

The Shepherd's Rod Reply to Anti-Rod Propaganda

[Symbolic Code, Vol. 1, No. 6, pp. 1-3](#) (December 15, 1934)

A LETTER OF INTEREST

Dear Brother Lysinger:

We received your circular letter dated Oct. 24, warning us against "The Shepherd's Rod," and enclosing the little tract: "*A Warning Against Error*." I had already read the little tract and also the booklet: "*A Reply to the Shepherd's Rod*." I have also corresponded with Prof. O.J. Graf, who was so clearly the governing mind in both the Pacific Union Conf. and the Gen. Conf. Committees. He being the chief author if not the editor of both of these pamphlets, my reply to the little tract shall be to him and not to you.

With no desire to question your sincerity, and with all due respect for your office, may I ask whether you have personally made a prayerful investigation of the SRod message? Or is your warning against it based solely on the investigation of another as given in the little tract? My reason for asking this is that your predecessor also sent us a warning against the SRod message based, as he later acknowledged, not on his own investigation, but on a warning received by him from one in higher office.

You say that "among the 2175 ordained ministers that we have in the S.D.A. denomination there is one E.T. Wilson, who has accepted the teachings of the SRod." But is it safe to take this as evidence against the SRod message or to condemn those who do accept it as heretics? We will be better able to judge of this in the light of the following inspired quotations: "Have any of the rulers of the Pharisees believed on Him?" John 7:48.

"But beware of rejecting that which is truth. The great danger with our people has been that of depending upon men, and making flesh their arm. Those who have not been in the habit of searching the Bible for themselves, of 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.

"No one should claim that he has all the light there is for God's people. The Lord will not tolerate this. He has said: 'I have set before thee an open door, and no man can shut it.' Even if all our leading men should refuse light and truth, that door will still remain open. The Lord will raise up men who will give the people the message for this time." ("Testimonies to Ministers," pp. 106, 107.)

In the light of these clear, positive warnings against rejecting truth because men in high office do not accept it, may every Seventh-day Adventist minister and layman search his own heart in the light of his own Bible, before condemning "The Shepherd's Rod" Message as heresy. Have the other 2174 ordained ministers made an earnest and prayerful investigation of "The Shepherd's Rod" Message as has Elder E.T. Wilson? Surely, to be fair to themselves, honest with the people, and true to God, they should do so before branding him as a heretic, and before barring him from the homes of the people.

This message will stand or fall on its own merits regardless of who may accept it or reject it. Let no one stand by waiting for it to come to naught until they have investigated and proven it false.

(Signed) A.E. Johnson.

[Symbolic Code, Vol. 1, No. 8, pp. 5, 6](#) (February 15, 1935)

LIGHT GROWS

"I am taking the opportunity of writing to you again. The more I study the SRod the more light I can see in it. Every day it grows more beautiful.

"The other day I received a letter from my pastor warning me against the SRod. He sent me the little pamphlet, 'A Warning Against Error,' but I have found it unreliable, and I know that my pastor has not investigated the teaching of the SRod for himself and is therefore not justified in condemning either it or me, for I am making a thorough study of its teachings, with the Bible and the Testimonies before me, and I find more truth every time I read it over...

I have felt for some time that the little tithe I have should go to 'the storehouse' - where present truth is - so last

week I decided to send it, for if the message is of God, we should support it and be willing to suffer for Christ's sake. Please pray for me that I may be strong in faith.

Is the truth still advancing? In the letter from my pastor he said that the General Conference sent Elder _____ to Charleston, S.Car. and succeeded in stamping out the S.Rod doctrine there, and that it is making a great deal of trouble here and there.

"I do hope that the good Lord will put it into the hearts of many of His dear people to study for themselves before it is too late. My heart is sad for the dear ones who will not investigate for themselves. Do pray for me that I may hold up Jesus in my life and be prepared to help others find the way, and that I may be 'able to stand' when He appears."

(Signed) Mrs. J.A. Dundore, Hanover, Pa.

[Symbolic Code, Vol. 1, No. 18, pp. 4-6.](#) (December 15, 1935)

Dear Brethren:

Since I have received the volumes of the S. R. I have been busy reading them over and over and will continue to do so until I get it all clearly in my head. How I thank God that He has sent so much knowledge through Bro. Houteff. I find no other joy now, but reading on eternal things.

I received a pamphlet, "A Warning Against Error;" now I am studying this so that I can give an intelligent answer when questioned. Anybody that has read the S. R. and then be as blind as some is a mystery to me. The enemy would have to put out more convincing material than "The Warning Against Error," to fool the saints.

I first heard about this added light through "The Symbolic Code" which looked to me as from the enemy, but when I read Tract No. 1, I was completely convinced of its truth. In fact, the first few pages impressed me deeply, and now I am feasting and ever counting the days till the arrival of the monthly visitor, "The Symbolic Code."

I am so happy to hear of the buildings going up in Mt. Carmel Center, and I am helping with my prayers.

Your sister in Jesus Christ,
(Signed) Mrs. E.M.

"A WARNING AGAINST ERROR" PROVES TO BE GREATEST OF ERROR
By E.T. Wilson

One of the oldest members of the Charleston, S.C. church, after becoming interested in "The S. R." message, was visited by the pastor, and a General Conf. Field Secretary, who gave the interested party a copy of "A Warning Against Error," telling her not to let any of the "S. R." folk see it. This instruction she faithfully carried out. But in the meantime, she had come into possession of "T. M.," together with all the volumes of The Testimonies for the Church, and to her great surprise, she found the truth of "The S. R." taught in these books also and that the "A Warning Against Error" was not only contradictory to "The S. R." but also to the Spirit of Prophecy! Therefore, at her first opportunity, during the fifteen minute missionary service in the church, on Sabbath, this sister arose and asked permission to speak, and her request was granted by the pastor of the church.

