TIMELY GREETINGS

— The Only Peace of Mind —

Vol. 1 Nos 13,14



THE REVIVAL AND REFORMATION

ISMS, AND THE REMEDY

OPENING PRAYER THOUGHT

I shall read the last paragraph from The Mount of Blessing, page 163, after which we shall engage in a season of prayer.

M.B., pg. 163 – "When we pray, 'Give us this day our daily bread,' we ask for others as well as ourselves. And we acknowledge that what God gives us is not for ourselves alone.... 'He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully'.... In teaching us to ask every day for what we need, – both temporal and spiritual blessings, – God has a purpose to accomplish for our good."

The Institution's experience is a good illustration of the fact that those who bless others, they themselves will also be blessed. You know that this Institution began to be built in 1935, right in the midst of the depression, and that its work began with nothing more than a revelation from the Lord. In all respects its beginning was the smallest of the small and the poorest of the poor. And while countless individuals and business organizations went bankrupt, it grew and prospered. It was thus blessed because instead of hoarding its God-given blessings, it most liberally spent itself to bless others. Since this Institution by unselfishly blessing others from its very beginning to this day, even in a time of depression, has become what it is, then individuals may likewise reap a blessing if they, too, follow the same rule.

Accordingly we should pray that we be granted an understanding of what it means to say, "Give us this day our daily bread;" and to know that selfishness leads to poverty and that management and liberality lead to abundance; that we as Christians positively know that to take the name of Christ is to do what Christ did – to bless humanity, to let the world know that we are here to do it good, not to be a burden upon it.

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THE REVIVAL AND REFORMATION

TEXT OF ADDRESS BY V.T. HOUTEFF,
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SABBATH, NOVEMBER 2, 1946
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This afternoon we shall start our study where we left off in our previous study of Haggai's and Zechariah's prophecies. Let us turn to

Hag. 2:1-3 – "In the seventh month, in the one and twentieth day of the month, came the Word of the Lord by the prophet Haggai, saying, Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying, Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing?"

As it was in the days of building the typical temple so it must be in the days of building the antitypical, in our days. From the type is seen that just as the Word of the Lord was then addressed to the governors, to the high priest, and to the common people, so the Word of the Lord today is to be carried to all the people, regardless of rank or station in life.

The Word of the Lord to all the people in Haggai's and Zechariah's day was that the builders should consider to their heart-breaking disappointment that the glory of the temple which they were building was in their eyes as nothing in comparison with the glory of

Solomon's temple.

Verses 4, 5 – "Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts: according to the word that I covenanted with you when ye came out of Egypt, so My Spirit remaineth among you: fear ye not."

The Lord assured His people that the love which He has had for them has not diminished, and that His power to deliver and to help was still the same as when He brought their forefathers out of Egypt; as He had not failed His people in those times then He was not to fail them either, and that His spirit was still to be with them.

Verses 6-8 – "For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts. The silver is Mine, and the gold is Mine, saith the Lord of hosts."

That the prophecy in these verses is yet to be fulfilled, is very obvious, for in the day this temple is built God is to shake the heavens, the earth, and the nations; that their expectation is then to come and that the temple is to be filled with glory; that the builders are not to worry about finances.

It is true that men control and use the silver and the gold, but it must not be forgotten that it all belongs to God, and that if He has need of it, He is well able to take it and do what He will with it, that the builders

need not fear a shortage of it if they use it as God would have them use it.

Since it is plain that the ancient temple was typical of a temple to be built in the day God shakes the heavens, the earth, and the nations, the subject becomes absolutely clear that Inspiration is here speaking of an antitypical temple.

Verse 9 – "The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts."

The promise is that the glory which attended Solomon's temple, shall be far exceeded by the antitypical one, which is to be built by the church purified, the church during the harvest time, the time in which God shakes the heaven, the earth, and the nations – during the great and dreadful day of the Lord.

Since these promises were not fulfilled in the day of Zerubbabel's temple, the subject becomes crystal clear: that they are now to be fulfilled, and since these latter day truths are now revealed to us, we must be the builders of it, the glory of which is to exceed all the glory of the past. Moreover, the place where this antitypical temple is to be situated is to have peace, and the way that peace is completely to be achieved is told in–

Verses 21, 22 – "Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth; and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall

come down everyone by the sword of his brother."

