

CAN THE NEW CODES (PUBLISHED AFTER 1955) BE VALIDATED?

The attack on God's word never ceases and never will as long as satan reigns. But praise God his word is more enduring than the eternal hills. For heaven and earth shall pass away but his word endures forever.

There are a few persons today who are questioning the authenticity of the sermon Codes published after bro. Houteff's death in 1955. (From 10 Symbolic Code # 7 to 13 Symbolic Codes, #'s 11, 12). They claim that they may not be genuine because they were published after his death and there are apparent contradictions between the earlier published works by the prophet himself and those of his sermons/writings published afterwards. Can the New Codes be substantiated? It is the purpose of this article to address these important questions and issues.

Now since there are apparent contradictions in both the Bible and the Spirit of Prophecy also, we would do well not to jump to hasty conclusions but to be what the SOP calls diligent, "thoughtful, reverent student[s]" who are able to discern the underlying harmony, though on the surface there are contradictions.(GC, V). This point would be discussed more fully with examples later.

Now let us look at an important statement from Inspiration concerning teaching only that which is published."

"The Symbolic Code" says: "**Teach only that which is published.**" Will you please explain whether this restriction is intended to include Bible, Spirit of Prophecy, and "The Shepherd's Rod" literature, all together, or just the writings of the "Rod"? **Answer:**

"The Bible and the books of the Spirit of Prophecy being the sole source of The Shepherd's Rod message, therefore when the Rod is taught, the Bible and the Spirit of Prophecy are taught. And since none but the Spirit of Truth who transmitted the mysteries of Inspiration can interpret them, then those who attempt to teach them without this Inspired interpretational authority inevitably fall into the forbidden practice of private interpretation (2 Pet. 1 :20)--the great evil which has brought Christendom into its present almost-boundless state of schism and consequent confusion, strife, and impotency.

"As we dare not follow in such a path, we must therefore, as teachers of The Shepherd's Rod (the official publications of the Davidian Seventh-day Association), teach only in the light of the Rod those passages which in one way or another need to be interpreted. Thus only will all Present-truth believers ever become of the same mind, seeing eye to eye and speaking the same things (1 Cor. 1:10; 1 Pet. 3:8; Isa. 52:8). And such as do choose to engage in private interpretation are respectfully asked to desist from teaching in the name of the Rod and at its expense. Let them like honest men, teach in their own names and at their own expense." 5 Ans. 55-56.

Now what does the word "publish" mean? For maximum objectivity we shall consult an official English dictionary. Let us take the Miriam Webster dictionary, for example. Here the word is defined.

- a) To make generally known
- b) To disseminate to the public
- c) To make public announcement

- d) To produce or release for distribution, print
- e) To issue the work of an author.

From the above official dictionary definition we see that the word “publish” is NOT limited to the printing press. Consequently, when the prophet preaches a sermon before a congregation or group of persons, it harmonizes perfectly with the dictionary mean of “publish” –making known/ announcing, etc.

At the point we want to present several solid reasons/evidences why the sermon Codes are trustworthy, scriptural and genuine sermons of Bro. Houteff and then we will address the apparent contradictions and show the underlying harmony. Here are solid facts to consider:

1. The sermons constituting the so called “New Codes” were presented (published) by Bro. Houteff on the specific dates given before many believers as witnesses. And now we have seen the English dictionary has validated sermons as being included in the word “published”.
2. Bro. Houteff’s sermons were usually reproduced verbatim (word for word) by designated persons, or written by himself for presentation, and found in his card files.
3. Thus to question the reliability of memories to reproduce the sermons is not valid; there was no question of depending on persons’ memories. You only had to consult the card files.
4. These sermons were published **shortly** after Bro. Houteff’s death while many of the members and witnesses who heard the sermons were alive and could readily identify with what was preached by the prophet.
5. There is not a single record of any of the numerous brethren on Mt. Carmel and elsewhere, making the slightest protest concerning the genuineness of these sermons or even insinuating that they were changed, when they were published.
6. They were not printed 10, 20, 30 or 40 years after his death. Praise God! They were published very shortly after his death, some even the very next year. To repeat, most of those who heard these specific sermons were alive and able to verify. But best of all the sermons had been written, and not just presented orally.
7. Some of the sermons like "The latter-day confederacy" were presented more than once by bro. Houteff. See 13 SC # 2,3. Thus there were double records in his card files.

The bible says:

“.... In the mouth of two or three
witnesses **shall every word be established.**

[2 Corinthians 13:1-3](#)

Now since the Bible tells us, “in the mouth of two or three witnesses every word shall be established.” Shall we not follow this biblical principle? Yes, the Bible is always right. Some of these witnesses like Bro. Don Adair, are still alive. Besides we have had several older Caucasian brethren who were part of Waco and heard Bro. Houteff’s sermons, etc, brethren who have been in Mt. Carmel New York, HQ for many years, and there never was the slightest doubt about the genuineness of these sermons. Shall we now more than 50 years later allow a non-witness to rob us of these priceless treasures because he cannot harmonize them to his satisfaction, or be one who may actually have another agenda?

“But this *is* a people **robbed and spoiled**; *they are* all of them snared in holes, and they are hid in prison houses: they are for a prey, and none delivereth; for a spoil, and none saith, Restore.

