



The

KNOCK OUT BLOW

Chronicles

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

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Going Eastward: A Study From Ezekiel 47 Movement of God's Storehouse Foretold?

INTRODUCTION:

Of the many winds of doctrine blowing among believers of the *Shepherd's Rod* message written by the late Brother Victor Houteff, perhaps one of the more controversial and misinterpreted involves the great river of Ezekiel 47. The devil is busy spreading confusion amongst Davidians concerning this prophecy due to the serious implications of its correct understanding. As it will be demonstrated in this study, there are several important truths that all honest at heart Davidians need to understand and make a decided stand on as they are issues that effect our soul salvation. These are summarized as follows:

- The prophecy of Ezekiel's river has been used to relocate God's true headquarters in the *Shepherd's Rod* movement on at least three occasions.
- It reveals a cleansing of the soul, a separation from sin and sinners, which must occur in the S. D. A. church *prior to* the kingdom.
- It shows a separate cleansing work for "uncleaness" (the results of sin), which will occur in the kingdom.
- It provides a full understanding of the term "water" in the context of a small rivulet, stream, and a great river along with the terms "altar", "fountain", "threshold of the house", and "east gate."

In order to rightly understand what this prophecy reveals the honest hearted and faithful Davidian must understand the history of the movement of God's storehouse for the *Shepherd's Rod* message since it was first organized in Glendale California in 1932 and later moved to Waco, Texas in 1935 and remained their until Bro. Houteff's death in 1955. This progression is straightforward which most Davidians understand. However, since Bro. Houteff's death the movement of God's storehouse has become much more difficult to follow since many usurpers and false prophets have arisen in our midst. This has led many Davidians astray to follow strange doctrines and the leading of uninspired men (and women). Today the situation is even more confusing as most Davidians find out sooner or later after coming into the message that there are more that one competing location claiming to be God's storehouse of present truth. To further complicate matters there are numerous individuals who claim that the storehouse is not an important issue today.

"Our only concern should be to find out where is His "storehouse," and then faithfully deposit His money there, and, if it is His "storehouse," He will, without a doubt, take care of His own, but if He does not care for the storehouse which you think is His, then either your conception of His storehouse is incorrect, or else He has moved it to another place. "Seek and ye shall find."—**Symbolic Code, Vol. 2, No. 12, p. 9, par. 6**

“Nowhere in the Scriptures do we find permission to use the Lord’s money at our own discretion. The only justification for so doing would be sheer inability, for some reason to send it to the Lord’s “storehouse.” Should one voluntarily, though, engage in such a practice then he would set the wrong example before others.”—**Answerer Book, No. 4, p. 45**

“Nowhere do the Scriptures permit any one to use the Lord’s money at one’s own discretion, except if, for some reason, it be impossible to send it to the Lord’s “storehouse.”—**Symbolic Code, Vol. 2, No. 12, p. 9, par. 1**

BACKGROUND:

“The two golden pipes, therefore, can be only a representation of the inspired channels which are capable to extract the oil (light of Truth) from the trees (from both Testaments) and store it in the bowl (books) for the tubes (ministers) to convey it to the candlestick (to the churches).

The symbolism, therefore, points out the system which Heaven has ordained for dispensing the Word of the Lord to His church: that the Spirit of Prophecy at work is the only remedy against isms in the church and in the world.

Those who do not avail themselves of the golden oil, and those who continue ever to hunt for some kind of oil, or whoever try to extract their own, will, of course, drop into the pit when the earth opens her mouth to swallow up the flood. Then it is that ism-breathers and ism-seekers shall forever pass away.”—**Timely Greetings, Vol. 1, No. 14, p. 19, 20**

- Rev. 19:10 “for the testimony of Jesus is the Spirit of prophecy.”
- Mic. 6:9 “hear ye the Rod and who hath appointed it.”

““The Symbolic Code” says: “Teach only that which is published.” Will you please explain whether this restriction is Intended to include Bible, Spirit of Prophecy, and “The Shepherd’s Rod” literature, all together, or just the writings of the “Rod”?

Answer:

The Bible and the books of the Spirit of Prophecy being the sole source of The Shepherd’s Rod message, therefore when the Rod is taught, the Bible and the Spirit of Prophecy are taught. And since none but the Spirit of Truth who transmitted the mysteries of Inspiration can interpret them, then those who attempt to teach them without this Inspired interpretational authority inevitably fall into the forbidden practice of private interpretation (2 Pet. 1 :20)—the great evil which has brought Christendom into its present almost-boundless state of schism and consequent confusion, strife, and impotency.

As we dare not follow in such a path, we must therefore, as teachers of The Shepherd’s Rod (the official publications of the Davidian Seventh-day Association), teach only in the light of the Rod those passages which in one way or another need to be interpreted. Thus only will all Present-truth believers ever become of the same mind, seeing eye to eye and speaking the same things (1 Cor. 1:10; 1 Pet. 3:8; Isa. 52:8).

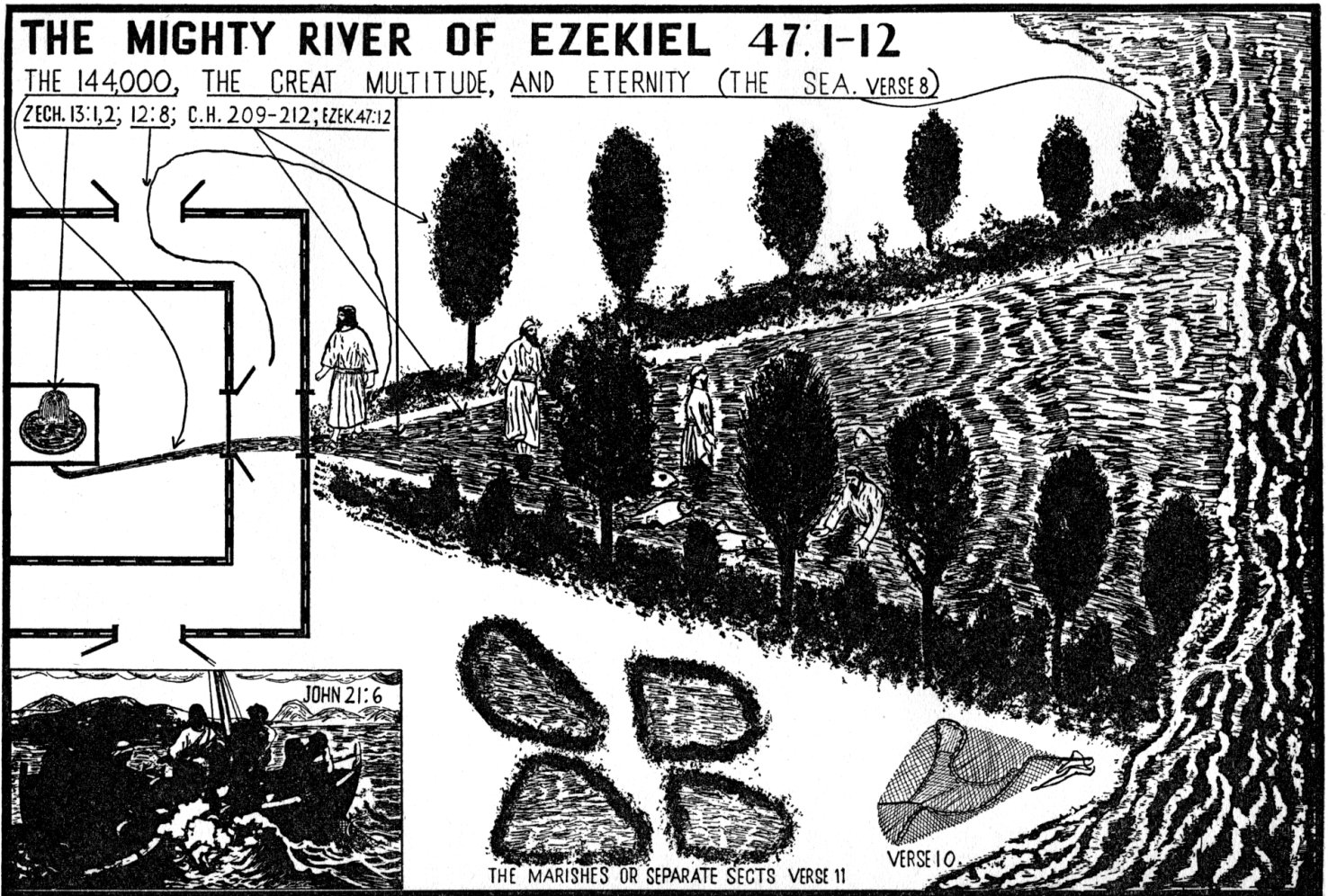
And such as do choose to engage in private interpretation are respectfully asked to desist from teaching in the name of the Rod and at its expense. Let them like honest men, teach in their own names and at their own expense.”—**Answerer Book, No. 5, p. 55.**

TWO APPLICATIONS OF EZEKIEL’S RIVER:

- Before Ezekiel 9
- After Ezekiel 9

In order to rightly understand the complete dimension of the prophecy of Ezekiel’s river one needs to recognize that there are two applications, one in the period *before* Ezekiel nine and one *after*. According to the correct rules of prophetic interpretation this is known as the “dual-view practice.”

