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THE SYMBOLIC CODE

AN UNPUBLISHED LETTER OF INTEREST

- INTRODUCTION -

The following excerpts from a letter written in 1932 by Brother V.T. Houteff to a Seventh-day Adventist Elder is being published at this time not only because of some early historic facts it contains, but also because of its other statements of interest. (By way of explanation, we point out that the letter was written after The Shepherd's Rod, Vol. 1 was printed but before Vol. 2 came.)

Los Angeles, California

April 22, 1932

Dear Elder_

This is in answer to both of your communications. I hardly know how to explain this most vital subject, by which the Spirit of God through His holy Word has opened the avenue of correspondence. It is not difficult to express the idea I wish to convey to you, but how to say it; fearing

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a chance of misunderstanding or diminishing the Truth God has so graciously revealed to His people; realizing that this is dealing with a matter of life and death. First of all Elder _____, I wish to thank you for your interest in me, for I really think you are sincere and very anxious that the denomination should accept the message in The Shepherd's Rod, thus avoiding a great loss of life.

If I have made any mistake that has caused them to turn against it I trust that my God will forgive me, for I have done the best I know how. On my part, I am ready to do anything if it could alter the situation whether it be confession of my blunders or even giving my life if it would save the church of God.

Apparently, you think the leadership of our denomination would have accepted the message in The Shepherd's Rod if I had eliminated every idea but held to the "one Subject"; namely, the 144,000 also the call for reformation. I must confess that I do not know of anything in The Shepherd's Rod that has no connection with these

two great subjects. My request was that you name the topics which you think should be left out. In your reply, you speak only of the leopard-like beast of Rev. 13.

It seems necessary that I should give you further information of my dealings with the brethren. The message in The Shepherd's Rod did not come all at once; it is the result of Bible studies for almost two years. These studies were presented to a company of believers from Sabbath to Sabbath as the one which you yourself witnessed. In the beginning we had no idea of what was ahead of us, or of writing a book -- it came step by step. From

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the very start I tried to get either a private hearing, or else some of the leading men to come and see what it was all about, pleading with them that it was their duty to correct us if we were in error, or if we had any Truth that they should know it. While they refused to give us any kind of hearing, they did everything possible to close our place of meeting, and some of those who attended these studies were frightened for fear of losing their church membership. Their spirit of resistance to reasoning with us, bears witness of their lack of interest in the things of God. This evidence proves that it is not what is in The Shepherd's Rod that has barred them from accepting the message, but the fact that they are saying in their hearts: "I am rich and increased with goods, and have need of nothing!" By these acts they are fulfilling prophecy.

You will note on pg. 236 (The Shepherd's Rod, Vol. 1) that I had given them thirty-three manuscripts several months before the book was published. These manuscripts contained only the first 172 pages of the book, dealing with the 144,000 and a call for reformation. By this information you will note, that the leopard-like beast was not in the manuscript. As they rejected the manuscript before the book was published is self evident that the "beast" is NOT the thing which made them reject the message .

If the leadership of the Advent movement should accept a message Elder _____, it would be something that has never happened with any movement since the world began. It would also be contradictory to the Spirit of Prophecy. See 5T62, 6T427, at top of page. They may fool themselves

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but they can never impose on God.

The truth of the leopard-like beast was revealed to us after they had rejected the message in the manuscript by their dishonest investigation, showing that God controls the revelation of the Scriptures and reveals Them at the right time. The blasphemy on the seven heads is a symbol proving that the leadership of this denomination has done the same (violence to the Truth) by rejecting the message, as all the rest of them prior to 1844. Is this not Truth? If so, then what is wrong with the interpretation of the heads? They think this is calling the church Babylon. But if The Shepherd's Rod is wrong in this, then they find fault with Christ as well, for He also has enumerated these "seven churches" in the third chapter of Revelation and has given the blackest record of them all to the Laodiceans (S.D.A.). If Christ by doing this is not calling the Laodiceans Babylon, then neither the interpretation of the heads is doing it. Because this denomination is not Babylon, is not a sign that we are better but worse as far as condemnation is concerned. (The more light the greater the sin -- blasphemy). If these seven denominations are not the seven churches of Revelation, then who are they?

I am trying to answer your letter, Elder _____, in my humble way, not with Intention of coming back at you in everything you have said, but in fear, and by prayer that I do you no injustice in this matter by flattery or reproach. I must speak the Truth as I understand it lest I come under condemnation.

The straight Truth poured out by The Shepherd's

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Rod, is the product of the Bible and the Testimonies. Therefore, it is impossible that it should not bring His chosen leaders into disrepute. This is not the only time in history He has had a church. Think of the severe messages He has been sending to His chosen leaders in ages past. Of course you understand the charge is not to any one individual; it is to the "angel of the church of the Laodiceans" (the leadership as a body). It may be severe, but is it not needed?

This fact I think you can prove to your own satisfaction. You know that if you should arise to declare the message in The Shepherd's Rod, or one similar to it, the same charges that they have poured upon me would also be poured upon you. The same would prove true with any one individual that would dare tell the straight Truth. The class that lived in the days of Christ is also here today, and if He failed to convince them, it is not likely that I can do it now.

Yes, it is possible for a man to cut himself off from God by cutting himself off from his brethren, if he voluntarily departed from them. But I have not done so, it is they that are determined to cut me off. In this they will miserably fail, except they do it by violence, in the same manner as ancient Israel mistreated the prophets and slew them. If you turn your face toward Zion, Elder _____, it will be impossible to have peace with the devil. If you are not having trouble, it is because you are not doing the work God expects you to do. Let it be remembered that God's servants seldom met opposition from the world. Their trouble was from false brethren in the church. We shall never be able to do the work

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of Elijah by good words and fair speeches. And if we bear the message of Elijah, we shall incur the displeasure of the unconsecrated and demand a fight to the finish. It is also true that the church of God has never been led away from the Truth by a false message or persecution; she was overthrown time and again by the leaderships from within the church. Such have split the church in numerous sections and brought about division after division and disrepute to the cause of Christ.

There can be no plainer statement made than the one concerning the prophet Elijah in Testimonies to Ministers, p. 475. Elder _____ in one of his documents against me, has quoted words of the Spirit of Prophecy as found in The Shepherd's Rod, page 87, credits them to me, thus making it appear that I was the author of the statement concerning Elijah's coming, while I was but quoting the words of Sister White. By doing this, he is hiding the truth of the Spirit of Prophecy from God's people and aiding the enemy to deceive the church. The servant of the Lord says the Elijah message is to come. (See 9T16, TM 475.) They have been telling us that the Sunday blue law is the thing that is to make the shaking in the church; but the Spirit of Prophecy says: "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.

The very fact that they have not been able to contradict any part of the message in The Shepherd's Rod, is self evident that the thing is right; and had not the Spirit of God made it possible, it would have been like the rest of their books. They are not against The Shepherd's Rod because they fear it may be error, for they know it is the Truth. The reason they are warring against it, is because it tells the truth of their ungodly deeds, and is calling for a decided change of things.

I am not surprised at what they are doing to me, for they have been doing the same thing to Sister White who founded the denomination and whom they had already accepted to be the servant of the Lord. Think of the message in 1888. This same class of workers stood in the way and the message never reached the people! If they performed such ungodly deeds then, it is much easier for them to do it now.

You speak of re-writing The Shepherd's Rod, and to "hold to the one subject, namely, the 144,000 and a call for reformation," also having it proof-read by an English teacher. I believe you are sincere in this Elder _____, and I appreciate your admonition; but I also believe you will give earnest attention to what I am about to say, as I will try to explain my position in the fear of the Lord.

As I said before, I have nothing in The Shepherd's Rod to my knowledge that has no bearing on the 144,000 and a call for reformation. I think if you will study it from that angle, you will see that my statement is correct. This is one of the

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reasons why we did not leave out any of the topics. Our second reason is, the truth of the 144,000 came through these topics to which many have objected and doubtless you perhaps refer to the same things. Now, Elder _____, stop and think how foolish it would be to kill the hen as soon as the chickens are hatched out!

I agree with you, Elder _____, if I had my way I would never have written the idea the way it is. I would have put in all the nice things, and left out all the rebuff and condemnation. I would have hired the finest English teacher I could get and have him clothe the thing in good flowery language; thus making sure that it would find a welcome in every home. But had I done so, it would have contradicted the very principle it stands for, and the tune of its voice would have condemned its profession. In other words, it would have been non-descript -- "lamb-like," but speaking like a dragon.