Again is seen that in the day the Lord shakes the heavens and the earth, He also destroys the kingdoms of the earth by allowing them to kill one another. No wonder then that the nations are now engaged in an armament race, and the whole world is on the verge of plunging into the bloodiest conflict ever known. It is difficult for anyone to come to any other conclusion than that the great and dreadful day of the Lord is at hand.

In as much as Zerubbabel is a "signet," a symbol or a type of the builders in the day the Lord shakes the heavens and the earth, then Ezekiel's description of the mystic temple (chapters 40-47) which is yet to be built, could be the blueprint of Zerubbabel's antitypical temple.

"But," you may ask, "is this idea not contrary to our former belief?" – I admit that it is. But are we to go on by what we have believed? or by what the Word of the Lord says? And for what purpose are those prophecies if we are not to give heed to them? And why are they now unsealed and brought to our attention if this is not the time in which God is to manifest His power and accomplish all these things? It should be remembered that we are not the first and the only people who have had to change our way of thinking; we are not the first and only people to discover that God's plans are the opposite of our plans. Moses, too, found that his plan for delivering the children of Israel from their Egyptian bondage was not God's plan. Likewise God's plan for the route they were to take in their journey to the promised land was not their plan. The apostles positively believed that Christ was to set up His kingdom at His first advent, but they,

too, had to change their belief. Moreover, since the Hebrews, whom out of slaves God had made kings, had been promised that their kingdom was to stand forever, they were indeed astounded when it went down. And there have been other surprises all along from the dawn of history.

The pioneers of the Seventh-day Adventist denomination expected the Lord to come as soon as 144,000 converts joined the church, and expected to live to see Him come. The church membership though, already numbers several times 144,000, the pioneers are dead, and Lord is yet to come. So the question is not whether we want to change our minds or not, but whether we have to.

Years ago we were told that "The workers will be surprised by the simple means that He will use to bring about and perfect His work of righteousness. Those who are accounted good workers will need to draw nigh to God, they will need the divine touch." – Testimonies To Ministers, pg. 300.

As Inspiration unrolls the Scroll it is, of course, but to be expected that it will find us surprisingly ignorant of many things – the very reason that It unrolls. If we, therefore, fail to exchange our ideas for the Lord's then what hope is there for us ever to become enlightened and fitted for eternity? Our ideas are to fall flat, and the Lord's prophecies are to stand "high and lifted up." Our duty is to prove God's Word correct rather than to hold tenaciously to our preconceptions and misconceptions until God Himself steps in and puts us to shame.

As Seventh-day Adventists we once boasted that we "know our Bible" but since this group ceased boasting

it found that it knew very little in comparison to what it knows now, and still I cannot say that I have a sufficient knowledge of the Bible to carry me clear inside the pearly gates. In fact, I know that I have much more to learn.

Verses 10-13 – "In the four and twentieth day of the ninth month, in the second year of Darius, came the Word of the Lord by Haggai the prophet, saying, Thus saith the Lord of hosts; Ask now the priests concerning the law, saying, If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No. Then said Haggai, If one that is unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean."

Should one who bears the holy oracles of God touch a common thing, that thing would still remain common and unfit to bring to God; but should one whose body is defiled touch a holy thing, the thing would become unclean, unfit to be used for the Lord's sacrifice. That is, sanctified man must not bring an unclean thing to the Lord, and unsanctified man must not bring even clean things to Him.

Verses 15-17 – "And now, I pray you, consider from this day and upward, from before a stone was laid upon a stone in the temple of the Lord: Since those days were, when one came to an heap of twenty measures, there were but ten: when one came to the pressfat for to draw out fifty vessels out of the press, there were but twenty. I smote you with blasting and with mildew and with hail in all the labours of your hands; yet ye turned not to Me, saith the Lord."

By this exemplary experience this scripture teaches that trying to make a living while neglecting to do the Lord's work, poverty rather than prosperity would be one's lot. It is, therefore absolutely essential that present Truth believers first seek the upbuilding of the Kingdom of God and His righteousness if they are to prosper. (Matt. 6:28- 34). Let us ever remember that if we are completely on the Lord's side, behind God's hedge, as was Job, we need not fear anything, not even the devil.

