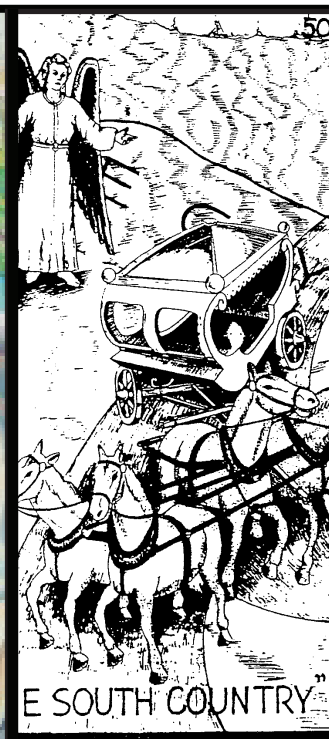
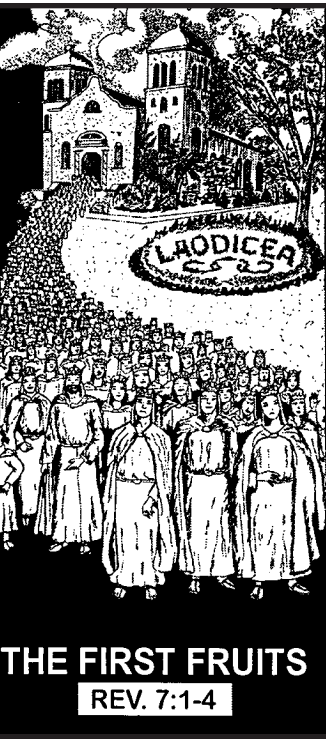


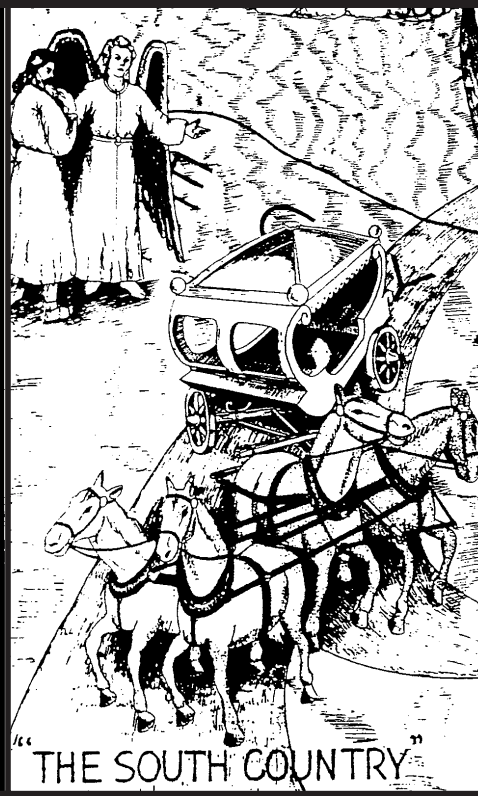
# The 144,000 & Those With Study Course



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# The Living Saints Saved "With" the 144,000



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## A DEEPER UNDERSTANDING Chapter 1

The doctrine of the 144,000 was first originated in "Dec., 1844" (W.L.F. 22), at the time the Lord gave to Ellen G. Harmon (not yet married to James White), a vision of "the living saints, 144,000 in number" (E.W.15), after which the S.D.A. church "came into existence in 1845" (1 S.R. 75). Then later the doctrine of those who go "with" the 144,000 was first originated when

the angel of the Lord revealed to her (E.W.40) that she would be one "with the 144,000" (among the resurrected dead, because she died in 1915). It was sometime thereafter (who really knows when) that the leaders of this church erroneously concluded that these two groups of saints were all that would be saved and translated out of the entire WORLD. In order, however, to correct their error, the Lord sent His prophet Elijah, V.T. Houteff (T.M. 475), in 1930 with the message of "The Shepherd's Rod," which proved that besides the 144,000 there would be other living saints saved from the S.D.A. church, and many more saved from the world, the "great multitude" (Rev. 7:9), who were to be translated "with" them. But since the church has rejected that message of truth, they still believe to this day that only these two groups of saints will be translated at Christ's coming, which are:

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**LIVING SAINTS SAVED "WITH" THE 144,000**  
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**Group 1:** The 144,000 numbered living saints who will be sealed in the S.D.A. church from the twelve tribes of Israel (Rev. 7:4-8), and then translated at Christ's second advent (not having tasted death).

