

# THE 1888 MESSAGE:

*What Should Have Been, Shall Be*



The Message Returns

in 1929-30

Confirming the Spirit of Prophecy

As Seen in Light of

The Temples: Type and Antitype

Haggai 2:1-9

Copyright © 2010  
Universal Publishing Ass'n., Hartford, CT

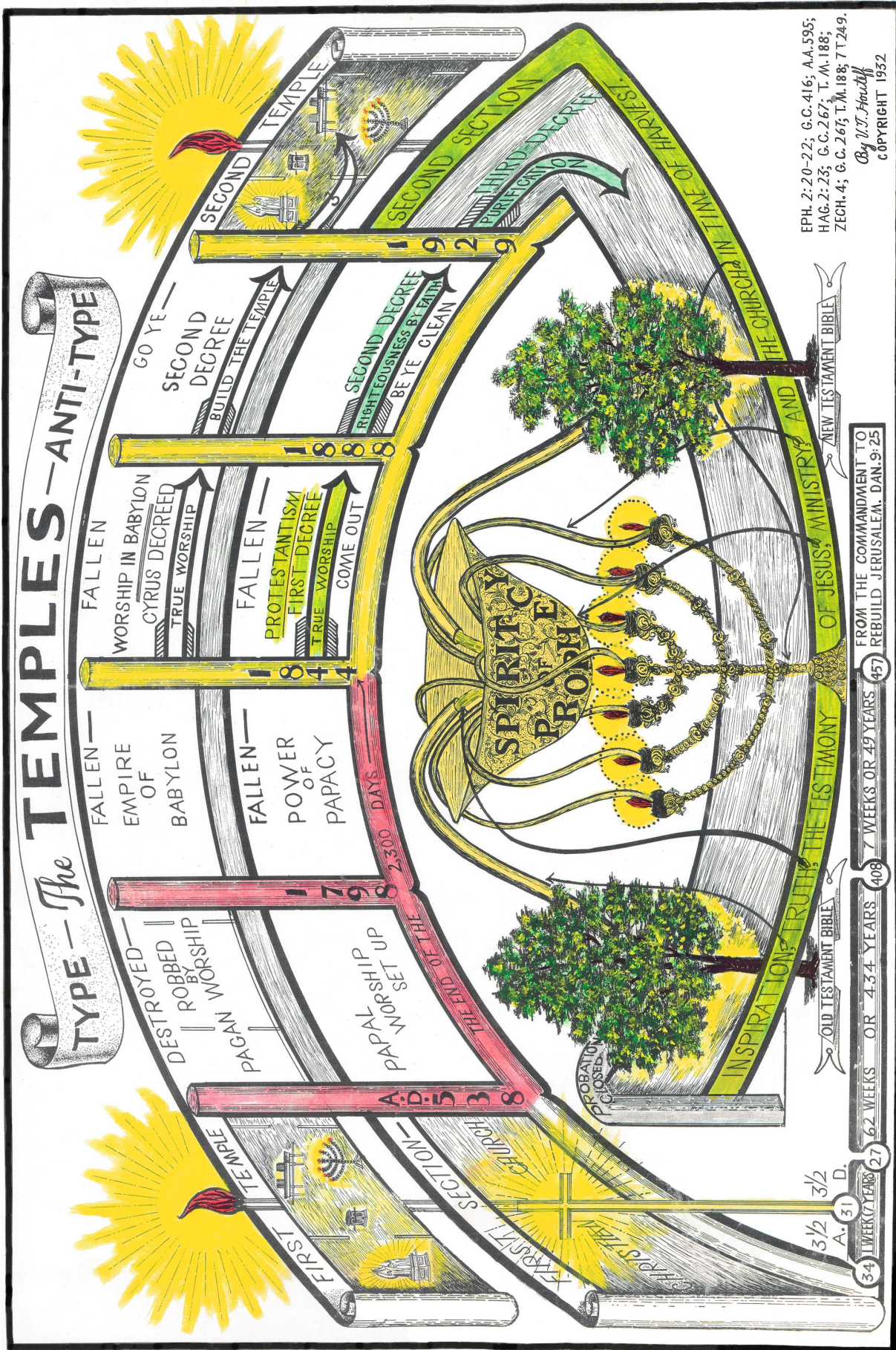
All rights reserved.

To order print copies of this article, contact:

**Universal Publishing Association**

www.upa7.org                      1-860-798-3672  
email: upa5453@gmail.com

(Please print out a copy of this chart to view along with the reading material.)



The text for this study  
was excerpted from the original publication  
by V. T. Houteff entitled,  
*The Shepherd's Rod*, Vol. 2, pp. 259-282.

For a digital scan of the original publication, see:

<http://www.upa7.org/PDFs/Original-Scans/2SR-book-s.pdf>

To purchase an e-book version of this book, see:

<http://www.scribd.com/doc/24918415/Shepherd-s-Rod-Vol-2>

For additional *Rod* studies, see:

[www.shepherds-rod-speaks.org](http://www.shepherds-rod-speaks.org)

## THE FIRST AND SECOND TEMPLE— TYPE AND ANTI-TYPE

The apostle Paul speaking comparatively of Solomon's temple with the church, points to Christ as "the chief corner stone; in whom all the building fitly framed together" he says is "for an habitation of God through the Spirit." (Eph. 2:20-22.) David, looking prophetically forward to the construction of the first temple by his son, and also of its application to the church of Christ says: "The Stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvellous in our eyes." (Psa. 118:22, 23.)

