



The

# KNOCK OUT BLOW

Chronicles

**Studies and Articles of Interest To  
Davidian Seventh-day Adventists**

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## “Those With” the 144,000: Who are They?

Of the many winds of doctrine that are blowing about Davidia, one of the more devious issues confronting present truth believers has to do with whether there will be more than 144,000 saints saved alive from the S.D.A. church after Ezekiel 9. In this study we would like to examine this case carefully from a doctrinal perspective and to understand who are the “those with” mentioned several times in the *Shepherd’s Rod* message and where do they come from. More specifically we want to know if there are any “those with” who remain *alive* in the chariot as the 144,000 bay horses lead on to the promised land following separation from the grisled horses?

### For Our Admonition Consider the Following Counsels.

“God does not propose to remove all occasion for unbelief. He gives evidence, which must be carefully investigated with a humble mind and a teachable spirit, and all should decide from the weight of evidence.” [VOL. 3, P. 255 (1873).] “God gives sufficient evidence for the candid mind to believe; but he who turns from *the weight of evidence* because there are a few things which he cannot make plain to his finite understanding will be left in the cold, chilling atmosphere of unbelief and questioning doubts, and will make shipwreck of faith.” [VOL. 4, PP. 232, 233 (1876).]—5 T 675.3

“The most common cause of doctrinal confusion among Bible students lies in their so very frequently failing to *view a subject in full perspective* from the writer’s point of view, —a failing which results in their seeing it from some foreign standpoint so narrowing their view that instead of gaining the writer’s idea on the subject, they gain a false idea on it.”—3 Tr 91

### 1. The *Rod* Proves That Only 144,000 Will Remain *Alive* From the S.D.A. church.

“The predicted event for the purification of God’s church is by no means a small one. Those who cannot undergo the trial are laid in their graves, while 144,000 remain and will escape, but the balance in the church (now) shall perish in the ruin. May God help His people.”—1 SR 219

“Question: “Will all but the 144,000 of the present S.D.A. denomination actually be slain in the separation?” Answer:

All but those who do not receive the mark or seal, old or young, male or female, will fall under the slaughter weapons of the angels. (Ezek. 9:6.) Only those who sigh and cry for all the abominations in the midst thereof will receive the mark. (verse 4.) John saw 144,000 sealed (marked). If others from within the S.D.A. denomination besides the 144,000 should escape, it is not known to us.”—1 SC 15:9

“Here, let every serious-minded reader pause to ponder what Inspiration says:

Isa. 66:19 and 20 explain that those who escape the slaughter of Isa. 66:15 and 16, are to be sent as missionaries to the Gentiles, who as yet know not God. Hence these escaped (remaining) ones are God’s remnant, His first fruits of the harvest, His guileless servants, the 144,000—the elect. *And only they, none others, the Scriptures declare*, shall bring all their brethren from all nations, in a clean vessel, into the purified house of the Lord —His White House.”—WHR 24

“A detailed demonstration of this purification of the church is projected in Ezekiel’s prophecy . . . “The city” is figurative of Judah and Israel, the church in which are to be found the 144,000 servants of God (Testimonies to Ministers, p. 445) those who are to be called by another name after the

**“Notwithstanding the fact that “in the closing work” for the Seventh-day Adventist denomination, only 144,000 are to be sealed, according to Testimonies, Vol. 3, p. 266...” —3 Ans 26**

unworthy servants are slain. And as the 144,000 are the first fruits (Rev. 14:4) of the harvest, they are the “*escaped*” of the Isaiah 66:19 and of Ezekiel 9.”—**14 Tr 19, 20**

“Specifically, the prophet exhorts all penitently to turn unto the house of Judah (the latter-day Kingdom of Judah—Mic. 4; Ezek. 37:16-22), *the church in the purification of which are to be sealed 12,000 out of each of the 12 tribes, as firstfruits.*” —**14 Tr 22**

“As a result of this, thousands of faithful ones at first (Rev. 7:3-8, 14:1, 5) and millions at last (Rev. 7:9; Mic. 4:1-3; Isa. 60:5, 6) will, having finally matured for harvest, actually achieve the Lord’s standard...” —**14 Tr 43**

“Finally you plainly see that from the purification of the church the 144,000 escape and become the servants of God, the remnant, those who finish the gospel work in all the world.” —**1 TG 25:11**

“And since, furthermore, these escaped ones are to bring all their brethren “to My holy mountain Jerusalem, saith the Lord,” “in a clean vessel into the house of the Lord” (Isa. 66:20, last part), the fact is fully evident that the destruction of the wicked results in the purification of the church. *The “clean vessel” is therefore the purified church, composed of the escaped ones the first fruits, the 144,000...*” —**3 Tr 70**

“ But now the message in The Shepherd’s Rod reveals that *the 144,000* (who are to be without guile in their mouth), *the appointed number of first-fruit servants to be sealed in the church*, are to be separated from the unconsecrated. And the number to be sealed being much smaller than the number of the membership, it sadly reminds us that therein are many “tares.” —**5 Tr 103**

“Now the subject of the 144,000 stands out brighter than ever before. Now you can clearly see that those who escape the slaughter foreseen in Ezekiel nine, are the 144,000 the future servants of God, the first fruits of the harvest, resulting from the cleansing of the sanctuary (church), the work of the investigative judgment of the living.” —**1 TG 52:20, 21**

For additional proofs that there are only 144,000 sealed alive from the SDA church, see: **1 Tr 23; 4 Tr 50; 8 Tr 21; 15 Tr 61; 2 TG 19:10; WHR 51-2; 1 SR 101-2; 227; 2 SR 107, 165.**

## **2. Revelation 11:1, 2 Proves Only 144,000 Living Saints Sealed Alive From the SDA Church.**

“And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty [and] two months.” —**Rev 11:1, 2**

“The temple and the altar, inanimate objects must characterize two classes of inanimate saints... Thus the temple, the first and the largest object, must represent the first and largest body of righteous dead, those from Adam’s time to the beginning of the judgment in 1844. While the altar, a special and smaller object, must represent a special and smaller body of righteous dead the righteous who die from 1844 on, and who are to come up in the special resurrection of Daniel 12:2

“Those who “worship therein” being the living saints who are to be “measured,” they can only be the 144,000...”

“But why leave out the court? Why not measure it also? For since it is a part of the building, it, too, must be symbolical of saints. Obviously because it represents the “great multitude, which no man could number [measure], of all nations, and kindreds, and people, and tongues” (Rev. 7:9)” —**5 Tr 109-110**

**P**lease note that Inspiration here does not mention *other* living saints *with* the 144,000. They are not mentioned because there are *no* “others with”! The temple represents the dead from Adam’s time to 1844. The altar are those SDA’s who come up in the special resurrection, as will be discussed below in Section 5. Those who worship therein are the 144,000, and the court, the Great Multitude. This represents all the saints from the beginning of time—from Adam to the very end. So the question must be asked, where are “those with” in this picture? There are no “others with” the 144,000 that come from the SDA church as living saints. The “those with” who die in the faith of the three angels messages are clearly seen to be with the small body under the altar. This is additional positive proof that there will be only 144,000 living saints who will be sealed and survive the purification of the church.