**Group 2:** The unnumbered resurrected saints--those that go "with" the 144,000 (Dan. 12:2; E.W. 40, 285), who will be sealed in the S.D.A. church, and who are to be translated (having tasted death).

Though the S.D.A. church is right in their belief concerning these two groups of saints, the laymembers have been told by their ministers that the "great multitude" (Rev. 7:9) are the righteous dead--"the triumphant saints of all ages," which is their "favored view" (Seventh-day Adventist Bible Commentary, Vol. 7, pg. 784). And that is why they do not know that the "great multitude" are living saints saved from the world (Babylon), because they do not study the Bible and Spirit of Prophecy as they should. Thus, the "testimonies are unread and unappreciated," because "doubt, and even disbelief of the testimonies" is encouraged by "ministers who preach self" (5 Test. 217). Therefore, as most S.D.A. are willfully ignorant of the doctrine of living saints from the world who are translated "with" the 144,000; so some Davidians are willfully ignorant of the doctrine of the living saints from the S.D.A. church who are translated "with" the 144,000. For this reason the SRod message rebukes their willfull ignorance:

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## **DO RIGHT ONLY BY UNDERSTANDING DOCTRINE**

"It has been said by some {S.D.A.} that it matters not whether one understands the subject of the 144,000 {and by certain Davidians who say it matters not whether one understands the subject of those who go 'with' them} or not, so long as he does right. This is certainly true if we DO RIGHT, but how do we know whether we do right or not, except we understand Bible doctrines {such as the 144,000 and those 'with' them}?--1 Shepherd's Rod, pg. 14 (bold emphasis, braces added).

This statement proves that Seventh-day Adventists can not be led by the truth to "DO RIGHT" and become Davidians, if they do not understand the doctrine of the 144,000; and neither can some Davidians be led by the truth to "DO RIGHT" and join God's Association at Salem, if they do not understand the doctrine of those who go "with" the 144,000! Those Davidians, however, who want to "DO RIGHT" know that it is very important to understand this "Bible doctrine," rather than be willfully ignorant of it. And since they are not "too lazy to study" (1 T.G. 21:12), because they know that "all intellectual laziness is sin, and spiritual lethargy is death" (4 Test. 399), they will obey the SRod's divine injunction to "...read closely every page of the solemn message contained in The Shepherd's Rod publications. Let not a line escape your attention. Study every word carefully and prayerfully." (5 Ans. 29). And that is the reason why they will read this entire book, in order to understand the "Bible doctrine" of the living saints who go "with" the 144,000.

There are some Davidians, however, who are not very careful to "DO RIGHT," and they are satisfied with a superficial understanding of this "Bible doctrine," because they really are "too lazy to study" (1 T.G. 21:12) every "page," every "line," and every "word" (5 Ans. 29) of the SRod message. Therefore, the SRod references concerning those who will go "with" the 144,000 which they may or may not know about, are "unread and unappreciated," because they allowed "doubt and disbelief" to be encouraged by Davidian "ministers who preach self" (5 Test. 217). So, they are left to continue misunderstanding certain former doctrines they learned **before** becoming Davidians.

## **TWO EXAMPLES OF FORMER MISUNDERSTANDINGS STILL BELIEVED**

### **Misunderstanding No. 1:**

Many of the protestants, who misunderstood the "stone" of Daniel 2:45, and thought that it symbolized Christ at His second advent, became Seventh-day Adventists and continued to believe

## THE 144,000 & “THOSE WITH”

this error until today; because they assumed Ellen G. White had stated this in her writings. Thus, they took it for “granted as truth” (T.M. 70), and never even bothered to search her writings to know for sure if they understood it right. If they had studied her writings as they should have, they would have been amazed to discover that she did not say the “stone” is Christ at His second appearance! This irrefutable fact is well proven by Sis. White’s grandson, Arthur White, who stated brief words in a letter on Dec. 2, 1971 to Bro. Craig Mueller:

**“Dear Brother Mueller:**

**“In October you wrote to us asking if we could direct you to a statement from Mrs. White’s pen indicating that Jesus Christ was the ‘stone’ of Daniel 2:45.**

**“This has been the holding of the denomination down through the years. Ellen White touches the matter of this vision of Nebuchadnezzar rather lightly. She does not go into great detail. So we are unable to direct you to any statement from her pen on this point. This does not in any sense mean that the views that we have held are not correct.**

**“With the best of wishes, I am**

**Sincerely your Brother,  
Arthur L. White”**

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### **Misunderstanding No. 2:**

Many S.D.A. misunderstand the subject of the 144,000, and teach that these living aints are all that will be saved from the entire WORLD. But after they became Davidians, some still misunderstand, and teach that only 144,000 will be saved from the entire CHURCH. And they assumed that Bro. V. T. Houteff had stated this in his writings; so, they took it for “granted as truth” (T.M. 70), and never bothered to study his writings to find the truth. Had they studied, they

would have been amazed to learn that other living Davidians will go “with” the 144,000! True Davidians assume nothing, because “they know what they believe, and believe what they know” (1 T.G. 7:13). They are not “too lazy to study” (1 T.G. 21:12; 4 Test. 399). They are the “wise” who understands!

### **ONLY THE WISE SHALL UNDERSTAND**

“Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.”--Daniel 12:10 (bold emphasis added).

“Since none of the wicked shall understand in the day of the Lord, it shows that the Truth {of the SRod message} will become deeper and deeper {even after Elijah died} until finally the wicked will not be able to comprehend it.”--12 Symbolic Code No. 6, pg. 18 (bold emphasis, braces added).

The reason why most Seventh-day Adventists cannot “understand” the doctrine of the 144,000, and those “with” them, is because they have rejected the Elijah who explained this basic Truth in the Shepherd’s Rod message. But why are there some SRod-believing Davidians who cannot “comprehend” a “deeper” understanding of this Bible doctrine? Because they do not know that its understanding becomes “deeper and deeper” by two methods: (1) By a prophet’s message; and (2) by personal study of that message; because “only to the righteous (the penitent) is given the gift of understanding.” (2 T.G. 44:32). But since they only accept the first method (message) they are puzzled, because they do not believe “Truth” becomes “deeper” after Elijah’s death in 1955. This confuses them, for they know that Elijah was the “last prophet to the church today” (G.C.S. 23), and that another prophet will not come and add any more “oil” to the “golden bowl” of truth concerning those who are to go “with” the 144,000. Therefore, they become frustrated and baffled in their efforts to explain to the other Davidians just how the “truth will become deeper and deeper” today!

**MORE STUDY MEANS A "DEEPER" UNDERSTANDING**

And they will always be puzzled, confused, and frustrated, until they accept the fact that the other method by which this "Truth will become deeper and deeper," after the death of Elijah, is by studying deeper into the "golden bowl" of Truth! This is proven by the fact that any Davidian who has studied the message for only two years, certainly cannot boast that he understands it as well as a Davidian who has a "deeper" understanding of the "Truth," after studying the message for ten, twenty, or even thirty years! Therefore, it is only natural to conclude that the less a Davidian studies, the less he will understand. And if he is "too lazy to study" at all, then he will know very little, much less have a "deeper" understanding of anything! A Davidian, however, who really desires a "deeper" understanding of the message on any subject, will obey the command to "Get your doctrine, Brother, Sister, only from the golden bowl" (11 Tr. 12); which means that he must "read closely every page" and every "line" and every "word" of the SRod message (5 Ans. 29). But why would some Davidians be willfully ignorant of the living saints who go "with" the 144,000, when they have a "golden bowl" full of truth to help him understand if they have the "gift of understanding" (see 11:4)?

