



Should We Publish the “New Codes” Today?

Introduction:

In this article we address the question, should the Symbolic Codes published after the death of Victor T. Houteff by his wife, Florence Houteff, from May 1955 to October 1958 (Vol. 10 , No. 7 to Vol. 13, Nos. 11, 12) be considered part of the inspired message of the *Shepherd's Rod* and therefore be published and made available for distribution? Some major discrepancies between the sermons published in these “New Codes,” or more accurately identified as the “Florence Houteff Codes,” and the original *Rod* message was brought to our attention in the fall of 2007 and provoked much careful study and research to clear the matter.¹ With firm conviction based on irrefutable evidence, we have thus come to the conclusion that, not only should these “New Codes” *never* be published as part of the original *Rod* message, but that henceforth a clarion call go throughout Davidia warning that these Codes are, in fact, a deadly counterfeit which contain many cunningly devised fables and blatant contradictions to the doctrines and teachings found in the original *Rod* message that was published in the years from 1930 to 1954. To present a brief, yet sufficient, account of some of our findings in harmony with those of some other concerned brethren scattered about the vineyard, we will herein focus on five topics which reveal the most striking conflict in teachings between what is found in these “new codes” and that of the original *Rod*, as itemized below.

- I. When is the time of Jacob’s trouble?
- II. Is there a “Jonah phase” of the message?
- III. Which trumpet are we living in? And when does/did the sixth trumpet begin to sound?
- IV. Where did Jesus spend three days and three nights?
- V. Are we to oppose the upcoming “Assyrian confederacy”?

Before we delve into our study, it is paramount to establish what is meant by “that which is published”? Thus, we will let inspiration speak for...

WHAT IS MEANT BY “THAT WHICH IS PUBLISHED”?

Question No. 133:

“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.... 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 Adventist 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)."**--5 Ans 55-56**

Please note, Bro. Houteff is clearly informing us that "the official publications of the Davidian Seventh-day Adventist Association" entitled "The Shepherd's Rod" has for its sole source of inspiration the Bible and the books of the Spirit of Prophecy, and this alone is what should be taught and published.

The statement would not have been made if the prophet intended that every thing he ever wrote or said should be published. If that were the case, why did he not publish the sermon addresses found in the "New Codes" when he was alive? This is no idle matter of minor consequence, but requires that we "be God's real people, logical thinkers, not bait hunters" rather than following after idle fables and unconfirmed reports about how these supposed sermon addresses came into print.

For those who may be confused as to what is meant by the statement, "that which is published", the references below should clear the matter once and for all.

Question: "It is claimed by some that Sr. White made the statement that the Loud Cry message would come through the Review & Herald. Is there such a statement?"

Answer: As to the claim that Sr. White said the "Loud Cry message" would come through the Review & Herald, we cannot answer authoritatively from a personal knowledge, for our acquaintance with her unpublished works is more limited than extensive, but from those unpublished writings (and they are not less than a 100) which we have had the privilege of reading, we would be led to scout the possibility of her ever having written or made such a statement. We quote what she counsels in regard to accepting just such reports:

"And now to all who have a desire for truth I would say, do not give credence to unauthenticated reports as to what Sr. White has done or said or written. If you desire to know what the Lord has revealed through her, read her published works. Are there any points of interest concerning which she has not written, do not eagerly catch up and report rumors as to what she has said." -- 5 T 696."**—1 SC 8:8**

Inspiration counsels us that "If you desire to know what the Lord has revealed through her, read her published works," making a clear distinction between published and unpublished works.

The *Rod* makes it very clear that the only one that is authorize to publish and distribute anything in the name of the *Rod* throughout our ranks is the prophet himself according to the following statements, which naturally would include his own writings –

"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

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 SRod 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.*

"Failure to comply with this requirement will disqualify anyone as a worker in this cause."—3 SC 5, 6:14

FIRST SHOW THYSELF APPROVED

"But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham." (Matt. 3:7-9.)

"No one is wanted on "Mt. Carmel" who has not studied through and through the message of..."The Shepherd's Rod;" who is not fully convinced on every point of its teaching; and who is not willing to comply with the divine

rules and principles which govern the inhabitants on this mount of "green pastures," except their coming be for a visit only.