Speaking of the ancient temple the Scripture says: "And the house, when it was in building, was built of stones made ready **before** it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building." (1 Kings 6:7.) A peculiar stone which was prepared to fit the main corner of the temple, was disallowed; and though the **builders** refused the "head-stone" of the house, the Psalmist says: "This is the Lord's doing; it is marvellous in our eyes." By the refusal of the "stone," the Lord typified, and thus prophesied, the rejection of Christ by the Jewish nation. (See The Acts 4:10, 11.) For Jesus says: "The stone which the builders rejected, the same is become the head [stone] of the corner." (Matt. 21:42.) Therefore, if it is become the head of the corner, then it is evident that the first temple was a representation of a Spiritual house, and a type of the Christian church; Christ himself was represented by the chief corner stone "which the builders refused," as being both the head and the founder of the Christian church.

### The Second Temple

In erecting the second temple, Haggai and Zechariah prophesied and strengthened the hands of the people by the Word of God. The writings of both prophets bear evidence in every line, that the perfect fulfillment of their prophecy is to be realized in the last days of this world's history. As they have interwoven these predictions with the construction of the



second temple, it is obvious that the literal model of the stately edifice has a spiritual meaning for the church in the closing work of the gospel. Zechariah, looking forward to the time of the spiritual temple (the last section of the church) and its construction, says: "Behold the man whose name is **the branch**; and he shall grow up out of his place, and he shall build the temple of the Lord: Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both. And they that are far off shall come and build in the temple of the Lord, and ye shall know that the Lord of hosts hath sent me unto you." (Zech. 6:12, 13, 15.)

"He shall bear the glory." To Christ belongs the glory of redemption for the fallen race. "Unto Him that loved us, and washed us from our sins in His own blood . . . to Him be glory and dominion for ever and ever." (Rev. 1:5, 6.) He "shall sit and rule upon His throne; and He shall be a Priest upon His throne." (Zech. 6:13.) "Christ, who is the faithful witness, and the first begotten of the dead, and the Prince of the kings of the earth." (Rev. 1:5.) "He shall be a **Priest upon His throne**." It is obvious that the time predicted is some time after the crucifixion and before probation has closed; for He is "a **priest**." Christ, "**the branch**," "shall grow up out of His place"; that is, He was to spring up from the Jewish nation, "and He shall build the temple of the Lord." Therefore, the temple that "He shall build" could not have been the literal temple in ancient Jerusalem, for it was a temple that He is to build after His birth. "And they that are far off shall come and build **in** the temple of the Lord." As this was untrue with the literal temple, the words must apply to the anti-typical one. At that time the prophet says: "And many nations shall be joined to the Lord **in that day**, and shall be **My** people." (Zech. 2:11.) "In that day"; that is, in the time of the "Loud Cry," a great multitude shall be converted to the church. In Chapter 13:8, it is stated that one-third of the inhabitants will "**come**," and they are the ones who shall "build **in** the temple of the Lord," of which the literal one was a type.

Zechariah then saw the powers that had "scattered Judah, Israel, and Jerusalem" (the type, also the anti-type), symbolized by "four horns." Immediately afterward he saw the same horns as four carpenters (read Zech. 1:18-21), representing the agencies used by the Lord in restoring His people and the house of His worship, both in type and anti-type; that is, the Gentiles who scattered the church shall also come and build the same.

### The Literal and Spiritual Distinction Between the Two Temples

The religious services in both temples were executed in the same manner, but in structural magnificence, both internal and external, Solomon's temple comparatively speaking, was by far the greatest. But the Lord by the mouth of Haggai the prophet, asked those who were then engaged in the construction of the house of God: "Who is left among you that saw this house

[Solomon's temple] in her first glory? and how do ye see it now? Is it not in your eyes in comparison of it as nothing? The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts." (Haggai 2:3, 9.)

The literal grandeur of the second temple in comparison with the first was "as nothing," but the Word says: "The glory of this latter house shall be greater than the former." Literally this was untrue. Therefore, the glory of these two temples in comparison with each other, is not in their literal, visible form, but rather in their typical spiritual standing. Consequently, both temples cannot typify the same period of the Christian era, for one distinctly differs from the other. Since this is true, then the type shows that the Christian church in this instance is divided in two sections. So then, in type the second temple denotes that the latter section of the church is to be by far the greater, which in comparison the former stands as nothing.

