

## THE SHEPHERDS ROD

Due to the surprising amount of proselytizing activity by the Shepherd's Rod among Adventists; (they evangelize Adventists—waiting until their enthronement in old Jerusalem to take their message to the world) many requests are received for a fairly complete set of materials on the Rod (Davidian Seventh-day Adventists). Here are the materials compiled by Pilgrims' Rest:

### HISTORY OF THE SHEPHERD'S ROD

How did the Davidian Seventh day Adventist Church begin? What are some of its outstanding prophets? What did they teach? Here you will find the drama and tragedy of the Shepherd's Rod, from its beginning in 1929 down to the present time. This is an unusually complete historical presentation.

### TEACHINGS OF THE SHEPHERD'S ROD

What are the fundamental teachings of the Davidian Seventh-day Adventists? What are the underlying flaws in those teachings? What are effective replies to their beliefs? In this study reprint, you will find the four basic teachings the Kingdom, the Harvest, Ezekiel 9, and the Sealing, along with several secondary teachings presented and refuted.

### THE SHEPHERDS ROD: NEW PROPHETS

The Latest Prophet of the Rod: MARC BREault - Another Prophet of the Rod: ELIAKIM -In this full length tract, you will find discussion and sample prophetic writings of two current prophets of the Shepherd's Rod.

## History of 'The Shepherds Rod'

The 'Shepherd's Rod' is the commonly used term for the 'Davidian Seventh-day Adventist Church', a religious offshoot of the Seventh-day Adventist denomination. Since even its own members frequently call it 'the Davidians' or 'the Rod', in this present analysis we will generally do the same.

**This splinter organization was started in 1929 by Victor Houteff, and its unusual name, 'Shepherd's Rod' was the title of his first publication,** as well as his chosen name for the organization until 1942. In this e-book you will find a somewhat detailed study on the history and teachings of this organization. The first section will deal solely with the history of the movement.

Victor T. Houteff was born in Raikovo, Bulgaria, on March 2, 1885. **(He would later die at Waco, Texas, on February 5, 1955 at the age of 69.)**

**He immigrated to the United States in 1907 at the age of 22, after having been expelled from Bulgaria.** Originally a Greek Orthodox, Houteff had become involved in some kind of difficulty with his native church; so much so that they requested the Bulgarian Government to expel him from the country.

Arriving in America, he moved to Illinois in 1919, where at the age of 38, he was baptized into the Rockford Seventh-day Adventist Church. By 1923, he had moved to Southern California, where, two years later, he had his membership transferred to the Olympic Exposition Park Church in Los Angeles.

**Soon complaints came from some of its members that Houteff was teaching rather unusual beliefs in his Sabbath School class and at private Sabbath afternoon meetings** with some of the members. A representative group of church workers, **Bible teachers, and leaders met with him to consider his views on November 14, 1929. But nothing came of it.**

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Next spring, Houteff hectographed copies of a study that he entitled 'The Shepherd's Rod', and distributed it to a number of the leaders attending the 1930 General Conference Session, which was held in San Francisco from May 29 to June 12. One of those who received it, and had time to carefully examine it, was the well known F. C. Gilbert, whose doctrinal books we much value today. He was quite solid in the faith and knew our teachings well. On June 26, **Elder Gilbert wrote a letter to Houteff and pointed out a number of errors in his publication and recommended that he give them up. Gilbert also wrote to the church leaders in Southern California and recommended that careful study should be given to this problem before the situation worsened.**

**On July 23, the Exposition Park church board at the Park Church met with Houteff to consider the problem, but nothing was accomplished. A second board meeting was held on August 14, at which time the following motion was voted:**

**"It was moved and supported that Brother Houteff be asked to retract his statement that Elder Spicer is not a Sabbath-keeper and to apologize for the disturbance in the church on Sabbath, November 30, 1929. Since Brother Houteff did not make these apologies, the motion was amended as follows, (that) the church wished to express its disapproval of Brother Houteff's action in this matter."**

Shortly after this, on October 16, the union president, conference president, and local pastor met with Houteff, at which time this action taken was that:

**"'The Shepherd's Rod' is neither true to simple facts, nor true to the word of God, and it is condemned by the very 'Testimonies' it quotes from. We warn our dear brethren against the false conclusions this poor man has come to."**

In November of the same year (1930), Houteff contracted to have the full 255 page book, The Shepherd's Rod, printed. It came off the press a month later. In the meantime, on November 20, a special church board meeting was held, **at which time Houteff was finally dropped from church membership.**

**At each of those six meetings, Brother Houteff was patiently worked with; his errors were listened to and then pointed out; he was asked to retract them. On and on it went for a full year, from November 14, 1929 to November 20, 1930. Later, in 1932, Houteff wrote:**

"From the very time I tried to get either a private hearing, or else some of the leading men to come and see what it was all about, pleading with them that it was their duty to correct us if we were in error, or if we had any truth that they should know about it. **While they refused to give us any kind of hearing,** they did everything possible to close our place of meeting, and some of those who attended these studies were frightened for fear of losing their church membership." Letter dated April 22, 1932, published in Symbolic Code, Vol. 10, no. 7 (May 1955), pp. 4-5.

**Volume Two of The Shepherd's Rod was printed in September 1932. Additional tracts were issued the next year, which Houteff said represented Volume Three of his book.**

**Because Houteff kept saying that the brethren refused to give him a hearing, two more were then given him, the first on November 11, 1932, and the second in 1934.**

**The second of the two was an unusually large one and was planned for a full week, with an abundance of time for Victor Houteff to present his views,** with time for discussion of them. In addition to Houteff and several of his workers, a steller group of church workers attended that gathering. Here they are:

A. G. Daniells, General Conference Field Secretary (formerly the G.C. President); Glen A. Calkins, Pacific Union Conference President; G.A. Roberts, Southern California Conference President; Chester S. Prout,

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Southeastern California Conference President; W.G. Wirth, College of Medical Evangelists (LLU now) Bible teacher; H.M.S. Richards, Southern California evangelist; C.M. Sorenson, Southern California Junior College (now La Sierra College, the undergraduate division of LLU) Bible teacher; J. A. Burden, Paradise Valley Sanitarium manager (the individual that Ellen White worked so closely with in founding CME); J.C. Stevens, Glendale Church pastor; W. M. Adams, Pacific Union Conference Religious liberty Secretary; J. E. Fulton, Northern California Conference President; F. G. Gilbert, General Conference Field Secretary (the converted Jew who wrote so many worthwhile books for our church).

**When the meeting was convened on the morning of February 19, 1933, two stenographers were present to take notes.** Since Fulton was not able to be present, O. J. Graf, former president of Emmanuel Missionary College attended in his place. **The group agreed to hear Mr. Houteff without interruption by anyone until he was finished.** It was also agreed to give him a full week for his presentation, if necessary, and that the stenographic report be transcribed so that all would have copies of it for careful study in reviewing the points that he had presented. It was also agreed that a copy would be submitted to him on which he could indicate corrections and then return to them for retyping.

Victor Houteff immediately launched into a study on his teaching of "the harvest:" H.M.S. Richards, who later became founder and director of the Voice of Prophecy, took careful notes which tell us that **at 12:30 p.m. Houteff refused to go further until the committee had decided on his view of "the harvest."** They repeatedly asked him to continue, but he refused to do so. Here are Richard's notes on this impasse:

"When he [Houteff] got through at one o'clock, Elder Daniells suggested we go and get something to eat and come back and take up where he (Houteff) left off. He said, No, he would not go any further, it was useless for him to go further, that our decision upon this one subject, The Harvest would be our decision upon the whole of his doctrinal program, as that was the key to it. Elder Daniels urged him to go forward. He said. 'We have brought these men here from far away, they are ready to stay two days, three days, a week or two weeks, however long it is necessary for us to get the full picture in our minds. To us it is a serious thing. If you are right, we want to know it. If you are wrong, you ought to know it. We have spent a good deal of money to come here in a serious, honest attempt by the denomination to give you a hearing. Therefore let us go ahead.'

**But Houteff repeatedly refused to continue, so the meeting ended at that point. A copy of the written stenographic report was given him to correct; when he finally sent it back it was carefully considered by a special session of the full committee.** W.H. Branson, North American Division President (he would later become General Conference President), and J.L Shaw, General Conference Treasurer, were assigned the task of specially preparing the committee report, which was read to Houteff and a dozen of his followers on Sunday, March 18, 1934, at the Olympic Auditorium in Los Angeles. The conclusion of their report was simple enough:

**"Since error is found in the Shepherd's Rod, and it is in open disagreement with the Bible and the Spirit of Prophecy, the only safe course is to reject its teachings and to discontinue its study."** On March 12 of that same year, Houteff met with a number of his followers and officially **began their new church organization under the name, The Shepherd's Rod. The General Conference soon began issuing small booklets refuting errors in the teachings of the Rod.**

The Shepherd's Rod is a classic example of how easy it is to fool a surprising number of God's professed people, simply by presenting them with unique doctrinal concepts. These teachings can be obviously incorrect, but their strange newness seems to captivate some types of minds.

Early in 1935 Houteff journeyed with friends to Texas, with the idea of establishing a permanent headquarters for their new church. They located 189 acres of land near Waco and purchased it. In May,

he and eleven followers moved there. The new headquarters was named "Mount Carmel Center," and was announced amid the kind of cryptic prophecy that kept Houteff before the eye of the people:

**"True we are establishing our headquarters on this mount that is found in prophecy, but our stay here shall be very, very short,"** V.T. Houteff, *The Symbolic Code*, vol. 1, no. 14 (August 1935), p. 5. The place could just as well have been called "Emigration Gap." **The Center was intended only as a temporary stopover on their way to old Jerusalem.** As Houteff explained it, God had revealed to him that **the 144,000 were to be gathered into the Rod, move to the Waco headquarters as an assembling point—and then from there all go together to Palestine where the Kingdom of David was to be re-established under the leadership of Victor Houteff.** Divine Providence was to open the way so that the governmental authorities controlling Palestine (Palestine was under British Mandate from 1918 to 1948) would permit them to start this astounding theocratic kingdom which soon would be amazement of the whole world.

**From its world headquarters in old Jerusalem, the Davidians were, according to Houteff's prophetic interpretations, to evangelize all nations, then the end would come and Jesus would return.**

**Yes, Mount Carmel was the center of a proud dream; but also of a miserable reality.** The eleven followers (including children) that migrated with Houteff from California had a difficult time providing for their needs. And **to make matters worse, the 144,000 were slow in arriving. Twenty years later, the Waco Tribune-Herald summarized the situation at the Mount Carmel Center:**

**"The church has about 90 people, a third of them children, living at the center, [and] has had as many as 125 there. Most are workers, about 12 are indigents in the rest home."** The Waco Tribune-Herald, Waco, Texas, February 27, 1955. Although, as mentioned earlier, their church organization began on March 12, 1934, yet no church offices or names of leaders were mentioned at that time. Later, in 1937, just after his marriage, this lack was supplied—with the leading positions going to Houteff and his close blood or in-law relatives. At the top was Victor Houteff, president; Mrs. Florence Houteff (his wife) secretary; and Mrs. S. Hermanson (his mother-in-law), treasurer.

(Houteff was to hold the position of president until the day of his death in 1955, at which time the Executive Council of the Davidians elected his wife to the office of Vice President, her brother T.O. Hermanson to the Executive Board. (T.O. Hermanson was also son of the Treasurer, Mrs. S. Hermanson.) But, oddly enough, no one was selected to fill the vacancy of President, simply because Houteff had it originally written into the constitution and by-laws that the Executive Council did not have the authority to elect a president!)

On February 15, 1935, Houteff wrote in *The Symbolic Code*, his monthly publication for his followers, that they should stay in their local churches and not separate, for "if we separate ourselves from the organization, then in the fulfillment of Ezekiel 9, when those who have not the mark are taken away, we shall have no right to claim possession of the denomination." His point was that when in fulfillment of his predictions, the wicked Adventists were suddenly slain for not having accepted the Shepherd's Rod, then the only ones still alive in the church would be the Rodites! They could then take over the entire denominational treasury and its properties,—at least Victor wishfully hoped so.

It was not until 1942 that Houteff finally relented and gave his organization an official church name. **The problem was that unless they formally organized themselves as a church, their members could not avoid the draft during the Second World War.** They immediately made arrangements for this, **setting aside their former name, The Shepherd's Rod, and now calling themselves The Davidian Seventh-day Adventist Church.** At last, they were publicly an offshoot, something that Houteff had not previously wanted to admit.

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Later, in 1950, Houteff referred to the fact that the Rod was but an offshoot. He spoke of "**an ever-increasing family of offshoots, the most prominent of them and most tormenting of which is The Shepherd's Rod.**" (V.T. Houteff, in his "1950 General Conference Special," p. 3.) And, from the very beginning, this offshoot began offshooting on its own. The following statement was made as early as 1934:

"The disintegrating and dividing effect of erroneous teachings has already appeared in the ranks of the Shepherd's Rod, A substantial number of them, some of them former leaders, have because of errors they found in 'The Shepherd's Rod' [publication] left the former leadership of V.T. Houteff and are meeting by themselves as a separate company. This runs true to form, and is in line with the history of preceding offshoots who have left us." Pacific Union Conference statement, 1934.

Throughout its entire history, **Houteff was his organization's biggest weakness.** The doctrinal views that he invented at the very beginning laid a poor foundation for it, and the concepts he built on it later were little better. **The underlying problem was that the poor man was obsessed with the idea that he was Infallible in thought and word. His imaginings about Scripture were thought by him as the mind of God.** His followers shared this delusion, thinking that he had the gift of prophecy.

As Houteff himself said: "We must conclude that the 'Rod' contains all truth, or there is no truth in it save the quotations of truth. Therefore, if we admit one truth revealed by the 'Rod,' then we must accept it all as truth. . Therefore we take the position that the message in the 'Rod' is free from error in so far as the idea put forth is concerned." V. T. Houteff, circular letter dated August 31, 1931.

**Here was a man who claimed infallibility and without any end-total, incessant Infallibility. And the proof of the fact was that if even one of his ideas was correct, then they all had to be correct!** Four years later he repeated this astounding claim (in The Symbolic Code, vol. 1, no. 8, August 15, 1935), and again in the late 1940s (Timely Greetings, vol. 1, no. 18, p. 10, quoting an address of his given on December 7, 1947). That one statement, alone, by Victor Houteff-repeated at least three times in print-should be enough to alert you to flee from his writings and his church. Only God and His Inspired Word are safe. The words of no other man or woman on earth are reliable-even those of the present writer. Cling to the Bible and Spirit of Prophecy and obey them in the strength of Christ-and you will be secure in the days ahead. Run from any man who says that you should consider his words or writings as equal or superior to the Word of God!

**Among other concepts, Victor Houteff taught that he would not die, but would lead his people to old Jerusalem and thence to the heavenly Canaan. So it came as quite a shock to his followers when, on February 5, 1955, he passed to his rest at the age of 69. "It just could not be; it just could not be: Houteff is dead and Jesus hasn't come back yet!" they thought, and yet it had come to pass: Houteff had died.**

Although Houteff had appointed his wife to lead his flock until the Lord should choose another prophet to take charge of it, his entire church organization began to crumble immediately after his death. Splinter groups began forming here and there. Some were dissatisfied with the fact of Houteff's death; others with the fact that the organization continued to be strongly controlled by his immediate family.

**Something was needed to strengthen the flagging interests of the brethren, so the leadership at Waco publicly announced in print the startling news that the 1260 days of Bible prophecy would end on April 22, 1959!** Many of the followers took heart; more prophetic messages were coming from Waco! The faithful could now make it through to the end in full assurance of additional thrilling events, predicted for them by their unique church that was so full of fascinating teachings. Everyone looked forward to that date.

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But, before we come to April 22, let us first review the events before and after the announcement that predicted it:

The first intimation came only nine months after Victor Houteff's death. In their official organ, The Symbolic Code, of November, 1955, the Rod leaders at Waco announced that "during the last months of his life" V. T. Houteff had privately expressed certain views which his successors were now in a position to amplify.

**"He expressed the definite conviction that the time prophecy of Revelation 11:2-12 and Daniel 12:6,7 could have met their fulfillment only in type from 538 A.D. to 1798 A.D. and that they have a latter-day fulfillment."** The Symbolic Code, vol. 11, no. 1, p. 3 {italics theirs}.

With that sketchy thought in mind, the leaders of the Rod were fueling up for what was to ultimately become their determination of a major time prophecy that would signalize the end of time!

"We have already entered the period of forty-two months." The Symbolic Code, vol. 11, no. 1, p. 13. "The fulfillment of the Slaughter of Ezekiel 9 is immediately preceded by the forty-two months (Rev 11:2) or 1260 days (Rev 11:3) or 'time, times and an half (Dan 12:7)." Op. cit., p. 12. "This period terminates with the slaughter of Ezekiel 9 (an act of God), war brought by Christendom against the two witnesses (an act of man), and a 3-day period when the two Witnesses are dead after which they rise in great exaltation by divine Interposition." op. cit., p. 13.

People just love time prophecies! They are such exciting things. **But the let-down afterward is even bigger.** Well, what to do if that happens? The leaders pondered the immensity of what they had on their hands. For, you see, they had already told the people that the "forty-two months" had already started! Time passed, and yet they hesitated to say more. **Finally, after a three-year wait, the major announcement came on February 17, 1959.** Over the signature of nine members of the Executive Council of the Davidian Seventh-day Adventist Church, headquartered in Waco, **an open letter was addressed to the Executive Committee of the General Conference of Seventh-day Adventists in Takoma Park.** "In November of 1955 this association in its official organ, The Symbolic Code, issued its stand on the prophecy of Revelation 11:1-13, which concerns the 42 months that the Gentiles tread the Holy City, and the 1260 days the two witnesses prophesy with power (authority) in sackcloth. . In the November, 1955, Symbolic Code. We published our stand that we were then living in this time period. **Today we believe we are approaching the end of it, in fact, we believe it will end sometime this spring."**

The sensational announcement had been sent to the General Conference, and was immediately printed in a special edition of The Symbolic Code, which was issued early in 1959 (vol. 14, no. 6, pp. 5-6).

**It was predicted that, on April 22, 1959, God would intervene in a remarkable manner in Palestine and rid the country of both Jews and Arabs.** Then He would remove mountains of difficulty and perform miracles of guidance so that the Davidian Seventh-day Adventists might enter the land and take possession of it in the name of the Lord. The "Davidic Kingdom" would be set up, and from their headquarters in Jerusalem the rapidly-forming 144,000 would evangelize the entire world, and then Jesus would return.

**But just before that date—the men with the slaughtering weapons would cut down the apostates in Takoma Park and throughout the Seventh-day Adventist Church.** All in the Adventist denomination who had refused to accept Houteff's fables were to be summarily dealt with. They would die a most miserable death.

