

*Investigation of the authenticity of the sermons
published in the five volumes of the Symbolic Codes,
published after the death of V. T. Houteff, February 5,
1955*

Submitted by

*Bro. Lennox Sam
&
Bro. Michael Graham*

To

The Biblical Research Committee



Attention Members:

N. Archer

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E. Barnes

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To: Biblical Research Committee. - Brother Robert Shortt, Chairman
(Peace be unto you, dearly beloved)

From: Brother Lennox Sam and Brother Michael Graham.

RE: Sermons published in the five volumes of the Symbolic Codes after February 5, 1955. (Herein after referred to as the **“Distributed New Codes”**)

A) Proof from the B.R.C.:

1. That Brother V. T. Houteff delivered the sermons published after February 5, 1955. (We feel you will understand the need for proof after you have examined some of the evidences shown herein)
2. That the inconsistencies herein mentioned are actually progressive truth and not error or in the alternative harmonize the questionable statements with statements published by the prophet.

B) B.R.C. provide definitive statements together with references and explanations; together with answers to the questions asked throughout this presentation:

1. Why all of the codes published after February 5, 1955 are not currently distributed and why those that are being distributed, are not distributed in their entirety?
2. Why are the sequence of events published by Brother V. T. Houteff in The Fundamental Beliefs pages 11 to 15 and 2TG # 10 pages 28 to 31 not in sequential or chronological order.
3. When does Jacob time of trouble begins, is it before or after the purification of the church?
4. Provide one or more statements published by the prophet giving permission to publish any of his unpublished sermons, especially those purported, to have been delivered long before his death.
5. Explain the statement “Teach only that which has been revealed and published”. Are we to understand this to mean published by the Executive Council or published by V. T. Houteff?
6. If the BRC is **unable** to prove that the sermons published in the Distributed New Codes, were sermons delivered by Brother Houteff, and/or, one of the seemingly inconsistencies

sited herein, is proven to be inconsistent with the published writings of V. T. Houteff. The BRC should immediately submit a recommendation to the Executive Council to stop printing, distributing or teaching from said Codes.

Thought: “Some of our brethren wish to know the position we hold on the message in the "Rod." The question is, Do we allow mistakes in it, or do we hold that the contents in the "Rod" are unquestionable? This we answer as follows: Analysis proves that truth has never come at any time by the power and wisdom of men, but by the Spirit of God through instruments of His own choice. Said Jesus, "When the Spirit of truth is come, He will guide you into ALL truth." If we should believe the words of the Master, then we must conclude that the "Rod" contains either ALL truth or there is NO truth in it, save the quotations of truth. Therefore, if we admit one truth revealed by the "Rod," then we must accept it ALL. If God has been able to guide His servants in the past into ALL truth, He is able now. Therefore, we take the position that the message in the "Rod" is free from error in so far as the ideas put forth are concerned.” ISC No. 8 page 1 para. 5

C. The History behind the New Codes (Published after the Prophet’s death):

1. As we all know Brother Houteff died February 5 1955. Please note that on February 6, 1955 the day after the prophet's death, a letter from Florence Houteff dated February 6, 1955 was submitted to the Executive Council. Said letter is enclosed as **Exhibit A**, in which she stated that Brother Houteff requested the following before his death. (1) That in the case of Brother Houteff's death which would automatically vacant the office of President, Mrs. Florence Houteff be appointed to fill the office of Vice President. (2) That someone be appointed to succeed Mrs. Florence Houteff as Secretary. (3) That T.O. Hermanson be appointed a member of the Executive Council. (4) That the Counsel makes a resolution to provide for the welfare of Mrs. Florence Houteff as long as she lives. Brethren, please note very carefully the self-serving agenda contained in these four requests. Also that T. O. Hermanson is the brother of Florence Houteff.
2. **Exhibit B**: Minutes of the Executive Council dated February 6, 1955 at 1:30 PM. The council was called to order to make a determination or in other words to vote on the request submitted in Florence Houteff's letter. Florence Houteff was appointed and elected to the office of Vice President of the General Association of Davidian Seventh Day Adventist. T. O. Hermanson (Florence's Brother) was appointed and elected to the Executive Council of said Association. At that point, Elder Wilson, the Vice President of Brother Houteff for many years, was no longer on the Executive Council. Regarding request no. 2, that someone be appointed to succeed Mrs. Houteff as secretary, it was moved and carried that J. O. Conrad be appointed to succeed Florence Houteff as Secretary. Please note the motion to take care of Florence Houteff for the rest of her life was not considered at this council meeting.

3. On February 6, 1955 at 8:00 PM, another council meeting, (see **Exhibit C**) was called, the council decided on the provisions for Florence Houteff for the rest of her life. Please note brethren, two Executive Council meetings in one day, even the very next day after the Prophet's sudden death. The Prophet was not even buried; one could only imagine the state of mind of these Council members. They had just lost the prophet; making decisions of this magnitude the day after his death must have been difficult. Couldn't she have waited? After all there was a Vice-President. However, it looks like there was a woman with an agenda that could not wait until her husband was buried. Brethren please consider the facts just stated they are very important. A widow in mourning making such calculated decisions the very next day after her husband's sudden death, must be an outstanding woman, with an agenda, as we know, time did tell.

4. **Exhibit D:** Minutes from Executive Council meeting dated, May 7, 1955 at 7:45 PM. At this council meeting, it was claimed by the Chairman, Florence Houteff, that the **Vice President has the authority to veto the decisions of the Executive Council**, quite a discussion followed. We see here that Florence Houteff was setting her self up as the all authority of Mt. Carmel Center. They were dealing with a woman who was bent on having control of the General Association of Davidian Seventh Day Adventist, come what may. When questioned by one Brother Wolf as to the proof that the President appointed Florence Houteff to be the Vice President, **her answer was, " I cannot prove it, I have nothing in writing. But since Brother Houteff did not appoint anyone else, you are going to have to believe me when I tell you that he appointed me. Now I would like to ask you a question, how can you prove that you are a member of the Executive Council?"** A very humble woman you may say? No my brethren, a very pompous woman. A woman who was bent on controlling and having her way and it seems as if she would stop at nothing, including producing sermons of her own and stating that they were delivered by the Prophet.

5. **Exhibit "E"** Council minutes May 9, 1955. This council minute also included discussions regarding the veto power of the Vice President. Apparently, not all the members agreed with this particular decision, that the Vice President can veto the decision of the Executive Council. Then, what is the need of an Executive Council? Florence was a one-woman show. So if we should refer to these Codes as Florence's Codes, it is only because of what the evidences show.

6. **Exhibit "F"** Council meeting minutes dated December 3, 1955. This council meeting was had, just before the publication of 11 SC. No. 2, which was the December 1955 issue. We would like you to note carefully, at this meeting, Florence Houteff asked a question, **"If it is true that Brother Wolf cannot believe anything that Brother Houteff did not write, then what will he do when the Solemn Assembly is called, if Brother Houteff is not here to call it? Someone has to know when to sound the alarm and blow the trumpet."** It is apparent that Brother Wolf was questioning the previous Codes that were published, which included no purported sermons delivered by Brother Houteff. Since Brother Wolf questioned her writings, the next New Code

published, being 11 SC No. 2, included a sermon delivered by V. T. Houteff. How convenient, opposition comes up against her writings and the next code we find, "sermons delivered by V. T. Houteff." Brethren our burden is to find evidences that these sermons are actual sermons delivered by V. T. Houteff. If they are not, then we need to discard Florence's Codes. As it stands these sermons are hearsay, inspiration admonishes us: *"Through the acceptance of hearsay evidence the enemy obtains great advantage in council and committee meetings. Those who would stand for the right if they knew what it was, are led astray by the evil surmisings of others in whom they have confidence."* {RH, May 14, 1895 par. 9} " I am sorry that so many are ready to receive statements which have no true foundation. Let none of your teachers be ready to catch up and repeat "They say." **Ask those who make such statements to produce their authority.**" {6MR 308.3} " I had reason to expect my brethren would **act like sensible men, weigh evidence, give credence to evidence, and not turn aside from light and facts of truth and give credence to tidbits of hearsay and suppositions; wonderfully cautious in regard to matters of testimony which they had not any reason to question, and open mind and heart to greedily accept and publish to others the mere words born of prejudice and envy and jealousy.** {The Ellen G. White 1888 materials 643.1)

7. **Exhibit "G":** A series of Executive Council minutes, which show you the mindset of the woman behind the **New Codes**. Please read these minutes carefully for there are some important facts found in them. See Exhibit "J" for the Undistributed New Codes mentioned in minutes.
8. **Exhibit H:** Editor's final markup copies also known as morgue copies of 11 Symbolic Code No. 8 and 13 Symbolic Code Nos. 1, 2, these are only two of the many found in the archives of the Florence Houteff's era. Please review these documents and comment on the authority of Florence Houteff to edit sermons purported to have been delivered by the prophet. Wouldn't that be considered changing the words, adding to and taking from the last authorized voice of God? Aren't we warned to not add or take way from the Rod Message?
9. We would like to conclude the historical findings with this eye opener, the knockout blow that climaxed in April of 1959 actually finds its beginning in February 6, 1955 the very next day after the prophet's death. The instruments used by the enemy for this feat was none other than Florence Houteff and her **New Codes**.

D. Pages not included in the "Distributed New Codes" (Vols. 1 of 5 to 5 of 5):

1. Exhibit "I"

List of Distributed Codes with omitted Pages:

- 10 Symbolic Code No. 6 (Exhibit "I" No.1)
- 10 Symbolic Code No. 7 (Exhibit "I" No. 2)
- 11 Symbolic Code No. 2 (Exhibit "I" No. 3)
- 11 Symbolic Code No. 3 (Exhibit "I" No. 4)
- 11 Symbolic Code No. 4 (Exhibit "I" No. 5)
- 11 Symbolic Code No. 8 (Exhibit "I" No. 6)
- 12 Symbolic Code No. 2 (Exhibit "I" No. 7)
- 12 Symbolic Code No. 3 (Exhibit "I" No. 8)
- 12 Symbolic Code No. 4 (Exhibit "I" No. 9)
- 12 Symbolic Code No. 8, 9 (Exhibit "I" No. 10)
- 13 Symbolic Code No. 1, 2 (Exhibit "I" No. 11)
- 13 Symbolic Code No. 3, 4 (Exhibit "I" No. 12)
- 13 Symbolic Code No. 7, 8 (Exhibit "I" No. 13)

2. Brethren, we would like to draw your attention to some more startling facts. The symbolic codes in the 5 volumes now being distributed are not complete Codes there are many missing pages, which are shown in Exhibit "I". Was this an oversight or were these pages lost, as some brethren were told? The answer is a big loud **No!** Why are we distributing portions of these New Codes? Is it because there are some errors found in them? Or did we simply had no access to them, if so, we now do, the complete Symbolic Codes can be found at the Carroll Library at Baylor University, Waco Texas. The New Symbolic Codes are either all truth or no truth, all right or all wrong, and if they are all right, then distribute them in their entirety. If portions of them are wrong then discard them all and stick to that which was published by Brother V. T. Houteff and we will be standing on the sure foundation. Why are we holding on to publications with a shaky foundation?
3. Please note that 11 SC. No. 2 actually contains in excess of twenty-six pages. Why are we only distributing the first fourteen pages? In addition, we are not even distributing page fourteen in its entirety. Why! Why! Why see Exhibit "I" No. 3. We are splitting Symbolic Codes and even splitting pages so as to avoid the errors found therein. Isn't there enough literature published by the Prophet to prepare us to receive the seal, go through Jacob's time of trouble and finally board the chariot bound for the Kingdom?

E. Undistributed New Codes:

1. Exhibit "J"

List of Undistributed New Codes (only those we were able to find):

- 10 Symbolic Code No. 8 (Exhibit "J" No. 1)
- 10 Symbolic Code No. 9 (Exhibit "J" No. 2)
- 10 Symbolic Code No. 11 (Exhibit "J" No. 3)
- 10 Symbolic Code No. 12 (Exhibit "J" No. 4)

11 Symbolic Code No. 1	(Exhibit "J" No. 5)
11 Symbolic Code No. 5	(Exhibit "J" No. 6)
11 Symbolic Code No. 9	(Exhibit "J" No. 7)
11 Symbolic Code No. 10	(Exhibit "J" No. 8)
11 Symbolic Code No. 11	(Exhibit "J" No. 9)
12 Symbolic Code No. 10	(Exhibit "J" No. 10)
14 Symbolic Code No. 1	(Exhibit "J" No. 11)
14 Symbolic Code No. 6	(Exhibit "J" No. 12)

2. Let us consider the five volumes of the New Codes we are currently distributing. The first code in volume 1 of 5 is 10 SC. No. 7 then the very next one is 11 SC. No. 2. The question that is being asked in the field is. Where are the missing numbers? Brethren, we also had these questions way back when we first received these codes. In our research, we found these missing codes in the Carroll Collections Library at Baylor University in Waco, Texas. For the convenience of the Biblical Research Committee, we have enclosed some copies of these missing Codes. **Let us remember that while the New Codes were being published and distributed for the first time, Dividia at large held them as Revealed Truths, and only because of the knockout blow in April of 1959 that their errors were unmasked.** Brethren the last of the errors are now being unmasked please do not help the enemy of truth to further conceal them. Let them be the fireside editions and place them where they belong, in the fireplace.

3. We would like to call your attention to 11SC No. 1 (see Exhibit "J" No. 5), it is the Code that gave the light on the literal application of the Forty-Two Months of Revelation 11. Consider it carefully for it was the burden of the then one-woman Executive Council, which eventually caused the "Knockout Blow". 11SC No. 8, Vol. 2 of 5, referred to the Code that explains the Forty-Two Months, being 11SC No. 1. Don't you think that we should distribute this Code seeing that it is referenced in 11SC No. 8? I am sure some of the diligent students of the word may want to research said reference. The only reason we could think of for not distributing this referenced Code is that it is blatant error. How do we know its error? Florence Houteff' and her Executive Council member's predictions failed. All Codes published by Florence Houteff's Executive Council must be viewed with suspecting eyes, mind and heart. Brother Sam was privileged to speak with Brother _____, one of the Council members of Florence's Executive Council. He asked Brother _____ if anyone ever questioned the authenticity of the sermons presented for the Codes by Sister Houteff. Brother _____ answered no. He also said that the Forty-Two Months doctrine was Florence and her brother's idea. **Brethren please, if we carefully and prayerfully study most of these New Codes that we are currently distributing we will notice they relate to the Forty-Two Months doctrine.**

4. Why was 11 SC. No. 5 (see Exhibit "J" No. 6) not distributed? Again Error! Error! Error! That is all we can say. It is included please read it.

F. Inconsistencies found in various Distributed New Codes:

(a) **11 SC. No. 6:**

1. Page 10 paragraph 2 reads: *"if we are the people with the last message, then we must be the ones who are to be among the first to enter into that rest, since rest comes when one's work is done. It is only when we have done our work that we can have rest. What is our work? The work we must perform before we may have rest."* Consider the "rest", as you read the remainder of this code, you will find that the rest that it is highlighting is the rest, from replenishing the earth with saints, which includes the gathering of the great multitude. Now, after the great multitude is gathered, then the rest is realized and that rest is the millennial rest in Heaven. Now, brethren, how could God's prophet V. T. Houteff make a statement as aforementioned? How could the 144,000 enter into the millennium rest before anyone else? Is Christ going to take the 144,000 first to heaven start the millennium then return for the remaining saints? Please explain the above statement.

(b) **11 SC. No.7:**

1. The introduction to this Code states: *"Brother Houteff made the remarks concerning the possibility of trouble coming to the church after the sealing of the saints and before the slaughter of Ezekiel 9. And if so what the results would be and why. Since Revelation 11 has more recently been unfolded before us, we should be able to see that it is not just a possibility, but rather a fact and an approaching reality that trouble is coming to the church before the slaughter of Ezekiel 9. None therefore need to be ignorant concerning what we must now be doing about it."* The first question that comes to mind is who got the revelation to make it a fact and an approaching reality. Was that revelation given to Florence Houteff? One may guess that it must have been, because she is the one making that statement. A similar statement was made in **11 SC. No. 5.**(see Exhibit "J" No. 6) The big problem with this particular code is the intervening time, the trouble before Ezekiel 9. Now, before we even get into this intervening time, we would like to draw your attention to **10 SC. No. 8 page 4** (see Exhibit "J" No. 1) *"one of the best summaries and chronological order of events are enumerated in timely greetings, vol. 2, No. 10 pp. 28-31. Therein the major prophetic events are placed in there correct setting point by point, and it is certain that no one who applies the full treatment of "eyesalve" (truth) of this article need be blinded as to what order each event is to transpire."* Note my dearly beloved brethren, in June of 1955, Florence Houteff, herself stated that, the order of events listed in 2 TG No. 10 are chronological and are listed point by point, and we need not be blinded as to the events. Also in **11 SC No. 1 page 13** (see Exhibit "J" No. 5), she reiterated the same belief: *"(for further studies concerning the sequence of events surrounding the fulfillment of Ezekiel 9, please read the fundamental beliefs--Timely Greetings, vol. 2, No. 10, pp. 29, 30....)"*
2. We would like to draw your attention to page 8 of the Code in question, which reads *"you notice here the angels are not told to hold the winds until Ezekiel 9 has been*

*fulfilled, but until the servants of God are sealed. Therefore if there is any intervening time between the close of the sealing and the slaughter of Ezekiel 9 there is a possibility that the winds could start blowing during that time. If the nation had everything ready, it would not necessarily take long to bring the trouble that is represented by the four winds. We do know from this scripture that God will restrain the winds until the sealing is finished. For according to verse 3 of this chapter a message was sent to the four angels instructing them to hold the winds until the sealing of the 144,000 is finished. It shows that the devil is doing all he can to loose the winds as soon as possible, perhaps even in a day." Let us take a look at the confusion that is found in this paragraph. It is stated that the intervening time is between the close of the sealing and before Ezekiel 9 and the winds could start blowing then. Now, the winds as we all know is the Sunday Blue Law, isn't that correct brethren? Now, the possibility of the Sunday Blue Law, according to this code, could be enacted before Ezekiel 9, and after the sealing. The word possibility according to Florence Houteff is no longer a possibility, " **but its a fact and an approaching reality.**" Now, explain to us how the Mark of the Beast System, The Sunday Blue Law is going to be enacted before Ezekiel 9? Would it mean that the Laodiceans would be affected by the Mark of the Beast system, as well as the 144,000? Now, quoting two paragraphs down from the one just quoted, "**If sinners were still among God's people when the winds start to blow the church would fall, for while the sinners are among God's people the church cannot stand against her enemies.** In other words, were trouble to be brought against the church before the abominations are eliminated, before the unrighteous are taken out of her midst, there is a possibility that the whole church would fall, and that God would have to intervene Himself to rescue her. If God's righteous people were separate it would be different. The ninth chapter of Ezekiel, however, tells us that angels are commissioned to go through the midst of the city and mark those who sigh and cry for all the abominations that are done in the midst thereof, showing that the wicked and the righteous are not at the time separate, but instead they are commingled." Please harmonize the above two quotations from the purported sermon delivered by the prophet on Sep. 9th, 1936 and Feb. 27th, 1943 for they seem to contradict each other, and harmonize the first quotation with the following two statements published by the prophet on Jan. 15, 1936 and October 1936, respectively: (1) "**The only thing that would compel him to pass blue Sunday laws and go "to make war with the remnant of her seed" (with those that are left, Rev. 12:17) is the purity of the church when God by the slaughter weapons of Ezekiel Nine takes away the tares which received not the mark, and even then Satan will not enact "blue Sunday laws" until after he has exhausted every other weapon against the church. Therefore, as long as the church remains in her present Laodicean condition, there will be no blue laws or "war" against her, but a bluff only to make her members believe that they are free from his snares and that he is still trying to cause them to fall. But the worst of it all is in that they are sound asleep, which is shown by the fact that they still think Satan is working terribly hard to fulfill God's word by trying to pass blue laws and are not aware that he is only playing with them as a cat with a mouse, and the brethren "to whom the Lord has entrusted the spiritual interests of the people" ("Testimonies for the Church," Vol. 5, p. 211) instead of***

sounding the alarm to arouse the church are determined to even silence the voice of the Rod, and thus rocking her to a more sound sleep!" 2SC No. 1: 9 - 10 (2) "If the time of trouble or the anger of the nations, which is caused by the union of church and state (the image of the beast), takes place in the time of the judgment of the living, as explained in former publications, the enforcement of the "Blue Sunday law" must take place after the purification of the church. The Bible says, "The dragon... went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus." (Rev. 12:17.) The term, "remnant," in this instance means "those who escape" from the slaughter. (Isa. 66:16, 19); that is, those who are left after the slaughter takes place, and who are to be sent "unto the nations" to "bring all your brethren unto the Lord out of all nations." (Verse 20). As the church as a body is not now keeping the commandments of God, ("Testimonies to Ministers," p. 373), and as the dragon makes war with the "remnant" (the church that is left), which keeps the commandments, it is evident that the enforcement of the Sunday law will take place after the sealing, at a time when the church is keeping the commandments of God." 2SC No. 9: 6

3. Is there a time period between the close of the sealing and Ezekiel 9? If so please harmonize those references with the following:
 - *Tract 1: 38 para. 3: "After the sighing and crying ones were marked (which is not to be understood as being consummated in its entirety worldwide before the slaying follows anywhere), the slaughter completed, and the matter reported, the Lord "spake unto the man clothed with linen, and said, Go in between the wheels even under the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter them over the city. Ezek. 10:2."*
 - *Tract 15: 61 para. 1: "It being a foregone conclusion that Satan is against the saints, and that the Lord is against the truth-hating and evil-doing multitude, the subject becomes crystal clear: When let loose, the winds are to strike against the faithful "remnant," against those who are left after the earth has opened her mouth and swallowed up "the flood," the "tares" (Rev. 12:16, 17); but the angels who are stationed to hurt, are to smite those who make war against the remnant. Those whose names are found in the book, are "delivered." Dan. 12:1. Seeing that the 144,000, the servants of God, are not as yet sealed (not yet enclosed, protected, guarded, and ready to take their stand with the Lamb on Mt. Sion, but rather are still commingled with the tares) the angels are commanded to forestall the clash. Consequently, when this sealing work is completed, then the angels who hold the winds, will let the winds blow, and the angels who are to hurt the earth, sea, and trees, will then commence their given work. Otherwise stated, to let the winds blow, is to permit the two-horn beast to decree "that as many as would not worship the image of the beast should be killed" (Rev. 13:15."*

- 1SR 38 para. 0: "It is clear that the shaking must take place before the "Loud Cry." The men with the slaughter weapons were already slaying before the man with the writer's inkhorn returned to report the matter that he had done as he was commanded. See Ezekiel 9:8, 11."
 - 1SR 47 para. 0: "As soon as the marking is done, "the five men with the slaughter weapons go after him and slay both old and young, both maids and little children, and women. And they began at the ancient men which were before the house."
4. Brethren, let us couple the statement found in 11 SC. No. 7 page 8 which reads: *"You notice here that the angels are not told to hold the winds until Ezekiel 9 has all been fulfilled, but until the servants of God are sealed. Therefore, if there is any intervening time between the close of the sealing and the slaughter of Ezekiel 9, there is a possibility that the winds could start blowing during that time."*, with the statement found in 13 SC. No. 3 and 4 page 10, which reads: *"The confederacy that we are studying this afternoon commences before the loud cry and before the slaughter of Ezekiel 9. It is not the image of the beast for this association precedes the image of the beast, and the confederacy is formed when the nations are girding themselves for war. Put another way the confederacy will commence after the sealing and perhaps just before the slaughter of Ezekiel 9. Moreover, it is in the time when the Christian nations are united and that the woman "Babylon" will sit on the seven "heads" Rev. 17: 9 depicting also the union of churches under Babylon."* We are told in these statements that the blowing of the four winds and the latter-day confederacy are to take place between the end of the sealing and before Ezekiel 9. If the writings published by the prophet show no intervening time between the sealing and the slaughter, then, when is this confederacy to take place. Let us consider the word confederacy, Webster's Dictionary shows the word to mean **"an alliance between persons, parties, states, etc., for some purpose"**. In light of this meaning, we ask the question what is the purpose of the latter-day confederacy. It must have been the hand of the Lord at work to expose Florence's Codes that she predicted the slaughter without any consideration to the latter-day confederacy, which should have preceded the slaughter according to the aforementioned quotations, and if anyone should be familiar with the latter-day confederacy Florence should. Was not she who presented these purported sermons for publication? The next event we should be looking for is a thorough revival and reformation such as the world has never seen, followed by the purification of the church. Let us put away our idols especially those that speak and turn to the Lord. Then Assyria will fall.
5. Please explain "the time of trouble represented by the east wind mentioned in 11 SC No. 7 pages 20 and 2,1 paragraphs 3 and 4.
6. Just another note of observation we failed to mention. Brother Houteff has published 98 sermons in the Timely Greetings Volumes One and Two, and not once have we found prayer thoughts to be over a paragraph or so long. In these purported sermons

delivered by Brother Houteff, there are prayer thoughts four pages long. This does not resemble Brother Houteff's sermons.

(c) **11 SC. No. 8:**

1. Please harmonize the following statements published by V.T. Houteff with the statements found in 11SC No. 8, pages 5 - 7:

- *For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." (Matt. 12:40.) The idea that in the "heart of the earth" means in the grave, is man's supposition without Bible foundation. If the Saviour had in mind His experience in the grave, He would have said so. If His grave was in the center of the earth -- about 4,000 miles beneath its surface (the heart of the earth) then one may suppose He meant the heart of the earth. Jesus used the expression to indicate that He was to be three days and three nights in the hands of sinners, and in the grave. Why are sinners called "The heart of the earth"? Because man was made of it according to Gen. 3:19, "For dust thou art, and unto dust shalt thou return." 2SR: 25; "*
- *That He remained in the tomb two nights and rose on Sunday; that the three days and three nights is the time from His first legal trial to the time of His resurrection; that the heart of the earth has been erroneously interpreted to mean the grave, when, instead, it is, as Jonah's experience shows, symbolical of Christ's imprisonment in the hands of sinners and in the tomb. " Tract 10: 15.*
- *"For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" that is, in the hands of sinful clay. (Matt. 12:40.)" 1SC#6: 7,*

Harmonize the above statements with the following:"

- *Without the heart nothing lives. It is the heart that keeps one alive, and therefore the heart of the earth must be that which keeps the earth alive. Therefore the heart of the earth is God's Truth, His people, and His Spirit. Without all these three components I tell you the world would not now be in existence. The Truth alone is dormant. But when the Truth, the Bible, is combined with people and the Spirit of God, then there is life in the earth. Yes, to repeat, Bible Truth alone is dormant; with people it is active; and when these have also God's Spirit something then can be accomplished. It is the combination of these three that makes up God's church, the heart of the earth.*
- *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." 11SC#8: 5 7.***

(d) **12 SC. No.2:**

1. **Which Trumpet are we living in, and when does the sixth trumpet begin to sound?**
2. Please harmonize the statements from the Distributed New Codes listed below with Tract 5 page 78, paragraph 4, which reads: ***"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."***
 - ***12SC No. 2, page 4, para. 1: " 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."***
 - ***12SC No. 2, page 4 para 2: "In view of the fact that we are not living in the sixth trumpet, let us ascertain whether we may be in the sounding of the fifth trumpet, or whether it, too, is yet future."***
 - ***12SC No. 2, page 8 para. 0: "The fifth trumpet, therefore, sounded when Christ came nearly 2,000 years ago. We find ourselves therefore living in the period of the***

sounding of the fifth trumpet -- the Christian period -- before the sounding of the sixth trumpet."

- 12SC No. 2, page 8, para. 1: *"But now in this period before the sixth angel sounds his trumpet, some men are to seek death and they will not find it, and would desire to die and death would flee from them. They just could not die, for they would be immune to death."*
- 12SC No. 2, page 12, para. 0: *"At what time will they be made invulnerable to death? Our study today makes plain that it is during the fifth trumpet and before the sounding of the sixth trumpet. If God is going to do this during the period of the fifth trumpet, then the sealing of the 144,000 must take place in the period of the fifth trumpet and not in the sixth. It is then before the sixth angel sounds that some will have the experience of seeking death and not finding it."*

In Closing:

Brethren, we know the Biblical Research Committee members are busy individuals but for this **very, very important matter**, we do hope each and everyone of you carefully and prayerfully examine every piece of information, before reaching a conclusion and most of all do not let others influence your decision, let the Holy Spirit be your guide. This is a life or death situation, for if these Codes are truth then they are life, but if they are not then they will lead to death. May God help us all.

This report is not an attack on any individual or doctrine, but an honest desire to see the truth triumph and error, if any, discarded. We do hope the sentence just read, which is coming from honest hearts will eradicate any personal feelings from the minds of those who personalize everything.

Finally, should this committee **satisfactorily** prove that these sermons were indeed delivered by Brother Houteff and were authorized to be published by him, we will humbly give up our opinion and gladly teach in the light of them. In no wise is our intention to split from God's true Headquarters and be associated with any of the usurpers, as it is noised in some circles.

May God richly bless you, as you give of your valuable time to undertake this most urgent task.

PS: Please provide us with copies of each members' conclusions.

Signed this _____ day of _____, 2002,

By:

Brother Lennox Sam

Brother Michael Graham

**For additional information and/or clarification please contact us at Mt. Carmel Center during the day and at
(254) 853 - 3978 after working hours.**

Exhibit "A"

Exhibit "A"

TELEPHONE 2-7671



GENERAL ASSOCIATION OF DAVIDIAN SEVENTH-DAY ADVENTISTS

MT. CARMEL CENTER
WACO, TEXAS

February 6, 1955

To the Executive Council:

I am requesting by this letter that the Council convene for the purpose of considering and passing a resolution on the following requests made by V. T. Houteff before his death:

- (1) That in case of V. T. Houteff's death which would automatically leave vacant the office of President, Mrs. Florence Houteff be appointed to fill the office of Vice President;
- (2) That someone be appointed to succeed Mrs. Florence Houteff as Secretary;
- (3) That T. O. Hermanson be appointed a member of the Executive Council;
- (4) That the Council make a resolution to provide for the welfare of Mrs. Florence Houteff as long as she lives.

Sincerely yours,

Mrs. Florence Houteff
(Mrs. Florence Houteff)

FH/mh

Exhibit "B"

Exhibit "B"

TELEPHONE 2-7471



GENERAL ASSOCIATION OF DAVIDIAN SEVENTH-DAY ADVENTISTS

MT. CARMEL CENTER
WACO, TEXAS

MINUTES OF THE MEETING OF THE EXECUTIVE COUNCIL

(held in the parlor of the Rest Home)
Mt. Carmel Center
Waco, Texas

February 6, 1955, 1:30 P. M.

The Council was called to order. J. O. Conrad prayed for the success of the meeting, and that the right decisions would be made.

The secretary then read a letter (attached) from Mrs. Florence Houteff, which called the attention of the Council to several requests made by V. T. Houteff before his death. After some discussion it was moved by C. W. Helman and seconded by A. Quackenbush that we indorse only Requests (1) and (3) and delay the action on (2) and (4) until the next meeting, possibly to be held after V. T. Houteff's funeral.

The requests above mentioned are as follows:

- (1) That in case of V. T. Houteff's death which would automatically leave vacant the office of President, Mrs. Florence Houteff be appointed to fill the office of Vice President;
- (3) That T. O. Hermanson be appointed a member of the Executive Council.

And Mrs. Florence Houteff was appointed and elected to the office of Vice President of General Association of Davidian Seventh-day Adventists, and T. O. Hermanson was appointed and elected to the Executive Council of said Association.

Regarding Request (2), "That someone be appointed to succeed Mrs. Florence Houteff as Secretary," it was moved by J. O. Conrad that we ask Mrs. Houteff to recommend the person whom she would prefer to serve as the Secretary of the Association. This motion was seconded by A. Quackenbush, and was carried unanimously.

A motion was then made, seconded, and carried to adjourn until 8:00 P. M., February 7, 1955. The meeting was dismissed by A. Quackenbush.

Members present:

Ass't Chairman: M. Wolfe
G. W. Saether
Mrs. S. Hermanson
C. W. Helman
A. Quackenbush
J. O. Conrad

For the Executive Council:

Ass't Secretary: G. W. Saether

/mh

Exhibit "C"

Exhibit "C"

TELEPHONE 2-2671



GENERAL ASSOCIATION OF DAVIDIAN SEVENTH-DAY ADVENTISTS

MT. CARMEL CENTER
WACO, TEXAS

MINUTES OF THE MEETING OF THE EXECUTIVE COUNCIL

(held in the parlor of the Rest Home)

Mt. Carmel Center
Waco, Texas

February 6, 1955, 8:00 P. M.

The Council was called to order and A. Quackenbush prayed for God's wisdom.

The first item of business was to act upon Request #2, to wit:

- "(2) That someone be appointed to succeed Mrs. Florence Houteff as Secretary "

In the previous meeting held at 1:30 P. M. of the same day, it was decided to postpone decision on this item until Mrs. Florence Houteff had been consulted in regard to her preference, if any, for the one who should be appointed to fill this vacancy in accordance with The Leviticus of Davidian Seventh-day Adventists, page 9, By Laws, Art. 1, Sec. 1, (c). She sent the following suggestion:

"I think the new secretary should be a man, and he should be from among the members of the Executive Council. I would prefer either M. W. Wolfe or J. O. Conrad to fill this position."

The vote was taken by secret ballot and the result was a tie. The Chairman then cast his vote for J. O. Conrad. Thus J. O. Conrad was selected to serve as the new Secretary of the General Association of Davidian Seventh-day Adventists. # 8953

It was then decided by a vote of the members to complete the remainder of the business on hand, namely, the consideration of Request (4),

- "(4) That the Council make a resolution to provide for the welfare of Mrs. Florence Houteff as long as she lives."

After a very lengthy discussion the following motion was made by C. W. Helman:

"I move that we, the General Association of Davidian Seventh-day Adventists, guarantee to Mrs. Florence Houteff all the conveniences and necessary requirements for her to properly discharge her duties as Vice President of the Association, and at all times she will be provided with everything necessary to minister to her comfort and well being according to the principles of the Shepherd's Rod message as long as she lives."

2. Minutes of the Meeting of the Executive Council, continued:

The motion was seconded and carried by unanimous vote.

It was further stipulated that the action on Request (4) be first submitted to Mrs. Florence Houteff for her consideration, and then be taken to the Association's attorney for his legal advice. He will be instructed to prepare the proper instruments covering the decisions reached during the two council meetings of this day.

Members Present:

Ass't Chairman:	M. W. Wolfe
	J. O. Conrad
	A. Quackenbush
	C. W. Helman
	Mrs. Sopha Hermanson
	T. O. Hermanson
	G. W. Saether

For the Executive Council:

Ass't. Secretary: G. W. Saether

/mh

Exhibit "D"

Exhibit "D"

MINUTES OF THE MEETING OF THE EXECUTIVE COUNCIL

Held in the Office of the Vice-President
7:45 P.M. May 7, 1955

The meeting was called to order by the chairman and Bro. Quackenbush and Bro. Wolfe were asked to pray for a true meaning of the work of the Council and the Association.

The chairman then endeavored to clarify the questions which were brought in the Council meeting of May 4 by the letter of Bro. Quackenbush to the members of the Council.

In order to do this the chairman stated that we were being governed by the Leviticus with its constitution and by-laws. She then read from the Leviticus, pages 5-8 Art. IV Officers and Their Duties. Then the chairman read from Patriarchs and Prophets pages 315 - showing the failure of Aaron as the assistant of Moses to carry out the will of God as directed by Moses when he was absent from the congregation. Instead of carrying out the will of God he listened to the desire of the people and thus brought about a fearful rebellion among the people wherein the whole camp became engaged in idolatry and 3,000 lost their lives. That there is a great similarity in our work to that of Moses and Aaron should be evident. The chairman said that she did not want to follow the example of Aaron and follow the will of the people. It is a very difficult thing for one at the head of the work not to yield to the demands of the people.

The chairman is the one who knows what should be presented to the Council and he is the one and the only one who can call the Council together according to the Constitution, Art. IV Sec. 2 & 3 and the By-laws Art. 1 Sec. 3(a).

Several questions were asked and answers were given which seemed to meet the minds of all assembled. Speaking of Art. V Sessions, the question was asked, "In Tract 7 in the latter part of the tract (page 76) it stated that there was an open session of Davidian Seventh-day Adventists. Would that be considered one of the sessions as depicted in this Art. V?" The answer was that at that time there was no Leviticus. Until such time as there will be a need for a regular session of the Association none will be called. Up to the present time, including the time when Brother Houteff was here, there has been no need for a regular session of the Association. The only session of the Association that we know of at present will be the solemn assembly.

It was brought out that Art. VI By-laws, of the Constitution stipulated that "the Association, at any session, may enact, amend, or repeal by-laws.

It was claimed by the chairman that the vice-president has the authority to veto the decisions of the Executive Council. Quite a discussion followed:

If the vice-president was appointed by the Council how could then the vice-president over-rule the Council?

p. (36) *minutes Executive Council May 7, 1955*

Ans. According to our Constitution, the President is Chief Administrator of the Association. In his absence the Vice-president acts in his stead. For matters of any nature that the administrator wishes council on, provision is made in our By-laws for their council to be secured and legally used by the chief administrator in his work of handling the affairs of the Association. But should the Council pass something that the Administrator believes is contrary to the best interest of the cause, he is morally bound to veto the council's action just as Aaron should have done when the majority demanded even at the cost of his life to give them an idol to worship. In other words, under our set-up the Council will be asked to vote on certain issues. A record of their vote is kept, and their responsibility ends there. What is done is chargeable to the Administrator, and he must answer to God for his actions. God's church has never prospered when it was ruled by the voice of the people or by the majority vote.

Bro. Wolfe: How can you prove that the president appointed you to be Vice-president?

Ans. I cannot prove it. I have nothing in writing. But since Brother Houteff did not appoint anyone else you are going to have to believe me when I tell you that he appointed me. Now I would like to ask you a question? How can you prove that you are a member of the Executive Council?

It developed that some of the members had received written notice that they were to serve as members of the Council for a limited time only and that time limit had expired years ago. *Last one*

Ques. The Council decided not to sell Ross Green a lot or lots on the 10% down deal. Why was he afterwards sold lots on that basis?

Ans. Ross Green did not buy his lot on the same basis as the 10%ers. They were given a clear title but he was not until he should pay for the lots in full at the end of 45 days.

Ques. When Bro. Wolfe and Bro. Hermanson went down to Mr. Street's office to see about the resignation of H. Sealy as one of the trustees, Bro. Sealy's resignation was accepted by the Council. If others would resign in the same manner only one might be left to dispose of the property,; what about that?

Ans. We had five trustees and three would be sufficient according to our set-up. The Council could fill the vacancies as they occurred.

Ques. The Council chose the trustees to sell the property. Can the vice-president veto their decisions-their choice?

Ans. No, for this a legal matter. The ~~the~~ trustees are recommended by the chairman and the Council would vote on them.

Ques. If the voice of the Council is final in a legal case then what is the difference in the other cases?

Ans. The work of the Council is to assist the President or the Assistant in the administration of the affairs of the Institution. An example of this is the action of the Council in appointing the President to sign checks for foreign bank accounts. To satisfy these banks as to the legal status of the

(36).

AB6617

Exhibit "E"

Exhibit "E"

MINUTES OF THE MEETING OF THE EXECUTIVE COUNCIL

Held in the Office of the Vice-President
7:30 P.M. May 9, 1955

The meeting was called to order and C. W. Helman was asked to pray for wisdom in dealing with the problems of the sub-division and that all the decisions made will redound to the glory of God.

The chairman now showed a table of figures:

Cash in hand	\$15,700.00
Excess in savings	<u>11,400.00</u>
Total Working funds	27,100.00
Average tithes and offerings per month	\$ 8,000.00
Mt. Carmel Expense per month	3,600.00
Personal Exchange for U.S. cah per month	2,250.00
Postage per month	320.00
Medical per month	300.00
Field Workers (Transportation, postage, living expenses & home expenses) per month ..	4,860.00
Benevolent Expense per month	300.00
Foreign expense per month	<u>100.00</u>
Total average expense	11,730.00

From these figures it can be readily seen that the Association cannot go too fast nor too far in the development of the subdivision. However there will be funds coming in this summer from the sale of the lots which we have yet to collect. Then there will be a refund from the water department at the end of the year.

Now the maps of the 30 acre plot and also the 50 acre survey were spread out for inspection. The question before the Council was, should the sale of the land be restricted to the sale of the farm land, or should the 50 acres be opened up? It was contended that there are customers for the rough land who would not want the almost level farm land. Mr. Chastain tells us that there are about 30 persons waiting for the opening of the 50 acres. Furthermore there are so many subdivisions opening up that it is imperative that the Association sell the property more quickly than we have been or it may be left with very little sold.

Should the Association sell some of the land in tracts by the acre and what could be realized by so doing? If a better price is to be secured it will be necessary to subdivide the land. In the 30 acres the cost per acre has been \$2,600.00 and the net income per acre when all the money comes in will be \$1,800.00. Of course there has been some expense such as bringing in the utilities and some of the cost of construction of Mt. Carmel Drive and too the cost of surveying the 50 acres which naturally should be spread over the cost of the entire subdivision. That will make the net income of the 30 acres come up when the figures all come in.

AB6617

President of the Davidian Association of Seventh-day Adventists the Council merely assisted the President in this transaction - a transaction which all knew to be a perfectly natural one, like signing for a notary public.

Ques. Would it not be a good plan to groom someone to take the place of the Vice-president should anything happen to that one? How would a new one be selected?

Ans. The one who would be chosen would be one who is found trust worthy to see that the aims and principles for which the Association stands are carried out. The Constitution says that the duty of the Vice-President are to assist the President in the religious phase as Aaron did, ie, by speaking the Presidents words--teach the message he brought. He is also to administer the affairs of the Association. The one who would be most likely to do this would be chosen.

It will be my plan to present more and more things to the Council than I have presented and I don't intend to veto anything but I do feel that I have a perfect right and duty to do so when I see the need of it. This is not a worldly concern or even like the government at Washington. This is God's work and it will have to be conducted in God's way--"contrary to all human planning." In other words, the Lord's plan for His church is not that it be directed by the Voice of the people to God, but by the Voice of God to the people. On this point see Desire of Ages, p. 369, par. 2.

When the idea was presented that all make a statement as to their stand on this question it was decided that more time should be given so that each member would be clear on it.

Another question came up. Should the present Vice-president be incapacitated or die and a new Vice-president were elected would he too have the power to veto the Council's decision.

Ans. It seemed to be the consensus of opinion that that would be so because this is the work of God and that whoever would have the leadership should have the authority.

The meeting was dismissed by Bro. Conrad offering the closing prayer.

Members present

Mrs. Florence Houteff
Mrs. Sopha Hermanson
M. W. Wolfe
A. Quackenbush
C. W. Helman
T. O. Hermanson
J. O. Conrad
G. W. Saether

Approved

[Signature]
Mrs. Florence Houteff, Chairman

[Signature]
J. O. Conrad, Secretary

[Signature]
G. W. Saether, Ass't Secretary

Exhibit "F"

Exhibit "F"

Mt. Carmel Center
Waco, Texas

129

MINUTES OF THE MEETING OF THE EXECUTIVE COUNCIL

Held in the Office of the Vice-President
7:45 P.M. December 3, 1955

While waiting for all members to convene a letter from James McDonald Williams, British Guiana, dated November 28, was read.

Quoting from this letter:

"The statement in the letter on page 2, paragraph 6 indicating that Pastor M. J. Bingham is no longer a messenger of the Lord have done much harm here. Especially amongst the Laodiceans.

"The excommunication of Pastor Bingham is the biggest shock since the death of Pastor Houteff, and it shows great blindness on the part of those responsible, especially in the light of Testimonies for the Church, Vol. 7, pages, 262-263" and then he proceeds to quote from those pages.

He closed his letter with these words: "And so I would like to know if he is no longer a servant of God? because I am ready to finance his mission to the Island of Barbados, a field that has not yet been worked. Awaiting your prompt reply."

The reference from Vol. 7 which he quoted was not quoted in full for it was read to the Council from the book, too. This shows a deliberate attempt to juggle the words around so that it will be saying something which the reference does not say, let alone teach. There was a sentence in the first part of the letter which is perhaps significant: "Incidentally he (M. J. Bingham) is at the moment here carrying out a series of meetings in places unworked."

The meeting was called to order and A. Quackenbush prayed for the success of the meeting.

It was reported that Brother Sealy handed in his application for a Certificate of Fellowship with the reservation that he believed the March 1955 "Code" the way T. O. Hermanson explained it to him. It was the consensus of opinion that he cannot receive a Certificate of Fellowship with such reservations and will have to appear before the Council to clear himself.

Mr. Tom Joseph seems very anxious to buy the 17½ acres and will pay \$1300 per acre at 29% cash down. The city has made a new ruling on the Dam #1 to Dam #4 gully. It may be necessary for the developer to construct a storm sewer with a concrete apron on either side.

It was decided to try the other prospects to see what they will offer for the land. Mr. Chastain reported to the Office that Mr. Johnson wants to see how the street, Chastain Circle, will look and to see "how many lots he will have to lose." It was suggested that some one go out and stake out this street and show it to Mr. Johnson.

ALB 17

returned and said that there was no use going out to the field as the church was now giving the message of the purification of the church. Some time later Brother Wolfe started another battering rams' campaign. This same brother joined in the program. Then they asked Brother Houteff to subsidize them but he would not do so. Now Stoy you were in the hunting work but quit. Why now are you starting another battering rams' campaign?

It was learned in this meeting that Brother Wolfe had asked those young people who rode in his car to Fort Worth, What about the umbrella if there is no rain?

Richard Knipple told his father, Brother Wolfe doesn't talk like a Davidian.

Stoy: In that case, if Brother Wolfe talks like that I don't think the Young People should be going with him.

* Sister Houteff asked this pertinent question: If it is true that Brother Wolfe cannot believe any thing that Brother Houteff did not write, then what will he do when the solemn assembly is called if Brother Houteff is not here to call it? Someone has to know when to sound the alarm and blow the trumpet.

Before Stoy was dismissed Sister Houteff told him she wanted to talk with him soon about the Davidian Youth Society and the Officers.

Jack Knipple, Jr. had asked T. O. Hermanson to officiate at his wedding. A motion was made by Jack Knipple, Sr.: "I move that the Council authorize T. O. Hermanson to officiate at their wedding."

This motion was seconded by C. W. Helman and carried by unanimous vote.

The meeting adjourned at 11:45 P.M. and J. R. Custer dismissed the meeting by prayer.

Members present:

J. O. Conrad
J. R. Custer, Alternate
C. W. Helman
Mrs. Sopha Hermanson

T. O. Hermanson
Mrs. Florence Houteff
Jack Knipple, Sr.
A. Quackenbush
Geo. W. Saether

Mrs. Florence Houteff
Mrs. Florence Houteff, Chairman

J. O. Conrad
J. O. Conrad, Secretary

This report was prepared by

Geo. W. Saether
Geo. W. Saether, Assistant Secretary

Approved December 5, 1955

MINUTES OF THE MEETING OF THE EXECUTIVE COUNCIL OF
THE GENERAL ASSOCIATION OF DAVIDIAN SEVENTH-DAY ADVENTISTS
Mt. Carmel Center
Waco, Texas

Held in the Office of the Vice-President
2:00 P.M. March 26, 1959

The meeting was called to order. Before prayer was offered the discussion centered about the contemplated meeting of a solemn assembly and the possible attitude of the believers in the field. If the Davidians everywhere were studying the message and the prophecies they should know as much as the Office has published in regard to the events which will transpire in the immediate future. Should they be brought up to date on what the present study of the Council on the subject of the Passover in relation to the 1260 days has brought to light? The chairman announced that the Council would have a season of prayer later in the Council meeting. Dudley Goff prayed the Council might know about the solemn assembly.

The Shepherd's Rod, Vol. 2, p. 254 shows that the passover lamb was laid up on the 10th day of the first month. Christ was taken on the 14th and that was the day when the lamb was to be slain. He was crucified on the 16th and arose on the 18th. This year, 1959, the Passover comes on the night of the 22nd or by Jewish reckoning the evening of the 23rd. Accordingly the 10th day of the First month--Jewish time--would be the 18th of April. Occasionally does the Passover week fall on the very days of the week as at Christ's week of passion. "As we stated before, the Passover night in Egypt is a type of the purification of the church, separating the tares from the wheat."--Shepherd's Rod, Vol. 2, p. 217. To reject the message of rebuke the church will thereby crucify the Lord again. (Tract 12, pp. 24, 25)

The Council now set about to determine the exact date for the commencement of the 1260 days of Revelation 11. It was in October of 1955 that the Code article on the 1260 days was written. It was thought that this might be the beginning of the time. The records were gotten out and the mailing of the November Code occurred November 9, 1955.

With this date as the starting point and counting 1260 days the period ends April 22, 1959. This coincides with the time of the Passover in 1959, if there is any real significance to this. It is at least very remarkable. (Incidentally, on December 3, 1955, the first public sermon was given on the 1260 days of Revelation 11 by T. O. Hermanson.)

God has given signs in the Bible and it was thought that the Council perhaps ought to pray for a sign, a threat that what is predicted will actually take place.

In the prayer meeting, G. W. Saether, T. O. Hermanson, Dudley Goff, J. O. Conrad, J. R. Custer and Mrs. Florence Houteff all prayed that God would make plain when the announcement of the Solemn Assembly should be called.

The meeting closed at 6:15 P.M.

Members present:

Mrs. Mary Alen
J. O. Conrad

Exhibit "G"

MINUTES OF THE MEETING OF THE EXECUTIVE COUNCIL OF
THE GENERAL ASSOCIATION OF DAVIDIAN SEVENTH-DAY ADVENTISTS
Mt. Carmel Center
Waco, Texas

Held in the Office of the Vice-President
2:00 P.M. March 26, 1959

The meeting was called to order. Before prayer was offered the discussion centered about the contemplated meeting of a solemn assembly and the possible attitude of the believers in the field. If the Davidians everywhere were studying the message and the prophecies they should know as much as the Office has published in regard to the events which will transpire in the immediate future. Should they be brought up to date on what the present study of the Council on the subject of the Passover in relation to the 1260 days has brought to light? The chairman announced that the Council would have a season of prayer later in the Council meeting. Dudley Goff prayed the Council might know about the solemn assembly.

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The meeting closed at 6:15 P.M.

Members present:

Mrs. Mary Alen
J. O. Conrad

MINUTES OF THE MEETING OF THE EXECUTIVE COUNCIL OF
THE GENERAL ASSOCIATION OF DAVIDIAN SEVENTH-DAY ADVENTISTS
Mt. Carmel Center
Waco, Texas

Held in the Office of the Vice-President
2:30 P.M. March 19, 1959

The meeting was called to order and then a letter was read from Elder Odum in which he asked several questions regarding the 42 months. His particular work in the Denomination is to combat all subversive ideas which may arise, it is understood. A letter was also read from M. W. Wolfe which was directed to the Council and to A. Quackenbush.

Prayer for God's aid in deciding what to do regarding the solemn assembly were offered by G. W. Saether, Mrs. Sopha Hermanson and J. R. Custer. The discussion centered around the passover. Numbers 9:6-14 states that if individuals have touched a dead body and are not clean or have been on a long journey and are unable to attend the passover they can attend the second passover which would come the next month.

Second Chronicles, chapter 30 was read. It was during the reign of Hezekiah, that this king cleaned out the temple and although the people worked at the cleanup from the first day of the first month they did not get it cleaned up until the 16th day. The temple had been in disuse for a long period of years. In the 29th chapter it tells how they cleaned the temple and then they offered sacrifices, prayed and sang songs and played on musical instruments.

"And they sang praises with gladness, and they bowed their heads and worshipped." 2 Chronicals 29:30, last part.

"And Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was done suddenly." Verse 36.

In Tract 8, page 28 it tells that these two passovers typify the two purifications, one for the 144,000 and the other for the great multitude.

The problem at hand was when should the solemn assembly be called (the date of the meeting) and what preparations should be made for it? No decision in regard to these was reached other than that it appeared that the meeting might coincide with the time of the Passover.

The meeting was dismissed at about 6:00 P.M.

Members present:

Mrs. Mary Alen
J. O. Conrad
J. R. Custer
Mrs. Sopha Hermanson
T. O. Hermanson
Mrs. Florence Houteff
G. W. Saether

Mrs. Florence Houteff
Mrs. Florence Houteff, Chairman
J. O. Conrad
J. O. Conrad, Secretary

This report was prepared by

Geo. W. Saether
Geo. W. Saether, Assistant Secretary

Approved: June 15, 1959

MINUTES OF THE MEETING OF THE EXECUTIVE COUNCIL OF
THE GENERAL ASSOCIATION OF DAVIDIAN SEVENTH-DAY ADVENTISTS
Mt. Carmel Center
Waco, Texas

Held in the Office of the Vice-President
2:00 P.M. March 26, 1959

The meeting was called to order. Before prayer was offered the discussion centered about the contemplated meeting of a solemn assembly and the possible attitude of the believers in the field. If the Davidians everywhere were studying the message and the prophecies they should know as much as the Office has published in regard to the events which will transpire in the immediate future. Should they be brought up to date on what the present study of the Council on the subject of the Passover in relation to the 1260 days has brought to light? The chairman announced that the Council would have a season of prayer later in the Council meeting. Dudley Goff prayed the Council might know about the solemn assembly.

The Shepherd's Rod, Vol. 2, p. 254 shows that the passover lamb was laid up on the 10th day of the first month. Christ was taken on the 14th and that was the day when the lamb was to be slain. He was crucified on the 16th and arose on the 18th. This year, 1959, the Passover comes on the night of the 22nd or by Jewish reckoning the evening of the 23rd. Accordingly the 10th day of the First month--Jewish time--would be the 18th of April. Occasionally does the Passover week fall on the very days of the week as at Christ's week of passion. "As we stated before, the Passover night in Egypt is a type of the purification of the church, separating the tares from the wheat."--Shepherd's Rod, Vol. 2, p. 217. To reject the message of rebuke the church will thereby crucify the Lord again. (Tract 12, pp. 24, 25)

The Council now set about to determine the exact date for the commencement of the 1260 days of Revelation 11. It was in October of 1955 that the Code article on the 1260 days was written. It was thought that this might be the beginning of the time. The records were gotten out and the mailing of the November Code occurred November 9, 1955.

With this date as the starting point and counting 1260 days the period ends April 22, 1959. This coincides with the time of the Passover in 1959, if there is any real significance to this. It is at least very remarkable. (Incidentally, on December 3, 1955, the first public sermon was given on the 1260 days of Revelation 11 by T. O. Hermanson.)

God has given signs in the Bible and it was thought that the Council perhaps ought to pray for a sign, a threat that what is predicted will actually take place.

In the prayer meeting, G. W. Saether, T. O. Hermanson, Dudley Goff, J. O. Conrad, J. R. Custer and Mrs. Florence Houteff all prayed that God would make plain when the announcement of the Solemn Assembly should be called.

The meeting closed at 6:15 P.M.

Members present:

Mrs. Mary Alen
J. O. Conrad

MINUTES OF THE MEETING OF THE EXECUTIVE COUNCIL OF
THE GENERAL ASSOCIATION OF DAVIDIAN SEVENTH-DAY ADVENTISTS
Mt. Carmel Center
Waco, Texas

Held in the Office of the Vice-President
9:00 A.M. March 30, 1959

After the meeting was called to order the chairman asked the Council whether it would call the people to assemble at Mt. Carmel by April 17, 1959, in view of our understanding of the ending events in Revelation 11:1-13 in relation to Passover time. J. O. Conrad and G. W. Saether prayed.

A tentative letter was now read which was addressed to all Davidians.

According to Timely Greetings, Vol. 2, No. 15 the beast that ariseth from the bottomless pit will make war and this beast is Christendom. In view of this fact and also that it was understood that the 1260 days would end April 22 and that the trouble described as a war in Revelation 11:7 could start soon thereafter, the question to be decided was, should the people be invited to come to Mt. Carmel April 17 so that they would be here before the Sabbath and be here at the termination of the 1260 days? If these events take place as it appears that they will it was thought that all Davidians would want to be here before the events take place. If any delayed it might be very difficult to get here after the trouble started.

G. W. Saether now moved "that a resolution be drawn up that all Davidians in this country assemble on Mt. Carmel Center, Waco, Texas on or before April 16, 1959 and that all Davidians in foreign countries be notified of this meeting and that they also hold themselves in readiness where they are to get their deliverance from the Assyrian yoke. That these announcements be sent out as soon as possible.

There was a second to this by J. O. Conrad and all were in favor of it.

The meeting closed after 9½ hours at 6:30 P.M. T. O. Hermanson offered the closing prayer.

Members present:

Mrs. Mary Alen
J. O. Conrad
J. R. Custer
Mrs. Sopha Hermanson
T. O. Hermanson
Mrs. Florence Houteff
G. W. Saether

Mrs. Florence Houteff
Mrs. Florence Houteff, Chairman

J. O. Conrad
J. O. Conrad, Secretary

This report was prepared by

Geo. W. Saether
Geo. W. Saether, Assistant Secretary

Approved: June 15, 1959

J. R. Custer
Mrs. Sopha Hermanson
T. O. Hermanson
Mrs. Florence Houteff
G. W. Saether

Mrs. Florence Houteff
Mrs. Florence Houteff, Chairman

J. O. Conrad
J. O. Conrad, Secretary

This report was prepared by

Geo. W. Saether
Geo. W. Saether

Approved: June 15, 1959

MINUTES OF THE MEETING OF THE EXECUTIVE COUNCIL OF
THE GENERAL ASSOCIATION OF DAVIDIAN SEVENTH-DAY ADVENTISTS
Mt. Carmel Center
Waco, Texas

Held in the Office of Vice-President
2:00 P.M. April 17, 1959

The meeting was called to order and then the matter of the organization of the camp when the people come in was discussed. It seemed to be the consensus of opinion that the camp should be organized about as follows:

1. Admitting Office (to be built near the entrance)
 - Guards
 - Parking
 - Ushers to show the people where they are to locate.
2. Rules and Regulations
3. Camp Area
 - Colored
 - White
4. Meeting Place
5. Water
6. Sanitation
7. Electricity
8. What to bring
9. Garbage
10. Post Office
11. Sound Equipment
12. Dispensary

These different subjects were discussed and would have to be studied and developed as the needs arise.

Members present:

Mrs. Florence Houteff
Mrs. Florence Houteff, Chairman
J. O. Conrad
J. O. Conrad, Secretary

Mrs. Mary Alen
J. O. Conrad
J. R. Custer
Mrs. Florence Houteff
T. O. Hermanson
G. W. Saether

This report was prepared by

Geo. W. Saether
Geo. W. Saether, Assistant Secretary

Approved: June 15, 1959

MINUTES OF THE MEETING OF THE EXECUTIVE COUNCIL OF
 THE GENERAL ASSOCIATION OF DAVIDIAN SEVENTH-DAY ADVENTISTS
 Mt. Carmel Center
 Waco, Texas

Held in the Office of the Vice-President
 April 22, 1959

day both appeared & they were looking for a sign on this day

The meeting was called to order and then J. O. Conrad, J. R. Custer, T. O. Hermanson and G. W. Saether prayed for wisdom and understanding.

The discussion centered on Joel 2:15-17 and Isaiah 62:6, 7. These texts predict that the church would pray for the deliverance of His people, that the church is to give the Lord no rest until He works for the setting up of the Kingdom. Thus it is imperative that the people and especially the ministry pray most earnestly and ceaselessly.

The following persons were named to serve as ministers and priests:

- | | | | |
|----------------|------------------|-----------------|------------------|
| H. G. Warden | J. D. Springer | Dudley Goff | Harmon Springer |
| Cecil Helman | Charles Haylock | T. O. Hermanson | G. W. Saether |
| Alton Springer | L. W. Nations | George Walton | George Heusser |
| Ruben Rolle | J. R. Custer | J. O. Conrad | Wendell Springer |
| C. G. Holmes | Florence Houteff | Ken Kushnick | Henry Harper |
| M. W. Wolfe | B. B. Mitchell | Jack Knipple | Sumpter Smith |
| Bruce LaHey | E. R. Reichmann | Nathan Syphers | Dr. Bucholz |
| W. A. Glynn | Warren Kelly | Marvin Ruffing | Stoy Proctor |
| Tommy Thompson | Guilford Goff | C. C. Lyons | |

This made a group of 33 persons. The plan was that these would organize into several bands and pray around the clock in the chapel commencing at 11:00 P.M. this date. The following persons were named to organize and to take charge of the prayer bands in the tabernacle:

- | | |
|-------------|----------------------|
| Dudley Goff | Erma Belle Feddersen |
| Edna Lyons | Glenn Weeks |

Members present:

- Mrs. Mary Alen
 J. O. Conrad
 J. R. Custer
 Mrs. Sopha Hermanson
 T. O. Hermanson
 Mrs. Florence Houteff
 G. W. Saether

Mrs. Florence Houteff
 Mrs. Florence Houteff, Chairman

J. O. Conrad
 J. O. Conrad, Secretary

This report was prepared by
Geo. W. Saether
 Geo. W. Saether, Assistant Secretary

Approved: June 15, 1959

EA629

The Chairman asked what was the Test? The test was given to Elder Figuhr,

"If the message and work of The Shepherd's Rod is God's Truth as we believe it to be, the 1260 days of Revelation, as the Symbolic Codes have explained, will end sometime this Spring. Then will follow the war that will kill the Two Witnesses."
--The Symbolic Code, Vol. 14, No. 6, p. 8. *should be page 9*

In the same Code, p. 29 it is stated:

"Mt. Carmel hereby serves notice that she now leaves the prophecy of Revelation 11 as the Code has explained it, as the test by which the Lord will demonstrate whom He is leading."

While C. W. Helman was making his concluding remarks, the telephone call from F. A. Worth informed us that the General Conference men were on the way to his house.

In this meeting it was divulged to Cecil Helman that the General Conference wanted to hold some meetings either in Waco or preferably at Mt. Carmel. C. W. Helman agreed to table his objections until the Council would contact the Conference men. It was learned that there were four of them at F. A. Worth's. C. W. Helman made the statement that he now could see that the Lord had allowed this to happen for the good of the church.

C. W. Helman prayed at the opening of the meeting at 1:00 P.M.

It was finally decided to send T. O. Hermanson and J. R. Custer to Worth's to contact these men. The meeting adjourned at 4:00 P.M.

At 6:15 P.M. the meeting was brought to order and then C. W. Helman and G. W. Sæther prayed acknowledging that the Council believed that God led it to do as it has done; for some reason He has allowed it and now the Council would like to learn what His plans would be from now on.

T. O. Hermanson now reported that F. A. Worth had told the Conference men that the Council was sending some one down to meet them and they seemed pleased about it. They were extended an invitation to come out Monday morning at 10:00 A.M. to meet with the Council and consider what they would like to do.

It was the consensus of opinion that this would be a good thing and that the camp should be notified of this by a notice as follows:

Several Seventh-day Adventist ministers from the local, union and General Conferences made it known that they want to come out to meet with us on Mt. Carmel. The Executive Council has extended them an invitation to meet with the Council tomorrow morning at 10:00. The invitation was accepted. We now solicit the prayers of all Davidians that the Lord will be present and work for the good of the church and the people.

The meeting was dismissed at 7:15 P.M.

Members present:

Mrs. Mary Alen, Alternate
J. C. Conrad
J. R. Custer, Alternate for Jack Knipple
C. W. Helman
Mrs. Sopha Hermanson

18

MINUTES OF THE MEETING OF THE EXECUTIVE COUNCIL OF
THE GENERAL ASSOCIATION OF DAVIDIAN SEVENTH-DAY ADVENTISTS
Mt. Carmel Center
Waco, Texas

Held in the Office of the Vice-President
11:00 A.M. June 21, 1959

The meeting was called to order and then C. W. Helman and J. O. Conrad prayed.

Time was now given to C. W. Helman to express his views on the present situation. It was his conviction that:

1. It was a mistake to place the Shepherd's Rod on the altar; the Message stands on its own feet.
2. This was the stand of the Council only and not that of the members of the Association.
3. When we see that we are wrong then we ought to admit it to the people and the church.
4. According to the Leviticus the Council is to be chosen by the General Association. Acts 6:1-4; Acts of the Apostles, pp. 195, 196.
5. Although the keys of the Kingdom have passed from the General Conference to the Davidians that does not mean that the keys have been given to the Executive Council.
6. The events predicted have not taken place. Aaron made a mistake and David numbered Israel and as a result many suffered.
7. The Council has usurped the Spirit of Prophecy in prophesying and if the Lord condemns the General Conference then He will ^{have to} condemn us too. People honour those who acknowledge their wrongs. When David did great wrong in his affair with Bathsheba, God forgave him and He will do the same for us.
8. God will save the tents of Judah first--these are the common people. Those at the head of the work have a tendency to magnify themselves above the common people. Peter was rebuked by Paul.
9. The burden of the meeting was that something would have to be invented to keep the people here. Some on the Council think that they are indispensable.
10. Speaking of Dudley's sermon in which he drew a parallel lesson from Israel's great rebellions against Moses, the Council is not Moses. If Dudley was wrong in speaking on the 5 points then his application may be wrong on this too.
11. He is not going to try to oust the Council.
12. The Council predicted that these events would take place. This was not the position of the General Association - only the Council. When Brother Houteff was here he didn't need a General Association. He was like Moses.

