

The Three Feeding Pastures *in* *The Shepherd's Rod*

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September 5, 2016

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An Experience Similar to the Exodus Movement

The aim of this article is to clearly address the subject of “the pastures” in the Davidian world. Because of an incorrect understanding of this subject, Davidians are today fractured and fragmented into four principal divisions: (a) Carmelite, (b) Bashanite, (c) Gileadite, and (d) The Branch. Each of these groups hold to a common error—the Carmel of prophecy is the physical piece of real estate upon which Mount Carmel Center was erected in 1935. But when the Bible is studied from a redemptive perspective, only then the truth of the pastured can be made clear. Let us now turn our attention to the very part of Scripture which introduces this subject to us, as a people.

“14 Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily in the wood, in the midst of **Carmel**: let them feed in **Bashan** and Gilead, *as in* the days of old. 15 **According to the days of thy coming out of the land of Egypt** will I shew unto him marvellous things.” (Micah 7: 14, 15).

The verb "feed" is to be understood as *spiritual food*, and that food (truth) is *found in the "Rod,"* therefore we again have the command to give out the book ("Feed thy [God's] people." Carmel, Bashan, and Gilead are used as **symbols** of **good spiritual pasture**. *These places are where Israel had their victories.* Mount Carmel is where Elijah had his experience with the *backslidden Israel* in the days of Ahab. It was in Carmel where he (Elijah) brought the fire from heaven which consumed the sacrifice upon the altar, after which he slew the prophets of Baal.

We quote Micah 7:15: "According to the days of thy coming out of the land of Egypt will I shew unto him marvelous things." Note that Micah also as well as Isaiah, declares that **God's people (spiritual Israel)** are to experience **an experience similar to that of the Exodus movement**, as explained in Section 4. Again, note in carrying out the Exodus movement, God said to Moses, "And thou shalt take this rod in thine hand, wherewith thou shalt do signs....and Moses took the rod of God in his hand." Ex. 4:17, 20. It was by **the power in the "rod of God"** that Israel came out of Egypt. This advent movement being a duplicate of the one in Egypt, and of the Exodus, we again have "the rod of God." – V.T. Houteff, 1930, *The Shepherd's Rod*, Vol. 1, pp. 243-244

This inspired quotation in the passage from which many have been pigeon-holed into thinking that “Carmel, Bashan, and Gilead, are symbols of good spiritual *pastures*” (plural), although the Rod of God said “pasture” (singular).

The key to unlock the truth of this subject is found in the following statement: “*These places are where Israel had their victories.*” Victories against whom? The answer is as simple as it is profound, that it was against *heathen*

worship that Israel gained its victories over in these three places of history! No new truth was given to Israel in these three locations, only the same truth as given by Moses with “the Rod of God.” Therefore, in the antitype we ought not to be looking for new truth to be coming from these three *symbolical places*, but rather experience victories through the correct use of “the Rod of God.”

Another key to illuminate the correct understanding and application of the passage under consideration, is the existence of verse 15, which states, “**According to the days of thy coming out of the land of Egypt** will I shew unto him marvellous things.” Micah 7: 15.

So, we see that our God has promised to Shepherd His people as he did in days of old, but more especially as he did during the exodus from Egypt to Canaan. And *The Shepherd’s Rod* message teaches that Israel gained “victories” at these places. The “marvellous things” that are promised are actual “miracles” that will be realized as in days of old. Therefore it should do us well to review the “victories” that Israel obtained in these three places during their Exodus journeys, and beyond.

Bashan and Gilead

The first group of Gentiles or really Heathens that Israel came up against were the nefarious Bashanites, they were the real giants in the land, causing Israel to see itself as grasshoppers in their sight. It is also very interesting to realize that “Bashan **and** Gilead are ubiquitous throughout the Scriptures—they are almost always mentioned jointly!

“31 Thus Israel dwelt in the land of the Amorites. 32 And Moses sent to spy out Jaazer, and they took the villages thereof, and drove out the Amorites that were there. 33 And they turned and *went up by the way of Bashan*. and *Og the king of Bashan went out against them*, he, and all his people, to the battle at Edrei. 34 And the LORD said unto Moses, Fear him not: for I have delivered him into thy hand, and all his people, and his land; and thou shalt do to him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon. 35 So they smote him, and his sons, and all his people, **until there was none left him alive: and they possessed his land.**” (Num. 21: 31-35).

It is extremely important to note that at the time Bashan was conquered, Moses was still alive! This means that the people were still on their journey to Canaan, and had not yet as much as crossed the river Jordan. More importantly though, we see that they had a signal victory against and “possessed his land.” This means that this enemy was completely defeated!