[Isaiah 42:21-23.](#)

What the enemy did to Seventh Day Adventist through infiltrators, as reflected in this scripture, (see 1 Answerer p. 70), don’t you think that he will try to do to Davidians (rob and spoil us of our precious truth through sophistry or other means)? Shall we not be on guard?

The prophet warns us: “Teach the message as it is—add nothing to it, neither take anything from it. ...”

Please let us be aware that there are several ways of taking away from God's word. One of the most subtle and hence, more dangerous, is to take away the effect of his Word by casting doubt on its authenticity. Let us be wise like the Bereans and know that some of the most dangerous enemies of the Message are it's pretended friends.

Apparent Contradictions in Old and New Codes

But first let us look at how Bro. Houteff here relates the way in which Adventists opposers actually manufactured apparent contradictions to refute the Rod message. And how good they were at doing this.

QUOTE: Tract # 7 p. 39

"By the method which they have used -- disproving one person's writings by comparison with another's -- any two books of the Bible can be made to contradict each other. Furthermore, the following example will sufficiently demonstrate that not only can the writings of any two persons, though in perfect harmony, be made to clash, but that also the writings of any one person can be made to appear self-contradictory. Take for example the following two statements from Sister White's writings:

"There are a thousand temptations in disguise prepared for those who have the light of truth: and the only safety for any of us is in receiving no new doctrine, no new Scriptures, without first submitting it to the brethren of experience. Lay it before them in a humble, teachable spirit, with earnest prayer; and if they see no light in it, yield to their judgment; for 'in the multitude of counselors there is safety.'" -- Testimonies, Vol. 5, p. 293. "Every soul must look to God with contrition and humility that He may guide and lead and bless. We must not trust to others to search the Scripture for us. Some of our leading brethren have frequently taken their position on the wrong side; and if God would send a message and wait for these older brethren to open the way for its advancement, it would never reach the people.

"Those who have not been in the habit of searching the Bible for themselves, or weighing evidence, have confidence in the leading men, and accept the decisions they make; and thus many will reject the very messages God sends to His people, if these leading brethren do not accept them." -- Gospel Workers, p. 303; Testimony to Ministers, pp. 106, 107.

"From this example, we can see very quickly that though two passages be inspired

Tract 7 page 38,

by the same Spirit, yet, when treacherously manipulated, they can easily be made to collide with each other. However, when the author's object in making the statement is first considered in every case, then and then only can one rightly interpret his thought, and find it trouble-free. In specific demonstration of this general truth, we call the reader's attention to the following brief analysis of the much overworked and misused statement in Testimonies Vol. 5, p. 293, concerning new light:"

"There are a thousand temptations in disguise prepared for those who have the light of truth; and the only safety for any of us is in receiving no new doctrine, no new interpretation of the Scriptures, without first submitting it to brethren of experience. Lay it before them in a humble teachable spirit, with earnest prayer; and if they see no light in it, yield to their judgment; for 'in the multitude of counselors there is safety.' "

"The conditions which called forth the statement were that Brother D_____, though claiming light, instead had darkness which, rather than lighting up, only darkened the message which came through the Spirit of Prophecy. In view of this fact, the "brethren of experience" of whom she is speaking are seen to be none other than the founding fathers of the S.D.A. denomination, those who shared with Sister White in the singular

experience of establishing the message point by point, and not those who subsequently followed on to proclaim it.

"Clearly, then, the only possible way in which these "brethren of experience" can be consulted at the present time is by giving heed to the voice which they left on record in their own written testimonies and in those especially of their leader and God's spokesman, Sister White. The "angel" of the Laodiceans, who is "wretched, and miserable, and poor, and blind, and naked," obviously is not to be sought for counsel, but rather ministered to with instruction." 7Tr, p. 39.

More apparent (even unfair) comparisons --even from the bible:

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Isaiah 9:6.

"Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: For from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law. Luke 12:51-53.

Now compare these two declarations and see the very apparent contradiction. Is there some falsehood or fraud involved here in the Bible? Definitely not. More examples are given below, even by the Inspired messenger.

In the following the examples, the prophet is showing how unconsecrated men aided by the adversary can abuse God's word and make contradictions. He quotes:

"These other comparisons are found in *A Reply to The Shepherd's Rod*.

"The exile of Pope Pius VI, in 1798, and his death at Valence, France, Aug. 19, 1799, is not [italics author's] the receiving of the wound, no more than the death of any other pope before or after." -- The Shepherd's Rod, Vol. 1, page 215. The Spirit of Prophecy

"I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.' The infliction of the deadly wound points to the downfall of the papacy in 1798." -- The Great Controversy, page 653 (new edition).

"This period, as stated in preceding chapters, began with the supremacy of the papacy, A.D. 538, and terminated in 1798. At that time, the pope was made captive by the French army, the papal power received its deadly wound, and the prediction was fulfilled 'He that leadeth into captivity shall go into captivity.'" -- Id., page 501.

"The foregoing statements are reproduced verbatim from A Reply to the Shepherd's Rod, Pages 42, 38.

"The unscrupulous method which the brethren have used in these comparisons, in the desperate effort to prove The Shepherd's Rod wrong, can be turned upon the Bible and upon the denomination's own publications. For instance:

The Signs of the Times:

"...Therefore it is neither right nor scriptural to declare that the Roman Catholic Church is the fifth head of the dragon or the beast of Revelation 13." -- Signs of the Times, April 12, 1932. The Shepherd's Rod:

"The idea concerning the symbolical application of...the leopard-like beast of Revelation 13, the scarlet beast of Revelation 17,...as being symbols of the papacy is unbiblical and also illogical." -- The Shepherd's Rod, Vol. 2, p. 148.

