

# Does the *Shepherd's Rod* Teach that the Seventh-day Adventist Church is Babylon?

(A Compilation of statements from the original *Shepherd's Rod* writings regarding the identity of antitypical Babylon.)

In the purification of the church, "the angels shall...sever the wicked from among the just" (Matt. 13:49), but in the time of the "Loud Cry," they shall gather the just from among the wicked. So it is written: "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory... And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:1, 4.

These two distinct separations, each at a different time, occur when (to recapitulate the facts specifically), in the time of the firstfruits, the wicked are taken from among the righteous in the church (net), and when, in the time of the second fruits, the righteous are taken from among the wicked in Babylon. And such a church -- pure in the absolute -- presupposes an absolutely Pure Message.—**Tract No. 1, p. 27**

In remarkable corroboration of this particular phase of the prophecy, the Seventh-day Adventist denomination, after the disappointment in 1844, went forth in fulfillment of the following divine commission: "Thou must prophesy again before many peoples, and nations, and tongues, and kings." Rev. 10:11. Thus does "the more sure word of prophecy," borne out in detail by church history, establish the fact that the message of the S. D. A. denomination has gone to the world -- Egypt. Hence, the danger of the "fourth chariot" (the S. D. A.'s) is not of going into Babylon, but rather into Egypt.

In further confirmation of this plain and alarming prophetic fact, the Spirit of Prophecy says: "I am filled with sadness when I think of our condition as a people.... The church has turned back from following Christ her Leader, and is steadily retreating toward Egypt. Yet few are alarmed or astonished at their want of spiritual power." -- *Testimonies, Vol. 5, p. 217.*—**Tract No. 2, p. 48**

This being the dreadful experience of the tares in Babylon, in the second section of the harvest, there must, as a type, be a similar and precedent experience for the tares in the Laodicean church, in the first section of the harvest, a parallel which shows conclusively that

## **The Church Is Not Babylon.**

The reason that the church is figuratively not "Babylon" is that it is called Jerusalem (Ezek. 9:4,8), and from among the good therein, the wicked (the tares) are destroyed, taken out, by the six men with the slaughter weapons (Ezek. 9:6-9), and then afterward the good (the wheat) are gathered in "the barn;" while from among the wicked in Babylon, the just

("My people") are called out and gathered into the barn, and then the seven angels pour out the seven last plagues, and the remaining wicked are destroyed.

Thus in the first section of the harvest, the separation in the church, the wicked are destroyed by six men with slaughter weapons, before the good are taken out; and in the second section, the separation among the churches in Babylon, the wicked are destroyed by seven angels with the seven last plagues, after the good are taken out. There are therefore two separations and two fruits: the former gives the first fruits, the 144 000, who are not defiled with women (Rev. 14:4). That is, they are those whom the sealing message finds in the church of God, not in the heathen churches. And the second gives the second fruits, the great multitude from all nations, some of whom also may be undefiled with women -- heathen churches.—**Tract No. 3, p. 70, 71**

Moreover, to attempt to drive us by force from our churches, then brand us as "off-shoots," is an ironical paradox, the justice of which neither we can understand nor they explain.

Furthermore, for them to persist in accusing us of calling the church Babylon, when they know all too well that we not only cannot be driven from the denomination, thus proving that we do not call it Babylon, but also that our every publication proves that it cannot be Babylon, -- thus for them to persist in this accusation is to engage themselves in misrepresenting us to the people and tempting us to commit wrong -- leave the denomination.—**Tract No. 7, p. 56, 57**

As for their charge that the "Rod" teaches that the church is Babylon, we challenge them to produce the statement. And if they do not know what Babylon is, then they better read "The Shepherd's Rod."—**Timely Greetings, Vol. 1, No. 3, p. 10**