“The prophet Isaiah’s being instructed to record what was to befall the people of God in the early days as well as in the latter days of their history, quickly unfolds the fact that the Lord at the same time had in mind not only His people in ancient time, but also His people in our time. (This same dual-view practice on the subject you will detect throughout the Bible.)”—**Timely Greetings, Vol. 1, No. 29, p. 3.**



The key to understanding the full dimension of this prophecy is recognizing that the time span that encompasses Ezekiel's vision overlaps with that given to the prophet Zechariah (Zech. 13:1, 2). As Bro. Houteff clearly states "Zechariah's prophecy is applicable to the church in the time of the "Loud Cry."¹ This is confirmed elsewhere in the message.² However, as we shall see by considering the author's full perspective on the subject,³ Ezekiel's river covers a span of time starting with the S. D. A. church and proceeds to the east gate, which represents the purification of the church (cf. Eze. 47:1 and 9:3), and then becomes a mighty river, the time that the Great Multitude come in during the Loud Cry. The confusion that arises over this topic comes from those who insist that the whole of Ezekiel's vision applies to the

kingdom *alone* and there is no fountain open today. They do this by selectively quoting inspired references that are given to Zechariah's more limited view of the final harvest of souls, the period during the Loud Cry. As we shall see with more careful examination, there is a broader view of the whole matter given by Ezekiel. By way of comparison, consider the prophecies describing the rise and fall of the papacy. Was either the prophet Daniel or John given a complete description of this apostate power? Of course not, as the Rod teaches, the prophet Daniel was only given a view of the rise of the papal power (Dan 7:8) whereas John was shown its demise by the infliction of the deadly wound through the rise of the Protestant Reformation.⁴

The dividing line being the purification of the church can be seen from the Ezekiel River Chart (see above) as the second gate from the left hand

1 *Shepherds Rod, Vol. 2*, p. 290, par. 1
 2 *Timely Greetings, Vol. 1*, No. 18, pp. 13-14, *Tract, No. 8*, p. 18.
 3 *Tract, No. 3*, pp. 94-95, *Tract, No. 7*, p. 39.

4 *Timely Greetings, Vol. 2*, No. 17, pp. 6-7.

side of the chart and is known as the “east gate” (Eze 47:2).

“It will be noticed that as Ezekiel first saw the waters by the side of the altar, they were of little significance with that which he saw outside the gate. As the little rivulet immediately swells into a mighty river, it represents something of very rapid growth.”—**Shepherd’s Rod, Vol. 2, p. 245**

This of course corresponds to the time of the loud cry, *after* the church is purified, and the Great Multitude are brought into the kingdom church (Isa. 66:19-20, Dan. 2:35).

To gain a broader view of Ezekiel’s vision let us focus on the meaning of . . .

THE WORDS “TEMPLE”, “ALTAR”, AND THE PHRASE “THRESHOLD OF THE HOUSE.”

“As recorded in the forty seventh chapter, Ezekiel was shown in vision particulars of the temple building some years before the Israelites were made free from Babylonian captivity. It has been previously explained that the temple erected after the captivity was a type of this particular church in the time of the ‘loud cry’--“house of David.” Therefore *the river coming out from the temple according to Ezekiel’s vision is applicable at this time, and is but an expansion of this “fountain” that is to be in the “house of David” the church.*”—**Shepherd’s Rod, Vol. 2, p. 291**

“Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner [stone]; In whom all the building fitly framed together groweth unto an *holy temple* in the Lord: In whom ye also are builded together for an habitation of God through the Spirit.” – Eph. 2:19-22

“Ye also, as lively stones, are built up a *spiritual house*, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.” – 1 Pet. 2:5

“They [144,000] are “the remnant,” the ones who escape alive from the Judgment of the Living in the House of God. Thus the antitypical temple is to be built (Ezekiel chapters 40-43) and the cities to be spread

abroad.

Then these guiltless servants of God, the firstfruits, 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).”—**Timely Greetings, Vol. 1, No. 11, p. 11.**

“The promise is that the glory which attended Solomon’s temple, shall be far exceeded by *the antitypical one*, which is to be built by the church purified, *the church* during the harvest time.”—**Timely Greetings, Vol. 1, No. 13, p. 5.**

Here it can be clearly seen from these scriptures and the *Rod* that the temple (fountain) in Ezekiel’s vision represents the people of God who are gathered, first from the S. D. A. church, and then from the world. To build up the temple (church) first the builders, the 144,000, must be gathered from the S. D. A. church in the period *prior* to Ezekiel 9, at which time they are delivered and bought over to the kingdom. From there, they build up the remainder of God’s house, “the church during the harvest time” which are represented by the great multitude gathered from all nations, kindreds, tongues and peoples. Thus, the building of the temple occurs in two stages, *before* Ezekiel 9 when the 144,000 are gathered and *after* when the great multitude are brought in.

“Ezek. 47:1: “Afterward he brought me again unto the door of the house; and, behold, waters issued out from under *the threshold of the house* eastward: for the forefront of the house stood toward the east, and the waters came down from under from the right side of the house, at *the south side of the altar.*” As the waters came from the south side of the altar, and then went toward the east, it shows clearly that they proceeded from the north, which symbolically denotes that whatever the meaning of the “waters” may be, they come from the throne of God, for It is “in the sides of the north.” (Isa. 14:14; Psa. 48:2; 75:6.)”—**Shepherd’s Rod, Vol. 2, p. 291, 292.**

“Continuing to behold in vision the cherubim and the glory of God’s throne, the prophet saw the Lord come to *the threshold of the house (church)*, and as He gave charge to His angel who was “clothed with linen” and who “had the writer’s inhorn by his side,” Ezekiel heard Him command the man: “Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.”-- 1 Tr 17

“Comparing both reports, each is seen to be of a different event: At the first report, the Lord was on *“the threshold of the house”* on earth (Ezek. 9:3); at the second, He was in the heavenly sanctuary.”—**Timely Greetings, Vol. 1, No. 21, p. 2**

“First call his attention to the fact that the Lord Himself was at *the threshold of the earthly house while the slaughter took place therein.*”—**Answerer Book, No. 5, p. 56.**

The word “altar” applies to the time of the S. D. A. church, *before* Ezekiel 9 (see diagram). It is important to point out here that the Waco Association and the International GADSDA⁵ teaches that all of Ezekiel 47:1-12 applies to the time of the Kingdom and has no application before Ezekiel 9 for reasons that will be explained more fully latter. Let us examine several statements that show that the altar applies to a period of time *before* Ezekiel 9 when the call for revival and reformation is taking place in the church.

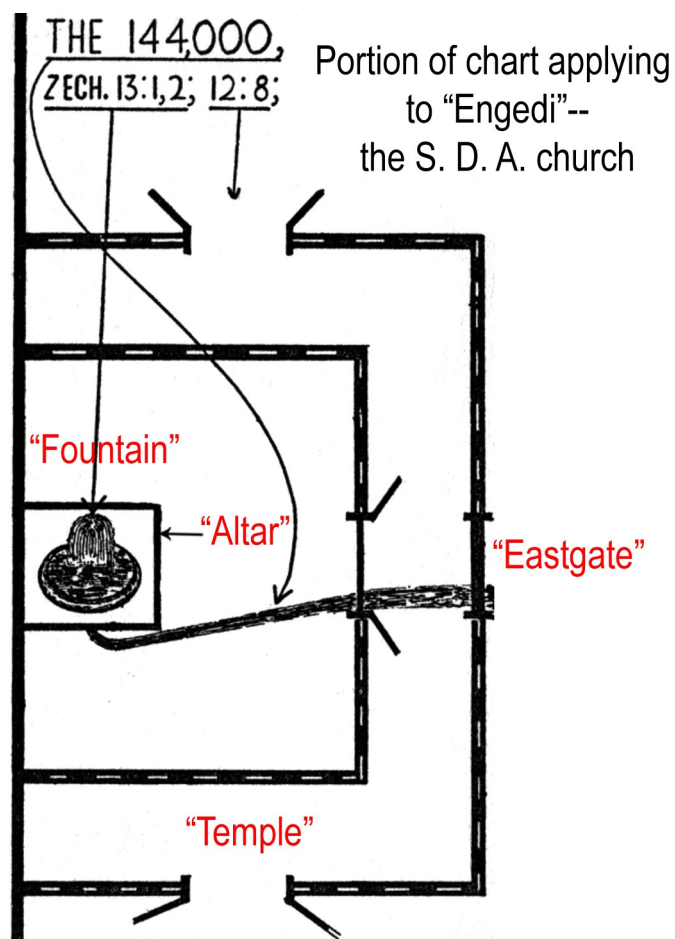
“The certainty that the souls cried from *under the altar, the place from which God’s truth is dispensed,* makes obvious that they were slain for their firmness in the Word of God, and that for their faithfulness they were given white robes —they were accounted worthy of eternity. That they were the martyrs of the preceding period, the period of the fourth seal, is clear from the fact that they were already dead when the fifth seal opened.