The intention of The Shepherd's Rod is to "cry aloud, spare not," show the sins and uncover the shame. It is to destroy the confidence of the sheep on the arm of flesh. By its human weakness it is to humble the lofty looks, and bow down the haughtiness of men. Its mission is to abase the proud, and to exalt the Lord alone. (Read Isa. 2; Rev. 3-5; Jer. 17:5-7.)

If The Shepherd's Rod had not poured out the straight Truth, and told the things which we may think would not bring disrepute to the church of God, and to the watchmen on the walls of Zion, God could not be vindicated by His "strange act" with the fulfillment of Ezekiel 9. The message in The

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Shepherd's Rod is for a witness to the world which church is His. By this example (Ezek. 9) He will call out His sheep, and quickly finish the work. "Not by might nor by power, but by My Spirit, saith the Lord of hosts." Depending on high-minded men, He can never finish His work, nor gather His people. This is why The Shepherd's Rod contains the things which are objectionable to human reasoning.

Your other remark which is of the greatest importance, you say I "must not take the position that The Shepherd's Rod is infallible." I have never used the word "infallible"; but I have stated that The Shepherd's Rod contains either all Truth, or there is no Truth in it. This position I have taken on the strength of the Bible, and the Spirit of Prophecy, as they both agree that God alone is able to reveal the Truth in His holy Word, regardless of its simplicity. This means Inspiration, which is especially true of timely Truth. The Word says, "I will guide you into ALL Truth." Do you doubt this clear-cut statement, Elder ____? I hardly think you do.

Your admittance that we have the Truth of the 144,000, and that it is the "message for the hour" proves my position. This most startling revelation was not

made known before this because the time was not ripe for it. This fact proves that God controls the Scriptures, and to whomsoever He will, He reveals the truth of them. Since we have the message of the 144,000, and that they are to be preachers in the time of the "loud cry," the Word of God declares that they are "without guile in their mouth." How could this scripture be true if the very message concerning themselves, and

which they must proclaim be mixed with error? Why will He allow error? Has He lost His power? Is it not His will that we shall know the Truth and that the Truth shall make us free? I shall never say "God will not permit me to claim all Truth." This kind of unbelief has been the trouble in all ages: while they accept one point they refuse the other. It is this prevailing iniquity that has dragged down the church to the present state of stupor, of deception, and unbelief in the Spirit of Prophecy.

You say a report has been circulated that we claim Inspiration for the book, and that this has given another reason to the brethren for cutting loose from us. I am sure there is neither logic nor good reason for such action on the part of our brethren. Why should they stick to us if the book was not inspired Elder _____? I would not waste my time with it, or give one cent for it. If it is not divinely communicated, how could it be the "MESSAGE FOR THE HOUR?" Such contrary reasoning shows that the Laodiceans need to anoint their eyes with "eye salve." Think of it, they will accept the book if it is mixed with error, but ALL TRUTH they WILL NOT! Denying Inspiration of the message is throwing God out of it! Sinning against the Holy Ghost! May God forgive them for the thought.

It is true that the devil is determined that I shall not succeed. I have received a number of letters telling me how to teach the message. As one is contrary to the other, whom shall I accept as a safe guide? There is a danger, Elder _____, in fulfilling the prophecy as in Testimonies to Ministers, pp. 475, 476. Speaking of Elijah's

message we read: "Somebody is to come in the spirit and power of Elijah, and when he appears, men may say: `You are too earnest, you do not interpret the Scriptures in the proper way. Let me tell you how to teach your message.'" These words do not come from those who are opposed to it, for they say: "Let me tell you how to teach your message."

I hope, Elder _____, I shall not be misunderstood in what I have stated in this letter. It is not my intention to come back at you in everything you said. My only aim is to clear the Truth from misunderstanding, and I hope you will not be offended for my so doing.

If you cannot refute with facts my position in these matters, then it must be that I am right, and the safest way for us would be to march on openly with God's message, for it demands immediate action. If we beauty parlor what God has revealed, it would be His message no longer, and useless to waste our time with it. It is impossible to tell you my experience, but it will suffice to say that if The Shepherd's Rod is not inspired, I would not have said that it is. Your doubt in this fact does not only discredit God, but it also leaves you destitute of His power, and robs the fruit of your labor.

It is well said by the prophet Zechariah, time will prove, "and thou shalt know that the Lord of hosts hath sent me unto you." Zech. 4:9. There is much more that I would like to say, but I must not weary you with too much reading. I close with the words: "Today if ye will hear His voice, harden not your hearts."

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; 9T16; Zech. 12:8; 5T263.

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DECEMBER, 1955

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THE THREE REQUISITES TO VICTORY

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 sermon selected for this issue is the one the servant of the Lord delivered May 13, 1944:

Prayer Thought: "The time had come for the disciples who had been most closely associated with Christ to unite more directly in His work, that these vast throngs might not be left uncared for, as sheep without a shepherd. Some of these disciples had joined themselves to Him at the beginning of His ministry, and nearly all the twelve had been associated together as members of the family of Jesus. Yet they also, misled by the teaching of the

rabbis, shared the popular expectation of an earthly kingdom. They could not comprehend the movements of Jesus. Already they had been perplexed and troubled that He made no effort to strengthen His cause by securing the support of the priests and rabbis, that He did nothing to establish His authority as an earthly king. A great work was yet to be accomplished for these disciples before they would be

prepared for the sacred trust that would be theirs when Jesus should ascend to heaven. Yet they had responded to the love of Christ, and though slow of heart to believe, Jesus saw in them those whom He could train and discipline for His great work. And now that they had been long enough with Him to establish, in a measure, their faith in the divine character of His mission, and the people also had received evidence of His power which they could not question, the way was prepared for an avowal of the principles of His kingdom that would help them to comprehend its true nature." -- Mount of Blessing, pp. 11, 12.

From this reading we can see what the Christian does before his conversion, and this afternoon we are to study further what the Christian does after his conversion.

Heb. 11:1, 4, 5, 7, 8, 20-23, 31 -- "Now faith is the substance of things hoped for, the evidence of things not seen. By faith

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Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh. By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.... By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.... By faith Isaac blessed Jacob and Esau concerning things to come. By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff. By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones. By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment....

By faith the harlot Rahab perished not with them that believed not, when she had received

the spies with peace."

This is what faith wrought in the instances we just read about, but something else must also be needed besides faith.

Num. 13:20 -- "...And be ye of good courage, and bring of the fruit of the land. Now the time was the time of the firstripe grapes."

The twelve spies whom Moses sent to investigate Canaan were commanded to be of good courage. Had all the spies shared in the courage Moses all along had possessed, they would not have been tempted by unbelief at this time. And not only the ten disheartened spies, but the whole multitude of Israel except two who were over twenty years of age when they came up out of Egypt, died outside the land of promise because of their lack of courage. What a costly defeat! Here we can also see that it is just as fatal to believe a disheartening report brought by others as it is to make the report. Forty years later Joshua sent two men again to secretly "view" Canaan and this was their report:

Josh. 2:23, 24 -- "So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all things that befell

them: and they said unto Joshua, Truly the Lord hath delivered into our hands all the land; for even all the inhabitants of the country do faint because of us."

This is the report of these two spies. A courageous report it was. God's men knew that God had delivered the land to them when they saw that the people's hearts fainted because of them as is recorded in the testimony of Rahab:

Josh. 2:8-11 -- "And before they were laid down, she came up unto them upon the roof; and she said unto the men, I know that the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. For we have heard how the Lord dried up the water of the Red Sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed. And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you: for the Lord your God, He is God in heaven above, and in earth beneath."

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Yes, the inhabitants of Jericho all lost courage -- and that was the beginning of their defeat.

In order for Christians to be victorious they must possess (1) faith -- Hebrews 11; (2) courage -- Joshua 2; (3) action -- Exodus 14.

Ex.14:11-16 -- "And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt? Is not this the word that we did tell thee

in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness.

"And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which He will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever. The Lord shall fight for you, and ye shall hold your peace.

"And the Lord said unto Moses, Wherefore criest thou unto Me? speak unto the children of Israel, that they go

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forward: But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea."