"And though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from My sight in the bottom of the sea, thence will I command the serpent, and he shall bite them." (Amos 9:3.)—**2 SC 12:10**

CLOSING THOUGHTS.

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**

I. When is the time of Jacob's trouble?

One topic of much confusion in certain Davidian circles is *when* does "Jacob's time of trouble" take place? Many insist that it is *before* Ezekiel 9, a time when Davidians are supposed to go out and oppose the "Assyrian Confederacy" and warn antitypical Nineveh (America) during the "Jonah phase" of the message. As we shall see, *none* of these conclusions are based on the original published writings of the *Rod*, but solely on key references found within the "New Codes". We will carefully analyze these assumptions one

at a time, first beginning with a statement found in 11 SC. No.7, the source of the confusion about the timing of Jacob's time of trouble.

The introduction to this Code states:

"Brother Houteff made the remarks concerning the possibility of trouble coming to the church after the sealing of the saints and before the slaughter of Ezekiel 9. And if so what the results would be and why. Since Revelation 11 has more recently been unfolded before us, we should be able to see that it is not just a possibility, but rather a fact and an approaching reality that trouble is coming to the church before the slaughter of Ezekiel 9. None therefore need to be ignorant concerning what we must now be doing about it."—**11 SC 7:3**

The first question that comes to mind is who received the revelation to make it "*a fact and an approaching reality*"? Was that revelation given to Florence Houteff? One may guess that it must have been, since she is the one making that statement. The big problem with this particular code is the intervening time, the trouble before Ezekiel 9.

Now, before we discuss this intervening time, we would like to first draw our attention the correct chronological order of events leading up to Ezekiel 9 and immediately thereafter, according to what is written in the original writings of the *Rod* briefly summarized, in part, below from *Timely Greetings*, Vol. 2, No. 10, pp. 29-30...

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.
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 [*following after*], 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).—**2 TG 10:29 [bracket added]**

Please Note: The time of Jacob's trouble (event no. 7) is placed *after* the church is purified (event no. 4), *not* before (2 SR 163).² Whatever is the trouble that the 144,000 will face *before* Ezekiel 9 needs to be studied out more carefully³, but at this point it would be totally incorrect to identify it as "Jacob's time of trouble."

Paradoxically, in June of 1955, Florence Houteff, herself stated (10 SC 8:4) that, the order of events listed in 2 TG No. 10 are chronological and are listed point by point, and we need not be blinded as to the events. She also reiterated the same belief later (11 SC 1:13): "for further studies concerning the sequence of events surrounding the fulfillment of Ezekiel 9, please read the fundamental beliefs--*Timely Greetings*, vol. 2, No. 10, pp. 29, 30 . . ."

". . . one of the best summaries and chronological order of events are enumerated in Timely Greetings, Vol. 2, No. 10 pp. 28-31. Therein the major prophetic events are placed in their correct setting point by point, and it is certain that no one who applies the full treatment of "eyesalve" (truth) of this article need be blinded as to what order each event is to transpire."—**10 SC 8:4**

Now we would like to draw our attention back to the supposed intervening time mentioned on page 8 of 11 SC 7, which reads

". . . you notice here the angels are not told to hold the winds until Ezekiel 9 has been fulfilled, but until the servants of God are sealed. Therefore if there is any intervening time between the close of the sealing and the slaughter of Ezekiel 9 there is *a possibility* that the winds could start blowing during that time. If the nation had everything ready, it would not necessarily take long to bring the trouble that is represented by the four winds. We do know from this scripture that God will restrain the winds until the sealing is finished. For according to verse 3 of this chapter a message was sent to the four angels instructing them to hold the winds until the sealing of the 144,000 is finished. It shows that the devil is doing all he can to loose the winds as soon as possible, perhaps even in a day."—**11 SC 7:8**

Please notice the confusion that is found in this paragraph. It is stated that *if* there is any intervening time is between the close of the sealing and before Ezekiel 9, that the four winds *could* start blowing then!! The four winds as we all know is the Sunday Blue Law, the image of the beast decree. Let us ponder this for a moment, the *possibility* of the Sunday Blue Law, according to this code, could be enacted before Ezekiel 9, and after the sealing. The word *possibility* according to Florence Houteff is no longer "*a possibility*", "*but its a fact and an approaching reality*" as stated on page 3 of this same Code. Now, explain to us how the Mark of the Beast System, the Sunday Blue Law is going to be enacted before Ezekiel 9? Would it mean that the Laodiceans would be affected by the Mark of the Beast system, as well as the 144,000? Come now, let us reason together, saith the Lord.