These two sections of church history were also pointed out in the vision on Patmos. To John was shown the true Spiritual Church of God in all ages, in a symbol of a woman. To her were given two wings of a great eagle that she should fly into the wilderness for 1260 days (years). The wilderness represents the dark ages, in which time she was out of civilization (from 538 A.D. to 1798 A.D.) Therefore, this prophetic period of 1260 years, split the true church in two sections; namely, from the crucifixion to 538 A.D. and from 1798 A.D. to the end of time. Thus the first section, or as it is called, the apostolic church, was typified by the first temple; and the last section by the second temple. This is not saying that God had no true people between the years of 538 A.D. and 1798 A.D. for the Word says, "She is **nourished** for a time, and times, and a half a time." (Rev. 12:14.) The lesson taught here is that, the first section of the church in the first few centuries was endowed with the true Sabbath—"daily"—and sanctuary truth; but prior to 538 A.D. the truth was "trodden under foot." (Dan. 8:12, 13.) The second section after the fulfillment of the 1260 year period denotes that she was again to be endowed with the truth that was "cast to the ground," and the reformation between these two sections (from 538 A.D. to 1798 A.D.) of the church, or "woman," was to pre-prepare the way for her return, or for the restoration of the truth. For both temples, by which these two sections were typified, represent a worship with the Sabbath and the sanctuary truths.

### **First Temple Literally Greater, But the Second Spiritually**

There was something glorious with both temples; and the greatness of the one was as "nothing" in comparison with the other. The first visibly exceeded the second, and the second spiritually exceeded the first; but the glorious gift to both was unsurpassable. As the one represents the early Christian church, and the other the last section of the same church, it is evident that both sections were endowed with great glory; but the glory of the early church was literal, and of the latter spiritual, according to types.

The early Christian church was literally greater, because Christ, the "Head stone of the corner," appeared at that time in His visible human form. Thus the literal magnificence of Solomon's temple was a perfect symbol! But the type reveals that the glory of the early church was as nothing in comparison with the latter section of the same church. Therefore, the visible presence of Christ (in His human form) in the early church, was as nothing in comparison with His invisible presence in the closing work of the gospel church!

We think of the wonderful miracles—the casting out of devils, the healing of the sick, and the raising of the dead! We marvel as we think of His resurrection, ascension, and of the glorious demonstration on the day of Pentecost! But all these wonders will be as nothing in comparison with the divine manifestations of greater splendor in the harvest time!

Let us not suppose that when Christ appears in the clouds the infirmities of the saints are to be removed. This work must be done previous to that time, after which immortality shall be granted. "He that believeth in me, the works that I do," said Jesus, "shall he do also; and greater works than these shall he do." (John 14:12.) The perfect fulfillment of these words are yet future and must be fulfilled before His second advent. "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." (1 Cor. 15:53, 54.)

Therefore, in the time of the "Loud Cry," miracles are wrought—the sick will be healed, the eyes of the blind shall be opened, the deaf shall hear, the tongue of the dumb loosed, and the lame shall leap for joy! What a glorious sight! Those who have never seen light, to behold the glory of the Lord! They who have never heard a sound, now listening to the glorious melodies of the angels' harps, and the singing of the saints! What a thrill! What bliss! "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." (Rev. 21:4.)

"Behold, I shew you a mystery; We shall not **all** sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and **the dead shall be raised incorruptible**, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. . . . Then shall be brought to pass the saying that is written, Death is swallowed up in Victory." (I Cor. 15:51-54.)

As the living saints witness the dead of all ages rising from their dusty beds, it will bring joy indescribable. Then to behold friends and loved ones as they meet each other, clothed in glorious incorruptible bodies, marching through space via sinless planets, and finally into the Heaven of heavens! What a glorious train of immortal beings—saints and angels, and the King of kings, the Lord of lords, "the everlasting Father, and the Prince of Peace," in the midst of them! Swiftly flying from the sin-cursed earth to the Center of centers in but "seven" days,

while it would take “light” millions of years to make a trip of such incomprehensible distance! Can you perceive of an object moving with such tremendous velocity! God forbid that we should rob ourselves of glory like this. An hour’s time lived in heaven, without sin, pain or tears, fear or death, is worth more than a thousand years in tents of wickedness.

My brethren, to obey the Word of God, and be true to principle for your own good, is not asking too much of you. Will you let self and sin rob you of a crown of life? Your human wisdom and worldly knowledge will prove to be as black as darkness itself, if you should allow the wily foe to rob you of the celestial bliss that should be yours throughout the ceaseless ages of eternity.

Though the early Christian church suffered terrible persecution, she prospered wonderfully. The three thousand converted on the day of Pentecost “of such as should be saved,” was marvelous to behold. But the speedy growth of the first section of the church, in comparison with the second and last is to be as **nothing**, according to the type. Therefore, the same is proven by the prophetic Word of God through the prophet Zechariah, and as the prediction was interwoven with the construction of the second temple, or with the type of the second section of the church, of which we speak at this particular time, the application of the following Scriptures must be correct:

“Sing and rejoice, O daughter of Zion: for, lo, I come, and **I will dwell in the midst of thee**, saith the Lord. And many nations shall be joined to the Lord **in that day**, and **shall be my people**: and **I will dwell in the midst of thee**.” (Zech. 2:10, 11.) “Yea, many people and **strong nations shall come to seek the Lord of hosts in Jerusalem** [the church without reference to location], and **to pray before the Lord**.” (Chapter 8:22.) “Therefore thy gates shall be open continually: they shall not be shut day nor night; that men may bring unto thee the forces [margin, wealth] of the Gentiles, and that **their kings** may be brought.” (Isa. 60:11.) “And it shall come to pass, that in all the land, saith the Lord, **two parts** therein shall be cut **off** and **die**; but the **third** shall be left therein. And I will bring the **third part through the fire**, and will **refine** them as silver is refined, and will try them as gold is tried: they **shall call on my name**, and **I will hear them**: **I will say, it is My people**: and **they shall say, the Lord is my God**.” (Zech. 13:8, 9.)

