

The Four Carpenters

Description

THE FOUR CARPENTERS,

THE ENSIGN,

THE TIME OF JACOB'S TROUBLE,

AND

THE FIRST DELIVERANCE

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STUDY AIM:

To review the various Bible texts and inspired commentaries regarding what actually causes those who are in control of the Promised Land to flee out of it, giving place to the purified church.

KEY TEXTS:

“Then lifted I up mine eyes, and saw, and behold four horns.

“And I said unto the angel that talked with me, What be these? And he answered me, These are the horns which have scattered Judah, Israel, and Jerusalem.

“And the LORD shewed me four carpenters.

“Then said I, What come these to do? And he spake, saying, These are the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which lifted up their horn over the land of Judah to scatter it.” • Zech. 1:18-21.

“O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation.

“I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets.” • Isa. 10:5, 6.

“The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand: That I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart

from off their shoulders.

â??This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations.

â??For the LORD of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?â?• Isaiah 14:24-27.

â??Then shall the Assyrian fall with the sword, not of a mighty man and the sword, not of a mean man, shall devour him: but he shall flee from the sword, and his young men shall be discomfited. And he shall pass over to his strong hold for fear, and his princes shall be afraid of the ensignâ?!â?• Isa. 31:8-9.

â??And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing.â?• Isa 10:27.

â??For through the voice of the Lord shall the Assyrian be beaten down, which smote with a rod.â?• Isaiah 30:31.

â??And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and His rest shall be glorious.â?• Isa. 11:10.

â??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.

â??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 Jer. 51:19-20.

â??And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

â??And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to everlasting shame and contempt. And they that be wise shall

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shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.â?• Dan. 12:1-3.

â??Then shall the Lord go forth, and fight against those nations, as when He fought in the day of battle. And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.â?• Zech. 14:3, 4.

GEM THOUGHTS:

â??In Luke 21:24 we find these words: â??And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.â?? It is at the time Zechariahâ??s prophecy is fulfilled â?? when the four carpenters drive out the Gentiles â?? that Jerusalem shall no more be trodden by the gentiles, for their time to occupy the holy land shall be brought to its end.â?• 13 SC 2:6.

â??Because of idolatry, the Assyrian was permitted to take Godâ??s ancient people and their pleasant land. And certain it is that the Assyrian will control the land just so long as Godâ??s people continue in idolatry. But, just as soon as all idols are cast aside, yes, as soon as the great revival and reformation takes place in the hearts of the peopleâ??then the Assyrianâ??shall certainly fall!â?• 1 TG 33:4, 5.

â??Jeremiah perhaps deals more directly with the deliverance of the people and makes plain the time God is to accomplish the deliverance.

â??Jer. 30:8 â?? â??For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him.â??

â??To break oneâ??s yoke and bonds means to make one free. It is from the Assyrian yoke that Jacob is going to be made free.â?• 13 SC 1, 2:11.

â??The Assyrian will be beaten down in the Promised Land through the voice of the Lord. You do not know now what that voice will say, but when it comes you will know it; and whereas you do not need to know it now, you will have to know it then. If you look for it you will recognize it without a doubt.â?• 13 SC 1, 2:26.

â??At the time Jerusalem, that now is, falls, the Lordâ??s feet shall stand upon Mount of Olives and there make a very great valley; that is, remove the obstacles and hindrances, and thus prepare the land for the returning of His people.â?• 1 TG 19:4.

INTRODUCTION

â??Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.â?• Luke 21:24.

From the foregoing Bible texts and commentary weâ??ve learned that the â??times of the Gentilesâ?• comes to an end when the last power that controls the Promised Land is forced to leave it. That last controlling Gentile power is said to be â??the Assyrianâ?• â??

â??â?! certain it is that the Assyrian will control the land just so long as Godâ??s people continue in idolatry.â?• 1 TG 33:4.

In the related prophecies we have a few different pictures of how the Promised Land will be cleared of those who now rule it and those who will be ruling it in the future, before the saints possess it. From Isaiah we

Jesus said that

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learn that "through the voice of the LORD shall the Assyrian be beaten down, which smote with a rod; his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, because of the anointing; he shall flee from the sword; and that his princes shall be afraid of the ensign." In addition, Zechariah says that it is "four carpenters" who are "to fray, to cast out the horns of the Gentiles." Furthermore, Br. Houteff, commenting on Zechariah's prophesy, said that when "the Lord's feet shall stand upon the Mount of Olives and there make a very great valley" that said event will "remove the obstacles and hindrances; and thus prepare the land for the returning of His people."

One question is, Are those inspired writers speaking of the same event or different ones? Another question is, Are the "Gentiles" (the four horns) Zechariah speaks of being frayed and cast out the same ones Isaiah refers to as "the Assyrian"? That is, as the same event occurs when the Gentiles (the four horns) are driven from the land that happens when the Assyrian flees from it "the saints return to the land" does "the Assyrian" represent the same thing as do the four horns "the last Gentile power that control the land?"

Another question is, What is the relationship between the Lord's feet standing on the mount of Olives and the presence of the ensign, as both also are prominent in preparing the land for the return of the saints?

The reason why these questions are asked is because it appears that there are at least six different agencies that are to be used to accomplish the driving out of the Gentiles who will control the Promised Land at the time those verses are fulfilled " (1) the four carpenters, (2) the sword of the Lord, (3) the voice of the Lord, (4) the anointing, (5) the ensign, and (6) the Lord's feet " and that those six may not represent the same things because certain statements have been made that give weight to that thought.

This situation has caused some to bring forth conflicting conclusions on the matter.

On the one hand, some say that it will be some Gentiles who are not now ruling the Promised Land that will drive out those Gentiles who will be ruling it when "the times of the Gentiles" comes to an end. They say this because Br. Houteff said that the "four carpenters" who "fray" the Gentiles "which have scattered Judah, Israel, and Jerusalem" and "cast out" their "horns" are themselves "Gentiles" "

"Here [Zech. 1:20, 21] the same powers which scattered Judah and Israel are again seen, not as horns, but as carpenters; not to scatter God's people, but to build for them, and to cast out the horns (powers) of the Gentiles " those who rule the land. Plainly, then, on one hand the nations which do not rule Palestine are to arise as "horns" against those who rule it, and on the other hand they are to rise as carpenters for the people of God. Thus will "the times of the Gentiles be fulfilled." Lu. 21:24. 1 TG 1:11. [brackets added].

Therein we find that he believed that certain "nations" are to arise against the last rulers of the Promised Land, and that those nations have two characters - one of horns (military/political powers), and the other of carpenters (those who build things).

Yet, on the other hand, he also makes comments to the effect that it is the presence of the "ensign," the "voice of the Lord," and "the anointing" that succeeds in driving out those who will have control of the Promised Land, and that said "ensign" is something quite different from any Gentile power (horn)

Isa. 31:8, 9 "Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee from the sword, and his young men shall be discomfited. And he shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign, saith the Lord, Whose fire is in Zion, and His furnace in Jerusalem."

"Because of idolatry, the Assyrian was permitted to take God's ancient people and their pleasant land. And certain it is that the Assyrian will control the land just so long as God's people continue in idolatry. But, just as soon as all idols are cast aside, yes, as soon as the great revival and reformation takes place in the hearts of the people, then the Assyrian (the power that now rules them) shall certainly fall, and God's people shall

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just as certainly return. The Assyrian shall thus fall, not at the sword of a mighty man, and not of a mean man, but "through the voice of the Lord shall the Assyrian be beaten down, which smote with a rod." Isa. 30:31. 1 TG 33:4, 5.

There we find that the sword by which the Assyrian is to fall is not that of a "mighty man," or of a "mean man." Thus, it is incumbent upon us to find out who is the one whose sword is to accomplish that victory, and how he and his sword relate to the four carpenters and the voice of the Lord since they all accomplish the same end - the end of the times of the Gentiles. Moreover, we need to find out how that sword will be wielded. This we will do as we progress herein.

One other aspect that's involved in this matter is the fall of Jerusalem, and who or what brings that about.

Zech. 14:2 "For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city."

"In view of the fact that Jerusalem is to be protected by a wall of fire (Zech. 2:5) while the house of Judah reigns there, it is definite that the battle here described must be fought before the house of Judah is established. In that battle the nations will defeat the rulers of the Promised Land. Then it is that the house of Judah commences to be set up.

"As the warring nations besiege the city, and rifle the houses, also ravish the women, they are by no means righteous nations, but since not all the inhabitants go into captivity, and since all are

not cut off from the city, it must be that the wicked are taken away and the righteous left in to join the house of Judah. • 1 TG 19:3, 4.

Correctly understanding this aspect is most important because the fall of Jerusalem does not necessarily signal the end of the times of the Gentiles, as some may assume. That is, while the warring nations accomplish Jerusalem's fall, those nations then become the ones who control the land, and they themselves need to be driven out before the saints can possess the land. Those warring nations have their own agenda, and, though they will be fulfilling God's will concerning Jerusalem at that time, they will not be acting on behalf of the saints in preparing the land for their return. That is, they have their own plans for the land to use it to set up their counterfeit kingdom.

As those warring nations that besiege Jerusalem do so in the character of a mighty man (seeing that they take captive half of the city), and also in the character of a mean man (seeing that they rifle the houses and ravish the women), then it cannot be their sword that causes the Assyrian to fall.

While Zechariah saw that it will be all nations that will be gathered against Jerusalem, Isaiah saw that it will be the Assyrian that will be used by God to bring about the fall of the hypocritical nation (Isa. 10:6) the nation not desired (Zeph. 2:1) and that he will also need to be removed from the land after he brings about that fall. The Lord's purpose in so using the Assyrian is twofold (1) punishing the hypocritical nation for the last time (Eze. 16:42); and, (2) to thereby bring repentance to those who take that circumstance to heart and fall upon the Stone (Matt. 21:44), are broken, and raised in glory. We'll look further into this aspect later.

The apparent diversity of the foregoing statements reveals the need to reconcile them in the light of the Bible and the Testimonies of the Spirit in order to see clearly the path before us. As we shall see, one key to understanding this lies in knowing when these things are to occur relative to what is happening in the revival and reformation in the church (9T 126). To know that, we need to understand what events lead up to that time, and what is to actually happen to those who will be forced to give up their control of the land and leave it.

As one of our main purposes herein is to examine this subject anew to see if the four carpenters that will cause the Gentiles to leave the land also represent the promised ensign, we need to address the question, Do the four carpenters really represent something of the same nature as the four horns? We are asking this question because Br. Houteff said, repeatedly, that both the four horns and the four carpenters represent Gentile powers

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The prophet first saw four horns which perfectly symbolize those Gentile nations which scattered God's people, for horns are used to push and scatter. Afterwards though, he saw four carpenters, thus lending the impression that they have come to build; for that is the business of carpenters. When the prophet saw the carpenters he wanted to know the purpose of their presence. In his answer, the angel first told him that these carpenters are none other than the four

horns (Gentile nations) which had scattered Israel, Judah, and Jerusalem. And these same horns that scattered Judah, Israel, and Jerusalem have now returned as carpenters to cast out the Gentiles and thus free God's people. It therefore becomes obvious that the four horns which Zechariah first saw point back to the time when Israel and Judah were scattered, and the symbolism of the four carpenters must point forward, to a time years later when God is to restore and rebuild the kingdom. Briefly, then the symbolism of the horns looks back to the destruction of the kingdom, whereas the other, the carpenters, looks forward to the repairing of it.

Through it all we see in Zechariah's prophecy a prediction that one day Gentile nations would be engaged in rebuilding the Israelitish kingdom in Palestine that was once destroyed. We see also that there is to be a world war in which Gentiles outside of Palestine and the Gentiles within will be involved. In that war God's people, Judah, Israel, and Jerusalem, are to be delivered and made free and the kingdom will be rebuilt. • 13 SC 1, 2:4-6.

Therein we learn that one reason why Br. Houteff believed that the four carpenters are Gentiles is because many Gentiles will be active in building up the kingdom. From Isaiah 60:10, 11, we know that that will be true after the saints possess the land, but the question is, Will they be doing so in any significant way before that time?

Isa. 60:10 And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in My wrath I smote thee, but in My favour have I had mercy on thee.

In Ezra and Nehemiah's time the people of God, the Jews, themselves had to build against great odds, but for the church purified, the Gentiles shall gladly build. Not only the common people but even their kings are to minister to the servants of God. • 1 TG 40:19.

There we find that after the church is purified Gentiles will build in her. But, again, will the Assyrian or any other Gentiles be doing any significant building before that time? Moreover, building in the kingdom (which is what the Gentiles are to do) is a wholly different thing than fraying someone (which is what the four carpenters are to do to the four horns), as we shall see. Also, we know that people other than the saints have their own designs on the Promised Land, and that they are receiving help from many quarters (Gentiles) to fulfill those designs.

Ironically futile, therefore (in view of what we have seen in these pages), is the ever-strengthening aim to rebuild Jerusalem, as one movement is endeavoring to do in response to the prophecies of the kingdom, by taking there the non-Christian Jews; and as another movement is endeavoring to do in response to the same prophecies, by taking there the English-speaking world.

A kingdom of both believers and unbelievers would be none the better than the kingdoms of today. It would, in fact, be nothing more than a Babylon, nothing more than the hold of every foul spirit, and a cage for every unclean and hateful bird. • Rev. 18:2. To work for such a hope is to take a long step toward bringing in Satan's powerful delusion, counterfeiting Christ in a counterfeit kingdom. • Tract 9:66. [parenthesis belong to quote]

Time has shown us that it was the United Nations, led by the U.S., England, and their allies (the Assyrian [1 TG 3:14]) that was prominent in paving the way for the non-Christian Jews to return to Israel and establish the State of Israel in the late-1940s. Similarly, the English-speaking world, and, more specifically, the churches thereof, also have their sites on the Promised Land, and are even applying the prophecies concerning the purified remnant returning to

the land to the current return of the non-Christian

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so as to make it appear that their false interpretations are true to the end of setting up their counterfeit kingdom.

It is obvious that Br. Houteff's conclusion that the four carpenters are Gentile powers comes from his understanding of the answer given by the angel in response to Zechariah's question concerning the four carpenters, which reads,

Then lifted I up mine eyes, and saw, and behold four horns. (v. 18)

And I said unto the angel that talked with me, What be these? And he answered me, These are the horns which have scattered Judah, Israel, and Jerusalem. (v. 19)

And the LORD shewed me four carpenters. (v. 20)

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

Apparently, Br. Houteff was thinking that the word These when used the first time in v. 21 was a part of the angel's disclosure of the identity of the four carpenters. But is that the correct way to read the verse? Let's see.

What is most important in understanding these verses is the fact that when Zechariah saw the four horns he asked, What be these? But, when he later saw the four carpenters, he didn't ask What be these, but, instead, asked, What come these to do? Thus we see that Zechariah didn't even ask the Lord to explain to him what or who the four carpenters were, as he had of the four horns. Therefore, the Lord didn't at all explain who or what the four carpenters were, but only told Zechariah what they were come to do. Thus, we can't assume that the first time the word these is used in v. 21 it is used to identify who or what the four carpenters are, as, evidently, Br. Houteff did.

Zechariah knew that the four horns must have had some symbolical meaning because there was nothing in their very appearance that would define what they were or what they represented. So he asked what be these. But, as he readily recognized the four carpenters as being carpenters, he didn't need to ask what they were (what they be), only what they were come to do.

Therefore, as the Lord didn't even identify what the four carpenters were (be), then we can't use anything in those verses to identify what they are, be (i.e. Gentiles, or some other part of the four horns), other than their being carpenters, as, apparently, Br. Houteff did. We can only use those verses to learn what the four carpenters will come to do. We will have to look elsewhere to identify what or who they represent and that by finding out what else or who else will accomplish the same thing they are to accomplish, and by the same means they are

to employ.

Before we do that, we need to look into these verses of Zechariah a little more in order to see if what is being said herein is true.

After identifying the four horns as being symbols of the powers that scattered God's people (v. 18 and 19), and after Zechariah was shown the four carpenters (v. 20) and had asked the angel about what they had come to do, the angel used the first word "these" in v. 21 to show the relationship between the four horns and the four carpenters by telling him what the four horns had done in order to explain what the four carpenters were come to do to them, and why "These

"These are the horns which have scattered Judah, so that no man did lift up his head; Following that introductory use of the word "these" (referring to the four horns) in v. 21, the angel

says,
horns].

"but these [referring to the four carpenters] are come to fray them [the four 7

To say that the first use of the word "these" in verse 21 refers to the four carpenters, rather than to the four horns, militates against both common sense and proper sentence structure for that would be making the angel to be saying that the four horns will be fraying themselves in the new image of four carpenters. Yet, that is the very conclusion Br. Houteff came to. We will examine why he came to that conclusion later on.

Consider also that there is really nothing in the symbolism itself that leads one to think that the four carpenters are a group of Gentiles at all, let alone one part of the same Gentile powers (horns) who will fray another part of themselves, as Br. Houteff said. Moreover, if the Lord is saying that the four horns are the four carpenters, then it cannot be assumed that the four carpenters are anything other than those exact same four horns in a different symbol, and not just some different part of them that frays the other part of them.

To say that the four carpenters are another part of the four horns, and that the former will be fraying the latter is like saying that one man will be fighting against someone with his right hand while at the same time hitting his own right hand with his own left hand in order to stop the action of his right hand. While that certainly would be a frightening experience to the one who was doing that, that is not what Zechariah was being shown. Therefore, as one entity cannot "fray" itself, they must be wholly different entities.

Moreover, if the first use of the word "these" in verse 21 refers to the four carpenters, rather than to the four horns, then the words, "but these" would not make sense because the word "but" is introducing a contrasting element, not an equating one. If the intention was to equate the carpenters with the horns the angel would have said, "and these," not "but these." That is, if the first "these" is being contrasted with the second "these" (as is quite apparent in the text), then they cannot be the same entities or any part of each other.

Also, were the four carpenters some other part of the four horns that will be rising up against another part of the four horns, then that would be a situation in which neither could stand in the end because Jesus said, "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand." Matt. 12:25.

Furthermore, in the Bible horns represent political/military powers. There is, though, nothing in the Bible that leads one to think that carpenters also represent political/military powers. As the Bible is its own expositor (Education, 190), then all that the carpenters can represent are ones who build things (as Br. Houteff correctly observed), for that is the only definition the Bible gives for carpenters. That is, it is something in their characteristic of being builders that accomplishes the fraying of the four horns, not a characteristic of being horns (political/military powers) of any sort.

Though those four carpenters are to "fray" the four horns, those verses don't reveal how they are to do that. There is no indication that they are to use the same means that the four horns used to scatter Judah, Israel, and Jerusalem that being political/military power. That is, the means that the four carpenters employ to fray the Gentiles is as different from the means used by the four horns to scatter God's people as is the sword "not of mighty man" or "of a mean man" that is used to bring about Assyria's fall. Upon further examination, we will see that they will not be using any earthly influence, either, to accomplish the fraying of the four horns.

So, while Br. Houteff correctly identified the four carpenters as ones who "fray" the Gentiles who control the land, and will be building in the kingdom, it cannot be assumed that they are political/military powers, or even Gentiles themselves (Jesus was a Jewish carpenter). We'll look more into this aspect a little further on.

The Bible translation by the Jewish Publication Society bears the same thought that the four horns and the four carpenters are wholly different entities, rather than one being a portion of the other one. They just use a different way of punctuating the verse, and leave out one word ("are") that is in italics in the KJV since it is not in the Hebrew text.

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"And the LORD showed me four craftsmen.

"Then said I: "What come these to do?" And he spoke, saying: "These are the horns which scattered Judah, so that no man did lift up his head; these then are come to frighten them, to cast down the horns of the nations, which lifted up their horn against the land of Judah to scatter it." Jewish Publication Society (1st edition).

Thus, according to that translation, the Lord was not saying that the four carpenters "are" the four horns, but is only directing Zechariah's attention to the four horns, identifying who they were by mentioning what they had done, so that he could explain what the four carpenters were going to do to them, and why. The actual identity of those four carpenters is not even revealed in those verses, only what they will do to the four horns. Note also that Br. Houteff didn't specifically identify either the four horns or the four carpenters. He did, though, identify two of those four horns as ancient Assyria (which scattered 10 tribe Israel), and ancient Babylon (which

scattered two tribe Judah) (1 TG 11:10). He also identified Rome as being the one that brought the third overturning (2 TG 1:11).

There is yet another factor to consider. That is, the Hebrew word translated "these" can also be translated "those." In 1985, the Jewish Publication Society produced a newer translation called, Jewish Bible, Tanakh, The Holy Scriptures. In that newer version they used the word "those" instead of "these" in the first part of verse 21, thus making the verse even clearer.

"And the LORD shewed me four smiths [carpenters KJV].

"What are these coming to do?" I asked. He replied, "Those are the horns that tossed Judah, so that no man could raise his head, and these men have come to throw them into a panic, to hew down out the horns of the nations, that raise a horn against the land of Judah, to toss it."

That is the more natural flow of the thought. Interjecting the thought that the four carpenters are somehow a different part of four horns (Gentile powers) that scattered Judah, Israel, and Jerusalem, without having any immediate supporting statements, is forcing the symbolism.

With these thoughts in mind, this was the scene:

1. Zechariah saw four horns, and asked the angel what they were.
2. The angel points to them and tells Zechariah that "These are the horns which have scattered Judah, so that no man did lift up his head."
3. Zechariah then saw four carpenters, and asked the angel what they had come to do.
4. To explain what the four carpenters were come to do, and to whom, and why they were going to do what they were going to do, the angel first points to the four horns and says "These are the horns which have scattered Judah, so that no man did lift up his head,"
5. Then the angel points to the four carpenters and says, "but these [the four carpenters] are come to fray them [the four horns], to cast out the horns of the Gentiles, which lifted up their horn over the land of Judah to scatter it."

While, admittedly, the text doesn't say that the angel specifically pointed to either the horns or the carpenters, we have used that language in order to show that the angel was specifically directing Zechariah's attention to those different things as though he were actually pointing to them. But, it may have been that the angel was indicating which he was referring to at each point by a turn of his head and looking at the four horns or the four carpenters as he was speaking about each one.

What then are we to think of what Br. Houteff wrote? "Hear, ye deaf; and look, ye blind, that ye may see."

Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the LORD'S servant? Seeing many things, but thou observest not; opening the ears, but he heareth not.

The LORD is well pleased for his righteousness' sake; he will magnify the law, and make it honourable. • Isa. 42:18-21.

God has never yet revealed the whole truth to any one person. But He expects us to keep pace with the ever increasing light, and though each advancing truth at first dawning seem more or less hazy as to its real essence and magnitude, we shall see it more and more in its true character the nearer we come to it, for the prophecies of the Bible stand as a road map to the kingdom. • 1 SC 6:10.

We will address why Br. Houteff wrote what he did further on. Next we will look at what is meant by the words,

THESE ARE COME TO FRAY THEM •

Another key that unlocks this mystery is found in the meaning of the word "fray" (which is what the four carpenters are to do to the four horns), and how that fraying relates to the Assyrian fleeing from "the ensign," being beaten down by "the voice of the Lord," and fleeing from "the sword."

The Hebrew word translated "fray" (charad) means to cause to tremble, quake, move about, be afraid, be startled, be terrified. It is also translated, "afraid," "tremble," "discomfited," and "quaked."

And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled [charad]. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked [charad] greatly. • Ex. 19:16-18.

In that day shall Egypt be like unto women: and it shall be afraid [charad] and fear because of the shaking of the hand of the LORD of hosts, which he shaketh over it. • Isa. 19:16.

Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee from the sword, and his young men shall be discomfited [charad]. • Isa. 31:8.

Isa. 31:9 And he [the Assyrian] shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign, saith the Lord, Whose fire is in Zion, and His furnace in Jerusalem.

At the time God's purifying fire is in Zion and His purifying furnace is in Jerusalem the Assyrian will pass over to his stronghold for fear, and his princes shall be afraid of the ensign. 13 SC 1, 2:29, 30. [brackets added]

The fraying of the four horns by the four carpenters must be of the same magnitude as when the Lord shakes His hand over Egypt and as when He descended in fire and smoke upon Mount Sinai because the Assyrian's fear of the ensign is greater than that which comes from being faced with mere military or political power. Such a fraying (frightening) will surely cause the Gentiles to flee the land.

Isa. 31:8 Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee from the sword, and his young men shall be discomfited.

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The Assyrian will fall by a sword which God Himself shall send. Assyria will not fall by a mean man [him who dashes in pieces 1 TG 24, p. 15]. His fall will come under circumstances that will clearly show that God caused it to happen. When ancient Israel fell it was God who brought it, it was God who was responsible for it. So it will be also with Assyria unless she, too, turns to God. Moreover, it is a vain thing for them to look to some other nation for help. None can stay God's punishment. Only God can help at such a time. Ibid. [brackets belong to quote]

Isa. 31:9 And he shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign, saith the Lord, Whose fire is in Zion, and His furnace in Jerusalem.

The ensign is the object of the Assyrians' fear. After God's elect go through the baptism of fire and come out purified and refined, the ensign or Kingdom is to be set up in Jerusalem for a place of refuge for the others who will afterwards come into it. This is God's schedule. 12 SC 6, 7:17, 18.

Thus far we see that at the time God's purifying fire is in Zion and His purifying furnace is in Jerusalem, the time when the ensign, the kingdom, is set up, is also the time when the Assyrian will fall by a sword which God Himself shall send, and be beaten down through the voice of the Lord, under circumstances that will clearly show that God caused it to happen, and so it must also be the time when the four carpenters are to fray (terrify) the four horns, for the result of all those different prophecies is the same the end of the time of the Gentiles who are in control of the land and the saints taking possession of the land.

So, when is that time, and, more importantly, what event precipitates that cleansing? The Assyrian is to fall because of his wickedness, and because God's people return to Him, because of a thorough revival and reformation. 1 TG 24:16.

Isa. 31:9 And he shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign, saith the Lord, Whose fire is in Zion, and His furnace in Jerusalem.

“All these calamities overtake Assyria as soon as God’s people turn to Him, as soon as they cast away their idols.” 1 TG 24:16.

What we learn from those statements is that the cleansing of the land is dependent upon the revival and reformation of the church. The purifying fire that is to be in Zion, and the purifying furnace that is to be in Jerusalem, are to be in the church while she is still in the wilderness before they are manifest in the land. That is, the Lord’s coming to His temple and sitting as “a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver” as described in Malachi 3, does the same work for the church while she is still in the wilderness as it will do for those who join the church after her purification and return to the land.

WHY DID BR. HOUTEFF THINK THAT THE FOUR CARPENTERS ARE GENTILES AND A PART OF THE FOUR HORNS?

There are a few different reasons why those seeming discrepancies exist in Br. Houteff’s comments. He first wrote of his understanding of the four horns and the four carpenters of Zech. 1:18-21 in 1932 (2 SR 260) and then later in the early 1940s, and in 1946. That is, he began to write on the subject before the Jews returned to Palestine in 1948 and gained the partial control of Israel they have today. At that time a number of people (many who were Gentiles) were working to secure a portion of Palestine as a homeland for the Jews.

Moreover, he wrote on this subject through the time of World War II, and thereafter, and through the time when the Jews were formally given a portion of the Promised Land through the efforts of the United Nations (in particular, the U.S., England, and allies – the Assyrian) in 1948. Many Jews had returned to Palestine through the efforts of the Zionist movement and others prior to 1948, but their control of the land was quite tentative. At that time, the powers that then controlled the Promised Land were largely the Arab-related peoples. But, as of 1948, when the State of Israel came into existence, those who exercised control

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over the land included not only the Arabs and Jews, but also those who are represented in the United Nations, which include the descendants of those four horns.

As during Br. Houteff’s time the world was watching the nations represented in the U.N., with the leading of the U.S., England, and allies (the Assyrian), working to make the way for the Jews to “gather together” (Zephaniah 2:1, 2) in the Promised Land, it would be natural for him to think that the four carpenters who are to “fray” the Gentiles who were in control of the land, thus making the way clear for the return of the remnant, were some part of those same peoples (the U.N.), who were largely Gentiles and included the descendants of those who had scattered Israel, Judah, and Jerusalem – the four horns. Especially in light of the fact that he was being shown that WWII, wherein the subject and identity of the Assyrian was unfolded, was the fulfillment of Nahum’s prophecy –

“If the present World War is the one predicted by Nahum, and if the sealing or marking of the “servants of God” is to be completed without the angels having again to tighten their hold

on the winds (Rev. 7:1, Early Writings, p. 38), then the time to restore the excellency of Jacob and of Israel is at hand. At long last has come the hour for Zion's deliverance from Gentile bondage, and for her children to return to the land of their fathers (Ezek. 36:23-38), the vineyard of the Lord of hosts. • Tract 14:24.

• From all appearances it looks as though we are very, very close to the fulfillment of these prophecies. Only one thing hinders it and that is that we have not finished our work. Had we taken the message of warning to the church, this could all have been finished by now, for the nations are all ready. God will hold it until we get our work done. Another thing that is certain is that it is for our good whatever happens and whoever wins, if we are followers of God in Spirit and in Truth. • 12 SC 1:24.

Thus with all of those things unfolding right before their eyes, it is easy to see why Br. Houteff may have thought that the efforts of the U.N. during that time would be fulfilling the work of the four carpenters, which he, through his misreading of Zechariah's prophecy, thought were Gentiles. But, prior to 1948, those who controlled the land were Arab-related peoples and were not generally of the four horns that scattered Judah, Israel, and Jerusalem. So, their partial removal from parts of Palestine by the U.N. to make way for the current Jewish state can't be considered as being the fulfillment of the work that the four carpenters are to accomplish.

Moreover, the ones who have been, and are, actually controlling the land are those in the U.N. (the descendants of the four horns) under the leading of those who are identified as the antitypical • Assyrian • (U.S., England, and allies), for the Jews are quite dependent upon their support and protection, and, thus, are still pretty much under their control, as, to some extent, are the Arabs, etc., who control part of Jerusalem and surround Israel • even more so because of the Assyrian's presence in the Middle East today.

But, as we shall see, the efforts of the U.N. and the Zionist movement in enabling the unbelieving Jews to return to the land are among the signs that are to make possible the true work of the four carpenters in that they betoken the fulfillment of the other prophecies regarding the work of the voice of the Lord and the ensign.

This brings us to

THE TREADING OF THE • HYPOCRITICAL NATION •

As to who has final control of the land before the saints return there, and what is to transpire there before the four carpenters fray the four horns, there is, yet, another aspect to consider. That is, the Scriptures say that the Assyrian is to go into the land to punish the • hypocritical nation, • the people of my wrath • •

• O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. 12

• I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. • Isa. 10:5, 6.

While Br. Houteff spoke of the Assyrian fortifying himself when confronted with "he who dashes in pieces," (Tract 14) he didn't comment on this aspect of God using the Assyrian as the "rod" of his anger to punish the "hypocritical nation." That's because in his day the scroll had not unrolled far enough to shed light on these and the other verses around it. As what is described in those verses takes place before the saints possess the land, we need to understand this matter before it occurs, and our relationship to it "that is, what God would have us do while those events are transpiring, and what they are a sign of.

The important question, then, is, Who is the "hypocritical nation" "the people of the Lord's wrath? We know that it can't be any of those countries that make up the Assyrian (U.S., England, and allies) because they are the ones who are to do the punishing. Br. Houteff did identify that hypocritical nation, though not in the context of that portion of Isaiah's prophecy. He revealed that truth in his comments on the second chapter of Zephaniah ":

"Zeph. 2:1, 2 "Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. "!

"Let us note that the nation in question is to gather itself together; that she is not desired; that the anger of the Lord is to fall upon her; and that she is to gather herself together before the decree brings forth and before the anger of the Lord falls upon her.

"What makes this nation gather together? " Certainly not the decree and not the Lord's anger, for these are to come upon her after she gathers together. The "decree" certainly cannot be the beast's decree, for there is not even a thought in the scripture that would so indicate; but it certainly points out that the decree is none other than the Lord's decree "the fierce anger of the Lord in the day that passes as chaff.

"According to the verse that follows, this undesirable nation's gathering together, is a sign post to God's people, urging them to continue seeking Him so much the more:

"Zeph. 2:3 "Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger."

"When this Judgment-bound nation begins to gather together then it is, if never before, that the meek of the earth need to seek meekness.

"The meek of the earth are those who have wrought the Lord's judgments, who have proclaimed the message of the great and dreadful day of the Lord. They are His people, His church. The nation that is not desired, therefore, is one people, and the meek of the earth, the church, those who are hid in the day of the Lord's anger are another people. The one is gathering together, the other is seeking meekness. Definitely, then, the "nation" of verses 1 and 2 is not His church, but the people of verse three are His people, His church".

"In view of the fact that this scripture is now [in 1947] being unfolded, and also the fact that there is but one people, one nation (the descendants of the ancient scribes, priests, and Pharisees who rejected the Lord and who have not even to this day accepted Him, that are hardly desired

anywhere in the world) that is now doing all she can to gather together in Palestine â?? in view of all this, the present-day Jews are that undesired nation. Upon her, therefore, the Lordâ??s anger is to fall if she continues to deny Christ. Yes, the universally hated Jew is the only nation that has been scattered throughout the Gentile world, and is the only one that is now gathering together in Palestine.â?• 1 TG 22:23-25. [brackets added]

Therein we found out who the â??hypocritical nationâ?• is â?? the unbelieving Jews. We say that because he further identifies them as the â??Judgment-bound nationâ?• which will have â??the decree,â?• â??the fierce anger of the Lord,â?• brought forth upon them after they gather together. Isaiah was shown that the Assyrian is the â??rodâ?• of

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Godâ??s anger, and the staff in his hand is His indignation against the people of His wrath (Isaiah 10:5, 6). As the same event is to happen to the â??hypocritical nationâ?• as is to happen to the â??nation not desiredâ?• who have been gathering together, then they are the same people â?? the unbelieving Jews who do not seek meekness and the Lord.

In Ezekiel, chapter 16, there is yet another portrayal of this punishment upon the â??nation not desiredâ?• (the â??hypocritical nationâ?•), under the figure of Jerusalem, the â??motherâ?• (Eze. 16:2, 44). In verses 17-34, God lists the faithless works which many of the leaders in Jerusalem had brought into Israel, and states that He had already stretched out His hand upon them to diminish their food and deliver them into the hands of certain of their enemies, and how they still continued to be unfaithful. Following that, God pronounces another judgment upon them â??

â??Wherefore, O harlot, hear the word of the LORD: Thus saith the Lord GOD; Because thy filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by the blood of thy children, which thou didst give unto them; Behold, therefore I will gather all thy lovers, with whom thou hast taken pleasure, and all them that thou hast loved, with all them that thou hast hated; I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness.

â??And I will judge thee, as women that break wedlock and shed blood are judged; and I will give thee blood in fury and jealousy. And I will also give thee into their hand, and they shall throw down thine eminent place, and shall break down thy high places: they shall strip thee also of thy clothes, and shall take thy fair jewels, and leave thee naked and bare.

â??They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their swords. And they shall burn thine houses with fire, and execute judgments upon thee in the sight of many women: and I will cause thee to cease from playing the harlot, and thou also shalt give no hire any more.

â??So will I make my fury toward thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry.

â??Because thou hast not remembered the days of thy youth, but hast fretted me in all these things; behold, therefore I also will recompense thy way upon thine head, saith the Lord GOD: and thou shalt not commit this lewdness above all thine abominations.â?• (verses 35-43).

[Note: the Revised Standard Version of that last clause reads, â??Have you not committed lewdness in addition to all your abominations?]

This section of the chapter ends with the fact that when God brings â??allâ?• of Jerusalemâ??s (the motherâ??s) lovers, and â??allâ?• them she has â??loved,â?• with â??allâ?• them she has hated, against her and discovers her nakedness unto them, and they then execute Godâ??s judgments upon her, that it is then that He will cause His fury and jealousy to depart from them, and He then â??will be quiet, and will be no more angry.â?•

At the time Ezekiel wrote these words he was in captivity in Babylon, and Jerusalem was to soon lay in ruins. Yet that was not to be the last time Jerusalem was to be destroyed because of the unfaithfulness of her leaders. A few centuries later Jerusalem would again be destroyed because of her unfaithfulness, this time by the Romans. Therefore, the Lord anger was not appeased at the destruction of Jerusalem in Ezekielâ??s time. Note that in neither the Babylonian nor the Roman destruction were â??allâ?• of Jerusalemâ??s â??loversâ?• brought against her.

The punishment that God brings against the â??hypocritical nationâ?• by means of the Assyrian mentioned in Isaiah 10:5, 6 is the same as the one spoken of in Ezekiel 16 because all of Jerusalemâ??s â??loverâ??sâ?• are bound up in the figure of Assyria, and that punishment will be the last one. Zechariah also saw the fulfillment of this same event â??

â??Zech. 14:2 â?? â??For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.â??

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â??In view of the fact that Jerusalem is to be protected by a wall of fire (Zech. 2:5) while the house of Judah reigns there, it is definite that the battle here described must be fought before the house of Judah is established. In that battle the nations will defeat the rulers of the Promised Land. Then it is that the house of Judah commences to be set up.

â??As the warring nations besiege the city, and rifle the houses, also ravish the women, they are by no means righteous nations, but since not all the inhabitants go into captivity, and since all are not cut off from the city, it must be that the wicked are taken away and the righteous left in to join the house of Judah.â?• 1 TG 19:3-4.

In 1948, at the very time the unbelieving Jews were taking control of Israel as their homeland, there was a war between them and some Arab nations in which the city of Jerusalem was divided. Even though the United Nations (all nations) were active at that time in the resolution of the conflict, the vast majority of the nations represented therein were not actually gathered â??against Jerusalem to battle,â?• as is stated in Zechariah 14:2 will be the case when that prophecy meets its perfect fulfillment.

Warfare in 1948 split Jerusalem between Israel and Jordan. National Geographic, Dec. 1968.

