A.D. when the papacy went forth and destroyed the church (Christian), **robbed them of the truth**, and led the followers of Christ into captivity (subject to papal rule). **As the true sanctuary worship was abolished** by ancient Babylon at the captivity of Israel, with the destruction of the temple, just so the papacy **did away with the truth and strategically supplanted here on earth, the meaning of the mediatorial work of Christ in the heavenly sanctuary, of which the ceremonial system of the first temple was a type** in the period before the judgment began. Thus **the second temple represents the time while the judgment was in session**. And as **the sacred vessels were carried from the sanctuary and set up in a pagan temple in a heathen land, just so the papacy trod down the “truth” and set up a pagan priesthood in a so-called Christian church** during the dark ages, while the “woman” was in the wilderness, which was typified by the heathen land — Babylon.” 2 SR 268, 270. [brackets added]

Further on, he describes the things that were a part of the “true sanctuary worship” that were taken away and supplanted by false worship. But, before he gets into those details he explains how the fall of the papacy in 1798 paved the way for the restoration of the truth which was to come thereafter, and shows a declaration had to be made after 1798 concerning **the fall of antitypical Babylon**.

He shows that the declaration that Babylon was fallen was made in the 2nd Angel’s Message, and thus equates the 1st decree to build the 2nd antitypical temple with the work that followed that announcement in the summer of 1844 (see p. 272). He follows that with this statement:

“With the proclamation of the fall of Babylon, it was announced that the **so-called Christian festivals, such as Sunday keeping, Christmas, and Easter, also baptism by sprinkling, and other false doctrines were unbiblical and of pagan origin**. But as ancient Babylon failed to renounce the pagan system of worship, and adopt the worship of the only true God, **just so, present day Christendom has refused to reform or turn from these practices**. The true mediatorial work of the heavenly sanctuary, jointly with the Seventh-day Sabbath as it was then taught, is also unheeded!” *ibid.* p. 273.

This brings us to the object of this study, and to the question,

## WHAT WAS TO TRANSPIRE UNDER THE 1<sup>ST</sup> DECREE?

In the type, after the fall of Babylon, Cyrus' 1<sup>st</sup> decree included a directive to return **all of the vessels**. Just so, the antitypical Cyrus' 1<sup>st</sup> decree couldn't be made until the first announcement of the fall of Babylon was made in the summer of 1844, and became very present Truth after Oct. 22, 1844. Therefore, it was somewhat logical for Br. Houteff to conclude that the 1<sup>st</sup> decree would have commenced after that 1<sup>st</sup> announcement of the fall of Babylon, and the truths of the Sabbath and Sanctuary were restored to the church.

As we know, the 2nd angel's message (Rev. 14:8) that announced the fall of Babylon is to be repeated under the work of the angel of Rev. 18:1-4 –

“This scripture (Rev. 18:1,2,4) points forward to a time when the announcement of the fall of Babylon, as made by the second angel of Revelation 14, is to be repeated, **with the additional mention of the corruptions which have been entering the various organizations that constitute Babylon, since that message was first given**, in the summer of 1844,” *The Great Controversy*, p. 603.

Yet, taking into consideration that the 2<sup>nd</sup> angel's message which announced the fall of Babylon in conjunction with the opening of the Judgment of the Dead in 1844 was to be repeated in the Judgment of the Living through the message of the angel of Rev. 18:1 (under which all things that were lost are to be restored), then we should be able to see that the perfect fulfillment of the antitype of Cyrus' first decree wouldn't be made until the announcement of the fall of Babylon is made by the angel of Rev. 18.

This brings us to the heart of our reevaluation of Br. Houteff's thinking that the 3 decrees came in 1844, 1888, and 1930 – all under the Judgment of the Dead and before the announcement of the fall of Babylon of the 2<sup>nd</sup> angel was repeated by the angel of Rev. 18. Though he made it clear that the message of Rev. 18 (the final phase of the 2<sup>nd</sup> Angel's Message) was a part of the 11<sup>th</sup> hour message (1 SC 6:10), and that some of the light of that angel was already shining through the rod message, he was not called to proclaim that his message was fulfilling that work.

To the contrary, he said that his message was

“...the message of very present Truth, the **final phase of the First Angel's Message**, which is presently announcing the stealthy approach of judgment upon the living ...” WHR 37.

Moreover, though he stated that much of the light he had been publishing would be used during the Loud Cry, and he placed Rev. 18 in the time of the “Loud Cry,” he placed his own work in the period that preceded it –

“To get the proper understanding of the third angel's message we shall divide it into three periods: (1) Beginning of the proclamation of the true Sabbath, Rev. 14:6-11; (2) **Reformation, and sealing of the 144,000, Rev. 7:1-8**; (3) The Loud Cry, **Rev. 18:1**. The truth of the sealing (144,000) being made known, it is evident that **we are in the second period**.” 1 SR 32.

“... Revelation 7, the one in which we are most interested at the present time.” *ibid.* 22.

He also pointed out that the eleventh-hour message was

“...the ‘additional message,’ that of the eleventh hour.... is the one variously designated: (1) **the judgment of the living**, (2) **the harvest**, (3) the great and dreadful day of the Lord, (4) the loud cry.” WHR 40.

Moreover, he said that the “**harvest**” is Rev. 18 –

“The eleventh-hour message [the harvest] is none other than **Revelation 18**...” 2 SR 230-231. [brackets added]

He also placed the **harvest** (Rev. 18) future from his time –

“... we have come *almost* to the time of **harvest** ... we are now plainly shown that **these are the closing hours of the pre-harvest period**.” 1 TG 21:19.

This whole matter can be understood by looking at what Br. Houteff said was the “object” of the reform movement he was called to lead. That is,

#### “ARTICLE II—OBJECT

“Section 1. **The object of this Association is to bring about among God’s people that reformation called for in the Testimonies for the Church Volume 9, page 126, as the prerequisite movement** to sounding the ‘Eleventh-Hour Call’ (Matt. 20:6, 7) of ‘the everlasting gospel...to every nation, and kindred, and tongue, and people.’ Rev. 14:6.” *The Leviticus of D.S.D.A.* 5.

**Reformation** is defined as being

“...a reorganization, a **change** in ideas and theories, habits and practices.” *Christ Our Righteousness*, 154 (1926 edition), 121 (1941 edition).

The 3 decrees under the Judgment for the Dead (1844, 1888, 1930) didn’t accomplish the building of the temple (“a **change** in ideas and theories, habits and practices” – **the reformation of 9T 126** ) because it is only after the “other angel” (Rev. 18:1) joins the 3<sup>rd</sup> Angel that that work is enabled to be completed (See *The BRANCH – Revelation 18:1* by Ben L. Roden). The Rev. 18:1 message was rejected in 1888 –

“**In 1888** in the General Conference held at Minneapolis, Minn., the angel of **Revelation 18 came down to do his work**, and was ridiculed, criticized, and rejected and when the message he brings again will swell into a loud cry, it will be ridiculed, and spoken against, and rejected by the majority.” *Taking Up a Reproach*, E.G.W.

Though Br. Houteff announced that the angel of Rev. 18 was to return in the Judgment of the Living, it didn't return under the message that came in 1930, though much of the content of its message was being revealed then. It was not to return until the opening of the Judgment of the Living –

Rev. 18:1

“... is the one variously designated: (1) **the judgment of the living**, (2) **the harvest**, (3) **the great and dreadful day of the Lord**, (4) **the loud cry** ...” WHR 40.

“... The Shepherd's Rod' has arrived **just before** the Judgment for the Living [Rev. 18:l] commences...” *Jezreel Letter* 4. (first printing) [brackets added].

“... **Judgment of the Living** [Rev. 18:l] is obviously, then, **yet future**...” Tract 3:43 ('53 Edition) [brackets added].

“... we have come **almost** to the time of the **harvest** [Rev. 18:1] ...” 1TG 21:19 [brackets added].

“The **eleventh hour message** is none other than **Rev. 18** the loud cry of the Third Angel.” 2 SR 230 31

“**Pre** Eleventh Hour Extra” Title Cover *Tract* 1.