The obvious reason is because they do not care to know more about "deeper" understandings of certain SRod doctrines, lest they be obligated to study it, or admit their ignorance. And since they are "too lazy to study" (1 T.G. 21:12), then their knowledge of the SRod message is very shallow regarding most subjects; and that is why they cannot recognize "Truth" as it becomes "deeper and deeper," even if they heard it, much less "comprehend" it. So, when they hear of a deeper understanding of the SRod message being taught about those who go "with" the 144,000, which they know little or nothing about, they think it cannot be truth because they do not understand it. And

because they are too lazy to study "deeper" into this doctrine, they not only try to discourage others from studying it, but they also try to bring the Davidians who do study it down to their low level of ignorance by misapplying this mandate: "teach not short of nor beyond what is published" in the message (4 Ans. 69).

That is, while they try to make it appear that they dare not teach "beyond what is published," they are exceedingly guilty of teaching "short of...what is published" about those "with" the 144,000! And their boasting does not prove that they are trying to obey this mandate; instead, it proves that they could not teach "beyond what is published" anyway, because they know so little of what the SRod message teaches! Thus, they try to conceal their great ignorance (because they do not study), by pretending to be true defenders of the SRod message; and that is why they say that those who teach a "deeper" understanding, is teaching "beyond" the message, though it is taken right from the "golden bowl," which the Lord told the Davidians to do through His prophet (2 S.R. 289), and which, therefore, is their right and obligation to do!

**MANY KNOW NOT THEIR IGNORANCE**

"I have been shown that many {Davidian S.D.A.} who profess to have a knowledge of present truth {the Shepherd's Rod message}, know not what they believe {about those living saints who go 'with' the 144,000}. They do not understand the evidences of their faith. They have no just appreciation of the work for the present time. When the trial shall come, there are men {Davidians} now preaching to others, who will find, upon examining the positions they hold {that only the 144,000 will be saved from the entire CHURCH}, that there are many things {such as the other living saints from the church} for which they can give no satisfactory reason. Until thus tested, they knew not their ignorance."--Gospel Workers, pg. 298 (bold emphasis, braces added).

## THE 144,000 & “THOSE WITH”

One basic truth among Seventh-day Adventists which has “become deeper and deeper” is the subject of the 144,000 and the “great multitude” who will be translated “with” them from the world; but among some Davidians it is the saints who are to be translated “with” them from the church. Therefore, because they “know not what they believe,” they misunderstand this truth, and teach that the saints who go “with” the 144,000 can only be the resurrected dead saints. But if they would examine this doctrine now, rather than wait until the “trial” comes, wherein they will be “tested” (G.W. 298), they would not be embarrassed, nor surprised at their great ignorance. Therefore, let the reader put aside all prejudice, and study all the references quoted in this book, and he will be amazed to discover that besides the resurrected dead saints, there will be an unnumbered company of living Davidians who will also escape the slaughter of Ezekiel 9 in the church, and go “with” the 144,000 to the kingdom of God!

There are some Davidians, however, who try to keep others ignorant of this truth. They oppose it by using subtle arguments based on a false premise, which are illogical and erroneous, by which to refute what the SROD message plainly teaches about those living Davidians who go “with” the 144,000. In order to help the honest reader see the wide contrast between truth and error, the author includes all of their false arguments in this book for three reasons:

(1) The reader may believe that only resurrected dead saints go “with” the 144,000; and when he reads the truth about the living ones, he may think of these same false arguments. But when they are answered, he is left to accept the truth, as the SROD message teaches.

(2) After reading this book and accepting this truth, he will know how to tell others the truth of these other living Davidians.

(3) And then when he studies with others, he will recognize those who oppose the truth of the living Davidians that are to go “with” the 144,000,

when he hears them teaching these same false arguments.

It is these false arguments that create a controversy among Davidians by some who have rejected all the SROD truths that deal with the following two statements:

**SROD STATEMENT No. 1:** “Remember, too, that you {Davidians} 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 Timely Greetings, No. 4, pg. 27. (bold emphasis, braces added).

The false argument against the above statement no. 1 is that some unbelieving Davidians say that those “with” the 144,000 can only be resurrected dead saints; whereas it really means that those “with” are not only resurrected dead saints, but they also include living saints who will not die in the slaughter of Ezek. 9, as statement no. 2 says below:

**SROD STATEMENT No. 2:** “All {Davidians and Seventh-day Adventists} that are found members in the faith up to the fulfillment of Ezekiel Nine {slaughter} will either receive the seal and be a part of or with the 144,000, or else be left without the seal and fall {die} under the ‘slaughter weapons’ of the ‘five angels’.”--2 Symbolic Code, No. 5, pg. 8:1 (bold emphasis, braces added).