Britain had announced it would terminate its mandate [of Palestine] on May 16, 1948. On Friday, May 14, before a distinguished gathering in Tel Aviv, David Ben Gurion, head of the Provisional Government, basing himself on the historic rights of the Jewish people and the authority of the United Nations decision, called the State of Israel into being. The great news was marred by the invasion of Israel's territory by the Arab nations. Israel was to be reborn in battle, even while it craved and needed peace. Five regular armies had been poised for weeks on the borders of Palestine, waiting for the British mandate to expire. The invasion began, from every direction except the sea, during the night between the 14th and 15th of May. Most spectacular was the defense within and around the Old City of Jerusalem. The United Nations now belatedly attempted to end the fighting. It succeeded in arranging a four-week truce beginning June 11. At its expiration, July 9, the Arabs, still confident, resumed fighting. The Jews, however, were now better equipped, their army better coordinated. They scored victory after victory. The Moslem nations more readily agreed to a second truce on July 18. There had long been sentiment within the United Nations, especially under the influence of the Catholic Church, to internationalize Jerusalem as a whole. Thereupon the Israel government moved its offices and the Knesset [Parliament] to the Jewish part of the City and declared it the capitol of the state. Jordan for its part annexed all of non-Jewish Palestine. A History of the Jews, Solomon Grayzel, pages 803-806. [brackets added]

As we've seen previously, Br. Houteff said that following the division of Jerusalem spoken of in Zechariah 14:2 that it must be that the wicked are taken away and the righteous left in to join the house of Judah. Yet, that was not the end result of what occurred in 1948 because many of those who remained there, and who have come there since that time, are not righteous.

Additionally, according to Zechariah 14:3, after all nations gather against Jerusalem to battle, and the city is divided, the following is to happen

Then shall the Lord go forth, and fight against those nations, as when He fought in the day of battle. Zech. 14:3.

Though the State of Israel has had certain victories over a few nations that have attempted to do away with her (such as the 1967 Six-day War), it cannot be truly said that the Lord has gone forth to fight against those nations, as when He fought in the day of battle. That is, those nations who the Lord is to go forth and fight against that are referred to in Zechariah's prophecy are all nations who are come to battle against Jerusalem, and such has not yet been the case for all nations have yet to gather against her.

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Though the unbelieving Jews were gathering together when Br. Houteff said those things recorded in 1 TG 19, quoted above, he was not shown beforehand that they would actually succeed in having themselves established in the Promised Land as a distinct nation. This we know from the following

â??The means which the Jews now pursue to gain admission to Palestine are not the means that would establish them there for ever even if they should succeed in getting there. The only Jews and Arabs that may remain in the land will be those who seek the Lord, the God of Moses.â?• 1 TG 22:28. (January 4, 1947).

One year later he said something similar â??

â??Hence the unbelieving Jews whom we are told are no longer Godâ??s people, are never to make a permanent home in the Promised Land, if indeed they make any home there at all.â?• 2 TG 21:7. (unrevised) (Jan. 3, 1948).

His saying, â??even if they should succeed in getting there,â?• and â??if indeed they make any home there at all,â?• reveals that he wasnâ??t shown before time that the unbelieving Jews would definitely eventually become a distinct nation in the land as they are today. Yet, after they did succeed in getting there he revised that last TG so that it reads thus â??

â??Hence, these sons of God are not the identified and unbelieving Jews of today who are trying to make a permanent national home in the Promised Land.â?• ibid., (revised).

Thus, he wasnâ??t able to comment on those verses of Isaiah that speak of the Assyrian punishing the hypocritical nation (Isaiah 10:5-12) because things in the world had not progressed to the point where those verses of Isaiah could be easily understood as they can be today.

That is, it would be hard for the Assyrian to punish the unbelieving Jews while they were scattered throughout the nations, as they were when he wrote that in 1947; especially considering that those who constituted the Assyrian (U.S., England, and allies) had just fought to defend and preserve that people during World War II, and afterward were helping them return to the land. So, it was beyond his sight to see the things that would develop in the unrolling of the scroll which would cause the Assyrian to come against the undesired, â??hypocritical nation.â?•

It is understandable why God would be angry with the Jews who rejected Christ, had him crucified, and pronounced a curse upon themselves and their descendants (Matt. 27:25); and that alone would make them a â??hypocritical nationâ?• because they professed to be living by the Ten Commandments, and those actions were contrary to that profession. Yet, that alone will not be enough to motivate the Assyrian to go against that nation â??to take the spoil, and to take the prey, and to tread them down like the mire of the streets.â?• Br. Houteff says that, â??the Lordâ??s anger is to fall if she continues to deny Christ.â?•

Because of what the Christians have done for the Jews during and since WW II, and why they have done those things, the unbelieving Jews have in this generation a fresh testimony of Christâ??s character in the love and compassion that the Christians exercised, in Christâ??s name, toward them. So, when they harden themselves in the face of that witness and do things contrary to their own national constitution which contains the Ten Commandments, then the cup of their hypocrisy will be full, and the Lord will give the Assyrian the charge to punish them.

Thus we see that God is to use the Assyrian to punish the unbelieving Jews (the people of His wrath â?? the hypocritical nation) after they have gathered together. With that punishment, though, God says to the hypocritical nation, â??So will I make my fury toward thee to rest, and my jealousy

shall depart from thee, and I will be quiet, and will be no more angry.â?• Eze. 16:42. Yet, that mercy, in and of itself, does not mean that they will be restored to the covenant relationship. They, as individuals, will still have to be born again.

Is, then, the punishment inflicted upon the â??hypocritical nationâ?• by the Assyrian the means by which the land is to be completely freed of the Gentiles who rule it? No, it wonâ??t be. Besides the unbelieving Jews, there are the Arabs in control of the land, along with the Assyrian who will gain control of the land when they

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punish the â??hypocritical nation,â?• these too must give up their control. So there must be more to the matter as to how the land will be cleared for Godâ??s people to return there.

One might assume that the Assyrianâ??s destroying and cutting off â??nations not a fewâ?• and punishing the â??hypocritical nationâ?• could be the fraying of the four horns by the four carpenters as the Assyrian (U.S., England, and allies) has been active in setting up the State of Israel and defending it from its enemies through financial, political, and military aid. But the fact that it is the Assyrian that is the last Gentile power that is to control the land, and whose leaving it brings to an end â??the times of the Gentiles,â?• precludes that presumption because the Assyrian is not going to fray himself, causing himself to give up his control of the land and flee from it, as we shall see.

Isa. 10:7 reveals what the Assyrianâ??s thoughts are as he is being used by the Lord to punish the hypocritical nation â??

â??Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few.â?•

There we find that it is not in the heart, the thinking, of the Assyrian to punish the hypocritical nation (the unbelieving Jews), but his intentions are â??to destroy and cut off nations not a few.â?• So it is today. The Assyrian (U.S., England, and allies) is in the Middle East with the intention of protecting his interests there by destroying and cutting off those nations that would interfere with his ambitious aims, and he has not the thought in his heart of punishing the hypocritical nation, especially as he has been so active in maintaining that nationâ??s place in the land. But, evidently, the Lord has other plans for the Assyrian being there.

Another reason why the Assyrian is not thinking to punish the unbelieving Jews who are in control of the land is because many Christians who are among those powers designated as â??Assyriaâ?• are teaching that the Jewsâ?? returning to Israel is the fulfillment of the prophecies concerning the return of the faithful remnant of Israel to the land of their fathers. Yet, even many of the Jewish rabbis understand that the return to the land through the efforts of the Zionists and others to be only a secular movement, and not the true manifestation of the events and conditions that are predicted to accompany the true, God-led return of the remnant.

Those who want to make that secular return appear to be the true one need to have it that way so that their false interpretations of the prophecies concerning the establishment of Christ's kingdom of glory and second coming can be fulfilled, and so they can pave the way for Babylon the Great to mount the scarlet-colored beast, and for the appearance of the one who is to come and impersonate Christ - Satan.

Ironically futile, therefore (in view of what we have seen in these pages), is the ever-strengthening aim to rebuild Jerusalem, as one movement is endeavoring to do in response to the prophecies of the kingdom, by taking there the non-Christian Jews; and as another movement is endeavoring to do in response to the same prophecies, by taking there the English-speaking world.

A kingdom of both believers and unbelievers would be none the better than the kingdoms of today. It would, in fact, be nothing more than a Babylon, nothing more than the hold of every foul spirit, and a cage for every unclean and hateful bird. • Rev. 18:2. To work for such a hope is to take a long step toward bringing in Satan's powerful delusion, counterfeiting Christ in a counterfeit kingdom. • Tract 9:66. [parenthesis belong to quote]

Therefore, the last thing the Assyrian is thinking about is him punishing the hypocritical nation. But the Lord has different plans for him. Not only is the Lord planning to use him to punish that nation, but is also going to humble the Assyrian afterward to save him

Wherefore it shall come to pass, that when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. • Isa. 10:12.

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Even though the Assyrian is himself to be punished after he is used to punish the hypocritical nation, it is not that event that clears the land for the return of the faithful remnant, for there are still others there who also need to be removed from the land

Now, the fact that the Lord is to destroy all the inhabitants in the land of the Philistines (Zeph. 2:5), and at the same time make it dwellings for shepherds, and folds for flocks, shows that He is first to drive out of the land all the wicked, all those who are not seeking meekness, then He is to set up the house of Judah in it.

Zeph. 2:8 I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached My people, and magnified themselves against their border.

Not only the unbelieving Jews, but also the unbelieving Arabs who resist the meek, are to be swept away from the land!

The only Jews and Arabs that may remain in the land will be those who seek the Lord, the God of Moses. • 1 TG 22:26-28.

Zephaniah 2:9-12 is a description of the judgment that is to come upon those Gentile nations. Though it is not specifically stated therein by whom that judgment is to come, we do know that it is in the heart of the Assyrian to do away with â??nations, not a few.â?•

So, while we know that the unbelieving Jews and Arabs will be removed from the land, we also know that the Assyrian who is the last Gentile power that is to control the land, and the one whose leaving the land allows for the saints to return there, must also be removed â??

â??Immediately we see that in the revealing light of this scripture, the one (â??theeâ?•) who, in both cases, is set free in the time of Assyriaâ??s fall, proves to be the church (Judah) liberated from Gentile (Assyrian) rule. Conclusively, therefore, Isaiah clarifies Nahumâ??s prophecy as referring to the churchâ??s liberation from the last-day Assyrian yoke.â?• Tract 14:18 (parenthesis belong to quote)

â??Sharing with the nations the guilt for marring the branches of His vineyard (His Kingdom), this modern Assyria must now share in the divine retribution while God is taking His people back to their own land. Inferentially, with the fall of the â??Assyriansâ?• (the Gentiles in possession of the Promised Land), â??the time of the Gentilesâ?• is fulfilled (Luke 21:24).

â??Looking forward to this time of deliverance the angel explained to Daniel: â??And at that time shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.â?? Dan. 12:1.â?• Ibid., p. 25.

Therefore, as the Assyrian is the last to control the land, he (they) must be those who are represented by the four horns who are to be frayed (frightened) by the four carpenters because when the four horns are cast out of the land by the four carpenters â??the times of the Gentilesâ?• also ends. This is further borne out by the fact that Br. Houteff says that this â??modern Assyriaâ?• shares â??with the nations the guilt for marring the branches of His vineyard (His Kingdom)â?• (Tract 14:25) â?? which is exactly what the four horns are said to have done when they â??scattered Judah, Israel, and Jerusalem.â?•

It may be reasonable to conclude that since Br. Houteff saw that the antitypical Assyrian (U. S., England, and allies) were the ones who were the most active in obtaining permission from the U.N. for the Jews to return to Israel in his day, and were aiding those Jews with armaments in the 1948 war, and that they were to be the ones who were to be used to visit Godâ??s judgment upon the Arab nations in Palestine, that he may have assumed that they (or a part of them) are also the powers represented by the four carpenters. But is that really the case?

That is, even though the U.N. (mainly Gentiles) have made the way for the Jews to return to Palestine, they have not made the way for the saints (the believers in Christ) to return there. It is actually somewhat the

opposite. As the unbelieving Jews, backed by the Assyrian, are in control of most of Israel (the Arabs being in control of significant portions thereof), and their policies make it difficult for the saints to settle there, then the efforts of the U. N. have not frayed the Gentiles who are controlling the land. This is especially true considering that the Jews are still largely under the control of the Assyrian (Gentiles – the four horns) since they depend so much on them for financial and military aid.

Thus, even though the Assyrian will punish the hypocritical nation, and will bring judgments to the Arab and other nations that threaten Israel, they cannot be the four carpenters that fray (frighten, terrify) the four horns because said punishing will not remove the Assyrian's own control of the land, and they are the very ones who are the last to be chased out of the land by another entity – the ensign.

From Isa. 30:31, we know that the Assyrian will be beaten down – through the voice of the LORD – after the Assyrian smites with his rod – the local, initial phase of the Sunday laws – the yoke – that is to be taken off of Jacob's neck – because of the anointing (Isa. 10:27). We also know that the kingdom is set up between the end of the Assyrian period and the beginning of the period of Babylon the Great riding the scarlet-colored beast (12 Symbolic Code 1, 9). Therefore, Assyria's punishing of the hypocritical nation (the nation not desired) must come before the Assyrian is beaten down by the voice of the Lord and flees from the ensign, and the kingdom is set up in the land because the Assyrian will not be able to exercise any power in the land after the kingdom is set up there. Additionally, the punishing of the hypocritical nation that occurs when all nations are gathered against Jerusalem results in those who survive that chastising becoming part of the kingdom.

We are bringing up these facts because many are going to wrongly assume that the Assyrian's punishing of the hypocritical nation will be the end of the times of the Gentiles – that is to be brought about by the four carpenters. This is especially true in regards to Davidians who are looking for some Gentiles to fulfill Br. Houteff's interpretation of Zechariah's prophecy concerning the fraying of the four horns by the four carpenters, rather than looking for and becoming part of the ensign.

When all nations are gathered around Jerusalem in fulfillment of Zech. 14:1, 2, those Davidians who have not progressed with the unrolling of the scroll are going to fall for some private interpretation similar to that which Florence Houteff and those with her fell by.

As Br. Houteff taught that the four carpenters' fraying of the four horns is what brings the time of the Gentiles to an end, and that he believed that the four carpenters were themselves Gentiles because the Bible says that Gentiles are to build in the kingdom, and that is what carpenters do (build), we need to look at more of what the Bible and he have to say about

WHEN THE GENTILES ARE TO BUILD IN THE KINGDOM. Previously we read that Br. Houteff said,

– one day Gentile nations would be engaged in rebuilding the Israelitish kingdom in Palestine that was once destroyed. – 13 SC 1, 2:6.

It appears that he saw the four carpenters as being the Gentiles who were to be engaged in rebuilding the kingdom because of the many Bible texts that do give validity to the truth that Gentiles will be active in rebuilding the kingdom in the Promised Land. But while he was wrong in using those verses of Zechariah 1 to support that thought, the question is, Do those other texts apply to the time before or after the deliverance whereupon the purified remnant gain control of the land? That is, do the Gentiles do their rebuilding in the kingdom before or after the "ensign" is made manifest? Of this we read,

Isa. 11:10 And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and His rest shall be glorious.

In that day that is, in the day this Edenic peace and security are restored then, not after, is the Kingdom of Judah and Israel to be restored (Ezek. 37:16-28) and made to stand for an ensign. To it shall the Gentiles seek. This restoration of Judah and Israel,

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therefore, takes place in probationary time, for the Gentiles shall seek the "ensign." 2 TG 31:5.

Thus, the Gentiles will seek to the ensign, the kingdom restored, after it is made manifest.

And now as to what swelled the number of preachers from 144,000 to 200,000,000, the Lord says: I will also take of them [of those whom the 144,000 shall bring from all nations, after the fulfillment of Isaiah 66:16 the purification of the church] for priests and for Levites. Isa. 66:21. The very fact of such a multitude of workers speaks for itself that they are engaged in reaping the harvest of the world.

Here in pledged word, God foretells in clearest tenor that many of those whom He brings into the church after the purification, will join the 144,000 in proclaiming the message to the whole world, when the earth is lightened with the glory of the angel (Rev. 18:1).

Then shall the sons of strangers, says the Lord, build up thy walls, and their kings shall minister unto thee: for in My wrath I smote thee. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Isa. 60:10, 14, 18, 19. Tract 5:93, 94. [brackets and parenthesis belong to quote]

There, again, we find that it will be after the purification of the church and she has returned to the land that the sons of strangers [Gentiles] shall build in the kingdom.

And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in My wrath I smote thee, but in My favour have I had mercy on thee. Therefore thy gates shall

be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.â?• Isa. 60:3-12.

â??Obviously we are right at the dawn of a new day, the day in which the gospel work is to triumph in victory and to reap an abundant harvest of converts. Virtually whole nations are to join â??the mountain of the Lordâ?• during the Judgment day, the day in which the law goes â??forth of Zion, and the Word of the Lord from Jerusalem,â?• from the future headquarters of the gospel.â?• 1 TG 25:6.

â??Our sons and daughters in the faith shall come as a storm by air and by sea. They shall come because the Lord will glorify all His people. The call, â??Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plaguesâ?• (Rev. 18:4), shall indeed along with the wealth of the Gentiles bring out â??a great multitude which no man can number.â?• Rev. 7:9.

â??Isa. 60:10 â?? â??And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in My wrath I smote thee, but in My favour have I had mercy on thee.â?• â??In Ezra and Nehemiahâ??s time the people of God, the Jews, themselves had to build against great odds, but for the church purified, the Gentiles shall gladly build. Not only the common people but even their kings are to minister to the servants of God. Kings are now the bosses, but the day is almost here in which Godâ??s servants shall boss the kings,

shall be glad to be bossed by them.â?• 1 TG 40:19, 20.

From the above statements it is clear that the time when the Gentiles, even â??whole nationsâ?• will join the church, bring their wealth, and â??gladly buildâ?• in the kingdom will be after the church is purified and has returned to the land. There is no indication that such building will accomplish the fraying (frightening) of the four horns (Gentiles) that causes them to flee out of the land, making way for the return of the saints, because those Gentiles (the Assyrian) who will be the last to possess the land before the saints do will not be

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there at the time when the Gentiles who will be building in the kingdom will be doing so. That is, the fraying of the four horns is accomplished before the Gentiles build in the kingdom.

So, if, according to the above quoted Scriptures and comments, the Gentiles are not to build in the kingdom until after it is set up in the Promised Land, where in the Bible or in the Spirit of Prophecy do we find any evidence that some Gentiles, in the figure of the four carpenters, will be building in the kingdom before that time, and that said â??buildingâ?• will accomplish the fraying (frightening, terrifying) of the four horns (Gentiles) â?? except, that is, in Br. Houteffâ??s interpretation of Zechariah 1:18-21? It appears that said interpretation is the only foundation he has for that idea, and, as we have seen, many of his other comments regarding the Gentiles building in the kingdom after itâ??s restored have a much greater foundation in the Bible (being based on direct Bible statements) than does the idea that the four carpenters are some part of the four horns that fray

them.

This brings us to the question,

WHO ARE THE FOUR HORNS?

The first thing of note regarding the four horns is that they are not on any one beast, so they represent powers that transcend any one particular kingdom. Therefore, the four horns represent powers in several different times in history.

As previously noted, Br. Houteff never specifically identified four of the powers represented by the four horns — which have scattered Judah, Israel, and Jerusalem, — though he did mention that ancient Assyria and Babylon were the ones that scattered Israel (ten tribes) and Judah (two tribes) [1 TG 11:10], and Rome as the one who accomplished the 3rd overturning (2 TG 1:11). But those are only three of the four horns that accomplished that work.

At the time Zechariah received the vision, the Israelites had only previously been — scattered — by those two horns — Assyria and Babylon. Therefore, the vision was for a later time — one after there would be two subsequent scatterings by two other horns.

Some might assume that since the word four can be symbolical of — world-wide — (the four points of the compass) [2 SR 212], the term four horns refers to all of the — world-wide — powers that scattered God's people. Following that same logic, the four carpenters would refer to all of those — world-wide — who will be fraying the four horns. But as the four — horns — that came up on the leopard beast (Greece) represented four distinct divisions that replaced the horn (Alexander) that was broken off, and not anything — world-wide, — then neither does the number four, in reference to the four horns or the four carpenters, symbolize anything — world-wide. —

It might be assumed that those four horns are the four beasts of Daniel 7 — i.e., Babylon, Media-Persia, Greece, and Rome. But, as Media-Persia actually aided in the restoration of Judah, they can't be counted among those — which have scattered Judah, Israel, and Jerusalem; — especially so, considering that ancient Assyria, which came before all of those beasts, was the instrument that scattered Israel (the ten tribes), and is not reckoned among those four beasts.

In the type of building the second temple, it was Media-Persia, through the efforts of Cyrus, Darius, and Artaxerxes, who were Gentiles, that the Jews were enabled to return to their homeland and rebuild the temple and restore true worship. It was by their authority that the Gentiles (the Babylonians, and others who were in control of Jerusalem after they laid it in ruins) were restrained from hindering the return of the Jews and their rebuilding Jerusalem and the temple. But, not only was Media-Persia not among any of the horns that scattered Israel, Judah, and Jerusalem, but they were the only world power that actually aided in their restoration.

So, while Media-Persia did flex their muscles (so to speak) and bound (frayed?) those powers that had scattered Israel, Judah, and Jerusalem prior to their time, they were not descendants of those powers. Moreover, in the type, no Gentiles did any building during the restoration of the kingdom, and were actually specifically prohibited from doing so (Ezra 4:3; Neh. 2:20), though they did supply much of the financial

support and material used in the restoration (Ezra 6:8-11). The real ones who built in the restored kingdom were the Jews through the leadership of the prophets. It was only the Jews who actually engaged in any armed conflicts with their enemies at that time. Though the Media-Persians made proclamations prohibiting the surrounding people from interfering with the Jews' work in rebuilding Jerusalem and the temple, there is nothing in the record that says that they ever sent any military aid to the Jews while they were rebuilding the temple and Jerusalem or at any time thereafter.

Even in the time of Esther, during the time of the second temple, the Jews had to defend themselves. The Media-Persians did not defend them. In the type, the Media-Persians (Gentiles) did not fray (frighten) other Gentiles and cause them to flee from the land the Jews did. Thus, in the type, after the Jews victoriously defended themselves against their enemies (Esther 9:5-16),

many of the people of the land became Jews; for the fear of the Jews fell upon them.

This will meet its antitypical fulfillment at the time of the saints' first deliverance at the end of the time of Jacob's trouble when the decree to destroy them will have come to nought because God will have intervened to turn the tables.

Neither can Greece be reckoned as one of the four horns because, though the Ptolemies persecuted Judah and Jerusalem some time after they came to power after the death of Alexander, they didn't actually scatter the people then.

History shows that it was, (1) ancient Assyria that scattered Israel (the ten tribes); (2) Babylon that scattered Judah (the two tribes) and Jerusalem; (3) and Rome that scattered Judah and Jerusalem. (2 TG 1:11). But those are only three horns.

Therefore, we must look to another time and a different people than those three horns mentioned above. That other time, though, is not necessarily in the past. Concerning another horn that shall also scatter Judah and Jerusalem, Br. Houteff says,

Sharing with the nations the guilt for marring the branches of His vineyard (His Kingdom), this MODERN ASSYRIA must now share in the divine retribution while God is taking His people back to their own land. Inferentially, with the fall of the Assyrians (the Gentiles in possession of the Promised Land), the time of the Gentiles is fulfilled (Luke 21:24). Tract 14:25.

Just as the Lord used ancient Assyria, Babylon, and Rome to punish His people and scatter them, so will He use modern Assyria to once more punish the hypocritical nation that mar the branches of His vineyard. The Lord used ancient Assyria, Babylon, and Rome to scatter His chosen people at the times when they were furthest from Him spiritually. So it will be when modern Assyria punishes the nation not desired, the hypocritical nation.

That last punishment will occur with the fulfillment of Zechariah 14:1, 2

Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee.

For I will gather all nations against Jerusalem to battle; and the city shall be

taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

The words, "shall go forth into captivity" mean that they will go into exile or be scattered one more time. While Zechariah says that "all nations" shall be gathered together against Jerusalem at that time, and, similarly, Ezekiel says that God will bring all of her "lovers," etc. against her (Eze. 16:37-41) to execute His judgments against her, Isaiah saw that it was the Assyrian who is to be the "rod" in God's hand to bring the

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final punishment to the "hypocritical nation." It appears that when the Assyrian brings that punishment he will be supported by the U.N. (all nations).

Zech. 14:2 For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

In view of the fact that Jerusalem is to be protected by a wall of fire (Zech. 2:5) while the house of Judah reigns there, it is definite that the battle here described must be fought before the house of Judah is established. In that battle the nations will defeat the rulers of the Promised Land. Then it is that the house of Judah commences to be set up.

As the warring nations besiege the city, and rifle the houses, also ravish the women, they are by no means righteous nations, but since not all the inhabitants go into captivity, and since all are not cut off from the city, it must be that the wicked are taken away and the righteous left in to join the house of Judah. 1 TG 19:3,4.

Therein Br. Houteff confirms the thought that there is to be one last scattering of Jerusalem during that time when part of the city will "go into captivity," "be cut off from the city" or "taken away." Thus, that last defeat of "the rulers of the Promised Land" is also the time when Assyria punishes the "hypocritical nation" for the last time. But, bear in mind that after the Assyrian defeats those "rulers of the Promised Land" he, himself, then will have control of the land and will need to be removed from there.

Though ancient Assyria, Babylon, and Rome no longer exist as distinct horns today, their descendants and the underlying principles that distinguished them do. Though the Papacy was a horn when it first rose on the non-descript beast, it ceased being a horn when it lost its civil power and became a head on the leopard-like beast. Thus, in one sense, they all exist in the composite term "the Assyrian" since the U.S., England, and allies contain their descendants, and when he goes against Jerusalem, other nations (the U.N.) will gather together with him.

The fact that "modern Assyria" is the fourth and last horn that is to be lifted up against Judah, and is representative of all four horns at the time he comes is seen in the last part of Zech. 1:21

"Then said I, What come these to do? And he spake, saying, These are the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns [plural] of the Gentiles, which lifted up their horn [singular] over the land of Judah to scatter it."

Thus, in casting out of that last horn [singular] "modern Assyria," all of the horns [plural] will be "cast out" because they are represented in it. It was the Lord who gave Assyria, Babylon, and Rome power over Israel, Judah, and Jerusalem because of their sins. Even so, modern Assyria (the fourth and last horn) will come against Judah for the same reason.

Some may conclude that because that verse says "these are the horns which have scattered Judah," that those horns must represent something which would exclude ancient Assyria from being reckoned among the four horns because ancient Assyria is only said to have scattered Israel (ten tribes). But, when we consider that when God established David's kingdom to be an everlasting kingdom, He, in all effects, established that kingdom with Judah since David was of Judah. When God took the ten tribes (Israel) out of Solomon's hand (1 Kings 11:31), the kingdom established through David (i.e., Judah) remained under the headship of Judah.

So, it is true to say that those four horns are those who "scattered Judah" because they all acted against Judah, even though the various scatterings occurred while it was in its divided state (i.e., Israel [ten tribes] and Judah [two tribes]). Furthermore, when Rome came against Judah there were many in her from the other tribes who had joined her after Assyria had scattered the ten tribes. (See 2 Chronicles 34:9; 35:17,18 | 1 Chronicles 9:1-3; Luke 2:36). Therefore, in scattering the Jews (Judah), the Romans were, in effect, also scattering Israel (those of the ten tribes who had joined with the southern kingdom).

In his letter, James recognized the existence of all the tribes of Israel in his day 23

"James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting." James 1:1.

He also understood them to be among the congregations who met in the synagogues throughout the area of their dispersion

"My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly [Greek "synagogue"] a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment? James 2:1, 2.

Besides those of the ten tribes (Israel) formerly scattered by Assyria, there were also those of all the tribes scattered from Jerusalem at the time of the persecution mentioned in Acts who were also attending those synagogues (assemblies)

And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles. Acts 8:1.

Therefore, when the last horn (the fourth modern Assyrian) comes against Judah (the present day Jews), they will also be coming against those of Israel (ten tribes) who became known, generally, as Jews after the Babylonian captivity when they joined with the southern kingdom, Judah, and were scattered again in the time of Rome and have been gathering together again in these times in the land of promise.

Therefore, concerning that last horn [singular] being said that it is to only come against Judah, we find that today the term Judah, in this context, includes also those of Israel (ten tribes) who to a large degree lost their individual tribal distinctions and are known under the name Jews.

So, there is not one set of four horns (plural) that scattered Judah, Israel, and Jerusalem anciently, and another horn (singular) that also scatters only Judah today. The descendants and principles of the first three horns (ancient Assyria, Babylon, and Rome) are to be present in the last (fourth) horn (modern Assyria), when it comes against Judah for that last scattering.

Some Davidians are saying that it will be Russia, Germany, or some other powerful nation or nations (communist?) that will fray the four horns. But neither the Russian nor the German people are descendants of those four horns that scattered Israel, Judah, and Jerusalem. So that theory is built upon shifting sand. Yet, as Russia and Germany are a part of the U.N., as are some communist nations, and are to some degree allies with the U.S. and England, then they also will be part of those designated as all nations who will come against Jerusalem with the Assyrian. But that does not mean that Russia, Germany, or any nations, communist or not, are the four carpenters.

One reason why Davidians say that is because in Tract 14 Br. Houteff showed that the Assyrian is to lose out at the hand of a secular power.

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. 11 SC 8:12.

Br. Houteff, himself, explained that what was revealed in Tract 14 was of a very limited nature

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

contains the message to Nineveh. These two things are all that tract 14 shows. 11 SC 8:10.

The "message to Nineveh" in that Tract only addresses the aspect of Assyria's fall and that of his "palace," at the hand of the belligerent power, and not what happens to him in the Promised Land prior to that time. As noted previously, Br. Houteff didn't comment in that Tract or anywhere else on the aspect of the Assyrian going into the land to do away with "nations, not a few," and his being used to punish the "hypocritical nation," and thereafter fleeing from the land because he is afraid of the ensign.

This situation explains why certain things in Br. Houteff's sermons during those same years that were published in the Symbolic Codes after his death seem to contradict other things published in Tract 14 and other published Timely Greetings. That is, Tract 14 and the published Timely Greetings addressed one phase of the Assyria's situation as it related to the nations involved in WWII and the fall of Nineveh, the capital of Assyria, while the other sermons that appear in those later Codes are related to the aspect of the Assyria's actions as they relate to the saints returning to the land and causing the Assyrian to flee from there. That is, the Assyrian fleeing from the land because he is afraid of the ensign, the voice of the Lord, etc., is different from his final fall at the hands of "the nations."

Furthermore, what many Davidians are failing to realize is that what he says in Tract 14 and other published TGs relates to what happens to the Assyrian in his own place, not what happens to him in the Promised Land. That is, there are two different circumstances that work to humble the Assyrian - one when he loses out in the Promised Land, and another one following that when he loses out in his own place -

"Isa. 31:9 - And he shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign, saith the Lord, Whose fire is in Zion, and His furnace in Jerusalem."

"At the time God's purifying fire is in Zion and His purifying furnace is in Jerusalem the Assyrian will pass over to his stronghold for fear, and his princes shall be afraid of the ensign. From this we can see that Nineveh will not lose out completely when she loses in Palestine. She is to lose out in Palestine first and then flee to her stronghold. This has reference to the time when the Kingdom is set up before the scarlet-colored beast comes, before the woman rules the beast. Indeed, this prophecy is talking about Assyria, not Babylon. It shows that Assyria will lose out in the Promised Land before she loses her stronghold. The Kingdom, then, is to be established before the complete fall of Assyria takes place." 13 SC 1, 2:30-31.

It is the confusing of those two circumstances that has led to the idea that the four carpenters are some Gentiles who cause the four horns to be frayed (frightened) and cast out of the land, and, thus, are some secular, even "communist," powers. That is, what happens to the Assyrian in the land as the result of the fraying by the four carpenters is different than what happens to him at the hands of the "belligerent" ("nations") at his "stronghold," his "palace," his "capital city," after he returns there after fleeing from the Promised Land out of fear of the ensign.

"Nah. 2:5-8. He shall recount his worthies: they shall stumble in their walk [that is, though he exults in them, they, too, nevertheless, shall fall]; they shall make haste to the wall [fortress] thereof, and the defense [by Assyria] shall be prepared. The gates of the rivers [nevertheless] shall be opened and the [Assyria's] palace shall be dissolved. And Huzzab [of Assyria] shall be led away captive, she shall be brought up, and her maids [nations under her rule] shall lead her as

with the voice of doves, tabering upon their breasts. But Nineveh [the capital city] is of old like a pool of water: yet they [her citizens] shall flee away. Stand, stand, shall they cry; but none shall look back.â??

â??Unlike flowing or undulating waters, water in a pool stands still. But in this instance, the waters [peoples] in the capital city of the present-day â??Assyrians,â?• contrary to all expectations and their fighting tradition, flee away. And even when they hear the command to stand, they shall be so anxious to get out of the way of him â??that dasheth in piecesâ?• that they shall not dare look back.

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â??Hence, to him â??that dasheth in pieces,â?• the command is: â??Take ye the spoil of silver, take the spoil of gold: for there is none end of the store and glory out of all the pleasant furniture.â?•
• Nah. 2:9.

â??Subsequent to giving this command to despoil Assyria, the Lord turns to the â??bloody cityâ?• and pronounces upon her the resulting doom:

â??Nah. 2:10-13. â??She is empty, and void, and waste: and the heart melteth, and the knees smite together, and much pain is in all loins, and the faces of them all gather blackness. Where is the dwelling of the lions [the kingsâ?? palaces], and the feeding-place of the young lions [the dominion of his princes], where the lion, even the old lion [the head king] walked, and the lionâ??s whelp [the kingâ??s son], and none made them afraid? The lion did tear in pieces enough for his whelps, and strangled for his lionesses [queens], and filled his holes with prey, and his dens [treasuries] with ravin [riches].

â??â??Behold, I am against thee, saith the Lord of hosts and I will burn her chariots in the smoke, and the sword shall devour thy young lions: and I will cut off thy prey from the earth, and the voice of thy messengers shall no more be heard.'â?• Tract 14:12-14. [brackets belong to quote]

Note that the Assyrian is to â??flee awayâ?• twice â?? first, from the Promised Land, and then from his â??capital city.â?•

Bear in mind that Br. Houteff first wrote about the four horns and the four carpenters in 1932 in Shepherdâ??s Rod, Vol. 2, before the truths of the kingdom in the Promised Land and Nahumâ??s war were revealed to him. At that time, he spoke of the four carpenters (which he identified therein as being Gentiles) as being â??used by the Lord in restoring His people and the house of His worship.â?• (2 SR 260). That is, he was speaking of the restoration of the people and the house of His worship in the spiritual aspect, irrespective of location. At that time he was speaking of the end of the â??times of the Gentilesâ?• in the context of the Gentiles (pagans) no longer ruling in the church, and of converted Gentiles coming and building in the second antitypical â??templeâ?• â?? the church.

Thus, the issue of the Assyrian being the last Gentile power to be in control of the Promised Land, and his being cast out from there, was, apparently, not brought to his attention at that time in

regards to the work of the four carpenters. Therefore, when the literal aspect of the end of the times of the Gentiles in the Promised Land was revealed, and what was to actually bring about the Assyrian fleeing from the land (the ensign, the voice of the Lord, etc.), an inconsistency developed.

That is, if the four carpenters (who were presumed to be Gentiles) are to be the cause of the four horns (Gentiles) being cast out of the land, there would have to be something that would qualify them (the presumed Gentile carpenters) to be considered the ensign, and those presumed Gentile "carpenters" would have to have something to do with the voice of the Lord since the ensign and the voice of Lord are clearly said to be the agencies that bring fear to the Assyrian and cause him to flee the land.

Yet, there is nothing in the Bible or in Br. Houteff's writings that even hints at the idea that some part of the Gentile nations that scattered Israel, Judah, and Jerusalem are to constitute the ensign from which the Assyrian flees. Especially so, considering that Br. Houteff identified the ensign as being "a nucleus of his [Jesse's] descendants" (SR pocket ed., p. 53) — not Gentiles. That discrepancy has remained unaddressed until now.

Moreover, there is nothing to indicate that some presumed Gentile carpenters have anything to do with the voice of the Lord, which we will discuss later. But first we will look at

ANOTHER SEEMING DISCREPANCY

In Fundamental Beliefs, Br. Houteff lays out a sequence of events as follows:

4. That the destruction of the tares from among the first fruits of the living (Matt.

13:30, 48, 49; Ezek. 9:6, 7) results in the purification of the church. 26

5. That immediately thereafter, the angels let loose the four winds (Rev. 7:1-3), whereupon ensues the time of trouble and Michael's standing up to deliver from it, all whose names are written in the Lamb's Book of Life (Dan. 12:1).

6. That the angels' letting loose the four winds to blow over the four corners of the earth (Rev. 7:1), does not anticipate a world war but rather a world-wide decree enforced throughout Babylon by the image-beast, and that then no one may buy or sell save he who worships "the image." Rev. 13:15-17.

7. That subsequently, the time of Jacob's trouble (Jer. 30:7) for the 144,000, the sons of Jacob, logically develops on their way home (Gen. 32:1, 24) to the land of their fathers (Ezek. 36:28; 37:21, 25).

8. That the foregoing epochal event shall cause the 144,000 to have their names changed as did their father, Jacob (Gen. 32:28), and as a body receive a new name which the mouth of the Lord shall name (Isa. 62:2).

9. That these events shall ultimate in the setting up of the Kingdom (Dan. 2:44; Isa. 2:1-4; Mic. 4; Ezek. 37), wherein the 144,000, those who follow the Lamb "whithersoever He goeth" (Rev. 14:4), shall stand with Him on Mt. Zion (Rev. 14:1), and there "receive the forces of the Gentiles." Isa. 60:5, 11. • Fundamental Beliefs, 13.

There we find that he says that the order of events after the sealing are to be (1) the four winds (â??a world-wide decree enforced throughout Babylon by the image-beastâ?) are let loose; (2) â??subsequentlyâ? (next) the time of Jacobâ??s trouble develops on his way home; (3) thereafter the kingdom is set up.

The discrepancy arises from the fact that elsewhere Br. Houteff says that between the fall of Assyria and Babylon riding the scarlet-colored beast (thus completing the making up of the image-beast) the kingdom is set up â??

â??The period we are now in is antitypical Assyria. The Assyrian period is about to pass away and the period of Babylon to be ushered in. But there is another thing that is to happen between the setting up of the confederacy of Isaiah 8:9 and the rise of Babylon: it is the setting up of Godâ??s Kingdom. Godâ??s people are to be taken to their own land and made free.â?• 12 SC 1:6.