“This message to the church, you plainly see, is to **prepare** her members **for the Judgment before the “great and dreadful day of the Lord” begins** (Mal. 4:5).” 1 TG 5:7.

“... **harvest** is ... the **purification**...” *Jezreel Letter* 3.

“... 'revival and **reformation**' ... is '**purifying**' time ...” Tract 7:76.

As the purpose of the Rod message was to **prepare** the people for the sudden coming of the Lord to His temple where He is to sit as a refiner and **purifier** of the sons of Levi (the ministry), thus reforming them, then the actual **reformation of 9T 126** could not begin until after the Messenger of the Covenant had prepared the way for that purifying reformation (Mal. 3:1-3) – which Br. Houteff equated to his work. The Rod message had to prepare the way before the Lord could perform that **purifying** work. That is, the **purifying** and the work of reform go hand in hand.

Moreover, as the 144,000 are “the first increment of the harvest” (WHR 33), they cannot be a part of the **reformation of 9T 126** unless the **harvest** (Rev. 18:1) is ongoing at the time that that “pre-requisite movement” is under way.

That the **3 decrees** to build the temple are made under the Judgment of the Living (which was future from both Ellen White's and Br. Houteff's time, as we have seen) can be understood from the fact that another portrayal of those **3 decrees** is revealed in Isa. 52:1, 2.

“**Awake, awake; put on thy strength**, O Zion; **put on thy beautiful garments**, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.

**“Shake thyself from the dust; arise, and sit down,** O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.” Isa. 52:1, 2.

There we find **2 calls** to **“Awake,”** etc., and one more to “Shake thyself from the dust,” etc. – a total of **3 calls** (decrees) for the people to become the living temple of God.

Who is to make those calls, and when? –

“... the announcement of the separation of the saints from the sinners originates with **the eleventh hour servants** ... they are to cry aloud and say, **“Awake, awake** [Isa. 52:1]” 2 TG 43:11. [brackets added]

While Br. Houteff’s message was to bring forth those who would be the servants in the 11th hour, he was not called to announce that they were then in the actual work of the 11th hour. This is clearly seen from the fact that he titled his *Tract 1, Pre-“Eleventh-Hour” Extra* ... There is a difference between the call to those standing idle in the market place, and them actually going to do the work in the field.

He also says the following concerning the time when that call to “awake” is to be made –

**“At the time this awakening call [Isa. 52:1] goes forth** throughout the land, **Inspiration announces that the harvest time *has arrived*** for the angels to put out and to keep out of Zion and Jerusalem the uncircumcised and the unclean, a work which Inspiration variously entitles: (1) cleansing of the sanctuary (Dan. 8:14), (2) **purify the sons of Levi (Mal. 3:1-3)**, (3) **purification of the church** (“Testimonies,” Vol. 5, pg. 80), (4) **Judgment in the house of God** (1 Pet. 4:17), (5) **harvest** (Matt. 13:30), casting out the bad fish from among the good fish (Matt. 13:47, 48), separating the sheep from the goats, — **the Judgment for the Living**.

“The sinners, we know, have always been and are still among God’s people. **That the fulfillment of this Scripture, therefore, is in the *very near future***, is shown from the fact that the truth of this chapter is now unsealed and carried to the church, endeavoring to awaken the people of God and to impress them with the fact that **soon the harvest will commence** ...” 1TG 38:21, 22. [1947] [brackets added]

“Should we not now consider ourselves the most fortunate people in the world for knowing these things **beforehand**? Shall we not be glad and thankful for having been warned ***beforehand that we have come almost to the time of the harvest***, and that we have been given the opportunity to make ready for it? Shall we not be glad that we are not left in darkness, and that we are now plainly shown that **these are the closing hours of the *pre-harvest period*, that the harvest will soon begin?**” 1TG 21:19. [1946]

Thus we find that the call to **“Awake, Awake,”** etc., is to be made in the Judgment of the Living (the Harvest), not before it begins.

Concerning who is to announce that that time has arrived, we read –

“The day of the Lord, we are told in these verses [Mal. 3:1-3] is a day of refining, of purifying, of sifting....

“All may for a surety know both ‘the day’ and the Elijah **as he proclaims it**, because to our surprise he will point out that every Bible prophet describes the day and also tells what the Lord would have us do **while it is approaching** and **subsequently while we are going through it**. All will see that no one but Elijah **can proclaim the day.**” GCS 11, 12. [brackets added]

Therein we find that the work of Elijah (“the Messenger of the Covenant,” “the Holy Spirit (the invisible Christ)” in Heaven’s visible representative – 1 Answerer, 78, 79) is not only to declare the “day” “while it is **approaching**” (as Br. Houteff faithfully did), but to also declare the day “**subsequently while we are going through it**” – something Br. Houteff did not do before he died, nor will he do after he is resurrected. This is because that “day,” the time when the Judgment passes from the dead to the living, the “day” when the Lord comes suddenly to His temple to refine, purify, and sift His people will have begun long before he comes up.

We are not saying that Br. Houteff will not take up his work again in the kingdom, but rather that the Judgment for the Living, the purifying time for the “sons of Levi,” begins before he comes up because the purified ones go through and survive “the time of Jacob’s trouble,” while those who come up in the special resurrection (including Br. Houteff) do not, for they do not come up until the end of that particular “trouble” when they are delivered by the “voice of God” (EW 285).

Therefore, as “Elijah” is to proclaim the “day” (the Judgment for the Living) “**while we are going through it,**” then the Lord must bring another “visible representative” endowed with the gift of Inspiration to continue the work of “Elijah” during that phase of the work or it could not be said that “**Inspiration announces** that the harvest time **has arrived.**”

Thus, the **3 decrees** to build the temple (which include the calls, “awake, awake”) must come in the Judgment of the Living, not before it.

With these things in mind, let us look at what he has to say about

“The Third Decree To Build ‘The Temple’

“As the first and second decrees by the kings of Medo-Persia had failed to complete the construction of the temple and **restore the sacred typical service**, a **third decree was set forth**.” 2 SR 278.

In his explanation of the antitype of the 3 decrees, Br. Houteff applied the 3<sup>rd</sup> decree to his work (2 SR 278). The problem with that conclusion, though, is that though he announced the restoration of the antitypical **true sacred service** that was taken away by antitypical Babylon (the Catholic Church), he didn’t restore any of the things the typical **vessels** symbolized. That is, he spoke of the restoration of the Bible feast days in their antitypical setting (including a true keeping of the Lord’s Supper – 12 SC 6, 7:12) but he didn’t restore any of them himself. That’s understandable considering that he was only bringing the “final phase of the First Angel’s Message,” and not the repetition of the 2<sup>nd</sup> Angel’s Message.

It appears that he understood that circumstance because of what he said in the following unrevised TG, and the fact that he removed it in the revised version.

“We should therefore perform our vows unto God, **keep our solemn feasts**, and do everything in God’s order so as to be found righteous, ready to escape the doom of the wicked, and **march on to the Kingdom.**” 1 TG 24:11 (unrevised).

Therein he places the keeping of the feasts (which includes the Lord’s Supper) before the kingdom is set up in the Promised Land. Since he was only proclaiming the “final phase of the First Angel’s Message” (Rev.14:15), and wasn’t given the light on how to keep the feasts at the time he published that unrevised TG, he removed that statement from the revised version. However, he knew that the light of how and when to keep the feast would be given us before we get to the kingdom so that we can keep them, along with performing our vows, as we “**march on to the Kingdom.**” He even told us how we would receive the light that would actually bring the revival and reformation he was announcing –

“Here you see that the announcement of this long-expected event is to be made by **someone’s publications**. Moreover, he publishes peace and thus announces the restoration of the Kingdom. This is the only peace that the world can have. There is to be no other. Those who keep **God’s solemn feasts** and perform their vows shall have this peace. None others shall.” 2 TG 42:41 (unrevised).