MINUTES OF THE MEETING OF THE EXECUTIVE COUNCIL OF
THE GENERAL ASSOCIATION OF DAVIDIAN SEVENTH-DAY ADVENTISTS
Mt. Carmel Center
Waco, Texas

Held in the Office of the Vice-President
10:00 A.M. June 22, 1959

The meeting was called to order and then the visiting ministers were introduced to the Council members. They were Elder Leach, President of the Texas Conference, Elder A. V. Olson, formerly a vice President of the General Conference, now on the General Conference Committee and also the President of the Ellen G. White Writings. Elder L. C. Evans, President of the Southwestern Conference and Elder R. L. Winders, pastor of the Waco church.

The chairman asked Elder Olson and Jack Knipple to pray for the Lord's guidance in the meetings. Then she asked who was their spokesman. Elder Olson said he would be the spokesman for them. Then the Chairman, Sister Houteff, asked them what it was they desired to see us about, that we had invited them out when we learned that they had come to Waco in the interest of Davidians. The meeting was thrown open to Elder Olson who said,

"Like Peter when he came to Cornelius, We have come and now I ask, Why have you sent for us"? He said further that he had a letter that was sent to Elder Figuhr and now the fully expected events did not transpire. You have said that you have laid all on the altar. Evidently, since the things you predicted have not transpired you must have been mistaken. If there is anything you desire to ask that we might be of help to you in your great disappointment, please let me know."

Mrs. Houteff: "We want to know what is the Truth on these things."

Elder Olson: "There is no reason other than that you all recognize error."

Mrs. Houteff: "What we need to know is why the confederacy which we expected did not come."

Elder Olson: "I'm not acquainted with the Shepherd's Rod doctrine. I've read some of your literature but in Europe where I was when these doctrines were being taught in America I did not have to meet it so much there."

Elder Evans: "If this proves anything at all it proves that you should have stayed with the church and not gone off with this teaching and predictions."

The ministers were offered the privilege to come out in the tabernacle and see if they could help us out, for we had heard that they wanted to come.

Elder Winders said that they appreciated this offer very much.

Elder Olson: "Do you believe that Sister White was inspired?"

All the Council affirmed that that was their position. Then he asked what propositions did the Council want to be taken up.

T. O. Hermanson
Mrs. Florence Houteff
G. W. Saether

Mrs. Florence Houteff
Mrs. Florence Houteff, Chairman

J. O. Conrad
J. O. Conrad, Secretary

This report prepared by

Geo. W. Saether
Geo. W. Saether, Assistant Secretary

Approved: February 17, 1960

MINUTES OF THE MEETING OF THE EXECUTIVE COUNCIL OF
THE GENERAL ASSOCIATION OF DAVIDIAN SEVENTH-DAY ADVENTISTS
Mt. Carmel Center
Waco, Texas

Held in the Office of the Vice-President
9:15 P.M. June 30, 1959

The meeting was called for the special purpose of considering a different method of holding the meetings in the tabernacle than the Conference ministers were holding. Elder A. V. Olsen, R. L. Winders and Elder Montgomery, pastor of the Cleburne, Texas, church were present in this meeting also.

Present, too, at this meeting were: Sidney Smith, Dudley Goff and Harmon Springer. Sidney Smith now told the Council that some of the Davidian congregation thought that the present procedure of the Conference ministers doing all the speaking was not the best procedure. A petition had therefore been circulated reading as follows:

To: The General Conference of Seventh-day Adventists and
The Executive Council of Davidian Seventh-day Adventists:

We Davidians who have gathered at Mt. Carmel appreciate greatly the interest the General Conference of Seventh-day Adventists is showing in our spiritual welfare. Since they have been invited to show us our error and they are desirous that we turn to the fold, I feel the meetings would be more effective if they could be conducted as an Open Panel discussion with authorized qualified men representing the Denomination and men representing the Davidians participating, with the congregation listening in only that they may weigh the discussion for themselves. We do not believe, however, that it should take the form of a debate but rather as an Open Panel discussion. I am sincere in my belief in the Davidian message. If I were not, I would not be here. I am also sincere in my evaluation of that which the Denominational brethren present, but I think I could better evaluate it if it could be presented in the form of a panel discussion. I therefore make this request for such a discussion sincerely feeling that it would be to your advantage and of tremendous eternal spiritual benefit to us. Since we are now gathered here together we request that the panel meetings be arranged for as soon as possible.

Several hundred names were signed to the petition which Sidney Smith read and then submitted, part of which was given to Elder Olsen who took it with him. He said that he would take the proposition under advisement and would contact Elder Figuhr the next day.

The ministers left and then the meeting closed with prayer.

Members present:

J. O. Conrad
J. R. Custer
T. O. Hermanson
Mrs. Florence Houteff
Geo. W. Saether

Mrs. Florence Houteff
Mrs. Florence Houteff, Chairman
J. O. Conrad
J. O. Conrad, Secretary

This report prepared by

Geo. W. Saether
Geo. W. Saether, Assistant Secretary

Approved: February 17, 1960

Mrs. Houteff: "The purification of the church, the confederacy and the setting up of the Kingdom were three main teachings of the Rod and so they are subjects they should help us with."

Elder Olson then offered to hold the meetings in the Seventh-day Adventist church in Waco but this was declared not feasible as it would not be large enough to hold all the people.

Elder Leach: "What you have in mind is not like the Church of Christ does; turn it into a debate? We don't want any tricks."

Elder Olson: "The General Conference received a request from Elder Evans that something be done down at Waco in view of the present situation."

It was Elder Evans, he explained, who had been getting letters from the ^{Seventh-day Adventist} people in regard to the situation on Mt. Carmel. Then he wrote to Elder Figuhr suggesting that he send some men down to Waco, to see if they could help the people to find their way back into the church.

Elder Evans: "Elder Figuhr wrote to me, 'Surely there are a lot of honest people down there and we ought to do something for them.' So the General Conference Committee appointed me to come to Waco to help you now in your great disappointment."

It was decided as far as they could see that it would be a good thing to hold meetings in the tabernacle but they were not in favor of the Branch people coming to the meetings. They wanted to come as brothers and sisters.

Elder Olson asked Elder Winders to offer the closing prayer.

After the ministers were gone J. O. Conrad and T. O. Hermanson prayed that this would be a decided victory for the cause. The following notice was drawn up to be announced to the camp:

"This morning the Executive Council met with a representative of the General Conference and three other conference ministers and officials and arrangements were made for them to conduct meetings to be held within the next few days in the tabernacle."

Members present:

Mrs. Mary Alen, Alternate
J. O. Conrad
J. R. Custer, Alternate
C. W. Helman
Mrs. Sophia Hermanson
T. O. Hermanson
Mrs. Florence Houteff
Jack Knipple
G. W. Saether

Mrs. Florence Houteff
Mrs. Florence Houteff, Chairman

J. O. Conrad
J. O. Conrad, Secretary

This report prepared by

Geo. W. Saether
Geo. W. Saether, Assistant Secretary

Approved: February 17, 1960

172

MINUTES OF THE MEETING OF THE EXECUTIVE COUNCIL OF
THE GENERAL ASSOCIATION OF DAVIDIAN SEVENTH-DAY ADVENTISTS
Mt. Carmel Center
Waco, Texas

Held in the Office of the Vice-President
10:00 A.M. July 1, 1959

The meeting was called to order and J. O. Conrad, T. O. Hermanson and J. R. Custer offered prayer.

The following petition had been circulated among the majority of the people at both the New Mt. Carmel and the Old Mt. Carmel:

To: The General Conference of Seventh-day Adventists and
The Executive Council of Davidian Seventh-day Adventists:

We Davidians who have gathered at Mt. Carmel appreciate greatly the interest the General Conference of Seventh-day Adventists is showing in our spiritual welfare. Since they have been invited to show us our error and they are desirous that we turn to the fold, I feel the meetings would be more effective if they could be conducted as an Open Panel discussion with authorized qualified men representing the Denomination and men representing the Davidians participating with the congregation listening in only that they may weigh the discussion for themselves. We do not believe, however, that it should take the form of a debate but rather as an Open Panel discussion. I am sincere in my belief in the Davidian message. If I were not, I would not be here. I am also sincere in my evaluation of that which the Denominational Brethren present, but I think I could better evaluate it if it could be presented in the form of a Panel discussion. I therefore make this request for such a discussion sincerely feeling it would be to your advantage and of tremendous eternal spiritual benefit to us. Since we are now gathered here together we request that the panel meetings be arranged for as soon as possible.

Over 400 signatures appeared on the petition. The petition was now read by J. O. Conrad because it was directed to the Davidian Council as well as to the Denomination. The Council took up the matter to decide what action it should take. Several things were considered: Does the Council want a panel? If so, who should act as moderator? Should there be a time limit? The petition was tabled pending the Denomination's reply.

The discussion turned to what the Council should do in view of the failure of their expectations materializing by the end of Spring. Some want to retire the present Council and select a new one. If the Branch and Bingham or any others want time to present publicly their views should it be given to them? The suggestion was presented that a questionnaire be drawn up listing the many alternatives for the people to make known which plan reflects their feelings.

The meeting adjourned until 2:00 P.M.

A discussion of the questionnaire mentioned in the morning meeting was resumed. Following is one suggested draft:

"At present there are several opinions being circulated on Mt. Carmel and elsewhere that the Executive Council would like for you to designate your stand in regard to these:

172

MINUTES OF THE MEETING OF THE EXECUTIVE COUNCIL OF
THE GENERAL ASSOCIATION OF DAVIDIAN SEVENTH-DAY ADVENTISTS
Mt. Carmel Center
Waco, Texas

Held in the Office of the Vice-President
10:00 A.M. July 1, 1959

The meeting was called to order and J. O. Conrad, T. O. Hermanson and J. R. Custer offered prayer.

The following petition had been circulated among the majority of the people at both the New Mt. Carmel and the Old Mt. Carmel:

To: The General Conference of Seventh-day Adventists and
The Executive Council of Davidian Seventh-day Adventists:

We Davidians who have gathered at Mt. Carmel appreciate greatly the interest the General Conference of Seventh-day Adventists is showing in our spiritual welfare. Since they have been invited to show us our error and they are desirous that we turn to the fold, I feel the meetings would be more effective if they could be conducted as an Open Panel discussion with authorized qualified men representing the Denomination and men representing the Davidians participating with the congregation listening in only that they may weigh the discussion for themselves. We do not believe, however, that it should take the form of a debate but rather as an Open Panel discussion. I am sincere in my belief in the Davidian message. If I were not, I would not be here. I am also sincere in my evaluation of that which the Denominational Brethren present, but I think I could better evaluate it if it could be presented in the form of a Panel discussion. I therefore make this request for such a discussion sincerely feeling it would be to your advantage and of tremendous eternal spiritual benefit to us. Since we are now gathered here together we request that the panel meetings be arranged for as soon as possible.

Over 400 signatures appeared on the petition. The petition was now read by J. O. Conrad because it was directed to the Davidian Council as well as to the Denomination. The Council took up the matter to decide what action it should take. Several things were considered: Does the Council want a panel? If so, who should act as moderator? Should there be a time limit? The petition was tabled pending the Denomination's reply.

The discussion turned to what the Council should do in view of the failure of their expectations materializing by the end of Spring. Some want to retire the present Council and select a new one. If the Branch and Bingham or any others want time to present publicly their views should it be given to them? The suggestion was presented that a questionnaire be drawn up listing the many alternatives for the people to make known which plan reflects their feelings.

The meeting adjourned until 2:00 P.M.

A discussion of the questionnaire mentioned in the morning meeting was resumed. Following is one suggested draft:

"At present there are several opinions being circulated on Mt. Carmel and elsewhere that the Executive Council would like for you to designate your stand in regard to these:

36
"1. The present Executive Council has illegally usurped the power of authority in not calling the first general association and having an election of officers by the people. This election should be held. ()

"2. The present Council has made a serious mistake in putting the Shepherd's Rod message on the altar on the basis of the Council's stand on the prophecy of Revelation 11. The Council should admit this mistake and resign. ()
A new council should be elected and then everything will go smoothly. The prophecy of Revelation 11 should then be forgotten and Davidians go back to the Rod and work for the Seventh-day Adventist church.

DAVIDIAN
"3. Davidians should accept the teachings of the Branch and the Council should turn the work over to Ben Roden. ()

"4. Davidians, by recent developments, should be led to seriously consider their course and return to the church. ()

"5. To be filled in by anyone having a different opinion. ()

"6. I believe that the Executive Council is right in their stand as given in the newsletter of June 26." ()

After this was read one suggested the addition of the following ideas:

"Since Davidians do not know the reason why the Lord allowed them to expect certain events this Spring which did not occur, they should wait until the Lord makes plain the reason and indicate the next step to take. And inasmuch as all Davidians believe the stand the Code took and supported the Council in their promulgation of it Davidians should go home and wait until we find out something better."

No decision was made in regard to these things and the Council was dismissed by prayer by G. W. Saether at 6:00 P.M.

Members present:

Mrs. Mary Alen, Alternate for C. W. Helman
J. O. Conrad
J. R. Custer, Alternate for Jack Knipple
Mrs. Sopha Hermanson
T. O. Hermanson
Mrs. Florence Houteff
G. W. Saether

Mrs. Florence Houteff
Mrs. Florence Houteff, Chairman

J. O. Conrad
J. O. Conrad, Secretary

This report prepared by

Geo. W. Saether
Geo. W. Saether, Assistant Secretary

Approved: February 17, 1960

" 'If the message and work of The Shepherd's Rod is God's Truth as we believe it to be, the 1260 days of Revelation 11 as The Symbolic Codes have explained, will end sometime this Spring. Then will follow the war that will kill the Two Witnesses.' --The Symbolic Code, Vol. 14, No. 6, pages 8, 9, (Special Edition). The letter concludes with a stated willingness to let the Lord demonstrate that He has founded, nurtured and led The Shepherd's Rod message from its inception, and a plea that the Seventh-day Adventist officials will likewise put their all on the altar. To this date, however, the Seventh-day Adventists have not answered the challenge. It appears to us therefore that up to this time they have not had sufficient faith in their own position to make this step. In contrast to this, Mt. Carmel issued a call in March of this year for all who were in complete harmony with the message and Mt. Carmel's leadership to come to Mt. Carmel for the purpose of gathering in solemn assembly, Your presence here reflects your belief in its validity.

"In the same issue of The Symbolic Code which contains the letter to the General Conference, on page 29, this statement is made: "Mt. Carmel hereby serves notice that she now leaves the prophecy of Revelation 11 as the Code has explained it, as the test by which the Lord will demonstrate whom He is leading."

"These statements are plain and simple. The fulfilment of the events prophesied in Revelation 11, as the Code has explained them is still the test. The event that was hereby scheduled for this Spring was the ending of the 1260 days. Following their close, the war on the Two Witnesses and related events were to begin. No date has ever been established for these forthcoming events, although personal expectations were given out.

"Various members of the Executive Council, not in session but as individuals, accept full responsibility for the prevailing opinion that the warfare and death of the Two Witnesses, together with related Biblically-predicted events could likewise be expected this Spring. In a later issue of The Symbolic Code, Vol. 14, No. 8, page 9 (Second Special Edition), students of Bible prophecy were told that they should expect the Confederacy of Revelation 13 likewise this Spring. While this amalgamation of western nations is not yet formed, the careful observer of world events can certainly detect the trend toward economic, military and religious integration among the free nations of the West. Of this event the Rod message has prophesied. Since, however, we did confidently expect it to be developed this Spring, the question is why didn't it?

"If we possessed the mind of God we would know all the answers to all our questions. Since we do not have all-intelligence we therefore do not have all the answers. But perhaps one reason it has not yet come is that all God's people are not yet prepared to meet it. In His great mercy, God has promised to hold up the trouble for His people that will be entailed in the Confederacy until the elect are ready to stand through it.

"When Mt. Carmel issued the call for all to come who were standing whole heartedly for the Truth as Mt. Carmel has put it out, many declared that they needed more time. Some are still preparing to come. Even some of us here, if not all of us, in one way or another are not ready. Our greatest burden should not be that we are proved right in all our expectations. Our burden should instead be that none be lost. And if we are tempted to be impatient because the Lord does not see fit to bring to pass His prophesied events precisely when we think He should, let us consider again that our own fate might not be the desirable one were we now brought face to face with the great challenge of our loyalty to God.

"At any rate, if we as individuals have sincerely prayed that God would lead us individually and as a body, then we cannot conclude otherwise than that our present circumstance is according to His will. In view of this fact none will be so foolish as to act impetuously through disappointment. Instead all will quietly wait on the Lord for Him to make the next move or indicate what He would have us do now.

"Had Israel reacted in this manner when they faced the Red Sea and other hard places, they could have gone into the Promised Land instead of perishing in the wilderness.

"Since all who truly were in harmony with the Code declared by that fact that they were leaving the matter entirely in the hands of God, then let us not try of ourselves to 'steady the ark' when it appears to us about to fall. We might get hurt.

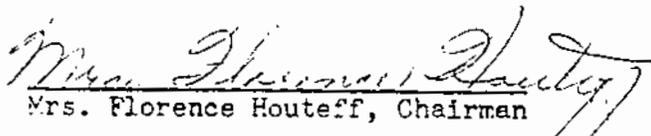
"Let us trust in Him knowing that 'were we able to see the end from the beginning we would not choose to be led other than the way God has led us.'

"The 1260 days of Revelation 11 have ended. The formation of the Confederacy of Revelation 13 is seen on the horizon. Let the people of the Lord praise Him for the Truth that has shown them these things, and let them use wisely the time that remains to prepare for the crisis ahead."

The meeting was dismissed by prayer by Dudley Goff, at 4:45 P.M.

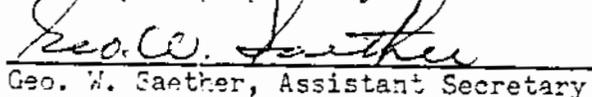
Members present:

Mrs. Mary Alen
J. O. Conrad
Mrs. Sopha Hermanson
T. O. Hermanson
Mrs. Florence Houteff
G. W. Saether


Mrs. Florence Houteff, Chairman


J. O. Conrad, Secretary

This report prepared by


Geo. W. Saether, Assistant Secretary

Approved: July 21, 1959

34

MINUTES OF THE MEETING OF THE EXECUTIVE COUNCIL OF
THE GENERAL ASSOCIATION OF DAVIDIAN SEVENTH-DAY ADVENTISTS
Mt. Carmel Center
Waco, Texas

Held in the Office of the Vice-President
9:30 A.M. September 2, 1959

The meeting was called to order and the chairman announced that the purpose of the meeting was to determine what our duty is and what direction we should take.

G. W. Saether and M. W. Wolfe prayed.

Mrs. Houteff now reviewed the history of the work of Davidians for 30 years endeavoring to get the message to the Seventh-day Adventists. "What more can we do?" was her impassioned question. Many tens of thousands, over the years have had all the literature five times. There is at present a mailing list of 30,000 to 35,000. Three of the men at Washington said we should consider that our burden has been discharged and that they would take the responsibility for Adventists who did not see The Shepherd's Rod as being truth.

1930 to July 31, 1959

A financial report was then given. Since the beginning of the work the first tithe has been \$1,090,114. All except \$16,000 has been used for our gospel work not including the \$100,000 invested for the buildings needed to carry on the publishing and office work.

In the same period the second tithe amounted to	\$438,740
Spent for Benevolent Aid exclusive of investments in buildings	<u>184,533</u>
Balance	\$254,207
Bequeathment Certificate Fund	84,985
Cash on hand	154,000
Cash Balance which can be used	69,000

The interest in the radio program is increasing it was reported but very little money is being sent in. Dudley Goff suggested a simple course of Bible study over the radio in perhaps a series of 10 or 15 minute programs. The first course might be on the origin of the Bible in nine lessons. Then the rudiments of the Bible. If this could be carried on with the privilege of cancellation at the end of four weeks it would cost \$1100 per week. The radio program at present is \$2200 per week.

John Campbell said that he saw no light in the radio; instead we ought to get our bearings, concentrate on where we stand at the present time.

But what should we do with the tithe which comes in? the chairman asked.

John Campbell said that Davidians will pay tithe but they are disturbed and confused. They feel no security. Some are talking about taking out insurance for security.

The chairman made a comparison between the radio work and house to house work.

The Hunter's campaign cost about \$5000.00 a month when the hunters were out but the radio program cost but \$12,000 per month. The radio programs reached a greater number of people and is only on once a week. However, the results were about the same with both systems. It is really impossible to judge the results with either system.

The meeting was postponed until Thursday afternoon.

J. D. Springer closed the meeting with prayer.

Members present:

Mrs. Mary Alen, Alternate
J. O. Conrad
J. R. Custer, Alternate
Mrs. Sopha Hermanson
T. O. Hermanson
Mrs. Florence Houteff
G. W. Saether

Visitors present:

John C. Campbell
Dudley Goff
Paul Phillips
Harmon Springer
J. D. Springer
M. W. Wolfe

Mrs. Florence Houteff
Mrs. Florence Houteff, Chairman

J. O. Conrad
J. O. Conrad, Secretary

This report prepared by

Geo. W. Saether
Geo. W. Saether, Assistant Secretary

Approved: February 17, 1960

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MINUTES OF THE MEETING OF THE EXECUTIVE COUNCIL OF
THE GENERAL ASSOCIATION OF DAVIDIAN SEVENTH-DAY ADVENTISTS
Mt. Carmel Center
Waco, Texas

Held in the Office of the Vice-President
7:30 P.M. November 21, 1959

The Executive Council, including three visitors who were asked to attend, viz., Dudley Goff, Harmon Springer and M. W. Wolfe, met to consider a particular proposition.

Dudley Goff and J. O. Conrad prayed for the blessing of God on the meeting. The chairman stated that it looks as though this Association has finished its work as far as going to the Seventh-day Adventist church is concerned.

T. O. Hermanson presented a new plan as follows:

Invite the Seventh-day Adventist members to meetings to be held here at Mt. Carmel Center.

That these meetings should last ten days and then after this series of meetings are concluded other 10 day series of meetings will be held etc. as long as necessary.

That there be lectures three times daily.

That a nominal charge be made for meals, etc.

There have been requests from the field for the opportunity to attend Bible instruction on Mt. Carmel. With such a plan the desire of these people could be realized.

That these meetings be held next Spring in May when the weather warms up. The tents could again be used and also the 11 buildings and these would be rented to the people. Thus instead of us going to them they would be coming to us.

A motion was now made by M. W. Wolfe that the necessary procedure be taken to invite Seventh-day Adventists to Mt. Carmel Center to learn the message. T. O. Hermanson seconded the motion and it was then unanimously carried.

The meeting was dismissed by Harmon Springer by prayer.

After the visitors had departed the question was raised as to the eligibility of M. W. Wolfe to make a motion. He evidently thought that he had been elected as a member because he had been invited to the Council meeting. It was decided to rescind the motion for it could not be legal. J. R. Custer now made a motion: that steps be taken to invite the Seventh-day Adventist laity to Mt. Carmel Center to learn the message. There was a second to this motion and it was unanimously carried.

The chairman urged each member to write up a good invitation showing good salesmanship how these meetings will benefit the people. It was decided that it might be a good idea to staple these inserts inside the new booklets about the General Conference meetings.

It was moved by J. O. Conrad; Whereas Cecil Helman and Jack Knipple are out of the state and that it is impossible for them to serve on the Council it is moved that they be replaced by their alternates, Mrs. Mary Alen and J. R. Custer, as permanent members. There was a second to this motion by T. O. Hermanson and it was carried by unanimous vote.

It was reported that Sumpter Smith plans to return to Salem, South Carolina as soon as the work is caught up on the farm. While there he is willing to clean the Salem Rest Home and try to sell it on commission or wages. The Council is to authorize him to do so if it is deemed advisable, and to stipulate the prices wanted. The sale of the Rest Home would include the house and 31 acres which was purchased from the Wessels.

G. W. Saether moved that Sumpter Smith be authorized to sell the Rest Home property at Salem, South Carolina for an asking price of \$35,000 and a minimum price of \$25,000 at a commission up to 5%.

T. O. Hermanson seconded the motion and it received unanimous approval.

There was some discussion whether some one should be chosen to take A. Quackenbush's place on the Council. It was mentioned that the Leviticus, page 9 under By-Laws, Article 1, Executive Council Section 4, it is stated, "minority meetings of less than seven members of the Council may be held at the General Administration Office for the transaction of necessary or routine business." The inference is that seven shall constitute the full membership of the Council. No decision was made and the meeting was dismissed at 11:00 P.M.

Members Present:

Mrs. Mary Alen
J. O. Conrad
J. R. Custer
Mrs. Sopha Hermanson was not present
T. O. Hermanson
Mrs. V. T. Houteff
G. W. Saether

Mrs. Florence Houteff
Mrs. Florence Houteff, Chairman

J. O. Conrad
J. O. Conrad, Secretary

This report prepared by

Geo. W. Saether
Geo. W. Saether, Assistant Secretary

Approved: February 17, 1960

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BA 629

Exhibit "H"

No. 1

H-1

1156 # 8

JONAH AND THE PEOPLE OF GOD

(The question has frequently come to Mt. Carmel, since the subject of the forty-two months, started and when the "great earthquake" of Revelation 11 is to take place. Therefore, to help clarify these questions and to emphasize the fact that God has given us sufficient information to know the "seasons," the study of "Jonah and the People of God" which Brother Houteff delivered June 10, 1944 has been selected for this month's issue of The Symbolic Code.

It is true that just as "the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming," (Jer. 8:7) God has mercifully made available to His people the knowledge of "the judgment of the Lord" for this age, if they are willing to know it. He has not, however, seen fit at this time to make known the day and hour. He has told His people enough that they certainly need not be caught unawares as one being surprised by an unexpected thief. God has revealed the forty-two-month prophecy to us for no other purpose ~~but~~ than that we be made to realize that we individually have no time to lose in cleaning ourselves up with the provisions He has given us, no time to lose in getting our divinely-appointed work done in the church, and no time to lose in setting our own houses in order. When God's people need more information for their own good the Lord will not withhold it from them.)

2.

PRAYER THOUGHT: "God's message for the inhabitants of earth to-day is, 'Be ye also ready: for in such an hour as ye think not the Son of man cometh.' The conditions prevailing in society, and especially in the great cities of the nations, proclaim in thunder tones that the hour of God's judgment is come, and that the end of all things earthly is at hand. We are standing on the threshold of the crisis of the ages. In quick succession the judgments of God will follow one another,—fire, and flood, and earthquake, with war and bloodshed. We are not to be surprised at this time by events both great and decisive; for the angel of mercy cannot remain much longer to shelter the impenitent.

"Behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.' The storm of God's wrath is gathering; and those only will stand who respond to the invitations of mercy, as did the inhabitants of Ninevah under the preaching of Jonah, and become sanctified through obedience to the laws of the divine Ruler. The righteous alone shall be hid with Christ in God till the desolation be overpast. Let the language of the soul be:

'Other refuge have I none;

Hangs my helpless soul on Thee;

Leave, O, leave me not alone!

Still support and comfort me.

'Hide me, O my Saviour, hide,

3.

There is hardly a doubt that we all know what is contained in the book of Jonah. You probably are ~~far~~ familiar with all the details of Jonah's experience as they are given in the Bible. You also recall that the sign which was given to the Jews was the sign of Jonah--the three days and three nights that he spent in the belly of the fish. We know that as Jonah was in the whale three days and three nights so Christ was to be in the heart of the earth three days and three nights. Christ Himself said that. By this, however, He could not have meant that He would be in the center of the earth nor could He have meant that He would be in the tomb three days and three nights, for the facts are that He never was in the center of the earth nor was He in the tomb three days and three nights.

Without the heart nothing lives. It is the heart that keeps one alive, and therefore the heart of the earth must be that which keeps the earth alive. Therefore the heart of the earth is God's Truth, His people, and His ^{Spirit.} church. Without all these three components I tell you the world would ~~be dead~~ ^{not survive in existence.} The Truth alone, is dormant. But when the Truth, the Bible, is combined with ~~the~~ people and the Spirit of God, then there is life in the earth. Yes, to repeat, Bible Truth alone is dormant: With people it is active; and when these have also God's Spirit something then can be accomplished. It is the combination of these three that makes up God's church, the heart of the earth.

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~~ Jesus was in reality in the power or in the hands of the church for three days and three nights.

3.

Till the storm of life is past;
Safe into the haven guide;

Oh, receive my soul at last!"--Prophets
and Kings, p. 278.

4.

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. Nevertheless, Jonah's experience brought salvation to Ninevah 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, Ninevah, the sea, the fish, and the fish's vomiting-up 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. Who does Jonah represent by his running away?--Not the 144,000, for they do not run away. On the contrary, they "follow the Lamb whithersoever He goeth" (Rev. 14:4).

5.

We shall now briefly mention the high points in Jonah's experience and see what lesson we can get out of it today.

There arose a great storm at sea where Jonah was, and Jonah was sleeping through it all. This is a fitting type of a people who knew they were commissioned to carry a message but were sleepy and wholly indifferent to their responsibility. Then you remember that the men on board ship discovered Jonah to be the cause of their great trouble and so they cast him into the sea. The sea, as we have already learned, is a symbol of the Old Country, the storehouse of waters, peoples. While Jonah was there in the sea he was swallowed by the fish and he, realizing that he was in the depths of the sea and in trouble, began to pray to God for deliverance. This typified an experience God's people were to have at some time while they were in the sea--the Old Country.

God had prepared the fish to swallow up Jonah because He was determined that Jonah should be the one to take the message to Ninevah and Jonah was not at all inclined to do it, and arranged for his passage to another place than Ninevah. And so the fish swallowed up Jonah to take him where God wanted him to go. The experience Jonah had while he was in the belly of the fish was a good one for him, for it caused him to realize to a degree his need of God. He realized that he was gone without God's help.

6.

Next, Jonah was vomited on shore by the fish. The earth, being the opposite of sea (the Old Country) signifies or typifies God's people being brought to the new world. And it was after Jonah came on shore that God met him the second time and told him to take a message to ~~Ninon~~ Ninevah. This shows that a message was due to arise sometime in the new world with a prediction concerning Ninevah. And the fish was a type of the circumstances which in God's providence brought His people to the new world.) The message Jonah was to bear to Ninevah is a type of our message arising in the new world, America, ~~in the latter days of the history of the Jews—those with whom the depositories of the Truth were left.~~

It has ever been God's plan that man should have as his kingdom the earth. And when those whom He originally created to subdue and rule the earth failed to do so He commissioned the Jewish people to become a nation that would be the "head" and not the "tail" and to be the "lenders" and not the "borrowers" and to be "exalted very high." But they were asleep to their great privilege and failed; yet they, the Jonah's of the world were the ones whom God was determined should sometime carry the gospel of the kingdom not only to her own people, but also to the world. And so the descendants of Jacob, failing to testify to the kingdom properly in the land which was given them for that purpose they were through necessity expelled from their land and no more had a country of their own. Then they had to go through an experience typified by

Our message for the present is in two sections, two divisions: (1) the message to the church and (2) the message to Ninevah. In other words, we have the message of Elijah and also the message of Jonah. After Jonah came on shore following his experience in the sea, his next step was to proclaim a message to Ninevah evidently to save it or there would have been no need for Jonah to be sent. At the end of the given forty days Ninevah stood. At this Jonah should have taken the position of rejoicing that he was a saviour of Ninevah. But instead Jonah was sick and wished he was dead.

This should be a great δ object lesson to us. We should not be anxious for the execution of Ezekiel 9, but should rather be anxious to save the church.

Ninevah, you remember, repented and proclaimed a fast. And even the cattle were aware that Ninevah had repented, but Jonah did not know it. Jonah must have been proud and more concerned with bringing his prophecy to pass, than he was with the salvation of the city, for he mourned over the withering of the gourd which is just a plant rather than rejoicing over the repentance of Ninevah!

The message we have from the Scriptures concerning Ninevah says that Ninevah is to be overthrown. In fact all the prophets who speak of Ninevah or Assyria say that she is to be overthrown. Yet the type and other scriptures say she is to be saved. Therefore we are getting into another realm—something similar to ancient Ninevah but another thing that she is to be saved from in our day.

8.

It is Nahum's prophecy, the message contained in Tract 14, War News Forecast, that is to bring salvation to antitypical Assyria. She will not be saved from the nations not defeating her, for they will. But in her defeat she will be brought to repentance and be reconciled to God and be saved.

On invasion day many prayers were prayed by the Christian nations involved in the war, but the prayers were only for military victory, not for salvation. "Ninevah" is today doing the same things that she did a year ago. There is no change. Therefore her downfall is her own way to ~~the~~ salvation.

The whole story of Jonah's experience, you see, is more than a record of what happened to him. It is a picture of the ~~more~~ experience of God's everliving church enacted by Jonah.

And not only is antitypical Assyria to be saved, but "Egypt" also is at last to be saved according to the "more sure word of prophecy."

"And it shall come to pass in that day, that the great trumpet shall be blown, and they which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem."
Isa. 27:13.

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5-31-5

9.

"In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: whom the Lord of hosts shall bless, saying, Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance." Isa. 19:23-25.

Yes, this is the great revival and reformation that we are now praying for, working, for, longing for. It is the hope of the world; for in it is the salvation of the world. Let us with hearts enlightened with the sun of Truth, and embued with genuine Christian love for humanity, and fired with zeal borne of God's Spirit allow ourselves to be used of Him to usher in salvation to the world.

~~So help us, Oh, our God.~~

So help us, Oh, our God.

THE CODE

The "Code" holds a map of our journey.
To mark out the way--we shall know.
Instruction we daily may follow,
To wisely wait on to go.

A handbook that warns of the pitfalls,
How best a disaster escape
How light and simple our luggage,
Our aim--to press to the gate.

Keep the "Code" ever handy to study,
Be calm and earnestly pray--
He who led you 'til now will continue
To guide you the rest of the way.

--E. N. ...

THE CODE

The "Code" holds a map of our journey.
To mark out the way--we shall know.
Instruction we daily may follow,
To quietly wait or to go.

A handbook that warns of the pitfalls,
How best a disaster escape
How light and simple our luggage,
Our aim--to press to the gate.

Keep the "Code" ever handy to study,
Be awake and earnestly pray--
He who led you 'til now will continue
To guide you the rest of the way.

--E. Nechitt

1.7
5/30/

Ready to
~~THE~~
MAIL BAG

Dear Brother _____:

We certainly have rejoiced in the light and instruction brought out in the Codes, and they bring us to the place where we can better understand that "When the books of Daniel and the Revelation are better understood, believers will have an entirely different religious experience." T. M., p. 114. ^{the statement} And that "The book of Daniel is unsealed in the Revelation to John, and carries us forward to the last scenes of this earth's history." T. M., p. 115. To me, these two statements are bonified ^{de} evidence that the Codes are divinely inspired, and are for those who are seeking light and Truth. How thankful we should be for all this guidance.

~~John H. Boyce~~
~~Cecilia A. Alene~~
Idaho

8/30
[Handwritten signature]

Dear Sister Houteff:

I am very thankful to receive your letter, and I will now tell you how I came in contact with this glorious message of the Davidian Seventh-day Adventists. I have a brother (in the flesh) who was ^{of another sect} Roman-Catholic (suggest this might be changed to ~~was~~: "a believer in one of the Babylonian (or-Sunday-keeping) (or-nominal)---churches" from youth, and about ~~two~~ four years ago he left _____ to live with me in England. I ^{at} that time was a Seventh-day Adventist for about three years, so by God's help we worked on him and later he became a steadfast brother in the faith. I left him in _____ two years ~~later~~ ago anticipating to become a colporter. Many months ago he wrote me telling me that they are about to disfellowship him from the conference because of this message, and he advised me to write to Mt. Carmel Center and receive the literature, for the message of the Rod is the message of the hour. I delayed a little, so to my surprise one day I received a letter telling me that he ^{had} sent in my name to the publishers, and then I received the first Timely Greetings. For some time I had them idling in a drawer, then I started to read them, and found for myself that this is the true message from the True Witness. I am thanking God day by day for this glorious message and ^{omitted by sister} regardless of opposition, I mean by God's help to study the message and grow to live it, and by the help of the Holy Spirit impart it to others. I am now sending you names. Please send literature without delay. Please pray for me; ^{and} may God richly bless and keep you all in His service is my feeble prayer.

~~Martin A. Thompson~~

~~London~~

England

S.
5/3

OK

Dear Sir:

I have received your Volume No. 1 of "Timely Greetings" and realize that you have a ~~wealth~~ wealth of information therein that we SDA's are denied. ~~Also~~ Also my patient, _____, had been giving me some of the literature and letters in her possession which I have studied and which have asserted the facts that I already knew concerning the ministry in the SDA denomination, ^Nnevertheless I could not definitely place my finger upon the facts as well as your letters and literature has established.

According to the talks that _____ and I have had I understand that you have much more information concerning the Bible than have the SDA's and that is what I am deeply engrossed in.

I have now finished reading the literature you sent me and would like to have more--leaving it to your discretion to send me the proper food for thought. I have been discussing and studying your literature with the group here and they all like the simple truths found therein. Thanking you for your kind consideration.

~~Joseph Willie~~

~~Rutland~~

Massachusetts

OK

Dear Sister Houteff and co-workers:

Greetings to you all in the name of the Most High and Jesus Whom He has sent. I cannot find language to express my gratitude for the messages you send from time to time, but I am consoled that my Heavenly Father knows. I do share the happiness you enjoy for the many expressions of appreciation from ~~various~~ individuals.

I am very thankful for the revelation and explanation of the 42 months. I pray daily that the Lord helps me to have them written on my heart so that I am always ready, waiting, and watching. "Firm as a Rock the soul shall rest that trusts the Almighty hand."

Next let me express my appreciation also for such heartening testimonies from our brethren and sisters of the Rest Home. Please give them my love and tell them that Eden will soon be regained.

"Soon, soon we shall meet Him and praise Him
In the city of Unending day
And the toils of the road will seem nothing,
When we get to the end of the way."

~~Florence M. Daly~~

Jamaica

OK

8.
5/3

Dear Friends:

Just finished reading Timely Greetings and enjoyed it very much, and would like to know if I could obtain some more of your literature? Mrs. _____ has given me one of your tracts every now and then and I enjoyed reading it, since I love to study God's Word. Any literature you care to send me will be greatly appreciated and studied very carefully, you may be sure of that.

~~Mrs. Nan Varshell~~

~~Phoenix~~

Arizona

Dear Sister Houteff:

I thank the Lord that I have been guided to the Shepherd's Rod and for the wonderful light that has been shed upon me. - I have written one letter to you asking if you can send me some literature. I have received some literature from Brother _____ which has helped me but as you know more is needed, for we have but a short time before the Judgment closes in the church. I am an assistant superintendent in the church and I am very happy to have received God's message of Truth through the Rod. Would you please advise me as soon as possible as to where I should pay my tithe? I have been paying it into the church but now I find I don't want to do this any longer. I am inclosing some names and addresses of some of the members of the church.

~~W. Nolan~~

~~A. Bembrose St.~~

~~North Dubbo, New south Wales
Australia~~

OK

Dear Brethren:

Inclosed find a check for _____. I am just a new convert in this message. I am studying your literature and I find it is so wonderful.

~~Mrs. Emma Moler~~

~~Portland 22~~

Oregon

OK

Dear Sister Huteff:

I am very glad to write these few lines. I also believe what the flock needs now is present truth. I received the Answerer books. I came in contact with the literature through Brother _____, and I have had several studies with him and have been enlightened on various books of the Bible for which I am thankful to God. I accepted the Advent message over a year ago, and I have been striving to live up to the light I had, and now I am more determined to search the Scriptures and live up to the present truth. Pray for me and my family that we may grow strong and we will walk in the lighted way to the Holy City.

~~Mrs. A. M. Lewis~~

~~Duranto~~

California

OK

8/5/5

Dear Brethren:

We are so very glad to get the latest news from Mt. Carmel and we are praying that God will endow you with power from on high so that His work will advance and also that we will be faithful to the end and do our part on this ^{side} of His vineyard....I read in the newspapers that Israel wants to war with the Arabs and they are calling to the other nations to assist them. Just then I received the February Code along with two tracts and I read them. Events ~~which~~ correspond with the way the tracts explained them. So wonderful that I had to study them with my children.

~~Amelia Parkes~~

~~Pomeroon River~~

~~British Guiana~~

OK

Dear Sister Houteff:

Perhaps your reply to my latest communication to you is on its way. The March Code has, in its review of Revelation 11: 1-13, raihted in me confidence in the message that seems to defy description. It seems really only for "the twelve tribes scattered abroad". From His chariot the Lord is certainly directing this work. It may temporarily appear to be slow and difficult, but it is here that God shows His power.

~~C/A. Edwards~~

~~Kingston LL~~

Jamaica

Jonah and the People of God

(The question has frequently come to Mt. Carmel, since the subject of the "Forty-two months" was explained in The Symbolic Code, asking why the Code has never said when the forty-two months started and when the "great earthquake" of Revelation 11 is to take place. Therefore, to help clarify these questions and to emphasize the fact that God has given us sufficient information to know the "seasons," the study of "Jonah and the People of God" which Brother Houteff delivered June 10, 1944 has been selected for this month's issue of The Symbolic Code.

It is true that just as "the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming," (Jer. 8:7) God has mercifully made available to His people the knowledge of "the judgment of the Lord" for this age, if they are willing to know it. He has not, however, seen fit at this time to make known the day and hour. He has told His people enough that they certainly need not be caught unawares as one being surprised by an unexpected thief. God has revealed the forty-two month prophecy to us for no other purpose than that we be made to realize that we individually have no time to lose in cleaning ourselves up with the provisions He has given us, no time to lose in getting our divinely-appointed work done in the church, and no time

finally they would again be commissioned to carry a message to Ninevah which would save not only themselves but Ninevah as well. And as Jonah finally did carry his message, so God's people at this time will carry theirs.

Here is proof from another angle: The ten-tribe kingdom was disbursed from their land, Palestine, and were assimilated by the nations ~~whither~~ they went, and their identity was lost so that they are not known today, but the message we have has come to gather all the twelve tribes. ~~Preparatory~~ to this, providential circumstance arranged by God brought the church to shore--to the new world where we find ourselves today. Therefore Jonah's message is to arise from the new world. In process of time we find that the Jews are to carry a message of salvation.

omit

Now we may ask when ~~did~~ Jonah's message arrive in America?--Jonah's message was one to Ninevah exclusively, and the only message to Ninevah today is that contained in the Truth given in "War News Forecast," tract No. 14. There is no other message to Ninevah. And bear in mind that the church is not Ninevah.

The message in tract No. 14 shows to what age God's people have come: It shows that the church has now grown up in Truth and can become husbandmen, rulers, etc., and that therefore the time has come that the kingdom of

Christ is to be set up. And the tract also contains the message to Ninevah. These two things is all that tract 14 shows.

Our message for the present is in two sections, two divisions: (1) the message to the church and (2) the message to Ninevah. In other words, we have the message of Elijah and also the message of Jonah. After Jonah came on shore following his experience in the sea, his next step was to proclaim a message to Ninevah evidently to save it or there would have been no need for Jonah to be sent. At the end of the given forty days Ninevah stood. At this Jonah should have taken the position of rejoicing that he was a saviour of Ninevah. But instead Jonah was sick and wished he was dead.

Ninevah, you remember, repented and proclaimed a fast. And even the cattle were aware that Ninevah had repented, but Jonah did not know it. Jonah must have been proud and more concerned with bringing his prophecy to pass, than he was with the salvation of the city, for he moaned over the withering of the gourd which is just a plant rather than rejoicing over the repentance of Ninevah!

This should be a great object lesson to us. WE SHOULD NOT BE ANXIOUS FOR THE EXECUTION OF EZEKIEL 9, BUT SHOULD RATHER BE ANXIOUS TO SAVE THE CHURCH.

(1)

12/11/1917

This is a great subject before us. In carrying our message of truth we should not be as in the other instance of Ezekiel 9 in the book, but rather we should be known by the people. Likewise in carrying our message of truth - we should not be as in the case of the people of Nineveh, but rather we should be known by the people.

but the prayers were only for military victory, not for salvation. "Ninevah" is today doing the same things that she did a year ago. There is no change. Therefore her downfall is her only way to bring her salvation.

The whole story of Jonah's experience, you see, is more than a record of what happened to him. It is a picture of the experience of God's everliving church, enacted by Jonah.

And not only is antitypical Assyria to be saved, but "Egypt" also is at last to be saved according to the "more sure word of prophecy."

"And it shall come to pass in that day, that

10/10/19

This should be a great object lesson
 for us in carrying our message of
 Egypt we should not be anxious
 for the execution of Egypt in the
 church, but rather we should be
 anxious for the people. Likewise in
 hearing our message of Assyria we
 should not be anxious for Assyria's
 fall, but rather for repentance &
 salvation.

Morgan

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The message we have from the Scriptures concerning Ninevah says that Ninevah is to be overthrown. In fact all the prophets who speak of Ninevah or Assyria say that she is to be overthrown. Yet the type and other scriptures say she is to be saved.

It is Nahum's prophecy, the message contained in Tract 14, War News Forecast, that is to bring salvation to antitypical Assyria. She will not be saved from the nations not defeating her, for they will. But in her defeat she will be brought to repentance and be reconciled to God and be saved.

On Invasion Day many prayers were prayed by the Christian nations involved in the war, but the prayers were only for military victory, not for salvation. "Ninevah" is today doing the same things that she did a year ago. There is no change. Therefore her downfall is her only way to bring her salvation.

The whole story of Jonah's experience, you see, is more than a record of what happened to him. It is a picture of the experience of God's everliving church, ~~enacted by Jonah.~~

And not only is antitypical Assyria to be saved, but "Egypt" also is at last to be saved according to the "more sure word of prophecy."

"And it shall come to pass in that day, that

the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem." Isa. 27:13.

"In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: whom the Lord of hosts shall bless, saying, Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance." Isa. 19:23-25.

Yes, this is the great revival and reformation that we are now praying for, working for, longing for. It is the hope of the world; for in it is the salvation of the world. Let us with hearts enlightened with the sun of Truth, and imbued with genuine Christian love for humanity, and fired with zeal borne of God's Spirit allow ourselves to be used of Him to usher in salvation to the world.

So help us, Oh, our God.

WHEN WILL THE SEPARATION TAKE PLACE?

Because they complement the main article of this June, 1956 Code we have selected Timely Greetings, Vol. 2, No. 41, entitled: "Current Events, the Palestine Situation, and How Close the Separation?" and also Vol. 1, No. 24, entitled: "Is World War II Yet To Be Finished; Saints Yet To Be Delivered?" for the readings for this month.

As we study these collectively let us ever keep in mind that Assyria is to fall as soon as God's people turn to Him, as soon as they cast away their idols and seek meekness and righteousness. ~~Consider~~ Considering the fact that we now definitely know that time is very limited, we must be doing just these very things, if we are to be numbered among God's redeemed. Those who are not now casting away their idols and seeking meekness and righteousness during this short time remaining will lose out.

Now that the choice before us is crystal clear may we without ~~hesitation~~ hesitation ~~make~~ make the right decision and then act upon it.

SH

Comments From Davidian Bible
Course | ~~Davidian~~ Students

OK

I am very happy to receive lesson one of the Bible correspondence course. I have answered all the questions, and I feel I am very fortunate to receive the eleventh-hour call. May God give us the power of understanding and the knowledge of worshipping Him. I shall be very grateful to receive the second lesson in due ~~course~~ course of time.

~~Alabi Adeleni~~

~~Nigeria~~

Africa

Sometime ago you sent me a box of literature for which I am hereby ~~expressing~~ expressing my heartfelt thanks. It certainly is timely reading matter. I am enclosing _____ to help the work along.

~~Mrs. Garris Potter~~

~~Dowagiac~~

Michigan

OK

I am sending you a few lines, along with my tithe. I am enjoying my lessons very ~~much~~ much. So much in the Bible confused me until I started studying the Davidian way. May God bless you abundantly.

~~Mrs. Roseanna S. Scheffline~~

~~Detroit 3~~

Michigan

D. B. C.

OK

I am very thankful for the understanding that I have received from the course I am taking. ~~Success is the result of~~ I hope that I do whatsoever it says should be done that I may have a part in the Kingdom of God.

~~Ruth Morris~~

~~Robins Bay~~

Jamaica

OK

I am thankful for these wonderful lesson studies that have been sent to me at this time that I may know the nearness of Christ's coming Kingdom. This lesson is to me as "meat in due season". Pray for me that the Lord will help me to live up to all the requirements of the message.

~~Fredericka Morris~~

~~Robins Bay~~

Jamaica

Exhibit "H"

No. 2

H - 2

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OK
Marguerite

S.F.
9/25/57

WORLD CONDITIONS
WHEN GOD'S PEOPLE DELIVERED

(This study was given by V. T. Houteff April 3, 1943 and June 15, 1945.)

Our study for this afternoon is based on texts that are somewhat scattered throughout the Bible. It is in reality a review of the studies we have had the last several weeks, or you might say that it is the conclusion of them.

You remember through our study of the eleventh chapter of Daniel and Isaiah chapters seven and eight and onward, ~~it~~^{they} bring to view a war and the deliverance of God's people in a time of great distress. That is a point that I am to emphasize this afternoon. We will read first

Zech. 1:18, 19—"Then lifted I up mine eyes, and saw, and behold four horns. ^{And I said unto the angel that talked with me, What are these?} And he answered me, These are the horns which have scattered Judah, Israel, and Jerusalem."

The prophet saw four horns, and the angel that talked with him made him to understand that these horns were symbolical of the Gentile nations which had scattered Judah (the two-tribe kingdom), and Israel (the ten-tribe kingdom), and also Jerusalem (the capital city of the two-tribe kingdom--Judah). In other words, in the symbol of the four horns,

Zechariah saw those Gentile nations which scattered God's people ^{destrayed their Kingdom.}

Verces 20, 21—"And the Lord shewed me four carpenters. Then said I, What come these to do? And he spake, saying, These are the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which lifted up their horn over the land of Judah to scatter it."

The prophet first saw four horns which perfectly symbolized those Gentile nations which scattered God's people, for horns are used to push and scatter. Afterwards, though, he saw four carpenters, thus lending the impression that they have come to build, for that is the business of carpenters. When the prophet saw the carpenters he wanted to know the

2.

purpose of their presence. In his answer, the angel first told him that these carpenters are none other^f than the four horns (Gentile nations) which had scattered Israel, Judah, and Jerusalem. And these same horns that scattered Judah, Israel, and Jerusalem have now returned as carpenters to cast out ~~the~~ Gentiles and thus free God's people. It therefore becomes obvious that the four horns which Zechariah first saw point back to the time when Israel and Judah were scattered, and the symbolism of the four carpenters must point forward, to a time years later when ~~the~~ God is to restore and ^{re}build the kingdom. Briefly, then, the symbolism of the horns looks back to the destruction of the kingdom, whereas the other, the carpenters, looks forward to the repairing of it.

The question we ought next to consider is whether the fulfilment of the work of the carpenters took place in the time when the Jews returned from Babylon after their 70 years captivity, or whether it refers to some other time; for you remember that the Jews were scattered, and their land was taken, and they went into captivity under Babylon, for the 70 years of Jeremiah's ~~xxx~~ ~~xx~~ prophecy, after which they returned and the city was rebuilt.

Zechariah says there were four horns which would include all the nations that had a part in scattering God's people. And, moreover, if this prediction met its fulfilment in Nehemiah and Haggai's time, all the Gentiles should have been driven out forever. But they were not. Besides, they ^{turne} were those ^{nations that} scattered Judah, Israel, and Jerusalem, and now they have returned to free them and repair the kingdom, and in chapter two of Zechariah's prophecy, God declared that not only would His people's kingdom be restored, but many nations would join themselves to the Lord. Since both Israel and Judah did not return, and since other nations did not ~~join~~ join themselves to the Lord and His people when the Jews returned from Babylon,

3.
we cannot say that this prophecy met its fulfilment in the return of the Jews from Babylon. ^{And this prophecy long fulfilled,} Since ^{it} has never happened, it must take place at some future time. Through it all we see in Zechariah's prophecy a prediction that one day Gentile nations would be engaged in rebuilding the Israelitish kingdom in Palestine that was once destroyed. ~~Through this study~~ We see ~~also~~ that there is to be a world war in which Gentiles outside of Palestine and the Gentiles within will be involved. ^{In} Through ^{that} war God's people, Judah, Israel, and Jerusalem, are to be delivered and made free, ⁺ The kingdom will be rebuilt. That is as plain as anything I have ever seen.

In Luke 21:24 we find these words: "And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." It is at the time Zechariah's prophecy is fulfilled—when the four carpenters drive out the Gentiles—^{that} Jerusalem shall no more be trodden by the Gentiles, for their time to occupy the Holy Land shall be brought to its end. Then the Jews are to return and possess the land. ~~In~~ ~~scripture~~ Isaiah, Daniel, and Nahum also bear prophetic testimony to the fact that there ^{is} ~~are~~ to be war and trouble and deliverance of God's people ~~to at~~ ^{at} ~~bring~~ ^{the time} restoration ^{of} His Kingdom ^{is} on earth. ~~In short, that is what the Bible teaches.~~ Let us now consider Jeremiah's prophecy.

Jeremiah, ~~in the chapters~~ ~~from~~ ~~twenty~~ through thirty is one long account, or book, if you please, ^{containing both} ~~with~~ history and prophecy, intermingled. It deals with the wickedness of the Jews, and ~~what~~ ^{how} God ~~was to do~~ ^{would deal} with them if they did not repent. And the Lord tried every possible way to lead them to repent, ^{but} they would not ^{repent.} In the twenty-sixth chapter is an account of a conference they held to determine what to do with Jeremiah, the Lord's prophet. Some wanted him killed, but others objected to it and his life was preserved. One of the most important facts to be observed in these chapters,

J.H.
9/28/5

4. however, is that the Lord ^{declared the punishment} ~~showed~~ ^{met with to} that ~~what~~ He was to ~~do~~ ^{be given} with His people, the Jews, would sometime ~~be given~~ to the kingdoms of the Gentiles also.

We shall now read

Jer. 30:1, 2—"The word that came to Jeremiah from the Lord, saying, Thus speaketh the Lord God of Israel, saying, Write thee all the words that I have spoken unto thee in a book."

The Lord commands the prophet to write in a book all the words that He had spoken in the preceding chapters.

Verse 3—"For, lo, the days come, saith the Lord, that I will bring again the captivity of My people Israel and Judah, saith the Lord; and I will cause them to return to the land that I gave to their fathers, and they shall possess it."

All that God had said about the destruction of Israel and Judah was to be carefully written in a book, because sometime He is to deliver them both, and ~~it~~ ^{it} must not be forgotten. I am positive upon Bible authority that the ~~kingdom~~ ^{kingdom} restored is not to be made up in heaven above. It is to be made up in the very land where God's people lived until they were driven out because of their sins. Yes, the Bible teaches that all the twelve tribes some day will return and possess that land--the land that He gave to their fathers. ~~I understand that~~ After the millennium God's people will not possess only Palestine, but they will possess the whole earth. They must first, however, return from among the Gentiles and possess the land of their fathers in fulfilment of the prophecy we are now studying.

Necessarily, then, it must take place before the millennium, ^{before God's people go to heaven.}

Verses 4, 5--"And these are the words that the Lord spake concerning Israel and concerning Judah. For thus saith the Lord; We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?"

We heard a noise of trembling, of fear, and not of peace.

We do not have to ask whether a man travails with child, for we know that he does not. What, then, is the reason for suggesting the question?

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5.

It indicates that something is to happen that never happened before. It will be something as strange as if a man were to travail with child. A time of great and unusual trouble and fear is to overtake the people. It is to bring great distress and anxiety upon them.

Verse 7--"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."

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} Do you not now understand 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~~ his deliverance. We have learned that in that great time of trouble ~~some~~ ~~never~~ those represented by Jacob will be delivered. Daniel calls it a time of trouble such as never was, ^{He also foretells} and that Michael shall stand up and deliver everyone whose name is written in the book.

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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.

Verse 8—"For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him."

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.

Verse 9—"But they shall serve the Lord their God, and David their king, whom I will raise up unto them."

Now we will read the last part of verse 8 again: "...and strangers shall no more serve themselves of him." The reason there will be no strangers is that ^{no one} ~~none~~ will serve ^{himself} ~~themselves~~ there. In the religious realm, strangers serve themselves rather than the Lord and their king. But in the Kingdom all will serve the Lord their God and David their king. If I am a minister of the gospel for what I can get out of it, then I am serving none but myself; but if I ^{am} ~~was~~ not serving for what I ^{am} ~~get out of it,~~ ^{for the good of the people,} then I would be serving God. There are many people today dying for their country. Should not a Christian be willing to die, if necessary, for the cause of Christ? There shall be no more strangers among Jacob that will serve themselves, "but they shall serve the Lord their God, and David their king, whom I will raise up unto them."

There are two principals brought to light in this statement: One is ~~the~~ religious and the other is ~~the~~ civil. ^{in the} ~~in the~~ religious ^{is none other than} ~~they will~~ serve the Lord their God, and ^{in the} ~~in the~~ civil ^{they will} ~~they will serve~~ David their king.

If He is to raise David to them then it must be that they are going to have a theocratic form of government as they had in David's time.

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Verse 10--"Therefore fear thou not, O My servant Jacob, saith the Lord; neither be dismayed, O Israel; for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid."

^{Just} They should not fear, because ^{he} ~~they~~ shall be saved out of ^{his} their trouble.

God is going to deliver him by a miracle. If it were not ~~for~~ a fearfully troublous time they would not need to be told to fear not nor be dismayed. It is to be a terrible time of trouble just before Jacob is delivered. Then, the statement that there is a silver lining behind every cloud is Certainly true in this case.

Verses 11-13--"For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee; but I will correct thee in measure, and will not leave thee altogether unpunished. For thus saith the Lord, Thy bruise is incurable, and thy wound is grievous. There is none to plead thy cause, that thou mayest be bound up: thou hast no healing medicines."

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.

Verses 14, 15--"All thy lovers have forgotten thee; they seek thee not; for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity; because thy sins were increased. Why criest thou for thine affliction? thy sorrow is incurable for the multitude of thine iniquity; because thy sins were increased, I have done these things unto thee."

God's people suffered the loss of their kingdom because of their sins.

Verse 16--"Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey."

S. 7
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This is to begin to be fulfilled when the time of the Gentiles is fulfilled.

Verse 17—"For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord; because they called thee an Outcast, saying, This is Zion, whom no man seeketh after."

The adversaries will make sport of Zion because apparently no one will be looking after them, and they will have no following or friends--no one to plead their cause.

Verse 18—"Thus saith the Lord; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwellingplaces; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof."

The city shall be rebuilt and the palace shall remain.

Verse 19—"And out of them shall proceed thanksgiving and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small."

They are going to multiply and be a great people.

Verse 20—"Their children also shall be as aforesaid, and their congregation shall be established before Me, and I will punish all that oppress them."

Their oppressors are still there.

Verse 21—"And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto Me; for who is this that engaged his heart to approach unto Me? saith the Lord."

The nobles shall not be of the Gentiles, for they shall have their own government.

Verses 22-24—"And ye shall be My people, and I will be your God. Behold, the whirlwind of the Lord goeth forth with fury, a continuing whirlwind: it shall fall with pain upon the head of the wicked."

To find what the whirlwind is, let us turn to

Jer. 25:15-18—"For thus saith the Lord God of Israel unto me; Take the wine cup of this fury at My hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them. Then took I the cup at the Lord's hand, and made all the nations to drink, unto whom the Lord had sent me; To wit, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse; as it is this day."

anyway the Lord shall not return until He have done it, & until He have forgiven the intention of His heart: in the latter days ye shall consider it.

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9.

among the nations

It made Judah a curse. Jerusalem was first ¹ to take this curse.

Verse 19—"Pharaoh king of Egypt, and his servants, and his princes, and all his people."

Egypt was next.

Verses 20-29--"And all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod, Edom, and Moab, and the children of Ammon, and all the kings of Tyrus, and all the kings of Zidon, and the kings of the isles which are beyond the sea, Dedan, and Tema, and Buz, and all that are in the utmost ~~part~~ ^{corners}, and all the kings of Arabia, and all the kings of the mingled people that dwell in the desert, and all the kings of Zimri, and all the kings of Elam, and all the kings of the Meaes. And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth: and the king of Sheshach shall drink after them. Therefore thou shalt say unto them, Thus saith the Lord of hosts, the God of Israel; Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you. And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the Lord of hosts; Ye shall certainly drink. For, lo, I begin to bring evil on the city which is called by My name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts."

The Lord here declares that He commenced His punishment with His own people

and He is not going to excuse ~~any~~ other people from punishment. All the nations

to whom He sent it
¹

were to drink of the curse, and what He did to punish His people is a sample of what He will do to the nations, because He will not allow them to go unpunished.

Verses 30, 31--"Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter His voice from His holy habitation; He shall mightily roar upon His habitations; He shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, He will plead with all flesh; He will give them that are wicked to the sword, saith the Lord."

The wicked will be destroyed.

Verse 32--"Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth."

S.H.
9/28/

11.

She will again be a kingdom as she once was.

Verses 5, 6—"Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat them as common things. For there shall be a day, that the watchmen upon the Mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God."

Judah is in Zion; Ephraim refers to the kingdom of Israel (the ten-tribe kingdom). Therefore the day is coming that Ephraim will go to Judah in Zion to the Lord God.

Verse 7—"For thus saith the Lord; Sing with gladness for Jacob, and shout among the chief of the nations; publish ye, praise ye, and say, O Lord, save Thy people, the remnant of Israel."

There are people yet to be saved.

Verse 8—"Behold, I will bring them from the north country, and gather them from the ~~xxxx~~ coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither."

A great company shall return.

Verses 9, 10—"They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is ~~my~~ firstborn. Hear the Word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock."

An announcement is to be made to the nations informing them of the good things the Lord will do for Israel.

Verses 11, 12—"For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd; and their soul shall be as a watered garden; and they shall not sorrow any more at all."

Let us now turn to Isaiah 30 and read another prophet's prediction of the very same prophecy we have just read about this afternoon, ~~and let us note also what is said in chapter 31 about Egypt and Assyria, since we have recently studied about them.~~

Isa. 30:6—"Turn ye unto him from whom the children of Israel have ~~deeply~~ revolted."

S.H.
9/28/57

Isaiah chapter thirty describes the wickedness of Judah and Israel, and sets forth God's intention to destroy their kingdoms. Let us now read

~~Verse 18~~

Isa. 30:18--"And therefore will the Lord wait, that He may be gracious unto you, and therefore will He be exalted, that He may have mercy upon you: for the Lord is a God of judgment; blessed are all they that wait for Him."

In the previous verses the Lord sets forth the determination of His people to go their own way which will lead to loss and shame. But in this verse He declares that He will wait for a time ^{the time among them,} in mercy for those who will wait for Him. Thus will He be exalted. And a special blessing is in store for those who ^{do} wait for Him.

Verse 19--"For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: He will be very gracious unto thee at the voice of thy cry; when He shall hear it, He will answer thee."

They shall dwell in Zion and Jerusalem, not in some other place.

Verse 20--"And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers."

Though the kingdom was to be broken up, yet in the time of restoration their teachers would be seen of the people.

Verses 21--"And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."

When the horse comes to the forks in the road, he wonders which road you want him to take. All he wants is but a gentle touch of the reins by the driver to indicate the road he is to follow. So with God's people. The still small voice will clearly direct them in the right way if they will follow it.

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9/28/57

13.

Verses 22-24--"Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold: thou shalt cast them away as a menstruous cloth; thou shalt say unto it, Get thee hence. Then shall He give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous; in that day shall thy cattle feed in large pastures. The oxen likewise and the young asses that ear the ground shall eat clean provender, which hath been winnowed with the shovel and with the fan."

There shall be prosperity.

Verses 25, 26--"And there shall be upon every high mountain, and upon every high hill, rivers and streams of waters in the day of the great slaughter, when the towers fall. Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of His people, and healeth the stroke of their wound."