What adds to the perplexity of this situation is what he also said in another place â??

â??We have read a number of Scriptures here today. Now let us very briefly summarize what we learned from it. We learned

â??(1) What is the time of Jacobâ??s trouble;

â??(2) The Kingdom will be set up in a time of war;

â??(3) The whirlwind and sword (war) is the evil, the curse that is to be sent to all the

nations to whom the Lord will send it;

â??(4) The evil (war) is to go from nation to nation and is not to be of short duration;

â??(5) Godâ??s people will be delivered in a time of great trouble;

â??(6) They must cast away all idolatry as a prerequisite to being delivered;

â??(7) The Gentiles will have their trouble when they are called out of Babylon. Todayâ??s

study dealt mainly with Jacobâ??s own trouble and about his being delivered from the Assyrian yoke.â?• 13 SC 1, 2:33.

The discrepancy exists because in Fundamental Beliefs it is said that Babylonâ??s decree brings the trouble from which Jacob is to be delivered, while in the 13 SC it is said that Jacob is to be delivered from the Assyrianâ??s yoke.

If the kingdom is set up (Godâ??s people taken to their own land and made free) before â??the rise of Babylonâ? (after the end of the Assyrian period), how can it be said that the decree â??throughout Babylonâ? comes before the kingdom is set up, as is stated in Fundamental Beliefs? That is, if Jacobâ??s trouble ends with him being delivered into the kingdom, which happens before Babylon rides the beast, how can it be true that Babylon enforces its decree (Sunday laws) before she is even on the scene in that particular manifestation (i.e., riding the beast), and with that type of authority?

That is, even though Babylon is around before she mounts the beast, she doesn't make her world-wide decree until after she is riding the beast. Before she mounts the beast she is seen sitting on the heads. That must be during the Assyrian period. By sitting on the heads Babylon is able to influence the Assyrian to put his yoke (local Sunday laws) on Jacob before the kingdom is set up and before she mounts the scarlet colored beast after the kingdom is set up.

The only possible explanation is that there is another decree (Sunday law) made while Jacob is on his way home during the Assyrian period which is to be the forerunner of the one Babylon is to make while she is riding (ruling) the beast. That first decree is made by Assyria (U.S., England, and allies). This is understood from the fact that the two-horned beast, in its immediate, local phase, and the Assyrian both eventually become part of the scarlet-colored beast when Babylon rides it. So the Assyrian's decree (the yoke of the Sunday law) will be picked up and taken world-wide by the scarlet-colored beast while Babylon is riding it after Assyria falls.

Nahum 1:12, 13. Thus saith the Lord; Though they be quiet, and likewise many, yet thus shall they be cut down, when he shall pass through. Though I have afflicted thee, I will afflict thee no more. For now will I break his yoke from off thee, and will burst thy bonds in sunder.

This person (thee) whom the Lord has already chastened, obviously cannot be the Assyrian king or nation aforementioned, because the Lord is delivering this one, while He is beating the Assyrians to their knees at the hands of him that dasheth in pieces. Just who this third character (thee) here introduced may be, is immediately established by Isaiah in his correlative prophecy concerning this same Assyria:

And it shall come to pass in that day, declares the prophet, that his [Assyria's] burden shall be taken away from off thy [Judah's] shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing. Isa. 10:27.

Immediately we see that in the revealing light of this scripture, the one (thee) who, in both cases, is set free in the time of Assyria's fall, proves to be the church (Judah) liberated from Gentile (Assyrian) rule. Conclusively, therefore, Isaiah clarifies Nahum's prophecy as referring to the church's liberation from the last-day Assyrian yoke. • Tract 14:17, 18.
[brackets and parenthesis belong to the quote]

The thee he speaks of is Jacob, and the trouble (yoke) that he is delivered from is the Assyrian's, not Babylon's that is, it is not the trouble Babylon brings while she is riding the beast, but one that comes upon Jacob before the end of the Assyrian period when Babylon is sitting on the heads (Rev. 17:9).

Note that the woman sits on the waters, also on the heads, and on the beast. (See Rev. 17:1, 3, 9.) As it would be impossible for one person to sit on all three objects at one time, the prophetic symbols reveal a spiritual fraud in three different periods. Thus John declares: I saw a woman sit upon a scarlet colored beast. Not upon the waters, nor upon the heads. Before he saw her, the angel said, The woman sitteth upon many waters. It was the angel also who added, The seven heads are seven mountains, on which the woman sitteth. (See Rev. 17:1, 9.) Thus, John saw her last exploit only (sit upon the beast). Consequently, the symbol, sitting on the waters is her first

act, according to the vision.

Therefore, her first achievement (sitting on the waters), must have been in the past from the time the prophetic symbol is revealed. Hence, the sitting on the heads becomes her second accomplishment, and the sitting on the Beast is the last; at which time she is judged.

As the Protestant churches are represented by the heads, she could not have sat on them before the reformation, for they were not as yet in existence. As the heads upon which the woman sits are unharmed, it is evident that the prophetic symbol is to meet its fulfillment some time after the deadly wound of the leopard-like beast of Revelation 13:3, is healed. The symbol, sitting on the heads, denotes union of churches, for she sits on them.

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Therefore, when Catholicism, Protestantism, and Spiritualism clasp each other's hand by the medium of a league, then it could be said, the woman sitteth on the heads.

The symbol of the woman sitting on the beast will meet its fulfillment when that religious federation shall make an alliance with the powers of the world. Such an act would give the woman full control of the entire beast, horns and heads the world. At that time the following Scripture will meet its perfect fulfillment: And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast. (Rev. 13:16, 17.)

Thus the symbol of the woman sitting on the waters represents the period before the reformation. This was true during the period of papal supremacy, for at that time the papacy ruled the Roman world peoples, and multitudes, and nations, and tongues. Thus the woman sat on the waters during the 1260 prophetic years of Daniel 7:25, but she is yet to sit on the heads and on the beast. Had she sat on the non-descript beast instead of on the waters, it would have been wrongly symbolized, for, the woman, by the tool of Catholicism, did not reign over all the world (beast), but over many peoples, and multitudes, and nations, and tongues (many waters). Therefore, the symbol, sitting upon the scarlet colored beast, denotes an international religio-political system. SR 122, 123.

The religious federation he is speaking of is not the woman, but rather the league formed that unites Catholicism, Protestantism, and Spiritualism while the woman is sitting on the heads, which, in his day was yet to occur, but which today is at the very doors.

The commencement of that act will be marked when the following prediction is fully realized: When Protestantism shall stretch forth her hand across the gulf to grasp the hand of Roman power, when she shall reach over the abyss to clasp hands with Spiritualism, when under the influence of this three-fold union, our country shall repudiate every principle of its constitution as a Protestant and Republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of

Satan, and that the end is near.â?? â?? â??Testimonies for the Church,â?? Vol. 5, p. 451.â?• 2 SR 114.

â??The confederacy that we are studying this afternoon commences before the Loud Cry and before the slaughter of Ezekiel 9. It is not the Image of the Beast, for this association precedes the Image of the Beast, and the confederacy is formed when the nations are girding themselves for war. Put another way, the confederacy will commence after the sealing and perhaps just before the slaughter of Ezekiel 9. Moreover, it is in the time when the Christian nations are united that the woman â??Babylonâ?• will sit on the seven â??headsâ?• (Rev. 17:9), depicting also the union of the churches under Babylon.

â??All those who are not expecting the confederacy, but instead are expecting next the reassertion of Roman church supremacy or the battle of Armageddon or something else are going to fall into this snare, for it will appear to them harmless and perhaps even a good thing. But it will be their trap.â?• 13 SC 3, 4:10

From the above quoted statements we learn that Br. Houteff understood that the time when Babylon would sit on the â??headsâ?• was still future from his time, and that it would be in a time when â??the Christian nations are unitedâ?• â?? â??when Catholicism, Protestantism, and Spiritualism clasp each otherâ??s hand by the medium of a leagueâ?• â?? before the â??international religio-political systemâ?• symbolized by Babylon riding the scarlet colored beast comes into existence. While Ellen White speaks of the â??three-fold unionâ?• of apostate Protestantism, Catholicism, and Spiritualism causing â??our countryâ?• to make â??provisionâ?• (laws) for the propagation of Sunday laws, Br. Houteff shows that it is actually the U.S.A., in league with the others who make up Assyria (England and allies â?? the â??Christian nationsâ?•), that bring forth the first phase of the Sunday laws, before they go world-wide.

â??I saw that the two-horned beast had a dragonâ??s mouth, and that his power was in his head, and that the decree would go out of his mouth. Then I saw the Mother of Harlots; that

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the mother was not the daughters, but separate and distinct from them. She has had her day, and it is past, and her daughters, the Protestant sects, were the next to come on the stage and act out the same mind that the mother had when she persecuted the saints. I saw that as the mother has been declining in power, the daughters had been growing, and soon they will exercise the power once exercised by the mother.

â??I saw the nominal church and nominal Adventists, like Judas, would betray us to the Catholics to obtain their influence to come against the truth. The saints then will be an obscure people, little known to the Catholics; but the churches and nominal Adventists who know of our faith and customs (for they hated us on account of the Sabbath, for they could not refute it) will betray the saints and report them to the Catholics as those who disregard the institutions of the people; that is, that they keep the Sabbath and disregard Sunday.

â??Then the Catholics bid the Protestants to go forward, and issue a decree that all who will not observe the first day of the week, instead of the seventh day, shall be slain. And the Catholics, whose numbers are large, will stand by the Protestants. The Catholics will give their power to the image of the beast. And the Protestants will work as their mother worked before them to destroy the saints. But before their decree bring or bear fruit, the saints will be delivered by the Voice of God.â?• Spalding-Magan Collection, 1, 2.

There we find that â??before their decree brings or bears fruit, the saints will be delivered by the Voice of God.â?• The â??fruitâ?• she is speaking of is the destruction of the saints, not the decree itself. That is, the Sunday laws are first enforced by civil pains and penalties before they take on the death decree aspect.

We know that there is a time coming when the saints will be protected by angels and will â??stretch forth the hand in the name of the Lord, andâ?![the wicked]â?!would fall helpless to the ground.â?• (EW 15). That time is after the 144,000 are sealed, but before that first deliverance â??

â??The 144,000 were all sealed and perfectly united. On their foreheads was written, God, New Jerusalem, and a glorious star containing Jesusâ?? new name. At our happy, holy state the wicked were enraged, and would rush violently up to lay hands on us to thrust us into prison, when we would stretch forth the hand in the name of the Lord, and they would fall helpless to the ground. Then it was that the synagogue of Satan knew that God had loved us who could wash one anotherâ??s feet and salute the brethren with a holy kiss, and they worshiped at our feet.â?• EW 15.

Prior to the decree calling for the death penalty, there will be a decree imposing a prison sentence upon those who will not yield their faith.

The above quoted vision was Ellen Whiteâ??s first one. She said that she received it shortly after the October 22, 1844 disappointment. It may have been in December 1844 at the home of Mrs. Haines in Portland, Maine. The record shows that she first related the vision in a December 20, 1845 letter that was received on January 24, 1846, and was published in the 1846 Broadside and the Daystar around April, 1846.

In that first vision, Ellen White says that the wicked at that time would try to â??lay hands on us to thrust us into prison.â?• Yet, in another vision she received on April 7, 1847 in Topsham, Maine, at Br. Howlandâ??s home, she said she saw this â??

â??In the time of trouble we all fled from the cities and villages, but were pursued by the wicked, who entered the houses of the saints with a sword. They raised the sword to kill us, but it broke, and fell as powerless as a straw.â?• WLF 20, EW 35.

We will not herein attempt to explain why the accounts vary as they do, but we are simply trying to show that there is to be a prison phase (civil death) before there is to be the literal death decree, and that the deliverance at the voice of God for the 144,000 comes at the prison phase, â??before their [death] decree bring or bear fruit.â?• As those saints that are first to be subject to the prison phase of the Sunday laws will at that time be well aware of the soon coming of the death decree, and how even the prison phase

can negatively effect their work and lives, they will feel the intensity of the situation and of their need for the Lord to deliver them. Especially so as they had been drawing much nearer to God and each other prior to that time, and they were truly awake to the reality of the situation.

But trouble overtook him [Jacob]. While grappling with his fears as to the outcome of his imminent meeting with Esau there wrestled a man with him until the breaking of the day. Gen. 32:24

Here lay down the man Jacob and rose up the man Israel, exemplifying the agonizing experience through which his posterity must victoriously pass before they, too, receive a new name, pass from sons of Jacob to sons of God, become Israelites indeed. Having gained the victory over this test, the time of Jacob's trouble, they will reach home, the land of promise the happy end of their long and troubled journey.

On this trying and testing time the Spirit of Prophecy comments: A decree went forth to slay the saints, which caused them to cry day and night for deliverance. This was the time of Jacob's trouble. Early Writings, pp. 36, 37. (See also Patriarchs and Prophets, pp. 202, 203.) SR pocket ed., 36. [brackets added]

That first phase of the Sunday laws will come during the Assyrian period.

Her sitting on the heads (Rev. 17:9), denotes that she is to control the churches; and her driving the beast denotes that she is to be the sovereign of the world. Tract 12:33.

The confederacy that we are studying this afternoon commences before the Loud Cry and before the slaughter of Ezekiel 9. It is not the Image of the Beast, for this association precedes the Image of the Beast, and the confederacy is formed when the nations are girding themselves for war. Put another way, the confederacy will commence after the sealing and perhaps just before the slaughter of Ezekiel 9. Moreover, it is in the time when the Christian nations are united that the woman Babylon will sit on the seven heads (Rev. 17:9), depicting also the union of the churches under Babylon.

All those who are not expecting the confederacy, but instead are expecting next the reassertion of Roman church supremacy or the battle of Armageddon or something else are going to fall into this snare, for it will appear to them harmless and perhaps even a good thing. But it will be their trap. 13 SC 3, 4:10.

Again, if the church is set free in the time of Assyria's fall and liberated from Gentile (Assyrian) rule and at that time (which is before the period of Babylon) the kingdom is set up and God's people are to be taken to their own land and made free, then the Assyrian's yoke must be the first (local) phase of the Sunday laws the time when Babylon sits on the heads (when the Christian nations [not all nations] are united), before she sits on the image beast.

The Assyrian smites with a rod God's people who are to be delivered and return to the land, not the unbelieving Jews who are already in the land. That is, the punishing of the hypocritical nation is something different from his smiting Jacob with a rod, and putting a yoke upon his neck.

That yoke and rod are the Assyrian's local Sunday laws. They are not the international Sunday laws under Babylon the Great.

The time is coming when we cannot sell at any price. The decree will soon go forth prohibiting men to buy or sell of any man save him that hath the mark of the beast. We came near having this realized in California a short time since; but this was only the threatening of the blowing of the four winds. As yet they are held by the four angels. We are not just ready. There is a work yet to be done, and then the angels will be bidden to let go, that the four winds may blow upon the earth. That will be a decisive time for God's children, a time of trouble such as never was since there was a nation. 5T 152.

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There we see that the four angels are holding back the decree (the blowing of the four winds) the Sunday laws. We know that those winds will only be held until the 144,000 are sealed (settled into the truth, intellectually and spiritually MS 173, 1902, S.D.A. Bible Commentary, Vol. 7a, p. 970). We also know that the 144,000 are sealed before they are delivered, and at that deliverance the Assyrian's yoke is broken and the time of the Gentiles comes to its end all of that before the period when Babylon rides the scarlet colored beast.

When the four angels let go, Christ will set up His kingdom. None receive the latter rain but those who are doing all they can. Christ would help us. All could be overcomers by the grace of God, through the blood of Jesus. All heaven is interested in the work. Angels are interested. Spalding-Magan Collection, 3.2, 3.

As we know that the kingdom is set up at the close of the Assyrian period, before Babylon rides the beast, then it must be in the Assyrian period when the four angels let go of the winds (Sunday laws). We also know that the U.S.A. is the two-horned beast that is to repudiate the principles of its Constitution and bring in local Sunday laws before the rest of the world follows that example.

The tabulation of events in this chapter [Rev. 17] fully illustrate the great prophetic occurrences that are to transpire in rapid succession as shown in the chart. The union of the churches represented by the woman sitting on the heads must take place before the combined power of the beast and the false prophet is fully realized. The symbols (false prophet and the beast) reveal that there shall be a national alliance of church and state. But the woman riding on the beast, denotes an international system of church and state, enforced by civil law, and miraculous power. 2 SR 160. [brackets added].

That national alliance of church and state is nothing less than the enforcement of the local Sunday laws. As the Assyrian is said to be U.S., England, and allies, then the first stage of

the Sunday laws initiated by the two-horned beast will also be enforced by the rest of Assyria (that is, those confederated Christian nations that constitute Assyria) before her final fall. Most of those confederated Christian nations already have Sunday laws on their books, ready to be enforced when the appropriate set of circumstances (economic/energy crisis, etc.) are present.

Moreover, the time of the Assyrian smiting with the rod is the time of Jacob's trouble. Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it. Jer. 30:7.

Jer. 30:10 Therefore fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet and none shall make him afraid.

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

Jer. 30:11-13 For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished. For thus saith the Lord, Thy bruise is incurable, and thy wound is grievous. There is none to plead thy cause, that thou mayest be bound up: thou hast no healing medicines.

God's people are to receive punishment but it is only going to be in measure. The incurable bruise and grievous wound is the kingdom lost. Though the bruise is incurable, yet they are to be delivered. Only a miracle can heal an incurable bruise. Just before God's people are delivered they will be painfully aware that there is no possible way for them

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to be delivered. But a miracle is to take place. Then all will know that God alone wrought their deliverance. 13 SC 1, 2:12, 13.

What's notable about this aspect of the Assyrian smiting God's people with a rod (Sunday laws) is that if Florence Houteff and those with her had understood that that yoke had to be put upon Jacob, and that it would only be removed when he was delivered by a miracle, she never could have believed in the false prophecy she came up with about the kingdom being set up in the Promised Land in 1959 because there was no Assyrian rod or yoke upon God's people at that time from which they needed to be delivered. The only yoke that was upon them in that day was the very general Gentile yoke (Gentiles ruling them) that has been upon the church since the time of Christ. There was no specific Assyrian yoke upon them then from which they needed to be delivered. It was not even until 1961 that the U.S. Supreme Court declared Sunday laws constitutional. It was one year later that Florence Houteff, et al, managed to have a Waco court

declare the Davidian association defunct.

We will discuss the miraculous deliverance further on. But, for more on it see our study, The Two Deliverances, The Two Atonements of Leviticus 16.

SUMMARY OF THE LAST ACTS OF THE ASSYRIAN

Thus far we have seen that God is to use the Assyrian to fulfill a two-fold purpose: (1) To punish the "hypocritical nation" (the unbelieving Jews who have been gathering together) as His last act against the people of His wrath; and (2) To allow the Assyrian to put his yoke (Sunday laws) upon antitypical "Jacob" "smite him with his rod" to so humble Jacob that he will cast away his idols and make it possible for God to deliver him and return him to his home land.

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This brings us to the ultimate question "??

WHAT RELATIONSHIP IS THERE BETWEEN

"THE SWORD, NOT OF A MIGHTY MAN; AND THE SWORD, NOT OF A MEAN MAN,"

"THE ENSIGN,"

"THE VOICE OF THE LORD,"

"THE ANOINTING,"

THE LORD'S FEET STANDING ON THE MT. OF OLIVES,

MICHAEL STANDING UP "GOD'S BATTLE AXE,"

AND THE "FOUR CARPENTERS."

AS ALL OF THOSE ARE INSTRUMENTAL IN CLEARING THE LAND AND BRINGING THE END TO THE "TIMES OF THE GENTILES"?

In order to find the answer to that question, we must look at what has been written about each of those entities and events. But, as the Bible texts and inspired commentaries on each of those things at times include more than just one of them, we cannot examine each one completely independent of another. Therefore, in our review of each one we will find things that repeat points said on another aspect, one point overlapping another. This, though, we should expect since they are all directly related to the same end "the end of the times of the Gentiles and the return of the saints to the land.

THE SWORD, NOT OF A MIGHTY MAN; AND THE SWORD, NOT OF A MEAN MAN

"The question, then arises, if Assyria is to fall, and if the one that starts the war, the "he that dasheth in pieces," is himself to lose out first, then at whose hands is Assyria to fall? For the answer, Let us turn to Isaiah 31, where this same Assyria is again brought to view:

Isa. 31:6-8 Turn ye unto Him from Whom the children of Israel have deeply revolted. For in that day every man shall cast away his idols of silver, and his idols of gold, which your own hands have made unto you for a sin. Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee from the sword, and his young men shall be discomfited.

Assyria is to fall and to be devoured, but not by the sword of a mean man, not by him who dashes in pieces. 1 TG 24:15.

Note that it says that the Assyrian shall flee from the sword. It does not say that he will be smitten by it. This happens when the Assyrian is in the land, not after he has fled from there to his stronghold (palace) wherein he suffers his final loss and punishment at the hand of the nations.

The Assyrian will fall by a sword which God Himself shall send. Assyria will not fall by a mean man. His fall will come under circumstances that will clearly show that God caused it to happen. When ancient Israel fell it was God who brought it, it was God who was responsible for it. So it will be also with Assyria unless she, too, turns to God. Moreover, it is a vain thing for them to look to some other nation for help. None can stay God's punishment. Only God can help at such a time. 13 SC 1, 2:30.

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As to the events that precede that sword being yielded we read

Therefore thus saith the Lord GOD of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt.

For yet a very little while, and the indignation shall cease, and mine anger in their destruction.

And the LORD of hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb: and as his rod was upon the sea, so shall he lift it up after the manner of Egypt.

And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing. Isa. 10:24-27.

There we find that after the Assyrian smites God's people with his rod, and lifts up his staff against them, that the Lord will visit the Assyrian with judgments after the order of the slaughter of Midian and as when His rod was upon the sea when Israel was delivered from Egypt. Note that it will not be through any form of political nor conventional military means that the Assyrian will fall at that time the time of his first fall (loss 13 SC 1, 2:30). It will not be one part of the Gentile nations (four horns) that are represented by the four carpenters (as Br. Houteff understood the situation to be) coming against the other part in a military or political effort that will accomplish the cleansing of the land it will be done through a means (the sword of the Lord) by which all will know for sure that only the Lord has accomplished it.

Moreover, in those verses of Isaiah we see yet another factor introduced – the anointing. We will look at this aspect, and how it relates to the ensign further on. But first we will look more into the sword of the Lord.

To understand what that sword which God Himself will send is, and how it was used against the Midianites, we need only look at Judges 7. As Br. Houteff noted, when Assyria falls by the sword it will come under circumstances that will clearly show that God caused it to happen. Such it was with Gideon in the time of the Israelites' conflict with the Midianites and the Amalekites and all the children of the east.

And the LORD said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me. Judges 7:2.

There we find the principle that the only way for the Lord to get all of the credit for the victory over the Midianites was for Him to fight the battle with such a small number and in such an extraordinary way that Israel and the surrounding nations would not be able to ascribe the victory to anyone but Him. At first there were 32,000 men who were to engage in the fight, and that number was reduced to 10,000, and then to 300, less than 1/100th of the original number (Jud. 7:3-8). Gideon then divided those 300 into three companies of 100 men each (v. 16).

And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withal: and they cried, The sword of the LORD, and of Gideon. Judges 7:20.

The men were stationed in such a manner as to approach the Midianite camp from different directions. In the dead of night, at a signal from Gideon's war horn, the three companies sounded their trumpets; then, breaking their pitchers and displaying the blazing torches, they rushed upon the enemy with the terrible war cry, The sword of the Lord, and of Gideon! [Jud 7:18]

The sleeping army was suddenly aroused. Upon every side was seen the light of the flaming torches. In every direction was heard the sound of trumpets, with the cry of the assailants. Believing themselves at the mercy of an overwhelming force, the Midianites were panic-stricken. With wild cries of alarm they fled for life, and, mistaking their own companions for enemies, they slew one another. PP 553-554.

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There we find that it was by a simple exercise of faith by Gideon and his small army in following the Lord's instructions in disclosing their lights and crying the sword of the Lord, and of Gideon that the Midianites were panic-stricken and slew one another.

In that day, saith the Lord, I will smite every horse with astonishment, and his rider with madness: and I will open Mine eyes upon the house of Judah, and will smite every horse of the people with blindness. Zech. 12:4. That is, God surprisingly confuses the wicked that they begin

to act like mad men. At the time the Lord brings this to pass, He protects the house of Judah.

â??In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem.â?• Zech. 12:6.

When the Lord smites the armies of the nations, He also makes the rulers of Judah like an hearth of fire among the wood. Thus shall they with the â??everlasting gospelâ?• devour all the heathen round about, and thus shall Jerusalem be inhabited safely by Godâ??s faithful people.â?• 1 TG 19:5.

The Lord stirring up a â??scourgeâ?• against the Assyrian â??according to the slaughter of Midian at the rock of Oreb: and as his rod was upon the seaâ?• at the time of Israelâ??s deliverance from Egypt, His smiting â??every horse with astonishment, and his rider with madness,â?• and the rulers of Judah â??with the â??everlasting gospelâ?? devour[ing] all the heathen round about,â?• accomplish the same end â?? the fraying of the Assyrian, the end of his control of the land, and Jerusalem being â??inhabited safely by Godâ??s faithful people.â?•

The â??everlasting Gospelâ?• which shall â??devour all the heathen round aboutâ?• will be delivered with â??the sword of the Spirit, which is the word of God.â?• (Eph. 6:17) â?? â??For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.â?• Heb 4:12. That sword is the one that comes out of the mouth of the Son of man (Rev. 1:16) with which He fights against those in the church who wonâ??t repent (Rev. 2:16) and those nations who wonâ??t serve Him (Rev. 19:15, 21).

It is at that time that

â??Isa. 31:9 â?? â??â?!he [the Assyrian] shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign, saith the Lord, Whose fire is in Zion, and His furnace in Jerusalem.â??

â??At the time Godâ??s purifying fire is in Zion and His purifying furnace is in Jerusalem the Assyrian will pass over to his stronghold for fear, and his princes shall be afraid of the ensign.â?• 13 SC 1, 2:30. [brackets added]

Next we come to

â??And the LORD their God shall save them in that day as the flock of his people: for

THE â??ENSIGNâ?•

they shall be as the stones of a crown, lifted up as an ensign upon his land.â?• Zech. 9:16.

The â??flock of His peopleâ?• is to be as an â??ensign.â?• In Isaiah 11:10 we find that there is to be â??a root of Jesse â?! which shall stand for an ensign of the people.â?• Br. Houteff defines that â??root of Jesseâ?• as being

• a nucleus of his descendants. • SR pocket ed., p. 53.

Concerning the •ensign, • and how it will be the agency by which the land is cleared of the Gentiles that have control of it, we read,

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Isa. 31:9 • • And he shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign, saith the Lord, Whose fire is in Zion, and His furnace in Jerusalem.

•The •ensign• is the object of the Assyrian's fear. After God's elect go through the baptism of fire and come out purified and refined, the ensign or Kingdom is to be set up in Jerusalem for a place of refuge for the others who will afterwards come into it. . . .

•The important lesson for us to learn is this:

•. . . that the Truth will become deeper and deeper until finally the wicked will not be able to comprehend it. • 12 SC 6, 7:17, 18.

The •ensign, • clearly, is the •Kingdom• which is made up of the •flock of His people• • • a root of Jesse. • Thus, as the ensign (•the object of the Assyrians' fear•) is to be a •nucleus• of Jesse's •descendants, • they cannot be Gentiles • descendants of the four horns.

•Isa. 31:8, 9 • • Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee from the sword, and his young men shall be discomfited. And he shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign, saith the Lord, Whose fire is in Zion, and His furnace in Jerusalem. •

•Because of idolatry, the Assyrian was permitted to take God's ancient people and their pleasant land. And certain it is that the Assyrian will control the land just so long as God's people continue in idolatry. But, just as soon as all idols are cast aside, • yes, as soon as the great revival and reformation takes place in the hearts of the people, • then the Assyrian (the power that now rules them) shall certainly fall, and God's people shall just as certainly return. The Assyrian shall thus fall, not at the sword of a mighty man, and not of a mean man, but •through the voice of the Lord shall the Assyrian be beaten down, which smote with a rod. • Isa. 30:31. • 1 TG 33:4-5.

There, again, we find that the power designated as •the Assyrian• is the last Gentile power that is to have control of the Promised Land. Therefore, the fraying by the four carpenters which results in the casting out of the •horns of the Gentiles, • and the fall of •Assyria• by the •sword, not of a mighty man; and the sword, not of a mean man, • and the Assyrian fleeing out of the land from fear of the •ensign• (a •root [nucleus] of Jesse•) and being •beaten down• •through the voice of the Lord, • are depictions of the same event • the end of •the times of the Gentiles. •

Therefore, if the ensign that the Assyrian is afraid of and is the cause of them fleeing out of the land are not Gentiles, then neither can the four carpenters be Gentiles for Zechariah says it is they who are to "fray" (frighten, terrify) the last Gentiles who are ruling the land and cast them out. The Gentiles who will be the last to be in control of the land are not to be frayed (frightened, terrified) multiple times "once by the four carpenters; another time by the ensign; another time by the voice of the Lord, and yet another time by the sword" but only once, and for all times.

Furthermore, if there are to be some Gentile nations that could be designated as four carpenters who will be able to bring fear to the Assyrian (the last Gentiles who rule the land), where in the Bible are they clearly identified as being such and doing so "that is, except in Br. Houteff's interpretation of the four carpenters? As all of the Scriptures that speak of the Gentiles building in the kingdom indicate that they will do so after it is established in the land, where are any texts that say that some Gentiles that will be doing the same work as the ensign, the voice of God, and the sword in causing the Assyrian (the last Gentile power that is to control the land) to flee the land before the kingdom is established in the land?"

"and his princes shall be afraid of the ensign, saith the Lord, whose fire is in Zion, and his furnace in Jerusalem." Isa. 31:9.

"Inspiration also tells us that the fire that burned continuously day and night was burning on the fat of the peace offering. (Lev. 6:9-13.)

"The fire is never to go out once it is lighted. Fire is the symbol of the purification of the church by the Holy Spirit and since the land is to become like Eden (Eze. 36:35) then the sword that devours the Assyrian and the fire that is in Zion, evidently is the sword of the Spirit. Just as the ancient pair were

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afraid of the flaming sword at the entrance of Eden; so likewise, the Assyrian will be afraid of the fiery sword in our time; once it is lighted in Zion and His furnace is in Jerusalem." The Healing of The Nations, Vol. 1, No. 2, p. 1-2.

This brings us to another factor " "

THE "VOICE OF THE LORD"

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

"The Assyrian will be beaten down in the Promised Land through the voice of the Lord. You do not know now what that voice will say, but when it comes you will know it; and whereas you do not need to know it now, you will have to know it then. If you look for it you will recognize it without a doubt." 13 SC 1, 2:26.

There we find that the Assyrian is to be "beaten down" by the voice of the Lord, and that one may not recognize that voice if one is not looking for it (Luke 21:20-36). Further on we will discuss the significance of what that voice will say, and why it is so important for us to be looking for it. The idea that we will suffer loss if we are not looking for what the Lord's voice will say, and that the Truth will become "deeper and deeper" until finally the wicked will not be able to comprehend it are intrinsically related.

The Hebrew word translated "beaten down" therein means "to be shattered, be dismayed, be broken, be abolished, be afraid."

The same word is translated "afraid" in Isaiah 31:9, which describes what the Assyrian will be doing when he flees from the land:

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

Not only is the Assyrian to "flee from the sword" and be "beaten down" by the voice of the Lord, but he will also be "afraid" of the ensign, and that at the time when he is being frayed (frightened) by the four carpenters.

"Isa. 30:31-33 For through the voice of the Lord shall the Assyrian be beaten down, which smote with a rod. And in every place where the grounded staff shall pass, which the Lord shall lay upon him, it shall be with tabrets and harps: and in battles of shaking will He fight with it. For Tophet is ordained of old; yea, for the king it is prepared; He hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it."

"If God's people in ancient days had believed what the prophets told them, what a difference it would have made! Their mistakes must now become our knowledge, our stepping stones of escape." 1 TG 32:23.

There are a few notable points therein. The first is that it will be after the Assyrian is in the process of smiting God's people with his rod (Isa. 10:24, 25) that the Lord's voice will beat down the Assyrian, not before he smites them. The second is that the "grounded staff" is to be laid upon someone ("him"), and that that someone will "fight" against the Assyrian "with it." Some versions read, "with them," implying that he will be fighting against the Assyrian with the grounded staff. Whichever may be the correct translation, the idea is the same that the grounded staff will be used against the Assyrian by the one whom it is laid upon.

It is interesting that Br. Houteff's comment on what those verses say about the Lord's voice and the grounded staff has to do with believing God's prophets.

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The verses that precede that verse shed light on the Lord's voice:

"Behold, the name of the LORD cometh from far, burning with his anger, and the burden thereof is heavy: his lips are full of indignation, and his tongue as a devouring fire: And his breath, as an

overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and there shall be a bridle in the jaws of the people, causing them to err.â?• Isa. 30:27, 28.

â??The Lordâ??s breath, His written Word, will rise (revealed Truth will increase) up and up until It shall reach to the â??midst of the neck,â?• as it were, to sift the nations. The vain shall fall, but the humble, those that wait for the Lord, shall stand.â?• 1 TG 32:22.

There we find the key as to how the â??voice of the Lordâ?• is to be manifested in beating down the Assyrian â?? through â??revealed truth,â?• timely inspired interpretations of His written Word, His breath. Moreover, it is the â??NAME of the Lordâ?• that is to â??cometh from farâ?• bearing the heavy burden â?? â??revealed Truthâ?• from â??His written Word.â?• Included in that revealed truth is Jesusâ?? new name (Rev. 2:17; 3:12) which will come from â??farâ?• â?? USA.

â??â?in every place where the grounded staff shall pass, which the LORD shall lay upon him, it shall be with tabrets and harps: and in battles of shaking will he fight with it.â?• (Isa. 30:32).

The term â??grounded staffâ?• provides the key as to what it is that gives the ensign its power. The word â??staffâ?• is translated from the same word that is translated â??rodâ?• in Micah 6:9 â??

â??The LORDâ??S voice crieth unto the city, and the man of wisdom shall see thy name: hear ye the rod [staff], and who hath appointed it.â?•

We know that the â??rodâ?• spoken of in that verse refers to the testimonies of the living, prophesying Spirit â?? the One â??who hath appointed it (the rod).â?• What further illuminates our understanding of the â??grounded staffâ?• is the fact that the word translated â??groundedâ?• comes from a word that means â??foundational,â?• â??ordained,â?• â??appointed,â?• â??instructed,â?• â??set,â?• â??sure.â?•

Thus, the term â??grounded staffâ?• refers to the â??appointedâ?• agency (rod, staff) through which the Lord is to utter His voice (wield His sword of truth) in the time of the kingdom â?? the messages of the one(s) through whom the Spirit of Prophecy has been, is, and will be active.

The term â??ensignâ?• refers to the purified church (the firstfruits â?? the 144,000) that has had the living Spirit of Prophecy (the â??grounded staffâ?•) active among them that worked to purify them, and continues to be among them after they are purified. It is the Lordâ??s voice, His continuing to speak that brings forth the pure church â?? the ensign.

â??Isa. 62:1 â?? â??For Zionâ??s sake will I not hold My peace, and for Jerusalemâ??s sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.â??

â??Here we are told that the Lord will continue thus to speak, not for the sake of the world, but for the sake of the church so that she may eventually stand on Mount Zion with the Lamb; that He will thus continue â??until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.â?• 1 TG 42:3, 4.

â??This verse [Isa. 62:1] denotes that it will take much speaking and effort on Godâ??s part before righteousness and salvation will go forth out of Zion and Jerusalem. It is because Godâ??s people need a work to be done for them that will cause Him to continue speaking and working until righteousness and salvation are accomplished.â?• 12 SC 3, 3.

With this in mind, the picture comes into clearer focus. That is, it will be through the work of the living Spirit of Prophecy (the grounded staff) in the ensign (â??the root of Jesseâ?• â?? â??a nucleus of his

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descendantsâ?•) that the voice of the Lord will wield the sword of truth that will drive the Assyrian (the Gentiles) out of the land â?? and that through the â??name of the Lordâ?• â?? even Jesusâ?? new name.

This will come about because of

THE ANOINTING

In summary of what we have seen so far, there are four things that cause the the Assyrian (the last Gentile power that controls the land) to flee out of the land â?? â??the sword, not of a mighty man;â?not of a mean man,â?• â??the ensign,â?• the â??four carpenters,â?• and the â??voice of the Lord.â?• Thus, those four things must be different expressions of the same means by which the Lord alone uses to clear the land for the saints to possess it. These things must also be directly related to â??the anointingâ?• and â??the everlasting gospel,â?• neither of which involve political or military forces, but both of which are manifestations of Godâ??s power.

In the type, the establishment of the Davidic kingdom began when David was anointed, although he did not ascend the throne until after the death of Saul. This aspect is little understood by Davidians, yet is of paramount importance in understanding the sequences of events in the setting up of the kingdom, and the progression of truth in the unrolling of the scroll.

The scriptures show that David was anointed three different times in his succession to the throne. The first one occurred when he was anointed only â??in the midst of his brethrenâ?• in Hebron.

â??Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah. But the Spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him.â?• 1 Samuel 16:13.

There we find that at this first anointing David among his brethren only, there was no great outward show.

â??NOTE â?? â??The kingdom of heaven is like to a grain of mustard seedâ?â?? Matt.13:31. The Kingdom sprouts from the ground up â?? invisible at first, underground. It â??cometh not with observation:â?? â?? Luke 17:20.â?• Branch Sabbath School Lesson, Vol. 5, Nos. 4-6, p. 14.

Moreover, at that time the Spirit of the Lord came upon David and left Saul, who was then given an evil spirit that troubled him.

Of David's second anointing we read,

And the men of Judah came, and there they anointed David king over the house of Judah. And they told David, saying, That the men of Jabeshgilead were they that buried Saul. 2 Samuel 2:4.

