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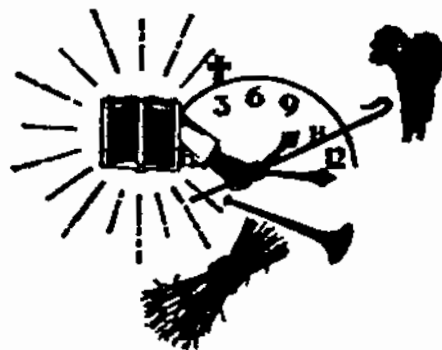
No. 7

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THE SYMBOLIC CODE

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

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

WILL EZEKIEL 9:6 BE FULFILLED IN PALESTINE?

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

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

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

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

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

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

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

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

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

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

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

OUR WORK AND WHAT IT WILL ACCOMPLISH

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

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

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

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

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

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

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

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

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

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

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

"To 'lay siege against it' means, of course, to invade it with an army of reformatory workers and compel it to surrender--to come to the knowledge of the truth herein revealed. Very evident it is, then, that the message of the hour, and it alone, should be brought before the people of God.

" 'And build a fort against it'--make sure that none escape, good or bad.

"Then 'cast a mount'; spare not effort, and take precaution to secure the city.

" 'Set the camp also against it'; that is, make a temporary lodging place for your workers, Headquarters from which to carry on the work, and make preparation to remain there until you have conquered the city. This is the devout purpose in building Mt. Carmel Center, this is its given goal.

"Also 'set battering rams [margin--chief leaders] against' the city 'round about.' The instrument with which they batter, of course, is clear, cutting, and convincing Bible truth. And this is the very obvious necessity for having in every branch of the work capable men to wisely lead.

" 'Moreover take thou unto thee an iron pan, and set it for a wall of iron between thee and the city: and set thy face against it, and it shall be besieged, and thou shalt lay siege against it.

This shall be a sign to the house of Israel, ' Verse 3.

"That is, when this takes place in the antitypical house of Judah, it shall stand as a sign by which the antitypical house of Israel shall be warned.

"Then it shall come to pass that 'when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these?

" 'Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in Mine hand.

" 'And the sticks whereon thou writest shall be in thine hand before their eyes.

" 'And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

" 'And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two

kingdoms any more at all."--The Shepherd's Rod, Vol. 1 (pocket edition), pp. 74-76.

" 'For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year. . . Take thou also unto thee wheat, and barley, and beans, and lentils, and millet, and fitches, and put them in one vessel, and make thee bread thereof, according to the number of the days that thou shalt lie upon thy side, three hundred and ninety days shalt thou eat thereof. . . And thou shalt eat it as barley cakes, and thou shalt bake it with dung that cometh out of man, in their sight. And the Lord said, Even thus shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them." Ezek. 4:5, 6, 9, 12, 13.

"The fact that the people of God have since 1930 been receiving an ever-increasing supply of pure (Divinely revealed) truth at the hands of one, is evidence in itself that not only the defiled feasting and the 390 years have ended, but also the 40-year fast. There is no longer need, therefore, for anyone to subsist on dung-baked cakes, or to fast.

"Now, by subtracting the 430 years from

1930 A. D., we get 1500 A. D., the time the Spirit moved to effect the Protestant Reformation. And as the defiled grains (doctrines) were during the 390 years dispensed to the Protestant congregations, and as the 40-year fast (absence of progressive Truth) occurred in the Seventh-day Adventist Denomination, two truths stand out clearly: first, that the Protestants are in this symbolism termed the 'house of Israel'; and second, that the Seventh-day Adventists are termed the 'house of Judah.' Thus the split which God brought into Solomon's kingdom necessarily symbolizes the split which exists between Sabbath-keepers and Sunday-keepers.

* * *

"Furthermore, Jerusalem, let it be remembered, is the capital city of Judah. Thus the present siege against the 'city' (the Seventh-day Adventist Denomination) is to be a sign to the Sunday-keepers; that is, it is designed to awaken them to a realization of how the Lord is to be worshiped, and where saving truth is to be found; of the commencement of 'the great and dreadful day of the Lord,' and of His judgment; also to bring them to a realization that if it first 'begin at the house of God,' then 'what shall the end be of them that obey not the gospel of God?' 1 Pet. 4:17."--The Shepherd's Rod, Vol. 1, (pocket edition), pp. 85, 86.

"Our message for the present is in two sections, two divisions: (1) the message to the church

and (2) the message to Nineveh. In other words, we have the message of Elijah and also the message of Jonah."--The Symbolic Code, Vol. 11, No. 8, p. 11.