The day when the Lord binds the breach of His people and heals the stroke of their wound is in the day of restoration. It is the day the kingdom is returned to God's people. At that time the moon and the sun will shine many times brighter. This of course is symbolical language, the sun signifying Bible Truth. If the sun is to shine seven times brighter it would indicate that the Truth would become clearer and brighter. Since it is even now growing brighter and brighter we see in it another evidence that the time this prophecy is to meet ~~ix~~ its fulfilment is *almost* here.

Verse 27--"Behold, the name of the Lord cometh from far, burning with His anger, and the burden thereof is heavy: His lips are full of indignation, and His tongue as a devouring fire."

The sun shines seven times brighter in the day that the name of the Lord cometh. This is speaking of the day of the Lord. And according to Malachi, the Lord was to send the prophet Elijah before the great and terrible day of the Lord should come.

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14.

Verse 28--"And His breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity; and there shall be a bridle in the jaws of the people, causing them to err."

He shall come to sift the nations with vanity, for He knows that vanity appeals to them. Through it they will be led where God wants all to go who follow after vanity. They will err in their ways ^{through specially designed} ~~as~~ ~~instigation~~ because they followed ~~after vanity~~ ^{vain things}.

Verse 29--"Ye shall have a song, as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the Lord, to the mighty One of Israel."

That is the way you are going to feel if you follow the Lord in Truth.

Verses 30, 31--"And the Lord shall cause His glorious voice to be heard, and shall shew the lighting down of His arm, with the indignation of His anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones. For through the voice of the Lord shall the Assyrian be beaten down, which smote with a rod."

The Assyrian will be beaten down in the Promised Land ^{through} ~~by~~ the voice of the Lord. You do not ~~know~~ know now what that voice will say, but when it comes you will know it; and whereas you do not need to know it now, you will have to know it then. If you look for it you will recognize it without a doubt.

Verse 32--"And in every place where the grounded staff shall pass, which the Lord shall lay upon him, it shall be with tabrets and harps: and in battles of shaking will He fight with it."

Speaking of this event, Nahum said the fir trees shall be terribly shaken, and the trees ^{will} fall. What is happening in the shaking that has already commenced in today's world? Some great men have fallen, ~~The~~ ~~have~~ ~~fallen~~, and it is likely that the reason the woman Babylon will be put to rule the world, ^{will be} due to the trees (rulers) having fallen in the shaking that ^{has} ~~has only started to begin~~ ~~commenced~~.
^{is now only commencing.}

S. H.
9/25/57

15.

The next chapter of Isaiah, like the preceeding chapter, ^{starts} ~~commences~~ with the subject of the fall of Judah, and it also brings in a promise of restoration. We are told that the reason Judah fell was that they trusted in Egypt rather than obey God. Let us continue by reading

Isa. 31:4--"For thus ~~h~~ hath the Lord spoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, ~~he~~ will not be afraid of their voice, nor abase ~~himself~~ for the noise of them; so shall the Lord of hosts come down to fight for ~~Mount~~ Zion, and for the hill thereof."

The Lord is not going to be afraid; ~~but~~ He is going to come down to fight for ~~Mount~~ Zion--the kingdom--to restore it. How do we know it is the kingdom? Please turn with me to

Isa. 1:27-31--"Zion shall be redeemed with judgment, and her converts with righteousness. And the destruction of the transgressors and of the sinners shall be together; and they that forsake the Lord shall be consumed. For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen. For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water. And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them."

That is what happened ^{anciently} to Israel and Judah. But what is to happen ~~next?~~ at the last?

Isa. 2:2--"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it."

The hill of the Lord then is the kingdom restored. Let us continue with

Isa. 31:5, 6--"As birds flying, so will the Lord of hosts defend Jerusalem; defending also He will deliver it; and passing over He will preserve it. Turn ye unto Him from ~~whom~~ the children of Israel have deeply revolted."

God is calling for reformation *in a people other than the children of Israel who have deeply revolted against God.*

9/28/51

16.

Verses 7, 8--"For in that day every man shall cast away his idols of silver, and his idols of gold, which your own hands have made unto you for a sin. Then shall the Assyrian fall with the sword, not of a mean man, shall devour him; but he shall flee from the sword, and his young men shall be discomfited."
not of a mean man, but the sword, not of a

"Then"--when this idolatry is cast away by "every man"--the Assyrian will fall by the sword. In the time when God pleads for His people to return to Him, and when they do it, then the Assyrian will fall. Not before that. It was because of ^{their} idolatry that they lost the land, and God is not going to bring His people back to their land with their idolatry. Therefore we and all God's people must not delay putting away our idols. We had better cast them out and be ^{ready} ~~ready~~ on time to go to the place where it will be so much better ~~there~~ than it is in the lonely or present world. For there none will be tired or sick or/afraid. *not of a mighty man's sword*

Verse 8--Then shall the Assyrian fall with the sword, not of a mean man, shall devour him; but he shall flee from the sword, and his young men shall be discomfited."

The Assyrian will fall by a sword which God Himself shall send. Assyria will not fall by a mean man. His fall will come under ~~such~~ circumstances that will clearly show that God caused it to happen. When ancient Israel fell it was God who brought it; it was God who was responsible for it. So it will be also with Assyria unless she, too, turns to God. Moreover, it is a vain thing for them to look to some other nation for help. ~~None~~ None can stay God's punishment. Only God can help at such a time.

Verse 9--"And he shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign, saith the Lord, whose fire is in Zion, and His furnace in Jerusalem."

At the time God's purifying fire is in Zion and His purifying furnace is in Jerusalem, the Assyrian shall pass over to his strong~~hold~~ hold for fear, and his princes shall be afraid of the ensign. ~~And when the Assyrian is frightened in the land he will flee to a stronghold.~~ From this we can see

S.H.
2/28/5

17.

that Nineveh will not lose out completely when she loses in Palestine. She is to lose ^{out} in Palestine first and then her stronghold, ^{place to} ~~to which she~~ will flee. This has reference to the time when the Kingdom is set up before the scarlet-colored beast comes, before the woman rules the beast. Indeed, this prophecy is talking about Assyria, not Babylon. It shows that Assyria will lose out in the promised land before she loses her stronghold. The Kingdom, then, is to be established before the complete fall of Assyria takes place.

The Kingdom is going to be established ^{moreover,} in Zion and Jerusalem, not in Washington or Mt. Carmel. And many peoples and nations shall flow unto It. It will happen just as soon as "every man" casts away his idols. ~~There is no use to expect it before.~~ ^{It is useless} As soon as that happens Assyria will fall in the land. ~~Then~~ ^{when} The coming of the Kingdom is not waiting for anyone but God's own people.

Let us return to Jeremiah and read a few more verses from the chapter we were studying ~~from~~ earlier.

Jer. 31:13—"Then shall the virgin rejoice in the dance, both young men and old together: ~~to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all.~~ ^{for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow."}

Both old and young will rejoice together.

Verse 14—"And I will satiate the soul of the priests with fatness, and My people shall be satisfied with My goodness, saith the Lord."

All will be satisfied.

Verses 15, 16—"Thus saith the Lord; A voice was heard in Ramah, lamentation, and bitter weeping; Rahel weeping for her children refused to be comforted for her children, because they were not. Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy."

3:14
2:18

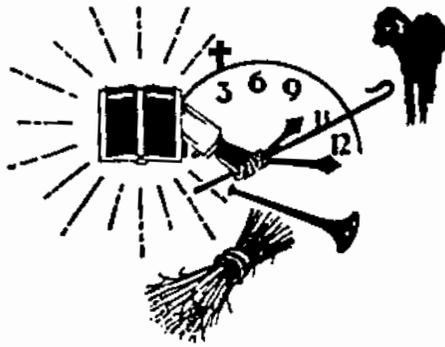
Exhibit "I"

No. 1

THE SYMBOLIC CODE

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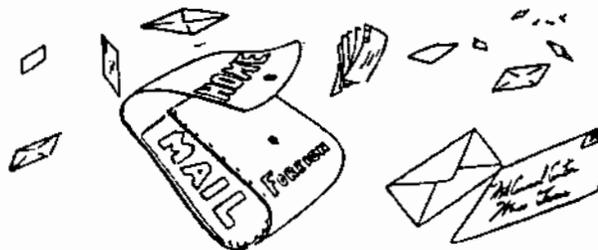
No. 6



APRIL 1955

WHAT WHICH SHALL BE IN THE LATTER DAYS	3
ANSWERS TO YOUR QUESTIONS	4
OUR DUTY NOW	5
SUGGESTION	6
THE MAIL BAG	7

THE MAIL BAG
Excerpts from Letters



Dear Brethren:

I received the Symbolic Code for January-February, and I was glad to receive it. I enjoyed reading it very much and pray that the Lord will lead in the future as He has in the past. Yours to be ready for the glorious and coming Kingdom.

California

Dear Fellow Davidians:

I just received the Symbolic Code for March in this morning's mail, and I sat right down and read it through. I am sure the Lord is leading His people, and if we just keep our eyes on Him, He will lead us safely to the Kingdom. We must move forward in faith, trusting the Good Shepherd to know what is best for us.

New York

Dear Brethren:

We all realize that the Lord giveth and the Lord taketh away, blessed be the name of the Lord. We hope to see Brother Houteff some bright day, so let us hold fast to that which is good and strive to enter in at the strait gate.

Your sister in Christ,
Mississippi

Dear Brethren:

I received the Code. I am indeed thrilled over its contents. Yes, our God doeth all things that are best for His saints. I know the Seventh-day Adventist minister is worried about the tithe; I informed him that I sent it to you.

Florida

Dear Brethren:

While studying through the Timely Greetings and the other tracts we can see nothing but present Truth. We can rejoice today because whatever may come, truth must triumph. The message is so plain that we have nothing to fear except we shall forget the promise, "Lo, I am with you always." We are fighting as hard as ever knowing that the Kingdom is soon to be set up. At the end of the journey there is a crown and the Kingdom.

Nassau, Bahamas

Dear Sister Houteff:

I received your letter and also the Symbolic Code and I was glad to hear from you. God who holds the earth in the palm of His hand is working out His own will in His own good way. Let us be ready when Jesus comes and we will all see Brother Houteff again. Let us carry on the good work that Brother Houteff was doing.

South Carolina

Dear Brethren:

My experiences for the past month have been many and interesting. The contacts that I have had at _____ and the tracts sent to them from you have created a great interest. I found the Evil One had been on the ground to misrepresent the clearest statements from God's Word....A continual group study is carried on all the while with the group at _____ which strengthens the brethren greatly.

Jamaica

Dear Brethren:

I have wished so many times that I had someone of like faith to visit with and study the message with, but as you know, we have had to go alone. I do receive a great deal of com-

fort out of reading and re-reading the tracts and pamphlets. The letters I receive from time to time encourage me so much. I love to hear how the work is progressing and I pray that nothing will ever interfere with the message reaching those who are hungering and thirsting for the true way of life.

Colorado

Dear Brethren:

Our aim is for ten men in Jamaica who hate nothing but sin, who fear nothing but God, and who have nothing but a burden for the souls of their fellowmen, and we will set Jamaica on fire for God.

Jamaica

Dear Sister Houteff:

The believers who were present at our meeting last Sabbath were more united than I have ever seen them. The Code certainly settled everyone; peace and harmony existed that never before has been manifest in our midst like last Sabbath. Everyone seemed to be more determined than ever before to carry on with the work and hasten its completion.

Sincerely yours preparing
for the separation,

Georgia

Dear Brethren:

The Lord asked Solomon this question: "What shall I give thee?" II Chronicles 1:7. Were the same question asked to me, I should, rather would reply: "Increase my faith a hundredfold."

Faith is the greatest of the spiritual endowments. Faith is the means by which the sinner is justified, the yeast that transforms the individual from a carnal being into a spiritual being; the essence of true religion; that substance that enables us to go forward against unsurmountable obstacles.

Religion without faith is cold, meaningless, dead; religion without faith is unacceptable to God, for "without faith it is impossible to please Him." Heb. 11:6. By faith I accepted the Davidian message; by faith I knew that V. T. Houteff was the prophet; by faith I know that the message will triumph. Faith, I repeat is the greatest of the spiritual endowments. The saints of all ages may differ in spiritual attainments, talents, races, but they all have this common likeness--they are justified by that faith which was once delivered to the saints. Both Abel and the thief on the cross and Martin Luther, you and myself are justified by that one faith. The just shall live by his faith. In faith, let us turn our steps Kingdomward.

New York

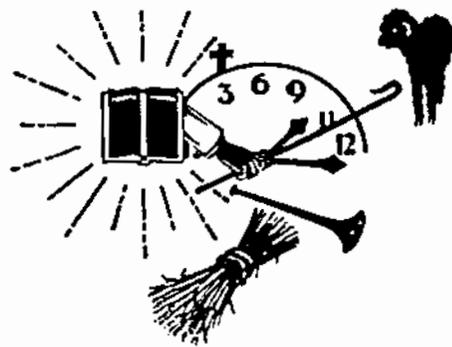
Exhibit "I"

No. 2

THE SYMBOLIC CODE

Vol. 10

No. 7



MAY, 1955 ✓

UNPUBLISHED LETTER OF INTEREST.....	3
WHAT MAKES ONE ELIGIBLE?.....	14
THE MAIL BAG.....	15
CERTIFICATE OF FELLOWSHIP.....	25
WHAT WE FORGET.....	26 ✓
SEIGN RELIEF.....	26
MY--WONDERFUL MESSAGE.....	27

THE SYMBOLIC CODE

Let me hear from you at your convenience.

May the good Lord bless you and make these things clear.

I am your sincere brother
in Christ,

(Signed) V. T. Houteff

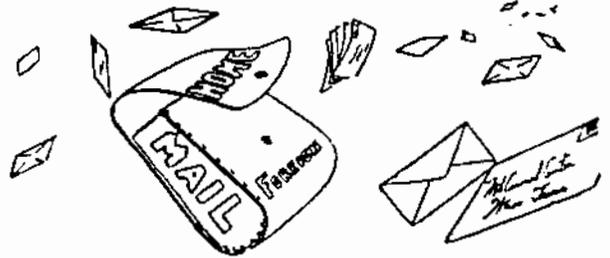
P. S. Read TM, p. 296; 9T 16; Zech. 12:8; 5T 261.

WHAT MAKES ONE ELIGIBLE?

The Timely Greetings reading selected for this month is Volume 1, Number 7, (1953 Reprint), entitled: "What Makes One Eligible?" This article, inclosed with this May issue of the Code, is especially timely to every Davidian in relation to current events in the history both of the church and the progress of the Davidian message.

THE MAIL BAG

Excerpts from Letters



Dear Sirs:

I have received quite a few little books from you and enjoy reading them. I was told to burn all the books you sent to me but I am afraid I disobeyed....

I would like to know if you know who the young man and wife is that was visiting the _____ church with a Mr. and Mrs. _____. I became acquainted with Mr. _____ at church--they were together, and after service some asked the other young man some questions about their belief. Our Bible instructor was very rude to him, even ordered him off the church yard.

I am told that you people are wrong but (I am from Missouri), I have to be shown. I am a member of the _____ Seventh-day Adventist church. I'd like to talk with this young man and his wife. My husband works six days a week so if they could give over some Sabbath we would be glad to have

a Bible study or studies. Will be glad to get any books you wish to send.

Sincerely,

Texas

Dear Sister Houteff:

It is with feelings of profound joy and satisfaction that I am writing you this letter. I say joy, because every hungry soul ought to be joyous and happy to see that the Lord has fulfilled His promise to send to His truth-seeking people "meat in due season." Those who believe in His messenger will one day learn to their bitter disappointment that God is no respecter of persons.

I say satisfaction because I am fully convinced that God's honest people throughout Laodicea will always be ready to hearken to His voice and to serve Him in "Spirit and in Truth." This they would continue to do despite the enemy's vicious attacks and stern opposition. This, however, is proof positive that the Lord is taking the reins in His own hands.

As was expected we had a very trying experience in _____. But in the face of very severe opposition we are happy to say that God did manifest His power through our efforts and as a result a fine little company is now standing for present Truth.

Our daily prayer is that God will continue to give you the necessary cooperation and to keep the workers united in spirit, so that the Lord's cause will triumph as the message goes forth throughout Laodicea.

In the service of the Lord,

British West Indies

Dear Brethren:

The few of us that have determined to cast our lots with the government of God are and will be pressed to the limit. The end of any race is the most interesting part of it. This is our only chance to make sure of the mark and see to it that we win. Let every one take courage as never before. Let us set our face like flint. We are nearing home.

We can do nothing better than to go forward, and finish the great work, for we know that the Lord is with us unto the end. Let our determination be to die every day, Paul's way. I am heading for the Kingdom. There is no place better. With the patience of Job and the faith of Abraham, if purpose in our hearts like Daniel, I'm sure we will stand with a love for each other that can never be defeated—standing on the sure Word of God. We are nearing home; let it often be repeated.

Your brother,

D. L.

Dear Sister Houteff:

The Symbolic Code has been a source of great courage and faith for us to go forward in the strength of the Lord. My prayer is that we may be faithful to the Truth in all things so we and our loved ones may be saved in the Kingdom. So God helping me I dedicate my all to the Truth, to be ready and willing to do whatever I can to further the Truth in the world. In closing I wish you dear ones at the head of the work Heaven's choicest blessings.

Sincerely yours to be faithful unto the end,

New Jersey

Dear Brethren:

It is with profound contemplation that I undertake to forward this report with the evidences around that we are coming up to the final issue of the ages.

Recently I visited a sister who was won to the Advent Message through my humble effort in a church which I raised up. She told me on visiting her that she was told that I was lost. In reply to her statement I invited her to a study on the subject. After we were through she said in parting that if death should come before we meet again she is giving me the assurance that she will die a Shepherd's Rod believer. She also asked me to return on a set day when she would invite others

to her home for further studies. I carried out the appointment accompanied by Brother _____. On arriving she told me that the district S.D.A. pastor visited her after I left, so she told him that I was with her and from what I pointed out to her from the Bible and Spirit of Prophecy she did not see where I had left the message. His reply to her was that she must not mention my name to him. It is impossible to state the entire experience she related, but we can come at any time if she will inform me when she is able to call hers for a study together. After a season of prayer we parted in joyful anticipation of meeting again soon.

I spent a week end in another place where I was very much encouraged by the way the minds of persons visited were opened to the Truth. I stayed at a home where the folks are made happy listening to the studies.

I want to express my appreciation for the Symbolic Code regarding Pastor Houteff's death in relation to the time and his death and the significance to the message of the hour. It truly creates a new incentive to the cause of present truth at this time.

Yours in anticipation of
Daniel 12:2,

British West Indies

Dear Brethren:

We are still having Sabbath School, and are praying for all Davidian believers everywhere. Thank you so much for the Symbolic Code. I have received four copies and I enjoyed them very much. May we follow and accept Christ as our leader.

Yours for the Kingdom,

Alabama

Dear Brethren:

I have read the inspiring books the different workers left and sent me. I am thankful for ad- Truth. Pray for my going on in the Lord for I really desire to be saved.

Yours in the faith,

Louisiana

Dear Brethren:

How pleased I was to get the Code. This evening when I got home it was here. Since then I have been through it from cover to cover three times, and the Timely Greetings, Vol. 1, No. 5.

These bits of news coming to us mean a lot to us, if I am any example. If I can read between the lines it is another step forward in the

movement of the message. Though I have not heard from the young people for quite some time, perhaps they are the workers nowadays, so have a full time job.

I long for the day when we will all be of one heart and mind. If we were that tomorrow morning when before night the rose bud would be a full rose.

Just one more little evidence that Israel is our type. Joshua 1:4-7. Courage, Brother and Sister, courage beyond the cloud, the sun is still shining.

California

Dear Brethren:

I enjoyed the April Symbolic Code, and am thankful for it and am glad to re-study the Codes for they are sweet to my soul. I am in hopes of finding someone here that wants to study. I do not cease to pray for all the brethren that God's way of life and Truth be found in us at all times.

Yours to ever be on the
Lord's side,

Florida

Dear Brethren:

I am not discouraged. I believed this message when I first heard it and I still believe it is God's message to His people and I haven't any idea of going away from it. I will have to say like Peter, when many of the disciples turned back and walked no more with Christ—He asked the others "Will ye also go away?" and Peter said, "Lord, where will we go to? Thou hast the words of eternal life."

Sincerely yours to be faithful to the end,

Georgia

Dear Brethren:

I received the two last Codes. I enjoyed reading them very much and was encouraged to know how the workers are pressing forward in faith to finish the work that is left for them to finish. My courage in the message is good. I know the Lord is leading. I can still say with Job, "Though He slay me yet will I trust in Him." Job 13:15, with the Lord's help.

Yours to be faithful,

California

Dear Brethren:

I look forward after the first of each month for the Code which brings us in touch with the cause we Davidians love so dearly. May the God of our fathers Abraham, Isaac, and Jacob bless you all who are carrying the burdens at the heart of the work.

Yours to work for the lost sheep of the house of Israel,

Oregon

Dear Brethren:

We want you to know that we really do enjoy the Symbolic Code. The letters from the field are especially interesting and encouraging. The work at _____ seems to be progressing fine. All seem in harmony and are working together. We have three who want to be baptized.

Yours to be faithful in spreading the Truth for today,

Virginia

Dear Brethren:

Greetings! It is a joy in my heart to write this letter, thanking God for the light of the gospel—the eleventh-hour message of salvation. I am

feeling sweet in this true light of salvation.

Brethren, the torch has been lighted and the dawn is at hand. God is in Mount Carmel. Surely the Spirit of Truth is come and will not leave us comfortless.

Not a day passes but God's gentle mercy and love expressed in His providence offers its silent plea to every heart and conscience. Heaven's gates are wide enough to admit many sinners, but too narrow to admit any sin.

I close with a prayer for the whole universe in the sweet name of Jesus.

Yours in the faith,

Jamaica

Dear Sister Houteff:

...

I am deeply impressed by the last Symbolic Code and Timely Greetings inclosure, and am searching my heart for a closer walk with God. Also am searching to know better the message contained in the Rod, not only for my benefit but to be able to give it to others in an impressive manner. I am thankful for this time of preparation.

...

Oregon

YOUR NEED FOR CERTIFICATE OF FELLOWSHIP

All Davidians whose Certificate of Fellowship has expired are requested to promptly communicate their desire for renewal of the same.

Those who have recently accepted the Davidian Truth and are supporting the timely message and living out its principles, should request the Davidian Association to send them an application blank for fellowship. A Certificate of Fellowship will be granted upon satisfactorily filling out the application.

The applicant must be striving to be an overcomer—to be freed from sin, to keep the Truth, and to continue in the race; striving not to fall, but resolving, in case he should fall, to rise again and to press on more determined than ever to reach the goal. He must be able thus conscientiously to sign the application for fellowship.

If the applicant is unable to comply in full with all the requirements of the Message, then to his application he must attach a satisfactory statement of explanation.

LEST WE FORGET

"This prophetic organ, The Symbolic Code, proves to be the mouth piece of the Elishah message, leading hundreds of S. D. A.'s in the work of helping this message to restore the defunct and decadent institutes of the Christian religion for, as it is written, 'Elias truly shall first come, and restore all things' (Matt. 17:11), and 'in the time of the end, every divine institution is to be restored.'--Prophets and Kings, p. 678." (EDITOR'S NOTE: This self-explanatory statement was first published in the September, 1936 issue of the Code, and its significance is both obvious and timely in the light of the present role the Code is commanding in the advancement of the God message.)

FOREIGN RELIEF

Requests are continuing to come, especially from the foreign fields, for suitable clothing and shoes for our brethren.

All articles sent to Mt. Carmel Center should be in a clean, orderly condition and not so worn out that it would be a waste of postage to re-send the same to our brethren. The clothes and shoes should also conform with Davidian dress standards.

Ship in secure well-bound boxes to: The Universal Publishing Assn., Mt. Carmel Center, Waco, Texas.

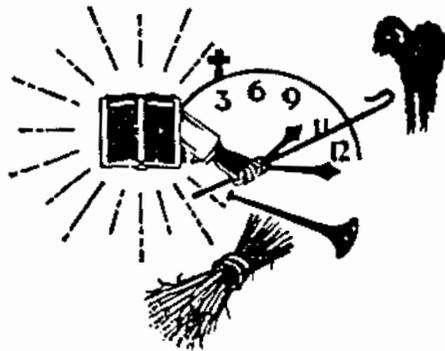
Exhibit "I"

No. 3

THE SYMBOLIC CODE

Vol. 11

No. 2



DECEMBER, 1955

THE THREE REQUISITES	3
T. CARMEL'S REPORT	14 ✓
WELLY GREETINGS OF THE MONTH	25
THE MAIL BAG	27
AVIDIAN BIBLE COURSE STUDENTS' COMMENTS	30
NITTLE HYMN OF THE REPUBLIC.	35

the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death."

It is for us to go through with these who shall be given sure and complete victory over the Evil One. Let none, therefore, fall into the snare he has set for us.

MT. CARMEL'S REPORT

It is heartening indeed to have been privileged to understand more from Daniel 12 and Revelation 11, as was presented in the November, 1955 issue of The Symbolic Code. From it we can see that but a short time remains for our own individual preparation for deliverance, and to complete our work for our Laodicean brethren. Because the time is short it would be well for us again to focus our attention briefly on the great task before us and what we are doing to accomplish it.

"Our work and duty are now made as clear as they can be made at this particular time. We need not, therefore, err. Need not be ignorant of what is to be done and how it is to be done."--Timely Greetings, Vol. 1, No. 9, p. 11

"...To get this work done we are to be at first the 'many fishers,' then the 'many hunters' (Jer. 16:16). Thus it is that the first fruits are to be gathered 'one by one.' Isa. 27:12. We are now in the hunting days--going from city to city, from village to village, and from door to door, a thing which has never before been done. Besides fishing and hunting we also are to make 'a highway for the remnant of His people which shall be left, [after the first fruits are gathered] from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.' Isa. 11:16. After this hunting is over and the highway built up, then it is that the second fruits will flow to the mountain of the Lord's house...."--Id., p. 11.

"Micah 6:1, 2--'Hear ye now what the Lord saith; Arise, contend thou before the mountains, and let the hills hear thy voice. Hear ye, O mountains, the Lord's controversy, and ye strong foundations of the earth: for the Lord hath a controversy with His people, and He will plead with Israel.'

"First to be noted is the fact that the messenger of God is instructed to contend before the mountains, and that the hills are to hear his voice. Obviously, then, in this scripture as elsewhere in the Bible, mountains and hills must be figurative of kingdoms and governments.

"He is to contend before the mountains not against them; that is, he is to proclaim that the Lord has a controversy with His people, that He is asking for a thorough reformation among them, and that they are not willing and co-operating.

"It was seen in previous studies that the prophecies of Micah 4 and 5 are to be fulfilled in the latter days, our time, in a time that inspiration by the revelation of these prophecies calls for a reformation among God's people. The prophecies now being unsealed for the first time since they were written, and the reformation already on foot, the fact that instead of gladly accepting the freshly revealed message, they are creating a controversy throughout the Adventist churches, very obviously indicates that now is the time to contend before the mountains, now is the time for them (the 'mountains') to hear the Lord's controversy with His people.

"The words, Arise, contend thou before the mountains, and let the hills hear thy voice, imply that heretofore his voice has been heard only locally but that now he must meet the situation even though the mountains, hills, and the strong foundations of the earth hear that the Lord is having a controversy with His people.

"Until now, we have been merely trifling with the Lord's adversaries but now we must get down to business regardless who hears it. His people must now forever turn from man's sayings, whatever they be, and confine their faith and hope in 'Thus saith the Lord,' regardless through whom He says it, or else they lose out. As followers of the Lord, we should hearken to His heart-rending plea for revival and reformation."--Timely Greetings, Vol. 1, No. 27, pp. 3, 4.

For another phase of our work, let us review the announcement that was made in the September, 1954 issue of The Symbolic Code.

"The Hunting Campaign launched last year initiated and heralded a new electrifying and progressive advancement of present Truth.

"Now again, with even greater emphasis toward reaching her goal, Mount Carmel Center makes the following announcement to all faithful Davidians who will realize that this good news is perhaps nothing short of a sign. Mount Carmel Center, by commencing to first sell its excess property, then the whole, is symbolically leading the way to the program that is outlined by the Bible and Spirit of Prophecy, in the words:

" 'Again, the Kingdom of Heaven is like

unto a treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.' Matthew 13:44. The Lord Himself is leading the way.

"... Jesus has made it possible for you to accept His love, and in happy co-operation with Him to work under its fragrant influence. He requires you to use your possessions in unselfish service, that His plan for the salvation of souls shall be carried forward with power. He expects you to give your undivided energies to His work.

" 'Would you make your property secure? Place it in the hand that bears the nail-print of the crucifixion. Retain it in your possession, and it will be to your eternal loss. Give it to God, and from that moment it bears His inscription. It is sealed with His immutability. Would you enjoy your substance? Then use it for the blessing of the suffering.' -- 'Testimonies,' Vol. 9, pages 50, 51.

" 'I saw that if any held on to their property and did not inquire of the Lord as to their duty. He would not make duty known, and they would be permitted to keep their property, and in the time of trouble it would come up before them like a mountain to crush them, and they would try to dispose of it, but would not be able. I

heard some mourn like this: "The cause was languishing, God's people were starving for the truth, and we made no effort to supply the lack; now our property is useless. Oh, that we had let it go, and laid up treasure in heaven!" I saw that a sacrifice did not increase, but it decreased and was consumed. I also saw that God had not required all of His people to dispose of their property at the same time, but if they desired to be taught, He would teach them, in a time of need, when to sell and how much to sell. Some have been required to dispose of their property in times past to sustain the Advent cause, while others have been permitted to keep theirs until a time of need. Then, as the cause needs it, their duty is to sell.' -- 'Early Writings,' page 57.

" 'Spiritual prosperity is closely bound up with Christian liberality. The followers of Christ should rejoice in the privilege of revealing in their lives the beneficence of their Redeemer. As they give to the Lord, they have the assurance that their treasure is going before them to the heavenly courts. Would men make their property secure? Let them place it in the hands that bear the marks of the crucifixion.' -- 'Acts of the Apostles,' pages 344, 345.

"We see each passing day more and more that God requires His people to gladly support

His cause, first by their tithes and offerings (Malachi 3:8-10), and at last by selling all, if they would enter into life eternal. He who takes part in the first of His requirements, will at last with joy go all the way by selling all when God gives the command. Thus only may he joyfully buy the 'field' with the 'great treasure.'

"It now becomes very obvious that the time is short, that he who would be ready for the 'great supper' and for his eternal home, will have his eyes open to Truth and his heart set on his eternal welfare. God will direct him day by day.

"Certainly then this move could be a signpost to both Davidians and to Laodiceans that the eleventh-hour message is on the very verge of a final and all-out effort to reclaim the church from the hands of the Enemy.

"Be it, therefore, known that part of Mount Carmel property is being subdivided for high class residences beginning at the old peach orchard near Mount Carmel entrance.

"The wise do not consider it a gamble to sell all they have in order to make the Kingdom their own. They know that they are getting a bargain, that such an investment will make them rich. Both the man that bought the 'field'

containing the great 'treasure,' and the man who bought the 'pearl of great price' sold everything they had in order to close the deals. But even though it took everything, they both had enough to buy what they had set their hearts on.

"Then who knows, but the Lord, that this heart-stirring example may soon turn into a sounding alarm and be followed by every faithful Davidian believer throughout the land. Even now, the Lord's example to raise funds by disposing of His possessions, is a loud cry to every Davidian to awake to the fact that he is privileged to join the campaign with faithful tithe and offering at first, and at last to swell the funds by giving everything so that the work may be finished and the saints be gathered home!"--The Symbolic Code, Vol. 10, No. 1, pp. 3-6.

These references clearly outline our duty, therefore it would be well for us to consider now what we are doing to accomplish it. We shall in the next few paragraphs review momentarily what we are doing, not to boast or to complain, but to study if there be more that we could be doing.

The print shop is running at a steady pace to keep the literature supplied for the mails. This is consuming tons of paper. Faithful workers of the various departments each have

a part in producing the literature. In the past few weeks alone there were mailed close to a half million pieces of free literature. With each piece of this literature an enrollment card for the introductory Bible Course has been inclosed. These enrollment cards, through the hunting and fishing efforts, have been coming in by the hundreds. A number have already completed the introductory course and are ready to take the advanced course.

Since the hunters for the United States returned to the field this summer they have called on approximately 11,000 homes to give warning to their Adventist brethren of their "visitation." To maintain the "hunters" and to pay the cost of the tons of free literature plus the postage is costing the Association thousands of dollars monthly. To defray this heavy cost, the funds which have accrued from the sale of Mt. Carmel property have supplemented the tithes. (To date approximately one third of the idle land has been sold and for which payments are being received.)

Though the Devil has not been napping, still the Truth continues to penetrate in all parts of the field.

Knowing the time and our work let us even more closely unite our forces in God's program of the day. We cannot for a moment slacken

our efforts. With the light and knowledge we have of our work and the time we have to do it in, it is clear that we must intensify and accelerate our efforts many times over.

Let us remember the faith of the Israelites at the battle of Jericho when the walls came tumbling down. Indeed it took much courage and patience to march round the city thirteen times before anything happened. Likewise today we are compassing the Laodicean church and it will take no less faith, work, patience, prayer and courage on the part of every Davidian to keep marching round the city so to speak with the present Truth literature until the walls of preconceived opinions, prejudice, and opposition collapse. Then all the honest of heart, the "hidden ones" ("Testimonies," Vol. 5, pp. 80, 81) will be disclosed to view.

"And Joshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout." Josh. 6:10. This may well be a good object lesson for us today to the end that we let not idle useless talk proceed from our mouth but that we pay more attention to our marching until we have compassed the city in harmony with the Lord's plan, and then we can shout the victory and give God the glory.

As stewards, each Davidian will have to give an account of what he did with the Truth he so freely and generously received. Although more will be required of some than of others, still each Davidian should place his maximum possible talents and resources and influence into operation in a way that will be pleasing to the Lord and conducive to the advancement of the work in the church.

"Time is short, and our forces must be organized to do a larger work. Laborers are needed who comprehend the greatness of the work, and who will engage in it, not for the wages they receive, but from a realization of the nearness of the end. The time demands greater efficiency and deeper consecration. O, I am so full of this subject that I cry to God, 'Raise up and send forth messengers filled with a sense of their responsibility, messengers in whose hearts self-idolatry, which lies at the foundation of all sin, has been crucified.' " -- Testimonies, Vol. 9, p. 27.

Thus we see that the Lord wants workers who are not chasing the dollar but rather fishing and hunting for precious souls still unreached in Laodicea, that when they face their lost Adventist brethren in the Judgment, they can honestly feel that they had done their utmost to give them warning, and forever rejoice with those who heeded the warning they passed

on at God's command (Ezek. 3:4-7). May each of us come up to the help of the Lord in whatever capacity the Lord has blessed us, for there is no doubt that the work will be successfully finished, but the question today is--who will have the wisdom and endurance to finish with it?

TIMELY GREETINGS OF THE MONTH

The Timely Greetings, Vol. 1, No. 47, selected for this month's special reading is unique in that we have been told through it that "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." -- Id., p. 14.

Since we are soon to approach the time of Jacob's trouble and our antitypical returning to the homeland, we should now be extracting the good and the wisdom there is for us from this study.

"... 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 culti-

vating the faith we need to have then."--Id., p. 14.

From this we see that the wise will now exercise and thus strengthen their faith at every possible opportunity, be it in small or large decisions or problems confronting them. They will also put away any lingering anxiety-complexes, evil surmisings, foolish suspicions, and soul-corroding doubt and unbelief.

"... We should now know that faith removes mountains, while doubt ruins nations. We should no longer be fools and slow of heart to believe all that the prophets have written (Lu. 24:25). 'Believe' was Jesus' motto, and it should be ours, too. No doubters will ever enter His Kingdom.

"These things are written 'that ye might believe...' John 20:31.

"There is but one sensible conclusion that you can come to, and that is to whole-heartedly accept and to comply with all the prophets have written. Let no one divert your attention from this Truth."--Id., p. 18.

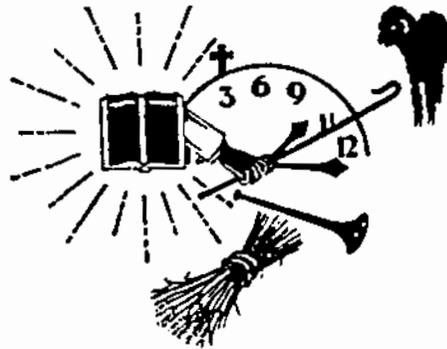
Exhibit "I"

No. 4

THE SYMBOLIC CODE

Vol. 11

No. 3



JANUARY, 1956

WHAT PRICE THE "EXTRA OIL"?	3
TIMELY GREETINGS OF THE MONTH	12
GOOD REPORTS FROM THE HUNTERS	13
THE MAIL BAG	29
FOREIGN RELIEF NOTICE	43

GOOD REPORTS FROM THE HUNTERS

The following good reports from some of the Davidian Hunters should serve to make us realize that the active Hunters are of good courage in their divinely-appointed work and that the Lord is blessing the Hunting Campaign which has now resumed with an intensity borne of the Spirit to be a saving witness to honest Seventh-day Adventists wherever they may be found, and a warning to the rest.

These reports, backed up with the authority of the hunting program from the Scriptures, should serve to dispel once and for all any lingering doubts any may be entertaining as to whether the hunting program is ordained of God. The program will most certainly go forward with increasing scope and power regardless what men may say or do to hinder or stop it.

May every Davidian's prayers, influence, and witness be on the side of those whom God has called to engage with zeal and enthusiasm in His ever-so-glorious labor of searching out the lost sheep of the house of Israel, and may these testimonies encourage each Davidian to be a local Hunter, as far as possible, right in his own community.

A NATION-WIDE INFLUENCE EXTENDED FOR TRUTH

"The hunting work was commenced for the purpose of making a final effort to complete the siege of Ezekiel 4:2. It is a work in which the laborer co-operates with the Lord Himself, for the Lord says, 'I, even I, will both search My sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out My sheep.' Ezekiel 34: 11, 12.

"It is a joyful work. The Great Shepherd Himself illustrates this in the story of the lost sheep that was found. He says, 'likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.'--Luke 15:7.

"Some are wondering since the Hunters have been doing this work for some time, just what are the results?

"We Hunters have just returned from working some of the middle-western states, and let me say that I believe it is with all authority that the impact of personally informing Seventh-day Adventists in the several states that have been worked to show the importance of the Rod as God sees it, and the wide-spread circulation of the literature has set to work a powerful influence that has been felt in all forty-eight states

"Why do we know this? Simply because when we first started the hunting work, and up until just a few months ago, the retaliation from the 'Angel of the Laodiceans' was felt only locally in the immediate states in which we were working, but now it is nation-wide. This is proved by the fact that the denomination's 'Committee on Defense Literature' has felt the need of publishing their latest anti-Rod publication, 'The Story of the Shepherd's Rod,' and it has been given out in the churches not only where the Hunters have been working, but in the churches everywhere.

"Over three years of hunting has proved that the Lord means business and that the hunting work will be finished just as the building of Mt. Carmel to serve as a base of operations for the hunting work, was finished.

"In Jeremiah 16:16 we are told that the 'hunting' and 'fishing' go together as God's agencies in recovering His elect from an iniquitous people that they may learn to know the Lord. Credit cannot be given to one branch of the work more than to another, for both the personal ministry and the literature work are necessary.

"I can happily say that when we arrived home from the 1955 hunting efforts we were cheered to learn that the Office had received favorable

correspondence from a great many persons who had never contacted the Office before. Furthermore, it is heartening to know that the list of new correspondents continues to grow more and more each week as a result of the 'hunting' and 'fishing' work sponsored and blessed by the Holy Spirit.

"I am of good courage, bearing in mind the admonition in 1 Corinthians 10:12 as I say that my determination is to stay in the official work sponsored by the Lord Himself and directed from Mt. Carmel."---V. S.

HUNTING AIDS THOSE WITH LANGUAGE DIFFICULTIES

"We are so thankful to have a part in the hunting program; we feel Jeremiah 16:16 is a Divine call from the Lord to His people. Like in Isaiah 6:8, we could only answer: 'Here am I; send me.' Since the Lord has a definite work for His people, we can be assured of success if we are faithful in this work of ours.

"As we go from door to door and search out the honest in heart, we see the Lord's hand in it all. Finding souls who are crying out, as it were, for Light brings a satisfaction to us as nothing else could.

"Among the many classes of people we are privileged to minister unto, I should especially like to mention those whose language is a handicap to them in reading English. In most cases they understand English enough that they can follow us in the study of the present Truth from their Bible in their own tongue. We, as Hunters, are glad for the opportunity we have of being of assistance to these precious souls who would otherwise have great difficulty understanding the eleventh-hour message.

"Our determination is to press forward in the fear of the Lord, knowing that He will guide us and carry us through. Our aim each day and our prayer is that we may find at least one honest soul."---H. C.

AN EXPERIENCE AND A CALL TO BE FEARLESS

"This summer, while engaged in the Hunting Campaign, I had an experience I believe I will never forget. Church services had just dismissed and I was engaged in conversation with several of the brethren, including the pastor of the church and his wife. Having been slightly acquainted with the pastor while attending one of our Seventh-day Adventist colleges a few years ago, he therefore questioned me as to how and why I was working as a representative

of Davidian Seventh-day Adventists. While endeavoring to answer his inquiry, his wife spoke up and said to me, 'You ought to be ashamed of yourself. With your background in our schools, you ought to know better than to do what you are doing.' I replied that I would not be engaged in this work if I did not believe whole-heartedly in it. To my utter surprise she said, 'I don't believe you. You are just doing this for the fun you get out of it.' It was her husband with the assistance of another man who that day forcibly put me off the church premises because he was fearful that the members of his church would discover the Truth.

"Never before or since, have I been thus judged. Those who accept the Message, and even those who do not believe, have been impressed as to the sincerity of the Hunters. David said: 'Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass.' Psalms 37:5. Even though the work of the Lord is misjudged, it will be finished. God will bring His Word to pass, and that through instruments of His own choosing. With in these chosen instruments is a deep sense of duty and a heartfelt desire to obey God. 'When it is in the heart to obey God, when efforts are put forth to this end, Jesus accepts this disposition and effort as man's best service, and He makes up for the deficiency with His own

divine merit.' -- Signs of the Times, June 16, 1890.

"In the recent issues of The Symbolic Code, we have read words of heavenly wisdom, pointing out our duty to ourselves, to our brethren in the church, and to our God. We now have but a very short time in which to discharge these duties. It should therefore be our determination to comply with Jeremiah 1:17, 'Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them.' If we allow ourselves to become fearful of those to whom we are sent, we have the promise that God will 'confound us before them.' As individual Davidians all may not have a clear-cut idea as to what they should do now during these last few months. But let none hesitate to act when duty is made known to them. From now on, let us make this motto our guidepost: 'Spend no time doing anything, which if substituted by something else would prove more profitable.'

"As a brother in Christ, a Hunter, and a fellow-Davidian, I pray that we might remain united, might bear only a good report, and that our actions will prove our belief in Ecclesiastes 11:6: 'In the morning sow thy seed and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.' ---D. G.

HUNTERS HELP TO MAKE PLAIN THE "FISHING

"The Hunter is a part of God's great plan to gather the 144,000, true Israel, or the second Exodus. The plan was first to send for many 'fishers' (the literature, the 'bait' so to speak) and fish them, and after that to send for 'hunters' and hunt them from every mountain, and from every hill, and out of the holes of the rocks.-- Jeremiah 16:16.

"While the literature is widely scattered, we see that it is in God's program to have Hunters to do what the literature cannot do. And so daily we see that through the combined efforts of the 'hunting' and 'fishing' work God's people are being 'gathered one by one.'-- Isaiah 27:12.

"When the Hunters follow the literature into the field they often rejoice to see the working of the Spirit as It causes the people to get out the literature they had before laid aside and begin to study and appreciate it. If you will indulge us the time, we would like to relate just one experience that well illustrates this.

"After having given a study to a man and his wife, they became convinced of the truth of the Shepherd's Rod and called up some Seventh-day Adventist neighbors to come over and hear the

'Rods' teach the Bible. Then two other families arrived at the close of the first study, and so the Hunters were asked to give another study so they could hear it, and not to leave without repeating the first study. So Matthew 20 was repeated and Daniel 2 was given as the second study, after which the enrollment cards for the Bible course were introduced. Immediately, they all said that they had received these through the mail, but had laid them aside, after having been warned not to read the Rod literature. Then they brought the enrollment cards out from under some books, and signed them in our presence and thanked God that He had sent some Hunters to them, and we thanked God for sending us to them.

"It is our hope that after hunting out the Tribes (Isa. 49:6), that we shall have the privilege of worshipping 'the Lord in the holy mount at Jerusalem' (Isa. 27:13), and then be called 'Priests of the Lord' (Isa. 61:6) to help gather in the Gentiles (Isa. 49:6).

"And now that the Hunting program is in its fourth year, and in view of the Light in the November, 1955, Code, we feel the tremendous responsibility that is ours as Hunters: that we must quickly show God's people that but a short time remains between now and the eternal fate of them and us too.

"May God help us to say and do only those things which will please God in our work."--- F. L. & C. M. W.

HUNTING BREAKS DOWN PREJUDICE

"I fully believe the Hunting work is ordained of God and is a very effective means of winning those who could not be reached by any other method.

"A great number of Adventists have met us at the door with the information that the literature they receive all goes into the waste basket or fire; and yet, after a few minutes of entreaty they make an appointment for a study. When we have had two or three studies, these very people who would not read the literature or sign up for the Bible course, are then ready and anxious to do both.

"I recall one sister who was very prejudiced. She would not even allow us in her home, so we were very greatly surprised a few evenings later to see her at one of the studies. Another sister with whom we were studying had invited her and she came the first time out of mere curiosity, and later became genuinely interested in present Truth.

"In another place a brother and his daughter became interested because of their pastor's warnings against us. The mother felt sure that our work was of the Evil one, but to please her husband and daughter, she consented to a study in the home. At each following study there was a new member present. All were relatives and kept inviting others until the room was nearly full. One young man came only to refute the Message and prove to the rest that it was wrong, but this youth with every one of that group, is now a believer.

"In some cases, the receiver of the literature and the Bible course reads himself into the Message, but others require that personal touch, which the field workers by God's help can give, and some need the chart studies to fully understand the Message.

"May God bless the field work and give us all a determination to go forth with greater earnestness and zeal than ever before to finish the job He has for us to do."---C. G.

HUNTERS CAN BE OF BOTH PRACTICAL AND SPIRITUAL HELP

"The Bible correspondence course in connection with the Hunting is making our witness much more effective.

"After calling on the people and holding a few studies they become interested, then as we go on our way the Bible course keeps up the interest that has been started. Varied are the privileges which open up to us for service. For instance, we called on a local elder in our section and made arrangements for a study. When we went to fill our appointment for the study the husband was finishing his milking chores. We had waited a few minutes when he came in with the smallest child, who had gotten into some lye. The mother became excited and was at a loss to know what to do. They let me give the child an antidote and help get him ready to take to the doctor. At the request of the parents we remained with the two other children while they were away. Upon their return home they still wanted a study. They showed deep interest from the start and several studies were held there. At the second study a young man came; he also became interested and we understand that they are still advancing in the Light.

"Another lady we met was looking and praying for light on Revelation 18:1. As a result she is rejoicing in this wonderful Message. We could go on and on relating many more heartening experiences that happened as we traveled from state to state, but the burden that presses itself upon me more forcibly each day is that as every phase of the work is important we must fill our place wherever we are, with all the fervor we

have for the rescue of our brethren in the church, knowing as never before that the time is short."

----O. R.

HUNTERS HAVE THE MESSAGE WITH THE KEYS

"Since the Bible course is having such great success, some may be wondering if the Hunting Campaign is worthwhile and productive.

"The Hunters meet some who have received the wrong impression of us. They are surprised when we call on them and find that through the grace of God we possess the Key of Truth which unlocks many verses, yes even chapters of the Bible.

"For example, we recently contacted a lady who at first told us that she had been receiving the literature and wished to receive no more. She later revealed that she had been influenced by the wrong impression of us by her minister, and stated her desire to enroll in the Bible course.

"I can truly say that the work is great and important. I thank the Lord that He has permitted me to help out in this grand and glorious work--the Hunting campaign."----D. F.

ANOTHER EXAMPLE OF THE LORD'S BLESSING THE HUNTING EFFORT

"In writing an article on some of the experiences in the field, I knew the most difficult part would be to decide which experience to relate as we have so many wonderful ones in the Hunting Campaign.

"This incident may serve as an example of how the work is progressing in the field: It was to be my first contact in a new area. A lady who was in her yard greeted me, and I told her my mission. She said that she had received the literature but she really wasn't interested. Since it was cold outside, however, she asked me to come in. We soon became engaged in a discussion about the beliefs in the church and of the Rod. When she learned what we believe, she was very much interested. Especially glad was she to know that we are Sabbath-keepers. She made an appointment for a study the next day. When I came the next day she and her married daughter were there to listen to the study.

"They just 'drank it in,' so to speak. They could plainly see the Truth. It is amazing how someone who is looking for a hook upon which to hang his doubt finds the Message

confusing, while those who are searching for Truth, find it simple and easy to understand.

"This is only one example of how the Lord has blessed the hunting efforts. After my experience so far in this work, I can see why the Lord calls them 'Hunters' for that is exactly what they do. My faith in this promise helps me to joyfully continue in the work of hunting: 'He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.'--Psalms 126:6."
----A. S.

JOY OVER INCREASE IN SOULS AND BRANDS PLUCKED FROM FIRE

"Observing the signs of the time, the solemnity of the hour, and the momentous responsibility of the closing work for the church, I am determined to love mercy, to do justly and to walk humbly with the Lord.

"Sitting here studying a more sure word of prophecy: Hosea 3: 4, 5, it is readily seen, that a people in the latter days would seek the Lord their God and David their king. The beliefs I have that this prophecy is soon to be fulfilled by the Elijah message, 'the last Heavensent proclamation of the gospel, preached first:

to the church just before the great and dreadful day of the Lord, and then to all the world during that long expected day' (Tract No. 9, Behold, I Make All Things New, p. 67), brings unspeakable joy to me.

"Behold what manner of love hath the Father bestowed upon us, that He would send for many fishers, that they may fish for the lost sheep of the house of Israel, and afterward, He promised to send for many hunters, and they would hunt them, from every mountain, every hill, and out of the holes of the rocks. Thus, through the fishing and hunting, the closing work for the church, Israel shall be gathered and Laodicea warned.

"My heart has truly been made glad by the increase of souls through both the fishing and hunting campaigns that God has ordained to accomplish the closing work for the church. Recently, my heart was over-charged with joy as I witnessed other 'brands plucked from the fire,' figuratively speaking, by the fulfilment of Jeremiah 16:16 and Hosea 2: 1, 2. As a result of the fishing and hunting at _____, the church elder has taken his stand for present Truth along with his wife and two other sisters. I can truly say, as did the Psalmist, 'Blessed be the Lord God of Israel from everlasting to everlasting; and let all the people say, Amen. Praise ye the Lord.' "----W. M.

Exhibit "I"

No. 5

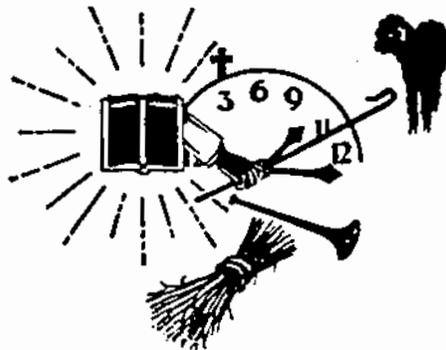
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THE SYMBOLIC CODE

Vol. 11

No. 4



FEBRUARY, 1956

HOW IMPORTANT IS TIME?	3
TIMELY GREETINGS OF THE MONTH	11
LATTER-DAY FULFILMENT OF REVELATION 12:14	12
UNFOUNDED RUMORS	16
WHO ARE THE WISE?	17
TUMULT OF MANY VOICES	18
DAVIDIAN BIBLE COURSE STUDENTS' COMMENTS	19

slothful in business; fervent in spirit; serving the Lord.' 'Whatsoever thy hand findeth to do, do it with thy might,' 'knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.' "--Christ's Object Lessons, (1941 edition) pp. 342, 363, 346; (1900 edition) pp. 345, 365, 349.

In the day that we must account for our stewardship WE WILL BE ABLE TO GIVE A GOOD ACCOUNT OF EVERY OTHER TALENT ENTRUSTED TO US IF WE CAN SHOW THAT WE HAVE MADE THE MOST PROFITABLE USE OF OUR TIME. That is how important time is. May God help each of us to be wise time investors.

TIMELY GREETINGS OF THE MONTH

Your attention for personal study for this month is called to the following selections:

- (1) Timely Greetings, Vol. 1, No. 19 and
- (2) Timely Greetings, Vol. 1, No. 31.

A LATTER-DAY FULFILMENT OF REVELATION 12:14

Why does verse 6 of Revelation 12 say that the woman fled into the wilderness while verse 14 says she was equipped to fly into the wilderness?

This question has come to the minds of perhaps a very large number of Bible students, and in answering it for Davidians we must not fail to point out that The Shepherd's Rod, Vol. 1, (pocket edition), p. 44 gives a clue that Revelation 12:14 has a latter-day fulfilment independent of the fulfilment of Revelation 12:6; for it states that it is in antitypical Goshen where the woman was "'nourished for a time, times, and half a time' Rev. 12:14" -- where the movement for the antitypical tribes of Israel, fathered by James White, came into existence.

"The land of Goshen stands as a symbol of the United States of America in which the church came into existence. While our country is productive like the land of Goshen, the richest in the world, and a Protestant nation, it is the best for missionary work, for it is made up of all nations, and therefore like the land of Goshen, the most productive in Egypt (the world)." -- The Shepherd's Rod, Vol. 1, (Fireside Edition), p. 71

Thus are the headquarters of God's true church, the ever-living Church, found in the

United States of America, the land of religious freedom.

History as well as the Message teach that the Church fled into the wilderness, the Gentile nations, early in the Christian dispensation, before 70 A.D., where she was later "fed" from 538 A.D. to 1798 A.D. And in a sense, the pilgrims coming to America near "the time of the end" that they might have religious freedom, was a replica of the Church fleeing into the wilderness earlier in the Christian dispensation. The Shepherd's Rod, Vol. 1 (pocket edition), p. 44 in effect says that the United States of America is "her place" where at some time she was to be nourished for a period of "time, times, and half a time" -- 42 months -- after which the "flood" is to be swallowed up -- Ezekiel 9. (This period of time could be the same period as the "thousand two hundred and threescore days" of the prophecy of Revelation 11, which period we believe we are now in. See The Symbolic Code, Vol. 11, No. 1, pp. 3-14.)

The wings meaning as they do the pre-Christian and post-Christian periods, and the woman's receiving them that she might fly into "her place" -- the antitypical land of Goshen -- shows that it was on the wings of time that the church was brought to its present location in the land of religious freedom, America, the place specially prepared for her that she might be "nour-

ished," kept alive, for "a time, times, and half a time" after which she is finally to leave the wilderness and return to the "vineyard" where all things are to be restored for eternity.

With the knowledge of this light we should be able to appreciate the deep significance of the words spoken by the Lord to Israel of ancient Goshen, and gain therefrom a deeper realization of the loving attention He is giving modern Israel in antitypical Egypt:

"Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto Myself. Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine: and ye shall be unto Me a kingdom of priests, and an holy nation..." Ex. 19:4-6.

Further on the subject of the Dragon and the flood, we quote the following:

"Finally, what could be the Dragon's flood that proceeds out of his mouth if not Dragon-prompted interpreters of the Scriptures through whom he expects to cause the Church to be carried away?

"Truly the self-appointed prophets in Israel of today are more in number than were the

prophets in Elijah's day. Here is a fact which only deaf and blind persons would try to deny. No, I am not taking pleasure in unveiling this Truth. I do it only because I must. God wants His people to have the Truth, and so I have no alternative but to tell it.

"This flood against which the everliving Church is struggling to make her way, is, we are told, to be swallowed by the earth. It is to be done away with as were the self-appointed prophets in Moses' day: namely, Korah, Dathan, and Abiram, 'princes of the assembly, famous in the congregation, men of renown.' Num. 16:2. These and all their followers and sympathizers perished: 'The earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods.' Num. 16:32.

"Here we have the type, and the example, too, pointing out that what was done in Moses' day with the men who tried to promote themselves to the office of the Spirit of Prophecy, will be done with the men who aspire to the same office in our day. They are the people who hardly stand a chance."--Timely Greetings, Vol. 2, No. 24, pp. 24, 25.

UNFOUNDED RUMORS

If The Symbolic Code took the time to trace down and answer all the unfounded and ridiculous rumors being spread by the Enemy against those leading out in the Lord's work--such as Sister Houteff's inheriting a million dollars, etc., etc we would have no time left to do our God-appointed work.

As Brother Houteff had to contend with the same type of irresponsible rumors during his lifetime, we believe it is wisdom on our part to heed the following good counsel he recommended in dealing with all such loose talk:

"Yes, people will continue to talk. They do the same to me--continually dropping reports, rumors, etc., at my doorstep. And the sad part about it is these persons do not seem able to stop, nor can they be taught. I have found that the best thing to do is to pay no attention, to give no ear to their 'talk,' for the more one becomes offended, the more the 'talk' will continue and increase, but being unmoved by this causes them to stop talking. Think of Henry Ford: The more his car was criticized the more popular it became. The same is true in God's work. When they talk about you without a cause it is better than to be a forgotten number."--V. T. Houteff.

"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Rev. 22:14, 15. Yes, it is just as fatal to believe and love a lying report as it is to make the report.

WHO ARE THE WISE?

"Who are wise to understand? Are you, Brother, Sister? Will you act now, while there is time? Will you face the picture and get ready to meet the situation? Will you? Before the Spirit of God leaves you? and the Enemy secures final advantage over you? Will you realize that as he beguiles the rich with vanities and grinds the poor with cares, he will use every weapon he has to dishearten, discourage, and scatter [See March, 1955, Symbolic Code, page 4] all who accept the Lord's merciful invitation to His supper?"--Timely Greetings, Vol. 2, No. 46, page 43.

TUMULT OF MANY VOICES

"It will be discovered that there will be thousands of voices, some from professed believers, and some from those who fight against the faith of the saints, one voice condemning one thing, and another condemning another thing, and what one condemns, another will approve. But when held close to the light of God's Word, all their discordant philosophizings and murmurings, their man-made plans and carnal ideas, will be seen to be but a tumult of envy, jealousy, pride, self-opinionation, hatred, malice, politics, greed, prejudice, and every other selfishness. These unfortunate, self-seekers, being yet in spiritual darkness, doubtless imagine themselves to be working for God with zeal and energy. But one day they will horrifyingly discover that they have been working against the Lord, as Saul of Tarsus discovered about himself. May the prayers of the saints awaken them, and put them working for the Lord, as the prayers of Stephen caused Saul to become the great Apostle Paul for both Jew and Gentile. And may he that hath an ear, hear what the Spirit saith, and hold fast that which he hath lest the enemy deceitfully take it from his grasp."--Timely Greetings, Vol. 2, No. 46, pp. 48, 49.

Exhibit "I"

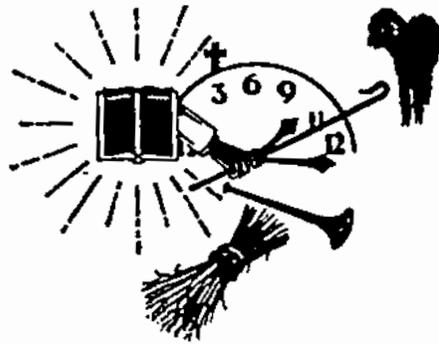
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THE SYMBOLIC CODE

Vol. 11

No. 8



JUNE, 1956

JONAH AND THE PEOPLE OF GOD	3
WHEN WILL THE SEPARATION TAKE PLACE?	14
MARKING ANOTHER MILESTONE	15
DAVIDIAN BIBLE COURSE STUDENTS' COMMENTS.	27
THE MAIL BAG	31
THE CODE	39

saved, but "Egypt" also is at last to be saved according to the "more sure word of prophecy."

"And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem." Isa. 27:13.

"In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come to Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: whom the Lord of hosts shall bless, saying, Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance." Isa. 19:23-25.

Yes, this is the great revival and reformation that we are now praying for, working for, longing for. It is the hope of the world; for in it is the salvation of the world. Let us with hearts enlightened with the sun of Truth, and imbued with genuine Christian love for humanity, and fired with the zeal borne of God's Spirit allow ourselves to be used of Him to usher in salvation to the world.

So help us, Oh, our God.

WHEN WILL THE SEPARATION TAKE PLACE?

Because they complement the main article of this June, 1956 Code we have selected Timely Greetings, Vol. 2, No. 41, entitled: "Current Events, the Palestine Situation, and How Close the Separation?" and also Vol. 1, No. 24, entitled: "Is World War II Yet To Be Finished, Saints Yet To Be Delivered?" for the readings for this month.

As we study these collectively let us ever keep in mind that Assyria is to fall as soon as God's people turn to Him, as soon as they cast away their idols and seek meekness and righteousness. Considering the fact that we now definitely know that time is very limited, we must be doing just these very things, if we are to be numbered among God's redeemed. Those who are not now casting away their idols and seeking meekness and righteousness during this short time remaining will lose out.

Now that the choice before us is crystal clear may we without hesitation make the right decision and then act upon it.

MARKING ANOTHER MILESTONE

As we have now reached another important milestone in the progress of our Kingdom-bound journey, the Mt. Carmel young people planned their Young People's Meeting on Friday evening, June 1, 1956 to show respect especially to those older members of our Mt. Carmel Family who are now most directly affected by this milestone of progress. Since, however, it involves all Davidians everywhere, we are taking this opportunity to share with you the text of the address which Sister Houteff delivered at that meeting, and which we quote in full.

 TEXT OF ADDRESS:

I sincerely consider it a special privilege to speak to you this evening on this occasion when we shall endeavor to evaluate the important milestone we are now passing in the life of the cause which makes us one in faith and hope. In order properly to do this, however, we must direct our mental gaze for a few moments to the past.

It was just 21 years ago this May that the world headquarters of The General Association of Davidian Seventh-day Adventists moved here to Mt. Carmel Center from Los Angeles, Cali-

fornia. That, too, was as important a milestone as it was memorable in the history of this cause.

Those of us who were privileged to be among the first twelve pioneers came with only the promise that we would "work for nothing and furnish our own board and room, and that there would be plenty of hard work to do." That is the way Mt. Carmel Center started.

There were approximately 375 acres in the original tracts of land comprising Mt. Carmel which, in its natural rustic setting and overlooking Lake Waco and the vast cultivated fields beyond, rendered it a beautiful location, indeed. But there was not a building on the place; nor were there any roads or water. And very little of the acreage was under cultivation as most of the land was rough and completely undeveloped. With this picture before you who were not then here, it should not be difficult for you to imagine the primitive conditions under which Mt. Carmel got her start, nor should it be difficult to realize the great amount of work which had to be done to provide the needed buildings in which to carry on the publishing and office work and to build dwellings for the workers.

Through those several years of growth and development a number of people came to help out in the work of building this institution which was to be but temporary headquarters for the duration of "the closing work for the church."

Some of those who came found the arduous work and rugged life of those early days to be a challenge to their faith and an opportunity for them to serve in a capacity urgently needed in the cause of God, and so they joined the few pioneers to help as they could in the work. Not a few of you who sit before me this evening were among those persons. Others, of course, for various reasons left here for other places and other pursuits.

We are not going to dwell tonight on the struggles and the trials that went with the work of the past years in building this place to what it is today; suffice it to say that due to financial limitations and the acute lack of sufficient skilled personnel and also the impediments to the building work occasioned by the war emergency, it was indeed a struggle all along the way to accomplish what has been done.

If we were to review the work that has been done here we must include the clearing of the land and construction of the several public buildings, farm buildings, and dwellings. Then there was the earth dam which is but a part of our private water system, the building of which represents a great amount of time and labor. Besides this there were the roads and the power lines. Several acres of orchards were planted and the land was terraced and seeded to provide pasture for our dairy cattle. This is just a synopsis of the outside work which was accomplished with

God's help almost entirely by Mt. Carmel resident student labor.

Inside, was the work of writing, publishing and mailing of the millions of pieces of free literature which have been sent from this Center. Among the many duties performed in the office, the thousands of letters which have come in were read and answered and otherwise cared for as the needs called for.

Then there was the intensive religious-educational program for the training of our Bible workers and present "Hunters." And in 1953 was launched the work of "hunting" called for in Jeremiah 16:16 and which work by now has been pursued in a large part of the United States and in portions of some foreign countries as well. Then there was the benevolent work that God privileged us to do both at the Center and in the field, which of itself has been no small item.