There we find that at his second anointing he was recognized as king over Judah only, and not yet over all of the tribes. That was right after the death of Saul. This point is crucial in understanding when in the course of events those who are to take the place of the Angel to the Laodecians are to come to the actual leadership of the church. That is, it is not until after Saul commits suicide and is buried that David is recognized as being king over more than just his brethren. If the Davidians who followed the leading of Florence Houteff after Br. Houteff's death had taken these types to heart, they never would have bought into her false prediction concerning the setting up of the kingdom in 1959, nor would be promulgating the various theories today concerning the slaughter in the church or in Davidia before antitypical Saul's suicide.

Two things now stand out clearly in these verses [Zech. 13:1, 2]: (1) that the house of David must come into existence before the cleansing fountain is opened; (2) that the cleansing begins with cutting off the names of the idols, and throwing out of the land the false prophets and the unclean spirits.

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In our previous study of the tenth chapter of Zechariah, we learned that these idols are the kind that speak; that they are men. There is no doubt, therefore, that these are ministering brethren who the laity are idolizing. As a result, the laity are blindly following them, and whatever decisions their idols make concerning what is truth and what is error, what is sin and what is righteousness, those are the decisions which the laity does carry out. These idols, therefore are creating a situation similar to that which the priests, scribes, and Pharisees created in the days of Christ's first advent. Consequently, the idol-worshippers are not troubling themselves to personally investigate fresh messages, and they are thereby ignorantly following men rather than Christ and His advancing Truth. These, along with the prophets and the unclean spirits, shall pass out of the land. 1 TG 18:14, 15. [brackets added]

Those ministering brethren include not only those in the Adventist leadership, but also their counterparts in the Davidian world.

Hos. 2:17 For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name.

The names of Baalim are significant of persons possessing selfish characters such as Balaam's teachers of religion, prophets who would rather curse Israel than lose the opportunity of monetary gain, or of some other foolish, selfish promotion that exalts and flatters.

Such shall then no longer be known by their lordly, high and exalted titles. • 2 TG 21:13.

As to David's third anointing, we read,

So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the LORD: and they anointed David king over Israel. • 2 Samuel 5:3.

NOTE The final overthrow of all earthly dominions is plainly foretold in the word of truth. In the prophecy uttered when sentence from God was pronounced upon the last king of Israel is given the message: Thus saith the Lord God; Remove the diadem, and take off the crown: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until He come whose right it is; and I will give it Him. The crown removed from Israel passed successively to the kingdoms of Babylon, Medo-Persia, Greece, and Rome. God says, It shall be no more, until He come whose right it is; and I will give it Him. That time is at hand. Today the signs of the times declare that we are standing on the threshold of great and solemn events. • Education, p 179.

When the crown passes to the king of Israel, the crown is taken off of the nations. The Kingdom begins when He comes whose right it is; then the crown passes back to Israel's king. And so all Israel shall be saved. • Rom. 11:26. Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward. But the Spirit of the Lord departed from Saul. 1 Sam. 16:13,14. And it shall come to pass in that day (in our day) the yoke shall be destroyed because of the anointing. Isa. 10:27. From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand. Matt. 4:17.

COMMENT Why David a Type? (Tr. 8:47). After Jesus' anointing, His kingdom began, but He did not take His Kingly honors until the day of Pentecost when He was officially inaugurated in His mediatorial kingdom in the courts above. (See C.O.L. 120). • Branch Sabbath School Lesson, Vol. 5, Nos. 4-6, p. 14.

As previously stated, according to the type, David's kingdom was set up upon his personal anointing (1 Samuel 16:13), before he was made king in Hebron over the tribe of Judah (2 Samuel 2:4-11), and even before he was made king over all of Israel (1Ch 11:1-9). According to the prophecies, the latter-day Davidic kingdom begins in the same way as a mustard seed (Mark 4:30-32).

Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her. And I will give her her vineyards from thence, and the valley of

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Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt. • Hosea 2:14, 15.

As the ancient Davidic kingdom began in the wilderness of Judah with the anointing of David, so, likewise, the latter day kingdom also begins in the wilderness, with the impartation of the

Spirit of Prophecy to God's chosen servant whereby God speaks comfortably to His people, and gives them the kingdom (vineyard) from thence. Concerning the valley of Achor, Br. Houteff says the following

And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt. Hos. 2:15.

Instead of giving all for Christ, many have taken the golden wedge and a goodly Babylonish garment, and hid them in the camp. If the presence of one Achan was sufficient to weaken the whole camp of Israel, can we be surprised at the little success which attends our efforts when every church and almost every family has its Achan? Testimonies, Vol. 5, pg. 157.

Hence the reason for the imminent purification of the church, the destruction of the Achans of today, in preparation for the antitypical crossing of the Jordan. 2 TG 46:38.

What is of note in that last sentence is that the incident involving Achan did not happen in preparation for the crossing of the Jordan, but, rather, after they had already crossed the Jordan. Moreover, it was not under Moses' leadership (which Br. Houteff said typified his work 1 SR pocket edition 6:2; 71; 1 SR 244) that they crossed the Jordan, but under Joshua's.

What made one group eligible to cross the Jordan? It was their trust in God, knowing that He was their Chief Leader. They recognized Moses and Joshua as the ones through whom God was communicating with them. They did not look upon them as being anyone other than who they actually were. They were satisfied with their lot. They took orders as the orders were given. So it was that they were the only ones who entered into the land. 1 TG 7:12.

The Shepherd's Rod the Moses of our day cannot any more be an antitype of Joshua with the Ark than can John's work be a type of Christ's work. Friends, to teach the Truth by type and antitype we must be sure we keep the types straight so as to learn a lesson of Truth and unmask error. A work cannot be an antitype of Moses' work and at the same time be an antitype of Joshua's for the simple reason Joshua was Moses' successor. However, it is perfectly legitimate to blend Moses' work with that of John's, for both had a successor who were types of each other Joshua in the first place, setting up the kingdom; and Jesus in the second the King. (Heb. 4:8). The Fall of Assyria and the Liberation of the Saints, 5.

Thus, not only was it not Br. Houteff (the antitypical Moses) who brought the Israelites across the Jordan, but neither was he destined to bring the destruction of the Achans of today the antitypical Joshua was.

Brother Houteff was no more called to use the rod (Shepherd's Rod) to separate the wheat and tares than was Moses. He (Brother Houteff) was called to use the rod to SEAL the 144,000. Do you see this, brethren? Seven Letters to Florence Houteff, 46.

The verses that follow those quoted above shed more light on the timing of the setting up kingdom, the naming of His people, and the reason the change takes place

And it shall be at that day, saith the LORD, that thou shalt call me Ishi; and shalt call me no more Baali. For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name. • Hosea 2:16, 17.

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Victor Houteff explains the verses of Hosea 2:14-17 as follows:

Having brought her into as strait and embarrassing circumstances as one can be in, God promises to allure her, and to bring her into the wilderness, there to speak comfortably to her. Specifically speaking, having emerged from the "great tribulation, such as was not since the beginning of the world" (Matt. 24:21), God brings her, not into her vineyard, not in the Promised Land, but into the "wilderness" (into the lands of the Gentiles), there to speak comfortably to her, and to help her reform. After this comforting meeting takes place she is to have her vineyards from thence, and the Valley of Achor for a door of hope; there she is to sing and rejoice as in the days of her youth, and as in the day she came out of Egypt. • 2 TG 21:12.

The Valley of Achor, you note, is her door of hope it is the only way out of her predicament. The valley has but one significance: it stands for a thorough purging, for destroying the sinners that are in her midst before possessing the land her only hope of becoming a decent, respectable wife of God.

It was in the Valley of Achor that Joshua stoned the last of the sinners in Israel Achan and his household. Then it was that the Israelite nation was permitted to take the promised land, the vineyard. Just such a purging as this is the church's only "door of hope," says Inspiration, her only escape from her present plight. Then she is to return to her former position and grace. Then she is to receive the promised blessing as verily as ancient Israel received hers. That remarkable incident in the Valley of Achor is now seen to typify the purging for the repossession of the promised land typifying the Judgment for the Living, the gathering of the saints, and the destruction of the sinners the separation of the wheat from the tares, the goats from the sheep, the good fish from the bad fish. The "barn" (Matt. 13:30), connotes the Kingdom here projected as does the Lord's right, and as do the vessels.

Hos. 2:16 And it shall be at that day, saith the Lord, that thou shalt call Me Ishi; and shalt call Me no more Baali.

Yes, rather than be her lord, God is indeed to be her husband, for one can have lords many, but only one husband.

Hos. 2:17 For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name.

The names of Baalim are significant of persons possessing selfish characters such as Balaam's teachers of religion, prophets who would rather curse Israel than lose the

opportunity of monetary gain, or of some other foolish, selfish promotion that exalts and flatters. Such shall then no longer be known by their lordly, high and exalted titles. • 2 TG 21:12, 13.

Thus we see that it is in the "wilderness" where the relationship of the church to God changes when a work similar to that done upon Achan in the valley of Achor is done for the church in the time of the "Judgment for the Living." It is then that the church receives her name change because it is then that she is to call God her "husband," and then is to be called by His name, and not hers any longer.

"She shall then no longer call Him "my Lord," but rather "my Husband" (margin). The relationship of a husband being closer than that of a lord it denotes an elevation to a more intimate connection and walk with God. And that this elevation is the direct result of reformation, is evidenced in the words:

"For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name." Hos. 2:17. • Tract 4 38.

"Hos. 2:16 " "And it shall be at that day, saith the Lord, that thou shalt call Me Ishi; and shalt call Me no more Baali."

"So it is that after the hypocrites and sinners are taken out of the way, the church shall no longer call the Saviour Baali (Lord), but she shall call him Ishi (Husband). The significance is that then He will truly be her husband, whereas now He is to her as it were only some great personality. • 2 TG 6:23, 24.

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Thus we see that when the Judgment for the Living opens, and the work of cleansing the congregation takes place, the church is to receive a new name which is reflective of her change in relationship to God " that being that He has become her husband, and she, therefore, takes His name. Consider also that Jacob had his name changed before he reached home, and when he was stopped short in his wrestling with the Angel that came to bless him (speak "comfortably" to him).

Shortly after Victor Houteff's death in February of 1955, Ben Roden was called to bear a message to the Davidian leadership (Florence Houteff, et al). At the heart of the message was the introduction of Christ's new name, The Branch; the change of the church's name to Christ's new name; that the judgment for the living was in the process of opening; and that that leadership would have to yield up the reins of the Church to the living Spirit of Prophecy, or suffer great loss. That which Victor Houteff had said would come to pass in the Judgment for the Living then occurred " that is, those who came under the classifications related above in 2 Timely Greetings, 21:12, 13 fell away into their own "traps" (Jer. 5:26-31).

This brings us to one more piece of this puzzle "

THE LORD'S FEET STANDING ON THE MT. OF OLIVES

â??Zech. 14:3, 4 â?? â??Then shall the Lord go forth, and fight against those nations, as when He fought in the day of battle. And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.â?•

â??At the time Jerusalem, that now is, falls, the Lordâ??s feet shall stand upon Mount of Olives and there make a very great valley; that is, remove the obstacles and hindrances, and thus prepare the land for the returning of His people. Then it is that the prophecy of Zechariah 10:8 â?? that the Lord shall â??hissâ?• for His people â?? will have met its fulfillment.â?• 1 TG 19:4.

There we find that it is the presence of the Lordâ??s feet that removes the â??obstacles and hindrances,â?• and thus prepares the land for the returning of His people. The question is, Is the Lordâ??s feet standing on the Mount of Olives literal or symbolical? If itâ??s literal, then the parting of the mount and the very great valley made there must also be literal. But, if the parting of the mount is literal, there is nothing in the creation of a literal great valley in Israel that would remove any of the obstacles and hindrances and prepare the land for the return of the people because the obstacles and hindrances are not geographical in nature â?? they are spiritual and practical in nature.

The â??obstacles and hindrancesâ?• that are preventing the return to the land are both those within the church, and those without her. Those within the church are her idols â??

â??Because of idolatry, the Assyrian was permitted to take Godâ??s ancient people and their pleasant land. And certain it is that the Assyrian will control the land just so long as Godâ??s people continue in idolatry. But, just as soon as all idols are cast aside, yes, as soon as the great revival and reformation takes place in the hearts of the peopleâ?? then the Assyrianâ?!shall certainly fall..â?• 1 TG 33:4, 5.

â??The Assyrian is to fall because of his wickedness, and because Godâ??s people return to Him, because of a thorough revival and reformation.â?• 1 TG 24:16.

â??Isa. 31:9 â?? â??And he shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign, saith the Lord, Whose fire is in Zion, and His furnace in Jerusalem.â?•

â??All these calamities overtake Assyria as soon as Godâ??s people turn to Him, as soon as they cast away their idols. 1 TG 24:16.

As the peopleâ??s idols are the â??obstacles and hindrancesâ?• that are preventing the â??great revival and reformationâ?• from taking place among them and the Lord working for them to restore them to their former

glory in the land, then itâ??s those things within the church that the Lordâ??s feet are to remove. A literal standing of the Lordâ??s feet on the literal Mount of Olives and a subsequent literal parting of the mount and formation of a great valley cannot remove the obstacles and hindrances in the

church.

Thus, the Lord's feet standing on the Mount of Olives and the parting of the mount, etc., must be symbolic. Then, as that circumstance is symbolical, of what is it symbolical, seeing that it not only removes the hindrances and obstacles in the church, but also those in the world (and specifically in the land)? To unlock this mystery the first symbol we need to interpret is the Lord's feet.

To keep the body of Christ (the church, the Advent people) moving along the path to the kingdom, Christ, the Head, by the Spirit, directs the feet.

Jer. 10:23 O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps [his feet].

In this verse we are told that the way man should go is not in himself, that he of himself does not know how to direct his steps. Someone else must direct them if he is to go in the right direction. For this very reason God's people are led by a prophet and are preserved by a prophet. (Hos. 12:13.) So it was that through the medium of the prophets God led and preserved the Church of the Old Testament, and by the same Spirit He founded, led, and has to this day preserved the New Testament Church, although the spirit that rebelled against God's leadership anciently, is still in the Church today. 2 TG 26:13. [brackets added]

The steps of a good man are ordered by the LORD: and he delighteth in his way. Ps. 37:23.

As it is with individuals, so it is with the church the Lord must order our steps (direct our feet) for it is not in us to do so on our own.

In the movement of the body of Christ, the feet represent the prophets, those who have been given by God the burden of carrying the body where He would have it go. Wherever the feet (prophets) go, by the direction of the Head, the body follows. The 144,000 follow the Lamb whithersoever He goeth. Rev. 14:4. The body of Christ follows the Lamb, the Head, by following the leading of the Holy Ghost through the gift of prophecy active in the prophets the feet.

the Lord's feet [prophets] will open the way for the restoration of the kingdom [Elijah restores all things Mat. 17:11], and for the gathering of the people into it. 2 TG 31:7. [brackets added]

Nah. 1:15 Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace!

Here you see that the announcement of this long expected event is to be made by someone's publications. Moreover, he [the Lord's feet, prophet] publisheth peace and thus announces the restoration of the kingdom. 2 TG 42:41. [brackets added]

In Nah. 1:15 there are two different symbols employed the feet, and Him that bringeth good tidings, that publishes peace. He that brings the good tidings (the Gospel) is Christ, while the feet of Him that we are admonished to behold are His prophets who bring us the present Truth of His Gospel (good tidings peace). It is the messages of the prophets (feet) that we are

to behold, for they are that which will open the way for the restoration of the kingdom.

This brings us to Zechariah's prophecy concerning

THE HANDS OF ZERUBBABEL

The Lord's messages the prophets bring are said to come by their hands

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And also by the hand of the prophet Jehu the son of Hanani came the word of the LORD against Baasha, and against his house, even for all the evil that he did in the sight of the LORD, in provoking him to anger with the work of his hands, in being like the house of Jeroboam; and because he killed him. 1 Kings 16:7.

This sheds light on the following

Moreover the Word of the Lord came unto me, saying, The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you. Zech. 4:8, 9

While interpreting Zechariah's vision, the angel spoke of Zerubbabel, saying: The hands of Zerubbabel have laid the foundation of this house; his hands also shall finish it. (Zech. 4:9). That is, the founders of the anti-type which were typified by Zerubbabel, laid the foundation in 1844. Zerubbabel being a signet to the anti-type (by laying the foundation and finishing the house), denotes that the finishing of the spiritual house (the completeness of the church of God numbering of the saints) is to be accomplished in one generation (in the life of a man, commencing in 1844.) 2 SR 280.

In that statement, made in 1932, Br. Houteff applies the antitype of Zerubbabel to the founders who laid the foundation in 1844. Yet, in 1946, 14 years later, he gave a different explanation of the antitype of Zerubbabel

Moreover the Word of the Lord came unto me, saying, The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you. Zech. 4:8, 9

These scriptures positively imply that there are doubts in the minds of some as to whether antitypical Zerubbabel, or some other shall finish the work which Zerubbabel has started. Whom does Zerubbabel represent?

The Word of God explains that ancient Zerubbabel is a signet, type, at the time God overthrows the thrones of the kingdoms, at the time their armies are destroyed by one brother Christian's sword cutting down another brother Christian. (Haggai 2:22, 23). Zerubbabel, therefore, represents God's servant at a time the crowned kings, throne of kingdoms, are overthrown, and in which time one Christian nation is at war with another Christian nation. Since the crowned kingdoms are fast passing away, and other forms of governments are taking their places, all proves that antitypical Zerubbabel's appearance is now

due. And the Lord's own answer is "the hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it."

Zech. 4:10 "For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth."

The day this scripture is fulfilled, is the day in which the Lord of hosts starts a reformatory work in an apparently very small and insignificant way, and those who despise small and insignificant beginnings will at last rejoice and shall see that antitypical Zerubbabel is the one to direct the work along with all (seven) his helpers. They are the eyes of the Lord. What a momentous day! What a great people! Evidently they constitute the "stone" of Zechariah Three which we studied several weeks ago, and learned that it has seven eyes, complete spiritual vision. Obviously this is the stone that smites the great image of Dan. 2:45!

All these taking place at this particular time, and the prophecies now unfolded, prove that antitypical Zerubbabel must now be here, and that as he has started the work, he also must finish it. The fact that Inspiration takes the pains to tell who is to finish the work in itself is proof that there must be active usurpers of his office as there were of Moses' office. 1 TG 14:20, 21.

Therein he is saying that antitypical Zerubbabel is to "direct the work" of reform that he (Zerubbabel) began, and that he "represents God's servant" at the time God overthrows the thrones of the kingdoms!

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It appears that he is also saying that the antitypical Zerubbabel who has begun the work of reform applies to his work, as he is the "one" who had begun that work.

Why would he at first apply Zerubbabel to those who began the work in 1844, and then later apply it to his own reform work? There are a few different reasons. The first of which concerns his statement,

Zerubbabel being "a signet" to the anti-type (by laying the foundation and finishing the house), denotes that the finishing of the spiritual house (the completeness of the church of God numbering of the saints) is to be accomplished in one generation (in the life of a man, commencing in 1844). 2 SR 280.

The by-word of the early Adventists was "This Gospel in all the world in this generation." Shepherd's Rod, Vol. 2, was published in 1932, 88 years after 1844. Therefore, by some reckonings of a generation (in the life of a man, commencing in 1844) the time for the completion of the spiritual house that that time may have seemed like it was about up in 1932. In reading Shepherd's Rod volumes 1 & 2 one can conclude that Br. Houteff was expecting the purification of the church to take place almost momentarily.

But, 14 years later, in 1946, when he applied the words "this generation" to his work, the idea that the generation that began in 1844 would see the fulfillment of the expected reformation must

have seemed to be unrealistic since that was then 102 years after 1844. So it is reasonable to conclude that those circumstances made it necessary to amend his thinking in regards to what is meant by "this generation," and thus, who or what Zerubbabel represents. Now (in 2012) that we are 168 years after 1844, the idea of "this generation" being "the life of a man" and that it was to commence in 1844, does not seem to be the correct way to understand the issue.

The idea that Br. Houteff is the antitypical Zerubbabel because he began the work of reform has led some "Davidians" to presume that, since he is dead, there are to be no more prophets until the special resurrection when he will come forth and take up his work again. The thinking is that since Zerubbabel is said to have begun the work of building the temple, and he is also to finish the work, then he, alone, will lead out in finishing that work. But, as we shall see later, there is more to the matter of the hands of Zerubbabel that precludes that thinking.

As our focus at this point of our study is on the "hands of Zerubbabel" and how that relates to the Lord's feet, we'll return to that subject, and look further into the issue of "in this generation" later.

Another reason why Br. Houteff first applied the antitype of Zerubbabel to the "founders" of the movement in 1844, and then later to his own work is that he was looking more at the general aspect of the texts rather than at all of the detailed specifics thereof, and was seeing that the antitypical Zerubbabel is the one who the Spirit was to use to begin and finish the work.

All these taking place at this particular time, and the prophecies now unfolded, prove that antitypical Zerubbabel must now be here, and that as he has started the work, he also must finish it. The fact that Inspiration takes the pains to tell who is to finish the work in itself is proof that there must be active usurpers of his office as there were of Moses' office. 1 TG 14:21, 22.

As the work of building the second antitypical temple is to be done under the direction prophets (the Lord's feet) by their messages (hands), then the work that the Lord's feet are to accomplish is the same as that which Zerubbabel is to accomplish. That is, the Lord's feet are to remove the obstacles and hindrances, and Zerubbabel is to "direct the work" of reform, thus making the building of the temple possible. But note that he says that there must also be "active usurpers of his office." As the work of Zerubbabel in building the temple was to continue under the guidance of the Spirit until the work is accomplished (see Tract 8:3), then those "usurpers" must be false prophets "men and women who say we need not look for the unrolling of the scroll, or those who put private interpretations upon the Scriptures or the Testimonies of the Spirit.

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Upon a close examination of Zech. 4:10, there is more to the text than that aspect. It is not that Br. Houteff is necessarily wrong in what he said, but it's that the fullness of the meaning of the verse is much broader and even more definitive than what he said. To wit:

Who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth. • Zec. 4:10.

While Br. Houteff's comments on this verse are focused primarily on Zerubbabel and the identity of the antitypical Zerubbabel and his work, according to this verse the main thing that is to cause the saints to rejoice is knowing that the plummet is in the hand of Zerubbabel, understanding what that means, and that those seven are the eyes of the Lord. As those things are specifically addressed in our study, The Return of the Shekinah, The Seven Thunders, we refer the reader to that study.

What we are pointing out here is that what Br. Houteff said about Zerubbabel being the founders of the anti-type who laid the foundation in 1844, and about his being the antitypical Zerubbabel are both correct in the larger context of how Zerubbabel relates to the Lord's feet, as we shall see.

Our looking at the Lord's feet standing on the Mt. of Olives began with understanding what the feet generally symbolized (prophets), and progressed into how that symbol relates to the messages the prophets bring by their hands. To bring the matter into sharper focus, we need to look at what is meant by the Lord's feet standing on the Mt. of Olives, which, if the Lord's feet are symbolic, must also be symbolic. We will address this aspect latter.

The key to understanding this, and how those things directly relate to the four carpenters and their work, we need to look at the events that lead up to and take place at

THE MIRACULOUS DELIVERANCE

Jer. 30:10 Therefore fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid.

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

Jer. 30:11-13 For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished. For thus saith the Lord, Thy bruise is incurable, and thy wound is grievous. There is none to plead thy cause, that thou mayest be bound up: thou hast no healing medicines.

God's people are to receive punishment but it is only going to be in measure. The incurable bruise and grievous wound is the kingdom lost. Though the bruise is incurable, yet they are to be delivered. Only a miracle can heal an incurable bruise. Just before God's people are delivered they will be painfully aware that there is no possible way for them to be delivered. But a miracle is to take place. Then all will know that God alone wrought their deliverance. • 13 SC 1, 2:12, 13.

The "trouble" spoken of in those verses is "the time of Jacob's trouble" (v.7) which is brought upon him by the Assyrian. As the Assyrian is the last Gentile power to control the land, and flees from there so that the saints may return there, then what happens to the Assyrian must take place at the time when that deliverance by a miracle occurs because there is to be only one time when the Assyrian is to be beaten down by the voice of the Lord, flees from the Lord's sword, flees in fear from the ensign, and is

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frayed by the four carpenters because of the anointing, for all of those things have the same end result -- the end of the times of the Gentiles.

Moreover, at a certain point in time, when a certain event occurs, the ensign (the "flock of His people," "a root of Jesse" the kingdom) must obtain some glory and power that the Assyrian will see and become afraid of. That event is none other than Jacob being delivered from a seemingly hopeless circumstance by a miracle. Such a miracle would surely bring fear to Jacob's enemies. Here is a description of that deliverance and the subsequent results --

"Although we are now passing through the night of tribulation, we need not be discouraged by the darkness that surrounds us. The Lord desires us to exercise faith, with spiritual vision looking beyond the gloom to THE SCENES OF THE MORNING SO SOON TO DAWN. In faith and hope we may confidently say, The morning cometh, when there will be no more night. Soon we shall see the dawn of the eternal day in all its glorious beauty and splendor." Letter 136, 1902. [Manuscript Release, Vol. 16, p. 349.]

"Our present trying, waiting, watching state, is represented by a dark night; and the COMING GLORY BEFORE US, BY THE MORNING. There are two parts to the morning: first, the dawn of day, and second, full day light, which is completed by the rising of the sun. So in the glad morning before us; the day of rest will DAWN at THE VOICE OF GOD, when his light, and glory, rest upon us; THEN we shall RISE FROM GLORY TO GLORY, till Christ appears, to clothe us with immortality, and give us eternal life. O, Glory! Hallelujah!! my poor heart is set on fire for THE KINGDOM, while I dwell on this sweet prospect, before the true believer. If we "hold fast" but a few days more, the dark shades of NIGHT will vanish before the glory of the PREPARATORY SCENES of the coming of the Son of man." Word to the Little Flock, James White, p. 8.

"And as God spoke the day and the hour of Jesus' coming and delivered the covenant to His people, He spoke one sentence, and then paused, while the words were rolling through the earth. The Israel of God stood with their eyes fixed upward, listening to the words as they came from the mouth of Jehovah, and rolled through the earth like peals of loudest thunder. It was awfully solemn. And at the end of every sentence the saints shouted, Glory! Alleluia! Their countenances were lighted up with the glory of God; and they shone with the glory, as did the face of Moses when he came down from Sinai. The wicked could not look on them for the glory. And when the never-ending blessing was pronounced on those who had honored God in keeping His Sabbath holy, there was a mighty shout of victory over the beast and over his image.

â??Then commenced the jubilee, when the land should rest. I saw the pious slave rise in triumph and victory and shake off the chains that bound him, while his wicked master was in confusion and knew not what to do; for the wicked could not understand the words of the voice of God.â?• EW 34, 35.

There is the enrapturing of the firstfruits â?? they have been caught up in the glory of God while still on the earth, and have entered into the commencement of â??the jubilee, when the land should rest.â?• They have been delivered from tribulation without (Jacobâ??s time of trouble) after having been first delivered from sin within. Of this we are also told,

â??The living saints, 144,000 in number, knew and understood the voice, while the wicked thought it was thunder and an earthquake. When God spoke the time, He poured upon us the Holy Ghost, and our faces began to light up and shine with the glory of God, as Mosesâ?? did when he came down from Mount Sinai.

â??The 144,000 were all sealed and perfectly united. On their foreheads was written, God, New Jerusalem, and a glorious star containing Jesusâ?? new name. At our happy, holy state the wicked were enraged, and would rush violently up to lay hands on us to thrust us into prison, when we would stretch forth the hand in the name of the Lord, and they would fall helpless to the ground. Then it was that the synagogue of Satan knew that God

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had loved us who could wash one anotherâ??s feet and salute the brethren with a holy kiss, and they worshiped at our feet.â?• EW 14, 15.

There we find the event that gives the ensign the power and glory that will bring fear to the Assyrian. That power is depicted in this verse â??

â??No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD, and their righteousness is of me saith the LORD.â?• Isaiah 54:17.

Of this promise, Br. Houteff says

â??The prophecy could not have been for the early part of the Christian church, for we read in Isa. 54:17 â??No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.â?• â??No weapon that is formed against thee shall prosperâ?• If this scripture had a reference to the early part of the church, or prior to the dark ages, then God would have failed to carry out His promise. Note that from the beginning of the Christian church the stones, swords, crosses, ropes, fires, and many other cruel instruments which were formed against the church did prosper, and continued to prosper up till about the middle of the 18th century, therefore the prophet could have had no reference to the early part of the church. The following quotation will prove the time to which the scripture applies: â??Whosoever shall gather together against thee shall fall for thy sakeâ?!.â??No weapon that is formed against thee

shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn.â??â?¡Clad in the armor of Christâ??s righteousness, the church is to enter upon her final conflict. â??Fair as the moon, clear as the sun, and terrible as an army with banners.â??â?¡The darkest hour of the churchâ??s struggle with the powers of evil, is that which immediately precedes the day of her final deliverance. But none who trust in God need fear; for â??when the blast of the terrible ones is as a storm against the wall,â?? God will be to His church â??a refuge from the stormâ??.â?• Prophets and Kings, page 725.

â??Again we read in Early Writings, pages 284, 285: â??As the saints left the cities and villages, they were pursued by the wicked, who sought to slay them. But the swords that were raised to kill Godâ??s people broke and fell as powerless as a straw. Angels of God shielded the saints. As they cried day and night for deliverance, their cry came up before the Lord.â?• Thus we have proof that the chapter was written for the people of God who shall live at the time of the end. The intention in this article is not to explain all the chapter contains, but to point out the time it was intended for, with a few instructive remarks. In another study we may take all these chapters separate of each other, verse by verse.

â??In Isa. 54:14, 15, there is great encouragement for the people of God, and it ought to strengthen our faith. â??In righteousness shalt thou be established: Thou shalt be far from oppression; forâ?¡they shall surely gather together, but not by me: Whosoever shall gather together against thee shall fall for thy sake.â?• The time of the fulfillment of these verses is well portrayed in Early Writings, pages 282, 283: â??I saw the saints leaving the cities and villages, and associating together in companies and living in the most solitary places. Angels provided them food and water, while the wicked were suffering from hunger and thirst. Then I saw the leading men of the earth consulting together, and Satan and his angels busy around them. I saw a writing, copies of which were scattered in different parts of the land, giving orders that unless the saints should yield their peculiar faith, give up the Sabbath, and observe the first day of the week, the people were at liberty after a certain time, to put them to deathâ?¡.but angels in the form of men of war fought for them. Satan wished to have the privilege of destroying the saints of the Most High; but Jesus bade His angels watch over themâ?¡.Next came the multitude of the angry wicked, and next a mass of evil angels, hurrying on the wicked to slay the saints. But before they could approach Godâ??s people, the wicked must first pass this company of mighty, holy angels. This was impossible. The angels of God were causing them to recede, and also causing the evil angels who were pressing around them to fall back.â?• 1 SR 137, 138.

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Note that those who are delivered from that trying circumstance are those who have â??left the cities and villages,â?• but are not yet in the Promised Land. Those who are delivered by the voice of God at that time are the â??144,000 in number,â?• for they â??knew and understood the voice.â?•

A FINAL CONFLICT?

â??Clad in the armor of Christâ??s righteousness, the church is to enter upon her final conflict, â??Fair as the moon, clear as the sun, and terrible as an army with bannersâ?? (Song 6:10), she

is to go forth into all the world, conquering and to conquer.â?• Prophets and Kings, p. 725.

Therein we see what is to transpire after the church is clad in the armor of Christâ??s righteousness, after she has been transformed from the church militant (intermingled with sin and sinners) to the church triumphant (free from all defects) â?? that is, she is to â??enter upon her final conflict,â? she is to go forth into all the world, conquering and to conquer.â?• So, rather than the warfare being over when the church is delivered by the voice of God, her great final conflict is just before her.

When this holy â??armyâ?• is to be manifested is revealed in Early Writings, page 52, â??â??Said the angel,â? AT THE VOICE OF GOD the saints will be mighty and terrible

as an ARMY WITH BANNERS.â?•

Of this manifestation of the voice of God it is written,

â??And the LORD shall UTTER HIS VOICE before his army: for his camp is very great: for he is strong that executeth his word: for the day of the LORD is great and very terrible; and who can abide it?â?• Joel 2:11.

Again, why would the people of God be made a mighty army with banners at â??the voice of Godâ?• if the war was over at the time of her first deliverance? As we have read, it is quite the contrary. Her first deliverance only marks the beginning of the final conflict between Satan and his army and the purified church â?? Christâ??s â??goodly horseâ?• in battle (Zech. 10:3), Godâ??s â??battle axeâ?• (Jer. 51:20-25). Thus, the first deliverance at the time that the voice of God is heard is not the final deliverance. The final deliverance is at Christâ??s visible appearance in the clouds of heaven.

Itâ??s notable that in commenting on Joel 2:11 and the surrounding verses, Br. Houteff doesnâ??t say anything on that portion of the verse that speaks of God uttering â??His voice before His army.â?• As that event is paramount in determining when â??his armyâ?• is manifest, then it behooves us to take into consideration all that the Spirit of Prophecy has to say about that event.

Likewise, to correctly understand the unfolding of the events that are to culminate in the setting up of the kingdom in the Promised Land, and Godâ??s people thereafter becoming â??Fair as the moon, clear as the sun, and terrible as an army with bannersâ?? (Song of Sol. 6:10), we need to gather up all of the relevant light Inspiration has given us on the timing of when that condition is to prevail in the church.

Concerning when the church will receive the power to be â??terrible as an army with banners,â?• Br. Houteff said,

â??The type also shows that God will undertake this â??clean workâ? among His professed people,â? just before He entrusts them with His very last message to the world â?? the message of â??the great and dreadful day of the Lordâ?? (Mal. 4:5). The power of this dreadful day is to lighten the earth with its glory (Rev. 18:1), and enable His people to re-possess the anti-typical promised land â?? the earth. So when the worthless material is consumed, the church, â??clad in complete armor of light and righteousness,â? enters upon her final conflictâ? and the influence of the truth testifies to the world of its sanctifying, ennobling characterâ?.â?? â?? Testimonies to Ministers, pp. 17, 18.

â??Thus 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.

â??All these â?? the imminent purification of the church, the ensuing Loud Cry of the Third Angelâ??s Message, and the restoration of the kingdom in the land of our fathers, with the subsequent conquering of the nations, â?? all these the type demands; demands them because Achan was executed and the camp freed from sinners before ancient Israel could conquer the â??promised land.â?•

â??Accordingly, after her purification, after she has taken heed to the call of Isaiah 52:1, then â??clad in the armor of Christâ??s righteousness, the church is to enter upon her final conflict. â??Fair as the moon, clear as the sun, and terrible as an army with banners,â?? she is to go forth into all the world, conquering and to conquer.â?? â?? Prophets and Kings, p. 725.â?• Tract 4:32, 33.

There we find that after the purification (which includes the saints casting away their idols) that â??the power of this dreadful day is to lighten the earth with its glory (Rev. 18:1) and enable His people to re-possess the anti-typical promised land â?? the earth.â?• It is that power that makes the church â??as an army with banners.â?• It is at the deliverance by the voice of God that the 144,000 become such an army.

Therefore, as the deliverance by the voice of God is the event at which the saints receive the anointing that enables them to have power over the nations and return to the land, then what follows that deliverance is the establishment of the kingdom, the call out of Babylon, and harvest of the world â?? all of that by the church that is â??Fair as the moon, clear as the sun, and terrible as an army with banners.â?•

Br. Houteff says that that will occur â??after she has taken heed to the call of Isaiah 52:1.â?•

â??Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.â?• Isa. 52:1.

To understand this verse and those that follow it we need to know when these two calls to â??awakeâ?• are to take place.

â??At the time this awakening call [Isa. 52:1] goes forth throughout the land, Inspiration announces that the harvest time has arrived for the angels to put out and to keep out of Zion and Jerusalem the uncircumcised and the unclean, a work which Inspiration variously entitles: (1) cleansing of the sanctuary (Dan. 8:14), (2) purify the sons of Levi (Mal. 3:1-3), (3) purification of the church (â??Testimonies,â?• Vol. 5, pg. 80), (4) Judgment in the house of God (1 Pet. 4:17), (5) harvest (Matt. 13:30), casting out the bad fish from among the good fish (Matt. 13:47, 48), separating the sheep from the goats, â?? the Judgment for the Living.

â??The sinners, we know, have always been and are still among Godâ??s people. That the fulfillment of this Scripture, therefore, is in the very near future, is shown from the fact that the truth of this chapter is now unsealed and carried to the church, endeavoring to awaken the people of God and to impress them with the fact that soon the harvest will commence.â?• 1 TG 38:22, 23. [1947] [brackets added]

â??Should we not now consider ourselves the most fortunate people in the world for knowing these things beforehand? Shall we not be glad and thankful for having been warned beforehand that we have come almost to the time of the harvest, and that we have been given the opportunity to make ready for it? Shall we not be glad that we are not left in darkness, and that we are now plainly shown that these are the closing hours of the pre- harvest period, that the harvest will soon begin?â?• 1 TG 21:19. [1946]

There are a few points therein to note. The first is that those two calls to â??awakeâ?• were to come after Br. Houteffâ??s time â?? after he made the â??pre-harvestâ?• announcement of their coming, when the â??harvest timeâ?• (the Judgment for the Living) would have finally arrived. The second is that there must be a living

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prophet around to bring us the â??new messageâ?• that tells us that the â??harvest time has arrivedâ?• because he says that it is â??Inspirationâ?• that will make that announcement, and â??Inspirationâ?• declares that,

â??Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophetsâ?• Amos 3:7.

â??The day of the Lord, we are told in these verses [Mal. 3:1-3] is a day of refining, of purifying, of siftingâ?!.

â??All may for a surety know both â??the dayâ?? and the Elijah as he proclaims it, because to our surprise he will point out that every Bible prophet describes the day and also tells what the Lord would have us do while it is approaching and subsequently while we are going through it. All will see that no one but Elijah can proclaim the day.â?• GCS 11, 12. [brackets added]

As we saw from our review of this quotation in the introduction to this study, itâ??s clearly revealed that the work of Elijah (â??the Messenger of the Covenant,â?• â??the Holy Spirit (the invisible Christ)â?• in Heavenâ??s visible representative â?? 1 Answerer, 78, 79) is not only to declare the â??dayâ?• â??while it is approachingâ?• (as Br. Houteff faithfully did), but to also declare the day â??subsequently while we are going through itâ?• â?? something Br. Houteff did not do before he died, nor will he do after he is resurrected because that â??day,â?• the time when the Judgment passes from the dead to the living, the â??dayâ?• when the Lord comes suddenly to His temple to refine, purify, and sift His people will have begun long before he comes up in the special resurrection. We are not saying that Br. Houteff will not take up his work again in the kingdom, but rather that the Judgment for the Living, the purifying time for the â??sons of Levi,â?• begins before he comes up because the purified ones go through and survive â??the time of Jacobâ??s

trouble,â• while those who come up in the special resurrection (including Br. Houteff) do not, for they do not come up until the end of that particular â•troubleâ• when they are delivered by the â•voice of Godâ• (EW 285).