What is three thousand converts in one day in comparison to **one third** of the people saved of this present generation! Gathered in during the last hours of probationary time! Truly then, it can be said, the glory of the first temple, or first section of the church, was **as nothing** in comparison with the second. The last section of the church in the time of the “**loud cry**” is indeed the **harvest** time and the end of the world.

The early Christian church was a converted righteous church; nevertheless, the tares and the

wheat were to grow together “**until the harvest**.” (Matt. 13:30.) These word, “**until the harvest**,” cannot be mistaken; therefore, at the commencement of the harvest the separation takes place. Thus the church in the time of the “**loud cry**” is to be a pure and holy church, without spot, or wrinkle, or any such thing: a church without guile. If the foregoing statement is correct then the same must be found in the prophetic Word of God.

My brethren I beg of you hear the voice of the Good Shepherd: “Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for **henceforth** [from now on] there shall **no more** come unto thee the **uncircumcised** and the **unclean**. Shake thyself from the dust; arise, and sit on thy throne, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.” (Isa. 52:1, 2; A. R. V.) As these words are so plain, how can

we doubt, or misconstrue their meaning?—It must be that the church of God is asleep in the dust! Thy God is calling thee, O Zion. God’s church, “the only object on earth upon which He bestows His supreme regard” is in captivity; she is bound by her “neck” to “men of good words and fair speeches.” Hear the Words of thy God, O Zion; arise and

sit on thy throne for thou shall judge nations. Why make flesh thy arm? Is not thy God able to save thee? Is not the “Word of thy God quick, and powerful, sharper than a two-edged sword, piercing even to the dividing asunder of soul and spirit, and a discernor of the thoughts and intents of the heart?” “For Zion’s sake will I not hold my peace, and for Jerusalem’s sake I will not rest, **until the righteousness** thereof go forth as **brightness**, and the **salvation** thereof as a **lamp that burneth**.” My brethren, **go** through, **go** through the gates; **prepare ye the way of the people**; cast up, cast up the **highway**; gather **out** the stones; **lift up a standard for the people**.” (Isa. 62:1, 10.)

“The remnant of Israel [the 144,000] shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid.” (Zeph. 3:13.) “In **that day** shall there be upon the bells of the horses [those that carry the gospel] **holiness unto the Lord**; and the **pots** [in whose possession is the truth] in the Lord’s house shall be like the bowls before the altar [pure and undefiled]. Yea, **every pot** in Jerusalem [the church] and in Judah [the leading part of the church] shall be **holiness unto the Lord of hosts**; and all they that sacrifice [offering] shall come and take of them, and seeth therein [they who administer in sacred things], and in **that day** there shall be **no more** the Canaanite [unconverted] in the house of the Lord of hosts.” (Zech. 14:20, 21.) This is the church that is represented in Revelation 12:17, “Which keep the commandments of God, and have the testimony of Jesus Christ.” The “woman” represents the church as a body. “The remnant of her seed” are the 144,000 against whom the dragon makes war.

The war is waged against them, because they are the earthly leaders and founders of the movement. "Of her seed" signifies that they are part of "the woman," or in other words, the 144,000, and the great multitude, is but one movement—one family.

To the saints of this holy church the benediction is pronounced: "Blessed are they that do His commandments, that they may have a right to the tree of life, and may enter in through the gates into the city." (Rev. 22:14.) Jacob, the father in type of Israel the true, dreamed on the way to Padan-Aram, "And behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven." (Gen. 28:12, 17.) Jacob's dream was prophetic of a time when there will be a complete connection and constant communication with heaven and earth—the "loud cry" of the third angel's message—the harvest time. To that glorious church these words apply: "This is the house of God and the gate of heaven." Only by the gospel proclamation through that Spiritual house can God save His people. There is to be One fold, One Shepherd, One Lord, One Truth to embrace, One salvation to accept, One road to travel, One gate to pass through, One train to take, and One time to depart, One Heaven to enter, One people, and One holy family. There can be no other way!

"It is impossible to give any idea of the experience of the people of God who shall be alive upon the earth when celestial glory and a repetition of persecutions of the past are blended. They will walk in the light proceeding from the throne of God. By means of angels there will be constant communication between heaven and earth."—"Testimonies for the church," Vol. 9, p. 16.

### The Time for Building the Anti-Typical Temple (Church)

We partially explained that the two literal temples, successively built in ancient Jerusalem, were types of two sections of the Christian church. The wide literal and spiritual contrast of these two typical structures was explained comparatively with type and anti-type. Though we could have greatly enlarged on the subject, we have eliminated excessive reading by briefly stating the facts, endeavoring to paint a more comprehensive picture of this most vital lesson to Christendom.