### 3. What Constitutes the Number?

“The living saints, *144,000 in number*,” we must not conclude that only a part of the whole can *constitute the number* and yet be true, for the statement made by Inspiration cannot be contradicted for it reads “144,000 in number.”—*Shepherd’s Rod book, Vol. 1, p. 22*

“Those who are sealed (marked) and escape the ruin are the ones who will *constitute the number* which prophecy declares to be *144,000*.”—*Ibid, p. 30*

“Only the holy ones, those whose names are left written in the Book escape the destruction that falls upon the wicked in the church. Only they constitute “the remnant,” the ones that are left. When is this to be? —The Lord Himself has the answer. . . .”—*Timely Greetings, Vol. 1, No. 6, p. 38*

### 4. Can There Be “Those With” Who Are Sealed Having Never Heard the Message?

Only those who sigh and cry “for all the abominations that be done in the midst thereof” can be sealed from the SDA church (8 Tr 23). Can a S.D.A. laity who remains in the chariot, who has never heard the *Rod* message, be sealed? Are they sighing and crying “for all the abominations that be done in the midst thereof”? This is clearly impossible. Furthermore, it is illogical to conclude that anyone from the S.D.A. church who has heard, accepted the *Rod* message, and fulfilled all of its requirements would not become one of the 144,000. This is the whole purpose of the present truth message as identified on the cover of the first volume of “*The Shepherd’s Rod, The 144,000 A Call For Reformation.*”

“Those who died under the third angel’s message, keeping the Sabbath, are sealed with the Sabbath truth, but the 144,000 never die. While they must keep Sabbath and have that seal, *they must sigh and cry for the abominations that are in the church, for otherwise they can not receive the mark by the angel with the writer’s inkhorn of Ezekiel 9*, which is the seal according to Testimonies to Ministers, page 445; Volume 5, pages 210-16; Volume 3, pages 266-7. The sealing of the 144,000 is the separation of the faithful from the disloyal ones; the purification of the church. Those who do not keep the truth, and indulge in the sins and abominations, who try to throw a cloak over the existing evils, will fall under the figure of the five men with the slaughter weapons of

Ezekiel 9...Those who are sealed (marked) and escape the ruin are the ones who will constitute the number which prophecy declares to be 144,000.”—1 SR 28, 30

“All but those who *do not* receive the mark or seal, old or young, male or female, *will fall* under the slaughter weapons of the angels. (Ezek. 9:6.) Only those who sigh and cry for all the abominations in the midst thereof will receive the mark. (verse 4.) John saw 144,000 sealed (marked). If others from within the S.D.A. denomination besides the 144,000 should escape, it is not known to us.”—1 SC 15:9

### 5. Does the Rod Say There Will be More Than 144,000 Saints Sealed Alive From the SDA Church?

The following section carefully analyzes a list of references used by those who advocate there will be more than 144,000 saints saved alive from the SDA church, who will never taste death.<sup>1</sup> In the first instance the following response (private opinion) is commonly given to the opposition that there are living saints left in the chariot after Ezekiel 9.

**No living “those with” comment:** The saints that remain in the chariot after the slaughter are dead saints who will be resurrected in Dan. 12:2.

**“Living with” Response:** There are two classes saved alive from the SDA church; the bay horses and some passengers which remain behind in the chariot after Ezekiel 9, which are not dead. A *Rod* statement often given to justify this position is...

1 Don Adair, Vice President of the Salem General Association of Davidian Seventh-day Adventists, first publicly presented his teaching of a living “those with” at a meeting with a group of over 50 brethren residing in the New York area in 1982. The origin of this false doctrine however, is likely to be from Martin J. Bingham. In the early 1990’s George Roden, the son of Ben Roden, introduced into Davidia two unofficial Answerer books Nos. 6 and 7, which were allegedly compiled from answerers given by Bro. Houteff. Careful examination of these unpublished documents reveals that more than one contributor was involved, especially in No. 7. Therein, question No. 298 asks if there will be more than 144,000 saved alive from the SDA church (see Appendix B). The response makes direct reference to Bro. Bingham’s teaching about the supposed non-lineal descendants of Israel being in the SDA church. Since Adair spent many years studying under Bingham this is likely where he first adopted this false teaching.

“Your knowledge of these things, though, will not benefit you if you do not make a desperate effort *to be one of, or one with the 144,000*. You, moreover, must have this extra oil in your vessels (Matt. 25:1-12) now while it is so freely dispensed.” —2 TG 4:15

The flaw with both these responses is the presumption that the church will still be represented by bay horses and a chariot *after* Ezekiel 9. To be logical and fair minded the question that needs to be asked is *not* “who is in the chariot?” after the purification, but *how* does the prophecy of Zechariah 6 depict the church at this time?<sup>2</sup> This critical point will be analyzed in more detail in Section 11 of this study.

Based on the several statements and the Revelation 11 evidence presented above (Sections 1, 2), it is clear that there can be *no* living saints from the SDA church left in the chariot *after* Ezekiel 9. Neither can there be dead saints in the chariot after Ezekiel 9. Why? Because *after* the church is purified it is not symbolized by horses and a chariot but rather by a brass mountain, thus the application of the reference (2 TG 4:15) to the argument out of context and thus invalid.

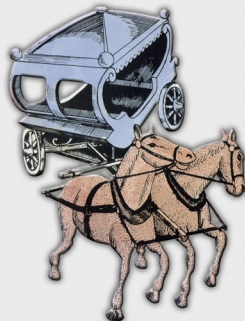
## 6. Definition of “Those With” is Given in the SOP .

“Then the angel said, “You must go back, and if you (EGW) are faithful, *you, with the 144,000*, shall have the privilege of visiting all the worlds and viewing the handiwork of God.”—EW 40 [bracket added]

“Your work, my work, will not cease with this life. For a little while we may rest in the grave, but, when the call comes, we shall, in the kingdom of God, take up our work once more.”—7T 17

<sup>2</sup> We are grateful to Bro. Trent Wilde for bringing this excellent observation and reasoning about the symbolization of the church after Ezekiel 9 to our attention from the *Rod*.

## The Church After Purification Symbolized By:



**Bay Horses/Chariot or A Brass Mountain?**

These saints represent “those with” who die (are sealed) in the message of present truth (the three angels messages) from 1844 to the start of the judgment of the living at Ezekiel 9, which includes Sis. White and Bro. Houteff. It also includes by necessity those living today who are faithful to the message who may die or be put to rest by the Lord prior to Ezekiel 9. Sis. White refers to this group as “many will be laid away to sleep before the fiery ordeal of the time of trouble shall come upon our world.”—CH 375. (See also: 1 SR 219.2, 3 for a more thorough discussion of this same group.)