Therefore, as â•Elijahâ• is to proclaim the â•dayâ• (the Judgment for the Living) â•while we are going through it,â• then the Lord must bring another â•visible representativeâ• endowed with the gift of Inspiration to continue the work of â•Elijahâ• during that phase of the work or it could not be said that â•Inspiration announces that the harvest time has arrived.â• And, so it has been since 1955 â• God has been continuing to speak to us through the gift of prophecy (Isaiah 62:1; 12 SC 3:3; 1 TG 42:4), and just such an announcement was made by Br. Roden when the scroll unrolled.

What is it that is to be revealed to us at the time of this first deliverance by

THE VOICE OF GOD?

â•Soon we heard the voice of God like many waters, which gave us the day and hour of Jesusâ• coming.â• EW 14.

There is no Scriptural evidence showing that Satan is going to throw in the towel, as it were, and give up just because the time of Christâ•s coming is made known and because those who are the firstfruits of the harvest have been delivered and made invincible. According to Rev. 19:19, the situation is quite the opposite â•

â•And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse [Zec. 10:3], and against His army [Eze. 37:10].â•

Prior to this first deliverance, the firstfruits were forced by circumstances to flee to the remote and desolate places of the earth because of the Assyrianâ•s yoke. The fullness of their witness to the world had been curtailed by the persecution they had been experiencing. Yet, neither that conflict nor their first deliverance were to be their final ones â• for those will only be the fulfilling of Jer. 30:7, 8 â•

â•Alas! for that day is great, so that none is like it: it is even the time of Jacobâ•s trouble; but he shall be saved out of it. For it shall come to pass in that day, saith the LORD of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him:â•

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There is yet another glorious event that is to take place at the deliverance at the voice of God â•

THE STANDING UP OF MICHAEL AND THE SPECIAL RESURRECTION OF DANIEL 12:1, 2

This special resurrection is the fulfillment of Daniel 12:1-3, which reads,

And at that time [the time of the first deliverance] shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to everlasting shame and contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. Dan. 12:1-3. [brackets added]

Of this special resurrection, the Spirit of Prophecy shows us that

There was one clear place of settled glory, whence came the voice of God like many waters, shaking the heavens and the earth. There was a mighty earthquake. The graves were opened, and those who had died in faith under the third angel's message, keeping the Sabbath, came forth from their dusty beds, glorified, to hear the covenant of peace that God was to make with those who had kept His law. EW 285. [brackets added]

Taking these verses and the testimony as they read, we find that in conjunction with Michael's standing up, His people are to be delivered and there is to be a mixed resurrection (righteous and wicked). Also, that among those who are alive at that time (whether it be they who have never died, or whether it be those who had come out of their graves at that time), there are those who turn many to righteousness. That implies that probation has not closed for everyone at the time of this first deliverance (that standing up of Michael) when the firstfruits of the saints are prepared to enter into their final conflict that it is still open for the second fruits (the great multitude). These facts give us a fuller understanding to the following quote

Your work, my work, will not cease with this life. For a little while we may rest in the grave; but when the call comes, we shall take up our work in the kingdom of God to advance the glory of Christ. This holy work must be begun upon earth. Signs of the Times, December 27, 1899 (7T 173).

Thus, those resurrected in this special resurrection of those who died in faith of the Third Angel's message will join with the living saints as they all enter into their final conflict with the powers of evil. Because of their prior faithfulness, the resurrected ones also get to hear God pronounce the covenant (the marriage vow). There is evidence also that this resurrection will include some saints from older ages also (see Matt. 8:11, 12; Luke 13:27-30; and DA 317-318).

The following sheds light on the events that are directly related to the time of that special resurrection.

Dan. 12:1 And at that time shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

And at that time that is, at the time the king of the north comes to his end (Dan. 11:45) shall Michael stand up and deliver His people, the Church, all who are written in the

Book. What else takes place?â??

â??Dan. 12:2 â?? â??And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.â??

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â??Here is projected a resurrection of a mixed multitude, wicked and righteous â?? foolish and wise. This resurrection, then, is not the pre-millennial â??first resurrection,â?• nor the post-millennial resurrection of the wicked (Rev. 20:5, 6), but a special one. If the wise who turn many to righteousness are of the resurrected in this special resurrection, and if they shine as the stars forever and ever, then this special resurrection takes place in probationary time.â?• 2 TG 42:29.

Note that it does not say â??after that time,â?• meaning after the time when the king of the north comes to his end, but, rather, â??at that time.â?• That is, while the king of the north is coming to his end, Michael will stand up to deliver His people. The standing up of Michael and the deliverance of the saints is what actually brings the end of the king of the north, as we shall see.

While Br. Houteffâ??s comment there makes it appear that it is after the king of the north comes to his end that Michael shall â??stand up and deliver His people,â?• elsewhere he not only says that he does not have the clear light on the matter, but that Michael will have stood up and delivered His people before the king of the north will have come to his complete end â??

â??Dan. 11:45 â?? â??And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.â??

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

The following sheds light on who is the king of the north that is to come to his end at the time of that deliverance â??

â??The Spirit of Prophecy also states that the â??King of the Northâ?• brought to view in Daniel 11:45, and the two-horned beast of Revelation 13, is the same power and that it shall bear this mystical number 666. We quote: â??This power is the last that treads down the true church of God: and as the true church is still trodden down, and cast out by all Christendom, it follows that the last oppressive power has not â??â??come to his end'â?•; and Michael has not stood up. This last power that treads down the saints is brought to view in Rev. 13:11- 18.'â?• 2 SR 151.

The two-horned beast will be the last power that treads down the true church of God, for after the deliverance the church is no longer to be trodden down by any power for she will have power over the nations, including the scarlet-colored beast.

At that time (that is, at the time the king of the north comes to his end and none help him) shall Michael stand; and at the same time there shall be trouble such as never was even to that very time. Only God's people, who have their names written in the book, will be delivered. None other.

This study has led us step by step down to our own day. Through this study we see that the time of trouble is but a step in the future, that the only event yet to be fulfilled before the trouble begins is the king of the north coming to his end. Then follows the reward of the faithful. 2 TG 7:10. [parenthesis belong to quote].

The following sheds still further light on who is the king of the north that is to come to his end at the time of that deliverance, the time of Michael standing up

Dan. 11:45 And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

Now that Great Britain's economic structure is in grave danger of collapsing, and as her empire is fast crumbling, we fear that the fulfillment of verse 45 is perhaps closer than one

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might realize. If only those who head the empire, and also the heads of our own nation knew and understood prophecy, we believe Great Britain could come victoriously as did Nineveh of old after Jonah's great episode.

We all know that Great Britain has been helped by the United States of America more than once. But if we rightly understand this verse, the events of which are but a continuation of those found in verse 44, the king will surely come to his end and none shall help him. This may transpire before World War II is entirely over, and yet it may not. We gather this from the fact that the event of verse 44 is in connection with the event of verse 45. Inspiration seems to allow no time between verses 44 and 45. We do not know the turns which the war will take, but we know that the prophecies of the Bible never fail.

As to his planting his tabernacles in the glorious holy mountain, it is not too clear, for planting the tabernacles of his palace before he comes to his end does not necessarily mean moving his throne there. It could be taken to mean having a branch of his palace there. If he is to plant his tabernacles there while Michael stands up, though, then the only locality other than the Holy Land that we know of, is at Mount Sinai, between the Mediterranean and the Red Sea.

From the study of the eleventh chapter of Daniel, we have learned several positive truths: 1. That the time of the end began in the eighteenth century; 2. That the king of the south is the Ottoman empire; 3. That the king of the north at the present time [1947] is Great Britain in particular; 4. That World War II is the war in Daniel eleven. 2 TG 7:8- 10. [brackets added]

Though Great Britain was, alone, the king of the north, at the beginning of the time of the end, and even that in 1947, since the decline of her power since that time and the increase of America's power, and the fact that both of those countries work hand-in-hand in most

international situations, especially concerning the Middle East, then it appears that the title king of the north now includes those who are a part of "modern Assyria." We say this because what happens to the king of the north also happens to the Assyrian.

Sharing with the nations the guilt for marring the branches of His vineyard (His Kingdom), this modern Assyria must now share in the divine retribution while God is taking His people back to their own land. Inferentially, with the fall of the "Assyrians" (the Gentiles in possession of the Promised Land), "the time of the Gentiles" is fulfilled (Luke 21:24).

Looking forward to this time of deliverance the angel explained to Daniel: "And at that time shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. 12:1.

"And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem." Isa. 27:13. Tract 14:25, 26.

There we find that the standing up of Michael coincides with the fall of Assyria, just as it does with the end of the king of the north. Therefore, the Assyrian is the king of the north, the last persecuting power from which the saints are delivered as they enter the kingdom. Moreover, if, as we have seen, the king of the north and the two-horned beast are the same entities, and the king of the north and the Assyrian are the same entities, then the two-horned beast and the Assyrian are also the same entities.

We are mentioning this last aspect (comparison) because both the Assyrian and the two-horned beast are depictions of the last power that is to persecute the true church before she is delivered, and that persecution comes from the local Sunday laws "the Assyrian's" yoke, the two-horned beast's decree "that from which the saints will have to be delivered.

While Br. Houteff first identified England as the "king of the north," time has shown that "another Christian power" has inherited that title because England's role in the world has diminished after WW II and the U.S., along with England, and their allies have assumed the role of the "king of the north." That is, not

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only did England (which Br. Houteff identified as "Assyria" at that time) fortify herself against the advances of "he who dashes in pieces," but the U.S. did likewise, and even more so, so much so that the U.S. is now the dominant military power of all of those in that alliance.

Furthermore, it is the Assyrian (U.S., England, and allies) that is in the process of going into the mid-East to "do away with nations not a few" (Isa. 10:7) in order to protect his interests there, and will, in fulfillment of God's will, end up punishing the "hypocritical nation" (Isa. 10:6 "the unbelieving Jews in Israel), and then fleeing from there when the ensign is glorified and

empowered and given power over the nations, and will, after he shall go forth of the Promised Land, plant his tabernacles of his palace elsewhere.

Also in the foregoing quotation Br. Houteff associates Isa. 27:13 with the time when Michael delivers his people. What is notable about that are his comments on the verse that precedes that one

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. Isa. 27:12.

As the saints, the first fruits, are to be rescued one by one, He at first sends fishers to fish them out and afterwards hunters to hunt them out (Jer. 16:16). Thus He gathers them one by one (Isa. 27:12, 13). 1 TG 9:5.

As it is the first fruits who are to be gathered one by one and then delivered when Michael stands up, then it must be they who were ready to perish in the land of Assyria and that because of the yoke (Sunday laws) the Assyrian had placed upon him.

[Rev. 13:13-15 quoted]

Here you see that this unification of the world, engendered to bring peace and harmony out of the present chaos, will instead bring an even greater time of trouble. And why? Because though the [two horned] beast may bring Communism and Capitalism to mutual agreement, and cause them to bow down to the image of the beast [the scarlet colored beast], yet those whose names are written in the Lamb's Book of Life will never comply. From this you see that the whole plan is directed by a supernatural power whose aim is to boycott the people of God. They shall nevertheless be delivered.

When the [two horned] beast's decree is passed that no one can buy or sell, and should be killed for non-conformity, then God only can protect His people, the people whose names are written in The Book. Such is His faithful promise: And at that time shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the Book. Dan. 12:1. 2 TG 17:11. [brackets added]

A time is coming when the law of God is, in a special sense, to be made void in our land. The rulers of our nation will, by legislative enactments, enforce the Sunday law, and thus God's people be brought into great peril. When our nation, in its legislative councils, shall enact laws to bind the consciences of men in regard to their religious privileges, enforcing Sunday observance, and bringing oppressive power to bear against those who keep the seventh-day Sabbath, the law of God will, to all intents and purposes, be made void in our land; and national apostasy will be followed by national ruin. We see that those who are now keeping the commandments of God need to bestir themselves, that they may obtain the special help which God alone can give them. They should work more earnestly to delay as long as possible the threatened calamity. If, in our land of boasted freedom, a Protestant government should sacrifice every principle which enters into its Constitution, and propagate papal falsehood and delusion, well may we plead, It is time for thee, Lord, to work, for they have made void thy law. Some may think that because it has

been revealed in prophecy that our nation shall restrict the consciences of men, it must surely come; and that if we make an effort to preserve our liberty, we shall be acting the part of unfaithful servants, and thus come under the condemnation of God.

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â??This peril now threatens the people of God; and what are we going to do? Can we not assist in lifting the standard, and in calling to the front those who have a regard for their religious rights and privileges? God calls upon us to awake. We know the end is near. We know that the prophecies are fast fulfilling which show that we are living in the close of this worldâ??s history.â?• RH, December 18, 1888 (7 BC 977).

As we have seen before, Michael stands up while the Assyrian (the king of the north) is falling (coming to his end). In the foregoing TG we see that the two-horned beast is to make a decree (Sunday law) that will necessitate Michael standing up to deliver His people. Therefore, the two-horned beastâ??s decree (the Assyrianâ??s yoke â?? the local Sunday law) comes before Babylonâ??s world-wide decree. This is easy to understand considering that when Assyria falls, she becomes a part of the scarlet-colored beast, as does the two-horned beast. Also, Jacobâ??s time of trouble is the beginning of the â??time of trouble, such as never was since there was a nation.â?• The â??troubleâ?• is first experienced by those who have the greatest light (the church), and then it spreads to the whole world.

â??Jer. 25:32 â?? â??Thus saith the Lord of hosts Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth.â??

â??Evil will go forth from nation to nation, for God will call for a sword upon all the inhabitants of the earth. It means war.

â??Jer. 25:33 â?? â??And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.â??

â??This verse is not describing the conditions that will prevail as a result of the coming of the brightness of the Lord when He comes in the clouds. This is a slaughter from the great whirlwind of Jer. 25:32. It is from war: Why should the Lord first bring this on Judah and Jerusalem and then to the nations? Because they had the greatest light and therefore they had the least reason to be wicked. Then when this war starts in the time of the deliverance of Godâ??s people, the most enlightened people will suffer first.â?• 13 SC 1, 2:18, 19.

â??[Dan. 12:1 quoted]

â??Lo, the world is already headed for the time of trouble. And when it is reached, refuge will be found only in an up-to-date Truth, Truth that puts oneâ??s name in Michaelâ??s book of Heaven.

â??Dan. 12:10 â?? â??Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.â??

Who are the wise: They must be those who are ever searching for golden oil, those who have their vessels full (Matt. 25:1-13). Those who are let in through the door are those who have obtained and followed an up-to-date map of Truth.

Religion, Brother, Sister, is not something dead and waning. It is something living and growing, and God's people grow with it.

And now in closing I wish to leave this question for you to ponder and to answer to yourself: Is this experience the experience of progressing with Truth your experience? If it is not, then why not? yes, why? Is it not worth everything money, houses, lands, friends, mothers, fathers, husbands or wives? Is it not worth all these in order to double them? (See Isaiah 61:6, 7; Mark 10:28-31.) 1 TG 51:12-13.

Refuge is to be found only in an up-to-date truth, a religion that is living and growing in knowledge and experience, and that only by those who are ever searching for golden oil those wise who are ever progressing with Truth as the scroll unrolls. It is not found with or by those who say that this or that person was to be the last one who had the Spirit of Prophecy before we are delivered into the kingdom, or say that we have in the past had all the light revealed that we need to be sealed and to reach the Promised Land on God's time table, or in God's manner.

[Dan. 12:1 quoted]

And at that time that is, at the time the king of the north comes to his end (Dan. 11:45) shall Michael stand up and deliver His people, the Church, all who are written in the Book. What else takes place?

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Dan. 12:2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. 2 TG 42:29.

As to his planting his tabernacles in the glorious holy mountain, it is not too clear, for planting the tabernacles of his palace before he comes to his end does not necessarily mean moving his throne there. It could be taken to mean having a branch of his palace there. If he is to plant his tabernacles there while Michael stands up, though, then the only locality other than the Holy Land that we know of, is at Mount Sinai, between the Mediterranean and the Red Sea. 2 TG 7:9.

Concerning why he plants his tabernacles somewhere other than in the Promised Land, Br. Houteff says

It is self-evident that planting the tabernacles of his palace cannot mean planting his capitol. The tabernacles, therefore, may denote a branch of his palace. And his choosing to plant them in the glorious holy mountain, indicates that the place is intended to attach to his tabernacles the holiness of the Christian's God. Investing the tabernacles of his palace with such sanctity, can mean that it is to house the headquarters of the soon-coming ecclesiastical world-government, which we have already considered.

But one location, perhaps Mount Sinai, is between the seas the Red Sea and the Mediterranean. His choosing it instead of Jerusalem, implies that it is because Palestine, as well as Edom, Moab and Ammon, shall escape out of his hand.

The statement, he shall come to his end, and none shall help him, shows that he has previously been helped by some other power, and that he will not continue long thereafter, and most likely means that his ecclesiasticism will be overthrown by the horns of the scarlet-colored beast (Rev. 17:16).

It now being apparent that the tabernacles of his palace are supposed to represent holiness, and that the woman riding the beast (Rev. 17:3), settles the world's social, economic, political, and religious problems, the truth is clear that the present Christian governments are to be reorganized, and ruled by an ecclesiastical head not by Hitler. Tract 12:89, 90.

There are a few points therein to note. The first is that that power that sets up the tabernacles of his palace cannot do so in Palestine because it, along with Edom, Moab and Ammon have escaped out of his hand. The second is, the idea that Palestine has escaped out of his hand must come from elsewhere than from Daniel 11:41 wherein it is said those other countries will escape.

Another point is that in saying that the power that plants his tabernacles will not continue long thereafter most likely means that his ecclesiasticism will be overthrown by the horns of the scarlet-colored beast (Rev. 17:16), leaves out one factor that being the fact that the Assyrian who is to flee out of the land himself has a certain ecclesiasticism associated with him. We know this from the fact that Br. Houteff identifies that power as being a Christian power, and that he wants to invest his tabernacles with a certain sanctity.

The last point is that he seemingly implies that that power is Babylon the Great because he says, his ecclesiasticism will be overthrown by the horns of the scarlet-colored beast (Rev. 17:16), which is what happens to Babylon. Yet, the Assyrian is to also put his yoke (Sunday laws) upon Jacob, which yoke is to become world-wide under Babylon after Assyria falls. Moreover, the verse is speaking of the king of the north (the Assyrian, the two-horned beast), not Babylon. That is, the Assyrian paves the way for Babylon by planting his tabernacles and placing his yoke (local Sunday laws), but when he falls he becomes part of Babylon, and Babylon uses that place for the headquarters of the soon-coming ecclesiastical world- government. The Assyrian's (king of the north's) yoke is broken and he shall come to his end before Babylon's ecclesiasticism is overthrown by the horns of the scarlet-colored beast.

Babylon's fall is in two stages

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And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen Rev. 18:1, 2.

The fallen churches that constitute "Babylon" will first fall when they make the local Sunday laws in the Assyrian period while Babylon is sitting on the heads and will fall a second time when she causes the Sunday laws to be world-wide in the Babylonian period when the term "Babylon" will include all false religions, not just false Christianity. Just as "national apostasy will be followed by national ruin," so with international apostasy will be followed by international ruin.

"And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." (Rev. 13:15-17.)

"This drastic decree of the two-horned beast [the Assyrian, the king of the north] shall be adopted by the nations of the world, and the image of the beast, which will demand obedience to an ecclesiastical form of worship, will be internationally set up. The mark of the beast is Sunday observance. When God's people are restrained from buying and selling, their only source of sustenance will be through divine providence. One way or another, for that short time, God will provide and care for His people. But it may be in a similar circumstance as in the wilderness journey.

"The time is not far distant, when, like the early disciples, we shall be forced to seek a refuge in desolate and solitary places. As the siege of Jerusalem by the Roman armies was the signal for flight to the Judean Christians, so the assumption of power on the part of our nation, in the decree enforcing the papal Sabbath, will be a warning to us. It will then be time to leave the large cities preparatory to leaving the smaller ones for retired homes in secluded places among the mountains." "Testimonies to the Church," Vol. 5, pp. 464, 465. 2 SR 110. [brackets added]

Therein we find some of the most important statements concerning the events that precede the setting up of the kingdom in the land. He points out that the two-horned beast's decree enforcing the papal Sabbath comes before it is "adopted by the nations of the world, and the image of the beast," and before the deliverance that results in the saints receiving the power and glory wherewith they, as the ensign, are enabled to frighten the Assyrian, causing him to flee the land. We say that those Sunday laws come before the kingdom because the saints at the time the two-horned beast [the Assyrian, the king of the north] enforces his decree are having to leave "the large cities preparatory to leaving the smaller ones for retired homes in secluded places among the mountains" thus, they are not yet in the Promised Land when the local Sunday law yoke is placed upon them.

"The phrase, "the glorious holy mountain," cannot designate the church, for the context of the verse does not support the notion. On the contrary, it clearly shows that the King of the North is to "go forth" from the "glorious land," Palestine, and "plant" his tabernacles in the "glorious holy mountain," while other scriptures show that the Lord is to "return" to the glorious land, and plant His tabernacles in Zion the "holy mountain." Zech. 1:16; 2:10-13; 8:3. So, since both tabernacles cannot be in the same place, and since the Lord's is to be in Jerusalem, obviously, therefore, "the glorious holy mountain," where the King of the North is

to plant his, must be elsewhere.â?• 5A 91.

What we find there is that the king of the north (the Assyrian) goes forth from the Promised Land because the Lord has returned there. Again, what is it that causes the Assyrian to flee the land? â?? the ensign, the Lordâ??s sword, the voice of the Lord, the anointing, the four carpenters!

If Florence Houteff and those with her had understood this aspect, she never could have believed that they would be delivered into the kingdom in 1959 because there were no national Sunday laws at that time, nor had the circumstances arisen that had caused them to leave the larger cities, let alone the smaller ones for secluded places among the mountains from where they would be delivered.

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Moreover, if she had taken to heart the light revealed in Tract 14 concerning what events will be transpiring when the separation between the wheat and the tares takes place, she and they never could have expected the â??slaughterâ?• of Ezekiel 9 at that time either. This is that light â??

â??Plainly, therefore, in the time when Assyria crumbles, the Lord is to perform a dual work among His professed people, some of whom will be made free because of their faithfulness, and some of whom will be slain because of their wickedness. The delivered ones will then be called by another name.

â??The time of this â??workâ?• is termed â??harvest.â?• Matt. 13:30. Therefore, up to this separation, the tares (those who are to be slain) and the wheat (those who are to be delivered) together comprise the membership of Laodicea (the last of the seven churches â?? Rev. 3:14- 18), the church just before the â??taresâ?• are forever separated from the â??wheatâ?• (Matt. 13:30). Very obviously, then, the penitent Laodiceans are separated from the impenitent ones during Assyriaâ??s fall, and then are liberated from her rule.â?• Tract 14:18, 19.

If Florence Houteff and those with her had taken into account that there wasnâ??t the slightest indication that Assyria was crumbling or about to fall in 1959, they might not have fallen into the error that they did.

Similarly, those who profess to be Davidians today who will not progress with Truth as the scroll unrolls will find themselves in darkness when the soon coming events (the local Sunday laws and the Assyrianâ??s actions in the mid-East) rapidly unfold. That is, there isnâ??t much specific light in the Rod concerning how the deliverance at the voice of God fits into the delineation of events that result in the establishment of the kingdom in the land (at least in the way that those who profess to believe the Rod today teach it). Thus, if they wonâ??t prayerfully consider what is revealed herein and in the rest of the Branch message, they will find that when they wake up and discover that the oil in their lamps is running out they will also discover that they do not have the oil in their vessels to refill their lamps and light the rest of the way to the kingdom.

Thus, their darkness will lead them into one sort of fanaticism or another, or even abandoning and disavowing the Rod, as did Florence Houteff and the others, and thereby bringing further disrepute

to the reform movement than they already have (Eze. 19:14).

We have said all of the foregoing as it relates to the time when Michael stands up because it is at that time when the special resurrection occurs. As the standing up of Michael is to bring about the deliverance from the Assyrian's yoke at the time when the king of the north comes to his end, then we can clearly see that the special resurrection that happens at the deliverance by the voice of God comes at the time when "the times of the Gentiles" ends and the kingdom is established in the land.

This means that at said deliverance not only will the 144,000 first fruits be delivered, glorified, and given power over the nations, but so also will those who will come forth in the special resurrection at that time! This is most relevant concerning the identity of the four carpenters.

There is yet another key that will open the door of our understanding in this matter. That is "GOD'S BATTLE AXE

GOD'S BATTLE AXE

From the foregoing scriptures [Jer. 51:20-23; Dan. 2:44; Obad. 1:17-21; Joel 2:32; Isa. 60:12], we see that as a result of rejecting the truth proclaimed by His church, the wicked go to destruction. And echoing this prophetic pronouncement of their doom, Christ declares: "And he that overcometh, and keepeth My works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of My Father." Rev. 2:26, 27.

"He that overcometh" being the one who is to "rule" the nations "with a rod of iron," and the need and the work of overcoming being not His but His followers, the truth is obvious that the Lord will have a victorious nation "a kingdom through which He will manifest His great power, and which shall be

"A Kingdom of Peace.

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"That a heaven-like safety and peace shall infuse the kingdom at the time that God shall use it as His "battle axe" with which to smite the nations, is evidenced by the following scriptures: [Isa. 11:10, 11; Hos. 2:18]. Tract 8:64, 65. [brackets added]

In the following we find who is to be the first one God is to use His battle axe against " "

(2) In addition to this great and grand work, while in God's hand as a battle axe (Jer. 51:20), He is with it [those who comprise the house of David] to break the Gentiles' yoke which now rests upon the shoulders of God's people. With it He is to emancipate His people from Gentile rule: "from Assyria." 1 TG 9:10. [brackets added].

When the saints are given "power over the nations" at the first deliverance, the first one that power will be used against is the Assyrian (the king of the north). When he refers to the "Gentile

yoke which now rests upon the shoulders of God's people, he is only speaking in the general sense of Gentiles ruling in both the church and in the Promised Land, and not specifically to the Assyrian's yoke which he is to place upon Jacob, for there was no specific Assyrian yoke (Sunday laws) on God's people at the time he wrote that. That is, the church has been, generally, in the "time of the Gentiles" (the Gentile yoke) for many, many centuries, but not specifically under the Assyrian's own yoke as she will be when he brings in his local Sunday laws.

As to how God will use His battle axe, we read

God Himself declares that Israel is to be His battle axe, His weapon of war; for with Israel will He break in pieces the nations. Then though it is to be accomplished by the will and direction of Christ, yet Christ will do it through His people. 12 SC 5:6.

As Christ will not have visibly returned to the earth at that time, the only way for Him to direct the work will be through the Spirit of Prophecy.

It's easy to understand why the Assyrian will be afraid of the ensign (those delivered at the voice of God the 144,000, those with them, and those who come forth in the special resurrection) God's battle axe when they receive power over the nations and thereafter return to the land. That is, who wouldn't be afraid of such a company that can truly say, "God is with us!" (Isa. 8:10). They are truly to be his "arm" by which he rules (judges) the nations (Isa. 40:10; Isa. 51:9, 10; 1 TG 37:14; 2 TG 9:6).

With this and all of the other pieces of this puzzle now laid out before us on a clean table, we can see how all of the pieces fit one to another, and we can assemble them together that we may see the finished picture and learn the answer to the ultimate question

WHAT ARE THE "FOUR CARPENTERS" IF THEY AREN'T GENTILE NATIONS?

Previously, we've looked extensively at what Br. Houteff said about the four carpenters, and why he thought that they were Gentile descendants of the four horns, and why they can't be such. Herein we will look at the Bible basics concerning them.

The Hebrew word translated "carpenters" (charash) is also translated "craftsman," "artisan," "engraver," "graver," "artificer," and "smith." It comes from a root word that refers to something being "cut in," "ploughed," "engraved," or "devised." It is also used in referring to one holding their peace "not speaking" not plowing, engraving, with their words.

Charash is used of those workers who built the tabernacle in the wilderness, and particularly of Bezaleel, of the tribe of Judah, and Aholiab, of the tribe of Dan, who the Lord called by name to do all the work that He had commanded Moses to do (Ex. 31:2-11). The word is also used of smiths who forge swords (1 Sam. 13:19). Concerning those two charash, it is written,

"And the LORD spake unto Moses, saying, 62

â??See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah: And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship.â?• Ex. 31:1-5.

â??And with him was Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen.â?• Ex. 38:23.

Therefore, in the type of the Exodus movement, in its relationship to the second Exodus we are in the process of experiencing (Isa. 11:11), the word charash (carpenters) would refer to those God â??filledâ? with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning worksâ?• for the building of the tabernacle in the wilderness through their God-given skills of engraving, etc. â?? those who have been specifically called to lead out in the work in building a place for the Lord to dwell among the people.

Thus, by adhering to the Bible definition of â??carpentersâ?• (charash), the four carpenters (engravers) must have something to do with building through their gifts of inspired writing (engraving).

We have seen how God is to use the ensign as His battle axe and arm, the work of which Christ will direct through the gift of prophecy, to â??break in pieces the nationsâ?• â?? the first of which is the Assyrian. We also know that it has been through the Spirit of Prophecy that the hindrances and obstacles have been, and are being, removed from the church. Therefore, the work of the four carpenters (builders) in fraying the four horns must be accomplished by the same means because their work accomplishes the same end â?? the end of â??the time of the Gentiles.â?•

â??Since these promises [Haggai 2:6-9] were not fulfilled in the day of Zerubabelâ??s temple, the subject becomes crystal clear: that they are now to be fulfilled, and since these latter day truths are now revealed to us, we must be the builders of it. . .â?• 1 TG 13:5. [brackets added]

â??Weâ?• have been building the antitypical second temple under the direction of the prophets â?? those whose messages (gravings) have lighted our way. Thus, as the hands (messages) of Zerubbabel have laid the foundation of the house (in all of its phases), his hands will finish it â?? meaning that the â??word of the Lord to Zerubbabel,â?• through the ever-flowing oil from the two branches of the two trees through the two golden pipes will thus continue until we are made perfect.

It is clear from reading Br. Houteffâ??s writing that he believed that up to that time there were only two agents who had been wielding the sword of truth (the voice of the Lord) by which the nations could be brought into submission to the kingdom â?? Ellen White, and himself. Thus, the idea that the four carpenters would be symbolic of four distinct messengers (builders/engravers) with messages that would be used to manifest the ensign that will usher in the kingdom was beyond his view. The only group of four messengers and four messages that had any real significance in his understanding were those of Luther, Knox, Wesley, and Campbell. But as those messages were not of the same prophetic weight as were Ellen Whiteâ??s and his, he was not led to apply the four carpenters to them or any others.

It is likewise clear from the writings of both Ellen White and Victor Houteff that when the church puts on Christ's righteousness by casting away all of their idols which separate them from God that no power on earth can stand against them, for God will be with them in all things necessary to bring forth the kingdom. The only way that that can be accomplished is for God to continue to send the Holy Comforter, the Holy Ghost, to lead us into all truth. We can't even know what our idols are, nor be convicted of our need to cast away those idols without the living Spirit of Prophecy active among us. It is also through that gift that we are shown the ways and means we may obtain the power to cast away those idols and put on the robe of Christ's righteousness.

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Time has proven that the messages Ellen White and Br. Houteff bore have not brought about the anticipated purity of the church. Br. Houteff clearly acknowledged the need for more light after his time - light for the time when the Judgment of the Dead was over, and the Judgment of the Living begun -

Now what is the difference between the oil in the lamp and the oil in the vessel? Just this: The oil that is in the lamp, that already lightens the traveler's path toward the Master's mansion, must represent Truth in progress. But the oil in the vessel, must represent Truth that is to lighten one's path after the former Truth has accomplished its work. For example, after the harvest (Investigative Judgment) of the dead is past, other truths even more important must be introduced for the harvest of the living. I say more important truths because they are concerning the living themselves, concerning those whose own cases are to be weighed in the balances, those who personally are to be judged either as wheat or as tares, either as good fish or as bad fish.

Moreover, after the judgment of the dead which the Church has been preaching for a number of years, is over, if the Church does not then receive a new message, the message of the judgment of the living, she will have no message, no oil, for the time of the judgment of the living. 2 TG 11:12, 13.

The following are Br. Houteff's thoughts on whether or not the Judgment of the Dead ended and the Judgment of the Living opened when the Rod message came.

Question: Does the SRod mean to teach that the Judgment for the righteous dead closed in 1931, or thereabouts, by the following statement? . . .

The date 1931 has no reference to the investigative judgment. The SRod sets no date either exact or approximate for the closing of the judgment of the dead or for the beginning of the judgment of the living. The time of these events is not to be known until the one is past and the other begun. 1 SC 7:8. [brackets added]

As he never announced the opening of the Judgment of the Living during his time, then the new message (other truths more important) he spoke of coming when it opened had not come either. Therefore, as he died before the new message came, God would, naturally, have to anoint another one (another carpenter/engraver) to bring that message that will

purify and empower the church so that she will become that glorious ensign wielding the sword of truth, thereby fraying (terrifying) the four horns (Gentiles) who control the Promised Land, causing them to flee the land. Weâ??ll explain more about this further on.

In order to understand how the gift of prophecy in living agents has been, and continues to be, the means by which the Lord will accomplish the building of the antitypical second temple, and especially how that relates to the anointing, the voice of the Lord beating down the Assyrian and them fleeing from the sword of the Lord, and the four carpenters fraying the four horns after the special resurrection at the deliverance at the voice of God when the Lord uses the ensign as His arm and His battle axe, we need to only look to the experience of Elijah and the power that attended his work, and to how that power is to be manifested in the time of the kingdom, and through whom.

It was at Elijahâ??s word that it rained not for 3 1/2 years. Because of that, king Ahab, who had abandoned Godâ??s laws and was serving Baal, accused him of troubling Israel. The saints, likewise, are going to be accused of causing the worldâ??s problem because of their refusal to compromise on Godâ??s laws. Then, when he prayed, it rained again. When he later spoke Godâ??s word against Ahab and Jezebel, that word was also confirmed.

Likewise, when Ahaziah succeeded his father Ahab, and sought to Baal instead of the Lord when he was ill, Elijah pronounced his doom also. Then, when Azariah sent some men to fetch Elijah to bring him to him, fire came down from heaven consuming the first two companies that were sent. That came about because Elijah said,

â??If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty.â?•
2 Ki. 1:10.

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Thus it was when Elijah declared, in all effects, â??God is with me,â?• and God confirmed that declaration by sending fire down from heaven. So, when the saints, under the leadership of the prophets, declare Godâ??s judgments upon the wicked, God will make it known that He is with them when they say, â??God is with us.â?•

â??When the Lord smites the armies of the nations, He also makes the rulers of Judah like an hearth of fire among the wood. Thus shall they with the â??everlasting gospelâ?• devour all the heathen round about, and thus shall Jerusalem be inhabited safely by Godâ??s faithful people.â?•
1 TG 19:5.

In the kingdom â??the rulers of Judahâ?• will be â??like an hearth of fire among the wood.â?• We know that the kingdom will be a Theocracy, and that God will be leading His people through His prophets by His voice. The question is, which prophets â?? the 144,000, or those whose messages harvested them â?? even those who have died and will come forth in the special resurrection at the deliverance at the Voice of God when the saints will be given power over the nations? We know that Sr. White and Br. Houteff, whose work brought so much sanctifying, sealing light to us, will be there, but what about any others?

The purpose of God sending the church prophets is for the saints to be sealed by their messages, whether they live or die.

“The 144,000 were all sealed and perfectly united. On their foreheads was written, God, New Jerusalem, and a glorious star containing Jesus’ new name.” EW 15.

The seal she saw is the same one spoken of in the Revelation “

“Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.” Rev. 3:12.

Seventh Day Adventists have long taught that the Sabbath is the seal of “God,” His name being in the 4th commandment, which He declared to be the sign between Him and His people. Br. Houteff clearly established the fact that “Jerusalem” represents the ministry that is to receive judgments for their sins, be purified, and thus become “new” when they are sealed.

Therefore, they brought forth the truths that comprise the first two parts of the seal. Yet, there remained the last part of the complete seal “Jesus’ new name, and its related truths.

“To get the proper understanding of the third angel’s message we shall divide it into three periods: (1) Beginning of the proclamation of the true Sabbath, Rev. 14:6-11; (2) Reformation, and sealing of the 144,000, Rev. 7:1-8; (3) The Loud Cry, Rev. 18:1. The truth of the sealing (144,000) being made known, it is evident that we are in the second period.” 1 SR 32.

The truth of the 144,000 is the seal of New Jerusalem the new ministry that comes down from heaven. That is, God, Himself, names those who are to be among the 144,000 they are not elected by men, though they are acknowledged by them as having been chosen by God to be a part of said company.

“Zech. 6:14 “And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the Lord.”

“Verse 14 reveals that Joshua is to pass the crowns on to his helpers whom the Lord Himself names. This is to be a memorial, an everlasting reminder in the temple of the Lord.” 1 TG 8:26.

Concerning the third part of the seal (Rev. 18:1), and how it relates to the second period that the church was in during Br. Houteff’s day, we read “

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“Are we giving the 11th hour message now or will it not be given until after the fulfillment of Eze. 9? Has the angel [Rev. 18:1] that is to lighten the earth with his glory (E.W. 277) already come? If the questioner will consult the chart on page 224 of Vol. 2 of the SRod, he will observe that the angels of Rev. 7 and 18 are represented as coming at the 11th hour, and as we are in the sealing time, it proves that we are now in the 11th hour.

