

**TO: BIBLICAL RESEARCH COMMITTEE AND
STANDING DELEGATES**

FROM: NORMAN ARCHER

RE- Research Presented to B.C. by Brothers L. Sam and M. Graham.

ISSUES:

- (1) Are the Sermons in the Symbolic Codes 1 of 5 through 5 of 5 contain error?
- (2) Are these sermons those of the prophet Brother V. T. Houteff as is purported by Sister Houteff?
- (3) Is Jacob's Time of Trouble before or after the purification of the church?
- (4) Time of the 5th and 6th trumpet
- (5) Is there antitypical importance in the second phase of Jonah's experience?
- (6) The significance of the second application of the 42 months
- (7) That which is published

First, I would like to say that in this matter, Sister Houteff is not on trial. The validity of her integrity will not determine whether the purported sermons of V. T. Houteff is truth or error. The first questions is this:

Were there sermons which Brother Houteff gave at Mt. Carmel that are not in any of the tracts or TGs? Let us notice that each Timely Greetings state that. that study was a sermon given by V.T. Houteff on such and such a Sabbath. So. it is obvious that these sermons were recorded. If you observe all the Timely Greetings beginning with Timely Greetings Vol. 1, Number 1 (ITG 1). you will notice that these were sermons of Brother Houteff starting from August 3, 1946. All sermons in Vol. 1 and 2 of the Timely Greetings are from this date onwards only. Where are the sermons that were given by Brother Houteff on the Sabbaths before August 3, 1946? Let us get some historical facts straight.

"The Code has not been in print for eleven years, its place having been temporarily filled by other publications. The first issue, dated September, 1954, Vol. 10, No. 1, was welcomed by all Davidians far and near, and as it rolled from the presses to the Post Office, and finally into the homes of the people, it was found to contain timely articles of specific and general interest, along with a lively mail bag department." *10 Symbolic Code, #2:12.*

"From time to time, as the Lord directs, it will be the privilege of The Symbolic Code to publish

certain sermons delivered by the late Brother V.T. Houteff through the years before the Timely Greetings series was started. These sermons will be judiciously selected on the basis of their current application to our present needs, from the most complete collection of existing notes on his addresses since 1929. These discourses should prove just as encouraging and helpful and perhaps even more timely in view of the closing phase of the work for the church than they were when they were delivered."

The last Code before Vol. 10, No. 2 was Vol. 9, Nos. 1-12 published 1943. Between 1943 and 1954 is 11 years. It was during these 11 years that Brother Houteff sermons were published in the Tgs. To be more specific the 1st TG was not published until August 3, 1946 and the last one was published in 1950. We can safely conclude that the TGs were some of the literature that was temporarily filling the space of the Codes during those 11 years.

When these so-called unpublished sermons in question were issued in the Codes no one opposed or questioned the authenticity of them, no one said that Brother Houteff did not deliver these sermons. And let us remember that the very people who were present when those sermons were given were alive and even on the very Council then. What was questioned was Sister Houteff's application of these sermons. None of these sermons in the Code set or even suggested a date for the slaughter of Ezekiel or the commencement or ending of the 42 months.

Carefully Note this statement in 2 TG 41, p. 18, para. 3.

"Let me now remind you what Inspiration has to say of the association of nations and peoples according to current events. For light on the subject we turn to the eighth chapter of Isaiah's prophecy. Time will not permit me to re-study with you the whole chapter, and I do not think it is necessary, for we studied it not long ago." 1 TG 18 (1948)

Brother Houteff mentioned that he will not study the whole chapter of Isaiah chapter 8, on Sabbath November 6, 1948 because he had given that study on the whole chapter some time before. There is no study in the TG that explain the whole chapter of Isaiah 8. Please check your index. Whatever that study was he was endorsing it.

In researching the materials from EIK we actually found an old manuscript of one of these sermons that is found in 12 Symbolic Code #5 based on the Jacob typology. It is even dated. (July 15, 1944). But one concern is that it was edited by Sister Houteff. The good thing is that the original words are present. A copy is enclosed. We have the others that are in the Codes but they have no original dates. Seeing that some do not acknowledge her editing authority then the original may be had to cross check to see if the meaning was changed during the editing process. It is a blessing that this particular study on Jacob's typology was kept in tact because out of this investigation of the authenticity of the sermons, brothers Sam and Graham are now doubting that "Jacob's Trouble" for the 144,000 is before the purification of the church.