**Matt. 13:47-50** -- "Again, the Kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth."

Clearly, the net represents the gospel church into which are caught both hypocrite and saint. Accordingly, in the time of the firstfruit harvest (the Judgment "in the house of God") "at the end of the world" (Matt. 13:49), the angels sever the wicked from among the just, not the just from among the wicked. But in the second fruit harvest (the Judgment in the world) the separation is the reverse: the just are taken out from among the wicked, not the wicked from among the just, so says The Revelation: "And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:4. Plainly, the Judgment "in the house of God" is the harvest in which the hypocrites as "tares" are burned, but as bad "fish" they are cast out. In the Judgment in Babylon (in the world), though, not the bad, but the good are taken out and

brought into the purified house of God where there is no sin and no sinner, and where there is no danger of the plagues. —**Timely Greetings, Vol. 2, No. 44, p. 35**

As God foresaw all movements that would arise against, or for His church, He would have pointed out this message either as being false, or true. He foresaw that some movement would arise and claim that the church is "Babylon," so gave us the warning that it was false. Read *Testimonies to Ministers*, pages 49, 53. Again, God foresaw that some will come and call the ministry "priestcraft," and forewarned us that they are not sent from Him. Read *Testimonies to Ministers*, page 51. He also foresaw that some will announce the "day and the hour for the second coming of Christ," etc. Thus, God has forewarned the church all the way. Nowhere do we find any prophecy in contradiction against the message presented in this book. It is impossible to find opposition, seeing the entire message is derived from the Bible and the Testimonies, and predicted by them both.— **The Shepherd's Rod, Vol. 1, p. 234**

If Christ by assembling these seven churches in a group of seven candlesticks and giving the blackest record to the last one, is not calling the Laodiceans Babylon, then neither is the interpretation of the "heads" doing so. It is not because the Laodiceans are better that they are not called Babylon, for their record is worse, but it is to show that on account of their increased light, He is to deal differently with them. It is to prove that if the "angel" (leadership) of the church of the Laodiceans should reject the message of the "True Witness," He cannot call the 144,000 out from the midst of them into another movement by the call of Revelation 18: "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues," (Rev. 18:4), but rather by the message of Revelation 7 and Ezekiel 9. Thus speedily releasing His people, and quickly "finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." (Rom. 9:28).— **The Shepherd's Rod, Vol. 2, p. 94**

Observe that the 25th chapter is a continuation of the 24th. Mark the word, "then," meaning the time they fulfilled the prophetic words contained in Matt. 24:48-51. The virgins are a figure of the church. Number "ten," has the symbolic meaning of universal (the church as a body). Note that they are all "virgins." The 144,000 are designated by the same word. (See Rev. 14:4.) The word "virgins," signify that the class represented by them (ten), are not those who are called out from Babylon (fallen churches) at the time the "cry" is made. For, if they were to come out of Babylon by the call "Come out of her, my people" (Rev. 18:4), they would have been defiled with "women" (fallen churches), and therefore, could not be called "virgins." Thus, the message of the "Midnight Cry" must find them in the house of God -- virgins.—**The Shepherd's Rod, Vol. 2, p. 181**

"And it shall come to pass, that the fishers shall stand upon it from En-ge-di even unto En-eglaim; they [the two cities] shall be a place to spread forth nets." (Ezek. 47:10.) These two cities reveal that the fish are caught in two places, En-ge-di (S.D.A. church) where the 144,000 are gathered -- the first fruits. En-eglaim (Babylon or the world) where the great multitude of Revelation 7:9 are gathered. The diagram on the chart, page 294, represents the S.D.A. church (En-ge-di) as it becomes the "House of David," and the place of the river (En-eglaim) denotes the world. The stream from the fountain where it first starts to the

east gate, represents the 144,000, and the river stands for the great multitude. "There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High. God is in the midst of her; she shall not be moved: God shall help her, and that right early." (Psa. 46:4, 5.)— **The Shepherd's Rod, Vol. 2, p. 297**

## IF TWO DO NOT AGREE, HOW CAN THEY WALK TOGETHER?

Question No. 106:

Why do not the Davidian Seventh-day Adventists and the \_\_\_\_\_ Movement unite in one?