"By this shady method, (the prophet continues), moreover, one can much more easily contradict Paul by the writings of Moses than they have contradicted. *The Shepherd's Rod* by the Spirit of Prophecy, as can be seen from the following examples:

Says Paul; "Who are thou that judgest another man's servant?...One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind." Rom. 14:4, 5. "But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." Ex. 20:10.

"Why not accuse Paul of teaching that one can keep any day so long as he "regardeth it unto the Lord"?

"For every creature of God is good, and nothing to be refused, if it be with thanksgiving." Tim. 4:4. "Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof: as the camel, because he cheweth the cud, but divideth not the hoof; he is unclean unto you." Lev. 11:4.

"Why not here also accuse Paul of teaching that man can eat anything and everything, though forbidden in the Word of God?

"For I am in a strait betwixt two, having a desire but to depart, and to be with Christ; which is far better; nevertheless to abide in the flesh is more needful for you." Phil. 1:23, 24. "For the living know that they shall die; the dead know not any thing, neither have they any more a reward: or the memory of them is forgotten." Eccl. 9:5.

"If "the committee of twelve" had lived in the days when Paul preached, and if they were given to their present method of investigation, then by their failing to consider the sum of what the apostle was teaching in his statements, they would have condemned him as a teacher of evolution, of the conscious state of the dead and of intemperance, and under such deception they would have been among the first to cry for his head, as they are now in the van crying down The Shepherd's Rod.

"Unenvied as they would be in their guilt had they taken Paul's blood yet their chance of entering into eternal life would be far better (if their ignorance of what Paul was teaching could possibly excuse them) than it will be if they impenitently continue in their unfair dealing with the message of the Rod. For it may be somewhat difficult to understand these teachings of Paul, but it certainly is not difficult to understand the teachings of the Rod, for the lines immediately following those which the committee quote, plainly declare that the non-descript and the leopard-like beasts do represent the papacy. And furthermore,

Tract 7 page 32

though the Rod expressly states that both the horn-head, having "the eyes of man, and a mouth speaking great things," and the head which was wounded to death, represent the papacy, they have made it appear to teach otherwise." 7 Tr. p. 32.

First of all let it be well understood that there are apparent contradictions even in the Bible and Spirit of Prophecy and this is quite normal. The Spirit of Prophecy explains it thus:

"Written in different ages, by men who differed widely in rank and occupation, and in mental and spiritual endowments, the books of the Bible present a wide contrast in style, as well as a diversity in the nature of the subjects unfolded. Different forms of expression are employed by different writers; often the same truth is more strikingly presented by one than by another. And as several writers present a subject under varied aspects and relations, there may appear, to the superficial, careless, or prejudiced reader, to be discrepancy or contradiction, where the thoughtful, reverent student, with clearer insight, discerns the underlying harmony". – {GC vi.1}.

There are also unfair comparisons by designing men. Is the opposer of the sermon Codes prejudiced?

Now let us seek for "the underlying harmony" in the apparent contradictions.

TIME OF JACOB'S TROUBLE.

There are references showing that Jacob's time of trouble is after Ezekiel 9, the purification of the church. There are also evidences and types to show that there will be a time of trouble for Jacob with his brother Esau before the purification. So is there really a problem? In reality no. Jacob will have trouble "before and behind", before the purification and after the purification. Now let us examine these harmonious positions.

The following references establish that on his way home to Palestine, Jacob will have trouble: 2TG #10, 29-31; FB 12,13; 2SC #9:6; 2SC #1:9-10;10SC#8:4;11SC #1:13; 13SC #1,2:10." Since no one questions these--(trouble for Jacob after Ezekiel 9), we need not elaborate on this aspect.

But here are other points to consider, which though on the surface contradictory, are in reality evidence of good underlying accord. Let us look at 1Tr. p. 38,39; and 11 SC 7:8-9. We will also compare the two statements one from the Old Code or literature and the other from the so-called "New Codes"

“After the sighing and crying ones were marked (which is not to be understood as being consummated in its entirety worldwide before the slaying follows anywhere), the slaughter completed, and the matter reported, the Lord “spake unto the man clothed with linen, and said, Go in between the wheels even under

the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter them over the city. Ezek. 10:2.

Notice the point of focus in this paragraph: “which is not to be understood as being consummated in its entirety worldwide before the slaying follows anywhere”. This is in perfect harmony with the statement expressed in 11SC 7: 8-9. (Blue Book 591).

“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.”

The one statement is saying that the hurting by the angels could start before sealing is fully completed, and the other statement is saying there could be some trouble by the winds before Ezekiel 9. Now the problem only comes if we mark out an EXACT time line for each event as though there could be no blending or overlapping. Bro. Houteff, in the following quote cautions against this in addressing a questioner who had fallen into the error of an exact and narrow time line for some prophetic events. (Blue Book 280):

“The trouble lies in the fact that the questioner draws for these events a prescribed line that is altogether too arrowly confined to time, that is, taking for granted that because the time of trouble is to be in the time of the plagues, it could not commence before. Then too, a large proportion of what he read in the publications in question must not be taken as an absolute time prophecy of the events mentioned, but simply as an interpretation of Scriptures as they were understood at that time, which interpretation was based, of course, upon the limited light then shining on the Scriptures. hence as this light must increase and the Scriptures must shine brighter and brighter as the rays reach farther and farther each passing day we must expect to see more now than they saw then.” (emphasis ours).