Concerning the angel of Rev. 18:1, with whose glory the earth is to be lightened, we do not claim to have as yet all his light, nor do we believe that the earth is at present lightened with his glory. But we do maintain that a large part of that light has already been revealed and that as soon as the 144,000 are sealed and the church is purified by the separation of the sinners from the midst thereof by the men with slaughter weapons as described in Ezekiel's vision, the earth will then be lightened as the 144,000 go forth proclaiming the message to all nations. (Isa. 66:19, 20.) 1 SC 6:10. [brackets added]

It's evident that those who are called at the 11th hour are to be sealed with the truth brought by the angel of Rev. 18:1 along with the previously revealed truths because the church must first receive its truth and assimilate it before they can give it to the world. We say that because Br. Houteff said that the message he was bearing was to seal the saints (the 144,000, first, before the world), and that part of his message was a large part of the light of the angel of Rev. 18:1. Yet, he also said that they were not yet in the third period (Rev. 18:1), but were only in the second period.

It's clear that his work was focused on The 144,000, a Call for Reformation (as revealed in the subtitle of his first publication, The Shepherd's Rod) the new ministry (Jerusalem) and not on the specifics of the last aspect of that which is to seal the saints the glorious star containing Jesus' new name. But he was given light on that new name, as is seen in the following

Who is to bring this revival and reformation, this great change? The BRANCH. And according to Isaiah 11:1 to 5, the Branch is the Lord, the Son of David [Jesus]. 1 TG 8:24. [brackets added]

Of the man whose name is The Branch, it is written that he shall build the temple of the LORD; and he shall bear the glory, and shall sit

and rule upon his throne; and he shall be a priest upon his throne. Zech. 6:12, 13.

Joshua is well instructed that the burden and the ingenuity for building this spiritual temple, belongs to Him Whose name is the BRANCH. He is to grow out of His place. To Him be the glory. He alone is to be exalted. He is to build the temple of the Lord. 1 TG 8:27.

He [the man whose name is the Branch] shall bear the glory. To Christ belongs the glory of redemption for the fallen race. Unto Him that loved us, and washed us from our sins in His own blood, to Him be glory and dominion for ever and ever. (Rev. 1:5, 6.) He shall sit and rule upon His throne, and He shall be a Priest upon His throne. (Zech. 6:13.) Christ, who is the faithful witness, and the first begotten of the dead and the Prince of the kings of the earth. (Rev. 1:5.) He shall be a Priest upon His throne. It is obvious that the time predicted is some time after the crucifixion and before probation has closed; for He is a priest. Christ, the branch, shall grow up out of His place; that is, He was to spring up from the Jewish nation, and He shall build the temple of the Lord. Therefore, the temple that He shall build could not have been the literal temple in ancient Jerusalem, for it was a temple that He is to build after His birth. . . . the words must apply to the anti-typical one. 2 SR 260. [brackets added]

While Br. Houteff clearly understood that the name "the Branch" applies to Jesus, he was not called to specifically declare it to be His new name.

"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." Micah 6:9.

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Yet, after Br. Houteff died in 1955, Ben Roden was called to "see" and declare the name the Branch to be the new name of the One who is to build the second antitypical temple "Christ Jesus" and the kindred truths that were taken away by the "man of sin," the Bible feast days (including the Lord's Supper) and Christ's continuing ministrations in the heavenly sanctuary at the times pointed out in the symbolic service.

Thus under Br. Roden's message and ministry the 3rd part of the seal (Jesus' new name) began. But unlike the first two parts of the seal (God, New Jerusalem), this last part of the seal was to come by more than one messenger. This is to be understood by the fact that when Ellen White saw the saints sealed with Jesus' new name she saw that that name was contained within "a glorious star."

God must have some hidden manna (Rev. 2:17) within the symbolism of that glorious star or Sr. White would not have been shown it as she had been. The very fact that Jesus' new name was so dramatically distinguished by that glorious star shows the depth of importance to that last portion of the seal.

In Biblical symbolism, the fact that the star is described as being "glorious" shows that it has something to do with Christ's glory "the holy Shekinah."

"And beyond the second veil was the holy Shekinah, the visible manifestation of God's glory!" GC (1888) 413.

It is written,
"woman is the glory of the man" 1 Cor. 11:7.

And,

"the invisible things of Him (God) from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead," Rom. 1:20

As woman is the glory of man, so is the Shekinah the glory of God. The Shekinah is another Hebrew description of the Holy Spirit. The Hebrew words for Spirit and Shekinah are both feminine, as is the word woman. Therefore, the glorious star that contains Jesus' new name has something to do with the feminine aspect of the Godhead "the Holy Spirit."

Thus, during the proclamation of the 3rd portion of the seal (Jesus' new name) came the revelation of the hidden manna concerning the femininity of the Holy Spirit through Ben Roden's wife, Lois Roden. Her message was a major step in the restoration of all things, even

the first dominion shared by Adam and Eve who were both made in the image and likeness of God
in form and feature (GC 644, 645).

To see the fullness of this matter and answer the question about whether or not there will be other prophets resurrected at the special resurrection who will also take up their work again along with Sr. White and Br. Houteff, we need to return to a subject that we said we would address more fully later. That is, what is meant by Jesus' words concerning

THIS GENERATION.

We have seen that Br. Houteff inserted the thought that the generation Jesus was speaking of referred

to the life of a man, commencing in 1844 (2 SR 280).

There is only one Bible text that specifically addresses the life of a man in regard to the length thereof

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The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away.
Ps. 90:10.

Seventy (threescore and ten) years from 1844 would come to 1914, and Eighty (fourscore) years from thence would come to 1924, both of which periods ended before the Rod message came. Others have assumed that the 120 years that were given for Noah to preach of the flood (Gen. 6:3) may be referred to in the phrase the life of a man. But adding that period to 1844 would come to 1964, which time is also past and the spiritual house is not yet completed. Moreover, there is nothing to indicate that those 120 years referred to the length of the life of a man. All we know about that time period is that those 120 years were allotted for Noah to preach before the flood.

We don't know how old Adam was when he begat Cain and Abel, but he was 130 years old when he begat Seth (Gen. 5:3). The record of those born thereafter shows that each son begat (generated) his firstborn son at a younger age than had his father. Others might assume that the phrase the life of a man may refer to some particular patriarch for example, Jacob, who was the father of the twelve tribes and who had his name changed, lived 147 years (Gen. 47:28). Yet, adding that number to 1844 comes to 1991, a time that has also past and the house is not yet complete.

This leads us to the question, Where does the idea that the building of the antitypical temple is to be completed in one (this) generation, regardless if it is in the life of a man, come from? It comes from the three Gospels in which Jesus speaks of the signs of his coming and of the end Matthew 24:34, Mark 13:30, and Luke 21:32. As the early Adventists were seeing the fulfillment of many of the events portrayed in those chapters, and were engaged in preaching what they understood to be the last message for the world, they naturally assumed that the words

“this generation” applied directly to the times in which they were living. For many years the byword of the church was “This gospel in all the world in this generation.”

“At the close of the great papal persecution, Christ declared, the sun should be darkened, and the moon should not give her light. Next, the stars should fall from heaven. And He says, “Learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that He is near, even at the doors.” Matt. 24:32, 33, margin.

“Christ has given signs of His coming. He declares that we may know when He is near, even at the doors. He says of those who see these signs, “This generation shall not pass, till all these things be fulfilled.” These signs have appeared. Now we know of a surety that the Lord’s coming is at hand. “Heaven and earth shall pass away,” He says, “but My words shall not pass away.” DA 632.

Though the early Adventists witnessed many of the “signs of the times” in their days, and, likewise, in Br. Houteff’s day, there is one “sign” spoken of in those chapters that was also to be witnessed by “this generation” (the one that sees “all” of those things come to pass) before the time and event spoken of comes. This “sign,” though, was not revealed in plain language, but was clothed in a parable, and that with a few variations of it in the different Gospels. That is,

THE PARABLE OF THE FIG TREE

The parable is recited in three of the Gospels, each varying a bit one from another.

“Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:

“So likewise ye, when ye shall see all these things, know that it is near, even at the doors.

“Verily I say unto you, This generation shall not pass, till all these things be fulfilled.” Matt. 24:32-34.

“Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

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“So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors.

“Verily I say unto you, that this generation shall not pass, till all these things be done.” Mark 13:28-30.

“And he spake to them a parable; Behold the fig tree, and all the trees;

When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

Verily I say unto you, This generation shall not pass away, till all be fulfilled. • Luke 21:29-32.

In Ellen White's comments on this parable she gives the impression that it refers to the unfolding of the preceding signs, and not that it might also be a separate sign itself. Herein we will look at the parable as a sign that was intended to be witnessed in addition to the others by this generation. •

While in reading the parable in Matthew and Mark, there is some justification for believing that the parable was only given to sum up and give context to the preceding signs. Yet, in Luke there is something that Jesus said that is not recorded in the other two Gospels. After listing the signs of the times, and before He tells the parable, He says,

And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. • Luke 21:28.

After telling His disciples to look up when they see the signs He had previously delineated begin to come to pass, He adds the parable of the fig tree. In the parable, speaking of the fig tree and all the trees, He says, When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. • So, in addition to looking up when all of the previous signs are witnessed, this generation is to also Behold the fig tree, and all the trees as they now shoot forth that is, their shooting forth after the previous signs have been witnessed.

The main feature of those three versions of the parable is the fig tree (and all of the trees) putting forth leaves. Being a parable, the elements thereof are symbolic. We have three symbols to interpret the fig tree, the leaves, and all the trees. • We'll look at the fig tree first, and how it relates to the vine • Jesus.

In that day, saith the LORD of hosts, shall ye call every man his neighbour under the vine and under the fig tree. • Zech. 3:10

Jesus declared,

I am the vine ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. • John 15:5, 7.

And,

But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. • 1 John 2:27.

There we find that in order to sit *under the vine (Jesus)* one must have the *anointing* abiding within them. That *anointing* is also said to be that which *teacheth* us *all things*. Jesus said,

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever. John 14:16.

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And,

I have yet many things to say unto you, but ye cannot bear them now.

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. John 16:12, 13.

There we find that along with Jesus (the vine) we have *another Comforter* who is to *abide* with us and, by that abiding, teach us *all things* the Holy Ghost, the fig tree whom we also are to sit *under*.

Why would the Holy Ghost be likened to a fig tree?

It is the nature of the fig tree for the fruit to make its appearance before the leaves. ST, February 15, 1899.

Jesus said that the Holy Ghost would come and show us *things to come*. The Bible prophecies are the fruit of the Holy Ghost (the fig tree) the *things to come* when they ripened. The leaves that come forth after the fruit appears and provide the means whereby the energy from the sun ripens the fruit are the present Truth testimonies of the Spirit, for they are that which enables the Bible prophecies to be ripened and eaten in a timely manner. Without the leaves (the present truth applications, such as those scattered as the *leaves of autumn*) of the fig tree (the Holy Ghost), the Bible prophecies (the fruit of the fig tree) would never be fully ripened and ready for consumption.

The Bible prophecies (figs) concerning the events of the last days and the signs of the times appeared on the fig tree before the leaves (the present truth applications of the prophecies) that enabled their full development to appear. Therefore, the sign in the parable reveals that, along with the evident signs in the world, the saints were to look for the manifestation of the fig tree putting forth its leaves that is, latter day revelations (leaves writings) of the Spirit that explain the true fulfillment (ripening) of the Bible prophecies (figs).

Therefore, it is our great privilege to call our neighbors to rest under Christ, the Vine, and the Holy Ghost, the Fig Tree. That is, present them with the Present Truth teachings of the fig tree (the Bible prophecies (figs) ripened by the work of the leaves thereof), in harmony with the Gospel of Christ, the Vine, that they may find sweet peace and rest for their souls.

“The fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away.” • Song of Sol. 2:13.

The Hebrew word for fig tree (takenah) is feminine, as is the word for Spirit (ruah).
“Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring,

for the tree beareth her fruit, the fig tree and the vine do yield their strength.” • Joel 2:22.

Many prophecies that speak of calling people to sit under the vine and the fig tree use the expression “his vine,” and “his fig tree,” implying that the one being called to sit is to do so under his or her own personal relationship with the vine and the fig tree — Christ and the Holy Ghost (Isa. 36:16; Mic. 4:4). What a wonderful calling!

According to the parable, the sign of the fig tree (and “all the trees”) putting forth leaves is given so that we (the generation that sees “all” of these things) may

“know that summer is nigh (near).”

Summer is the time to gather in the harvest — the grains (barley and wheat) first, and, second, the rest of the fruits (grapes, etc.). Thus, when the Holy Ghost (the Fig Tree) puts forth new leaves (inspired interpretations of the prophecies) we are to know that the harvest is nigh (near at hand).

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Now that we have a basic understanding of the symbolism of the fig tree and the leaves we can now look at the variations of the parable under discussion —

Matthew reads, “his branch;” Mark reads, “her branch;” and Luke reads, “the fig tree, and all the trees.” There are male and female fig trees.

The Greek word translated “branch” comes from a root word that means “a young tender shoot, broken off for grafting.” It is also used in the NT of the breaking of bread or of the communion (Lord’s Supper).

The Greek word translated “tender” means “full of sap.” Sap is the life of a tree.

When we see the signs Jesus spoke of before He told the parable of the fig tree we are to look up and lift up our heads; for our redemption draweth nigh. Yet, when we see both his and her fig tree branch full of sap (life) and putting forth leaves (present truth studies), we are to know that summer (harvest-time) is nigh at hand.

Divine providence has both given us word in advance of the sign of the fig tree putting forth leaves from his and her Branch, and has fulfilled that word in the work of Ben and Lois Roden — each having a distinct, yet interrelated, message concerning the beginning of the harvest in the church (the opening of the Judgment of the Living), the “great and dreadful day,” the restoration of all things, and how those things relate to Jesus’ new name in the time when He builds the second antitypical temple, bears the glory thereof, and sits on the throne thereof as a king and priest.

As those two carpenters (engravers & writers) each had a specific calling to bringing forth light on the last portion of the seal (Jesus's new name, and the glorious star that contains it), as Sr. White and Br. Houteff brought forth light on the first two portions (God, New Jerusalem), we have every reason to expect to see all four of those carpenters (engravers) take up their work again at the special resurrection.

Moreover, as their messages are to be the means by which the 144,000 and those with them are sealed and enabled to be delivered, thus becoming a "mighty army with banners," the ensign from which the Assyrian flees in fright, then their work in the kingdom will be the same as it goes forth to the world. That is, as the work of the Spirit of Prophecy through each of them is what either purifies those in the church who are delivered at the first deliverance, or destroys those who reject it, so will their work do the same in the world after the deliverance of the firstfruits when the kingdom is set up until Christ comes in the clouds of heaven at the second deliverance.

Zech. 10:4 "Out of him [Judah] came forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor together."

The Lord Himself chooses from Judah the "corner" stone (founder), the "nail" (organizer), the "bow" (the Truth, or instrument by which to gain the victory over the Enemy), and every "oppressor" (ruler). With these He builds the house of Judah. • 1 TG 17:8.
[parenthesis belong, brackets added]

Those four entities are as follows:

- 1) The corner (founder) • Ellen G. White
- 2) The nail (organizer) • Victor T. Houteff
- 3) The bow (Truth) • Benjamin L. Roden
- 4) Every oppressor (ruler) • Lois I. Roden

Zech 10:5 "And they shall be as mighty men, which tread down their enemies in the mire of the streets in the battle: and they shall fight, because the Lord is with them, and the riders on horses shall be confounded."

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The victory shall be so complete that even the demons who lead our enemies in the conflict, will themselves be confounded. • ibid.

"though we walk in the flesh, we do not war after the flesh:

(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;)

Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. • 2 Cor. 10:3-5.

â??Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh but in vain.â?• Ps. 127:1.

â??Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets.â?• Amos 3:7.

â??!no matter how hard men try to bring about revival and reformation among Godâ??s people, their efforts are doomed to failure even before they start if God does not Himself through His prophets take charge of the work.â?• 1 TG 10-21.

â??!without the living Spirit of Prophecy in our midst, there can be no success in any revival and reformation, and that the sooner we know it the quicker we shall achieve our goal.â?• 1 TG 10-27.

â??!the Davidians hold that the belief that the Spirit of Prophecy is to repose in the church to the end of time, is one of the foundation stones of Seventh-day Adventism.â?• 3 Answerer 58:2.

â??Then, too, it [the â??remnantâ?• â?? Rev. 12:17] alone has the testimony of Jesus Christ â?? the living Spirit of Prophecy in its midst (Rev. 19:10), â?? the Spirit Who leads into all Truth, Who alone can rightly interpret the Scriptures (2 Pet. 1:20, 21). Plainly, then, Inspiration would have you join no sect but this â??remnant.â?• 2 TG 34:20. [brackets added]

As the Lord alone is to build the house and keep the city, and that only through His living prophets, then those who teach otherwise are building something of their own devising, and those â??watchmenâ?• who are attempting to keep the people safe without a Present Truth message are doing so in vain. Those many Davidians who say that Br. Houteff is to be the last prophet until the kingdom is set up (saying that it is only the â??remnantâ?• that is left after the earth swallows up the flood that has the gift of prophecy in its midst), are virtually saying, in the context of the quotation above, that you need not join that remnant until it has the living Spirit of Prophecy in its midst â?? that is, after the Ezekiel 9 slaughter! Those who believe that, and those who accept that error, will find themselves saying, â??the harvest is past, the summer is ended, and we are not saved.â?•

We will look at those four entities and how they are to fray the Assyrian in more detail later. It is written that Herod was terrified at the thought that John the Baptist, who had publicly rebuked his sins, had come back to life â??

â??Herodâ??s sin was ever before him. He was constantly seeking to find relief from the accusings of a guilty conscience. His confidence in John was unshaken. As he recalled his life of self-denial, his solemn, earnest appeals, his sound judgment in counsel, and then remembered how he had come to his death, Herod could find no rest. Engaged in the affairs of the state, receiving honors from men, he bore a smiling face and dignified mien, while he concealed an anxious heart, ever oppressed with the fear that a curse was upon him.

â??Herod had been deeply impressed by the words of John, that nothing can be hidden from God. He was convinced that God was present in every place, that He had witnessed the

revelry of the banqueting room, that He had heard the command to behead John, and had seen the exultation of Herodias, and the insult she offered to the severed head of her reprover. And many things that Herod had heard from the lips of the prophet now spoke to his conscience more distinctly than had the preaching in the wilderness.

When Herod heard of the works of Christ, he was exceedingly troubled. He thought that God had raised John from the dead, and sent him forth with still greater power to condemn sin. He was in constant fear that John would avenge his death by passing condemnation upon him and his house. Herod was reaping that which God had declared to be the result of a course of sin, a trembling heart, and failing of eyes, and sorrow of mind: and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: in the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see. De 28:65-67. The sinner's own thoughts are his accusers; and there can be no torture keener than the stings of a guilty conscience, which give him no rest day nor night. DA 223.

Thus it will likewise be at the deliverance at the voice of God. The wicked who before that time had been exulting in the fact that they had been able to cause the saints who had been declaring God's Commandments and judgment message to retire to the remote places of the earth will then witness their deliverance and the accompanying glory that rests upon them.

Their countenances were lighted up with the glory of God; and they shone with the glory, as did the face of Moses when he came down from Sinai. The wicked could not look on them for the glory. And when the never-ending blessing was pronounced on those who had honored God in keeping His Sabbath holy, there was a mighty shout of victory over the beast and over his image.

Then commenced the jubilee, when the land should rest. EW 34, 35. This brings us to the remaining part of the parable in Luke.

Behold the fig tree, and all the trees;

When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. Luke 21:29, 30.

There we have both the fig tree and all the trees putting forth leaves. The distinction between them can be understood by the following prophecy.

Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion. Isa. 52:7, 8.

Therein we have a picture of the fig tree and all the trees working together to promote the Present Truth. The voice is that of the fig tree (the living Spirit of Prophecy), and those who lift it up and sing with it are the fellow workers who also have voices with which to sing together with the voice. That is, the fig tree puts forth its own leaves (inspired interpretations of the Scriptures), and all of the trees put forth their leaves additional truths that lift up the voice that they are to sing in harmony with. Thus will they all see eye to eye.

â??Isa. 52:8 â?? â??Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion.â??

â??All Godâ??s servants shall together, and with joy, exalt His message (the Voice), because when the Lord again brings Zion they shall see eye to eye. What a difference between Zionâ??s watchmen of tomorrow, and her watchmen of today among whom hardly two actually see eye to eye! â??Only those who have withstood temptation in the strength of the Mighty One will be permitted to act a part in proclaiming it [the Third Angelâ??s Message] when it shall have swelled into the Loud Cry.â?? â?? â??Review and Herald,â?? Nov. 19, 1908.â??• 1 TG 38:27. [parenthesis belong to quote]

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One of the temptations we must overcome is the desire to preach self, for that is what divides Godâ??s people.

â??If we teach the truth according to our own ways, we shall see that there will not always be perfect harmony as there should be. But if we teach the truth as it is in Jesus, we shall teach it in the spirit of the true Educator; and we will not have various opinions, and cling to our own ideas with tenacity, but we will see eye to eye. And while we thus teach, believing that Jesus will help us to present the truth as it is in Him, then we may expect His help, and we will have it.â??• RH May 10, 1887.

â??Under this perfect system [golden bowl, etc. â?? Zech. 4] of preparing, and dispensing the Word of God, â??meat in due season,â?? to His people, there need be no fear that the reservoir will run dry, or that the lamps will grow dim. This is the only system, moreover, that can make the church perfect, without spot, wrinkle, or any such thing â?? a people without guile in their mouths, all seeing eye to eye, all saying the same thing. Truly â??a great people and a strong; there hath not been ever the like.â??• Joel 2:2. This beyond doubt is the mighty power that lightens the earth, it is the Loud Cry. Indeed this symbolism reveals the church at the time she is endowed with the Spirit of Prophecy and with the righteousness of Christ.

â??Obviously, the system of Bible interpretation, described by Zechariah, is the Lordâ??s only system. It is the only remedy for isms and discord among Christians. Thus it is that His â??watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion.â?? Isa. 52:8.â??• 1 TG 14:22, 23. [brackets added]

â??So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

â??Verily I say unto you, This generation shall not pass away, till all be fulfilled.â??• Luke 21:29-32.

As we today have seen and are seeing â??these thingsâ?? coming to pass, then we have good reason to believe that we are the â??this generationâ?? Christ spoke of.

â??A seed shall serve him; it shall be accounted to the Lord for a generation.â??• Ps. 22:30.

We can make sure that we are that "seed," and are accounted to the Lord as that "generation," if we whole-heartedly dedicate ourselves to serving Him and obeying His Voice.

"The earth is the LORD'S, and the fullness thereof; the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods.

"Who shall ascend into the hill of the LORD? or who shall stand in his holy place?

"He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the LORD, and righteousness from the God of his salvation.

"This is the generation of them that seek him, that seek thy face, O Jacob. Selah." Ps. 24:1-6.

"God is in the generation of the righteous." Ps. 14:5.

"With these positive signs of the times Inspiration lets each individual decide for himself whether to put confidence in the Voice which Inspiration Itself recommends, or in a voice which uninspired human beings recommend. Henceforth there is to be no confusion among God's true people. His "watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion." (Isa. 52:8.) 1 TG 3:15.

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Thus far we have seen that it is God's intention to guide His people to the kingdom by means of His Voice through His prophets, and through His own audible Voice at their first deliverance. With the many aspects previously stated we will now look at that which will

BIND UP THE TESTIMONY Concerning the stone that is laid before Joshua, it is written,

"For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day." Zec. 3:9.

The idea that a stone will have the Lord's gravings in it implies that it contains the Lord's messages. The words "engrave" and "graving" in that text represent the work and workings of "engravers" (charash) i.e., "carpenters" (Zech. 1:20)

"And thou shalt take two onyx stones, and grave on them the names of the children of Israel: six of their names on one stone, and the other six names of the rest on the other stone, according to their birth.

"With the work of an engraver (charash) in stone, like the engravings of a signet [seal], shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold.

And thou shalt put the two stones upon the shoulders of the ephod for stones of memorial unto the children of Israel: and Aaron shall bear their names before the LORD upon his two shoulders for a memorial. Ex. 28:9-12.

There we find that the work of an engraver (charash) is to produce that which is as a seal (signet), and for a memorial, for that is what the Hebrew word translated signet means a seal.

And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother. In that day, saith the Lord of hosts, will I take thee, O Zerubbabel, My servant, the son of Shealtiel, saith the Lord, and will make thee as a signet for I have chosen thee, saith the Lord of hosts. Hag. 2:22, 23.

Meeting its fulfillment at the end of the world when God is to overthrow the thrones and destroy the kingdoms of the earth, Haggai's prophecy shows that Zerubbabel, the Lord's servant, is a type of His servants today, who necessarily, therefore, are the antitypical signet. Tract 6:19.

As we have seen, Zerubbabel represents those who are charged with building the temple, and particularly the prophets whose hands (messages) are the means God has designed to accomplish the work. As the prophets' messages are to bring the complete seal, then the one stone that the Lord is to engrave the graving thereof and that is to have seven eyes (complete vision) must be that which the Lord has given to accomplish Zerubbabel's work.

It is clear that Br. Houteff understood the one stone to be the church (the 144,000, at first).

Zech. 3:9 For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day.

Those who sit before Joshua are men wondered at. As such they are depicted by the stone (church, or Kingdom) that is in Joshua's sight. It has seven eye-perfect vision. 1 TG 8:24, 25.

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Zech. 4:10 For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth.

The day this scripture is fulfilled, is the day in which the Lord of hosts starts a reformatory work in an apparently very small and insignificant way, and those who despise small and insignificant beginnings will at last rejoice and shall see that antitypical Zerubbabel is the one to direct the work along with all (seven) his helpers. They are the eyes of the Lord. What a momentous day! What a

great people! Evidently they constitute the "stone" of Zechariah Three which we studied several weeks ago, and learned that it has seven eyes, complete spiritual vision. Obviously this is the stone that smites the great image of Dan. 2:45. 1 TG 14:21.

Though he applies the seven eyes of that one stone to Zerubbabel's "helpers (seven)," and says that "[t]hey are the eyes of the Lord," he elsewhere acknowledges that symbol of "seven eyes" can also mean the Spirit's complete work

"Yes, the seven symbolical "horns," "eyes," and "lamps of fire," are indeed "the seven Spirits of God," the Spirit's work in all [seven "complete"] phases, sent forth into all the earth, to give to the saints power against the forces of evil, also light on the Gospel of Christ, a vision of their present state of being and of their future glory, and so on. Hence the Saviour's reassurance, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart I will send Him unto you." John 16:7. "But the Comforter, which is the Holy Ghost, Whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26. Plainly, then, whatever things Inspiration Itself does not teach and interpret, are not worth remembering, teaching, or even listening to.' Tract 15 31, 32. [brackets added]

It is obvious that he thought of that "one stone" in Zechariah as being the same thing as the stone in Daniel 2. That's true to a certain degree in that the stone of Daniel 2 that smites the nations and grows to fill the world will be the saints that have the victorious Truth. That Truth, though, being that which completely seals the saints, and gives them the "complete vision of heavenly glory," and is the direct cause of them being acceptable in God's eyes and worthy of deliverance, and is the "everlasting gospel" with which they "devour all the heathen round about," and only comes from "the Spirit's work in all phases" (since it is that work that is "to give to the saints power against the forces of evil"), must be what is represented by the seven eyes on the "one stone" - that stone having complete vision and power that the Lord has engraved.

Moreover, as it is the Spirit's work to lead us into "all truth" and the Spirit's complete work (seven eyes) is to be within the one stone that the Lord "engraves the engravings thereof," then that one stone must represent a complete message that completely seals the saints.

"The Christian's life is, as it were, a building under construction. One messenger of God lays the foundation, another builds thereupon. Thus to no one messenger is given all the material with which to build.

"Consequently, if anyone should choose to give heed to this or to that messenger instead of to God and to all His servants as He Himself sends them one after another, that one will certainly be left with insufficient building material, and consequently without the acquirement which he needs to have at the coming of the Lord." 2 TG 27:7, 8.

"Isa. 62:6, 7 "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth."

â??Not that He will set, but that He has already set watchmen that shall never neglect their duty night or day. And so you that now make mention of the Lord ought not to keep silence, but praise Him and speak of His wonderful love and Truth. Now is your opportunity to promote His cause, to make it your chief business, your chief interest, your

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highest joy. Now is the time to say, â??If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.â?• Psalms 137:5, 6. To this end pray and work. Give Him no rest until He makes Jerusalem a praise â??in the earth.â?• Let this be your delight as you are His delight.â?• 1 TG 42:6.

Again, we have a testimony of how God has and is fulfilling His promise to continue to speak to us â?? that by having â??already set watchmenâ?• on the walls of Jerusalem. To properly identify those appointed watchmen, and bind up their testimony, we have been given the following texts that are a depiction of that work â??

â??Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.

â??For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:

â??For with stammering lips and another tongue will he speak to this people.

â??To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear.

â??But the word of the LORD was unto them [1] precept upon precept, [2] precept upon precept; [3] line upon line, [4] line upon line; [5] here a little, and [6] there a little; that they might go, and fall backward, and be broken, and snared, and taken.â?• Isa. 28:9-13.

There we have six manifestations of the word of the Lord which, in the last step, resulted in those to whom the word was preached being â??taken.â?• By whom? By the Lord, of course. And to what purpose? That He may â??speak comfortablyâ?• to them.

But, the stone with seven eyes must also include that comforting meeting â?? that final binding up of the testimony. That complete work is depicted here â??

â??[1] Go through, [2] go through the gates; [3] prepare ye the way of the people; [4] cast up, [5] cast up the highway; [6] gather out the stones; [7] lift up a standard for the people.â?• Isa 62:10

As we have other studies that deal with those particular prophecies and that specific work, we direct the reader to them â?? Dry Bones Extra, and, The Return of the Shekinah, Introduction to the Seven Thunders.

As in the Revelation all the books of the Bible meet and end (Acts of the Apostles, 585), then the truth of that stone must therein be revealed.

He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it. Rev. 2:17.

There we find a stone that has writing upon it (the Greek favors upon or on rather than in, as noted in most modern translations) even a new name. To write upon a stone one must use the talents of an engraver (a charash). That white stone is promised to those who overcome, and who choose to receive that new name.

I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence. Isa. 62:6. (These are the watchmen under the new name.) Isa. 62:8 and 9, reveal God's care and protection over His church. In the 10th verse is God's command to His people: Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. In the 11th verse God says He has proclaimed to the people who shall live at the end of the world: Behold, the Lord hath proclaimed unto the end of the world,

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Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, His reward is with Him, and His work before Him. 1 SR 155.

We know that part of the seal written on the foreheads of the saints is Jesus' new name. As it is the man whose name is the Branch who is to build the second antitypical temple, bear the glory, and sit upon the throne as a king and priest, and that the one stone has seven eyes (complete vision), then that one stone must contain the truth of Jesus' new name, along with all of the other truths that make up the complete seal.

As the church is to receive a new name (Isa. 66:2), what better name could she receive than that of the Bridegroom the Branch?

Zechariah 4:9 reveals that The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it. This means that the messages of all of those who are symbolized by Zerubbabel [the founders of all phases of the work] will finish the work. We need not look elsewhere. Since Zerubbabel is a symbol of the builders of the temple, and it is the work of Elijah the prophet who restores all things (including the temple), then it is clear to see that Zerubbabel is another symbol of Elijah the prophet which is the Spirit of Prophecy, the Holy Ghost in the prophets. This is further borne out by the fact that the hands (messages) of Zerubbabel are the only things that are described as laying the foundation and finishing the work of building the temple, as is the work of Elijah the prophet the ever-living Spirit of Prophecy who restores all things.

And, as all of the preceding illuminates the fact that Zerubbabel is a figure of the work of the ever-living Spirit of Prophecy in the Advent Message and Movement, then the event portrayed in verse seven becomes crystal clear.

“Who art thou, O great mountain [church]? before Zerubbabel [the prophets] thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it.” • Zec. 4:7.

Zechariah’s description of the “great mountain” becoming a “plain,” accomplishes the same work as does the Lord’s feet standing upon the Mount of Olives and making a mighty valley — removing the obstacles and hindrances. As with much of the book of Zechariah, there are literal events intertwined with symbolic events. So it is with the 14th chapter, as we shall see.

“And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

“And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, and all the saints with thee.” • Zech. 14:4, 5.

As the Lord’s feet are symbolical, so must all of the rest of the elements of the picture also be symbolical. Those elements are:

1. 1) The Lord’s feet standing on the Mt. of Olives;
2. 2) The Mt. of Olives on the east of Jerusalem;
3. 3) Jerusalem;
4. 4) A very great valley;
5. 5) The first fruits fleeing to the valley of the mountains, and “all” of the saints with them.

As we already know that the Lord’s feet symbolize the prophets, then the next symbol is

“the mount of Olives, which is before Jerusalem on the east” • Zec. 14:4. 78

The Mount of Olives is where Jesus did much of His teaching, and is from where He ascended to heaven. While He was on earth he brought forth a revival and reformation among His chosen people — the Jews. Concerning the antitype of that work in the latter days, Br. Houteff said,

“Who is to bring this revival and reformation, this great change? The BRANCH. And according to Isaiah 11:1-5 the Branch is the Lord, the son of David.” • 1 TG 8:24.

Thus, in the antitype, Christ again brings the revival and reformation, this time under His new name, the Branch, through “the Holy Spirit (the invisible Christ) in Heaven’s visible representative” (1 Answerer 79). Concerning the work of reform that “the Branch” is to accomplish we are told the following

As to the cleansing of the church on earth, it is to be accomplished first by casting out the abomination, second by restoring the truth, and third by taking away the tares. Tract 3:50.

That is the order of the reformation the abomination must be cast out first, then the truth restored, then the tares are to be taken away. Br. Houteff describes the abomination as being the pagan priesthood and times and modes of worship that supplanted the Bible Sabbath and feast days (Tract 4:25), including the Lord's Supper (12 SC 6, 7:12), and said that those things were to be restored to the church.

And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. The meaning of this verse is to restore the truth of God which has been trodden down under foot for many generations. 1 SR 154.

The Scriptural Ordinance of The Lord's Supper had been supplanted [taken away Daniel 8:11] by the idolatrous sacrifice of the mass. The Story of Redemption, p. 334. [brackets added].

The very work of reform regarding the above-mentioned things that Br. Houteff announced was to come to the church did not take place under his ministry, but did begin to take place in the Branch under Br. Roden. Br. Houteff likened his work to that of John the Baptist (1 TG 36:4) whose work was only preparatory to the true work of reform brought by Jesus. John came preaching repentance as a prerequisite to the reform that the One coming after him was to bring. Likewise, Br. Houteff came preaching repentance and self-examination as a prerequisite to the restoration of the feast days, including the Lord's Supper. Then, as in the type, Christ (the Branch) came bringing the prophesied reform by casting out the abomination and restoring the truth.

It was no mere coincidence that the Lord had Br. Roden use the name the Branch for his message and as the new name of the Davidian association. Nor was his use of that name a clever scheme to usurp the leadership. The Lord knew that the Davidian leadership at the time of Br. Houteff's death (Florence Houteff, et. al) was already headed for apostasy, and He had Br. Roden declare that truth to them, and institute the means whereby they could be saved from that fall that is, the Lord's Supper at Passover but they rejected that gracious invitation.

Nevertheless, the reform work of casting out the abomination and restoring all of the feast days, etc., continued on under the Branch by the Lord's feet (prophets), thus removing the obstacles and hindrances and creating a great valley (a plain Zech. 4:7) to where the saints may flee before the earthquake (Rev. 11:13 Eze. 9 2 TG 15:12). That is, the abomination (a pagan priesthood, feasts, the Mass, etc.) is what wore out the saints when it was brought in as a flood whereby the devil sought to carry away the church (the woman), and is that which became the hindrances and obstacles that kept the church as a body from drawing near to God and from finding shelter in His loving arms. The casting out of the abomination and restoring the truth (in theory and practice) in regard to those things is what removes those obstacles and hindrances. Such it has been, and continues to be, in the Branch.

Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it. • Zech. 4:7.

In rebuilding the house of the Lord, Zerubbabel had labored in the face of manifold difficulties. From the beginning, adversaries had weakened the hands of the people of Judah, and troubled them in building, and made them to cease by force and power. Ezra 4:4, 23. But the Lord had interposed in behalf of the builders, and now He spoke through His prophet to Zerubbabel, saying, Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it. Zec 4:7.

Throughout the history of God's people great mountains of difficulty, apparently insurmountable, have loomed up before those who were trying to carry out the purposes of Heaven. Such obstacles are permitted by the Lord as a test of faith. When we are hedged about on every side, this is the time above all others to trust in God and in the power of His Spirit. The exercise of a living faith means an increase of spiritual strength and the development of an unflinching trust. It is thus that the soul becomes a conquering power. Before the demand of faith, the obstacles placed by Satan across the pathway of the Christian will disappear; for the powers of heaven will come to his aid. Nothing shall be impossible unto you. Mt. 17:20.

The way of the world is to begin with pomp and boasting. God's way is to make the day of small things the beginning of the glorious triumph of truth and righteousness. Sometimes He trains His workers by bringing to them disappointment and apparent failure. It is His purpose that they shall learn to master difficulties.

Often men are tempted to falter before the perplexities and obstacles that confront them. But if they will hold the beginning of their confidence steadfast unto the end, God will make the way clear. Success will come to them as they struggle against difficulties. Before the intrepid spirit and unwavering faith of a Zerubbabel, great mountains of difficulty will become a plain; and he whose hands have laid the foundation, even his hands shall also finish it. He shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it. Zec 4:9, 7.

Human power and human might did not establish the church of God, and neither can they destroy it. Not on the rock of human strength, but on Christ Jesus, the Rock of Ages, was the church founded, and the gates of hell shall not prevail against it. Mt. 16:18. The presence of God gives stability to His cause. Put not your trust in princes, nor in the son of man, is the word that comes to us. Ps. 146:3. In quietness and in confidence shall be your strength. Isa. 30:15. God's glorious work, founded on the eternal principles of right, will never come to nought. It will go on from strength to strength, not by might, nor by power, but by My Spirit, saith the Lord of hosts. Zech. 4:6. • PK 594-596

No one can doubt that the Branch has been confronted with great mountains of difficulty, apparently insurmountable, and even greater ones are destined to arise during the time of Jacob's trouble. Yet,

If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.â€• Matt. 21:21, 22.