The “living with” advocates, however, in reality teach two groups of “those with”, one position is correct, the other is a false add-on. The former are those who come up in the special resurrection (the saints that die faithfully in the three angel’s message, GC 637.1, EW 285) and the latter are supposedly living saints from the SDA church who remain in the chariot after Ezekiel 9 and are taken to the promised land by the bay horses. This group however cannot be substantiated by the message. As explained in more detail below, there is no type for this group, therefore no truth. The assumption, either implicit or otherwise, is that the living saints in the S.D.A. church before Ezekiel 9 remain there after the slaughter. Where is the proof for this? This serves as a further clarion example of how living “with” advocates violate the following inspired statement by adding their own private interpretation to the message.

"It is imperative, therefore, that every Present-truth believer teach and practice only Present Truth—teach not short of nor beyond what is published, weave not into it private interpretations or constructions, theories and ideas, and do nothing less or nothing more than what the message calls for.

Thus putting aside your own thoughts and your own ways, and availing yourselves of the Lord's (Isa. 55:8, 9), in exclusive devotion to the Spirit of Truth, you will really see eye to eye, and speak the same things. Then only will you be able to dispel the spirit of confusion and to retain the spirit of love and unity."—4 Ans 69

## 7. Without a Type There Can be No Truth

"Seeing that the chariot is drawn by both teams each pulling in a different direction from the other, obviously both cannot win out without breaking it in two, thus leaving it ruined and useless. One pair or the other, therefore, must be cut out of the traces. *And the fact that the bay (the "strong horses" Zech. 6:3, margin) are the ones who "walk to and fro through the earth" while the grisled remain in Egypt, shows that the bay alone are to possess the chariot and to take it from Egypt to the promised land.*"—2 Tr 45

Q: When does this event happen?

A: "The Shepherd's Rod inherits the SDA movement in its purified state (after the slaughter of Ezekiel Nine), to lead it into "the promised land," there to become the everlasting kingdom; just as in the type, Joshua took the Exodus movement and led it into the land of Canaan."—6 SC 1-6:11.0<sup>3</sup>

Q: Were there any murmurers left that went into the promised land?

A: No, they were all destroyed. "This light being transmitted by marvels of typical events, is a clear manifestation that *there is a type for every incident of vital interest to the church of God, which are the only positive proofs and clear explanations of divine providences. As there is no type for that which is false, teachers of theories without a typical representation for their claims of so-called Bible truths, and those who believe in them, are as the blind leading the blind. The types are worked out to expose the error and reveal the truth. The honest ones will shun the devil by embracing the facts, and by walking in the light.*"—2 SR 255

Then, on their way back they met with another providence—their long wilderness sojourn, forty years in all—which God permitted for the express purpose of *separating from them the unbelieving, unfaithful multitude* who accompanied the Movement out of Egypt"—2 Ans. 7

Q: Where is the type for the "those with" that Salem claims remain in the chariot after purification?

A: **There is none.** If there were, clearly this Association would have explained so in his lengthy defense of their position. Such a defense is conspicuously absent.

**Contradiction:** Mixed multitude that came out of Egypt with the Israelites during the exodus are the type of the "living those with" who will be in the chariot as the 144,000 bay horses take it to the kingdom.

**Response:** The "mixed multitude" are a type of those who hinder the progress of the work in each age, **not** a type of saints who will go with the 144,000 to the kingdom (See: Question No. 30: 2 Ans. 53-57),.

"In the year 1930, God again spoke to His people, as He spoke to Israel in the days of Joshua, but now, as then, there are among us the ten spies, the Korahs, Dathans, and Abirams, and the Achans—all such as love to make discouraging reports, who seek position, who covet the Babylonish garment, the silver, and the wedge of gold. And as a result, we also are held back, and will continue to be until the Lord manifests His power and takes from among us the pretending ones, makes us free from sin and sinners, as in the time of Korah and as in the time of Achan, and says to us as He said to Joshua "Go over this Jordan, thou, and all this people unto the land which I do give to them, even to the children of Israel." Josh. 1:2.

Though at times we are greatly disappointed as we see among us the *unfaithful, doubting, fault-finding, self-exalting multitude*, including those who have forsaken the Lord; and those who when put on trial for their faith even curse and swear that they are not followers of the message of The Shepherd's Rod; along with those who apparently believe and who declare that they stand strongly for the message, but who are throwing rocks at us and at our work;—though we certainly are not grateful for this element, yet we are not at all discouraged but rather made glad to stand alone for truth and righteousness when the majority forsake us."—2 Ans. 55-56

3 Joshua a type of Bro. Houteff (see: 3 Ans 20-22)

“...those who in Moses’ time refused to advance by faith died in the wilderness...”—2 TG 39:20

## 8. More Statements Used to Justify a Living “Those With”.

“Remember, too, that you are candidates for the first fruits, to be either one with, or one of the 144,000, that you are to be without guile in your mouths (Rev. 14:5).”—1 TG 4:27

This statement is made in the context of giving practical advice of “How To Turn Wasted Time Into Good Use.” It is clearly directed to the reader at the present time in regard to learning how to “to walk with God daily and to study His will concerning your own duties, not the duties of others, you will find plenty to keep you busy and out of mischief.” Being by obvious necessity, a period of time before Ezekiel 9, then it is clear that “one with” is referring to those who may read this passage and die in the message and be part of the special resurrection *or* be “one of” the 144,000 who never taste death. To force this section of 1 TG 4:25-27 into a period of time *after* Ezekiel 9 is both illogical and out of context. Are the 144,000, who are going to be filled with the greatest manifestation of power given by the Holy Spirit in the history of this world, going to have trouble” keeping busy and out of mischief” once they are sealed for immortality, no longer capable of sinning? Are the saints who arise in the special resurrection to have a part in the final gospel work have these problems as well? To imply such a thought is outright deceitful. Another closely related statement which is also used to justify a “those with” that remain in the chariot after Ezekiel 9 is given in its proper context for consideration below.

“Your knowledge of these things, though, will not benefit you if you do not make a desperate effort to be one of, or one with the 144,000. You, moreover, must have this extra oil in your vessels (Matt. 25:1-12) *now* while it is so freely dispensed. To get it *later* will not profit you, for the late comers will find the door closed. Their knocking on the door will only cause them to hear the Master say, “Depart from Me,” “I never knew you.” (Matt. 7:23). Indeed, you must *immediately* avail yourselves of this light-giving oil now while It is brought to your doors if It is to do you any good.”—2 TG 4:15.2

Notice how this passage emphasizes the imperative to gain a “knowledge of these things” (judgment of the living, purification of the church, etc.) at the *present time*,

before the sealing and the slaughter of Ezekiel 9. Clearly to put off an investigation of the matter until *later* would result in being left outside the marriage celebration and not receiving the seal and finding the door of probation closed. As seen in its proper context, this statement can be viewed in the same manner as the statement from 1 TG 4:27. Both are clearly speaking of a period of time *prior* to Ezekiel 9, *not after*. To attempt to force an application of “one with” as living saints that remain in the church to period of time after Ezekiel 9 is both illogical and unreasonable. Let us examine another favorite passage used to justify a living “those with.”