Solemnized with the thought of the magnitude of the events rapidly to follow, the faithful looked forward to April 1959.

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But for the leaders at Waco, it was still a time of heart-searching. Could they somehow be wrong? You might be interested in exactly HOW they arrived at this date of April 22, 1959. Leaders at Mount Carmel later told representatives of the General Conference that they calculated the date in this manner: The 1260 days of Revelation 11:3-6, in literal time, would be 1260 24-hour days. Since they commenced on November 9, 1955, they would end on April 22, 1959. The events of verses 1-13 were, according to the Rod, to be fulfilled after April 22.

**NOW, how did they arrive at that date, November 9, 1955? The astonishing fact is that they just selected it, almost at random, as being the date on which the "light" on the Subject was first proclaimed among them at Mount Carmel. What a haphazard way to figure time setting!**

But, haphazard or not, they were determined that this would be the great test that would make or break their entire offshoot church. They hung everything on their "guesstimate." In their open letter to the General Conference they included this paragraph:

"By this letter we make it known to you that **we are now leaving this entire matter with the Lord to demonstrate whether He is leading in the work at Mt. Carmel, or whether he is leading you to stop your ears to the message which Mt. Carmel has put forth in her official publications.** . If the message and the work of the Shepherd's Rod is God's truth as we believe it to be, the 1260 days of Revelation 11 as The Symbolic Codes have explained, will end sometime this spring. Then will follow the war that will kill the two witnesses. Those whom the witnesses have tormented will gloat over this. But after 3 days the two witnesses will be exalted. At the same time will come the earthquake (shaking) in which will be slain all the hypocrites in God's part of Christendom-the Adventist Church." The Symbolic Code, vol. 14. no. 6, pp. 8-9.

**"If the message and the work of the Shepherd's Rod is God's truth.. the 1260 days. . will end sometime this spring."** That is what the above paragraph, written c. January 1959, said. The same issue of The Symbolic Code also made this important statement:

**"Mt. Carmel hereby serves notice that it now leaves the prophecy of Revelation 11 as the Code has explained it, as the test by which the Lord will demonstrate whom He is leading."** The Symbolic Code, vol. 14, no. 6. pp. 29.

**Thus the die was cast. If all these major events did not occur in the spring of 1959 as predicted, the Rod and its teachings would be an obvious false. So said its leaders as the deadline drew near.** It is astounding that today, nearly 30 years later, Adventists have forgotten all about that and many are again being attracted into the ranks of Rod splinter groups! It is for this reason that we are writing this present historical report.

Responding to an official call (The Symbolic Code, vol. 14, no. 9, third special edition issued early in 1959. pp 2-3) to assemble at their Waco headquarters by April 16, 1959, in expectation of a hurried move to Palestine as soon as divine Providence should indicate, **several hundred followers gathered at the Mount Carmel Center to await the beginning of final events.**

**Both eye-witnesses and published reports indicate that between 800 and 1000 persons were gathered at the Shepherd's Rod tabernacle at Mount Carmel Center, near Waco, Texas, during the period from April 16 to 22, 1959.** This number included leaders, followers, children, news reporters, and a few curiosity-seekers.

On the morning when they were supposed to do so, a delegation of several Rodites, managed to enter the Takoma Park office of Reuben R. Figuhr, President of the General Conference, and solemnly tell him of the doom that was coming to Adventism that day. Always in command of every situation that he

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dealt with (although not always correct in his conclusions), Figuhr ordered them out before they could complete their presentation.

**April 22 arrived. Nothing happened. Absolutely nothing. It was, at the very least, a prophetic disaster.** The largest shakeup in the history of the Rod was about to take place. Hundreds of members would drift back into the Adventist Church or out into the world. Those remaining would splinter into splintery splits.

One of the largest of these split-offs, which appropriately enough called itself, "The Branch," would later send a few colonizers to the nation of Israel in a settlement project which soon withered away.

In researching out this historical sketch, the present writer is impressed with the part that Florence Houteff apparently played from June 1960 to March 1962. She may have been more down-to-earth and practical than some of the other leaders. **And when the thousand would-be emigrants to Palestine moved onto the property in 1959, she may well have been the one that could see the utter foolishness of the whole situation.** Especially as she looked into the careworn faces of the assembled pilgrims at Mount Carmel, listened to their problems, and pondered what she heard. Surely, it took someone in a key position to turn the ship around—and we surely see her hand at work trying to do so from June 1960 to March 1962.

Immediately after the debacle of April 22, special services were held daily at Rod headquarters at Mount Carmel in the hope that God would yet signally overthrow His enemies, destroy the Adventists, punish Sunday-keeping America, and set up the Davidians in their new Palestinian kingdom. Weeks passed and the hundreds of faithful ones gathered there realized that something must be done—and soon. Some church representatives who came onto the property and spoke with some of them were told that a number of them were penniless. Others had sold their homes, businesses, and property before heading down to Waco. **In fullest confidence that the leaders of the Rod knew what they were talking about, all had come prepared for an imminent move to old Jerusalem** where they would be enthroned in the Davidic Kingdom, and begin world-wide evangelism.

But now, one after another, individuals and families began to quietly leave Mount Carmel. They had to find work and start life over again. By now it was June, and already a small part of the assembled Davidians had left. But the larger number were still there.

**On June 20, Elder A. V. Dison, a General Conference officer, preached at the local Adventist church in Waco, located but a few miles from the Mount Carmel Center.** On the following day two leaders of the Rod visited him and requested that he meet with their Executive Council. This he did, and, surprisingly enough, the Council asked him to speak to the entire congregation gathered at Mount Carmel!

**Entering the podium of the new tabernacle, he, with the help of the local Adventist pastor, spoke to them each evening and on Sabbath mornings, from June 24 through July 7.** These meetings were primarily question-and-answer sessions, with questions being sent up from the floor for him to answer. Over 600 Davidians were still encamped at Mount Carmel, and the meetings were well attended. Because the interest kept growing, and with it the number of questions, the General Conference sent down one of their research scholars, Elder Robert L. Odom (the individual who at that time was in charge of compiling the three volume Index to the Writings of E. G. White). Throughout the meetings, the Rod leaders were attentive, kind, and friendly. The Adventist workers were given full freedom in presenting their responses to the questions. A number of the Davidians decided to return to the Adventist denomination, while others said they were seriously considering it.

At the close of the final meeting, Mrs. Florence Houteff, Victor's widow and principal leader of the Rod, read before the assembly a resolution voted by her followers, in which they expressed their appreciation



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for the meetings held by the Adventist workers, –and requested the setting up of a joint committee to analyze the teachings of the Rod and "to freely discuss our differences." The full text of this resolution was included in an official letter sent by Mrs. Florence Houteff to her followers on July 14, 1959.

The meetings began on Monday afternoon, July 27, and consisted of nineteen sessions of approximately two hours each. Friday afternoon, August 7 was the last meeting. Seven representatives from each organization were in attendance throughout the meetings.

At the beginning of the first session, **the basic 22-point Statement of Beliefs of the Adventists was read-and agreed to by the Rod as being their beliefs also.** Then, for ten sessions, the Rod presented the special views that they had inherited from Houteff. In the next six, the Adventists presented their analysis of those views.

The next step was for a series of replies by the Rod, –but at this point a strange thing occurred. From the very start, the Rod agreed that its special teachings were based on both the Bible and Spirit of Prophecy, but now, **after sixteen sessions of having used both the Bible and Spirit of Prophecy, the Rod representatives said they now wanted to switch to the Bible only in support of their views without any reference to or use of the Spirit of Prophecy writings by either side in supporting or opposing their views.**

Florence was at those meetings, but **a majority of the Rod delegates seemed terrified to learn that they had NO unique teachings to offer that were reliable.** Overwhelmed, they were unwilling to face any more revelations in Takoma Park meetings.

The Adventist representatives requested an adjournment in order to discuss this new plan of action. Upon meeting again, they said that the Rod motion was not consistent with its policies and teachings of the past thirty years. Indeed, on page 11 of his very first publication (The Shepherd's Rod, vol.1, 1930), Victor Houteff had declared:

"This publication contains only one main subject with a double lesson; namely, the 144,000, and a call for reformation. . The wonderful light between its pages shines upon a larger number of scriptures, which we have had no understanding of heretofore. The interpretation of these scriptures is supported by the writings of Sr. E.G. White, that is termed the Spirit of Prophecy."

Over the next three decades, this had continued to be their consistent position, as indicated in, for example, the following representative statement that ran in six consecutive issues of their periodical in the early 1940s:

"Our being, as you know, unswerving adherents of the Bible and of Sister White's writings, full-fledged S.D.A.'s, we are sure that both the Bible and Sister White's writings support the 'Rod' one hundred per cent". The Symbolic Code, vol. 7, nos. 7-12, p. 5, July-December, 1941.

The Adventist representatives also maintained that the recent April 22 disaster at Mount Carmel also revealed the inaccuracy of the Rod positions. An appeal was made for them to include the Spirit of Prophecy in their replies.

**After another adjournment, the Rod said that they dare not include the Spirit of Prophecy in their doctrinal defense (for to do so would mean that the Adventists could use those writings in refuting their positions).**

So the meetings concluded with appeals by the Adventists for the Davidians to return to the denomination. The greatest tragedy was their unwillingness to return to simple, humble acceptance of the Spirit of Prophecy! **When we leave the Inspired Word of God, we are in a most dangerous position and Satan will have the rule over us ere long.**

**On December 12, 1961, Mrs. Florence Houteff and her associate leaders made an open, public, and very frank statement in print. They declared that the fundamental teachings of Houteff and the Rod were not sound. To be certain that this statement would receive wide circulation, they again put it into print on January 16, 1962.**

**As if this were not enough, on March 11, 1962, Florence and her associate leaders resigned from what had been, until April 1959, the main body of the Davidians.** In the process, they dissolved the corporate body and put the Mount Carmel Center property up for sale. Having done this they themselves scattered across America, just as their followers had been scattering for nearly three years.

**The next major event occurred in the mid and late 1970s, when Lois Roden, the widow of Benjamin Roden, one of the Rod splinter leaders, became the next major prophet of the Shepherd's Rod.** It is our understanding that the Rodens were the leaders of The Branch, one of the largest of the split-offs of the splinters of the Rod. **She declared in the public press that the Holy Spirit was a woman! Photos of her with a tame female dove in her hand were frequently printed in newspapers.**

When she later died, the Rod had other prophets, off and on, down to the very present time. One of the present prophets is Eliakim, who sends his messages to the faithful from Israel, where he has a small acreage that is to be used as a stopover for the Davidians when they "soon" journey suddenly to old Jerusalem to be enthroned in the Davidic Kingdom.

The most recent prophet of the Davidians is Marc A. Breault, a partially-sighted young Adventist who, in 1985, journeyed from Omaha to Loma Linda and, after having been converted by representatives of The Branch splinter of the Rod in January 1986, began to have "visions," in which, for example, a woman would alternately explain to him that she was the Holy Spirit, or scold him because he appeared to be inferior in knowledge and insight to herself.

Information on Breault and Eliakim will be found in the section, *The Latest Prophet of the Rod: Marc Breault; Another Prophet Eliakim.* But the story is not complete. **There will be more Davidian prophets, bringing more fascinating new trivia to the faithful in the Rod. That organization seems to need them in order to provide it with the vitality needed to keep it going.** On the next part in this series, "The Doctrines of the Shepherd's Rod, we will begin a brief review of some of the strange doctrines of the Rod that are responsible for rendering it so sterile.

Write for a complete set of these materials and share them with your friends who are thinking of aligning with the Rod. Now and in the future, our only safety will be found in remaining with the Bible and Spirit of Prophecy. Read and obey those sacred writings and stay away from the conjectures of men. Over the years, the strength of the Rod has been in its claim that its teachings are in complete harmony with the Bible and Spirit of Prophecy. But, as we are discovering in this present tract series on the Rod, that is but an empty claim.

## **DOCTRINES OF THE SHEPHERDS ROD**

### TEACHINGS OF THE SHEPHERD'S ROD

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## **SECTION ONE INTRODUCTION**

This is one of several studies on the Shepherd's Rod (also known as the Davidian Seventh-day Adventist Church, and will provide you with an extensive Refutation of the primary errors in the teachings of the Rod. Because it was already so thorough in its coverage, the following study is a reprint of a doctrinal analysis prepared several years ago by the General Conference. In addition, certain new doctrines have developed since then, primary among them being **Lois Roden's teaching that the Holy Spirit is a woman**, and **Marc Breault's teaching that the only mediator in the heavenly Sanctuary has been, and continues to be, this woman Holy Spirit**. For further information on Lois Roden, and Marc Breault, see below. In the following study all italics have been added to quotations, unless otherwise noted.

## SECTION TWO THE KINGDOM

The Shepherd's Rod literature teaches that the kingdom of David will be established for God's people here upon earth, particularly in Palestine, before the close of probation and the coming of Christ in glory. Their leader, V. T. Houteff, has said: "The eleventh-hour message has been timed and designed to reveal the Davidian Kingdom rising anew before the appearing of Christ in the clouds." *The Answerer*, No. 2 (1944), p.77.

He said also: "This prophesied era of absolute righteousness, peace, and knowledge of God (On the kingdom) under the reign of the 'rod' (David) and of the 'Branch' (Christ), must begin before the close of probation." "Behold, I Make All Things New." (1942), p 45.

It is obvious that the Shepherd's Rod theory does not envision Christ, the great Son of David, as the visible ruler governing that kind of Davidic kingdom, since it is supposed to be set up here on earth before He shall come in glory to reign as King of kings and Lord of lords. The monarch of such a regime would not be the King David who ruled over ancient Israel, for he is dead and buried (Acts 2:29-34) and there is no assurance that he will be raised from his grave prior to the general resurrection of the righteous dead at the second advent of Christ (1 Thessalonians 4:16-18). Hence Mr. Houteff has instructed his followers that God promised "an antitypical David" to rule over them in that envisioned Davidic kingdom. (See V. T. Houteff, "Behold, I Make All Things New" [1942], p 43; Mount Sion at "the Eleventh Hour" [1941], p.13).

Moreover, the adherents of the Shepherd's Rod have been taught by their leader that the antitypical David who would rule over them should be another person than our Lord Jesus Christ. In interpreting certain Old Testament prophecies to suit his theory, Mr. Houteff illustrates it by means of a drawing of a tree, concerning which he says:

"In this illustration there are three persons brought to view: Jesse (the father of David), the rod (David), and the Branch (Christ). The relationship shows that David (the rod) is not Christ (the Branch) . ." Mount Sion at "the Eleventh Hour" (1941), p45.

A similar distinction of persons is made on page forty-six of the same tract.

It is by this process of theorizing that Mr. Houteff has excluded the possibility of Christ's being the visible ruler of the expected Davidic kingdom supposed to be set up on earth before He comes the second time. Hence Mr. Houteff planned for his followers a Davidic kingdom to be governed under the ensign of a "David the visible king and Christ the invisible King of kings." *Ibid.*, p 47. That is, his plan is that Christ, as "the invisible King Of kings," should rule over the proposed Davidic kingdom by means of an antitypical underling described as "David the visible king."

Therefore, it is no surprise that Mr. Houteff, in calling for a "reorganization" (*Ibid.*, p 47-50), has designed for his followers a regime theocratic in nature that is, a sort of combination of church and kingdom. "Thus His church, or kingdom," says Mr. Houteff, "is again reflected without 'spot or wrinkle, or any such thing' (Ephesians 5:27), a theocracy of peace, safety, and invincibility, under the rule of one shepherd and a king—David, His servant." Mount Sion at "the Eleventh Hour" [1941], p 47.

### The True Antitypical David

The testimony of the Bible concerning the everlasting kingdom promised to David by the Lord is very clear (2 Samuel 7:16; Psalm 132:11). The promise of a future king to sit on David's throne was to meet

its fulfillment in Christ, the mighty "Son of David" (Matthew 1:1; 22:42), the Root and Offspring of that ancient Hebrew monarch (Isaiah 7:13-14; 9:6-7; Micah 5:2; Matthew 2:4-6; Luke 1:32; 2:4,11; John 7:42; Revelation 22:16).

One of the Old Testament prophecies used by Mr. Houteff to bolster his theory of the Davidic kingdom is Ezekiel 34:23 (Ibid., p.19,47). On the other hand, **Ellen G. White speaks specifically of Christ, and not another person, as the antitypical David referred to in Ezekiel's prophecy:**

"The Holy Spirit through Ezekiel had declared: 'I will set up one Shepherd over them and He shall feed them.' 'I will seek that which was lost and bring again that which was driven away. . and will strengthen that which was sick.' 'I will make with them a covenant of peace.' 'And they shall no more be a prey to the heathen. . but they shall dwell safely and none shall make them afraid.' Ezekiel 34:23, 16, 25, 28. **Christ applied these prophecies to Himself**, and He showed the contrast between His own character and that of the leaders in Israel." The Desire of Ages, p 477.

## **When Shall the True Davidic Kingdom Be Established?**

Another prophecy used by Mr. Houteff to support his theory is that Of Hosea 3:4-5. But note in the following statement that Mrs. White declares that Hosea's prophecy will be fulfilled at the close of earth's history, when Christ shall appear as King of kings:

"The prophecies of judgment delivered by Amos and Hosea were accompanied by predictions of future glory. To the ten tribes, long rebellious and impenitent, was given no promise of complete restoration to their former power in Palestine. Until the end of time, they were to be 'wanderers among the nations.' But through Hosea was given a prophecy that set before them the privilege of having a part in the final restoration that is to be made to the people of God at the close of earth's history, when Christ shall appear as King of kings and Lord of lords. 'Many days,' the prophet declared, the ten tribes were to abide 'without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim.' 'Afterward: the prophet continued, 'shall the children of Israel return and seek the Lord their God, and David their king; and shall fear the Lord and His goodness in the latter days' (Hosea 3:4-5). Prophets and Kings, p.298.

Christ made it very clear that He did not propose to establish a kingdom in this present world. When He was accused by His enemies of conspiring to do such a thing, He said emphatically to Pilate: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence" (John 18:36).

In reference to Zedekiah, the last king of Judah to sit upon David's throne, Mrs. White writes: "To the 'profane wicked prince' had come the day of final reckoning. 'Remove the diadem,' the Lord decreed, 'and take off the crown.' Not until Christ Himself should set up His kingdom, was Judah again to be permitted to have a king. 'I will overturn, overturn, overturn, it,' was the divine edict concerning the throne of the house of David; 'and it shall be no more, until He come whose right it is; and I will give it Him' (Ezekiel 21:25-27). Prophets and Kings, p.451. (See also Education, p.179).