Moreover, *an altar denotes renewal of faith, reformation* [this does not happen in the Kingdom for

5 Currently located at P. O. Box 8879, Red Bluff, CA 96080.

S. D. A.’s]. That is what it meant to Noah, Abraham, Isaac, and Jacob in the instances they built their altars (Gen. 8:20; 12:8; 26:25; 35:14).”—**Tract No. 15, pp. 52, 53** [bracket added]

“Speaking to the S.D.A. leadership, the servant of the Lord says: “You have no right to manage, unless you manage in God’s order. Are you under the control of God? Do you see your responsibility to Him?... That these men should stand in a sacred place to be as the voice of God to the people, as we once believed the General Conference to be, -- that is past. *What we want now is reorganization.*” -- General Conference Bulletin, 34th Session, Vol. 4, Extra No. 1, April 3, 1901, p. 25, Cols. 1 and 2.”—**Tract No. 8, p. 49.**



“The foregoing statement simply means that God limited the leaders of Laodicea to one year in which to accept the sealing message and to carry it to their respective churches. Upon their failing to do so by the end of this limited period of grace, He rejected them as His servants. And now, if any of them accept the additional message (Testimonies to Ministers, p.

106; Gospel Workers, p. 304), and desire to carry it to the laity, they may do so only *under the direction of the present message--the "reorganization" spoken of in Christ Our Righteousness, 1941 Edition, p. 121.*—**Answerer Book, No. 4, p. 19.**

"As restorers of every Divine institution, we are glad to announce to the readers of Present Truth, that besides *the literature of "revival," they may now also obtain that of "reformation," our organizational publication, The Leviticus of The Davidian Seventh-day Adventists.*"—**Answerer Book, No. 1, p. 32, par. 2.**

"Christ Our Righteousness defines these terms of speech as follows: "A revival and a reformation must take place under the ministration of the Holy Spirit. Revival and reformation are two different things. Revival signifies a renewal of spiritual life, a quickening of the powers of mind and heart, a resurrection from spiritual death. Reformation signifies a reorganization, a change in ideas and theories, habits and practices. Reformation will not bring forth the good fruit of righteousness unless it is connected with the revival of the Spirit. Revival and reformation are to do their appointed work, and in doing this work they must blend."—p. 154, 1926 edition; p. 121, 1941 edition."—**Timely Greetings, Vol. 1, No. 10, pp. 18, 19.**

"It is certain that if you are to escape alive from the vengeance of God, these facts you Elders [*in the S. D. A. church*] now dare not deny, neither dare you refuse to arise and as loud as you possibly can *proclaim revival and reformation* throughout the breadth and length of Laodicea."—**Jezeel Letter No. 3, p. 10.** [bracket added]

These statements clearly establish that the time period for the revival and reformation in the S. D. A. church, represented by the altar, is while probation is still open for the church, *before* Ezekiel 9.

WHEN DID THE WORK BEGIN AS A VERY SMALL RIVULET?

"Our work has been presented to me as, in its beginning, a small, very small, rivulet. To the prophet Ezekiel was given the representation of waters issuing

"from under the threshold of the house eastward," at the south side of the altar." Read Ezekiel 47. Especially mark verse 8: "Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed." So our work was presented to me as extending to the east and to the west, to the islands of the sea, and *to all parts of the world.*"—**Testimonies Vol. 7, pp. 171, 172.**

Whose work? The commission was initially given to the founders of the S. D. A. church, but now this includes the present truth message of the *Shepherd's Rod* preached by Davidians. This is clearly shown in Rev. 10:9 by the great disappointment of October 22, 1844 experienced by the early Adventists, after which they were commissioned in verse 11 to "prophesy again before many peoples, and nations, and tongues, and kings".⁶ This has been the teaching of the S. D. A. church ever since, despite the fact that they have lost sight of this divinely appointed goal. This is why God had to send the message preached by Elders A. T. Jones and E. J. Waggoner in 1888 to redirect the work for completing the harvest of the world, which was rejected by the church.⁷ The message of revival and reformation later returned to the mother church in 1930 in the writings of the *Shepherd's Rod*. The misguided work of the mother S. D. A. church and the true message of revival and reformation detailed in the *Shepherd's Rod* writings are clearly seen *before* Ezekiel 9 in the prophecy of the dual horse leadership revealed in Zechariah chapter six.

BOTH S. D. A.'S AND DAVIDIANS REPRESENTED IN EZEKIEL 9.

"The double team of horses, and their two kinds of colors, pulling in two different directions are immediately

6. See the Historical Prologue in *Early Writings*, pp. xv-xvii and *Testimonies, Vol. 9*, p. 123.1

7. *Selected Messages, Vol. 1*, pp. 234-35; *Testimonies to Ministers*, pp. 79-80, 91-92.

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. Symbolically speaking, the grisled horses, those that appeared first on the prophetic scene, are leading the chariot into Egypt -- the worldliness from which they ought to come out rather than go back into. The bay horses, though, are endeavoring to pull away from it and go to and fro through the earth as commanded -- to finish the gospel work in accordance with God's plan. But this cannot take place so long as both teams are hitched to the chariot, for the chariot cannot possibly move in either direction while one team pulls in one direction and the other in another direction."—**Timely Greetings, Vol. 2, No. 10, p. 22.**

Now let us look to see that there are . . .

TWO APPLICATIONS TO THE MEANING OF WATER AS SEEN IN 2 SR 292

- People: *Shepherd's Rod, Vol. 2, pp. 295, 292-3*
- Truth: *Shepherd's Rod, Vol. 2, pp. 296-7*

"It will be noticed that as Ezekiel first saw the waters by the side of the altar, they were of little significance in comparison with that which he saw outside the gate. As the tiny rivulet immediately swells into a mighty river, it represents something of very rapid growth. *These waters denote the same as the waters in Revelation 17:15, "Peoples, and multitudes, and nations, and tongues."* For the angel said to Ezekiel: "Which being brought forth into the sea, the waters shall be healed." (Ezek. 47:8.) Therefore, *these waters represent a very great multitude "which no man could number" that shall be healed from sin and disease, saved in the time of the "loud cry" through the ministry of the "house of David" (the church).* As Ezekiel could not swim this river, the symbol is in perfect harmony with Revelation 7:9, "A great multitude, which no man could number, of all nations, and kindreds, and people,



and tongues... clothed with white robes, and palms in their hands."—**Shepherd's Rod, Vol. 2, p. 292.**

"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.* The church membership being largely east of California and *across the Atlantic*, naturally the message must start toward the east. This symbolical prophecy reveals that the message of the "loud cry" is to originate in California (*not the kingdom*)."—**Shepherd's Rod, Vol. 2, p. 296, 297.**(bracket added, see also: 1 TR 37-8)

"The gospel is to be proclaimed in its purity. The stream of living water is to deepen and widen in its course."—**Evan., p. 620**

"When considered in the light of the four main facts so far established, these questions are virtually self-answering: (1) the Lord comes to earth in this chariot; (2) from it He commands Ezekiel to go speak to His people; (3) Ezekiel did not bear the message to the

people of his day; (4) he will bear it to the people at the commencement of the "Loud Cry."--

Thus it is seen that when the time comes that the church has reached the condition described by the Lord (Ezek. 3-9), the mystery of the vision is to be revealed, and the message carried to the church. And that the church has already reached this time and condition is conclusively evidenced by the threefold fact that the first part of this "most startling revelation" (dilated herein), was published in December, 1930, in a 255-

page book entitled *The Shepherd's Rod* Vol. 1; that the second part was published in the month of September, 1932, in a 304-page book entitled *The Shepherd's Rod*, Vol. 2; and that the third part -- the series of tracts (of which this is the first) which since 1933 aggregates to date some 898 pages -- comprises Volume 3.

The fact, therefore, that from the chariot, the Lord commands the prophet to go speak, bear the message, to His people, and that the message totals over 1250 pages of literature published since 1930, unfolding its truth from different angles, solemnly reveals that the chariot, though invisible to human beings (as to "the young man" were the chariots which covered the mountains -- 2 Kings 6:17), has already arrived."—**Tract No. 1, pp. 36, 37.**

HENCE THE LOUD CRY MESSAGE (TRUTH) COMMENCES IN 1929 AS THE "FAINTER CRY."

"The message swells to a Loud Cry by virtue of an "addition" which gives it "power and force."--Early Writings, p. 277. The only conclusion admissible, therefore, is that since the church has never accepted an additional message, and since there has never come one (other than that in *The Shepherd's Rod* publications) that would give "power and force" to the old message, the Loud Cry could not have begun at any time previous to this.

