THE SYMBOLIC CODE NEWS ITEMS

Volume One No. 4

In The Interest Of The S.D.A. Denomination

NEWS FROM THE "FATHER OF LIGHTS"

To The "Battering Rams" Who Encompass "Mount Zion" Ezekiel 4:2

Dear Brethren:

Hearken "diligently with much heed." In order to keep our garments unspotted from the ever flowing flood of errors and theories of men which have demolished the "old" S.D.A. "platform" and pulled the "beautiful garments" (Isa. 52:1) off Zion's "delicate" form, the following rules must be carefully kept to enable us all to speak the same thing -- "raise up the foundations of many generations;" and be "called, The repairer of the breach, The restorer of paths to dwell in." (Isa. 58:12.)

Teach the message as it is -- add nothing to it, neither take anything from it. Do not feel that it is your duty to answer everybody's questions, or to explain the whole Bible and the Spirit of Prophecy. Only a silly person attempts such a thing. The scroll is not yet unrolled that far. Do not go beyond what the SRod has explained. Ask your opponents if they can give an answer to everything that has been written. Only simpletons feel capable of so doing. Their supposed correct answers in the past now, in the unrolling of the scroll, prove to be no answers at all. There was never a prophet who claimed to explain everything to his opponents even though the questions to be answered were concerning his own message. All those who demanded an explanation on every detail before taking their stand, fell into the "bottomless pit."

We have greater evidence in support of our message than the prophets could ever produce in their times. Satan's determined effort now is the same as in times past -- causing the people to acknowledge the prophets that bore messages to former generations, but to reject the one who brings a message to his own generation. If Satan cannot succeed to cry down the entire message, he is happy if they reject just enough to cause them to doubt the words of the messenger. Their occasion for doubt is actuated either because they hate to be disturbed, or that their motives shall not be restricted.

Do not weave into "The Shepherd's Rod" message your own interpretations of the Bible and of Sr. White's writings, nor any of your constructions on anything that is written therein before first submitting your points to this office. If your claim on a subject, which you may hold as being correct, is found so and accepted as of value by this office after a careful examination, we can have it published and distributed throughout our ranks, if that is your desire. But if we see no light in your verbal presentation or document of your claims, we shall so inform you as quickly as possible. Then if you do not feel clear to yield to our judgment, be you pleased to know that we shall not attempt to block your way of teaching the same, nor oppose those who wish to read or listen to your discourses. "Let every man be fully persuaded in his own mind" is our position. (Rom. 14:5.)

But if any of you are already guilty of teaching something of your own at the SRod's expense, you will have 30 days from date in which you may, in writing, notify this office, stating the topic of your doctrine and your intention in reference to it. If it be your desire to retract, do so and there shall be nothing held against you. But if you fail to comply with the conditions herein stated, be you notified now that you may hand or send in your resignation within the time specified and we shall relieve you of any future obligations to our message.

Any one violating this command will be dealt with as an unfaithful watchman, as one giving the trumpet an uncertain sound. See our tract #4, "The Latest News for Mother," pp. 65, 66.

(Keep This Article In Your Notebook)

"But be ye doers of the Word, and not hearers only, deceiving your own selves. For if any be a hearer of the Word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was." (Jas. 1:22-24.)

NEWS FROM COLORADO

A word from Sr. Bliven -

"Dear Brethren:

We had rather a hard trip on our way to Colorado as we were so crowded, but we made good time, arriving in Pueblo on Sept. 5th., and from there to Denver, where Bro. and Sr. Warden met us on their return from Idaho Springs....We all went to Golden last Sunday to see some who are interested in present truth....Later we held a business meeting in which Dr. Butterbaugh was chosen as leader here.

I must tell you about West Denver church. Our pastor preached on the Spirit of Prophecy for three consecutive Sabbaths. The first two sermons were O.K., but in his third one our disappointment came when he declared that 'the Spirit of Prophecy is not a test of fellowship in our churches. Whether our converts accept the Testimonies or not, we do not refuse them membership on that account.'"