He further identified who was to bring the revival and reformation he was only announcing –

“Who is to bring this revival and reformation, this great change? — The BRANCH.” 1 TG 8:24.

And, so it has been since 1955 – God has been continuing to speak to us through the gift of prophecy (Isaiah 62:1; 12 SC, 3:3; 1 TG 42:4) in the unfolding of the Branch message. More on this later.

This brings us to the heart of the matter. That is, if the initial announcement of the fall of Babylon was the perfect fulfillment of the antitype, then that which Br. Houteff described as the 1<sup>st</sup> decree of Cyrus (the work beginning in 1844) should have effected the return of **all** of the “vessels” that were taken by antitypical Babylon (the Catholic Church) at that time, according to the type (Ezra 1:7, 8). But, as all of those things were not restored at that time, then the true antitype of Cyrus’ work would have to be future from that time – during the time when the announcement of the fall of Babylon would be repeated under the Judgment of the Living – Rev. 18:1, 2.

In summary of this point we see that while under the first announcement of the fall of Babylon in the summer of 1844 there was a general denunciation of the “so-called Christian festivals,” such as “Sunday keeping, Christmas, and Easter” there wasn’t any restoration of **all** of those things that the “so-called Christian festivals” (Christmas and Easter, etc.) had supplanted, except the Sabbath, the state of the dead, and a few others following the announcement of that fall. Since, in the type, “Cyrus” ordered the return of **all** the “vessels” that had been carried away to Babylon, the work of antitypical Cyrus’ 1<sup>st</sup> decree could not have begun prior to a time when there was another announcement of the fall of Babylon under the angel of Rev.18 and a specific decree to return **all** of those things to the church was made. Among those “vessels” that were taken away were the antitypical **feast days**, and the **times and manner of true worship**.

Another key to understanding the true antitypical 3 decrees is found in understanding that the 1<sup>st</sup> decree is to be made by

## Antitypical Cyrus

In the type, Cyrus' name was written in the Bible –

“Thus saith the LORD, thy redeemer, and he that formed thee from the womb, I am the LORD that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself; ...

**“That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.**

“Thus saith the LORD to his anointed, to **Cyrus**, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron:

“And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the LORD, **which call thee by thy name**, am the God of Israel. For Jacob my servant's sake, and Israel mine elect, **I have even called thee by thy name**: I have **surnamed** thee, though thou hast not known me.” Isa. 44:24, 28; 45:4.

Therein we find many things about “Cyrus” – that (1) he is the Lord's “shepherd;” (2) he is to perform all of the Lord's pleasure; (3) he is to say to Jerusalem “thou shalt be built,” and to the temple, “thy foundation shall be laid;” (4) he is the Lord's “anointed;” (5) the Lord has “holden” his right hand; and, (6) the Lord has called him by name, and “**surnamed**” him.

A “**surname**” is an “additional name, a title” – *Strong's* 3655.

“Cyrus” was not an “**additional** name, a title” of “Cyrus the Persian” – it was his first, proper name. Therefore, those prophecies don't specifically apply to the typical Cyrus, but to an antitypical one.

In the history of this movement we have had one come forth proclaiming the opening of the Judgment of the Living (Rev. 18:1) and decreeing that the building of Jerusalem and the antitypical temple (the reformation) was to begin and that those things (the Bible feast days, including the Lord's Supper) that had been supplanted by pagan customs and traditions were to be restored to the church – that is, Benjamin Roden.

It is our understanding that he has been the one, and the only one, who can be considered to be the antitypical “Cyrus,” whose name, including his “surname” (the “additional name”) is written in the Bible. That is, in Psalms 68, which is a portrayal of the latter-day kingdom, (the 2<sup>nd</sup> antitypical temple), we read,

“There is little Benjamin *with* their ruler ...” Psalm 68:27

The word "*with*" is in italics because it is not in the Hebrew. The Hebrew reads,

"There is little Benjamin Rodem."

The word "Rodem" comes from the root word "*radah*," which is a verb that means "rule, dominion, reign." *Radah* first appears in Gen. 1:26 and 28, where it says that God gave Adam and Eve "dominion" (rulership) over the earth.

*Radah* also appears in Numbers 24:19, "Out of Jacob shall come he that shall have **dominion**, and shall destroy him that remaineth of the city." It also appears in Psalms 110:2, "The LORD shall send the rod of thy strength out of Zion: **rule** thou in the midst of thine enemies." And, again, in Isa. 41:2, "Who raised up the righteous man from the east, called him to his foot, gave the nations before him, and made him **rule** over kings? he gave them as the dust to his sword, and as driven stubble to his bow."

*Radah* is a different word from those commonly used to designate rulers, chiefs, and princes (*mashal, nasi, nagid*), and from its usage in the above quoted texts, clearly refers to the highest form of dominion and rulership such as will be in the kingdom – Eden restored.

From these facts, and in the context of how it is used in Psalms 68:27, "Rodem" appears to be a proper name, even a "**surname**," and "**additional name**."

At the time Psalm 68 was written the Hebrews were not in the general practice of using "additional" names – surnames. But that Psalm is descriptive of the latter days when the kingdom is reestablished in perpetuity – a time in which **surnames** are in common usage among most all people.

Some commentators and Bible translators say that the use of the name Benjamin in that verse refers to the tribe of Benjamin, implying that the tribe of Benjamin will be in the position of ruling over the other tribes of Israel at the time the Psalm becomes present truth. The problem with that thinking lies in the fact that the Scriptures are silent concerning the tribe of Benjamin hold such a position of leadership over the other tribes in the last days.

Therefore, absent any significant reasoning to the contrary, it appears that the name Benjamin therein refers to an individual rather than the tribe of Benjamin.

The word "little" in "**little** Benjamin Rodem" means "little, insignificant, young," and is also translated as "small one" in another prophecy that applies to the time of the kingdom –

"A little one shall become a thousand, and a **small one** a strong nation: I the LORD will hasten it in his time." Isa. 60:22.

This "small one," ("little") Benjamin Rodem, is the one who is to become a "strong nation" – the kingdom, the purified church.

The name in Psalms 68:27, though, is Rod**em**, not Rod**en**. The **em** ending implies a plurality of rulers (Rodens) similar to the **im** ending (the Hebrew masculine plural ending), but not exactly the same. Rod**im** would mean *rulers (plural independent rulers)*, where as Rod**em** means *rulers – plural within a unity*, as were Adam and Eve when they were given “dominion” (*radah*) over all the earth and the things therein

“...and blessed **them**, and called **their name** Adam, in the day when they were created.” Gen 5:2.

We will discuss more on this aspect later.

With these things said, we will look at the 3 decrees to build the 2nd antitypical temple, beginning with the 1st decree of antitypical “Cyrus” – Ben Roden – in light of what Br. Houteff wrote concerning the typical 3 decrees. We will only be looking at the highlights, rather than every detail, so as to get an overview of the situation as to where we are today.

#### “Three Decrees Issued Before Temple Was Built

“Though Cyrus freely offered his resources to finance the construction of the house of God and its sacred service, and authoritatively commanded that it must be built, **the Samaritans, or factitious Jews, frustrated the progress of the foundation and retarded its completeness** . Therefore, **though the message (decree) in 1844 was proclaimed to build the house of God and restore true worship according to the law and the prophets, the type reveals that the progress has been frustrated, and its completeness retarded by factitious Jews — untrue Seventh-day Adventists.**” *ibid.* p. 273.

While Br. Houteff correctly stated that the “factitious Jews — untrue Seventh-day Adventists” frustrated and retarded the work that began in 1844, it was even more so when Ben Roden proclaimed his message of the restoration of all the feast days and that the time had come to return to Israel as a sign to the Adventists (Eze. 12:1-11) and the world. Not only did the mainline SDAs frustrate and retard the work of restoring that which was taken away by the Catholic Church, but the factitious Davidians (who Ben called “super Laodiceans”) were foremost in that rebellion.