“So there are to be two harvests—one from the church and one from the world: the record of the former, mentions *only Israelites, the 144,000*, those not defiled with women, *though it does not say that there may not be others*; while the record of the latter, however, definitely embraces a “great multitude” from all nations which must necessarily be both of undefiled and defiled ones—Jews and Gentiles.”—9 Tr 56

Because this passage states: “though it does not say that there may not be others...” living “with/others” advocates reason that this is proof that there will be “others with” who remain in the chariot *after* Ezekiel 9 from the SDA church. They fail to ask the question from where does these “others” come from; the SDA church or the Great Multitude? A careful reading of the proper context will show the true meaning.

First off, please note the topic heading under discussion at the beginning of the paragraph: “*To Gather a Class of Defiled With Women, A Second Fruits.*” The subject being explained is primarily the Great Multitude of Rev 7:9, *not* those in the S.D.A. church. Properly stated, although the 144,000 are the only Israelites mentioned, we cannot conclude that they are the only Israelites saved since the Great Multitude will include both “undefiled and defiled ones—Jews and Gentiles.” There will also be Israelites that come from the Great Multitude, which is in harmony with the statement “*though it does not say that there may not be others.*”

Furthermore, we cannot use this one passage to contradict other clear-cut statements from the *Rod*. For example on pages 65 and 66 of the same tract it speaks of five groups in the kingdom; 1) the 144,000, 2) the Great Multitude, 3) those that come up in Daniel 12:2 (the dead “those with”), 4) the Israelites who come up

in Ezekiel 37:1-14, and 5) the general resurrection of Revelation 20:6. Bro. Houteff states implicitly that “collectively, these are *all* the Israelites and Gentiles who shall return to Jerusalem, possess the promised land, and then the whole earth.”—**9 Tr 66**. Two groups of living saints, three groups of dead saints, that is all brethren! How can we add to the message and force in another group of living saints who supposedly come from the S.D.A. church based a misunderstanding of the passage in Tract No. 9, p. 56 except God that will finally turn us over to a strong delusion if we continue to believe a lie?

One of the favorite passages used to justify the living “those with” doctrine is given below. It is claimed that those who do not believe in the living “those with” are not able to properly comment on this passage and are subject to a four-fold trap if they attempt to do so. This paper would like to submit a direct challenge to this charge that stands in the face of the multitude of evidence plainly revealed from the *Shepherd’s Rod* writings which squarely refutes the teaching of a living “those with”. Let us proceed.

“All that are found members of the church *up to the fulfillment of Ezekiel Nine* will either receive the seal and be a part of or with the 144,000, or else be left without the seal and fall under the “slaughter weapons” of the “five men.” —**2 SC 5:8:1**

Please notice carefully the setting of this passage, it is clearly *up to* the fulfillment of Ezekiel 9, *not after*. So what happens at Ezekiel 9 and shortly thereafter? Who is left in the church at this point? Based on ample proofs given thus far from the writings of the *Shepherd’s Rod*, it is without refute that there are no living persons, beside the 144,000, left in the S.D.A. church after the purification. So what happens to the living saints that are in the church after Ezekiel 9? Let us look at the prophecy of Zechariah 6 to gain some further insight.

## **9. What about the Horses and the Chariot of Zechariah Six?**

The source of much debate over the subject of the “those with” has been greatly confused because of misleading presumptions about who is to remain in the chariot after Ezekiel 9. As pointed out earlier in Section 2 of this study, the whole topic is a non-issue when it is realized that the church is not represented by horses and

chariots *after* it is purified, but more fittingly as a brass mountain! Some *Rod* references below make this plain.

“The facts so far established show God’s Dwelling Place in two separate sections, for He has only one church organization at a time. The valley lying between the two mountains (the space through which the chariots come forth), therefore denotes the period between the *two holy church organizations* which the mountains represent.”—**2 Tr 10**

. . . “the chariots symbolize the church militant at work between the two pentecosts”—**2 TG 22:21**.

### **When The Church Is Fityly Represented By The Mountains**

“ . . . Brethren, we must “sigh and cry” against the sins in the church; not against the message which is to seal us for translation and make us a *people fityly symbolized by the mountains of brass*. Your sighing and crying for the abominations done in her “midst,” makes you eligible for the “mark”; but should you attempt to shield the abominations, you shall fall under the slaughter weapons of the angels. *The church is to be purified and made clean and fit to be God’s Dwelling Place. In no other way can she be identified as the “mountain of brass,” the symbol of endurance*. This is the church that shall “enter upon her final conflict,” and the one with whom the dragon is to be “wroth:” for the symbolical “woman” and “her seed,” as a body, keep the commandments of God and have the “testimony of Jesus Christ.” Rev. 12:17.

Having fully cleared the first part of Zechariah’s symbolism, we now give attention to

### **The Valley Between The Mountains.**

The truth having been solidly established that the early Christian church is symbolized by one of the “brass mountains,” and the church that closes the gospel work, by the other, then it follows as a logical sequence that *the valley between, from which come the four chariots, must be symbolical of the period from the one church to the other.*—**2 Tr 20, 23, 24**

In trumpet tones, these all-too-evident facts declare that *the church in her present condition so unlike the early Christian church, cannot, therefore, be illustrated by the same symbol as was she*. So, since the church today is as far from being like the early church as darkness is from light, *the holy church of God symbolized by the second mountain of brass, must*

yet be in the future.”—2 Tr 18

Some living “those with” advocates argue unsoundly that the bay horses of Zechariah 6 represent the 144,000, and the chariot (the laity) follow, and this is solid proof for “others with.” However, a closer look examination of the subject reveals the correct understanding of this prophecy.

The bay horses of Zechariah 6 represent the Davidian leadership before Ezekiel 9 whereas the laity, including future faithful Davidians now hidden from view, are presently residing in the chariot. It is not until *after* the purification of the church that the bay horses become the full complement of the 144,000 represented by the second brass mountain.