O, what irony! Is not such an act gathering into the church two opposing classes, both claiming to be Seventh-day Adventists? But how could they be! There is no excuse for those who leave the laity ignorant as to how and through whom the Three Angel's messages originated. In not having instructed the membership in the fact that when they believed the message they believed in the Spirit of Prophecy, the ministry are doing nothing less than plagiarizing relative to the Three Angels' Messages.

Suppose that minister had preached his Denver sermon In Moses' time, would the earth have opened under him, or would he have been smitten while preaching? At which time did God ever excuse any one for not believing His prophets? "Believe His prophets, so shall ye prosper," saith the Lord. (2 Chron. 1:20.) Let God's people take notice. Has our church come to such a place where she can say, It matters not whether the members believe their prophet or not, and yet have them think that their salvation is secured while sinning against the Holy Ghost,--committing the unpardonable sin? From whence cometh their authority for such sacrilege? Though many of the ministers ought to be thankful that at this time God does not immediately execute His judgments, their sorrow is in reserve. How long will God bear with this wickedness! Let us not be misunderstood in the above. We are hoping to rescue our brother from the "pit" which he is fast approaching. Will not God's people hear our cry and join us in prayer that God do something to awaken His church? or shall we let the enemy rock us into hell?

Florence, Colorado Church On Trial

Bro. Skeels describes the event as follows:

"Elders Nethery and Lickey, and Brethren John and Brown came to our little church where they, for nearly two hours, belittled the SRod, and every one who would study it. We who were on trial read to them portions from the Bible and the Spirit of Prophecy stating our position, but the words read made no more effect upon them than would a snowball tossed into Nebuchadnezzar's fiery furnace when at its greatest intensity....

Only Sisters Powers and Houston expressed a desire to be permitted to study the SRod further before stating their position concerning it. This gave them an opportunity to think they could yet split our little company, so they continued wrangling, and at 10 o'clock P.M. I became sick. I took my books and went home. After this they tried to convince Sr. Powers and Sr. Houston to vote the Skeels' and the Mullenix' out of the church, but that was too rank and they failed to put it over. They are now watching us very closely. Elder Lickey said to some last Wednesday that the conference had decided to let us alone until next camp meeting, and if there was no change in us by that time they would have to disband the church!

Tract #4, "The Latest News for Mother," as far as we are concerned has settled it all. From now on we, as a church, shall send all our tithes and offerings to the message of the SRod, so let us watch and pray. -- D.S. Skeels,

FROM GEORGIA

Dear Brethren:

This finds me here in a community where I held an evangelistic effort 15 years ago. I am being entertained in the same hospitable home that ministered to my physical necessities at that time. It is refreshing to see these dear souls drink in the precious messages of present truth. I can sincerely "thank God and take courage" because of the fact that I tired in my long past evangelistic effort here to preach the message straight holding a high standard for the church, and teaching them to love the Testimonies. Thus they are now naturally ready to accept present truth as presented to them in the SRod series. This truth was first brought to them by Bro. E.E. Kurtz....

In some of the meetings we have those who are not members of the S.D.A. church, but they seem to drink in present truth even faster than some who are in the advent faith. This fact is an evidence to me that Vol. 2 of the SRod should now be sold everywhere, opening the eyes of the people and laying a foundation for the time of the Loud Cry of the Third Angel's Message....

The little company of Greenville, S.C. were organized, and you will be hearing from them from time to time. We will try to leave the ones here in an organized group before we depart for another field.

(Signed) E.T. Wilson.

Bro. R.D. Oglesby sends the following encouraging words from College Park, Ga.: "Pray for us that we might bring in a goodly number....Do not think that we won't do all we can to bring the message before the people for we believe that the message of the SRod will triumph because the Lord is in it."

NEWS FROM THE CAROLINAS

Dear Brethren:

I have just received the second copy of the Symbolic Code for which I am very thankful. it is very encouraging to hear from those who believe as we do. We are rejoicing in this most wonderful message, and I might briefly relate a little of my experience.