Here is another point to consider. The fear factor

Why would Jacob be exceedingly afraid as projected in Jeremiah 30:5-8 “every man with his hands on his loins as a woman in travail”, if Ezekiel 9 has already passed and he consequently knows that he is alive and therefore sealed and cannot die? Why would he be afraid if he is already sealed to be part of the 144,000 who cannot die, for nothing can take his life? In short, why would the sealed and protected (144,000) be terribly afraid? It would only make sense if this takes place BEFORE Ezekiel 9, when they are not sure who is sealed. Why should they be frightened, knowing that they are sealed and cannot die?

We QUOTE from 1 TG 47:14-15

Jer. 30:7 -- "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble, but he shall be saved out of it."

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

Plainly, the burden of this chapter is concerning the antitypical returning to the homeland. Though terrible the trouble may seem, yet the outcome of it is to be the same as in the type. 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.

Some questions on this same point:

"Would there be any persons of the 144,000 (the escaped ones), with "little faith in the Word of God" after the sealing and Ezekiel 9? Would not this have to be before?

Also, after Ezekiel 9, why would the 144,000 who are sealed, safe, delivered from the slaughter and protected, need to be fearfully digging "as fast and as hard for it [this study] as we would to get out from under an avalanche." This would only make sense in their trouble BEFORE Ezekiel 9, does it not? Consider also in the following quote, the emphasis and significance of the word "before".

Speaking of Esau and Jacob, Inspiration explains: 1 SR 53-54:

"The children struggled before they were delivered. In this, too, must be a lesson. It is intended to point out the time when the [application](#) is made. It has been defined by the father's age that the lesson is for a later period. The children's struggle was before they were delivered; the lesson, then, is for God's people just before they are delivered

The Time And Church

The lesson can not be in two churches. Why? Because they are born from one mother. They must come under the same message. Why? Because they are begotten by the same father. If this is the generation that will witness the end, and the church that shall be delivered and be translated without tasting death, then this must be the time to which this lesson applies. Now the question is, In which church shall it find its fulfillment? It can only find its fulfillment in God's true church. If the Protestant churches have fallen and are termed Babylon, then they have neither part nor lot in this lesson. If the Seventh-day Adventist church is the true Israel, and has a message which no other organization teaches; and if the message we bear is, the advent of Christ and the end of the world in this generation, then this is the church.

Shepherd's Rod book, Vol. 1 54

Two Classes Of People

The Bible says the twins represent two [classes](#) of people. If this is true, then we have two classes of people in the church. One class is represented by Esau, the other by Jacob. Referring to Testimonies to Ministers, page 46, we read: "There are two opposing influences continually exerted on the members of the church. One influence is working for the purification of the church, and the other for the corrupting of the people of God." One of the twins was red and hairy, and the other smooth and white. Both people are sinful. Why? Because Esau was red, which is scarlet, the sign of sin. Jacob was white, but the name betrays the man, for the name "Jacob" means "deceiver."

Symbol Of Birthright

Esau was the one born first. Whatever was to be inherited by the birthright was to be Esau's. The law of the Bible is that the first-born had the right to the priesthood. For this reason, Jacob coveted Esau's birthright. Esau, then, represents a class of priesthood." 1 SR 53,54.

Thus Inspiration makes it ABSOLUTELY CLEAR the time in which this struggle and deliverance must take place. Jacob and Esau are from the same womb, same church with one father. And as Esau cannot attempt to take the life of Jacob with the help of gentile soldiers, after Ezekiel 9, he must attempt this killing of his brother (Jacob's time of trouble), before Ezekiel 9.

This is an irrefutable point: how can Esau persecute Jacob after he is dead in Ezekiel 9? Can the dead Esau come back and persecute his brother (unless we believe in spiritualism, and reject Eccl. 9:5,6, that the dead know not anything)? Now according to the Bible and Inspiration, Esau and Jacob were from the same womb (the same church in our case), (See also 1 TG 45:12-16, 23; 1TG 49:7) in which they struggled even before birth(Hos. 12:3; Gen. 25:22-23). Moreover, Esau did nothing less than attempt to kill his brother along with 400 gentile soldiers. So could our brothers in the Laodicean church (from the same womb), do this to us in the antitype after they are dead in the purification of the church? Did not the prophet explain that **“where there is no type there is no truth.”?** (1 TG 47:14,15). 1 Obviously they cannot persecute the 144,000 in any form after they are dead, therefore this antitypical persecution of Jacob by his brother in the SDA church, must take place BEFORE Ezekiel 9. Jacob consequently will have trouble before and after Ezekiel 9, but will be delivered.

LET US LOOK AGAIN AT THE DANGERS OF A TOO NARROW TIME LINE

SEE, “3 SC #1, p. 10. The specific question addressed to the prophet was whether "Michael stands up before or after the close of probation”.