It is obvious, then, that in order for you to settle this controversy about those “with” the 144,000 for yourself, you must read and study other SROD statements about this subject in this book, because those who have rejected this subject (living saints “with” the 144,000) will not tell you about these statements. First, though, a brief study of historical facts is necessary in Chapter 2.

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### A BRIEF STUDY OF HISTORICAL EVENTS Chapter 2

### THE MESSAGE OF WILLIAM MILLER

It was in 96 A.D. (1 T.G. 3:11) that John received the Revelation, and ever since that time many Christians down through the New Testament era have read about the 144,000 (Rev. 7:4; 14:1-5), and have desired to know who they are, and from what church they will come. But this special truth was not to be understood until the "time of the end" (Dan. 12:4), when "knowledge of the prophecies has increased" (G.C. 356). This increase of prophetic knowledge began about the time William Miller taught the 2300-day doctrine; after which "The Seventh-day Adventist church...came into existence in 1845..." (1 S.R. 75), following the disappointment in 1844. Thus, it will be necessary to briefly study the historical events that led up to the time of their first understanding of the 144,000, and how they misunderstood this truth, and were led to erroneously conclude that only the 144,000, and none others, will be translated out of the entire WORLD. Then the reader will clearly understand how some Davidians misunderstood this same truth, and were led to believe: (1) Only a 144,000 saints will be translated out of the entire CHURCH of Seventh-day Adventists, and (2) only the resurrected dead saints will go "with" them.

In the year 1833 William Miller began to teach the doctrine of the 2300 years (Dan. 8:14), which he and his co-laborers (First-day Adventists) believed would begin in 457 B.C., and end on Oct. 22, 1844 A.D. (G.C. 410) at Christ's second coming. But they were mistaken, not about the 2300-day prophecy, but what was to transpire at its end. They thought the cleansing of the "sanctuary" meant that He was to cleanse the earth by fire (G.C. 352) at His coming. Instead, He went to the heavenly sanctuary to cleanse the books (G.C. 424). But when He did not appear as expected, they were greatly disappointed and confused.

"The surpassing joy with which the all-engrossing thought that Christ was coming in the autumn of 1844 A.D. possessed the {First-day Adventists} believers then, was indeed as "sweet as honey" {Rev. 10:9} to them. But when the longingly awaited hour came, and failed their joyous expectations, the sweet of hope turned to the 'bitter' {Rev. 10:10} of disappointment."--5 Tract, pg. 101 (bold emphasis, braces added).

"My husband {James White} with Elders Joseph Bates, Steven Pierce, Hiram Edson, and others who were keen, noble, and true, was among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure... We spent many hours in this way. Sometimes the entire night was spent in solemn investigation of the Scriptures, that we might understand the truth for our time."--Testimonies to Ministers, pgs. 24, 25 (bold emphasis, braces added).

## AN ENCOURAGING VISION

"To correct their misunderstanding on Daniel 8:14 the prophetic Word of God declared: 'Thou must prophesy again' {to many nations--Rev. 10:11}; that is, repeat the preaching of Christ's coming to earth. But as His people were then greatly confused and unable to reconcile the Scriptures, God sent into their midst, one Ellen G. Harmon, seventeen years of age, to be His mouthpiece {a prophetess--1 S.M. 35,36} unto them. She was given a vision relative to the disappointment and the ingathering of the first fruits, the 144,000. (See Early Writings, pp. 13-20.)"--5 Tract, pg. 102 (bold emphasis, braces added).