Having been so closely associated with Elder Wilson, I became so utterly disgusted on account of the unjust treatment he was receiving at the hands of the S.D.A. church leaders that it caused me to stop paying tithe, and I decided to go out into the world. But my acceptance of the teachings of the SRod rescued me from going into the world, caused me to refuse my old job, and renewed my determination to keep the Sabbath, for which I thank God many, many times.

I sympathized with our brother while Elder Ruskjer, the Union Conf. president, belittled him before the people that he had formerly preached to, but his calmness and control of himself was commendable and it has now born fruit in our little church in which twelve of us are now rejoicing in the message.

We have lost our church membership but we feel that we have made sure of having our names in the book of Life for eternity.

(Signed) J.G. Buckheister

Extract from Bro. H.K. Livingstone's letter dated Sept. 18, 1934.

It is just too wonderful for words to express the joy and happiness I have found in the study of the SRod message. It has filled a long felt need. I can not praise my heavenly Father enough for this great blessing....and it has drawn me closer to my Saviour and as I once was blind, I now see and praise my Father for sending me this new light for this time.

IMPORTANT NOTICE

Remember the appointed hour for prayer each Friday evening. Please do not neglect the weekly freewill offering for the distribution of free literature. Regarding the request of our free employment agency, and for further information on the above requests, consult "Code" #2, p. 1, and "Code" #3, p. 5.

Extra copies of question and answers published in the "Code" may be obtained upon receipt of 2 cents postage per "Code" issue.

All who wish to have "The Symbolic Code" sent to them regularly are requested to fill out the following blank, writing name in full and plainly. If mail box number is used instead of street number, give us the name of your street or road also. Those whose names are not found in our files by November 15 will not receive the November "Code." This rule applies to all whether the party be isolated or in an organized body. The leaders of companies may collect the names of every such individual and have them mailed together to save postage. Please comply with this request as soon as possible. Remember, this paper is sent to you free of charge.

----------TEAR OFF HERE----------

Please place my name on your regular mailing list for your monthly paper, "The Symbolic Code"

Name---------- Street----------

City---------- State---------- P.O Box No----------

Country----------

Brethren Bingham and Deeter who are laboring in and about San Diego, Calif. report that they are confident of increasing the San Diego company. We pray that we shall in the very near future be able to furnish the readers of the "Code" with a more definite report regarding the success of the brethren in that locality.

HELPFUL SUGGESTIONS

Every leader is requested to use our "Invitation Cards" to help advertise his public studies, and to make their efforts successful, we suggest that the entire company help advertise the meetings by passing a card to all with whom they come in contact.

Praying before doing anything or starting anywhere, will lead you in the right trail and help you overcome every obstacle along the way. The following rules are the sentiments of the Word. Hold your eyes open and your mouth shut when the Spirit gives no utterance. Have your mind active and let not your faith weaken or your courage fail. 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.

Do not send any mail to our former location -- 937 W. 50th Place. Our telephone number remains the same -- Twin Oaks 7411. All air mail, special and registered mail is to be addressed to 10466 So. Hoover St.

Your Shepherd's Rod, Vol. 1, p. 258, contains our old address -- 5942 So. Hoover St. which is no longer used. Hence, to avoid any future confusion, please change it to Box 68, Station K, Los Angeles, Calif.

All checks and money orders are to be made to Mrs. F. Charboneau. State specifically with each gift or offering what disposition you wish to have us make of same, for which amount a receipt will be forwarded showing that the transaction has been made and properly entered.

The Universal Publishing Association
Box 68, Station K,
Los Angeles, California

QUESTIONS AND ANSWERS

The "Messenger Of The Covenant" -- Who Is It?

Please explain how to harmonize "The Shepherd's Rod, " Vol. 2, p. 240, par. 2, with "Gospel Workers," p. 42, par. 2, -- subject, "The Messenger of the Covenant."