Stepping up to the front of the building, our sister said, "Elder ____, I have never practiced deceit in my life, and I am not going to do so now," and holding up the little pamphlet, "A Warning Against Error," she continued: "This little pamphlet has made a full-fledged S. R. believer out of me, for I found it to be the rankest sort, such as I have never seen, of wresting the Scriptures, the Test. and the publications of Brother Houteff, and I believe it will make all of you Shepherd's Rod believers if you study it carefully, for you will discover that it is filled with error."

To this sister's testimony the readers of this article will permit me to add that the "A Warning Against Error" is also the most unfair little thing I have ever read against any publication! Nevertheless, again we see the truth of that statement of the Bible which tells us that nothing can be done

against the truth but for it, and that the "wrath of man" indeed shall be made to "praise" Him.

Symbolic Code, Vol. 2, Nos. 3, 4, p. 9 (March, April 1936)

Dear Brethren:

I have been reading the book, "A Reply to The Shepherd's Rod," and I must confess that it has increased my faith in the teachings of "The Shepherd's Rod" if that were possible. Please do not fail to send me every issue of "The Symbolic Code."

(Signed) BEN GARRETT
East Jamestown, Tenn.

Symbolic Code, Vol. 1, No. 14, pp. 10, 11 (August 15, 1935)

Ques. "I have read several of the Rod series and find that they have answered many points which prove the '**A Reply to The Shepherd's Rod**' unreliable and unfair with the Rod, but thus far I have not found anything treating on the 'Harvest' and it seems that the chart on p. 14 of the 'A Reply,' in reference to the Harvest and the ten virgins, has refuted the Rod. Please answer."

Ans. Of the supposed refutations by the "**A Reply to The Shepherd's Rod**," we can freely say that thus far the denomination has not been able to refute a single point of the message we bear, and their efforts to do so only serve to prove that the SRod is the voice of God to His people and to establish its followers more firmly in present truth.

By a thorough personal investigation of the subject matter in the SRod and of all supposed refutations against it, the readers of the Code will, perhaps, to their surprise find that the above statement is 100% correct. However, Bro. Houteff's agreement with the leading brethren still stands good; that is, if they refute any one subject in our publications we shall forever discontinue teaching. But we hope that our brethren will not copy Achan's mistake and wait for their confession of the truth too long when it would profit them nothing.

In reference to the chart on p. 14 of the "**A Reply to The Shepherd's Rod**," the reader will note that some of the events there thus arranged are without divine authority. Let us illustrate the method used therein to interpret the Spirit of Prophecy. "Christ's Object Lesson" says: "The tares and the wheat are to grow together until the harvest; and the harvest is the end of probationary time." If the English language means anything then the statement here quoted certainly could not place the harvest after probationary time has closed but rather before.

How could the harvest be after the close of probation if "probationary time" is before the close of probation, seeing that it does not say, "the harvest is" after "the end of probationary time." Hence, it is plain that the harvest must precede the close of probation; that is, the harvest is the end--the last part of "probationary time"--and with it probation closes. Moreover, Jeremiah prophetically saw that after the harvest was past and the summer ended (the time men were to be saved) the wicked said: "The harvest is past, the summer is ended, and we are not saved." (Jer. 8:20.)

If the harvest is after the close of probation, why should they say, "The harvest is past, the summer is ended," for they certainly could not say these words before probation closes, neither could they after the second coming of Christ, for then they would be dead and could not speak? Consequently, the only time these words could be spoken is in the period between the close of probation and the second coming of Christ, which fact places the "harvest" before probation closes.

Furthermore, in Matt. 13:30 the Lord says: "In the time of harvest I will say to the reapers, Gather ye together first the tares." The words, "In the time of harvest," show that the harvest is a period of time. Moreover, in "Early Writings," p. 118. the Spirit of Prophecy says: "Then I saw the third angel. Said my accompanying angel,...'he is the angel that is to select the wheat from the tares, and seal, or bind, the wheat for the heavenly garner.'"

If the third angel is to do the separating, and inasmuch as the third angel's message is to be proclaimed before the close of probation, not after, it shows that the harvest in which time the angels seal and bind, occupies the time while the third angel's message is being proclaimed. Plainly then, the words, "The harvest is the end of the world," denote the very last period of probationary time which brings the world to its end. The Spirit of God through Paul interprets the term, "The end of the world," thus: "But now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself." (Heb. 9:26.)

We all know that the world did not come to its end 1900 years ago when Christ was sacrificed, and yet it is said, "In the end of the world." However, the truth of Paul's statement is this: As the sins of man are blotted out in the judgment since 1844, it proves that Paul was looking forward to our time when Christ "by the sacrifice of Himself" in the time of the judgment of the living is to blot out our sins. Obviously then, the term, "The end of the world," applies to the time of the judgment of the living, in the time of the Loud Cry, in the end of "probationary time,"--the last message that closes this world's history. Moreover, the S.D.A. denomination has for years been teaching that the end of the world began in 1798. See "Thoughts on Daniel; p. 387. (in connection with Dan. 12:4); also "Bible Readings for the Home Circle," p. 324. The denomination has never had any official pronouncement as to the truth of the harvest, but now in their attempt to refute the SRod, they are changing their position of what they once taught the end of the world is.