Here we see a picture of all Israel with no courage just at a time when they so much needed it. To solve their problem did God command them to sit down and pray? -- No, the command was that they go forward, that Moses first lift his rod and stretch forth his hand to divide the sea, and that the multitude go on through. To all human reasoning this command would seem utterly foolish in the face of their predicament, but God knew all about it. He knew what He was doing when He led them there, too. He was about to bring to pass so great an event that it would bring fear upon the heathen and thus help make possible God's people taking the land of their promise, as well as to relieve them of the pursuing Egyptians.

This lesson shows that unflinching faith, courage, and action is the cooperation that is required from the converted Christian every advance step of the way in God's leading, and it always brings success.

The Midianites also lost courage and they were defeated. Yes, discouragement does bring defeat. Discouragement is one of the snares

of the Devil to bring defeat to God's people if they allow it.

In the days of King Belshazzar there was a war in which the Medes and Persians wanted to break through the walls of Babylon and subdue her under their rule. You recall that the Babylonians suddenly lost out because they were over-confident. Yes, they had placed all their confidence in their strong walls!

To bring this lesson down to our time we find from Holy Writ that the cause of the Laodiceans' downfall is due to the operation of the same principle that brought Babylon's defeat -- over-confidence. Yes, they say they are rich in Truth and have need of no more although God says that they are "wretched, and miserable, and poor, and blind, and naked." Thus they have fallen into the Devil's trap for them.

In warfare you know that each side tries to confuse its enemy and break their morale with the end in view of weakening the enemy and thus making its own victory easier. And when they plan their attacks and invasions they attempt to make them in the places they think their enemy would least suspect.

In the spiritual warfare the Christians' Adversary does not nap. He, too, seeks his

opportunity to break down their courage and morale and thus make sure to accomplish their defeat as we saw demonstrated in the examples we have cited today. And do not think for a moment that he is not looking for the vulnerable point in us, too, that he might strike and cause our defeat. We could expect his assault upon us to come from the place we least expect it. So, unless we know what our weakest spot is how could we know where the Devil is going to attack us?

The Enemy made Laodiceans believe they have no need of more Truth, that they have all Truth that is necessary to get them through Heaven's portals, although God has declared that they are in need of everything, and are about to be "spued out" (Rev. 3:16).

Now we really are enriched with Truth if we have studied and assimilated what has been given us, for we have had made available to us the "gold that is tried in the fire" that we might be rich, the "eyesalve" that we "might see," and the "raiment" with which we may be covered (Rev. 3), and the "extra oil" that our way might be lighted (Matt. 25). Therefore the Devil is not going to attack us where he attacked Laodiceans, but he will tell us that we are poor in Truth. He will do this in almost any way. The testimonies I heard some give here last night showed just that. Such testimonies would

not spawn courage in anyone, but they rather would bring nothing but discouragement. For anybody to come to a meeting and manifest discouragement, it is a sure sign of his own personal spiritual bankruptcy, his personal defeat.

And what kind of daily testimony do you give in your associations with others by word or by pen?

There is only one road, but it has two sides to it: On one side are the Laodiceans saying, Fear not, everything is all right. I saw some Davidians last night on the other side of the road discouraged with everything. Neither is right. Neither is trusting in God.

1 Tim. 3:7, 8 -- "Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the Devil. Likewise must the deacons be grave, not doubletongued,..."

Yes, the men in God's service must be able to bring a good report of themselves and must not be doubletongued -- he must not bring a mixture of good and bad reports which in nearly every case is calculated to serve his own selfish interest, or it reflects his low spiritual condition. When one starts giving bad reports he is either assuredly falling into a snare of the Devil, or it is an index that he has already

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fallen into the snare.

Jas 2:17-20 -- "Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?"

The only way we can show our faith to others is by our deeds, our works.

What does it mean to confess our faults one to another? -- We do that when we make our faults right with those whom we have wrongly influenced. But last night

this is not what we heard in some of the testimonies that were spoken. The converted Christian always has a good report; he is a man of faith, courage, and works; he is a Davidian indeed.

Rev. 12:10, 11 -- "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the Kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by

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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.

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Vol. 11 The Symbolic Code No. 3

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JANUARY, 1956

WHAT PRICE THE "EXTRA OIL"? 3

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WHAT PRICE THE "EXTRA OIL"?

(The sermon Brother Houteff delivered November 11, 1944 has been selected for this issue of the Code because it deals with the importance of the Certificate of Fellowship. It is particularly timely since it is now in order for the holders of the Certificate to have theirs renewed, and it explains to new Davidians the significance of being eligible for it.)

Prayer Thought: "God has shown me that at the very time that the signs of the times are being fulfilled around us, when we hear, as it were, the tread of the hosts of heaven fulfilling their mission, men of intelligence, men in responsible positions, will be putting rotten timbers into their character-building, -- material which is consumable in the day of God, and which will decide them to be unfit to enter the mansions above. They have refused to let go the filthy garments; they have clung to them as if they were of precious value. They will lose heaven and an eternity of bliss on account of them." -- Testimonies to Ministers, p. 446.

At the very time that the signs of the times

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are being fulfilled around us men will be putting rotten timber into their character instead of improving themselves. Why? -- Because Satan needs them as his agents. How long will they continue in their evil course? -- A short time and then it will all be brought to view. This reading says it is men of intelligence who are engaged in God's service that will be putting the rotten timber into their characters. This should be a great warning to us, for right now is the time the servant of the Lord is talking about. Let us not play the fool.

Matt. 24:45-51 -- "Who then is a faithful and wise servant, whom his lord has 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."

Two types of servants are here described.

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The servant is the ministry, those appointed to rule over the household, the church. God's servants, the ministry, are to give meat in due season, present Truth -- Truth which is applicable to the time in which we are now living, not 1844. Present Truth from 1844 to our time was not the institution of the Sabbath or the state of the

dead, for they have been truths since the beginning. True, they had been lost sight of. The knowledge that since 1844 the Judgment of the Dead has been in progress in the heavenly sanctuary is what has constituted present Truth since 1844. We were made to understand what was going on in our time. But when the Judgment for the Living is about to commence then the Judgment for the Dead is no longer present Truth.

Present Truth comes only from God. Man does not know the seasons, and therefore God Himself must appoint the time for present Truth to be revealed.

There is a special blessing promised to those whom He finds giving meat in due season. But what was meat in due season in 1844 most likely would not be meat in due season in 1944. If we do not desire meat in due season, however, He does not give it to us.

Matt. 24:47 -- "Verily I say unto you, That He shall make him ruler over all His goods."

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This is speaking of him who faithfully gives meat in due season. The "goods" is present Truth. We are told in Malachi that before the great and terrible day of the Lord, Elijah is to come. Then when Elijah appears his message will be present Truth. He is to warn and prepare God's people for the great and dreadful day of the Lord. To be sure his message will be present Truth before the great and dreadful day of the Lord as much as Noah's message was present Truth before the flood. It verily will mean the difference between life and death to God's people to whom it is delivered today as Noah's message meant life or death to the people in his day.

The verses we have been studying this afternoon show that there are two classes of servants: the faithful and the unfaithful.

Matt. 24:48-51 -- "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."

If the servant says, "My Lord delayeth His

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coming," it would indicate that he had expected the coming of the Lord to occur sooner. The early pioneers among us as Adventists looked for His imminent coming, but now the banners we used to see in our churches foretelling His coming "in this generation" are disappearing. Moreover, we as a people are enjoined to follow a restricted diet, and because the Lord has not come many are eating and drinking with the drunken. The Lord comes to such a servant in an hour he does not expect Him. Then shall the Kingdom of Heaven be likened to ten virgins.

Matt. 25:1-13 -- "Then shall the Kingdom of Heaven be likened unto ten virgins, which took their lamps, and went forth to meet the Bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the Bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the Bridegroom cometh; go ye out to meet Him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went

to buy, the Bridegroom came; and they that were ready went in with Him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But He answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

Here is represented a church which believes that the Bridegroom is coming, believes in the second coming of Christ. In 1844 the ten virgins went into their place of waiting for His coming, five of whom took no oil with them while the other five took extra oil with them. The lamps aptly symbolize the heart, and it is one's belief in Truth that lights up the heart. Yes, it is Truth which must be indited by the Holy Spirit that gives light.