I will now quote from this dated old sermon:

"We are not now living in the antitypical time of the changed name, Israel, but we are living in the antitypical "Jacob" time. You might say that Jacob is the fleshly name, a name that does not spell either prince or saint. Why are we still in the time portrayed by Jacob's sin-denoting name? -- Because we have not yet started for home. When we start for home as did Jacob, we, too, shall meet with our time of trouble, even Jacob's time of trouble. And at that time we shall become thoroughly converted to God forever, and our name will be changed as is foretold in Isaiah 61:6, and it will be a name that the Lord Himself will give us. When we demonstrate that we are truly converted, then this great promised blessing will come to us. And when our name has been changed it signifies that we are certain candidates for entrance into the Kingdom eternal.

"In our study today we have travelled over the road the church has gone through its long history. Our journey brought us through the patriarchal period and then the temporal kingdom age and on through the sojourn of the church in the Gentile nations. It has brought us to the place we find ourselves now -- on the verge of leaving for the Kingdom eternal, which also means that we are about to go through our time of trouble and have our name changed, then to be accepted into the Kingdom which God is about to set up that shall last forever.

"According to the type we are studying, and also prophecy, the Jacobites are about to gather themselves and leave the Gentile nations to return to their homeland, Palestine. And on their way they will meet Esau and have their name changed to Israel. Since Esau, however, did not go to the Gentile nations, but it was Jacob who left and came here, there must be Esauites also in Palestine." *Symbolic Code, Vol. 12, No. 5, pp. 15, 16, 18.* (Jacob's Trouble will be addressed later in detail).

Had it not been for the calamity of 1959 all documents including manuscripts, sermons and letters would be secured in the Mt. Carmel Vault and we would not be here wondering if this or that is authentic. What I do know is that the devil has really delivered a knock out blow to Davidian. All of Sister White's letters formerly unpublished and addresses are now treasured items of guidance to the church and even to Davidians.

THAT WHICH IS PUBLISHED

What is meant by that "which is published" Seeing that these codes are being referred to as unpublished?

In answering the question as to what is meant by that which is published Brother Houteff says the following:

"As we dare not follow in such a path, we must therefore, as teachers of The Shepherd's Rod (the official publications of the Davidian Seventh-day Association). *teach only in the light of the Rod those passages which in one way or another need to be interpreted.* Thus only will all Present-truth believers ever become of the same mind, seeing eye to eye and speaking the same things (1 Cor. 1:10; 1 Pet. 3:8; Isa. 52:8)." *Answerer Book 5, pp. 55, 56.*

We see here that what determines a teaching to be according to "that which is published," is not if Brother Houteff printed it in the Tracts or the Tgs, but whether or not the teaching is in the light of the Rod message. That is to say, not because these sermons were not placed in Tracts or TG forms they are to be regarded as that which is not published. The statement is even saying that we can interpret the Scriptures providing our interpretation is in light of the Rod message.

In the light of the above statement and from the fact that there were sermons given by Brother Houteff that was not published in the Tgs but was recorded (written) all we should be doing is to see if doctrinally they are in harmony with the rest of the Rod message. I do not know about you but I have not seen anything in these codes that is not in light of the Rod message. Another important point to note is that although Sister Houteff published these sermons in the Code in response to inquires about the second application of the 42 months, none of these sermons selected has anything to do with the 42 months. Therefore, those sermons did not influence Sister Houteff to set her embarrassing date for the purification of the church. These Codes from 1955 through 1959 did comprise more than are in the present Codes (1 of 5 - 5 of 5). In the 1970s the Salem Association decided to republish only the sermons delivered by Brother Houteff and discard all other materials that were in these codes.

One thing that is sure is that we know where the sermons begin and where they end.

Seeing that most of these sermons in the Code are available with the unedited words from the Elk collections then may be a committee could be set up to research these materials to see if the editing process changed any of the meaning. I have done my personal comparison and have seen no change of meaning. The documents by Brothers Sam and Graham did not really present a doctrine to be investigated, but let us address some of their concerns.

JACOB'S TROUBLE:

"The people that have come to this antitypical time of trouble are returning to the homeland, are comforted. Apparently it is bad enough to frighten all, but God's encouraging counsel is, "Fear not."