Mrs. White says of Christ: "Not until His work as a mediator shall be ended will God 'give unto Him the throne of His father David,' a kingdom of which 'there shall be no end' (Luke 1:32-33.)"Great Controversy, p. 416.

That statement makes it clear that the establishment of the throne of David as the kingdom of Christ will not take place until after probation has closed—not until His work as mediator has ended.

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Concerning Christ's second coming we are told: "It is then that the peaceful and long-desired kingdom of the Messiah shall be established under the whole heaven." Great Controversy, p.302.

Not until the personal advent of Christ can His people receive the kingdom. The Saviour said: 'When the Son of man shall come in His glory and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats: and He shall set the sheep on His right hand but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world' (Matthew 25:31-34). We have seen by the scriptures just given that when the Son of man comes, the dead are raised incorruptible, and the living changed. By this great change they are prepared to receive the kingdom; for Paul says: 'Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption' (1 Corinthians 15:50). Man in his present state is mortal, corruptible; but the kingdom of God will be incorruptible, enduring forever. Therefore man in his present state cannot enter into the kingdom of God. But when Jesus comes, He confers immortality upon His people; and then He calls them to inherit the kingdom of which they have hitherto been only heirs." Great Controversy, p.322-323.

That makes it very plain that Christ will not establish His kingdom and sit upon its throne until His second coming in glory.

### **Will Headquarters Be in Modern Palestine?**

The Shepherd's Rod leader has declared that the headquarters of the Davidic kingdom which he advocates is to be set up in Palestine. He has announced that "the Kingdom in its beginning is to be set up in the Promised Land." The Answerer, No. 2 (1944), p.83.

Hence he teaches "that the Promised Land will be reinhabited by the Lord's own converted people." The Answerer, No. 2 (1944), p.75.

In an address dated August 10, 1946, he announced: "Right now the Lord is advertising for at least 144,000 lifesavers, with headquarters at famous Mt. Zion—a greater post than was held by Joseph." Timely Greetings, Volume 1, Number 2, p.11.

On January 25, 1947, he declared: "Virtually whole nations shall join 'the mountain of the Lord' while the law goes 'forth of Zion and the Work of the Lord from Jerusalem,' the future headquarters of the gospel." Timely Greetings, Volume 1, Number 25, p.5.

And on November 27, 1948, Mr. Houteff said of his followers: "They are to dwell, not in some other land, says the Lord, but in their own land, in the land He had anciently given to their fathers. They are to dwell in Palestine.

"Now you plainly see that the unconverted Jews who are endeavoring to take the land of Palestine are not the people of whom these passages of Scripture speak. Now you see that Arab, Jew, or Gentile, all will eventually have to move away and give room to God's clean and purified people." Timely Greetings, Volume 2, Number 42, p.36.

He had alleged that there "are to be found five groups in the kingdom. These five groups are: (1) the 144,000 Israelites, the first fruits of the living, whose 'nobles shall be of themselves', and whose 'governor shall proceed from the midst of them' (Jeremiah 30:21); they shall return to Jerusalem, and stand on Mount Sion with the Lamb; (2) those whom John saw, after the sealing of the 144,000, gathered from 'all nations, and kindreds, and peoples, and tongues,' during the 'great tribulation,' the time of trouble such as never was—the great multitude who go to Jerusalem before the resurrection; (3)

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those who arise to everlasting life in the resurrection of Daniel 12:2; (4) those Israelites who shall come forth in the resurrection of Ezekiel 37:1-14; (5) all who come forth in the resurrection of Revelation 20:6, collectively, those are all the Israelites and Gentiles who shall return to Jerusalem, possess the promised land, and then the whole earth. "Behold I Make All Things New" (1942), p.65-66.

The Shepherd's Rod teaching that the headquarters of the gospel work will be established in Jerusalem, in modern Palestine, and that there will be a mass migration of God's people from all parts of the earth to that place for translation to heaven when Christ comes, is a product of fancy that finds no support in God's Word or in the writings of the Spirit of Prophecy. In fact, Mrs. White wrote the following message of warning to our people in the early days of the church:

**"Then I was pointed to some who are in the great error of believing that it is their duty to go to Old Jerusalem, and think they have a work to do there before the Lord comes.** Such a view is calculated to take the mind and interest from the present work of the Lord, under the message of the third angel; for those who think that they are yet to go to Jerusalem will have their minds there, and their means will be withheld from the cause of present truth, to get themselves and others there. I saw that such a mission would accomplish no real good, that it would take a long while to make a very few of the Jews believe even in the first advent of Christ, much more to believe in His second advent." Early Writings, p.75.

That testimony, given in the latter part of 1850, was not a condemnation of the Zionist Movement of Jews organized in 1897 at Basel, Switzerland, to establish a Jewish state in Palestine. Mrs. White warned against fanatics who were bent on going to Jerusalem to launch from that city evangelistic work for the people who had not received the knowledge of the truth. An editorial in our general church paper, in 1851, uttered this warning:

"We wish here to state that we as a people have no confidence in **the strange notions, that some have run into, that the saints have yet to go to Old Jerusalem,** etc, etc. Brethren, beware of such heresies."- The Review and Herald, October 7, 1851, p.36.

Although the testimony that Mrs. White gave in 1850 did not specifically refer to the Shepherd's Rod teachings, yet she emphatically condemned the idea in such a manner that it should not receive endorsement thereafter.

The Shepherd's Rod project of establishing the kingdom of David in Palestine, with the headquarters of the gospel work set up there, and with the 144,000 living there and directing the evangelistic activities of God's people for the conversion of souls in all lands before the close of probation, is contrary to the warning and counsel given us through the testimony by Ellen White.

## Dwell in Perfect Peace and Absolute Safety?

Furthermore, the Shepherd's Rod teaching that the 144,000 will go to Jerusalem first, and will be followed later by the rest of the living saints, and there find a place of perfect peace and absolute safety before the close of probation and the second advent of Christ in glory, finds no support in the Bible and in the writings of the Spirit of Prophecy. For example, the founder of the Shepherd's Rod says of the proposed establishment of the kingdom of David in Palestine before the close of probation: "This soon-coming kingdom being not like an earthly kingdom, but like a heavenly one, its confines shall be a place of perfect peace and absolute safety." "Behold, I Make All Things New" (1942), p.44.

He says also that "in the land where the kingdom stands; there sin exists not." "Behold I Make All Things New", p 47.

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On the other hand, it should be remarked that in so far as the teachings of the Bible are concerned, there is no indication that there will be any land in this present world where we can find perfect peace and absolute safety, where sin will not exist, prior to the close of probation and the second advent of Christ in glory. Such conditions will obtain for God's people after our Saviour has removed them from this sinful world when He comes to receive them unto Himself.

"All that will live godly in Christ Jesus shall suffer persecution"(2 Timothy 3:12). Christ said, "If they have persecuted me, they will also persecute you (John 15:20).

Nowhere in the Scriptures or in the writings of the Spirit of Prophecy do we read that the 144,000 will be exempt from the persecution foretold in the following prophecy: "And the dragon was wroth with the woman and went to make war with the remnant of her seed, which keep the commandments of God and have the testimony of Jesus Christ" (Revelation 12: 17).

Mrs. White says: "As America, the land of religious liberty, shall unite with the papacy in forcing the conscience and compelling men to honor the false sabbath, the people of every country on the globe will be led to follow her example." 6 Testimonies, p.18.

"Foreign nations will follow the example of the United States. Though she leads out, yet the same crisis **will come upon our people in all parts of the world.**" 6 Testimonies, p.395.

Since all of Palestine is a part of the world, it is clear from the statements given above by Mrs. White, that in that country the Lord's people will not find perfect peace and absolute safety during the final crisis.

## God's Plan for His People

"That which God purposed to do for the world through Israel, the chosen nation, He will finally accomplish through His church on earth today. He has 'let out His vineyard unto other husbandmen: even to . . . His covenant-keeping people, who faithfully 'render Him the fruits in their seasons.' Never has the Lord been without true representatives on this earth who have made His interests their own. These witnesses for God are numbered among spiritual Israel, and to them will be fulfilled all the covenant promises made by Jehovah to His ancient people." Prophets and Kings, p.713-714.

"While all the world is plunged in darkness, there will be light in every dwelling of the saints. They will catch the first light of His second appearing. The unsullied light will shine from His splendor, and Christ the Redeemer will be admired by all who have served Him. While the wicked flee, Christ's followers will rejoice in His presence.

"Then it is that the redeemed from among men will receive their promised inheritance. Thus God's purpose for Israel will meet with literal fulfillment. That which God purposes, man is powerless to disannul. Even amid the working of evil, God's purposes have been moving steadily forward to their accomplishment. It was thus with the house of Israel throughout the history of the divided monarchy; it is thus with spiritual Israel today.

"The seer of Patmos, looking down through the ages to the time of this restoration of Israel in the earth made new, testified: 'I beheld, and 10, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes and palms in their hands; and cried with a loud voice saying, Salvation to our God which sitteth upon the throne and unto the Lamb' (Revelation 7:9, 10). Prophets and Kings, p.720-721.

Brethren and sisters, let us ever remember that our destination is that "Jerusalem which is above" (Galatians 4:26). God's plan for His people is that they "come unto mount Sion, and unto the city of the



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living God, the heavenly Jerusalem" (Hebrews 12:22). Let us stay in that company of faithful ones who "desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for He hath prepared them a city" (Hebrews 11 :16). This is the company to which Abraham, that mighty man of faith, belonged, "for he looked for a city which hath foundation, whose builder and maker is God" (verse 10). That is the New Jerusalem, the Holy City that John saw coming down out of heaven to become the capital of the kingdom of Christ, the Root and Offspring of David, in the earth made new. (See Revelation 21:2, 10; 22:15, 16). There, and there alone, we shall find a city of perfect peace and absolute safety, where sin does not exist to annoy and disturb our souls.

"Let us be encouraged by the thought that the Lord is soon to come. Let this hope gladden our hearts. 'Yet a little while, and He that shall come will come, and will not tarry.' Hebrews 10:37. Blessed are those servants who, when their lord comes, shall be found watching.

"We are homeward bound. He who loved us so much as to die for us, hath builded for us a city. The New Jerusalem is our place of rest. There will be no sadness in the city of God. No wail of sorrow, no dirge of crushed hopes and buried affections, will evermore be heard. Soon the garments of heaviness will be changed for the wedding garment. Soon we shall witness the coronation of our King. Those whose lives have been hidden with Christ, those who on this earth have fought the good fight of faith, will shine forth with the Redeemer's glory in the kingdom of God.

"It will not be long till we shall see Him in whom our hopes of eternal life are centered. And in His presence, all the trials and sufferings of this life will be as nothingness. 'Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry.' Verse 35-37. Look up, look up, and let your faith continually increase. Let this faith guide you along the narrow path that leads through the gates of the city of God into the great beyond, the wide, unbounded future of glory that is for the redeemed. " 9 Testimonies, p.287-288.

Speaking particularly of the harrowing experience which the 144,000 shall have endured prior to their translation to heaven, Mrs. White says of them: "These, having been translated from the earth, from among the living, are counted as 'the first fruits unto God and to the lamb.' Revelation 15:2-3; 14:15. 'These are they which came out of great tribulation'; they have passed through the time of trouble such as never was since there was a nation. . they have stood without an intercessor through the final outpouring of God's judgments. . They have seen the earth wasted with famine and pestilence, the sun having power to scorch men with great heat, and they themselves have endured suffering, hunger, and thirst. "The Great Controversy, p.649.

### **Summation**

1. The Shepherd's Rod theory that the kingdom of David will be established here on earth, particularly Palestine, for God's people before the close of probation and the coming of Christ in glory is contrary to the teachings of the Bible and of the writings of the Spirit of Prophecy.
2. The truth is that the promised kingdom of David will not be set up until after the close of probation and the coming of Christ in glory.
3. The Shepherd's Rod view that the antitypical King David is to be another person than our Lord Jesus Christ is contrary to the teachings of the Bible and of the writings of the Spirit of Prophecy .
4. The truth is that Christ, the mighty "son of David," is the person to whom the everlasting Davidic throne and kingdom have been assured.

## SECTION THREE: THE HARVEST

Throughout this study it must be remembered that the term "harvest" is used in the Scriptures in more than one sense in its application to the carrying out of the plan of salvation. Here are two principal uses of the word as illustrated by texts of Scripture:

1. The word "harvest" is used to represent the gathering of souls into the church of God by the preaching of the gospel throughout the world before the close of probation. In this case, the reapers are the faithful men and women who teach the gospel to others.

Concerning this harvest, Christ said: "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into His harvest" (Matthew 9:37-38).

Again: "Say not ye, There are yet four months and then cometh harvest? behold, I say unto you, Lift up your eyes and look on the fields; for they are white already to harvest" (John 4:35).

2. The term "harvest" is used also to represent the gathering of the righteous and the wicked to their respective fates by angels at the second coming of Christ, to judge every man according as his work shall be, after the close of probation.

In the parable of the wheat and the tares the householder said: "Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather together first the tares and bind them into bundles to burn them: but gather the wheat into my barn" (Matthew 13:30).

In explaining the parable, Christ declared: "The harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father" (verses 39-43).

John says, And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of Man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in thy sickle and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust his sickle on the earth; and the earth was reaped.

"Another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to Him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth and gathered the vine of the earth, and cast it into the great winepress of the wrath of God" (Revelation 14:14-19).

These two important senses in which the term "harvest" is used in the Scriptures need to be kept clearly in mind by those who would not be led off into paths of error.

### The Shepherd's Rod Teaching

The Shepherd's Rod theory confuses the whole question of the harvest by taking texts that refer to the harvest in which the good and the bad are gathered unto their respective fates by holy angels after the close of probation, and applying them to that harvest in which souls are gathered into the church by gospel laborers before the close of probation.

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To bolster the theory that a theocratic kingdom of David will be set up for God's people on earth-specifically in Palestine-before the close of probation, the leader of the Shepherd's Rod group has divided the harvest of the parable of the wheat and the tares into two sections, with two comings of Christ. (See V.T. Houteff, *The Judgment and the Harvest* (1942), p.52, 68.)

In presenting his view of that harvest, Mr. Houteff says: "Note that the separation takes place just at the beginning of 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."-*The Shepherd's Rod*, Volume 1, (1930), p.104.

He says also: "Note that in the first section of the separation, the one in the church, the wicked are taken away from the just, whereas in the second, the one in Babylon, the just are called from among the wicked." *The Judgment and the Harvest* (1942), p.68.

Again: "Since these escaped ones (the first fruits, the 144,000 servants of God-Revelation 7:3) 'shall bring all your brethren' (the second fruits, the great multitude-Revelation 7:9) 'for an offering . . . out of all nations' (Isaiah 66:20, first part), this great ingathering necessarily, therefore, is the closing work of the gospel-the second section of the harvest." *The Judgment and the Harvest* (1942), p.70.

According to the chart presented in *The Shepherd's Rod* (Volume 1, edition of 1930, p. 224), the harvest referred to in the parable of the wheat and the tares was to begin at the close of the year 1930, or the beginning of 1931, with the effort of V.T. Houteff to call out the 144,000 for the special work that he outlined for them to do in the harvest of the wheat. But the harvest of the tares would be, in his opinion, the slaughter of the Seventh-day Adventists who reject his message, for thus he supposed that the slaughter predicted in Ezekiel 9 would be fulfilled. (See also his tract *The Answerer*, No.1, [1944], p.94-95).

Mr. Houteff, in his tract *The Judgment and the Harvest*, (1942), p.42-43, 49,67, alleges that the parable of the fish net cast into the sea, as recorded in Matthew 13:47-50, refers to the same thing. Hence the Shepherd's Rod theory concerning the parable of the wheat and the tares is that "the harvesting itself necessarily precedes the close of probation."-*The Judgment and the Harvest* (1942), p.66. We inquire, is that doctrine sound?

## Teaching of the Bible and the Spirit of Prophecy

The Shepherd's Rod teaching does not harmonize with that of the Bible and the writings of Ellen G. White concerning the parable of the wheat and the tares.

In His interpretation of the parable of the wheat and the tares, Christ said: "The harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father" (Matthew 13:39-43).

And in His interpretation of the parable of the fish net, Christ said: "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" (verses 49-50).

Note that Christ, in explaining the parables, emphasizes two things: (1) that the harvest in which the separation of the bad from the good is to take place will occur at the end of the world; and (2) that the reapers, the agents by which He will effect that harvest or separation, will be His angels.

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Ellen G. White says: "The great final separation of the righteous and the wicked He (Christ) had pictured in the parables of the wheat and tares and the fishing net." *The Desire of Ages*, p.333.

This statement by Mrs. White makes it plain that in the parable of the wheat and the tares, and in that of the fish net, Christ did not refer to the investigative judgment, which takes place before the close of probation, and which decides who among God's professed people shall be accepted or rejected as candidates for entrance into the kingdom of glory. But He was speaking of the "great final separation" of the righteous and the wicked, which will take place after the close of probation. Hence Mrs. White comments:

"When the mission of the gospel is completed, the judgment will accomplish the work of separation. . Both the parable of the tares and that of the net plainly teach that there is no time when all the wicked will turn to God. The wheat and the tares grow together until the harvest. The good and the bad fish are together drawn ashore for a final separation.

"Again, these parables teach that there is to be no probation after the judgment. When the work of the gospel is completed, there immediately follows the separation between the good and the evil, and the destiny of each class is forever fixed." *Christ's Object Lessons*, p.122-123.

Since the separation between the good and the evil will take place when the gospel work is completed, that separation must follow, and not precede, the close of probation. So Mrs. White consistently says:

"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.

"The wheat and tares grow together until the harvest, the end of the world." *Christ's Object Lessons*, p.75. "Till the end of time there will be tares among the wheat."-*The Ministry of Healing*, p.493. (Italics added).

"Although there are evils existing in the church, and will be until the end of the world, the church in these last days is to be the light of the world that is polluted and demoralized by sin." *Testimonies to Ministers*, p.49.

"He (Christ) has said that false brethren will be found in the church till the close of time. -*Christ's Object Lessons*, p.73.

"He (Christ) expressly states that the wheat and tares shall grow together till the harvest, which is the end of the world. Then the tares are to be gathered out of the field; but they are not to be transformed by a mighty miracle into wheat." *2 Spirit of Prophecy*, p.250.

Such is Mrs. White's teaching in reference to "the teaching of Christ and His apostles, who declared that the wheat and the tares are to grow together until the harvest, the end of the world." *The Great Controversy*, p.321. And in comment on the parable of the fish net, Mrs. White writes: "Here again the separation of the wicked from the righteous at the end of the world is impressed upon the minds of His hearers, in words that cannot be mistaken." *2 Spirit of Prophecy*, p.253.