“The double team of horses, and their two kinds of colors, pulling in two different directions are immediately seen to symbolize a double set of church leaders (the Seventh-day Adventist leaders and the Davidian Seventh-day Adventist leaders) unlike in character and aim...the Seventh-day Adventists’ ministry are to be discharged (unhitched); and the “hidden” ones, those represented by the bay horses, the Davidian Seventh-day Adventists’ ministry, are coming to the front.”—2 TG 22:22, 24

This brings the question, where does the purified Davidian Seventh-day Adventist ministry come from at the time of slaughter? It is clear that most of them must come from the chariot, those today who are hidden from view. It is important to recognize a trap that some of the “living with” teachers get themselves into with their reasoning. Since they argue that there will be living saints left in the chariot (the church) after Ezekiel 9, they by necessity force your mind to accept that all the Davidians today must be bay horses. In this sense these teachers must reject the reality that most Davidians today who are not leaders at this time, must be laity who are in the chariot. If they did then they would have to admit that their reasoning does not follow to a logical conclusion. They cannot accept the stark reality that much of the Davidian leadership today is corrupt and will need to be cleansed as the bulk of the 144,000 are called forth from the chariot at the time of Ezekiel 9. These imposters in reality are not represented by bay horses but, are part of the gisled ones who will be cut off. Why? Well, if you were guilty of misleading God’s people with false doctrines would you want to admit that your were going

to be taken away in the slaughter of Ezekiel 9 to be replaced by those “hidden from view” as Christ takes the “the reins into his own hands” (TM 300)? Let us look at the evidence for these conclusions.

## 10. Will the 144,000 be “Born as in a day”?

“Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.”—Isa 66:8

“Plainly, then, our efforts to reach the people with the message of a “second birth” shall not be in vain: Zion shall bring forth all her children, as it were, in one day. And that is why we cannot be driven to despair or to discouragement. We are assured that “revival and reformation” will take place among all God’s people, that His word will not return unto Him void.”—1 TG 49:8

“The final results? (of spreading millions of pieces of present truth literature) “More than one thousand,” attests Inspiration, “will soon be converted in one day, most of whom will trace their first convictions to the reading of our publications.”—“Review and Herald,” Nov. 10, 1885.”—1 TG 17:5

“The Lord has faithful ones who will be disclosed in the time of the shaking. Present leaders (SDA as well as many Davidians) don’t keep pace with the light and are thus disqualified for the Lord’s service.”—5T 80-1

“God’s hidden ones shall be gloriously disclosed to view when the walls of prejudice fall . . . likened to the 7<sup>th</sup> trumpet blast around the walls of Jericho.”—WHR 57.1

“Those who have rendered supreme homage to “science falsely so called” will not be the leaders then. Those who have trusted to intellect, genius, or talent will not then stand at the head of rank and file. They did not keep pace with the light. Those who have proved themselves unfaithful will not then be entrusted with the flock. In the last solemn work few great men will be engaged. They are self-sufficient, independent of God, and He cannot use them. *The Lord has faithful servants, who in the shaking, testing time will be disclosed to view.* There are precious ones now hidden who have not bowed their knee to Baal. They have not had the light which has been shining in a concentrated blaze upon you. But it may be under a rough and uninviting exterior the pure brightness of a genuine Christian character will be



revealed. . . .

When trees (*Davidian leaders*) without fruit are cut down as cumberers of the ground, when multitudes of false brethren are distinguished from the true, *then the hidden ones will be revealed to view*, and with hosannas range under the banner of Christ. Those who have been timid and self-distrustful will declare themselves openly for Christ and His truth. The most weak and hesitating in the church will be as David—willing to do and dare. . . .

God will work a work in our day that but few anticipate. He will raise up and exalt among us those who are taught rather by the unction of His Spirit than by the outward training of scientific institutions. These facilities are not to be despised or condemned; they are ordained of God, but they can furnish only the exterior qualifications. God will manifest that He is not dependent on learned, self-important mortals.”—**5T 80-82**

“In view of this sad fact, *God must have a second leadership* to finish His greatest work since the world began. Of this second set of servants, we read: “And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, . . . saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.” “And in their mouth was found no guile: for they are without fault before the throne of God.” Rev. 7:2, 3; 14:5.”—**2 Tr 39**

For further statements concerning the role of the laity in replacing the present leadership, see: (**TM 300, TM 69-70, COL 79.1, 2, TM 446.3, 5T 461.**) It would only be prudent and reasonable to apply these statements to Davidians ministers and leaders as well due to the widespread doctrinal confusion and corruption within the ranks.

## 11. When the Whole Truth is Made Known?

“In the final analysis, however, it is neither the Rod’s purpose nor its intent to say just how many wise and how many foolish there will be in this first-fruit harvest, *for when the whole truth is made known*, the figure of the “five wise virgins,” besides comprehending the 144,000 from the tribes of Israel, may be found to include a considerable number from the Gentile nations.”—**4 Ans 35**

**W**hen will the whole truth be made known? Is it not *after* the slaughter of Ezekiel 9? How could it be before then? When will the first harvest be over? It

certainly cannot be before the execution of Ezekiel 9. It is important not to lift this passage out of the author’s intended context. We must examine the question being answered by Bro. Houteff.

Question No. 92:

“The Shepherd’s Rod,” Vol. 1, p. 30, makes the statement that the Seventh-day Adventist denomination numbered 300,000 at the time the book was written, this fact suggesting that about half, 144,000, are the five wise virgins, and that the other half are the five foolish virgins. But how can this be so when today the Denomination numbers 500,000?

Answer:

Writing in 1930, the *Rod* was necessarily speaking in terms, not of the then unknown membership today, but the established membership at that time. And though the number then (300,000) did naturally suggest about an even division of members (two classes, good and bad —“wise virgins” and “foolish virgins”), yet as *there are only 144,000 Israelites to be sealed*, the number of the unsealed would have even then exceeded the number of the sealed.”—**4 Ans 34-35**

Consider this statement in the context of the situation today (2009) in the S.D.A. church where it is estimated that there is more than 15 million baptized members! Truly, the number of the unsealed will exceed the number of the sealed, just as Bro. Houteff predicted, neither did the *Rod* intend to say just how many wise nor how many foolish virgins, as a total combined number will be in the first fruits harvest. But note, he makes clear in the paragraph preceding the quote on p. 35 that “there are *only 144,000 Israelites to be sealed*”, no more, no less.

Put another way, since *The Rod* tells us that “this first-fruit harvest” began in 1844 (3 Tr 85) 4 Ans 35 becomes clear. *The Rod* is *not* trying to tell us how many are saved from 1844 onward, or how many are lost, for it says “how many wise and how many foolish”. Then speaking of the five wise virgins it says, “when the whole truth is made known” they “may be found to include a considerable number from the Gentile nations”. However, the thing that we are meant to know is the exact number of the 144,000, for it says, “besides comprehending the 144,000”. This same truth is brought out in Tract No. 5, pages 106-110 (see Section 2 above). In both cases the wise virgins that come up in the special resurrection of Daniel 12:2 are not numbered and will be included in the first fruit harvest along with the 144,000 living

saints.