The question before us is, when will the anti-type meet its perfect fulfillment? In the preceding paragraphs it was explained that the first section of the Christian church ended in 538 A.D.; and the second must commence after 1798 A.D., at which time the "woman" was supposed to return from the wilderness.

A close study of the type is the only possible way to clear the truth, not only of the foregoing question, but also of the following ones: If the "woman" was to return from the wilderness to the vineyard (civilization) after the end of the prophetic period of 1260 years, what transpired in 1798 to prove that "she" came back in that year? As the imprisonment and death of the pope answers one side of the question and clears the end of the prophetic period, where is the sign to show that the "woman" returned from

the wilderness? If the accepted interpretation of the "woman" is a symbol of the church, and if she was in the "wilderness" from 538 A.D. to 1798 A.D., what about the four great denominations that were raised up prior to that time; namely, Lutherans, Presbyterians, Methodist, and Christian? Were they not the "woman" (church)? Bible students have failed to clear this mystery because of their lack of light on the Word of God. A great searchlight by the power of the Spirit shining through the types, is the only medium that can remove the obstruction and clear the way to an understanding of these and many other mysteries that are considered incomprehensible and that baffle the human mind. Therefore, the temple type of the church (woman) is the only channel by which these questions can be answered.

The "temples" and the "woman" represent the church as a body; or in other words, the symbol of the woman is a revelation of the types (temples), and the temples are symbolical prophecies of the "woman"—church. It will be noticed that the separate members of that church are represented by the composite substance of the temples: "As lively stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." (1 Peter 2:5.) "So we being many, are one body in Christ, and every one members one of another." (Rom. 12:5.) "In whom all the building fitly framed together groweth unto an holy temple in the Lord." (Eph. 2:21.) Therefore, these two temples represent both—the church, and Christ. Christ our High Priest, is prefigured by the "chief-cornerstone," and His priestly administration by the ceremonial or sanctuary service of these two literal temples.

The earthly sanctuary service for the salvation of the human race, in types and symbols, reveals Christ's administration in the heavenly. Which was made up of two laws; namely, the "ten commandment" and the "ceremonial" laws. The tables of the ten commandments were put in the ark, and the ceremonial or the law of Moses was placed on the side of the ark. (See Deut. 10:2; 31:26.) Why two laws? The moral law points out the side with just such a sanctuary; that is, they had a perfect knowledge of the work in the heavenly to that time, and their faith corresponded with its service. But in 538 A.D. the faith of this divine administration 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. Therefore, as the first temple typified the first section of the early Christian church with faith in a true sanctuary service, just so, the second temple has prefigured the last section of the same church with faith in a sanctuary service that would be identical with the first.

The foregoing explanation answers one of our questions. The Protestant churches which were raised up before the "woman" returned from the wilderness were in total darkness concerning the sanctuary service. Therefore, they are not represented by the "woman," or by the "temple," for, as we stated before, the typical temples represent both sections of the church with two divine laws; namely, moral and ceremonial. Thus the "woman"



represents a church that keep the “commandments of God—moral law, and have the testimony of Jesus Christ”—ceremonial law or the plan of salvation revealed in the light of “The Spirit of Prophecy.” (Rev. 12:17.) The reformers, before the “woman” returned from the wilderness, were divinely called out as a preparatory step to bring her back to the “vineyard”; that is, to establish a true anti-typical temple service—true church 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.

Our second coincident is the fall of the Babylonian monarchy by the conquest of the Medo-Persian kings. Let it be remembered that in the night of Belshazzar’s drunken feast, Cyrus and Darius took the kingdom and slew the king. The fulfillment of the type in the anti-type, which coincides with the imprisonment of the Pope in 1798 A.D., and followed by his death. Therefore, the death of Belshazzar who defied the God of heaven and earth, is a type of the pope who blasphemed for a “time, times and a half a time,” fulfilling Daniel 7:25 and Revelation 13:10. At which time the prophetic 1260 years of the “woman’s” wilderness journey ended.

Again we refer back to the type. With the death of Belshazzar the captivity of God’s people ended, and they were made free; this coincides with the termination of the 1260 years of the persecution against God’s people by the papacy—church and state. The fall of the Babylonian monarchy was not the thing that built the temple in Jerusalem, but it was

a preparatory step to it. As the death of Belshazzar was a preparatory step toward the establishment of a true temple worship, just so the death of the pope was a preparatory step toward the establishment of a true church worship. If so, then the type clearly shows that nothing could have happened to the church in 1798 A.D. to signify that that the “woman” had returned from the wilderness. This brings us to a third coincidence.

Cyrus was a heathen worshiper at the time he conquered Babylon; but his attention was turned to the fulfillment of the Scriptures, and was shown that his name was written in the sacred volume years before he was born, and that he had fulfilled the words of the prophet Isaiah: “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 lions 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. . . . I have surnamed thee, **though thou hast not known me.**” (Isa. 45:1-4.) “That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, thou shall be built; and to the temple, Thy foundation shall be laid.” (Isa. 44:28.)