Quoting two paragraphs down from the one just quoted,

"If sinners were still among God's people when the winds start to blow the church would fall, for while the sinners are among God's people the church cannot stand against her enemies. In other words, were trouble to be brought against the church before the abominations are eliminated, before the unrighteous are taken out of her midst, there is a possibility that the whole church would fall, and that God would have to intervene Himself to rescue her. If God's righteous people were separate it would be different. The ninth chapter of Ezekiel, however, tells us that angels are commissioned to go through the midst of the city and mark those who sigh and cry for all the abominations that are done in the midst thereof, showing that the wicked and the righteous are not at the time separate, but instead they are commingled."—**11 SC 7:8-9**

Please harmonize the above two quotations from the purported sermons delivered by the prophet himself starting on Sept. 21st, 1936 and last given on Feb. 27th, 1943 for they seem to contradict each other.

Also, please harmonize the first quotation (11 SC 7:3) with the following two authentic statements published by the prophet while he was living on Jan. 15, 1936 and October 1936, respectively, as given in the authentic references below:

"The only thing that would compel him to pass blue Sunday laws and go "to make war with the remnant of her seed" (with those that are left, Rev. 12:17) is the purity of the church when God by the slaughter weapons of Ezekiel Nine takes away the tares which received not the mark, and even then Satan will not enact "blue Sunday laws" until after he has exhausted every other weapon against the church. Therefore, *as long as the church remains in her present Laodicean condition, there will be no blue laws or "war" against her*, but a bluff only to make her members believe that they are free from his snares and that he is still trying to cause them to fall. But the worst of it all is in that they are sound asleep, which is shown by the fact that they still think Satan is working terribly hard to fulfill God's word by trying to pass blue laws and are not aware that he is only playing with them as a cat with a mouse, and the brethren "to whom the Lord has entrusted the spiritual interests of the people" ("Testimonies for the Church," Vol. 5, p. 211) instead of sounding the alarm to arouse the church are determined to even silence the voice of the Rod, and thus rocking her to a more sound sleep!"—**2 SC No. 1:9-10**

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

One more observation, another statement found in the "New Codes" from sermons claimed to be given by Bro. Houteff on April 3, 1943 and June 15, 1945, also contradicts the statements mentioned above (11 SC 7:3, 8) which were purported to be made in several sermon addresses, the last one being on February 27, 1943. Here the time of Jacob's trouble is equated with the time of trouble such as never was (Dan. 12:1) which occurs *after* the sealing/purification of Ezekiel 9, *not before*, which is in harmony with several other published statements from the *Rod* (2 Ans. 20, 8 Tr 22, 25; 2 SC 7, 8:12, 9 Tr 58.2).

We have learned that in *that great time of trouble those represented by Jacob will be delivered. Daniel calls it a time of trouble such as never was, and he also foretells that Michael shall stand up and deliver everyone whose name is written in the book.*"—**13 SC 1, 2:10**

What does the authentic Rod published material have to say about the timing of the marking/sealing and the slaughter?

"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 "spoke 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." Exek. 10:2"—**1 Tr 38-39**

"When this number is sealed, probation will close for the church, and the judgment for those who are in the world will commence. As the "tares" perish at the time when probation is closing for the church..."—**2 SR 165**

"The 144,000 being sealed *before* the worship of the image of the beast is urged upon us, it follows that The seal of God is placed on the second fruits while Sunday observance and the worship of the image of the beast is being enforced."—**1 SC 13:9.11**

We can see no intervening time between the sealing and the slaughter in these two statements, so let us not stray outside the confines of the golden bowl by heeding to an uninspired voice, but rather follow only what God's true prophet has spoken, no more, no less.