It would not be out of place in this connection to relate my experience of what I heard just shortly on this subject. Eld. G.W. Wells, one of the field secretaries of the Gen. Conf. early in 1935 devoted nightly meetings for a whole week in an endeavor to refute the SRod in which time, night after night, he taught that the harvest is the "end of the world--the second coming of Christ"--the beginning of the millennium.

At the close of his meetings, on the Sabbath afternoon, Eld. R.L. Benton, pres. of the Southwestern Union Conf. staged another tirade against the SRod at which time he displayed a chart showing that the harvest is from the close of probation to the second coming of Christ. The following Wed., Eld. W.H. Clark, Home Miss. Sec'y of Texas Conf. conducted the prayer meeting, at which time in answer to my question he placed the harvest before the close of probation. Here is the point. In ten days' time three S.D.A. ministers, paid by the S.D.A. treasury, all occupying responsible positions, gave three different interpretations on the harvest, which facts prove that the

denomination as a body, even among the leading men, there exists no special agreement on this subject. Then, in the face of such blindness, the adversaries of the SRod caution the laity against accepting error! O, what a sad deception!

For a complete explanation of the "Harvest," read our tract No. 3.

Jezreel Letter, No. 5

Dear Elders and Laity:

The burden of this letter is especially for you Elders who seem to think that you and the booklet entitled "A Reply to The Shepherd's Rod" have refuted the doctrines which are taught in "The Shepherd's Rod" publications. You are certainly beguiled by the booklet's so-called great men, supposedly "men of experience." We would have you to know that they have refuted nothing, and here follow the plain naked facts:

Since the Brethren's whole burden is to refute the "Rod" doctrines on the subjects of the harvest and of the 144,000, we shall now deal strictly with these two subjects. "A Reply To The Shepherd's Rod," page 16, quotes the following from "Christ's Object Lessons":

"The tares and the wheat are to grow together until the harvest; and the harvest is the end of probationary time." -- "Christ's Object Lessons," p. 72.

By this quotation the Elders try to make us believe that the harvest takes place after the close of probation! But they certainly must know that "probationary time" does not end after the close of probation, but before; and that thus the quotation places the harvest before probation closes, that the "end of probationary time" causes probation to close. Since you Elders are well versed in the English language, we are constrained to say that your trying to make yourself believe that the quotation says what it does not say, cannot be charged to ignorance or to oversight but rather to deliberate side-stepping, attempting to falsely refute the "Rod" and thus to cheat the laity of Its special message for these trying times. Yes, "men of experience," but what kind?

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One can go through the whole booklet and find every quotation thus twisted and distorted! If they could not have correctly seen what "Christ's Object Lessons" says, they most certainly have not failed to see that their error is corrected by the following inspired statement:

"I then saw the third angel. Said my accompanying angel, 'Fearful is his work. Awful is his mission. He is the angel that is to select the wheat from the tares, and seal, or bind, the wheat for the heavenly garner. These things should engross the whole mind, the whole attention.'" -- "Early Writings," p. 118.

This quotation, too, Brother, Sister, needs no interpretation. It, too, plainly tells that the harvest precedes the close of probation, that the Third Angel's Message is both to seal and "select the wheat from the tares." Every Seventh-day Adventist knows that this work of the angel is probationary

(during the time of salvation). Here you see that the cleansing of the sanctuary (Dan. 8:14) is the Judgment for the Living, "the purification of the church" (5 T 80), which is accomplished by destroying the "tares" and sparing the "wheat." Then the Loud Cry begins with a pure ministry imbued with the Spirit of God. This is plainly seen from the following excerpts:

"Only those who have withstood and overcome temptation in the strength of the Mighty One will be permitted to act a part in proclaiming it [Third Angel's Message] when it shall have swelled into the Loud Cry. -- "Review and Herald," Nov. 19, 1908.

"Clad in the armor of Christ's righteousness, the church is to enter upon her final conflict. 'Fair as the moon, clear as the sun and terrible as an army with banners,' she is to go forth into all the world, conquering and to conquer." -- "Prophets and Kings," p. 725.

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No plainer language can be employed by which to declare that the Loud Cry is proclaimed by a pure ministry and that after this separation or purification ("Testimonies," Vol. 5, pp. 80, 82) takes place, then it is that the work is finished in all the world, that then are the saints truly called out of Babylon into a sinless place -- into the church purified, the ark for today, the only place where the plagues do not fall.

Our prayerful hope, Brethren, is that you will sit down to business and study the additional Truth ("Early Writings," p. 277) so that you be not led to bitterly cry out: "The harvest is past, the summer is ended, and we are not saved." Jer. 8:20. The harvest you again see, takes place during the time of salvation.

Brethren, do not lightly pass over this important Truth. Definitely take your stand for It and completely denounce Its enemies if you are to escape the fast approaching scourge, the "Judgment in the house of God" (1 Pet. 4:17). The situation demands action to the end that a revival and reformation be immediately effected, lest we all perish in our Laodicean self-deception ("Testimonies," Vol. 9, p. 126).

By twistings of Divine revelations as these lines point out, you Elders may convince a surface reader that you have refuted the Rod of God, but as far as we know you have never yet so convinced any normal minded Davidian, or any S.D.A. thinker. Anyone with normal reasoning powers can go through the whole book, "A Reply To The Shepherd's Rod," and there find that "a reply" is all it is. It is now plainly seen that not Brother Houteff, but you Elders are misinterpreting the Word of God and misleading the laity.