Not only was Mt. Carmel built up through the years, but those of us who have been here since the beginning witnessed construction work continuously going on of another kind--the building work of the beautiful edifice of Truth of the Ages. As Sabbath after Sabbath we sat spell-bound and thrilled at the unfolding of new Truths, we could see the continual building up of the Temple of Truth on earth which was started when "the foundations of the world were laid"

and which will be completed when "the mystery of God is finished." In nearly every one of those inspiring meetings our attention was faithfully called to the progress that was steadily being made in the erection work of this Structure, and we were also caused to reflect on the comparative progress we individually were or were not making in both our personal lives and in our task of building the physical aspects of this institution. All these memories endeared Mt. Carmel to our hearts, and can never be erased from our minds.

In the course of all these various activities there were myriads of large and smaller events along the way that would be interesting to recount but which our time limitations this evening forbid us doing. And so we shall come directly to one of the most important and significant events that have taken place in the last two years. It is important because of its significance--its significance being vitally related to our faith and belief. I am referring to the selling of Mt. Carmel's excess property.

You recall that an announcement of the launching of this event was made by Brother Houteff through the medium of the Association's official organ, The Symbolic Code, in September, 1954.

Though at the time the land was originally purchased some may not then have seen the wisdom of its acquisition, yet it was definitely in

God's plans that in that time of depression this undeveloped piece of property be purchased, for there lay in it great potential value of many kinds particularly tailored to fit the manifold needs of the cause. Besides providing a wonderful base of operations, the experience we were to have here while "dwelling solitarily in the woods, in the midst of Carmel," was designed to teach us how to surmount difficulties, how to cooperate with God, how to get along with other people, and how to evaluate and appreciate the more important things in life. Then of course as property for residential purposes, it is valuable.

In discussing this new undertaking with some of us, Brother Houteff emphasized the urgency of carrying out this part of the work (the selling of the excess property) without delay and as quickly as possible. The reasons are found in the few paragraphs which I shall now read and which were written by Brother Houteff himself.

"The Hunting Campaign launched last year initiated and heralded a new electrifying and progressive advancement of present Truth.

"Now again, with even greater emphasis toward reaching her goal, Mount Carmel Center makes the following announcement to all faithful Davidians who will realize that this good news is perhaps nothing short of a sign. Mount Carmel Center, by commencing to first sell its excess property, then the whole, is symbolically leading

the way to the program that is outlined by the Bible and Spirit of Prophecy, in the words:

" 'Again the Kingdom of Heaven is like unto a treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.' Matt. 13:44. The Lord Himself is leading the way.

"It now becomes very obvious that the time is short, that he who would be ready for the 'great supper' and for his eternal home, will have his eyes open to Truth and his heart set on his eternal welfare. God will direct him day by day.

"Certainly then this move could be a sign-post to both Davidians and to Laodiceans that the eleventh-hour message is on the very verge of a final and all-out effort to reclaim the church from the hands of the Enemy.

"Be it therefore known that part of Mount Carmel property is being subdivided for high class residences beginning at the old peach orchard near Mount Carmel entrance.

"Then who knows, but the Lord, that this heart-stirring example may soon turn into a sounding alarm and be followed by every faithful Davidian believer throughout the land. Even now, the Lord's example to raise funds by disposing of His possessions, is a loud cry to every

Davidian to awake to the fact that he is privileged to join the campaign with faithful tithe and offering, at first, and at last to swell the funds by giving everything so that the work may be finished and the saints be gathered home!"--Excerpts from The Symbolic Code, September, 1954, pp. 3-6.

And so it was that before Brother Houteff's death, Mt. Carmel successfully got under way the subdividing of about 35 acres. It was Brother Houteff's deep concern at the time of his death, however, that the subdividing of the rest of the land would require a great many customers which Waco may not have unless some new industries or other installations were brought into Waco, thus causing a need for more housing. And as I related to you quite in detail a few evenings ago, many changes later did take place in Waco, which materially altered our situation in regard to the selling of the land. Those changes were brought about by a variety of factors, chief among which were (1) increasingly sharper competition; and (2) the new regulations and requirements of the city incident to our being taken into the city limits.

These factors, coupled with the element of time limitation binding upon us, and the world unrest and war prospects, gave the Executive Council clear evidence of God's leadings through these providential circumstances, and were therefore the basic causes of the Council's decision to start selling the land in acreage tracts while there was still some demand for Waco property among

those whose business is land development.

To date six tracts of the land have been sold on two and three year pay-off terms. The last of these six comprised all of the acreage except 18 acres which is reserved for the use of the Institution as long as it is needed.

Due to the fact that some of our dwellings are on the land that was last sold, the necessity of moving the people who live there constituted a need which had to be met. Since, as you know, our other living quarters are occupied, it was plain to be seen that we would have to do something about our housing situation so that those who are needed here in the work would have a place to stay. The Council foresaw this problem before the tract of land was sold, and took steps to provide for the need.

We were able at once to recognize that perhaps the very reason God put it in the hearts of the Springer family in Wyoming, and the Davidians in South Carolina six or seven years ago to dedicate themselves to the noble task of building the two Rest Homes which are now in shape to receive our older brothers and sisters who are our honored guests here this evening, was to provide them with a home at this time.

How good God is! How personally He is interested in each of us from the youngest to the oldest! The love of God which is so manifest to

us in this tonight has been bestowed upon us all along the way and will continue with us and ahead of us as long as we keep close to Him.

Needless to say, it was with mixed feelings that we announced to you in the meeting of a few evenings past that we would be transferring you older brothers and sisters to one of the two places Yoder, Wyoming, or Salem, South Carolina, where you would be comfortably situated in a place of quiet and seclusion for the trying months that are ahead of us.

I said that it was with mixed feelings that we made this announcement, because naturally we will miss you very much when you will not be present in the chapel and cafeteria and the other places here where we see you every day; and also because we know how disturbing a move is to anyone, old or young. But especially do we realize the trial that it is for ones advanced in years to rather quickly move from a place which has been home, to another place. We preferred sparing you the inconvenience and hardship attendant in making the move. But we could not.

We are glad, though, that where you are going you will also feel at home, and that you will be in good hands.

And now to the main reason why we are here honoring you tonight. My dear brothers and sisters who are about to leave us, I speak

in behalf of all of us who will "remain with the stuff" when I say that we mean to do more tonight than to let you know that we will miss your presence among us; we mean tonight to express our admiration for your ready understanding of the situation which has made necessary your leaving, and for your cooperation which has contributed in no small degree to the smoothness with which this difficult move has proceeded to this point. Taking everything into consideration, we could not have expected you to do better. Collectively you have set us younger ones a very fine example of how we should relate ourselves to a similar situation when it comes to us, as it surely will. The live lesson you are enacting before us now as you prepare to leave Mt. Carmel should not be forgotten by any of us.

And what makes these honored ones among us be so cooperative through this experience which is truly a trying one for them?--There can be but one answer: It is their belief in present Truth. I do not believe it would be possible for a group like this to make such a move as smoothly as they are doing it, were it not for the power that is in the Truth they love. It is this in combination with the fact that they have learned that God is faithful in tenderly looking after His Own, and that just as He has cared for their every need in the past, He will certainly do it in the future. They see, too, that whether they have anything or not, God, through this institution takes the same thoughtful care of them. They know, too,

that as we are surely drawing close to the final movements which will come in rapid succession, we must ever be ready to follow closely God's leadings and His directions, and not waste any time murmuring and complaining about the means He may choose to use for our deliverance in time of trouble.

Yes, the path to the Kingdom, our great goal is rapidly growing narrower and narrower. And that which yet lies ahead will try every man's soul. May each of us make it as easy as possible for ourselves to get through by determining to be cooperative in all God's leadings. Thus will we not repeat the inglorious history of our forefathers before us just on the borders of the Kingdom.

Now in conclusion we express to each of you the love that is in our hearts for you and we give you the promise that just as we have daily prayed for you while you were among us, we shall continue to meet you at the throne of grace each day in the short time we shall be apart. May God richly bless each of you, and may we all rejoice together at last, when we shall be given that grand welcome into the Kingdom which is so close at hand. And then will we sing together for the righteousness and mercy of our God, for "the toils of the road will seem nothing when we get to the end of the way."

Exhibit "I"

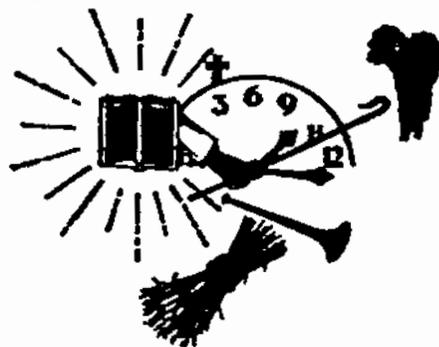
No. 7

I-7

THE SYMBOLIC CODE

Vol. 12

No. 2



DECEMBER, 1956.

WHEN AND HOW THE WORK IS TO BE FINISHED	
SIGN POSTS ALONG THE WAY	3
WILL EZEKIEL 9:6 BE FULFILLED IN PALESTINE? . . .	23
OUR WORK AND WHAT IT WILL ACCOMPLISH	26
THE MAIL BAG.	37
ANNOUNCEMENTS	43

stead be powerful like fire, smoke, and brimstone. And speaking of fire, where there is smoke there is also fire. Since smoke ascended out of the bottomless pit, fire must have been in the pit. And as fire and smoke and brimstone issued forth from the mouths of the horses, what can it represent but the Spirit of God, the Gospel of Christ? Is not the Spirit of God a number of times represented by fire? The smoke fittingly represents a complete sacrifice burned by fire, consumed by the Holy Spirit. Have we yet made up our mind to sacrifice all--to be all for God and none for self--not meaning, of course that we must torture ourselves?

For our closing thought we should remind ourselves that the 144,000 were without guile in their mouths. And the Bible says that he that overcomes his tongue is a perfect man. Are we ever guilty of uttering statements before checking them for accuracy, for justice, for necessity of telling, for edification? Let us learn to speak the right thing at the right time and in the right place. Having learned that, we will have become heroes, for it is a fact that for at least some people to gain the victory on this point they will have to make what will seem to be the supreme sacrifice. Let us not speak evil of other people. Let us not speak discouraging, disheartening things. Always remember that persons who speak thus invariably betray their own low spiritual condition.

WILL EZEKIEL 9:6 BE FULFILLED IN PALESTINE?

Question: Are we to understand from The Symbolic Code, Vol. 11, No. 12, October, 1956, p. 23, that the purification of the church comes after God's people are returned to their own land, or does it refer only to the Investigative Judgment of the Living beginning at that time, the purification having taken place previously? I would understand the latter to be correct.

Answer: In regard to your question pertaining to the cleansing as spoken of in the October, 1956 issue of the Code, we must bear in mind that there are actually two cleansings. One is the separation of the sinners from the midst of the church, and the other the cleansing of the people (including the 144,000) who are to inherit the land of their fathers. One cleansing is the removal of sinners, the other is the heart operation to be performed on the faithful, which of course is done in the land of Palestine (Ezek. 36). The Judgment of the Living consists of both a separation and the cleansing.

At the present time we are living in the "marking" time, the time when each individual among God's professed people must decide to receive the mark or not to receive it. Whatever the decision, a record of it is made in the books of Heaven at the time the decision is made. That record will determine what judgment we will re-

ceive later--whether we fall in the slaughter of Ezekiel 9 and have our names forever blotted out of the books, or whether we will escape the slaughter and have our hearts changed, our blood cleansed, and God's Spirit put within us, while at the same time our sins are removed from the records in Heaven. This latter work, the cleansing of the books in heaven and the cleansing of the "escaped ones" themselves take place after God's people have gone to Palestine.

As to whether the slaughter of Ezekiel 9 will also take place in Palestine, we cannot say that it will in view of other types. For instance, the Passover took place in Egypt before the Israelites left for Canaan. We also know that the "woman" is to remain in the "wilderness" the full 1260 days, and then she may expect momentarily to receive her marching orders to return to the "vineyard." Right now it appears most likely that the experience of the Two Witnesses at the end of the 42 months, and taking place "the same hour" as the "earthquake" (slaughter of Ezekiel 9), is what makes possible the woman's returning to the "vineyard," and in that respect the experience may constitute the "door" into the Kingdom. Indeed, the experience of the Two Witnesses at the end of the 1260 days (42 months) appears to be the fulfilment of Ezekiel 20:37, 38, at which time God's people must "pass under the rod" or be purged out, for only the righteous will be allowed entrance into the land of Israel. (See Timely Greetings, Vol. 2 No. 1, pp. 7, 8.)

As to where the "wilderness of the people" (Ezek. 20:35) is, it appears to be the same wilderness spoken of in Revelation 12:14. (See The Symbolic Code, Vol. 11, No. 4, February, 1956, pp. 12, 13; The Symbolic Code, Vol. 11, No. 8, June, 1956, pp. 5-13.)

In connection with the slaughter of Isaiah 66:16 (which we understand to be the same as the slaughter of Ezekiel 9), we are told in verse 18 that all nations and tongues would be gathered to see His glory. Verse 19 says that among them (the nations and tongues) a sign would be set and those which escape the slaying will be the ones whom God will later send to the nations that have not heard the Lord's fame and glory. In other words, the gathering of the nations and tongues is finally to result in yielding the 144,000. His fame and glory here referred to will be seen when the Two Witnesses rise in exaltation and the remnant (144,000) fear and give glory to God. (See Tract 5, Final Warning, pp. 112, 113.)

It is neither unlikely nor beyond the realm of possibility that the place to which the nations and tongues are gathered (Isa. 66:18) is the "wilderness of the people" (Ezek. 20), for certain is the fact that all nations and all tongues are represented in this country, the United States of America.

In Hosea 2:14, moreover, the Lord promised to speak comfortably to the church in the

"wilderness" whereunto He would lure her. From thence will He give her her vineyards and the "valley of Achor" (the slaughter of Ezekiel 9) for a "door of hope."

(See also Tract 8, Mt. Sion at the Eleventh Hour, p. 24; Tract 1, Pre-Eleventh Hour Extra, pp. 38, 39.)

OUR WORK AND WHAT IT WILL ACCOMPLISH

"Our work and duty are now made as clear as they can be made at this particular time. We need not, therefore, err. Need not be ignorant of what is to be done and how it is to be done."
--Timely Greetings, Vol. 1, No. 9, p. 13.

"...To get this work done we are to be at first the 'many fishers,' then the 'many hunters' (Jer. 16:16). Thus it is that the first fruits are to be gathered 'one by one.' Isa. 27:12. We are now in the hunting days--going from city to city, from village to village, and from door to door, a thing which has never before been done. Besides fishing and hunting we also are to make 'a highway for the remnant of His people which shall be left, [after the first fruits are gathered] from Assyria; like as it was to Israel in the day

that he came up out of the land of Egypt.' Isa. 11:16. After this hunting is over and the highway built up, then it is that the second fruits will flow to the mountain of the Lord's house...."--Id., p. 11.

"Micah 6:1, 2--'Hear ye now what the Lord saith; Arise, contend thou before the mountains, and let the hills hear thy voice. Hear ye, O mountains, the Lord's controversy, and ye strong foundations of the earth: for the Lord hath a controversy with His people, and He will plead with Israel.'

"First to be noted is the fact that the messenger of God is instructed to contend before the mountains, and that the hills are to hear his voice. Obviously, then, in this scripture as elsewhere in the Bible, mountains and hills must be figurative of kingdoms and governments.

"He is to contend before the mountains not against them; that is, he is to proclaim that the Lord has a controversy with His people, that He is asking for a thorough reformation among them, and that they are not willing and co-operating.

"It was seen in previous studies that the prophecies of Micah 4 and 5 are to be fulfilled in the latter days, our time, in a time that Inspiration by the revelation of these prophecies calls for a reformation among God's people. The prophecies now being unsealed for the first time since they were written, and the reformation al-

ready on foot, the fact that instead of gladly accepting the freshly revealed message, they are creating a controversy throughout the Adventist churches, very obviously indicates that now is the time to contend before the mountains, now is the time for them (the 'mountains') to hear the Lord's controversy with His people.

"The words, Arise, contend thou before the mountains, and let the hills hear thy voice, imply that heretofore his voice has been heard only locally but that now he must meet the situation even though the mountains, hills, and the strong foundations of the earth hear that the Lord is having a controversy with His people.

"Until now, we have been merely trifling with the Lord's adversaries but now we must get down to business regardless who hears it. His people must now forever turn from man's sayings, whatever they be, and confine their faith and hope in 'Thus saith the Lord,' regardless through whom He says it, or else they lose out. As followers of the Lord, we should hearken to His heart-rending plea for revival and reformation."
--Id., Vol. 1, No. 27, pp. 3, 4.

"Thou also, son of man, take thee a tile, and lay it before thee, and pourtray upon it the city, even Jerusalem. And lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set battering rams against it round about." Ezek. 4:1, 2

"To 'lay siege against it' means, of course, to invade it with an army of reformatory workers and compel it to surrender--to come to the knowledge of the truth herein revealed. Very evident it is, then, that the message of the hour, and it alone, should be brought before the people of God.

" 'And build a fort against it'--make sure that none escape, good or bad.

"Then 'cast a mount'; spare not effort, and take precaution to secure the city.

" 'Set the camp also against it'; that is, make a temporary lodging place for your workers, Headquarters from which to carry on the work, and make preparation to remain there until you have conquered the city. This is the devout purpose in building Mt. Carmel Center, this is its given goal.

"Also 'set battering rams [margin--chief leaders] against' the city 'round about.' The instrument with which they batter, of course, is clear, cutting, and convincing Bible truth. And this is the very obvious necessity for having in every branch of the work capable men to wisely lead.

" 'Moreover take thou unto thee an iron pan, and set it for a wall of iron between thee and the city: and set thy face against it, and it shall be besieged, and thou shalt lay siege against it.

This shall be a sign to the house of Israel, ' Verse 3.

"That is, when this takes place in the antitypical house of Judah, it shall stand as a sign by which the antitypical house of Israel shall be warned.

"Then it shall come to pass that 'when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these?

" 'Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in Mine hand.

" 'And the sticks whereon thou writest shall be in thine hand before their eyes.

" 'And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

" 'And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two

kingdoms any more at all."--The Shepherd's Rod, Vol. 1 (pocket edition), pp. 74-76.

" 'For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year. . . Take thou also unto thee wheat, and barley, and beans, and lentils, and millet, and fitches, and put them in one vessel, and make thee bread thereof, according to the number of the days that thou shalt lie upon thy side, three hundred and ninety days shalt thou eat thereof. . . And thou shalt eat it as barley cakes, and thou shalt bake it with dung that cometh out of man, in their sight. And the Lord said, Even thus shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them." Ezek. 4:5, 6, 9, 12, 13.

"The fact that the people of God have since 1930 been receiving an ever-increasing supply of pure (Divinely revealed) truth at the hands of one, is evidence in itself that not only the defiled feasting and the 390 years have ended, but also the 40-year fast. There is no longer need, therefore, for anyone to subsist on dung-baked cakes, or to fast.

"Now, by subtracting the 430 years from

1930 A. D., we get 1500 A. D., the time the Spirit moved to effect the Protestant Reformation. And as the defiled grains (doctrines) were during the 390 years dispensed to the Protestant congregations, and as the 40-year fast (absence of progressive Truth) occurred in the Seventh-day Adventist Denomination, two truths stand out clearly: first, that the Protestants are in this symbolism termed the 'house of Israel'; and second, that the Seventh-day Adventists are termed the 'house of Judah.' Thus the split which God brought into Solomon's kingdom necessarily symbolizes the split which exists between Sabbath-keepers and Sunday-keepers.

* * *

"Furthermore, Jerusalem, let it be remembered, is the capital city of Judah. Thus the present siege against the 'city' (the Seventh-day Adventist Denomination) is to be a sign to the Sunday-keepers; that is, it is designed to awaken them to a realization of how the Lord is to be worshiped, and where saving truth is to be found; of the commencement of 'the great and dreadful day of the Lord,' and of His judgment; also to bring them to a realization that if it first 'begin at the house of God,' then 'what shall the end be of them that obey not the gospel of God?' 1 Pet. 4:17."--The Shepherd's Rod, Vol. 1, (pocket edition), pp. 85, 86.

"Our message for the present is in two sections, two divisions: (1) the message to the church

and (2) the message to Nineveh. In other words, we have the message of Elijah and also the message of Jonah."--The Symbolic Code, Vol. 11, No. 8, p. 11.

"Now we may ask when did Jonah's message arrive in America?--Jonah's message was one to Nineveh exclusively, and the only message to Nineveh today is that contained in the Truth given in 'War News Forecast,' Tract No. 14. There is no other message to Nineveh. And bear in mind that the church is not Nineveh."--Id., p. 10.

"It is Nahum's prophecy, the message contained in Tract 14, War News Forecast, that is to bring salvation to antitypical Assyria. She will not be saved from the nations not defeating her, for they will. But in her defeat she will be brought to repentance and be reconciled to God and be saved."--Id., p. 12.

"And it shall come to pass in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel. And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem." Isa. 27:12, 13.

"The children of Israel are to be gathered

first one by one, and in that day the great trumpet will be sounded to signalize the commencement of the ingathering of the people who are going to worship in the holy mountain, Jerusalem. In our studies on Isaiah 19 we found that there are to be five cities in 'Egypt' that will speak the language of Canaan, and that there is to be a highway between 'Assyria' and 'Egypt' and Israel is to be a third with them, even a blessing in the midst of the land. It is the great trumpet of the twenty-seventh chapter that will save them. It may be that there will be many from 'Assyria' and 'Egypt' that will join the 144,000 and go to worship the Lord in the holy mount at Jerusalem. Since Isaiah says they were ready to perish, it may happen just at the making up of the image of the beast, or just in the time of transition when the world emerges from the 'Assyrian' period and enters the period when 'Babylon the Great' rules."--Id., Vol. 11, No. 7, pp. 22, 23.

Finally, "This Association shall be known provisionally as The Davidian Seventh-day Adventists, the prophetic offspring of the parent Seventh-day Adventist, the Laodicean, church.

"The name, Davidian, deriving from the name of the king of Ancient Israel, accrues to this Association by reason of its following aspects: First, it is dedicated to the work of announcing and bringing forth the restoration (as predicted in Hosea 1:11; 3:5) of David's kingdom in antitype, upon the throne of which Christ,

'the son of David,' is to sit. Second, it purports itself to be the first of the first fruits of the living, the vanguard from among the present-day descendants of those Jews who composed the Early Christian Church. With the emergence of this vanguard and its army, the first fruits, from which are elected the 12,000 out of each of the twelve tribes of Jacob, 'the 144,000' (Rev. 14:1; 7:2-8) who stand on Mount Zion with the Lamb (Rev. 14:1; 7:2-8), the reign of anti-typical David begins.

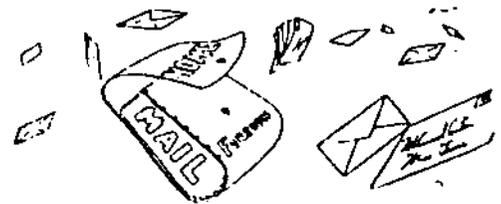
"... The Association's literature, The Shepherd's Rod Series, draws its title from the rod of Moses the shepherd of Midian. In the exodus of his day, it was that rod which emancipated the children of Israel from the Egyptians and later smote the waters of the Red Sea, providing a haven of refuge for the fugitives and setting a death-trap for their pursuers. For this reason the literature takes the name 'Shepherd's Rod' to identify and distinguish its special work, of which Isaiah wrote: 'And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea' (Isa. 11:11); and to call attention to the singular fulfilment of Micah's prophecy: 'The Lord's

voice crieth unto the city, and the man of wisdom shall see thy name: Hear ye the rod, and Who hath appointed it. Mic. 6:9.

"... The object of this Association is to bring about among God's people that reformation called for in the Testimonies for the Church, Volume 9, page 126, as the prerequisite movement to sounding the 'Eleventh-Hour Call' (Matt. 20:6, 7) of 'the everlasting gospel... to every nation, and kindred, and tongue, and people.' Rev. 14:6. Through this call, the Loud Cry of the three angels' messages, it is to gather 'the people of the saints of the Most High' (Dan. 7:27) into the kingdom 'which shall never be destroyed... but... shall break in pieces and consume all... kingdoms.' Dan. 2:44. Thus it shall usher in the reign of Christ as Lord of lords and King of kings over all the earth forever and ever."--The Leviticus, pp. 3-5.

"Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither." Jer. 31:8.

THE MAIL BAG
Excerpts from Letters



Dear Sister Houteff:

Just a few lines to express my deep appreciation of the Code. Each one seems to be better than the last. I was so impressed with the October issue that as soon as I finished it I sent it on to an Adventist sister whom I have been burdened for. I had casually pointed out to her that our message represented the wise virgins. She has always listened with great interest but has been timid about taking a firm stand. I wish that you would remember her as well as all the others who seem to be thinking but are fearful of consequences from the church.

I am enjoying the advanced lessons, and am praying for my children and all the church members. Please remember us at the Throne of Grace.

New Jersey

Exhibit "I"

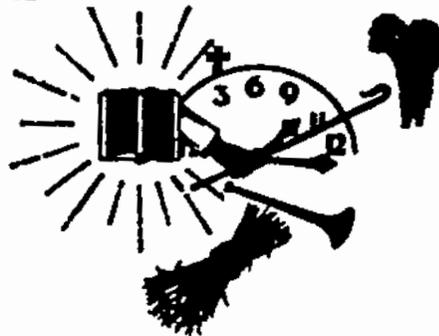
No. 8

I - 8

THE SYMBOLIC CODE

Vol. 12

No. 3



JANUARY, 1957

WHAT WE MAY BE IF WE WORK WITH GOD AND LET HIM WORK WITH US.	3
WHEN DOES THE JUDGMENT OF THE LIVING COMMENCE?	18
RECOMMENDED SUPPLEMENTARY READING FOR THE MONTH.	25
OUR ENDEAVOR.	26
THE MAIL BAG.	27

9. "As to the time of the commencement of the Judgment of the Living, see The Answers Book No. 1, pp. 94, 95, and The Shepherd's Rod, Vol. 2, p. 220 which says: "...when the seal is opened, and the Judgment of the Living begins, we must know it... The date of that glorious event... will be made known at the fulfilment of Revelation 8:5."

The foregoing statements clearly set forth Brother Houteff's explanation of what he wrote in the literature pertaining to the subject of the Judgment of the Living. It should now be clearly understood by all Davidians that we are living in a most solemn time. Indeed, for each of us personally, we are living in the most important part of the judgment of the church--that part in which we ourselves are now deciding either to eat the "butter" and "honey" and thereby learn to "choose the good and refuse the evil" ("sigh and cry for the abominations"), or we are deciding not to do it and thus not to receive the "mark." We are thus deciding our own cases.

In the investigative Judgment (which comes later), God does not arbitrarily pass judgment on people, but He judges them, instead, according to how they have or have not kept pace with the Light, as the study of the Seven Seals shows. Therefore, we are now living in that part of the Judgment which we ourselves must decide and

which actually determines our ultimate destiny just as the antediluvians themselves decided their own destiny millenniums before their cases came up in judicial session in the Sanctuary.

"The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked will turn from all his sins that he hath committed, and keep all My statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live. Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways, and live?"

"But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

"Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; Is not My

way equal? are not your ways unequal? When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die. Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die. Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not My ways equal? are not your ways unequal? Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin." Ezek. 18: 20-30.

In the soon-coming day of reckoning when the slaughtering angels will be sent on their sad mission, may they find each of us with the "mark" (living not in sin) and thus be spared to fill our place in the Kingdom of peace, righteousness, and love forever.

Our attention now should be engrossed in conforming our lives to the Truth that we may be eligible to receive the "mark" and thus "make our calling and election sure." For if we receive the mark we may be sure that when the Lord investigates our records He will retain our names

in the Book of Life and blot out our sins and change our hearts, etc. (Ezek. 36).

READING FOR THE MONTH RECOMMENDED SUPPLEMENTARY

The following References are recommended for your personal reading:

1. The Symbolic Code, Vol. 10, No. 9, July-August, 1955, pp. 3-12, article entitled "Measure Yourself--Are You A Davidian Indeed?"
2. The Answerer, Book No. 2, pp. 53-57, article entitled "Why Not Making Better Progress?"
3. The Symbolic Code, Vol. 11, No. 10, August, 1956, pp. 3-16, article entitled "What Makes One Eligible?"

To summarize, "... knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed... put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." Rom. 13:11, 14.

OUR ENDEAVOR

For Christ is our endeavor,
Our hearts to Him belong;
His presence cheers us ever;
His love inspires our song;

We come in youth's bright morning,
Obedient to His Word,
And seek for our adorning,
The beauty of the Lord.

In fulness of His blessing,
Good work for Him we'll do;
His name with joy confessing,
His standard bearers true;

And He will never fail us,
Whatever may betide;
Tho' danger should assail us,
In Him we safe abide.

So with youth's ardor showing,
We form a Christian band;
The mind of Jesus knowing,
We for His honor stand;

For He is our Endeavor,
And to Him we belong,
Whose grace shall fail us never,
Whose love inspires our song.

--F. Gordon

Exhibit "I"

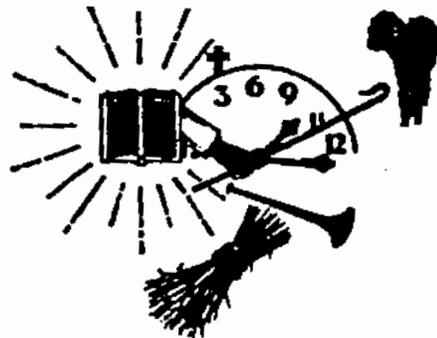
No. 9

I - 9

THE SYMBOLIC CODE

Vol. 12

No. 4



FEBRUARY, 1957

WHAT BRINGS SUCCESS?	3
BE THE BEST OF WHATEVER YOU ARE	25 ✓
HOW TO TURN WASTED TIME INTO GOOD USE	26
KEEP AT YOUR WORK	30
THE MAIL BAG	32

BE THE BEST
OF WHATEVER YOU ARE

If you can't be a pine on the top of the hill,
Be a scrub in the valley--but be
the best little scrub by the side of the rill;
Be a bush if you can't be a tree.

If you can't be a bush be a bit of the grass,
And some highway happier make;
If you can't be a muskie then just be a bass--
But the liveliest bass in the lake!

We can't all be captains, we've got to be crew,
There's something for all of us here,
There's big work to do, and there's lesser to do,
And the task you must do is the near.

If you can't be a highway then just be a trail,
If you can't be the sun be a star;
It isn't by size that you win or you fail--
Be the best of whatever you are!

--Douglas Malloch.

HOW TO TURN WASTED TIME INTO GOOD USE'

"You are aware of the fact that we are given a great work and that the time in which to do it is very short; that we should therefore learn how to turn wasted time into good use. Someone has said that on the average, more than half of mens' life and energy are wasted on useless talking and in policing others. One of our greatest needs therefore, is that we learn to control our tongues and to keep our noses out of other people's business in order to conserve time and energy, peace and integrity.

"It is well to remember too, that our tongues are given to us for the purpose of speaking God's Truth and His praise, and our energies to proclaim His Truth and to bless His people. Let us be talking of and working for these heaven born principles. If you accidentally happen to see or to hear that someone is doing something that according to your best judgment is not proper for a Christian to do, and if you think you can help him, then do not make of yourself a talebearer by telling it to anyone but rather plead with the guilty one.

"Do not make yourself a criterion for any either, and do not force your ideas on anyone but on yourselves. It is no one's duty to pol-

ice another. Understand that no one is in debt to bring his life to anyone's standards and maximums. Hear what Inspiration says: 'Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand' (Rom. 14:4), but since you are not able to, then why try!

"Do not make enemies by your tongues. Make friends. And do not have your feelings on your finger tips. If you do, you yourself will feel the loss of friends, of social joy, and of the opportunity and privilege to win souls to Christ. Do not end the day with no credit to be recorded on your page of Heaven's ledger. Do not misinterpret other peoples' motives either. Try to see and interpret everything in the right way, give everyone a chance. See the good in everyone and close your eyes to all evil.

"Let your conversation be on the subject of promoting God's Truth for the day. It will keep you busy talking of something profitable and commendable. Think and study, and when you talk religion, by all means do not become a bore. Go on with your talk only as far as your listeners follow you--'Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.' Matt. 7:6.

"Tongues are hard to control, and ears always anxious to hear. It will therefore be better if you do less visiting. Much visiting is only a waste of time and a temptation to discuss the moles in the eyes of others and to overlook the beam that is in your own eye.

"Whenever you are by yourself you can get something done. You can then either work or study. But when you get together with others, the chances are that you get nothing done but harm to yourself and to others. Now is the time to study and to learn the Truth for this time, to find out how to give a study and how to answer questions in a simple way, without having to go into a lot of history or biography. And if you are determined to walk with God daily and to study His will concerning your own duties, not the duties of others, you will find plenty to keep you busy and out of mischief.

"Remember, too, that you are candidates for the first fruits, to be either one with, or one of the 144,000, that you are to be without guile in your mouths (Rev. 14:5).

"Measure your words by the golden rule. If you will do to others what you would have them to do to you, you will have less trouble, greater joy in life, many friends all around you, and fair sheaves for the Heavenly Garner."--Timely Greetings, Vol. 1, No. 4, pp. 25-26

"If our hearts are set on wealth, if our love of money becomes greater than our love to help set up the Kingdom, then there is no hope. Such shall find themselves magnetically drawn down into Babylon. We must remember that the love of money is the root of all evil; that it is easier for a camel to go through the needle's eye than for a rich man to enter into the Kingdom. But, sad to say, in spite of this solemn warning, we see even the most informed in the things of God fall victims to such filthy lucre.

"If we have the dollar when we need it, also are certain from day to day of our clothing, food, and a bed to sleep in, we should feel rich. We should feel as if we had a million dollars in the bank. Yes, if we seek first the Kingdom of God and His righteousness and mind the Lord's business, being slothful in nothing and conscientious in everything, then we shall have all these added unto us (Matt. 6:31-33)."--Timely Greetings, Vol. 2, No. 18, p. 27.

"And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ." Col. 3:23, 24.

KEEP AT YOUR WORK

"The Lord has given 'to every man his work.' It is every man's business to do his work, and the devil's business to hinder him if he can. Be sure as God has given you a work to do, Satan will try to hinder you. He may throw you from it; he may present other things more promising; he may allure you by worldly prospects; he may assault you with slander; torment you with false accusations; set you at work defending your character; employ pious persons to lie about you; editors to assail you; officials to accuse you and excellent men to slander you. You may have Pilate and Herod, Annanias and Caiaphas, all combined against you and Judas standing by, ready to sell you for thirty pieces of silver; and you may wonder why all these things come upon you. Can you not see that the whole thing is brought about through the craft of the devil, to draw you off from your work and hinder your obedience to God?

"Keep at your work. Do not flinch because the lion roars; do not stop to stone the devil's dogs; do not fool away time chasing the devil's rabbits. Do your work. Let liars lie, let sectarians quarrel, let corporations resolve, let editors publish, let the devil do his worst; but see to it that nothing hinders you from fulfilling the work that God has

given you.

"He has not sent you to make money. He has not commanded you to get rich. He has never bidden you defend your character. He has not set you at work to contradict falsehood which Satan and his servants may start to peddle. If you do these things, you will do nothing else; you will be at work for yourself, and not for the Lord.

"Keep about your work. Let your aim be as steady as a star. Let the world brawl and babble. You may be assaulted, wronged, insulted, slandered, wounded and rejected; you may be abused by foes, forsaken by friends, and despised and rejected of men; but see to it with steadfast determination, with unflinching zeal, that you pursue the great purpose of your life and object of your being until at last you can say, 'I have finished the work which Thou gavest me to do.' "

--Author Unknown.

"... The Lord will not cast off His people, neither will He forsake His inheritance.... The Lord is my defence; and my God is the rock of my refuge." Ps. 94:14, 22.

Exhibit "I"

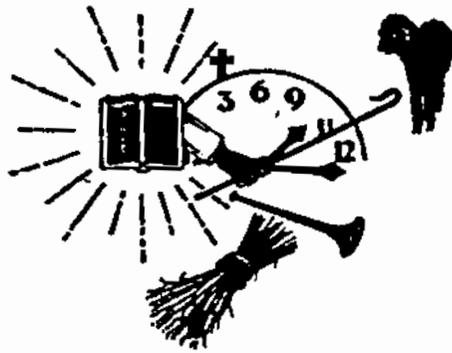
No. 10

I - 10

THE SYMBOLIC CODE

Vol. 12

Nos. 8, 9



JUNE - JULY, 1957

ISAIAH 28	3
TIMELY WARNING	15
REPORT OF A STUDY DISCUSSION HELD AT MT. CARMEL	17
THE MAIL BAG	31

Adventist church (the house of Judah); next, He is to harvest His people from among the Protestants (the house of Israel); and last, He will harvest from the heathen them that will turn and worship Him. Each of these crops He wisely harvests in a different way and in their appointed time of harvest.

In conclusion, let none of us be among those of whom it will be said, "they did not heed the word of the Lord that came unto them" (Testimonies to Ministers, p. 419), but let us rather remember that "it is the submissive, teachable spirit that God wants. That which gives to prayer its excellence is the fact that it is breathed from a loving, obedient heart" (*ibid.*).

A TIMELY WARNING

"I have been shown that many who profess to have a knowledge of present truth, know not what they believe. They do not understand the evidences of their faith. They have no just appreciation of the work for the present time. When the time of trial shall come, there are men now preaching to others, who will find, upon examining the positions they hold, that there are many things for which they can give no satisfactory reason. Until thus tested, they knew not their great ignorance.

"And there are many in the church who take it for granted that they understand what they believe, but, until controversy arises, they do not know their own weakness. When separated from those of like faith, and compelled to stand singly and alone to explain their belief, they will be surprised to see how confused are their ideas of what they had accepted as truth...

"...Precious light has come, appropriate for this time. It is Bible truth, showing the perils that are right upon us. This light should lead us to a diligent study of the Scriptures, and a most critical examination of the positions which we hold.

"God would have all the bearings and positions of truth thoroughly and perseveringly searched, with prayer and fasting. Believers are not to rest in suppositions and ill-defined ideas of what constitutes truth. Their faith must be firmly founded upon the word of God, so that when the testing time shall come, and they are brought before councils to answer for their faith, they may be able to give a reason for the hope that is in them, with meekness and fear."--Gospel Workers, pp. 298, 299.

REPORT OF A STUDY DISCUSSION HELD AT MT. CARMEL

(Since all the readers of the Code would doubtless be interested in the points and thought-stimulating questions which were presented in a study discussion conducted by Sister Florence Houteff on Sabbath, May 18, 1957 in the Mt. Carmel Chapel, this article therefore brings this information to you.)

1 "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, ... who worship the beast and his image, and whosoever receiveth the mark of his name." Rev. 14:9-11.

By this scripture we understand that the third angel's message is directed to those who worship the beast and his image and receive his mark. "The beast mentioned in this message, whose worship is enforced by the two-horned beast, is the first, or leopard-like beast of Revelation 13, --the papacy."--Great Controversy, p. 445. "His image" is depicted by the scarlet-colored beast.

The question that arises now is this: If the leopard-like beast exercised its great

power during the papal supremacy from 538 to 1798, why does the third angel's message which did not arrive until 1844 include the worship of the leopard-like beast as well as the image of the beast? And if the leopard-like beast is off the stage of action when the image of it is set up, why is the worship of both mentioned in the third angel's message?

2. "The beasts of Daniel 7 and the leopard-like beast of Revelation 13, came up from the sea, but the two-horn beast came up from the earth (verse 11), and the scarlet-colored beast stood in the wilderness (Rev. 17:3). So to find the geographical location of each beast-government, it is necessary to ascertain the symbolical meaning of the 'sea,' the 'earth,' and the 'wilderness.'

" 'The Sea'

"Locates the Territory of the Five Beasts.

"Since in the realm of nature, the sea is the storehouse (home) of the waters, therefore in the realm of symbols, the 'sea' must be the birthplace of the nations--the Old Country. The five beasts' (the lion, bear, leopard, and the non-descript beast, along with the leopard-like beast) coming from the sea denotes that they represent kingdoms that have arisen in the Old Country. Just as

history confirms.

"Inasmuch as the sea locates the territory of these beasts, obviously, then,

" 'The Earth'

"Locates the Two-Horn Beast Domain.

"As the birthplace of the nations is symbolized by the sea, then the 'earth,' the opposite of the 'sea,' locates the domain of the two-horn beast away from the Old Country. But to find exactly which one of the New Country's governments it stands for, we must consider the characteristics of the beast itself.

"The United States of America is the only government in the world that answers to all these specifications. It originated in a new world ('the earth'), not in the territories of the ancient world ('the sea'). It is the only government which is lamb-like--youthful and Christian, established upon the innocent principles of peace and liberty, having two non-royalist ruling parties (crownless horns), the Republican and the Democratic.

"As the symbolical 'sea' and 'earth,' along with the beasts' characteristics, perfectly locate the abode of each beast, likewise

" 'The Wilderness'

"Locates the Scarlet-Colored Beast's Domain

"By contrast, a wilderness is the opposite of a vineyard. . . ."--The World, Yesterday, Today, Tomorrow, pp. 38-40.

"... these symbolical prophecies deal with the Western Civilization, the home of Christendom. . . ."--Id., p. 23.

"Here is simple proof that in modern times the Mohammedan rulers are in prophecy called the 'king of the south,' while England's kings, along with the disrupted family of Christianized kings whom prophecy says will not cleave one to another (Dan. 2:43), are called 'king of the north.'

"In her Pagan period, Rome is symbolized by the great image's two legs of iron, and in her Christianized period, by its feet and toes of iron mixed with clay."--Id., p. 87

In view of the facts presented in the references quoted in this point 2, namely:

- (1) The sea designates the territory of the leopard-like beast (as well as the four beasts before it) as being the Old Country;
- (2) The earth designates the domain of the

two-horn beast as being in the New World, the United States specifically;

- (3) The beasts' being parallel with the image of Daniel 2; and
- (4) These symbolizations dealing with the Western Civilization, thus the Christian part of the world today, therefore,

The following question presents itself: Is the United States included in the symbol of the leopard-like beast? If so, how could it be proved? Where is it pictured on the beast?

3. "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a

mouth speaking great things and blasphemies and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. If any man have an ear, let him hear. He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints." Rev. 13:1-10.

Question: Why does John say in verse 5 the beast was given a mouth speaking great things instead of saying one of the seven heads spoke great things? How can you prove that verse 5 applied to the time preceding the wounding of one of its heads? Are you able to prove that the forty-two months of verse 5 do not follow the healing of the wounded head? And can you prove that the period is not the last forty-two months that the beast remains on the stage of action?

4. "The period we are now in is antitypical Assyria. The Assyrian period is about to pass away and the period of Babylon to be ushered in. But there is another thing that is to happen between the setting up of the confederacy of Isaiah 8:9 and the rise of Babylon: it is the setting up of God's Kingdom. God's people are to be taken to their own land and made free."--Symbolic Code, Vol. 12, No. 1 (November, 1956), p. 7.

"... it can be said that when this association of Isaiah 8 is urged, the leopard-like beast of Revelation 13 is about to pass off and the other period represented by the scarlet-colored beast of Revelation 17 is about to come on the stage of action. With the fall of Assyria, the land of promise is also prepared for God's people to come and there set up a place for those who are to be called out of Babylon, to come where there are neither sin nor sinners. Those are God's plans."--Id., p. 9.

"For while they be folden together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry. There is one come out of thee, that imagineth evil against the Lord, a wicked counsellor. Thus saith the Lord; Though they be quiet, and likewise many, yet thus shall they be cut down, when he shall pass through. Though I have afflicted thee, I will afflict

thee no more. For now will I break his yoke from off thee, and will burst thy bonds in sunder." Nah. 1:10-13. "For in that day every man shall cast away his idols of silver, and his idols of gold, which your own hands have made unto you for a sin. Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee from the sword, and his young men shall be discomfited. And he shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign, saith the Lord, Whose fire is in Zion, and His furnace in Jerusalem." Isa. 31:7-9.

"The 'ensign' is the object of the Assyrian's fear. After God's elect go through the baptism of fire and come out purified and refined, the ensign or Kingdom is to be set up in Jerusalem for a place of refuge for the others who will afterwards come into it. This is God's schedule."--Symbolic Code Vol. 12, No. 6, 7, p. 18.

"And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to

overcome them: and power was given him over all kindreds, and tongues, and nations. And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." Rev. 13:5-7, 11, 12.

The references quoted above in this point 4, bring forth the following facts:

- (1) The confederacy of Isaiah 8 comes in the period of Assyria, in the period of the leopard-like beast;
- (2) The confederacy will be urged when the leopard-like beast is about to pass off and before the scarlet-colored beast comes on the stage of action;
- (3) The Kingdom of God is set up between the setting up of the confederacy and the rise of Babylon;
- (4) The wicked counsellor who imagines evil against the Lord is to come out of Assyria;
- (5) The leopard-like beast was given a mouth speaking blasphemies.

had power over all nations and kindreds.

- (6) The two-horn beast will cause all who dwell on the earth to worship the leopard-like beast (later on he makes the image of the beast--Rev. 13:14-18); therefore,

Question: Can you prove that the Assyrian association or confederacy will not originate within the leopard-like beast and be extended to the domain of the two-horn beast by his (the two-horn beast) exercising the same power and causing all that dwell in the earth to worship the leopard-like beast?

5. Isa. 27:12, 13--"And it shall come to pass in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel. And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem."

"The children of Israel are to be gathered first one by one, and in that day the great trumpet will be sounded to signalize the commencement of the ingathering of the

people who are going to worship in the holy mountain, Jerusalem. In our studies on Isaiah 19 we found that there are to be five cities in 'Egypt' that will speak the language of Canaan, and that there is to be a highway between 'Assyria' and 'Egypt' and Israel is to be a third with them, even a blessing in the midst of the land. It is the great trumpet of the twenty-seventh chapter that will save them. It may be that there will be many from 'Assyria' and 'Egypt' that will join the 144,000 and go to worship the Lord in the holy mount at Jerusalem. Since Isaiah says they were ready to perish, it may happen just at the making up of the image of the beast, or just in the time of transition when the world emerges from the 'Assyrian' period and enters the period when 'Babylon the Great' rules."--Symbolic Code, Vol. 11, No. 7 (May, 1956), pp. 22, 23.

Speaking of the prophecy of Ezekiel 4: "The fact that the people of God have since 1930 been receiving an ever-increasing supply of pure (Divinely revealed) Truth at the hands of one, is evidence in itself that not only the defiled feasting and the 390 years have ended, but also the 40-year fast. There is no longer need, therefore, for anyone to subsist on dung-baked cakes, or to fast.

"Now by subtracting the 430 years from 1930 A. D., we get 1500 A. D., the time the Spirit moved to effect the Protestant Reformation. And as the defiled grains (doctrines) were during the 390 years dispensed to the Protestant congregations, and as the 40-year fast (absence of progressive Truth) occurred in the Seventh-day Adventist Denomination, two truths stand out clearly: first, that the Protestants are in this symbolism termed the 'house of Israel'; and second, that the Seventh-day Adventists are termed the 'house of Judah.' Thus the split which God brought into Solomon's kingdom necessarily symbolizes the split which exists between Sabbath-keepers and Sunday-keepers.

"Furthermore, Jerusalem, let it be remembered, is the capital city of Judah. Thus the present siege against the 'city' (the Seventh-day Adventist Denomination) is to be a sign to the Sunday-keepers; that is, it is designed to awaken them to a realization of how the Lord is to be worshiped and where saving Truth is to be found; of the commencement of 'the great and dreadful day of the Lord,' and of His judgment, also to bring them to a realization that it is first 'begin at the house of God,' then 'what shall the end be of them that obey not the gospel of God?' 1 Pet. 4:17."--The Shep-

herd's Rod, Vol. 1, (pocket edition), pp. 85, 86.

"Then it shall come to pass that 'when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these?

" 'Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in Mine hand.

" 'And the sticks whereon thou writest shall be in thine hand before their eyes.

" 'And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

" 'And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.'"--Id., pp. 75, 76.

Question: How would you prove that the forty-two months the leopard-like beast is

to continue is not the last forty-two months of its existence? Can you prove that it is not during that period that God's people in the Protestant churches (Israel) are joining Judah (the 144,000) to set up the Kingdom in Palestine? Can you disprove the idea that this forty-two-month period follows the forty-two months of Revelation 11 and forms the antitype of the 3 1/2 years following the crucifixion of Christ when the Apostles continued to work for the house of Israel (see diagram below)?

TYPE		
3 1/2 YEARS	3 1/2 YEARS	3 1/2 YEARS
Christ's Ministry	Beginning of Early Christian Persecution Apostles' Ministry Setting up Christian Church	Turning to GENTILES
LAST EFFORT SOLELY FOR THE JEWS		
ANTITYPE		
3 1/2 YEARS (Rev. 11:1-13)	3 1/2 YEARS (Rev. 13: 5)	3 1/2 YEARS
Siege in Judah	Beginning of Final Persecution Gathering of Israel and Setting up of Kingdom	Gathering of GENTILES
LAST EFFORT SOLELY FOR MODERN JUDAH AND ISRAEL		
FALLING OF ASSYRIA (Leopard-like Beast - Rev.13)		BABYLON (Scarlet-colored Beast - Rev. 17)

Exhibit "I"

No. 11

THE SYMBOLIC CODE

13

Nov. 1, 2



NOVEMBER - DECEMBER, 1957

UNDER CONDITIONS

AND GOD'S PEOPLE DELIVERED. 3

RELATIONSHIP BETWEEN SOME ISAIAH CHAPTERS

AND THE BEASTS OF DANIEL AND REVELATION. . . 34

NOVEMBER SABBATH SCHOOL LESSONS:

NOVEMBER. 41

DECEMBER. 52

Verses 15, 16--"Thus saith the Lord; A voice was heard in Ramah, lamentation, and bitter weeping; Rahel weeping for her children refused to be comforted for her children, because they were not. Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord: and they shall come again from the land of the enemy."

This includes all God's people living and dead.

Verses 17, 18--"And there is hope in thine end, saith the Lord, that thy children shall come again to their own border. I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the Lord my God."

How different is Ephraim at the time of his deliverance compared with what he was like when he was taken captive! Once he was like a wild bullock; but now he is tame.

We have read a number of Scriptures here today. Now let us very briefly summarize what we learned from it. We learned

- (1) What is the time of Jacob's trouble:

- (2) The Kingdom will be set up in a time of war;
- (3) The whirlwind and sword (war) is the evil, the curse that is to be sent to all the nations to whom the Lord will send it;
- (4) The evil (war) is to go from nation to nation and is not to be of short duration;
- (5) God's people will be delivered in a time of great trouble;
- (6) They must cast away all idolatry as a prerequisite to being delivered;
- (7) The Gentiles will have their trouble when they are called out of Babylon. Today's study dealt mainly with Jacob's own trouble and about his being delivered from the Assyrian yoke.

The great and dreadful day of the Lord is fast coming. Let us each be ready for it on time lest we lose out altogether.

PARALLELISM BETWEEN SOME ISAIAH CHAPTERS AND THE BÉASTS OF DANIEL AND REVELATION

For the benefit of those isolated Davidians who were unable to attend the regional meetings which were recently held in a number of places in the United States, the Code takes pleasure in presenting briefly an outline of the main topic which was discussed at the meetings. Emphasis was placed particularly on the latter-day confederacy of Isaiah 8 and its parallel -- Revelation 13:5-12. All Davidian readers are urged to study very carefully this outline, as it contains information which is vitally important to God's people at this time.

The outline begins on page 36 and gives on the left side certain designated Isaiah chapters. They are set opposite their parallel from Daniel and Revelation which is given in the right column.

For reference material, you should study:

Tract 14, War News Forecast, pp. 30-46.

The Symbolic Code, Vol. 12, No. 1
(Nov., 1956), pp. 3-17.

Timely Greetings, Vol. 2, No. 41, pp. 18-23.

The Symbolic Code, Vol. 12, Nos. 8, 9
(June-July, 1957), pp. 17-30.

The important lesson in it for us is that now as never before, God's people must feed upon the "butter" and "honey" that they may on time become mature Christians, able to choose the good and refuse the evil, so that when the soon-coming confederacy of Isaiah 8 forms, we will choose to make God alone our fear and dread as well as our sanctuary of deliverance. We now must be making right decisions daily if we would be found making the right decision in the day the predicted snare comes to both houses of Israel and through which snare many will "stumble, and fall, and be broken, and be snared, and be taken." Let us choose to be of the disciples among whom at that time the law of God will be sealed.

"Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread. And He shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken." Isa. 8:12-15.

PARALLELISM BETWEEN SOME ISAIAH CHAPTERS
AND THE BEASTS OF DANIEL AND REVELATION

<u>ISAIAH Chapters 7-13</u>	<u>BEASTS (Dan. 7:7, 8, 19-21; Rev. 13 and 17)</u>
<p><u>Isa. 7:1-9:</u> Ancient Israel (ten tribe kingdom) and Syria confederated in war against ancient Judah (two tribe kingdom). (See 2 Kings 15.) This confederacy did not defeat Judah, but as divine judgment, both Israel and Syria were to be brought under tribute to ancient Assyria.</p>	<p><u>Dan. 7:7, 8, 19-21:</u> The papal persecution of the Dark Ages brought about by paganism joining the early Christians and this combination warring against the orthodox Christians. This con-</p>
<p><u>Isa. 7:10-16 and 8:1-8:</u> A prophecy of the birth of the Christian Church and a confederacy of an antitypical Syria (pagan element) and backslidden Christians (Israel) brought against the orthodox Chris-</p>	<p><u>Rev. 13:1-3:</u> The presence of all seven heads on the leopard-like beast of Revelation 13 and the wounding of one</p>
<p>(Judeah) in a time when God's born-again people (Immanuel) were not old enough (not far enough advanced spiritually) to know how to choose the good and refuse the evil; and before "Mahershalahashbaz" (the flesh-born Christians) were old enough even to say "mother" (the church) or "father" (God). This confederacy took place in the early Christian period when paganism joined the backslidden Christians in the church to persecute the orthodox Christians and resulted in what is known as the papal persecution of the Dark Ages.</p>	<p>dition is symbolized by the horn-head power of the fourth beast (the non-descript beast) of Daniel 7.</p>
<p><u>Isa. 7:17-20:</u> Describes the breaking up by Assyria (Protestantism) of the early Christian-pagan(church-state) con-</p>	

of the heads, depicting the rise of Protestantism and the crippling unto death of Romanism.

federacy.

Isa. 7:21-25:

Sometime after the breaking up of the church-state power, God's people are given spiritual food at the hand of the man who nourishes the young cow and two sheep (Bible and Spirit of Prophecy). By eating "butter" and "honey" God's people are enabled to mature and learn to choose good and refuse the evil. It is while the land is full of "briars" and "thorns."

Isa. 8:9-22 and Chapters 9-12:

Describes the third confederacy or association of nations. It comes in the Assyrian period and is a latter-day gin and snare to both the

Rev. 13:3-10; 17:9:

Brings the completion of the healing of the wound of the leopard-like beast, thus causing the return of despotism (an unholy federation). It

houses of Israel. These chapters also contain the deliverance of the purified church from the Assyrian (not Babylonian) yoke, the falling of Assyria in Palestine and the setting up of the Kingdom of Christ with born-again mature Christians, knowing how to choose the good and refuse the evil. In this time the law is sealed among the disciples. Chapter 12 contains the rejoicing of God's people in the Kingdom. At this time the earth is lightened with the glory of the angel of Revelation 18:1 as he brings the Loud Cry of the Three Angels' Messages through those who have withstood and overcome temptation by the strength of the Mighty One.

is the last 42 months the beast is in existence (Rev. 13:5); moreover, the two-horned beast causes all who dwell on the earth to worship the leopard-like beast which rose from the sea. (See Rev. 13:11, 12.) In this time (in the days of these crowned kings) the Kingdom of God is set up thus bringing the end of the Assyrian period (leopard-like beast). The woman sits on the seven heads (Rev. 17:9) denoting the union of churches under Babylon.

Isa. Chapters 13 and 14:
Brings the judgment of Babylon.

Rev. 13:13, 14:

The two-horned beast and the false prophet deceive those that dwell on the earth to make an image of the leopard-like beast.

Rev. 13:15-18; 17:1-18:

The woman (Babylon) sits on the scarlet-colored beast in the wilderness away from the vineyard (Kingdom) which by then will have been setup. In this period Babylon is to be judged. At the time she mounts the beast Babylon falls from God's grace as a result of the churches having rejected the Three Angels' Messages. The final call to God's people still in Babylon will then go forth commanding them to leave Babylon to escape her plagues (Rev. 18:4). Their only place of deliverance will be the Kingdom of God which by then will have been brought into existence to receive them.

40

THE SYMBOLIC CODE

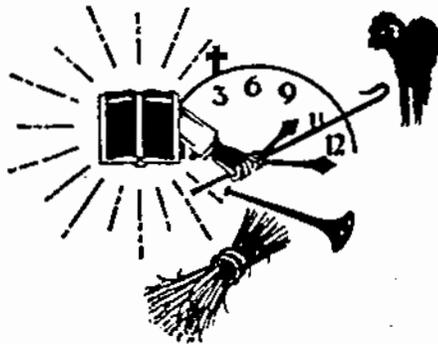
Exhibit "I"

No. 12

THE SYMBOLIC CODE

Vol. 13

Nos. 3, 4



JANUARY - FEBRUARY, 1958

THE LATTER-DAY CONFEDERACY	3
COMPLEMENTARY READING	12
PEACE	18
MORMON SABBATH SCHOOL LESSONS:	
JANUARY	20
FEBRUARY	28
THE MAIL BAG	37

shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness."

SUPPLEMENTARY READING

For the readers' convenience and because of the great importance of the subject just concluded the Code next presents a reprint of Timely Greetings, Vol. 2, No. 41, pp. 18-23 for correlative study on the subject of the confederacy of Isaiah 8.

"Let me now remind you of 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. You remember that the chapter unveils a confederacy which ancient Israel, the ten-tribe kingdom (the church), made with ancient Syria, a sovereign power of the world, to war against Judah, a sister kingdom (church). Inspiration makes a type of that church and state confederacy, and by it definitely points out the trend which the nominal churches and the sovereign powers of the world are to take now in the antitype. It makes known, moreover, that they will not prosper in it.

"I shall now read to you what God Himself thinks of it:

"Isa. 8:8-10--And he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel. Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us.

"According to St. Matthew, chapter 1, verse 23, the name Immanuel belongs to Christ, and by interpretation it means 'God with us.' Plainly, then, the exclamation 'O Immanuel,' shows that Inspiration is speaking to Christ. And since He could not be thus addressed before He was born of a woman and received the name Immanuel, it is obvious that this association of peoples is to be found in the Christian era, in the era in which Immanuel lives.

"Now the statement 'Take counsel together, and it shall come to naught; speak the word, and it shall not stand: for God is with us,' plainly says what I tried to tell you--that the nations, including the churches, have left Immanuel, 'God with us,' out of their plans, that what they are trying to do they are doing on their own

initiative, and resources for the words 'God is with us' coming from one who is not with the assemblies of the people, clearly implies that Immanuel is not with them, and that therefore their work shall come to naught.

"From these scriptures it is seen that the current events brought about by the two opposing blocks, the east and the west, are not going to work out according to human planning, that the plans made by the confederation of nations and peoples are to come to naught except they consult God and take Him into partnership.

"Let us now hear what the Lord would have us do, the stand He would have His people take

"Verses 11, 12--For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid.

"The fear which the people fear is not to be our fear; neither are their plans to be our plans. Our duty is to--

"Verse 13--Sanctify the Lord of hosts Himself and let Him be your fear, and let Him be your dread.

"To sanctify the Lord is to be all for Him.

have no one else in His stead, to put your entire trust in Him, not making flesh your arm, for He alone is able to see you through. And though you should be the only one in all the world to take such a stand, He will not fail you. If such be your case, you will then become Heaven's greatest hero.

"Verse 14--And He shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.

"This truth, you note, will now, just as has any Divinely-revealed truth at any time in the past, become a rock of offense and a snare to many--yes, as Christ Himself became such to the Jews--because rather than taking their stand firmly for Divine truth, they are becoming as hostile against it as were the Jews in Christ's day. Since the prophecy continues through the ninth chapter, we shall read--

Isa. 9:20, 21--And he shall snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied; they shall eat every man the flesh of his own arm; Manasseh, Ephraim; and Ephraim, Manasseh; and they together shall be against Judah. For all this His anger is not turned away, but His hand is stretched out still.

"Such will be the results of rejecting God

and His counsel. All who take their stand with the multitude against God's people will find themselves in the same predicament as the Midianites found themselves in Gideon's time-- as the light breaks out they will kill one another, but the faithful will be delivered. This, however, is not all:

"Isa. 8:15--And many among them shall stumble, and fall, and be broken, and be snared, and be taken.

"According to this scripture many of them will find 'the rapture' not to their liking and not according to their teaching of it. The Lord's command is:

"Verse 16--Bind up the testimony, seal the law among My disciples.

"A 'disciple' is one who follows Christ on and on in Divinely-revealed Truth which he accepts not because others do, or do not, but because the Father which is in Heaven has through His Spirit personally convinced him of it (Matt. 16:17)--because independent of what others do or say he is personally persuaded by the Spirit. And the 'testimony' is His living Word passed on by His chosen and Spirit-filled messengers--'the Spirit of Prophecy' at work (Rev. 19:10). Hence to bind up the testimony among His disciples is to confirm 'the Spirit of Prophecy' among them and them only. And

to seal the law among them is to have the law authorized and fortified by Truth, to have them see the necessity of keeping it, and to have them calmly say--

"Verse 17--And I will wait upon the Lord, that hideth His face from the house of Jacob, and I will look for Him.

"Verse 18--Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion.

"Soon it will be seen that those who take a firm stand on the side of Truth will be for signs and wonders.

"Verse 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?

"Here the world is shown to give greater attention to Spiritualism than to a 'thus saith the Lord.'

"Verse 20--To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them.

"God's people will know that those who take

Exhibit "I"

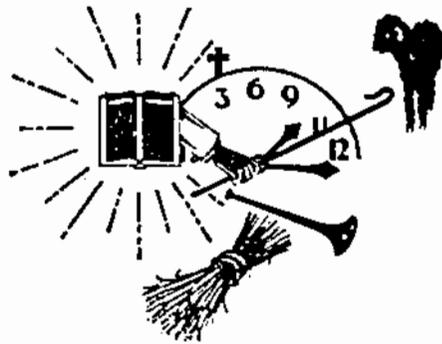
No. 13

I - 13

THE SYMBOLIC CODE

Vol. 13

Nos. 7, 8



MAY - JUNE, 1958

QUESTIONS ANSWERED ON SABBATH OBSERVANCE

PART 2

INTERNATIONAL DATE LINE IN EDEN	3
DOES LUNAR CALENDAR OR WEEKLY CYCLE GOVERN SABBATH?	9
DAVIDIAN SABBATH SCHOOL LESSONS:	
MAY	15
JUNE	25

THE MAIL BAG	24
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no reference whatever to the celestial motions, --a circumstance to which it owes its unalterable uniformity. It was employed from time immemorial in almost all eastern countries; and, as it forms neither an aliquot part of the year nor of the lunar month, those who reject the Mosaic recital will be at a loss, as Dalambre remarks, to assign it to an origin having such semblance of possibility."--Encyclopedia Britannica.

There is history's testimony. Plainly, it no more supports the lunar-sabbath author's claims than do logic and Scripture. On the contrary, it reveals that the present Roman week is the same as the ancient Jewish and Christian week, that it has been and still is the world's week "from time immemorial"--from creation. The week, moreover, explains Encyclopedia Britannica, "is a period of seven days having no reference whatsoever to the celestial motions."

DAVIDIAN SABBATH SCHOOL LESSONS

May 3, 1958

Review of The Symbolic Codes

LIGHT FROM THE GOLDEN BOWL ON APPROACHING EVENTS Part 1

Text Material: The Symbolic Code, Vol. 12,
No. 10, pp. 3-17.

1. Why should we consider ourselves the most fortunate people in the world?
2. The fulfilment of what Scripture is known as the Loud Cry of the Third Angel's Message?
3. What happens after the earth is lightened with the glory of the angel?
4. Who only are to act a part in proclaiming the Loud Cry Message?
5. The fall of Babylon from God's grace (not Babylon's destruction) comes as a result of what action on the part of the churches of Babylon?
6. What follows this fall of Babylon?
7. How do we know that we are not yet living in the sounding of the sixth trumpet?
8. Explain how the number of leaders is to increase from 144,000 to 200,000,000.