The message which was meat in due season in 1844 was the Truth Sister White brought -- the Judgment for the Dead -- and it was this message which was represented by the oil that was in the lamps when the ten virgins first went in waiting for the Bridegroom to come. The oil that was in the vessels of the five wise virgins must represent an additional Truth, something other than what was in the lamps. It is this additional Truth which is to supplement the 1844 Truth and thus supply sufficient light to the time

of the coming of the Bridegroom. And what must this additional Truth be? -- It must be the truth of the Judgment for the Living, the last message.

In this parable is seen great confusion when at last the virgins, all ten of them, wake up and learn for a certainty that the Bridegroom is on His way. Now they all find themselves in need of light to illuminate the prevailing darkness about them and to light their way to meet the Bridegroom. But to the utter and painful realization of the five foolish virgins who had failed to procure extra oil (truth of the Judgment for the Living) as the five wise did when it was time to do so are now faced with terrible darkness. Frantically they make their pitiful appeal to the five wise virgins that they share their oil with them.

Now they are fully awake to the fact that they had been mistaken in their belief that the message of the Judgment for the Dead was sufficient Truth to carry them to the end.

Do you not see that the old Spirit of Prophecy should have already been in our hearts (lamps), and in order to go through successfully to the coming of the Bridegroom we must also have in our possession and readily accessible to us the "additional message" mentioned in *Early Writings*, p. 277, the "extra oil," the truth of

the Judgment for the Living, the great and dreadful day of the Lord?

Let us say that now we have the extra oil and those represented by the foolish virgins come to us and plead that we share the oil with them. Would any of us refuse to give it to them? -- I think we would not. But in the parable the wise women told the foolish women to go and buy for themselves, for they had only enough oil for their own use. You know the sad story -- that the foolish were unable to go buy the oil and get back before the door was closed.

Who are those who sell the oil? And why would not the wise give to the foolish?

The wise told the foolish to go and buy oil; therefore the wise must also have had to buy theirs. The extra oil being the "additional message," the message of the Judgment for the Living, must have cost something to those who have it, and they must have paid someone for it. Yes, we had to buy the oil and we could not buy it from everybody.

Many have asked who is eligible to lead in the service of the work? The answer that goes out from Mt. Carmel is that anyone not holding a Certificate of Fellowship cannot be a Davidian teacher. He can listen only. Yet just the granting of a Certificate of Fellowship is a cheap

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thing. That in itself would have no significance. Who receives the Certificate? -- Those who have personally studied all the Message and believe It; those overcoming temptation; those complying with all the requirements; those who put their treasure where moth and thieves cannot enter; those who keep all the commandments; those who are not flesh-eaters, drunkards, or tobacco users; those who do not rob God of tithes and offerings.

We would freely give literature to those who ask for it, but that does not give the light. It is only when one appropriates the oil, the Truth, to his everyday living that the oil becomes transformed into light. It is when one pays this price, and thus becomes eligible to receive a Certificate, signifying he has complied with all the requirements, that he has the light. Hence, though we can freely hand out tracts, we cannot freely hand out the Certificate of Fellowship.

All the parables show different lessons. That is why there are so many parables. The one of the talents shows that we must work, for we are to double our talents. Studying and believing alone does not open the door. We must comply with all the requirements -- pay the price in other words. And we cannot steal the oil. Those desiring the Certificate of Fellowship must pay the price. It does take time and effort,

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and the individual alone can determine how soon he can get his Certificate, for it all depends on how soon he pays the price.

We individually must watch and pray and be ready always, for we know not the day and hour of our personal visitation to have bestowed upon us God's mark and seal for eternity. Therefore be ready always.

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FEBRUARY, 1956

HOW IMPORTANT IS TIME?

(The sermon which was selected for this issue of The Symbolic Code is the one Brother V.T. Houteff delivered May 27, 1944. It is especially timely now as we have already launched into a new year. And it may serve as a guiding thought to "the children of light" who are "not in darkness" as to the lateness and importance of the time in which we now live.)

PRAYER THOUGHT: "As something strange and new, these words fall upon the ears of the wondering multitude. Such teaching is contrary to all they have ever heard from priest or rabbi. They see in it nothing to flatter their pride or to feed their ambitious hopes. But there is about this new Teacher a power that holds them spellbound. The sweetness of divine love flows from His very presence, as the fragrance from a flower. His words fall like 'rain upon the mown grass; as showers that water the earth.' All feel instinctively that here is One who reads the secrets of the soul, yet who comes near to them with tender compassion. Their hearts open to Him, and, as they listen, the Holy Spirit unfolds to them something of the meaning of that lesson which

humanity in all ages so needs to learn." -- Mount of Blessing, pp. 17, 18.

We see by this that everything strange is not always wrong to teach. The Jews in Christ's time had not learned the things humanity needed then to learn. Let us pray that this afternoon we may learn more about the things we need to learn.

Eccles. 9:10, 11 -- "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest. I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all."

Whatever duty we are called upon to perform we must do it diligently with 100% of our might in order to get it done right and on time. All of you have heard it said many times that "if a thing is worth doing at all it is worth doing right." Still even though it be done perfectly if it is done late it may never be of any value; and what we leave undone will be undone forever so far as we are concerned.

Eccles. 9:11 -- "I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all."

Everyone has time. Everyone has chance. The winner of the race is not victorious simply because he was born to be swift, but it is because of the meeting of time and chance in his life. No, it was not just natural for him to win the race. In order for him to win he first had to spend the necessary time to fit himself for the race, and then the chance to run came. The same principle holds true in every field of endeavor. One must first study to fit himself for duty while he has the time in which to do it and then comes his opportunity to demonstrate or use what he has learned. The successful man, then, makes good use of his time and then watches and avails himself of his opportunity to serve when it presents itself. For instance, Abraham Lincoln, in his spare time, learned to be President of this country, and so when his chance came he was ready to fill the office admirably. To make a success in anything one must start out by mastering the most elementary fundamentals and then keep on progressing in advancement step by step.

Honest men who gain wealth do not do it

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because they naturally knew a great deal or were naturally skillful. It was because they used well their time and their chance. They, too, had put forth the necessary effort to equip and train themselves to be successful when their chance came. Those who do not make profitable use of their time cannot possibly live successfully.

Nobody can tell just what electricity is. And what about time? What is time? -- Nobody here knows.

In the beginning, "the evening and the morning were the first day." Day is a measurement of time, and God created it. The day, as you know, is composed of twenty-four hours, an hour being merely a shorter measurement of time. Since the earth can measure but twenty-four hours each time it turns on its axis, Earth, then, has as its only means of time measurement its rotation on its axis and its circuit

through its orbit. Do you realize that were it not for this we would be without time? Instead, it would be eternity. Therefore eternity has no time. Time is manufactured. Daniel refers to "Time, times, and half a time" which explains what time is. It is a span measured by the completion of a full round of the earth in its orbit. That is one time. The repetition of it makes times. Then what is eternity? It has no measurement, for it is never to repeat itself

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like the years do. Time is given us that we may know what part of eternity man has existed on this earth.

Which do you think is the more important: time or eternity? -- Time is everything, for without it there is no eternity; still eternity is not time because it cannot be measured. Time saved is even more important than money saved, for you can not save money if you do not save time.

If earth, through its constant movement and change of location in the universe, represents time, then everything might represent time. Plants represent time, for you can tell by its size how old a plant is. In another form human beings represent time. Trees represent time by their growth. The Bible represents time, for it took time for man to live the history It records, to write It, to print It, to manufacture the paper on which It is printed and the machinery that prints It, to grow and process the material for Its cover, -- it all represents time. The workman's wages represent time paid in money. Neither gold or diamonds are obtained without the representation of the time element being present both in the commodities themselves and again in the money that people give in exchange for them.

Through this discussion you can see that

time is vitally connected with material though it is invisible. It is far more important to save time, for time is priceless; it is just like salvation. But the sad fact is that but few people realize how valuable time is. In view of the great value of time what sin it must be to waste it! Yet to all are given time and chance.

In one hundred years there are about 36,500 days. In a general sense that amount in terms of dollars is not much, for today money is measured by billions of dollars. But a person's lifetime is in reality very short, and composed of three periods: childhood, prime, and old age. It is usually in his prime period of life that man is most productive, and since it is but a part of his lifetime, he should never waste a minute of that time.