"Plainly, the burden of this chapter is concerning the antitypical returning to the homeland. Though terrible the trouble may seem, yet the outcome of it is to be the same as in the type. Right now we may not appreciate this study as we ought to, but the time is soon coming in which we **will dig as fast and as hard** for it as we would to get out from under an avalanche. Those who have but little faith in the Word of God though, the study will not do them much good. Now is the time to start cultivating the faith we need to have then." *Timely Greetings, vol. 1, #47:14.*

Read the following passages and you will see that Jacob's trouble for the 144,000 takes place before the purification of the church and before the Kingdom is established.

1 TG #45

1TG#47

Especially is this statement in 1 TG 45 page 12, para. 1, under the subject "**The Mighty Esaus, and the Unpretentious Jacobs**." "We are to study the sixty-sixth chapter of Isaiah. In this chapter the Lord speaks to two groups of servants: the servants up to the cleansing of the sanctuary (Dan. 8:14) -- to the Judgment for the Living, the purification of the church ("*Testimonies*," Vol. 5, pg. 80), the time in which they are found "smiting" their fellow servants, eating and drinking with the drunken. The other servants are the servants thereafter. To hear what the Lord has to say to His former servants as the time of the cleansing approaches, we shall begin the study with the first two verses of the chapter."

The big question confronting us now is, "What will cause Davidians to cry day and night for deliverance?" Is it the death decree of the Two Horned Beast or something else?

TWO DEATH DECREES

All are acquainted with the death decree of Revelation chapter 13:15, 16 (See Tract 12, pp. 54, 55). Will there be another death decree before the four winds begin to blow, before the Mark of the Beast? Let us consider these passages: **1 TG 28, p. 14, para. 2, 3 page 15, para. 1, 2, 3, 4.)**

Mic. 7:7-10 -- "Therefore I will look unto the Lord; I will wait for the God of my salvation: my God will hear me. Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me. I will bear the **indignation of the Lord**, because I have sinned against Him, until He plead my cause, and execute judgment for me: He will bring me forth to the light, and I shall behold His righteousness. Then she that is mine enemy shall see it, and shame shall cover her which said unto me. Where is the Lord thy God? Mine eyes shall behold her: now shall she be trodden down as the mire of the streets."

"These verses present God's faithful people, the people to whom these prophecies have been unfolded as having an enemy that bears the feminine designation "she." This "she" questions and doubts God's presence among His people, she mocks them for their faith.

Since these prophecies are now for the first time brought to light they constitute the message of the hour; and since upon us has been placed the burden of carrying the message to the church, and since she is our enemy as was the Jewish church to the Christian, Inspiration thus bears witness against her, and pronounces her doom.

Read the above passage over and over again. Clearly, you can visualize Davidians in the future going through anguish and great distress, and are being mocked by the Laodiceans, before Ezekiel 9-- all before her doom.

"Then it shall come to pass that "the Gentiles shall see" the saints' righteousness and all kings their

glory and they as a people shall "be called by a new name, which the mouth of the Lord shall name." Isa. 62:2.

"Mic. 7:11, 12 -- "In the day that thy walls *are to be built*, in that day shall the decree be far removed. In that day also he shall come even to thee from Assyria, and from the fortified cities, and from the fortress even to the river, and from sea to sea, and from mountain to mountain."

"Since this **decree** is removed in the day the Kingdom (**the church purified**) is restored, in the day the saints are fortified, **the decree has no effect on them**. In that day, declares Inspiration, there shall be a great gathering from Assyria and from the fortified cities, even from sea to sea and mountain to mountain. This message, therefore, is the one that precedes the harvest of the earth, the great and dreadful day of the Lord, the Judgment for the Living, the day in which all things are to be restored (Mark 9:12)." *1 Timely Greetings, #28:14, 15.*

My understanding of the decree mentioned in the above statement is the Assyrian death decree before the Kingdom is established. What do you think? When the decree is made the church will be rejoicing thinking that they too will soon be rid of the Davidians by the Assyrian decree. Observe the following passage in connection with this thought.

"From this we see that the Assyria under discussion exists in the time of the end, the time in which the great and dreadful day of the Lord takes place. This Assyria, therefore, is an antitype of ancient Assyria just as the Babylon of Revelation 17 and 18 is an antitype of ancient Babylon.

"Assyria, charges Inspiration, is a rejoicing city that dwells carelessly, that says in her heart, "I am, and there is none beside me." Zeph. 2:15.

"At this point let us pause a moment and summarize the characteristics by which this modern Assyria is to be identified. (1) As man looks at things, she is so great that there is none like her. She is well instructed in the things of God. (2) She is oppressive, a hard ruling nation. (3) She has polluted the sanctuary and has declared the law of God void. (4) She has piled up wealth by going after it as an evening wolfe goes after its prey. (5) She harbors the church of God. (6) She exists in the time the Lord is to manifest His power and destroy all the wicked nations. (7) She is an Assyria-like nation, widespread, a nation of conquests.