One final point, since Inspiration uses the term “virgins” in 4 Answerer, p. 35, living “those with” advocates conclude that it must apply to church now, before it is purified, but the following statement disproves this presumption.

“Again, in verses 47 and 48 Christ draws a parallel between the Church a “net”; the people he likens to “fish,” and the purification to a separation, whereas in Matthew 25 He calls *the purified Church* the Kingdom of God, and the people He likens unto “virgins,” and the cleansing He illustrates by a door which lets in the wise but keeps out the foolish.”—**2 TG 42:31**

The difference between the church now, and later, is that the kingdom church will have no “foolish virgins,” but there will be only “wise virgins” who come from all nations, tongues, and peoples.

## 12. Other Faulty Reasons Used to Justify a Living “Those With”

In an effort to further justify the teaching of “those with” some teachers make unfounded claims regarding who constitutes the lineal stock of Israel. Namely, though the 144,000 are the lineal descendants of Israel, which is taught in the Bible (Rev. 7:5-8), the “others with”, who are in the S.D.A. church, must be pure gentiles. This premise is pure presumption and therefore false as there is no evidence, nor proof, anywhere in *The Shepherd’s Rod* message that there are “pure Gentiles” in the church.<sup>4</sup> Demand from these false teachers and anti-Rod theorists a clear statement from the *Rod* to prove that there are 100% “pure Gentiles” in the S.D.A. church today. Accept no long-winded reasoning or justifications, no matter logical they may seem, unless the *Rod* can support it. Neither scripture, nor the best evidence from science using the latest DNA fingerprinting techniques can verify such a wild and unfounded proclamation. Only God knows the exact composition of man’s genealogical heritage (Ps 87:5-6) so we are not authorized to speculate beyond what has been revealed. This is a trap that many Davidians fall into is the idea that there are pure gentiles

<sup>4</sup> See Footnote No. 1. This false concept about there being non-lineal descendants in the SDA church who will be saved along with the 144,000 has its origin with M. J. Bingham, founder of the Bashan Hill Association currently located in Exeter, Missouri.

in the S.D.A. church, some of which must somehow be saved. This is utter nonsense and should be rejected at the onset. However, we do know that those who accept the present truth message are of the lineal stock of Israel as shown in the statements below.

“We are not to conclude that the Jews are the only descendants of Abraham. Those who are fortunate enough to have this revelation brought to them are the people. There is no other safe conclusion if God causes the prophecies to be written, sealed, and then unsealed at His will and at the time appointed.... It is, therefore, obvious that the few identified Jews of today are not the only descendants of Abraham’s, but that many of the Gentiles must be of Abraham. Since this mixed up situation exists, hardly any one can really say for sure that he is not one of Abraham’s children. Perhaps many of the nations whom the world calls Gentiles are the children of Abraham. *We do not know for sure who is who. God, however, has kept a perfect genealogical record...*”—**1 TG 37:11**

In the end only 144,000 living saints from the Israelite racial lineage will be sealed in the first fruit harvest from Laodicea as the statements below confirm.

“Besides their racial lineage of identification there are the words “first,” “fruits,” “servants of God,” “sealed,” and “standing on Mount Zion” by which to identify who the 144,000 are and what they are.”—**6 JL 2.1**

“Second, it purports itself to be the first of the first fruits of the living, the vanguard from among the present-day descendants of those Jews who composed the Early Christian Church. With the emergence of this vanguard and its army, the first fruits, from which are elected the 12,000 out of each of the twelve tribes of Jacob, “the 144,000” (Rev. 14:1, 7:2-8) who stand on Mount Zion with the Lamb...”—**Lev. 3.2**

As the above inspired references make clear, that those who have had the message of the *Rod* revealed to them, must be of the “descendants of Abraham.” The idea that there are pure gentiles in the church who will accept the message and remain as passengers in the chariot are contrary to the Scriptures, and represents a man-made fable. Since no one can be sealed among the living without embracing *The Shepherd’s Rod* message, how can there be “others with” who are pure gentiles from the S.D.A. church?

## Summary:

- It can be seen from the weight of evidence that only 144,000 living saints, no more or no less, will be sealed and saved *alive* from the S.D.A. church after the slaughter of Ezekiel 9.
- **The purified church** in the prophecy of Zechariah 6 is symbolized by a brass mountain, not horses and chariots, so the argument about living/dead saints in the chariot after Ezekiel 9 is mute.
- That there will be “other” SDA’s who will be **resurrected** (Dan. 12:2) and will be “with” the 144,000 to help preach the gospel during the Loud Cry, but these are not part of the 144,000.
- By insisting that there are “those/others with” who are living saints from the S.D.A. church who survive the slaughter of Ezekiel 9, living “those/others with” advocates expose themselves as a false teachers who resort to private interpretations to justify their position.

## ✧ End of Study ✧

### Appendix A:

**Contradiction:** Bro. Houteff did not have all the light revealed on whether there would be “others” saved alive from the SDA church until 1953.

**Response:** A group who at one time identified themselves as the “Battering Rams Ministry” (B.R.M.)<sup>5</sup> have offered up a pseudo historical justification of “others” that will be saved alive from the S.D.A. church, in addition to the 144,000, based on the faulty premise that Bro. Houteff did not know or have the light fully revealed to him about how many would be saved alive from the S.D.A. church until 1946. They do this by using a series of Rod references starting in 1935 which progress in the following order 1 SC 15:9 (1935); 9 Tr 56 (1942); 4 Ans 35.1 (1944); and 1 TG 11:11 (1946). This

<sup>5</sup> This ministry publishes this doctrine on their website (<http://www.hearyetherod.org/page13.html>). This group is a faction within the present day Waco Association. A new ministry headed by Lenox Sam called “Wave Sheaf Ministries” also holds to this view of “others” saved.

platform of reasoning falls short and proves unreasonable on several points. First, two of the references used 9 Tract 56 and 4 Answerer 35 are misapplied in the same manner that others use (please review Section 8 above). That is, based on their preconceived bias that there must be more saved alive from the S.D.A. church, they come to the erroneous conclusion that the phrase “though it does not say that there may not be others” applies to the S.D.A. church rather than to the Great Multitude as the passage clearly indicates. As well, by taking the phrase from 4 Answerer, p. 35 “In the final analysis, however, it is neither the Rod’s purpose nor its intent to say just how many wise and how many foolish there will be in this first-fruit harvest” they reason that this must apply only to the ten virgins awaiting their Lord at the time the S.D.A. church is purified rather than recognizing that the “first-fruit harvest” period began in 1844 (3 Tr 85) and will include *both* a *numbered* group of living saints (144,000) and an *unnumbered* amount of dead saints who will arise in the special resurrection of Daniel 12:2 along with an unnumbered amount of foolish who will be killed in Ezekiel 9 (please review Section 11). Thus they are found to be teaching short of the Rod.