We should see that we get 100% value out of every minute we live. To accomplish this we must conserve our energy by eliminating useless and unnecessary effort. In that way our endurance is lengthened and we can actually accomplish more. Since it does take time and effort to talk, for instance, we should avoid useless talk, and learn to make every word count for good only. Lost time can never be recovered regardless how we wasted it. It is gone for eternity. Therefore how valuable time is!

We should perhaps ask ourselves this question more often than any other: Am I doing something now that I may regret in eternity? And if we are we should at once set about to substitute worthy pursuits for the useless or worthless one. The Christian's great duty is to accomplish the things that God wants done. Doing that makes us rich in one way or another. Should a man then rob us, God will reimburse us. Really, no one can cheat us if we engage ourselves in doing the things God wants done, but the man who tends only his own interests never actually gets very far,

especially when his accomplishments are evaluated in the light of eternity. And "there is no limit to the good a man can do if he does not care who gets the credit."

Chance is what brings us eternity. Therefore, if we make use of time and chance, we do not have to worry about eternity.

Are you personally aware that time and chance are given to each of us, and that if we would be successful now and in the hereafter we must as judiciously invest our time as we would our money? Are you a time "spendthrift" or a time wizard? Are you just existing, or are you preparing for your great "chance"? Each must answer this question for himself. Soon that great chance will come to every soul, and when it comes it will prove the faithfulness

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or the unfaithfulness of our stewardship over the time that was given us to prepare for it. As you stand now, are you ready?

"Our time belongs to God. Every moment is His, and we are under the most solemn obligation to improve it to His glory.... Of no talent He has given will He require a more strict account than of our time.

* * *

"...We shall individually be held responsible for doing one jot less than we have ability to do. The Lord measures with exactness every possibility for service. The unused capabilities are as much brought into account as are those that are improved. For all that we might become through the right use of our talents God holds us responsible. We shall be judged according to what we ought to have done, but did

not accomplish because we did not use our powers to glorify God. Even if we do not lose our souls, we shall realize in eternity the result of our unused talents. For all the knowledge and ability that we might have gained and did not, there will be an eternal loss.

* * *

"Whatever the line of work in which we engage, the word of God teaches us to be 'not

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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.

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Vol. 11 The Symbolic Code No. 6

Vol. 11 No. 6

APRIL, 1956

FAITH AND WORK BRING REST 3

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FAITH AND WORK BRING REST

(The sermon selected for this issue of The Symbolic Code was delivered by Brother V.T. Houteff March 31, 1934 and again on June 16 of the same year. Thus we can see that double emphasis was given this subject pertaining to the faith and action needed to permit us to enter into our "rest." Obviously, this study was not to be lightly received but rather to be taken to heart by all Davidians. Also the very fact that it is now when the Kingdom is at hand, once again being called to our attention, only serves to underline the contents of this message as containing valuable "meat in due season" that we, as a people, are very much in need of. May these needs now be fully supplied as we carefully and prayerfully study this message and may evidence of our profiting by it be manifested in our lives by a great and all-encompassing exercise of simple faith in God's wonderful and sure promises to us resulting in forward moving action with present Truth.)

PRAYER THOUGHT: "Elijah had thought that he alone in Israel was a worshiper of the true God. But He who reads the hearts of all, revealed to the prophet that there were many others who through the long years of apostasy, had remained true to Him. 'I have left Me,'

God said, 'seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.'

"If, under trying circumstances, men of spiritual power, pressed beyond measure, become discouraged and desponding; if at times they see nothing desirable in life, that they should choose it, this is nothing strange or new. Let all such remember that one of the mightiest of the prophets fled for his life before the rage of an infuriated woman. A fugitive, weary and travel-worn, bitter disappointment crushing his spirits, he asked that he might die. But it was when hope was gone, and his life-work seemed threatened with defeat, that he learned one of the most precious lessons of his life. In the hour of his greatest weakness he learned the need and the possibility of trusting God under circumstances the most forbidding.

"Those who, while spending their life energies in self-sacrificing labor, are tempted to give way to despondency and distrust, may gather courage from the experience of Elijah. God's watchful care, His love, His power, are especially manifest in behalf of His servants whose zeal is misunderstood or unappreciated, whose counsels and reproofs are slighted, and whose efforts toward reform are repaid with hatred and opposition.

"It is at the time of greatest weakness that Satan assails the soul with the fiercest temptations. It was thus that he hoped to prevail over the Son of God; for by this policy he had gained many victories over man. When the will-power weakened and faith failed, then those who had stood long and valiantly for the right, yielded to temptation. Moses, wearied with forty years of wandering and unbelief, lost for a moment his hold on Infinite Power. He failed just on the borders of the promised land. So with Elijah. He who had maintained his trust in Jehovah during the years of drought and famine; he who had stood undaunted before Ahab; he who throughout that trying day on Carmel had stood before the whole nation of Israel the sole witness to the true God, in a moment of weariness allowed the fear of death to overcome his faith in God.

"And so it is to-day. When we are encompassed with doubt, perplexed by circumstances, or afflicted by poverty or distress, Satan seeks to shake our confidence in Jehovah. It is then that he arrays before us our mistakes, and tempts us to distrust God, to question His love. He hopes to discourage the soul, and break our hold on God.

"Those who, standing in the forefront of the conflict, are impelled by the Holy Spirit to do a special work, will frequently feel a reaction

when the pressure is removed. Despondency may shake the most heroic faith, and weaken the most steadfast will. But God understands, and He still pities and loves. He reads the motives and the purposes of the heart. To wait patiently, to trust when everything looks dark, is the lesson that the leaders in God's work need to learn. Heaven will not fail them in their day of adversity. Nothing is apparently more helpless, yet really more invincible than the soul that feels its nothingness, and relies wholly on God.

"Not alone for men in positions of large responsibility is the lesson of Elijah's experience in learning anew how to trust God in the hour of trial. He who was Elijah's strength is strong to uphold every struggling child of His, no matter how weak. Of every one He expects loyalty, and to every one He grants power according to the need. In his own strength man is strengthless; but in the might of God he may be strong to overcome evil and to help others to overcome. Satan can never gain advantage of him who makes God his defense. 'Surely, shall one say, in the Lord have I righteousness and strength.'

"Fellow Christian, Satan knows your weakness; therefore cling to Jesus. Abiding in God's love, you may stand every test. The righteousness of Christ alone can give you power to stem the

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tide of evil that is sweeping over the world. Bring faith into your experience. Faith lightens every burden, relieves every weariness. Providences that are now mysterious you may solve by continued trust in God. Walk by faith in the path He marks out. Trials will come; but go forward. This will strengthen your faith, and fit you for service. The records of sacred history are written, not merely that we may read and wonder, but that the same faith which wrought in God's servants of old may work in us. In no less marked manner will the Lord work now, wherever there hearts of faith to be channels of His power.

"In the vision of the prophet Ezekiel there was the appearance of a hand beneath the wings of the cherubim. This is to teach God's servants that it is divine power that gives success. Those whom God employs as His messengers are not to feel that His work is dependent on them. Finite beings are not left to carry this burden of responsibility. He who slumbers not, who is continually at work for the accomplishment of His designs, will carry forward His work. He will thwart the purposes of wicked men, and will bring to confusion the counsels of those who plot mischief against His people. He who is the King, the Lord of hosts, sitteth between

the cherubim; and amidst the strife and tumult of nations, He guards His children still. When the strongholds of kings shall be overthrown,

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when the arrows of wrath shall strike through the hearts of His enemies, His people will be safe in His hands." -- Prophets and Kings, chapter 13, excerpts only.

The subject for today is taken from

Heb. 4:1-11 -- "Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the Word preached did not profit them, not being mixed with faith in them that heard It. For we which have believed do enter into rest, as He said, As I have sworn in My wrath, if they shall enter into My rest: although the works were finished from the foundation of the world. For He spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all His works. And in this place again, If they shall enter into My rest. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: again, He limiteth a certain day, saying in David, Today, after so long a time; as it is said, To day if ye will hear His voice, harden not your hearts. For if Jesus had given them rest, then would He not afterward have spoken of another day.

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There remaineth therefore a rest to the people of God. For he that is entered into His rest, he also hath ceased from his own works, as God did from His. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief."

In Heb. 4:9 Paul tells us that there remaineth a rest and that to the people of God.