"There is but one people under the sun that answers to all these descriptions, and that people is, of course, the English-speaking people, in whose midst is the church, and from whose midst the Gospel and the Bible flow out to all nations. As clear as language can make it, the burden of the prophet Zephaniah is for the English-speaking Christian world.

"God is now saying to Assyria's capital city: "Indeed, you are doing all these abominations, but you will not thus continue long. The time is at hand." Put a stop to your absurdities.

Zeph. 3:12 -- "I will also leave in the midst of thee an afflicted and poor people, and they shall trust

in the name of the Lord."

"The fact that He leaves in their midst a poor and afflicted people is sufficient evidence in itself that the purification of the church takes place before the Millennium, before Isaiah 33:24 is fulfilled and before He sets up the kingdom mentioned therein.

"A great day is coming for the righteous, a dreadful one for the wicked. We, therefore, as children of Zion, are encouraged to sing and shout for joy because we have finally come to the time of God's great deliverance." *Timely Greetings, vol. 1, No. 23:5,6,7,8.*

"The people whom God has afflicted (by their dispersion among the nations) and whom He promises to afflict no more, and to break the Assyrian yoke from off their shoulders, are His people, His church -- antitypical Judah. They are, therefore, the other people.

"The title of God's people, you note, is "Judah." They are counseled to behold the messenger of God who at the fulfillment of this prophecy brings to them good tidings, tidings of peace...the message of the Kingdom of peace (Isa. 11:6-9). The Lord counsels them to be honest with Him, honest in their profession of faith. They are, moreover, assured that at the fulfillment of this prophecy the destroying angels are to remove the wicked from the midst of the righteous. Thus will the wicked be "raptured" away and be no more.

"So it is that while Nahum predicts liberation and peace for God's faithful people, he predicts disaster and humiliation for antitypical Assyria (the power which they serve) and for the wicked in the church.

"Now, in view of the truth that we are living in such a period as described by Nahum, together with the fact that preparations for Nahum's war are made during a time of such lightning-like travel, the evidence clearly stands out that Nahum's prophecy is to meet its fulfillment in our day, and that the "Assyria" here in prophecy, therefore, is not ancient Assyria, but another widespread power that exists "in the time of the end" (Dan. 12:9, 10) the time in which its yoke is removed from God's people.

"Moreover, since this antitypical Assyria's fall liberates God's people, and since from then on the wicked no longer pass through their midst, the time and the events are solidly clinched: All these predictions come to pass in the time of the purification of the church, in the Judgment day of the living, during the great and dreadful day of the Lord.

"Obviously the prophet is looking down the stream of time, to a time of a thorough reformation, a time in which only those who forsake every sin and embody Truth and righteousness will be left in the church. None others will be found in the congregation of the Lord. Then Assyria shall fall and thus shall her yoke be removed from the neck of God's people." *Timely Greetings, vol. 1, #24:12, 13, 14.*

Clearly we can see that the burden that will be brought upon the church before her liberation will be by antitypical Assyria in the Assyrian period, not Babylon. This is equivalent to the third period of the first beast of Revelation chapter 13. (See Tract #12, p. 22).

The Symbolic Code now confirms the same thought.

"Though it is designated as the time of Jacob's trouble, yet there is no trouble like it in the respect that none is so great. In this prophecy God is revealing that before God's people return to their father's land there shall be a time of trouble that will turn all faces pale. It will be a time of trembling, of fear, and of trouble such as never was.

"Trouble is coming. It is not going to be a small trouble. Why is it called Jacob's time of trouble? Jacob met his trouble while he was returning to the promised land. Now Jacob is to return again to the Promised Land with all his household, and again he is to meet with great trouble. That is why it is called the time of Jacob's trouble. The trouble is to be exceedingly great.

"Some of us may think we have hardship now, but the fact is that we do not know what hardship is. We cannot now comprehend or even imagine how great the trouble will be. "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it." The trouble actually is what saves him. Then the time of trouble is coming for the good of the latter-day Jacobites. It is coming to deliver them. through this most difficult time, it is the man who has the greatest faith in God that will fear the least. The more faith one has then the greater will be his deliverance.