"When the work of the investigative judgment closes, the destiny of all will have been decided for life or death. Probation is ended a short time before the appearing of the Lord in the clouds of heaven. Christ in the Revelation, looking forward to that time, declares: 'He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be.' Revelation 22:11-12." *The Great Controversy*, p.490-491.

## Summation

1. The Shepherd's Rod theory that the separation between the good and the bad, as foretold in the parable of the wheat and tares and in that of the fish net, will take place before the work of the gospel is completed, and before the close of probation for mankind in general, is contrary to the teachings of the Bible and the Spirit of Prophecy.

2. The truth of the matter is as stated by Ellen G. White: "When the mission of the gospel is completed, the judgment will accomplish the work of separation . . . When the work of the gospel is completed, there immediately follows the separation between the good and the evil, and the destiny of each class is forever fixed." -Christ's Object Lessons, p.122-123.

"When Christ entered the most holy place of the heavenly sanctuary to perform the closing work of the atonement, He committed to His servants the last message of mercy to be given to the world. Such is the warning of the third angel of Revelation 14. Immediately following its proclamation, the Son of Man is seen by the prophet coming in glory to reap the harvest of the earth."-4 Spirit of Prophecy, p.273.

## SECTION FOUR EZEKIEL 9

The slaughter referred to in Ezekiel 9 is one of the principle subjects of the Shepherd's Rod teachings. We set forth here a few of the salient features of that teaching in order to compare them with counsels given us by the Spirit of Prophecy.

The Shepherd's Rod leader holds that the slaughter referred to in Ezekiel 9 is a slaughter of Seventh-day Adventists who reject the Shepherd's Rod message, and that it is to take place before the loud cry and the close of probation. Excerpts from his literature on this subject are as follows:

"Had the church as a body, or at least the leaders of the Seventh-day Adventist denomination accepted the message of reform as presented to them in 'The Shepherd's Rod, Volume 1, there would be no necessity for that class to fall by the figure of the five men with the slaughter weapons. It is the reception or rejection of the message that will fix the destiny of the two classes as described in the following testimony: (quotes Early Writings, p.270)." The Shepherd's Rod, Volume 2, (1932), p.218.

In comment on Revelation 3:14-16, he says: "Note that the existence of the present name 'Seventh-day Adventist' is conditional, otherwise the name will be spewed out of His mouth." The Shepherd's Rod, Volume 1 (1930), p.101.

Hence, Mr. Houteff reasons: "Thus, the church is reorganized under a new name. The old name, being polluted, could no longer be retained. There is no one to go by the old name, for the ones who were not worthy of having the new name have perished under the figure of the five men with the slaughter weapons of Ezekiel 9. The name only remains for a curse." The Shepherd's Rod, p.155. And in reference to the "half an hour; of Revelation 8:1, he says: "Thus the silence of half an hour points forward to this great event for the church of God. Its fulfillment would bring us to the time of the harvest, or as it is called, the Loud Cry of the Third Angel's Message of Revelation 18—the last message to the world. Thus, while the five men with the slaughter weapons are taking away those represented by the tares within the church, there will be silence in heaven for about half an hour (seven days), after which the judgment will commence again for those who shall be sealed in the time of the great harvest, which is the end of the world." The Shepherd's Rod, Volume 2 (1932), p.217.

Again: "The five agents that destroy the wicked in the church are not forces of nature but men with slaughter weapons in their hands. They are supernatural beings, not natural elements." The Answerer, No. 2 (1944), p.42-43. Although he says that this slaughter will not be performed by the seven last

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plagues, yet he affirms that "a common end (death) befalls both the wicked in the church of Laodicea, and the wicked in the churches of Babylon. And only those who say, 'We need not look for miracles and the marked manifestation of God's power as in former days,' think the slaughter is not literal." The Shepherd's Rod, p.44

Thus they teach;

1. That Seventh-day Adventists, leaders and people, who reject the message of the Shepherd's Rod will be slaughtered during the half hour of Revelation 8:1.
2. That this half hour will mark the beginning of the time of harvest.
3. That the time of harvest is synchronous with the loud cry of the third angel's message.
4. That the removal of the tares from the church is the same as the slaughter referred to in Ezekiel 9.
5. That the slaughter of Ezekiel 9 will take place prior to the close of probation, and not at or subsequent to the second advent of Christ.

## Our Position.

The Seventh-day Adventist Position Seventh-day Adventists hold that the slaughter of the unfaithful leaders and people in the church, as foretold in Ezekiel 9, will occur after the close of probation, and in the general destruction of the wicked during the falling of the seven last plagues and at the second coming of Christ in glory.

Ellen G. White, in a message of rebuke to those in the church who would excuse wrongdoing among the professed people of God, and who murmur against those who reprove sin, says:

"Unless they repent, and leave the work of Satan in oppressing those who have the burden of the work and in holding up the hands of sinners in Zion, they will never receive the mark of God's sealing approval. They will fall in the general destruction of the wicked, represented by the work of the five men bearing slaughter weapons. Mark this point with care: Those who receive the pure mark of truth, wrought in them by the power of the Holy Ghost, represented by a mark by the man in linen, are those 'that sigh and that cry for all the abominations that be done in the church. .

"But the general slaughter of all those who do not thus see the wide contrast between sin and righteousness, and do not feel as those do who stand in the counsel of God and receive the mark, is described in the order to the five men with slaughter weapons: Go ye after him through the city, and smite: let not your eye spare, neither have ye pity; slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at My sanctuary' [Ezekiel 9:56]" 3 Testimonies, p.267.

Note that, according to Mrs. White's statement, the slaughter foretold in Ezekiel 9 will be fulfilled "in the general slaughter of the wicked" that is to come. When will that be? In Testimonies to Ministers, p.431-432, Mrs. White indicates that this slaughter will take place during the pouring out of the seven last plagues after the close of probation for all mankind. In another place she describes more fully that awful time of slaughter of those who, both in and out of the church, shall have sinned away their day of grace by impenitence and disobedience. Their awakening in that terrible hour is pictured thus by her pen, calling particular attention to the fate of leaders of apostasy in the religious world generally:

"The people see that they have been deluded. They accuse one another of having led them to destruction; but all unite in heaping their bitterest condemnation upon the ministers. Unfaithful pastors have prophesied smooth things; they have led their hearers to make void the law of God and to

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persecute those who would keep it holy. Now, in their despair, these teachers confess before the world their work of deception. The multitudes are filled with fury. 'We are lost!' they cry, 'and you are the cause of our ruin;' and they turn upon the false shepherds. The very ones that once admired them most will pronounce the most dreadful curses upon them. The very hands that once crowned them with laurels will be raised for their destruction. The swords which were to slay God's people are now employed to destroy their enemies. Everywhere there is strife and bloodshed.

" 'A noise shall come even to the ends of the earth; for the lord hath a controversy with the nations, He will plead with all flesh; He will give them that are wicked to the sword.' Jeremiah 25:31 . For six thousand years the great controversy has been in progress; the Son of God and His heavenly messengers have been in conflict with the power of the evil one, to warn, enlighten, and save the children of men. Now, all have made their decision; the wicked have fully united with Satan in his warfare against God. The time has come for God to vindicate the authority of His downtrodden law. Now the controversy is not alone with Satan, but with men. 'The Lord has a controversy with the nations'; 'He will give them that are wicked to the sword.'

"The mark of deliverance has been set upon those 'that sigh and that cry for all the abominations that be done.' Now the angel of death goes forth, represented in Ezekiel's vision by the men with the slaughtering weapons, to whom the command is given: 'Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at My sanctuary.' Says the prophet, 'They began at the ancient men which were before the house.' Ezekiel 9:1-6. The work of destruction begins among those who have professed to be the spiritual guardians of the people. The false watchmen are the first to fall. There are none to pity or to spare. Men, women, maidens, and little children perish together.

"At the coming of Christ the wicked are blotted from the face of the whole earth-consumed with the spirit of His mouth and destroyed by the brightness of His glory. Christ takes His people to the city of God and the earth is emptied of its inhabitants." Great Controversy, p.655-657.

The statements from the pen of Mrs. White clearly and definitely show that the slaughter foretold in Ezekiel 9 will not take place until after "all have made their decision," and at the time when the seven last plagues shall fall upon those who persist in disobeying God.

Furthermore, in comment on the parable of the ten virgins, Mrs. White makes it clear that there will be no general slaughter of unconverted Seventh day Adventists before the close of probation, for otherwise the unfaithful in the church, as represented by the five foolish virgins, would not be left to be found unprepared for probation's closing hour. The lord's servant says:

The great final test comes at the close of human probation, when it will be too late for the soul's need to be supplied. The ten virgins are watching in the evening of this earth's history. All claim to be Christians. All apparently wait for Christ's appearing. But five are unready. Five will be found surprised, dismayed, outside the banquet hall. Christ's Object Lessons, p.412.

## **Will There be Two Comings of Christ?**

Will There Be Two Comings of Christ? The Shepherd's Rod leader affirms that there will be two comings of Christ: (1) one invisible, in the investigative judgment, to slay the disobedient in the church before the close of probation; and (2) the other, a visible coming in glory, after the close of probation and the seven last plagues.

Mrs. White states: "When the work of the gospel is completed, there immediately follows the separation between the good and the evil." Christ's Object Lessons, p.123. In thus commenting on the

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parable of the net (in Matthew 13:47-50), Mrs. White shows that the good and the bad will not be separated until the close of probation.

When the attention of the author of The Shepherd's Rod was called to that statement by Mrs. White, he said:

"The separation which takes place when Christ comes the second time, is His taking the saints to heaven with Him (John 14:3; 1 Thessalonians 4:17) and leaving the wicked dead here on earth (2 Thessalonians 2:7-8). In this way His second coming does bring about a physical separation. But the preliminary separation takes place before the second advent of Christ, at His invisible coming, when He puts the 'sheep' on His right hand and the 'goats' on His left (Matthew 25:32-33; 13:30; Revelation 18:4; Matthew 13:48)."- The Answerer, No. 2 (1944), P 39.

Again, in commenting on Isaiah 66:15-17, the author of The Shepherd's Rod, Volume 1, 1930 edition, p. 170, says: "The coming of the lord 'with fire . . . to render his anger with fury,' is not the coming of Christ in the clouds to receive His people. it is before the close of probation, and in the time of the purification of the church."

Thus the Shepherd's Rod teaching is that there are to be two comings of Christ in connection with the closing events of this age: (1) an invisible coming before the close of probation, to slay the disobedient in the church; and (2) a visible coming, after the close of probation, to receive his people. Note also that Mr. Houteff declares that the coming of Christ to separate the sheep from the goats, as foretold in Matthew 25:31-34, will be an "invisible coming," and that this separation is to take place before the second advent of Christ. In so doing, the Shepherd's Rod leader contradicts what is taught in the writings of the Spirit of Prophecy. Mrs. White, in commenting on Matthew 25:31-34, declares that the separation of the sheep from the goats will take place when Christ shall come in glory:

"Not until the personal advent of Christ can His people receive the kingdom. The Saviour said: 'When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats: and He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.' Matthew 25:31-34. We have seen by the scriptures just given that when the Son of Man comes, the dead are raised incorruptible and the living are changed. By this great change they are prepared to receive the kingdom; for Paul says: 'Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.' 1 Corinthians 15:50.-Great Controversy, p.322-323.

"The throne of glory represents the kingdom of glory; and this kingdom is referred to in the Saviour's words: 'When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations.' Matthew 25:31-32. This kingdom is yet future. It is not to be set up until the second advent of Christ. "Great Controversy, p.347.

When Christ comes, He will "appear the second time," and not some third time. The statement in Hebrews 9:28 that "unto them that look for Him shall He appear the second time"; proves that there is to be a not previous coming of the lord with fire to slay the unfaithful in the church before probation closes. The Scriptures plainly show that Christ will come with fire when He comes to gather His people unto Himself. (See Psalm 50:3-5; 2 Thessalonians 1:7-10). In her description of the deliverance of God's people at the second advent of Christ, Mrs. White says:

"Fierce lightnings leap from the heavens, enveloping the earth in a sheet of flame." Great Controversy, p.638.



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A small cloud appears in the east. "The people of God know this to be the sign of the Son of man. In solemn silence they gaze upon it as it draws nearer the earth, becoming lighter and more glorious, until it is a great white cloud, its base a glory like consuming fire, and above it the rainbow of the covenant." Great Controversy, p.640-641.

"The King of kings descends upon the cloud, wrapped in flaming fire. The heavens are rolled together as a scroll, the earth trembles before Him, and every mountain and island is moved out of its place. 'Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people.'" Psalms 50:3-4." Great Controversy, p. 641-642.

"At the coming of Christ the wicked are blotted from the face of the whole earth-consumed with the spirit of His mouth and destroyed by the brightness of His glory. Christ takes His people to the city of God, and the earth is emptied of its inhabitants." Great Controversy, p.657.

### Summation

1. The Shepherd's Rod theory that the slaughter of the unfaithful in the church, as foretold in Ezekiel 9, will take place prior to the close of probation for all mankind and before the falling of the seven last plagues is an erroneous notion.

2. The truth is that the slaughter predicted in Ezekiel 9 will occur after the close of probation for all humanity. and in the general destruction of the wicked during the falling of the seven last plagues and at the second coming of Christ in glory.

(For further consideration of this subject, see the chapter entitled "The Harvest," on pages 14-20 of this study).

## SECTION FIVE: THE SEALING

The sealing work foretold in Ezekiel 9 and Revelation 7 is a subject of much discussion in the literature issued by Victor T. Houteff, the Shepherd's Rod leader. In considering this subject, he lays great stress on his concept of the role that the 144,000 are to play as first fruits unto God. The first sentence in the introduction to his first book reads: "This publication contains only one main subject with a double lesson; namely, the 144,000, and a call for reformation." The Shepherd's Rod, Volume 1, (1930), p.11.

Hence his definition: "The sealing of the 144,000 is the separation of the faithful from the disloyal ones; the purification of the church." The Shepherd's Rod, p.29

### Time Setting

Mr. Houteff says: "The sealing of the 144,000 can not extend to the close of probation, for they must be sealed long before that time, and it must close before the loud cry of the third angel's message."-The Shepherd's Rod, p.35. Also: "If we were to mark out the exact time of the beginning of this sealing, we would say it began sometime during 1929." The Shepherd's Rod, p.32.

Why 1929? Because he claims that light on the sealing work was given to him in that year (The Shepherd's Rod, p.157). Hence the year 1929 occupies a conspicuous place in one of his prophetic charts (The Shepherd's Rod, p. 221). Claiming that he began to proclaim the sealing message for the 144,000 in 1929, he adds: "Thus, the sighing and crying since 1929 for the abominations in the church, has been the supreme evidence that we are living in the period of the sealing." The Answerer, No. 2, (1944), p.34.

His theory is that the investigative judgment for the dead professed people of God extended from 1844 to 1929, and for the living from 1929 to the present time (The Answerer, No. 2 (1944) p.33; The Shepherd's Rod, Volume 2 [1932], p.150, 162).

Assuming that the 430 years of Israel's sojourn prior to the deliverance from Egyptian bondage, as recorded in Exodus 12:40, must have an antitypical counterpart in the Christian dispensation, Mr. Houteff solves the problem as follows: He chooses A.D. 1500 as a starting point, alleging that at this date Martin Luther discovered a Bible in the library of the University of Erfurt, and was thus called out of Rome. By reckoning the 430 years from A.D.1500, Mr. Houteff ends them in 1930, the very year in which he began to publish his call for the 144,000 to come out and do the work he had planned for them. He does a similar thing with the 390 plus 40 years of the prophecy of Ezekiel 4:56, in his new effort to show that his work has been a remarkable fulfillment of time prophecies in the Bible. (See V. T. Houteff, The Shepherd's Rod, Volume 1, (1930), p.108-117, 133 (chart), 219, 221, 227, 228; The Shepherd's Rod, Volume 1 [in tract form, 1945 ed.], p. 84-87).

## **Warning Against Time Setters**

Many years ago Ellen G. White gave testimonies of warning that the Lord's people should beware of time setting. She wrote: "Time has not been a test since 1844, and it will never again be a test." Early Writings, p.75.

"I saw that God tested His people upon time in 1844, but that no time which has since been set has borne the special marks of His hand. He has not tested His people upon any particular time since 1844. We have been, and still are, in the patient waiting time." Testimonies, Volume 1, p 409.

"The repeated efforts to find new dates for the beginning and close of the prophetic periods, and the unsound reasoning necessary to sustain these positions, not only lead minds away from the present truth, but throw contempt upon all efforts to explain the prophecies." Great Controversy, p 457.

"Let all our brethren and sisters beware of anyone who would set a time for the Lord to fulfill His word in regard to His coming, or in regard to any other promise He has made of special significance. 'It is not for you to know the times or the seasons, which the Father hath put in His own power.' False teachers may appear to be very zealous for the work of God, and may expend means to bring their theories before the world and the church; but as they mingle error with truth, their message is one of deception, and will lead souls into false paths. They are to be met and opposed, not because they are bad men, but because they are teachers of falsehood and are endeavoring to put upon falsehood the stamp of truth." Testimonies to Ministers, p.55.

"Again and again have I been warned in regard to time-setting. There will never again be a message for the people of God that will be based on time. We are not to know the definite time either for the outpouring of the Holy Spirit or for the coming of Christ." "It Is Not For you to Know the Times and Seasons," Review and Herald, March 22, 1892, p.177-178.

"The Lord showed me that the message must go, and that is must not be hung on time; for time will never be a test again." Review and Herald, March 22, 1892, p.178.

## **Warning Against Divisive Speculations**

"Instead of exhausting the powers of our mind in speculations in regard to the times and seasons which the Lord has placed in His own power, and withheld from men, we are to yield ourselves to the control of the Holy Spirit, to do present duties, to give the bread of life, unadulterated with human opinions, to souls who are perishing for the truth.

"Satan is ever ready to fill the mind with theories and calculations that will divert men from the present truth, and disqualify them for the giving of the third angel's message to the world." Review and Herald, March 22, 1892, p.177.

Thus it is evident that since 1844 any setting of dates for the fulfillment of prophecy in connection with the closing work of the gospel is contrary to the counsels of the Scriptures and of the writings of the Spirit of Prophecy.

## **What Is the Message of the Hour?**

Mr. Houteff claimed that his message concerning the 144,000 is the message of the hour, saying: "If the ministry can prove us wrong on the 144,000, which is the message of the hour, or even on anyone topic in our publications, we agree to retract our position and destroy all of our three volumes." The Warning Paradox (1933), p.59.

For more than a quarter of a century, the Shepherd's Rod party has sought to divert Seventh-day Adventists from the work of giving the third angel's message to every nation, kindred, tongue, and people, and to lead us to absorb time, energy, and means in speculations about the 144,000 and other things not of primary importance and certainly not the message for this hour. We were told long ago by the pen of Sister White:

"The truth comprised in the first, second, and third angel's messages must go to every nation, kindred, tongue, and people; it must lighten the darkness of every continent and extend to the islands of the sea. Nothing of human invention must be allowed to retard this work." 6 Testimonies, p.133.