Br. Houteff follows the above statement by declaring their

#### “False Accusations And Excuses.

“These unconverted Seventh-day Adventists when told of these facts, not to criticize or to find fault with them, but to arouse them from the terrible stupor of deception and false security, begin to make excuses in the following manner: **“We are God’s people.” “This is God’s church.” “There is no other movement to follow.” “It is wicked to accuse the church militant.” “You are setting time.” “You must not tear down but build up.” “Shun them which make divisions.” “There shall be no more prophets.” “We have all the truth and there is no need of more.”** *ibid.* p. 273.

While those things were said to those bearing the Rod message when it came to the SDA church, those same words were the very things that the Davidians said against the Branch message when it came, even though they had condemned those very words when they had been spoken by the SDAs, and they had been warned in the Rod message not to follow that same course.

Part of the **1st decree** by antitypical Cyrus, Ben Roden, was that the church was to be purified by 1960, that the kingdom would be set up in Israel from thence, and that the work for “mother” was to end. When that didn’t occur, he saw that God was extending probation for the church through 1964, at which time the same events were to occur. Again, when the people wouldn’t respond to the call, the Lord extended probation once more. Yet, the call continued in force, even with him calling for the General Conference (“Mother”) to move their headquarters to Israel in 1972. Still, there was not much of a response from the “factitious Jews — untrue Seventh-day Adventists” — Davidians included.

The idea that God would send messages of mercy and grace that would have prepared the people for a closer and higher walk with Him so that He could use them to bring forth His kingdom, only to see that grace frustrated by their unbelief and rebellion, and His extending further grace for His holy name’s sake is repeated time after time in the Bible and in the Advent movement — especially in the experience involving the 1888 message. After that message came, and was rejected by the majority, Ellen White said,

“If the people of God had gone to work as they should have gone to work right after the Minneapolis meeting in 1888, **the world could have been warned in two years and the Lord would have come.**” *General Conference Special*, 1892.

So, it should be no surprise that when the Rev. 18:1 message which first came in 1888 returned in 1955, and was proclaimed to be that of the angel of Rev. 18:1 (the addition to the 3<sup>rd</sup> Angel’s Message), it was rejected again by the majority, as it was prophesied it would be —

“In 1888 in the General Conference held at Minneapolis, Minn., the angel of Revelation 18 came down to do his work, and was ridiculed, criticized, and rejected and **when the message he brings again will swell into a loud cry, it will be ridiculed, and spoken against, and rejected by the majority.**” EGW, *Taking up a Reproach*.

## THE SECOND DECREE

After explaining why the call under the **1st decree** didn’t come to complete fruition, Br. Houteff continues —

“The Second Decree To Build ‘The Temple’

**“By suppression the adversaries of God brought the work of the first decree to a stop. But in due time Cyrus’ decree was renewed by Darius the king,** and “Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which is at Jerusalem: and with them were the prophets of God helping them.” (Ezra 5:2.)

“But though **this second decree carried additional power against the temple foes, they made the Jews cease by force of arms.** The type by the second decree unmistakably reveals that **there should have been another message after 1844, which with additional mention should have declared — go forward by faith, endeavor to establish a clean church and a true worship by obedience to the Word of God (righteousness by faith).** The type also discloses that **this second message would have been defeated and the work frustrated.** Now note how perfectly the type coincides, reveals the truth, and exposes the schemes of the devil. **In 1888 just such a message (decree) went forth, but the leaders at that time rejected it** as the following testimonies prove: ‘The Lord in His great mercy sent a most precious message to His people. This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God. Many have lost sight of Jesus.’ – ‘Testimonies to Ministers,’ p. 91.”

Therein we find a number of points to be considered. While Br. Houteff points out that in the type the work of the **1st decree** was brought to a “stop,” and he equates the 1888 message with the **2nd decree**, which was also frustrated, such was not the exact situation in the antitype in 1844 and 1888. While to a large degree the work of rebuilding the church (temple) under the direction of the Spirit of Prophecy since 1844 did come to the point of virtually stopping just prior to 1888, and similarly, the work of the 1888 message likewise was not able to complete the work of building the 2<sup>nd</sup> antitypical temple, those messages still continued on thereafter. This is understood by Br. Houteff’s words,

“**There was no change made in the decrees of Cyrus, and as it was but a renewal from time to time, so it has been with the anti-type.** Thus there can be no change with the Third Angel’s Message, but great light and power shall be added to it. “Fearful is his work! Awful is his mission. He is the angel that is to select the wheat from the tares, and seal, or bind, the wheat for the heavenly garner.” — “Early Writings,” p. 118.” *ibid.* p. 279.

But as the work in 1844 and 1888 was done before antitypical Cyrus (Ben Roden) came on the scene and made the true **1st decree** and set forth the proclamation restoring all of the antitypical “vessels” (i.e., the feast days, the Dailies, etc.), there must have been a **2nd decree** made after he made that **1st** one. And so there was.

Lois Roden (Mrs. Benjamin Roden[m]) made that **2nd** decree through her message that brought “additional power against the temple foes,” and power “to establish a clean church and a true worship.” In her writings, Lois stated many times that her work was to build the spiritual temple, which was to be “without spot or blemish,” through the people’s acceptance of the righteousness of Christ imparted at the appointed times – daily, weekly, monthly, and seasonally.

Paramount in that **2nd decree** was the restoration of the knowledge of women’s creation in the image and likeness of the feminine Holy Spirit, and of her co-dominion with man in the ministry of the church under the Melchizedek priesthood.

Additionally, while Ben Roden called for a daily keeping of the Lord's Supper at the church headquarters, Lois, in 1981, called for all believers to keep it daily at the times of the morning and evening worship.

There are many aspects in the type that relate to the antitype, but we will not look at them in this presentation, as we are only seeking to mention the highlights of the overall picture so as to discern where we are today.

## THE THIRD DECREE

Br. Houteff continues:

"The Third Decree To Build 'The Temple'

**"As the first and second decrees by the kings of Medo-Persia had failed to complete the construction of the temple and restore the sacred typical service, a third decree was set forth, then the king added:** "Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged thereon; and let his house be made a dunghill for this. And the God that hath caused his name to dwell there destroy all kings and people, that shall put to their hand to alter and to destroy this house of God which is at Jerusalem. I Darius have made a decree; let it be done with speed.... And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. **And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia.** And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king." (Ezra 6:11-15.)

**"It will be noticed that the third decree threatened the lives of disloyal men and nations: "Whosoever shall alter this word," said the king, "let his house be made a dunghill for this."** So much for the type. Now we come to the anti-type. The type reveals that the messages of 1844 and 1888 are to be followed by a third one. But according to the type, **the third message is to be a severe one. A message that will demand obedience and enforce executive judgment upon those who would oppose its decree. And according to the type, it is the third message that will accomplish its mission."** *ibid.* p. 278.

As the **2nd decree** by Darius followed the **1st decree** by Cyrus, so there must be a **3rd decree** made before the 2nd antitypical temple is actually built that will actually accomplish the finishing of the work begun with Cyrus' **1st decree**. This **3rd decree** contains the most severe penalty upon those who fight against it. "If truth doesn't save, it destroys."

That is, at the coming forth of each decree there has been an unrolling of the scroll and the addition of new light that has fortified the former light and furnished those who followed the Lamb withersoever He goeth with the heaven-sent building materials. It is only by using all of that which heaven supplies can success be realized. Thus, it takes a **3rd decree** (unrolling of the scroll – a **3rd doubling of the sword** [Eze. 21:14]) to accomplish the building of the antitypical 2<sup>nd</sup> temple, and those who would attempt to hinder that work, according to the type, will be found in an undesirable condition.

Those who are familiar with the Branch message know that Br. Roden announced that the Judgment for the Living began in 1955. That was when the **1st** of those two calls to “**awake**” was made **in** the “**harvest time**.” In 1977, Lois Roden received the vision of the Holy Spirit that prompted her to proclaim her message. That was the **2nd** call to “**awake**” **in** the “**harvest time**.” Concerning the **two calls** to “**awake**” in Isa. 52:1, 2, and the call to “**arise**,” Br. Houteff also says the following –

“This particular prophecy discloses that while the church, Jerusalem and Zion, is asleep and naked with the unclean in her midst, and in captivity among the Gentiles (away from her own land), **an awakening cry, a message, comes urging her to arise** and put on her beautiful garments, for the wicked, declares the cry, will no more come into her, for they are to be utterly cut off.” 2 TG 44:43.