Moreover, the "abominations" in the church have not only kept back the Loud Cry but have also even silenced the fainter cry which precedes it. Indeed, "the angel of the church of the Laodiceans," being unfit even to finish the proclamation of the message in its fainter cry, must be altogether unfit to proclaim it in the Loud Cry. Obviously, if he does not now quickly repent and accept the additional message which is to begin the Loud Cry, then not only will he not help proclaim it but he will even be "spued out."—**Answerer Book, No. 1, pp. 82, 83.**

"How do I know that the great day of the Lord is almost here? -- I know it because the announcement of it is here already, and because *the message of the marking that is foretold in Ezekiel's chapter nine, the work of the Judgment, is already making its way throughout the Adventist world.* I know it also because the material for the glory that follows immediately thereafter (the

material that is to lighten the earth with the glory of the angel, the Loud Cry -- Rev. 18:1) is all ready and waiting."—**Timely Greetings, Vol. 1, No. 5, p. 12, par. 3.**

"It is our privilege, therefore, not only to bring the light of God to the Denomination where the "first-fruits" (the 144,000 -- Rev. 14:4) of the great spiritual harvest are, but even to bring the same light to the second fruits, to the great multitude that are gathered out of all nations, a multitude which no man can number (Rev. 7:9)."—**Timely Greetings, Vol. 1, No. 46, p. 6.**

CLEANSING OF THE SOUL, SPIRITUAL HEALING, MUST OCCUR PRIOR TO THE KINGDOM.

"In order to gain a proper knowledge of ourselves, it is necessary to look into the mirror, and there discovering our own defects, avail ourselves of the blood of Christ, the fountain opened for sin and uncleanness, *in which we may wash our robes of character and remove the stains of sin.* But many refuse to see their errors and correct them; they do not want a true knowledge of themselves."—**Testimonies, Vol. 4, p. 58, par. 3.**

"The time has come for earnest and powerful efforts to rid the church of the slime and filth which is tarnishing her purity. The church of Christ is called to be a holy, powerful people, a name and praise in all the earth. *There has been opened a fountain for Judah and Jerusalem, to wash from all uncleanness and sin.* There is an astonishing backsliding with God's people, to whom has been entrusted sacred, holy truth. Her faith, her service, her works, must be compared to what they would have been if her course had been continually onward and upward, according to grace and holy truth given her."—**Testimonies to Ministers, p. 450, par. 1.**

"The church in her purity is called by these Scriptures [Zech 12:8, Rev 7:9], "The house of David." Therefore, this term becomes one of the names of the church in the time of the "Loud Cry.".... *"In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness."* (Zech. 13:1.). *Note that this fountain is able to wash away two things; first sin, and second uncleanness.* What is the difference between the one and the other?

“Sin is the transgression of the law.” (1 John 3:4.) And the result of sin is the decay of the body..... “*God is able to heal the soul and the body; but He will not heal the latter before He has healed the former -- “sin” first, then “uncleanness.”* “I will also save you from all your uncleanness: and I will call for corn, and will increase it, and lay no famine upon you.” (Ezek. 36:29.) The power that is able to wash away the filthiness of any man, is “opened to the house of David and to the inhabitants of Jerusalem” and is represented by the “fountain” of Zechariah’s prophecy.”—**Shepherd’s Rod, Vol. 2, p. 291.**

“The most weak and hesitating in the church, will be as David--willing to do and dare.”--Testimonies, Vol. 5, p. 81. Why?--Because they have the promise that “there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.”—**Answerer Book, No. 1, p. 73.**

This cleansing of the soul, or spiritual healing represents a separation from sin and sinners and must occur *prior to* the kingdom. We are now in the time of preparation for the kingdom in which our characters must be perfected and every defilement put away, otherwise we will not be counted worthy for entrance. Remember that we are to stand before the judgment throne without a mediator and must be separated from sin and sinners (sealed) as Christ stands up as our mediator and prepares to come to earth to purify His church. Commenting on this event portrayed in Mal 3:1-3 inspiration says that...

“Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above are to stand in the sight of a holy God without a mediator. Their robes must be spotless, their characters must be purified from sin by the blood of sprinkling. Through the grace of God and their own diligent effort they must be conquerors in the battle with evil. While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God’s people upon earth.”—**Great Controversy, p. 425.**

After Ezekiel 9 we will then be taken to the kingdom and be healed from our “uncleanness,” the physical results of sin on the body, and be given a new heart.⁸ Now we can see more clearly the peril of blindly following the teachings from the Waco and Red Bluff, California associations which claim that the whole of the vision of Ezekiel’s river applies to the kingdom as it turns our attention away from the soul searching work we must do *before* we are made ready for entrance into the kingdom. As we shall see, to turn away from one truth will eventually cause one to turn from them all. The very history of the *Shepherd’s Rod* movement is rooted on a proper understanding of eastward course of Ezekiel’s river in relation to the location of the storehouse of present truth. Let us examine some of this important history.

“In concluding this narrative, I would say that we are living in a most solemn time. In the last vision given me, I was shown the startling fact that but a small portion of those who now profess the truth will be sanctified by it and be saved. Many will get above the simplicity of the work. They will conform to the world, cherish idols, and become spiritually dead. The humble, self-sacrificing followers of Jesus will pass on to perfection, leaving behind the indifferent and lovers of the world.”—**Testimonies, Vol. 1, pp. 608, 609.**

AN EASTWARD COURSE FOR THE MOVEMENT OF THE HQ IN 1934 WAS BASED ON EZEKIEL’S RIVER.

“It has been evident for some time that it would soon be necessary to seek a more central location for the office in order to serve the whole field efficiently, so those at headquarters have been praying very earnestly over this matter for many months, and as they kept on praying for light, the Lord finally indicated definitely that beautiful Southern California was no longer to remain the center of His work for the “lost sheep of the house of Israel,” *but an eastward course was to be seen in the stream from that “fountain” which is to swell Into the great river of Ezekiel’s prophecy, and plans were*

8. Eze 36:25-29, *Timely Greetings, Vol. 2, No. 23, p. 12.*

soon formulated whereby a thorough search could be made in the territory indicated by the Lord where the future headquarters were to be found.”—**Symbolic Code, Vol. 1, No. 10, p. 3**

“Therefore, He has given us one of His beautiful lakeside hills adjacent to Waco, Texas, a city of about 60,000, yet far enough from it to be away from the world and its evil environment -- about 5 miles from the center of the city, and about 2 1/2 miles from the city limits. There lies 189 acres of land for our “camp.”” —**Symbolic Code, Vol. 1, No. 10, p. 1.**

**THE WORK CONTINUES ON AN EASTWARD COURSE
AFTER 1955 AND ENDS UP IN
MOUNTAIN DALE, NEW YORK BY 1986.**

So we see clearly here a movement of the center (truth) of the work from California to Waco, Texas in a “eastward course” across America. After the attempted “knockout blow” predicted by Brother Houteff⁹ occurred in the spring of 1959 the few faithful Davidian’s that were scattered about reorganized the storehouse in Arlington, California in 1961.¹⁰ Here the Association operated until the Session voted to move in an eastward course across the United States, again upon prayerful consideration of Ezekiel’s river. In 1969 it was decided to relocate the Association to Salem, SC which was completed by 1970.¹¹ This was prompted, in part, by the location of one of the original Davidian rest homes operated by the Smith family, which already had a building and good location available. Here it operated as a proper storehouse, having an executive council, publishing free literature, holding sessions, issuing Certificates of Fellowship cards, etc.

9. *White House Recruiter*, p. 33

10. Copies of the original Pre-Session and Session Codes for this important reorganization are available at upa7.org website under the “other docs” link.

11. Vista-Salem *Symbolic Code*, Vol. 9, No. 3 (Jan.-March 1970); Vol. 9, No. 6 (July to Sept. 1970). (A scan copy of these documents in PDF format is available at upa7.org).

However by 1973 this storehouse was taken over by a bible worker named Don Adair and moved to a location six miles west of Salem in Tamasee, South Carolina.

Why did God allow this to happen you may ask? To briefly summarize, the Salem Executive Council formed an alliance with the state of South Carolina by establishing the Association as a registered corporation having IRS 501(c)3 tax exempt status in September of 1971.¹² This is a direct violation of scripture and the Spirit of Prophecy.¹³ Perhaps God allowed someone to take over the Salem Association after the Executive Council violated the command of God? So what happened to God’s storehouse after the point in time? In 1973 controversial studies began to appear in the *Symbolic Code* that were authored by Don Adair. Faithful Davidians protested to the Salem Executive Council in writing but were ignored, publicly chastised, and, out of necessity, were forced to reorganize the publishing work back in California under the original 1961 charter. This became the Yucaipa Association in 1974 and existed until 1986 when it merged with the displaced brethren from Mountain Dale, New York who were illegally cast out by the Salem Association under the control of Don Adair in 1982. The present International GADSDA located in Red Bluff, California arose from a split in the Yucaipa Association in 1983 led by Wanda Blum and Erwin Reichmann. The complete story of this fascinating history of God’s storehouse will be

12. The 501(c)3 tax exempt status is a privilege is granted by the Internal Revenue Service (IRS) which grants charitable and non-profit organizations exemption from paying federal income taxes on their income revenues (tithes, freewill offerings, etc). For the grave danger of church incorporation with the state in order to gain this tax exempt privilege, please see our study entitled “IRS 501c3 and State Incorporation: A Trap for Davidians?” at knockoutblow.wordpress.com.