Let us look further at the two other references used as the keystone to the Battering Ram argument.

... So, only those who survive the Judgment for the Living, in the house of God (1 Pet. 4:17), those whose names are not blotted out from the Book (Rev. 3:5) *will comprise the church, among whom are to be 144,000 sons of Jacob* (Rev. 7:3-8), and when Michael stands up then those whose names are left in the Book will be delivered from the “trouble such as never was” (Daniel 12:1). They are “the remnant,” the ones who escape alive from the Judgment for the Living in the House of God. Thus the antitypical temple is to be built (Ezekiel chapters 40-43) and the cities are to be spread abroad.

Then these guileless servants of God, the first fruits, are to be sent to the nations that have not heard of God’s fame (the non-Christian), and they shall declare His glory among the Gentiles and shall bring all their brethren, the second fruits, all that are to be saved, *to the house of the Lord* (Isa. 66:16, 19, 20), *to the purified church of God*, where there shall be sin no more and no chance taking of being hit by the plagues (Rev. 18:4).—1 TG 11:11, 12

The faulty reasoning used is that the “among whom” who “will comprise the church” are going to be the 144,000 and “others” saved alive from the S.D.A.

church. However, they fail to read the passage in its proper context. Upon reading the next paragraph, which this group *does not* include in their study, we see that it is referring to those who will be gathered into “the house of the Lord (Isa. 66:16, 19, 20) the purified church of God” during the kingdom. This being a period of time *after* the S.D.A. church is purified (Eze. 9) the two groups that are brought into the purified kingdom church are logically the 144,000 first fruits from the S.D.A. church and the Great Multitude, the second fruits, from all nations, kindreds, tongues, and peoples. In no wise does the passage indicate that there is another group of living saints that come from the S.D.A. church. Thus, reading the passage in its proper context, “only those who survive the Judgment of the Living” “will comprise the (kingdom) church” (purified) “among whom are to be” the 144,000 first fruits from the S.D.A. church and the Great Multitude, the second fruits, from the world, no more, no less. For the remaining Rod statement used to establish their pseudo historical precedent for living “others” from the S.D.A. church we read...

Question: “Will all but the 144,000 of the present S.D.A. denomination actually be slain in the separation?”

Answer: All but those who do not receive the mark or seal, old or young, male or female, will fall under the slaughter weapons of the angels. (Ezek. 9:6.) Only those who sigh and cry for all the abominations in the midst thereof will receive the mark. (verse 4.) John saw 144,000 sealed (marked). If others from within the S.D.A. denomination besides the 144,000 should escape, it is not known to us.”—1 SC 15:9

The answer to the question is honest and straightforward, why try to read anything into the passage that simply is not there? The B.R.M. makes a fatalistic assumption that Bro. Houteff did not have all of the light on the subject of whether there would be more than 144,000 saved alive from the S.D.A. church at the time the passage was written. As we have seen this assumption is without merit and does not stand the test to take all that the writer has to say on a subject before jumping to an unsound conclusion (3 Tr 91). To imply that Bro. Houteff did not know how many S.D.A.’s would be saved alive from the church until 1946, borders on the absurd and smacks straight in the face of a multitude of evidence obtained throughout the credenda of the writings of the Rod (see Section 2 for twenty statements covering all periods of his writings showing clearly what Bro. Houteff

understood on this topic). Perhaps the B.R.M. and other living “others” advocates had better take heed to the following counsel.

“Moreover, whatever interpretation we may place on any statement in reference to any truth, must be in harmony with every other statement on the subject.”—3 SC 1:11.1

**Suggestion:** Tract 3, 3<sup>rd</sup> Ed., based on a passage on page 98, par. 2 which reads, “Remember that these numbers do not determine how many are saved in each, but how many receive the Pentecostal power,” suggests that their may be some in the S.D.A. church who are saved alive besides the 144,000.

**Response:** Examining this passage in its proper context, p. 97, par. 2 to p. 98, par. 2, we can then focus on passage at hand “Remember that these numbers do not determine how many are saved in each, but how many receive the Pentecostal power.” Two questions come to mind when looking specifically at the phrase “how many are saved in each” which are; “are saved”—begging the question *from where?* And “in each”—leading us to ask, what is the “each” referring to?

Answering the latter question first, it is clear that Bro. Houteff is referring to *each* Pentecost period, in this case the last. Now we can reword the first question in this way to see it more clearly. How many are going to be saved in this “great Pentecost just ahead of us” (p. 98, par. 3)? As this paragraph on p. 98 makes it clear, it is the 144,000 who receive “the full power of the Spirit” and those who they gather in “all [their] brethren for an offering unto the Lord out of all nations . . . Isa. 66:20.” This we know to be the Great Multitude, which must be included in the number saved in this final Pentecost period. In no way does the passage suggest that there is going to be more than 144,000 saved alive from the S. D. A. church after the slaughter of Ezekiel 9.

**Contradiction:** Isa. 31:8-9 says that Zion = 144,000 and Jerusalem = living “those with”. See also, 4 Ans 20-21, Isa. 52:1

**Response:** This justification comes from Don Adair’s study No. 10—“Crossing the Red Sea by Flying Saucers”<sup>6</sup> where the Rod reference in 4 Answerer Book, page 20 is privately interpreted to fit the preconceived idea that there

6 <http://www.davidian.org/study10.htm>

must be another group of living saints saved from the S.D.A. church besides the 144,000 numbered company as seen in red letters in the following quote.

“The call, ‘Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem,’ is applicable to the Laodicean {Seventh-day Adventist} church, the last of the seven churches, and the one which terminates the period of the ‘wheat’ and the ‘tares’ commingled, because after she puts on her beautiful garments, ‘the unclean shall no more come into’ her. Those who will awake to the rousing call, put on strength by separating from the wicked, and put on the beautiful garments by turning to righteousness, are those who will, in the ‘latter days,’ make up Zion {where those of the 144,000 stand} and Jerusalem {where those ‘with’ them dwell}--the princes {those of the 144,000} and rulers {those with the 144,000} of the people in the Kingdom-church restored.”--4 Answerer Book, pgs. 20, 21 (**bold emphasis, braces added**).

Let us go to the *Rod* to find the proper definition of the terms: “Zion”, and “Jerusalem” as revealed in the Table 1 below. Nowhere in the *Rod* is it revealed that the future “princes and rulers” in the kingdom are the 144,000 and those “with” them. This is a private uninspired opinion. The *Rod* states plainly states that . . .