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Now since the Seventh-day Adventist church "came into existence in 1845" (1 S.R. 75), it is obvious that Sister White's vision in "Dec., 1844" (W.L.F. 22) regarding the "living saints, 144,000 in number" (E.W. 15), was first applied to the First-day Adventist believers, who taught that "the midnight cry was finished, at the seventh month, 1844" (E.W. 42, 43), wherein Christ's second advent was to take place. In this vision she referred to them as "the Advent people" who were symbolically traveling on a straight and narrow path to the Holy City; and "they had a bright light set up behind them at the beginning of the path, which an angel told me was the midnight cry." (E.W. 14). When they understood that the sanctuary books were to be cleansed in 1844 instead of Christ's second coming, her vision greatly encouraged them to believe that the 144,000 living saints were to come only from among "the Advent people" who believe the 2300-

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day prophecy (midnight cry), which is the “bright light set up behind them.

“By that time it was understood that the statement, ‘the sanctuary shall be cleansed,’ did not mean that Christ was to cleanse the earth in 1844, but rather that in fulfillment of Daniel 7:9, 10, He was to cleanse {the books in} the heavenly sanctuary....Possessed of this understanding, a small group of believers {First-day Adventists}, who later called themselves ‘Seventh-day Adventists,’ organized into a body, and zealously moved on with the prospect in view of gathering in ‘the servants of our God’ (the 144,000). This work appeared to them to be an overwhelmingly great task, and it met with ridicule on every side.”--5 Tract, pg. 102 (bold emphasis, braces added).

### **GO TO OLD JERUSALEM TO CONVERT 144,000 JEWS?**

Though Seventh-day Adventists did accept the “overwhelmingly great task” to gather these “servants” into God’s church, some probably thought that since the 144,000 are called “virgins” (Rev. 14:1,4), then they all had to be pure Jews, not Gentiles. This may have been the reason why they believed that it was their duty to go to “Old Jerusalem,” obviously to convert a 144,000 Jews to join the S.D.A. church, and then Jesus would come. However, though the term “virgins” does symbolize the 144,000, it does not mean they are all pure Jews. And that is one reason why Sis. E.G. White was inspired to tell these zealous brethren that they were not to go to “Old Jerusalem” to convert the Jews.

“Then I was pointed to some {Seventh-day Adventists} who are in the great error of believing that it is their duty to go to Old Jerusalem, and think they have a work to do there {to convert a 144,000 Jews to the advent faith} before the Lord comes....I saw that such a mission would accomplish no real good, that it would take a long while to make a very few of the Jews believe even in the first advent of Christ, much more to

believe in His second advent {and even moreso to become Seventh-day Adventists}.”--Early Writings, pg. 75 (bold emphasis, braces added).

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### **A BRIEF STUDY OF HISTORICAL EVENTS**

Since Early Writings, pg. 75 says that Seventh-day Adventists are not to go to “Old Jerusalem,” obviously because their objective was to convert 144,000 Jews as members of God’s church, it proves that the 144,000 virgins are not to be literally understood as pure Jews; because the word “virgins” symbolically means they are “not defiled with women”--the other churches (9 Tr. 55; G.C. 381). And since the 144,000 cannot be all pure Jews whom Seventh-day Adventists were to gather from one nation only, then they had to be among the Gentiles whom they were to gather from “many...nations” (Rev. 10:11; 5 Test. 454). However, they cannot be pure Gentiles either (5 Ans. 90), because the 144,000 must be sealed “from all the tribes of the children of Israel” (Rev. 7:4); so it is obvious that most of them must be Jews whose blood is mixed with the blood of the Gentiles. And that is why the 144,000 are called “Christian Jews” (9 Tr. 55), even though they may look like Gentiles. Thus, they must be either pure Jews, or Gentiles who are “lineal descendants of Jacob, though not necessarily of the present identifiable Jewish stock” (8 Tr. 8:1).

Those Seventh-day Adventists who accepted Sister White’s admonition (see 15:4), made no plans to go to “Old Jerusalem” to convert a 144,000 Jews to the advent faith; instead they broadened their work by preaching the third angel’s message to “many...nations” (Rev. 10:11). And to their great surprise, these Gentile converts began to swell the membership of God’s church, while they joyfully looked forward to that day when there would be 144,000 members in the church, and then Jesus would come as they believed (1 T.G. 13:7). Finally, that great historical event did take place in 1917, which was a time of great rejoicing



for them as never before. If there ever was a time since the great disappointment in 1844 (when Jesus did not appear as they expected), which would make them feel very confident that He was soon to come, it was at that time; because they had finally reached their ultimate goal--the gathering of 144,000 members into the Seventh-day Adventist church!