Summary: The idea that there is a gap of time between the sealing of the 144,000 and the slaughter of Ezekiel 9 at which time Jacob's time of trouble takes place is not sustained from the original published writings of the *Rod*, but appears to be wholly based on the imagination of Florence Houteff and those sympathizers supporting her. The *Rod* definitely places Jacob's time of trouble *after* Ezekiel 9 (2 TG 10:29, 30 and *Fund. Beliefs*, pp. 12, 13) as the 144,000 are on their way home to the kingdom; the time when the four winds of Revelation 7 let loose and Michael stands up to deliver His people (Dan. 12:1).

II. Is there a Jonah phase of the message?

Where are we told in the published writings of Bro. Houteff that our work is in two stages, the Elijah and the Jonah phases? Does the Jonah phase tell us to oppose the "Assyrian Confederacy"?

"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.

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..."—11 SC 8:10-11

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."--**11 SC 8:11-12**

This is one justification that more than one Davidian Association claims will happen at some point in the near future when we (Davidians) will have to oppose the confederacy and bring this "Jonah message" to antitypical Nineveh (America), the head of antitypical Assyria (the English speaking Protestant nations). After a careful reading of Tract 14, there is no clear distinction presented therein that there is to be an Elijah phase of the message to be given to the SDA church, and then another separate "Jonah phase" of the message that will be given supposedly to antitypical Nineveh (America). This cannot be found elsewhere in the published writings of the *Rod*. Thus, it appears that the idea that "*Our message for the present is in two sections, two divisions*" comes *not* from the original published writings of the *Rod*, but solely

from the uninspired authority of an unconfirmed sermon delivered by Bro. Houteff on June 10, 1944, twelve full years prior to its publication in the June 1956 Symbolic Code. How many of us today can honestly say that we can remember the details of an unwritten sermon given 12 months ago, much less one given 12 years prior? This would be an absurd proposition to base the authority of our message upon such flimsy evidence without a written confirmed proof (sermon notes, manuscript drafts, letters, etc.) that such a sermon was actually given and what were its principle contents. This documentation should be readily available for inspection and verification just as are all of Ellen Whites letters, manuscripts, and important documents at the White Estate. If these sermon address were so important for us to know would not God reveal them to all people just like His Holy Word? Can we trust the reliability of one Florence Houteff's word *alone* for the authenticity of said sermon notes when she has proven to be the primary architect of apostasy and author of many heresies against the *Rod* that later lead to the infamous "knockout blow" and disgraceful dismantling of the Association physically, spiritually, and morally? Come now brethren, let us reason together, as we are commanded by the Lord, and let us separate from such questionable sources of material which contain many added private opinions to the original message of the *Rod*, especially when so much is at stake, even our own soul salvation. Should any of these "sermon notes" or original documents appear, please let us know and the upa7.org website would be happy to publish them for all to see.

Some further interesting facts and peculiar trends:

1. Let us search the term "jonah message" on the SRod CD-ROM and we get 8 responses. It is found in only one place in the original published *Rod* (1 TG 50:27) whereas it is found 7 other places exclusively in 11 SC No. 8.
2. The idea that the message comes in two sections is found nowhere in the *Rod* except for 11 SC No. 8 published by Florence Houteff. This can be confirmed by searching the CD with the terms "message two sections" and "message two divisions."
3. Where is Jonah's *experience* mentioned as a type in the original published writings of Bro. Houteff? Let us search "jonah type" and we get 6 responses. Two (1 SR 16-17) say that Jonah was a type of Christ. The other four found in 11 SC No. 8, pp. 7-9, again written by Florence Houteff, comes up with the idea that Jonah's *experience* is a type.

"So much for the sign of Jonah to the Jews in Christ's time. *Let us now consider for the remainder of our time the possibility that the rest of Jonah's experience is a type also.* If so, what do Jonah, Nineveh, the sea, the fish, and the fish's expelling Jonah after he had partly learned his lesson typify?