Answer:

“The trouble lies in the fact that the questioner draws for these events a prescribed line that is altogether too narrowly confined to time, that is, taking for granted that because the time of trouble is to be in the time of the plagues, it

could not commence before. Then too, a large proportion of what he read in the publications in question [word to the little flock], must not be taken as absolute time-prophecy of the events mentioned, but simply as an interpretation of Scriptures as they were understood at that time..."

SHOULD WE NOT BEWARE OF THE SAME ERROR: drawing a line for these events that is "too narrowly confined to time", thinking that Jacob's time of trouble will only take place after Ezekiel 9, or that it cannot start before? Shall we make the same mistakes as the Pharisees? Shall we reject God's messages in the Codes and call them false inventions because some persons cannot harmonize God's time line with their own interpretations? Shall we let the enemy rob us of vital truth because we are too hasty, superficial or too prejudiced to diligently and prayerfully seek out the underlying harmony? Now let us consider this question:

Are all prophecies fully understood before the events?

SOME PROPHECIES (LIKE PARTS OF DANIEL) MEANT TO BE UNDERSTOOD ONLY AT OR AFTER FULFILLMENT..... 2 TG 42 P. 27

"...and since these prophecies are made to be understood only when they are being fulfilled or after fulfillment, verse 45 [Daniel 11] is not as clear as we should like to have it." 2 TG 42:27. (Emphasis supplied).

This again shows why we should not be dogmatic in marking out very specific and limited time lines for certain prophecies. Let us never go beyond Inspiration.

+++++=====

In tract # 15 p. 60,61, Inspiration explains that the winds and angels bring about the "great and dreadful day of the Lord." --two armies in conflict. The nations against the saints, and God's judgments falling upon his enemies. Page 61 shows that the angels (see Tr # 1) can begin to hurt right after the sealing (not necessarily waiting until after Ezekiel 9).

In TM p. 444, sis White broadens the significance the four winds, the safety of the church. Furthermore in 5T., p. 152 she mentions that the winds (the mark of the beast) almost started blowing in California in her time but this was only "the threatening of the blowing of the four winds". The point is, if in Sis. White's time, there was a threatening of the blowing of the winds, the mark of the beast, who is to say that there cannot be another "threatening of the blowing of the winds before Ezekiel 9? Furthermore, the next time this happens who is to say it could not be more than a threat? This is why we cannot be dogmatic and draw a definite, narrow or too limited a time line for the winds; we should not contract the trouble to make it mean that the winds can

only blow after Ezekiel 9, and that we cannot have real Jacob-and-Esau trouble before. Shall we not remember the prophet's warning in the Blue Book p. 280?

Inspiration continues:

"Do you now realize that not only the time of trouble is at the door, but even this special resurrection? Do you actually see that in the time of trouble, while the living saints are being delivered these dead who rise "to everlasting life," are also delivered from their graves? Do you realize that this time of trouble is in "the great and dreadful day of the Lord," the day which the promised prophet Elijah announces? Do you actually know that he is to turn the hearts of the fathers and of the children toward each other? lest the Lord smite "the earth with a curse." Mal. 4:5, 6. Do you see that the prophet appears in a day he can restore all things, everything that was lost through sin, even the Kingdom? Do you know that the resurrection of Daniel 12 is not the same as the resurrection of 1 Thessalonians and of Revelation 20:5?

Note

"Jacob's wrestling with the angel typifies the time of "Jacob's trouble" (for the church). We read in Early Writings, pages 36, 37: "A decree went forth to slay the saints, which caused them to cry and night for deliverance. This was the time of Jacob's trouble." See also Patriarchs and Prophets, pages 202-203.

A decree went forth to slay the saints. Now who can dogmatically say that there can be no government or Assyrian order to slay God's servants before they are delivered, before Ezekiel 9? Did not the authorities kill the Branch Davidians in Waco Texas?

DIFFERENCES BETWEEN EARLY AND LATER WRITINGS - THE STONE OF DANIEL 2.

12SC 8,9 p. 10 (also in 1TG 48:28) he shows Christ and his people who make up the stone of Daniel 2 in contrast to believing earlier that it was Christ's second coming. See 2 SR p. 161,162.

Here is still another significant difference between a position the messenger understood in 2 SR 146 where he places the resurrection of Daniel 12 after the Loud Cry and probation, about the time of the seventh plague. Later as The Lord revealed more light this position was updated in 2 TG 7:11-14, where it is placed before the close of probation for the world.

So we see that the prophets of God usually had more light towards the end of their ministry than at the beginning. And this is perfectly normal. The same with Ellen White. In fact even John the Baptist whom Christ said was more than a prophet, did not fully understand the nature of Christ's kingdom and preached with the understanding that it was going to be set up at that time. See DA 102.

In all these examples a superficial or prejudiced person would stumble these so called contradictions. Some may go to the extreme of saying fraud and that the different positions were written by two different people. But the "thoughtful, reverent student" as Ellen White describes it, are able to find underlying harmony. See GC IV. These points will be re-emphasized further on from the Elijah's point of view.

RECAPPING AND CONTINUING

Thus far we have clearly seen and refuted the doubtful argument made, that to "publish" means only what has come through the printing press. Brethren, we also want to continue to be logical thinkers and not bait hunters. To objectively know the meaning of a word, what do we consult? A dictionary and/or an encyclopedia, or do we take someone's someone's private opinion? Since we have already established this point, using an official and respectable dictionary of the English language, we reaffirm our correct procedure according to good sense, logical thinking and Inspiration.