To the surface reader "The Shepherd's Rod" and "Gospel Workers" appear to be in direct opposition to each other, but when the subject is well studied, then they will be found to be in perfect agreement. Such apparently conflicting statements are not found only in these two publications, but in "Gospel Workers" itself, for while Christ is named the "Messenger of the Covenant" on p. 44, this same title is applied to Moses on p. 20. Here follows the comparison:

"When Moses was chosen as the messenger of the covenant, the word given him was, 'Be Thou for the people to Godward.'" -- "Gospel Workers," p. 20.
"Christ the Messenger of the covenant, brought the tidings of salvation." -- "*Gospel Workers," p. 44.*

If we conclude that "The Shepherd's Rod" is wrong by saying that the promised Elijah's message of Malachi 4:5 is the "messenger of the covenant," and the "Gospel Workers" for applying the same title to both Christ and Moses, then we might as well infer that Christ likewise misapplied the same scripture, for "Jesus began to say unto the multitudes concerning John...But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. And if ye will receive it, this is Elias, which was for to come." (Matt. 11:7, 9, 10, 14.)

Here we see that Jesus applied the message of Malachi Three to that of John the Baptist, and named him the Elijah that was to come, but when the Jews, priests, and Levites asked John saying, "Art thou Elias?...he saith, I am not." (John 1:19, 21.) Shall we here conclude that both Jesus and John violated the truth? What then?

Moreover, the "Gospel Workers" applies Malachi 3:1 to Christ's first advent, but the same author in "The Great Controversy," p. 424, par. 3, applies it to Christ's coming to the most holy place in the heavenly sanctuary in 1844; and on p. 425, is applied to the soon expected purification of the church. Again, on p. 426, the author states that "...Dan. 8:14; the coming of the Son of man to the Ancient of days, as presented in Dan. 7:13;

and the coming of the Lord to His temple, foretold by Malachi, are descriptions of the same event; and this is also represented by the coming of the bridegroom to the marriage, described by Christ in the parable of the ten virgins, of Matthew 25."

If only one of these applications could be right, then which one should we choose? When the questioner harmoniously unifies the above scattered periods to which Malachi 3:1 is applied, then "The Shepherd's Rod" will prove to him to be in perfect harmony with "The Great Controversy" and "Gospel Workers." Though one statement seems to contradict the other, yet we are compelled to conclude that every one of these inspired applications must be correct. Says the great apostle, "Shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar; as it is written, That Thou mightest be justified in Thy sayings, and mightest overcome when Thou art judged." (Rom. 3:3, 4.)

The trouble does not lie in the statements themselves, but rather in man's limited knowledge of the truth therein, which proves that we are in the period of the Laodiceans, -- "wretched, and miserable, and poor, and blind, and naked." But the worst part of it all lies in that the Lord is saying to the church of today, "Thou knowest not" your great ignorance in not understanding rightly the Word of truth, and she does not believe Him! The apparent contradictions being discussed in this article are harmonized, in short, as follows:

Any fair Bible student will, without difficulty, perceive at a glance that the perfect fulfillment of Malachi Three is yet future, and is directly applicable to the imminent "purification of the church," -- "temple" -- for saith the Lord, "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 fullers' sope." (Mal. 3:2.)

Though Christ and the "Gospel Workers" apply this scripture to Christ's first advent, any student of sacred history knows that it did not meet its perfect fulfillment there, for the Jews did not "delight" in Him as prophesied in Malachi 3:1, but instead, they hated Him. Neither did Christ at that time purify His church as described by the prophet. But by the fact that Christ applied Malachi Three to John the Baptist's message, and as this scripture did not meet its fulfillment at that time, it proves that John was a type of the Elijah that is to come before the coming of the "great and dreadful day of the Lord" (Malachi 4:5), at which time the prophecy will be fulfilled in its fullness.