Verses 18, 19 – "Consider now from this day and upward, from the four and twentieth day of the ninth month, even from the day that the foundation of the Lord's temple was laid, consider it. Is the seed yet in the barn? Yea, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth: from this day will I bless you."

The type teaches that from the day we begin to do the Lord's work, from that very day will the Lord bless us.

Verses 14 – "…So is this people, and so is this nation before Me, saith the Lord; and so is every work of their hands; and that which they offer there is unclean."

This verse shows that if we fail to perform our God-given task, then there is no substitute for it.

As soon as they were told of their fathers' sins, and of their own, our types gladly conformed to the Lord's wishes. (See Hag. 1:5-11). He will in like manner bless us from this day on if we, too, admit our wrong doings, and correct them.

Hag. 1:12-14 – "Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the voice of the Lord their God, and the words of Haggai the prophet, as the Lord their God had sent him, and the people did fear before the Lord. Then spake Haggai the Lord's messenger in the Lord's message unto the people, saying, I am with you, saith the Lord. And the Lord stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the Lord of hosts, their God."

These verses tell us that just as soon as all the people gave heed to the messengers of God, just that soon the Spirit of the Lord stirred their energies, and then immediately all went to work. We, too, will have just such an experience if we now settle it in our minds that from this hour on we will pay strict attention to the message of God and serve the Lord our God with whole heart and soul. Let us not put off God's blessings from us.

Verses 20, 21 – "And again the Word of the Lord came unto Haggai in the four and twentieth day of the month, saying, Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth."

In view of the fact that the Lord is soon to shake the heavens and the earth, is it not imperative that we right now put away hypocrisy? Let us cease inviting "drought," "blasting," and "mildew" upon ourselves. Let us instead yield our hearts to God and thereby insure unto ourselves joy, peace, happiness and eternal life. Unless we do this, we shall certainly be shaken out instead of reformed and revived.

A PRAYER THOUGHT

I shall read from The Mount of Blessing, page 166, beginning with the first paragraph. This reading is based on the scripture, "Forgive us our sins; for we also forgive every one that is indebted to us."

M.B. p. 166 – "Jesus teaches that we can receive forgiveness from God only as we forgive others. It is the love of God that draws us unto Him, and that love cannot touch our hearts without creating love for our brethren.

"After completing the Lord's prayer, Jesus added: 'If ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. He who is unforgiving, cuts off the very channel through which alone he can receive mercy from God. We should not think that unless those who have injured us confess the wrong, we are justified in withholding from them our forgiveness. It is their part, no doubt, to humble their hearts by repentance and confession; but we are to have a spirit of compassion toward those who have trespassed against us, whether or not they confess their faults. However sorely they may have wounded us, we are not to cherish our grievances, and sympathize with ourselves over our injuries; but as we hope to be pardoned for our offenses against God, we are to pardon all who have done evil to us."

Now, what should be the burden of our prayer this afternoon? – That we might have love for our brethren; that we forgive the faults of others whether or not they forgive our faults, that we confess our sins, regardless what others might do.

ISMS, AND THE REMEDY

TEXT OF ADDRESS BY V.T. HOUTEFF,
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SABBATH, NOVEMBER 9, 1946
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Let me introduce my subject by telling you a simple story.

Once upon a time six brothers were building a bridge, supposedly to the god of Justice. The purpose of the bridge was to unite the east with the west.

They had no difficulty laying the foundations and setting the pillars. But, lo, when they came to join the east wing with the west one, they found themselves confronted with a phenomenal obstacle: What they had built up during the day was torn down during the night. This miracle continued day after day. Finally the brothers sat down in a council meeting to discuss how they might solve their harrassing problem. Feeling that to quit would be the greatest folly they could ever commit, that it would bring their names into disrepute, they studied and they prayed.

At long last they concluded that the god of Justice was for some reason displeased with them and that a human sacrifice would appease him. So it was that they resolved to sacrifice the best one of their wives. This however, was not to be divulged to the women. In order to make an impartial and acceptable selection, they further resolved that on the morrow each would instruct his wife to prepare the best possible

breakfast and dinner, and to take the meals to him at the bridge as early as possible. They were to explain to their wives that they must needs eat and pray at the bridgeside to the glory of the god of Justice, and for the success of their project. The woman to arrive with the meals first was to be the victim.