"The Lord designs that the proclamation of the third angel's message shall be the highest, greatest work carried on in our world at this time." 8 Testimonies, p.180.

"To present these truths is the work of the third angel's message. The Lord designs that the presentation of this message shall be the highest, greatest work carried on in the world at this time." 6 Testimonies, p.11.

"The third angel, flying in the midst of heaven and heralding the commandments of God and the testimony of Jesus, represents our work. The message loses none of its force in the angel's onward flight, for John sees it increasing in strength and power until the whole earth is lightened with its glory. The course of God's commandment keeping people is onward, ever onward." 5 Testimonies, p.383.

The faith and feelings of men may change; but the truth of God, never. The third angel's message is sounding; it is infallible." 4 Testimonies, p.595.

"It is certain that we have the truth as that God lives; and Satan, with all his arts and hellish power, cannot change the truth of God into a lie. While the great adversary will try his utmost to make of none effect the word of God, truth must go forth as a lamp that burneth." 5 Testimonies, p.595.

Thus the message of the hour-the message for this time-is that of the three angels of Revelation 14:6-12, and it is to become more the message of the hour as we near the close of probation.

## **That They Should Never Die**

In 1935, Mr. Houteff said: "The denomination has always believed that its purpose was to gather the remnant people, the 144,000. Hence, when it (the net) was first sent forth in 1844, which it still vaguely believes it is after, but which the Shepherd's Rod proves it has already gathered." The Symbolic Code, Volume 1, No. 9 (March 15, 1935), p.8. Such was the burden of his message: "The time has fully arrived

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for the 144,000 to come into line with God's program for the finishing of His work and the preparing of them for translation." *The Great Paradox of the Ages* (1941), p.66.

He declared that those who accepted his message, and lived it as he directed, would never die, but would be translated without tasting death. Note the following statement penned by him to his adherents in 1934: "keep your knees in motion and let not opportunities be neglected, for the 'final movements shall be rapid ones.' Thus shall you 'walk with God' as Enoch of old, and as he was translated without tasting death so shall you be." *The Symbolic Code*, Volume 1, No. 4 (October 15, 1934), p.4.

About six months later he published in an official Shepherd's Rod organ this statement: "Moreover, as the Shepherd's Rod is the Elijah message (*Testimonies to Ministers*, p 475) **It is impossible for anyone who accepts it and lives it to die, for the type demands translation.** Thus it is that Elijah stands as a type of the 144,000." *The Symbolic Code*, No. 9, (March 15, 1935), p.9. In the following year he declared: "There is nothing that can take the life of the 144,000." *The Symbolic Code*, Volume 2, Nos. 7-8 (July-August, 1936), p.11.

And in the next year he thus defended his recent marriage against the criticism of some of his followers: "Those who believe in Present Truth, yet continue to find fault with Brother Houteff's marriage, prove to us one of two things: either that they are shallow thinkers, or that they have no faith in what they believe, for the message teaches that we, as a part of the 144,000, shall never die." *The Symbolic Code*, Volume 3, Nos. 5-6 (May-June, 1937), p.8.

Nevertheless, this notice concerning Mr. Houteff himself, the chief propagator of the Shepherd's Rod message concerning the 144,000, appeared in his own paper: "Victor Tasho Houteff was born in Raicovo, Bulgaria, March 2, 1885, and died February 5, 1955, at the Hillcrest Hospital in Waco, Texas." *The Symbolic Code*, Volume 10, Nos. 34 (January-February, 1955), p.9.

A few weeks later a statement was issued under the title "V. T. Houteff's Death in Relation to the Message," which said: "Brother Houteff's death may be a shock and a surprise." *The Symbolic Code*, Volume 10, No.5 (March, 1955),p.11.

It doubtless was "a shock and a surprise" to those who had accepted his teachings and supposed that he, as leader of the 144,000, would never die. This sad experience of delusion illustrated how important it is that God's people should stay by the counsel that He gave through Sister White many years ago:

"Christ says that there will be those in the church who will present fables and suppositions, when God has given grand, elevating, ennobling truths, which should ever be kept in the treasure house of the mind. When men pick up this theory and that theory, when they are curious to know something it is not necessary for them to know, God is not leading them. It is not His plan that His people shall present something which they have to suppose, which is not taught in the Word. It is not His will that they shall get into controversy over questions which will not help them spiritually, such as, Who is to compose the hundred and forty-four thousand. This those who are the elect of God will in a short time know without question.

"My brethren and sisters, appreciate and study the truths God has given for you and your children. Spend not your time in seeking to know that which will be no spiritual help. 'What shall I do to inherit eternal life?' This is the all important question, and it has been clearly answered." *Elmshaven Leaflets*, Volume 2, No.1, p.12.

## **Are the 144,000 to Minister on Earth?**

The Shepherd's Rod literature teaches: "let it be carefully noted that in his vision, John saw the 144,000 stand not on Mount Zion in heaven, but upon earth, for had it been otherwise, he would not say 'and I heard a voice from heaven.' " "Behold the Lion of the Tribe of Judah, the Root of David" (1937), p4

Thus Mr. Houteff would have his followers believe that John, in Revelation 14:1-5; 15:2-3, saw the 144,000 organized and functioning as a special and distinct group upon earth, in this present world, before the close of probationary time. In contrast with that strange view, Mrs. White's comments on these texts of Scripture is this:

"In holy vision the prophet saw the ultimate triumph of God's remnant church. He writes: 'I saw as it were a sea of glass mingled with fire: and them that had gotten the victory, , stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the lamb, saying, Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints' (Revelation 15:2-3). 'And I looked, and lo, a lamb stood on the Mount Sion, and with Him a hundred forty and four thousand, having His Father's name written in their foreheads' (Revelation 14:1), In this world their minds were consecrated to God; they served Him with the intellect and with the heart; and now He can place His name 'in their foreheads.' " The Acts of the Apostles, p.590-591.

This statement plainly shows that John, in Revelation 14:1-5 and 15:2-3, beheld the 144,000 as they shall be in "the ultimate triumph of God's remnant church," when they shall be with their Lord in the better world to come. In a vision given her of the triumph of God's people at Christ's second coming and their entrance into the life to come, Mrs. White saw the following:

"Mount Zion was just before us, and on the mount was a glorious temple, and about it were seven other mountains, on which grew roses and lilies . . . And as we were about to enter the holy temple, Jesus raised His lovely voice and said, 'Only the 144,000 enter this place,' and we shouted, 'Alleluia.' "This temple was supported by seven pillars, all of transparent gold, set with pearls most glorious. The wonderful things I there saw, I cannot describe. Oh, that I could talk in the language of Canaan, then could I tell a little of the glory of the better world. I saw there tables of stone in which the names of the 144,000 were engraved in letters of gold." Early Writings, p.19.

Additional statements by Mrs. White also make it clear that in Revelation 14:1-5 and 15:2-3, John was viewing the 144,000, not as in this present world, but as triumphant in the world to come after their deliverance at Christ's second coming. For example, she says:

"We all entered the cloud together, and were seven days ascending to the sea of glass, when Jesus brought the crowns, and with his own right hand placed them on our heads. He gave us harps of gold and palms of victory. Here on the sea of glass the 144,000 stood in a perfect square. Some had very bright crowns, others not so bright. Some crowns appeared heavy with stars, while others had but few. All were perfectly satisfied with their crowns. And they were all clothed with a glorious white mantle from their shoulders to their feet. Angels were all about us as we marched over the sea of glass to the gate of the city." 1 Testimonies, p.60-61.

"Upon the crystal sea before the throne, that sea of glass as it were mingled with fire—are gathered the company that have gotten the victory over the beast, and over his image, and over his mark, and over the number of his name.' With the lamb upon Mount Zion, 'having the harps of God,' they stand, the hundred and forty and four thousand that were redeemed from among men; and there is heard, as the sound of many waters, and as the sound of a great thunder, 'the voice of harpers harping with their harps' [Revelation 14:1-5; 15:2-3]. And they sing 'a new song' before the throne, a song which no man can learn save the hundred and forty and four thousand. It is the song of Moses and the lamb—a song of

deliverance. None but the hundred and forty-four thousand can learn that song; for it is the song Of their experience, an experience such as no other company have ever had. 'These are they which follow the Lamb whithersoever

He goeth.' These, having been translated from the earth, from among the living, are counted as 'the first fruits unto God and to the Lamb.' " Great Controversy, p.648-649.

Mr. Houteff's interpretation Of Revelation 14:1-5 and 15:2-3, as meaning that "John saw the 144,000 stand not on Mount Zion in heaven, but upon earth," patently contradicts Mrs. White's statements that the apostle, in those passages of Scripture, speaks of the 144,000 as he saw them in "the ultimate triumph of God's remnant church" and in the world to come after God's people shall have ascended to heaven after Christ's second coming in glory.

## **Will They Gather the Great Multitude In?**

The Shepherd's Rod teaching is that after the 144,000 are sealed, they will gather into Christ's fold the great multitude described in Revelation 7:9. For example, Mr. Houteff says:

"As the 144,000 are the 'first fruits,' there must be second fruits, for where there is first, there must also be a second. And as the first fruits are the 'servants of God,' they must subsequently be sent to all nations to gather the second fruits (Isaiah 66:19-20)—the great multitude of Revelation 7:9, whom John saw after viewing the sealing of the 144,000." "Behold the Lion of the Tribe of Judah, the Root of David" (1937), p.16-17.

In evaluating that statement, let us take into consideration several things, the first of which is that the sealing work covers a period of time. Did it start in 1929 as Mr. Houteff has alleged?

According to Mrs. White, the sealing work was going on as far back as 1851, for in that year she published the following statements: "Satan is now using every device in this sealing time to keep the minds of God's people from the present truth." Early Writings, p.43

"I saw that Satan was at work in these ways to distract, deceive, and draw away God's people, just now in this sealing time." Early Writings, p.44.

In this connection, we need to keep in mind this statement by Mrs. White concerning the work of the investigative judgment:

"As the books of record are opened in the judgment, the lives of all who have believed on Jesus come in review before God. Beginning with those who first lived upon the earth, our Advocate presents the cases of each successive generation, and closes with the living." Great Controversy, p.483. That is, the closing phase of the investigative judgment will deal with the cases of those who shall then be alive upon the earth. Many have died in the faith of the third angel's message since it first began to be proclaimed, and such now rest from their labors, as indicated in Revelation 14:13. Therefore the sealing work wrought in them, and the probation that was given them for this purpose, closed at their death, for "it is impossible for men to secure the salvation of the soul after death." Christ's Object Lessons, p.263. (See also Proverbs 14:32 and Isaiah 38:18-19).

Since the investigative judgment "closes with the living," as noted above, and since the 144,000 will live to see the Lord come in glory and will be translated to heaven then without having tasted death, it is obvious that their cases will be dealt with in the last phase of Christ's mediatorial work in the heavenly sanctuary. Thus the sealing work to be wrought in them will cease for them not at death but when the probation of all the living inhabitants of earth shall mark the close of the investigative judgment and shall fix for eternity their character and destiny, shortly before Christ comes the second time (Revelation

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22: 11-12). Mrs. White says: "Especially in the closing work for the church, in the sealing time of the one hundred and forty-four thousand who are to stand without fault before the throne of God, will they feel most deeply the wrongs of God's professed people." 3 Testimonies, p. 266.

That last statement indicates that the 144,000 will be sealed at the last, for the time of their sealing is in the closing work for the church.

Hence we find that those saints who are to be translated at Christ's second coming, without having tasted of death, will receive the impress of the seal at the close of probation. In Mrs. White's writings we read:

"When Jesus leaves the sanctuary, then they who are holy and righteous will be holy and righteous still; for all their sins will then be blotted out, and they will be sealed with the seal of the living God. But those that are unjust and filthy will be unjust and filthy still; for then there will be no Priest in the sanctuary to offer their sacrifices, their confessions, and their prayers before the Father's throne." Early Writings, p.48.

"Those who are uniting with the world are receiving the worldly mold and preparing for the mark of the beast. Those who are distrustful of self, who are humbling themselves before God and purifying their souls by obeying the truth—these are receiving the heavenly mold and preparing for the seal of God in their foreheads. When the decree goes forth and the stamp is impressed, their character will remain pure and spotless for eternity." 5 Testimonies, p.216.

"Are we striving with all our power to attain to the stature of men and women in Christ? Are we seeking for His fullness, ever pressing toward the mark set before us—the perfection of His character? When the Lord's people reach this mark, they will be complete in Christ, and the recording angel will declare, 'it is finished.'" "The Promise of the Spirit," Review and Herald, June 10, 1902, p.9.

Jesus is soon to step out from between God and man, the sealing will then be accomplished, finished up." Record Book 1, 1849, p.72.

The truth is that when the decree closing probation goes forth, then and not till then will the seal of the living God be impressed upon those saints who are to be translated to heaven without having tasted of death. Mr. Houteff's theory that the 144,000 must be sealed long before the close of probation, and before the giving of the loud cry of the third angel's message, is without support and is erroneous.

## Will There Be Second Fruits?

As noted already, the Shepherd's Rod teaching is that the gathering of first fruits unto God involves also a gathering of second fruits to Him, an assertion that repeatedly appears in the writings of Mr. Houteff. His theory is succinctly stated in these words from his pen: "As the 144,000 are the 'firstfruits' there must be second fruits, for where there is first, there must also be second. And as the first fruits are the 'servants of God,' they must subsequently be sent to all nations to gather the second fruits (Isaiah 66:19-20)—the great multitude of Revelation 7:9, whom John saw after viewing the sealing of the 144,000." "Behold the Lion of the Tribe of Judah, the Root of David" (1937), p.16-17.

Again Mr. Houteff says: "Therefore, two distinct separations, at two different times; namely, the first fruits or the 144,000—the virgins of Revelation 14:4, from the church (Revelation 7:1-8), then follows the separation of the second fruits—the great multitude which no man can number (Revelation 7:9), the just from among the wicked." The Dardanelles of the Bible (1933), p.25.

The Shepherd's Rod leader speaks of the 144,000 as bringing the great multitude as "an offering" of second fruits, saying: "Since these escaped ones (the first fruits, the 144,000 servants of God—Revelation

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7:3) 'shall bring all your brethren' (the second fruits, the great multitude—Revelation 7:9) 'for an offering. . . out of all nations' (Isaiah 66:20, first part), this great ingathering necessarily, therefore, is the closing work of the gospel—the second section of the harvest." *The Judgment and the Harvest* (1942 p.70.)

Mr. Houteff's assumption that since first fruits were presented to the Lord, there must of necessity be brought also an "offering" of second fruits, is erroneous.

We are told by Mrs. White: "The significance of the Jewish economy is not yet fully comprehended. Truths vast and profound are shadowed forth in its rites and symbols. The gospel is the key that unlocks its mysteries. Through a knowledge of the plan of redemption, its truths are opened to the understanding. Far more than we do, it is our privilege to understand these wonderful themes." *Christ's Object Lessons*, p.133.

Now let us consider the three great annual feasts of the Jews, when the first fruits of the produce of the field were presented to God.

### **Passover and Its First Fruits**

On one of the days of the Passover Feast. a wave sheaf of the new crop of grain was presented to God as first fruits, this marking the beginning of the barley harvest. (See Leviticus 23:10-12; Exodus 34:25-26; *Patriarchs and Prophets*, p.539; *Desire of Ages*, p.77). "Ye shalt bring a sheaf of the first fruits of your harvest unto the priest" (Leviticus 23:10).

Concerning the antitype of the first fruits of the barley harvest, as presented at the time of the paschal festivities, we read:

"Christ arose from the dead as the first fruits of those that slept. He was the antitype of the wave sheaf, and His resurrection took place on the very day when the wave sheaf was to be presented before the Lord. For more than a thousand years this symbolic ceremony had been performed. From the harvest fields the first heads of ripened grain were gathered, and when the people went up to Jerusalem to the Passover the sheaf of first fruits was waved as a thank offering before the Lord. Not until this was presented could the sickle be put to the grain, and it be gathered into sheaves. The sheaf dedicated to God represented the harvest. So Christ the first fruits represented the great spiritual harvest to be gathered for the kingdom of God. His resurrection is the type and pledge of the resurrection of all the righteous dead. 'For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him.' 1 Thessalonians 4:14. "As Christ arose, He brought from the grave a multitude of captives. The earthquake at His death had rent open their graves, and when He arose, they came forth with Him. They were those who had been co-laborers with God, and who at the cost of their lives had borne testimony to the truth. Now they were to be witnesses for Him who had raised them from the dead.

"During His ministry, Jesus had raised the dead to life. He had raised the son of the widow of Nain, and the ruler's daughter and Lazarus. But these were not clothed with immortality. After they were raised, they were still subject to death. But those who came forth from the grave at Christ's resurrection, were raised to everlasting life. They ascended with Him as trophies of his victory over death and the grave. These, said Christ, are no longer the captives of Satan; I have redeemed them. I have brought them from the grave as the first fruits of My power, to be with Me where I am, never more to see death or experience sorrow." *Desire of Ages*, p. 785-786.

We read of Christ's ascension to heaven: "But He waves them (the angels) back. Not yet; He cannot now receive the coronet of glory and the royal robe. He enters into the presence of His Father. He points to His wounded head, the pierced side, the marred feet; He lifts His hands, bearing the print of nails: He



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points to the tokens of His triumph; He presents to God the wave sheaf, those raised with Him as representatives of that great multitude who shall come forth from the grave at His second coming." Desire of Ages, p.834.

"Christ was the first-fruits of them that slept. It was to the glory of God that the Prince of life should be the first-fruits, the antitype of the wave-sheaf. 'For whom he did foreknow, he also did predestinate to be conformed to the image of His Son, that he might be the firstborn among many brethren.' This very scene, the resurrection of Christ from the dead, had been celebrated in type by the Jews. When the first heads of grain ripened in the field, they were carefully gathered; and when the people went up to Jerusalem; these were presented to the Lord as a thank offering. The people waved the ripened sheaf before God, acknowledging Him as the lord of the harvest. After this ceremony the sickle could be put to the wheat, and the harvest gathered.

"So those who had been raised were to be presented to the universe as a pledge of the resurrection of all who believe in Christ as their personal Saviour . .

"As Christ ascends while in the act of blessing His disciples, an army of angels encircle Him as a cloud. Christ takes with Him the multitude of captives. He will Himself bring to the Father the first fruits of them that slept, as an evidence that He is conqueror of death and the grave. .