"Now we may ask when did Jonah's message arrive in America?--Jonah's message was one to Nineveh exclusively, and the only message to Nineveh today is that contained in the Truth given in 'War News Forecast,' Tract No. 14. There is no other message to Nineveh. And bear in mind that the church is not Nineveh."--Id., p. 10.

"It is Nahum's prophecy, the message contained in Tract 14, War News Forecast, that is to bring salvation to antitypical Assyria. She will not be saved from the nations not defeating her, for they will. But in her defeat she will be brought to repentance and be reconciled to God and be saved."--Id., p. 12.

"And it shall come to pass in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel. And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem." Isa. 27:12, 13.

"The children of Israel are to be gathered

first one by one, and in that day the great trumpet will be sounded to signalize the commencement of the ingathering of the people who are going to worship in the holy mountain, Jerusalem. In our studies on Isaiah 19 we found that there are to be five cities in 'Egypt' that will speak the language of Canaan, and that there is to be a highway between 'Assyria' and 'Egypt' and Israel is to be a third with them, even a blessing in the midst of the land. It is the great trumpet of the twenty-seventh chapter that will save them. It may be that there will be many from 'Assyria' and 'Egypt' that will join the 144,000 and go to worship the Lord in the holy mount at Jerusalem. Since Isaiah says they were ready to perish, it may happen just at the making up of the image of the beast, or just in the time of transition when the world emerges from the 'Assyrian' period and enters the period when 'Babylon the Great' rules."--Id., Vol. 11, No. 7, pp. 22, 23.

Finally, "This Association shall be known provisionally as The Davidian Seventh-day Adventists, the prophetic offspring of the parent Seventh-day Adventist, the Laodicean, church.

"The name, Davidian, deriving from the name of the king of Ancient Israel, accrues to this Association by reason of its following aspects: First, it is dedicated to the work of announcing and bringing forth the restoration (as predicted in Hosea 1:11; 3:5) of David's kingdom in antitype, upon the throne of which Christ,

'the son of David,' is to sit. Second, it purports itself to be the first of the first fruits of the living, the vanguard from among the present-day descendants of those Jews who composed the Early Christian Church. With the emergence of this vanguard and its army, the first fruits, from which are elected the 12,000 out of each of the twelve tribes of Jacob, 'the 144,000' (Rev. 14:1; 7:2-8) who stand on Mount Zion with the Lamb (Rev. 14:1; 7:2-8), the reign of anti-typical David begins.

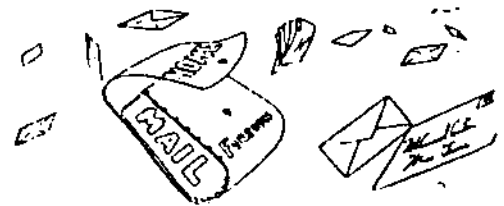
"... The Association's literature, The Shepherd's Rod Series, draws its title from the rod of Moses the shepherd of Midian. In the exodus of his day, it was that rod which emancipated the children of Israel from the Egyptians and later smote the waters of the Red Sea, providing a haven of refuge for the fugitives and setting a death-trap for their pursuers. For this reason the literature takes the name 'Shepherd's Rod' to identify and distinguish its special work, of which Isaiah wrote: 'And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea' (Isa. 11:11); and to call attention to the singular fulfilment of Micah's prophecy: 'The Lord's

voice crieth unto the city, and the man of wisdom shall see thy name: Hear ye the rod, and Who hath appointed it. Mic. 6:9.

"... The object of this Association is to bring about among God's people that reformation called for in the Testimonies for the Church, Volume 9, page 126, as the prerequisite movement to sounding the 'Eleventh-Hour Call' (Matt. 20:6, 7) of 'the everlasting gospel... to every nation, and kindred, and tongue, and people.' Rev. 14:6. Through this call, the Loud Cry of the three angels' messages, it is to gather 'the people of the saints of the Most High' (Dan. 7:27) into the kingdom 'which shall never be destroyed... but... shall break in pieces and consume all... kingdoms.' Dan. 2:44. Thus it shall usher in the reign of Christ as Lord of lords and King of kings over all the earth forever and ever."--The Leviticus, pp. 3-5.

"Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither." Jer. 31:8.

THE MAIL BAG
Excerpts from Letters



Dear Sister Houteff:

Just a few lines to express my deep appreciation of the Code. Each one seems to be better than the last. I was so impressed with the October issue that as soon as I finished it I sent it on to an Adventist sister whom I have been burdened for. I had casually pointed out to her that our message represented the wise virgins. She has always listened with great interest but has been timid about taking a firm stand. I wish that you would remember her as well as all the others who seem to be thinking but are fearful of consequences from the church.

I am enjoying the advanced lessons, and am praying for my children and all the church members. Please remember us at the Throne of Grace.

New Jersey