Answer:

The Davidian Seventh-day Adventists and the \_\_\_\_\_ Movement do not unite because, unfortunately, they do not agree. Their being in wide variance on some doctrinal issues, makes union under the circumstances impossible.

One such doctrinal difference, for instance, is that the \_\_\_\_\_ Movement teaches that the sins in the Mother Seventh-day Adventist church make her a part of Babylon, whereas the Davidians teach that though she is in a sad condition, yet she is not, and indeed can never be, Babylon: for the sins do not make the name anymore than the name makes the sins. Babylon is not so named because of its sins, neither is it condemned because of being named Babylon, but because of having fallen and having "become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Rev. 18:2.

The Seventh-day Adventist church may be in an even worse condition,--so much worse, in fact, that she does not even know that she is "wretched and miserable, and poor, and blind, and naked" (Rev. 3:17); yet in spite of it all, she is called "Laodicea," not Babylon. And her members stand, not to be called out as do those in Babylon, but rather to be left in, and her "angel" (leadership) stands to be spued out. The Davidians are laboring to save both from this tragedy, to renew them in the favor of God and thus keep them in the Mother church, whereas the \_\_\_\_\_ Movement, having no remedy for the Laodicean malady, is laboring to draw them out.

In believing as it does and in consequently rejecting the Davidian message, the remedy, it makes mutually impossible our uniting with it and its uniting with us.

As the Lord, moreover, has revealed advanced Truth through the Davidians, but none through the \_\_\_\_\_ group, obviously, then, were there to be any such union, they must necessarily correct their views and then join with us in accepting the eleventh-hour message, rather than our throwing overboard its jewels of truth and retaining only one or two special points which they exalt.

Besides, for what they are now doing, they do not even lay claim to the command of Inspirational authority. So not having the prophetic gift among them, the \_\_\_\_\_ group must be running without being sent.

"If unity," says the Spirit of Prophecy, in expressing the attitude of the early Christ church, "could be secured only by the compromise of truth and righteousness, then let there be difference, and even war."—*The Great Controversy*, p 45.

"We are to unify, but not on a platform of error." —Mrs. E. G. White, *Series B:2*, p. 47.

Thus one may easily see that, though our fervent desire is to fulfill Christ's prayer for unity, we dare not attempt to do so by sacrificing Truth for then we would not be one with Christ, even were we one with all others.

"There is danger of our being so over-zealous to keep out of Babylon," says the founder of the Seventh-day Adventist church, "that we shall commit her most noted blunder—that of sticking a stake and refusing to pull it up and advance. When we cease to unlearn errors, we shall fall like those who have gone before us. We have learned much, and no doubt there is much more for us to learn....It is the 'follow on' and the 'go through' spirit that will finally land the remnant 'without fault' on the heavenly Mount Zion. My conclusion is that we should give up no Scripture truth, but that our false applications and interpretations of Scripture, and consequent false ideas of order and propriety, should be given up as fast as possible."—*The Review and Herald*, May 29, 1860.—**Answerer Book 4, pp. 77-80**

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."—**Jezreel Letter, No. 5, p. 11**

Still afraid of coming in contact with error! I hope you will no longer deceive yourselves that "The Shepherd's Rod" is tearing down anything that God has built up. It is here to "restore all things," not to tear them down. As for your charge, however, that the Rod" teaches that the church is Babylon, we challenge you to produce the statement.—**Jezreel Letter, No. 7, p. 7**

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.—**Jezreel Letter, No. 8, p. 10**

Here we are brought to bear reproach and persecution at the hand of our own brethren because we dare not disobey the truth or leave the churches! And thus the question is asked, Shall we leave the church and go out for ourselves as all the reformers were compelled to do in the advancement of every truth, or shall we remain in them even though we are compelled to stay on the outside and be exposed to extreme heat or severe cold while they are looking down on us as though we were hydro-headed monsters?