While the following comments on types that appear in a later Symbolic Code are not quotes from Br. Houteff, there is a great truth in them that time has proven to be true.

â€•Just as Christ was crucified, so the Two Witnesses will be killed. And as Christ was resurrected, so the Two Witnesses will be raisedâ€•! The prophecy of Revelations 11 shows that Christ in our day in the form of His Truth, His Word, is to be crucified afresh at the hands of His professed people and that the Truth will be raised in glorious exaltation and victory and to the shame of Its enemies.â€• 11 SC 5:13, 14.

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We will look more into this matter a little later. But first we will continue on the aspect of the Mt. of Olives.

In Zech. 14:4, we read,

â€•And his feet shall stand in that day upon the mount of Olives, which is before [faces]

Jerusalem on the eastâ€•!â€•

There must be some specific reason why the mount of Olives is mentioned as being on the â€•eastâ€• of Jerusalem, for there is nothing superfluous in the Bible. We have previously discussed how a literal fulfillment of this verse would not accomplish anything other than a geographical change in the land of Israel regarding the removing the hindrances and obstacles that stand in the way of the saints returning to the land.

Therefore, the mention of the mount of Olives being on â€•the east of Jerusalemâ€• must have some special significance and meaning relative to the symbolic meaning of the Lordâ€•s feet (prophets) standing there and preparing the way for the return of the saints.

New Mount Carmel Center (the Mount of Olives â€• the place where Christ in His message of the Judgment for the Living (the Branch) did most of its teaching) is â€•eastâ€• of old Mount Carmel Center (Jerusalem), the place where Christ, the Branch, was rejected by His own. â€•He came unto His own, and His own received Him not.â€• John 1:11. Old Mt. Carmel was on the west of Waco. New Mt. Carmel is on the east of it.

While Br. Houteff correctly identified â€•Jerusalemâ€• as being the SDA ministry in general (1 TG 6:25), that term also includes the Davidian leadership, as they too are a part of the SDA ministry. Indeed, the Davidians expect to be the ministry (â€•eleventh hour servantsâ€•) of the one and only remnant movement during the Loud Cry. Furthermore, God appointed Br. Houteff to the SDA leadership (ministry), regardless of the fact that the SDA leaders would not recognize said appointment. Moreover, in 1931 Br. Houteff declared that the SDA ministry was no longer the â€•storehouseâ€• (the ministry that was to be supported by the tithe) and some time thereafter granted ministerial credentials to those Davidians who qualified for them, further showing that the Davidian association was, in the Lordâ€•s eyes, the Lordâ€•s ministry â€• Jerusalem.

That the Davidian leadership under Br. Houteff was also considered to be a part of "Jerusalem" can also be understood by the fact that in Jesus' day there were two major factions in Jerusalem (the ruling city) – the Pharisees and the Sadducees, and both of them exercised a degree of leadership in Jerusalem, even though they were at odds with each other. Therefore, the term "Jerusalem" can apply to the ministry, in general, depending on the context, and not just the SDA ministry. Both the SDA and the Davidian ministries (Jerusalem) rejected the Branch, and thereby crucified Christ afresh.

The Lord's feet (prophets) removed the obstacles that would have hindered the new ministry (Jerusalem) from settling on the earth through the work of the Branch message and movement beginning in 1955. As the Branch message is built upon the former messages, incorporating all of their truths, then the work of the former messages is at work in the Branch message in a Present Truth application. As noted previously, it is with "the corner," "the nail," "the battle bow," and "every oppressor" – the "founder," the "organizer," "the Truth," or instrument by which to gain the victory over the Enemy, and every "ruler" that come out of "Judah" that the Lord builds the house of Judah (1 TG 17:8).

It is easy to see that Sr. White was the founder (corner), and that Br. Houteff was the organizer (nail). After they both worked to cast out the "abomination" – Sunday-keeping through Sr. White, and the pagan priesthood and feasts (Easter, Christmas, etc.) through Br. Houteff, Br. Roden was able to restore the Truth (the battle bow) of the feasts and the Daily, etc., and Sr. Roden was able to bring that concerning every oppressor (ruler) male and female, earthly and heavenly, including the tribe of Dan, which is not named among the 144,000.

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At the time God called Br. and Sr. Roden there were many obstacles and hindrances in the doctrines and in the lives of those in the Adventist and Davidian movements that needed to be removed before they could be sealed by the pure truth. So the Lord, through the Branch message, cleansed the camp of those who were not humbly watching and looking for the Lord in His coming suddenly to his temple in His Word, and cleansed the hearts of those who received the message. Note that in the parable of the harvest once the sickle is put to the field, the tares are first to be gathered and bound in bundles to be burned later, after the wheat is put into the barn (Matt. 13:30 "Tract 3:65).

Now that we understand what is meant by the Lord's feet removing the obstacles and hindrances and creating a great valley, we now need to understand what is the symbolical meaning of the saying,

"ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah." Zech. 14:5.

While there isn't any specific record of "the earthquake in the days of Uzziah" in the Bible, there are certain events from which things about it may be inferred. That is, it is written

And he [Uzziah] sought God in the days of Zechariah, who had understanding in the visions of God: and as long as he sought the LORD, God made him to prosper. And he went forth and warred against the Philistines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities about Ashdod, and among the Philistines. And God helped him against the Philistines, and against the Arabians that dwelt in Gurbaal, and the Mehunims. And the Ammonites gave gifts to Uzziah: and his name spread abroad even to the entering in of Egypt; for he strengthened himself exceedingly. • 2 Chr. 26:5-8.

Uzziah was also known as Azariah. He was sixteen years old when he became king of Judah (2 Chr. 26:1). Azariah's name means "Yahweh has helped." Uzziah means "my strength is Yahweh." How did the young king of Judah become strong and so well known and honored so suddenly? How did God help Uzziah? Did He break down the walls of Gath, Jabneh, and Ashdod by an earthquake? What was it that caused the Ammonites to give him gifts and that made his name famous down to the entering in of Egypt? Was it that those people witnessed the fact that the Lord "helped him against the Philistines" by bringing down their walls by an earthquake? It would not have been the first time the Lord had acted in that manner.

When Saul's son, Jonathan, with only his armourbearer by his side, took on the whole Philistine army, God helped him and sent an earthquake at the time they were engaged in battle

And there was trembling in the host, in the field, and among all the people: the garrison, and the spoilers, they also trembled, and the earth quaked: so it was a very great trembling. And the watchmen of Saul in Gibeah of Benjamin looked; and, behold, the multitude melted away, and they went on beating down one another. • 1 Sam. 14:15, 16.

If, then, the earthquake in the days of Uzziah was what caused the wall of those cities to fall, it must have also frightened the Israelites, causing them to flee from the falling walls that they were attacking. Thus, the mention of it in Zechariah's prophecy, in reference to the saints fleeing to the valley made by the Lord's feet, must be relative to a similar circumstance.

At the time Jerusalem, that now is, falls, the Lord's feet shall stand upon Mount of Olives and there make a very great valley; that is, remove the obstacles and hindrances, and thus prepare the land for the returning of His people. Then it is that the prophecy of Zechariah 10:8 that the Lord shall "hiss" for His people will have met its fulfillment.

Zech. 14:5 And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with thee.

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Having thus opened the way for the re-establishment of the house of Judah, His people, who beforehand have been informed of it through present Truth, will flee to the valley, to where the Lord's feet stand, as quickly as if they were fleeing from an earthquake; and all the saints thereafter follow after them. • 1 TG 19:4, 5.

Those who beforehand have been informed of it through present Truth, are the 144,000 (the wise virgins). All the saints that follow after them are those who come out of Babylon and the world.

Isaiah also speaks of a time when the saints will have to flee

For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not. But ye said, No; for we will flee upon horses; therefore shall ye flee: and, We will ride upon the swift; therefore shall they that pursue you be swift. One thousand shall flee at the rebuke of one; at the rebuke of five shall ye flee: till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill. And therefore will the Lord wait, that He may be gracious unto you, and therefore will He be exalted, that He may have mercy upon you: for the Lord is a God of judgment: blessed are all they that wait for Him. Isa. 30:15-18.

Concerning what is revealed in Isaiah chapter 30, Br. Houteff says,

Here, as in other chapters of Isaiah's prophecy, you will notice that a part of the chapter (in this instance, the first seventeen verses) speaks of the sins of ancient Israel, the fathers of antitypical Israel, and of their fall from power. But the remainder of the chapter speaks of Israel in the latter days, the days in which antitypical Israel rises to power. Let us now consider!

With the eighteenth verse comes the dividing line between the account of God's ancient people and the forecast of His people's future in the latter days. 1 TG 32:14, 18.

The reason why he applied the first seventeen verses of that chapter to ancient Israel, rather than to the present day, is the same reason why he couldn't comment on a present day application of the Assyrian thinking to go into the land to destroy and cut off nations not a few (Isa. 10:7), but ends up punishing the hypocritical nation (Isa. 10:6) that is, the scroll had not unrolled far enough in his day so that he could see how the events in the first part of the chapter fit into the latter-day events of the last part of the chapter. He wasn't given light on the things revealed in verses 1 and 2 thereof that laid the foundation for the latter-day application of the whole chapter

Woe to the rebellious children, saith the LORD, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin: that walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt! Isa. 30:1, 2.

As those verses relate to modern day Israel seeking to link up with the world (Egypt) rather than with the Lord, and those circumstances are part of the confederacy between antitypical Samaria (SDA) and Syria (USA) against Judah (Davidians, and more particularly, the Branch after the association's name was changed), and the SDA church had not reached that low point during his day, Br. Houteff could no more bring a present truth application on those first seventeen verses of Isaiah 30 than he could on the relevant verses of Isaiah 28, to which he only gave a most general latter-day application. To wit

Isa. 28:14 Wherefore hear the Word of the Lord, ye scornful men, that rule this people which is in Jerusalem.

This verse calls those who rule this people in Jerusalem (Judah) scornful men.

Isa. 28:15 Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall

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not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves.

They of course will not say this in words, but in their actions they will say this very thing. • 12 SC 8, 9:9, 10.

Isaiah 30:1, 2 reveals that it is the rebellious children who are rejecting the counsel and Spirit of the Lord, and won't even ask at His mouth, but instead are looking to the world (Egypt) for strength and protection. The situation of the SDA leadership not having reached the low point described in the first seventeen verses of Isaiah 30, being the reason why Br. Houteff couldn't make a present day application of them, is the same in regards to him applying the Israel/Syria confederacy against Judah to the middle ages, rather than to his day. But now, after their having rejected the Rod and the Branch (that is, the counsel and covering therein provided), the latter-day application of those verses has become apparent.

We are mentioning all of this because it directly relates to that which makes it necessary for the saints to flee to the valley made by the Lord's feet. As we can't go to Br. Houteff for an explanation of those portions of Isaiah 30 that relate to the saints having to flee, we will look at what Br. Roden said about them. The following statements are from a Branch Sabbath School Lesson wherein he compiled a number of statements on the subject from some of his other studies. They address the results of the church not responding to the call to return to the land of promise in a time of peace that he was directed to make in fulfillment of certain prophecies in the late 1950s.

The Lord says though at first the people refuse to go, yet He knows they will go when they have to flee. •!and ye would not, But ye said, No; for we will flee upon horses; therefore shall ye flee; and, We will ride upon the swift; therefore shall they that pursue you be swift!at the rebuke of five shall ye flee: till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill. • Isa. 30:15-17.

That the majority will wait till they have to flee, is certain, and perhaps they will be fleeing for their life, since they are being pursued. • Ibid. [The Branch Field Report], p. 9.

Question 6

Because His people said •no• they would not go to Israel, what does God say? Isa. 30:16 (last part), 17-20; 10:24, 25.

Note Here the Lord says to the people that they have the opportunity to return to their home land while there is peace; but they flatly refuse; they asked to be excused. Rather, they prefer to wait and flee on the swift; so shall they flee. But remember, they that pursue you shall be swift! Although God's people are not interested in returning to the land of their fathers, yet He is a God of patience, longsuffering, and tender mercy. Therefore, will He wait that He may show mercy unto them (v. 18). The Lord is determined that His people shall dwell in Zion at Jerusalem, and then they shall weep no more. He will be very gracious unto them at the voice of their cry, when He shall hear their weeping He will answer. (v. 19). If they will absolutely not hear the Lord in the time of peace, He will cause the Assyrian to smite them with a rod. (Isa. 10:24). Says He, I will yet for this be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock. Eze. 36:37. The Fall of Assyria, p. 7. (Parentheses belong)

Immanuel, 144,000 section, the army of the vanguard, will not return with the Immanuel-wave-sheaf-vanguard section in the time of rest, quietness and confidence. They tell the Lord No, they want to go when they have to flee time of war. So the Lord brings the Assyrian's rod (Sunday law) upon him. Assyria, the 2-horned-beast-U.S. makes an image to the beast and smites God's people, Jacob, with a rod Sunday law. The Confederacy, Part 2 (1959), pp. 5, 4.

He gives opportunity to return in time of peace, but they would not enquire. Inspiration says, however, they will enquire (Eze. 36:37). When will this happen? Evidently it is when the Assyrian smites with a rod. (Isa. 10:24). When trial and affliction come upon His people, they will seek for a place of refuge. The Atonement and Passover Feast, p. 1. (Parentheses belong.) The Kingdom Lost and Restored Branch Sabbath School Lesson Vol. 7, No. 11, 12:44-46.

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The type shows the same reluctance on the part of God's people to return to their homeland at that time

It was those whose spirit God had raised (Ezra 1:5) who had returned under the decree of Cyrus. But God ceased not to plead with those who voluntarily remained in the land of their exile, and through manifold agencies He made it possible for them also to return. The large number, however, of those who failed to respond to the decree of Cyrus, remained unimpressible to later influences; and even when Zechariah warned them to flee from Babylon without further delay, they did not heed the invitation. PK 599-600.

Has that not been the response of a large number of professed Bible believers today? While it is not our purpose in this study to bring in all of the details regarding Jacob's time of trouble, we have had to mention those highlights in order to show both why the saints will have to flee to the valley made by the Lord's feet, and what is that smooth place where there are no obstacles and hindrances. A further look at the type will show us the results of the people not responding when and how the Lord would have them.

Meanwhile conditions in the Medo-Persian realm were rapidly changing. Darius Hystaspes, under whose reign the Jews had been shown marked favor, was succeeded by Xerxes the Great. It was during his reign that those of the Jews who had failed of heeding the message to flee were called upon to face a terrible crisis. Having refused to take advantage of the way of escape God had provided, now they were brought face to face with death. • PK 600.

Just as in the type, after the call was made to return to the land in 1958, and was ignored by most of those who were called, conditions in the world, and particularly in the U.S., have been rapidly changing. In 1960, Protestant America let down their sword and elected a Catholic president, John Kennedy. Br. Roden said that in doing so they brought the number 666 upon the office of the presidency, more fully healing the wound that the papacy received. The healing of the wound in 1929, when the Papacy received back their temporal throne, was only a prelude to the wound healing in the hearts of the Protestant Christians which healing was evidenced by them electing a Catholic as president.

Moreover, in 1961, the U.S. Supreme Court ruled Sunday laws constitutional. In 1975, President Ford, signed "The Energy Bill" (Public Law No. 94-163). That bill enabled the President to bring in "a plan which imposes reasonable restrictions on the public or private use of energy, which are necessary to reduce energy consumption" due to "a severe energy supply interruption or in order to fulfill obligations of the United States under the International energy program." Violations of said law are to result in severe civil penalties "fines and imprisonment. Those reasonable restrictions include driving on Sunday" which "restriction" the Supreme Court ruled constitutional in 1975 "The Energy Bill. Public Law No. 94-163, sponsored by Senators Kennedy and Jackson, et al, was signed by President Ford on December 22, 1975.

There are yet many other changes in policy and law that have been and are being brought in that will be used to oppress those who are holding forth the truth. Each of them is fundamentally an affront to God's commandments, statutes, and judgments, and is designed to compel men's consciences.

The decree that will finally go forth against the remnant people of God will be very similar to that issued by Ahasuerus against the Jews. Today the enemies of the true church see in the little company keeping the Sabbath commandment, a Mordecai at the gate. The reverence of God's people for His law is a constant rebuke to those who have cast off the fear of the Lord and are trampling on His Sabbath.

Satan will arouse indignation against the minority who refuse to accept popular customs and traditions. Men of position and reputation will join with the lawless and the vile to take counsel against the people of God. Wealth, genius, education, will combine to cover them with contempt.

Persecuting rulers, ministers, and church members will conspire against them. With voice and pen, by boasts, threats, and ridicule, they will seek to overthrow their faith. By false representations and angry appeals, men will stir up the passions of the people. Not having a

â??Thus saith the Scripturesâ?• to bring against the advocates of the Bible Sabbath, they will resort to oppressive enactments to supply the lack. To secure popularity and patronage, legislators will yield to the demand for Sunday laws. But those who fear God, cannot accept an institution that violates a precept of the Decalogue. On this battlefield will be fought the last great conflict in the controversy between truth and error. And we are not left in doubt as to the issue. Today, as in the days of Esther and Mordecai, the Lord will vindicate His truth and His people.â?• PK 605.

This, as we are well aware, will happen first in the U.S. where the greatest amount of light has been proclaimed and rejected. Yet, even at first it will not be restricted solely to the U.S. â?? England and other allied Christian nations (those who comprise Assyria) will simultaneously bring the rod (Sunday laws) within their local jurisdictions before Babylon the Great mounts the scarlet-colored beast, and brings forth the world-wide decree.

Not only did Br. Roden call for individuals and families to return to the land in a time of peace, but in tracts published in 1972 (New General Conference Building Opens), and again in 1977 (Deliverance in the Remnant), he called for the General Conference to move their headquarters to Jerusalem so that their work would not suffer under the local Sunday laws. But they failed to give heed to the call. Time will tell of the consequences of their refusal to heed the Lordâ??s voice.

The result of this situation is what is detailed in Isaiah 28. The chapter is directed toward â??the drunkards of Ephraimâ?• (v. 1, 3). While Br. Houteff identified â??Ephraimâ?• as being the â??Protestantsâ?• and the SDAs as being â??Judah,â?• Br. Roden pointed out that when the Rod message came it brought a division in â??Israelâ?• (SDA) making the SDAs â??Ephraimâ?• and the Davidians â??Judah.â?•

Moreover, both Israel (10 tribes) and Judah (2 tribes) were Sabbath-keepers â?? the Protestants are not such. Also, though the 144,000 may originally come from most anywhere in the religious and secular world, all 12 tribes are to be sealed while they are in the SDA church.

Thus the SDA leadership are â??the drunkards of Ephraimâ?• against whom the Lord pronounces the â??woeâ?• of that 28th chapter.

Another reason why we believe that to be so is because, according to Testimonies to Ministers, p. 418- 419, it has been the whole SDA movement, and not the Protestants,

â??To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear.

â??But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken.â?• Isa. 28:13.

â??Those to whom this happens have no excuse.â?• 12 SC 8, 9:8.

Because they rejected the word of the Lord as the scroll was unrolling, the Lord says,

â??Wherefore hear the word of the LORD, ye scornful men, that rule this people which is in Jerusalem.

“Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves.” Isa. 28:14, 15.

We won't get into the specifics of their covenant and agreement, nor of the lies and falsehoods those “drunkards” are thinking to use as a refuge to hide themselves, except to say that it has been well reported how the leaders of the general Conference and others in the church have been downplaying the church's stance against the Papacy in order to be more acceptable in their eyes and of those Protestants who are in sympathy with the Catholics.

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In 1956, a year after the Branch message came, the leaders of the SDA church met with the Evangelicals (Martin and Barnhouse, et. al.) at which time they repudiated the church's doctrine of Christ's ongoing intercession in the heavenly sanctuary and the role of the Spirit of Prophecy (i.e., Ellen White) in the church. That was one of their numerous compromises with “death” and “hell,” their “falsehoods” and “lies” that has brought forth the Lord's testimony against them. Had that happened while Br. Houteff was alive, then the prophecies concerning that backsliding would have been present truth during his time, rather than shortly after it.

Without getting into the details, this situation is parallel with an “evil spirit” coming upon Saul after David was anointed the first time. After that time, it was only David's playing on his harp that brought relief to Saul. So, in the preaching of the Branch message after that time, those honest ones in the SDA ministry (antitypical Saul) found relief in David's playing because they were in a circumstance that they could no longer hold forth the particular truths of the Advent message as the Branch was doing.

Nevertheless, the Lord is not to leave them in their false sense of security to which their faithless stand in rejecting the unrolling of the scroll (precept upon precept, etc.) has brought them, but instead says,

“Isa. 28:16” “Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.”

“When Christ was on earth He had nothing to do with Zion. But in His Kingdom which He is soon to set up He is to be the precious corner stone, the sure foundation,”

“Through our study today it is evident that God's people at this time are going through the very same test that the Jews were put through at Christ's first coming. The test is the same but it is coming in a different way. Christ at that time came in person and they heard Him not. Today He sends His Word and they will not hear It. Do you see that?” 12 SC 8, 9:11

There, again, we find a depiction of a four-fold message that is to be a surety for those who believe it, and destruction to those who don't. Those who take heed to those messages “shall not make haste” meaning that they will not impulsively run ahead of the Lord.

Those four and the ones who brought them are:

1. 1) a foundation stone
2. 2) a tried stone
3. 3) a precious corner stone
4. 4) a sure foundation

Ellen White

Victor Houteff

Ben Roden (Jesus, the Branch, is the "corner" that the builders rejected Matt, 21:42; DA 597)

Lois Roden

Isa. 28:17 Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. A message is brought which is to plumb and straighten judgment and

righteousness. It will correct all our ways. The hail in this verse foretells a destruction, and whatever the waters mean, they will overflow their hiding places. 12 SC 8, 9:11.

Not only has Christ come to us today in four distinct messages (a foundation stone, a tried stone, a precious corner stone, and a sure foundation), but we are also given a "message" which is to plumb and straighten judgment and righteousness, that will "correct all our ways." That additional message is the bound up testimony revealed in the Seven Thunders and its relative Present Truth studies. It is also depicted in Rev. 14:18 by the angel that has "power over fire" fire which either purifies or destroys.

Isa. 28:18 And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.

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Those who will not heed God's Word [his ever-unfolding message] must expect these results. Ibid. [brackets added]

The word "scourge" (Hebrew shote) is also translated "whip," and refers to that which is used to chastise

And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips (shote) , but I will chastise you with scorpions. 1Ki. 12:11.

A whip (shote) for the horse, a bridle for the ass, and a rod for the fool's back. Pr. 26:3.

As the shelter that the "drunkards of Ephraim" are thinking to use to protect themselves when the persecution (scourge, whip) breaks out will be of no advantage to them, and will even be a trap they shall fall into, the only hope for those who will truly give heed to God's Word will be to be able to find refuge in the great valley made by the Lord's feet. Thus, it is to there, and there alone, that the saints must flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah. See 2 TG 15:12, & Tract 5:133, 114.

The purpose of fleeing to the great valley is two-fold first, to find deliverance from the persecution of the Assyrian's rod, and, second, to escape the overflowing scourge the Lord will send to judge His people. The result one finds in both of those situations is conditioned upon whether or not they are sealed with the complete seal.

"From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only to understand the report. For the bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it.

"For the LORD shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act." Isa. 28:14-21.

"A great and terrible surprise is to overtake them. And when the judgment of God as foretold in Ezekiel 9 commences in the church, it will continue on to the end with any who will be scornful of the Truth." 12 SC 8, 9:12.

Concerning the work of the four carpenters fraying the Gentiles and the Lord's feet standing on the Mt. of Olives and making the "great valley" to which the saints flee, Br. Houteff says,

"This truth, you see, supersedes all truths, for without it your other truths will not profit you, will not take you into the kingdom. It is the last mile of all the miles of our faith through life that takes us Home. We have gone this long; let us, therefore, keep on going right on to glory land, which is no longer beyond the horizon. The mile ahead is indeed the last mile that will take us Home." 2 TG 44:51.

As this subject is so vital to our survival and victory, then it is most certainly incumbent upon us to have the correct understanding of it. Moreover, as we have seen that the four carpenters that fray the last Gentile power that will control the land, the Assyrian, are something other than a part of the four horns (Gentiles) that scattered Israel, Judah, and Jerusalem, and that those carpenters are actually directly related to the ensign and the voice of the Lord that beats down the Assyrian, then it is equally important for us to be ready for the events that are to quickly unfold by assimilating all of the Truth we have been given so that we be sealed thereby and prepared to stand in the day of trial and come out of it victorious to the Lord's glory.

"Let us once and forever realize that the Devil is more shrewd than we can imagine. He is not particular what you believe so long as he can lead you into sin. He will

knows he can accomplish his aims more securely if he can lead you to be disobedient to the Truth, than he can by false doctrine. • 2 TG (unrevised) 30:18.

The idea therein is if we are obedient to the Truth we already have, and not sinning against it, then Jesus's victory over the devil will be ours. Part of the truth that we already have is that we are to ever have our eyes and ears open to the coming of more truth (1 TG 12:1) the unrolling of the scroll. Br. Houteff stated the importance of being obedient to the Truth as the scroll is continually unfolding in the revised version of that same TG (2 TG (unrevised) 30:18) the

Let us once and forever realize that the Devil is more shrewd than we can imagine. He is not particular what you believe so long as he can keep you ignorant of revealed Truth. 2 TG (revised) 30:15.

There have been many professed Davidians and Adventists who have been working as hard as they can to keep others from even investigating the Branch message, or have been misrepresenting it to those who have been doing so. Thus they have been disobedient to the Truth revealed in the Rod and Ellen White's writings concerning the investigation of new light, and have also been ignorant of revealed Truth because they won't prayerfully investigate the unrolling of the scroll in the Branch. That is, those who have been opposing the investigation of the Branch message have been encouraging others to look to them and trust their opinions rather than studying the message and relying solely on the Lord to answer the matter for themselves directly. The result is that they have been coming up with numerous private interpretations regarding the four carpenters and how the kingdom will be set up.

With these things before us, what does it mean to

FLEE TO THE VALLEY?

We know that in order to receive the complete seal we must be living the truth we know and looking for that which we have the opportunity to know the

Just as soon as the people of God are sealed in their foreheads it is not any seal or mark that can be seen, but a settling into the truth, both intellectually and spiritually, so they cannot be moved just as soon as God's people are sealed and prepared for the shaking, it will come. Indeed, it has begun already; the judgments of God are now upon the land, to give us warning, that we may know what is coming (MS 173, 1902). • SDA Bible Commentary, Vol. 7a, p. 171.

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 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. • 11 SC 7:8, 9.

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Grace, therefore, pardons, the sinner, lets him out of prison, so to speak, and gives him another chance to overcome sin; but faith keeps him free. The sum of the matter is this: Righteousness through grace is righteousness through pardon, while righteousness through faith is righteousness through behaving, and it is crowned with the righteousness of Christ. • 2 TG 39:8.

True righteousness through behaving, as the exercise of faith, is dependent upon having the correct understanding of what is the correct behavior that is, what are the Lord's commandments. As the reformation consists of first casting out the abomination, then restoring the Truth, the correct behavior (the faith which was once delivered unto the saints) cannot be truly performed until that which was supplanted by the abomination has been restored.

While Br. Houteff spoke of the restoration of the feast days (including the Lord's Supper) that were taken away from the early church, he did not receive the call to actually restore any of them. Thus, though he brought before us many things that constitute the Christian standard in which we are to walk (behave) in faith, it wasn't until Br. Roden was called to reinstitute the feasts, etc., that the church had the God-given means to attain to the true righteousness by faith (behaving) that will bring the righteousness of Christ. •

Besides this vivid illustration, Inspiration, through the prophet Daniel reveals that the Sanctuary is to be cleansed not only from sinners, but from doctrinal error, too, for one angel inquired,

Dan. 8:13, 14, 17 How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the Sanctuary and the host to be trodden under foot? And He said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed. Understand, O son of man: for at the time of the end shall be the vision.

The daily, the desolation, also the Sanctuary and the host pertain both to the doctrines and the people. Both are to be cleansed. • 2 TG 42:32.

With the valley thus made (i.e., the hindrances and obstacles the abomination thus removed), the saints will now have to flee to that valley if they are to stand in the time of Jacob's trouble. That is, regardless of whether they are to flee to the land of Israel at the

present time, they will have to first find refuge in obeying the present truth of the Branch message now in order to be sealed and entitled to be a part of that company that is to stand in the land "a Branch shall stand" (12 SC 1:8).

Isa. 8:13 "Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread."

God alone is to be revered; God alone is to be feared and dreaded. If there were no possibility for fear at the fulfillment of this chapter, there would be no need for this reassurance and instruction. It is indicative of the fact that God's People will see themselves absolutely helpless, and they will appear helpless to all others. Then they will receive deliverance from God, and all will behold it.

If God's people are approaching the time when they must either confederate or sacrifice their lives, they must be developing that faith which will cause them to believe that "in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them." Rev. 9:6. 13 SC 3,4:8, 9.

As to how "absolutely hopeless" God's people will see themselves to be, we read,

"I saw that all things are intensely looking and stretching their thoughts on the impending crisis before them. The sins of Israel must go to judgment beforehand. Every sin must be confessed at the sanctuary, then the work will move. It must be done now. The remnant in the time of trouble will cry, My God, My God, why hast Thou forsaken me?"

"The latter rain is coming on those that are pure" all then will receive it as formerly.

"When the four angels let go, Christ will set up His kingdom." Spaulding- Magan Collection, 2, 3.

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As the kingdom is set up at the close of the Assyrian period, before Babylon the Great rides the scarlet-colored beast, then the blowing of the winds caused by the four angels letting go of them that Sr. White speaks of therein must refer to the Assyrian's Sunday laws (his rod) that come before the Babylonian Sunday laws because the four angels let go of the winds, then the kingdom is set up. That is, the Babylonian Sunday laws come after the kingdom is set up, while the Assyrian Sunday laws come after it sprouts in the wilderness (Hosea 2:14, 15) before it is fully established in the land.

The fact that the remnant "in the time of trouble will cry, My God, My God, why hast Thou forsaken me?" shows that they will go through a crucifixion experience similar to that which Jesus went through. That experience is revealed in Revelation 11. Concerning the "Two Witnesses" thereof we read

"And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them." Rev. 11:7.

The Adventists have historically applied that verse to what happened beginning in 1793 during the French Revolution when the First French Republic outlawed religion. They say that the "beast" and the "bottomless pit" represents that it (the First French Republic) "had no foundation" it was an atheistical power. (7 Bible Commentary, 802). Br. Houteff, though, identifies the beast that came from the bottomless pit as being apostate Christianity (2 TG 15:11, 12). It is that beast that makes war against the Two Witnesses and kills them.

That situation can only take place before the deliverance at the voice of God because after that time the delivered saints cannot be harmed nor hindered. As the time of Jacob's trouble (and, thus, the Assyrian period) ends at that deliverance, it must be during that time of Jacob's trouble that the Two Witnesses are killed the time when Babylon is sitting on the heads, before she sits on the beast. Furthermore, their resurrection and ascension is symbolic of their deliverance and glorification at the voice of God, which occurs after they are symbolically killed.

"And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

"And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them." Rev. 11:11, 12.

Moreover, Br. Houteff equates the earthquake and falling of the tenth part of the city (Rev. 10:13) to the fulfillment of the slaughter of Ezekiel 9 (2 TG 15:12), which, according to the delineation of events in Rev. 11:11-13, occurs after the Two Witnesses are raptured*.

*Note: we are using the term "rapture" herein in a limited sense to refer to the glorification of the saints at the time of the deliverance at the voice of God because the events portrayed in Rev. 11:11, 12 that symbolize that deliverance have the appearance of the events in 1 Thes. 4:15-17, though the former are only symbolical, and the latter, literal.

"And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven." Rev. 11:13.

While the separation of Ezekiel 9 that accompanies the sealing occurs both before and during the time of Jacob's trouble, the slaughter itself doesn't happen during that time. If the slaughter were to happen before the end of the time of Jacob's trouble and the deliverance, the "great fear" which is to fall "upon them which saw them" when the enemies of God's people see the Spirit of God enter them and they stand on their feet would cause the Assyrian to flee from the ensign (the purified church) before the saints had gone through the humbling time of Jacob's trouble that they need to go through to be ready to possess the land. Moreover, the "remnant" who escape the shaking (earthquake) would be "affrighted" and give glory to God before the Two Witnesses are glorified which would be contrary to the text.

The following shows that Br. Houteff understood that the slaughter of Ezekiel 9 is not to occur until after the kingdom is set up — i.e., the wheat put into the barn.

First the sickle is put to the grain, and next the grain is bound into sheaves, then threshed, after which it is put into the barn; and thereafter the chaff and the tares are destroyed. This work being completed during the autumn, it shows that the harvest is a season of time after — the summer is past, — and that it is followed by the fruitless winter period.

So it must be with the spiritual harvest which otherwise could not be illustrated by the literal. Do not regard lightly the wisdom of God: His illustrations are perfect. — Tract 3:64, 65.

It may be noted that, according to the parable of the wheat and tares, after the sickle is put to the grain, the tares are bundled before the wheat is put into the barn —

Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. — Matt. 13:30.

Notice that it says that the tares are first to be bound in bundles — to be — (future tense) burned, not that they are burned at the time they are bound in bundles. After the tares are separated from the wheat, but not yet destroyed, the wheat is put into the barn. Then, as Br. Houteff says, — thereafter the chaff and the tares are destroyed. — Once the tares are separated from the wheat, it is more important to thresh the wheat and put it into the barn than it is to burn the chaff and tares.

Let us remember that it [the wheat] is not left in the field to rot, it is put into the — barn, — (Kingdom) while the tares are burned, so says the Lord (Matt. 13:30). 1 TG 17:4. [brackets added]

Previously we read that once the wheat is put into the barn, — thereafter the chaff and the tares are destroyed — while in the above quote Br. Houteff says that the wheat will be put into the barn — while the tares are burned. — The important point in those statements is that the tares are not destroyed before the wheat is put into the barn, as many teach the situation to be.

That is, many Davidians are teaching that the slaughter of Ezekiel 9 will occur either in — Davidia — or in the SDA church (or both) before the Kingdom (barn) is set up. That thinking is what caused Florence Houteff and those with her to fall into the devil's trap. Yet, that thinking is contrary to the above quoted statements. Oh, how different things may have been had those Davidian leaders taken all that Br. Houteff had taught, especially concerning God's intention to continue speaking to us,

[s]ince it now is clear as sunlight that the ever-unfolding, Inspired interpretation of the Scriptures is the ever-living Spirit of Prophecy, the eyes of the church at work (1 Sam. 9:9), [and that] — to be without these spiritual eyes is to try to walk, as it were, in dense darkness. — 2 TG 45:8. [brackets added]

Concerning the separation of the wheat from the tares during the marking period, we read —

â??Says the Spirit of Prophecy: The remnant that purify their souls by obeying the truth gather strength from the trying process, exhibiting the beauty of holiness amid the surrounding apostasy. The great issue so near at hand will weed out those whom God has not appointed, and He will have a pure, true, sanctified ministry prepared for the latter rain.â?? (Bâ?? 55 1886.)

â??â??The angel is to place a mark upon the forehead of all who are separated from sin and sinners, and the destroying angel will follow, to slay utterly both old and young.â?? â??
â??Testimonies for the Church,â?• Vol. 5, P. 505.

â??The above quotation needs no interpretationâ?!It is definite that, before Godâ??s people receive the seal they must separate themselves from sin and sinners, whereas the

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opponents of The Shepherdâ??s Rod claim that the separation takes place after the sealing is completed â?? after the close of probation.â?• 2 SC 1:6.

â??This does not mean that they do not see, or speak to one another, but a separation in principle, rule, or guide.â?• 1 SR 129.

What is strange about the theory regarding a pre-kingdom slaughter in â??Davidiaâ?• is that, were such to occur now or in the near future, those who are promoting the theory would go down, as would most of those who are putting themselves forth as the leaders of the various â??Davidianâ?• factions and many of their followers, because of the fact that they are not only teaching error in their theory, but are professing to be basing that theory on the Rod, while at the same time rejecting the Rod teachings concerning the continual unrolling of the scroll and Godâ??s intention to continue to direct us through the living Spirit of Prophecy â??

â??Isa. 62:1 â?? â??For Zionâ??s sake will I not hold My peace, and for Jerusalemâ??s sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.â??

â??Here we are told that the Lord will continue thus to speak, not for the sake of the world, but for the sake of the church so that she may eventually stand on Mount Zion with the Lamb; that He will thus continue â??until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.â?• 1 TG 42:3, 4.

On this matter he also says,

â??This verse [Isa. 62:1] denotes that it will take much speaking and effort on Godâ??s part before righteousness and salvation will go forth out of Zion and Jerusalem. It is because Godâ??s people need a work to be done for them that will cause Him to continue speaking and working until righteousness and salvation are accomplished. We may be certain also that in this process we as a body will win; but some as individuals will lose out because they, like rebellious Israel of old, will not submit themselves to the necessary requirements that God lays before them. They refuse to exchange their ways for His ways and their thoughts for His thoughts.â?• 12 SC 3:3. [brackets added]

For those who are looking for the slaughter of Ezekiel 9 to be the next major event, we present the following

ARTICLE II OBJECT

Section 1. 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. The Leviticus, p. 5.

So, we see that the object of the Davidian association is not to bring about the slaughter of Eze. 9, but a reformation and that as the prerequisite movement to the Loud Cry. The purpose of the Rod message is to help the church avoid the slaughter. So, why would those Davidians be looking for the slaughter to come among them and then the SDAs? Because they think that with the ones they consider to be tares out of the way, they can work for the church unhindered even though they don't have the complete sealing message. Mystery of mysteries!

That is, they can't be counted among those who are delivered at the voice of God because it is said of the delivered ones that they are those who

could wash one another's feet. EW 15.

As the washing of feet she speaks of there is that which accompanies a keeping of the Lord's

Supper, and many Davidians believe that they won't be keeping that memorial until after the kingdom is set 93

up, how could they be a part of those delivered and glorified ones, since the washing of feet she speaks of precedes the deliverance?

Were the Davidians to come together today and prayerfully examine themselves in order to see that they are not causing trouble, and keep the Lord's memorial, receiving the great blessings that come with it, there wouldn't be the many divisions among them that we see today.