"We have learned that in that great time of trouble those represented by Jacob will be delivered. Daniel calls it a time of trouble such as never was, and he also foretells that Michael shall stand up and deliver everyone whose name is written in the book. Why did both prophets write about it? Jeremiah perhaps deals more directly with the deliverance of the people and makes plain the time God is to accomplish the deliverance.

"To break one's yoke and bonds means to make one free. It is from the Assyrian yoke that Jacob is going to be made free.

"God's people are to receive punishment but it is only going to be in measure. The incurable bruise and grievous wound is the kingdom lost. Though the bruise is incurable, yet they are to be delivered. Only a miracle can heal an incurable bruise. Just before God's people are delivered they will be painfully aware that there is no possible way for them to be delivered. But a miracle is to take place. Then all will know that God alone wrought their deliverance." *13 Symbolic Code, nos. 1, 2:9, 10, 11, 13.*

It is during this time that the Solemn Assembly will be called wherein we will cry day and night for deliverance. Take a look of this connecting thought now concerning the Solemn Assembly.

THE SOLEMN ASSEMBLY

Joel 2:15, 16 -- "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet."

"In these verses, as in Joel 2:1, the command is given to blow the trumpet in Zion. This second trumpet, however, is not to announce the day of God, but to sanctify both a fast and the people, to call a solemn assembly, from which not one is to be excluded from the assembly.

Joel 2:17 -- "Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare Thy people, O Lord, and give not Thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?"

"Here we are plainly told that God's people are to face persecution and distress, and that unless they keep close to the Lord their very existence may be at stake, God's name dishonored, and the heathen allowed to rule over them and to challenge their faith in God.

Joel 2:18, 19 -- "Then will the Lord be jealous for His land, and pity His people. Yea, the Lord will answer and say unto His people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen."

"God finds refuge and freedom for them in their own land where nothing shall be lacking."

Notice that the Solemn Assembly is called because Davidians will to face persecution and distress and their very existence will be threatened. According to 2 TG 10:23 this is what we call the Time of Jacob's Trouble--trouble for the 144,000 that develops on their way home to Palestine. Let us not see this (on our way home) too literal because literally, on our way to Palestine we will be in the chariot of the Lord safe and sound. (See 1 TG 11:13). This trouble takes place while we are still in the Gentile world. I went through the above explanation because the Time of Jacob's Trouble for the 144,000 is placed at number 7 on page 30 of 2 TG 10. Some teaches that Jacob's Trouble for the 144,000 comes after the winds are let loose, after the Mark of the Beast system is set up, and so there is only one Time of Trouble, that of the Sunday law. Such an argument is an attempt to prove that 12 Symbolic Code #2 is erroneous when it says on page 14, para. 1.

"But there will yet be a decree before the fifth trumpet ends, that if men dare to disobey, they must face the threatened penalty of death. Those however, who have been sealed when the decree comes will seek death and death will flee from them."

Let us further distinguish the two separate troubles.

"And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood

which the dragon cast out of his mouth.' Rev. 12:16.

"Or, literally stated, the unconverted who are now in the midst of the church, are to be slain and buried. The converted are then to be taken into the kingdom. Then will the dragon be "wroth with the woman, and...make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

"Stirred to fury over her purification, the dragon will make war "with the remnant of her seed." Against her personally, though, he will not war, because her communicants, the 144,000 (the first fruits -- Rev. 7:3-8; 14:4), those who go first into the kingdom, stand with the Lamb, the King, on Mount Sion (Rev. 14:1) His palace grounds. Thus being the rulers of the tribes, they are symbolized by the crowned woman. And being in their own land, they are protected from the dragon who consequently persecutes only the "remnant," those who are left behind, who are still in Babylon but who are finally called out of her (Rev. 18:4).

"The dragon's warring against them is occasioned by their having the Testimony of Jesus, the Spirit of Prophecy (Rev. 19:10), by becoming commandment-keepers instead of worshipers of the beast and his image. The dragon's aim is to keep them from coming out of Babylon and thus from going into the rapidly growing Kingdom. Then it is, though, that the world shall behold all God's people coming Out of Babylon's Dominion Into Their Own Land." *12 Tract:44, 45.*

Observe that it is after the 144,000 escape Ezekiel 9, and are taken to the Promised Land, that the dragon became wroth with the woman (144,000) and then decide to make war with the remnant of her seed (the Great Multitude), by imposing the Sunday Law-the Mark of the Beast. Remember, the 144,000 would have already gone through the Assyrian yoke before they are delivered, before they go to Palestine.