Heb. 4:2 -- "For unto us was the gospel preached, as well as unto them: but the Word preached did not profit them, not being mixed with faith in them that heard it."

The "them" in this verse refers to ancient Israel, and "us" refers to those of the Christian church or to God's people in the Christian dispensation.

A rest was promised to ancient Israel but because of unbelief they failed to receive it. This rest could not be the Sabbath, for they not only received the Sabbath institution but were also promised the rest that Paul speaks of. Nor could the rest be merely peace with God. It is something more.

"Joshua" (Heb. 4:8, margin) led ancient Israel into the promised land, but they did not receive the rest. Neither did God's people in Paul's time have it. Nor do they have it today.

"There remaineth therefore a rest to the people of God." Heb. 4:9.

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?

In verse 4 of this chapter Paul refers back to the time of creation. We shall therefore turn our attention now briefly to *Genesis 1* which is a record of creation as you well know. There we are told that the earth and all that is in it was created in six days, and that God rested the seventh day. God rested on the seventh day, and Adam took part in the celebration or commemoration of the completion of God's work. Adam could not rest, for he had not worked. He could only keep the day holy as a memorial of the completion of God's work.

Gen. 1:27, 28 -- "So God created man in His own image, in the image of God created He him; male and female created He them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

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This was the work God gave man to do. He created the earth to be inhabited. It was the duty of Adam and Eve to replenish the earth with saints and to bare rule over all the earth. Obviously this work has not yet been finished, for not all on earth is yet under subjection to man as God intended. The earth was originally created and provided with righteous people, but because Adam sinned all his children were born in sin. Had our first parents been faithful there would have been only righteous inhabitants. Since all born of Adam are sinners, there is therefore need for all to be born again. Then because sin entered all man's work is multiplied, for the additional labor to bring salvation by preaching the Word became necessary.

Gen. 3:16,17 -- "Unto the woman He said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy

husband, and he shall rule over thee. And unto Adam He said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life."

God here greatly multiplied sorrow and conception. Woman-kind, because of sin, had to give birth to many more children than otherwise

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she would have had sin not entered. So, then, we see that the complete number that God wanted to inhabit the earth would of course have been made up sooner had Adam and Eve not sinned.

God rested the seventh day because His creative work was finished, but man's work was not yet done. Man's work in reality started where God's sole creative work ended. Therefore, man joins the Lord in resting on the Sabbath day in commemoration of the completion of the Lord's work, but the rest that is to be man's will be given him when his part of the work is finished. When the gospel work has replenished the earth with born-again people, then probation will cease and our work will be ended. Then will we enter into our rest, the rest Paul is speaking about.

The earth today (including the dead) is perhaps inhabited with the number God had intended should inherit the earth. But when all those who will not be saved are eliminated, the complete number may not yet be made up, nor is the gospel work finished. Regardless how great the world's population may be, if the people are not saved the earth is still empty in God's sight.

Adam was to carry on his work of replenishing the earth with saints (which is in reality an extension of creation itself) with the aid of the Trinity. It was the Word which wrought

creation in the beginning and it is the Word that is to finish the work of the earth. The Word is nothing more or less than the Trinity speaking to us. God's commission to man joins him to the Trinity and shows that God wants us to be colaborers with Him. Man the mouthpiece, and the Bible the Word. Here we can see that God gave man a very great part in the work of creation, and He has given us His Spirit to aid us in doing it.

"After these things the Lord appointed other seventy also, and sent them two and two before His face into every city and place, whither He Himself would come." Luke 10:1. The disciples were sent to every place wherever Christ Himself would come, showing that they would have Christ at their side while they were doing their work.

"And as they went to tell His disciples, behold, Jesus met them, saying, All hail. And they came and held Him by the feet, and worshipped Him. Then said Jesus unto them, Be not afraid: go tell My brethren that they go into Galilee, and there shall they see Me." Matt. 28:9, 10. All God required of His laborers was that they speak the Word.

"And 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. "Go ye therefore, and teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Matt. 28:19, 20. This commission extends down to us in the end of time; likewise also does the promise that He will ever be with us to aid us in our work. Yes, all God requires of us is to speak the Word, and He has pledged Himself to be with us to aid us.

Man was commanded to replenish the earth, to bring forth children. He was to teach his children and convert them as soon as they have sufficient knowledge; and he was to wipe out wickedness. Wicked men do not perish forever from the earth until after the gospel has been preached. There is then a lesson in this that we should not fail to see; namely, that the slower you work in God's service, the greater the sorrow. If the church had been faithful, much labor and means could have been saved. Therefore many others have to be brought into the world to take the place of those lost.

The Trumpets chart proves that man is to replenish the earth with righteous people only, for it was Noah's preaching that brought the flood which saved the righteous and destroyed the wicked antediluvians. It was the church's going out of Egypt that sank the Egyptian host

in the Red Sea. And it is given to those who are to proclaim the gospel now to gather in the saints and wipe out all the wicked.

"The portion of Jacob is not like them; for he is the former of all things: and Israel is the rod of His inheritance: the Lord of hosts is His name. Thou art My battle axe and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms; and with thee will I break in pieces the horse and his rider;

and with thee will I break in pieces the chariot and his rider; with thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid; I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers." Jer. 51:19-23. God will accomplish all this by His church. Here we see that all the wicked are to be broken in pieces, and it is the work of the church that is to accomplish it. God's whole purpose is two-fold: to bring forth and to put aside; that is, to save the just and to put aside the wicked.

"In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face

of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness He called Night. And the evening and the morning were the first day." Gen. 1:1-5.

There was light before the fourth day when the sun and the moon were created. Light was the first to be created. At this point it is interesting to notice how the days of creation and the seven trumpets somewhat coincide: (1) First day -- Spirit moved upon waters and light was created; First trumpet -- hail (water) and fire cast upon the earth representing the Truth preached by Noah to enlighten the people to escape the destruction by flood. (2) Second day -- waters divided by the firmament; Second trumpet -- affected the "sea." (3) Third day -- sea and earth divided and vegetation created; Third trumpet -- Star fell into waters. (4) Fourth day -- sun, moon, and stars created; Fourth trumpet -- sun, moon, and stars smitten. (5) Fifth day -- fowl created; Fifth trumpet -- concerned locusts having wings. (6) Sixth day -- beast and man were created; Sixth trumpet -- concerned horses and men, and it

is in the sixth trumpet that God's Kingdom is to be restored and man is to fill the place that was intended that he should fill. (7) Seventh day -- rested; Seventh trumpet -- Mystery of God finished.

God finished His work on the sixth day of

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creation, and man will finish his part of the work in the sixth trumpet. Just as God rested from His work on the seventh day, so man, in the seventh trumpet at the close of probation when the gospel work is finished, will receive the rest of which Paul spoke. By this we see that it took God six days to do His work and it is taking man 6,000 years to do his. Then comes the millennium. All God's people are to keep the seventh-day Sabbath in commemoration of the completion of God's work before they will receive the rest which they themselves have earned. To enter into their rest, however, requires faith and belief which our forefathers did not possess.

Heb. 4:1 -- "Let us therefore fear, lest, a promise being left us of entering into His rest, of you should seem to come short of it."

It is for God's people today to have not just the promise of rest but it is for them to experience it in reality.

Heb. 4:2 -- "For unto us was the gospel preached, as well as unto them: but the Word preached did not profit them, not being mixed with faith in them that heard it."

At this time, the time in which the prophets longed to live, the gospel of the Kingdom is to be preached even more fully than it was to the

early Christians. But it still will require faith and belief on the part of all who would enter into that rest. Those who do not now possess more faith and belief than our forefathers who could not enter because of their unbelief, will not be profited either.

Heb. 4:6, 7 -- "Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: again, He limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear His voice, harden not your hearts."

The time is limited to a certain day "in David" -- the time Israel and Judah are gathered in -- "to day, after so long a time; as it is said, To day if ye will hear His voice, harden not your hearts."

Heb. 4:8, 9 -- "For if Jesus had given them rest, then would He not afterward have spoken of another day. There remaineth therefore a rest to the people of God."

After the close of probation God is to make a memorial forever affirming that we have finished our work. The Sabbath points forward then to the rest which we may enter into forever when we have finished our work as God finished His.