"There is the throne, and around it the rainbow of promise. There are seraphim and cherubim. The angels circle round Him, but Christ waves them back. He enters into the presence of His Father. He points to His triumph in this antitype of Himself-the wave-sheaf those raised with Him, the representatives of the captive dead who shall come forth from their graves when the trump shall sound." Ellen White, "The Risen Saviour", The Youth's Instructor, August 11, 1898, p.624.

The wave sheaf of first fruits of barley on the occasion of the Pashal festivities was presented before the harvest was reaped. No mention is made in either the Bible or the writings of the Spirit of Prophecy that a presentation of "second fruits" was made unto the Lord.

## 2. Pentecost and its First Fruits

On the day of Pentecost, observed fifty days later, two loaves of bread made of newly reaped grain were presented to God as first fruits, this marking the end of the wheat harvest. Hence this offering was called "the first fruits of the wheat harvest" (Exodus 34:22). "Ye shall bring out of your habitations two wave loaves . . they are the first fruits unto the Lord" (Leviticus 23:11). (See also Patriarchs and Prophets, p.540). The antitypical significance of the first fruits offered at Pentecost is revealed in the following statement by Mrs. White:

"The Pentecost was a feast celebrated seven weeks after the Passover. Upon these occasions the Jews were required to repair to the temple and to present the firstborn of all the harvest, thus acknowledging their dependence on the great Giver of all good, and their obligation to render back to God, in gifts and offerings to sustain His cause, that which He had entrusted to them. On this day of divine appointment, the Lord graciously poured out His Spirit on the little company of believers, who were the first-fruits of the Christian church."-3 Spirit of Prophecy, p. 265.

In the case of the first fruits presented at Pentecost, we find no mention whatever in either the Bible or the writings of the Spirit of Prophecy that an offering of "second fruits" was presented to the Lord.

## 3. Tabernacles and Its First Fruits

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The Feast of Tabernacles was observed late in the year, in the autumn, and marked the close of the harvest season. (See Exodus 34:22; Leviticus 23:34; Deuteronomy 16:13-16). Mrs. White describes the ancient celebration of this festivity in these words:

"The Feast of Tabernacles was the closing gathering of the year. It was God's design that at this time the people should reflect on His goodness and mercy. The whole land had been under His guidance, receiving His blessing. Day and night His watch care had continued. The sun and rain had caused the earth to produce her fruits. From the valleys and plains of Palestine the harvest had been gathered. The olive berries had been picked, and the precious oil stored in bottles. The palm had yielded her store. The purple clusters of the vine had been trodden in the wine press.

"The feast continued for seven days, and for its celebration the inhabitants of Palestine, with many from other lands, left their homes, and came to Jerusalem. From far and near the people came, bringing in their hands a token of rejoicing. Old and young, rich and poor, all brought some gift as a tribute of thanksgiving to Him who had crowned the year with His goodness and made His paths drop fatness." Desire of Ages, p.447-448.

"The time chosen for the dedication was a most favorable one—the seventh month, when the people from every part of the kingdom were accustomed to assemble at Jerusalem to celebrate the Feast of Tabernacles. This feast was pre-eminently an occasion of rejoicing. The labors of the harvest being ended and the toils of the new year not yet begun, the people were free from care, and could give themselves up to the sacred, joyous influences of the hour." Prophets and Prophets, 37.

"In the seventh month came the Feast of Tabernacles, or of ingathering. This feast acknowledged God's bounty in the products of the orchard, the olive grove, and the vineyard. It was the crowning festal gathering of the year. The land had yielded its increase, the harvest had been gathered into granaries, the fruits, the oil, and the wine had been stored, the first fruits had been reserved, and now the people came with their tributes of thanksgiving to God, who had thus richly blessed them.

"This feast was to be pre-eminently an occasion of rejoicing. It occurred just after the great day of atonement, when the assurance had been given that their iniquity should be remembered no more. At peace with God, they now came before Him to acknowledge His goodness, and to praise Him for His mercy. The labors of the harvest being ended, and the toils of the new year not yet begun, the people were free from care and could give themselves up to the sacred, joyous influence of the hour." Patriarchs and Prophets, p.540. Note particularly that when the Feast of Tabernacles was celebrated, the harvest had been completed or ended already, and the first fruits had been reserved by the people till they could come up to Jerusalem to attend the feast and there present their tributes of thanksgiving to the Giver of all good things.

In view of this, we would expect the antitypical Feast of Tabernacles to be observed by God's people after the gospel harvest shall have ended and they shall have been assembled together at the second advent of Christ. Mrs. White points out the antitypical significance of the feast in these words:

"The Feast of Tabernacles was not only commemorative, but typical. It not only pointed back to the wilderness sojourn, but, as the feast of harvest, it celebrated the ingathering of the fruits of the earth, and pointed forward to the great day of final ingathering, when the Lord of the harvest shall send forth His reapers to gather the tares together in bundles for the fire, and to gather the wheat into his garner. At that time the wicked will all be destroyed. .

"The people of Israel praised God at the Feast of Tabernacles, as they called to mind His mercy in their deliverance from the bondage of Egypt and his tender care for them during their pilgrim life in the wilderness. They rejoiced also in the consciousness of pardon and acceptance, through the service of

the day of atonement, just ended. But when the ransomed of the Lord shall have been safely gathered into the heavenly Canaan-forever delivered from the bondage of the curse, under which 'the whole creation groaneth and travaileth in pain together until now' (Romans 8:22)-they will rejoice with joy unspeakable and full of glory. Christ's great work of atonement for men will then have been completed, and their sins will have been forever blotted out." Patriarchs and Prophets, 541542.

## Observations

In this review of the celebration of the three great annual feasts of the Jews we have noted that whereas the Feast of Passover was observed before the harvest season began, and marked its beginning, the Feast of Tabernacles was not observed until after the harvest season had ended, and marked its close. In no case is mention made, in either the Bible or in the Spirit of Prophecy, of the presentation of an offering of "second fruits" to the Lord as a part of the celebration of these festivities. Whatever remained of the harvests, after the tithes and first fruits had been separated as God had required, was for the people to use as they should deem best. And especially worthy of note is the fact that there was no ingathering of harvest either during or subsequent to the celebration of the Feast of Tabernacles, for the harvest season had ended already, and the gathering in of the last of the crops had already been completed, when this festivity was observed. In a similar manner, when the antitypical Feast of Tabernacles shall be celebrated by the people of God, there will be no gospel harvesting to gather in souls for Christ either during or subsequent to the celebration of the festivity, for then the work of the gospel will have been ended, probation will have closed for all, and His saints will have been gathered unto Himself in the better world.

## The 144,000

Nowhere in the writings of Mrs. White do we find it said or implied that before the close of probation the identity of the 144,000 spoken of in Revelation 7 will be revealed to us, or that as such they will assume control of the church militant and from headquarters in Palestine officially direct its activities for the finishing of the work of the gospel on earth. Nowhere do we find it said that the 144,000 are to be presented to God as first fruits before the close of probation.

The following statement by Mrs. White speaks of the 144,000 and their peculiar position among those who shall constitute the church triumphant, after the redeemed have been taken to heaven at the second coming of Christ: II As the ransomed ones are welcomed to the city of God, there rings out upon the air an exultant cry of adoration. The two Adams are about to meet.

"This reunion is witnessed by the angels who wept at the fall of Adam and rejoiced when Jesus, after His resurrection, ascended to heaven, having opened the grave for all who should believe on His name. Now they behold the work of redemption accomplished, and they unite their voices in the song of praise.

"Upon the crystal sea before the throne, that sea of glass as it were mingled with fire—so resplendent is it with the glory of God—are gathered the company that have 'gotten the victory over the beast, and over his image, and over his mark, and over the number of his name.' With the Lamb upon Mount Zion, 'having the harps of God,' they stand, the hundred and forty and four thousand that were redeemed from among men; and there is heard, as the sound of many waters, and as the sound of a great thunder, 'the voice of harpers harping with their harps.' And they sing 'a new song' before the throne, a song which no man can learn save the hundred and forty and four thousand. It is the song of Moses and the Lamb—a song of deliverance. None but the hundred and forty-four thousand can learn that song; for it is the song of their experience,—an experience such as no other company have ever had. 'These are they which follow the Lamb whithersoever He goeth.' These, having been translated from the earth, from

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among the living, are counted as 'the first-fruits unto God and to the Lamb.' Revelation 15:2-3; 14:1-5. 'These are they which came out of great tribulation'; they have passed through the time of trouble such as never was since there was a nation; they have endured the anguish of the time of Jacob's trouble; they have stood without an intercessor through the final outpouring of God's judgments. But they have been delivered, for they have 'washed their robes, and made them white in the blood of the Lamb.' 'In their mouth was found no guile: for they are without fault' before God. 'Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them.' They have seen the earth wasted with famine and pestilence, the sun having power to scorch men with great heat, and they themselves have endured suffering, hunger, and thirst. But 'they shall hunger no more, neither thirst anymore; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.' Revelation 7: 14-17," Great Controversy, p.647-649.

### Summation

1. Note particularly concerning the 144,000: "These, having been translated from the earth, from among the living, are counted as 'the firstfruits unto God and to the lamb.'" That is, they will acquire their status as first fruits when they shall have been translated from the earth, from among the living.

The 144,000 shall have had an experience such as no other company have ever had. And it is this experience that shall have qualified them as individuals for membership in that select group. That experience will consist of (1) having gotten the victory over the beast, his image, his mark, and his number; (2) having been translated from earth, from among the living; (3) having passed through the time of trouble such as never was before, and having endured the anguish of the time of Jacob's trouble; (4) having stood without an intercessor through the outpouring of the plagues; (5) having seen the earth wasted by the plagues; and (6) having themselves endured suffering, hunger, and thirst. This experience is not one that precedes, but one that follows, the work of the loud cry.

The mission of the 144,000 will be to serve God in His temple, located on Mount Zion and outside the Holy City, the New Jerusalem. None but the 144,000 will be able to enter there. (See Early Writings, p.19.) Their ministry, as a select group, will be in the church triumphant, in the better world to come. 2, This precludes the possibility that the 144,000, as a special select group, will be sealed and made immortal before the loud cry of the third angel's message is given, or that they will assume control of the church militant before the close of probation, or that they will direct its activities from headquarters in Palestine for the finishing of the work of the gospel on earth, before the close of probation and the second advent of Christ.

## SECTION SIX: OTHER TEACHINGS

In the introductory chapter of this treatise attention was called to the claim of Mr. Houteff that "both the Bible and Sister White's writing support the Rod one hundred percent." The Symbolic Code, Volume 7, Nos, 7.12 (July-December, 1941), p.5. In the following paragraphs we shall further test the validity of that allegation.

### 1. Concerning Enoch and the Flood

The Shepherd's Rod leader says that God did not show Enoch the truth concerning the Flood: "Jude proves that Enoch was a messenger of God, and yet that he warned his generation of the destruction of the world by the second advent of Christ when, in fact, the flood was the event which was to and

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subsequently did destroy the world of Enoch's time! Enoch simply was not shown the truth of the flood. Therefore, he preached the destruction then in terms of the coming of the Lord." The Symbolic Code, Volume 1, No.10 (April 15, 1935), p.9.

Mrs. White declares: "God communed with Enoch through His angels and gave him divine instruction. He made known to him that He would not always bear with man in his rebellion that His purpose was to destroy the sinful race by bringing a flood of waters upon the earth." 3 Spiritual Gifts, p.54; 1 Spirit of Prophecy, p.61.

"The Lord opened more fully to Enoch the plan of salvation, and by the Spirit of prophecy carried him down through the generations which should live after the flood, and showed him the great events connected with the second coming of Christ and the end of the world." 3 Spiritual Gifts, p.55; 1 Spirit of Prophecy, p.61.

Again Mrs. White says: "Through holy angels, God revealed to Enoch His purpose to destroy the world by a flood, and He also opened more fully to him the plan of redemption. By the Spirit of prophecy He carried him down through the generations that should live after the flood, and showed him the great events connected with the second coming of Christ and the end of the world." Patriarchs and Prophets, p.85.

The allegation of the Shepherd's Rod that Enoch was not shown the truth concerning the flood, but only that concerning the second coming of Christ, contradicts Mrs. White's declaration that the prophet was shown the truth concerning both the Flood and the Lord's second advent.

## **2. Concerning the Leopard like Beast and the Papacy**

The Shepherd's Rod doctrine denies that the leopard like beast of Revelation represents the Papacy: "The idea concerning the symbolical application of the false prophet of Revelation 19:20, the woman on the scarlet colored beast of Revelation 17, the leopard-like beast of Revelation 13, the scarlet colored best of Revelation 17, and the non-descript beast of Daniel 7, as being symbols of the papacy, is unbiblical and also illogical." The Shepherd's Rod, Volume 2 (1932), p.148.

Also: "The idea that the papacy is called the beast is altogether wrong." The Shepherd's Rod, Volume 2 (1932), p. 151.

But Mrs. White declares: "In chapter 13 (verses 1-10) (of Revelation) is described another beast, 'like unto a leopard: to which the dragon gave 'his power, and his seat, and great authority.' This symbol, as most Protestants have believed, represents the papacy, which succeeded to the power and seat and authority once held by the ancient Roman empire. Of the leopard like beast it is declared: 'There was given unto him a mouth speaking great things and blasphemies . . . And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.' This prophecy, which is nearly identical with the description of the little horn of Daniel 7, unquestionably points to the papacy." Great Controversy, p. 439.

Again, in speaking of the image to the beast, Mrs. White says: "The image is made by the two-horned beast, and is an image to the beast. It is also called an image of the beast. Then to learn what the image is like and how it is to be formed we must study the characteristics of the beast itself-the papacy." Great Controversy, p. 443.

And in speaking of the third angel's message, she says: " 'The beast' mentioned in this message, whose worship is enforced by the two-horned beast, is the first, or leopard like beast of Revelation 13-the papacy." Great Controversy, p.445. (Italics added).

Speaking of the two beasts of Revelation 13, Mrs. White is very explicit in saying: "by this first beast is represented the Roman Church, an ecclesiastical body clothed with civil power, having authority to punish all dissenters."-The Story of Redemption, p.381.

And speaking of the mark of the beast, she adds: "It is the mark of the first beast, or the Papacy, and is therefore to be sought among the distinguishing characteristics of that power." Great Controversy, p. 382. The Shepherd's Rod doctrine, that the leopardlike beast does not represent the Papacy, contradicts Mrs. White's teaching that this beast "unquestionably points to the papacy."

### **3. Concerning the Deadly Wound of the Leopard like Beast**

The Shepherd's Rod denial that the first beast of Revelation 13 represents the Papacy, as taught in Mrs. White's writings, carries the contradiction further by denying also that the deadly wound received by the beast was what occurred to the Papacy in 1798. For example, the Shepherd's Rod leader has declared:

"The exile of pope Pius VI, in 1798, and his death at Valence, France, August 19,1799, is not the receiving of the wound, no more than the death of any other pope before or after." The Shepherd's Rod, Volume 1 (1930), p. 215.

This cannot be harmonized with the following clear declaration by the Spirit of Prophecy: "And says the prophet, 'I saw one of his heads as it were wounded to death.' And again: 'He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword: The forty and two months are the same as the 'time and times and the dividing of time,' three years and a half, or 1260 days, of Daniel 7-the time during which the papal power was to oppress God's people. This period, as stated in preceding chapters, began with the supremacy of the papacy, AD. 538, and terminated in 1798. At that time the pope was made captive by the French army, the papal power received its deadly wound, and the prediction was fulfilled, 'He that leadeth into captivity shall go into captivity.' "-Great Controversy, p.439.

Again Mrs. White says of the Roman Church: "And prophecy foretells a restoration of her power. 'I saw one of his heads as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast.' Revelation 13:3. The infliction of the deadly wound points to the downfall of the papacy in 1798." Great Controversy, p.579.

When The Shepherd's Rod, Volume 1, was issued in pamphlet form and greatly abbreviated in 1945, that statement which so glaringly contradicts the teaching of the Spirit of Prophecy was omitted.

### **4. Concerning Nebuchadnezzar**

The Shepherd's Rod leader, in discussing the prophetic symbols of the book of Daniel, alleges that Nebuchadnezzar, King of Babylon, did not fully surrender his heart to God as a result of the experience recorded in Daniel 4. Says Mr. Houteff:

"Though he [Nebuchadnezzar] acknowledged that power of the Eternal One, worshiped Him, and uttered words of praise with a most sublime expression, the king failed to surrender his heathen heart and renounce the pagan system of worship." The Shepherd's Rod, Volume 2 (1932), p 47.

This statement is modified somewhat in the same chapter (on page 49) as follows:

"Nebuchadnezzar professed conversion after his wonderful experience with the God of heaven."

"Though the sublime words spoken by the Chaldean king seem to reveal a change of heart, his works showed failure in what his lips proclaimed." "Though Nebuchadnezzar failed in these sacred things, God,

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in His great mercy saved the king." Then the Shepherd's Rod leader quotes Mrs. White's statement in *Prophets and Kings*, p. 251, as follows: .. 'The once proud monarch had become a humble child of God; the tyrannical, over-bearing ruler, a wise and compassionate king. He who had defied and blasphemed the God of heaven, now acknowledges the power of the Most High, and earnestly sought to promote the fear of Jehovah and the happiness of his subjects.'

While the inclusion of that paragraph from Mrs. White is a tacit admission of the king's conversion, yet it is difficult to reconcile her statement with Mr. Houteff's assertion that "the king failed to surrender his heathen heart." The author of *The Shepherd's Rod* does not seem to be very well acquainted with the following excerpts from Mrs. White's pen in comment on Daniel 4:

"King Nebuchadnezzar, before whom Daniel so often honored the name of God, was finally thoroughly converted, and learned to 'praise and extol and honor the King of Heaven' [Daniel 4:37]" "Lessons From the Life of Solomon-No. 17," *The Review and Herald*, January 11, 1906, p.8.

One might ask, How could a person be "thoroughly converted" if he had failed to surrender his heart to God?

Note in the following statement what Mrs. White said took place in the heart, character, and nature of King Nebuchadnezzar:

"The chastening that came upon the king of Babylon wrought reformation in his heart and transformed him in character. He now understands God's purpose in humiliating him. In this chastisement he recognizes the divine hand. Before his humiliation he was tyrannical in his dealings with others, but now the fierce, over-bearing monarch is changed into a wise and compassionate ruler. Before his humiliation he defied and blasphemed the God of heaven, but now he humbly acknowledges the power of the Most High, and earnestly seeks to promote the happiness of his subjects.

"Thus the king upon the Babylonian throne became a witness for God, giving his testimony, warm and eloquent, from a grateful heart that was partaking of the mercy and grace, the righteousness and peace, of the divine nature. God's design that the greatest kingdom of the world should show forth His praise, was now fulfilled." "Nebuchadnezzar's Restoration," *The Youth's Instructor*, December 13, 1904, p.7.