“And the **rest of Gilead, and all Bashan, being the kingdom of Og**, gave I unto the half tribe of Manasseh; all the region of Argob, with all Bashan, which was called **the land of giants.**” Deut. 3: 13.

This verse is informing us that “Gilead” was a city belonging to “the kingdom of Og,” who was then “king of Bashan.” To be clear then, the defeat of Bashan simultaneously secured the defeat of Gilead, for they were one and the same kingdom! Let us now review the history of their miraculous defeat:

“1 Then we turned, and went up the way to **Bashan**: and Og the king of Bashan came out against us, he and all his people, to battle at Edrei. 2 And the LORD said unto me, Fear him not: for I will deliver him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon. 3 So the LORD our God delivered into our hands Og also, the king of Bashan, and all his people: and we smote him until none was left to him remaining. 4 And we took all his cities at that time, there was not a city which we took not from them, threescore cities, all the region of

Argob, the kingdom of Og in Bashan. 5 All these cities were fenced with high walls, gates, and bars; beside unwall'd towns a great many. 6 And we utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying the men, women, and children, of every city. 7 But all the cattle, and the spoil of the cities, we took for a prey to ourselves. 8 And we took at that time out of the hand of the two kings of the Amorites the land that was on this side Jordan, from the river of Arnon unto mount Hermon; 9 (Which Hermon the Sidonians call Sirion; and the Amorites call it Shenir;) 10 All the cities of the plain, and **all Gilead**, and all Bashan, unto Salchah and Edrei, cities of the kingdom of Og in Bashan. 11 For only **Og king of Bashan** remained of the **remnant of giants**; behold, his bedstead [bed] was a bedstead of iron; is it not in Rabbath of the children of Ammon? nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man." Deut. 3: 1-11.

Let's re-read verse eleven in a modern translation for greater clarity, "Only Og the king of Bashan remained from the remnants of the Rephaim. In fact, his bed was made of iron. It's in Rabbah of the Ammonites, isn't it? *It's about thirteen and a half feet long and six feet wide.*" (Deut. 3:11). Og was a really huge king, wasn't he? Actually he was a "giant" of a man!

"All the kingdom of Og in Bashan, which reigned in Ashtaroth and in Edrei, who remained of *the remnant of the giants*: for *these did Moses smite*, and cast them out." Jos 13:12

So, contrary to popular Davidian thought, we are now seeing that Bashan and Gilead were the first places of Israel's victories against their enemies—the giants. Those who see themselves as grasshoppers will never be able to stand, for they are afraid of "the giants in the land," but we must be determined to conquer them, in the strength of YHWH and His truth of today—the Rod of God.

With the sequence now firmly established, we can now only wonder why the following statement was written: "Prophecy (Mic. 7: 14) projects Carmel, Bashan, and Gilead as the three *successive* places of good spiritual pasture where the little 'flock of God's heritage' feeds on the ROD of God—first in Carmel, second in Bashan, finally in Gilead."—M. J. Bingham, 1970, *The Keys of the Kingdom at the Eleventh Hour*, p. 42; 1990 ed.

We have clearly demonstrated that the succession of the conquests of Israel started with Bashan, to Gilead, to Carmel, and not the other way around, or following any other permutation. More will be said on this later.

Carmel

Let us again review the Bible passage which prompted this discussion: "Feed thy people with thy rod, the flock of thine heritage, which *dwell ... in the midst of Carmel*: let them feed in **Bashan** and Gilead, *as in the days of old.*" Micah 7: 14.

We must observe carefully that *The Shepherd's Rod* message came to Laodicea in 1929, and when it came it found God's people dwelling "in the midst of Carmel." In other words, we must understand Carmel to be the world church of Seventh-day Adventists, for it was there that the little flock of God dwelt, and where they were fed. The wooded acres of Waco Texas, that would later be called "Mt. Carmel Center," was no more Carmel than is "Palestine, Texas" equivalent to being the Land of Promise—Palestine in the Middle East.

"In 1935 Houteff wanted a central location where his sect could establish a communal home to carry on its worldwide activities, He picked Waco. With the aid of a dozen followers, he bought 180 *wooded acres* atop a bluff overlooking Lake Waco. A large portion of the land was on a rocky promontory which was considered

worthless by the nearby landowners. Today the steep hill is covered with elaborate terraces resembling the terraces that cling to Chinese and Japanese hillsides. Roads have been built through the settlement, which now totals 375 acres. Mount Carmel is ringed with evergreen bushes. It has two fine lakes, formed by dams, and another on the way. It has its own water system.” – Thomas E. Turner *Central Texas Bureau of The News*, also published in *Bashan Communicator*, (September 1984 – June 1986), Vol. 5, No. 1, pp. 39-40.