Therefore, as John was a messenger to God's own people at that time, just so at this time the Elijah of Malachi's prophecy represents a message which is to be delivered not to the world, but to the professed people of God. As John was their last prophet, his message was their final means to fit them for the Messiah's appearing, for which cause said the Master, "If ye will receive it, this is Elias, which was for to come. (Matt. 11:14) Likewise, Elijah's message of today must be to the professed people of God, and is to be their last means to fit them for Christ's appearing at this time.

Thus as John "...declared that those who claimed to be the chosen people of God were defiled by sin, and that without purification of heart and life they could have no part in the Messiah's kingdom" (Desire of Ages, p. 104), just so the Elijah's message at this time will denounce the denominational corruptions -- "the abominations in the midst thereof" (Etc. 9:4) -- rebuke the prevailing sins, and exclaim: "What greater deception can come upon human minds than a confidence that they are right, when they are all wrong!...They know not that their condition is deplorable in the sight of God....The message to the church of the Laodiceans is a startling denunciation." -- "Testimonies for the Church, " Vol. 3, pp. 252-3.

The above proves that the cleansing of the ancient temple in Jerusalem was a type of the purification of the church, which will take place at a time when the house of God is made a house of merchandise by selling denominational publications and raising goals (8 T. 250), for when Christ "had made a scourge of small cords, He drove them all out of the temple, and the sheep, and the oxen, and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, Take these things hence: make not My Father's house an house of merchandise." (John 2:15, 16.)

The "Great Controversy," p. 424, applying Malachi Three to Christ's coming to the heavenly sanctuary in 1844, and on p. 425, to the impending purification of the church at this present time, to which the parable of the ten virgins refers to, must now be harmonized.

The fact that Malachi Three is again applied to two different periods, -- the one of 1844 and also to the one in which the church is to be purified -- proves that Malachi's prophecy apprehends both the judgment of the dead and the judgment of the living. Consequently, there are two such comings of the Lord "to His temple" and two purifications, -- first,

the cleansing of the temple (sanctuary) from the wicked dead (the investigative judgment), and second, the purification of the church (temple) from the living wicked, at which time Malachi 3:1-3 will meet its perfect fulfillment. The parable of the ten virgins is applicable to the latter. See "The Shepherd's Rod," Vol. 2, pp. 180-186.

Here follows the explanation of the "messenger of the covenant." As Christ was the "Messenger of the covenant" at His first advent; also Moses, while leading Israel out of Egypt; in like manner, John the Baptist's message; and the one to the Laodiceans -- all four were compared to the message of Malachi 3:1. Here we see that the title, "messenger of the covenant," referred to by Malachi, is applied to more than one person, in the same manner as the promises which were made to ancient Israel are now applicable to modern Israel -- the 144,000.

Says the Spirit of Prophecy, "...It is necessary now that the minds of God's people should be open to understand the Scriptures. To say that a message means just this and nothing more, that you must not attach any broader meaning to the words of Christ than we have in the past, is saying that which is not actuated by the Spirit of God." -- R. & H., Oct. 21, 1890.

The word, "covenant," means nothing more or less than an agreement, -- promise. This being true, Moses was a "messenger of the covenant;" namely, the promise God made to Abraham that He was to deliver his posterity out of Egypt by a prophet -- messenger. John also came in fulfillment of prophecy as he himself declared that Esaias had prophesied of him (John 1:23), and according to Christ's own statement (Matt. 11:7, 9, 10), Malachi had also prophesied of John.

As God had made a written covenant with His ancient people that He was to send them the Messiah, Christ came in fulfillment of that covenant, and having brought a message by His teachings, He was the "Messenger of the covenant." But the words of Malachi in chapter three, verse one, make plain that before the Lord comes "to His temple," He will send a messenger to prepare the way, at which time He is to purify the sons of Levi, -- those who minister in "His temple" -- the church. As he that "is filthy" at the moment probation closes must remain "filthy" (Rev. 22:11), it follows that this work of purification which the Lord is to perform at His coming must be accomplished in probationary time, and long before the gospel work is finished, for He cannot finish it with the impure "sons of Levi," -- ministry. This particular coming of the Lord is also predicted in Vol. 5, pp. 80, 690.