We shall now take up the Denomination's theology on the subject of the 144,000. You Elders proudly

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tell us that the Denomination now numbers nearly a million members, and that she has set her goal to double the membership. On one hand you brag about Its rapid growth and on the other hand you try to refute "The Shepherd's Rod" teaching that the great multitude of Revelation 7:9 are the second fruits of the harvest. By your positively holding that the living saints are to be only a few in number, and by your bragging about the Denomination's rapid growth and of her multiple hundreds of thousands already in the church,

you are thus creating a paradox for yourselves and for all your sympathizers. Besides this, you admit that the greatest part of the work is yet to be done -- that there are millions upon millions even in the United States itself who have not as yet heard so much as the name Seventh-day Adventist, much less "the everlasting gospel." Plain it is, therefore, Brethren, that at the present ratio of growth, when the work is finished and Jesus comes to take His church to glory-land, the Denomination by then will have grown to several millions strong.

Notwithstanding this background that you Elders have yourselves built up, yet contrary to it all, you teach that when Jesus comes, there will be only 144,000 living saints, no more! Are you Elders not confused and confusing? If you really believe your theory of the 144,000, then will you in the Spirit of Christ and at least for your own soul's sake, take paper and pencil and accordingly figure the percentage of saints and the percentage of devils, or tares, that even now constitute the membership of our churches? Since the membership already numbers no less than 800,000, and if there be only 144,000 saints in it, then according to this ratio a congregation of 100 members would consist of about 18 saints and 82 devils! And since the officers who run the churches are elected by majority vote, do you see who elected them, who is in office, and who is in control of the churches? Do you wonder then why things are running as they are?

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If it be true that there are to be only 144,000 living saints when Jesus comes, and if the membership doubles by the end of 1953 or 1954 as the aim seems to be, then at that rate in 1955 according to your own calculation, there will be only 9 saints to 91 devils out of every hundred members. Accordingly if the membership doubles several times before Jesus comes to receive His church then there will not be even one saint in a hundred members! If this be so, then ask yourselves whose church is the church? -- the Devil's? or the Lord's? and where shall He look for it when He comes?

These sad facts stand as high as mountains against your private interpretations, Elders, and as eye-openers to your flocks. If you therefore continue to say that you are not asleep, that your interpretation of the Word is unquestionable, that you have all the Truth to take you through the Pearly Gates, that you have need of nothing more, than there is no hope; you are too far gone.

We personally know, though, that there are many who are not so badly fooled, who have not bowed the knee to Baal, who have not permitted themselves to be locked in corrals as it were, like sheep and cattle, by imposters and so-called "men of experience that control and feed the flock of God there with such low grade husks as these lines disclose.

Your bragging about the Denomination's numerous conversions the world over now challenges you to honestly answer the questions that here ensue: Why are you Elders jubilantly bringing the multitudes into the churches if you positively know that only 144,000 out of a vast multitude of church members are to be worthy of salvation? Why are you giving them hope of a home in the Kingdom if you positively know that they cannot be saved? Is not such an ingathering outright deception and the greatest endeavor to infiltrate the church with tares ever heard of, and is it not spiritual whoredom of the

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worst kind to fill the church of God with devils? In the following quotation Inspiration further magnifies this Truth:

"I saw jets of light shining from cities and villages, and from the high places and the low places of the earth. God's word was obeyed, and as a result there were memorials for Him in every city and village. His truth was proclaimed throughout the world." -- "Testimonies," Vol. 9, p. 28.

Jets of light from cities and villages, from high and low places of the earth, and "memorials" in every city and village, represent a great multitude, not merely 144,000. Even if there were no more than one jet or memorial in every city and village, the number of them would be many, many times more than 144,000.

To cover up the deep slumber that is reflected by the aforesaid figures, one minister explained: "When the work closes," he said, "there would be in the church many more thousands than 144,000 living saints, but rather than being translated, the greater number of them will have to die from the plagues or from epidemics before Jesus comes, because they could not be good enough for translation although perfect enough for resurrection!

What an eye-opener to the laity these outstanding false doctrines! And what a compelling power now for you Elders to admit Christ's charge that you, the "angel" of the church of the Laodiceans, are "wretched, and miserable, and poor, and blind, and naked." Rev. 3:17. If the Spirit of Truth cannot now so convince you, then He never will. Wisdom, though, cries out that you had better now confess to the laity that you are guilty of passing out falsehood, and take to heart the Lord's counsel:

"I counsel thee to buy of Me gold tried in the fire [inspired Truth], that thou mayest be rich;,"

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and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear, and anoint shine eyes with eye-salve [such as this], that thou mayest see. As many as I love I rebuke and chasten: be zealous therefore, and repent." Rev. 3:18, 19.

Your nakedness you see, is already beginning to be uncovered. For your sake these things have been kept away from the public eye, but since you have completely scorned every Heaven-sent plea for twenty long years, you are reaping a harvest. And if you do not now respond to this final revelation against the abominations in your midst, and to this plea for a reformation, then every one will know that your doings, Elders are deliberate attempts to deceive "the very elect," the 144,000 who, according to prophecy, are already in the church.

If you ever intend to do something different from what you are now doing, you had better do it at this very moment. Now is the time to take to heart what the Spirit of Prophecy warned long ago. Do not fail to read "Testimonies," Vol. 5, p. 80; Vol. 3, p. 252 and on.