13. Isa. 8:12, Ps. 94:20, Ex. 23:32, *Gospel Workers*, p. 392, *Testimonies, Vol. 9*, p. 233.3; *Selected Messages, Vol. 2*, p. 371.1; *Fund. of Christian Ed.* p. 483; *Counsels on Stewardship*, p. 218-9

shared as Power Point presentations and posted on the knockoutblow.wordpress.com blog (see: Appendix A for a pictorial summary showing the movement of God's storehouse from 1930 to 2005).

Soon after God's storehouse was fully established in Mountain Dale by 1988 trouble arose within the camp. Several individuals led by Norman Archer began to agitate for a relocation of the storehouse back to Waco, Texas on the basis of a few references from the old *Symbolic Codes* published in the 1930's.¹⁴ The topic was brought up before Session in 1988 and voted down. Not content to follow what the message teaches on Ezekiel 47, this faction aggressively agitated the subject again in the 1990 Session. The move back to Waco was voted down a second time. In their persistence, not understanding that no means no, these individuals staged an outright rebellion by demanding a special session in 1991 against the proper authority vested in the Executive Council.¹⁵ This illegitimate affair precipitated in a most uncomely display of unchristian behavior that resulted in a split in the camp. The majority of sympathizers within the camp left with the rebellious leaders for Waco, Texas after a small portion of the original Mt. Carmel property was purchased from the Presbyterian Church for a considerable sum of money. A faithful remnant remained at Mountain Dale, but over time the Association has grow and continues to operate as "GADSDA Mt. Carmel Center, NY". More details leading up to this highly controversial incident are published in a document published by the Mountain Dale Association entitled "*Report of the Waco Fact*

14. For A detailed study which examines these Old Code passages and all of the justifications for relocating to Waco today, please see the study entitled: "God's Storehouse: Is it Waco Today?"

15. *Leviticus*, p. 7, Article V-Sessions. A special session can only be called by the Executive Council, not the majority vote of the members.

Finding Committee: January 29-February 3, 1989."¹⁶ However, a number of issues regarding Mt. Dale's fidelity to the message have come to view recently which raise serious concerns over the legitimacy of their continued claim to be God's storehouse of present truth.

"(Ezek. 47:10.) These two cities reveal that the fish are caught in two places, En-ge-di (S.D.A. church) where the 144,000 are gathered -- the first fruits. Eneglaim (Babylon or the world) where the great multitude of Revelation 7:9 are gathered. The diagram on the chart, page 294, represents the S.D.A. church (Engedi) as it becomes the "House of David," and the place of the river (Eneglaim) denotes the world. The stream from the fountain where it first starts to the east gate, represents the 144,000, and the river stands for the great multitude."—**Shepherd's Rod, Vol. 2, p. 298.**

The reason that the Red Bluff and Waco Associations must cling to their short-sighted interpretations of Ezekiel's River is simply that the correct and full understanding openly exposes their claim of being the true storehouse and their rebellion from God's storehouse at that time (1983 in Yucaipa, CA and 1991 in Mountain Dale, NY, respectively). Their actions betray their true nature, that of decoys who are willing to misinterpret, lie, accuse, and mislead in order to justify their claim as God's storehouse.

THE EAST GATE REPRESENTS EZEKIEL 9 AND MORE!

Since the stream turns into a great river, representing the Great Multitude, after the east gate, we can safely conclude that this gate represents the event of Ezekiel 9. Can we also conclude that the east gate also applies to an actual geographical location in the eastern part of the United States? This is the conclusion

16. A PDF scan of this document is available at the following link. <http://knockoutblow.files.wordpress.com/2011/05/report-of-waco-factfinding-comm.pdf>.

that Don Adair gives to justify the location of his Association in South Carolina. He claims that the solemn assembly will be in the wooded mountain area adjacent to property where their office is located about six miles west of Salem, South Carolina. The passages below are used to come to this conclusion.

“According to the light which God has given me, *there will yet be a large company raised up in the East to consistently obey the truth.* Those who follow in the distracted course they have chosen will be left to embrace errors which will finally cause their overthrow; but they will for a time be stumbling blocks to those who would receive the truth. Ministers who labor in word and doctrine should be thorough workmen, and should present the truth in its purity, yet with simplicity. They should feed the flock with clean provender, thoroughly winnowed.”—**Testimonies, Vol. 1, pp. 414.**

“Joel 2:15, 16 -- “Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet.”

In these verses, as in Joel 2:1, the command is given to blow the trumpet in Zion. This second trumpet, however, is not to announce the day of God, but to sanctify both a fast and the people, to *call a solemn assembly, from which not one is to be excluded from the assembly.*—**Timely Greetings, Vol. 2, No. 8, p. 21.**

As we have yet to see the complete fulfillment of Joel’s prophecy although it has been our commission since the *Shepherd’s Rod* movement began.¹⁷ Since this gathering of God’s people “must meet its fulfillment in the time when probation’s hours are fast closing, it “signifies a complete separation from the world.” of “old and young, both maids and little children, and women” “that sigh and cry for all the abominations that be done in the midst

thereof”.¹⁸ How can the 144,000 be completely separated from the world if they are scattered all over the globe? This would present a physical difficulty which makes it logical to suggest that they must be gathered into one place as they are delivered during the slaughter of Ezekiel 9. At this time they would be separated from sin and sinners and prepared to be taken over to the kingdom. This is also revealed in Ezekiel 10:19 where “every one stood at the door of the east gate of the LORD’s house” just after the Lord departed back to the heavenly sanctuary from the threshold of the house (the church) to resume the judgment for the living.

“And the glory of the God of Israel was gone up from the cherub, whereupon he was, *to the threshold of the house.* And he called to the man clothed with linen, which [had] the writer’s inkhorn by his side;”— Eze 9:3

“And he spake unto the man clothed with linen, and said, Go in between the wheels, [even] under the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter [them] over the city. And he went in in my sight...Then the glory of the LORD went up from the cherub, [and stood] over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the LORD’S glory...Then the glory of the LORD departed from off the threshold of the house, and stood over the cherubims. And the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also [were] beside them, *and [every one] stood at the door of the east gate of the LORD’S house;* and the glory of the God of Israel [was] over them above.”-- Eze 10:2, 4, 18, 19

“Were probation to close at the time of the first report (Ezek. 9:11), the Lord must, according to the foregoing statement, be in heaven, then descend to earth to receive His saints, instead of being already on earth, then mounting up in His throne, as He actually does, without His saints (Ezek. 10:19).

Again: the prophet’s being left behind when the Lord went up, figuratively shows that at this particular

17. *Symbolic Code, Vol. 3, Nos. 5, 6, p. 10.1*

18. Ezek. 9:6, 4; *Symbolic Code, Vol. 2, No. 9, p. 2, par. 3.*

descent and ascent, the saints are not to be taken to heaven, but only to be set free from sin and sinners -- fitted for the final work.”—**Tract No. 1, p. 22.**

So if the 144,000 are to be gathered together in one location as they are delivered from Ezekiel 9 just prior being brought over to the kingdom . . .

WHAT IS THE PURPOSE OF GATHERING THE SAINTS TO THE DOOR OF THE EAST GATE?

- to gather them for the solemn assembly and separate from sin and sinners during Ezekiel 9.
- to await the chariots to take them to the kingdom.

“We are therefore not to worry about a possibility of anyone’s hurting the work of God. Neither are we to worry about how we are to get to Mount Zion, but are to make sure to be ready to board the chariot of God when the angels cry out, “All aboard!”—**Timely Greetings, Vol. 1, No. 11, p. 13, par. 2.**

“That the all-happy hour is approaching when we shall mount up in this most glorious chariot, so stirs our hearts as to cause us fairly to shout the questions:”
—**Tract No. 1, p. 36, par. 3.**

The Waco Association vigorously tries to refute teaching of Ezekiel 10:19 which shows that the 144,000 will be gathered together in the East (location not specified) as they are delivered from Ezekiel 9 since it is impossible for them to be gathered in Waco, Texas for the solemn assembly as the message (storehouse) moved eastward after old Mt. Carmel was sold off starting in 1954. (see: Appendix B).

As an important historical note, there was a large gathering of Davidians at the New Mt. Carmel center in Elk, Texas about 25 miles from Waco which was purchased by Florence Houteff after Brother Houteff died in 1955.¹⁹ This

19. For a discussion of this event from the perspective of one Davidian who was in attendance, see: Adair, *A Davidian*

event occurred in the spring of 1959 and was announced in the *Symbolic Code*²⁰ as a solemn assembly where over 1,000 Davidians gathered to await the slaughter of Ezekiel based on a false prediction of the forty-two month prophecy of Rev 11:2, 3; 13:5 by Sis Houteff.²¹ This crisis lead to the predicted “knockout blow”.

FINALLY, HOW DOES EZEKIEL’S RIVER APPLY TO THE GREAT MULTITUDE?

Recall that the altar is for the cleansing of the 144,000 from the S. D. A. church to separate them from sin and sinners prior to their being brought to the kingdom. Now we will see in the statements below a further application for Ezekiel’s river to a period of time in the kingdom where the fountain is still open for the healing of both physical and spiritual infirmities of the Great Multitude as they brought in during the Loud Cry.