“Now as to the meaning of the two terms, Zion and Jerusalem as used in Revelation 14:1, the second reference in question, the Revelator explains that the 144,000 of the twelve tribes of Israel are those who make up Zion. His words are, “And I looked, and, lo, a Lamb stood on the mount Sion, and with Him an hundred forty and four thousand, having His Father’s name written in their foreheads.” Rev. 14:1. These being the first fruits (Rev. 14:4), it further shows that they are the first of the harvest in “the end of the world.” Matt. 13:39. Obviously, then, those who were seen after them, the “great multitude . . . of all nations” (Rev. 7:9), are none other than the second fruits of the harvest, some of whom will dwell in Jerusalem.”—4 Ans 20-21

**Contradiction:** Acts 1:15 says that there was “about” 120 gathered for Pentecost which are a type of the 144,000, so the “about” shows that there is more that 144,000 saved alive in the first fruit harvest from the S.D.A. church.

**Response:** Acts 1:15 “. . . (the number of names together were *about* an hundred and twenty).

Now let us look at other scriptures which use the preposition “about” connected with some number or time period.

Acts 13:18 “And *about* the time of forty years suffered he their manner in the wilderness.”

Rev. 8:1 “. . . there was silence in heaven *about* the space of half an hour.”

Now, let us ask a simple question, did the Israelites wander in the wilderness 38 yrs or perhaps 43 yrs, or something other than exactly 40 yrs? Or did John the Revelator mean 20 minutes or maybe 3/4ths of an hour when he was inspired to pen those words. Absolutely not! We should take the Bible as it reads.

Now for the correct use of the word “about” Webster’s Dictionary gives two definitions of “about”; one as a preposition, the other as an adverb.

prep.: 1. in regard to, concerning 2. in association with  
adverb: (approximately, nearly, almost)

It is clear that the use of the word “about” in the scriptures quoted is as a preposition, not an adverb. To do so would amount to a twisting the meaning out of its context. This would constitute a deceptive use of scripture to try to imply that there is more that 144,000 saved alive from the S.D.A. church after Ezekiel 9.

Finally, the mathematical formula  $40 \times 3 = 120$  was part of a statement used by Bro. Houteff to prove number of the Pentecost. It speaks for itself.

“. . . then it follows as a logical sequence that the product of

Table 1. Definition of “Zion” and “Jerusalem”, the future “the princes and rulers”.			
Time Frame	Zion	Jerusalem	References
Before Eze. 9	General Conference	Local Conferences	1 TG 6:26, 1 TG 38:23
After Eze. 9	144,000	Part of the Great Multitude	4 Ans. 21-22

the number of the gathering time (40) and the number of His person (3) must give the actual number of saints that were there on the day of Pentecost. The equation,  $40 \times 3$ , giving 120, *exactly numbers* the first fruits to receive the Holy Spirit at that time.”—3 Tr, 3rd Ed., p. 91

## Appendix B:

(From “Answerer Book No. 7”)<sup>7</sup>

Question 298:

Will there be more than 144,000 saved out of the Seventh-day Adventist church? There seems to be a difference of opinion among the believers about this.

Answer:

Yes, according to Revelation 7, there are to be only 144,000 saved of the first fruits out of the 12 tribes of the children of Israel, the Church, *but* there could be more with them who are not lineal descendants of Israel. *That perhaps may be what Brother Bingham referred to.* The Lord’s hand, you know, is not shortened that it cannot save every honest, faithful child of God regardless whether counted among the 144,000 or not. If they cannot be of the number, part of the 144,000, they could be one with them as well the great multitude of Revelation 7:9. Hence, the only concern should not be as to whether we shall be one with or one of the 144,000, or what position we shall hold or classification we shall be given, but that we make certain of becoming worthy subjects of the Kingdom if only as “doorkeepers.” There will, nevertheless, be no dissatisfaction, no one would like to trade places with another. The important thing is to get there, everything else should be left with the Lord, for regardless of status, all the saved will be contented and happy.

It should not be surprising, Sister Freiman, if there be division in a group of believers, for we are living in a time such as the apostles just before the day of Pentecost. And what were the apostles doing?—quarreling as to who was to be what or who. So with God’s professed people today. They, too, in the parable of the virgins, all ten are asleep, even the five wise who have the extra oil. From this we can see that there is no need for discouragement, but that there is a need to blow the trumpet to awaken all.

## Origin of Answer Books Nos. 6 and 7:

<sup>7</sup> <http://www.branch-davidianhistory.net/fordavidians.aspx?q=16>

“Tract #16 and Answer Books #6 and #7, by V.T. Houteff, in published format, in this section, that were left in the administration building safe at New Mt. Carmel when the original DSDA Council disbanded and departed in 1962. These documents contain a continuation of The Shepherd’s Rod Message, including expanded valuable commentary of the harvest of the first-fruits by V. T. Houteff. There is nothing in these last publications by Brother Houteff that are particularly useful to the promotion of The Branch Message. These are objective publications of the previous messenger, V.T. Houteff. Ben Roden understood his duty to publish all of whatever remained of Brother Houteff’s work, left in the administration building vault. In 1984, at the direction of George Roden, Answer Book #6 & #7 were initially typed out in a galley format, by the author of this website (Thomas L. Cadwell), from the original rough revision manuscripts from Old Mt. Carmel. However, there was no significant circulation of these publications at that time, if any. The author of this website still has in possession the original manuscripts of these documents from Old Mt. Carmel, and other original mimeograph copies of manuscripts from the early 1950s.”<sup>8</sup>

Orthodox Davidians do not accept any publications after the death of Bro. Houteff as part of the inspired testimony found in the golden bowl of Zechariah 4. The Answerer Books Nos. 6 and 7 are thus rejected because:

- They were not published and distributed by Bro. Houteff while he was alive.
- The dubious origin of the manuscripts for these books can not be verified from independent sources. In contrast, the original published *Rod* message (1930-54) can be verified from multiple independent sources.<sup>9</sup>
- The contents of these manuscripts contains no significant revelations concerning the original message of *The Shepherd’s Rod*.
- A reference is made to the private theories of M. J. Bingham woven into the manuscript.

<sup>8</sup> <http://www.branch-davidianhistory.net/fordavidians.aspx?n=464154>

<sup>9</sup> <http://www.upa7.org/facts-history.html>

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**A Brief Bible Study Outline to settle the issue of whether or not there are more than 144,000 living saints saved alive from the SDA church.**

1. How many groups of living saints are shown in Revelation chapter 7 and where do they come from?
2. How many groups of living saints are shown in the two-fold harvest in Isaiah 66:15-20?
3. Where are the “those with” that Sis. White and Bro. Houteff refer to, that is, the group of saints who die in the faith of the three angel’s message, found in the Bible and the SOP?
4. Where can a group of living saints from the SDA church, in addition to the 144,000, be found in the Bible?

For those who do not know for certain the answer to these questions, please email me with a request, and the relevant scriptures and SOP references.

**Answers:**

1. Ans. (two, the 144,000 from Israel of today, the SDA church, and the great multitude from the rest of the world)
2. Ans. (two)
3. Ans. (Dan. 12:2, Rev. 11:1, EW 44, 285, GC 637, 7T 17)
4. Ans. (nowhere)