Five of the men, though, did not stick to their solemn oath. Each of them straightway told their wives what was to be done, and that therefore they should not hurry to the bridge with the meals.

In the morning, at the appointed time, the men were at the bridge site. Shortly afterwards they saw in the distance someone coming to the bridge. For a few moments no one knew for sure who it was, but soon the man who had kept his part of the agreement recognized it to be his wife. He, of course, immediately burst into tears, and with groans he fell to the ground. Seeing her husband's strange behaviour, the wife dropped her basket of food and ran to the scene to learn what was the trouble. But while she was attempting to comfort her husband, the other five brothers seized her, carried her to a gap in the bridge, and there they cemented her alive. Now, the brothers confidently expected the bridge to stay up, for they felt that they had done all they could to appease the god of Justice.

Thus it was that while the five dishonest men that night returned home in happiness, the honest one returned to his home in grief.

On the following morning, all the men hurried to the bridge, expecting to find it standing intact. But to their surprise and consternation they found the whole bridge lying flat on the ground!

Naturally, the incident was rumored throughout the city, and the judges of that city went to see what the great excitement was about. As they listened to the builders argue and philosophize from cause to effect, they learned that the unfortunate woman was not sacrificed by fair chance, but by fraud! Thus they judged that the whole disaster was due to the fact that unjust men were trying to build a bridge in the honor of a just god! The matter was brought to court and the judges finally decreed that Justice must be satisfied, else not only the bridge, but even their city might fall to the ground. Accordingly, on that very day the five unjust men were executed, and the honest one was made mayor of the city.

Christians have been building a bridge, so to speak, to the God of Justice for many years. But they do not seem to be any more successful than were the six bridge-builders. And for what reason? – For the very same reason the six builders were unsuccessful: Selfish men are engaged in the work, and though they see the need for a sacrifice, yet they somehow always manage to make others do the sacrificing.

And you remember that though the building of the tower of Babel was counter to God's will and His order, still all the while the builders worked harmoniously among themselves, their project prospered – their tower skyrocketed.

But when their language was confused and they could no longer understand one another, then the progress of the tower stopped. And to show them that He was displeased with their project and that He was the One Who had confounded their language, God blasted the tower so that it crumbled to the ground. That which happened to the bridge happened also to the tower.

Christians are working at cross-purposes among themselves. One Christian brother is betraying another. Christian ministers, rather than preaching the Truth, are preaching against one another. One goes ahead to build up, and another trails behind to tear down. They do not see eye to eye; nor do they understand one another even as much as did the confused tower-builders.

Just so long as such selfishness and dishonesty, confusion and animosity, exist among Christians, their bridge and their tower, so to speak, will come to naught as certainly as did the bridge of the six covenant-breakers and as did the tower of the prophet Noah's mockers. There is no way of stopping ism trouble without removing the cause – no, no more than a splinter wound can heal before the splinter has been removed.

You are familiar with the fact that there was no ism trouble in Moses' day as long as Moses alone interpreted the Word of God to the people. But just as soon as Korah, Dathan, Abiram and others aspired to Moses' office ism trouble started. And the only remedy that even God Himself could find was to cause the earth to open her mouth and to swallow the ism-breathing multitude, the self-appointed representatives of God.

In our day there is an even greater flood of private interpreters of the Scriptures (the cause of today's isms) than there was in Moses' day. And according to Revelation 12:15, 16, the Lord warns that He will again use a remedy similar to the ancient remedy against today's ism-breeding flood. Then some may learn to respect the office of the Spirit of Prophecy. Let us now read of the fate of

who chose to continue walking in sparks of their own kindling.

Rev. 12:16 – "...and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth."

Here we see that a similar remedy which caused isms to cease in Moses' day, is again to be used to cause isms to cease in our day, the only means by which harmony can be restored among fellow-members in the church itself, as well as among Christians in general.