“[There is] a river, the streams whereof shall make glad the city of God, the holy [place] of the tabernacles of the most High. God [is] in the midst of her; she shall not be moved: God shall help her, [and that] right early.”—**Psalms 46:4, 5.**

“The church in her purity is called by these Scriptures [Zech 12:8, Rev 7:9], “The house of David.” Therefore, this term becomes one of the names of the church in the time of the “Loud Cry.”.... “*In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.*” (Zech. 13:1.) Note that this fountain is able to wash away two things; first sin, and second uncleanness. What is the difference between the one and the other? “Sin is the transgression of the law.” (1 John 3:4.) And the result of sin is the decay of the body.... God is able to heal the soul and the body; but *He will not heal the latter before He has healed the former -- “sin” first, then “uncleanness.”* “I will also save you from all your

Testimony, pp. 201-206.

20. Florence Houteff *Symbolic Code* Vol. 14, No. 6

21. *Symbolic Code*, Vol. 11, No. 1, p. 13, (Nov. 1955); *ibid*, No. 5, p. 19, (March 1956).

uncleanness: and I will call for corn, and will increase it, and lay no famine upon you.” (Ezek. 36:29.) The power that is able to wash away the filthiness of any man, is “opened to the house of David and to the inhabitants of Jerusalem” and is represented by the “fountain” of Zechariah’s prophecy.”—**Shepherd’s Rod, Vol. 2, p. 290, 291.**

“Wonderful is the work which God designs to accomplish through His servants, that His name may be glorified. God made Joseph a fountain of life to the Egyptian nation. Through Joseph the life of that whole people was preserved. Through Daniel God saved the life of all the wise men of Babylon. And these deliverances were as object lessons; they illustrated to the people the spiritual blessings offered them through connection with the God whom Joseph and Daniel worshiped. So through His people today God desires to bring blessings to the world. Every worker in whose heart Christ abides, everyone who will show forth His love to the world, is a worker together with God for the blessing of humanity. As he receives from the Saviour grace to impart to others, from his whole being flows forth the tide of spiritual life. Christ came as the Great Physician to heal the wounds that sin has made in the human family; and His Spirit, working through His servants, imparts to sin-sick, suffering human beings a mighty healing power that is efficacious for the body and the soul. “In that day,” says the Scriptures, “there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem *for sin and for uncleanness.*” Zechariah 13:1. *The waters of this fountain contain medicinal properties that will heal both physical and spiritual infirmities.*”—**Testimonies, Vol. 6, pp. 277.**

“In visions of the night, representations passed before me of a great reformatory movement among God’s people. Many were praising God. The sick were healed, and other miracles were wrought. A spirit of intercession was seen, even as was manifested before the great Day of Pentecost. Hundreds and thousands were seen visiting families and opening before them the word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence. Great blessings were received by the true and humble people of God.

I heard voices of thanksgiving and praise, and there seemed to be a reformation such as we witnessed in 1844.”—**Testimonies, Vol. 9, pp. 126.**

CONCLUSION:

The weight of evidence gives us a certain conclusion to the matter that Ezekiel 47 is applicable to the movement of God’s storehouse of present truth on at least three occasions from Glendale, California to Waco, Texas in 1934 (1 SC 10:1), from Vista, California to Salem, South Carolina in 1970, and from Yucaipa, California to Mountain Dale, New York in 1986. To deny such overwhelming evidence and say the this prophecy will all be fulfilled in the kingdom, clearly exposes the errors of certain Davidian storehouses based on what both the historical facts and what the message plainly teaches. Their ministers deliberately twist the truth and vehemently fight the correct teaching of this study because it so clearly exposes them as a counterfeit. The signal call for all true at heart Davidians is to turn from the private opinions and confusion coming these camps regarding the prophecy of Ezekiel’s river and, with the help of the Lord, seek as for hidden treasure God’s true storehouse today which teaches the *Rod* without taking away or adding jot or tittle from the truth.

❧ END OF STUDY ❧

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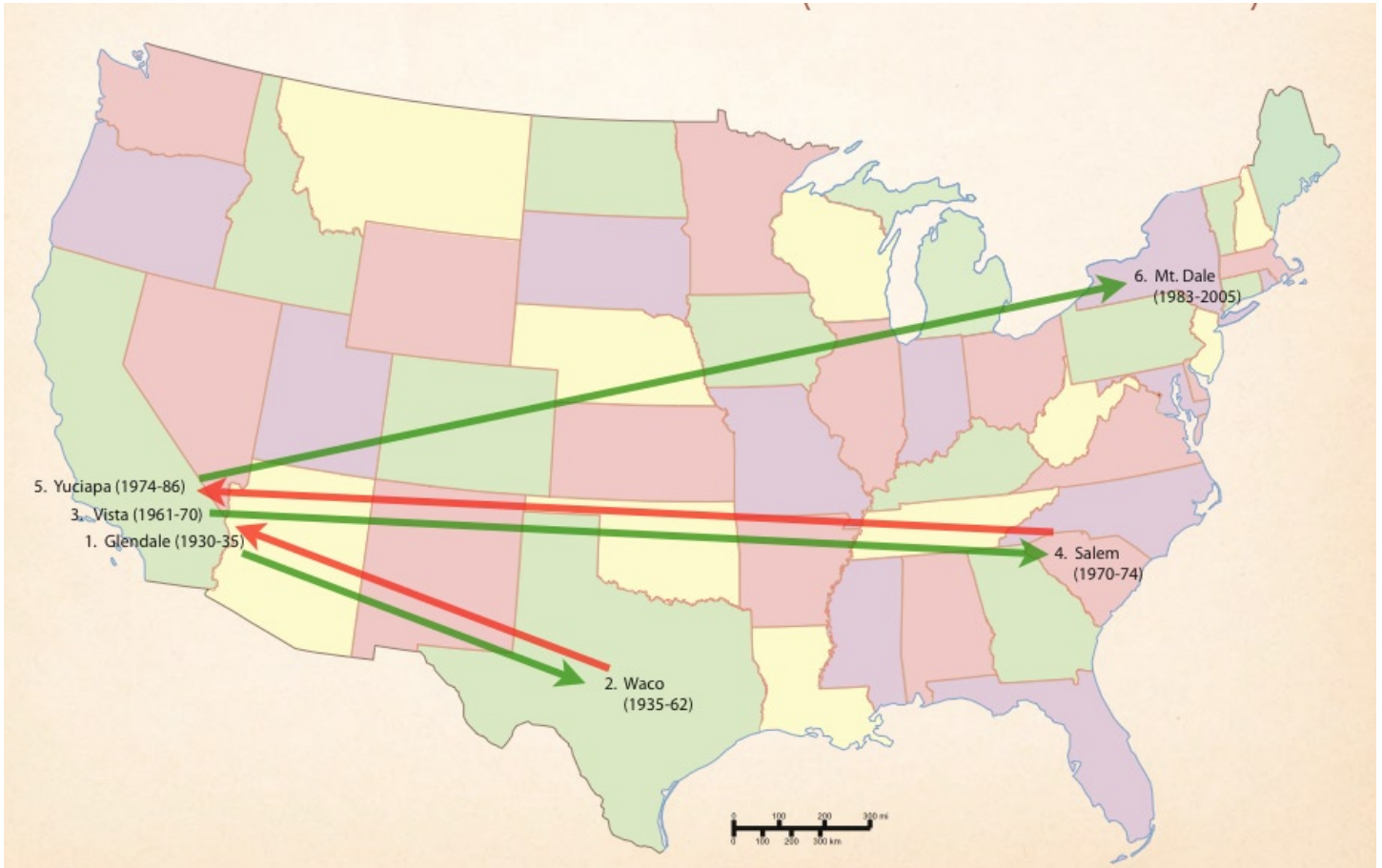
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Appendix A:

Movement of God's Storehouse 1930 to 2005: *An Eastward course in Ezekiel's River*



Appendix B:

REFUTING SOME OF THE TEACHINGS FROM WACO ON EZEKIEL'S RIVER

Waco states in their 2001 Symbolic Code:

“There is no statement in the Rod message that teaches THAT the EAST gate is the DSDA Headquarters in the EAST. Neither is there any statement in the Rod that teaches that the “everyone” who stood by the door of the EAST gate is the 144,000. It is this private misleading interpretation that led some Davidians to teach that all the 144,000 have to be gathered at the Headquarters for the Solemn Assembly.²²

The first sentence denies the movement of the message Eastward after the dissolving of the “temporary camp” (1 SC 10:1) as issued by Bro. Houteff himself in 1954.²³ This also refutes the statements from *Testimonies*, Vol. 1, p. 414 and *Timely Greetings*, Vol. 2, No. 8, p. 21 (see p. 12 above).

The second sentence flatly denies the proper interpretation of Ezekiel 10:19 according to the statement from *Tract, No. 1*, p. 22. Let's look at their attempt to refute this point.

Waco further states: “Question: Who were these “everyone” that stood at the door of the east gate? For the answer we go to verses 20-22.”²⁴ They try to argue that “everyone” in verse 19 are the cherubims, but they fail recognize this statement from the Rod.