It matters not what they may do to us, we would rather die than to disobey the commandment of the Lord. The S. D. A. church is not Babylon. If it were we would have been duty bound to come out, but since it is not, we have no place to go. Consequently, we will stay in "Jerusalem" though it may be filled with thieves. "Fear them not neither be dismayed at their looks," saith the Lord. (Ezek. 3:9.) "The angels shall come forth, and sever the wicked from among the just." (Matt. 13:49.)—**Symbolic Code Vol. 1, No. 14, pg. 7**

### **DOES THE BEAST OF REVELATION 17 MAKE THE BEAST OF REVELATION 13 BABYLON?**

Please explain: If the beast of Revelation 13:1 represents the papacy (Great Controversy 439:1), and if the woman of Revelation 17 is Babylon, then is not the beast of Revelation 13:1 also Babylon, and thus the S. D. A. church?

Turn to the illustration on p. 84 of Vol. 2 of "The Shepherd's Rod" and concentrate on the symbols as set forth therein. Note how perfectly each symbol defines itself. For an example, the Word of God explains that the horns on the non-descript beast are "ten kings that shall arise. (Dan. 7:24.) That is, the horns did not have their sovereign power as yet. Therefore, they were crownless, but the horns on the leopard-like beast are crowned, showing that it represents the period when those kings (horns) received their kingdoms.

The non-descript beast in its first stage is a representation of the world during the reign of imperial Rome, and in its second stage depicts the papal despotism. Though this beast by "the little horn" represented the papacy, he also prophetically represented the nations of today. Hence the beast, as a whole, is not the papacy, but the world with its civil and religious systems. This same condition exists with the leopard-like beast, for it also has 10 horns (the civil governments), and seven heads (the religious systems) -- the world.

The papal phase of the non-descript beast is represented by a symbol composed of two elements -- horn and head. The horn part depicts a civil power and the head part, a religious system, -- the papacy. This fact is again proven by the symbolism of the leopard-like beast. The papacy is here described only by the head which was wounded, showing that the ten crowned horns and the remaining six heads, which had not been wounded, are not the papacy. Consequently, neither one of the beasts in their entirety are the papacy, for the papacy is only a part of them.

To prove who anti-typical Babylon is, and who is not, we shall draw an illustration by ancient Israel -- the church of God. They were called apart from the world, though in the world. This separation made two great divisions; namely, the church and the world.

Though ancient Israel was carried into Babylon they were, as a people, still Israelites. So it was with the early Christian church when she fell into the hands of the papacy -- anti-typical Babylon. The church herself was not Babylon, but was under the subjection of Babylon, -- the pope as head of baptized paganism.

The same is true with the Protestant churches. They in reality are not Babylon and thus far only to a degree have they subjected themselves to Babylon. Says the "Great Controversy": "Not until...the union of the church with the world shall be fully accomplished throughout Christendom, will the fall of Babylon be complete. The change is a progressive one, and the perfect fulfillment of Rev. 14:8 is yet future." (*Great Controversy*, p. 390.)

Therefore, a confederation of the Christian churches, united with civil governments (*Great Controversy*, p. 442) will form a likeness of the papacy; namely, church and state (horn-head). To construct such a combination is nothing less than to bring to life the spirit of intolerance and persecution that was manifested by the papacy before receiving "the wound." (Rev. 13:3.) Thus the papal broken rock being cemented together by the two-horned beast (Rev. 13:14) is the formation of the image to the leopard-like beast in the period when prevailing against the saints of the Most High for 42 months (Dan. 7:25; Rev. 13:5), to which the *Great Controversy*, p. 445 is calling our attention. All who allow themselves to be put in subjection to this forth-coming religio-political power, which is nothing less than Babylon the third; that is, ancient Babylon to whom God's people were placed in subjection for 70 years was the first, the wearing out of the saints by the papacy for "a times, and times, and the dividing of time" (Dan. 7:25) was the second; and the Image of the beast" above mentioned is the third, of which the scarlet colored beast of Rev. 17 is symbolical. This is the only beast in the Revelation that is called Babylon, of which the S. D. A. church cannot be a part. (*Testimonies to Ministers*, 58, 59.) When Babylon the third comes into power, she is again to fall as predicted in the Revelation 18:2-24.