Is it not shocking to you Elders who with one corner of your mouths teach these heresies and with the other corner of your mouths shout to your flocks to look out for the "The Shepherd's Rod," that It teaches error! What a paradox this is!

What is really surprising, though, is that there are not a few, especially of the laity, who, without a question and with their eyes closed like birds in a nest, swallow whatever their confused Elders hand to them. These are the very ones who encourage the Elders to do what they are now doing. Such are too lazy to think, and too drowsy to open their eyes and to study for themselves. They expect the minister to carry them in his arms right into Heaven! They have forgotten that everyone must on his own legs get there.

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Their falling for private (uninspired) interpretations of the Scriptures, such as you Elders teach concerning the 144,000, is incredible indeed. They are not all so fooled, though; many of them are already discovering that all such perpetrators are underground agents of un-Adventist activities. God's true people know that though Jesus, by the name Michael, comes in a time of trouble such as never was, yet He delivers everyone whose name is written in the book, and that all God's people who are at that time in Babylon, the world, and thus subject to the plagues, are all called out (Rev. 18:4), and as they come out of her and into God's purified church they all escape the plagues; none have to die for any such reason. They all know that if they are good enough to come up in the first resurrection, they are good enough for translation. They know that the standard of salvation is not lower for the resurrected than it is for the translated.

The Elders who have gone so deeply into darkness, if they are to be helped, the laity must compel them to really prove their teachings by the Bible; for such strange, inconsistent and erroneous theology, heresy of the lowest type, purposely devised to fight Truth with it, is certain to plunge them and their sympathizers to the bottom of the pit. If they continue to fight the "Rod," do not let them take you into something else, or to personalities, let them fight It in what It says here.

They should be shown that what the "Rod" teaches It proves. Then they should be made to understand that their following the head men who have usurped the title "men of experience," and who have infiltrated the church of today with tares and error in no less degree than did the Sanhedrin-heresy teachers in Christ's day, will lead them and all their sympathizers into hell.

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The Elders are warning the laity not to read the "Rod," but to burn It, only because they are determined to keep them in darkness so that they may never discover the delusion into which they have been led. Notwithstanding the ministers' command, "Thou shalt not," many of the laity are already beginning to see that before they voice their opinion, and before they set their stakes, they had better look into these things for themselves.

Thanks be to God that the 144,000 are not all the living saints that they are but the "first fruits" (Rev. 14:4) of the great harvest that they are not from all nations but only from the twelve tribes of the children of Israel (Rev. 7:4-8) -- the fruits from the church at the commencement of the harvest (Judgment for the Living). The great multitude, though, which John saw immediately after the sealing of the 144,000, are "from all nations" (Rev. 7:9), over whom Babylon then rules (Rev. 17), and who are called to come out of her (Rev. 18:4). They are the second fruits.

God will have a church filled with saints, not with devils. None will have to die to be saved, but all may live to be delivered by Michael's standing up (Dan. 12:1).

"Thy people also shall be all righteous: they shall inherit the land for ever, the branch of My planting, the work of My hands that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time." Isa. 60:21, 22. Does not this scripture also say that there are to be multitudes of true conversions and no devils in their midst? Why limit the Lord?

It is your duty, Brother, Sister, to tell plainly and kindly to your Elders that the term "first fruits" (Rev. 14:4) definitely implies that there are to be second fruits, just as does the term "first resurrection" (Rev. 20:5) definitely imply

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that there is to be a second resurrection. Tell them that they had better not meddle with the Word of God. Tell them that since Inspiration does not say that the great multitude are the resurrected ones, they have no right to say that they are the resurrected. Tell them that their adding the word "resurrected," and their taking away the words "second fruits" which are implied by the term "first fruits," is nothing short of deliberately adding to, and taking from, the Word of God (Rev. 22:18-20).

This alone is enough to convince any open-eyed Adventist that the church is at sea "without chart or compass." But should we not be thankful that the "Rod" has found both the chart and the compass, and that we may have them back if we want them?

Elders, it is certain that if the laity allow you to continue on with the head men's foolishness, you will prove no less detrimental to the church at this time than did the pious priests in Christ's time, who, by their Sanhedrin foolishness proved detrimental to the Old Testament church. Yes, as surely as God lives, their foolishness, selfwill, and supposedly wise judgment will prove no less detrimental to the Denomination than did Hitler's foolishness and his false philosophy prove detrimental to Germany.

Do you Elders realize that in your tirades against "The Shepherd's Rod," you do not at all deal with the issues involved, but instead you boast about goals raised and about saintly men running the churches? Just how does that refute the "Rod"? Obviously you Elders do not know that such boasting is condemned by the Scriptures (Jer. 7:4). Evidently you have not read "Testimonies," Vol. 5, p. 217. Heretofore you have been talking generalities and scattering character defamation, but now you will have to deal with the issue! We are sure that the Spirit of God through the laity will demand this of you.

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Since the church as a body has never since the beginning of the world accepted a new message, and since the ministry in every age and in every church has bitterly fought it, it is not surprising that they are now doing the same. Your decision now, as always, must therefore be altogether an individual matter. But remember that your decision is not to be that of joining something, but of joining Christ and His Judgment message for the salvation and prosperity of the Denomination. Stay in it and work for its

return to God. It is not Babylon, and do not let them intimidate you to leave it. They may take your name off of their church records which are now devised for no other purpose but upon which to base their goals and other money raising campaigns, but that is all they can do. If you want to know why the church is not Babylon and what Babylon is, then you had better study "The Shepherd's Rod."