“The bright light going among the living creatures with the swiftness of lightning represents the speed with

22. Waco *Symbolic Code* Vol. 13, Nos. 1, 2; 2001, p. 19.

23. Personal testimony of Sis. Bonnie Smith who was a resident at the old Mt. Carmel Center at the time the sell off was announced (see also: *Symbolic Code*, Vol. 10, No. 1 (1954) p. 3, and Vol. 10, No. 2, pp. 11-13).

24. Waco Code, Vol. 13, Nos. 1, 2; p. 19.

which this work will finally go forward to completion” in behalf of His people during the Judgment hour (*Testimonies*, Vol. 5 p. 754): for the faces of the living creatures are

Figurative of the Saints in Time of Judgment.

The faces of the cherubim being the same as those of the beasts of the Revelation, they both necessarily have complementary significance the key to which John supplies: “And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation.” Rev. 5:9.”—**Tract No. 1, p. 35.**

This is clearly referring to the saints who will be standing at the east gate at the time of Ezekiel 9. Therefore their arguments against the gathering of the saints at the east gate are clearly refuted.

Waco also tries to use a statement from *Shepherd's Rod*, Vol. 2, p. 297.2 to contradict the plain teaching on p. 297.0, ignoring the call for the message to go eastward and trying to mislead people by saying that the message is to go worldwide (they forget to mention that this will be during the Loud Cry). But if one goes to the first sentence of *Shepherd's Rod*, Vol. 2, p. 297.1 which reads “East being the Biblical direction of idolatry, it *also* signifies that the message is headed toward the conversion of sinners and destruction of idolatry.” They ignore this preceding connective statement which clearly shows that the statement on p. 297.2 is an additional meaning of the term “east” not a negation of the meaning just afforded on p. 297.0.

FURTHER CONCLUSIVE STATEMENTS AND HISTORY AGAINST WACO:

As revealed earlier the statement from *Symbolic*

Code, Vol. 1, No. 10, p. 1, par. 10 clearly states that the headquarters should not be located within the city limits. Just after Bro. Houteff gave the order to begin selling of Mt. Carmel Center in 1954, the city of Waco expanded its borders.²⁵ By 1957 all of the original Mt. Carmel was sold off and encircled within the Waco city limits. At this time the “New Mt. Carmel” was purchased and established in Elk, Texas by Sis. Houteff, over 20 miles from the original site of old Mt. Carmel Center. This later came under the dominion of the Branch Davidians started by the false prophet Ben Roden and was later taken over by Vernon Howell (David Koresh). It was eventually burned down in 1993 following a standoff with the United States government. This obviously was not an extension of God’s true Headquarters.

“Now again, with even greater emphasis toward reaching her goal, Mount Carmel Center makes the following announcement to all faithful Davidians who will realize that this good news is perhaps nothing short of a sign. *Mount Carmel center, by commencing to sell its excess property, then the whole*, is symbolically leading the way to the program that is outlined by the Bible and Spirit of Prophecy, in the words...” [quotes 9T 50-51 and EW 57]—**Symbolic Code, Vol. 10, No. 1, pp. 3-4, September, 1954.** [bracket added]

“The sale of Mt. Carmel property was pictured as being a move that should awaken all to the fact that the eleventh-hour Message is on the very verge of a final and all-out effort to reclaim the Church from the hands of the tare-sower... Yes, with the City coming to our very doors, the peach orchard must go... All this happened before the drought came. Now the trees are old, half withered, and barely alive. But why should we mourn? They served well their purpose for the time that we needed them. Now the land will be sold at a profit and the means used to search out and save the lost sheep of the House of Israel.”—**Symbolic Code,**

25. In 1956 the city limits of Waco greatly expanded and resulted in the complete encirclement of the original Mt. Carmel property thus vindicating Bro. Houteff’s decision “to sell its excess property, then the whole.”

Vol. 10, No. 2, pp. 11-13, December, 1954.

REFUTING THE TEACHINGS FROM THE INTERNATIONAL GADSDA:

This Association broke away from the Yucaipa Association in 1983 under the leadership of Wanda (Blum) O’Berry and Erwin Reichmann and relocated to Calimesa, CA. Recently they have relocated to an address in Red Bluff, California and continue under the leadership of Wanda (Blum) O’Berry.

In 1987 Wanda Blum compiled a study that was published in the Calimesa *Symbolic Code*²⁶ that indirectly attempts to refute the full understanding of Ezekiel’s river prophecy by showing that the fountain in Zechariah 13:1 cannot be open until the kingdom is established. A series of questions are posed of which the first asks, “When is Ezekiel’s Temple built?” The references cited (1 TG 13:5-6, 1 TG 11:11, 2 SR 291) all point to the period when the temple will be built up during the Loud Cry when the Great Multitude come in. What she fails to point out however, is that this represents the second stage of building the temple and ignores the fact that the foundation of the temple, the 144,000 have to be brought in first to do the building. Furthermore the proper definition of what the temple represents symbolically is not given, this clouds the readers mind into thinking that the temple is a literal place over in the Promised Land.

The next question asked is “When does Zechariah’s Fountain First Open? Of the references cited, four (2 TG 44:45-47, 2 TG 42:36, 1 TG 15:10, 2 TG 33:13) are commenting on Ezekiel 36:23-28 at the time the new heart is given in the Promised Land. All emphasize the cleansing work of the fountain which are only referring to Zechariah’s portion of the vision,

26. Calimesa *Symbolic Code* Vol. 5, Nos. 1-4.

not the complete view of the river as was shown to Ezekiel (see p. 2 of this study). What is not brought to view through her study is the work of overcoming sin, which must commence now, before the kingdom is established. By insisting that the fountain is *not* open until the kingdom for “first sin and second uncleanness”²⁷ this teacher places herself in a trap that must deny the following two statements in the S. O. P. which applied to Sis. White in her day!

“Our work has been presented to me as, in its beginning, a small, very small, rivulet. To the prophet Ezekiel was given the representation of waters issuing “from under the threshold of the house eastward,” at the south side of the altar.” Read Ezekiel 47.”—**Testimonies, Vol. 7, pp. 171, 172.**

“In order to gain a proper knowledge of ourselves, it is necessary to look into the mirror, and there discovering our own defects, avail ourselves of the blood of Christ, *the fountain opened for sin and uncleanness*, in which we may wash our robes of character and remove the stains of sin. But many refuse to see their errors and correct them; they do not want a true knowledge of themselves.”—**Testimonies, Vol. 4, p. 58, par. 3.**

A lengthy effort is made in her study to discredit the teaching of Ezekiel’s river in regard to the movement of the storehouse in an eastwardly direction. The two references mentioned are from *Shepherd’s Rod* Vol. 2, pp. 290-98 and *Symbolic Code*, Vol. 1, No. 10, p. 3 which clearly show that God lead the storehouse, under the direction of His prophet Bro. Houteff, to move in . . . “an eastward course was to be seen in the stream from that “fountain” which is to swell into the great river of Ezekiel’s prophecy, and plans were soon formulated whereby a thorough search could be made in the territory indicated by the Lord where the future headquarters were to be found.”²⁸

27. *Shepherd’s Rod*, Vol. 2, p. 290.

28. *Symbolic Code*, Vol. 1, No. 10, p. 3.

“This direction of the compass denotes that the message of the “loud cry” is to start eastward when it is first revealed. The church membership being largely east of California and across the Atlantic, naturally the message of the “loud cry” is to originate in California.”
—**Shepherd’s Rod, Vol. 2, p. 297.**

In essence Wanda (Blum) O’Berry exposes herself as a false teacher who teaches short of the message without giving the inspiration’s full view of the subject. Such individuals fail to heed the warning given from inspiration . . .

“The only ones that will endure to the end will be those who carefully watch their steps from being carried away either by his additions to, or by his subtractions from, the works of Inspiration.”—**Timely Greetings, Vol. 2, No. 46, pp. 42, 43.**

“Teachers of Present Truth, having before them the example of the tragic results caused by conflicting teaching by the SDA ministry and, in addition to this, having been repeatedly warned to teach only that which has been revealed, and published, stand in great condemnation before God when they set forth conflicting or unauthorized views on any subject. Be absolutely certain that you are teaching to that which is written, and not according to that which you may think should be or will some day be written.”—**Symbolic Code, Vol. 3, Nos. 5, 6, p. 14.**

“From this example, we can see very quickly that though two passages be inspired by the same Spirit, yet, when treacherously manipulated, they can easily be made to collide with each other. However, when the author’s object in making the statement is first considered in every case, then and then only can one rightly interpret his thought, and find it trouble-free.”—**Tract No. 7, pp. 38, 39.**

Instead of viewing the content of these verses in the light of all that is revealed on the subject, a procedure which would insure the verses’ reflecting the author’s thought, some Bible students, losing sight of Paul’s point of view, magnify out of all due proportion the importance of these verses’ statement, thus placing upon it constructions which, though perhaps plausible

enough when taken alone are manifestly strained, warped, and untenable when viewed in the light of all other scriptures bearing on the subject. Such wresting, needless to say, is unfair to the author, perilous to the one affected, and criminal of the wrester.”—**Tract No. 3, p. 95.**

OTHER OBJECTIONS AND PRIVATE VIEWS:

Objection No. 1: Brother Houteff states in 1 TG 18:14 that the fountain in Zech. 13:1 will not be open until the house of David comes into existence which we know is the kingdom so this proves that the fountain is not open before then.