Mr. Houteff's blunder appears to lie in the fact that he did not regard the experience of Nebuchadnezzar, as recorded in Daniel 4, as the last incident that Holy Writ records of that monarch's life. However, Mrs. White says:

"God's purpose that the greatest kingdom in the world should show forth His praise, was now fulfilled. This public proclamation, in which Nebuchadnezzar acknowledged the mercy and goodness and authority of God, was the last act of his life recorded in sacred history."-*Prophets and Kings*, p.521. Therefore, Mr. Houteff's claim regarding the conduct of Nebuchadnezzar subsequent to the experience recorded in Daniel 4 is not based either on Holy Scriptures or on the writings of Mrs. White.

### **5. Concerning the Spirit and the Two Rains**

In comment on Joel 2:23-29, the Shepherd's Rod leader says: "Note that the 'rain' comes first and the pouring out of His spirit afterwards. Therefore, the rain is one thing, and the pouring out of the spirit is another." *The Shepherd's Rod*, Volume 2 (1932), p. 256.

The Shepherd's Rod leader declares that "the former rain is none other than the writings of the 'spirit of prophecy.'" *The Shepherd's Rod*, Volume 2, Edition of 1932, p.257. Hence he speaks of "the former rain being the writings of Sister White, and the [Shepherd's] Rod.'" *The Answerer*, No.1 (1944), p.87-88. Such teaching does not harmonize with that of Mrs. White.

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In the following statements by Mrs. White the outpouring of the Spirit and the falling of the rain refer to one and the same thing. Note that she does not intimate in the slightest degree that the early and the latter rains consist of the writings of anybody. She says:

"The outpouring of the Holy Spirit on the day of Pentecost was the former rain, but the latter rain will be more abundant." Christ's Object Lessons, p.121.

"The outpouring of the Spirit in the days of the apostles was 'the former rain' and glorious was the result. But the latter rain will be more abundant." 8 Testimonies, p.21.

"The outpouring of the Spirit in apostolic days was the 'former rain, ' and glorious was the result. But the 'latter rain' will be more abundant. Joel 2:23." The Desire of Ages, p. 827.

"As the 'former rain' was given, in the outpouring of the Holy Spirit at the opening of the gospel, to cause the upspringing of the precious seed, so the 'latter rain' will be given at its close for the ripening of the harvest." Great Controversy, p. 611.

And after quoting Hosea 6:3; Joel 2:23; and Acts 2:17-21, Mrs. White adds: "The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel are again to be fulfilled in the latter rain at its close." Great Controversy, p.611-612. "The outpouring of the Spirit in the days of the apostles was the beginning of the early, or former, rain, and glorious was the result. To the end of time, the presence of the Spirit is to abide with the true church.

"But near the close of earth's harvest, a special bestowal of spiritual grace is promised to prepare the church for the coming of the Son of Man. This outpouring of the Spirit is likened to the falling of the latter rain; and it is for this added power that Christians are to send their petitions to the Lord of the harvest 'in the time of the latter rain.' In response, 'the Lord shall make bright clouds, and give them showers of rain.' 'He will cause to come down. . the rain, the former rain, and the latter rain' (Zechariah 10:1; Joel 2:23)," The Acts of the Apostles, p.54-55.

### **6. Concerning Malachi 3: 1**

In comment on Malachi 3:1, the Shepherd's Rod leader says: "The messenger is not the Lord Himself, but note that he is the one who shall prepare the way for the Lord. He is called the 'messenger of the covenant' (agreement or promise). The Shepherd's Rod, Volume 2 (1932), p. 240..

Mrs. White not only speaks of the prophecy of Malachi 3:1 as a promise concerning the Messiah, but she specifically identifies the "Messenger of the covenant" as Christ Himself. She says:

"Lessons must be given to humanity in the language of humanity. The Messenger of the covenant must speak. His voice must be heard in His own temple. Christ must come to utter words which should be clearly and definitely understood." Desire of Ages, p.34.

"In cleansing the temple from the world's buyers and sellers, Jesus announced His mission to cleanse the heart from the defilement of sin—from earthly desires, the selfish lusts, the evil habits, that corrupt the soul. 'The Lord, whom ye seek, shall suddenly come to His temple, even the Messenger of the covenant, whom ye delight in: behold, He shall come, saith the Lord of hosts. But who may abide the day of His coming? And who shall stand when He appeareth? for He is like a refiner's fire, and like fuller's soap: and He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver.' Malachi 3:13." Desire of Ages, p.161.

"To all people, rich and poor, free and bond, Christ, the Messenger of the covenant, brought the tidings of salvation." The Ministry of Healing, p.22; Gospel Workers, p. 44.



## 7. Concerning Jude 14-15

In Jude 14 and 15 we read that "Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints to execute judgment upon all . . ." The Shepherd's Rod spokesman affirms: "This prophecy by Enoch is not the second coming of Christ in the clouds. ." The Shepherd's Rod, Volume 2 (1932), p.240.

Also: "Enoch prophesied of the coming of the lord to His temple in the most holy place in the heavenly sanctuary with His saints in figure (not bodily) for the investigative judgment to blot out their sins." The Shepherd's Rod, Volume 2 (1932), p. 240.

Mrs. White declares that Enoch's prophecy, as recorded by Jude, applies to Christ's second advent, His coming to execute judgment upon all the ungodly: "Besides the coming of the Lord to His temple, Malachi also foretells His second advent, His coming for the execution of the judgment, in these words: 'And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not Me, saith the Lord of hosts.' Malachi 3:5. Jude refers to the same scene when he says, 'Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds.' Jude 14-15. This coming, and the coming of the Lord to His temple, are distinct and separate events." The Great Controversy, p. 425-426.

"Enoch walked with God, and he was not, for God took him. To him was committed the message of the second coming of Christ. 'And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all.' Jude 14, 15."- Testimonies, Volume 6, p. 392.

"Holy men of old looked forward to the advent of the Messiah in glory as the consummation of their hope. Enoch, 15 only the seventh in descent from them that dwelt in Eden. he who for three centuries on earth walked with his God, was permitted to behold from afar the coming of the Deliverer. 'Behold,' he declared, 'the Lord cometh with ten thousands of His saints, to execute judgment upon all.' Jude 14-15." The Great Controversy, p. 299.

## 8. Fanciful Views

The Shepherd's Rod leader, V. T. Houteff, says: "The seven years of plenty and the seven years of famine in the days of Joseph in ancient Egypt represent the world's history in two sections of time as previously explained, namely, B.C. and A.D." The Shepherd's Rod, Volume 1 (1930), p.19.

But where is the proof for such an interpretation of the scripture in Genesis 41: None whatever is offered, but the claim rests solely on the fancy of the author of The Shepherd's Rod.

In the same work Mr. Houteff says, in comment on Ezekiel 4:9, that the wheat is the doctrine of justification by faith as taught by Martin Luther; the barley is the doctrine concerning the Holy Spirit as taught by John Knox; the beans are the doctrine of grace as preached by John Wesley; the lentils are the doctrine of baptism by immersion as taught by Alexander Campbell; the millet is the doctrine of the 2300 days as taught by William Miller, and the spelt is the doctrine of the Sabbath in connection with the sanctuary as revealed through Ellen G. White. (See V.T. Houteff, The Shepherd's Rod, Volume 1 (1930), p. 117-120). Many other such fanciful plays on figures and symbols found in the Scriptures appear in Mr. Houteff's writings.

And where is any proof presented for any of this fancy? The author of The Shepherd's Rod gives none, but merely presents his fanciful and private interpretation of the Scriptures, against which we are

warned in 2 Peter 1 :20. The following timely counsel from the pen of Mrs. White should be heeded by all who would not be led into error:

"In order to sustain erroneous doctrines or unchristian practices, some will seize upon passages of Scripture separated from the context, perhaps quoting half of a single verse as proving their point, when the remaining portion would show the meaning to be quite the opposite. With the cunning of the serpent they entrench themselves behind disconnected utterances construed to suit their carnal desires. Thus do many willfully pervert the word of God. Others, whole have an active imagination, seize upon the figures and symbols of Holy Writ, interpret them to suit their fancy, with little regard to the testimony of Scripture as its own interpreter, and then they present their vagaries at the teachings of the Bible. " Great Controversy, p.521.

## 9. CONCLUSION

In the course of this examination of representative teachings of the Shepherd's Rod literature issued by V.T. Houteff, we have noted that he has made three bold claims: (1) that "the message in the 'Rod' is free from error in so far as the idea put forth is concerned," (2) that "both the Bible and Sister White's writings support the 'Rod' one hundred percent," (3) that of "the 'latter rain' being the 'Rod.' "

Those claims have been tested and proved false. We emphatically declare that the Shepherd's Rod teachings contain error, that they contradict both the Scriptures and the writings of the Spirit of Prophecy on many points, and that they certainly are not the latter rain.

We reiterate, in conclusion, what was said by the special committee of twelve experienced and well-qualified ministers who carefully investigated Mr. Houteff's teachings in 1934. On page 55 of their report, entitled A Reply to the Shepherd's Rod, we read:

"Since error is found in the Shepherd's Rod, and it is in open disagreement with the Bible and the Spirit of Prophecy, the only safe course it to reject its teaching and to discontinue its study."

"Men fall into error by starting with false premises and then bringing everything to bear to prove the error true. In some cases the first principles have a measure of truth interwoven with the error; but it leads to no just action; and this is why men are misled. They desire to reign and become a power, and, in the effort to justify their principles, the adopt the methods of Satan. 7 Testimonies, 181.

Those who start up to proclaim a message on their own individual responsibility, who, while claiming to be taught and led of God, still make it their special work to tear down that which God has been for years building up, are not doing the will of God. Be it known that these men are on the side of the great deceiver. Believe them not. They are allying themselves with the enemies of God and the truth. They will deride the order of the ministry as priest craft. From such turn away, have no fellowship with their message, however much they may quote the Testimonies and seek to entrench themselves behind them. Receive them not, for God has not given them this work to do." Testimonies to Ministers, 51.

"False teachers may appear to be very zealous for the work of God, and may expend means to bring their theories before the world and the church; but as they mingle error with truth, their message is one of deception, and will lead souls into false paths. They are to be met and opposed, not because they are bad men, but because they are teachers of falsehood and are endeavoring to put upon falsehood the stamp of truth." Testimonies to Ministers, 55.

"This time, which the angel declares with a solemn oath, is not the end of this world's history, neither of probationary time, but of prophetic time, which should precede the advent of our Lord. That is, the people will not have another message upon definite time. After this period of time, reaching from 1842

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to 1844, there can be no definite tracing of the prophetic time. The longest reckoning reaches to the autumn of 1844. 7 Bible Commentary, 971.

"Time has not been a test since 1844, and it will never again be a test. The Lord has shown me that the message of the third angel must go, and be proclaimed to the scattered children of the Lord, but it must not be hung on time. I saw that some were getting a false excitement, arising from preaching time; but the third angel's message is stronger than time can be. I saw that this message can stand on its own foundation and needs not time to strengthen it; and that it will go in mighty power, and do its work and will be cut short in righteousness." Early Writings, 75.

"Let all our brethren and sisters beware of anyone who would set a time for the Lord to fulfill His word in regard to His coming, or in regard to any other promise He has made of special significance." Testimonies to Ministers, 55.

"Let none seek to tear away the foundations of our faith-the foundations that were laid at the beginning of our work by prayerful study of the word and by revelation." 8 Testimonies, 297; Gospel Workers, 307.

"The very last deception of Satan will be to make of none effect the testimony of the Spirit of God. 'Where there is no vision, the people perish.' (Proverbs 29:18). Satan will work ingeniously, in different ways and through different agencies, to unsettle the confidence of God's remnant people in the true testimony. .

"There will be a hatred kindled against the testimonies which is satanic. The workings of Satan will be to unsettle the faith of the churches in them, for this reason: Satan cannot have so clear a track to bring in his deceptions and bind up souls in his delusions if the warning and reproofs and counsels of the Spirit of God are heeded." 1 Selected Messages, 48.

## **THE SHEPHERDS ROD: NEW PROPHETS**

### **THE LATEST PROPHET OF THE ROD: MARC BREault**

Beginning on this page will be found an analysis of the latest prophet of the Shepherd's Rod, Marc Breault, A brief study on another Rod prophet, Eliakim, will be found below.

In late 1986, we received materials written by Marc A, Breault, and at that time began the preparation of an analysis refuting his teachings, but after several days working on it, the present writer set aside the project. Analyzing Breault's eccentric Ideas seemed somewhat like chasing rabbits, especially since Marc's Influence seemed so extremely limited at that time. However his activities have continued and his Influence has grown, so here is a brief study on the teachings of Marc Breault:

Marc's parents live in Hawaii, and he may have grown up there. As a young man, who is only partially-sighted, he attended Pacific Union College for a time, and then, at the request of Christian Record Foundation in Omaha, Nebraska, he went there to apply for employment. He relates in one of his letters that they did not hire him because they correctly recognized that he was not really converted. However, at the same time he wanted to enter the ministry but received no denominational calls. As he tells it in one of his letters:

"My spiritual condition was, frankly, no good, and I marvel now that I dared to expect to participate in God's work in my condition. I will not go into great detail concerning my spiritual condition. It is enough to say here that God did not allow me to be called as a minister because I was not spiritually fit, not keeping His holy commandments like a Christian should, and deceiving myself that it did not matter. I went away from Nebraska somewhat bitter and feeling sorry for myself. This lasted for about Six

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months. I was still a part of the Adventist Church but the Bible and prayer no longer gave me strength or joy. The Word of God was no longer my delight.

Discouraged, I decided to give up my quest for serving God. But the Lord was merciful to me and he sent an angel to me in a dream who told me in most dramatic terms that I needed to repent. . The angel told me to go to Loma Linda and resume my ministerial studies with a contrite and humble heart." Undated seven-page letter to N. C. Wilson, page 2.

So, the angel having told Marc that he needed to go to Loma Linda University in order to receive the deep spiritual help that he needed, Marc packed his bags and journeyed there. He then explains that he began praying lengthy prayers in his room, because he was "terrified of God." Then, on Friday evening, January 17, 1986, while praying alone in his room with a new-found girl friend who was also fearful of prayer, he was for the first time taken off in vision.

The content of Marc's special messages sound remarkably similar to those of the "spirit dictations" that we have written about earlier ("False Prophets" on this web under Spirit Dictations), except that their content has a very familiar ring: they mirror the strange teachings of the Shepherd's Rod.

It is of interest that in Marc's earliest letters, dating from January, he appears to be a young man not well grounded in Bible doctrines, but after going to Loma Linda, things rapidly changed. Although Marc tries to keep the fact in the background, and make it appear that all the new ideas came from visions and dreams, the truth is that he met representatives of one of the splinters of the Rod in Riverside who carefully instructed him in traditional and more recent Rod teachings.

So when the angel began giving additional doctrinal guidance to Marc, it turns out to be little more than kosher Rod teachings. And these Rod teachings not only include the errors of founder Victor T. Houteff about how the most godly of the Adventists will murder the rest of Them, but also those of the recently-deceased splinter head in Waco, the elderly Lois Roden, who, in the mid-1970s began receiving dreams and visions also-and prophetically declared the new light for our time in history: the Holy Spirit is a woman!

In brief, then, we can say that Marc Breault is teaching basic Shepherd's Rod teachings under the guise of Divine Inspiration: (2) he has a well-organized splinter group of the Davidian SDA Church to help publicize his visions and dreams: (3) a review of his teachings only reiterates the basic foolishness that constitutes the special messages of Victor Houteff, Lois Roden, and their associates. (4) The Shepherd's Rod (Davidian Seventh-day Adventist Church, they call themselves) has had a history of dreams and visions being given to a number of their leaders.

Ironically, it is the falsities in those visions and dreams that have come so close to collapsing the Rod several times. After careful examination, a disinterested observer would come to the conclusion that it has been a "lying spirit" which has been conversing with their leaders.

The angels told Victor Houteff, the founder of the Rod, as well as later leaders, several things that proved to be untrue. Each time this occurred, a large proportion of disheartened followers gave up and left the Rod.

With this background, it is a little easier to understand Marc and his messages. And, as we mentioned, earlier, we will learn enough here to encourage us to avoid the Shepherd's Rod and its various splinter groups. Knowing something of these false teachings can help us more quickly resist the agents of the movement when they come to our homes or talk with us at campmeeting.

In that first vision, Marc was told by the angel that these messages he was being given were so important that that Marc must be a special messenger of God to give them to all the world:

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You are (to) study His word. Get to know Him better experientially, and do His commandments. You will give this message before kings." letter dated April 14, 1986, p.1.

And yet at the very time when he received that vision and this flattering message, he and his girl friend were, by his own words, still trying to find peace with God, forgiveness of sin, and enabling strength to forsake them.

Here is a sample vision by Breault: Marc seems to be seated in a local church when he is taken off in vision (a vision within a vision) and looks into the face of God seated on a throne "between heaven and earth." Then he is shown people trying to give physical tests to his in-vision body back on earth in that church. God is represented as being angry with the people for using physical tests to try and prove the genuineness of Marc's visions and tells him so. Then God explains to Marc that He is going to let Marc, His new prophet, fall into sin many times in order "to keep you humble because you doubted Me."

All this time, Marc has been questioning how he could be the one to be called to be a prophet of God since he has an ongoing pattern of living in sin, so to erase his doubts the familiar spirit speaking with him now explains that he will be continuing on in his sins, and that fact should be proof that he IS being called to be a special messenger of God to the world in these last days!

The spirit that gives him his visions now tells Marc (so that he will tell others) that God does not approve of physical tests to prophets while they are in vision! Why would the spirit tell him that? Because, aside from their writings and prophecies, it is the physical tests that can dearly prove to all that these modern prophets are false!

NOT ONE of the dozens of prophets that surface in the Seventh-day Adventist denomination every decade are able to successfully pass the physical tests; not one of them! This is because they are false prophets!

Ellen White could hold a heavy Bible, weighing nearly 20 pounds, horizontally outward in one hand for 30 minutes. She could then hold it up over her head, and quote scriptures from memory as she turned the pages with her other arm and pointed to the verses in the open book before her. She would not breathe while in vision. On June 28, 1857, Elder D.T. Bourdeau saw her in vision for the first time. With the permission of James, Bourdeau stepped over and covered her mouth with one hand, pinched her nose shut with the other, and then continued thus for about ten minutes. (See "Applying the Tests," chapter 4, pages 32-44, in our book, Prophet of the End.)

The truth of the matter is that, for the first ten or twenty years, TRUE prophets will have their early visions in public so that physical tests can be made to prove that they really do not breathe while in vision, while FALSE prophets will have all, or nearly all, their visions in private and only issue written reports about them.