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## **144,000 SEVENTH-DAY ADVENTIST MEMBERS IN 1917**

"When the long-sought number (144,000) of living S.D.A. church members was finally reached in the year 1917, and the world had yet but barely been touched by the message, the leaders of the denomination became confused, but only because they lost sight of the truth that there were bad as well as good in the 'net' (gospel church), as Christ had predicted: {Mt. 13:30}...The result was that they began to doubt and to question and variously to explain away their former position both as to the number {144,000--which some now teach is symbolic and not literal} to be gathered in, and the generation to witness the end, until today the subject of the 144,000 {and those who will go "with" them} has become to them one of the most confused and mooted of Bible subjects."--5 Tract, pg. 103 (bold emphasis, braces added).

Why had the leaders become confused about Sister White's first vision of the 144,000? Because they had "taken for granted as truth" that "which the Holy Spirit teaches is not truth" (T.M. 70); and this led them to accept an erroneous conclusion, and teach the laity this: "The 144,000 who are sealed in the Seventh-day Adventist church are all that will be saved out of the entire WORLD." Of course, since the first part of their teaching is correct: "The 144,000...are sealed in the Seventh-day Adventist church," then this could not be the basis of their misunderstanding. Thus, it was based upon the last part of their teaching: "The 144,000...are all that will be saved out of the entire WORLD"!

## **TAKEN FOR GRANTED AS TRUTH--A FALSE PREMISE**

This entire sentence, founded upon the leader's erroneous conclusion, is based on a false "premise," which means "something assumed or taken for granted" (Webster's Dictionary) as truth. This definition proves that the words: "The 144,000 are all that will be saved out of the entire WORLD" must be a false assumption based on the belief of the early pioneering leaders who must have thought that as soon as they had gathered a 144,000 members into the Seventh-day Adventist church, then Jesus would surely come. And since they thought there was only time enough to gather a 144,000, they could not believe time would be extended to include the gathering of a great multitude; so they accepted the erroneous conclusion, based upon a false premise, that: "The 144,000 are all that will be saved out of the entire WORLD"!

Since this "false premise" is the basis of the leader's erroneous conclusion, then the reader will be reminded several times of this irrefutable fact during the remainder of this book for two fundamental reasons: (1) It will reveal the basic reason why most Seventh-day Adventists misunderstand the truth of the 144,000, because of this false premise; and (2) it will also reveal the basic reason why there are some Davidians who misunderstand the truth of those that go "with" the 144,000, because of their modified version of this "false premise."

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## **ONLY 144,000 TRANSLATED FROM THE ENTIRE WORLD? Chapter 3**

It was in the year 1917 that their ultimate goal of gathering into the Seventh-day Adventists church a 144,000 living members was finally accomplished. But they became confused when Jesus did not appear as they expected, because they held tenaciously to the false premise that only 144,000 Seventh-day Adventists would be

## THE 144,000 & “THOSE WITH”

translated out of the entire WORLD. And their confusion increased as their membership grew tremendously in great numbers far beyond the 144,000 members which they had already gained by 1917. Thus, the confusion caused by their false premise created a doctrinal dilemma, because this increase of members puzzled the laymembers, and provoked them to ask questions which the leaders could not answer, such as: (1) “Why are our ministers bringing many more people into the Seventh-day Adventist church, if only a 144,000 members are to be translated?” (2) “Will the others be lost?” (3) “If not, then how will they be saved?”

The leaders, of course, could do nothing to prevent these provocative questions from being asked by the laity; and in time they obviously became a constant source of irritation to them, because it required answers to questions they could not answer. And since they were reluctant to admit that their false premise was the cause of their confusion, they were determined to defend it at all costs, even though they could not prove from the Bible that only 144,000 will be translated out of the entire WORLD. Moreover, since the Testimony of Jesus' Word in the Spirit of Prophecy would never contradict the Testimony of His Father's Word in the Bible, they could produce no answers from either of these two authoritative sources by which to justify their false premise, and rescue themselves from their dilemma. So, it was obvious that they needed an authoritative answer.