The list of additional of Davidian beliefs in 2 TG 10 are not all in exact chronological order according to the numbering. For example, the Time of Trouble for the Great Multitude in number 5 comes before the Time of Trouble for the 144,000 in number 7. Some of the numerical items are just explanation of others.

Observe number 3: it has the sealing of the 144,000, then the outpouring of the Holy Spirit, then the gathering of the Great Multitude. **What follows in item 4?** The slaughter of Ezekiel 9. Numbers 10 and 11 is just further elaboration on what was mentioned in number 3.

To try and use 2 TG 10 to show that the sermons of Brother Houteff in the Codes (1-5) are erroneous, is unwittingly trying to prove other sections of the message wrong

42 MONTHS

It has been said by many older Davidians that just prior to the death of Brother Houteff, he was re-studying the 3 1/2 year or 42 months of Revelation 11:2. It was also said that Brother Houteff was

mentioning that Revelation 11:2 has a second literal latter-day application. So far we do not see any written statement (or sermon) on this matter. Let us examine 2 TG 15 to see if there is any hint to that effect. Revelation 11:1 portrays the sealing of the 144,000, and verse two illustrates the gathering of the Great Multitude. We notice the 42 months is sandwiched into these events on page 9 of 2 TG 15. The following passage caught my attention:

"Besides any other significance, the forty-two months being only six sevens, it signifies that the holy city, Jerusalem, will not be "trodden down" all the way up to the time of the antitypical Jubilee, -- the Gentiles are to be driven out of it before the Mystery of God is finished, before the seventh angel begins to sound." Is not this statement a clear suggestion that this 42 month mean something more than just the 1260 years of the Dark Ages. The statement is suggestive that when the 42 months end Jerusalem is to be liberated from the Gentile rule and the Kingdom set up. What it does not say is when this 42 months begin. 1260 years could not fit in this application. On page 9 of 2 TG 15 the 1260 days or Revelation 11:3, directly apply to the 1260 years of the Dark Ages. Consequently, I do not believe that this second application of the 42 months is Florence Houteff's idea. Setting a time for the beginning of the 42 months was Florence Houteff's head bowl. The second application of the 42 months may have to be seen in the light of the following statement:

"The only portion of Daniel 11 yet to be fulfilled is this verse, the last of the chapter, and since these prophecies are made to be understood only when they are being fulfilled or after fulfillment, verse 45 is not as clear as we should like to have it. Consequently concerning the place of his tabernacles and his end, also as to whether another Christian power shall inherit the title "king of the north" before verse 45 is fulfilled, only time itself will positively portray the whole truth." 2 TG 42:27.

As with Daniel 11:45 we will have to let time portray the truth concerning the 42 months.

THE JONAH MESSAGE

If Tract 10 explain Jonah's experience in the belly of the whale why the need of the study in 11 SC #8? Take note of this statement in 11 SC #8.

"In our study of the three days and three nights what light did we receive to help us? -- That the heart of the earth was not the tomb, but rather Jesus was in reality in the power or in the hands of the church for three days and three nights even though part of that time He was dead and in the tomb.

"Had Jesus meant that He would be in the "tomb" for three days and three nights He would not have said "heart of the earth." It therefore shows that contrary to appearances, Jesus was actually resting in the power of God those three days and three nights, and therefore He was in a good and a safe place. When Jonah was cast into the sea and swallowed by the fish God had prepared for him it appeared to Jonah to be his end. Likewise in the case of Jesus those last three days and three nights before He was resurrected gave the outward appearance of defeat for His righteous ministry. Nevertheless, Jonah's experience brought salvation to Nineveh, and Christ's experience brought salvation to the world.

"So much for the sign of Jonah to the Jews in Christ's time. Let us now consider for the remainder of our time the possibility that the rest of Jonah's experience is a type also. If so, what do Jonah, Nineveh, the sea, the fish, and the fish's expelling Jonah after he had partly learned his lesson typify?"

"Jonah's whole experience could be a type of God's people with a message that they were to proclaim to the world. It could be a type of the duties God gave to His people and they, like Jonah, wanted to put it aside and "let George do it," so to speak.

"The purpose of this study is to help us all to see that Jonah's experience is a sign not only to the Jews in Christ's time but also to you and to me." 11 Symbolic Code #8, pp. 6, 7.