Thus, there was yet another call to be made after those **two** calls to “**awake**” have come, and that **3rd** “message” is to urge the church to “**arise**” after she awakes, as we see in the next verse –

“**Shake thyself from the dust; arise, and sit down**, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.” Isaiah 52:2.

“Zion and Jerusalem of today are not only naked, but they are filthy: **they lie down in the dust** [just as the reformed, lifeless bodies in Eze. 37:8], as it were, are still in captivity **and do not even know it!** And so the daughters of Zion and Jerusalem, **the denomination as a whole** [“the whole house of Israel” – Eze. 37:11], **is asked to arise from the dust**, and to sit on her throne, to free herself from the yoke of her captivity, the bands of her neck. She needs to realize that the day of her redemption is now here, and that she is now to be made free, never again to be ruled by men.” 1TG 38:25. [brackets added]

That call to “shake thyself from the dust, arise, and sit down” is the **3rd** call **in** the Judgment for the Living – the **3rd doubling** of the “sword” that is to judge the church (Eze. 21:14). In Eze. 21, the “sword” is only to be made ready **three times** (no more, no less), just as the call in the “harvest time” is **threefold**, and there are only **3 decrees** to build the temple. Bro. Houteff pointed out that there was a **4th** decree issued (1 SC 9:9), but it was issued only after the temple had been built and its purpose was for the beautifying of the city. The first **two calls** in Isa. 52:1 (“awake, awake”) are made to Jerusalem and Zion, just as is the **3rd call** (v. 2). After Jerusalem and Zion awake and arise (are built up) the only thing left for them is to be beautified.

What is notable about the whole denomination needing to shake off the dust and arise is that, as Br. Houteff puts it, they **do not even know it!** That is the very same thing that is revealed in the message to the Laodiceans –

“And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

“I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

“So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

“Because thou sayest, I am rich, and increased with goods, and have need of nothing; **and knowest not** that thou art wretched, and miserable, and poor, and blind, and naked.” Rev. 14:14-17

Concerning our saying that those dry bones in Eze. 37 are the same as those to whom the calls to **awake, awake**, and **shake thyself from the dust and arise** are made, we read –

“...**this simile of the dry bones appl[ies]... to those who have been blessed with great light; for they... are like the skeletons of the valley.** They have the **form** of men, the **framework** of the body; but they have not **spiritual life**. ...The dead are often made to pass for the living; for those who are working out what they term salvation **after their own ideas**, have not God working in them to will and to do of His good pleasure. **This class is well represented by the valley of bones Ezekiel saw in vision. Those who have had committed to them the treasures of truth,** and yet who are **dead in trespasses and sins**, need to be **created anew** in Christ Jesus.” *Review and Herald Jan. 17, 1893*, as found in the *SDA Bible Commentary, Vol. 4*, p. 1165,1166.

She has also said that

“Our faith is to have **a resurrection**....We need the breath of the divine life **breathed into us**.” *Testimonies for the Church, Vol. 8*, p. 45, 46.

Br. Houteff said that “**the denomination as a whole** is asked to arise from the dust,” and Ezekiel was told that those dry bones represent “**the whole house of Israel**.” Therefore, as the **re-formed**, **lifeless bodies** in Eze. 37:7, 8 are the only ones portrayed as lying “down in the dust” (as Br. Houteff puts it), then it is to them that the calls to **awake, awake shake thyself from the dust and arise** must be made since they are the ones who are in need of a spiritual resurrection. For more on the resurrection of Eze. 37, see our study, *Dry Bones Extra*.

This matter may be further understood by looking at these 3 decrees as they are portrayed in Rev. 14.

Br. Roden clearly taught that his message to the church was Rev. 14:16, which shows the **1st fruit** (grain) harvest in the church. That harvest began after the proclamation of Rev. 14:15 concerning the “time” to thrust in the sickle (the 430 years) had been made by Br. Houteff.

Br. Roden also believed that Rev.14:17 was also the Branch message when it would go in a loud cry to the world to gather the 2nd fruits after it has first come to the church. But what he didn't know was that there was to be a **2nd decree** following his **1st decree** that was to harvest the **2nd fruits** (grapes) from the church before the messages went to the world in a loud cry. It is quite reasonable to conclude that, in the type, Cyrus didn't think that there would be a need for a **2nd decree** after he made his **1st decree**. Likewise, in the antitype, it is understandable that Br. Roden (antitypical Cyrus) would not have seen a need for a **2nd decree** after he had made the 1st one.

As Lois, at first, thought that Rev. 14:17 strictly applied to Ben's message, she applied verse 18 to her message. But, as time progressed and she learned that there were to also be 2<sup>nd</sup> fruits from the church, and that the angel of verse 17 is the one that is to actually harvest those 2<sup>nd</sup> fruits, she said that v. 17 applied to her message.

Then, the present writer came forth declaring that verse 18 actually applies to his message because it is a binding up of all the messages before it in a present truth application of the relative prophecies, and because it is actually the message (angel) that has "power over fire" to bring the final purification to those who accept it, or destroy those who reject it. Thus, this **3rd decree** contains the harshest penalties and the greatest promises.

Moreover, according to the type, this **3rd decree** is to actually accomplish the finishing of the 2<sup>nd</sup> antitypical temple. That is, this **3rd decree** contains the truth concerning the true nature of "a supper of the Lord," and exposes the nature of the counterfeit ("the Mass"), remnants of which still exist in the Adventist practices and worship.

"The Scriptural Ordinance of The Lord's Supper had been supplanted [taken away – Daniel 8:11] by the idolatrous sacrifice of the Mass." *The Story of Redemption*, p. 334.

**Definition:** Supplant; to displace by stratagem – *Webster*

"**The Mass** is a bad thing; God is opposed to it; it ought to be abolished; and I would that throughout the whole world it were replaced by the **supper of the gospel**." Martin Luther quoted in *The Great Controversy*, p. 189.

"In the time of the end **every divine institution is to be restored**. The breach in **the law at the time** the Sabbath was changed by man, **is to be repaired**." *Prophets and Kings*, p. 678.

"...ye should earnestly contend for the faith [system of religious truth] which was once delivered to the saints." Jude 3.

"Thus Saith the LORD, Stand ye in the ways, and see, and ask for the **old paths**, wherein is the good way, and **walk therein**, and ye shall find **rest** for your souls." Jeremiah 6:16.

"Our Savior instituted the Lord's Supper, to be **often celebrated, to keep fresh in the memory** of His followers the solemn scenes of His betrayal and crucifixion for the sins of the world. He would have His followers realize their **continual [day by day]** dependence upon His blood for salvation....

"The salvation of men depends on a **continual [day by day]** application to their hearts of the cleansing blood of Christ. **therefore, the Lord's Supper was not to be observed only occasionally [every few months] or yearly, but more frequently than the annual Passover.**" *Spiritual Gifts*, Vol. 3, pgs. 227-228.

"**Duties** are laid down in God's Word, the **performance of which will keep the people of God humble and separate from the world**, and from **backsliding**, like the nominal churches. **The washing of feet and partaking of the Lord's Supper should be more frequently practiced .**" *Early Writings*, p. 116.

Not "will heal" from backsliding, confession of sin does this, but "will keep" from backsliding.

For more details on this subject, and how it relates to the restoration of "every divine institution," see our series of studies, *The Lord's Supper, From the Table to the Altar, and Back*, parts 1-4.