If you are convinced of the facts brought out in these pages, and if you pray for forgiveness and for guidance, then happy shall you be, and your hope shall not be in vain. But if this fails to open your eyes, then what hope is there for you but forever to abide in your Laodicean self-deception and to spend eternity in the company of those who crucified the Lord? The Spirit's recommendation for the Laodicean malady is this: "Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you. Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good." 1 Thess. 5:17-21. Do as the noble Bereans who "received the Word with all readiness of mind, and searched the Scriptures daily whether those things were so." Acts 17:11. "Knowing this first that no prophecy of the Scripture is of any private interpretation" (2 Peter 1:20), that only by Divine gift of interpretation can prophecy be interpreted. Cease from all un-Adventist activities; return to God. Shun uninspired interpretations of the Scriptures

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lest you be led not by the Spirit of "all Truth," but by the spirit of the Devil that is working through everyone who engages in private interpretations of the Scriptures to keep himself and others in darkness and away from the Spirit of Truth for this very time. "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" (Isa. 2:22), but do something to save them.

Faithfully yours for a revival and reformation such as has never been seen (9 T 126),

V.H. Jezreel, H.B.
(Director of S.D.A. Layman's Movement)
5 T 80, 81

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Jezreel Letter, No. 8

ADAM'S BROCHURE AND THE SHEPHERD'S ROD

Dear Friend:

Here is Heaven's Truth of Elder Adam's brochure. Needless to say that it is enlightening as well as interesting. This you will see soon after you begin reading. You have long been waiting for this information and now you have it.

Elder Adam's brochure, like all the other anti-Shepherd's Rod literature, very plainly shows that the Brochure contains only half truth about "The Shepherd's Rod." What we mean by half truth is here demonstrated by Matthew 27:5 and Acts 1:18: "And he [Judas] cast down the pieces of silver in the

temple, and departed, and went and hanged himself." Matthew 27:5. "Now this man [Judas] purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out." Acts 1:18. These two halves, put together, is what tells the full story of Judas crime and death. But the anti-Christians living in the days of the Apostles, declared:

"These divergent records positively contradict each other, and the authors of them are nothing less than deceivers."

But were they? Matthew 27:5 tells the first part of the story -- that Judas hanged himself. And Acts 1:18 tells the second part of it -- the way he died. Reading the two records together, they tell that Judas hanged himself, but that either the rope or the limb broke off, and that Judas fell headlong over something, perhaps a stick, or a stump that ripped his abdomen, then his bowels gushed out and

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that is the way he died. This harmony between the two gospel writers can be derived only if the reader reads to know the Truth, not if he is looking for pegs to hang his doubts on.

The anti-Rod literature, however, very plainly shows that by quoting from the Rod the conclusions the Rod comes to, but leaving out the premises upon which It makes them, the authors of the Brochure are not trying to prove what the Rod really is, but to fabricate traps for the Brochure's readers to fall into. How do they do this? -- In order to refute "The Shepherd's Rod," they quote statements from It but leave out the premises upon which the statements are made! This unfair practice, half truth, you will plainly see in the following passages which the Brochure quotes from "The Shepherd's Rod":

"'Note that the separation takes place just at the beginning of the HARVEST; also that the tares are gathered in first. The separation marks the beginning of HARVEST. The HARVEST IS THE LOUD CRY OF THE THIRD ANGEL'S MESSAGE.' -- Shep. Rod, Vol. 1, p. 104." -- Adam's Brochure, p. 8.

The very first word in the Brochure's quotation from the Rod, you see, is the word "note" by which the Rod calls attention to the fact that the statements in the quotation are based upon the information laid down in the lines that precede the quotation. By isolating the proof upon which the statements are made, the Brochure makes the Rod statements appear blunt, unauthoritative, without foundation and untrue!

Here is another example: Further quoting from the Rod, the author of the Adam's brochure again omits the Rod's basic reasons for the statement It makes, and it again starts with the Rod's word "Note":

"'Note that the existence of the present name -- SEVENTH DAY ADVENTIST -- is conditional, otherwise

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the NAME will be spued out of His mouth.' -- Shep. Rod, Vol. 1, p. 101." -- Adam's Brochure, p. 9.

Work of this kind is more than to hang a man without a hearing. It is to bury him alive and his witnesses with him. It is violent injustice to the

Rod, with intention to grossly deceive anyone who reads the Brochure. And what is more than these, is the fact that since the Rod claims Inspiration for Its revelation, and since no one has ever sat down to prove It otherwise, the anti-Rod literature is anti-Heaven's Truth, blasphemy against the Spirit of all Truth -- unmatched wickedness!

Obviously the premises upon which the Rod makes Its statements are left out from the quotation because the authors of the Brochure recognized that the Rod proves Its point and if quoted would overthrow the idea which the Brochure is trying to put over. For the same reason the Brochure sympathizers instruct the laity not to read "The Shepherd's Rod" literature and not to talk to Its adherents.

We use the plural form, authors of the Brochure, because the Brochure has nothing original; that is, the Brochure and all anti-Rod literature is only a rehash of the "A Reply to The Shepherd's Rod." The Brochure's unfair practice is seen all through the anti-Rod literature -- misrepresenting the Rod and deceiving the people. Why do they do this? Because the anti-Rodists are anti-Truth, and anti-Christ's people. They want forever to keep the Laodiceans in their "need of nothing" theory, and in darkness of the Truth for today.