9. Compare Rev. 9:14, 15 with Isa. 66:16.
10. What class of people are slain at the coming of Christ referred to in verses 15-17?
11. (a) How are God's people sealed as a body?
(b) After the sealing, what can be expected?
12. According to verse 20, how will the work be finished?
13. When the number of leaders swells to 200,000,000, what part do the angels have in this work?
14. Identify the two houses of Israel in our time and briefly explain how they become a nation.
15. Why does Ephraim consist mainly of the Protestant churches?
16. How have both houses become drunk?
17. When the time came for the Lord to teach knowledge, why did he give it to Judah?
18. In the order of their occurrence, name the three spiritual crops to be harvested.
19. Show from another Scripture the latter day identification of the house of Judah and of Israel.
20. In what five ways is the "present siege against the 'city' designed to be a sign to Sunday keepers"?

May 10, 1958

Review of The Symbolic Codes

LIGHT FROM THE GOLDEN BOWL
ON APPROACHING EVENTS
Part 2

Text Material: The Symbolic Code, Vol. 12,
No. 10, pp. 18-33.

1. When our children ask the meaning of the two sticks of Ezekiel 37, what explanation should be given them?
2. In what words did Jeremiah foretell of the return of Judah and Israel to the land of their fathers?
3. Why will God's people be frightened as they journey homeward?
4. What is to be the outcome?
5. Give the reason why we should be cultivating our faith now.
6. Explain the two-fold conflict of Rev. 7, in which the winds and the angels are engaged.
7. Why did the angel with the writer's inkhorn give two reports?
8. Where is the Assyrian to be broken?
9. When is Assyria to share in the Divine retribution?

10. How will Assyria receive salvation?
11. In what day will the great trumpet of Isaiah 27 be blown to signalize the commencement of the people who are going to worship in the holy mountain, Jerusalem?
12. Name the two messages given in Tract 14.
13. How is it possible for Nineveh to be defeated and yet to be saved?
14. Relative to the "woman" (Babylon), explain in proper sequence how the prophetic symbols reveal a spiritual fraud in three different periods.
15. (a) What kind of alliance is revealed in the symbols of the joint efforts of the two-horned beast and the false prophet?
(b) What kind of alliance is revealed in the symbol of the woman riding the beast?
16. What union must take place after the wound is healed and before the combined power of the beast and the false prophet is fully realized?
17. In relation to the period of the Assyrian confederacy of Isaiah 8:9, and the period of Babylon, when is God's Kingdom to be set up?
18. (a) Who only are the real Christians?
(b) Fill in the blanks in the following sentences:

"To know their God aright through the _____, and to know their church aright through _____, is what brings _____." As each assimilates the 'strong meat', he will thereby become wise and strong 'to _____' "

May 17, 1958

Review of The Symbolic Codes

WORLD CONDITIONS
WHEN GOD'S PEOPLE DELIVERED
Part I

Text Material: The Symbolic Code, Vol. 13,
Nos. 1, 2, pp. 3-19.

1. Through the study of prophecy, what do we learn as to the conditions in the world when God delivers His people?
2. Of what are the four horns of Zech. 1:18, 19 a symbol?
3. (a) Explain the difference between the work of horns and that of carpenters.
(b) Why were these symbols used in depicting the treatment given to Israel and Judah?
(c) What is the significance of the number four?

4. Was this prophecy fulfilled at the time the Jews returned from Babylon? Why not?
5. In what words did Jesus predict the end of Gentile rule in Jerusalem?
6. (a) What is the principle subject found in Jeremiah chapters 20-30?
(b) After God punishes His own people, what will He do to the Gentiles?
7. Why did God tell Jeremiah to write all the words of the prophecy in a book?
8. (a) In the words of Jeremiah, describe the time of Jacob's trouble.
(b) How does it compare with our hardships now?
(c) What does Daniel say of this same time?
9. In this dark hour, how will God bring deliverance?
10. What type of government will be established?
11. (a) What is the incurable bruise and grievous wound?
(b) How, only, can it be cured?
12. Why have the adversaries made sport of Zion?
13. Show that in the gathering time Israel will have its own government and rulers.
14. (a) What is the whirlwind that falls upon the head of the wicked?
(b) Why is it called a "continuing whirlwind"?

15. How would you show from world events in connection with prophecy that we are on the verge of the Kingdom?

May 24, 1958

Review of The Symbolic Codes

WORLD CONDITIONS
WHEN GOD'S PEOPLE DELIVERED
Part 2

Text Material: The Symbolic Code, Vol. 13,
Nos. 1, 2, pp. 20-33.

1. (a) At the time the whirlwind is doing its work, where will God's people be? (Jer. 31:1,2)
(b) Where will they go immediately afterward?
2. Explain the meaning of verse 6.
3. Describe the ingathering as Jeremiah pictures it in chapter 31:8-10.
4. What announcement is then made to the nations?
5. Though His people have gone their own way, what will God do for those who wait for Him?
6. (a) Of what will their bread and water consist?

7. Show that the Israelites will be really prosperous.
8. Explain "The light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold."
9. Why does God sift the nations with vanity?
10. (a) How will the Assyrian be beaten down?
(b) Will God's people recognize it when it happens?
11. Why will the woman Babylon be set up to rule the world?
12. Contrast what happened to Israel anciently and what will happen now.
13. Why should all Davidians cast away their idols, even now?
14. (a) Prove that Nineveh will not lose out completely when she loses in Palestine.
(b) Then, when will her fall come in relation to the establishment of the Kingdom?
(c) When does the scarlet colored beast come into existence?
15. When all the people are gathered, what classes will be there?
16. In summarizing the lesson, briefly answer the following questions:
 - (a) When is the time of Jacob's trouble?
 - (b) What will be the condition in the world

- when the Kingdom is set up?
- (c) What is the whirlwind and sword?
 - (d) Will it be of short duration?
 - (e) When will God's people be delivered?
 - (f) What is the prerequisite to deliverance?
 - (g) When will the Gentiles, who are to be saved, have their trouble?
 - (h) What is the most important thing now?

May 31, 1958

THE CONFEDERACY OF ISAIAH 7 AND 8

Text Material: Tract No. 14, pp. 30-46
Timely Greetings, Vol. 2,
No. 41, pp. 18-23

1. In a few words, give the history of the ancient confederacy between Israel and Syria. (Isa. 7:1-9)
2. (a) What was the prophecy concerning Immanuel? (Isa. 7:11-16)
(b) Who was Mahershalalhashbaz? (Isa. 8:1-4)
3. Name the four high points of the confederacy of Isaiah 7 and 8.
4. How can the time discrepancy between the overthrow of the nations (Israel and Syria) and the birth of Immanuel be reconciled?
5. (a) During the early Christian dispensation,

- what confederacy was formed against God's true people that was the antitype of the ancient confederacy of Syria and Israel against Judah?
- (b) How does Daniel speak of it?
- (c) By whom was this antitypical confederacy broken up?
- (d) Which of the four ancient nations (Judah, Israel, Syria, Assyria) typified the powers that broke up the early Christian confederacy?
6. (a) Why should we conclude that Immanuel and Mahershalahashbaz are both types?
- (b) Whom do they represent?
7. (a) What is the main lesson of Isaiah, chapters 7 and 8?
- (b) Why is the strong meat so essential to the church now?
8. Prove that the "butter and honey" are symbolical of the Scriptures unfolded.
9. When Inspiration makes grass figurative of people, what term is used to represent their spiritual food?
10. (a) Explain the difference between the latter rain and the latter Pentecost.
- (b) How is each obtained?
- (c) Why does God withhold Pentecostal power until His people have the necessary knowledge?

11. Identify the people who will say "God is with us." (TG, Vol. 2, No. 41, p. 19)
12. While others are asking for a confederacy what should we do? (Isa. 8:12, 13)
13. What does it mean to sanctify the Lord? (TG, Vol. 2, No. 41, p. 20)
14. How can He become a stone of stumbling and a rock of offense to both the houses of Israel?
15. Explain the statement, "Bind up the testimony, seal the law among My disciples."
16. What infallible rule is given that one may discern between Truth and error? (Isa. 8:20)

June 7, 1958

THE LATTER DAY CONFEDERACY

Text Material: The Symbolic Code, Vol. 13, Nos. 3, 4, pp. 3-12.

1. To what time are we now approaching?
2. Why were the experiences of the Bible recorded?
3. In the lesson of Isaiah 7, why did God favor Judah more than Ephraim?

- experience?
5. (a) How did God comfort Judah?
(b) Why need she not fear Israel and Syria?
(c) Upon what did Judah's survival depend?
 6. How only can one depend upon God's word?
 7. What is the positive conviction of many of the world's great men today?
 8. Repeat the warning that God gives to both nations and peoples in Isa. 8:9.
 9. (a) Why can God's people take a strong and independent attitude?
(b) Why do the nations fail in their endeavor?
(c) What, therefore, is the pressing duty of every God-fearing country and individual?
 10. Explain, "Neither fear ye their fear."
 11. How will God's people appear to both themselves and to others?
 12. How is Rev. 9:6 about to be fulfilled?
 13. Though God will be a rock of offense to both the houses of Israel, how will Judah, especially, be affected?
 14. (a) When will the confederacy commence?
(b) Explain the time in relation to the sealing, Ezekiel 9, and the Image of the Beast.
 15. What will happen to those who do not expect the confederacy?

16. (a) Show that the world is going spiritualistic.
(b) But what will be the only true rule of life for God's people?

June 14, 1958

PARALLELISM BETWEEN
SOME ISAIAH CHAPTERS
AND THE BEASTS
OF DANIEL AND REVELATION

Text Material: The Symbolic Code, Vol. 13.
Nos. 1, 2, pp. 34-40.

1. In the recent meetings held for Davidians, what was the main topic discussed?
2. What is the important lesson in it for us now?
3. Why is it very necessary to make right decisions daily?
4. While others are stumbling, falling and being broken, what will God's people be doing?
5. In drawing a parallel between the writings of Isaiah and those of Daniel and John, which chapters are especially studied?
6. What incident in ancient history did God use as a type for the confederation in our

- time?
7. Compare Isa. 7:10-16 and 8:1-8 with Dan. 7:7, 8, 19-21 and show that they are both speaking of the same period of church history.
 8. How does Isaiah describe the breaking up by Assyria (Protestantism) of the early Christian-pagan confederacy? (Isa. 7:17-20)
 9. What was depicted by the wounding of one of the heads on the leopard-like beast?
 10. Show that the two events spoken of in questions 8 and 9 are identical.
 11. (a) Explain Isaiah 7:21-25.
(b) Has this prophecy yet been fulfilled?
(c) What will those do who desire to be left in the land?
 12. (a) When does the third confederacy take place?
(b) Why does it come as a gin and a snare to both the houses of Israel?
 13. (a) What chapter of Isaiah tells of the setting up of the Kingdom of Christ?
(b) What is the subject matter of chapter 12?
 14. (a) Turning to Rev. 13:3-10, what causes the return of despotism?
(b) When is the 42 months spoken of in verse 5?
(c) What brings the end of the Assyrian period (leopard-like beast)?

15. What chapters in Revelation correspond with Isaiah 13 and 14? Why?
16. What is the work of the two-horned beast and the false prophet?
17. When can it be said that Babylon has completely fallen (not destroyed, but fallen from God's grace)?
18. Where, then, will be the only place of safety?
19. To summarize this lesson, briefly make a simple diagram showing the parallelism of Isaiah chapters 7-14 and Daniel 7:7, 8, 19-21; Revelation 13 and 17.

June 21, 1958

BUILD THE CITIES, COMFORT ZION.
CHOOSE JERUSALEM

Text Material: Timely Greetings, Vol. 1, No. 11

1. To whom does the prophecy of Zechariah apply?
2. Why has the record of the return of the Jews from Babylon been preserved?
3. Why was Zechariah called to the prophetic office at that particular time?
4. If their project was to prosper, what course

- must the builders pursue?
5. What message was next sent to Zechariah?
 6. (a) Describe the horses seen in vision.
(b) Of what are they symbolical?
(c) Why can they not apply to the Jews in Christ's day?
 7. Identify the movement with which these horses were connected.
 8. When they returned home, why did they say, "All the earth sitteth still, and is at rest."?
 9. (a) What pleading question did the angel then address to the Lord at the end of the seventy years? (Zech. 1:12)
(b) How did the Lord speak to the angel? (Verse 13)
(c) In turn, what did the angel command the prophet to cry? (Verses 14-17)
(d) Then what did the prophet see? (Verses 18-22)
 10. Show that the prophecy of "three score and ten years" finds its direct application in this day.
 11. Concerning the wilderness sojourn, what does our message positively declare?
 12. What comforting message are God's people now told to proclaim?
 13. After the time passed in 1844, how did God encourage His faithful ones then?

14. How can God's Truth be said to be progressive?
15. Anciently, how were the kingdoms of Israel and Judah scattered?
16. How will God prepare the land of Palestine for their return?
17. Explain the work of the first fruits.
18. Compare the work and word of God with the growth of the tiny mustard seed.
19. What should be the concern of every Davidian?

June 28, 1958

THE FATE OF JERUSALEM,
THE CALL OF ITS FUTURE INHABITANTS
THE KINGDOM OF JUDAH,
THE SIFTING OF THE NATIONS

Text Material: Zechariah 14
Timely Greetings, Vol. 1,
Nos. 19, 20

1. In Zechariah 14:1, to whom is the prophet speaking?
2. (a) Describe the battle of verse 2.
(b) When will it take place?
(c) Who will be spared to join the house of Judah?
3. What will prepare the way for the return

- of God's people to Jerusalem?
4. How will they know when it is time to flee to the valley, to where the Lord's feet stand?
 5. Prove in three ways that this event is pre-millennial.
 6. In what way do the rulers of Judah devour the heathen round about?
 7. How do Daniel and Micah speak of this great ingathering?
 8. Explain the meaning of the clause, "the light shall not be clear, nor dark."
 9. As the living waters go out from Jerusalem, what will it become to all the world?
 10. Summarize in a few words the facts learned in verses 1-11.
 11. Describe the plague that will smite those who fight against Jerusalem.
 12. What causes the confusion and excitement among the enemies of God's people?
 13. How widespread will be the plague?
 14. When will the feast of tabernacles be held?
 15. How will all the families of the earth learn of the Kingdom in Jerusalem?
 16. (a) What is the purpose of the bells on the horses?

- (b) What do they say?
17. Why has the Scroll been unrolled so that we understand the prophecies of Zechariah at this time?

MEMORY GEMS

"The season of distress and anguish before us will require a faith that can endure weariness, delay and hunger, --a faith that will not faint, though severely tried. The period of probation is granted to all to prepare for that time."--Great Controversy, p. 621, par. 2.

"We are living in the most solemn period of this world's history. The destiny of earth's teeming multitudes is about to be decided. Our own future well-being, and also the salvation of other souls, depend upon the course which we now pursue."--Great Controversy, p. 601, par. 1

"These are the things that ye shall do; Speak ye every man the truth to his neighbor; execute the judgment of truth and peace in your gates: And let none of you imagine evil in your hearts against his neighbor; and love no false oath: for all these are things that I hate, saith the Lord." Zech. 8:16, 17.

Exhibit "J"

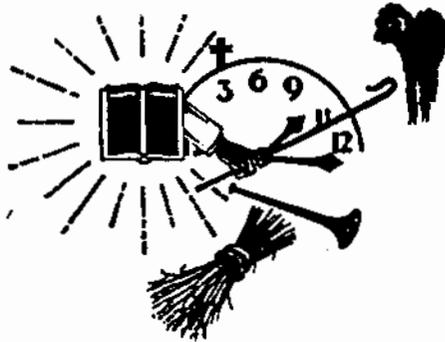
No. 1

J-1

THE SYMBOLIC CODE

Vol. 10

No. 88



JUNE, 1955

OW CLOSE THE SEPARATION.	3
USE OF PROPHECIC EVENTS.	4
TTERS AND EXPERIENCES OF DAVIDIAN HUNTERS. 8	
HE MAIL BAG.	13
WERN KILIF.	23

PURPOSE

This publication is dedicated to the mission of conveying to Davidian present Truth believers, edifying news and articles of timely significance. This comforter freely gives its time to minister to those who shall be heirs of salvation, and neither collects fees nor charges for its service.

Address all communications to:

THE SYMBOLIC CODE

Mount Carmel Center

Waco, Texas

HOW CLOSE THE SEPARATION?

The Timely Greetings, Vol. 2, No. 41, is entitled: "Current Events, the Palestine Situation, and How Close the Separation?" This article is especially timely to every Davidian in relation to the present current events in the world history and even far more so as it applies to the condition of Davidians at this time.

For associated reading, because it closely compliments parts of the above mentioned Greetings, we are also recommending all Davidians to read Timely Greetings, Vol. 1, No. 24, entitled: "Is World War II Yet To Be Finished; Saints Yet To Be Delivered?" We are inclosing this issue because it is the late reprint and some Davidians do not as yet have this more recent edition.

Four major points are brought forth in these Timely Greetings that we should seriously take to heart and be intensely aware of at this time.

(1.) The separation cannot take place before we prepare the way—before our God-given work in connection with Ezekiel 9, is done.

(2.) Assyria is not to fall directly by "his ~~she~~ dashes in pieces."

(3.) Assyria is to fall as soon as God's people turn to Him, as soon as they cast away their idols.

(4.) We are counselled to seek meekness & righteousness now, if we want to be among those who inherit the land of Palestine.

We may know what is taking place in world affairs backward and forward in relation to revealed prophecy, but what will it profit us unless we are doing what the Lord plainly tells us to do? Are we now putting away our idols, seeking meekness, and preparing the way for Ezekiel by doing our God-given work? Let each one answer these solemn questions for himself, and then decide what is right in the sight of the Lord.

ORDER OF PROPHETIC EVENTS

Some Davidians have been sending in questions relative to the time of Ezekiel nine, the journey to Palestine, the Loud Cry and kindred events.

One of the best summaries and chronological order of events are enumerated in Timely Gleanings, Vol. 2, No. 10, pp. 28-31. Therein the major prophetic events are placed in their correct setting point by point, and it is certain that no one who applies the full treatment of "eye salve" (Truth) of this article need be blinded as to what order each event is to transpire.

LETTERS AND EXPERIENCES OF DAVIDIAN HUNTERS

The following letters are a brief cross section of the reports that have come from Hunters laboring in the United States, and also communications from Hunters in the islands and foreign lands. These reports reveal a trend of a steady upward swing in the Lord's closing work for the church to reach the Laodicean brethren. We are already greatly encouraged by the goodly number of Seventh-day Adventists who have enrolled in and are continuing on with the new introductory Davidian Bible Correspondence Course.

FROM TWO "LORUHAMAS" WHO ARE HUNTING:

"We went to Sabbath School in _____. Elder _____, the minister, wanted to know if we would attend their meeting. They showed us a very cordial welcome, and Elder _____ preached on brotherly love for one another. We were asked to open the Sabbath School with prayer and close also. We were also asked to sing a special song—Isaiah 66. Even though Elder _____ says he does not see everything like we do, he enjoys studying together and we can see that his confidence is growing in the Rod. The prospects look good also for Elder _____ of the _____ church. We had a study on Daniel 2 with him last Friday night, and an appointment was made with him for another study tonight, Monday night. He asked us Friday night if we had ordered his literature, and we told him

we had. We then explained to him about the course and how he would receive an outline of all the subjects, etc. He told us he would like very much to take the course, because in that way he could get it better, so we told him that it would be sent to him. We suggest that you send him the large Bible Doctrines course with the outline.'

FROM A MICHIGAN HUNTER:

"The interest among those with whom I have already studied is becoming more and more intensive; they really want to do something for the Kingdom. After all my studies so far, the prospects express their feelings of joy of the wonderful news of the Kingdom. Sabbath afternoon I went to my study looking forward to finding three people there, but there were nine people present! The study on 'The Message to the Laodiceans' was presented, and they all agreed that God had sent me there. Continue to pray for the work here, that we at all times might properly represent the Truth wherever we may go."

..y *****

FROM A ST. LUCIA HUNTER:

"I once more greet you in the name of Jesus. By this you will know that I had to leave _____ to comply with a call I received from _____. I have left my heart behind in _____ with the precious souls for whom I have labored. Yes, 'tis sweet to work for Jesus. The tirades and

persecutions which I had to undergo were nothing compared with the joy I have experienced in seeing souls accept present Truth. Thanks for the tracts and Jazreel letters. I have circulated them to my heart's content. Those remaining were left with Sister _____ to carry on with."

FROM ANOTHER HUNTER:

"The _____ were over yesterday afternoon. It is out now that this minister has accepted the Rod. They are waiting to see if they are going to be asked to move. Their plans are uncertain but they want very much to get into the work. They are surely happy in the Message."

FROM ANOTHER HUNTER:

"With an appointment with the minister, or elder of the _____ SDA Church at 9:00 A.M. we left our room, wondering what the outcome was going to be. When we knocked on the door, Elder _____ came to the door and told us that his wife was not going to be able to be there for the study because the church was putting on a tea and having SDA's from _____ and everywhere possible to come to another home at 2:00 P.M. The admission was going to be two cans of fruit or vegetables in order to replenish their shelves for the Dorcas Society. He told us he would be very glad to have us come in and give our lesson to him, or if we preferred, we could come back

when his wife could be home. We told him if he so wished we could show him our message, and then come back again when his wife could be home.

"Elder _____ gladly opened the door and invited us in, and prayed in the opening prayer that his heart would be prepared to receive any and all the Truth that we were to present. _____ gave Matthew 20, and he listened very closely, taking notes. During the study one of the church members called him. He explained to her that he was having a study with us and we had gotten down to where another angel was to join the third; he invited her to come over and join us, but she told him she had already heard that one, etc. We in hearing of the conversation--_____ spoke up and told Elder _____ to tell her we would give another one--and he quickly told her what we said, adding 'Set the date you want them to come'--and ending up telling her to be at her neighbor's right away, that we were going over to Sister _____ immediately after completing his study.

"Well, you can imagine how we felt--we did not know whether to believe our ears or not--there the Elder of the church was making appointments for us among his members!"

FROM A MICHIGAN HUNTER:

"Yesterday was the first day we contacted _____ . We were told before coming here, by _____

Exhibit "J"

No. 2

J-2

THE SYMBOLIC CODE

Vol. 10

No. 9 ✓



JULY - AUGUST, 1955

MEASURE YOURSELF, ARE YOU A DAVIDIAN INDEED? 3	
SUMMER MINISTERIAL CLASS UNDERWAY	13
THE MAIL BAG	23
MEM.	39

MEASURE YOURSELF--ARE YOU
A DAVIDIAN INDEED

PURPOSE

This publication is dedicated to the mission of conveying to Davidian present Truth believers, edifying news and articles of timely significance. This comforter freely gives its time to minister to those who shall be heirs of salvation, and neither collects fees nor charges for its services.

Address all communications to:

THE SYMBOLIC CODE

Mount Carmel Center

Waco, Texas

Dear Davidian Brethren:

The time is now at hand when we Davidians must be attaining to the stature of mature Christians, if we would escape the impending slaughter of the tares in the church and triumph with the precious wheat--144,000 sealed, strong, and Spirit-filled. It is high time that we wake out of our sleep (Romans 13:11) and measure our individual spiritual stature with what God, through His Word, has set as His ideal for us, and also examine ourselves to determine how we have individually progressed with this Eleventh-hour Message since we first believed.

May the Lord help us to realize more than ever before that time is running out, and a clear cut reformatory work must be done not only in the church but also in our individual Davidian lives. Do we have on the whole armor of God or are we partly exposing ourselves to the thick and fast flying darts of the Enemy who well knows that he has but a short time left to work in his cause of rebellion? Furthermore, are we so living that God could safely entrust us with the great responsibility of leading aright, by precept and example, the "whole nation" that is to be born in one day? (Isa. 66:8.) These are solemn thoughts that each Davidian would do well to carefully ponder and honestly

answer for himself, for none of us can afford to fool ourselves at such a late hour as this. Let us, as never before, come up on higher ground and press forward together under the singleness of purpose and unity of the Lord's Rod, considering it a privilege and a high calling in Christ to enter in at the strait and narrow gate that leads into God's Kingdom.

At this time we would like to take this opportunity to reiterate and refresh your minds and hearts with a few Scriptural thoughts which we have found very helpful from day to day as we travel the Christian way. They are taken from the letter that is sent to each Davidian at the time his Certificate of Fellowship is granted:

"Each of us, you know, in our physical being, naturally passes through three periods: (1) infancy, (2) adolescence, and (3) maturity. Likewise, in our spiritual being, as is seen in Timely Greetings, Vol. 2, No. 39 and Tract 14, War News Forecast, pp. 31-39, we pass through three periods of spiritual growth: (1) righteousness by grace, or spiritual infancy of the born-again person; (2) righteousness by faith, or spiritual adolescence; and (3) the righteousness of Christ, or spiritual maturity. And since, as shown in Timely Greetings, Vol. 2, No. 39, our 'infancy' period, the period of righteousness by grace, is now in our past, and since we are come into our adolescence period, the period of righteousness by faith, we must not now fail to attain to full Christian 'maturity,' to the righteousness of Christ if we expect to be rewarded with a home in His Kingdom, 'world without end.' Well, therefore, will we

do to note carefully some of the characteristics of the mature Christian--the true Davidian. Such a one's life philosophy,--his daily example and precept,--cannot help but

***CONTRIBUTE SOMETHING WORTHWHILE TO THE WORLD.** The mature Christian well knows that he was born into the world to improve it, both spiritually and materially; that he did not come into it simply to live for self and to depart from it with a lusty 'thank you'; that he is to bless it, to leave to it a memorial of what God has been able to accomplish for him and through him for mankind; that he is to be like a fruitful bough in a desert land, for he knows that 'every tree which bringeth not forth good fruit is hewn down, and cast into the fire' (Matt. 3:10), as is the one that brings no fruit at all.

"He well knows, too, that a fully matured Christian must have

***A VISION AND AN AIM.** He ever prays, hopes, and anxiously waits for a vision of what God would have him do, ever keeps this aim before his eyes, and never moves in a butterfly fashion. He knows what is to be done, and he does it with all his might. He gives no place to any beckoning that would distract his attention and divert his energies from reaching his goal. He well knows that 'where there is no vision, the people perish.' Prov. 29:18. He is moreover

***CONSIDERATE OF OTHERS.** His consideration of others is in no lesser degree than he wants them to be of him. His eye is as vigilant of others' needs as of his own, and regardless of whatever

inconvenience and effort may bring him, he does his best to relieve the needs of all that are worthy. He is considerate of others' time, feelings, age, reputation, capacities, and property. He knows that 'love worketh no ill to his neighbor.' Rom. 13:10. He heeds the Spirit's voice: 'Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others.' Phil. 2:3,4.

"When the fully matured Christian cannot say something good of others, he keeps silence. He does not try to exalt himself by lowering another. Besides, he is altogether

"COURAGEOUS AND FEARLESS. He knows no fear but the fear of God. Though he seeks ever to exert tact and taste, he has courage to stand firmly for right principle regardless of the consequences. He knows that no one can do him harm if God does not permit. And he knows that though men may kill his body, they cannot touch his soul (Matt. 10:28). God alone is his defense. Such a one is

"CHARITABLE. He is unsparingly critical in his personal appraisal of himself, and is charitable with all others, realizing that if his own background were the same as theirs, he himself would be precisely like them; and that while others offend in one thing, he himself may offend in another. He knows that God is able to correct His own servant (Rom. 14:4-7); therefore, he keeps his hands off others' business. He is a

"MASTER OF CIRCUMSTANCES. He is thankful in the face of the most disheartening, difficult situations and environment. He does not dissipate his energies in complaining and repining, does not seek to escape responsibility and unpleasant facts, and does not allow himself to be beaten down in time of crisis, but is ever on hand to 'stand to his post.' He ever draws on his spiritual resources to attain a mastery of his circumstances. He forgets the past, and is always pressing for the high mark ahead. He therefore does all he can to remedy the cause of his troubles, and what he cannot remedy, he accepts and adjusts himself to. He is the Moses and he is the Job of the day. Besides, he may fall seven times a day, but he quickly arises and plods on. Still further, he is

"NEVER SENSITIVE. Foolish and untrue accusations never trouble him. He does not retaliate when thus accused; he lets the falsehood die of itself. He never needs to be handled with gloves. His mind never dwells on anything that would make him feel sorry for himself. If something is said against him, he does not get hurt over it if the saying is untrue, and if it be true, then rather than getting ruffled over it apologizes and makes it right. When he is found wrong, he gratefully welcomes correction. Since he makes sure to be on God's side, he lets no discouragement come into his thought, not even if all forsake him. He well remembers that the Lord Himself was forsaken even by His closest followers, and that out of all the hosts of Israel there were but two men--Caleb and Joshua--one hundred percent for Moses. Consequently he does not even expect to be treated as good as

were Moses and the Lord. He is ever mindful of the scripture which says: 'Not by might nor by power, but by My Spirit, saith the Lord of hosts.' Zech. 4:6. He therefore is

"UNSELFISH, SEEKS NEITHER PRAISE NOR PITT. He seeks no glory but the glory of God. He rejoices over the good fortune of others, and loves to have others receive credit for something he himself may have accomplished. Since he expects his credit from the Lord only, he keeps his left hand uninformed as to what his right hand does (Matt. 6:3,4). He does not seek pity from others, neither does he pity himself; he refuses to waste time blaming others for unpleasant situations or reverses or limitations; he expects no praise, and never boasts his own attainments. It is enough for him to know that he is serving God in secret and that God will reward him openly. In addition, too, he is always ready to hear; he is

"OPEN-MINDED. He is ever searching to know more of God and of what He would have him do. He does not dictate terms to God, and the channel through which He may choose to reveal light he gladly and humbly accepts. He never condemns anyone's idea before he makes an honest, prayerful, investigation of it himself. He never runs away from anything, for he depends on God's Spirit of Truth to keep him from all error, fanaticism, and presumption. He never makes flesh his arm of support, but depends on the Spirit of God to show him what is Truth and what is error. He is indeed a Berean (Acts 17:10,11). His keeping the commandments of God and the Testimony of Jesus Christ (Rev. 12:17) is his guide to the

Kingdom. He is, moreover, a

"LOGICAL AND SOUND REASONER. His decisions in all matters are liberal, based on sound logic and reason, not on emotions, partiality, or on 'respect of persons,' nor on selfish gain. God's way is always his measuring rod. Consequently, he never lives in regret of anything but of his sins. Then, too, he is

"CONSTANT AND STABLE. He does not vacillate. He changes his mind only when he finds himself mistaken, and breaks his vows only when he discovers them to be contrary to Heaven-given principles. He is indeed the David of the day. He is steady and dependable in whatever he is given to do, and ever

"ACCEPTS CORRECTION. He does not resent criticism, but is grateful for it and puts into use all that is constructive. He makes no excuses for his blunders, but uses them as stepping stones to improvement. He is ever hoping and

"WATCHING GOD'S PROVIDENCE. Through faith and experience he is conscious that God is leading, and that He freely gives wisdom and strength sufficient to cope even with the most trying of life's problems. He therefore abides in

"PERFECT PEACE OF MIND. His mind is set to win and to advance the Kingdom of God and, therefore, he fears neither hunger nor death. He makes good use of the present and is not at all anxious for the future. He never complains in his infirmities; he is ever conscious that there are thousands of cases worse than his, and is thank-

ful that all is as well with him as it is. He knows that he cannot die if God wants him living, and that he cannot live if God wants him dead. He patiently waits, knowing that 'all things work together for good to them that love God, to them who are the called according to His purpose.' Rom. 8:28. He perfectly knows that every dark, gloomy, and stormy cloud has also a bright silver-lining, and he ever looks on the bright side. He is the Job and he is the Paul of the day. He is very

"CAREFUL OF WHAT HE DOES AND HOW HE DOES IT. He searches and finds the beauty that is in all God's creation, and he seeks to put art into all he does. He is

"VERY DISCRIMINATING. He never sits with the 'scornful' (Ps. 1:1); he never eats and drinks with the drunkards; he is particular in choosing his company. His reading material, music, art, and all are unquestionable. He therefore finds himself

"IN GREAT DEMAND. He never makes enemies, and always seeks to make friends. His thoughts are positive and helpful thoughts, and so he is a serene, useful, happy Christian, in great demand. Even his enemies have respect for him. He never feels or acts as if he were holier than others. He is ever ready to sit and eat with the sinner and with the lowly all the while he is laboring in his behalf. Yet he is very

"MODEST. He does not try to attract attention to himself, but rather to his cause. He is modest in his dress, speech, and manners, and

he refuses to bask in reflected glory. In reverse as in success, he is truly humble and thankful. God gives and God takes away, is his master. He lets God have the glory for all his accomplishments. And above all, he is mindful of and

"OBEDIENT TO THE LAWS OF GOD. He maintains faith in a better future. He does all to live and to serve. He eats for strength, not for drunkenness. He keeps his hands off that which God has pronounced unclean. He is never fanatical; neither is he lax. He walks in the middle of the road where the light shines brightest. He is not carried away with every wind of doctrine; and what he does not understand, he patiently waits for God to reveal, rather than to get upset, raise his arms, and shout, 'none for me!' He respects authority, and shuns quackery. Before he gets into the 'guest' chamber (Matt. 22:11), he makes sure that he

"AS ON 'THE WEDDING GARMENT.' He is aware that God's Kingdom is made up of 'mature Christians,' 'not having spot, or wrinkle, or any such thing.' He knows that to attain this Christian standard, he must never waste his time looking for specks or beams in another's eye (Matt. 7:1-5). If anything, he searches to see that there is nothing in his own eye. He knows that God has made him neither conscience nor judge of His people, much less corrector of heretics. He does what Truth dictates, and those who wish to fall in line with him may do so, but he never tries to push or pull them there.

"We prayerfully hope that these thoughts adapted from the Scriptures will be of great help and encouragement to you and to all around you, inspiring you to so relate yourself to God that He may indeed through Christ be unto you 'wisdom, and righteousness, and sanctification, and redemption.' I Cor. 1:30."

* "Since this decree" [Mic. 7:11] "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)....."

"This Rod of God not only speaks, but It feeds, too. And what can It be if not 'meat in due season'? if not the message of the hour? The people, explains the scripture, are those who dwell solitarily in the woods, in the midst of Carmel. Prophecy, for this day and hour recommends the message which the Rod contains, and which Carmel puts out, none other."--Timely Greetings, Vol. 1, No. 28, pages 15, 16.

SUMMER MINISTERIAL CLASS UNDERWAY

True to the Heavenly design, and the Divine Blueprint, and with the over-all aim of keeping pace with the Light, another ministerial class opened this summer for special intensive training of men and women to enter immediately the harvest field in practically every state in America, and an ever-increasing number of islands and countries overseas. These fast ripening fields are calling for men and women, like the early Apostles, willing to forsake all and follow Christ and His present Truth at the risk of life itself and to witness to their brethren in Laodicea.

We have now come to the closing moments of the tenth parabolical hour; and the Householder is standing in the "market place" calling and preparing His eleventh-hour laborers, who are soon to be "disclosed to view," many of whom are to take the places of those who have over-emphasized and exalted "intellect, genius, and talent," knowing that "the last solemn work" can only be performed by those faithful servants who have "withstood and overcome temptation in the strength of the Mighty One."--Testimonies, Vol. 5, pp. 80, 81; Review and Herald, Nov. 19, 1908.

In his opening remarks to the class, Instructor Jack Knipple, Sr., said: "This is God's great hour, and none of us have reached

the ultimate goal set by the Householder, but through the Master Workman's guidance we may attain to unlimited heights, even like God, like the Angel of the Lord. (Zech. 12:8.) With such a high calling in view, let us unitedly put our 'shoulders to the wheel'--that is, do the work at hand, keep our eyes fixed on Him, Who is 'the Way, the Truth, and the Life'; be a star in the hands of Him Who is able to uphold us in His strength, that we speak only that which Inspiration has written, and do only that which He directs us to do. In thus complying with His requirements we shall be as invincible and victorious as were the Christian 'locusts' of the early church; and the future 200,000,000 Spirit-filled 'horsemen' (Christians) of the mighty Loud Cry to all the world.

"May we make the good and wise choice, making sure to stand on Mount Zion with the Lamb. Now at this crossroad, the eternal destiny of all God's servants is to be settled. Now they must take either the step Paul was forced to take on the way to Damascus or the step that Judas took in the upper room after the Master washed his feet.

"You are now given the opportunity to be as Daniel and his companions, a Job, a Stephen, a Caleb, and a Joshua. These men were fully surrendered and consecrated to God. God will again today use just such all-out-for-Truth men and women."

The Instructor of the ministerial class continued: "I have recently carefully re-studied the wonderful Light shed forth for our

pathway through The White House Recruiter. I believe it is now most timely to re-emphasize one of the vital highlights of this Inspired booklet. I do this both for your immediate encouragement and to help you better realize your high calling to duty in the Lord's cause at such a solemn hour as this in the history of the church and the world.

"The same Divine principle obtained when, with trumpets and with lighted candles concealed within pitchers, Gideon and his 300, under Divine guidance and protection, encircled the enemy encampment as silently as a tiger stalking its prey. Suddenly a signal blast, and an instant burst of blaring trumpets, smashing pitchers, flaming light, and shouting voices threw the ranks of Midian into wild panic, causing them to wreak havoc and destruction upon themselves. Thus with this Heaven-born stratagem, Gideon defeated the imperiled hosts of Israel.

"And now, opposition such as compelled Gideon to employ a suitable stratagem through the medium of his 300 chosen ones, unavoidably compels Jezreel likewise to employ as suitable a stratagem through the medium of his three chosen divisions--(1) The Entering Wedge, (2) the 1950 General Conference Special, and (3) this White House Recruiter. Silently ablaze with the light of life, these are making their way through the opposition and are reaching captive hearts....' (From White-House Recruiter, page 58)

"And now as we cannot help being impressed" he commented, "by the simple means God has always used to accomplish His work, and also that all

that was required of His workers before was consecration and obedience, let us be among His called and chosen ones through whom He will bring victory in our time. Let us now realize that God has never been dependent on large numbers to accomplish His purposes but He is now recruiting and training His army which is vividly described by Joel:

"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 many 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 up 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 the moon shall be dark, and the stars shall withdraw their shining: and the Lord shall utter His voice before His army: for His camp is very great: for He is strong that executeth His Word: for the day of the Lord is great and very terrible and who can abide it? Therefore also now, saith the Lord, turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart, and not your garments, and turn unto the Lord your God: for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil." --Joel 2: 2-13."

In conclusion the speaker made it clear that one of the greatest needs at this time for not only the ministerial students but for all Davidians, is to press close together in unity, and to work together toward the Kingdom goal as a considerate, cooperative, obedient, and humble team.

Following are some of the comments made by a representative section of the new ministerial student body. They reveal the students' purpose in being at Mount Carmel and what is on their mind relative to their enrollment in this new semester session:

"In times past I have held to the idea that if I could overcome on this point or that point, at such a time I could then be what I thought to be a righteous person. Perhaps it would be encouraging for you to know from a sinner who has had a very hard struggle, that there is more to the Christian experience than this. If you, too, are having a struggle, I would encourage you not

to quit and give it all up, even if you are just a beginner in this Davidian message. During the past twenty-eight months, since I have made a complete about face to give my life for Christ and this present Truth, I have fallen many times like all of us do as we stumble along. It is a struggle and a fight from the beginning to the end. I learned that no sooner had I felt that I had gained a victory on one point than my eyes opened wide to see one or more defects, big or small, that I could not see before. What a surprise, but isn't it good that we can't see them all at one time? It's like a ladder. I've found that you must climb up step by step and as you trip in your upward climb you must get back up and press on. To be a true Davidian one must be striving to be an overcomer--to be freed from sin, to keep the Truth, and to continue in the race; striving not to fall, but resolving, in case he should fall, to rise again and to press on more determined than ever to reach the goal....'--The Answerer, No. 5, page 83. Through my study of this Message I have found that as we endeavor to live it out, little by little, it becomes a part of us. Right doing and true religion are found only through practical living of Truth and it takes a good understanding of Truth to be practical. I have learned that all of us are in the Lord's daily school. This school is for young and old alike. The ministerial class is just another part of this school, a step to prepare us for the hunting work. We all have our jobs to do and however small they may seem, with faithful service the results will be ever so big. Remember the promise made to Abraham, our father, the promise that is soon, very soon, to be a realism in and through

us: 'And the Lord said unto Abram...Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.'--Gen. 13: 14-17."--A student from the state of Michigan.

"As a member of this summer of 1955 Ministerial Class, my aim is to devote my all first, to the learning of this eleventh-hour Message, second, to understanding and helping others, that I might be an acceptable worker for the Lord. I realize that God holds us accountable for the light which He has in His love given us. Not only for that reason do I want to be a fruitful worker but because I want others to rejoice in this refreshing 'Latter Rain'--this good news of the Kingdom even as I have rejoiced and am rejoicing in it. So, with understanding I would heed God's command found in Isaiah 58:1--'Cry Aloud, spare not, lift up thy voice like a trumpet, and shew My people their transgression, and the house of Jacob their sins.' May God help me that I may be a worker with that 'Divine touch' and that I may bear much fruit to His glory, thereby helping to gather the first fruits, 144,000, and finally, the second fruits, the Great Multitude."--A student from the state of Pennsylvania.

"One of my reasons for attending this ministerial class is that while engaged in working for self, I was impressed: 'What are you doing here?' 'Why stand ye here all the day idle?' I knew then and there that the Lord was calling me to go to the work in His vineyard. After bidding farewell to my mother and father, I lost no time in heading for Mount Carmel Center. Now after being in the class awhile I can thank the Lord, for I recognize that there are many rough spots in my character that need working on before I can engage in going into the work. To go and give this Message to my brethren in Laodicea before it will forever be too late is my desire.--A student from the state of Indiana.

"I came to Mount Carmel to attend the summer ministerial class because I am convinced The Shepherd's Rod teachings are true. I know that the Seventh-day Adventist denomination did not have all the Truth, but until recently I never heard of any people who did have the added Light Sister White predicted would come. When the Davidian Hunters brought this precious Light to me I knew there were a people who did have a wonderful added message--the last message to the church and the world. I thank my Heavenly Father that I have the privilege of being here at Mount Carmel to take this class. My only regret is that I did not hear about this wonderful Message years ago, for then I could have taken the training and gone into the harvest field before this. 'The harvest truly is great, but the labourers are few.' Lu. 10:2.--A student from the state of Ohio.

"I moved to Mount Carmel in August, 1953 with my family, but being young and not interested in spiritual things I went back to my former home where I thought the world was the best for me. The Lord brought me back here again. It is my pleasure to turn 'unto Him from Whom the children of Israel have deeply revolted.'--Isa. 31:6. I shall endeavor to make this ministerial class a success and then go and teach this life-and-death Message to the lost sheep of the house of Israel. Of all the colleges and universities in the land none of the courses offered students are so great as the course of study the Davidic-Levitical Institute offers.--A student from the state of Alabama.

"My purpose for coming to Mount Carmel for the ministerial class is to receive more Bible Truth for myself and then to give It to others. I can see that there is a real need for the training received and the opportunities to witness for this Truth. Knowing that the church will soon be purified as it states in Ezekiel 9, we must be prepared now to give this Truth before this purification takes place. As the wise virgins, we must be fully prepared with all the extra oil in our lamps, trimmed, and burning when Jesus comes to His sanctuary on earth."--A student from the state of Pennsylvania.

"I am taking the ministerial class at this time because I have a burden to learn the message of the hour. Furthermore, after I have

THE SYMBOLIC CODE

finished the ministerial class I desire to be able to teach the Message to others in Laodicea who are honest of heart and who want to learn the Davidian present Truth."--A student from the state of Texas.

Exhibit "J"

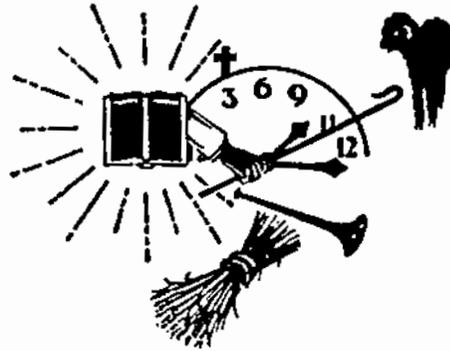
No. 3

J-3

THE SYMBOLIC CODE

Vol. 10

No. 11



SEPTEMBER, 1955

ANNIVERSARY REVIEW	3
BELIEF IN GOD'S WAYS BRINGS GREAT BLESSINGS	4
WHOSE VOICE WILL YOU HEAR?	5
THE MAIL BAG	7
PROGRESS IN INDONESIA	15

THE SYMBOLIC CODE

ANNIVERSARY REVIEW

PURPOSE

This publication is dedicated to the mission of conveying to Davidian present Truth believers edifying news and articles of timely significance. This comforter freely gives its time to minister to those who shall be heirs of salvation, and neither collects fees nor charges for its service.

Address all communications to:

THE SYMBOLIC CODE

Mount Carmel Center

Waco, Texas

Along with this anniversary issue of the Symbolic Code we are inclosing Timely Greetings, Vol. 2, No. 29 as the Timely Greetings of the month.

With a year of valuable experience behind us and a year of Symbolic Code publications at our service it would not only be appropriate but profitable that each Davidian join in "A MONTH OF SYSTEMATIC CODE STUDY"---setting aside some time everyday to review and re-study the past year's Codes.

Every word of our Message is a savor of life unto life or death unto death. The destinies of precious souls are hanging in the balance. "...If the Lord be God, follow Him: but if Baal, then follow him."--1 Kings 18:21.

"Even though the enemies of Truth may resort to every perfidy to harm the cause, yet Truth always triumphs, and God's people with It. Nothing can hurt the Truth. It is like an anvil: When the hammers of the adversaries are all worn out, the Anvil will still stand."--Timely Greetings, Vol. 1, (1953 Reprint), No. 29, pages 14,15.

BELIEF IN GOD'S WAYS BRINGS GREAT BLESSINGS

"What a great difference would there have been had the Israelites only believed that God, not Moses, was their Leader, that that which appeared to be their death trap, was their door of hope. Let their experience teach us to remember that God is either leading us altogether or not at all, that His ways are not our ways, and that what may appear to be our greatest obstacle, may actually turn out to be our greatest blessing.

"Israel's real danger, we now see, was not in what Moses did, but in their unbelief of God's having the reins in His hands, in not knowing that His ways are beyond finding out--contrary to ours. They failed to see that God could again perform miracle after miracle to deliver them from their enemy's hand, that He could dry the ocean as easily as He could flood the earth.

"Having their failures before us, we should make them our stepping stones to success....."
--Timely Greetings, Vol. 1, (1953 Reprint), No. 7, p. 6.

"Now is the time to quit fooling ourselves, to make up our minds to wholeheartedly serve the Lord, and Him alone."--Timely Greetings, Vol. 1, (1953 Reprint), No. 5, p. 12.

WHOSE VOICE WILL YOU HEAR?

"The Lord's voice crieth unto the city, and the man of wisdom shall see thy name: hear ye the Rod, and Who hath appointed It. [Mic. 6:9.]

"The Lord declares that His voice is crying to the city (to the church), and that the men of wisdom shall see the name, and shall hear the Rod and Him Who hath appointed It.

"Manifestly, this rod is capable of speaking and of being heard, thus the command 'Hear ye the Rod.' So far as we know, the only rod that has ever spoken is 'THE SHEPHERD'S ROD'. Moreover, it was not the results of any studious searching of the Bible that the book was so named, the author was not familiar with this scripture, nor did he have any understanding of the book of Micah at the time the title 'Shepherd's Rod' was given to the book.

"I for one cannot overlook, neglect, or reject the Lord's counsel in this matter. I must hear the Rod and Him Who has appointed It if I expect to have a home in His Kingdom. I cannot afford to do otherwise, God helping me, for He Himself declares that if I would know how to come before Him, what offering is acceptable to Him, how to do justly, how to love mercy, and how to walk humbly before Him, I must hear the Rod that 'crieth unto the city.'

"Now it is up to all of us individually to decide whether we should hear the voice of man or the Voice of God's Rod. This is now everyone's test, and it must be everyone's concern, for one of these two voices--the voice of man or the Voice of God's Rod,--will determine everyone's destiny either for eternal death or for eternal life."--Timely Greetings, Vol. 1, (1953 Reprint), No. 27, pages 7, 8.

"This Truth to which you are listening today will verily spread throughout the world as fire spreads in stubble. Matters not who attempt to stop God's Truth, I know that all such will stumble and fall and not be found, but that the Truth shall cover the earth."--Timely Greetings, Vol. 1, (1953 Reprint), No. 32, p. 21

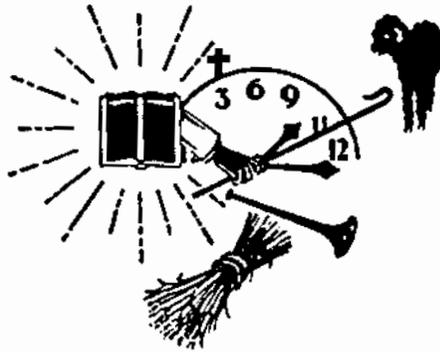
Exhibit "J"

No. 4

THE SYMBOLIC CODE

Vol. 10

No. 12



OCTOBER, 1955

WHAT IS TODAY'S PRESENT TRUTH?	3
THE MAIL BAG	14
A GOD-SENT HEALTH BOOK	22
INTO A MOUNTAIN APART	23

THE SYMBOLIC CODE

WHAT IS TODAY'S PRESENT TRUTH?

PURPOSE

This publication is dedicated to the mission of conveying to Davidian present Truth believers, edifying news and articles of timely significance. This comforter freely gives its time to minister to those who shall be heirs of salvation, and neither collects fees nor charges for its service.

Address all communications to:

THE SYMBOLIC CODE

Mount Carmel Center

Waco, Texas

It should be obvious by now to every Davidian that we are experiencing a testing, shaking, and sifting in our midst. Therefore, it behooves each of us to be equipped by Inspiration to discern and recognize the various deals the Devil is handing out at this time, and be ready to "give... a reason of the hope that is in you with meekness and fear" (1 Peter 3:15), be fortified with the present Truth, and "hold that fast which thou hast, that no man take thy crown." (Rev. 3:11)

The Enemy of souls has tried to cleverly conceal a number of snares along our Kingdom pathway, and the Lord, as early as five years ago, in 1950, gave us advance warning about what was in store for us. Have we heeded this admonition or have we allowed our attention to be drawn to some strange voice other than the message of Elijah? Are we letting the Lord lead us through the Elijah message and Elijah's faithful helpers, or are we being led blind-folded into perdition by a voice here or a voice there? The 1950 General Conference Special clearly states our ever-present danger in this closing work for the church and our only safety for such an hour as this:

"Moreover, the old Devil has already put all his forces to work, piping pleasing tunes to lure Truth seekers to climb aboard his golden band-

wagon. Its glittering tinsel of truth is already beguiling many with his wares while his captains and generals are to the top of their voices shouting their 'Hallelujahs,' 'Holy Ghost,' 'gift of healing,' 'gift of tongues,' 'gift of miracles,' and all the rest, although the entire fanfare is devoid even of a spark of life. Every wind of doctrine will be blowing, false revivals and reformations will be at their peak. Everything that can be done will be done to distort the Truth and thus distract and dishearten believers and draw their attention to something other than the message of Elijah.

"This will be the Devil's deal while the day of God is approaching, and while Elijah is making the announcement of it as the scroll unrolls and while the prophecies concerning the day of God are being unsealed. His work and his interpretation of the prophecies for the great day will identify him as the promised Elijah the prophet (Testimonies to Ministers, p. 475), and this will enrage the Devil as never before. Nevertheless, one's only safety will be in the teaching of Elijah, for there will be no other voice of living Truth and authority to whom one may turn. Any others will lead their victims blind-folded into perdition."--General Conference Special, pp. 7, 8.

Then there is the symbolism of the five stones, representing five messages, which is clearly explained in Tract No. 8, Mt. Zion at the 11th Hour, revealing that the fifth and last message at the eleventh hour is the message of the Judgment for the Living.

"So as the five stones in the shepherd's bag

are figurative of five messages, the messages, therefore, are necessarily scheduled somewhere in the Bible. They are in Christ's parable of the vineyard: the first, at the 'early' hour (the ceremonial system); the second, at the 'third hour' (the crucifixion and resurrection of Christ); the third, at the 'sixth hour' (the twenty-three hundred days of Daniel 8:14); the fourth, at the 'ninth hour' (the judgment of the dead); and the fifth, and last, at the 'eleventh hour' (the judgment of the living, the time of the Loud Cry), which shall wound the beast, and with his own sword (the ten horns of Revelation 17:16), cut off his head, and then with fire destroy him, so that the wound shall never heal again. In the message of the hour, therefore, lies the safety of God's people...."--Tract 8, pp. 59, 60.

The way some have been taken captive by the humming of the Devil's hum-bug, evidenced by the way they are talking and acting, one would have to conclude that they believe the chariot of Ezekiel has not as yet arrived or that it arrived in 1929 but for some unexplainable reason it has taken leave of us in 1955. What satanic self-deception and what utter nonsense in the light of Inspiration's own answer to the question: "When Will This Chariot Arrive? How Long Will It Stay?"

The plain language of Inspiration shows beyond a shadow of a doubt that God is ordering and directing His work, thus complimenting the statement in Timely Greetings, Vol. 1, No. 7, page 6, that: "God is either leading us altogether or not at all." This declaration of God's leading through the chariot that has already arrived and is now operating is now quoted:

"The fact, therefore, that from the chariot, the Lord commands the prophet to go speak, bear the message to His people, and that the message totals over 1250 pages of literature published since 1930, unfolding its truth from different angles, solemnly reveals that the chariot, though invisible to human beings (as to 'the young man' were the chariots which covered the mountains --2 Kings 6:17), has already arrived. And since it is already here, it must of course be the Divine instrumentality through which, as a sort of base of operations, the Lord is ordering and directing His work, and through which He shall do so until 'this gospel of the kingdom... be preached in all the world for a witness unto all nations; and... the end come.' Matt. 24:14. 'The end'---the unbelievable! to those who say, 'Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation' (2 Pet. 3:4); but the long-looked-for, to those who shall say, 'Lo, this is our God; we have waited for Him, and He will save us' (Isa. 25:9). --Dreadful, awful, finality! it should drive all to ascertain the purpose of the message." --Tract 1, Pre-Eleventh Hour Extra, pp. 37,38.

Some are now fulfilling the role of the "cattle" of Ezekiel 34:17, 18, that eat and drink only that "meat in due season" that is to their liking and tramp the residue. They declare "We will believe the part of the Rod message we think is of God and reject the rest," or "We believe God is leading in this department of the work but not in that department (usually the one they have not been assigned a part in by the Lord)." What half-and-half believers, what sunshine patriots, what vocal candidates

for perdition, unless they awake and repent of their apostasy. Nothing could be clearer to startle us into our need of being all out for God and all out in following His leadership through the revealed Word, than the following quotation:

"Ezekiel 34:17--'And as for you, O My flock, thus saith the Lord God; Behold, I judge between cattle and cattle, between the rams and the he goats.'

"Inspiration now turns from the shepherds and speaks to the flock, to the laity, and warns that there are two kinds of cattle (two classes of laity), rams and he-goats. This is therefore a warning to them, and we must not fail to declare it, and they must not fail to hear and to act. For this very cause are the Timely Greetings published and scattered as the leaves of autumn.

"Verse 18--'Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet?'

"Part of the cattle are accused of being selective, of eating and drinking only that which is to their liking, and of tramping the residue. They accept whatever Truth is agreeable to them, but reject the rest. Here we shall cite an example:

"My labor has been most discouraging, as I have seen that what God designed has not been accomplished....These brethren took this position:

We believe the visions, but Sister White, in writing them, put in her own words, and we will believe that portion which we think is of God, and will not heed the other.'--Testimonies, Vol. 1, p. 234.

"The rebuke, O ye 'slow of heart to believe all that the prophets have spoken,' that rested upon the two disciples, is a challenge to each of us. None of us is as great as the Lord, yet He believed all the prophets wrote. Entire belief in the prophets is what makes God's people great. Here is seen that 'whosoever... humbleth himself shall be exalted,' and 'whosoever exalteth himself shall be abased.' Luke 14:11.

"Well, I for one do not question anything God has spoken through His prophets. I know that He does not lie; that He is well able to direct the writings of His prophets; that He makes no vain promises; that He is able to fulfil all He says; that His prophecies never fail. I take the promises of rebuke as readily as the promises of commendation. I study my duties as laid down by Him with as great pleasure as I study the promises of glory.

"Verse 19--'And as for My flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet.'

"God's true people, the truly great, accept that which the so-called wise tread down with their feet.

"Verses 20, 21--'Therefore thus saith the

Lord God unto them; Behold, I, even I, will judge between the fat cattle and between the lean cattle. Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad.'

"There is a class of church members who thrust with side and shoulder those whom they dislike, usually those who are not of the same haughty type as themselves. These shall have their punishment. And those who are thus mistreated should never feel hurt, should never become discouraged, for their's is the Kingdom, so long as they do not 'thrust' and 'push' others. The doubters and 'scatterers' will have their reward.

"Verses 22-25--'Therefore will I save My flock, and they shall no more be a prey; and I will judge between cattle and cattle. And I will set up one shepherd over them, and he shall feed them, even My servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and My servant David a prince among them; I the Lord have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods.'

"The present state of affairs among both ministry and laity will soon have to cease. No longer are the transgressors to commingle with the obedient. No longer are the hypocrite and the sincere to walk together. No longer are God's people to be obliged to listen to every wind of doctrine. No longer are they to be neglected, or left to suffer and fear.

"Since we are now face to face with Inspiration, and are told the difference between right and wrong, we are left without a cloak to hide under. We can now intelligently choose either to serve God or to serve self and man, either to trust in God, to study His Word for ourselves or to trust in man, to have others study it for us and tell us what is Truth and what is error. We can now decide to let prejudice control us, or to open our hearts so that Truth can find lodgment there. We can now be as dark objects in the corner, or as bright lights on the top of the mountains. 'And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.' Dan. 12:3.

"Verse 26--'And I will make them and the places round about My hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing.'

"We often sing the song, 'There Shall Be Showers of Blessing,' but now it is up to us--we can have them or we can run away from them. Those who accept all God gives, all the prophets have written, upon them will the showers fall. 'Only those who have withstood temptation in the strength of the Mighty One will be permitted to act a part in proclaiming it [Third Angel's Message] when it shall have swelled into the Loud Cry.'--The Review and Herald, Nov. 19, 1908.

"Verse 27--'And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered

them out of the hand of those that served themselves of them.'

"There shall be showers of blessing, and there shall be a great harvest, too. This shall be when the bands of our yoke are broken, when we are delivered from the hands of those who serve themselves instead of the flock.

"Verses 28, 29--'And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid. And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen anymore.'

"Not only will God deliver His people from the hands of unfaithful and cruel brethren, but He will also protect them from being a prey to the heathen, and to isms.

"Verses 30, 31--'Thus shall they know that I the Lord their God am with them, and that they, even the house of Israel, are My people, saith the Lord God. And ye My flock, the flock of My pasture, are men, and I am your God, saith the Lord God.'

"God does not forsake His flock. He tenderly calls them 'My flock,' and reassures them that He is their God. He will, without fail set one shepherd to accomplish what a multitude of shepherds have failed to do. Now is your opportunity to feast on 'meat in due season,' at the hand of God's chosen shepherd, or starve on husks at the hand of a multitude of shepherds."--Timely Greetings, Vol. 2, No. 2, pp. 19-23.

"Because in that day the Lord is both to shepherd the faithful and to punish the unfaithful, the message which announces this 'great and dreadful day' (Mal. 4:5), is titled, The Shepherd's Rod. 'The Lord's voice,' therefore, 'crieth unto the city,...

'HEAR YE THE ROD, AND WHO HATH APPOINTED IT.' MIC. 6:9.

...

"The church of the Laodiceans, being the last of the seven churches, is the last section of the Christian church in which the wheat and the tares are commingled. The overcomers, the marked ones, from it, those who hear the Rod, begin the eighth section of the church--the one symbolized by the 'barn' (Matt. 13:30) and by the 'vessels' (verse 48), also by the 'golden candlestick' of Zechariah 4. Of her the Lord says: '... the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.' Isa. 62: 2,3."-- Tract No. 9, Behold, I Make All Things New, pp. 61, 62.

"Indeed, in the very nature of the case, the Eleventh-hour Movement must triumph, for, being the last, the one to garner in the harvest, that should it fail, everyone in the world today would forever remain lost. Double, therefore, are the reasons that the Lord purposes it to stand. Thus the Davidians have been called to 'the Kingdom for such a time as this.'

"For,' declares the Word, 'by fire and by His sword will the Lord plead with all flesh: and the slain of the Lord shall be many....And I will send those that escape of them unto the nations... and they shall declare My glory among the Gentiles. And they shall bring all your brethren for an offering unto the Lord out of all nations.' Isa. 66:16-20.

"And they [the Gentiles] shall call them, The holy people, The redeemed of the Lord.' Isa. 62:12.

"But who may abide the day...? Who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' soap.' Mal. 3:2.

"All the more reason, then, that its adherents must be tested and proved worthy. What, therefore, is the first and gravest danger confronting Present-truth believers today?

"With the end of the long journey in view, the work was never so great, the time in which to do it never so short, and the laborers never so few, as now. Self-evident, therefore, is the fact that Satan's supreme effort at this hour must be to cause the time to be wasted and the work to go undone.

"Rouse, then, O Present-truth believer! Rise speedily to the task set, and 'whatsoever thy hand findeth to do, do it with thy might.' Eccles. 9:10. No longer let a moment be wasted, for every precious one is vital to the salvation of your own soul and to the souls of others."-- The Answerer, Book No. 1, pp. 68, 69.

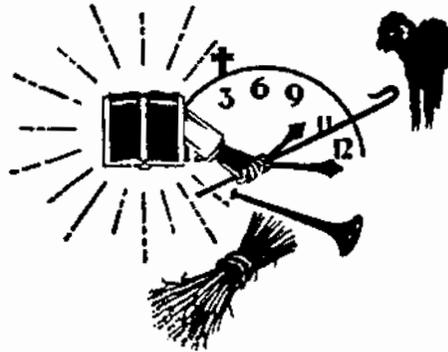
Exhibit "J"

No. 5

THE SYMBOLIC CODE

Vol. 11

No. 1



NOVEMBER, 1955

THE TIME OF MODERN ISRAEL'S DELIVERANCE . . .	3
AVDIAN BIBLE COURSE STUDENTS' COMMENTS	15
NAME THAT TESTIFIES OF THE KINGDOM MESSAGE	21
OUR NEED FOR AN UP-TO-DATE 1956 CERTIFICATE OF FELLOWSHIP	22
REIGN RELIEF	23

Exhibit "J" No. 5

THE TIME OF MODERN ISRAEL'S DELIVERANCE

PURPOSE

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Address all communications to:

THE SYMBOLIC CODE

Mt. Carmel Center

Waco, Texas

Inquiries have come to Mt. Carmel headquarters in recent months asking what was the last light that Brother Houteff received before his passing. Sister Houteff brings this light to our attention at this time because of the lateness of the hour, the vital current importance of the prophecy involved, and over and above all because it has now become the divinely-appointed time to make this heart-stirring revelation known to all Davidians.

During the last months of his life, Brother Houteff was engaged in studying Timely Greetings, Vol. 2, No. 15, preparatory to enlarging upon the subject matter therein for its reprint. At this time he expressed the definite conviction that the time prophecy of Revelation 11:2-12 and Daniel 12: 6, 7 could have met their fulfillment only in type from 538 A.D. to 1798 A.D. and that they have a latter-day fulfillment. The basis for this conclusion now follows:

"And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?"

"And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto

4
 heaven, and sware by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." (Daniel 12:6, 7.)

The phrase, "and sware by him that liveth for ever that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished," indicates that at the end of the time, when the power of the holy people shall have been scattered all these things (the things contained in the book of Daniel) shall be finished. But since not all the wonders of the book of Daniel have been finished, instances being the fall of the King of the North, the deliverance by Michael, the special resurrection, it clearly indicates that the time has not yet passed.

Moreover, since Revelation 11:13 transpires the "same hour" as the events in the verses preceding it, and since verse 13 applies to the slaughter of Ezekiel 9 (Timely Greetings, Vol. No. 15, p. 12), then the preceding verses must also take place about that time. With these thoughts in mind, we shall now review Timely Greetings, Vol. 2, No. 15:

"Rev. 10:1--'And I saw another mighty angel come down from heaven, clothed with a cloud:

and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire.'

"This angel has all the characteristics of a power that sends down the 'latter rain,' and that causes the spiritual grain fully to develop, for that is what cloud, sunshine, and rainbow, indicate. As a rainbow never appears without rain, the angel is therefore the angel that brings the rain and the sunshine for the development of the final harvest.

"Rev. 10:2--'And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth.'