If someone tells you he is a prophet, tell him to have some visions in public and stop breathing for an hour or so each time, and then you will have time to begin comparing his written messages with the Bible and Spirit of Prophecy.

Note that in the above vision-in-a-vision, Marc has a public vision with physical tests. But it was only a public vision within a private one so no public vision occurred, and no physical tests. Marc is like all the other false prophets.

In his 108-page letter of March 19, 1986, to "Steve and Judy," he mentions that a representative of the E.G. White Estate told him that at that very time there were 22 people in the denomination, all claiming to be prophets of God. He was also told that of that 22, most of them belong to the "spiritual warfare

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and deliverance ministry" segment, which, as we have discussed in earlier tracts, are presently receiving spirit dictations.

But Marc is different than many of the other prophets of our time, in that his messages mirror those of the earlier Shepherd's Rod prophets.

In his second vision, he was immediately told by the angel that Lois Roden's revelation that the Holy Spirit is a woman is, indeed the special message for our time in history.

"As far as my second vision goes, there is one thing I should mention. I fully believe that the Holy Spirit is the feminine aspect of God. Although I was vaguely introduced to this subject before in my studies, I did not take it seriously. This second vision, however, made it become one." Letter dated April 14, 1986, p.1

In describing this second vision, Marc tells us:

"I began to pray for protection and help. I feared for my own safety but took comfort in God's promises. Then a voice spoke to me. It was female and said. 'Indeed there are a few of God's people who are awake, and the lord will protect you.' Without realizing what had happened, I asked why God's people were so easily taken. Then I saw heaven opened and a woman seated in heaven. She was, like (as) in revelation, clothed with light as intense as the sun. It was veiled for me but it was still incredibly glorious. The light was the same as that which surrounded the throne of God in my first vision. She had a crown of 12 stars in her hand, and she held a scroll." Letter dated April 14, 1986, p. 5.

Then the woman, supposedly the Holy Spirit, spoke a few brief words to Mark, and the vision ended. In commenting on this vision, Marc said that he had in this vision been shown that the Holy Spirit was a female.

The ancient Greek and Roman gods populated their heavens with lots of male and female gods who spent their time copulating and living like the earthlings. This heathen error slipped in, through the Egyptian mystery worship of Isis and Horus, into papal Rome, where it surfaced as the worship of Mary the Queen of Heaven.

And now, through the visions of Lois Roden, it has entered the Shepherd's Rod, and again our church is plagued with the gods and goddesses of ancient heathenism. Why are we not satisfied with Scripture? Why must we run after everybody in the church that calls himself a prophet?

In a later vision (received in the night of June 2,1986), he seems to be sitting by the beach when two women sit down beside him and then, as he starts to share Adventist teachings with them, the face of one woman brings to shine brightly, and interrupting him, she speaks to him in angry and cutting tones:

"Then my eyes were opened and her face shone with a glorious light. She said to me, 'You are not even living the message and will you presume to tell me what it is?' When her anger was thus kindled I dropped back down to where I was very much frightened. Her gaze was penetrating and I knew she knew my ways from beginning to end. She could read my heart." Letter dated June 3. 1986, p. 1.

The first woman is supposed to be the Holy Spirit. We are not told who the second woman is; perhaps we are to believe that there are men and women angels in heaven also. This vision concludes with the following two paragraphs:

"Then the two women arose, one at my right hand and one at my left. She who had been speaking to me said, 'I must now go and strengthen the others with you.' They both walked off toward where the rest of you were.

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"After that I looked and beheld the sun setting into the sea, and as it sank, the waters roared more vehemently. Then I saw the breakwater was removed, thus allowing the waters free access."-Letter dated June 3, 1986, p. 2.

Think of all the new light you are learning here! Woman gods and angels from heaven, angry that anyone down here is doing something to share Adventism with others. And the proof of the fact is the roaring of the seawater as Marc gazes at the sun. Deep truths from the spirits through one of the latest of their new prophets.

Elsewhere, Marc tells the reader that those that do not accept this and other "present truths "will be lost. So if you do not accept the Branch teaching that the Holy Spirit Is a woman, trouble is ahead. Marc predicts that Jesus Is soon to leave the Sanctuary In heaven and come down to visit judgments on those Adventists who are refusing to accept these teachings being given to Marc.

And when He comes, according to Marc and the Rod, He is coming to kill you.

I will not deny that every age had present truth which sealed those belonging to that particular generation. I am, however, concerned with this generation. (He then quotes Ezekiel 9: 1.2 in the NIV, and then says) You know the story. The man with the writer's kit marks the servants of God in their foreheads and the six men come after them to slay those who are not sealed. We know that those who are sealed are the 144,000.

**One of Marc's emphases is that the Holy Spirit-is-a-woman teaching is one of the seven special messages of Revelation 14 that must be given to all the world, and that everyone that rejects those seven messages will be slain by the command of God.**

In his April 14 letter, Marc mentions another of the new doctrines: "What Is fascinating is the role of the Spirit as our mediator. "The only mediator between man and God is Jesus Christ, but Marc has given a new one to supplant the older pattern: a woman holy spirit. Earlier, in his April 11 letter, Marc explains this in somewhat more detail. He tells us that Christ is NOT the mediator in the Sanctuary in heaven as we had always thought, but instead another is there doing that work: Marc's female holy spirit. Christ is down on the earth all that time deciding who should be sealed (since He could not be heaven and properly figure that out):

The angel from the east is actually Christ with his seal with him (reward) and the sealing work before him (work). Then Christ cannot be in the most holy place of the sanctuary but is here on earth directing the work.

You will find the work of Christ our Mediator—our ONLY Mediator—fully defended in chapters 23, 24, and 28 of Great Controversy. Christ brings the "rewards" with Him at His Second Advent, and not before, as Marc and the Rod teach.

Marc believes that our high priest in the Sanctuary in heaven is the angel of Revelation 8:1-4, which is his female holy spirit. In his third vision (March 20, 1986), Marc returns to a favorite theme of the pioneers of the Rod: translation from old Jerusalem in Palestine. In vision, he sees himself and other faithful members of the Rod in hiding in Jerusalem, as bullets fly from the latest war. Then, in small groups to avoid notice, they go to a prominent place where Jesus takes them to heaven. (As you may not know, the Davidians teach that the members of the Rod are taken to heaven in a special pre-Advent translation, and later return with Jesus who comes for the 144,000.) All this, of course, is quite different than the account given in the concluding chapters of Great Controversy.

The return of the Rod to Palestine prior to the Second Coming is called "the second exodus" by Marc.

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In his April 10 letter, Marc decides that Christ is not the rock of Daniel 2 after all, and he applies the prophecy of Zechariah 14 (about Christ touching the earth with His feet) to the SECOND Advent, not the Third, after the Millennium. By the way, according to Revelation 1, the hair of Christ is glistening white, but Marc saw Him in vision and, according to his February 11, 1986, letter, "His hair was brown, like you see in the pictures."

In a listing of points that will determine who will receive the seating and be saved in these last days, Mark in his April 11 letter includes the following paragraph as one of these seven points:

"The identification of the Holy Spirit (as a woman) and the revelation of the trinity as a whole. The angel who has power over fire is the Holy Spirit as I hope to show at some point. The understanding of the BRANCH prophecies and the work of the trinity in and for the church."

There are millions of people in our world today, but only those will be sealed who accept the great truth that the Holy Spirit is a woman! What is the "Branch"? This is one of several splinter groups that formed after Houteff's original offshoot Shepherd's Rod organization fractured into pieces when certain time prophecies were not fulfilled back in the late 1950s. Unless all the world accepts the confused teachings of an offshoot of an offshoot, none of them will be saved.

It seems best to provide you with a complete account of the Shepherd's Rod in a separate tract study. So we will, for lack of space, here conclude our brief presentation of the teachings of their latest prophet, Marc Breault. For much more information on this, see our tract set, entitled "History and Teachings of the Shepherd's Rod."

### **Another Prophet of the Rod: Eliakim**

Eliakim is a revered prophet of the Shepherd's Rod who resides in a small town in Palestine, within the modern nation of Israel. His purpose for being there, is to prepare a landing place for the 144,000 when they soon begin pouring in from America and elsewhere in the world field.

According to Rod teachings, when Heaven steps in and slays all of the Adventists who have refused to accept the teachings of Victor Houteff and the later prophets of the Rod, and begins punishing America and the other nations for imposing a Sunday law on their citizenry,—it will then be time for the 144,000 to journey to Jerusalem, where the Jews and Arabs will all be cast out of the land by marvelous workings of Providence in preparation for their arrival. Eliakim plans to initially receive them at his small acreage located near the little Israelite village of Yoqneam. From there they will head on to old Jerusalem where they will be enthroned in the earthly Davidic Kingdom, as prophesied by Houteff.

All the world will at that time look upon them with wonder, and will be much disposed to consider their message which they will then communicate widely, quickly evangelizing the entire planet with the good news of salvation through acceptance of the Shepherds Rod teachings.

Sounds somewhat incredible? Well, there is more, much more to the Rod teachings. In the study that you have just completed on pages one and two of this tract, you had the opportunity to see for yourself how a modern prophet writes. Certain hallmarks were to be noted: (1) a lack of clarity, (2) confusion as to purpose and objective, (3) little in the way of a distinct message, and (4) the message that is there is of no particular importance.

These hallmarks are shared by ALL the modern prophets! It is as if the God of heaven has said to them, "If you had been willing to humbly proclaim the messages of My true prophetic writings—the Bible and Spirit of Prophecy,—I would have been with you and given you providential guidance, and a wisdom that cannot be gainsaid. But instead of this, you have vaunted YOURSELF as an inspired prophet of Mine—as



someone on an equality with My true prophets. Therefore I shall place My hand on your mind, and all that proceeds from it **shall be recognized by the spiritually discerning as not equal to Scripture. Thus I will show men that you are false prophets.**

And so it has come to pass.

We have taken one of the prophetic messages of Eliakim, and typeset it so that you can carefully consider its implications. **In doing this, we were very careful to typeset it EXACTLY as Eliakim wrote it on his typewriter, so you would have his message as he prepared it in spelling, punctuation, capitalization, spacing, multiple dots, etc.**

Having read it, you will note that his messages are much as those of Breault and the other prophets of our time: lacking in that special deeper touch that only the genuine prophets of God—in the Bible and Spirit of Prophecy—have,

We do not know whether the writings of Eliakim are the product of prophetic insight, spirit dictations, or the aftermath of visions. But the important point is that he is another bonifide prophet of the Shepherd's Rod, providing one or more of their splinter groups with crucial information they will need for these last days, as they prepare for their sealing and journey to the Near East, with a stopover at Eliakim's farmstead, on their way to the glories of the Davidic Kingdom as they are soon after enthroned in Jerusalem.

Here now is a special message from one of the last-day prophets. If you do not unquestioningly accept it all, you will, according to Rod teachings, later be slain by men with the slaughter weapons for rejecting a prophet of the Shepherd's Rod.

## **THE TWO CONTENDERS. THE HEBREWS AND THE EGYPTIANS**

The Hebrews stand for the giver of material, while the Egyptians stand for the material they can make...The Hebrews were enslaved by the Egyptians, for to teach them that they are not to believe in the material they can make. But rather to believe in him that makes all things...Moses took the Hebrews out of Egypt, But so far Egypt is not yet out of the Hebrews. We view a people wholly given to the idolatry of material. Every fashion that can be imagined is to be seen in this land, and among this people Houses, planes, cars, tanks, guns all pointing to the need of judgment. So it must begin at the root of the tree. I will refer to scripture taken from the King James version Bible. It is an honest translation in that its added words are marked with scrawl print. And often it clarifies the text, to make it simple to understand. however some added words are superfluous, and for this cause I will act to show them...The root of the tree is shown in chapter eleven... Those who are interested in this matter will not shrink away because of these inspirations, but will act to investigate for themselves this life and death matter...To believe in the giver of all things is to allow Him a free hand to present Himself to us in the way of His choice, for He is not limited to one language or people, but can use any willing soul to present Himself.

His prophet suffered every kind of wickedness imposed on them by the Egyptians,(this unbelieving) And sad to say that many of them who inflicted all manner of evil acts to silence these love slaves; were and are so-called Hebrews. The Jews and Arabs are direct descendants of the Ancient Hebrew nation; and are contending for their right to be of this blessing. But both are still yoked by the Egyptian influence. They hold to what truth they want; but are not willing to take hold of all that is meant by the truth. The simple words are that we are fools as long as we do not heed all that the prophets have spoken. Luke 24:25. The founders had prophetic bearing, but those who believed in them, only went as far as that founder led them and after they died their founder stayed in their stagnation. and slid back into their gloom of bigotry, confusing and contesting for their narrow views...

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The liberty of the early Christians has been laid aside, for the influence of Egypt...So they build pyramids, fashioning together all kinds of matter in order to satisfy the eyes and the appetite with all of the lust of this dying world... The simple words given by inspiration." And the spirits of the prophets are subject to the prophets," 1 Cor. 14:32 This supplies us with the proper line of Inspiration We must let all of the prophets tell us what is our part in this contest, to be in harmony with all that has been given to look at these simple words" But the path of the just is as a shining light, that shineth more and more unto the perfect day." Pro. 4:18 Our basic training them is to look at the books of Moses and the prophets as the ideal that will lead us unto this perfect day...This is subjection to all that has been given to correct man and return us again unto the state that was present in Eden The hardships that seem to be now; to return to natural living will disappear as we act our part in faith to dwell in this land as did Abraham, Isaac, and Jacob. They attended to cattle and lived in tents. We are indeed to learn to be shepherds and the world of people are to be our sheep. When we study the books of the prophets we are fully informed as to what this all means Eze. 34. Let us stop making excuses and let that great Spirit have full control, Only in this way can we come out free from the power of Egypt, and to be Hebrews like Jeshuah and Caleb., and the adults who learned in the furnace of affliction, how to overcome this dying influence. They laid their life on the image of return to the land of hope, and acted to fulfill all deliverance in this ideal..."O death where is thy sting? O grave, where is thy victory? I Cor. 15:55 Unless we are willing to let this be our theme, we are only wasting this precious life. Enoch, Elijah, Melchizedec and Jeshuah Christ, challenged this date and are in the glory of life forever...Who is left out...? None who will look at these pillars to achieve the same action...

Let us view the good shepherd shown to us in John chapter ten. If you are willing to let this be your inspiration then allow these simple words to guide you into the never ending glory that was seen by those who walked with Him in the time of His presentation to us, He illustrated the personality of our Father and was believed by thousands of Jews and Gentiles, But because it was not then the time to perfect holiness. and that the Author of life reads the heart. We must look at this as only the beginning of the Kingdom of Christ, Which is indeed the Kingdom of David..

As we have read in Ezekiel chapter thirty four, for thousands of years false shepherds have scattered the flock, and it has produced a multitude of good sheep, for they heard His voice, and acted out their part in their life to simulate Him who was sent by the greatest shepherd, of the whole of the universe. He indeed is the image of shepherdhood in that all of the planets of the universe are acted to fulfill all that is needed to produce life...We are invited to take part with Him; to prove to ourselves that we can be with Him as long as we act our part in this life, to fulfill every duty that we are given: With thanksgiving to acknowledge Him for His acts of faithfulness, To not have left us alone in this struggle of life, but has given us a perfect example in His Son, to fulfill all that is needed in order to overcome the influence of Egypt,(unbelief)...to learn

The wilderness wandering was given to cause the Hebrews to learn to forsake the Egyptian culture But only two adults that left this land came through the course to win life. , Joshua and Caleb...Are the pillars to behold and the youth who learned to give glory to Elelohem,..Even Achen and his family acted their repentance before the sons broke their bodies into a lifeless pile-Joshua 7;--What is our part in this final contest? Are we going to be less responsible than was Achen and his family indeed we are more to be blamed than he for if we cannot learn from these illustrations that have been kept for these thousands of years, what other way can we be instructed to forsake the evil that is our habit. Indeed we are worthy of more recompense. If we cannot forsake our Egyptian devotion, by a study of these words there is no way that can preserve us in this time of trial, and to go on in our ease loving manners with the shelters erected by so called modern devices and to take our turn in the field with a tent to be our abode and to catch the rain waters. To be instructed as by Moses who indicated our duty to Elelohem by

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digging a little cavity in the earth and to deposit our fecal matter into the ground as it is the habit of the cat Deut. 23: 13. The to respect the purity of water and the need of the land. His fish who act to keep their environment clean His birds who balance the insect life, and are the image of happiness need fresh clean air to keep them in operation, to let natural things to be our ingestion, not spoiled by baking, frying and freezing taking from the tree or ground to be put into the mouth to be prepared for our stomach by pressure between the top and bottom teeth forsaking the flesh pots of Egypt, the leeks and onions The lust of the Hebrews that payed a bitter price for their habits Num. 11:- Can this not teach us that if we are involved in the same behaviour that we are more to be blamed than they so with this to be our guide, let us disqualify every act of degradation as our portion. to Behold for the sinless lamb of Jehovah came to show us that we are more blessed than any in the past for He overcame the world by the Spirit of the prophets... ..and though it took much suffering physically as well as mentally to the extent that His sweat was blood as blood. Lu, 22:44 Is all this just something that happened? or are we willing to take the evil that has caused such a sacrifice???? There is only one way to remain in this land, and that is to work for ( fresh air fresh food raw and wholesome, fresh water not brewed into all kinds of confectionary. Water out of the sky is the best of all. But the words of wisdom given by Solomon pro. 5:15 sunshine to be exposed to this life giver with our naked bodies including the eyes exposed to the sun with our lids closed not too tightly. let a little of the rays come through and to be exercised in all directions the limbs in a vigorous movement that causes deep breathing . We must know that Jehovah will have a pure people free from all idolatry with every member fully responsible, for the love of Jehovah affecting our neighbor... This is the Kingdom of David. (Christ) in action. in all and for all who will look to the prophets of the old and the new testaments to be guided in the full value of all that has been lost... We cannot bring the Creator down to our level. We must go up to Him. He speaks to all who are willing to let His words be our action and image of life. I am the scribe and will do all that a scribe can do in order to show the way into the glories of never ending charm, SO write to O ( visit the tents of Judah which are located in the valley of peace from Yoqneam It can be found for the gathering of the people will be unto Shiloah Gen. 49:10 All of the testimonies of the prophets from the first to the last are embodied in this final rally, that is to gather 2 hundred million into one body of hope to defy every action of opposition and to forever show the true values of the brotherhood of Israel. All will go through the time of Jacob's trouble, but those who will not let go will come through as Jacob did Jer. 30:7 So let Eliakim be your guide and all will be in full harmony for all who will come up to this expansion of all visions Eze 12:23. Shalom Eliakim, Yoqneam 20600 Israel..