Heb. 4:9-11 -- "There remaineth therefore a rest to the people of God. For he that is entered into His rest, he also hath ceased from his own works, as God did from His. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief."

Are you growing daily in faith? Do you see that the just shall live by faith? If you are sure that you have sufficient faith, are you mixing it also with corresponding works? Are you doing all you can to help replenish the earth with saints? Brethren, these questions are solemn ones, especially when one contemplates the thought that the only way we can really rejoice in God's creation is to have a part in it. It was for this very reason borne of God's everlasting love for man that caused Him to grant to man so great a part in establishing the world after His righteous order, and the Lord has given us in this day an accurate and reliable blueprint in His eleventh-hour message so that none of us need err in knowing how great a privilege we have to be a true witness for Him in word, deed, and action. Let us not, therefore put off the work and thus prolong the world's sorrow and suffering, but let each of us be among those who shall fulfill the purpose for which we were created -- to verily help bring about complete and true "rest," an everlasting joy. God has faithful ones who will do it. Will you be one of them?

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THE NECESSITY FOR THE SEALING 3

THE NECESSITY FOR THE SEALING

(The sermon which has been selected for this issue of The Symbolic Code is on Isaiah 27. It was given on several occasions in 1936 and the last time Brother Houteff presented it was February 27, 1943. On September 21, 1936 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 both a fact and approaching reality that trouble is coming to the church before the slaughter of Ezekiel 9. None therefore need be ignorant concerning what we must now be doing about it.)

PRAYER THOUGHT: "If those who are headstrong and full of self-esteem go on unchecked in their course, what will be the condition of things in the church? How are the wrongs to be corrected which exist in these strong-willed, ambitious ones? By what means will God reach them? How will he set his church in order? Differences of opinion are constantly arising, and apostasies often afflict the church. When controversy or division comes in, all parties

claim to be right and to have a conscience void of offence; and they will not be instructed by those who have long borne the burden of the work, and who, they have reason to know, have been guided by the Lord. Light has been sent to dispel their darkness, but they are too proud of heart to accept it, and they choose the darkness. They despise the counsel of God, because it does not coincide with their views and plans, and favor their wrong traits of character. The work of the Spirit of God,

which would bring them into the right position if they would accept it, has not come in a way to please them, and to flatter their self-righteousness. The light which God has given is no light to them, and they wander in darkness. They claim that no more confidence is to be placed in the judgment of one who has had such a long experience, and whom the Lord has taught and used to do a special work, than in that of any other person. Is it God's plan that they should do thus, or is it the special working of the enemy of all righteousness to hold souls in error to bind them in strong delusions that cannot be broken, because they have placed themselves beyond the reach of means that God has ordained to deal with his church?

"The reproofs, the cautions, the corrections of the Lord, have been given to his church in all ages of the world. These warnings were despised and rejected in Christ's day by the self-righteous Pharisees, who claimed that they

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needed no such reproofs, and were unjustly dealt with. They would not receive the word of the Lord through his servants, because it did not please their inclinations. Should the Lord give a vision right before this class of people in our day, pointing out their mistakes, rebuking their self-righteousness and condemning their sins, they would rise up in rebellion, like the inhabitants of Nazareth when Christ showed them their true condition.

"If these persons do not humble their hearts before God, if they harbor the suggestions of Satan, doubt and infidelity will take possession of the soul, and they will see everything in a false light. Let the seeds of doubt once be sown in their hearts, and they will have an abundant harvest to reap. They will come to mistrust and disbelieve truths which are plain and full of beauty to others who have not educated themselves in unbelief. Those who train the mind to seize upon everything which they can use as a peg to hang a doubt upon, and suggest these thoughts to other minds, will always find occasion to doubt. They will question and criticize everything that arises in the unfolding of truth, criticize the work and position of

others, criticize every branch of the work in which they have not themselves a part. They will feed upon the errors and mistakes and faults of others, 'until,' said the angel, 'the Lord Jesus shall rise up from his mediatorial work in the heavenly sanctuary, and shall clothe himself with the garments of

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vengeance, and surprise them at their unholy feast; and they will find themselves unprepared for the marriage supper of the Lamb.' Their taste has been so perverted that they would be inclined to criticize even the table of the Lord in his kingdom.

"Has God ever revealed to these self-deceived ones, that no reproofs or corrections from him are to have any weight with them unless they come through direct vision? I dwell upon this point, because the position that many are now taking upon it is a delusion of Satan to ruin souls. When he has ensnared and weakened them through his sophistry, so that when they are reproved, they persist in making of none effect the workings of God's Spirit, his triumph over them will be complete. Some who profess righteousness will, like Judas, betray their Lord into the hands of his bitterest enemies. These self-confident ones, determined to have their own way, and to advocate their own ideas, will go on from bad to worse, until they will pursue any course rather than to give up their own will. They will go on blindly in the way of evil; but like the deluded Pharisees, so self-deceived that they think they are doing God's service. Christ portrayed the course which a certain class will take, when they have a chance to develop their true character: 'And ye shall be betrayed both by parents, and brethren, and kins-folks, and friends; and some of you shall they cause to be put to death.'" -- Testimonies, Vol. 5,

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pp. 688-691. (Emphasis ours.)

The lesson here is for all who profess to be ministers in the church and also for those who claim to be disciples of Christ. The Pharisees (the ministry) would not heed Christ's Own reproofs and Truth. Neither did Judas (one of His Own disciples), but instead Judas showed his true character in the end: that he was a wicked traitor instead of a disciple, a great benefactor or a friend. May God help us all to understand ourselves and be constantly in right relationship with Him that we fall not into temptation, should be our prayer.

The subject for this afternoon is a continuation of our study of last Sabbath dealing with Early Writings, pp. 36 and 38.

Rev. 7:1-4 -- "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

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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."

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. If the nations 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.

How serious it is that right now when God's people should be awake and preparing themselves to receive the seal that they might be protected in that great and dreadful day, the church instead is dead asleep!

If sinners were still among God's people when the winds start to blow the church would fall, for while sinners are among God's people

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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 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 that time separate, but instead they are commingled.

You recall how God dealt with Israel just before they went into the promised land. Because of that one man (Achan) Israel's army was miserably defeated at Ai. And though sealed ones were in her midst, should the church now meet with trouble while there is, as Sister White says, an Achan in every church and in almost every family (Testimonies, Vol. 5, p. 157), the entire church would fall! With this startling possibility confronting us, I ask you how can any true professor of present Truth sit calmly in unconcern about his own spiritual condition and do nothing to warn others to get ready? Such grave possibilities on the contrary should cause each of us to be

a light bearer indeed, a watchman who will sound the alarm, and warn Israel to cast away her idols and seek the Lord God now

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that we may be hid in the day of His fierce anger which is soon coming.

Let us now turn to Isaiah 27 for the remainder of our time this afternoon:

Isa. 27:1-13 -- "In that day the Lord with His sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and He shall slay the dragon that is in the sea. In that day sing ye unto her, A vineyard of red wine. I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day. Fury is not in Me: who would set the briers and thorns against Me in battle? I would go through them, I would burn them together. Or let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me. He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit.

"Hath he smitten him, as he smote those that smote him? or is he slain according to the slaughter of them that are slain by Him? In measure, when it shooteth forth, thou wilt debate with it: He stayeth His rough wind in the day of the east wind. By this therefore shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin; when he maketh all the stones

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of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up. Yet the defenced city shall be desolate, and the habitation forsaken,

and left like a wilderness: there shall the calf feed, and there shall he lie down, and consume the branches thereof. When the boughs thereof are withered, they shall be broken off: the women come, and set them on fire: for it is a people of no understanding: therefore He that made them will not have mercy on them, and He that formed them will shew them no favour.

"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. 27:1 -- "In that day the Lord with His sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and He shall slay the dragon that is in the sea."

The day this is to happen must be found in

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the preceding chapter, for this verse is introduced with the words "in that day." Therefore, to find the time we shall read

Isa. 26:20, 21 -- "Come, My people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, 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."

God's indignation is coming upon the earth, and God's people are invited to take shelter somewhere. These verses place the fulfillment of this prophecy in the time of the end of the world when God will punish the wicked and raise the righteous.

Isa. 27:1 -- "In that day the Lord with His sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea."