From what we have just read we see that Tract 10 was only explaining the significance of Jonah being in the belly of the whale for three days and three nights. The remainder of Jonah's experience after being vomited on shore represent the experience of God's people today. Do you think Sister Houteff put this sermon together? Who is telling us to burn this second phase of Jonah's experience? Notice on page 3 of 11 Symbolic Code #8, Sister Houteff in her introduction said that this particular sermon was selected so as to clarify questions concerning the beginning of the 42 months and the timing of the "Great Earthquake" of Revelation 11. (Please read the entire 2 TG #15). Observe that throughout this sermon nothing is mentioned directly or indirectly about the 42 month or the Great Earthquake. Read this sermon and compare it with 14 Tract and 1 Timely Greetings 23, 24 and see if you can find anything misleading or contrary to that which is published. I can find nothing misleading.

THE TRUMPETS

The apparent contradiction between Tract 5 and 12 Symbolic Code #2:4:

The first thing to observe is that Tract 5 was published in 1935 and the sermon in the Code was given in 1946. In 1935 there was no light on the Kingdom or the fall of Assyria. Let us now analyze the 5th and 6th Trumpets. Concerning the 5 months of the 5th Trumpet we read:

"In Tract No. 3, The Harvest, the time from the baptism of Christ to the close of probation is shown to be illustrated by twelve figurative months -- six from Christ's baptism to His crucifixion, five from the crucifixion to the ingathering of the first fruits (the 144,000 -- Rev. 14:4), leaving one month for the ingathering of the second fruits (the great multitude -- Rev. 7:9).

"During the five figurative months, the "locusts" were commanded to torment those who had not the seal of God, but not to kill them. This command implies that after the expiration of this period, the killing restriction will cease, and that from then on the wicked will be killed rather than tormented only. At that time "the four angels" of Revelation 9:15 will have prepared themselves "for to slay the third part of men." Tract 5:74, 75.

It was this phase of the 6th Trumpet as we have just quoted, that the sermon of 1946 was portraying

when the following quotation was said:

"Now we wish to ascertain what period we are living in. At the sounding of the sixth trumpet, the four angels are to be let loose and they are then to kill a third part of men; and their army, moreover, is to number 200,000,000 "horsemen" and that many "horses." Since no such thing as this has ever happened, it therefore speaks for itself that the sixth trumpet is yet in the future. It has not yet commenced to sound." *12 Symbolic Code, #2:4*.

Concerning the 6th Trumpet Tract #5 continue to say:

Rev. 9:13,14. "And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates."

"In coming from the "golden altar," the command, "Loose the four angels," shows that the sixth trumpet sounded sometime before the vail to the Most Holy apartment of the heavenly sanctuary was lifted. Otherwise the voice would have come from the throne -- the Most Holy place. (For detailed treatment of the lifting of the vail, see Tract No. 3, The Harvest.) But as has been shown, we are still in the period of the fifth trumpet, a fact which evokes the question: How, then, could the sixth trumpet have sounded before the events of the fifth had expired?

"It will be observed that though each of the trumpets begin at a definite time, yet one overlaps the other, and all seven extend to the second coming of Christ. This is seen in the coexistence of the truths of all seven. The flood (first trumpet), the Exodus movement (second trumpet), the giving of the Old Testament Scriptures (third trumpet), the church's going into captivity (fourth trumpet), Christ's first advent and subsequent events (fifth trumpet), are all sounding louder today than ever before. And as these truths constitute the gospel for today, it is evident that though the trumpets run in consecutive order, each beginning at a different time, they all continue in force to the end of the world, terminating therewith. Thus the rejection of one being tantamount to the rejection of all seven, the lesson is sharply drawn that to reject one truth is to reject the whole truth." Tract 5:78, 79.

Let us compare the comments on Revelation 9:6.

"The experience of Christ's first disciples will explain why that, after the expiration of the "five months," men will desire to die, but cannot. Despite great persecution against the faithful of the primitive Christian church, their vision of the world's great need urged them on to preach the gospel of Christ at the cost of their lives. And notwithstanding cruelest death awaiting them, they in faith and courage in God held the light of the gospel before the people as constantly as the sun holds its rays over the earth.

"Though God's people today shall go through a "time of trouble such as never was" (Dan. 12:1), when earthly tribunals shall cease to come to pass "that as many as would not worship the image of

the beast should be killed" (Rev. 13:15), yet the Word declares: "...at that time thy people shall be delivered, every one that shall be found written in the book." Dan. 12:1." *Tract 5:75, 76, 77.*

Not having any light on the Assyrian yoke or the Kingdom, or even Jeremiah 30:7,8, in 1935, Tract 5 says that it is the in the Time of the Mark of the Beast after the 5 months expires that men are to "seek death and not find it." It is true that, that experience will continue in the 6th Trumpet, but the Bible says it is in "those days" within the 5 months, before Ezekiel 9, that men will "seek death" and not find it. It was due to advanced truth that Brother Houteff in his 1946 sermon could make the following emphatic statement.