The aim of the above historical citation is to demonstrate that what would later become Mount Carmel Center, was a large swath of “wooded acres” that were “considered *worthless by the nearby landowners?*”—a completely *uninhabited* and apparently *valueless* land! No one was living here, and it was the home of all sorts of wild beasts, to include Mountain Lions, Bob Cats, snakes, to mention a few. This was not where God’s sheep were “dwelling” in 1929, hence the truth of “the Carmel pasture,” must be respectful of this historical fact, which clearly and accurately teaches that no Adventist “sheep” were grazing, living, or “dwelling” there.

So, in 1929 we saw that God’s sheep were to feed on the *Rod* while they were *dwelling in* the *midst* of Carmel. This truth clearly demonstrates that *six years before* the purchase of the “wooded acres” of Waco for the establishing of Mount Carmel *Center* that God’s people were *already* feeding on the *Rod* in *Carmel*.

Furthermore, the *Rod* makes it very clear that, “Micah also as well as Isaiah, declares that **God's people (spiritual Israel)** are to experience **an experience similar to that of the Exodus movement.**” – V.T. Houteff, 1930, *The Shepherd's Rod*, Vol. 1, pp. 243.

This statement makes that “God’s people who dwell in Carmel” are in reality *spiritual Israel*—the Seventh-day Adventists! And so it was that when the *Message* came it found them dwelling in Carmel and was obliged to feed them there—give out the book. But since Carmel was the last to be spiritually conquered by Israel “in the days of old,” and since we are also told that our experience today will be “similar to that of the Exodus movement,” it would stand without meaning to typology, for Carmel to be the first in a succession of three, though she was conquered last in the type, Bashan to be the second in line, though it was first to be conquered, and Gilead to be the last, though it was conquered second.

“Carmel: A prominent headland of Central Palestine, consisting of several connected hills extending from the plain of Esdraelon to the sea...**It was here, at the east end of the ridge, at a place called El-mukhrakah** (i.e., the place of burning), **that Elijah brought back the people to their allegiance to God, and slew the prophets of Baal** #1Ki 18:1ff. **Here were consumed the "fifties" of the royal guard; and here also Elisha received the visit of the bereaved mother whose son was restored by him to life** #2Ki 4:25-37 **"No mountain in or around Palestine retains its ancient beauty so much as Carmel. The head of the bride in #So 7:5 is compared to Carmel.** It is ranked with Bashan on account of its rich pastures #Isa 33:9 Jer 50:19 Am 1:2.—*Easton's Bible Dictionary*, Carmel.

Feed The Flock of Thine Heritage

“Feed thy people...*the flock of thine heritage*, which dwell ... in the midst of **Carmel.**” Micah 7: 14.

“37 Thus saith the Lord GOD; I will yet for this be enquired of by the house of Israel, to do it for them; I will increase them with *men like a flock*. 38 As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with *flocks of men*: and they shall know that I am the LORD.” (Ezek. 36: 37, 38).

“Know ye that the LORD he is God: it is he that hath made us, and not we ourselves; we are his people, and *the sheep of his pasture.*” (Ps 100:3).

“For he is our God; and we are *the people of his pasture, and the sheep of his hand.*” (Ps 95:7).

This Scripture (Micah 7: 14) calls attention to the fact that “God’s people” are “the flock of [His] heritage,” and a correct understanding of this *heritage* will become another *key* in the hand of Truth’s Disciples to unlock the true and bonafide understanding of this pasture truth.

The Fall of Idolatry

The purpose of God’s calling Israel was for the destruction of idolatry and the restoration of true worship, and as their numbers swelled, their message of salvation through the sanctuary types should belt the whole world, but Israel failed on their mission, by hoarding the gospel to themselves. With the advent of *The Shepherd’s Rod* message, God has given us the same assignment as His ancient people, and the idols must go!

““For the forefront of the house stood towards the east.” (Ezek. 47:1.) The position of the house proves that it represents a true worship, for thus God’s chosen people were instructed to build their temples. Israel worshipped God with their backs toward the east to remind them that they should have no respect for sun worship and idolatry.

“Then said he unto me, These waters issue out towards the east country, and go down into the desert, and go into the sea.” (Ezek. 47:8.) It is remarkable to note how perfect these symbols are in each instance. *This direction of the compass denotes that the message of the “loud cry” is to start eastward when it is first revealed...*

“East being the Biblical direction of idolatry, it also signifies that *the message is headed toward the conversion of sinners and destruction of idolatry.* “And it shall come to pass in that day, saith the Lord of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirits to pass out of the land.” (Zech. 13:2.)”—*The Shepherd’s Rod*, 1932, Vol. 2, p., 296.