Jonah's whole experience could be a type of God's people with a message that they were to proclaim to the world. It could be a type of the duties God gave to His people and they, like Jonah, wanted to put it aside and "let George do it," so to speak."—11 SC 8:7

"The message Jonah was to bear to Nineveh is a type of our message arising in the new world, America."—11 SC 8:9

Who has the authority to identify a "type" and explain its antitypical application?

A: Only a true prophet of God can do this. If these "sermons" were in fact fabrications made at the hand of Florence Houteff and approved by her apostate Council, then this would stand as an indictment against

her as a false prophetess by trying to identify and explain a new type/antitype. Unless we can positively confirm that Bro. Houteff actually gave the sermon that serves as the basis for this conclusion; we would indeed be placing our trust in an assumption that is sitting upon a foundation of sand. To be fair we should make plain that *if* the authentic sermon notes or manuscript can be produced for public scrutiny to verify that this sermon actually was delivered and accurately reproduced as claimed in 11 SC No. 8, then the concerns brought up in this presentation would no longer be valid and the case would be closed. Until such a time, the onus to prove the case lies solely in the hands of those advocates who believe the authenticity of Florence Houteff's heretical publications.

III. Which Trumpet are we living in, and when did the sixth trumpet begin to sound?

Please harmonize the statements from the distributed "New Codes" listed below with the authoritative statement found in Tract 5, page 78, paragraph 4, which reads:

"In coming from the "golden altar," the command, "Loose the four angels," shows that the sixth trumpet sounded sometime before the vail to the Most Holy apartment of the heavenly sanctuary was lifted." Otherwise the voice would have come from the throne -- the Most Holy place. (For detailed treatment of the lifting of the vail, see Tract No. 3, The Harvest.) But as has been shown, we are still in the period of the fifth trumpet, a fact which evokes the question: How, then, could the sixth trumpet have sounded before the events of the fifth had expired? It will be observed that though each of the trumpets begin at a definite time, yet one overlaps the other, and all seven extend to the second coming of Christ."—5 Tr 78.4

"The altar's being in the holy apartment of the sanctuary at the sounding of the sixth trumpet, proves that the trumpet sounded before the Most Holy apartment was opened for use. For had it been in use, the "voice" would necessarily have come from therein, where the throne is. Hence, the sounding of this trumpet had to take place before the door of the Most Holy was opened and the throne occupied."—5 Tr 31.2, 3rd Ed. (1953 Reprint)

with the following statements found in 12 SC No. 2.

"Now we wish to ascertain what period we are living in. At the sounding of the sixth trumpet, the four angels are to be let loose and they are then to kill a third part of men; and their army, moreover, is to number 200,000,000 "horsemen" and that many "horses." Since no such thing as this has ever happened, it therefore speaks for itself that the sixth trumpet is yet in the future. It has not yet commenced to sound."—12 SC 2:4, par. 1

"In view of the fact that we are not living in the sixth trumpet, let us ascertain whether we may be in the sounding of the fifth trumpet, or whether it, too, is yet future."—12 SC 2:4, par. 2

"The fifth trumpet, therefore, sounded when Christ came nearly 2,000 years ago. We find ourselves therefore living in the period of the sounding of the fifth trumpet — the Christian period — before the sounding of the sixth trumpet."—12 SC 2:8.0

"But now in this period before the sixth angel sounds his trumpet, some men are to seek death and they will not find it, and would desire to die and death would flee from them. They just could not die, for they would be immune to death."—12 SC 2:8.1

"At what time will they be made invulnerable to death? Our study today makes plain that it is *during the fifth trumpet and before the sounding of the sixth trumpet*. If God is going to do this during the period of the fifth trumpet, then the sealing of the 144,000 must take place in the period of the fifth trumpet and not in the sixth. It is then before the sixth angel sounds that some will have the experience of seeking death and not finding it."—**12 SC 2:12.0**

Now the evidence is plain enough to show that the teaching in this Code is in direct contradiction with the authoritative statements given in Tract No. 5. We all know that if "*the sixth trumpet sounded sometime before the veil to the Most Holy apartment of the heavenly sanctuary was lifted*" and, as any serious Seventh-day Adventist knows, that the veil of the Most Holy apartment of the heavenly sanctuary lifted on October 22, 1844, then logic demands that the sixth trumpet must have sounded before 1844. There is no maneuvering around this plain teaching expect one be given over to a strong delusion by choosing to believe a lie. This is further confirmed in the following illustration regarding under which trumpet the 144,000 are sealed.