"There is but one book in the Bible that has had to be opened, and that is the book of Daniel (Dan. 12:4). And since the first thing which the angel did was to open the book, the analysis proves that he actually appears on the scene at the commencement of the time of the end, the time the book was to be opened. (Rev. 10:2).

"You know that man naturally starts out with his right foot. Now, since the angel's right foot was upon the sea and his left foot upon the land, the symbolism shows that he starts out on the sea, the province of Daniel's beasts (Dan. 7), then on earth, the province of the two-horned beast (Rev. 13:10-18). His work, therefore,

starts in the Old Country, and should include the very first truth that was disclosed from the book of Daniel. All in all his message and power prove to be world-wide--land and sea." --Timely Greetings, Vol. 2, No. 15, pp. 3, 4.

For the sake of brevity we shall omit the next few paragraphs describing the Millerite Movement and its disappointment, and the subsequent commission to the Seventh-day Adventist Movement and let the reader review it in his personal study.

"Rev. 11:1--'And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the Temple of God, and the altar, and them that worship therein.'

"The measuring of the worshipers is in reality the numbering of them. And so you see that following the Seventh-day Adventist Movement there is to be a numbering of its people. And as there is but one numbered company, the 144,000 (Rev. 7:3), the first fruits (Rev. 14:4), the servants of God (7:3), it follows that they are the ones who are numbered, who escape, and also who are sent to the nations. Yes, they are the ones who finish the Mystery of God as they bring all their brethren out of all nations (Rev. 7:9), the second fruits.

"Verse 2--'But the court which is without the

temple leave out, and measure it not; for it is given unto the Gentiles; and the holy city shall they tread under foot forty and two months.'

"The worshipers, the members of the church, the tribes of Israel, are to be numbered, but those who are to fill up the court, those of the Gentiles, are unnumbered: 'After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands' Rev. 7:9.

"Seven times seven, forty-nine, determined the year of Jubilee, the liberation of the people and of the land, the type of the Kingdom complete. 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.

"Verses 3, 4--'And I will give power unto My Two Witnesses, and They shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the earth.'

"When the prophet Zechariah asked what the olive trees of his vision symbolize, the angel answered, 'the Word of the Lord.' Zech. 4:6.

"The two olive trees, then, are figurative of the Old and New Testaments, the Bible (The Great Controversy, p. 267). As to the symbolization of the candlesticks the Lord Himself points out that they are figurative of the churches (Rev. 1:20). The two candlesticks in connection with the olive trees are therefore figurative of the Old and New Testament churches, the churches which gave us the Bible.

"Verse 5--'And if any man will hurt Them, fire proceedeth out of Their mouth, and devour-eth Their enemies: and if any man will hurt Them, he must in this manner be killed.'

"From this we see that though the Bible is the best friend to Its friends. It is a terrible enemy to Its enemies. When Truth cannot save, It kills."--Id., pp. 8-10.

Besides possessing the power just described during the days of the prophecy of the Two Witnesses, the following verse continues to describe their power:

Verse 6--"These have power to shut heaven, that it rain not in the days of Their prophecy: and have power over waters to turn them to

blood, and to smite the earth with all plagues, as often as They will."

Though the Two Witnesses have power for 1260 days to shut up heaven that it rain not (cause to cease the falling of the latter rain), yet They "have power over waters to turn them to blood" (give mortal life) "and to smite the earth with all plagues as often as They will."

"Verses 7-13--'And when They shall have finished Their testimony, the beast that ascendeth out of the bottomless pit shall make war against Them, and shall overcome Them, and kill Them. And Their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

"And they of the people and kindreds and tongues and nations shall see Their dead bodies three days and an half, and shall not suffer Their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over Them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. And after three days and an half the Spirit of Life from God entered into Them, and They stood upon Their feet; and great fear fell upon them which saw Them.

"And They heard a great voice from heaven

saying unto Them, Come up hither. And They ascended up to heaven in a cloud; and Their enemies beheld Them. And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

"The Bible points out that but one bottomless pit was opened, the pit out of which the locusts came (Rev. 9:2), and it was the heavenly Star that opened the pit to let out its captives, --the locusts who were to hurt only those men who have not the seal of God in their foreheads. Since the locusts were capable of knowing who had and also who had not the seal of God in their foreheads, and since they were friends to God's sealed people, the truth is obvious: The Star that liberated them from the pit is Christ, and the locusts are the Christians, the people that were rescued from apostate Judaism.

"Moreover, the fact that the Angel of Revelation 20:1 (Satan's great enemy), is the One Who has the key of the bottomless pit, it follows that the Angel of Revelation 20:1 and the Star of Revelation 9:1 are the same, for the One to Whom the key was given, is the only One that could have it. P 11

"Now we may ask who is the beast of the bottomless pit? If the Star that came from

Heaven and opened the pit is Christ, and if the locusts that came out of the pit are the Christians, then there is no way of escaping the conclusion that the beast which came out of the bottomless pit is symbolical of Christendom. Thus it is that the Lord was crucified there. P 11

"Now that the city is spiritually called Egypt, it denotes that it is holding God's people in slavery. The name Sodom denotes that God's true people will have to be rescued from it as was Lot.

"A tenth part of the city must represent the Lord's part, the tithe, so to speak. The earthquake therefore represents a shaking in the church of God. The remnant who give glory to God, can only be the faithful who survive the shaking. Thus is the Church purified. This earthquake, then, is symbolical of the slaughter of Ezekiel nine, and coincides with Isaiah 66:16.

"Moreover, the fact that the Mystery of God is finished when the seventh angel begins to sound, and also the fact that the shaking is here shown to take place during the sounding of the sixth angel, the Truth stands out that the shaking takes place before the Gospel work is finished. The Spirit of Prophecy in our day also foresaw this shaking:

"I asked the meaning of the shaking I had seen, and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this is what will cause a shaking among God's people." --Early Writings, p. 270." --Timely Greetings, Vol. 2, No. 15, pp. 11-13.

From this study we can clearly see the following facts:

- (1) That the fulfilment of the slaughter of Ezekiel 9 is immediately preceded by the forty-two months (Rev. 11:2) or 1260 days (Rev. 11:3), or "time, times and an half" (Dan. 12:7);
- (2) That during the days of this prophecy the Gentiles are treading the holy city, Jerusalem, at the end of which they are to be driven out;
- (3) That during this time prophecy there is a cessation of the latter rain;
- (4) That great power is exercised by the Two Witnesses (the two olive trees and two candlesticks), so that They are able

to give mortal life to one class, and to destroy any who would hurt Them, and to smite the earth with all plagues as often as They will;

- (5) That this period terminates with the slaughter of Ezekiel 9 (an act of God), war brought by Christendom against the Two Witnesses (an act of men), and a 3 1/2-day period when the Two Witnesses are dead after which They rise in great exaltation by Divine interposition.

(For further study concerning the sequence of events surrounding the fulfilment of Ezekiel 9, please read the Fundamental Beliefs--Timely Greetings, Vol. 2, No. 10, pp. 29, 30; Tract 5, Final Warning, especially the first paragraph on page 114. For correlative reading your attention is called to Timely Greetings Vol. 2, No. 7, pp. 9-11 and Vol. 2, No. 42, p. 29.)

As we approach the time of these events more can be said about them, but for now the important point to be emphasized is that it is clear that we have already entered the period of forty-two months, and that we have no time to lose in making every preparation for the day of our visitation. Let us work and pray that we "make our calling and election sure." Let us enlist ourselves wholeheartedly on God's side before it be forever too late and we be left in

the company of those who shall weep and gnash their teeth.

Since we now know through prophecy that the latter rain has temporarily stopped, let us not waste our time with strange "voices" and "winds of doctrine," but rather let us make available to others the very present Truth which now has almighty power to give life or death. Let us engage ourselves in gathering for Christ, not scattering with Satan. Let us study that we may be well fortified with the Truth that we may be accounted faithful stewards and be progressing toward Christian maturity for the gathering harvest, and also that we may see eye to eye, all speaking the same things.

Let us speak only the Truth to our neighbors and strengthen the feeble knees. Let us be strong in the Lord and witness fearlessly in defense of Truth and righteousness though the majority forsake and champions be few, realizing that the battle is the Lord's, "for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Eph. 6:12. Let us make the Lord our only fear, our only dread.

"... And all the people answered with one voice, and said, All the words which the Lord hath said will we do. ... All that the Lord hath said will we do, and be obedient." Ex. 24:3, 7.

DAVIDIAN BIBLE COURSE STUDENTS' COMMENTS

(Hundreds of Seventh-day Adventists have recently enrolled in the Davidian Bible Correspondence Course. The following are some of the comments students have sent along when returning their lessons to Mt. Carmel Center.)

I am very pleased and very thankful to study these lessons. I am sure that many will be hungering for them. "Blessed are they which do hunger and thirst after righteousness for they shall be filled." Matt. 5:6.

The Shepherd's Rod is indeed a heaven-sent message. "Where are God's watchmen who will see the peril and give the warning? Be assured that there are messages to come from human lips under the inspiration of the Holy Spirit." T. M. p. 296.

Vermont

Exhibit "J"

No. 6

THE SYMBOLIC CODE

Vol. 11

No. 5



MARCH, 1956

REVIEW OF REVELATION 11:1-13 AND ITS TYPOLOGY	3
WATCHFUL AT HIS GATE	20
DAVIDIAN BIBLE COURSE NOTICE	21
THE MAIL BAG	22
FOREIGN RELIEF	35

PURPOSE

This publication is dedicated to the mission of conveying to Davidian present Truth believers, edifying news and articles of timely significance. This comforter freely gives its time to minister to those who shall be heirs of salvation, and neither collects fees nor charges for its service.

Address all communications to:

THE SYMBOLIC CODE

Mt. Carmel Center

Waco, Texas

REVIEW OF REVELATION 11:1-13 AND ITS TYPOLOGY

The purpose of this article is to impress upon the minds of those of "the twelve tribes scattered abroad" that God has not left His faithful people at sea without "chart or compass." He has made plain His course so that His elect may be able to follow Him "whithersoever He goeth."

Since it is only through the more sure word of prophecy that God's plan is conveyed to us there is then no other place for us to turn for enlightenment. And as Revelation 11 was the last prophecy revealed to us and since the first thirteen verses refer to our time it is most essential therefore that we fail not to give it our careful attention.

In our review of it we shall briefly study it verse by verse and conclude with the typology for the prophecy. To get the setting for Revelation 11, however, it is necessary first to refer to the last several verses in chapter 10.

Rev. 10:8-10--"And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little

book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter."

These verses foretell William Miller's message explaining the 2300-day prophecy of Daniel 9:24-27 and Daniel 8:14, by which they understood that Christ was to come in October, 1844. This message was to the people sweet as honey, but when Christ did not come to earth as they had expected, their disappointment was bitter indeed.

Verse 11--"And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings."

Here is the commission to the Seventh-day Adventists after the disappointment in 1844, that they were to go to many peoples, and nations, and tongues, and kings to prophesy again.

Rev. 11:1, 2--"And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not: for it is

given unto the Gentiles: and the holy city shall they tread under foot forty and two months."

Following the organization of the Seventh-day Adventist movement the people are to be measured or numbered. And as there is but one numbered group; namely, the 144,000, this verse brings to light the sealing of the 144,000, the message by which the 144,000 are to be measured or numbered. The court was not to be measured, for it is given to the Gentiles. Then continuing on without a break it says that the Gentiles would tread the holy city for 42 months. All know that the holy city has been trodden under the feet of the Gentiles since 70 A. D. Therefore this 42 months coming as it does after the falling of the latter rain, clearly and undeniably shows that this prophecy is speaking of the last 42 months that the Gentiles will be allowed to tread the holy city.

Rev. 11:3, 4--"And I will give power unto my Two Witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the earth."

The Two Witnesses are here defined to be the two olive trees (the Bible) and the two candlesticks (the true church), and power is given

them to prophesy 1260 days clothed in sackcloth (mourning).

If any man would hurt the Two Witnesses fire will surely proceed out of Their mouth and devour Their enemies.

Verse 6--"These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will."

The Two Witnesses have power to shut up heaven (the source of rain) that it rain not in the days of Their prophecy. The angel of Revelation 10:1 with the book in his hand came in the time of the latter rain. We know this because the angel was clothed with a cloud and a rainbow was over his head. The messages that came in this time of rain are described in Revelation 10:8-11 and 11:1, and they are the messages that have already come to ripen the "wheat" for harvest. No other message is to come to accomplish this work, for no more are prophesied. Instead we are told that "these [the Two Witnesses] have power to shut heaven, that it rain not in the days of their prophecy." They have power to cause to cease the falling of the rain--that is, the latter rain. Then during the days of Their prophecy (1260 days or 42 months) there is not to be any new message, any new commission,

any new movement.

Verses 7, 8--"And when They shall have finished Their testimony, the beast that ascendeth out of the bottomless pit shall make war against Them, and shall overcome Them, and kill Them. And Their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified."

"Now we may ask, who is the beast of the bottomless pit? If the Star that came from Heaven and opened the pit is Christ, and if the locusts that came out of the pit are the Christians, then there is no way of escaping the conclusion that the beast which came out of the bottomless pit is symbolical of Christendom. Thus it is that the Lord was crucified there.

"Now that the city is spiritually called Egypt, it denotes that it is holding God's people in slavery. The name Sodom denotes that God's true people will have to be rescued from it as was Lot."--Timely Greetings, Vol. 2, No. 15, pp. 11, 12.

Continuing with the prophecy of the Two Witnesses:

Verses 9-12--"And they of the people and kindreds and tongues and nations shall see Their dead bodies three days and an half, and shall

not suffer Their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over Them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. And after three days and an half the Spirit of life from God entered into Them, and They stood upon Their feet; and great fear fell upon them which saw Them. And they heard a great voice from Heaven saying unto Them, Come up hither. And They ascended up to Heaven in a cloud; and Their enemies beheld Them."

These verses make plain that at the end of the 1260 days or 42 months, when the Two Witnesses "shall have finished Their testimony" (verse 7), They are to be "killed" by Christendom, but that Their enemies will be surprised at their unholy feast in celebration of their short-lived "victory" which is to last but 3 1/2 days.

Verse 13--"And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven."

"A tenth part of the city must represent the Lord's part, the tithe, so to speak. The earthquake therefore represents a shaking in

the church of God. The remnant who give glory to God, can only be the faithful who survive the shaking. Thus is the Church purified. This earthquake, then, is symbolical of the slaughter of Ezekiel nine, and coincides with Isaiah 66:16."
--Timely Greetings, Vol. 2, No. 15, p. 12.

Since there can be no Truth where there is no type, we shall now give attention to the typology of Revelation 11. For your aid a chart is next given, and it is suggested that you carefully follow the chart as you read the explanation given after it.

[See chart on next page]

TYPOLOGY

ELIJAH	ELIJAH True Worship in Israel	Bid from Ahab & Shed-down with Prophets of Baal 3 1/2 yrs.	116	MULTITUDE Acts 2:1-7 FIRST FRUITS Acts 1:15 SECOND FRUITS Acts 2:41, 46, 47
CHRIST	JOHN (Same to Israel) Prepared for Kingdom at hand	Resurrection & Ascension of Christ Savior also came to Israel Same raised on Day 1813	144,000 Joel 2:28, 32	MULTITUDE FIRST FRUITS SECOND FRUITS
1 WITNESSES Rev. 11	ELIJAH T. M. 475 (Same to modern Israel in Laodicea) True Worship Kingdom at hand	3 1/2 yrs. 3 1/2 yrs. Prophecy 3 1/2 yrs No "trash" Repeat. for Kingdom at hand	3 WITNESSES raised & sent to Heaven	MULTITUDE SECOND FRUITS Rev. 7:9; Lsa. 61:11, 30

First consideration is given to Elijah whose great burden was to cast out idolatry and to set up true worship among God's people, Israel. For 3 years and 6 months (or 1260 days or 42 months) there was no rain (James 5:17; Luke 4:25) and during this time he hid from the face of Ahab. At the end of that period the great show-down on Mount Carmel took place in which every one of the prophets of Baal were destroyed, and "when all the people saw it, they fell on their faces; and they said, The Lord, He is the God; the Lord, He is the God." 1 Kings 18:39.

Next, we shall consider Christ's ministry. His forerunner was John the Baptist, and both Christ and John preached that the Kingdom of God was at hand. Christ's ministry to the time of His crucifixion covered 3 years and 6 months, or 1260 days, or 42 months. Then He was crucified, resurrected, and ascended into heaven. As a result of His ministry there were 120 first fruits (Acts 1:15) and afterwards a multitude of "such as should be saved" (Acts 2:41, 46, 47).

Finally, we shall consider Revelation 11, showing how the types meet antitype in this prophecy:

"In fulfilment of Testimonies to Ministers, pp. 475, 476 and Malachi 4:5, the latter-day Elijah came to God's people with the same burden and work the first Elijah came to do--cast down

false worship and set up true worship among God's people. His message was basically and namely the same as John the Baptist's, -Repent, for the Kingdom of Heaven is at hand.

In the 1950 General Conference Special (1954 edition), pp. 34-36, we are plainly told that the Elijah message came in the publications of The Shepherd's Rod. Moreover, "since the promised Elijah is to be the last prophet to the church today" (Id., pp. 23, 24), and since he has come and gone, we can know that we are now in the 42 months, the 1260 days of Revelation 11, when the Two Witnesses are to prophesy.

Just as Christ preached the same message John the Baptist preached; that is, Repent, for the Kingdom of God is at hand, so the message now to be preached during this 42-month period is the same as the last message before it; that is, true worship and the Kingdom of Heaven is at hand. Indeed, during the 3 1/2 years of Christ's ministry He commissioned His disciples thus: "And as ye go, preach, saying, The Kingdom of Heaven is at hand. . . . But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come." Matt. 10:7, 23. Christ Himself said these words, even though He was already there with the disciples. The same commission is ours during this 3 1/2 years that the Two Witnesses are

prophesying in sackcloth just before the Lord suddenly comes to His temple to purify the sons of Levi (Mal. 3:1).

Moreover, just as Elijah, John the Baptist, and Christ in the types were sent to Israel, so antitypical Elijah and the Two Witnesses minister directly in behalf of "the lost sheep of the house of Israel" in Laodicea. And during the time the Two Witnesses prophesy there is no more latter rain (no new message, no new movement) just as there was no rain for 3 1/2 years in the days of Elijah.

Just as Christ was crucified, so the Two Witnesses will be killed. And as Christ was resurrected, so the Two Witnesses will be raised. Moreover, as Christ ascended into Heaven, so also the Two Witnesses will be exalted to Heaven. "... The same power that raised Christ from the dead will raise His church, and glorify it with Him, above all principalities, above all powers, above every name that is named, not only in this world, but also in the world to come." - Desire of Ages, p. 787.

"In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth." John 1:1, 14. The prophecy of Revelation 11

shows that Christ in our day in the form of His Truth, His Word, is to be crucified afresh at the hands of His professed people, and that the Truth will be raised in glorious exaltation and victory and to the shame of Its enemies. These are facts as certain as any other prophecy, and no one can successfully deny them or attempt to ignore them, but all would do well to profit by this knowledge and be a true disciple of Christ.

The saints that were raised with Christ at His resurrection typify those who shall rise in the resurrection of Daniel 12:2, for we are told:

"If Moses represents the general resurrection, who, then, would represent the mixed, or special resurrection of Dan. 12:2? We have the one of Matt. 27:52, 53. 'And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many.' The saints who had part in this resurrection were gathered from all ages. Some who, perhaps, had lived at the very time Christ was preaching, and were acquainted with Him and His work, were witnesses to His resurrection. Read Early Writings, page 184; Desire of Ages, page 786.

"There is still another reason why Matt. 27:52 is a type of this mixed resurrection. Those who were resurrected with Christ witnessed

of the deity of Christ to the very ones who crucified Him. Speaking of this mixed resurrection, Daniel says: 'And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.' Then there will be some righteous included who lived and witnessed the crucifixion; also those who crucified Him, and pierced Him, for, (Rev. 1:7) 'Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him.' Therefore, the resurrection which witnessed of the power of God to these murderers of His Son, typified the just who are raised in the mixed (special) resurrection."--The Shepherd's Rod, Vol. 1, (Fireside Edition), pp. 47, 48.

Still further regarding the resurrection of Daniel 12, Daniel himself recorded this information when he had completed writing the great prophecies of the book of Daniel:

"Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto Heaven, and swore by Him that liveth for ever that it shall be for a time, times, and an half; and when he shall

have accomplished to scatter the power of the holy people, all these things shall be finished." Dan. 12:5-7.

Daniel here was told that all the things he had written in the book of Daniel were to be finished at the end of the "time, times, and an half; and when he shall have accomplished to scatter the power of the holy people"; and since not all the wonders of the book of Daniel have been finished, instances being the fall of the king of the north, the deliverance by Michael, the special resurrection, it clearly indicates that the time has not yet passed. The "power of the holy people" is the same as the power that is possessed by the Two Witnesses of Revelation 11, for the power of God's people is in the Truth, in the Word.

Coming back to the typology for Revelation 11, just as there was a numbered group constituting the first fruits of Christ's labor--the 120 of Acts 1:15-- , so the first fruits at this time number 144,000 (Rev. 14:1). The Pentecost of that time and recorded in Acts 2:1-7 is the type of the Pentecost recorded in Joel 2:28, 29 which we look forward to in the commencement of the Loud Cry of Revelation 18. And the multitude of "such as should be saved" that were brought in after the first Pentecost (Acts 2:41, 46, 47) typify the great multitude that shall be saved after the anti-typical Pentecost (Rev. 7:9; Isa. 66:19, 20).

How perfect is the work of God! How great is His love to mankind! How solemn the times in which we live!

Revelation 11 is indeed a solemn yet encouraging prophecy, and we dare not treat it lightly or ignore it, for it is a part of the more sure word of prophecy, and was given for the enlightenment and guidance of God's people, not to fill space in the Bible. With this knowledge, "what manner of men ought we to be?"

Just as there was a show-down in the time of both the types (Elijah's and Christ's ministries), Revelation 11 indicates that there will certainly be a show-down today at the end of the 3 1/2 years allotted for the Two Witnesses to prophesy. Furthermore, it appeared to Elijah at the time of the show-down on ancient Mount Carmel that there were no true worshipers of God, although in reality there were 7,000 who had not bowed the knee to Baal. Likewise at the time of Christ's great trial it outwardly appeared that His work had brought forth no results, yet a great harvest of souls "such as should be saved" were afterward disclosed to view. Therefore, let us now store up courage from these types and examples, and the prophecy of the hour of the church's great trial just ahead, as well as the prophecies of the great harvest of souls to come in afterward, so that we may then with courage look with the prophetic eye into the future as portrayed by the more

sure word of prophecy, and know that God's Word will not return to Him void, and that we may rest in the comforting assurance that a knowledge of the Truth shall verily "cover the earth as the waters cover the sea" (Hab. 2:14). Yes, vast multitudes will surely be made to know of the saving Truth after the earth becomes lightened with Its glory in the trying but wondrously triumphant experience of the Two Witnesses.

"But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober." 1 Thess. 5:1-6.

"Who then is a faithful and wise servant, whom his Lord hath made ruler over His household, to give them meat in due season? Blessed is that servant, whom his Lord when He cometh shall find so doing. Verily I say unto you, That He shall make him ruler over all His goods. But and if that evil servant shall say in his heart, My Lord delayeth His coming; and shall begin

to smite his fellowservants, and to eat and drink with the drunken; the Lord of that servant shall come in a day when he looketh not for Him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." Matt. 24:45-51.

We are in a time of decision. Let each of us choose to be a faithful, wise, and awake servant that we may be prepared for the day of our visitation.

(For further study of Revelation 11 the following text material is recommended: The Symbolic Code, Vol. 11, No. 1, (November, 1955), pp. 3-14; Timely Greetings, Vol. 2, No. 15; Tract No. 5, Final Warning.)

FIRM AS A ROCK

Unshaken as the sacred hills,
And fixed as mountains stand;
Firm as a rock the soul shall rest
That trusts the Almighty hand.
Do good, O Lord, do good to those
Who cleave to Thee in heart,
Who on Thy Truth alone repose,
Nor from Thy law depart.

--G. Franc.

Exhibit "J"

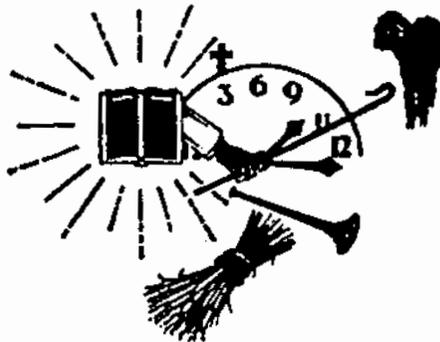
No. 7

J-7

THE SYMBOLIC CODE

Vol. 11

No. 9



JULY, 1956

GOD'S PURPOSE FOR MANKIND AND HOW IT WILL SOON REACH FRUITION	3
THE MAIL BAG	28

PURPOSE

This publication is dedicated to the mission of conveying to Davidian present Truth believers, edifying news and articles of timely significance. This comforter freely gives its time to minister to those who shall be heirs of salvation, and neither collects fees nor charges for its service.

Address all communications to:

THE SYMBOLIC CODE

Mt. Carmel Center

Waco, Texas

GOD'S PURPOSE FOR MANKIND AND HOW IT WILL SOON REACH FRUITION

(The following is the text of a discourse delivered by Sister Houteff at a regional meeting of Davidians held Sabbath, June 30, 1956 at a Methodist Church in Portland, Oregon. Davidians had journeyed to Portland from the states of Washington, Oregon and also from northern California to hear the inspirational and faith-building sermons that were given in the several meetings by the "Hunters" and Sister Houteff.)

I can only hope that you know my deep gratitude for this privilege to be with you here in the great northwest, even though my visit is for only a short time. My great regret is that I could not have visited you before, and that my husband could not have shared with me this pleasant association with you, for I can assure you that it was his desire as well as mine to visit you and thus become more personally acquainted with you and your needs.

I am glad, however, that you have made it your chief concern to study carefully the message of present Truth and that you have made it your guide and fountain of hope which has caused you to rejoice in the Lord and to walk with steady and unwavering feet over the path that has been made rough by the stones and the rocks and the

way in order to bruise your feet and to discourage you in your journey. Yes, I am glad that the joy that is in the Truth and the faith it has inspired in your hearts in the surety of the soon-fulfilment of everything worthwhile, has brought you through this far.

The letters you have written expressing your fidelity to the Truth and relating the experiences you have had as you continuously labored to warn as well as to share with others the Truth which you cherish, have always been a great source of encouragement to us. We believe that it is because of your unabated study of present Truth and your undiminished efforts in behalf of the cause that has made it possible for God to add to your joy and hope in it. For it is a true principle that our satisfaction in anything grows in proportion to the time and effort and study we devote to it.

Since it is our faith and belief that causes us to be associated and bound together, it occurs to me that it would be profitable for us to spend some time refreshing our minds with how God works, and the means He uses with which to accomplish His purpose.

To learn how God works and how He accomplishes His purposes is actually the most interesting subject I know of; for it compasses a universe of thought that affords an eternity of thrilling study and satisfying learning.

All of us are aware of the fact that the two main mediums through which we may learn about God are Nature in its broadest sense and the Sacred Word.

There are of course endless fascinating and beneficial agents that have been, and many which yet will be, observed and harnessed in Nature. But in giving attention to the realm of Nature, man is unable to penetrate very far into its boundless area before he is cognizant that an infinitely more powerful, more intelligent Being is the creator and controller of it all. For man has not yet been able to learn the underlying secret of the operations of even one of the numerous forces or agents of Nature.

It is true that we know a great many things that can be accomplished with electricity for instance, and men have learned much about how to generate and use it; but men cannot tell you what electricity is. Man understands perfectly that plant and animal life grow, but man does not know how God placed the energy necessary for growth into each blade of grass and into every living creature, nor can he tell how God sustains it there through life, nor how it is withdrawn at death.

A contemplation of facts of Nature also makes us aware of the infallibility and harmony of the laws which govern all of creation. To ponder the delicate beauty and sweet fragrance

of the flower; the rhythm of time and the heart; the massiveness and height of the mountain and the properties of the smallest atom; the vastness and order of the universe; the mysteries of energy and reproduction; the heights and depths of measurement and calculation; the powers of reason--all bring the human being to concede that though he himself is fearfully and wonderfully made, and though he has greatly increased his knowledge, yet he is not smart or powerful or great after all when he compares Himself with God whose power and infinite intelligence and influence are back of all the forces of Nature.

But man's attention is so completely absorbed with the study, development, enjoyment and adulation of the results of his scientific research and labor, that there is scarcely any place or time left to reflect on Him Who made this knowledge known to him and this achievement possible. In this respect man shows the tendency to reverence science instead of God.

Though man has indeed enriched himself with certain knowledge, yet God says that man's wisdom is foolishness, and some may wonder about it.

Perhaps the colossal proof, though, that the wisdom of man is foolishness with God is seen in what man has done with the knowledge he with God's permission has searched out from the realm of Nature. Besides all the useful knowl-

edge he has gained from his technological study, you also know that he has learned something else, too. He has learned to make instruments that are powerful for mass destruction. In fact his learning in this is so advanced that those who have learned much about what man can do but little if anything about what God can do, wonder which segment of the human family will suddenly reduce the world to a state of utter disintegration and annihilation! And so men are perplexed and apprehensive, and insecure. That is the ugly picture that man with his wonderful ability has portrayed with the beautiful paints God has given him.

The plight in which the human race now finds itself shows as clearly as anything possibly can that though man has searched for wisdom and has been greatly rewarded, he has not yet obtained understanding.

But just as the dawn is preceded by the darkness, so we can see in the world's present condition if in no other way, that men are about due for a great awakening. Without it all would perish. When they understand that there is still a higher plane of knowledge for them to mount than the knowledge they have attained in their study of Nature; when they realize that the study of Nature is but a step toward a knowledge of God; and when they desire with all their soul to gain a knowledge of God, then will burst upon the world the great awakening. The time for it

is at hand. It is imperative, therefore, that men study and search with great diligence to learn God's purpose and how He intends to accomplish it, so that they may know how to cooperate with Him and thus help bring about perfect results in the spiritual sphere as they have diligently studied and cooperated with the laws of science and were rewarded with results so great that it seems near fantastic to man's finite mind.

We have found that it is through the Sacred Word that God has conveyed to us the knowledge of His great purpose for us. For therein is traced the origin and the destiny of man.

In Daniel 12 we are told that the wise shall understand God's future leadings but none of the wicked will understand. And in Revelation, speaking of events yet future and which are foretold in symbolic language, we find these words: "Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six." (Rev. 13:18.)

We see, then, that in order for anyone to understand the deep things of God he must first acquire wisdom. The wise man said, if "thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and

searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom: out of His mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous; he is a buckler to them that walk uprightly." Prov. 2:2-7.

In 1 Corinthians 1 we find the Apostle Paul's testimony concerning how God works. Let us read a few verses commencing with the nineteenth

"For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the

world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in His presence. But of Him are ye in Christ Jesus, Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, he that glorieth, let him glory in the Lord." (1 Cor. 1:19-31.)

Here we are frankly told in these few verses how God works: He uses the foolish things to confound the wise and the weak things to confound the mighty; the base and despised things, God chooses; and the things "which are not, to bring to nought things that are." The reason also is given: "That no flesh should glory in His presence. But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord." Verses 29-31.

With this we are reminded that God's ways are simple yet profound, and in order to understand them we must search as for hid treasure; for only those who really want to receive wisdom and understanding will obtain it.

The study of the mystery of God is just as intriguing but even more rewarding than is the

study of natural and physical laws. For without the knowledge of God's supernatural powers man cannot survive, for his salvation is bound up in it.

In observing natural phenomena we learn merely the ordinary results of the harmonious interaction of God's laws which govern everything, but in studying the spiritual we learn about the supernatural or extraordinary.

Let us review a few instances to illustrate this:

Up to Noah's time rain had never fallen and so the antediluvians could not understand that rain ever would fall. But Noah was a deep student of spiritual things and understood perfectly that he should prepare for the great flood which God declared was coming to deluge the world. In making this preparation he was saved while all the rest perished. Those who died in the flood had seen no reason to prepare for the catastrophe because their knowledge of God's power was limited only to the ordinary behaviour of the elements of nature in the past, and therefore Noah's prediction of this extraordinary event seemed impossible to them.

Through this experience men learned that it could rain, but still they were not open for spiritual revelation and therefore they refused to believe that God never again would destroy

the earth by flood. In order therefore to safeguard themselves from future danger by flood, they built a high tower whose top was to provide a refuge when the waters should rise. But here again they were so lacking in understanding the ways of God that it never occurred to them that He could easily throw them into confusion and thus bring their project to a halt and scatter them over the face of the earth by the instantaneous action of merely confounding their language.

And you remember that the inhabitants of Sodom and Gomorrah revelled in the assurance that as it had been ordinary for them to live more and more abundantly day after day, they therefore could do as they pleased with no fear of interference. But because they did not at all possess the knowledge of the Lord they perished in the flames that God sent down from heaven for their destruction.

There was also the Egyptian army that pursued the escaping hosts of Israel to the Red Sea where they were sure that the Israelites would be an easy prey. For were they not caught between the mountains with the sea ahead and their enemies behind? What the Egyptians did not know, though, was that God could divide the sea and let the Israelites go through safely and then close it up at the very time the returning waters would bury everyone of the pursuing Egyptians!

And God's own people, too, had a difficult time learning His ways. For you remember all their troubles in the wilderness were directly caused by their being bound down by their knowledge of only the ordinary. Their knowledge of God's greatness was not advanced enough for them to know that He was able to bring streams of water out of a desert rock, and to prepare a table for them in the desolate wilderness when it becomes necessary.

Now we recall the walls which one time surrounded the city of Jericho. God laid them flat by a miracle because His people finally had learned something of His limitless power, and so in faith they did the simple things He commanded them to do. And then the walls came down. The inhabitants inside the city had also learned well the miraculous way that God had worked for the Israelites, and this knowledge made Jericho's people helpless with fear in that time of fatal crisis for their city and themselves and their cattle and all that they had.

And do you not remember the battle that Israel fought at Gibeah with the five kings of the Amorites who took their armies up to fight against Gibeah because the men of that city had made peace with Israel? Little did they realize that God would put them into confusion and then rain down heavy hail upon them as they fled from before Israel so that more were killed by the hail than by the sword. And in order to com-

pletely avenge themselves upon their enemies, Israel's commander, Joshua, who had learned perfectly God's ways commanded the sun and the moon to stand still a whole day. And the Lord caused it to be so.

Another experience the Lord used to show His people His power was the way He gave Gideon and his three hundred men victory over the hosts of the Midianites. His simple strategy put them into such confusion that they turned their swords upon each other in their panic as they fled from before Gideon's men who, in obedience to God's simple instructions had done no more than blow trumpets, hold lighted lamps, break their pitchers, and shout, "The Sword of the Lord and of Gideon!" The lesson God so dramatically gave through this experience was that it is not according to might or numbers, but according to the Lord's power and man's faith and obedience that makes him successfully overcome otherwise insurmountable obstacles that are in his way.

Another example of a man who had learned well how God works was Elisha who was able to make iron float, and who was so close in partnership with God that he was able to save Israel twice, because he knew by Divine revelation the strategy that the King of Syria planned against Israel. When the King of Syria found out that Elisha was able to reveal his military secrets

to his enemy and thus defeat his purposes, he sent a host of his men to Elisha's city intent on getting rid of him. In the morning he and his men were discovered by Elisha's young companion who became fearful, and Elisha prayed that the young man's eyes be opened to see the invisible army of God which was present to aid them, and the fiery chariot that made an invisible armor of protection for Elisha and him. He prayed again that the eyes of all those assembled enemy warriors might be blinded so that Elisha, the man whom they were seeking to harm, could himself take them as captives to the King of Israel. When he got them there he prayed the third time that their eyes be opened to see where they were. And if you can imagine yourself in their place while they were standing there before their enemy king completely at his mercy, then you know how convinced they were that Israel had uncommon wisdom and power among them and that they were not to be tampered with!

Of course you are familiar with the impressive dream that the King of Babylon had one night in which he saw a great image of a man whose head was of gold, the arms and breast of silver, the thighs of brass, and the legs of iron and the feet and toes of iron and clay. And you remember, too, that for some reason the king was so troubled over the dream which he could not even remember, that he demanded his

wise men not only to tell him the meaning of it but to tell him the dream itself! And to make matters still worse, they were to fulfil this request or die! That was an impossible order for mere men, do you not think? But Daniel, because he had been a life-time learner in the school of God, was able to do it.

The king, however, had great misgivings about the dream, for how could he like the idea that another kingdom would take over and subdue his kingdom? In taking steps to keep it from happening, he built an image all of gold to symbolize the glory and greatness of Babylon forever, and demanded that everybody bow down and worship it. And all complied with the king's command except the three Hebrew youth who had learned in the school of God that no man can by any means successfully establish himself, nor can a kingdom perpetuate itself, if God does not approve of it. And history bears witness that just as truly as the dream the Babylonian king had showed that there would be three empires to succeed first his own and then each other's, so Babylon fell to Medo-Persia, then came Grecia and then Rome, followed by the several kingdoms and separate governments which came out of Rome and which exist today. And it is well to remember also that the nations of history fell when they were best armed.

We could of course go on and on relating true accounts of instances which demonstrated

God's great wisdom and power. But we shall stop with those we have just reviewed, and allow ourselves to reflect on the fact that the Bible, with its rich treasure of biography and history as well as its laws and wise counsels, truly should be sufficient to "thoroughly" furnish the men of God "unto all good works" (2 Tim. 3:17). For the sacred Word has power to impress upon those who will seriously study it that it is indeed God Who has set up and brought down kingdoms, rulers, and individuals, too; that He has supreme control of all the affairs of life.

Though this knowledge is necessary if we would learn how God works and what is our relationship to Him, yet it still falls short of being helpful to the fullest extent, however, if the further provision which is also contained in the Bible is not understood. Unless we know God's great purpose for us and the course and direction we should travel in order to reach that destination, how futile and how meaningless all of life would be! We need therefore to understand what lies in the future. It was for this very reason that prophecy was sealed up in the Bible to be revealed when it is needed.

If we have the benefit of Divinely revealed Scriptural prophecy we need not be perplexed or insecure or fearful because of the foreboding prospects of today, for there in prophecy we learn that not all of mankind is going to succumb to the foolishness of human wisdom, nor will they

be annihilated by it. Rather, through prophecy we learn that all the wise shall awaken to an entirely different and happier concept than the one that is so generally, though perhaps unwittingly held today; namely, that we can get along quite adequately without God. Yes, multitudes soon will learn that it is this fallacious concept that is the very root of our present-day world-wide dilemma. They also will learn that it is not so much bombs that are to be feared, but rather the Lord.

And so we see the human race today shaken with the realization of the grim prospects of seemingly possible self-annihilation, and thus is the world being brought a step nearer to the deeper realization that the human family needs a saviour. In this the mystery of God is working, for it is preparing the inhabitants of the world for the fruition of God's great purpose which is so simply stated in the prayer Christ taught His disciples to pray: "Thy kingdom come, Thy will be done in earth as it is in heaven."

In the sublime words of Isaiah's chapters sixty and sixty-one we have a description of the conditions that will exist in that Kingdom which is to be set up when "the darkness shall cover the earth, and gross darkness the people." There we see the excellency and the fulness of God's good pleasure for those who are learners of Him. This Kingdom has in it far more than man could even dream as the ideal individual,

family, and government arrangement. There "violence shall no more be heard in thy land, wasting nor destruction within its borders;" "a little one shall become a thousand, and a small one a strong nation;" no more famine and pestilence will be laid upon the fields but rather the earth will bring forth her bud and the garden shall cause the things that are sown in it to spring forth; and sickness, sorrow and crying will not be there, for the people will be all righteous and the Lord God will be their glory. "Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all. Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. And I will satiate the soul of the priests with fatness, and My people shall be satisfied with My goodness, saith the Lord." Jer. 31:12-14. "And the streets of the city shall be full of boys and girls playing in the streets thereof." Zech. 8:5.

Thus God will cause "righteousness and praise to spring forth before all the nations" (Isa. 61:11) and "all the ends of the earth shall see the salvation of our God" (Isa. 52:10), "for the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover

the sea." Hab. 2:14.

"And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for the law shall go forth of Zion, and the Word of the Lord from Jerusalem." Mic. 4:2. And "the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." Isa. 60:12.

With God's pledge to bring all these grand things to pass, it would seem that all would rejoice in the awakening to these good tidings. But, alas! Just as the mystery of God has operated throughout time, so also the mystery of iniquity has operated. And it is the mystery of iniquity which will cause some to be of no understanding. In contrast to those wise who keep the commandments of God and have the Testimony of Jesus and who will therefore be given welcome into the Kingdom of God, are the foolish who will not enter into it, for they are "sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Rev. 22:15. Their end is destruction.

The world is about to be brought into the valley of decision where all must choose his own ultimate destiny--whether life, liberty and happiness with God, or sorrow, bondage and death with the Prince of Darkness, the father of lies.

Christ said of the Kingdom of Heaven that it "is like to a grain of mustard seed... which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." Matt. 13: 31, 32. The learners in the school of God, therefore, will not despise the day of small things. Rather, having received this vision of future glory, they will lay hold upon it and dedicate themselves to its proclamation as God has said:

"I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth." Isa. 62:6, 7.

To these men of Divine foresight nothing will seem as important as the Kingdom of God. So great will be their desire for It that they will speak of It whether men will hear or whether they will forebear, for it is a true message of glad tidings which they carry; they will devote the days and strength of their youth and the prime of their life to its advancement; and they will endure insult and ridicule because they realize that it comes from those having no understanding in the things of God; they will if necessary sacrifice position, riches, family associations and friends; and they will endure hardship and even

threatened death as good soldiers for the cause. The reason they will do so is probably the same reason the world's great inventors did it--because they have a vision of the great benefit to the world which is certain to follow their labors. Christ Himself said, moreover, that "there is no man that hath left house, or parents, or brethren, or wife, or children, for the Kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting." Luke 18:29, 30.

This should be comforting to all devoted followers in God's cause, and especially comforting to you "hunters" who for the sake of the work have left your children and friends and parents at home while you are engaged in the work of announcing the imminence of the great and dreadful day of the Lord among those who should believe, and themselves join in proclaiming it.

All these things which we have discussed these last several minutes form the reason for the existence of The Davidian Seventh-day Adventists, the heralds of the soon-coming Kingdom of God. This Association was formed for the purpose of calling attention to the fact that we must at once put out of our lives all things which offend and make the Kingdom of God our great love, and thus fit ourselves to be among those, who, without guile in their mouths, shall be granted the privilege of proclaiming with power these glad

tidings of good to all the world. For said Christ, "this gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

At that time will be completely fulfilled the prayer that Christ prayed just before He was betrayed and killed, --that all who believe on Him may be one in Himself and the Father even as they are one, that the world may know that the Father sent Him into the world.

Now is the time when all of us who hope to gain entrance into the Kingdom which God is so soon to set up which shall never be destroyed nor left to other people, should be wide awake for the snares that will be laid for us through the operation of the mystery of iniquity. For the Devil does not want this Kingdom of God, because he knows that it will mean his certain defeat. And so we need not think for a moment that in its formation when God's people are coming in "one by one" that he will not have a well-fitting tailor-made suit of deception for each of us to put on instead of the "wedding garment." Later, when nations are about to join, he will of course make the great lie for mass deception. But now he is busy with each individual candidate for citizenship in the Kingdom of God which is at hand. And unless we are wide awake to a knowledge of God's claims upon us, unless we know the Truth and love It above absolutely everything else, we stand

to lose. Many throughout the field are awake to this fact, but sadly enough there are some who are sinking into the Devil's quick-sands because there is somewhere within the soul that cherished idol that they choose to serve.

Now is the time when we who profess to be learners of God must choose whether we will serve Baal or whether we will serve God. We have already arrived at the valley of decision. And a warfare is going on over the case of each of us. The correspondence which comes into the Office gives striking evidence of what I am talking about now.

I am glad to report to you that by far the majority of the mail which comes in reflects a deeper experience in the lives of Davidians, both old and new. And the rallying of Davidians everywhere to witness for the Truth more intensely than ever before is exceedingly heartening. You will be encouraged to know that there are an increasing number who are rejoicing over the Truth which they are either restudying from the literature or are studying for the first time through the Davidian Bible Course. Our work has greatly increased.

But I do not believe that our courage in the Message should be based on whether many or few or any are accepting it, but rather it should be based upon the assurance we have through His Word that His Truth is marching on! And even

if it were to be crushed to the ground it will yet rise again. Nothing can defeat Truth. Our courage should be based on those facts, for that is the power of God that is in Truth. It is not Truth because people think it is Truth. It is Truth simply because it is Truth.

As we see State after State covered by the literature and hunting campaign, and the same work going on in foreign countries; as we witness the changes which are taking place at Mt. Carmel which you probably read about in the June issue of The Symbolic Code; and as we see the shaking that is going on in the church and among individuals, we recognize each to be an omen that the "closing work for the church" is drawing to an end.

May each of us, therefore, continue on the path that leads more and more to the perfect day, and may we thus come to "see eye to eye when the Lord brings again Zion." And my prayer for each of us gathered here today and all God's people everywhere, is that we may not be overtaken with the temptations of the times, but may we rather hold fast that which we have that no man take our crowns.

Exhibit "J"

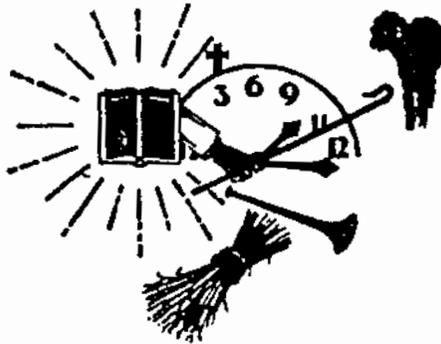
No. 8

J - 8

THE SYMBOLIC CODE

Vol. 11

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AUGUST, 1956.

WHAT MAKES ONE ELIGIBLE?	3
A REPORT FROM OUR SENIOR BRETHREN	18
THE MAIL BAG	29
NOTICE	35

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Waco, Texas

WHAT MAKES ONE ELIGIBLE?

A number of brethren have written to me from time to time, wanting to know what makes them eligible to receive the Seal of God. Some want to know whether they will be sealed by doing this or by doing that. Others want to know whether they will be left without the seal by not doing this or not doing the other.

The questions are indeed very timely and commendable. Such vital questions deserve answers as concrete as are the questions themselves. And who can give a more concrete answer than those who have gone before us, those whose duties were similar to ours, those who were passing through a similar experience, those who traveled the same road that we are traveling, those who were preparing themselves for the Kingdom as are we.

In whom do we find such a parallel?--In no others than those who left Egypt and started for the promised land. No, in none others. They are our only type. Says Inspiration: "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." (1 Cor. 10:11.) Their duties, therefore, are our duties, and their failures should be our stepping stones to success. Thus it is that the deeds of those who entered into the promised land must be our

deeds, and if we are to be sealed, then the deeds of those who failed to enter therein, we must shun as completely and as quickly as we would shun a lion's den.

We are now to find out why some of them went into the promised land, and why others did not; in, for this is what Inspiration commands us to do. This scripture implies that if the experiences of ancient Israel had not been for ensamples, they would never have been written. How important, then, that we diligently study them. Yes, in order for us to know what we must do or must not do: receive the seal and to enter into the Promised Land, we must examine the deeds of both those who entered it and of those who were left out of it.

Let us begin our examination by starting with Moses, with the human agent, the visible leader of the movement. Reared in the courts of Pharaoh he received the highest education the world then offered. And having understood that he was the one to free his brethren from Egyptian bondage, he felt quite capable for the job.

You remember the story of how he started out to deliver them although he was not yet told to do so. He killed an Egyptian, fell into a quarrel with one of the Hebrews, and then fled for his life. So it was that in Midian he obtained a job, became a shepherd, and married his employer's daughter. During those forty years of shepherd's life he forgot the Egyptian language,

and with it the Egyptian learning. In its place, though, he learned to tend well to sheep. He therefore dismissed from his mind the idea of ever delivering the people of God from their Egyptian bondage. Then it was that God saw him strong and well able, and commanded him to go back to Egypt and to bring out of it His groaning people. You recall that Moses protested against the idea and argued that he had failed at his first attempt, the time he was young and well-informed and that at that late hour of his life he was not trying again, that he could no longer even speak the language. After a prolonged conversation God removed his objections by promising to give him his brother, Aaron, to be his spokesman, and Moses finally consented to return to Egypt.

There with his shepherd's rod he performed many signs and wonders before both the Egyptians and the Hebrews. And you remember what took place the night of the Passover, the night before they left Egypt: Moses had proclaimed throughout the land that in every dwelling where no blood was found on the doorpost, that very night the firstborn in each such dwelling would die.

Those who disobeyed the Divine injunction, were, on the day following busily moaning and burying their dead, while those who obeyed the command were joyously and orderly marching out of the cities. Yes, only those who were able to take orders were made free from slavery. It is, therefore, prerequisite that we learn to take

orders if we are to receive the seal of God in our foreheads.

Let us not forget, though, that the children of Israel left Egypt with great zeal and high hopes. But when they saw the Red Sea ahead of them, and Pharaoh's army behind them, they were filled with consternation. They saw themselves in a death trap although they were at the brink of another marvelous deliverance. Then they turned on Moses and accused him of bringing them to the sea, of making their escape from their enemies absolutely impossible.

Humanly viewing the situation, they were in a precarious predicament. In that moment they forgot their miraculous deliverance from Pharaoh's taskmasters and their eyes closed to the wondrous cloud by day and pillar of fire by night that had led them all the way. As they saw it, the evidence against Moses' ability to lead them safely was overwhelming. Insofar as they were concerned, the whole venture appeared doomed to failure. Their hopes of going ahead or of even going back left them, --and all because they thought Moses, not God, was their deliverer! How shortsighted, unstable, doubting, and forgetful human beings are! Experience in the gospel work has taught me that God's people of today have the same tempter to contend with, and similar temptations to overcome if they are to receive the seal of God.

What a great difference would there have been had the Israelites only believed that God, not Moses, was their Leader, that that which appeared to be their death trap, was their door of hope. Let their experience teach us to remember that God is either leading us altogether or not at all, that His ways are not our ways, and that what may appear to be our greatest obstacle, may actually turn out to be our greatest blessing.

Israel's real danger, we now see, was not in what Moses did, but in their unbelief of God's having the reins in His hands, in not knowing that His ways are beyond finding out--contrary to ours. They failed to see that God could again and again perform miracle after miracle to deliver them from their enemy's hand, that He could dry the ocean as easily as He could flood the earth.

Having their failures before us, we should make them our stepping stones to success. Let us therefore wholeheartedly believe that God is in charge of our salvation, of our lives and of our death, too. That He is able to take us to safety even if the earth should drop out of space, that we cannot die if He wants us alive, and that we cannot live if He wants us dead. Let us ever bear in mind that we of ourselves know nothing about God's plans except as told through His appointed servants, the prophets, and as we witness them day by day. If we daily walk with God, if we commit all to Him, then the respon-

sibility is all His.

God, in His wisdom, brought Israel to the Red Sea for their own good, and though they could not see it His way, He nevertheless for His Name's sake divided the sea, took them safely across, and at the same time, by the same miracle, He destroyed their enemies!

Had Moses been as doubtful of God's power and leadership as were the people that were with him, what effect would his rod have had as he struck the sea with it? --None whatsoever. If the Judgment of the Infinite were the same as the judgment of the finite, then Pharaoh's army would have either killed or enslaved Israel anew.

Their mighty deliverances should, therefore, forever establish our confidence in God, and should stand as everlasting memorials that the wisdom of men is foolishness with God, and that faith in Him does actually remove mountains and seas, too.

Notwithstanding these ensamples, though, men still expect God to work in accordance with their judgment, and that is why sometimes He uses children in His work instead of wise and prudent men.

The Hebrew host well knew that they were led to the sea by following the cloud by day and the pillar of fire by night. Yet none of these

wonders seemed to have made any lasting impression on them. There is a danger that we, too, may forget the way the Lord has led us.

After Israel crossed the sea, and after the sea closed in on their enemies, they all sang and gave God the glory, but though Pharaoh's army and the sea were no longer objects of fear but of interest, their trials, doubts, and fears were not yet at an end: Almost immediately after they saw the sea behind and the desert ahead they began to recriminate Moses for having brought them into the desert to starve there for want of water and food. It never entered their minds that if God can dry the sea, He can certainly flood the desert and make it blossom as a rose. Notwithstanding their doubts and their moanings God again performed an even greater miracle: He caused water to gush out of the rock and He brought manna from Heaven!

Today as in Moses' day many are duplicating the sins of that people: Some are all on fire one day, and all on ice the next. Others praise God to the top of their voices while their ship is smoothly sailing, but when the sea becomes rough and the waves start beating against them, then they see only a man at the wheel and rather than expecting God to calm the sea they begin to hunt for a jumping off place. Still others are constantly trying to promote themselves by continual fault-finding against the ones that bear the whole burden of the load. So it is

that there must be among us today--antitypical doubters, complainers, office seekers and fault finders, admitting one great truth one day and forgetting it the next day--yet expecting to be sealed with the seal of God and to stand with the Lamb on Mt. Zion!

The Lord fed His ancient people with Angelic food, the kind their work and climate required. He delivered it fresh daily, and it did not cost them one cent. All they had to do was to bring it into their tents and to eat it. But they disliked the manna, and wished they were back in Egypt eating from its flesh pots, "the leeks, and the onions, and the garlick." In their eyes, Moses was the great of sinners, and they blamed him for every trial of their faith. Had God given them something other than manna, they would have been just as dissatisfied with it because an evil spirit was in them. Let us gladly and with thanks eat and drink what the Lord gives us and when He gives it to us

You recall that by craving flesh food they made the situation unbearable for Moses. So, to their great surprise quail filled the camp, and the multitude carried them into their tents. But at what a cost! Thousands of them died even while the flesh was yet between their teeth. Then they understood that the manna was the better food. It was a great lesson, but an expensive one. What about us Vegetarians?

Their murmuring, however, did not end even

then. They found something else to murmur about. They grew jealous of Moses and of Aaron. "They are taking too much on themselves," the office seekers complained. "We are just as much favored of God as are Moses and Aaron. God speaks with us as much as He speaks with them," they said. And who were the chief complainers? --The princes of the nations, the men who were the most capable, the very ones who should have known better. Those who could have been the greatest help to Moses became the biggest hindrance to him. They wanted Aaron's office; they wanted Moses' office. They refused to be satisfied with anything less. The Lord Himself got nowhere with them! The only thing He could do was to cause the earth to swallow them. Thus in one day thousands--practically all the so-called wise--fell into the bowels of the earth. Are we, too, seeking office by which to exalt self and are we, too, endeavoring to usurp the seat of the Spirit of Truth?

Finally, the emancipated children of Israel came to the borders of the promised land. And though they had witnessed great miracles right along, yet they did not believe that God could procure the land for them! They had seen that He was able to deliver them from Pharaoh's brick yards, to take them dryshod through the sea, to destroy their enemies, to give them food and water in the desert where there was none to be had, yet they did not believe that He was able to take the land for them and that He could finish

what He had started!

There are thousands today who are doing virtually the same when they say, "Isaiah, chapter 2, Micah, chapter 4, Jeremiah, chapters 31 and Ezekiel, chapters 36 and 37 will never be fulfilled." It was those who were of age, those who should have known better, that started the ball rolling down hill to destruction. The youth, of course, must have echoed the murmurings of their elders, but the Lord did not hold it against them. And in order to salvage the youth, God had to bury all their murmuring parents except the two faithful, trusting men who protested against the evil report of the other ten spies. Mark you, every adult that left Egypt, except Caleb and Joshua, had to be buried before the youth could cross the Jordan! Why?--Because though God did take them with ease out of Egypt, He could not get Egypt out of them. Are you still wondering why the prophet Elijah must "turn the heart of the fathers to the children, and the heart of the children to their fathers"? (Mal. 4:6.)

Christians often think that the Israelites were very wicked and unruly people, but after having their experiences to profit by, think how much worse we would be if we do as they did! If we do no better than they, how can we expect to be eligible for the seal and for the Kingdom since they were not eligible?

In the very prime of life, Moses thought him

self capable of delivering the children of Israel. But Providence said: "You are not fit for the work, come out and I will make you fit." And out Moses went.

He did not need Pharaoh's training in order to do God's work. It was a hindrance to him! Why?--Because it made him self-sufficient, independent of God. Such a person would be the right one to lead God's people away from Him and into sin, but the wrong one to lead them to God and away from sin.

How true the statement in Testimonies, Vol. 5, p. 80: "...In the last solemn work few great men will be engaged. They are self-sufficient, independent of God, and he cannot use them. The Lord has faithful servants, who in the shaking, testing time will be disclosed to view."

God can help only those who know that they are unequal to their task, those who know that they need His help. So, then, those who think that they can do wonders are the very ones who can do nothing but harm.

Plainly, those whom God is to use in His final work, in the time of the end, are not to be anything like the Egyptian crown prince, not anything like the learned Moses. Those who can learn to keep and feed sheep well and to readily take orders, are the ones who can be taught how to keep and feed God's people.

Moses' wife was the only Ethiopian in the entire company. For this reason some thought they were superior to her. They thought that Moses had committed the unpardonable sin by marrying out of his nation, as though race had anything to do with making people superior or inferior. Moses' own sister, Miriam, was caught in that sin. There she was, trying to break up his family, yet Moses prayed for her recovery when she was stricken with leprosy.

Who went into the promised land?--All but the murmurers. Do you suppose that you can entertain the same spirit of murmuring and complaining, and in spite of it receive the seal?--How absurd the very thought! How unfair it would be for a just God to destroy the disobedient of that day, but to save the disobedient of this day.

What made one group eligible to cross the Jordan?--It was their trust in God, knowing that He was their Chief Leader. They recognized Moses and Joshua as the ones through whom God was communicating with them. They did not look upon them as being anyone other than who they actually were. They were satisfied with their lot. They took orders as the orders were given. So it was that they were the only ones who entered into the land.

Having these ensamples before us, this picture to go by, I can confidently tell whether I am headed for the Kingdom or whether I am

headed for the bowels of the earth (Rev. 12:16). And I am sure that you, too, can tell which way you are headed. The Lord does not require more or less of us than He required of our types. There is therefore no mystery as to what we must do, and what we must not do to receive the seal of God.

We need not go into a land of wonderment, need not entertain the idea that we must have a mysterious feeling, exciting emotion, need not wallow in the dust or jump to the ceiling. No, we need not make fools of ourselves. All we need to do is be ourselves. Be calm, decent, respectable, heaven-like beings, endeavoring to do God's will on earth as it is done in heaven. We need not make a display of ourselves, but we need to mind our God-given business and to keep our noses out of other people's business.

Only when we have done all we can to comply with the requirements of the message for today, not of yesterday, shall we be sealed and stand with the Lamb on Mt. Zion.

Should we not be glad that while we are being invited to the Kingdom, we are also being told how to get there? Seeing all these, we must never let our confidence in God wane. We ought to be stable, firm in everything, lacking nothing. God's eleventh-hour servants, says Inspiration, are to be "a great people and a strong; there hath not been ever the like, neither shall be any more

after it." Joel 2:2. They know what they believe, and believe what they know. Most important of all, they know that they are led by God, not by man.

They are not like the Pharisees who were building monuments in memory of the dead prophets (Matt. 23:29-31) and at the same time were slaying the living ones! With this light shining on our pathway, Hebrews, chapters 3, 4, 10 and 11 become self-interpreting. Timely Greetings, Vol. 1, No. 7.

In connection with this selection please read also Timely Greetings, Vol. 2, No. 28.

"The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked will turn from all his sins that he hath committed, and keep all My statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live. Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways and live?"

"But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

"Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; Is not My way equal? are not your ways unequal? When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die. Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die. Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not My ways equal? are not your ways unequal? Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin." Ezek. 18:20-30.

Exhibit "J"

No. 9

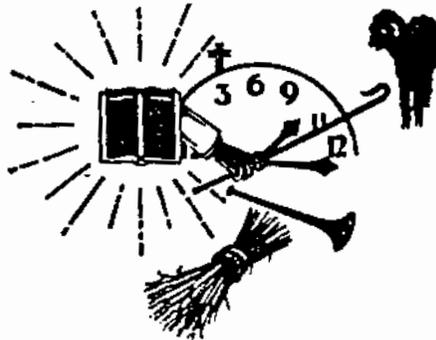
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THE SYMBOLIC CODE

Vol. 11

No. 11



SEPTEMBER, 1956

"HOW READEST THOU?"	3 ✓
SATAN WHOLESALING OR RETAILING DECEPTION? 9	
TIMELY WARNING	18
IS NOW FOR CHRIST THY LABOR MUST WROUGHT	20
THE MAIL BAG	21

"HOW READEST THOU?"

PURPOSE

This publication is dedicated to the mission of conveying to Davidian present Truth believers edifying news and articles of timely significance. This comforter freely gives its time to minister to those who shall be heirs of salvation, and neither collects fees nor charges for its service.

Address all communications to:

THE SYMBOLIC CODE

Mt. Carmel Center

Waco, Texas

This month's issue of The Symbolic Code marks the second anniversary since it was received. This fact brings the thought that it would be well for each of its readers to review the contents of the past year's issues to see if all have assimilated the "meat" that was in them for us. As an aid in reviewing them, prepared questions on each issue for the past year appear below. We suggest that you first read the questions covering the September, 1955 issue of the Code, and see how well you can answer them. Then reread the articles and then review the questions again. When you have finished one you will want to continue in this manner with all of the Codes. This systematic method of reviewing them we are sure will bring you renewed and rich blessing. For those who would like to send in your answers for correction, you are invited to do so. Please number your answers according to the number of the questions.

Questions

The Symbolic Code, Vol. 1, No. 11, Sept., 1955:

1. Describe Israel's real danger. What should we learn from their example?

2. According to Micah 6:9, what Voice ought we to hear?

The Symbolic Code, Vol. 10, No. 12, Oct., 1956:

3. What is today's present Truth?
 4. Where is our only safety in these days?
 5. How can we know that the Lord is still ordering and directing His work?
 6. What are Satan's supreme efforts at this hour calculated to cause Davidians to do? Why?

The Symbolic Code, Vol. 11, No. 1, Nov., 1956:

7. Give the meaning of each of the symbols used in Revelation 11:1-13.
 8. What is the connection between Daniel 12 and Revelation 11?
 9. State the most important fact to be pondered now, from the truth of the forty-two months of Revelation 11.

The Symbolic Code, Vol. 11, No. 2, Dec., 1956:

10. Name the three requisites.
 11. What kind of a testimony will be given:

the Christian who has attained these three requisites?

12. Since our eyes are open to the Laodicean condition, is the Devil going to use the same strategy against Davidians? What argument will he use against us?

The Symbolic Code, Vol. 11, No. 3, Jan., 1956:

13. What is the "extra oil"? What is the "price" we must pay for it?

The Symbolic Code, Vol. 11, No. 4, Feb., 1956:

14. What is time?
 15. How important is time?
 16. Are you making a wise investment of the time allotted to you?

The Symbolic Code, Vol. 11, No. 5, Mar., 1956:

17. Describe the types which prove beyond a shadow of doubt the truth of the forty-two months.

The Symbolic Code, Vol. 11, No. 6, Apr., 1956:

18. What is the "rest" of Hebrews 4?
 19. Why did ancient Israel not receive the

fulfilment of the promise of the "rest"?

20. When only will we be able to enter into the "rest"?
21. Of what are we actually guilty if we neglect our own part of God's work?

The Symbolic Code, Vol. 11, No. 7, May, 1956:

- *22. Will the four winds of Revelation 7 begin to blow immediately after the sealing is completed, or will they be held until the slaughter of Ezekiel 9 has been fulfilled?
- *23. What would happen to the church were she in her present condition, to meet with trouble?
24. Why is the antitypical king of Babylon called Lucifer?
25. What is to happen to those who engage themselves to "set the briars and thorns against [God] in battle"? What great blessing will be caused by those who "take hold of His strength to make peace with Him"?
26. At what time will those that come of Jacob take root?
27. What is meant by (a) the "rough wind"?

and (b) the "east wind"?

28. What is meant by (a) the "stones of the altar" becoming as "chalkstones"? and (b) the "groves" and "images" falling?
29. Who are represented by the "branches"? What is to happen to them?
30. For what is God waiting?

The Symbolic Code, Vol. 11, No. 8, June, 1956:

31. Of what was Jonah's whole experience a type?
32. How only can "Nineveh" and "Assyria" be brought to repentance and be enabled to find salvation?
33. Just how soon will "Assyria" fall?

The Symbolic Code, Vol. 11, No. 9, July, 1956:

34. Describe the difference between the "wisdom" of man and the wisdom of God.
35. Why should we immediately make sure that we know and love the Truth?
36. Upon what should our courage be based?