Ye have seen also the breaches of the city of David, that they are many. Isa. 22:9.

Bear in mind that it is not the Sunday laws that purify the church, but it's the saints experiencing the reformation of 9T 126, which is said to be the object of the Davidian movement. It's the saints awakening to God's love for them (His love for them in graciously showing them the Present Truth of their true situation and providing them the remedy thereof) that brings the reformation and brings the devil's anger upon the saints,

As the Blue Sunday Law is to be enacted by Satan's own will, not by God's, then such a method to purify the church would not only be contrary to every inspired statement but also to Satan's determined purpose, for his aim is not to bring the tares and then pluck them out, but rather to choke out the wheat by their continued presence. Neither is his intention to fulfill the prophecies, for that is what he would be doing if he should enact blue Sunday laws, but rather

defeat them. Therefore, if the church is to be purified by Satan's laws he would be doing the work which God has assigned to His servants and which He is to do Himself.

Is Satan working for God's and His church's interest or against? If against, he will never do one thing to purify the church or to fulfill the prophecy.

The only thing that would compel him to pass blue Sunday laws and go to make war with the remnant of her seed (with those that are left, Rev. 12:17) is the purity of the church when God takes away the tares which received not the mark, and even then Satan will not enact blue Sunday laws until after he has exhausted every other weapon against the church. Therefore, as long as the church remains in her present Laodicean condition, there will be no blue laws or war against her, but a bluff only to make her members believe that they are free from his snares and that he is still trying to cause them to fall. But the worst of it all is in that they are sound asleep, which is shown by the fact that they still think Satan is working terribly hard to fulfill God's word by trying to pass blue laws and are not aware that he is only playing with them as a cat with a mouse, and the brethren to whom the Lord has entrusted the spiritual interests of the people (Testimonies for the Church, Vol. 5, p. 211) instead of sounding the alarm to arouse the church are determined to even silence the voice of [correction], and thus rocking her to a more sound sleep! 2 SC 1:9, 10. [brackets added]

When the church reaches the condition necessary for the reformation of 9T 126 to take place, the devil will then, not before, bring the trouble represented by the blowing of the winds in order to retard its progress, were that possible.

Another reason we know that the slaughter itself won't occur until after the rapture of the Two Witnesses is that the slaughter is also to be a sign to the world that God is with those whom He protected before they were delivered, and that if He would deal so drastically with sinners who professed to be His people, then how would He deal with them should they oppose His people after they are delivered. We also know, though, that even that sign will not convince all of their need to repent.

Additionally, Ellen White was shown that after the deliverance,

Then it was that the synagogue of Satan knew that God had loved us who could wash one another's feet and salute the brethren with a holy kiss, and they worshiped at our feet. EW 15.

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Who are the synagogue of Satan? They are they

which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Rev. 3:9.

Ellen White expresses the same thought

â??The Lord desires those who take part in His work to be men of spiritual understanding, sensible men, who will follow His way and make known His will. Their voices are to be heard amid the din and confusion of unconsecration. Those in the synagogue of Satan will profess to be converted, and unless Godâ??s servants have keen eyesight, they will not discern the working of the power of darkness.â?• 1 MR 281.

We know that those who â??profess to be convertedâ?• (â??say they are Jewsâ?•) in the church are those who will go down when the earth swallows up the flood (Ezekiel 9 slaughter). But before they go down, they are to worship at the feet of the saints. It is then that they will say

â??The harvest is past, the summer is ended, and we are not saved.â?• Jer. 8:20.

How can the tares who could have been sealed and delivered say that when the harvest for the church is over unless they are alive and see those who are sealed and delivered and that they are not? That is, there has to be a sign that the tares will witness in order to know that the harvest is past. The deliverance is the sign that the firstfruit harvest for the church has ended.

â??Isa. 8:14 â?? â??And He shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.â??

â??A sanctuary is a place of refuge. Besides being a place of refuge to Godâ??s faithful ones, He is also to be a rock of offense to both the houses of Israel â?? Judah and Israel â?? and a gin and a snare to the inhabitants of Jerusalem. Jerusalem was the ruling city of Judah. From this it is plain that through this confederacy God is to be a gin and snare to antitypical Judah.â?• 13 SC 3, 4:9.

It is not the confederacy that is to be the gin and snare to â??the inhabitants of Jerusalem;â?• it is to be the Lord who is to be such because He comes to both of the houses of Israel (SDA and DSDA) as a stone and a rock in present truth messages under His new name, the Branch. The Hebrew word translated â??stoneâ?• (eber â?? from a word meaning to â??build upâ?•) is feminine, and the word translated â??rockâ?• (tsoor â?? from a word meaning to â??besiege,â?• â??bind upâ?•) is masculine. Thus, the Lord comes as a sanctuary for those who accept Him at this coming (His â??invisibleâ?• coming) in a masculine message and a feminine message, but for a stumbling and an offense to those who will not accept Him in such manner.

THE LEAVEN IN THE THREE MEASURES OF MEAL

â??Matt. 13:33 â?? â??Another parable spake He unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.â??

â??The Kingdom is here again shown to start with something small, but that little thing is to be like yeast in a loaf of bread. What could the leaven be but an unpopular message borne by some insignificant one and put into the Church, the loaf. Well, the leaven is in the dough now. Just watch it leaven the whole.â?• 2 TG 11:6.

â??The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.â?•

â??Among the Jews leaven was sometimes used as an emblem of sin. At the time of the Passover the people were directed to remove all the leaven from their houses as they were to put away sin

from their hearts. Christ warned His disciples, "Beware ye of the leaven of the Pharisees, which is hypocrisy." Luke 12:1. And the apostle Paul speaks of the "leaven of

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malice and wickedness." 1 Cor. 5:8. But in the Saviour's parable, leaven is used to represent the kingdom of heaven. It illustrates the quickening, assimilating power of the grace of God!

"The leaven hidden in the flour works invisibly to bring the whole mass under its leavening process; so the leaven of truth works secretly, silently, steadily, to transform the soul. The natural inclinations are softened and subdued. New thoughts, new feelings, new motives, are implanted."
• COL 95. 99.

The kingdom of heaven "that is, the truth of it" is the leaven that a woman is to put into three measures of meal until the whole is leavened. The woman is the Holy Ghost (the Spirit of Truth), the three measures of meal are the messages given to the SDA, DSDA, and BDSDA congregations. We say that it is in those three messages because the meal represents food. The parable declares that the "whole" is to thereby be leavened. While Br. Houteff said that "the leaven is in the dough now" (that is, the sanctifying truth of the kingdom "the leaven"), there were only two measures of meal in the proverbial bowl at that time. There had to be a third measure in the bowl before the parable could meet its perfect fulfillment. Thus, with the coming of the Branch, the bowl has its predicted three measures of meal and the leaven (the Truth of the kingdom) is now doing its transforming work "implanting new thoughts, new feelings, new motives."

The two wave loaves that were offered (waved) on the day of Pentecost were baked with leaven (Lev. 23:17). Therefore, those who receive the outpouring of the Spirit on the day of Pentecost (are waved) will be those who have partaken of the three measures of leavened meal who have experienced "the quickening, assimilating power of the grace of God" that is in the leaven "the truth of the kingdom."

It is said of those who don't have the experience of allowing God and His Truth to become a sanctuary for them that

"many among them shall stumble, and fall, and be broken, and be snared, and be taken."
Isa. 8:15.

We find similar language in Isaiah 28 wherein is described the result of rejecting the unrolling of the scroll

"But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken." Isa. 28:13.

From a comparison of those verses we learn that while the Lord is to be a sanctuary (a valley to which they may flee) for those who follow on with the unrolling of the scroll; those who fail to allow the Lord to be their sanctuary will find themselves caught up in the confederacy. [For more on that

verse of Isaiah 28, see our study, Eze. 5, When the Siege has Ended]

â??This prophecy [Isa. 8:15] declares that the confederacy will be a snare â?? a trap â?? and that many will fall and be taken in it. It will be a fearful trap and will separate Godâ??s people. Thus is the Lord going to test all His people and let them reveal just how much faith each of them has. In the face of this warning, we must make the necessary preparation so that we will not fall into the snare. God has clearly forewarned His people so that they will not be taken by surprise.â?•

â??In Isaiah 24 we are told that there would be a shaking as of an olive tree and but few men would be left.

â??The confederacy that we are studying this afternoon commences before the Loud Cry and before the slaughter of Ezekiel 9. It is not the Image of the Beast, for this association precedes the Image of the Beast, and the confederacy is formed when the nations are girding themselves for war. Put another way, the confederacy will commence after the sealing and perhaps just before the slaughter of Ezekiel 9. Moreover, it is in the time when the Christian nations are united that the woman â??Babylonâ?• will sit on the seven â??headsâ?• (Rev. 17:9), depicting also the union of the churches under Babylon.

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â??All those who are not expecting the confederacy, but instead are expecting next the reassertion of Roman church supremacy or the battle of Armageddon or something else are going to fall into this snare, for it will appear to them harmless and perhaps even a good thing. But it will be their trap.â?• 13 SC 3, 4:9, 10. [brackets added]

There we find the reason why the saints must flee to the valley created by the Lordâ??s feet â?? because it is only in that place where they may find shelter from the confederacy that will be brought forth while Babylon will be sitting on the heads (churches) before she sits on the scarlet-colored beast. That that confederacy comes in the time of the Assyrianâ??s Sunday laws is apparent from the fact that it commences â??after the sealing,â?• at which time the winds (Sunday laws) will be let loose â?? during the time of Jacobâ??s Trouble.

We also find that we have been â??forewarnedâ?• of the situation so that we â??will not be taken by surprise.â?• That implies that we will have before us an intelligent understanding of the issues involved in the confederacy and the means available to us to avoid the trap.

The â??drunkards of Ephraimâ?• are going to be caught in that trap because they think that they will be protected from the results of the confederacy because they have made a covenant with death, are in agreement with hell, have made lies their refuge, and will be trying to hide themselves under falsehoods. They, though, will not be the only ones taken in it â?? it will also include those who think to protect their independent ministries by linking up with the world (and, thus, the churches that are united under Babylon while she sits on the â??headsâ?•) during the Assyrian period. That includes the nominal â??Davidianâ?• and even â??Branchâ?• associations, and also those who profess to believe those messages, yet who are walking independently of any association.

Since the 1970s Senator Edward Kennedy and others were trying to pass a national health program that was a hybrid cross between capitalistic Christianity and Marxism or Socialism. Within the early forms of the bill were provisions that addressed mental health in relationship to religious beliefs. More recently, President Barak Obama and like-minded supporters have succeeded in passing just such a health act. We are not currently aware as to whether or not it carries the same type of religious thinking provisions as the early forms of the bill did, but it is a relatively small thing to add such a rider to the existing bill. Following is a report of the intent of the original bill in this regard. Bear in mind that many who supported the current legislation did so to honor the late Senator Kennedy by passing that which was one of his foremost legislative goals.

Liberal-left Kennedy's national health program, for years his principal issue, will be implemented by the U.S. Dept. of Health, Education and Welfare, RULED by fellow Catholic Califano. What would appear to be a good thing, however, goes beyond physical health care. NOTICE The National Institute of Mental Health setting forth standards for healthy mental attitudes on RELIGION and moral conduct will parallel the creed of the National Council of Churches that such concepts as Divinity, Salvation, literalism in Bible interpretation, will be spelled out as latent signs of actual or potential mental illness. The Act would render it totally impossible for any individual religionist to continue a public ministry outside the Council. The Mercury Religion Supplement. The Master Plan for America.

While Br. Houteff identified a fear of Communism as one of the forces that will cause the fallen churches to unite with each other, today we see an even a greater threat from radical Islamists. As their violent actions are, in the main, motivated by religious views, then it certainly seems reasonable to conclude that groups such as the National Council of Churches (NCC) would do all they could to ward off any potential threats from radical Islamists or any other religious group or persons through an investigation of their religious doctrines, were they given the authority to do so.

With all of the SDA leadership's misrepresentations of the Rod's teachings concerning the purification of the church (Ezekiel 9), it is also reasonable to conclude that some among them would point out to the NCC what they consider to be a potential threat to peace and safety in Davidian theology, and thereby cause us to come under close scrutiny, even having us brought before their councils to answer the charges against us. Even more so when some of the various Davidian offshoots begin to bring in their private interpretations of the

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unfolding of events that will be occurring in the Middle East and elsewhere, along with their fanatical ideas of how the purification in the church is to come about, some of which we are beginning to see today.

Many in the SDA church, and even many of those who call themselves Davidians, have made public some gross misrepresentation of the Branch due to the 1993 Waco incident. We can safely assume that that type of thing will increase the more the enemies of truth find that they are without any Biblical basis for their opposition to the unrolling of the scroll that unmask their errors and points out their sins.

Already the "drunkards of Ephraim" are binding themselves up with the other churches in order to find security in the coming storm. That is, even though the SDA church is not so openly and directly a part of the World Council of Churches or the NCC, strong overtures and compromises are already taking place behind the scenes. Of those "drunkards of Ephraim" it is written that they say that they have made "lies" their "refuge." The question is, Who are they lying to – those organizations, the SDA membership, or both?

According to the type, it was the idolatrous course of Ahaz, king of Judah, that brought the wrath of God upon Judah (2 Chr. 29:8) and opened the door for Israel and Syria to confederate against Judah.

The idolatrous course of Ahaz, in the face of the earnest appeals of the prophets, could have but one result. The wrath of the Lord was upon Judah and Jerusalem, and He delivered them to trouble, to astonishment, and to hissing. 2Ch 29:8. The kingdom suffered a rapid decline, and its very existence was soon imperiled by invading armies. Rezin king of Syria and Pekah son of Remaliah king of Israel came up to Jerusalem to war: and they besieged Ahaz. 2 Ki. 16:5.

Had Ahaz and the chief men of his realm been true servants of the Most High, they would have had no fear of so unnatural an alliance as had been formed against them. But repeated transgression had shorn them of strength. Stricken with a nameless dread of the retributive judgments of an offended God, the heart of the king was moved, and the heart of his people, as the trees of the wood are moved with the wind. Isa 7:2. In this crisis the word of the Lord came to Isaiah, bidding him meet the trembling king and say:

"Take heed, and be quiet; fear not, neither be fainthearted! Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying, Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it: thus saith the Lord God, It shall not stand, neither shall it come to pass. The prophet declared that the kingdom of Israel, and Syria as well, would soon come to an end. If ye will not believe," he concluded, "surely ye shall not be established." Verses 4-7,9.

Well would it have been for the kingdom of Judah had Ahaz received this message as from heaven. But choosing to lean on the arm of flesh, he sought help from the heathen. In desperation he sent word to Tiglath-pileser, king of Assyria: "I am thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me." 2 Ki 16:7. The request was accompanied by a rich present from the king's treasure and from the temple storehouse.

The help asked for was sent, and King Ahaz was given temporary relief, but at what a cost to Judah! The tribute offered aroused the cupidity of Assyria, and that treacherous nation soon threatened to overflow and spoil Judah. [2 Chronicles 28:20] Ahaz and his unhappy subjects were now harassed by the fear of falling completely into the hands of the cruel Assyrians.

The Lord brought Judah low because of continued transgression. In this time of chastisement Ahaz, instead of repenting, trespassed yet more against the Lord: . . . for he sacrificed unto the gods of Damascus. "Because the gods of the kings of Syria help them," he said, "therefore will I sacrifice to them, that they may help me." 2 Chronicles

28:19, 22, 23.

As the apostate king neared the end of his reign, he caused the doors of the temple to be closed. The sacred services were interrupted. No longer were the candlesticks kept burning before the altar. No longer were offerings made for the sins of the people. No longer did sweet incense ascend on high at the time of the morning and the evening sacrifice. Deserting the courts of the house of God and locking fast its doors, the inhabitants of the godless city boldly set up altars for the worship of heathen deities on the street corners

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throughout Jerusalem. Heathenism had seemingly triumphed; the powers of darkness had well-nigh prevailed.

But in Judah there dwelt some who maintained their allegiance to Jehovah, steadfastly refusing to be led into idolatry. It was to these that Isaiah and Micah and their associates looked in hope as they surveyed the ruin wrought during the last years of Ahaz. Their sanctuary was closed, but the faithful ones were assured: "God is with us." "Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread. And He shall be for a sanctuary." Isaiah 8:10, 13, 14. • PK 327-330.

Satan will work his miracles to deceive; he will set up his power as supreme. The church may appear as about to fall, but it does not fall. It remains, while the sinners in Zion will be sifted out—the chaff separated from the precious wheat. This is a terrible ordeal, but nevertheless it must take place. None but those who have been overcoming by the blood of the Lamb and the word of their testimony will be found with the loyal and true, without spot or stain of sin, without guile in their mouths. We must be divested of our self-righteousness and arrayed in the righteousness of Christ. • 12 MR 324, 325.

Though it is an inexpressibly sad thing that through internal troubles it appears that God's church must cause itself to come crashing down to the ground, yet as long as this must be, and as long as God says, "O great mountain! thou shalt become a plain," we, too, do rejoice at the prospect of things soon coming to a head, when out of the ruins "He shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it." (Zech. 4:7.) • 1 SC 8:4.

While we have touched on the confederacy of Christian nations during the Assyrian period while Babylon is sitting on the heads, which brings the local Sunday laws, during that period there are actually

TWO CONFEDERACIES.

The second one is the confederacy between "Israel" and "Syria" against "Judah," in Isaiah chapters 7 and 8. In Tract 14:34, 35, Br. Houteff showed that the circumstances, Syria, Judah, Israel, Assyria, Immanuel, and Mahershalahashbaz mentioned in those chapters are both types and symbols of groups and entities that were to come on the scene in latter times. While he applied those types to the birth and development of Christendom and the church-state alliance of

the Middle Ages, Br. Roden made a more specific latter-day application of the types, including also the type of the "virgin" who gave birth to Immanuel.

As he addresses the matter in depth in a number of his studies (which we will give reference to later), we will only note his applications of the types herein, and summarize how the confederacy spoken of in those chapters directly relates to the actions of the "drunkards of Ephraim" we spoke of previously, and some related incidents. We are doing this because these things take place during the Assyria period and the time of Jacob's trouble.

1. Israel (Samaria) 10 tribes "SDA.
2. Syria "USA in its local jurisdiction.
3. Judah "DSDA (2 tribes). The Branch is the DSDA with its name changed.
4. Assyria "U.S., England, and allies in their international jurisdiction.
5. Immanuel "The Branch (Christ in a message).
6. The Virgin who gave birth to Immanuel "DSDA before 1955.
7. Mahershalalhashbaz "Davidians after 1955 born to the prophetess (Florence Houteff).

Israel (the drunkards of Ephraim) is confederated with the U.S. (a local power) against Judah (the Rod and the Branch) by using the arm of civil law to suppress the investigation of the messages. They have made lies their refuge. The fullness of this confederacy is yet to be seen. But, according to the type and the prophecy, before the Israel/Syria confederacy was able to fully come against Judah, they were both defeated and assimilated by Assyria. This was to occur before Immanuel was mature enough to "refuse the evil and choose the good" (Isa. 7:16). In defeating the Israel/Syria confederacy, Assyria takes away the "spoils" of both of them, and they are forsaken of "both her kings." Type will meet antitype.

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Br. Roden showed that the taking away of the "spoils" of Syria (USA "local) by Assyria (the international alliance which includes the U.S. in its international jurisdiction), would automatically spoil SDA because they are so tied up with the U.S. economy and banking system. He pointed to Ellen White's statement ":

"This nation will yet be humbled into the dust." 1 T 260.

The context of that statement involves the divided state of America during the civil war and England's watching for an opportunity to take advantage of that situation to take back control of America through a possible war. She mentions that England would not be in the best position if she were to open war upon America at that time because she was weak elsewhere in the world and many in her empire could use the situation to break away from her.

So, if England is still yet to humble America in the dust it must come from a means other than war "economics. What makes it possible for Assyria (the international alliance of U.S., England, and allies) to spoil antitypical Syria (USA "a local power) is that the international alliance has control of America's monetary system, and, thus, its economy, through the Federal Reserve (a private consortium of banks, many of which are at the foundation of England's economy).

Concerning the spoiling of Syria and Israel, Br. Roden, in 1959, said,

“To take the riches away from the U.S. certainly would spoil SDA. Just how, this can come about we do not have the slightest idea. Here is an economic situation we are unable to explain at the present time.” • The Fall Of Assyria And The Liberation Of The Saints 1.

Since that time, and especially after the economic crisis in America in and after 2008, and the other economic upheavals in Europe and elsewhere, it is quite easy to see how those in the international financial world (and particularly those in England) can bring about the spoiling of the USA (Syria).

It is written that when Assyria breaks up the Israel/Syria (SDA/USA) confederacy that they are forsaken of “both her kings.” • Br. Roden said that that meant that they would lose their “power as kings. (Isa. 7:16). This is a time of war, famine, and pestilence.” • The Stone Summary, p. 1. In summary of some of the events on the horizon, Br. Roden states the following “

“(5) The Assyrian passes through Judah even to filling the breadth of Immanuel’s land. (Isa. 8:8). This is the great and dreadful day of the Lord (Mal. 4:5), the day in which God causes all the evil beasts to cease out of the land (Eze. 34:25) : “And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods.” • These things happen to Jacob, you see, because the rulers of Samaria refuse the waters of Shiloah “the message that comes softly to seal them (Isa. 8:6). The remnant of Jacob, however, do not need to fear for God is with them (Isa. 8:10). He will break the Assyrian yoke from off his neck (Jer. 30:8). Although the Assyrian smites God’s people with a rod, nevertheless, he falls because of the voice of the Lord (Isa. 30:31). When God’s people cast away their idols and take up the sword of Truth, the Assyrian will fall (Isa. 31:7, 8).” • Ibid.

For more on this confederacy and Isaiah chapters 7 and 8, in type and antitype, see Br. Roden’s studies, Signs and Wonders in Modern Israel, Parts 1 and 2, The Fall of Assyria and the Liberation of the Saints, The Stone, and The Stone Summary, on our web site, or contact us for hard copies of them, free of charge.

What is the Lord’s counsel for this time?

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“BIND UP THE TESTIMONY, SEAL THE LAW AMONG MY DISCIPLES.” •

ISA. 8:16

“A “disciple” is one who follows Christ on and on in Divinely-revealed Truth which he accepts not because others do, or do not, but because the Father which is in Heaven has through His Spirit personally convinced him of it (Matt. 16:17) “because independent of what others do or say he is personally persuaded by the Spirit. And the “testimony” is His living Word passed on by His chosen and Spirit-filled messengers “the Spirit of Prophecy” at work (Rev. 19:10). Hence to bind up the testimony among His disciples is to confirm “the Spirit of

Prophecyâ?? among them and them only.

â??And to seal the law among them is to have the law authorized and fortified by Truth, to have them see the necessity of keeping it, and to have them calmly sayâ??

â??Isa. 8:17 â?? â??And I will wait upon the Lord, that hideth His face from the house of Jacob, and I will look for Him.'â?• 2 TG 41:21, 22.

For the testimony to be bound up according to the Lordâ??s will, and not by manâ??s will, it must be done in fulfillment of the specific prophecies that depict that work, and at the proper time when the testimony is ripe for such. That is, there must be both some specific prophecies that outline the bound up testimony, and that depict the work of binding it up, or we will have nothing in the Bible to test a claim that one is binding up the testimony according to the Lordâ??s leading.

As, previously noted, we have other studies that deal with those particular prophecies and that specific work, we direct the reader to them â?? Dry Bones Extra, and The Return of the Shekinah, Introduction to the Seven Thunders.

Moreover, to seal the law within us (having â??the law authorized and fortified by Truthâ?•), and our seeing â??the necessity of keeping it,â?• includes the law of the feast days, and all of the other ordinances of the Lord, including also the Lordâ??s Supper. Regarding the Lordâ??s Supper, Ellen White says,

â??Our Savior instituted the Lordâ??s Supper, to be often celebrated, to keep fresh in the memory of His followers the solemn scenes of His betrayal and crucifixion for the sins of the world. He would have His followers realize their continual [day by day] dependence upon His blood for salvationâ?!.

â??The salvation of men depends on a continual [day by day] application to their hearts of the cleansing blood of Christ. Therefore, the Lordâ??s Supper was not to be observed only occasionally [every few months] or yearly, but more frequently than the annual Passover.â?• 3 SG 227-228. [brackets added]

â??Duties are laid down in Godâ??s Word, the performance of which will keep the people of God humble and separate from the world, and from backsliding, like the nominal churches. The washing of feet and partaking of the Lordâ??s Supper should be more frequently practiced.â?• EW p. 116.

Therein we find the necessity of keeping that part of the law â?? that is, our keeping close to Christ that He may keep close to us.

At the time those statements were written, the church was only celebrating those ordinances every three months for that was when the Methodist and other circuit-riding ordained preachers would come around to the many scattered congregations. Thus, the Adventists never accepted that counsel, and to this day still follow that custom. Thus, the true Christian humility and separateness from the world that a frequent keeping of the memorial and self-examination would bring them is lacking, while backsliding is prevalent.

Isa. 8:18 Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion.

Soon it will be seen that those who take a firm stand on the side of Truth will be for signs and wonders. 2 TG 41:22.

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That wonderful promise will be realized by those who accept the binding up of the testimony and have the law sealed in their hearts and minds, by the Spirit, and, thus, receive the complete seal of God and are delivered.

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 [Eze. 37:11]!

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 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 that we may be hid in the day of His fierce anger which is soon coming. 11 SC 7:8-10. [brackets added]

Taking these last statements along with the ones we previously read about the church appearing as about to fall while the sinners in Zion will be sifted out, and that it appears that God's church must cause itself to come crashing down to the ground in order to become a plain, then it must be that the wheat and tares will still be commingled during that time, and that the Immanuel's still have not come to the position where they are consistently able to refuse the evil and choose the good.

Here you see that one needs a daily supply of spiritual butter and honey if he is to sustain his spiritual life. That is, yesterday's meal could not take the place of the meal today no, no

more than Noah's inspired message for his day, can take the place of the inspired message of the Kingdom today.

Only the Heaven-sent message for today can save the people of today. This is just as real and as true and as logical as it is to say that the living cannot be judged with the message of the judgment of the Dead. Yes, "blessed is that faithful and wise servant, whom His Lord hath made ruler over His household, to give them meat in due season." Matt. 24:45, 46. • 2 TG 20:25, 26.

THE MESSAGE TO NINEVEH

Dan. 11:45 "And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him."

Now that Great Britain's [and the United State's] economic structure is in grave danger of collapsing, and as her empire is fast crumbling, we fear that the fulfillment of verse 45 is perhaps closer than one might realize. If only those who head the empire, and also the heads of our own nation knew and understood prophecy, we believe Great Britain [and the U.S.] could come victoriously as did Nineveh of old after Jonah's great episode. • 2 TG 7:8, 9. [brackets added].

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How can the leaders of Great Britain and the U.S. know and understand the relevant prophecies that can bring them the victorious end that the prophecies and types show if those Davidians who have that light do not present it to them "which they are not doing in any meaningful way since they are only working for the church to draw people into their own little factions? If it were not our duty to bear the "message of Jonah" to "Nineveh," then why did Br. Houteff say the following?

Likewise in bearing our message of Jonah we should not be anxious for Assyria's fall, but rather for her repentance and salvation. • 11 SC 8:11, 12.

"how shall they hear without a preacher." Rom. 10:14.

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

The purpose of this study is to help us all to see that Jonah's experience is a sign not only to the Jews in Christ's time but also to you and to me. Whom does Jonah represent by his running away? "Not the 144,000, for they do not run away. On the contrary, they follow the Lamb whithersoever He goeth" (Rev. 14:4).

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

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. After Jonah came on shore following his experience in the sea, his next step was to proclaim a message to Nineveh evidently to save it or there would have been no need for Jonah to be sent. At the end of the given forty days Nineveh stood. At this Jonah should have taken the position of rejoicing that he was a saviour of Nineveh. But instead Jonah was sick and wished he was dead.

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

This should be a great object lesson to us. In carrying our message of Elijah we should not be anxious for the execution of Ezekiel 9 in the church, but rather we should be anxious for the souls of the people. Likewise in bearing our message of Jonah we should not be anxious for Assyria's fall, but rather for her repentance and salvation.

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

It is Nahum's prophecy, the message contained in Tract 14, War News Forecast, that is to bring salvation to antitypical Assyria. She will not be saved from the nations not defeating her, for they will. But in her defeat she will be brought to repentance and be reconciled to God and be saved. • 11 SC 8:11, 12.

Deut. 4:26-31 I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed. And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you. And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell. But if from thence thou shalt seek the Lord thy God, thou shalt find Him, if thou seek Him with all thy heart and with all thy soul. When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto His voice; (For the Lord thy God is a merciful God;) He will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which He swore unto them.

Here Moses predicted the disintegration of the kingdom then expected, and the dispersion of the people of Israel throughout the nations, the exact situation in which we

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are today. He also herein predicted our visitation in the latter days, our time the time we as Christians find ourselves as fugitives and sinners among the nations, the time we are visited by

Inspiration and are advised to "turn to the Lord," to "be obedient unto His voice." And if we obey, He will hear us and save us.

"We should, therefore, now give ear to His voice, and whatsoever He commands we must do if we want His blessings upon us.

"Remember we anciently lost the Kingdom because of disobeying His commandments and statutes, and it is certain that he will not take us back into it so long as we neglect to take heed to His voice. And here is the Voice which rings in our ears today as loudly as it did in the ears of the people in Moses' day." • 2 TG 37:16, 17.

CONCLUSION

Herein we have reviewed the many aspects of what exactly it is that brings an end to the times of the Gentiles and enables the saints to return to the land of promise. We have found that it is not any Gentile power that causes the last power that will control the land, the Assyrian, to flee from there. But rather, it is the Lord, Himself, through His Spirit-anointed servants and the glorious truths they have been given that purify the saints and makes them the ensign through which God will mightily work to bring an end to the times of the Gentiles and restore the Promised Land to the faithful remnant. Were it any Gentile power that accomplishes the mighty work the four carpenters are to accomplish, then the world could attribute it to others than God, Himself, and His triumphant Truth.

"The incurable bruise and grievous wound is the kingdom lost. Though the bruise is incurable, yet they are to be delivered. Only a miracle can heal an incurable bruise. Just before God's people are delivered they will be painfully aware that there is no possible way for them to be delivered. But a miracle is to take place. Then all will know that God alone wrought their deliverance." • 13 SC 1, 2:13.

The first miracle to take place is the full conversion of the saints "the reformed, lifeless bodies receiving the Spirit (Wind) that comes from the four winds that they may come to life and stand up a mighty army in truth and in righteousness (Eze. 37 7-10). The consecration that that conversion brings the saints enables them to cast away their idols, thereby causing the Assyrian to fall "and that during the time of Jacob's trouble.

"Jer. 30:7 "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble, but he shall be saved out of it."

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

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

â??Some of us may think we have hardship now, but the fact is that we do not know what hardship is. We cannot now comprehend or even imagine how great the trouble will be. â??Alas! for that day is great, so that none is like it: it is even the time of Jacobâ??s trouble; but he shall be saved out of it.â?• The trouble actually is what saves him. Then the time of trouble is coming for the good of the latter-day Jacobites. It is coming to deliver them. through this most difficult time, it is the man who has the greatest faith in God that will fear the least. The more faith one has then the greater will be his deliverance.â?• 13 SC 1, 2::9, 10.

We have learned that the saints are to find relief and refuge during that time by fleeing to the valley made by the Lordâ??s feet (prophets) â?? the beautiful plain that was formed when the obstacles and hindrances were removed through the casting out of the errors in doctrine and practice brought in by he who thought to

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â??change times and lawsâ?• (Dan. 7:25) and the restoration of that which was taken away. Concerning the extent of the relief and refuge we may find in that valley during the time of Jacobâ??s trouble, we have this testimony:

â??Jer. 30:4-6 â?? â??And these are the words that the Lord spake concerning Israel and concerning Judah. For thus saith the Lord; We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?â??

â??The cause of the fear here forecast is fundamentally needless and unnecessary, declares the Lord.

â??Jer. 30:7 â?? â??Alas! for that day is great, so that none is like it: it is even the time of Jacobâ??s trouble, but he shall be saved out of it.â??

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

â??Plainly, the burden of this chapter is concerning the antitypical returning to the homeland. Though terrible the trouble may seem, yet the outcome of it is to be the same as in the type. Right now we may not appreciate this study as we ought to, but the time is soon coming in which we will dig as fast and as hard for it as we would to get out from under an avalanche. Those who have but little faith in the Word of God though, the study will not do them much good. Now is the time to start cultivating the faith we need to have then. Jacob, our type, well knew that God had directed his return from Padanaram â?? to the homeland, yet he trembled when he heard that Esau, with four hundred men were on the way to meet him. Besides, he was led to wrestle with the angel all night long. He prevailed only because he would not let the Angel go until He blest him. The final result was that on the morrow, Esau, rather than destroying the whole company, very kindly greeted Jacob with a kiss, and cordially invited him to return home! So when it all worked itself out, Jacob plainly saw that there was no need at all to have ever feared. How encouraging that â??all these

things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. • 1 Cor. 10:11. That which happened to Jacob is sure to happen to us, and how comforting to know all this ahead of time. • 1 TG 47:14, 15.

Remember, the •other Angel• does finally join the •Third Angel,• and directs its work. (Rev. 14:17, 18; TM 300).

There was a time when the ancient Jews were facing their enemies who outnumbered them. The king of Judah, Jehoshaphat, had proclaimed a fast. Then, the Spirit of the Lord came upon •Jahaziel• in the midst of the congregation• and he prophesied (2 Chr. 20:14-17). After Jahaziel prophesied concerning the battle being the Lord's,

•they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper. • v. 20.

•Now what was the result? the prophet of the Lord came in the power of the Holy Spirit, •and he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou King Jehoshaphat, Thus saith the Lord unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's. • Verse 15. And then came the command to go forth in the morning to meet the enemy, and they should see the salvation of the Lord, for He would be with them. Now comes the most important part:-

•And they rose early in the morning, and went forth into the wilderness of Tekoa; and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem: Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper. And when he had consulted with the people, he appointed singers unto the Lord, and that should praise the beauty of holiness, as they went

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out before the army, and to say, Praise the Lord; for his mercy endureth forever. • Verses 20, 21.

•Surely, this was a strange way to go out to battle. Few armies have ever gone to battle with such a vanguard. But what was the result?

•And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and Mount Seir, which were come against Judah; and they were smitten. For the children of Ammon and Moab stood up against the inhabitants of Mount Seir, utterly to slay and destroy them; and when they had made an end of the inhabitants of Seir, everyone helped to destroy another. And when Judah came toward the watch-tower in the wilderness, they looked unto the multitude, and, behold, they were dead bodies fallen to the earth, and none escaped. • Verses 22- 24.

•If there have been few armies that have gone to battle with such a vanguard as did the army of Jehoshaphat, it is equally certain that few armies have been rewarded by such a signal victory.

And it may not be amiss to study a little into the philosophy of the victory of faith, as illustrated in this instance. When the enemy, who had been confident in their superior numbers, heard the Israelites coming out that morning, singing and shouting, what must they have concluded? Nothing else but that the Israelites had received reinforcements and were so strengthened that it would be useless to try to oppose them. Also a panic seized them, and each one looked upon his neighbor as an enemy.

And were they not correct in their conclusion, that Israel had received reinforcements? Indeed they were, for the record says, "When they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and Mount Seir." The host of the Lord, in whom Jehoshaphat and his people trusted, fought for them. They had reinforcements and doubtless if their eyes could have been opened to see them, they would have seen, as did the servant to Elisha on one occasion, that they that were with them were more in number than the enemy.

But the point which should be specially noticed is that it was when Israel began to sing and to praise that the Lord set ambushments against the enemy. What does that signify? It signifies that their faith was real. The promise of God was considered as good as the actual accomplishment. So they believed in the Lord, or, more literally, they built upon the Lord, and thus they were established, or built up. Thus they proved the truth of the words, "This is the victory that overcometh the world, even our faith." 1 John 5:4. • Christ and His Righteousness, E. J. Waggoner, p. 82.

There was another time when God so encouraged His people that being when the Assyrians had entered the land of Judah, and were preparing to attack Jerusalem. It was then that King Hezekiah encouraged the people by saying,

"Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him:

"With him is an arm of flesh; but with us is the LORD our God to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah king of Judah." 2 Chr. 32:7, 8.

As the Assyrian is on the scene and is quite active in preparing his implements of warfare (laws and propaganda) with which he thinks himself able to capture the church,

"we must therefore diligently entreat the Lord for the promised Comforter to lead us into all truth, and to save us from being presumptuous and from blindly taking things for granted and forming conclusions without digging beneath the surface.

"We have also a more sure word of prophecy" says the apostle Peter; "whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Pet. 1:19-21.

â??The wise reader, therefore, will henceforth cease giving place to human theories and speculations which tempt him to the uttermost to make flesh his arm. He will instead attend diligently to Bible prophecy and to inspired interpretations and will learn therefrom!â?• Tract 3:12,13.

Finally, concerning the message of the hour, we are told that,

â??not even the appearance of what his message is doing or not doing, or whether it is prospering or disintegrating, can be taken as evidence that God is in it. Neither can numbers of adherents for such have ever signified a right cause at any time, not even in the day Christ Himself preached the Gospel of the Kingdom. The message he brings is the only thing to go by.

â??And since the Enemy cannot get around the Truth, he does all he can to blacken character and to pick flaws in personalities. The prophetâ??s message nevertheless cannot be judged by the behaviour of its professors, for even the Apostles misconducted themselves before the ascension of Christ. The multitude, too, that followed Moses was anything but exemplary; in fact, in many instances they were disgraceful. And the â??holy men of Godâ?• who wrote the Scriptures were faulty men. Even Moses himself was not faultless. Regardless, though, he was still Moses, and his was the only message and movement for the day.

â??Likewise, irrespective of considerations of personnel faults, frailties, and failings,

Elijahâ??s message and movement will be the only God-sent ones, the only ones to fear, to love, to stand by, to live or to die for. No, there will be no other shield when heaven opens and the storm breaks in all its dread fury upon the world, to unavoidably pour down its lethal lightning from the skies.â?• GCS 8.

Yours to sing the Song of Moses and the Song of the Lamb, and teach them to the 144,000 (Rev. 14:2, 3),

Doug Mitchell

THE BRANCH