In view of the fact that Christ at His coming to purify the church will not in person preach the message as He did before the crucifixion, but send someone other than himself, how could He at this time be the "messenger of the covenant?" There is but one answer to this -- the one who brings the message must be the "messenger of the covenant," and when the Lord sends him he will fulfill the promise of Malachi 4:5. Having prepared "the way," the Lord will "sit as a refiner and purifier of silver" (Mal. 3:3), "and it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem; when the Lord shall have washed away the filth of the daughters of Zion." (Isa. 4:3, 4.)

Furthermore, though the title, "messenger of the covenant," is applied to more than one messenger, it rightfully belongs to the Holy Spirit, and only for the reason that the Spirit of God is in them are they designated by that title. For example, we call the reader's attention to 1 Pet. 3:18-20. There it is stated that Christ went and preached to the antediluvians by the same "Spirit" Who "quickened" Him. Being stated that He went by the Spirit and not in person, it proves that Christ accomplished this by that same Spirit through Noah. Hence, Christ being the "Messenger of the covenant, and He being in Noah by the Spirit, compels us to acknowledge that the title, "messenger of the covenant," belongs not only to those mentioned in this article, including Noah, but to all God's chosen messengers in whose message is Christ, by that same Spirit.

It is for the fact of this union -- the Spirit in the messengers that the Word says, "holy men of God spake as they were moved by the Holy Ghost. (2 Pet. 1:21.) Briefly summarized, the words, "messenger of the covenant," mean nothing more or less than to say, The Holy Spirit in Heaven's visible representative, or the invisible Christ in the message.

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

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

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

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

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

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

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

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

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

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

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

the fulfillment of Ezekiel Nine. Thus God prevents His church from be coming involved in Babylon.

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

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

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

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

Moreover, as the churches are symbolized in "The Revelation" by seven candlesticks (Rev. 1:20), the symbolism must include the early Christian church, later the Protestants, and at last the Seventh-day Adventists, or the Laodiceans. These churches are not only symbolized by candlesticks of the same likeness, but are also all grouped together as are the seven heads on the leopard-like beast. If the assemblage of the candlesticks does not make the Laodiceans Babylon, why will the heads?

"TO WHICH BEAST DO YOU REFER IN THE SROD THAT IS NOT THE PAPACY?

Speaking of the beast in question, the Rod says on p. 151, "The beast spoken of here is the one with lamb-like horns," which together with the false prophet (Rev. 19:20), are prophetically cast alive into the lake of fire. This fast is illustrated on the page opposite to the one from which the question is asked.

Please answer, To which beast do you refer in the following statement? "The idea that the papacy is called the beast is altogether wrong -- "The Shepherd's Rod," Vol. 2, p. 151. By this statement the Rod means that the title, "the beast," can never, in the fullest sense of the word, be applied to the papacy, for such term would make "the beast" in its entirety symbolical of the papacy, not showing that the papacy is only one of its heads, but that the papacy is the world (the beast), and not just a part of the beast (world).

How do you HARMONIZE the statement in "THE GREAT CONTROVERSY," p. 445, the "leopard-like beast of Revelation 13, -- the papacy," WITH "THE SHEPHERD'S ROD" where it states that the leopard-like beast as a whole is not the papacy? The author of "The Great Controversy" could not possibly have in mind to imply that the beast, as a whole, is the papacy, but only that part of the beast to which she makes direct reference; namely, the enforcement of its worship by the two-horned beast, as stated in the words: "The 'image to the beast' represents that form of apostate Protestantism (not the papacy of today revived but) which will be developed when Protestant churches shall seek the aid of the civil power for the enforcement of their dogmas. The mark of The beast still remains to be defined." (G.C. 445.) The author of the above never did advocate that the horns, and the six heads on the leopard-like beast which were not wounded, were the papacy.