To reiterate, when someone stands before a congregation of witnesses and presents a subject once (or more so twice), certainly that subject cannot be treated as a rumor. Not even in a secular court, would two or three consistent witnesses be treated as saying rumors. Reliability is even more decisive when the sermon or presentation is recorded; written on his card files as in the case of all brother Houteff's sermons. Certainly, we cannot overemphasize the need to be clear and "logical thinkers and not bait hunters."

Still further an unfair comparison has been made trying to confuse the above points comparing them to unfounded reports of what sister White ever said, and of her sensible advice to go to her writings to know in reality what she said. Sister White is obviously right. But notice the crucial point, brethren. If sister White had designated persons to record her sermons that she preached in the presence of a congregation, she would NEVER deny the record as to what she preached, nor would she treat reliable witnesses

as saying rumors. For this reason therefore, we must not allow ourselves to be confused by unfair comparisons. Bro. Houteff's sermons were indeed recorded.

Clinching the point here, we see that the sermons that bro. Houteff preached are not a question of what one or two persons asserted that the prophet said. They were recorded sermons preached before a CONGREGATION of witnesses and sometimes the same sermon was preached more than once. (5 Answerer 55-56). Clearly, therefore, the statement about teaching only that which is published, includes all that Bro. Houteff wrote and preached before his congregation of witnesses, and had recorded on his card files.

Shall we therefore, knowing these things, allow the enemy to rob us of our inspired treasures (like the Jesuits often do with their elaborate schemes)? Undoubtedly, brethren, our authority in these matters, is what Elijah himself wrote and preached. How cunningly the enemy is seeking to give us a different impression!

HOW TIMELY THE FOLLOWING WARNINGS!

“Do not weave into "The Shepherd's Rod" message your own interpretations of the Bible and of Sr. White's writings, nor any of your constructions on anything that is written therein before first submitting your points to this office. If your claim on a subject, which you may hold as being correct, is found so and accepted as of value by this office after a careful examination, we can have it published and distributed throughout our ranks, if that is your desire. But if we see no light in your verbal presentation or document of your claims, we shall so inform you as quickly as possible. Then if you do not feel clear to yield to our judgment, be you pleased to know that we shall not attempt to block your way of teaching the same, nor oppose those who wish to read or listen to your discourses. "Let every man be fully persuaded in his own mind" is our position. (Rom. 14:5.)”—1 SC 4:1

It is consequently super important that brethren not weave their personal speculations and doubts, especially when they were not present T the time of the events and don't have or don't desire all the facts concerning his reliable witnesses.

MANY INTERESTING QUOTATIONS from the message

The one who is against the sermon Codes has placed many of the following references in his article to give a greater appearance of plausibility to his arguments. But do they prove Bro. Houteff's sermons to be unreliable? Here are some of them.

ANOTHER CONCERN SERIOUS TO ALL

"It is most unfortunate, the situation exposed by the questioner. We are sorry that some have put forward private interpretations of the message, which have troubled the minds of others. Yet it seems unfair to call the message to task because of the unwarranted ideas advanced by some. This is like making the Third Angel's Message answer to the world for the doctrinal extravagances of the many time-setters that have been in our midst.

"We endorse no teaching or position not found in the publications of the S.Rod or authorized by this office, as is plainly declared on the first page of the Symbolic Code for October (No. 4)."—1 SC 7:5, 6

"Therefore, let us say with the wise, I will look unto the Lord; I will wait for the God of my salvation: my God will hear me," and will strictly follow only the published message sent to me. (Micah. 7:7)"—4 SC 1-5:3

"We request that all Present Truth followers refrain from teaching anything more or less than has been published in the Code, the books, and the tracts. The messages are plain in themselves, and you need not enlarge upon any point, but rather make sure that you, yourself, are walking in the light only as far as the light of Present Truth leads you."—2 SC 12:11

"Here is a Rod which speaks; and its voice, the scripture points out, is the voice of God to His people. And since "The Shepherd's Rod," the publications which contain the message of "the great and dreadful day of the Lord," is the only Rod that has ever spoken, (then it is the "Rod" publications which the Lord demands all to hear.)"—GCS 35

WARNING Do Not Deeper Fall Into the Pit But Get Out

"Teachers of Present Truth, having before them the example of the tragic results caused by conflicting teachings by the S.D.A. ministry and, in addition to this, having been repeatedly warned to teach only that which has been revealed, and published, stand in great condemnation before God when they set forth conflicting or unauthorized views on any subject. Be absolutely certain that you are teaching according to that which is written, and not according to that which you may think should be or will some day be written."

Surely all the above quotes are good, but notice these quotations do not say that what bro. Houteff preached is rubbish and should be thrown away. On the contrary, the prophet himself stressed that we should be clear and logical thinkers and reason rationally. Clearly then we must not allow ourselves to be confused by many impressive quotations

that are wonderful in themselves but do not even remotely intimate that the prophet's sermons are invalid. And is it really necessary to pad one's writings with many references repeating a point that we all agree on—that all Bro. Houteff wrote is valid?

I guess the question we could all be asking the one who wants to rob us of the Sermon Codes, is where in all the many quotations offered it is said that we should discard the prophet's sermons along with the recordings in his card files? We are still awaiting any such references, that evidently do not exist.