“6 Turn ye unto him from whom the children of Israel have deeply revolted. 7 For in that day every man shall *cast away his idols* of silver, and his idols of gold, which your own hands have made unto you for a sin. 8 Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee from the sword, and his young men shall be discomfited.” (Isa. 31: 6-8).

The Word of God is calling on Davidians to cast away our idols and worship Him today in Spirit and in truth. There are many idols among Davidians today: There are idols of men, such as porters, prophets, presidents, Joshuahs, Davids, Zerubbabel, etc.; there are idols of places, such as a literal piece of real estate called Carmel, or Mount Carmel, or Mount Carmel Center, Bashan, or Gilead, and there are idols of ideas, such as special doctrines that have been invented by various ones—the chariot is here, or there, or yonder, which are devoid and depleted of the Spirit of Prophecy as were the hills of Gilboa without due and rain. Our God wants us to give up all these vain philosophies, and become born again, true immanuelites, being the repairers of the breach in His Torah (law), and the restorers of the paths of righteousness to dwell in. This is our call of duty today.

God's Heritage In History and Prophecy

A very important “key” which has often either been overlooked or ignored in this study is the truth of God’s “heritage,” for they are the ones who feed on the *Rod* in these three spiritual places. A quick view of the Bible will immediately confirm that God’s heritage is the body of true worshippers who are in Israel, as well as those from the world’s religious and irreligious. This has been a consistent theme throughout the Scriptures—that there are “other folds” and “other sheep” which must be gathered into “one fold.” (John. 10: 16). Additionally, the heritage of Jacob, is the same heritage proffered to Abraham—the land of Canaan. So in a sense, and a very real sense, God’s heritage will be seen throughout Scripture to represent the people and the land, because the land takes on the name of the people. This is an important point and must be dwelt upon for a moment.

In the naming of the nations (Gen. 10 and 11), we can see that the land does not define the people, but the people described the land. It is from the people who dwell there that the land is named. For example, we read:

“1 Now these are the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood...5 By these were *the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations*...20 These are the sons of Ham, after their *families*, after their *tongues*, in their *countries*, and in their *nations*...31 These are the sons of Shem, after their *families*, after their *tongues*, in their *lands*, after their *nations*. 32 These are the families of the sons of Noah, after their *generations, in their nations*: and by these were the *nations divided in the earth* after the flood.” 9Gen. 10: 1, 5, 20, 31, 32).

It should not be overlooked that the nations and lands of earth were named after the *fathers* of those regions. Similarly with the *heritage* of the Lord, and that is why both the people of Israel and the land of promise are both called His *heritage*. With this concept now firmly established, let’s now cite some examples from the Bible which highlights this *heritage*. This list is by no means exhaustive but representative of the many instances throughout the Scriptures wherein YHWH’s *heritage* is described in clear details.

- “And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an *heritage*: I am the LORD.” (Ex 6:8).
- “They break in pieces thy people, O LORD, and afflict thine *heritage*.” (Ps 94:5).
- “And gave their land for an *heritage*, an heritage unto Israel his people.” (Ps 135:12).
- “Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the *heritage* of Jacob thy father: for the mouth of the LORD hath spoken it.” (Isa 58:14).
- (And I brought you into a plentiful country, to eat the fruit thereof and the goodness thereof; but when ye entered, ye defiled my land, and made mine *heritage* an abomination.” (Jer 2:7).
- “But I said, How shall I put thee among the children, and give thee a pleasant land, a goodly *heritage* of the hosts of nations? and I said, Thou shalt call me, My father; and shalt not turn away from me.” (Jer 3:19).
- “Because ye were glad, because ye rejoiced, O ye destroyers of mine *heritage*, because ye are grown fat as the heifer at grass, and bellow as bulls;” (Jer 50:11).
- “Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare thy people, O LORD, and give not thine *heritage* to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?” (Joe 2:17).

- “I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my *heritage* Israel, whom they have scattered among the nations, and parted my land.” (Joe 3:2).
- “Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his *heritage*? he retaineth not his anger for ever, because he delighteth in mercy.” (Mic 7:18).
- “Neither as being lords over God’s *heritage*, but being ensamples to the flock.” (1Pe 5:3).

It should also be realized that the word “heritage” comes from an “inheritance”—one’s bequest to one’s offspring. This is seen in the promises made to Abraham, that they are extended to his descendants as an *inheritance*—a sort of birthright to one’s parent’s or fore parents’ possessions. “And ye shall divide the land by lot *for an inheritance* among your families: and to the more ye shall give the more *inheritance*, and to the fewer ye shall give the less *inheritance*: every man’s *inheritance* shall be in the place where his lot falleth; *according to the tribes of your fathers ye shall inherit.*” (Num. 33:54).