Thus his heathen heart was changed, and with gratitude he inscribed the words: “Thus saith Cyrus, the king of Persia, the Lord God of heaven hath given me all the kingdoms of the earth; and He hath charged me to build Him an house at Jerusalem which is in Judah.” (Ezra 1:2.) After his conversion he recognized that the pagan worship in Babylon was false. Therefore, he proclaimed throughout the realm of Babylon: “The Lord God of Israel, He is the God, which is in Jerusalem. . . . Also Cyrus the king brought forth the vessels of the house of the Lord, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods; Even those did Cyrus, king of Persia, bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah.” (Verses 3, 7, 8.) Thus the pagan worship of Babylon was declared false some time after the death of Belshazzar and the fall of his empire. Therefore, Cyrus made a decree to build the house of God in Jerusalem. So much for the type, now our attention is turned to its fulfillment in the anti-type.

According to the type, we must look for a proclamation some time after 1798 A.D. that would brand the so-called Christian churches as being Babylon and their worship false. This is just what happened. Immediately after 1844 A.D. the second angel’s message of Revelation 14:8 was proclaimed, saying: “Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.” Therefore, it is evident that light shining through the types is the only medium that can explain these prophetic mysteries in the Word of God. 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!

### 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. This fact is plainly stated in the “Testimonies for the Church,” Vol. 5, p. 217:

“I am filled with sadness when I think of our condition as a people. The Lord has not closed Heaven to us, **but our own course of continual backsliding has separated us from God.** Pride, covetousness, and love of the world have lived in the heart **without** fear of banishment or condemnation. . . . The church has turned back from **following Christ her leader,** and it steadily **retreating toward Egypt.** Yet few are alarmed or astonished at their want of spiritual power.”

### 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.”

My brethren, as you have trimmed your lamps, will you not also avail yourselves of the “extra oil” (truth), and act like men who are looking for their Lord to come? No one denies the fact of your being God’s people, but remember that the Jews also were once His people. No one wishes to affirm that it is not God’s church, but is this the only time He has ever had a church? We do not claim that there is another movement to follow. But is not the Word of the “True Witness” saying, “I will spue thee out of my mouth?” If calling the church militant to a reformation by anointing their eyes with eyesalve that they may see, that the shame of their nakedness do not appear, is wicked as you say, then against whom are you speaking? And what other means can He use to call to repentance this Laodicean, “rich, and Increased with goods, and have need of nothing”

condition? “And knowest not that thou art wretched, and miserable, and poor, and blind, and naked?”

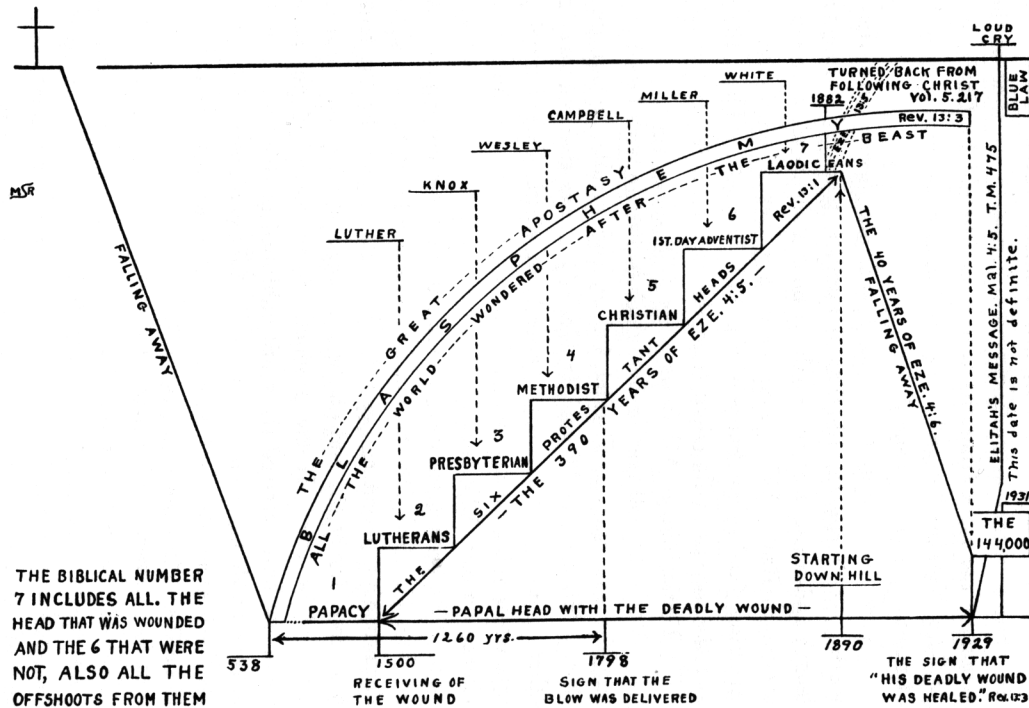
Is the one who calls for obedience to the truth according to the Word of God tearing down or the ones who have broken every true principle of the message we bear? Who has caused divisions? Is it he who calls for obedience to the Word, or the one who refuses to hear a call from Heaven? Do you recall that the Christian church was split in seven reformatory sections because the messages were rejected? Who is the one that should be “shunned?” Is it he who accepts truth regardless of where it comes, or the one who allows prejudice to bar his mind from receiving the truth? Your claim of having all the truth, and that there is need of none, is denying every word written to the church. It is rejecting in advance every message of truth or light God may choose to send. It is shutting God out, and cutting the church loose from His stretched out arm. It is a preparatory step toward sinning against the Holy Ghost. Your assertion that there shall be no more prophets, is casting off before hand the latter rain and the “**loud cry!**” It is denying the Word in its prophetic form, for we read: “And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters **shall prophesy,** your old men shall dream dreams, your young men shall see visions.” (Joel 2:28.)