## SUMMARY

We will finish this brief overview of the 3 decrees with Br. Houteff's comments on his message, which he understood at that time to be the 3rd decree, so as to see what is to be the outcome of the true 3rd decree as it goes forth in the Judgment of the Living –

"On this Scripture [Ezek. 9:4-6] was the [*Shepherd's Rod*] message based, prophetically declaring, that **144,000 will be marked**, and the balance now in the church must suffer the consequences except they repent and march on with the truth of God. But though not one of the entire denomination has been able to contradict the truth of the 144,000 as a whole, or even in part, **nor have they dared refute the charge regarding the fostered abominations in the midst of them, they have risen against the message and prefer to hold to their abominations just as the enemies of God opposed the construction of the temple to the very last.** As the decree by the king of Medo-Persia declared to the foes of the house of God saying: "Whosoever shall alter this word let his house be made a dunghill for this," just so the Word of God has declared now, "slay utterly old and young, both maids, and little children, and women." **If such a message as this would not convince the professed people of God to do better, then what can do it? Nevertheless, as God's purpose was carried out in the type, just so it will be in the anti-type. It is remarkable to note how perfectly the anti-type coincides with the type.**" 2 SR 279 [brackets added]

Br. Houteff's message contains two basic doctrines, as revealed in the title of his first publication – *The Shepherd's Rod – The 144,000, A Call for Reformation*. (1) the doctrine concerning the sealing of the 144,000 encompasses the prophecies and testimonies involved in them being the new ministry in the time of the Loud Cry: (2) the call for reformation includes the prophecies and testimonies that concern the reformation that results in the purification of the church. Both of those doctrines also include light on "the great and dreadful day" of the Lord.

But the one thing the Rod message, of itself, does not do is restore those things which he said were taken away from the early Christian church – “the true sanctuary worship” and “the meaning of the mediatorial work of Christ in the heavenly sanctuary, of which the ceremonial system of the first temple was a type.” That is, Br. Houteff spoke of the restoration of the antitypical feast days and the knowledge of Christ’s antitypical work in the heavenly sanctuary, but didn’t do anything to actually restore them himself.

Likewise, neither did Ellen White’s, nor A. T. Jones’ or E. J. Waggoner’s work restore those things, though all of their writings, along with Br. Houteff’s, acted to prepare the way for their restoration. Thus, when Ben Roden (antitypical Cyrus) came along, things were ready for the true restoration of that which was lost through sin – the “faith once delivered to the saints” (Jude 3) – and the groundwork had been laid for the proclamation of the **3 decrees**.

This circumstance can be further understood by looking at what constitutes the seal the 144,000 are to be sealed with.

“The 144,000 were all sealed and perfectly united. On their foreheads was written, **God, New Jerusalem, and a glorious star containing Jesus’ new name.**” EW 15.

“Just as soon as the people of God are **sealed in their foreheads** – it is not any seal or mark that can be seen, but **a settling into the truth, both intellectually and spiritually ...**” – S.D.A. Bible Commentary, Vol. 7a, p. 171.

It’s reasonable to conclude that for the saints to be sealed in their foreheads with “God, New Jerusalem, and a glorious star containing Jesus’ new name,” “both **intellectually** and spiritually,” they would have to understand what is meant by the words, “God, New Jerusalem, and a glorious star containing Jesus’ new name.”

We know that the Sabbath is understood to be the seal of “**God**” because God’s name and His role of Creator are revealed in the commandment to “Remember the Sabbath to keep it holy.” We also know that the **ministry** is represented by the term “Jerusalem” – the ruling city. Therefore, as the 144,000 are to be the **new ministry**, then the truth about them constitutes the seal of **New Jerusalem**.

So, it would take the revelation of **Jesus’ new name** and the relative truths to complete the seal with which the temple is to be built. With the coming of that truth, antitypical Cyrus (Ben Roden) made the **1st decree** to build the temple (seal the 144,000 with the complete seal).

But, as the scroll had not fully unrolled because of the sorry state of the people, giving light on the fullness of the truth on the subjects that were unfolding during that **1st decree, two more decrees**, have followed thereafter. And, according to the type, the antitypical **3 decrees** are to accomplish the building of the 2<sup>nd</sup> antitypical temple – the one which is to have a glory greater than the 1<sup>st</sup> one (Haggai 2:9).

"The house that was about to be rebuilt had been the subject of many prophecies concerning the favor that God desired to show Zion, and all who were present at the laying of the cornerstone should have entered heartily into the spirit of the occasion. Yet mingled with the music and the shouts of praise that were heard on that glad day, was a discordant note. 'Many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice.' (Verse 12).

"It was natural that sadness should fill the hearts of these aged men, as they thought of the results of long-continued impenitence. Had they and their generation obeyed God, and carried out His purpose for Israel, the temple built by Solomon would not have been destroyed and the captivity would not have been necessary. But because of ingratitude and disloyalty they had been scattered among the heathen.

"Conditions were now changed. In tender mercy the Lord had again visited His people and allowed them to return to their own land. Sadness because of the mistakes of the past should have given way to feelings of great joy. God had moved upon the heart of Cyrus to aid them in rebuilding the temple, and this should have called forth expressions of profound gratitude. But some failed of discerning God's opening providences. Instead of rejoicing, they cherished thoughts of discontent and discouragement. They had seen the glory of Solomon's temple, and they lamented because of the inferiority of the building now to be erected.

"The murmuring and complaining, and the unfavorable comparisons made, had a depressing influence on the minds of many and weakened the hands of the builders. The workmen were led to question whether they should proceed with the erection of a building that at the beginning was so freely criticized and was the cause of so much lamentation.

"There were many in the congregation, however, whose larger faith and broader vision did not lead them to view this lesser glory with such dissatisfaction. "Many shouted aloud for joy: so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off." Verses 12,13.

"Could those who failed to rejoice at the laying of the foundation stone of the temple have foreseen the results of their lack of faith on that day, they would have been appalled. Little did they realize the weight of their words of disapproval and disappointment; little did they know how much their expressed dissatisfaction would delay the completion of the Lord's house.

"The magnificence of the first temple, and the imposing rites of its religious services, had been a source of pride to Israel before their captivity; but their worship had oftentimes been lacking in those qualities which God regards as most essential. The glory of the first temple, the splendor of its service, could not recommend them to God; for that which is alone of value in His sight, they did not offer. They did not bring Him the sacrifice of a humble and contrite spirit. [Isa. 57:15]

“It is when the vital principles of the kingdom of God are lost sight of, that ceremonies become multitudinous and extravagant. It is when the character building is neglected, when the adornment of the soul is lacking, when the simplicity of godliness is despised, that pride and love of display demand magnificent church edifices, splendid adornings, and imposing ceremonials. But in all this God is not honored. **He values His church, not for its external advantages, but for the sincere piety which distinguishes it from the world. He estimates it according to the growth of its members in the knowledge of Christ, according to their progress in spiritual experience. He looks for the principles of love and goodness.** Not all the beauty of art can bear comparison with the beauty of temper and character to be revealed in those who are Christ’s representatives.

**“A congregation may be the poorest in the land. It may be without the attractions of any outward show; but if the members possess the principles of the character of Christ, angels will unite with them in their worship. The praise and thanksgiving from grateful hearts will ascend to God as a sweet oblation.**

““Give thanks unto the Lord, for He is good: For His mercy endureth forever. Let the redeemed of the Lord say so, Whom He hath redeemed from the hand of the enemy.”

““Sing unto Him, sing psalms unto Him: Talk ye of all His wondrous works. Glory ye in His holy name: Let the heart of them rejoice that seek the Lord.”

““For He satisfieth the longing soul, And filleth the hungry soul with goodness.” (Ps 107:1, 2; 105:2, 3; 107:9)” *Prophets and Kings*, 563-566.

Amen! So let it be!

## **BUILDING THE TABERNACLE IN THE WILDERNESS –**

### **MOSES, BEZALEEL , AND AHOLIAB**

## **THE TYPE**

“The LORD spoke unto **Moses**, saying, see, **I have called by name Bezaleel** the son of Uri, the son of Hur, of **the tribe of Judah**; and I have filled him with **the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship**, to devise cunning works, to work in gold, in silver, and in brass, and in cutting [engraving] of stones, to set them, and in carving of timber, to work in all manner of workmanship. And I, behold, **I have given with him Aholiab**, the son of Ahisamach, **of the tribe of Dan**; and **in the hearts of all that are wisehearted I have put wisdom, that they may make all that I have commanded thee** ... according to all that I have commanded thee shall they do.” Exo. 31:1-11.