- “For ye are not as yet come to the rest and to the *inheritance*, which the LORD your God giveth you.” (Deut. 12:9).
- “For the LORD’S portion is his people; Jacob is the lot of his *inheritance*. 10 He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he *kept him as the apple of his eye.*” (Deut. 32:9, 10). God’s *heritage*, you see, is the apple of His eye—he watches it day and night.

It is from this understanding that we can now appreciate the teachings of Jeremiah: “The portion of Jacob is not like them; for he is the former of all things: and *Israel is the rod of his inheritance*: the LORD of hosts is his name.” (Jer. 51: 19).

Israel, you note, is God’s heritage to whom the inheritance will fall, but in this inheritance it is God’s will and intention that it should not be given to Israel alone, but to all true worshippers from the world’s religious to the world’s irreligious. Therefore, the following prophecy is left on record for our admiration, “20 Thou art *my battle axe* and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms; 21 And with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider; 22 With thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid; 23 I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers. 24 And I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, saith the LORD.” (Jer. 51: 20-24).

These verses clearly describe the work of the stone kingdom—God’s “battle axe,” with which he will thresh the nations and gather the saved into the pre-millennial kingdom of peace. This term “battle axe,” should not be understood in a militaristic way, for the weapons of our warfare are not carnal, but spiritual. “(For *the weapons of our warfare* are not carnal, but *mighty through God* to the pulling down of strong holds;) 5 Casting down imaginations, and *every high thing that exalteth itself against the knowledge of God*, and bringing into captivity every thought *to the obedience of Christ;*” (2Co 10:4, 5).

These verses very nicely summarize God's purpose for ancient Israel, and projects that although this purpose was not accomplished by the early seed of Abraham, that in the latter days, He will accomplish it through his goodly *remnant*—the *heritage* of Jacob.

“The children of Israel were to occupy all the territory which God appointed them. Those nations that rejected the worship and service of the true God were to be dispossessed. But it was God's purpose that by the revelation of His character through Israel men should be drawn unto Him. To all the world the gospel invitation was to be given. Through the teaching of the sacrificial service, Christ was to be uplifted before the nations, and all who would look unto Him should live. All who, like Rahab the Canaanite and Ruth the Moabitess, turned from idolatry to the worship of the true God were to unite themselves with His chosen people. As the numbers of Israel increased, they were to enlarge their borders until their kingdom should embrace the world. But ancient Israel did not fulfill God's purpose.” {PK 19.1-20}

“Of special value to God's church on earth today--the keepers of His vineyard--are the messages of counsel and admonition given through the prophets who have made plain His eternal purpose in behalf of mankind. In the teachings of the prophets, His love for the lost race and His plan for their salvation are clearly revealed. The story of Israel's call, of their successes and failures, of their restoration to divine favor, of their rejection of the Master of the vineyard, and of *the carrying out of the plan of the ages by a goodly remnant to whom are to be fulfilled all the covenant promises*--this has been *the theme* of God's messengers to His church throughout the centuries that have passed. And today God's message to His church--to those who are occupying His vineyard as faithful husbandmen--is *none other than that spoken through the prophet of old*: ‘Sing ye unto her, A vineyard of red wine. I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day.’ Isaiah 27:2, 3.” {PK 22.1}

This “theme” of the ages has also been the hallmark theme of *The Shepherd's Rod* message—The *Rod* of God. It is a declaration of the perfect character of Christ's righteousness to a lost and dying world, this is now your calling and mine. The promise to Abraham was not merely a promise to possess the land of Canaan, that was only the initial phase of the occupation, but the promise extended to the world.

“For the promise, that he should be the *heir of the world*, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.” (Ro 4:13).

“17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and *thy seed shall possess the gate of his enemies*; 18 And in thy seed shall *all the nations of the earth be blessed*; because thou hast obeyed my voice.” (Gen. 22: 17, 18).

Abraham's seed, you see, shall possess the gate of his enemies, and this was seen in miniature in the possession of the land of the Amorites, including the their victories against Bashan, Gilead and Carmel. So Israel's miraculous victories at these places are indicative that in the last days, and under the leadership of the Rod of God, antitypical Israel shall again triumph over, and possess the possessions of her enemies. Then shall these words be fulfilled: “1 For the LORD will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob. 2 And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the LORD for servants and handmaids: and they shall take them captives, whose captives they were; and *they shall rule over their oppressors*.” (Isa. 14: 1, 2).