My brethren is there anything so fearful as this ungodly practice committed by men who are supposed to be watchmen on the walls of Zion? If you count yourselves unworthy of the everlasting kingdom, will you not take your hands off the church of God? Will you not grant religious freedom to the sheep and let them make their own decision? Why not do as you would have others do unto you? It is hard for you to kick against the pricks. Will you not say, Lord what wilt thou have me to do? Do you know that the blood of the lost sheep shall be required at your hands?

Your accusations against setting time is like a man talking when out of his mind. What definite time has been set? Do you mean Ezekiel, chapter four? If so will you not study the subject a little closer than you have and see what it says? Do you not see that the prophetic period had already ended when the statement was made? Or do you mean to say that God knows not the length of time from one event to another, and that He **must not** put it in the Bible? Do you not see that the coincidences recorded in “The Shepherd’s Rod,” Vol. 1, pp. 112, 113, proves the interpretation of Ezekiel four to be correct, or truth would not have come?

You will also note on page 222, that the 430 prophetic years originally applied to Abraham and his seed, overlap the 430 of Ezekiel 4 (see chart, next page). The 430 years of Ezekiel should terminate in 1929, or 1930, but the perfect fulfillment of the prophetic period of Abraham in its anti-type is yet in the future (going out of Egypt). The chart on page 112, 113, shows its termination in 1930, for as we stated before, it is outlined by the coincidences which perfectly fit the prophecy of Ezekiel. As it is impossible to make a time chart without any date to go by, we have used these coincidences, and it is stated that the date is indefinite. (See chart on page 133.) Ezekiel’s prophecy is intended to point forward

Chart from Shepherd's Rod, Vol. 1, p. 221 showing the 430 year time prophecy of Ezekiel 4.



to the announcement of the predicted reformation, and the one through Abraham, to its completion (Ezekiel nine).

“Then shall the seers be ashamed, and the diviners confounded: yea they shall all cover their lips; for there is **no answer of God**. But truly I am full of power by the Spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin. Hear this, I pray you, ye **heads** of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity. They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money. **Yet** will they **lean** upon the Lord, and say, Is not the Lord **among us**? **None** evil can come upon us. Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.” (Micah 3:7-12.)

### Objections Against the Channel God May Use

History proves that many have risen against the channel God has used to reveal His Holy Word. So it is now. Some say: “If God will speak to His people, He may do so through one of our leading men.” That may be so, but where is the evidence that He cannot call a more humble instrument from the flock of his sheep? Historical facts prove that He seldom reveals himself through great men. Why should He change His method now? Others throw reflections against God’s servants because of their external appearance, nativity, or rudiments of speech, etc. My brethren, will you limit the Father and Creator of the human race by your restrictions to a nation, man or country, by your narrow minded and self-conceited wisdom? The heart that conceives such unreasonable

theologies through self-esteem, is like the proud pharisee in comparison with the penitent publican. These wise and self-dignified ideologists are the most ignorant ones, for by so doing, they allow the father of self-exaltation to rob them of life, and eternity. While such men are blinded to their own destruction, they are very wise and useful agents for the enemy of souls. For by their usurpation they carry a never ending influence like a “pebble thrown in the lake; a wave is formed, and another and still another, and as they increase, the circle widens, until it reaches the very shore.”

What influence would your “words of life” have upon others if you think your dignity so great, and that of theirs so insignificant? Your actions are speaking louder than your words, saying to the poor of the flock: Look on us, and see yourselves as nothing. If a wrong act is committed against one sheep for pouring forth the straight truth, the others would be treated likewise. To such shepherds the following words are spoken:

“Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them.” (Ezek. 34:3, 4.)

### 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.

The message was delivered with the power of the Spirit, says the messenger: “I shall never again, I think, be called to stand under the direction of the Holy Spirit as I stood at Minneapolis. The presence of Jesus was with me. All assembled in that meeting had an opportunity to place themselves on the side of truth by receiving the Holy Spirit, which was sent by God in such a rich current of love and mercy. But in the rooms occupied by some of our people were heard ridicule, criticism, jeering, laughter. The manifestations of the Holy Spirit were attributed to fanaticism. . . . The scenes which took place at that meeting made the God of heaven ashamed to call those who took part in them His brethren. All this the heavenly Watcher noticed, and it was written in the book of God’s remembrance.”—“Special Testimony to Review and Herald Office,” pp. 16, 17, written in 1896.