The Rod does not make blunt statements; what It says It proves. But because the anti-Rodists judge others by themselves they constantly accuse the Rod of taking Sister White's writings out of their setting but never produce the Incident. How true the statement, "thou that judgest doest the same things" (Rom. 2:1). The "golden rule" is trampled under foot by those who pretend to promote it!

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Let us now have a sample of their habit of quoting from Sister White's writings and of their system of interpreting them. Here it is:

"The tares and the wheat are to grow together until the HARVEST, and the HARVEST IS THE END OF PROBATIONARY TIME." -- Christ's Object Lessons, p. 72." -- Adam's Brochure, p. 8.

This quotation they interpret to mean that the wheat and the tares are to grow together until probation closes and that then the harvest is to beam. But does the quotation say so? -- On the contrary, it says that "the tares and the wheat are to grow together until the harvest," then it explains that the harvest ends probationary time -- that after probationary time ends, then it is that probation closes!

If they were honest in their understanding of her writings and of the Bible, and if they were honest in their anti-Rod work, then why did they leave out the time record in which the Bible places the harvest? and why did they leave out Sister White's statements which reprove their erroneous conclusion of the harvest? Here is what the Bible says, "The harvest is past, the summer is ended, and we are not saved." Any one who wants Truth can see that since, according to prophecy, no one can be saved after the harvest, the harvest, therefore, is probationary time, that it ends probationary time, that it caused probation to close, that it brings the end of the world.

"In the time of harvest" (Matt. 13:30), my friends, means that the harvest is a short period of time, the last, the time in which to separate the wheat

from the tares, the good fish from the bad (Matt. 13:47, 48) the goats from the sheep (Matt. 2:31-33) - the penitent from the impenitent, from followers of Truth from the followers of men, those who have the mark of the beast (Rev. 13:17)

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from those who have the mark of God (Ezek. 9:4). The "harvest" and the Judgment for the Living are synonymous terms, you see. This is Bible and It is Truth to which Sister White adds: "I then saw the third angel. Said my accompanying angel, 'Fearful is his work. Awful is his mission. He is the angel that is to select the wheat from the tares, and seal, or bind, the wheat for the heavenly garner. These things should engross the whole mind, the whole attention.'" -- "Early Writings," p. 118.

"Only those who have withstood temptation in the strength of the Mighty One will be permitted to act a part in proclaiming it [Third Angel's Message] when it shall have swelled into the Loud Cry." -- "The Review and Herald," Nov. 19, 1908.

"Thy people also shall be all righteous: they shall inherit the land for ever, the branch of My planting, the work of My hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time." Isa. 60:21, 22.

These quotations, my friends, are plain and to the point. They are not cunningly devised fables. They all point out that the Third Angel is to do the harvesting, that the church will be purified, that the Loud Cry is to be proclaimed by a pure ministry, that the church is to be "'fair as the moon, clear as the sun, and terrible as an army with banners,' she is to go forth into all the world, conquering and to conquer.'" -- "Prophets and Kings," p. 720.

The enemy of Truth has tightly closed the people's eyes against this Truth and as a result they are in a terrible deception. Says the Spirit of God:

"I saw that the remnant were not prepared for what is coming upon the earth. Stupidity, like lethargy, seemed to hang upon the minds of most of

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those who profess to believe that we are having the last message. My accompanying angel cried out with awful solemnity, 'Get ready! get ready! get ready! for the fierce anger of the Lord is soon to come....'" -- "Early Writings," p. 119.

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

Note that after this call of awakening is made to the church, to Zion and Jerusalem, from then on the unclean and the uncircumcised are no more to pass through her. Furthermore the prophet Nahum adds:

"Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows:

for the wicked shall no more pass through thee; he is utterly cut off." Nah. 1:15.

Again note, my friend, that God is directing your eyes to one whom He has sent to bring peace to you and to effect a revival and reformation among His people, and that thereafter the wicked are no longer to pass through the church, they are cut off. Ask the anti-Rodists why all these references are overlooked by the anti-Rod literature and have them explain what these references mean if not what these lines show.

Of course, it is incredible that ministers of the Gospel would deal with Truth so crookedly, but here you have the naked facts. Shall you close your ears to God's pleading Word, and your eyes to what the master enemy, the Devil, makes of so-called "men of experience"? "Men of experience"? Yes, but of what kind? Do you see how deeply the Laodiceans are deceived, and who deceived them? No, not wolves in sheep's clothing but Devil's agents in

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ministerial garbs, and in no lesser degree than did his agents in priestly garb deceive the people in Christ's day. Please do not misunderstand me. I am not speaking with malice in my heart, but in the hope of awakening the sleeping Laodiceans. No, I hate no one, and am saying no more, no, not even near as much as Christ Himself and John the Baptist said when they uttered the following against "men of experience" in their day.

"Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a presence make long prayer: therefore ye shall receive the greater damnation. Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple it is nothing, but whosoever shall swear by the gold of the temple, he is a debtor!

"Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel. Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

"Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Woe unto you, scribes

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and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (Matt. 23:14-16, 23-33.)

"But when he [John] 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?" (Matt. 3:7.)

No, my friend, he who now tells you that the Rod criticizes would have just as quickly accused the Lord if he had been living in His day. The Rod accuses none, It only tells the Truth as God gives It.

There is nothing in the excerpts from the Bible and from the Spirit of Prophecy which the Brochure quotes that says or implies that the slaughter of Ezekiel nine takes place after probation closes for the world. Search and see.