This same truth is shown from yet another angle, as it is the theme of the prophets of all ages, and the call of the Church of God in all generations.

“8The earth shook, the heavens also dropped at the presence of God: *even Sinai itself was moved* at the presence of God, the God of Israel. 9Thou, O God, didst send a plentiful rain, whereby thou didst **confirm thine inheritance**, when it was weary.” (Ps. 68: 8, 9). God’s inheritance here is clearly seen to be the seed of Abraham—the nations of the Hebrews.

“23 In that day shall there be a highway out of **Egypt** to **Assyria**, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the **Egyptians** shall serve with the **Assyrians**. 24 In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the *midst* of the land: 25 Whom the LORD of hosts shall bless, saying, Blessed be *Egypt my people*, and *Assyria the work of my hands*, and *Israel mine inheritance*.” (Isa. 19: 23-25).

Observe carefully that in this prophecy we find three bodies of people: Egypt, Assyria, and Israel. Israel is called God’s “inheritance,” whereas the heathen nations, Egypt and Assyria are called respectively, “my people,” and “the work of my hands.” This “my people” address cannot be overlooked for its obviousness during the giving of the Loud Cry, for they are again seen as his people who are left in Babylon. “Come out of her, *my people*, that ye be not partakers of her sins, and that ye receive not of her plagues.” (Rev. 18: 4).

This passage, as with others, clearly demonstrate that God has “other sheep” which are not of the Israelite sheepfold, which must also be winnowed and gathered in, so that there will exist only “one fold, and One Shepherd.” In the language of Micah, we see it as feeding those sheep also who are in Bashan and Gilead. Not that Bashan and Gilead are successive places after Carmel, but that simultaneously with the feeding in Carmel, God’s sheep in Bashan and Gilead—the lands of God’s enemies—are also to feed. Hence the Shepherd’s Rod message is not merely for the SDA church only, but for the world’s religious (protestants, etc.) and irreligious. This is also seen in the selection of the four mothers of Israel, or the four “wives” of Jacob’s. So, to repeat, Carmel, Bashan and Gilead are not *successive* feeding pastures for the Church of God, *but symbols* of three separate places where God’s sheep, in the last days, shall live and feed upon the *Rod*.

From this another truth is to be noted: the *Rod* must get to Assyria *before* the Assyrian falls, just as in the Loud Cry it must be given to Babylon *before* she too falls! “God is now saying **to Assyria's capital city**, ‘Indeed, you are doing all these abominations, but you will not thus continue long. **The time is at hand.**’ Put a **stop to your absurdities.**” Timely Greetings, 1948, Vol. 1, No. 23, p. 6.

If in 1948 we read that God is “now saying to” Nineveh to “put a stop to your absurdities,” where is that message and that people who are addressing His sheep in Assyria? The unfolding of *The Shepherd’s Rod* is designed that not only the mountains, but the hills also, and the strong foundations of the earth are to hear (feed upon) this message at *the same time* when God’s controversy with Israel, His church, is being announced. And it is out of this experience that an antitypical “mixed multitude” will emerge to go *with* the 144,000 into the kingdom.

“The message in tract No. 14 shows to *what age God's people have come*: It shows that the church has now grown up in Truth and can become husbandmen, rulers, etc., and that therefore the time has come that the kingdom

of Christ is to be set up. *And the tract contains the message to Nineveh.* These two things are all that tract 14 shows.

“Our message for *the present* is in *two sections*, two divisions: (1) the message *to the church* and (2) the message *to Nineveh*. In other words, we have the message of Elijah and also the message of Jonah. After Jonah came on shore following his experience in the sea, his next step was to *proclaim a message to Nineveh* evidently to save it or there would have been no need for Jonah to be sent...

“This should be a great object lesson to us. In carrying our message of Elijah we should not be anxious for the execution of Ezekiel 9 in the church, but rather we should be anxious for the souls of the people. *Likewise in bearing our message of Jonah* we should not be anxious for *Assyria's fall*, but rather *for her repentance and salvation...*

“It is Nahum's prophecy, *the message contained in Tract 14*, War News Forecast, that is to *bring salvation to antitypical Assyria*. She will not be saved from the nations not defeating her, for *they will*. But in her defeat she will be *brought to repentance and be reconciled to God and be saved...*

“The whole story of Jonah's experience, you see, is more than a record of what happened to him. It is a picture of the experience of God's everliving church.

“And not only is antitypical Assyria to be saved, but ‘Egypt’ also is at last to be saved according to the ‘more sure word of prophecy.’