“They began this satanic work at Minneapolis. Afterward, when they saw and felt the demonstration of the Holy Spirit, testifying that the message was of God, they hated it the more, because it was a testimony against them. . . . Yet these men have been holding positions of trust, and have been molding the work after their own similitude, as far as they possibly could.”—“Testimonies to Ministers,” p. 80.

“But if . . . they nourish the same spirit that marked their course of action both before and after the Minneapolis meeting, they will fill up to the full the deeds of those whom Christ condemned when He was upon earth. The perils of the last days are upon us. Read Matt. 25:14.”—“Testimonies to Ministers,” p. 79. We also present a written testimony from an eye witness: “The 1888 message backed up by Sr. White as the message of the hour . . . few of the

leaders recognized it as such. Almost as a unit they rebelled, even claiming those men had unduly influenced Sr. White in their favor by some unseen power, thus they rejected the Spirit of Prophecy. . . . These two men (Elders Jones and Wagoner) with Sr. White . . . were rejected the use of the big tabernacle. . . . Thus you see not only (90%) but nearly (95%) of our leaders rebelled.”

### 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.

In 1929 just such a message came to the Seventh-day Adventist church, and it was put in writing and published in 1930, entitled “The Shepherd’s Rod,” Volume 1. And as the message went to all the sisterhood of churches (as far as possible) throughout the world, the man clothed with linen, which had the writer’s inkhorn by his side, was told: “Go through the midst of the city, through the midst of Jerusalem [the church], and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof [in the church]. And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: Slay utterly old and

**“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.”**

young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary [Conference]. Then they began at the ancient men [Elders] which were before the house." (Ezek. 9:4-6.)

On this Scripture was the 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.

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.

### The Time For the Establishment of the True Church

In Haggai 2:23, speaking of the construction of the "type" (second temple) but looking prophetically forward to the fulfillment of the anti-type (the church in her purity), the Word of God by the prophet came to Zerubbabel who laid the foundation of the type (temple), and of whom the Word says is a signet or sign for the anti-type. We read of what God is to do at that time:

"For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts. The silver is mine, and the gold is mine, saith the Lord of hosts. The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts." (Haggai 2:6-9.)

"And I will overthrow the throne of kingdoms, and I will destroy the strength of the Kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother." (Verse 22.)

It is evident by this Scripture that this glorious

church is to be established at the close of this world's history when the earthly kingdoms shall come to their end. While interpreting Zechariah's vision, the angel spoke of Zerubbabel, saying: "The hands of Zerubbabel have laid the foundation of this house; his hands also shall finish it." (Zech. 4:9). That is, the founders of the anti-type which were typified by Zerubbabel, laid the foundation in 1844. Zerubbabel being "a signet" to the anti-type (by laying the foundation and finishing the house), denotes that the finishing of the spiritual house (the completeness of the church of God—numbering of the saints) is to be accomplished in one generation (in the life of a man, commencing in 1844.)

### The Power of God's People To Build His House

"Thus saith the Lord of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by. Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for behold, I will bring forth my servant the **branch**." (Zech. 3:7, 8.) "And they shall be as mighty men, which tread down their enemies in the mire of the streets in the battle: and they shall fight, because the Lord is with them, and the riders on horses shall be confounded." (Zech. 10:5.)

"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain. let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand; A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of my generations. A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them. The appearance of them is as the appearance of horses; and as horsemen, so shall they run. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. Before their face the people shall be much pained: all faces shall gather blackness. They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks: Neither shall one thrust another; they shall walk every one in his path: and when they fall upon the sword, they shall not be wounded. They shall run to and fro in the city; they shall run upon the wall, they shall climb upon the houses; they shall enter in at the windows like a thief. The earth shall quake before them; the heavens shall tremble: the sun and moon shall be dark, and the stars shall withdraw their shining." (Joel 2:1-10.) "The earth," "sun," "moon," and the "stars" have no connection with Matt. 24:29. The prophetic signs of the stated planets shall find their complete fulfillment before the commencement of the millennium.

## The Result of Obedience to God's Word

“Thus saith the Lord of hosts; It shall yet come to pass, that there shall come people, and the inhabitants of many cities: And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts; In those days it shall come to pass, that 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.” (Zech. 8:20-23.)

The meaning of the “ten men” is the same as the “ten virgins” of Matthew 25:1. The ten virgins signify the church as a body; and the “men” symbolically denote those who are to be converted to the church, and that they shall come from all languages, and nations. “Even shall 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.

“And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on My name, and I will hear them: I will say, It is my people: and they shall say, The **Lord** is my **God**.” (Zech. 13:8, 9.)

“Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought.” (Isa. 60:11.)

### ∞ End of Study ∞

Excerpt taken from “Shepherd’s Rod”, Vol. 2, pp. 259-282. (<http://www.upa7.org/PDFs/Original-Scans/2SR-book-s.pdf>).

For questions, comments, or to request additional studies on various topics of present truth of vital interest to every Seventh-day Adventist, please contact:

## Universal Publishing Association

website: [www.shepherds-rod-speaks.org](http://www.shepherds-rod-speaks.org)  
tel: 860 798-3672  
email: [upa5453@gmail.com](mailto:upa5453@gmail.com)