These anti-Rod ministers may claim to be divinely appointed, but if they are, then let them remember that Aaron's two sons (Nadab and Abihu) were also divinely appointed, nevertheless after disobeying they dropped dead. Also let them remember that the lukewarm angel (minister) of the church of the Laodiceans is to be spued out, and let them not forget that "only those who have overcome temptation in the strength of the Mighty One will be permitted to act a part in proclaiming it [Third Angel's Message] when it shall have swelled into the Loud Cry." -- "The Review and Herald," Nov. 19, 1908. Neither let them overlook the fact that only a few

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great men will then be engaged in the work, and that those who have trusted to intellect, genius, and talent will not then be the leaders in the work, that God has other servants whom He is then to disclose to view. Read "Testimonies," Vol. 5, pp. 80, 81. Ever remember that JUDGMENT begins at the sanctuary. Read Ezek. 9:2-7 and 1 Pet. 4:17.

The "Shepherd's Rod" considers as Seventh-day Adventist doctrines only those which are approved by Inspiration, but these anti-Rodists call Seventh-day Adventist doctrines everything that is taught in the church be it true or untrue. Then they compare their man-made doctrines with the doctrines of "The Shepherd's Rod," and because the doctrines disagree, they make it appear that the Rod is in error. Here is one heresy with which the Rod disagrees:

"And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them. And thus I saw the horses in the vision, and them that sat of them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone." (Rev. 9:16, 17.) This is the picture which John gives of the 200,000,000 horses and horsemen.

Now compare Inspiration's own description of the horses and horsemen with the Denomination's illustration of them as given in "Thoughts on Daniel and the Revelation," p. 510.

Why can not the Denomination in their exposition of the Trumpets use Inspiration's own description of the horses and horsemen? Why did they have to devise one of their own?

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The only answer that can be given is that the Spirit's own description does not fit their uninspired interpretations of the Scriptures. One's inability to interpret correctly without Heaven's gift of interpretation, however, is expected and is excusable. But to say that the vision was shown to the Revelator at so great a distance that he was unable accurately to see the kinds of heads and tails the horses had and where the fire, smoke, and brimstone came from, in order to tailor the vision to accord with their interpretation of it, is not only defiance against Christ's warning concerning adding to and subtracting from the Scriptures (Rev. 22:18, 19), but it is also outright blasphemy. Do you now see who is teaching error and who is deceiving the people?

The anti-Rodists' accusations that the Rod is calling the church Babylon is another falsehood. The Rod proves that the church is not Babylon and that is the reason for which Its adherents stay in it instead of coming out of it, and this is the very reason for which the anti-Rodists are trying to keep them out of the churches.

As to what the leopard-like beast of Revelation thirteen is, we all know that the Denomination has no established doctrine on it. Let us therefore look at it in the light of revealed Truth for today. Since the leopard-like beast is a part of the symbolical beasts of Daniel seven, we shall herein take a look at all the Bible beasts in one picture.

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These beasts of Daniel's vision are symbolic of the world in several different periods. For example, let us look at the fourth beast in both its phases: First it was seen to have ten horns. Then another little horn came up among the ten, and three were uprooted. No sensible Bible student would disagree that this beast, as all the others do, represents the world. Daniel's fourth beast pictures the regime of Pagan Rome, and then the regime of Papal Rome -- the world in that day.

All Adventists teach that the entire beast symbolism does not represent the papacy, that only the little horn which had a mouth and spake like a man represents the papacy, that the other horns represent the kingdoms that were to arise at that time, and that the beast in its second phase depicts both the world's civil and religious powers. Since the little horn is a combination of horn and head, it depicted a church and state system -- civil and religious power. In like manner the leopard-like beast of Revelation 13 does not in its entirety represent the papacy. The papacy is represented only by its one head, the head that was wounded. Its ten horns, the same as in Daniel's fourth beast, represent the kingdoms of the world. So as Daniel's beast depicts the world of that day, John's beast depicts the world of today. Its horns are crowned because it depicts the world after one of his heads was wounded, after the kingdoms took their thrones and reigned independent of the church.

Now, since the wounded head represents a church, a religious system, and since all seven heads are on the beast at the same time, not coming up or dropping out one after another, the head symbolism is positively depicting a multi-sectarian world, the churches of today. So we have Heaven's graphic picture of the world as it actually has been ever since the church-state system was beaten out of it, and ever since multi-sectarianism came in. This is Bible and this is Truth.

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Since number seven is the Biblical number for the whole, and since the blasphemy is over all the seven heads, not over the horns, the picture in the light of present Truth clearly depicts Christianity under apostasy, and the blasphemies in the anti-Rod literature clinches that fact. The Reformation inflicted the wound, and apostasy healed the wound.

Their associating the name Babylon with this beast is adding to the Word of God. And as they do this in order to fight Truth, the act is blasphemy. There is nothing on this beast to indicate Babylon. Babylon is depicted by the scarlet-colored beast of Revelation 17, the beast that depicts the world after the church is purified, after the image of the beast is made, after a second church and state government comes into being, the next world regime. It is Babylon.

This is the day in which "all things" are to be restored, and this is the day for each individual, independent of another, to decide whether or not these anti-Rod teachers are the antitypical prophets of Baal.

Faithfully yours for open eyes to Truth, and for a heart to judge a message by the Word, not by who brought it,

V.H. Jezreel, H.B.

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