The Symbolic Code, Vol. 11, No. 10, Aug., 1951

37. What must we do to receive the seal of God?

38. Are you prepared to receive the seal?

"The trials of life are God's workmen, to remove the impurities and roughness from our character. Their hewing, squaring, and chiseling, their burnishing and polishing, is a painful process, it is hard to be pressed down to the grinding wheel. But the stone is brought forth prepared to fill its place in the heavenly temple. Upon no useless material does the Master bestow such careful, thorough work. Only His precious stones are polished after the similitude of a palace."--The Mount of Blessing, p. 23.

IS SATAN WHOLESALING OR RETAILING DECEPTION?

(Taken from The Answerer, Book No. 1,
pages 60 - 69.)

Since that tragic day in Eden when he introduced sin into the world and caused the fall of man, Satan has cast in the way of each redemptive Movement, a different stumbling block upon which multitudes have tripped and fallen. Most assuredly, therefore, he must be expected to have some such distinctive danger planted in our way today. We, though, having in this age the tremendous advantage of knowing the respective pitfalls which have proved fatal to the multitudes in past Movements, shall suffer a proportionately greater condemnation and punishment if we fail to recognize ours. And what is more, if we fail, we shall witness thereby to the universe that we are the weakest of the weak. We must stand--stand against the most ingenious special trap ever set by the Evil One! But how shall we do this if we know not what it is or where it is?

To find the danger where it really lurks, let us briefly view in retrospect previous snares, by periods in which they occurred, beginning with the first recorded church Movement:

The Noatic Movement was ordained to build the ark both as a warning of the impending deluge

Exhibit "J"

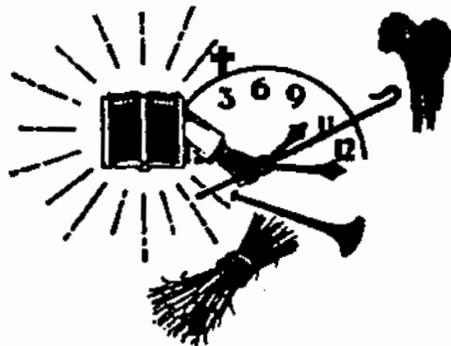
No. 10

J - 10

THE SYMBOLIC CODE

Vol. 12

No. 10



AUGUST, 1957

LIGHT FROM THE "GOLDEN BOWL" ON APPROACHING EVENTS	3
ANNOUNCEMENT	34
SEPTUAGESIMIAN SABBATH SCHOOL LESSONS-AUGUST . .	35
THE MAIL BAG	44

LIGHT FROM THE "GOLDEN BOWL"
ON APPROACHING EVENTS

PURPOSE

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"Mal. 3:1-5--'Behold, I will send My messenger, and he shall prepare the way before Me; and the Lord, Whom ye seek, shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' sope: and He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not Me, saith the Lord of hosts.'

"Should we not now consider ourselves the most fortunate people in the world for knowing these things beforehand? Shall we not be glad and thankful for having been warned beforehand that we have come almost to the time of the harvest, and that we have been given the oppor-

tunity to make ready for it? Shall we not be glad that we are not left in darkness, and that we are now plainly shown that these are the closing hours of the pre-harvest period, that the harvest will soon begin?

"Rev. 18:1--'And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.'

"The fulfilment of this scripture is what is called the Loud Cry of the Third Angel's Message. But note that the whole earth is lightened with his glory. Let us now take notice of what happens after the Three Angels' Messages permeate the earth, after the earth is thus lightened with the glory of the angel.

"Verse 2--'And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.'

"Ah, after the earth is lightened, then it is that Babylon falls. Plainly, then, Babylon has not actually fallen as yet....

"Verse 4--'And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues.'

"This voice from heaven, you see, comes to God's people after the earth is lightened with the Loud Cry of the angel. The burden of the Voice is that God's people should come out of Babylon so that they be not partakers of her sins, and receive not of her plagues. If on this account they must come out of Babylon, then it must be that the place into which they are called to come is free from sin and thus free from danger of the plagues. And where could that be but in the purified land and church of God, where there is no more sin and no more sinners to endanger the peace of God's people? Vain, indeed, it would be if the people were called from one place of sin and brought into another place of sin. As clear as crystal it is that the purification of the church ('cleansing'--Dan. 8:14; Judgment of the Living--1 Pet. 4:17) takes place before the Loud Cry of the Third Angel's Message begins in the world, before God's people are called out of Babylon.

"The third angel's message is to lighten the earth with its glory; but only those who have withstood temptation in the strength of the Mighty One will be permitted to act a part in proclaiming it when it shall have swelled into the loud cry.'--'The Review and Herald,' Nov. 19, 1908."--Timely Greetings, Vol. 1, No. 21, pp. 19-21.

"Revelation 18 points to the time when, as the result of rejecting the threefold warning of Revelation 14:6-12, the church will have fully

reached the condition foretold by the second angel, and the people of God still in Babylon will be called upon to separate from her communion. . . ."--Great Controversy, p. 390. (See also pp. 606, 607.)

"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."--Symbolic Code, Vol. 12, No. 2, p. 4.

"We learned that in the fifth trumpet there are only 144,000 sealed ones, but in the sixth trumpet there are to be 200,000,000. Now we want to know what is to cause the increase in number. Let us turn to

"Rev. 7:1-8--'And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we

have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel. . . .'

"The 144,000 are sealed from the twelve tribes of Israel.

"Verse 9--'After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands.'

"Now at first impulse you may tell me that I was wrong a few moments ago when I told you that the number of God's army will grow from 144,000 to 200,000,000. You may say it because this verse says that there will be so great a multitude to be converted that they could not be numbered. But you must not fail to remember that Revelation 7:9 includes not only the 200,000,000 'horses' but also their converts which are represented by the tails. When you add to 200,000,000 leaders the number of their followers, you will have a number so great that it would be innumerable. In order to ascertain how we know that there are more than 144,000 leaders, let us turn to

"Isa. 66:12--'For thus saith the Lord, Behold,

I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream; then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees.'

"This is talking about the church, Jerusalem, the city.

"Verse 13--'As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.'

"This is a promise which has not yet met its fulfilment. In the next verse we are told that when God does comfort His people, it is to be a sign post.

"Verse 14--'And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb; and the hand of the Lord shall be known toward His servants, and His indignation toward His enemies.'

"The Christian is really going to be converted and their enemies are going to be tormented.

"Verse 15--'For, behold, the Lord will come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire.'

"This gives the reason: The Lord will come with anger and fury.

"Verse 16--'For by fire and by His sword will the Lord plead with all flesh; and the slain of the Lord shall be many.'

"The angels in Revelation 9 were to slay a third part of men. In that way 'the slain of the Lord shall be many.'

"Verse 17--'They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord.'

"Those who pose as Christians but obey not the laws of God shall be consumed.

"Verses 18, 19--'For I know their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see My glory. And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard My fame, neither have seen My glory; and they shall declare My glory among the Gentiles.'

"The Lord is going to come and slay many

who claim to be sanctified but are not obedient to the Truth. Those who escape will go to the nations that have not heard the Truth.

"Let us discuss for a few moments what it is that seals God's people as a whole, as a body. You recall that in the days of Joshua the whole nation fell in defeat before their enemy. Then Joshua prayed and God revealed to him that there was a sinner in the camp and that unless he were found and removed, Israel would never stand before her enemies. This illustrates the fact that it is the removing of the wicked from the midst of the church that seals it--makes it able to live on. You see, then, that the church's danger lurks behind the hypocrites that are in it. For this reason the winds are held until the first fruits are individually sealed, and when all the sinners have thereafter been removed, there will remain only the righteous, thus leaving a sealed church, a holy people that God can put His angels round about to protect (seal) against any molesting thing. And they are the men, who, having escaped the slaughter, constitute the servants of God whom He shall send to all the nations to proclaim His glory.

"Verse 20--'And they shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to My holy mountain Jerusalem, saith the Lord, as the children of Israel

bring an offering in a clean vessel into the house of the Lord.'

"Do you not see how the work will be finished? It can be finished in no other way than by a church containing only holy people. In the words of Isaiah, they will bring all their brethren out of all nations in a 'clean vessel,' meaning a clean church. And when they bring in all their brethren, it will result in a great ingathering of souls. That is why there will be 144,000 leaders to start with instead of only 12.

"Verse 21--'And I will also take of them for priests and for Levites, saith the Lord.'

"Of those that are gathered, God will take some for priests and Levites. That is what will swell the force to 200,000,000 horses. Their riders are the angels. Workmen whom God thus describes would fear nothing, for they, too, will receive the seal of protection that will make them invulnerable to death. Now you should be able to see what a great people God is to have."--Symbolic Code, Vol. 12, No. 2 (December, 1956), pp. 16-21.

"In the time of the reign of Solomon's son, you recall, the kingdom of Israel was divided into two kingdoms. Ephraim, or the kingdom of Israel, being composed of ten tribes, was the main body or division. The 'residue' was the house or kingdom of Judah and was made up of

the two remaining tribes, Judah and Benjamin. After the kingdom of Israel was divided into these two kingdoms the tribes in each intermingled, thus causing each kingdom to have within it people from all the twelve tribes. The two kingdoms, however, never merged themselves into one kingdom.

* * *

"This chapter is a prediction of what was sometime to take place in the house of Ephraim and what was sometime to take place in the house of Judah. History so far does not bear record, however, that this prophecy has yet met its complete fulfilment. Moreover, since this prophecy was made directly for Ephraim and Judah back there, and indirectly for Ephraim and Judah today, therefore, just as the kingdom was divided into two divisions anciently, so also must there be two divisions in modern Israel today. And what happened to the kingdoms of Israel anciently is to be repeated in our day; similarly, what happened to the ancient nations of the world will also happen to their descendants in our day.

* * *

"Verses 5, 6--'In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of His people, and for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate.'

"He is to be all this to 'the residue of His people'--Judah.

"We have learned that it is from the Seventh-day Adventist church that the 144,000 are to come and with them will begin the establishment of the kingdom of Judah, and those of the kingdom of Ephraim are to join the kingdom of Judah and together they will become one nation. If the 144,000 are in the Seventh-day Adventist church, then Ephraim must be found in some other church. The Protestant churches think they can sometime join themselves together into one religious unit, and you know that for sometime they have been working toward that goal. We understand the name Ephraim in this prophecy to be speaking chiefly of the Protestant sects, for the Catholic church is a paganized Christian church.

"Verse 7--'But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment.'

"In verse 1 we are told that Ephraim has been overcome with wine and are therefore drunkards. And verse 7 tells us that 'they' (the 'residue'--Judah) have also erred through wine. In other words, both the Protestant

churches and our own Seventh-day Adventist church have become drunk with 'wine'--theories of men.

* * *

"When the Lord saw that it was time to teach knowledge and to give understanding of doctrine there was no clean place in the world. Hence the question, 'Whom shall He teach knowledge?' and whom shall He make to understand doctrine? The implication which this question carries is that it is almost impossible to teach anyone the pure doctrine, the reason being that at that time all the churches were seen drunk on the contaminated doctrines of men.

"But the Truth had to come. And this verse says that it could only be given to those weaned from the milk (those who have long been in the faith and are able to take strong meat). It is for this reason that the Rod message has come only to the Adventist church; the Ephraimites would not understand it. It is only those older in the faith (farther advanced in Truth) that can at first understand. The Adventist doctrines, of course, are the most advanced; therefore, it is to the Adventist church that the Lord wants first to teach knowledge and make to understand doctrine.

"Isa. 28:23-25--'Give ye ear, and hear My voice; hearken, and hear My speech. Doth the plowman plow all day to sow? doth he open

and break the clods of his ground? When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat and the appointed barley and the rie in their place?'

"The plowman plows his land in preparation for sowing the seed. And the reason he does this is that he expects to receive a harvest.

"Verse 26--'For his God doth instruct him to discretion, and doth teach him.'

"Through nature God has instructed the farmer how to prepare his soil and plant his seed.

"Verse 27--'For the fitches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod.'

"The Lord also instructs here that not all crops are harvested properly in the same way. One kind requires one method and another requires a different method.

"Verse 28--'Bread corn is bruised; because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen.'

"If corn were to be threshed like cummin a farmer would never get through, and he would ruin it.

"Verse 29--'This also cometh forth from the Lord of hosts, which is wonderful in counsel, and excellent in working.'

"God has told us how to sow, how to harvest, and how to thresh. In the spiritual realm we as Adventists have learned one thing: that the message is to be carried to the ends of the earth, then probation will close and everything goes down and we go up into Heaven. It is only now that we are beginning to learn how God does His harvesting of the various spiritual crops He is first to harvest the righteous (the teachers) from the Seventh-day Adventist church (the house of Judah); next, He is to harvest His people from among the Protestants (the house of Israel); and last, He will harvest from the heathen them that will turn and worship Him. Each of these crops He wisely harvests in a different way and in their appointed time of harvest."--Symbolic Code, Vol. 12, Nos. 8, 9 (June-July, 1957), pp. 4-15.

Speaking of the prophecy of Ezekiel 4: "The fact that the people of God have since 1930 been receiving an ever-increasing supply of pure (Divinely revealed) Truth at the hands of one, is evidence in itself that not only the defiled feasting and the 390 years have ended, but also the

40-year fast. There is no longer need, therefore, for anyone to subsist on dung-baked cakes, or to fast.

"Now, by subtracting the 430 years from 1930 A.D., we get 1500 A.D., the time the Spirit moved to effect the Protestant Reformation. And as the defiled grains (doctrines) were during the 390 years dispensed to the Protestant congregations, and as the 40-year fast (absence of progressive Truth) occurred in the Seventh-day Adventist Denomination, two truths stand out clearly: first, that the Protestants are in this symbolism termed the 'house of Israel'; and second, that the Seventh-day Adventists are termed the 'house of Judah.' Thus the split which God brought into Solomon's kingdom necessarily symbolizes the split which exists between Sabbath-keepers and Sunday-keepers.

* * *

"Furthermore, Jerusalem, let it be remembered, is the capital city of Judah. Thus the present siege against the 'city' (the Seventh-day Adventist Denomination) is to be a sign to the Sunday-keepers; that is, it is designed to awaken them to a realization of how the Lord is to be worshiped, and where saving Truth is to be found; of the commencement of 'the great and dreadful day of the Lord,' and of His judgment; also to bring them to a realization that if it first 'begin at the house of God,' then 'what shall the end be of them that obey not the gospel

of God?' 1 Pet. 4:17. "--The Shepherds's Rod, Vol. 1 (pocket edition), pp. 85, 86.

"Then it shall come to pass that 'when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these?

" 'Say unto them, Thus saith the Lord God, Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in Mine hand,

" 'And the sticks whereon thou writest shall be in thine hand before their eyes.

" 'And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land;

" 'And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.' --Id., pp. 75, 76.

"Jer. 30:1-3--'The word that came to Jeremiah

from the Lord, saying, Thus speaketh the Lord God of Israel, saying, Write thee all the words that I have spoken unto thee in a book. For, lo, the days come, saith the Lord, that I will bring again the captivity of My people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it.'

"Note that both Judah and Israel together have the promise of returning to their homeland. As this has never yet been realized, the prophecy is yet to be fulfilled.

"Verses 4-6--'And these are the words that the Lord spake concerning Israel and concerning Judah. For thus saith the Lord; We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?'

"The cause of the fear here forecast is fundamentally needless and unnecessary, declares the Lord.

"Verse 7--'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 people that have come to this antitypical time of trouble are returning to the home-

land, 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, No. 47, pp. 13, 14.

" 'I saw four angels standing on the four corners of the earth [at the time of the sealing of the 144,000], holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.' Rev. 7:1-3.

"Here are brought to view two hurtings about to take place: one by the winds, the other

THE SYMBOLIC CODE

Vol. 14

No. 1



NOVEMBER, 1958

THE PURPOSE OF THE PROPHECY OF THE 42 MONTHS OF REVELATION 11 . . .	3
RADIO LOG	11

PURPOSE

This publication is dedicated to the mission of conveying to Davidian present Truth believers, edifying news and articles of timely significance. This comforter freely gives its time to minister to those who shall be heirs of salvation, and neither collects fees nor charges for its service.

Address all communications to:

THE SYMBOLIC CODE

Mt. Carmel Center

Waco, Texas

THE PURPOSE OF THE PROPHECY OF THE 42 MONTHS OF REVELATION 11

In the Symbolic Code for March-April, 1958 (Vol. 13, Nos. 5, 6, p. 55) there appeared an article of caution against setting the date for the beginning and ending of the 42-month period of Revelation 11. Since the Office, however, has subsequently received a few letters from some individuals expressing their opinion that the 42 months ended in August or September and that now the Two Witnesses have been "slain," we shall devote some space in this issue of the Code to set forth our position.

The 42 months of Revelation 11 have not ended, because the Bible says that when the Two Witnesses have finished their testimony (at the end of the 42 months) the beast that ascendeth out of the bottomless pit (Christendom) will make war with them. Also, the Gentiles are to tread the holy city underfoot for 42 months only. Since the beast has not yet begun to make war on the Two Witnesses, and since the Gentiles are still in possession of the Holy Land, it is not possible that the 42 months have ended.

Furthermore, how can anyone declare that the 42 months have ended when the Code has never set any definite date for the beginning of this prophetic period? There is no authority

for beginning the 42 months at the death of Brother Houteff. According to Revelation 11, it is the Two Witnesses that had power to shut up heaven that it rain not.

In fact, the Code has never taught any date at all--it merely warns that when this period, which we do believe we are now in, is over, the beast will make war with the Two Witnesses, and that God's people must strengthen their souls now so that they might be able to withstand the terrible persecution that will result.

Quoting now from The Symbolic Code, Vol. 11, No. 8, pp. 3, 4:

"(The question has frequently come to Mt. Carmel since the subject of the 'forty-two months' was explained in The Symbolic Code, asking why the Code has never said when the forty-two months started and when the 'great earthquake' of Revelation 11 is to take place. Therefore, to help clarify these questions and to emphasize the fact that God has given us sufficient information to know the 'seasons,' the study of 'Jonah and the People of God' which Brother Houteff delivered June 10, 1944 has been selected for this month's issue of The Symbolic Code.

"It is true that just as 'the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming' (Jer. 8:7), God has mercifully

made available to His people the knowledge of 'the judgment of the Lord' for this age, if they are willing to know it. He has not, however, seen fit at this time to make known the day and hour. He has told His people enough that they certainly need not be caught unawares as one being surprised by an unexpected thief. God has revealed the forty-two-month prophecy to us for no other purpose than that we be made to realize that we individually have no time to lose in cleaning ourselves up with the provisions He has given us, no time to lose in getting our divinely-appointed work done in the church, and no time to lose in setting our own houses in order. When God's people need more information for their own good the Lord will not withhold it from them.)"

Since the Code leaves the matter there, we must not add our own ideas, and thus place ourselves in the dangerous position of running ahead of the Lord.

Most importantly, the prophecy of the 42 months was not revealed for the purpose of setting time. The Lord wanted us to know about this that we might prepare ourselves to stand, and that we might have a guide post along the way to the Kingdom, knowing that time is very short.

"It is a masterpiece of Satan's deceptions to keep the minds of men searching and con-

jecturing in regard to that which God has not made known, and which He does not intend that we shall understand. It was thus that Lucifer lost his place in heaven. He became dissatisfied because all the secrets of God's purposes were not confided to him, and he entirely disregarded that which was revealed concerning his own work in the lofty position assigned him. By arousing the same discontent in the angels under his command, he caused their fall. Now he seeks to imbue the minds of men with the same spirit, and to lead them also to disregard the direct commands of God."--Great Controversy, p. 523, par. 1.

"God has given in His word sufficient evidence of its divine character. The great truths which concern our redemption are clearly presented. By the aid of the Holy Spirit, which is promised to all who seek it in sincerity, every man may understand these truths for himself. God has granted to men a strong foundation upon which to rest their faith.

"Yet the finite minds of men are inadequate fully to comprehend the plans and purposes of the Infinite One. We can never by searching find out God. We must not attempt to lift with presumptuous hand the curtain behind which He veils His majesty. The apostle exclaims, 'How unsearchable are His judgments, and His ways past finding out!' We can so far comprehend His dealings with us, and the motives by

which He is actuated, that we may discern boundless love and mercy united to infinite power. Our Father in heaven orders everything in wisdom and righteousness, and we are not to be dissatisfied and distrustful, but to bow in reverent submission. He will reveal to us as much of His purposes as it is for our good to know, and beyond that we must trust the Hand that is omnipotent, the Heart that is full of love.

"While God has given ample evidence for faith, He will never remove all excuse for unbelief. All who look for hooks to hang their doubts upon, will find them. And those who refuse to accept and obey God's word until every objection has been removed, and there is no longer an opportunity for doubt, will never come to the light.

"Distrust of God is the natural outgrowth of the unrenewed heart, which is at enmity with Him. But faith is inspired by the Holy Spirit, and it will flourish only as it is cherished. No man can become strong in faith without a determined effort. Unbelief strengthens as it is encouraged; and if men, instead of dwelling upon the evidences which God has given to sustain their faith, permit themselves to question and cavil, they will find their doubts constantly becoming more confirmed.

...

"There is but one course for those to pursue who honestly desire to be freed from doubts. Instead of questioning and caviling concerning that which they do not understand, let them give heed to the light which already shines upon them, and they will receive greater light. Let them do every duty which has been made plain to their understanding, and they will be enabled to understand and perform those of which they are now in doubt.

...

"The followers of Christ know little of the plots which Satan and his hosts are forming against them. But He who sitteth in the heavens will overrule all these devices for the accomplishment of His deep designs. The Lord permits His people to be subjected to the fiery ordeal of temptation, not because He takes pleasure in their distress and affliction, but because this process is essential to their final victory. He could not, consistently with His own glory, shield them from temptation; for the very object of the trial is to prepare them to resist all the allurements of evil."--Great Controversy, pp. 526, 528.

"The season of distress and anguish before us will require a faith that can endure weariness, delay, and hunger,--a faith that will not faint, though severely tried. The period of probation is granted to all to prepare for that

time. Jacob prevailed because he was persevering and determined. His victory is an evidence of the power of importunate prayer. All who will lay hold of God's promises, as he did, and be as earnest and persevering as he was, will succeed as he succeeded. Those who are unwilling to deny self, to agonize before God, to pray long and earnestly for His blessing, will not obtain it. Wrestling with God--how few know what it is! How few have ever had their souls drawn out after God with intensity of desire until every power is on the stretch. When waves of despair which no language can express sweep over the suppliant, how few cling with unyielding faith to the promises of God.

"Those who exercise but little faith now, are in the greatest danger of falling under the power of satanic delusions and the decree to compel the conscience. And even if they endure the test, they will be plunged into deeper distress and anguish in the time of trouble, because they have never made it a habit to trust in God. The lessons of faith which they have neglected, they will be forced to learn under a terrible pressure of discouragement.

...

"The 'time of trouble such as never was,' is soon to open upon us; and we shall need an experience which we do not now possess, and

which many are too indolent to obtain. It is often the case that trouble is greater in anticipation than in reality; but this is not true of the crisis before us. The most vivid presentation cannot reach the magnitude of the ordeal. In that time of trial, every soul must stand for himself before God. 'Though Noah, Daniel, and Job' were in the land, 'as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness.' "--Great Controversy, pp. 621, 622, 623.

"Nineveh, you remember, repented and proclaimed a fast. And even the cattle were aware that Nineveh had repented, but Jonah did not know it. Jonah must have been proud and more concerned with bringing his prophecy to pass, than he was with the salvation of the city, for he mourned over the withering of the gourd which is just a plant rather than rejoicing over the repentance of Nineveh!

"This should be a great object lesson to us. In carrying our message of Elijah we should not be anxious for the execution of Ezekiel 9 in the church, but rather we should be anxious for the souls of the people. Likewise in bearing our message of Jonah we should not be anxious for Assyria's fall, but rather for her repentance and salvation."--The Symbolic Code, Vol. 11, No. 8, pp. 11, 12.

RADIO LOG

Our new radio broadcast of unparalleled interest to every Seventh-day Adventist, revealing vital truths on the Judgment of the Living, may now be heard on the following stations EVERY SUNDAY:

Colorado:

Denver KMYR (Dial 710) 9:30-10:00 A.M.

Idaho:

Boise KIDO (Dial 630) 10:30-11:00 A.M.

Montana:

Bozeman KXLQ (Dial 1450) 8:30-9:00 P.M.

Butte KXLF (Dial 1370) 8:30-9:00 P.M.

Great Falls KXLK (Dial 1400) 8:30-9:00 P.M.

Helena KXLJ (Dial 1240) 8:30-9:00 P.M.

Missoula KXLL (Dial 1450) 8:30-9:00 P.M.

Oregon:

Portland KWJJ (Dial 1060) 12:30-1:00 P.M.

Washington:

Seattle KVI (Dial 570) 9:30-10:00 P.M.

Spokane KXLY (Dial 920) 10:30-11:00 A.M.

Yakima KLOQ (Dial 1390) 9:30-10:00 P.M.

Walla Walla KUJ (Dial 1420) 7:30-8:00 P.M.

DAVIDIAN SABBATH SCHOOL LESSONS

November 1, 1958

DOES LUNAR CALENDAR OR WEEKLY
CYCLE GOVERN SABBATH? (Cont'd)

ONE THOUSAND YEARS SABBATH!

Text Material: The Symbolic Code,
Vol. 13, Nos. 9, 10.

1. What calendar did Moses and the Children of Israel use as they departed from Egypt?
2. Describe the Egyptian calendar according to the Encyclopedia.
3. What was the only change that God made in the Egyptian calendar?
4. Show that the Egyptian, the Medo-Persian and the Hebrew months ran parallel.
5. What was the length of the month in both Old and New Testament times? Give examples.
6. Where in the Bible is mentioned the celebrating of a new-moon day?
7. (a) Do the Scriptures prove that the months began with a new moon?
(b) What do they prove?
8. Since Moses and the prophets are entirely silent about a lunar calendar, what course

should we follow?

9. How can we avoid presenting strange fires before the Lord?
10. What is the next Sabbath theory to be studied?
11. In what way is it really fantastic?
12. Prove that the days of creation were 24 hours long.
13. According to this theory, what would be the length of each day and night?
14. Why will men believe such theories?
15. What text is sometimes used to prove the thousand-year Sabbath premise?
16. Give the real meaning of the text found in 2 Peter 3:8.
17. Why was the illustration used?
18. What fact is evidenced by the different Sabbath theories?

Memory Gem: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:13, 14.

November 8, 1958
 IS THE SABBATH ON SUNDAY?
 OR ON SATURDAY?

Text Material: The Symbolic Code, Vol. 13,
 Nos. 11, 12, pp. 3-15.

1. (a) According to the Bible, what day of the week is Sabbath?
 (b) And if Sunday is the first day of the week, what day would Saturday be?
2. Tell how the law of God was given to the children of men.
3. How should God's precepts be regarded by mankind?
4. In what way can one blaspheme God?
5. For whom was the Sabbath created?
6. Prove that the Sabbath was made for the Gentile as well as for the Jew.
7. How does the Gentile become one of Abraham's seed, and thus a Jew?
8. (a) Give the meaning of Jerusalem.
 (b) Of whom is the Kingdom made up?
9. (a) Why can no one be sure of his ancestry?
 (b) Yet, what does God say concerning the identification of each one?
10. (a) To whom are the promises made?
 (b) How may the Gentile share in the promises?
11. Explain how a Gentile may become a full-fledged Jew in spirit?
12. Why was this and other companion publications written?
13. What is the main theme of the Rod literature?
14. Summarize the truth expressed in Isaiah 4.
15. What does the Bible teach as to the nature of the law?
16. Why is it absurd to think that Christ would abrogate the law?
17. How do we know from both the Old and New Testaments that the ten commandments are still in force?
18. Who, then, did away with the law?
19. Explain why the sacrificial ordinances were removed at the cross.

Memory Gem: "The law of God, being a revelation of His will, a transcript of His character, must forever endure, 'as a faithful witness in heaven.' " -- Great Controversy, p. 434, par. 1.

November 15, 1958

IS THE SABBATH ON SUNDAY?
OR ON SATURDAY?
Part 2

Text Material: The Symbolic Code, Vol. 13,
Nos. 11, 12, pp. 15-31.

1. (a) How did Paul reprove the trouble-makers over the law?
(b) Of what law was he speaking?
2. (a) Is one actually justified by keeping the law?
(b) Explain how the law works for the salvation of man.
3. (a) Why are Paul's letters sometimes misunderstood?
(b) How should they be read?
4. How will one live who abides in the love of Christ?
5. By what means did Christ eternally secure the salvation of the faithful?
6. What law is referred to in Romans 3:20 and I John 3:4?
7. Prove that Jesus taught the law of the ten commandments when He lived on the earth.
8. How did the following writers of the Bible regard the law?
(a) Isaiah (d) James
(b) Paul (e) John, the Revelator
(c) David
9. What did Jesus mean when He said, "On these two commandments hang all the law and the prophets"?
10. What, then, is the conclusion of the whole matter?
11. In regard to purported Truth, how must each one come to a decision?
12. Why are ministers led to devise heresies?
13. Can we expect them to arouse the laity to see and accept freshly revealed Truth? Why not?
14. What is the really important thing to know about the Sabbath?
15. Why did God say "Remember the Sabbath day"?
16. How were the Children of Israel instructed to keep the Sabbath?
17. Explain how the Sabbath may be made attractive to the children and bring joy to the adults as well.
18. What are God's promises to the true Sabbath keeper? (Isa. 58:13, 14)

- (b) When does he come?
 (c) What is his message?
18. Compare 1 Peter 4:17 with Malachi 3 and Revelation 3:14-16.
19. When does the Judgment of the Living begin?
20. What will be the character and work of the eleventh-hour laborers?
21. What is the real object of the radio broadcasts?

November 29, 1958

THE WARNING PARADOX

Text Material: "The Eleventh-Hour Call"
 Radio Message No. 2.

1. How may the prophecies, clothed in symbols, be opened to the understanding?
2. What was the object of the whole system of types and symbols?
3. Give a brief account of the prophecy of Zechariah 6:1-8.
4. Name the several symbols mentioned.
5. Why are we primarily concerned with the last of the four chariots?
6. Give several Bible references showing

- what a mountain as a symbol represents?
7. What type of people would make up a church represented as a mountain of brass?
 8. (a) Why did Zechariah see two brass mountains?
 (b) Describe the pure church in the days of the Apostles.
 (c) When will another pure church become a reality?
 9. Establish the fact that the four chariots represent God's church at work in four different periods of time.
 10. Who were represented by the red horses?
 11. Through what period of time did the black horses pull their chariot?
 12. What significance is attached to the white horses pulling the third chariot?
 13. How is the controversy going on in the church pictured in this prophecy?
 14. Why were the grisled horses represented as going toward the south country?
 15. What are the bay horses seeking to do?
 16. When the grisled horses are cut off what period of time does the church enter?
 17. What event separates the two classes of

19. In summary, why could the law not be changed?

November 22, 1958

THE PARABLE OF THE HOUSEHOLDER
OF MATTHEW 20

Text Material: "The Eleventh-Hour Call"
Radio Message No. 1.

1. What is the scriptural basis for the name of our radio program?
2. (a) Give two reasons why Christ taught in parables.
(b) Were they given only for those who lived 2,000 years ago?
3. Relate the parable found in Matthew 20:1-9.
4. In the parable, identify the
 - (a) Householder
 - (b) Kingdom of Heaven
 - (c) Vineyard
 - (d) Laborers
5. (a) How were the laborers paid?
(b) What does the penny represent?
6. In Matthew 20, how many calls were made by the householder?
7. Explain the Jewish method of designating time.
8. When did the day begin in the parable? Give a reason for your answer.
9. (a) Who were the first laborers called to the vineyard?
(b) In what way did they fail in fulfilling their mission?
10. (a) At the third hour, whom did Christ call?
(b) What is the meaning of the phrase, "standing idle in the market place"?
(c) How were the third-hour laborers hindered in their work?
11. What are the qualifications of each separate call?
12. Why would you say that Miller's message answered the sixth-hour call rather than the messages of Luther, Wesley, or Campbell?
13. Identify the laborers called at the ninth hour.
14. Prove that this is the last movement and corresponds with the last church at the end of the day.
15. Then why did the Lord make another call for laborers at the eleventh hour?
16. At the time of each call, how did God make known His message to the people?
17. (a) Who is the last prophet to come to the church?

November 15, 1958

IS THE SABBATH ON SUNDAY?
OR ON SATURDAY?
Part 2

Text Material: The Symbolic Code, Vol. 13,
Nos. 11, 12, pp. 15-31.

1. (a) How did Paul reprove the trouble-makers over the law?
(b) Of what law was he speaking?
2. (a) Is one actually justified by keeping the law?
(b) Explain how the law works for the salvation of man.
3. (a) Why are Paul's letters sometimes misunderstood?
(b) How should they be read?
4. How will one live who abides in the love of Christ?
5. By what means did Christ eternally secure the salvation of the faithful?
6. What law is referred to in Romans 3:20 and 1 John 3:4?
7. Prove that Jesus taught the law of the ten commandments when He lived on the earth.
8. How did the following writers of the Bible regard the law?
(a) Isaiah (d) James
(b) Paul (e) John, the Revelator
(c) David
9. What did Jesus mean when He said, "On these two commandments hang all the law and the prophets"?
10. What, then, is the conclusion of the whole matter?
11. In regard to purported Truth, how must each one come to a decision?
12. Why are ministers led to devise heresies?
13. Can we expect them to arouse the laity to see and accept freshly revealed Truth? Why not?
14. What is the really important thing to know about the Sabbath?
15. Why did God say "Remember the Sabbath day"?
16. How were the Children of Israel instructed to keep the Sabbath?
17. Explain how the Sabbath may be made attractive to the children and bring joy to the adults as well.
18. What are God's promises to the true Sabbath keeper? (Isa. 58:13, 14)

The Lord has blessed me wonderfully since I found this present Truth up to this day. I will close now. God bless you and pray for me.

New Jersey

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Dear Friends:

I want to write and thank you for the literature you are sending me, for the Davidian Bible studies, for all your kindness.

First, I want to tell you I am not worthy of any of it, and I don't even know if I'll ever be able to pass it on to others.

I was baptized December 10, 1955, and became a member of the _____ church.

...

A friend told me of the Davidians. It's so real! So inspiring! You see, I can't afford the Testimonies, or many of Sister White's books, but there are so many quotations from these writings. Then your Bible Course is doing a three-fold work--it's giving me the much needed Spiritual food. It's shedding great light across my pathway, and it is giving me access in a limited way, to the Testimonies.

Some day, when God releases me from my duties here I hope to get out and work for others --to show others just what great light shines through the printed pages you have sent me.

How I wish every body knew, and understood just what God expects of them.

May God bless you, dear Friends, and bless every ray of Divine Light that shines forth.

Ohio

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Dear Friends:

Each Sunday from 12:30 to 1:00 o'clock I listen to the program "The Eleventh-Hour Call" on Station KWJJ.

I look forward each week to this program, and enjoy every minute of it. I only wish it could be an hour long instead of the half hour. Would you send me these Bible studies, beginning with No. 1 of the series? Also one of my neighbors is interested and would like the series too.

Oregon

++++

Dear Friends:

Inclosed is my tithe--so you can see I believe. I want my Certificate of Fellowship as soon as possible. I'll be sending in more lessons soon.

I thrill to this blessed Truth.

Washington

++++

Dear Sister Houteff:

We have finished the Advanced Bible Course and have enjoyed it so very much. We have learned more Bible truths in the last year than we ever did before,...

Washington

++++

Dear Brethren:

I am a listener to the "Eleventh-Hour Call" since August about 3 weeks now, and have written you a letter (which came back because I wrote to Vegas, Texas). If you would spell out the city it would be a big help to many. Now I try Waco, Texas and hope it will reach you.

I want to let you know I am impressed by your message and firmly believe as you do. Would you please send me today's message the "Latter Rain," and if you have others I would be very glad to read them. I will send a love offering as soon as I have the right address. God bless you and keep you on the air until the cleansing, gleaming, and the Restoration of all things is restored. I want to be among the wise virgins and keep awake.

Oregon

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ANNOUNCEMENTS

We are happy to announce that the combined Volumes 12 and 13 of the Symbolic Code may now be purchased in bound form. The price is \$1.45, postage paid. Volumes 10 and 11 of the Code is also priced now at \$1.45.

Our supply of girl's and children's clothing, sizes 3 to 13 is exhausted. If you have extra clothing in these sizes please send them to us.

Exhibit "J"

No. 12

J - 12

14 SC # 6

A LETTER

TO GENERAL CONFERENCE
EXECUTIVE COMMITTEE

February 17, 1959

General Conference Executive Committee of
Seventh-day Adventists
6840 Eastern Avenue, N. W.
Takoma Park
Washington 12, D. C.

Dear Elder Figuhr:

Realizing the shortness of the time in which the church is to prepare herself for her climaxing work on this earth, we write this letter to you who stand at the helm of the great Seventh-day Adventist denomination.

NG For thirty years the church has been confronted with the teachings and work of The Shepherd's Rod. During this time The Shepherd's Rod message has faithfully proclaimed the process the Lord will use in preparing the Seventh-day Adventist denomination for the final work of spreading the gospel of the kingdom world.

X At the 34th Quadrennial session of the General Conference which convened in Cleveland, Ohio last June, those who were there in the capacity of official officers and delegates were presented with the issues involved through the medium of an Open Letter published in the foremost newspapers of that city. This same Open Letter has also been widely circulated as you know in this country and other countries as well.

NOTE

Inasmuch as the issues involved as presented in that Open Letter were never answered up to this time, one can only conclude that you have no answer for them.

It had been our sincere hope that these important points of doctrine could have been mutually agreed upon while representatives from all parts of the world were assembled there in session. Had this been done we at that time could have united in truth. As a consequence, we would now be working together in complete harmony under the truth.

Needless to say, it was depressing to us to see you brethren leave the matter in confusion when, with the guidance of the Lord, it would have been easy to settle it at that time. For some reason, though, you chose to leave the issues unsettled to this day.

In view of your failure to take definite action in response to all the efforts the Association in the fear of God has put forth, we have now no choice but to call upon God to make known to all His will concerning these issues.

We firmly believe that since you are unable to disprove from the Scriptures the teachings of The Shepherd's Rod, but resort instead to character defamation and the putting forth of irrelevant and misleading ideas, the message of The Shepherd's Rod passes the Scriptural test and is God's Truth for today.

Had you been able to answer from the Scriptures the issues involved, we believe you would have been glad to set us straight while the General Conference was in session and where you had a splendid opportunity to do so.

NOTE

In November of 1955 this Association in its official organ, The Symbolic Code, issued its stand on the prophecy of Revelation 11:1-13, which concerns the 42 months that the Gentiles tread the Holy City, and the 1260 days the Two Witnesses prophesy with power (authority) in sackcloth.

NOTE

X The Code pointed out that this prophecy has its primary application in the latter days--the days following the Millerite movement and the

rise of the Seventh-day Adventist movement shown in Revelation 10:8-11, and in the time of the measuring of those who are to make up the spiritual temple and the worshipers therein, excluding the Gentiles.

During these 1260 days that they prophesy (teach), they have power (authority) to shut heaven that it rain not (cause to cease the latter rain). They also turn water into blood (give mortal life to those who respond to its life-and-death message even as Noah's family was assured safety in the great deluge by their heeding God's warning of that destruction). The Two Witnesses also smite the earth with all plagues (bring trouble, vexation, and nuisances) as often as they will.

NOTE

At the close of the 1260 days warfare is to be waged against Them which will succeed in killing Them. They shall lie dead for 3 1/2 days. Afterward, they are to be gloriously raised. Then those who had rejoiced over their death will be filled with fear, and a great shaking will take place. At that time the hypocrites in the Lord's part of the city will be slain. The remnant will be frightened and give glory to God.

In the November, 1955 Symbolic Code we published our stand that we were then living in this time period. Today we believe we are approaching the end of it. In fact we believe it will end sometime this Spring.

God's instrumentality (the 2 candlesticks) with support of His Word (the 2 olive trees) have smitten the earth with all plagues as often as they willed during this time.

NOT THIS

(The word plague, as you doubtless are aware, means anything very troublesome or causing misery; a nuisance; to trouble or annoy greatly, harass, torment, vex, disturb. The plagues came during this time in the form of various campaigns. To name them specifically they were: (1) the distribution of the vast amount of The Shepherd's-Rod literature to Seventh-day Adventists; (2) the door-to-door contacting of Adventists by Davidians; (3) the passing out of Rod literature at the Adventist churches; (4) the displaying of the "Hear Ye the Rod" signs before the Adventist churches; (5) the displaying of the signs and the passing out of Rod literature at all the Adventist camp meetings in the U. S. and some other countries; (6) the effort of Davidians in Cleveland, including the publishing of an Open Letter to the General Conference Session; and (7) the present radio program, "The Eleventh-Hour Call," which now is being expanded to nationwide coverage. *Short during this point*

Our sole motive in instituting these programs was for the purpose of extending to all God's people the opportunity of hearing and understanding God's message for His people.

NOTE

today. Inasmuch as you brethren have set yourselves in opposition to this message, these activities were verily plagues to you.

NOTE

Our announcement that the one that is now in progress is the last, may bring you great relief. Yet the knowledge that this is your last opportunity to avail yourselves of God's saving message for you should greatly disturb you. We plead with you now to repent from your Laodicean attitude that you have need of nothing when God says you are in need of everything. Soon your opportunity to do so will have been withdrawn.

By this letter we make it known to you that we are now leaving this entire matter with the Lord to demonstrate whether He is leading in the work at Mt. Carmel, or whether He is leading you to stop your ears to the message which Mt. Carmel has put forth in her official publications.

NOTE

This means that The Shepherd's Rod message is now on the altar. If you are positive in your position that The Shepherd's Rod is not of the Lord and that you are being led of God to resist it, you will not hesitate to put your all on the altar as well. In fact, your failure to do so will indicate a lack of faith on your part in the position you hold.

If the message and work of Th

Rod is God's Truth as we believe it to be, the 1260 days of Revelation 11 as The Symbolic Codes have explained, will end sometime this Spring. Then will follow the war that will kill the Two Witnesses. Those whom the Witnesses had tormented will gloat over this. But after 3 1/2 days the Two Witnesses will be exalted. At the same time will come the earthquake (shaking) in which will be slain all the hypocrites in God's part of Christendom--the Adventist church. The remnant will give glory to God.

NOTE

This is a serious matter. We sincerely feel that if the Rod message (which we believe is the Lord's) is not His work, the sooner we know it the better it will be for the church and the world too. Likewise with you brethren. In all integrity you should be just as anxious to know where your position stands in the Lord's sight. If the Lord is not in your position, the sooner you know it, the better it will be for the church and the world too.

We have honestly set before you the belief on which we stand. We have been led to it by our understanding of God's revelation of His Word. Therein lies our faith.

Now is your opportunity to reveal to all the church and the world your willingness to allow

God to have His way.

All the pleas that have ever been made for you brethren in the message of The Shepherd's Rod we now bind up into one, and pray to God that your hearts be not turned from Him permanently at this crucial hour.

Sincerely yours to witness the demonstration of God's leading,

THE GENERAL ASSOCIATION OF DAVIDIAN SEVENTH-DAY ADVENTISTS,

By THE EXECUTIVE COUNCIL:

Signed: (Mrs. Florence Houteff)
 Signed: (J. O. Conrad)
 Signed: (J. R. Guster)
 Signed: (Mrs. S. Hermanson)
 Signed: (Geo. W. Saether)
 Signed: (Mrs. Mary Allen)
 Signed: (Jack Knipple)
 Signed: (Cecil W. Helman)
 Signed: (T. O. Hermanson)

"CHOOSE YE THIS DAY"

After presenting the subject of the 42 months of Revelation 11, the November, 1955 issue of The Symbolic Code, on page 13, made this statement: "As we approach the time of these events more can be said about them." This was said because every detail of the prophecy of Revelation 11 was not then understood.

Our having progressed deeply into the time prophesy, we now understand more than we were able to know in November of 1955. Before we take up those things, it would be well for us to review the prophecy.

In Revelation 10, verses 8 to 11 is brought to view the disappointing experience of the Millerite movement.

"And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey; and as soon as I had belly was bitter. And he said unto

me, Thou must prophesy again before many peoples, and nations, and tongues, and kings."

The book that was eaten was the message Miller taught that Christ's second coming would occur in 1844 in fulfilment of Daniel's prophecy of the 2300 days. When Christ did not come to earth on the date they had set, the Millerites were disappointed. This was pre-figured in Revelation by the book's first being sweet in John's mouth, but turning bitter in his stomach. Indeed, what a joyful (sweet) message the Millerites preached--but how bitter it turned in their disappointment when the prediction as they understood it failed!

note -

The commission of Seventh-day Adventists --that they were to prophesy again--is found in verse 11 of Revelation 10. They were to teach the Judgment truth and the Sabbath and the second coming of Christ to many peoples and nations, and tongues, and kings. The Seventh-day Adventist denomination has been doing this ever since 1844.

Revelation chapter 11 continues on with the same subject:

"And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein." Verse 1

This verse describes the work of judgment which the Seventh-day Adventists were to announce had commenced.

The temple and the altar are both inanimate objects. This aptly illustrates the work which the message of the Adventists proclaimed--that "the hour of His judgment is come"--commencing with the dead. The temple and altar, both being inanimate objects, represent two classes of the dead that were to be judged. The temple, the larger of the two objects, represents those who died from the beginning of time to 1844. The altar, the smaller object, represents the ones who have died in Christ since 1844.

The worshippers of course are animate. Therefore, they represent those among the living who are measured. Measuring of people is done by counting them. In this instance it is the numbering of those in the church who are worthy to receive Heaven's approbation. Revelation 7:1-4 gives the number of the "firstfruits" of the living:

note

"And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living. And he cried with a loud voice to

the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel."

The court that is without the temple is reserved for the Gentiles who are to come later. They also are brought to view in Revelation 7. For besides the 144,000, John saw a second group which he describes in verse 9:--

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands."

This great multitude are the Gentiles for whom the court in Revelation 11 is reserved. Thus verses 1 and 2 speak of the work of measuring as it deals first with the dead and then for the living.

"And the Holy City shall they [the Gentiles] tread under foot forty and two months." Verse 2, last part.

NOTE
During the time of the Judgment

NOTE
while the measuring or counting of the worshippers of the temple is being done and before the Gentiles are brought in, they (the Gentiles) tread the city (Jerusalem) for 42 months. When the 42 months have ended the times of the Gentiles will have ended. Thereafter the "uncircumcised and the unclean" shall pass through no more. When the time of the Gentiles ends, they are to be driven out of the land, and God's people Israel will be brought in to make up His Kingdom.

It is not merely fleshly Israel that is to be numbered among these firstfruits of the Kingdom. It is Israel indeed who shall inherit the promised city when the Gentiles leave. "For," say the Scriptures, "he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Rom. 2:28, 29.

NOTE
"And I will give power unto My Two Witnesses, and They shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the earth." Rev. 11:3, 4.

NOTE
The Two Witnesses are identified as being the two olive trees and the two ca-

When the prophet Zechariah asked what the olive trees of His vision symbolized, the angel answered, "the Word of the Lord." Zech. 4:6.

TE "The two olive trees, then, are figurative of the Old and New Testaments, the Bible (The Great Controversy, p. 267). As to the symbolization of the andlesticks the Lord Himself points out that they are figurative of the churches (Rev. 1:20). The two candlesticks in connection with the olive trees are therefore figurative of the Old and New Testament churches, the churches which gave us the Bible."--Timely Greetings, Vol. 2, No. 15, pp. 9, 10.

NOTE

These Two Witnesses then are the Word of Scriptures combined with God's instrumentality, the church. It is to These that power is given to prophesy for 1260 days.

"And if any man will hurt Them, fire proceedeth out of Their mouth, and devoureth Their enemies: and if any man will hurt Them, he must in this manner be killed." Verse 5.

"From this we see that though the Bible is the best friend to Its friends, It is a terrible enemy to Its enemies. When Truth cannot save, it kills."--Timely Greetings, Vol. 2, No. 15, p. 10.

... power to shut heaven, that it

rain not in the days of Their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as They will." Verse 6.

NOTE

The Two Witnesses are shown here as being given the power (authority) to shut heaven that it rain not in the days of Their prophecy. According to Deuteronomy 32:2, rain symbolizes spiritual truth. Since Revelation 10 and 11 contain the truths brought by the latter rain angel, it is understood therefore that the stopping of the rain symbolizes the cessation of the falling of the latter rain. The Two Witnesses were given authority to close the heavens that it rain not. In actuality the announcement that the rain was shut off was given officially in the November, 1955 issue of The Symbolic Code.

NOTE I

The turning of waters into blood mentioned in verse 6, is the same symbol that is used in the first trumpet. By it is meant the giving of mortal life. In the first trumpet is shown God's judgment upon the wicked in the form of a flood. Noah preserved his life by heeding God's instructions to prepare for the devastating judgment. His belief in God's life-and-death message, and his preparatory efforts, won him the assurance that his life would be preserved. So it is with God's people today. It is their belief in, and their preparation for, God's destructive judgment in His

NOTE

will now give us the assurance or seal of deliverance from the coming destruction.

As for the power the Two Witnesses had by which They were to "smite the earth with all plagues as often as They will," this part of the prophecy was not heretofore clearly understood. Had there been foreknowledge of their nature it is possible that rather than a need evoking them in the form they came, arbitrary measures might have been used. At this time, however, it is very clear as to what constitutes the plagues.

The word plague means anything very troublesome or causing misery, a nuisance; to trouble or annoy greatly, harrass, torment, vex, disturb.

Within these 1260 days of this prophecy the Two Witnesses (the Truth and the church) have truly smitten with seven plagues. Specifically, they are:

1. The vast amount of Davidian literature that was printed and sent out to a large mailing list of Seventh-day Adventists in the United States and other countries.

2. The door-to-door contacting of Seventh-day Adventists by the Davidian "hunters" from coast to coast here and in other countries.

3. The distribution of The Symbolic Codes and other literature by Davidians at almost all the Seventh-day Adventist churches across the nation and some in other countries.

4. The signs ("Hear Ye the Rod," Mic. 6:9") displayed by Davidians before almost all the Seventh-day Adventist churches in the United States and some in other countries.

5. The display of signs and distribution of Davidian literature at all the camp meetings in the United States and in some other countries.

6. The Davidian effort in Cleveland, Ohio at the General Conference Session of Seventh-day Adventists in June, 1958, including the Open Letter.

7. The radio program "The Eleventh-Hour Call" sponsored by the Davidians, now expanded through a national broadcasting system.

These are plagues numbering seven which were brought by the Two Witnesses in fulfillment of the prophecy of Revelation 11. The seventh, the last plague, is now in progress.

... that these efforts were put on

by Davidians for no other purpose than to inform the church of the life-and-death import of the message of the Rod. They were called forth to penetrate the barriers put up by the ministry against the Truth. These efforts actually were to the Denomination just what the word plague means.

NOTE

The fact that the last plague is now in progress is one strong evidence that this period of time is almost over.

"Again, at Israel's mighty trumpet blast, after their seventh silent encirclement of the impregnable walls of Jericho, the great iron gate suddenly fell as the walls mysteriously came crashing down, and Israel marched in triumph! So shall it be with the massive walls of opposition within which the Enemy is keeping the Laodiceans in lukewarmness--in the beguilement that they are 'rich, and increased with goods,' and in need of nothing, while they are 'wretched, and miserable, and poor, and blind, and naked.' Rev. 3:17. Consequently, ere long the tight-closed gates now bolted, barred, and barricaded against Heaven's rescuers with provisions of Truth, meat in due season, for the captive flock, will suddenly fall open as the walls come tumbling round Jericho-like at the Recruiter's seventh round and trumpet blast. Then all God's hidden ones shall be gloriously disclosed to view."--The White-House Recr

"And when They shall have finished Their testimony, the beast that ascendeth out of the bottomless pit shall make war against Them, and shall overcome Them, and kill Them." Rev. 11:7.

This verse reveals that we can next expect that the beast will rise up and make war against the Two Witnesses.

"The Bible points out that but one bottomless pit was opened, the pit out of which the locusts came (Rev. 9:2), and it was the heavenly Star that opened the pit to let out its captives, --the locusts who were to hurt only those men who have not the seal of God in their foreheads. Since the locusts were capable of knowing who had and also who had not the seal of God in their foreheads, and since they were friends to God's sealed people, the truth is obvious: The Star that liberated them from the pit is Christ, and the locusts are the Christians, the people that were rescued from apostate Judaism.

"Moreover, the fact that the Angel of Revelation 20:1 (Satan's great enemy), is the One Who has the key of the bottomless pit, it follows that the Angel of Revelation 20:1 and the Star of Revelation 9:1 are the same, for the One to Whom the key was given, is the only One that could have it.

"Now we may ask who is the beast of the bottomless pit? If the Star that came from Heaven and opened the pit is Christ, and if the locusts that came out of the pit are the Christians, then there is no way of escaping the conclusion that the beast which came out of the bottomless pit is symbolical of Christendom. Thus it is that the Lord was crucified there." --Timely Greetings, Vol. 2, No. 15, pp. 11, 12.

Christendom then is to make this war against the Two Witnesses and kill Them.

"And Their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." Rev. 11:8.

"Now that the city is spiritually called Egypt, it denotes that it is holding God's people in slavery. The name Sodom denotes that God's true people will have to be rescued from it as was Lot." --Timely Greetings, Vol. 2, No. 15, p. 12.

"And they of the people and kindreds and tongues and nations shall see Their dead bodies three days and an half, and shall not suffer Their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over Them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwell on the earth." Ver

For 1 1/2 days Their dead bodies shall lie in the streets while those who have been tormented by Them will make merry and rejoice over Their apparent complete fall.

"And after three days and an half the Spirit of life from God entered into Them, and They stood upon Their feet; and great fear fell upon them which saw Them." Verse 11.

Their victory is to be shortlived, for after only 3 1/2 days the Witnesses are to be raised. This turn of events will bring great fear upon those who shall see it.

"And They heard a great voice from heaven saying unto Them, Come up hither. And They ascended up to heaven in a cloud; and Their enemies beheld Them. And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand; and the remnant were affrighted, and gave glory to the God of heaven. Verses 12, 13.

"A tenth part of the city must represent the Lord's part, the tithe, so to speak. The earthquake therefore represents a shaking in the church of God. The remnant who give glory to God, can only be the faithful who survive the shaking. Thus is the Church purified. This earthquake then, is symbolical of the slaughter and coincides with Isaiah 66:

16."--Timely Greetings, Vol. 2, No. 15, p. 12.

NOTE
The climax of this prophecy concerning the Two Witnesses is the cleansing of the church through the slaughter of Ezekiel 9. Through it the church will be prepared for the Kingdom, and also for her work of gathering in the great multitude.

The prophecy of Revelation 11:2-13 actually concerns two parallel events: The last part of verse two shows the clearing of the Holy City in the land of promise--Palestine. Verses 3 to 13 show what is to take place in the church to prepare her for her cleansing and entry into the land.

Were only one of these phases shown in the prophecy it would be incomplete. For if the land were all that was shown to be made ready, no people would be ready to occupy it. And if the preparation and cleansing of the church were all that was shown, the church would have no place to go. The prophecy is complete in that it shows the clearing out of the Gentiles from the land and the preparation of God's church to go into it.

Nowhere within the prophecy of Revelation 11 does there appear a 30-day notice or a 10-day notice or even a 1-day notice of the exact time ending. It merely states that when the Two Witnesses shall have finished their testimony

1260 days are ended--the beast will make war against Them. Therefore, we must accept the prophecy through faith in God's Word. When we reach the end of the time we will recognize it by the events which follow it.

"Watch therefore: for ye know not what hour your Lord doth come." Matt. 24:42.

This is standby notice. Because no one knows the day nor hour, we must therefore be constantly on the alert. We must be ready and keep ready.

"But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be brokch up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Verses 43, 44.

The very time you think He is not coming, that is the very time He will appear.

"Who then is a faithful and wise servant, whom his Lord hath made ruler over His household, to give them meat in due season? Blessed is that servant, whom his Lord when He cometh shall find so doing. Verily I say unto you, That He shall make him ruler over all His goods." Verses 45-47.

God's faithful and wise servant is here shown giving meat in due season--giving warning that the Lord is about to come; be ready.

"But and if that evil servant shall say in his heart, My Lord delayeth His coming; and shall begin to smite his fellowservants, and to eat and drink with the drunken; the Lord of that servant shall come in a day when he looketh not for Him, and in an hour that he is not aware of; and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." Yer-ses 48-51.

The unfaithful servant will be known by his saying, "Wait! Wait! Wait! The Lord is not going to come yet. You have more time left yet--at least another 42 months or more, etc., etc." This unfaithful servant will also be smiting his fellowservants.

If the Lord's coming were apparent, these would not be saying He delayeth His coming. But because it requires faith in the Word of God to believe that He is coming suddenly, some cannot believe it.

NOTE THIS

Today both cries are being made. On the one hand you hear the faithful watchmen telling you to be ready for the Lord is about to come, while on the other hand you hear the unfaithful servants shouting, "Don't listen!

for the Lord cannot possibly come yet." They are deceiving you."

"But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober." 1 Thess. 5:4-6.

Because of the shortness of time and the graveness of the hour, Mt. Carmel is issuing as clearly as she can her stand:

Mt. Carmel believes the prophecy of Revelation 11 just as it has been published in The Symbolic Code--that we are in the forty-two months and are very near the end of them; that the Two Witnesses are smiting with Their last plague; that we have come to the time when all in the church must make their decision individually that will determine their eternal destiny.

NOTE

Mt. Carmel further believes that the forty-two months will end sometime this Spring; that following their end war will be declared on the Two Witnesses by Christendom; that it will result in the death of the Two Witnesses; that they shall be dead for 3 1/2 days after which They shall be raised and exalted: that in the earthquake and slaying by

the Lord will take place; and that the land will be ready, and the Kingdom be ushered in.

There are of course those who oppose this position in one way or another. All must now decide which position he will take.

"Amos 1:2: 'The Lord will roar from Zion, and utter His voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top of Carmel shall wither,'"

"This scripture, you see, reflects the tragedy which took place on the top of Carmel in the days of Elijah. Here we are given the hint that there is to be another show-down between the prophet of God and the prophets of Baal. The prophets of Baal in our day even boast that they are not inspired, that what they teach and preach is what they themselves discovered by deep study and research. They even sneer at those who claim to be inspired of the Lord! They seem to think that God has forsaken the earth; that He cares not to send His Spirit as in former time; that men are now so wise that what the Spirit can do for them, they themselves can do even better! The truth is, though, that if there ever was a need for inspired interpreters of the Scriptures, it is today while many winds of doctrines are blowing from all directions, bringing in confusion, dissension, and disaster everywhere. No one sees eye to eye!" -- Timely Greeting

No. 41, pp. 7, 8.

Mt. Carmel has been faithfully giving meat in due season, and she will continue to do so as the Lord leads. It is because of her commitment to give meat in due season that she sends forth this Truth from Revelation 11.

Mt. Carmel has set forth her stand clearly. Now she makes this

IMPORTANT ANNOUNCEMENT.

Mt. Carmel hereby serves notice that she now leaves the prophecy of Revelation 11 as the Code has explained it, as the test by which the Lord will demonstrate whom He is leading.

All those persons whose decision is to wholeheartedly believe all that the Lord has given to His people through The Shepherd's Rod series of publications, and who wholeheartedly believe that God is leading His people through Mt. Carmel Center by the official organ of The General Association of Davidian Seventh-day Adventists, The Symbolic Code -- all who make this decision are now called upon to make themselves known.

We have arrived at the time when one can be on only one of but two sides. Each must decide either to recognize and accept Mt. Carmel Center as God's headquarters for dispensing the Truth today, or to be among all

those who are in opposition to Mt. Carmel and the Truth for which it stands.

Today you must make your decision. "How long halt ye between two opinions?" If Mt. Carmel and its teachings as contained in the writings of The Shepherd's Rod series and in The Symbolic Code be God's mouthpiece and authority of the church, then stand with it 100%. If not, then stand wholeheartedly against it.

On which side do you stand?

Ah Lord, God of Abraham, Isaac, and Israel, let it be known in these days that Thy rod, The Shepherd's Rod, is the present Truth, and that Mt. Carmel Center is "Thy servant, and that [these] have done all these things at Thy Word."

"Hear [us], Oh Lord, hear [us], that this people may know that Thou art the Lord God, and that Thou hast turned their heart back again. Amen."

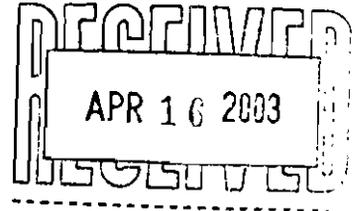
Exhibit

“K”

Biblical Resource Committee’s Reply

April 2, 2003

**The Executive Council
Mt. Carmel Center
Waco Texas**



BIBLICAL RESEARCH COMMITTEE REPORT 2003

Dear Brethren,

“Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” 2Tim. 2: 15.

Greetings in the name of our Lord and Saviour Christ Jesus. We the members of the Biblical Research Committee hereby submit our findings on the issues presented to us by Bros. Lennox Sam and Michael Graham.

- 1..Do the sermons in the Symbolic Codes 1 of 5 through 5 of 5 contain errors?**
- 2..Are they Bro. Houteff's sermons.**

Many of the Davidians who were present when these sermons were given by Bro. Houteff were alive when they were printed in the codes (some of them were on the Council that Sis. Houteff presided over) and none objected to their authenticity. What was questioned was Sis. Houteff's application of these sermons.

- (1) An old manuscript of 12SC #5 was found at Elk; It is even dated July 15, 1944. Although edited by Sis. Houteff, the original words are present.
- (2) 2TG. 41: 18 para. 3 is a partial restudy of a study previously given in one of these Codes (see 13SC, 3,4).
- (3) 3SC 5, 6 p. 12 (Blue Book 326) “To what extent is the code authentic?”

- 3..What is meant by “That which is published?”**

If the teaching is in the light of the Rod Message, then it may be published by the Executive Council.

See: 5Ans. 55, 56; Old Codes (blue book) page 326; 8SC 1-12 page 20; 2SC 11 page 11

- 4 Why all the Codes published after Feb. 5, 1955 are not currently being distributed in their entirety?**

Those that are currently distributed contain only the sermons delivered by Bro. Houteff. The missing ones containing comments and studies by Sis. Houteff and minutes of Council meetings etc. were omitted. In 1970 the Salem Association decided to republish only the sermons delivered by Bro. Houteff and discard all other materials that were in these codes.

- 5 Is Jacob's time of Trouble before or after the purification of the church?**

Jacob's time of Trouble takes place before the Purification of the church.

- (a) It takes place when God's people (the 144,000) are returning to their homeland (kingdom) 1TG. 47: 14.
- (b) Esauites and Jacobites are in the church up to the time of its purification. 1TG. 45: 12.
- (c) There are two death decrees. One during the Time of Trouble such as never was – after the purification of the church (see 12Tr. 54, 55), and another during Jacob's time of Trouble – before the purification of the church (see 1TG. 28: 14, 15; 12SC 2: 14 par. 1).
- (d) The latter decree mentioned above is the Assyrian death decree which takes place before the purification of the church 1TG. 23: 5, 6, 7, 8; 1TG. 24: 12, 13, 14; 13 SC. 1, 2: 9, 10, 11, 13.
- (e) During the time of the above mentioned Assyrian death decree, the Solemn Assembly will be called, wherein God's people will cry day and night for deliverance (Jacob's time of Trouble) – 2TG. 8: 21, 22.
- (f) The homeward journey of the latter day Jacobites (2TG. 10: 30) need not be taken too literally because they are to "board the chariots of God (just after the purification of the church) when the angels cry out all aboard" 1TG. 11: 13.
- (g) The 144,000 are called Jacobites (see 1TG. 25: 11 para 1) and since after they escape the purification of the church, they are to be taken to the kingdom by chariot, then they must have trouble before the church is purified.
- (h) God's people (Jacobites) are to be delivered from "antitypical Edomite brethren (Isa. 63: 1) in order to be led into their Father's land – 1TG. 43: 16-18.
- (i) Jacob's wrestling with the angel typifies the time of "Jacob's Trouble" (for the church). 1SR 62 para. 2, 3.
- (j) The latter day Jacobites must victoriously pass through the time of Jacob's Trouble before they receive a new name. The new name will be received after Ez. 9 (see Isa 65: 15; 1TG 44: 8) – 1SR pocket edition p. 39.
- (k) There is a predicted (trial) event, by no means a small one, before the purification of the church in which those who cannot undergo are laid in their graves, while the 144,000 remain and will escape. 1SR 219 para. 2.