2 Tim. 3:16, 17 – "All scripture is given by Inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works."

2 Pet. 1:20, 21 – "Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

Affirmatively stated, all Scripture, not merely a part of It, is inspired. Negatively stated, none of It is privately interpreted, for the reason that It did not come of men but of God; that is, as the Spirit of God dictated to men the Scriptures, so the Spirit of God must interpret the Scriptures to men, that no man privately (without Inspiration) is capable of disclosing the sealed prophecies or interpreting any part of them or even capable of understanding their importance after they are interpreted except it be by the gift of the Spirit of Truth "None of the wicked," therefore,

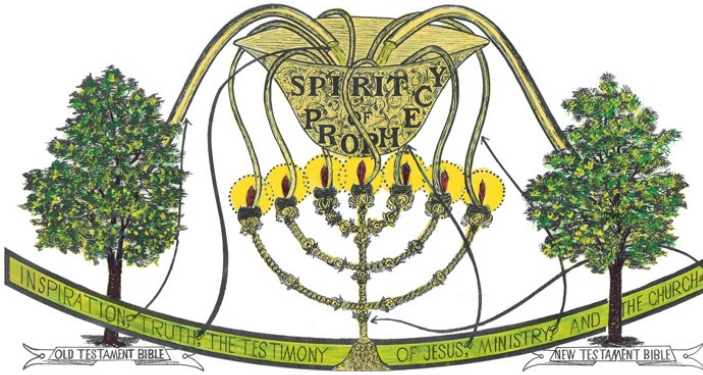
"shall understand; but the wise shall understand." Dan. 12:10.

We should now be convinced that as long as this Divine command and principle of interpreting God's Word is overlooked and abused, and as long as selfishness and bigotry exist among Christians in general and among Bible students in particular, isms will continue to increase, and the strength of the people will continue to be wasted just as was the strength of both the builders of the bridge and the builders of the tower. Yes, just as certainly as night follows day, just that certain will their efforts come to naught, and their shame be uncovered.

That we cannot be led into all Truth without the gift of the Spirit of Prophecy, Inspiration symbolically forewarns through the prophet Zechariah. Let us turn to Zechariah 4, and begin with the first verse.

Zech. 4:1-4 – "And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and has seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. So I answered and spake to the angel that talked with me, saying, What are these, my Lord?"

The illustration here exhibited, you note, is an exact reproduction of Zechariah's symbolism. In order that our study be simplified and vivid, we shall study the chapter along with the illustration.



ZECHARIAH FOUR

Now let us hear the angel's explanation of this symbolism.

Verses 5, 6 – "Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my Lord. Then he answered and spake unto me, saying, This is the Word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by My Spirit, saith the Lord of hosts."

The angel disclosed two things: First he made known that the symbolism is concerning the Word of the Lord (the Bible) to the servants of God; second, that His Word is revealed, not by man's might nor by power, but by the Spirit of God.

Plainly this symbolism as a whole represents the system by which the Lord transmits His revealed Word to His people. That we might have a thorough understanding of this Divinely designed system, we need to know what each component part of the illustration stands for. The Spirit of Prophecy gives the clue.

In The Great Controversy, page 267 is explained that the "olive trees" represent the "Old and New Testaments;" Testimonies to Ministers, page 188, says that the golden oil represents the Holy Spirit; and on page 337 of the same book, along with Revelation 1:20, says that the seven lamps represent the church, and that the seven tubes (the ministry) convey the oil to the churches.

Now study the illustration itself as you would study any cartoon. First of all, the trees represent the Word of God (the Bible – both Old and New Testaments – two trees).

Here is seen that the whole symbolical set up is for the purpose of depicting the accomplishment of but one thing – of keeping the seven lamps (the entire church membership) supplied with spiritual oil (Bible Truth) so that it might give spiritual light all round about, that the church might lighten the world with the revealed Word of God. And since the ministry's duty is to feed the church with spiritual food, the fact is that the seven tubes represent the ministry at work, taking the oil (revealed Truth) from the bowl to the seven lamps, the churches. Now the truth that in the illustration the tubes (the ministers) do not take the oil directly from the olive trees (the Bible), it positively indicates that the bowl in which the oil is deposited represents the container or the store in which the compilations of Inspired Bible interpretations are stored, and that from it, not from the olive trees, the ministers help themselves with oil and carry it to the seven lamps (to the church).