Please harmonize the following two inspired statements from the *Rod* with the one found in a supposed sermon delivered by Brother V. T. Houteff on July 20, 1946 (**12 SC 2:15**).

"We read in Revelation 8 and 9, of the seven angels with the seven trumpets. These seven trumpets indicate the principal political and warlike events which were to transpire during the time of the gospel church. *The sealing of the 144,000 belongs to the time of the sixth trumpet.*"—**1 SR 28.1**

"*During the period of the sixth trumpet* there is no literal temple. Thus the measuring (Rev. 11:1) can refer only to a spiritual temple made up of lively stones (saints), . . . In view of this fact, we are compelled to conclude, unless otherwise shown that the temple, the altar, and the worshipers must each be figurative of a class of believers. *And all three must be measured (numbered) after the disappointment in 1844 and during the time of the S.D.A. movement.*"—**5 Tr 107, 3rd Ed. (1953 Reprint)**

"*We learned that in the fifth trumpet there are only 144,000 sealed ones, but in the sixth trumpet there are to be 200,000,000.*"—**12 SC 2:15.1**

IV. Where did Jesus spend three days and three nights?

Please harmonize the following statements published by V. T. Houteff regarding *where* Jesus spent the three days and three nights,

For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." (Matt. 12:40.) The idea that in the "heart of the earth" means in the grave, is man's supposition without Bible foundation. If the Saviour had in mind His experience in the grave, He would have said so. If His grave was in the center of the earth -- about 4,000 miles beneath its surface (the heart of the earth) then one may suppose He meant the heart of the earth. Jesus used the expression to indicate that *He was to be three days and three nights in the hands of sinners, and in the grave*. Why are sinners called "The heart of the earth"? Because man was made of it according to Gen. 3:19, "For dust thou art, and unto dust shalt thou return." **2 SR 25.**

That He remained in the tomb two nights and rose on Sunday; that the three days and three nights is the time from His first legal trial to the time of His resurrection; that the heart of the earth has been erroneously interpreted to mean the grave, when, instead, it is, as *Jonah's experience shows, symbolical of Christ's imprisonment in the hands of sinners and in the tomb.* " **10 Tract, p. 15.**

"For as Jonas was three days and three nights in the whale's belly; so shall the Son of man *be three days and three nights in the heart of the earth*" that is, *in the hands of sinful clay.* (Matt. 12:40.)" **1 SC 6:7.**

with the statements found in 11 SC No. 8, pages 5-7:

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

In our study of the three days and three nights what light did we receive to help us? -- That *the heart of the earth was not the tomb, but rather Jesus was in reality in the power or in the hands of the church for three days and three nights* even though part of that time He was dead and in the tomb.

Had Jesus meant that He would be in the "tomb" for three days and three nights He would not have said "heart of the earth." It therefore shows that contrary to appearances, *Jesus was actually resting in the power of God those three days and three nights, and therefore He was in a good and a safe place.* When Jonah was cast into the sea and swallowed by the fish God had prepared for him it appeared to Jonah to be his end. Likewise in the case of Jesus those last three days and three nights before He was resurrected gave the outward appearance of defeat for His righteous ministry. Nevertheless, Jonah's experience brought salvation to Nineveh, and Christ's experience brought salvation to the world."—**11 SC No. 8, pp. 5-7.**

V. Does the *Rod* tell us to oppose the upcoming Assyrian confederacy?

Q: Where are we told to oppose the upcoming confederacy?

One of the most convincing statements is cited from a purported sermon given on September 30, 1939 and again on June 22, 1940.