“‘And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem.’ Isa. 27:13.”—*The Symbolic Code*, Vol. 11, No. 8, pp. 10-13.

So we are being reminded that we have a broader message than just sighing and crying in the SDA Church—Carmel, but that the Jonah message to Nineveh—the world—Bashan and Gilead, must simultaneously be given that they too might be saved in the time of the first fruit harvest, even before the message enters the Babylonian phase, during the actual *proclaiming* of the Loud Cry under the anointing of the latter-rain Pentecostal power.

Contrary to the notion that there to be “three successive pastures” where God’s sheep feed, first in Carmel, second in Bashan, and finally in Gilead, we are now learning, and some maybe for the first time, that this message is dual purposed and simultaneous. That there are not to be multiple voiced delivering this message in its succession, is clearly stated by the Elijah message:

“As a necessary and natural sequent, God will have but *one mouthpiece* to teach His people in the establishing of His Kingdom, as He prophetically tells us in unmistakable language: "And I will set up *one shepherd* over them, and he shall feed them, even My servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and My servant David a prince among them; I the Lord have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about My hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing."

Ezek. 34:23-26. "The Lord's voice crieth unto the city, and the man of wisdom shall see thy name: hear ye the Rod, and Who hath appointed it." "Feed thy people with thy Rod, the flock of thine heritage, which dwell solitarily in the wood, in the midst of Carmel: let them feed in Bashan and Gilead, as in the days of old. According to the days of thy coming out of the land of Egypt will I shew unto him marvelous things." Mic. 6:9; 7:14, 15.

“For the message in *The Shepherd's Rod*, we simply give the credit to Whom it belongs. And if there be any who desire us to give it to ourselves, they do so, not because they love us or want to exalt us above themselves, but evidently because they are unwittingly echoing the voice from beneath, which hates God and the revelation of His Word, and which ever speaks only to *tempt men to exalt themselves instead of God*, thereby blindly deceiving themselves and *leading others away from the truth*, all because they chafe at bringing themselves under the rule of Christ now when "He is taking the reins in His own hands."--Testimonies to Ministers, p. 300.”— Answerer Book 3, pp. 32, 33.

In The *Midst* of the Land

Many have made much out of the term “midst of the land,” as though Carmel were a literal place in Texas. But even if it were literal, and in this case, a symbol of the USA, then the “midst” of Carmel would not be “all” of Carmel, if we are being extremely literal. But the “midst” can also have another understanding, as allowed for in the Scriptures: “And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.” (Rev. 1: 13).

The word “midst” here, simply means “among,” “throughout,” or “in the presence of.” So a more accurate understanding of Micah’s words is as follows: “Feed thy people with thy Rod, the flock of thine heritage, which dwell solitarily in the wood, [*throughout*] Carmel: let them feed in Bashan and Gilead, as in the days of old. According to the days of thy coming out of the land of Egypt will I shew unto him marvelous things.” Mic. 7:14, 15.”

“This purified class who stand steadfast during the shaking in **the midst of the land** (the church -- Isa. 19:24), is also brought into focus in Isaiah's prophecy, chapter 24, verse 14: ‘...they shall sing for the majesty of the Lord’; whereas in verse 16 is projected a subsequent purified class who are gathered ‘from the uttermost part of the earth,’ and from whom are ‘heard songs, even glory to the righteous.’ The shaking, in other words, garners first and second fruits of saints -- *the one from the church*, *the midst of the land*,’ and the other from the world, ‘the uttermost part of the earth.’ And while those from the church ‘sing for the majesty of the Lord,’ those from the world sing ‘glory to the righteous.’

“Thus we see plainly that the redeemed from the church -- the servants of God (the first fruits, or first-born - the Biblical term for the priesthood or the ministry) -- stand firmly during *the shaking ‘in the midst of the land*,’ with the result that they carry the truth to all nations during the ‘shaking’ in the world, thereby taking salvation to many.” Tract 9, p. 17.

From the above quotation of Truth, we can see that there is a plentitude of evidence in the Rod of God that the “midst” of the land, is not the middle of some place in America, but is symbolic of God’s people throughout the body of his latter-day church—Laodicea.

As much as Carmel did not cease to exist when Brother Houteff relocated from Los Angeles, California to Waco, Texas, similarly, it does not cease to exist when the Laodicean church is purified and is transported to the Promised Land. She will still be known by her prophetic pastoral name, Carmel. This is why when the

top of Carmel withers, it marks the close of probation. The first phase withering of the top of Carmel is during Ezekiel 9, for the SDA Church, whereas the second phase withering of the top of Carmel is during Ezekiel 9, second phase, for the world. And thus will be fulfilled the following statement in the *Rod*:

“The Lord will roar from Zion, and utter His voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top of Carmel shall wither.” [Amos 1:2].