The statement is correct in that all Davidians know that the fountain will be open during the kingdom. But as pointed out earlier in this study (p. 2-3), Zechariah’s vision is primarily focused on the time of the Loud Cry whereas Ezekiel’s view of the same fountain transcends a period of time before the church is purified. Also, the objector fails to point out is that this involves the work of removing from the saints their “uncleanness” which is the result of sin. If carefully read in its proper context the passage states in reference to Zech. 13:1, 2...

“Two things stand out clearly in these verses: (1) that the house of David must come into existence before the cleansing fountain is opened; (2) that the cleansing begins with cutting off the names of the idols, and throwing out of the land the false prophets and the unclean spirits.”—**Timely Greetings, Vol. 1, No. 18, p. 14.**

It is clear that the work of the fountain referred to here is that of the “cleansing” from the results of sin, not the work of overcoming sin, a work that must occur *before* Ezekiel 9 as we have shown in the body of this study. Notice that the cleansing also begins with the cutting off of the names of the idols and throwing out the false prophets and unclean spirits. Who could this be other than all of the false teachers and

ministers within Davidia who fail to teach that the fountain must be open today to provide true Davidians with the water (truth) that will take us to the kingdom where then we can look to that blessed hope of getting a new heart and be cleansed from the results of all our sins?

Objection No. 2: When the angel takes Ezekiel from the river to the bank (Eze. 47:6, 7) this represent God leading some brethren (Norman Archer and others) to return back to Waco, Texas to reestablish God’s storehouse in 1991.

The first matter to determine is when does the fulfillment of these verses take place. Inspection of the chart for Ezekiel’s river clearly shows that Ezekiel was taken to the bank of the river when it was becoming a mighty river, a time when the Great Multitude will come into the kingdom during the Loud Cry. Note, this is after the “eastgate” (Ezekiel 9). This is confirmed in verse 12 where the waters from the fountain “issued out of the sanctuary.” The sanctuary here mentioned is the same as described in Ezekiel 37:26-28 and 48:10, which is during the premillennial kingdom. As to the meaning of the very many trees that Ezekiel saw on the bank of the river, Sis. White explains, in part, that these represent the true medical missionary work that God intends to accomplish for the healing of the nations. In addition, since trees also represent leaders (Dan. 4:20-22, Ps. 1:3) this also represents the leadership during the time of the Loud Cry, who will, of course, be responsible for administrating over the medical missionary work in conjunction with the proclamation of the three angels messages with power and force. For the Waco brethren to apply these scriptures to their move back to Texas in 1991 is a gross misapplication and represents a further desperate attempt to justify the location of their illegitimate headquarters.

“Wonderful is the work which God designs to accomplish through His servants, that His name may

be glorified. God made Joseph a fountain of life to the Egyptian nation. Through Joseph the life of that whole people was preserved. Through Daniel God saved the life of all the wise men of Babylon. And these deliverances were as object lessons; they illustrated to the people the spiritual blessings offered them through connection with the God whom Joseph and Daniel worshiped. So through His people today God desires to bring blessings to the world. Every worker in whose heart Christ abides, everyone who will show forth His love to the world, is a worker together with God for the blessing of humanity. As he receives from the Saviour grace to impart to others, from his whole being flows forth the tide of spiritual life. Christ came as the Great Physician to heal the wounds that sin has made in the human family; and His Spirit, working through His servants, imparts to sin-sick, suffering human beings a mighty healing power that is efficacious for the body and the soul. "In that day," says the Scriptures, "there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." Zechariah 13:1. The waters of this fountain contain medicinal properties that will heal both physical and spiritual infirmities.

From this fountain flows the mighty river seen in Ezekiel's vision. "These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed. And it shall come to pass, that everything that liveth, which moveth, whithersoever the rivers shall come, shall live. . . . And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine." Ezekiel 47:8-12."

Such a river of life and healing God designs that, by His power working through them, our sanitariums shall be."—**Testimonies, Vol. 6, p. 227.**

WHY DAVID A TYPE?

"Inevitably because he is the only one who perfectly fits the antitype -- the leadership in the time of the Loud Cry of the Third Angel's Message. This being so, then it necessarily follows that Saul, the first king who reigned over Israel, and who was largely responsible for the early experience of David's life, is a type of the church leadership in the period preceding the Loud Cry -- the leadership which was raised up in 1844, and for the sole purpose of gathering the 144,000, the first fruits of the kingdom. In each case, type perfectly matches antitype."—**Tract No. 8, p. 47.**

Objection No. 3: There are true Davidians in both Mountain Dale, Waco, and elsewhere so I will support them both. In other words, I won't take a stand for God and study to rightly identify His true storehouse and teach others the danger of staying with a headquarters that teaches erroneous doctrines.

Whereas it is probably true that there are sincere Davidians scattered all throughout the various Associations, however, this is no excuse for the honest at heart to search out and study the issue themselves so that they can make a firm stand for the truth, call sin by its right name while pleading for necessary reforms, and, if necessary, separating from those who persist in error.

"And the fact that the church is still imperfect, shows that even the "born again" Christians are to this day unable to choose consistently between good and evil, and that those who are merely born after the flesh are so undeveloped as to be unable even to lay positive claim to knowing their father (God) and their mother (the Church)."—**Tract No. 14, pp.45, 46.**

From this statement we can see that there are many Davidians who are spiritually undeveloped as evidenced by their being unable to positively identify God's true headquarters or recognize the need for God to raise up a new storehouse that will follow the *Rod* completely, without addition or subtraction. There are many who are blindly following the leaders of their false

associations or some false prophet/prophets/teacher in the various scattered independent non-associated groups who say that God doesn't have a true headquarters today. In their spiritual blindness they do not realize the fulfillment of 1 T 414 where a large company will be gathered in the east that consistently obey the truth.

Objection No. 4: For independent Davidians who may use their tithes for their own missionary efforts or send it to other individuals because of all of the corruption and fighting they have seen at all of the places that claim to be God's true storehouse today. Along this line of suspect reasoning others have stated that the storehouse is not an issue today.

In response to the first part of this objection the reader is referred to the answers to Questions 97 and 98 given *Answerer Book, No. 4* pgs. 44-47 which is self explanatory to deal with this situation. Misuse of tithes by certain individuals or disagreements between brethren, no matter how grievous, is never an excuse to use tithes to your own personal discretion. If one is aware of the inappropriate use God's money then we are given much counsel on how to properly deal with the situation rather than to run from it and turn from your duty and rob God. On the other hand, if the place we think is God's storehouse is not what God's thinks it is, due to apostasy from the truth, unrebuked sins, and/or corruption in the ministerial ranks then it may be a justified to hold tithes until the problems are properly addressed. Otherwise, it may be God's means to rise up a new storehouse(s)²⁹ that will follow the message with strict fidelity.

"Note that not to the Levites, or to some other place or people but into God's storehouse are the tithes and offerings to be brought. And for no other reason than that His storehouse may have the means to dispense

29. The principle of having many publishing houses (storehouses) to cover the world field is clearly outlined in *Testimonies, Vol. 7*, pp. 138-150.

spiritual food, "meat in due season."—**Jezreel Letter, No. 9, p. 4, par. 3.**

"Our only concern should be to find out where is His "storehouse," and then faithfully deposit His money there, and, if it is His "storehouse," He will, without a doubt, take care of His own, but if He does not care for the storehouse which you think is His, then either your conception of His storehouse is incorrect, or else He has moved it to another place. "Seek and ye shall find."—**Symbolic Code, Vol. 2, No. 12, p. 9, par. 6.**

Objection No. 5: An excerpt from an email correspondence from a fellow Davidian:

"Do you still think the storehouse is in Salem? You mention Ezekiel's River going East. We (many of us including Sis. B) think this is an "Adair interpretation." Ask her about it. I was a part of the Yucaipa Assn. when Mt. Dale's press burned down and they came looking to us for our press and to join. We did on the stipulation that Eze. River going East being the reason for headquarters would NOT be a part of our belief as we don't believe Brother Houteff taught it that way."

This is clear evidence of a Davidian who needs to study for themselves and stop following the opinions of their friends in the message. See references to Objection #3 above, especially 1 TG 21:12 which characterizes those who is too lazy to study. Hopefully and prayerfully individuals reflecting this sort of attitude have taken the time to read this study through and can see the obvious importance of Ezekiel's prophetic river to the location of God's storehouse from the onset of the message in 1932 up until our present day.

"Those who embrace the truth should seek a clear understanding of the Scriptures and an experimental knowledge of a living Saviour. The intellect should be cultivated, the memory taxed. All intellectual laziness is sin, and spiritual lethargy is death."—**Testimonies, Vol. 4, p. 399, par. 1.**