The two golden pipes, therefore, can be only a representation of the inspired channels which are capable to extract the oil (light of Truth) from the

trees (from both Testaments) and store it in the bowl (books) for the tubes (ministers) to convey it to the candlestick (to the churches).

The symbolism, therefore, points out the system which Heaven has ordained for dispensing the Word of the Lord to His church: that the Spirit of Prophecy at work is the only remedy against isms in the church and in the world.

Those who do not avail themselves of the golden oil, and those who continue ever to hunt for some kind of oil, or whoever try to extract their own, will, of course, drop into the pit when the earth opens her mouth to swallow up the flood. Then it is that ism-breathers and ism-seekers shall forever pass away.

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

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

The Word of God explains that ancient Zerubbabel is a signet, type, at the time God overthrows the thrones of the kingdoms, at the time their armies are destroyed by one "brother" Christian's sword cutting down another brother Christian. (Haggai 2:22, 23). Zerubbabel, therefore, represents God's servant at a time the crowned kings, "throne of kingdoms," are overthrown, and in which time one Christian nation

is at war with another Christian nation. Since the crowned kingdoms are fast passing away, and other forms of governments are taking their places, all proves that antitypical Zerubbabel's appearance is now due. And the Lord's own answer is "the hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it."

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

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

Verses 11, 12 – "Then answered I, and said unto Him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto Him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves?"

All these taking place at this particular time, and the prophecies now unfolded, prove that antitypical Zerubbabel must now be here, and that as he has

started the work, he also must finish it. The fact that Inspiration takes the pains to tell who is to finish the work in itself is proof that there must be active usurpers of his office as there were of Moses' office.

Verses 13, 14 – "And He answered me and said, Knowest thou not what these be? And I said, No, my Lord. Then said He, These are the two anointed ones, that stand by the Lord of the whole earth."

From the angel's information it is now clearly seen that the symbolism depicts the system of interpreting the written Word of God, and of transmitting It to the church. The time of which is in the New Testament era, when both trees are in existence.

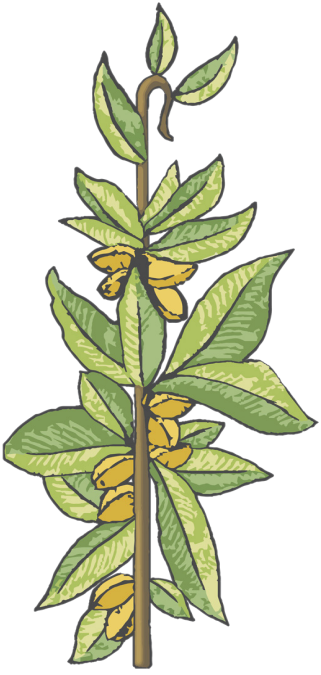
Let us now summarize the lesson by the aid of the illustration. Here we see a candlestick (a church) all of gold, the finest of all candlesticks (no "tares" in it). It constitutes the remnant (those that are left after the sinners are done away with) which indeed keep the commandments of God, and have the Testimony of Jesus Christ, the Spirit of Prophecy (Rev. 12:17; 19:10). This fine candlestick is fully trimmed and burning. The two golden pipes (God's inspired interpreters) store the golden oil in the golden bowl (Spirit of Prophecy publications). And the seven tubes (the entire ministry) convey from the golden bowl the golden oil to the seven golden lamps (to the entire laity).

Under this perfect system of preparing, and dispensing the Word of God, "meat in due season," to His people, there need be no fear that the reservoir will run dry, or that the lamps will grow dim. This is the only system, mreover, that can make the church perfect, without spot, wrinkle, or any such thing – a people without guile in their mouths, all seeing eye to eye,

all saying the same thing. Truly "a great people and a strong; there hath not been ever the like." Joel 2:2. This beyond doubt is the mighty power that lightens the earth, it is the Loud Cry. Indeed this symbolism reveals the church at the time she is endowed with the Spirit of Prophecy and with the righteousness of Christ.

Obviously, the system of Bible interpretation, described by Zechariah, is the Lord's only system. It is the only remedy for isms and discord among Christians. Thus it is that His "watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion." Isa. 52:8.

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