The reference to avoid being extremists is good. But how can we ever be extremists when all we are doing, is accepting what the prophet wrote and preached on specific dates? Is it not rather extremism, or insincerity to conveniently ignore the dictionary definition and context of key words, when it suits a person's plans or unclear motives?

This comparison reminds me of *Gospel Workers*, where the SOP says of the covenant is Moses and in another quote says it is Christ.
were.

"To all people, rich and poor, free and bond, Christ, the Messenger of the covenant, brought the tidings of salvation. His fame as the great Healer spread throughout Palestine. The sick came to the places through which He would pass, that they might call on Him for help. Hither, too, came many anxious to hear His words and to receive a touch of His hand." GW 44

"When Moses was chosen as the messenger of the covenant, the word given him was, "Be thou for the people to Godward." [Exodus 18:19.]" GW 20.

Evidently as time goes by a prophet gets more and clearer understanding of the prophecies. If there is an intervening time between the sealing and Ezekiel 9, does not mean that the whole Mark of the Beast system would start, culminate and terminate in one day. Obviously not. The fact that the winds are being held shows that the preparations are already made by the enemy and the activity must be held back for the sealing to complete. This harmonizes with 5T p. 152.

SAINTS AND SINNERS TOGETHER

On mentioning that the problem with saints and sinners together would cause the church to fall, the prophet was careful to explain that this would happen if God does not intervene to deliver his righteous. But where is the problem really? If God wants to intervene and deliver His righteous and sealed one as he promised to do, what would

prevent that? Would it not be God's prerogative and pleasure to intervene to save and protect his people and remove the wicked that the church should be preserved?

Oh that people would not manufacture and spread doubts when God is omnipotent! What did Inspiration say about those who look for hooks on which to hang their doubts? (5T 675).

"Satan has ability to suggest doubts and to devise objections to the pointed testimony that God sends, and many think it a virtue, a mark of intelligence in them, to be unbelieving and to question and quibble. Those who desire to doubt will have plenty of room. God does not propose to remove all occasion for unbelief. He gives evidence, which must be carefully investigated with a humble mind and a teachable spirit, and all should decide from the weight of evidence." [Testimonies for the Church 3:255 (1873).] "God gives sufficient evidence for the candid mind to believe; but he who turns from the weight of evidence because there are a few things which he cannot make plain to his finite understanding will be left in the cold, chilling atmosphere of unbelief and questioning doubts, and will make shipwreck of faith." [Testimonies for the Church 4:232, 233 (1876).] – {5T 675.3}

EARLIER AND LATER INSPIRED STATEMENTS

Quoting earlier statements in the first years of a prophet's message should never be used to contradict the modifications or updates made by the prophet later as he or she gets fuller and more complete revelations of light with the passing of time.

(GOD'S PROPHETS UNDER OBLIGATION TO REVISE THEIR LANGUAGE 1 ANS P. 48,49).

For example, did not the messenger believe earlier that stone was Christ, like the church does, and later showed that the stone is the kingdom in its infancy (the 144,000)? Did not Bro. Houteff believe that Waco, would be the last permanent HQ? Later did he not show that the gospel work would be finished, neither in Tacoma Park or Mt. Carmel in Waco, but rather in Palestine according to his increased light? Shall we conclude that his later writings about the work going forth finally from Jerusalem/Palestine is not his authentic work, but rather the work of Florence? Shall we say that she confused or tricked him? Beloved brethren let us not be misled by the sleight of men.

Did not Ellen White at some point think that it was okay to eat pork? Did she not later show that it was the will of God for his people to put away all flesh meats? Are her later writings on this (Counsels on Diets and Foods) not hers, but belonging to someone else? Did her son write it and deceive us into thinking that it was his mother?

WHY WOULD A PROPHET UPDATE HIS INSPIRED VIEWS?

Let us get the answer from Inspiration:

"To illustrate specifically: an angel appears and says to one, "The Lord is at such and such a time to do thus and thus with His people. Speak unto them this message, and show it unto them from the Scriptures of truth, for the prophets have therein spoken it of old." The angel's message must be delivered with fidelity to the idea; though obviously the choice of words, aside from the quotations, is necessarily left to the messenger. Consequently, anytime he sees the possibility of making the inspired idea stand forth more clearly and powerfully, the messenger is under deepest moral obligation to revise his language. Only thus can the stream of inspired ideation become progressively more lucid and beautiful.

"Still further, there are circumstances in connection with certain aspects of every message which necessitate clarification. Such clarification, however, can be no greater than the light which shines at the time. And the light may come solely from within the message itself, or, again, it may derive from a limited understanding common to the time "then present"--an understanding which the messenger himself shares.

"Such a case was John the Baptist's. Inspired to declare only the coming of the King, John was squarely confronted with the question concerning the setting up of the kingdom. He answered in keeping with the common understanding which he as well as the people had of the kingdom--that when the King arrived He would doubtless set up His kingdom and thus free His people from the Roman yoke. But when Christ finally appeared, He explained that the time for the kingdom to be set up, and for the Roman yoke to be removed from His people's shoulders, was not yet come. And the truly "wise" gave no concern to these discrepant teachings, but gladly accepted the truth in its progressive form, and went on to higher and higher spiritual attainments, whereas those who stumbled on this disparity either rejected John as a false prophet and accepted Jesus as the Christ, or accepted John as a true prophet and rejected Jesus as a false Christ, and consequently slipped farther and farther backwards and downwards until they were no longer followers of either Christ or John.