From the reading of these verses we clearly see that when God punishes the inhabitants of the earth and the earth discloses her blood, leviathan will be punished and the dragon that is in the "sea" is to be slain. Who is the serpent? -- It is Satan. But how is Satan to be punished

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and slain at the time this chapter applies? For help on this point let us turn to:

Isa. 14:1-14 -- "For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob. And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the Lord for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors. And it shall come to pass in the day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve,

"That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased! The Lord hath broken the staff of the wicked, and the sceptre of the rulers. He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none

hindereth. The whole earth is at rest, and is quiet: they break forth into singing. Yea, the fir trees rejoice at thee, and the cedars of Lebanon, saying, Since thou art laid down, no feller is come up against us. Hell from beneath is moved for thee to meet thee at

thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us? Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee. How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High."

The king of Babylon in this chapter is connected with Lucifer because whatever Babylon aspires and sets out to do is instigated by Satan himself. Likewise we find the same to be true in the following account of Tyrus.

Ezek. 28:1, 2, 13-17 -- "The word of the Lord came again unto me, saying, Son of man, say unto the prince of Tyrus, Thus saith the Lord God; Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou

set thine heart as the heart of God:... Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee."

You recognize this description as being that of Lucifer; yet the prophecy is addressed to the prince of Tyrus just as Isaiah 14 associated the king of Babylon with Lucifer. By this we are to understand that both "Tyrus" and "Babylon" are instigated by Satan and are set up to do on earth the identical wicked work that Satan did originally in heaven. But we are here told that Satan's defeat in these endeavors will be complete

and shameful.

Isa. 27:1, 2 -- "In that day the Lord with His sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and He shall slay the dragon that is in the sea. In that day sing ye unto her, A vineyard of red wine."

In the day the dragon is "slain" in the "sea" someone is to sing "A vineyard of red wine." There is then to be a vineyard of red wine, and there is to be singing about it because it is a rich vineyard producing good fruit -- righteous people. The song for the vineyard is sung when God punishes leviathan. It cannot be sung now because God does not yet have this rich productive vineyard. The rest of this chapter tells how He is to obtain it.

Isa. 27:3 -- "I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day."

This obviously is the Lord's vineyard which He is to have at that day and which He is to keep night and day lest any hurt it. If He must so carefully keep it lest any hurt it, the vineyard must therefore exist in a time of danger.

Isa. 27:4, 5 -- "Fury is not in Me: who would set the briers and thorns against Me in

battle? I would go through them, I would burn them together. Or let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me."

The implication here is that there are briers and thorns and that if they should be set against Him in battle they would be destroyed together. The briers and thorns must represent people who fight against God by fighting against His Truth. This scripture says that those who fight against Him will surely perish together, but he who takes hold of God's strength for peace will receive peace. In other words, the briers and thorns need not remain such in this case. They can be converted if they would. These verses, therefore clearly present a choice. If there is offered to a people the choice to take hold of God and live or battle against Him and perish, that choice must be coming to them in a message, in Truth. If they take His Truth

then they would be taking hold of His strength, and those who choose to fight the Truth will not win, but will perish together.

Anciently God was furious with His people and was tempted to cast them away forever root and branch. But here He says that fury is not in Him. He is longsuffering toward His people, and He is anxious that all should take hold of His strength and be at peace with Him. That very choice is found in the message we bear today. As the message makes its way

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through the ranks of the church we see some take hold of His strength and rejoice in the Truth, and we also painfully see the briers and thorns set in battle against the Lord. Though fury is not in God and though He is not willing that any should perish, yet He declares that those who will not take hold of His strength by accepting His Truth must lose out.

Isa. 27:6 -- "He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit."

Those that come of Jacob will take root. It implies that not all are coming, but those that do come will take root. The others will die. Those that take root are of Jacob. We all know that the Scriptures say that the 144,000 are all of Jacob, for they are Israelites. The verse we are now studying says that those that come of Jacob shall take root and "Israel shall blossom and [grow] and fill the face of the world with fruit." These words are so plain they do not need interpretation. Using the analogy that an apple tree bears apples and not plums or something else, we may draw the lesson that the Israelites that take root, the 144,000, will bring forth converts to Israel. These converts will be Israelites either by birth or by being grafted in as Paul describes in Romans 11.

We have learned so far in our study of this

chapter that when the briers and thorns fight against God it is at that time that those of Jacob shall take root. That could not be after the close of probation, for it is after they take root that they "fill the face of the world with fruit."

Daniel tells us in the second chapter that in the days of the ten-toe kings the Lord God would set up a kingdom which he said was represented by the stone that was cut out of the mountain without hands, and that that stone would break in pieces all other kingdoms and grow to be a great mountain that would fill the whole earth. Daniel in reality said the same thing that Isaiah is saying in the 27th chapter we are considering today. It is those of Jacob that take root that make up the stone that Daniel saw. And as the stone is small and the mountain large, it shows that the majority will not take hold of the strength of God, but will perish while the minority will escape and take root and bring in converts that will fill the face of the world with fruit. What Isaiah calls a vineyard Daniel called a kingdom -- the Kingdom of God.

Isa. 27:7, 8 -- "Hath he smitten him, as he smote those that smote him? or is he slain according to the slaughter of them that are slain by him? In measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of the east

wind."

There are two winds mentioned here: the rough wind and the east wind. At the time when God delivers a message of choice to His people to separate those who make peace with Him and those who do not, and at the time His vineyard shoots forth, there are to be two winds. The rough wind we understand to be God's wind which He stops in the day of the east wind.

Isa. 27:9 -- "By this therefore shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin; when he maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up."

The rough wind comes to purify His church. When it blows fruit will fall. In the words of Ezekiel those who do not "sigh" and "cry" for the abominations done in the church will be slain, and only those who take hold of God's strength will remain.

If all the stones of the altar become as chalkstones then the altar will crumble to the ground. The altar is not the entire church, but it is a very important part of the church. It is from the altar that the laity are led. The figure used here shows that there is a false leadership and it is to be brought down. "The groves and images will not stand up," showing

that idolatry is among God's people, and it too will be taken away. It is this purging that must come in order to make the vineyard rich and productive as verses 2 and 3 describe it as being. The briers and thorns must be removed. The message comes preceding this separation in order to prepare God's people to escape the purging rough wind and to be safe from the time of trouble represented by the east wind.

Isa. 27:10, 11 -- "Yet the defenced city shall be desolate, and the habitation forsaken, and left like a wilderness: there shall the calf feed, and there shall he lie

down and consume the branches thereof. When the boughs thereof are withered, they shall be broken off: the women come, and set them on fire: for it is a people of no understanding: therefore He that made them will not have mercy on them, and He that formed them will shew them no favour."

This chapter first describe God's vineyard in its beautiful and excellent condition, representing God's church in its future purified state. The verses we are now reading describe the present condition of His church before it is purified How vastly different is the picture! John describes it as being "wretched" and about to be "spued out."

When a man prunes his orchard and he finds dead branches on the trees, he breaks them off

and stacks them in piles for someone to burn, for they are useless. It is this illustration Isaiah is using to show what God is to do with His people who are represented by the dead branches -- people who have no understanding. They are those who are ever learning but never come to the knowledge of the Truth. Yes, they are branches of the tree, but they are void of spiritual life. There is something fundamentally wrong with this class of people, because God is able to make anyone wise; He can make anyone strong. His Truth is so simple that though they be fools they need not err therein (Isa. 35:8). Therefore all can get understanding. For this reason those men who get no understanding God will destroy without mercy. In this work of separating, God keeps the trunk and destroys the branches.

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

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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.

This one chapter is made up of only thirteen verses, yet it outlines for us clearly the whole message. Truly God has graciously given us Truth that no others have. That, however, puts a great burden, a great responsibility upon us. When Volume One of The Shepherd's Rod came we saw that the message had to be carried to the church, and the light we have received from God through this chapter is to help us to understand what God expects of us and the magnitude of the work that is to be done not only in the church but also in the world.

We ought to be wise and of an understanding

heart in the things of God. We ought daily to be living the Truth and making every effort to be at peace with God that we may receive the seal of His protection and approval. Are we getting ready for the great and dreadful days just ahead? We have not a moment to lose if we would be ready on time. All God is waiting for now is for His saints to receive the seal so that His church will not perish from off the earth forever, but will instead "take root" and "fill the face of the world with fruit."