“And **Moses said** unto the children of Israel, **see, the LORD hath called by name Bezaleel** the son of Uri, the son of Hur, **of the tribe of Judah**, and he hath filled him with **the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship**; and to devise curious works, to work in gold, and in silver, and in brass, and in the cutting of stones, to set them, and in carving of wood, to make any manner of cunning work, and he hath put in his heart that **he may teach, both he and Aholiab**, the son of Ahisamach, **of the tribe of Dan, them hath he filled with wisdom of heart, to work all manner of work**, of the engraver, and of the cunning workman, and of the embroiderer [Psa. 45:13,14], in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any work, and of those that devise cunning work.

“Then **wrought Bezaleel and Aholiab and every wisehearted man**, in whom the LORD put **wisdom and understanding** to know how **to work all manner of work** for the **service of the sanctuary** according to all that the LORD had commanded, and **Moses called Bezaleel and Aholiab, and every wisehearted man**, in whose heart the LORD had put **wisdom**, even every one whose heart stirred him up to come unto the work to do it: and **they [Bezaleel and Aholiab] received of Moses all the offering**, which the children of Israel had brought for the work of the service of the sanctuary, to make it withal. And they brought yet unto him **free offerings** every morning.” Exo. 35:30-36:3.

“And **Bezaleel made the ark of shittim wood...** And **Bezaleel** the son of Uri, the son of Hur, **of the tribe of JUDAH, made all that THE LORD commanded MOSES. And with him was AHOLIAB**, the son of Ahisamach, **of the tribe of DAN, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen.**” Exo. 37:1-38:23.

The prominent points to note in this type are that the LORD told Moses that he called **Bezaleel**, to do the actual work of building the traveling tabernacle, the plan of which was shown to him, and that along with **Bezaleel** He had also given **Aholiab** “**with him**” to accomplish the work. **Moses** was shown the plan, **Bezaleel and Aholiab** did the actual building.

The meanings of the names of these three are significant.

**Moses** – Drawn (as from the Nile River)

**Bezaleel** – In the (hovering) shadow (protection) of God

**Aholiab** – His father’s tent

**Victor T. Houteff** – Antitypical **Moses** – Was “**drawn**” (rescued) from the waters of Egypt (the Nile River) – backslidden SDA’s (1 SR 87, 89)

**Benjamin L. Roden** – Antitypical **Bezaleel** – Was God’s anointed who brought forth the message of the judgment of the living, the message that **builds** the antitypical second temple (Zec. 6:12,13). He was the “man in white linen” (Eze. 9:2) who was under the wings (Mat. 23:37 – **in the hovering shadow, protection**) of the Holy Ghost. And “**with him**” was

**Lois I. Roden** – Antitypical **Aholiab** – In the Hebrew culture a man's wife is sometimes referred to as his "tent" – the place of his family, his "nest," as it were. "**His father's tent**" would then refer to Christ's Father's "Tent," Wife (the Holy Spirit, Mother), of whom Sr. Roden and her message were representative.

Though it was **Moses** who actually received the plan for the restoration of true worship, while the Israelites were still in the wilderness, it was **Bezaleel** and **Aholiab** who actually built the traveling tabernacle and all of its furnishings. So in antitype, **Br. Houteff** received the plan for the reformation that is to take place in the wilderness, and **Br. and Sr. Roden** joined him to do the actual construction by the plans given to them by him through the message. It is notable that Br. and Sr. Roden were the only two Davidians with membership cards signed by Br. Houteff (as were all membership cards), with no expiration date on them, as were on all others'. Most membership cards had to be renewed each year.

Br. Houteff has said, "The Lord has given us in *this day* [Davidians – 1930-1955] an accurate and reliable **blueprint** [building plan – his message] in His eleventh-hour message so that none of us need err in knowing how great a privilege we have to be a true witness for Him in word, deed, and action." *Symbolic Code, Vol. 11, No. 6*, p. 19. [brackets added]

Br. Houteff had the **blueprint** for reformation and the loud cry church, and Br. and Sr. Roden were the builders who followed the **blueprint**.

The most prominent feature of the type, though, is in the fact that God called **Bezaleel** "**by name.**" For this type to have an antitype there must also be a relative prophecy of someone else being called of God "**by name.**" Then, in the antitype, and in the fulfillment of the relative prophecy, this someone would also be called to do a similar work of the building of the tabernacle. The Lord is faithful, for there is just such a prophecy concerning **Cyrus**, as we have seen.

This further shows that

"... each of the ancient prophets spoke less for their own time than for **ours**, so that **their prophesying is in force for us.**" 3SM 338.

Those two who were called of God by name, **Bezaleel** and **Cyrus**, both performed a similar work. **Bezaleel** built the **tabernacle in the wilderness** after Israel was released from Egyptian bondage, and **Cyrus** was given the charge to build the **second temple** after Israel was released from Babylonian bondage –

"...the LORD stirred up the spirit of **Cyrus** king of Persia, that he made a proclamation throughout all his kingdom, and put it also in **writing**, saying, Thus saith **Cyrus** king of Persia, All the kingdoms of the earth hath the LORD God of heaven **given me**; and **he hath charged me to build him an house in Jerusalem**, which is in **Judah**. Who is there among you of all his people? The LORD his God be with him, and let him go up." 2 Chr. 36:22, 23.

Now, having looked at the general parallels between **Bezaleel** and **Cyrus**, we'll look further into the one who was called by name along with antitypical **Bezaleel (Cyrus)**, **Ben Roden** – that is antitypical **Aholiab**, **Mrs. Ben (Lois) Roden**. In doing so, we will see how the original dominion

given to both Adam and Eve (Gen. 1:26, 27) has been in the process of being restored to the last-days remnant movement.

**BENJAMIN – the SON of the RIGHT HAND**

**LLOYD – the GREY-HAIRED ONE**

**RODEN – RULER**

**LOIS – the BETTER**

**IRENE – PEACE**

**RODEN – RULER**

“Thus saith the LORD of hosts; In those days, ten men shall take hold out of all languages of the nations, even shall take hold of the **skirt of him that is a JEW**, saying, We will go with you: for we have heard that God is with you.” Zec. 8:23.

“Their taking hold of the **one** that is **a Jew**, and saying, ‘We will go with **you**, for we have heard that God is **with you**,’ definitely points out that **someone, a descendant of the Christian Jews**, will **proclaim** God’s **ingathering message** [that of the judgment of the living] in the time of the end, and that **he will be recognized as such** [a Jew, by name].” *Timely Greetings, Vol. 1, No. 10*, p. 25. [brackets added]

“It is logical to conclude that the ten men who take hold of all the languages of the nations in the time of this great ingathering **are figurative of a group of people (the church freed from tares in the harvest time)**, just as the ten virgins (Mat. 25:1) are figurative of the church while the tares are still commingled with wheat. The ten servants (Luke 19:13), and the ten horns (Rev. 12:3; 17:3) are numbers of universality. These ten men will speak all the languages as did the Apostles on the Pentecost.

“Obviously, **the ‘Jew’** whose **skirt** the people will take hold of must be **the ONE through whom the Lord is working to reveal Himself and His Truth [at His invisible coming] to the people. Having discovered this fact**, naturally they will say, ‘We will go with **you**; for we have heard that God is with **you**.’ This particular **Jew**, of course, is not of the present-day identified [unbelieving] Jews, but *most likely a descendant of the Christian Jews,—perhaps* of those who in the apostolic age lost their identity by naming themselves Christians (Acts 11:26). Again, he **may be a descendant of any of the Jews who were driven from their homeland**, scattered throughout the nations, and assimilated by them, then **converted to Christianity**.” *Timely Greetings, Vol. 1, No. 16*, p. 28, 29. [brackets added]

This **Jew** is the head of the 144,000 on earth. He represents Christ, and he speaks for the 144,000. He is their appointed “one” head (Hos. 1:11).