“With a few comments on the above scripture, any Bible student will recognize at a glance that it applies at the time of the end, as explained by the gospel prophet: ‘And It shall come to pass in the last days, that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills;...for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. (Isa. 2:2, 3), which in the language of Amos is, ‘Utter His voice from Jerusalem. Looking to this same time Joel puts it as follows: ‘And the Lord shall utter His voice before His army: for His camp is very great: for He is strong that executeth His word: for the day of the Lord is great and very terrible; and who can abide it?’ (Joel 2:11.)

“As Amos says, ‘The *habitations* of the shepherds shall mourn,’ it is obvious that Amos’ prophecy is yet future, for the word ‘habitations’ (*places*) is in the *plural form* which; cannot be applied to one shepherd’s habitation (denomination) but *to all that be in existence at that time*. The term ‘shepherds’ means, as understood, the same as ‘the ancient men which were before the house’ -- the ministers. -- ‘Testimonies for the Church,’ Vol. 5, p. 211. Note that the shepherds are not themselves to mourn but their ‘habitations (their houses); that is, the membership of their churches, which fact reveals that it will be thus at the time when the sleeping multitudes in the churches awake from their spiritual insensibility and find that the shepherds whom they have implicitly trusted for their salvation had deceived all those who followed them.”— *The Symbolic Code* Vol. 1, No. 14, pp. 5, 6.

This same truth of the shepherds’ habitations mourning was also shown to Sister White:

“Many of the wicked were greatly enraged *as they suffered the effects of the plagues*. It was a scene of fearful agony. Parents were bitterly reproaching their children, and children their parents, brothers their sisters, and sisters their brothers. Loud, wailing cries were heard in every direction, ‘It was you who kept me from receiving the truth which would have saved me from this awful hour.’ *The people turned upon their ministers with bitter hate and reproached them*, saying, ‘You have not warned us. You told us that all the world was to be converted, and cried, Peace, peace, to quiet every fear that was aroused. You have not told us of this hour; and those who warned us of it you declared to be fanatics and evil men, who would ruin us.’ But I saw that *the ministers* did not escape the wrath of God. Their suffering was tenfold greater than that of their people.” {EW 282.1}

Feed On The Rod Where?

In their effort to prove that Carmel, Bashan, and Gilead are three successive pastures, from whence God’s “little ones” in these last days are to feed upon the Rod of God, some have appealed to the notion that the Rod must be “bound up,” by one person, or a succession of leaders called *the porter*¹. But this could hardly be true, in the light of what we have already uncovered, that there is to be but *one mouthpiece* in the establishing of the kingdom, and also in the light of the below inspired statement:

“This Rod of God not only speaks, but It feeds, too. And what can It be if not ‘meat in due season’? if not the message of the hour? The people, explains the scripture, are those who dwell solitarily in the woods, in

¹ To see this subject in all its bearings, please request our ground-breaking research on *Who is the Porter*.

the midst of Carmel. Prophecy, for this day and hour *recommends the message which the Rod contains*, and which Carmel puts out, *none other.*” *Timely Greetings*, 1947, Vol. 1, No. 28, p. 16.

Clearly then, the message of Carmel is to be received as is, and not churned up from a secondary processing center. Any other churning of the Rod will cause its spiritual cream of the milk—butter, to become dense and indigestible cheese, an article of food we are forbidden to eat, as it leads to constipation. So any processed Rod truth today, as in the notion of three successive pastures, will cause its adherents to suffer from spiritual malnutrition, consumption, and constipation, all of which are designed by the Enemy of souls to lead his victims “blindfolded into perdition,” for there is to be no other voice of *timely truth and authority* at the hands of whom the flock of God, in these last days, is to feed.

Conclusion

This subject demonstrates that the three “successive” feeding pastures of the Rod, are purely imaginary, and lead to the tearing down of that which has been carefully prepared for our spiritual nutrition. The truth is that the Giants of Bashan and Gilead are to be conquered by the Rod of God, as in ancient times. The last frontier to be torn down, according to the type, is the idolatry in Carmel, whence Elijah the Tishbite was a type. We have seen that Carmel is not a physical piece of real estate somewhere in the United States, but the collective body of believers in the world church of Seventh-day Adventists—God’s heritage, the salt of the earth, the light of the world, His City set on an hill. The Elijah message to Laodicea is to run simultaneously with the Johan message to Assyria, and both must be proclaimed while the hearers can benefit from them, repent, and follow our God in truth and righteous—become immanuelites.

*** **

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