"The ways of Inspiration are constant, the same yesterday, today, and tomorrow. Questions concerning revealed truth must therefore be answered in the same way today as they were in John's time. And thus now as then, the critical, the skeptical, and the doubting will find many hooks upon which to hang their doubts. But likewise now as then, the doubters will be taken in their own craftiness." 1 Ans. 48, 49

Concerning the sermons of Jesus, did not the Pharisees accuse him of contradictions in his statements? Compare [John 5:31](#) with [John 8:13-14](#) for example.

"If I bear witness of myself, my witness is not true." John 5:31 KJV. Then on another occasion Jesus bore testimony of himself:

"The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true. Jesus answered and said unto them, Though I bear record of myself, yet my record is true..." (John 8:13, 14 KJV)

Consider still another point, brethren. Do you realize that Jesus did not write any portion of the New Testament? The Apostles published his sermons. Shall we be extremists, concerning "that which is published", also excluding Christ's sermons and questioning the memory of the Apostles? I trust that we shall not be that fanatical.

CONCLUDING SUMMARY

It should be very clear at this point that the prophets sermons preached on the specified dates are fully as reliable as his written work. In fact his sermons were recorded on his card files. Praise The Lord for this. Praise The Lord indeed!

We see also that while the time of trouble is to be essentially after Ezekiel 9, while on his way home to Palestine, the types show that as Esau and Jacob struggled in the same womb (same church) before they were delivered or born, we know definitely that in the antitype there will be this terrible trouble (struggle) for Jacob with his brother Esau-- (the Laodiceans) BEFORE the 144,000 (Jacob) is delivered. Thus we cannot dogmatically say that there will be no time of trouble for Jacob with Esau before the event.

The Sermon Codes are in harmony with this point and it makes a lot of sense, since, to reiterate, Jacob and Esau were from the same womb (church); and as dead Esau cannot give trouble to Jacob, the trouble with Esau must necessarily be before he (Esau) is dead in the slaughter of Ezekiel 9. In this way there is perfect harmony with type and antitype concerning Esau and Jacob. Please remember that where there is no type there is no truth. Thus Jacob will have trouble before and behind, in harmony with the message and Codes.

WHAT OF THE OTHER APPARENT CONTRADICTIONS?

Concerning the other questions and apparent contradictions urged against the sermon codes, it is obvious that the writer's fundamental position is built upon the same incorrect premise—that only the old writings of the prophet are true, and not his sermons.

By showing this premise to be false with all the above arguments and points, we automatically answer and invalidate all the other questions deriving from this shaky premise. These questions are about Jonah and the message for today, about which trumpet we are in, the three days and three nights and about opposing the confederacy. We may choose to explain these more fully subsequently for honest seekers after truth. But the

arguments against the Sermon Codes have already been gutted for those who have understood this article.

By establishing the reliability of the prophet's documented sermons before his congregations of witnesses, and some of these sermons being preached more than once, besides all the other reasons given, we now have the additional information that broadens our narrow concepts of the Rod truth.

"For what if some did not believe? shall their unbelief make the faith of God without effect?" "Romans 3:3 KJV

Brethren let us study the Rod carefully. Do not let ourselves be robbed by the enemy of truth. Let us remember that the "thoughtful, reverent student, according to Inspiration, "is able to pick up the underlying harmony" (GC V), where others stumble over apparent contradictions.

"My sheep know my voice and they follow me."

CONCLUDING THOUGHTS FROM INSPIRATION

The Light Shines Brightest in the Middle of the Road--Safety First
"Satan, represented by human beings, is ever busy distracting Present Truth believers, destroying their influence among the people, and thus making the truth of none effect. His great and lasting victories have not been won by opposing the truth, but rather by professing strictly to advocate every precept of it, and by showing great reverence and zeal for its advancement, thus gaining the confidence of the people, and making them believe him to be a zealous minister of God and a friend of His people. Then, having beguiled them into placing confidence in him, and into being perfectly satisfied that he is leading them on to eternal glory, he easily and quietly leads his victims on to eternal ruin.

"There is but one way of knowing that we are being led, by Christ our Lord, in the straight path to the pearly gates, and that is, by neither adding to nor taking from the Word of Truth, but by carefully following in the way of light, going not a step ahead of it, lingering not a step behind it, nor walking along its side-edges, but by following right in the middle of the road. Hence, let not your zeal for progress drive you ahead of the light and make you to walk in the darkness; neither let your caution against running too far ahead cause you to drop back and lag behind; nor yet let carelessness verge you toward the edges. Stay in the center of the road, where the light shines the brightest. Do not follow ideas, which stand upon implications, upon enlargements, upon diminishings, of the meaning of authoritative statements. Says Christ: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the Book of Life." (Rev. 22:18, 19.)

"But the prophet, which shall presume to speak a word in My name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die." (Deut. 18:20.)

“Extremists never walk in the blaze of the light, but are always found ahead of it, and those who are passive invariably walk far behind it, while the careless and the indifferent stray to the edges. But those who are the true children of light never vary a step left or right, front or back from the brightest spot of the Christian's narrow road”.—3 SC 3-4:13

"Behold, I come quickly: hold that fast which thou hast, that no man take thy crown."Revelation 3:11 KJV.