Each one of the beasts contain a special lesson. The non-descript, by the little horn, reveals the rise of the papacy. The leopard-like points to the Reformation by the wound on one of his heads. But in the second place, the leopard-like also discloses the fact, by the blasphemy over his heads, that the churches of today have rejected the Word of God -- the messages. The healing of his wound brings in the world a similar religious condition to that before the beast was wounded; that is, treading down the truth as it was between the years of 508 A. D. and 538 A. D.; namely, casting the "truth to the ground" (Dan. 8:12), which fact brought about the establishment of the papacy and the commencement of the 1260 year period. See illustration in "The Shepherd's Rod," Vol. 2, p. 128.

As the great apostasy at that time prepared the way for setting up the papacy, so the healing of the wound in 1929 is preparatory for making an image to the beast, -- of the papacy. In order to protect the "very elect" -- the 144,000 -- from falling a prey to the image

of the beast, God is now getting ready to cut off the wicked from among the righteous by the fulfillment of Ezekiel Nine. Thus God prevents His church from becoming involved in Babylon.

The two-horned beast represents the power that is to be instrumental in making the image, or likeness of the old papal system as above explained. By the scarlet colored beast is depicted a church union, confederated with the world.

The S. D. A. church is symbolized on the leopard-like beast to the extent that it reveals she, like the rest of the Christian churches, rejected the messages brought to her in 1888 and 1930. Some may attempt to question this interpretation of the symbolism, but they cannot deny the fact that the messages were not accepted. This being true proves the symbolism correct. The name over the heads of the leopard-like is not "Babylon" but "blasphemy" instead. Every message comes by inspiration, for otherwise it would be no message from God, because the Bible says that "holy men of God (messengers) spake as they were moved by the Holy Ghost. (2 Pet. 1:21.) Therefore, to reject such a message is blasphemy against the Holy Ghost. (Matt. 12:31.) As all the churches rejected the messages sent directly to them, the name of blasphemy over the heads is a most logical symbol. Hence, there is no ground upon which one can correctly conclude that the symbolism of the leopard-like makes the church "Babylon."

The leopard-like is a composite beast of all the beasts before it. His mouth of a lion (Babylon), feet of a bear (Medo-Persia), body of a leopard (Grecia), the 10 horns (of the non-descript beast -- Rome), the wounded head (Catholicism), the unharmed ones (Protestantism), and the crowns (the kingdoms of today), again prove that the leopard-like beast is a symbol of the whole world. The S. D. A. church (head) being represented on the beast (world) by a symbol of the same likeness (head) as the other six churches (heads) would make the S. D. A. church no more Babylon than it would make her Medo-Persia, or Grecia, or something else. In fact, it would have been illogical if all of the seven churches (candlesticks -- Rev. 1:20) were not represented by a symbol of the same likeness as that of the other six churches (Ephesus, Smyrna, Pergamos, Thyatira, Sardis, and Philadelphia) for they (the early Christian and Protestant churches), too, were once God's chosen churches as the Laodicean is now.

The symbolism is not placing the church in Babylon, but in the world (Egypt), and the evidence is so plain, both by the symbols and by the church's condition, that it does not require an angel to recognize this fact. Though the "Shepherd's Rod" plainly says that the church is in "Egypt," which point the opponents of the Rod are not trying to controvert, and while the Rod contends, through and through, that the church is not Babylon, they accuse it of saying it is! which in comparison means the same as to call black, white, and white, black.

Moreover, as the churches are symbolized in "The Revelation" by seven candlesticks (Rev. 1:20), the symbolism must include the early Christian church, later the Protestants, and at last the Seventh-day Adventists, or the Laodiceans. These churches are not only symbolized by candlesticks of the same likeness, but are also all grouped together as are the

seven heads on the leopard-like beast. If the assemblage of the candlesticks does not make the Laodiceans Babylon, why will the heads?—**Symbolic Code Vol. 1, No. 4, pp. 6-8**



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