“Even shall they take hold of the **skirt of him that is a Jew;**’ that is, the **one who is a Jew represents Christ** in the person of His saints (the 144,000), ‘His **skirt**’ **represents truth** or the **church** as a whole, by which the 144,000 are symbolically clothed.” *Shepherd’s Rod, Vol. 2, p. 281, 282.*

While Br. Houteff therein equates the **skirt** of this Jew with Christ’s “truth” or “church” by which the 144,000 are clothed (implying that the 144,000 are that particular “Jew”), there is more to this matter than that general thought.

“The ‘**skirt**’ spoken of in this verse has the same meaning as in Deuteronomy 22:30. ‘A man shall not take his father’s **wife**, nor discover his father’s **skirt**.’ ‘Cursed be he that lieth with his father’s **wife**; because he uncovereth his father’s **skirt**.’ Deut. 27:20.

“...In this instance they **do not take hold of ‘Him’ that is a Jew**, but of the ‘**skirt**,’ the ‘**complete covering**’ [truth] of the Holy Spirit symbolized as **God’s Wife**. The ‘ten men...out of all languages of the nations’ take hold of the ‘**skirt**’ (**wife**) of him that is a **Jew**.” *Merkabah Part 1, p. 12.*

Therein Sr. Roden is showing how, in the restoration of all things, that women, and particularly the **wife** of that certain **Jew** who represents Christ at His invisible coming to His temple in the message of the Judgment of the Living (Mal. 3:1-3), is to not only have a prominent position in the work, but even one so foremost that the nations will take hold of her message and say, “We will go with you: for we have heard that God is with you.”

That is, Lois Roden’s message of the femininity of the Holy Spirit/Holy Ghost and the true family image of God is so powerful that it will readily bring in the great harvest of souls.

“Isa. 41:14, 15 – ‘Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel. Behold, I will make thee **a new sharp threshing instrument having teeth**: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff.’

“To thresh the mountains (kingdoms) is to take the wheat (saints) out of them. The servants of God, therefore, are here promised **a new instrument, different from any ever used before** ; that is, the gathering of the saints in the harvest time is to be accomplished **in a way undreamed of, — contrary to every human planning**. This instrument will have teeth; it will suddenly separate the wheat from the straw and blow out the chaff. Christ, “Whose fan is in His hand, ... will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire.” Matt. 3:12. For this cause we are called, and for this great and grand work we are to prepare the way.” 2TG 9:12, 13.

Inherent in the truth of the family image on earth as it is in heaven is the truth concerning how great was the Father's sacrifice in sending His only-begotten Son to die for this lost world. That is, Christ was not a mere man in whom the Father had put His Spirit and thereby came close to us. He was of the very nature of the Father, being His literal Offspring, and Who was more dear to His heart than any son is to his father here on earth. That's because He is pure love, and we are only an image and likeness of that love – albeit a “very good” one at that.

But even greater than that is the fact that

“The Godhead was stirred with pity for the race, and **the Father, the Son, and the Holy Spirit gave Themselves** to the working out of the plan of redemption. In order fully to carry out this plan, it was decided that Christ, **the only-begotten Son of God**, should give Himself an offering for sin. **What line can measure the depth of this love?** ” *Counsels on Health*, 222.

Thus, not only did the Father and the Son give Themselves for our salvation, but the Holy Spirit, Herself, also gave the decision to send Her only-born Son to die for the redemption of this lost world. Therefore, every tender-hearted mother who has had her heart thrust through in seeing the sufferings of her offspring (as Mary did in a figure of the sufferings of the Holy Spirit), and every tender-hearted father who is touched by the anguish felt by his wife in such a circumstance, will, with great joy and thanksgiving, go forth and proclaim in a loud cry,

**“Behold your Gods!”** Isa. 40:9

Moreover, “Elijah” (the Holy Spirit in a visible human agent [1 A 79]) is to “restore all things,” and that by turning “the heart of the fathers to the children, and the heart of children to their fathers.” As it is mothers who stand in the gap between fathers and children, and one of a mother's most influential places and means of reaching out to her husband and children is around the family board, then when that table becomes a true “table of the Lord” whereat those who discern the Lord's body (the blood-bought saints) partake in true suppers of the Lord (with all the attending necessities – personal consecration and a pure love for others – as brought to light in the **3rd decree**), and that daily experience in the homes of the saints carries over into their broader fellowship on the Sabbaths and feast days, the world will witness the unity of the saints (their seeing eye to eye, and speaking the same things 1 TG 38:27; 2 TG 46:26) made possible only by the blood of Christ and the living sacrifice of the Holy Ghost.

“The Christian life is constantly an onward march. Jesus sits as a refiner and purifier of his people [when he comes suddenly to His temple – Mal. 3:1-3]; and when his image is perfectly reflected in them, they are perfect and holy, and prepared for translation.”—Testimonies, Vol. 1, p. 340.

“If Christians never accuse one another, never communicate one another's mistakes, shortcomings, failures, and troubles, they will find themselves so united that nothing can break their common Christian bond. But such a spirit of oneness can be maintained only by a people who keep a tireless vigil over themselves [examining themselves daily – 1 Cor. 11:28], **always to see eye to eye and to speak the same things by forsaking their own ways and thoughts in exchange for the Lord's.**

“It is imperative, therefore, that every Present-truth believer teach and practice only Present Truth—teach not short of nor beyond what is published, weave not into it private interpretations or constructions, theories and ideas, and do nothing less or nothing more than what the message

calls for.

“Thus putting aside your own thoughts and your own ways, and availing yourselves of the Lord’s (Isa. 55:8, 9), in exclusive devotion to the Spirit of Truth, **you will really see eye to eye, and speak the same things**. Then only will you be able to **dispel the spirit of confusion and to retain the spirit of love and unity**.”

“And since there is strength and spirituality only where there is union, no member of a group of people can afford to neglect his duty in maintaining such Christian unity.” 4A 68, 69.

“[Acts 1:4, 5, 12-14; 2:3, 4 quoted]

“Never since that day have men been thus baptized with the Holy Ghost and fire. Indeed, they could not have been, for never since then has a group of Christians, a church, **come into one accord**. There is nevertheless a promise of another such baptism after the “former rain, and the latter rain” fall upon God’s people, after His people reach full spiritual maturity.

“[Joel 2:23, 28, 29 quoted]

“The statement, “upon all flesh,” shows that as a people, without one exception, all shall again receive the baptism of the Holy Ghost.

“This scripture shows, moreover, that the manifestation of the Spirit, in the second Pentecost, is to be much greater than the former, that in comparison the former was but a sample.

“When will this be? — **It will have to be just as soon as God can get a company of people to “see eye to eye”** (Isa. 52:8) that their own so-called good deeds are but filthy rags, and **thus be of one accord**. The only such company in prophecy, you know, is the 144,000, the first fruits, the servants of God who stand on Mount Zion with the Lamb without guile in their mouths (Rev. 14:1, 4, 5). To achieve such a happy holy state the Church must experience **a mighty revival and reformation, a shaking, a sifting**, such as she has never yet experienced. **Yes, if everyone were to cast away his private ideas and opinions, it would indeed bring the greatest revival and reformation since the day of Pentecost.**” 2 TG 19:9-11.

“Isa. 52:8 – ‘Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion.’

“All God’s servants shall **together**, and **with joy, exalt His message (the Voice)**, because when the Lord again brings Zion **they shall see eye to eye**. What a difference between Zion’s watchmen of tomorrow, and her watchmen of today among whom hardly two actually see eye to eye! ‘Only those who have withstood temptation in the strength of the Mighty One will be permitted to act a part in proclaiming it [the Third Angel’s Message] when it shall have swelled into the Loud Cry.’ — “Review and Herald,” Nov. 19, 1908.” 1 TG 38:27.

Amen! So let it be!

Doug Mitchell

THE BRANCH