6 Why are the sequence of events listed in FB: 11-15 and 2TG. 10: 28-31 not in sequential or chronological order?

We do not know why these events are not in sequential or chronological order. They are simply a list of additional beliefs of Davidians given in explanation of the letter 'D' for the name Davidians in relation to the name SDA (see 2TG. 10 p 17).

Observe that some of the numerical items are just explanations of others in the list. Number 3 for example has the sealing of the 144,000, the outpouring of the Holy Spirit and the gathering of the Great Multitude. Number 4 has the slaughter of Ezekiel 9, while numbers 10 and 11 are additional explanations of number 3.

Thus these additional Davidian believers should not be seen as contradictory to Bro. Houteff's sermons in the 1-5 Symbolic Codes because of the manner in which they are listed.

7..The 42 Months.

Regarding the 42 months of Rev. 11: 2, 3, there is one application to the 1260 years of the Dark Ages (see 5Tr. 111) and another to the liberation of Jerusalem from Gentile rule and the setting up of the Kingdom (see 2TG. 15: 9, 10). The latter day application of the 42 months was not Sis. Houteff's idea. Her mistake was in the setting of dates for its commencement and conclusion.

8..The Jonah Message

Two phases of Jonah's experience are dealt with in Tr. 10 and 11SC. 8 respectively. Tract 10 is dealing primarily with Jonah being in the belly of the fish for three days and three nights, while 11SC. 8 is dealing primarily with his experience after being vomited on shore, which represents the experience of God's people today. It was this latter part of Jonah's experience that Sis. Houteff used to clarify questions concerning the commencement of her 42 months prediction. However, the sermon itself as is recorded in 11SC. 8 mentions nothing directly or indirectly about the 42 months or the great earthquake.

9..The Trumpets

The apparent contradiction of the statements in Tract 5 pages 76-78 with 12SC. 2: 14 is due to the light shining on Bro. Houteff at the time of writing. In 1935, when he had no light on the kingdom or the fall of Assyria he applied Rev. 9: 6 to the time of the expiration of the 5 months and during the mark of the beast. The Bible records it within the duration of the 5 months – before Ezekiel 9. In the 1946 sermon in 12SC 2: 14, he applied Rev. 9: 6 to the time before the fifth trumpet ends – within the duration of five months and before the mark of the beast. Thus it was from this standpoint he mentioned that the sixth trumpet is yet in the future.

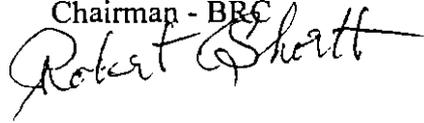
Of the twelve members of the BRC, eleven undertook the investigation. Two members concurred with the submissions of Bros. Sam and Graham and nine members expressed the dissenting views summarily mentioned above.

It is therefore the conclusion of the majority of the members of the BRC that the sermons published in the 1 of 5 to 5 of 5 Symbolic Codes are those of the prophet V.T Houteff. That they are in harmony with the Bible and the rest of the Rod message and even make some areas of the Rod message clearer.

Thus we wish to **recommend** that this Association continues publishing these codes rather than discontinue their publication.

Yours faithfully

Bro. Robert Shortt
Chairman - BRC

A handwritten signature in cursive script that reads "Robert Shortt". The signature is written in black ink and is positioned below the typed name and title.

Exhibit

“L”

N. Archer's Reply

(Minister)

**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 Zion (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.

Exhibit

“M”

T. Davis's Reply

(Minister)

Chairman
Biblical Research committee.

4057 Wildflower
Tucker GA 30

re-reply to the Authenticity of the sermons publish
in the five volumes of the Symbolic codes, after
the death of V. T. Houteff.

- (1) In my investigation, I see no reason why
the codes should be thrown away.
- (2) The sermons to are very very much authentic
and was given by Bro. V. T. Houteff
- (3) I cannot do a research on sis. Houteff,
we all know that she was done wrong.
- (4) Jacob Time of Trouble cannot be after
Ez. 9. The Brothers have not prove that to
me.

Jesus Christ

Exhibit

“N”

N. McCallum's Reply

(Minister)

**To Biblical Research Committee
Chairman R. Shortt
MT. Carmel Center
Waco, Texas**

November 3, 2002

Vol. 1 SC #4 p. 1.4 "Do not weave into "The Shepherd's Rod" message your own interpretations of the Bible and of Sr. White's writings, nor any of your constructions on anything that is written therein before first submitting your points to this office. **If your claim on a subject, which you may hold as being correct, is found so and accepted as of value by this office after a careful examination, we can have it published and distributed throughout our ranks, if that is your desire.**"

Vol. 4 SC #1-5 p. 3.8 "...Therefore, let us say with the wise, 'I will look unto the Lord; I will wait for the God of my salvation: my God will hear me,' and will **strictly follow only the published messages sent to me.** {Mic. 7: 5,67}

To what extent is the Code Authentic?

Vol. 3 # 5-6 page 12. Question No 162: "shall we, without question. **Accept the instructions of the 'Code', or shall we accept only that which we see fit to accept?** There is considerable talk that drastic changes are mad in the material submitted. Personally, I would like to view the S Rod writings as I do Sister White's"

Answer:

"The first part of this query is answered on the back of the Code, itself, paragraph 2. **The only changes that are ever made in the material submitted to the Code, are in respect to the laws of language- grammar and logic- but never in respect doctrine. Other submitted material, is, to the best of our ability and with the help of the Lord, carefully read and scrutinized; and only such contributions as are in perfect harmony with the sealing message, and are both encouraging and beneficial to all who may read the "Code", are sent to press. Therefore, those who study but part of the Code are depriving themselves of a blessing which others wish they might have.** "

Below are the questions that were given to be research
with the relevant answers

Question {A} 1 from research pg. 2

That brother V. T Houteff delivered the sermons published after February 5, 1955. { We feel you will understand the need for proof after you have examined some of the evidences shown herein}

Answered to question {A} 1

According to the above quotes Brother VT Houteff stated that one could submit Subjects to the office for examination, and it will be published if it is in harmony with the sealing message if that is his or her desire.

Question {A} 2 from pg. 2

That the inconsistencies herein mentioned are actually progressive truth and not error or in the alternative harmonize the questionable statements with statements published. By the prophet.

Answered to question {A} 2

The charge of inconsistencies pertaining to the Code after Feb. 5, 1955 that is now used by this Association concerning doctrinal matters is not made clear to me. However, we need to realize that God takes the reign in His own hands. And He has everything under control. I also fully believe that no false doctrine can weave itself into this message without it being shown up because where there is no type there can be no basic truth.

Question {B} 1

Why all of the codes published after February 5, 1955 are not currently distributed and why those that are being distributed are not distributed in their entirety?.

Answered to question {B} 1

The first answer dealt with this question already.

Question {B} 2

Why are the sequence of events published by Brother V T Houteff in the Fundamental Beliefs pages 11 to 15 and 2TG # 10 pages 28 to 31 not in sequential or chronological order.

Answered to question {B} 2

You asked about the events listed in the Fundamental Beliefs pages 11 to 15 and 2 T.G. 10 pages 28 to 31, I have no problem concerning how they are listed. And if you have a problem, you have not made it clear. You only ask a question about how they are listed. Please to remember that 2TG 10 page 21 stated "fundamental Beliefs of Davidian Seventh-Day Adventists" and I believe them.

Note: Let us be reminded that the Rod did not say the list of beliefs were in chronological order.

Note: The word "Belief" means confidence and trust.

And the word "Chronological" means arrangement of events in the order of their occurrence.

The question asked was: Why are the sequence of events published by Brother V. T. Houteff in The Fundamental Beliefs pages 11 to 15 and 2 T G #10 pages 28 to 31 not in sequential or chronological order.

Note: Take a good look at the list of belief #3, there you notice the closing work for the church, and the closing work for the world, this is taking us back to 2T G 10 page 25 list of belief # 15 there you will see the three angel message showing that this additional message must go and bring about what is stated in #3.

List of belief #4 is given more light on #3 about the purification of the S D A church.

List of belief #5 is giving more light on #4 and also #3 after the purification of the S D A church.

6 is giving light on # 5 and #4 which is the Mark of the beast trouble that comes after the purification of the S DA church. And also #3 which is the closing work for the work.

#6 is also reminding us that Rev7: 1 does not anticipate a world war, but a World wide degree.

#7 {the time of Jacob trouble} is not "The Mark of the Beast Trouble" of #5 and #6.

7 is also giving light on #4 showing that the time of Jacob trouble is before the purification of the S D A.

#3 is also the place where we find the world war, with Jacob and Esau to gather in the S DA church

#8 giving light on #7, #3, and #4 after the deliverance of the Jacobites and they receiving their new name.

#9 is the setting up of the kingdom, and also giving light on #8, #7,#6, #5, #4, and #3

10 is the Loud cry and it is giving light on #9, #8, #7, #6, #5, and #4,

#11 is doing the same thing shining light on previous events

12 probation is closed first for the S D A church

#3 show that probation closed for the world next.

Question B. 5

Explain the statement : "Teach only that which has been revealed and published" Are we to understand this to mean published by the Executive Council or published by VT Houteff

Answered to question {B} 5

The symbolic Code vol. 2 # 11 page 11Learn to respect other person property by neither adding to nor subtracting from their published work.

The symbolic Code vol. 8 # 1-12 page 20. ..As we dare not follow in such a path, we must therefore, as teachers of the Shepherd 's Rod {the official publication of the Davidian S D

A Association} teach only in the light of the Rod those passage which in one way or another need to be interpreted.

Question B. 6

If the B R C is unable to prove that the sermons published in the Distributed New Codes, were sermons delivered by Brother Houteff, and /or, one of the seemingly inconsistencies sited herein, is proven to be inconsistent with the published writings o VT houteff. The B RC should immediately submit a recommendation to the Executive Council to stop printing, distributing or teaching from said Codes.

Answered to question {B} 6

The subject in the Codes that are being question by these two brethren are in harmony with the over haul teaching of the message of the Shepherd Rod.

The question should be asked is: {Is the teaching in the code that are been question the same as in other parts of the Rod Message.}? - yes

Question #1 (d)

Which trumpet are we living in, and when does the 6th trumpet begin to sound?

Answer:

Rev. 9: 10

Tr.5 page 74. 2

“.....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."

After the expiration of the five figurative months of restriction during which they were not to kill some will be made invulnerable to death for the finishing of the gospel work, and will, if necessary to the discharging of their responsibility, be Glad to Die, But Cannot.

Rev. 9:6. "And in those days shall men seek death, and shall not find it; and shall desire

to die, and death shall flee from them."

Tr. 5 page 88.1

"the year of My redeemed." Isa. 63:4. And this "year" at which His people are redeemed is, of course, the time of the sealing and of the deliverance of the 144,000, -- those who are redeemed who escape the slaughter decreed in Ezekiel 9.

Tr. 5 page 79 par. 2

".....each prophetic event recorded between Revelation 9:14 and 11:14 must find its fulfillment in the period of the sixth trumpet -- between the first and the second woes.

Rev. 9: 15

Tr. 5 page 78 -79 par.

"..... 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."

SC Vol. 12 # 2 page 11-12

"And since the message that is to seal the 144,000 is here, we believe that we are now living in the period when God is going to seal first the 144,000 and when they are sealed their destination is God, New Jerusalem, not the grave and the resurrection. Having this explanation, let us now reconsider

Rev. 9:6 -- "And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them."

Is it not logical to believe that the reason these men could not die is that they are sealed by God? What else can make men live on and on and no one could kill them? Who, other than God, can give life? And do you suppose that God is going to extend the life of the wicked? He promises to do that only for the righteous those having the seal of God in their foreheads. Then these that seek death and cannot find it are God's people. They are to live on and on for eternity. At what time will they be made invulnerable to death? Our study today makes plain that it is during the fifth trumpet and before the sounding of the sixth trumpet. If God is going to do this during the period of the fifth trumpet, then the sealing of the 144,000 must take place in the period of the fifth trumpet and not in the sixth. It is then before the sixth angel sounds that some will have the experience of seeking death and not finding it.

(This is a deep subject. If I am not making it clear to you, then you should ask questions, for it is very important. It is not a doctrine to talk about merely to pass the time.)

To repeat, it is "in those days" in the fifth trumpet that some will seek death and will not

find it.”

SC. Vol 12 # 2 page 14

“.....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”

1 T G. 28 page 15 par.

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”.

Question: # 5 on research pg. 11

Please explain the time of trouble represented by the east wind mentioned in 11 SC # 7 pages 20 ans par, 3,4

.....God's people to escape the purging rough wind and to be safe from the time of trouble represented by the east wind.

2 Ans. Page 92-93 par. 4

“As the anger of the nations is in the time of the judgment of the living,--the Loud Cry of the Third Angel's Message,--the "anger" is obviously directed against God's people, not against the nations themselves.”

Note: Who are God's people in the time of the Loud cry none other than the great multitude that are in Babylon to be call out by the 144000.

Ans 2 page 93. Par 2

“Concerning this anger of the nations, the world-wide confederacy against those who refuse to worship the beast and his image,”

Ans 2 page 93. Par 1

"The anger of the nations" will follow upon the two-horned beast's decree "that as many as would not worship the image of the beast should be killed" (Rev. 13:15);

Conclusion: this is understood to be the east wind.

Prepared by Noel McCallum

Research question # 3

When does Jacob time of trouble begins?

Answer: **It is before the purification of the church.** {See supporting evidence below}.

TYPE AND ANTITYPE

1S R page 226.3

“It is evident that Salvation is preached in types as well as by the word. **There is a type for every church event and transaction in connection with the gospel of Christ.** The termination of these types closed the typical, and ushered in the anti-typical period under which time every type must meet its anti-type.”

2 S R page 255.2

“This light being transmitted by marvels of typical events, is a clear manifestation that **there is a type for every incident of vital interest to the church of God,** which are the only positive proofs and clear explanations of divine providence. **As there is no type for that which is false,** teachers of theories without a typical representation for their claims of so-called Bible truths, and those who believe in them, are as the blind leading the blind. The types are worked out to expose the error and reveal the truth.”

2 S R page 10.2

“While the enemy has succeeded in confusing the written Word, God lightens the earth with His glory by these symbolic revelations; and by which He discloses the entire truth and uncovers the traps of the devil! Thus through types and symbols He makes wise the **simple** and confounds the **prudent** by showing that where there is no type there is no truth”.

NOTE: *Simple mean lacking education*

Prudent mean shrewd clever in the management of practical affairs caution discreet, foresighted sensible.

Leviticus page 14.1 Stated that:

“As fundamental to their structure of Scripture interpretation, the Davidians hold that “the experiences of Israel were recorded for our instruction” (Education, p. 50); that indeed “all these things happened unto them for ensamples: and...are written for our admonition, upon whom the ends of the world are come” (1 Cor. 10:11); that, therefore, **where there is not a basic type, there can not be and is not a basic truth, an antitype**; and that, consequently, those who do not “hear...Moses and the prophets, neither will they be persuaded, though one rose from the dead.” Luke 16:31.”

S R pocket page 73.2

“So, completely disarming the Enemy of souls, the great Designer of these typological truths leaves the reader free to make his own choice as to whether he will continue in the darkness or come out into the Light of the Lord, no longer to wonder what church to join, or what is truth and what is error.”

1 SR page 48-

“As God leaves nothing undone. He has foretold everything in prophecy and types as well if we have a type for every other event, we must have a type for this.”

SC vol 3 #1 page 9-A caution for Bible Students

“A conclusion which is based upon a single citation, though the passage be ever so plain, but which conclusion cannot be harmonized with every authoritative statement on the same subject, is not a safe and honest rule of interpretation.

If we cannot harmonized any one particular statement with the foregoing facts, we would then be better off to be out of harmony with the one than to disregard all the other statements, none of which we can controvert...”

JACOB AND Esau

1 TG. 45 page 12

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.”

Note: This statement let us know that Jacob and Esau will exist up to the purification of the church.

In which church the purification take place?

1SR page 54.3

The Time And Church

“ The lesson can not be in two churches. Why? Because they are born from one mother. They must come under the same message. Why? Because they are begotten by the same father. **If this is the generation that will witness the end, and the church that shall be delivered and be translated without tasting death, then this must be the time to which this lesson applies.** Now the question is, In which church shall it find its fulfillment? It can only find its fulfillment in God's true church. If the Protestant churches have fallen

and are termed Babylon, then they have neither part nor lot in this lesson. If the Seventh-Day Adventist church is the true Israel, and has a message which no other organization teaches; and if the message we bear is, the advent of Christ and the end of the world in this generation, then this is the church.”

THE STRUGGLE BEGIN

Gen. 25: 22

Gen. 32: 1, 24

1SR page 54.2-3

“The children struggled before they were delivered. In this, too, must be a lesson. It is intended to point out the time when the application is made. It has been defined by the father's age that the lesson is for a later period. The children's struggle was before they were delivered; the lesson, then, is for God's people just before they are delivered”

1SR POCKET page 26.1

“Similarly, though in another phase, Rebekah also represents the church, while Esau and Jacob represent her offspring, the laity. And since the two struggled within the mother before they were born (delivered), the important lesson is that while the church is travailing with her children just before they are delivered, receive the second birth (John 3:3) and are led into the kingdom, they are to struggle within. So, Rebekah's carrying two sons makes known that the church is carrying within her two classes of people -- Esaus and Jacobs.”

THE TROUBLE BEGINS

1SR page 62 par. 2,3

Jacob Homeward Bound: Time of Trouble

...”Before Jacob entered his father's house he went through that terrible struggle and wrestled with the angel till the breaking of the day. Gen. 32:24-29.

Jacob's wrestling with the angel typifies the time of "Jacob's trouble" (for the church). We read in Early Writings, pages 36, 37: "A decree went forth to slay the saints, which caused them to cry and night for deliverance. This was the time of Jacob's trouble."

1SR pocket page 36.1

“After twenty years of faithful service in Padan-Aram, in the sharp, overreaching employ of Laban, his uncle, Jacob at last turned his face and his steps homeward toward his father's house in the land of promise.

But trouble overtook him. While grappling with his fears as to the outcome of his imminent meeting with Esau "there wrestled a man with him until the breaking of the day." Gen. 32:24

“Here lay down the man Jacob and rose up the man Israel. Exemplifying the agonizing experience through which his posterity must victoriously pass before they, too. Receive a new name. Pass from sons of Jacob to sons of God. Become Israelites indeed. Having gained the victory over this test, the time of Jacob’s trouble.’ They will reach home, the land of promise - the happy end of their lang and troubled journey.”

On this trying and testing time the Spirit of prophecy comments: **“A decree went fort to slay the Saints. Which caused them to cry day and night for deliverance. *This was the time of Jacob’s trouble.*”- E.W 36,37**

1SR 219

“The predicted event for the purification of God's church is by no means a small one. Those who cannot undergo the trial are laid in their graves, while 144,000 remain and will escape, but the balance in the church (now) shall perish in the ruin. May God help His people.”

Note: If you were to apply the above statement to the world when the wind are let loose, then you would have to apply Esau and Jacob to another church which cannot fit and there would be no second fruits for translation.

1TG. 28 page 15.3

“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.”

Note: Here we can see clearly that this decree that is remove at the purification of the church is none other than the death decree that was made before the purification of the church, which cause Michael to stand up and deliver the 144,000 with in the S D A.

**Note: Fortified mean to strengthen against attack.
Decree mean an official order or decision as of a government**

1TG 43 page 17. 0

“Plainly, then, the Edomites of Isaiah 63:1 are those who in our day have sold their birthright, and who at the same time are persecuting (as did Esau persecute Jacob) those who have bought it, so to speak. **Thus it is that as God's people had to be delivered from the Sanhedrin in Christ's day, they must now be delivered from the General Conference, the antitypical Edomite brethren, in order to be led into all Truth, and into their fathers' land.**”.

Question: How will God's people be deliver from the General Conference in order to be led into all truth and into their father land?

SC Vol. 2 # 5,6 page 10

Revelation 8:1, speaking of the silence in Heaven for the space of half an hour, proves to be the event of the fulfillment of Ezekiel 9. At which time "shall Michael stand up." It is at this juncture that Christ puts on His garments of vengeance and surprises the hypocrites in Zion." See "Testimonies for the Church," Vol. 5, p. 690."

Tr. 12 page 89.0

"This purifying is the very thing that enables the church as a body to keep the commandments of God and also to have the testimony of Jesus Christ, the living Spirit of Prophecy (Rev. 19:10), in her midst. This is her only hope, her only strength, her only deliverance..... "

1TG 43 page 17. 1

Isa. 63. Verse 4 - **The words, "the year of My redeemed is come," and "the day of vengeance is in Mine heart,**
"clearly says that the Lord's strange work in Edom and Bozrah is the day of vengeance and a sign of antitypical Israel's (the church purified) returning to the home land."

1TG 12 page 25 .1

...."but that after the sinners have been taken away from among them He comes to "dwell" with them, to protect them from the angry Gentile nations during the "time of trouble, such as never was since there was a nation." He protects them by a "wall of fire round about" them "....."

2TG 42. Page 29. 1

"And at that time" -- that is, at the time the king of the north comes to his end (Dan. 11:45) -- shall Michael stand up and deliver His people, the Church, all who are written in the Book."

1 TG 15 page 5.0

"..... Note that the Lord's feet stand on the mount in the day of the war in which Jerusalem is taken by the wicked nations....."

Zech 14: 4-5

" -- "And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and

the Lord my God shall come, and all the saints with thee."

2TG 31.page 7. 1

"The servants of God shall then flee to the valley of the mountains, where the Lord's feet shall stand, and all the saints with them; that is, the Lord's "feet" will open the way for the restoration of the Kingdom, and for the gathering of the people into it."

Conclusion: In the light of these statements, we see that the Lord shall stand up and deliver His people, the Jacobites, in the S D A church when the King of the north shall come to his end {Dan. 11: 45.}. This is in the Assyrian period. In this period we will have the Assyrian confederacy. In this period also we have the antitypical Jacob time of trouble { Jer. 30: 7 }, for the 144,000. Where in Gen. 32: 24 was the type.

1TG 47 page 14 .2

Jer. 30:7 -- "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 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....."

Note: Here we see that the above quotes are saying that this time of Jacob trouble is the Antitype of Jacob returning to his homeland.

Fundamental Belief page 13

"7. That subsequently, the time of Jacob's trouble (Jer. 30:7) for the 144,000, the sons of Jacob, logically develops on their way home (Gen. 32:1, 24) to the land of their fathers (Ezek. 36:28; 37:21, 25)."

Note: Develops mean to cause to become gradually fuller larger, better.

1SR 63 par. 1

"This study can not fit another case nor any other church in all the history on the earth."

1 T.G 47 page 15.1

"Jacob, our type, well knew that God had directed his return from Padanaram to the homeland, yet he trembled when he heard that Esau, with four hundred men were on the way to meet him. Besides, he was led to wrestle with the angel all night long. He

prevailed only because he would not let the Angel go until He blest him. The final result was that on the morrow, Esau, rather than destroying the whole company, very kindly greeted Jacob with a kiss, and cordially invited him to return home! So when it all worked itself out, Jacob plainly saw that there was no need at all to have ever feared. How encouraging that "all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come" 1 Cor. 10:11. **That which happened to Jacob is sure to happen to us**, and how comforting to know all this ahead of time. Now, if never before we should see that where there is a type there is also an antitype, and that where there is no type, there is no Truth."

Recruiter page 25.2

"It was a similar mass-murder method that he employed in the days of Pharaoh, in his drowning the Hebrew male children (Ex. 1:22), in hope of doing away with Moses, and again in the days of Herod, in his fiendishly slaying all the infants "from two years old and under" (Matt. 2:16), in hope of doing away with Christ. But as God spared His own then, He will likewise spare His own today: Michael, the great Prince and Deliverer, shall stand up (Dan. 12:1) for all who stand up for Him, and whose names consequently are retained in the Book of Life, and shall gloriously deliver them. These two aspects of the conflict -- Satan's aim to destroy God's elect and Michael's aim to deliver them -- bring "the great and dreadful day of the Lord."

Note: God's elect is the 144,000, Jacobites in the S D A church that is to be deliver from the time of Jacob trouble { death decree} in the S D A church

Tract 8 page 25.1

"In the light of the clear cut facts be fore us, we see that the main object of the sealing or marking of the servants of God is to cleanse the church from sin and sinners, so that she may be able to stand strong against the image-beast in the time of trouble;....."

8 Tr. 23.2

"From these facts we see that **this time of trouble is held back in order to safeguard the sealing of the 144,000 servants**, lest they, "the very elect," be brought down to worship the image of the beast, or be killed for refusing."

Note: *Here you see that this trouble that is held back is not Jacob time of trouble and it is not a test for the 144,000.*

SC Vol. 2 # 7,8 page 11

"There is nothing that can take the life of the 144,000. "Satan wished to have the privilege of destroying the saints of the Most High; but Jesus bade His angels watch over them....."

2 SC Vol. 2 # 7,8 page 12

"Therefore, the persecution against the church by the "image beast" arises in the time of

the judgment of the living -- the time of the Loud Cry -- after the sealing of the 144,000."....

2SR page 290. 2

"The church in her purity is called by these Scriptures, "The house of David."

1 Ans. Page 33

"And just as David, the eighth son of Jesse, was not chosen until the succession of his seven brothers had one by one passed in review, so the "house of David" (Zech. 12:8; Testimonies Vol. 5, p. 81), the church freed from "the tares," the eighth church in the New Testament succession, was not to come into being until the succession of seven had passed one by one."

8 Tr. Page 58 .1

"David's victory over the giant against whom no one was able to make war, typifies the victory of the church (the house of David -- Zech. 12:8), in the "time of trouble such as never was," over the beast and his image (antitypical Goliath), concerning whose formidableness the Revelator asks: "Who is like unto the beast? who is able to make war with him?" The giant, Goliath, accordingly, represents those who now defy the servants of God, and who shall comprise the Image of the Beast, that religio-politico system which shall defy the armies of the Lord, and issue a decree "that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name...and cause that as many as would not worship the image of the beast should be killed." Rev. 13:17, 15."

SC Vol 1 # 13 page 9

Question: "Is it true that the seal is placed upon the saints while Sunday observance and the worship of the image of the beast is being urged upon us?"

Answer: Yes, but let it be remembered that the sealing is in two sections. That of the 144,000, the first fruits, and that of the great multitude, the second fruits. **The 144,000 being sealed before the worship of the image of the beast is urged upon us**, it follows that The seal of God is placed on the second fruits while Sunday observance and the worship of the image of the beast is being enforced."

SC Vol 5 # 6-12 page 8

Question No 202:

"Is the mark of the beast the Sunday law? Is it to be enforce before or after the fulfilment of Ezekiel 9? And when will the gold ... be separated from the dross in the church?....

Vol. 5page 81.1

"The time is not far distant when the test will come to every soul. The mark of the beast will be urged upon us . Those who have step by step yielded to worldly demands and

conformed to worldly customs will not find it a hard matter to yield to the powers that be, rather than subject themselves to derision, insult threatened imprisonment, and death, The contest is between the commandments of God and the commandment of men. In this time the gold will be separated from the dross in the church.”

“Thus those, who in the time of the sealing are among the 144,000, **and who do not receive the mark of God, according to Ezekiel’s vision**, Are to be tested, not by the image of the beast, but by their attitude toward the abominations in the church; and those who do not “sigh and cry” against the abominations therein, **will be separated by the angels’ slaughter weapons {Ezekiel 9;6}** rather than the left to be tested by the image of the beast and to be separated when it enforces the reception of the mark of the beast { Rev 13: 11-18;

Testimonies Vol 3 pages 266, 267 and 211

Then the church will appear “fair as a moon, clear as a sun, and terrible as an army, with banners” going forth “into all the world. Conquering and to conquer,” - Pk 725”

SC Vol 5 # 6-12 page 9

“Consequently, **“the gold.. separated from the dross in the church”** {“Testimonies” Vol. 5, page 81}, by the enforcement of the mark of the beast, **cannot be the 144,000**, the first fruits {“TM”.p. 445}, but rather is the second fruits - the great multitude of Rev. 7: 9 - to whom, after the sealing of the 144,000, will come the test of choosing between the commandments of God and the commandments of men.

The mark of the beast constitutes homage to the image of the beast, in compliance with his commandments, just as the mark of God {Ezekiel 9: 4,6} constitutes homage to God. In compliance with His commandments

Conclusion:

Here we see that are two sealing and two troubles- 1st The 144, 000 are sealed in the antitypical Jacob time of Trouble Jer. 30; 7 within the S D A church before the winds are let loose {which is the mark of the beast} Rev. 7:

And 2nd the Great multitude of Rev.7: 9 are sealed in the antitypical time of trouble of Rev: 13: 15-17 12 Tracts page 28. 3 and 8 Tracts page 58. While the winds are let loose.

First the time of Jacob trouble for the 144,000 in the S DA church Jer. 30:7

Second for the time of trouble such as never was since there was a nation for the great multitude Dan. 12: 1

Let us remember that both these trouble have their type and antitype, and they are not the same.

1TG 47 page 15. 1

“Jacob, our type, well knew that God had directed his return from Padanaram to the

homeland, yet he trembled when he heard that Esau, with four hundred men were on the way to meet him.”

Note: *Here we see that Gen. 32 verse.24 is the type and Jeremiah. 30 verse 7 the antitype*

Which time of trouble is held back?

Dan. 12:1

-- "And at that time shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, **such as never was since there was a nation even to that same time:** and at that time thy people shall be delivered, every one that shall be found written in the book."

SC Vol 7 # 12 page 17-18

"When the first fruits therein have been sealed {Michael Will stand up to delivery every one whose name is found written in the book Dan. 12 verse 1 every one who has the seal: for they are then **entering into the time of trouble such as never was.** And while standing He shall send this pure true sanctified ministry 144000 in number unto the nations to declare His glory among the Gentiles Isa 66.19 **and deliver the rest of His people.**"

SC Vol 6 # 1-6 page 13

"As Revelation 7 : 14 Says that the great Multitude the second fruits came out of great tribulation it is therefore conclusive that the four winds will be held only until the servants of God {144000} are sealed, and that when the winds are loosed and blowing. Then will the great multitude be gathered and sealed - thus coming out of great tribulations a time of trouble such as never was since there was a nation even to that same time Dan. 12; 1"

2 TG 41 page 14.1

"The Lord Himself, you see, is to open the way for the returning of His people."

1TG 11 page 13.2

....."but are to make sure to be ready to board the chariot of God when the angels cry out. "All aboard!".....

Question: Do we have Jacob's trouble when we are in the chariots? After the purification of the church in the time of the war.

TR. 12 page 45.1

"The first fruits of the kingdom come as a result of the shaking, the separation in the church, as is demonstrated by the parables of the net and of the field: The good fish are removed from the net (the church), and put into vessels (the kingdom -- Matt. 13:48), and the wheat is taken from among the tares, and put into the barn (the kingdom -- Matt. 13:30)."

SC Vol. 13, #. 1, 2 page 9

"Jer. 30:4-6 -- "And these are the words that the Lord spake concerning Israel and concerning Judah. For thus saith the Lord; We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?"

We heard a noise of trembling, of fear, and not of peace.

We do not have to ask whether a man travails with child, for we know that he does not. What, then, is the reason for suggesting the question? It indicates that something is to happen that never happened before. It will be something as strange as if a man were to travail with child. A time of great and unusual trouble and fear is to overtake the people. It is to bring great distress and anxiety upon them.

Jer. 30:7 -- "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."

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."

S C Vol. 13, #. 1, 2 page 10

"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.”

Conclusion: Base on the questions that were asked, and the answers that is given in this research the Code that are in question is in harmony with the overhaul teaching of the Shepherd’s Rod Message, and must remain in this Association as is.

Yours to remain faithful,



Prepared: by N. McCallum
12/22/02

Exhibit

“O”

L. Williams' Reply

(Minister)

RE: Sermons in Codes published after the death of Brother Houteff submitted by Brothers Graham/Sam

Regarding the six questions in the Article which are to determine whether or not the Executive Council print and distribute the said Codes, my findings are listed below:

Question 1 and 2

Why are the published Codes for the period February 5, 1955 and onwards not distributed in full?

Secondly, why the sequence of events not put in the same order?

It is clear to me from the Exhibits that the Codes that have now been discovered do not contain only sermons but both inspired and uninspired comments. These are two good questions.

QUESTION 3

When does Jacob's Time of Trouble begin? Is it before or after the purification of the church?

The views held by this Association as far as I know is that the Trouble (based on type and antitype). From reading the Exhibits I find that the views held is that the trouble starts after the purification. Jacob's Time of Trouble, it could take place before or after, but as I mentioned before the type present more evidence to support the trouble starting before because the present day Esauites caused most of the problems combined with the trouble from the world.

QUESTION 4

Provide one or more statement published by the prophet giving permission to publish any of his unpublished sermons especially those purported to have been delivered before his death.

My response to this is. let us bear in mind that God is really the true Author. With due respect to Brother Houteff as a prophet, he has no control over the publishing of his sermons.

QUESTION 5

Explain the statement "teach only that has been revealed and published." Are we to understand this to mean published by the Executive Council or published by Brother V. T. Houteff. I think it means both as long as the Council is publishing what was revealed to the prophet.

QUESTION 6

If the BRC is unable to prove that the sermons published in the distributed new codes were sermons delivered by Brother Houteff and/or one the seemingly inconsistencies sighted herein is proven to be inconsistent with the published writings of Brother Houteff. The BRC should immediately submit a recommendation to the Executive Council to stop printing, distributing, or

teaching from said Codes. This is indeed a strong request. Concerning the "inconsistencies" after careful examination, I find that some of them do not pose much of a problem. Example: I I Code #6, p. 10, para. 2 in regard to the "rest". An explanation is given stating that the rest is the millennial rest in Heaven which is one point of view. I can say that the rest will be in the kingdom which is another point of view. Unless we have a direct statement we will always have doctrinal differences among us which I think is OK as long as we do not impose our personal views upon others.

There are some things in the article about Sister Houteff. I believe that proportional to how much attention is given will determine how effective what she said and did. Much will die for a lack of notice. Notice however, that her statement "that it is a fact and an approaching reality" is not specifically saying that the trouble is the Sunday Law coming before the slaughter of Ezekiel 9. Also she did not say by this statement that the trouble is after the sealing by which means she could be tied or pinned to the "intervening time."

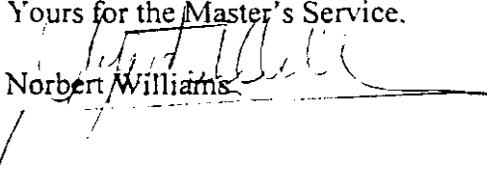
FINALLY

I have reviewed the Article prayerfully to the best of my ability, I do find it to be challenging and also disturbing. What is clearly coming out is that we have a series of Codes with jumbling of inspired and uninspired writings (comments) pages left out, and Codes are left out missing until found at the library. A very disorganized situation which I think is cause for serious concerns. This makes questionable the integrity of the Association and something should be done about it.

I therefore recommend based on my findings that these codes be discontinued as they are presently and that their contents be merged with the original Old Codes. That is to say, the sermons and studies that were given by the prophet in the corresponding years 1935 - 1943 etc. Be placed in those codes.

Yours for the Master's Service.

Norbert Williams



Exhibit

“P”

E. Barnes' Reply

(Bible worker)

**To Biblical Research Committee
Chairman R. Shortt
MT. Carmel Center
Waco, Texas**

ITG 25 page 11.1

"Those that escape from the slaying of the Lord, you note, are sent to the Gentile nations there to proclaim to them the Lord's fame and His glory, and also to bring all their brethren (all that can be saved) to the house of the Lord. From this you can plainly see that those who escape must be the first fruits, the 144,000 Jacobites (Rev. 14:4). Those whom they bring from the Gentile nations to the house of the Lord must, therefore, be the second fruits (Rev. 7:9), thus where there is first there is also second. Finally you plainly see that from the purification of the church the 144,000 escape and become the servants of God, the remnant, those who finish the gospel work in all the world."

ITG 24 page 16 par. 5-6

"The prophecy of Isaiah, along with the prophecy of Malachi, make the subject very simple: According to these prophecies, during the Judgment of the Living and while the first fruits -- the servants of God, the 144,000 -- stand with the Lamb on Mount Zion, the headquarters of the gospel shall be in Zion and Jerusalem."

Now before passing judgment as to whether Nahum prophesies the "World War II" it will be well to refresh our minds by summarizing the main points of the study:"

2TG. 10 page 29 par. 4

5. That immediately thereafter, the angels let loose the four winds (Rev. 7:1-3), whereupon ensues the time of trouble and Michael's standing up to deliver from it, all whose names are written in the Lamb's Book of Life (Dan. 12:1)."

2TG 46 page 3-32

2TG 42 page 34 pat. 3

"Plainly, then, the cleansing is in two sections. The 144,000 guileless saints who are sealed from among the tribes of Israel (Rev. 7:4-7), the church, are but the first fruits. They are taken to Mt. Sion. Finally after the purification, or cleansing, of the church has taken place, then the great multitude of Revelation 7:9 are gathered out of all nations. They constitute the second fruits, for where there is no second there can be no first."

1TG. 44 page 34

witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not Me, saith the Lord of hosts."

How many yields of fruit is the harvest to give? – If the 144,000 are the "first fruits" (Rev. 14:4), then there must be "second fruits," for where there is no second there can be no first. The word "firstfruits" absolutely necessitates second fruits.

Where do the first fruits come from, and where do the second fruits come from? – We are plainly told that the first fruits are Israelites – all from the twelve tribes of Israel (Rev. 7:4-8). Israel certainly stands for the church membership at the time they are sealed; the title "Israel" cannot be construed to mean the world. The firstfruits, therefore, are harvested from the church itself at the time the separation begins. The word "sealed" means placed in a safe place – sealed. This is exactly what the apostle Peter says:

1 Pet. 4:17, 18 – "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

Now, then, if the Judgment begins first in the "house of God," in the church, then it will end in the world, outside the church circles. The parable of the "net"

2TG 10 page 29- 30 par. 2.

3. That it was manifested anew in the closing work for the church to effect the sealing of the 144,000 servants of God (Testimonies, Vol. 3, pg. 266), and to give power and force (Early Writings, pg. 277) to the Third Angel's Message (Rev. 14:6-11) so that the 144,000 might be empowered to accomplish the closing work for the world, and to gather all their brethren out of all nations (Isa. 66:19, 20; Rev. 18:4)."

1TG 43 page 16 par 1- 17

The signs reveal that the time is near when the Lord will manifest that his fan is in his hand, and he will thoroughly purge his floor....

"Here we see that the church – the Lord's sanctuary – was the first to feel the stroke of the wrath of God. The ancient men, those to whom God had given great light, and who had stood as guardians of the spiritual interests of the people, had betrayed their trust. They had taken the position that we need not look for miracles and the marked manifestation of God's power as in former days. Times have changed. These words strengthen their unbelief, and they say, The Lord will not do good, neither will he do evil. He is too merciful to visit his people in judgment. Thus peace and safety is the cry from men who will never again lift up their voice like a trumpet to show God's

people their transgressions and the house of Jacob their sins. These dumb dogs, that would not bark, are the ones who feel the just vengeance of an offended God. Men, maidens, and little children, all perish together." -- "Testimonies," Vol. 5, pp. 80, 211.

And the apostle Peter adds: "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" 1 Pet. 4:17, 18.

Since God's people of today are not in the land of Edom, south of Palestine, but are scattered throughout the earth, and since the Lord is to slay their enemies in order to free them, the truth is obvious: These are antitypical Edom and Bozrah.

After Esau of old sold his birthright for a mess of

1T G No. 43 page 17

"pottage he was called Edom; and the name Bozrah means "sheepfold." Plainly, then, the Edomites of Isaiah 63:1 are those who in our day have sold their birthright, and who at the same time are persecuting (as did Esau persecute Jacob) those who have bought it, so to speak. Thus it is that as God's people had to be delivered from the Sanhedrin in Christ's day, they must now be delivered from the General Conference, the antitypical Edomite brethren, in order to be led into all Truth, and into their fathers' land.

The words, "the year of My redeemed is come," and "the day of vengeance is in Mine heart," clearly says that the Lord's strange work in Edom and Bozrah is the day of vengeance and a sign of antitypical Israel's (the church purified) returning to the home land.

Isa. 63:7-10 -- "I will mention the lovingkindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which He hath bestowed on them according to His mercies, and according to the multitude of His lovingkindnesses. For He said, Surely they are My people, children that will not lie: so He was their Saviour. In all their affliction He was afflicted, and the angel of His presence saved them: in His love and in His pity He redeemed them; and He bare them, and carried them all the days of old. But they rebelled, and vexed His holy Spirit: therefore He was turned to be their enemy, and He fought against them."

The testimony of this person reveals that a complete transformation has taken place in him, that he has caught a vision of the Lord's goodness, of His longsuffering and of His tender mercy -- he is convinced"

Before Jacob entered his father house

ISR 62 par. 2-3

Jacob Homeward Bound: Time Of Trouble

"At the end of the twenty years Jacob was homeward-bound to the promised land and his father's house with great possessions. By the time he arrived at his father's house he had his twelve sons (the heads of the twelve tribes). Before Jacob entered his father's house he went through that terrible struggle and wrestled with the angel till the breaking of the day. Gen. 32:24-29.

Jacob's wrestling with the angel typifies the time of "Jacob's trouble" (for the church). We read in Early Writings, pages 36, 37: "A decree went forth to slay the saints, which caused them to cry and night for deliverance. This was the time of Jacob's trouble." See also Patriarchs and Prophets, pages 202-203."

EW 36- 37

PP 202-3

9tr 54-55

The fact, therefore, that at no time in church history, save in Noah's day, has God destroyed all the wicked and preserved only the righteous, is conclusive evidence in the proof that the marking, or sealing, of the 144,000 is yet incomplete. Plainly, then, among God's people those who fail to receive the seal, are, in the figure of the parable, represented by "tares," and are appointed unto destruction, whereas those who receive the seal and who escape the destruction, are symbolized by the "wheat," and are destined for the barn -- the kingdom (Matt. 13:30).

14 TR 25-25 par.3-4, 22; 2a 91

If the present World War is the one predicted by Nahum, and if the sealing or marking of the "servants of God" is to be completed without the angels' having again to tighten their hold on the winds (Rev. 7:1, Early Writings, p. 38), then the time to restore the excellency of Jacob and of Israel is at hand. At long last has come the hour for Zion's deliverance from Gentile bondage, and for her children to return to the land of their fathers (Ezek. 36:23-38), the vineyard of the Lord of hosts. So let her stand ready and eager, awaiting her Lord's order to start marching thitherward.

It is at this time that Assyria falls, the reason being:

Nah. 2:2. "For the Lord hath turned away the excellency of Jacob as the excellency of Israel: for the emptiers have emptied them out, and marred their vine branches."

Having already (through the emptiers) chastened His people, the Lord will chasten them no more, but will now free them.

Sharing with the nations the guilt for marring the branches of His vineyard (His

Kingdom), this modern Assyria must now share in the divine retribution while God is taking His people back to their own land. Inferentially, with the fall of the "Assyrians" (the Gentiles in possession of the Promised Land), "the time of the Gentiles" is fulfilled (Luke 21:24).

Looking forward to this time of deliverance the angel explained to Daniel: "And at that time shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. 12:1."

8Tr. 21-23

"I saw four angels standing on the four corners of the earth [at the time of the sealing of the 144,000], holding the four winds of the earth that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt

Tract 8 page 21

not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Rev. 7:1-3.

Here are brought to view two hurtings about to take place: one by the winds, the other by the angels; and two commands to the angels: one that they restrain the winds, that the winds blow not "on the earth, nor on the sea, nor on any tree" (Rev. 7:1); the other that the angels restrain themselves from hurting "the earth,... sea," and "the trees," till the servants of God are sealed. Rev. 7:2, 3). Since, therefore, as soon as the servants of God are sealed both the winds and the angels will begin to hurt the question arises as to what the work of the winds and the work of the angels represent – political strife or something else? As the nations have always been at war, this two-fold work of hurting could not represent political strife. And as Jesus says that at the time of the end "nation shall rise against nation, and kingdom against kingdom" (Matt. 24:7), it is clear that the hurting by the winds, also the hurting by the angels both of which are kept back until the 144,000 are sealed, must be figurative of holding back the "time of trouble, such as never was since there was a nation." Dan. 12:1. Accordingly, God's restraining of the four winds is His holding back the image of the beast's activity (Rev. 13:15-17) against the saints, while His restraining the four angels that they hurt not is His holding back the executing of His

Tract 8 page 22

vengeance (Isa. 63:1-4; Jer. 51:18) upon the sinners who trouble the church, until after the sealing of the 144,000 is completed. Being coupled, these two hurtings bring the time of trouble such as never was.

Revelation 7:1-3, therefore, reveals a two-fold conflict: wicked men against God (the blowing of the winds) and God against them (the angels hurting them). But though the blowing of the winds and the hurting of the angels after the servants of God are sealed, will bring the "time of trouble," yet "every one that shall be found written in the book" "shall be delivered." Dan. 12:1.

From these facts we see that this time of trouble is held back in order to safeguard the sealing of the 144,000 servants, lest they, "the very elect," be brought down to worship the image of the beast, or be killed for refusing.

Since "in the Revelation all the books of the Bible meet and end" (The Acts of the Apostles, p. 585), the sealing of the servants of God (Rev. 7) must necessarily be found also in the prophecies. In Ezekiel, chapter nine, is envisioned the marking of those who sigh and cry "for all the abominations that be done in the midst thereof" (in Judah and in Israel), and the slaughter of those who do not thus sigh and cry. And the fact that God has at no time taken the sinners from among the righteous in Judah and in Israel, shows that this prophecy

Tract 8

23

of purification by slaughter has never been fulfilled. So, therefore, as the marking is the same as the sealing, the angels' slaying is the same as the angels' hurting.

This hurting and sealing which John saw, and the slaughter and marking which Ezekiel saw are again identified as one and the same: "This sealing of the servants of God is the same that was shown to Ezekiel in vision." — Testimonies to Ministers, p. 445; Testimonies, Vol. 5, p. 211; Vol. 3, p. 267.

Although the marking and the slaughter (Ezek. 9) include only the church, — Judah and Israel, — the hurting by the winds and the hurting by the angels (Rev. 7) include all the world — both "the earth" and "the sea," each of which is indicative of a different locality: the sea, in the realm of nature the storehouse (home) of the waters, is therefore in the realm of symbols the birth-place of the nations — the Old Country, the earth, the opposite of the sea, is correspondingly a domain away from the Old Country. It is located to John in the symbol of the two-horned beast's coming up, not out of the sea, but "out of the earth" (Rev. 13:11), the only place where trees naturally grow. And as according to Daniel 4:20-22, trees are figurative of rulers, therefore the trees in this instance represent "the ancient men...before the house" (Ezek. 9:6) — a fact which reveals that in this period, the church's headquarters are in the two-horned beast's dominion — the New World, "the earth."

13 SC 1-2 page 20 par 1

sleeping Death

5TR. 77-78

And now, continuing with the subject of the dragon, it can be clearly seen that in order that consistency be maintained, the Biblical interpretation of the dragon's heads and horns must be that the former are religious bodies, and the latter, civil governments. And how many of them do the dragon's horns and heads depict? -- All the civil governments and all the religious bodies at that specific time. How do we know this? -- Because there are ten horns

Tract 15

77

and seven crowned heads, and because the Biblical number "ten" denotes universality, and the number "seven" denotes completeness. (See Tract No. 3, The Judgment and the Harvest, p. 94, 1942 edition.)

From the aforementioned examples, we already see that the time has come for all faithful Bible students, students after saving Truth, to realize that Inspiration never does anything vain or careless. Its work is ever accurately constructed, always dependable at face value, and explicit beyond improvement.

It is a recognized fact, too, that crowns always stand for kingly authority. And as they appear on the dragon's heads, not on his horns, it is especially noticeable that while the dragon ruled both the civil and religious worlds, yet he crowned the religious.

In other words, the church held the sceptre; the church sat on the dragon's throne. And the fact that the number of the dragon's horns represents universality and the number of his crowned heads, completeness, coupled with the fact that both the Jewish church and the Romans persecuted the Lord, shows that the dragon as a whole represents a complete Satanic-ecclesiastical world, that Satan had taken the world captive. As conqueror of it and armed with horns and heads, he moved upon Herod to kill the newborn children as soon as he learned of Christ's birth. This he did with

Tract 15

78

the hope of destroying the Saviour, devouring the child and thereby perpetuating his own kingdom. Such was the condition of the world at Christ's first Advent, and thus was the church enabled to crucify the Lord, to stone Stephen, to behead others, and yet to escape the penalties of the civil authorities.

The trumpet

5 Tr. 78-79

Just such apostasy had gripped the world in the days of Noah, too, and made it necessary for the Lord to do something to save the world. For the sake of mankind, the Creator sent the flood to bring an end to the wickedness. In like manner the terrible apostasy of the Jews in the days of Christ's first advent, demanded another

disaster as thoroughly destructive as the dreadful deluge in order again to blot out wickedness. But, if for no other reason than to keep His never-failing promise to His faithful servant Noah, God could not thus overthrow the world the second time. And so He sent His Son to die in

Tract 15

79

the world's stead. In this light, how much brighter than ever stands forth the Redeemer's mission! By His death did He indeed save the world from destruction at that time, and by His resurrection did He make possible for it to stand today.

15TR. 58

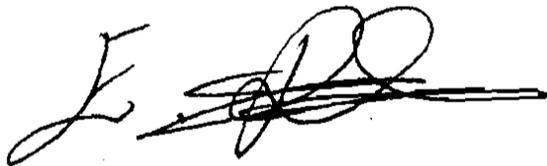
"That there should be a climax of some kind in the Judicial work at this particular point of the Scriptures (Rev. 6:14-17), is not a mystery. Its being stamped with the events which end the reign of sin, and this being realized by even the sinners themselves, is a very good indication that during the sixth seal the Judgment of the dead closes, and the preparations for the Judgment of the living begin. It is the "dreadful day" for the wicked.

Moreover, as the first phase of the Judgment passes with the sixth chapter of Revelation, the second phase begins with the seventh chapter; that is, it begins with the sealing of the living saints, the first fruits. It is the "great day" for the righteous.

"And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

"And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel." Rev. 7:1-4".

FROM YOUR



E. Barnes

Exhibit

“Q”

W. Forrester's Reply

(Bible worker)

Winnie Forrester
4253 Village Square Lane
Corte Madera, California
CA 94027

R-26-02

Dear Chairman of The B.C.C.,
Prove all things, hold fast
that which is good. 1THRS 5:21.
Greetings to you in the name of Him who
gave His life for our sins.

This letter is in reply to the
questions asked by Bro's Sam and Graham
to The B.C.C. I will carefully by the
help of our God respond to the questions in
due due time.

① It is evident from The TGS that the sessions
by the prophet were recorded and dated. The
first session of IG No 1 is dated Aug 3 1946 and
the last of IG No 2 April 22 1959. There
has to be sessions given by the prophet
Aug 3 1946. And since this is 1959, where are the
ones for the Codes in question, it is very
clear that not all were given by the prophet.
That's the reason we don't have them all.

The present Codes that we
have and publish were given by the
prophet, because they are in light of the
Shepherd's Rod message. Ans 5 p 55, 56, 6

2. One cannot give proof for inconsistencies being progressive truth. If a statement or statements are not in light of the Lord's message, it or they becomes private interpretation.

B.
① One can clearly see that they are not all in light of progressive truth. We should teach only in the light of the Lord. That's the only logical reason one can give for lack of distribution and not distributed in their entirety.

2. The sequence of events published by the prophet in the 3Bp 11-15 and 2B 10.28-31 are in sequential order. One can clearly see from the statements made in Belief no 3 & 10 that the events are in order. Since the last 8 are definitely in sequential order it only goes to show that the first 8 are likewise in order. The beliefs must be understood by numerical sequence with the first sentence.

For example, belief no 3 "that it was manifested anew in the closing work"

for the church to effect the sealing of the 144,000 servants of God; pause, the rest is the future in summary of what it will do. (1) is the prophetic gift cease in 1915 and was re-manifested in 1930. (2) That this present manifestation was timed to the 430-45 of E. 4. E. 4. (3) That it was manifested anew in the closing work for the church - to seal 144,000 servants of God. Then (4) the destruction of the temple from among the ^{21st cent} 144,000 of the living - purified the church. (5) That ^{immediately thereafter} after the purification of the church, the angels let loose the winds, the time of trouble and Michael standing up, etc.

The problem is not what the Lord says, it is our own misunderstanding and preconceived ideas. The prophet message does not teach that the angels are to hold the winds until the Kingdom is set up, but until the 144,000 are sealed. According to RSC 202 p 20. "The removing of the wicked from the midst of the church is what seals it." Please read RSC 2. p 11. The 144,000 are sealed for protection from the hurrying of the winds. It is well clear to see that the winds will be let loose before we reach the Kingdom. This is what our message teaches and clearly entreats.

by The FB 11-15 and 2TG 10.28-31.

3. According to our "Fundamental Beliefs," and "Our Only Peace of Mind," FB. 11-15 & 2TG 28-31. The Jacob's trouble takes place after the purification of the SDA Church!

4. There is no statement published by the prophet giving permission to publish his former sermons. Nevertheless, if the prior sermons are in light of the Word, I see no reason why they should not be published. However, we must understand the word "publish."

5. To teach only that which is published. One must first understand the meaning of the word "publish." The Webster Dictionary says, "to make generally known; to prepare and issue" of books & etc. The word "general" means to, "NOT particular or partial; not restricted to one department." To teach only that which is published is to teach from The Golden Rule. Besides the books of Ellen White, only from the books, tracts and pamphlets that the prophet himself prepared and issued.

sorry for the delay. May the
Lord through His Holy Spirit grant
us divine vision to see and understand
the truth.

Your Ammi an Jeru
Wangine Forrester
Member of B.F.C.

P.S. Please PRINT AND SEND
A COPY OF THE REPLY BACK
FOR M.A.

T H A N K S

Exhibit

“Q”

P. Hayden's Reply

(Bible worker)

Date: 8 Dec. 2002

To: The Biblical Research Committee Chairman

254 751 1672

From: Paul Hayden

Re: Research Presented to B.C. by Bros. I. Sam and M. Graham

A (1) The B.R.C. was asked to prove that the sermons published after Feb. 5, 1955 were actually delivered by Bro V. T. Houteff. The only concrete proof that can be brought forward is to obtain as much of the original manuscripts as possible, and compare them with the published works.

Bro. N. Archer sent a copy of the original manuscript for 12 SC 5- Jacob's Typology. We see that the only changes made were, spelling or grammatical errors, but there were no changes made to alter the overall meaning of what is being said.

I would recommend that a local committee be formed to compare as many manuscripts etc. that can be found, with the published works, and verify as much as possible that the codes are authentic.

In 3 SC 5,6 :12 (Blue Bk. 326) The question is asked: "To what extent is the Code Authentic?"

Answer:

"The only changes that are ever made in the material submitted to the Code, are in respect to the laws of language—grammar and logic- but never in respect to doctrine.....only such contributions as are in perfect harmony with the sealing message , and are both encouraging and beneficial to all who may read the "Code" are sent to the press. Therefore, those who study but part of the Code are depriving themselves of a blessing which others wish they might have."

So we see that a procedure was laid down which I personally believe that this procedure did not change drastically as soon as the prophet died.

A (2) After reading all the materials submitted I believe that the seeming inconsistencies mentioned in sermons purported to be delivered by the

prophet were actually progressive truths, i.e. further clarifications on the point and not errors. They were not contradictions but rather further understanding on the subjects in question as the scroll unrolled. This does not include studies written by Sis. Houteff.

B (1) From the materials submitted I can understand that some portions of the original Codes were not published because they were repetitions of previously published TGs. and compilations of V. T. Houteff's published works, also letters from the mail bag or Sabbath School Lessons. From the quote in SC 326 (Blue Bk.) I see no reason why they should not all go into print and made available to all. The Codes with comments and studies by Sis. Houteff also minutes of board meetings etc. should definitely be separated and made available to the brethren as historical references. Up till now much of what happened after Feb. 1955 was understood only by hearsay, it would be good to have a written historical reference.

B (2) Are the sequence of events mentioned in 2 TG 10: 28-31 to be taken as sequential and chronological?

Bro. Houteff did not state that the sequence of events written in 2 TG 10 were in chronological order. When one read all the points one will see that the prophet was naming many high points of the message, many future occurrences are left out. The exact sequence of the events was not the main focus, e.g. The Special resurrection is not mentioned, the resurrection of Ezek. 37 was not mentioned, the reign of the Scarlet Colored Beast is not mentioned plus many other important points. Therefore one cannot take this list as complete, conclusive or chronological.

B (3) Jacob's Time of Trouble. before or after the purification.

We know that there are two soul harvest: 3 Tr. 68, 3 Tr. 71, 2 TG 46:28, 2 TG 11:5, Jacob's Time of trouble is for the first fruits, while the time of trouble such as never was is for the second fruits. We read in 2 TG 10:30 that "the time of Jacob's trouble (Jer. 30.7) for the 144,000, the sons of Jacob, logically develops on their way home (Gen. 32.1, 24) to the land of their fathers (Ezek.36:28; 37:21,25).

In 1 TG 47:13, 14 "The people that have come to this antitypical time of trouble are returning to the homeland, are comforted.

2 TG 8:21-22 tells of the solemn assembly from which none is to be excluded, then it goes on to say, "Here we are plainly told that God's people are to face persecution and distress, and unless they keep close to the Lord their very existence may be at stake..." These statements prove that Jacob's Time of Trouble is before the purification.

B (4) Statements published by the prophet giving permission to publish any of his unpublished sermons.

5 Ans. 56 "Teach only in the light of the Rod those passages which in one way or another need to be interpreted."

SC 326 "...and only such contributions as are in perfect harmony with the sealing message, and are both encouraging and beneficial to all who may read the "Code" are sent to the press."

B (5) Explain the statement "Teach only that which is revealed and published".... by Executive Council or V.T. Houtell?

SC 269 "...we request that all Present Truth followers refrain from teaching anything more or less than has been published in the Code, the books, and the tracts. The messages are plain in themselves, and you need not enlarge upon any point, but rather make sure that you, yourself, are walking in the light only as far as the light of Present Truth leads you, for which light and progress in the in the Christian pathway you, yourself, and those whom you teach, are responsible."

From this quotation and others I understand that we must teach only what the prophet taught. It is my understanding therefore that anything that the prophet taught which is in line with what the Rod message has already taught, is okay to be printed and taught.

The 42 months

There are two statements in the writings of the prophet which were published before his death. These quotes are Tract 5:111 and 2 TG 15:9,10 these quotations show that there is a antitypical, present day application to the 42 month prophecy which ends when the times of the gentiles in the promised land is fulfilled. These quotes do not state when the 42 months

begin. In 2 TG 42:27 we read "... 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." From these statements I understand that the modern day application of the 42 months was not Sis. F. Houteff's idea, her mistake was, setting a date for its starting point and ending.

The Starting point of the Sixth Trumpet

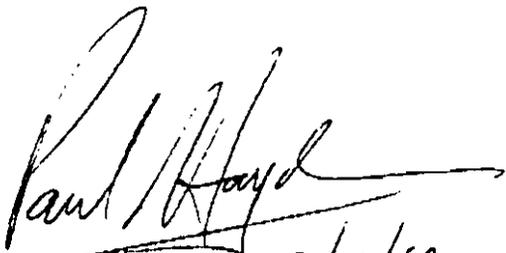
This point was dealt adequately in the materials submitted by Bro. Archer of which I agree, and I need not repeat them. The prophet clearly stated that all trumpets begin at a specific time, but overlap each other. This means that events of one trumpet can take place during the time of another trumpet. The seeming contradiction submitted is due to where the emphasis is being placed in each quotation, while when one look at the subject on a whole one would see that there is no contradiction since events in trumpets overlap.

Conclusion

Are the distributed Five volume Codes authentic?

From the sample of manuscripts sent out by Bro. Archer, and after comparing them with what was actually printed we see that the only changes made were in respect to grammar and spelling. These Codes do not contradict any previously taught doctrines, but rather shed more light on the message.

I conclude that the distributed Codes are authentic and we should continue to print and distribute them.



8/12/02

Paul Hayden
BRC Member

Exhibit

“R”

P. Smith's Reply

(Bible worker)

(1)

11.10.02

To B.R.C. Chairman.

"However large, however small, your talents, remember that what you have is yours only in trust. That God is testing you, giving you opportunity to prove yourself true." M.Y.P. p.48.

Br Chairman, I'll try to be brief with the matter on hand. There are a number of questions the B.R.C. is asked to look into, and give ⁹ candid answer too, and also to proof whether the sermons given in the Codic^{in question} were given by Br Houteff or his wife.

"Exactly at the close of the seventh year of the sealing message, and, as with our father Adam, on Friday, the sixth day of the week, the out working of providential purpose and design, restoring type and out-type, united in holy wedlock Br. J. T. Houteff, and Miss Florence Hermanson, who has been connected with the message of Present Truth from its inception, and who, for the past three years has been in active service to this cause. The ceremony performed by Elder E. T. Wilson, was simple, solemn, and unforgettable, beautifully befitting the occasion. Moreover, it was the first marriage on Mt Carmel, the home of the Elijah message, which is now in the process

(2)

of restoring every divin institution,"
S.C vol 3. #2 P 255

With this in mind I'll make no comments on sister Houtteff's role with the message, If God saw it fit for her to be the prophet's wife, and to be a servant in His cause, then who are we to "judge another man's servant", put in the same position we may do worst.

The council meeting is of no concern of mine, so I wasted no time on them. Though they do ~~have~~ ^{form} hooks on which one can hang their doubts. ~~FA~~

The question was asked why was USC No 5 not distributed? Why should it, if they are errors in it.

USC #6 "Perhaps foremost among the multitudes who are snared while doing all they can to run away from inspired interpretation of the scriptures, are the extremists of whom there are at least two classes; one with the tendency to literalize; the other with the tendency to spiritualize."

How could any one who has studied the Rod message ever think that the statement in USC #6 could mean that

mean that Christ would take the one forty four thousand first to heaven before the great multitude, these thoughts must be coming from minds that are looking for "hook on which to hang their doubts". There is ~~no~~ other statement in the Rod to even suggest that.

11SC #7 "Let us be God's real people, logical thinkers, not bait hunters."

In the Great Controversy we read. "It was apostasy that led the early church to seek the aid of the civil government, and this prepared the way for the development of the papacy - the beast." G.C. 443

"So apostasy in the church (S-D-A) prepare the way for the image to the beast." G.C. 444. Image to the beast, image of the beast, Sunday blue law, or blowing of the four winds are the same.

Again inspiration says. "This light being transmitted by marvels of typical events is a clear manifestation that there is a type for every incident of vital interest to the church of God; which are the only positive proofs and clear explanations of divine providences. As there is no type for that which is false, teachers of theories without a typical representation

for their claims of so-called Bible truths, and those who believe in them, are as the blind leading the blind. The types are work out to expose the error and reveal the truth. The honest ones will shun the devil by embracing the truth and facts, and by walking in the light's "see where there is no type there can be no truth."

"Jacob's wrestling with the angel typifies the time of 'Jacob's Trouble' (for the church) We read E. V. page 36, 37 A decree went forth to slay the saints, which cause them to cry day and night for deliverance. This was the time of Jacob's trouble". See also P. P. pages 202, 203. S. R. Page 62.

The Mark of the Beast

"How will some S. D. A's yield their faith, thus receiving the mark of the beast," is yet future, and as we look into the matter from a distance by the eyes of faith, "we see through a glass darkly." Therefore I can give you suggestions only. The whole world will be urged to receive the seal of God and also the mark of the beast." There will be in the Advent message many who will yield for the

the time to the pleading of the Spirit, but who will before completely surrendering to God yield their faith and thus ~~and~~ receive the mark of 'the beast.'

"A suggestion is something that someone says which implies that something is the case."

11 S.C. #8 "There is but one course for those to pursue who honestly desire to be freed from doubts. Instead of questioning and cavilling concerning that which they do not understand, let them give heed to the light which already shines upon them, and they will receive greater light. Let them do every duty which has been made plain to their understanding, and they will be enabled to understand and perform those of which they are in doubt." G.C. 528

The sixth Trumpet.

The most common cause of doctrinal confusion among Bible students lies in they so very frequently failing to view a subject in full perspective from the writer's point of view;

"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

(6)

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 work (fifth trumpet) are all sounding louder to-day than ever before."

When statements are taken out and isolate away from the core of the subject we are travel on dangerous grounds.

The prophet said. 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."

"Accordingly, each prophetic events recorded between Rev. 9:14 and 11:14 must find its fulfillment in the period of the fifth trumpet between the first and second woes." 15:77

Let's us put the emphasis on the truths and events in the trumpets, and not on their sounding.

Thus I do find the codes to be consisten with the writings of V.T. Houtteff.

Br Philip Smith