"*God's people are not only commanded not to participate in the confederacy, but they are to oppose it*" to all them to whom this people shall say, A confederacy."--**13 SC 3, 4:8**

Now compare this comment on Isaiah chapter 8 verses 11 and 12 with the one found in the authentic published writings of Bro. Houteff.

"Isa. 8:11, 12—"For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid."

The fear which the people fear is not to be our fear; neither are their plans to be our plans. Our duty is to—

Isa. 8:13—"Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread."

To sanctify the Lord is to be all for Him, to have no one else in His stead, to put your entire trust in Him, not making flesh your arm, for He alone is able to see you through. And though you should be the only one in all the world to take such a stand, He will not fail you. If such be your case, you will then become Heaven's greatest hero.—2 TG 41:18-20

No hint is given that we should "oppose the confederacy", as suggested by the reference in 13 SC 3, 4:8, but rather our duty is to "*sanctify the Lord of hosts himself...*"

Q: Where in the scriptures, or elsewhere in the original published writings of the *Rod*, do we find a clear mandate to oppose the Confederacy?

Looking carefully at the scripture itself, please note carefully each word of Isa. 8:11, that states in clause a) —"*For the Lord spake thus to me with a strong hand, and instructed me that I should **not** walk in the way of this people...*" God is speaking through His prophet Isaiah with instruction for us that we "*should **not** walk in the way of this people*" who are urging a confederacy. The *Rod* identifies "this people" as the nations and churches that are affiliating together for mutual protection (14 Tr 44, 2 TG 41:19). So God is saying to the faithful "*Say ye not, A confederacy*" to "*all them*" who are being urged to join the confederacy (verse 13). The "all them" who are being lured into the confederacy by "*this people*" would logically be our fellow brethren in the church. Does this include both SDA's and Davidian SDA's? If it can be shown that both are forming a confederacy in a trend that all the other churches of the world are following the answer would be yes. And how are the corporate SDA mother church and all organized Davidian groups forming an alliance with the world that God is telling us not to have a part of? Could it already be the case as each organization has, in fact, incorporated with the state for the privilege of government tax benefits through the IRS 501c3 exemption clause?⁴ If our duty in regard to the upcoming confederacy is to "sanctify the lord of hosts" perhaps we should more closely examine a few inspired passages that help clarify what . . .

What it means to "Sanctify the Lord of hosts"?

Isa. 66:15-17: "For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh: And the slain of the Lord shall be many. They that **sanctify** themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord." The coming of the Lord "with fire...to render His anger with fury," is not the coming of Christ in the clouds to receive His people. It is before the close of probation, and in the time of the purification of the church. See Mal. 3:1-3. He comes with vengeance to those who claim His name, but follow man instead of Christ, and the result is that they do not keep His truth. (The class who do not investigate for themselves but accept the decisions of others who are following after man, and are in the clutches of the devil.)

"Behind one tree": Margin reads, "one after another." The reading here justifies the translation: "Following the leader." That is, people are inclined to follow a man in high position instead of searching in the Word for themselves and demand a "thus saith the Lord."—1 SR 170-71

Quoting the first part of 1 Pet. 3:15, "But **sanctify the Lord** God in your hearts." The meaning is that God alone should dwell in the heart and nothing else should interfere. It is possible for one to obey the commandment in 2 Tim. 2:15, as previously quoted, but without a sanctification of his heart to the Lord God, if he would spend a life time in studying, it would be in vain as far as spiritual things are concerned, of which we speak. On the other hand, if one would obey these two commandments (1 Pet. 3:15 and 2 Tim. 2:15), then he must be able to fulfill the last part of the verse, "and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." 1 Pet. 3:15. The kind of answer we give to every man will prove whether we keep God's commandments or not.—**1 SR 183**

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15. "But **sanctify the Lord God** in your hearts: And be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." 1 Pet. 3:15. The commandment in the Bible is that a Christian must study, and that he also must give an answer to every man.—**1 SR 204**

"As never before, we should pray not only that laborers may be sent forth into the great harvest-field but that we may have a clear conception of truth so that when the messengers of truth shall come, we may accept the message and respect the messenger." -- Testimonies, Vol. 6, p. 420. Let us, therefore, **sanctify the Lord** of hosts Himself, and

Cease From Men.