"To find out what will make these men immune to death, we shall refer to Revelation 7. I doubt that we need to read the chapter, because everyone of us is so well acquainted with it that we can almost quote it verse by verse. You recall that there were four angels stationed on the four corners of the earth, and they were to hold the winds from blowing on the earth and the sea and the trees until the servants the 144,000, are sealed, for when the winds are loosed they will hurt." *12 Symbolic Code #2:8.*

And to back up Tract 5 he continued to say:

"After they receive the seal, though, the winds will blow but they will not hurt the sealed ones for they have received perfect and absolute protection from all harm." *12 Symbolic Code, #2:8.*

Specifically, the sermon continues:

"Throughout the Dark Ages all who dared accept the Gospel were seeking death, and they found it, too. So we see that history in the period of the fifth trumpet discloses that up to this time Revelation 9:6 has not met its fulfillment. But there will yet be a decree before the fifth trumpet ends, that if men dare to disobey, they must face the threatened penalty of death. Those however, who have been sealed when the decree comes will seek death and death will flee from them. God will not let them die. By faith it is not difficult to understand how this could be, for you know that if God wills that you live you simply cannot die. We already saw a demonstration of that in Daniel's time. Men's lives are in the hands of God, and if He chooses to preserve the lives of some there is none who can snuff them out, not even the Devil." *12 Symbolic Code, #2:14.*

Of this positive trouble 13 Symbolic Code 3, 4 says:

"God's people are not only commanded not to participate in the confederacy, but they are to oppose it "to all them to whom this people shall say, A confederacy."

"Neither fear ye their fear, nor be afraid." It is upon the root of some fear that the confederacy is formed. But that which constitutes their fear is not to constitute the fear of God's people.

"If God's people are approaching the time when they must either confederate or sacrifice their lives,

they must be developing that faith which will cause them to believe that "in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them." Rev. 9:6

"Someone will have faith. God does not mean by this that He is keeping His blessings away from Jacob, but it shows that though we cannot see His face, we can witness His power.

Isa. 8:19 -- "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?". *13 Symbolic Code, #s3, 4:8, 9, 11.*

So the possibility that the winds -- Sunday Law may begin to blow before Ezekiel 9 still remains a maybe, but there still remains a positive trouble that will come upon the faithful before Ezekiel 9 that will cause them to call for a Solemn Assembly. There is something that was right about what Sister Houteff was saying, we have to find out where she went astray. God permitted this research although its intent was for us to cast away some of our goodly pearl. But the research will cause us to dig deeper to unravel the mystery concerning this "Jacob's Time of Trouble."

Even if the "Mark of the Beast" should be introduced before Ezekiel 9 it will not come with a death decree at its inception. I say that because of the following statement in **The Great Controversy**, p. 607, para. 1.

"As the controversy extends into new fields and the minds of the people are called to God's downtrodden law, Satan is astir. The power attending the message will only madden those who oppose it. The clergy will put forth almost superhuman efforts to shut away the light lest it should shine upon their flocks. By every means at their command they will endeavor to suppress the discussion of these vital questions. The church appeals to the strong arm of civil power, and, in this work, papists and Protestants unite. As the movement for Sunday enforcement becomes more bold and decided, the law will be invoked against commandment keepers. They will be threatened with fines and imprisonment, and some will be offered positions of influence, and other rewards and advantages, as inducements to renounce their faith. But their steadfast answer is: "Show us from the word of God our error"--the same plea that was made by Luther under similar circumstances. Those who are arraigned before the courts make a strong vindication of the truth, and some who hear them are led to take their stand to keep all the commandments of God. Thus light will be brought before thousands who otherwise would know nothing of these truths."

CONCLUSION:

There is proof that Brother Houteff had many recorded sermons prior to 1946 that was not placed into the Tgs. I personally believe that the sermon in the Code are those of the prophet. I have checked them and found them to be in harmony with the rest of the Rod message and the Bible. Not only are they in line with the message, but they make some areas of the message even clearer.

Therefore, **I will not recommend** that these Codes be discontinued being published by this Association.