As you will find yourself under severe trial if you obey your inner convictions and take hold of the truth, you must therefore let the Lord alone be your guide, and Inspiration your only teacher. Do not value your salvation so little as to trust to the wisdom of another. Be wise: obey the word of the Lord, investigate for yourself, and do not delay, for you know not the narrow margin of time between you and heaven! "Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom." Mic. 7:5.—**1 Tr 44**

Some more interesting facts:

1. The search term "oppos* (oppose, opposing, opposition, etc.) confederacy" does not appear in the original writings of the Rod.
2. The term "Assyrian Confederacy" does not appear anywhere in the writings of the Rod.
3. The term "confederacy" appears in 15 unique paragraphs in the original published writings of the *Rod* and none of these mentions anything about *opposing* an upcoming confederacy. Look them up for yourself. [2 SR 61.0, 2 SR 180.0, 14 Tr 20(2), 14 Tr 32-33(6), 14 Tr 36, 14 Tr 44(2), 2 TG 41:16-18(4), 2 TG 41:20(2), 2 SC 2:5, 2 Ans 93, Mil. Stand., p. 5]

In summary, our duty in regard to the confederacy in Isaiah 8 is to "sanctify the Lord of hosts" which the *Rod* shows that we are to turn from the arm of flesh. So brethren, is it not time for all true and sincere Davidians to stop following the leaders from the various Davidian Associations who are incorporated with state for economic benefits and other scattered clicks who are trying to defend the "New Codes" while concocting a multitude of theories on "what" and "how" Davidians are supposed to "oppose the confederacy." We should turn away from such fables and resultant confusion from these lesser cattle that are mudding the waters, study for ourselves, and follow the Bible and the authentic published *Rod* message alone. *Whose* word are we going to take as gospel truth? Let us seriously ponder upon this, as it is a matter of life and death.

Conclusion: With the five illustrations highlighted above, overwhelming evidence is provided to show that the claimed sermon addresses as given by Bro. Houteff and published posthumously in the “New Codes” are *not* authentic, but rather represent cleverly designed counterfeits meant to confuse and divide God’s servants at this most crucial hour. Therefore, we strongly believe that all true, sincere, and wise-minded Davidians will turn away from these highly suspect materials and stay firmly within the hedge of Inspiration, until the authenticity these sermon addresses can be proven otherwise and the five major contradictions presented herein can be harmonized with the whole tenor of the *Rod*. Consequently, in following the divine mandate use only “that which is published”, we in our role as facilitators in the republication of the original *Shepherd’s Rod* message, can have no part in the reproduction of said Codes.

- End of Study -

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Endnotes:

¹ We are grateful to God for Bros. Lennox Sam and Michael Graham who provided us with a copy of their investigation into the authenticity of the post-1955 Codes that was originally submitted to the Waco Assn. “Biblical Research Committee” in 2002. For a full copy of this report please follow this [link](#).

² “Note that the 144,000 in number, were present in ‘the time of Jacob’s trouble.’ According to the following quotation, that time of trouble commences immediately *after* the close of probation: ‘When Christ shall cease His work as mediator in man’s behalf, **then** this time of trouble will begin.’—*Patriarchs and Prophets*, page 201.”—*Shepherd’s Rod*, Vol. 2, p. 163. [emphasis added].

³ A careful search of the *Rod* and the SOP reveals that there is a “present trouble” which affects present truth believers which comes by way of persecution from fellow church members (see: 9 Tr 58-59, 1 SC 9:3.3, GC 608, 5 T 463.2, etc.). For more information on this study topic please contact us with a request and we will be happy to send you a complete summary of references distinguishing between the “present trouble” which occurs *before* Ezekiel nine and the time of trouble never since there was a nation (Dan. 12:1), also know as Jacob’s time of trouble, which occurs *after* the church is purified while the 144,000 “are on their way home” to the kingdom.

⁴ A complete series of research articles that describes the problems with church incorporation with the state for economic priviledges will be forthcoming from this website. In addition, all suitable documentation showing that all of the current professed Davidian “storehouses” fall into this categorization will be provided.