The fact that many of the ministers now use the words of the angel who stated to Sister E.G. White: “If you are faithful, you, with the 144,000, shall have the privilege of visiting all the worlds...” (E.W. 40), seems to indicate that they are trying to make it appear to the laity that the angel's words, spoken to one who is now dead, is the authoritative answer to their dilemma, which supports their false premise. By quoting this reference, the ministers can tell the laity that the reason why only a 144,000 will be translated out of the entire WORLD, even though the church membership is much greater than this number,

is because all S.D.A. must die, except the 144,000; after which these dead saints will be raised to life again in the special resurrection, when “many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt” (Dan. 12:2). Then they would all be translated “with” the 144,000 at the second advent of Jesus Christ. Thus, the leader's use of the angel's words, they hoped, would make the laymembers believe that their conclusion (which is based upon a false premise) must be correct, because they could say that it comes right from the mouth of God's angel, which must be authoritative!

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### **A MISINTERPRETATION OF THE ANGEL'S WORDS**

Their conclusion, of course, is erroneous if it would lead them to misinterpret what the angel said. Though his authoritative words do indicate that some S.D.A. will die, be resurrected, and go “with the 144,000,” such as E.G. White (E.W. 40), he never said (by any stretch of the imagination) that all Seventh-day Adventists must die, except the 144,000. He only said that if she was faithful, then she, “with the 144,000,” would visit the other worlds. Thus, by misinterpreting the angel's words, the leaders could make it appear that he supports their false premise, even though it contradicts the Bible and the Testimonies, which says that there will be “a great multitude” from the world (Rev. 7:9; P.P. 88,89; Evan. 700; C.T. 532), who have not tasted death and who will be translated “with the 144,000” at Christ's second advent!

Therefore, if the leaders should tell the laity that the words of the angel (E.W. 40) indicates that all Seventh-day Adventists must die except the 144,000, then they would be confusing the “Truth” of the 144,000, and unwittingly making their doctrinal dilemma even worse, because such a teaching would make it appear that the angel is disputing the words of God! Thus, the laity would

be led to believe one of two conclusions: (1) The authoritative words of the angel proves that the Father (Rev. 7:9) and His Son (P.P. 88,89) are liars for saying that a great multitude of living saints will be translated "with" the 144,000! (2) The authoritative Words of the Father (Rev. 7:9) and His Son (P.P. 88,89) proves that the angel is a liar if his words really did indicate that "Only a 144,000 out of the entire WORLD will be translated, because all the rest must die in order to be saved"!

But in spite of the fact that the Bible says: "God is not a man, that He should lie" (Num. 23:19), and "let God be true, but every man a liar" (Rom. 3:4), it appears that the leaders (unknowingly or unwittingly) would rather make the Father, Jesus, and the angel all liars, rather than admit that their premise is false! So they continue to defend this doctrinal position on the assumption that it is supported by other E.G. White statements. In 1850 she wrote to a brother whose wife died, and told him that she "was sealed and would come up at the voice of God and stand upon the earth, and would be with the 144,000" (2 S.M. 263). This statement, and two others which are quoted below, could (according to their false premise) be made to appear that she agreed with the angel's authoritative words.

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## A RESURRECTION OF MANY DEAD SAINTS

"Your work, my work, will not cease with this life. For a little while we may {die and} rest in the grave, but, when the call comes {for the dead saints to be resurrected after the kingdom has been set up}, we shall in the kingdom of God, take up our work {of saving souls} once more."--7 Testimonies, pg. 17 (bold emphasis, braces added).

"But there was one clear place of settled glory, whence came the voice of God like many waters, shaking the heavens and the earth. There was a mighty earthquake. The graves were opened, and those {Seventh-day Adventists} who died in

faith under the third angel's message, keeping the Sabbath, came forth from their dusty beds, glorified, to hear the covenant of peace that God was to make with those who had kept His law."--Early Writings, pg. 285 (bold emphasis, braces added).

Though the above quotations do prove that many Seventh-day Adventists will die and be raised to life again in the special resurrection of Daniel 12:2 to go "with" the 144,000, they do not prove that Sister White, or the Father and His Son Jesus, or the angel, ever indicated that all of them must die, except the 144,000! This proves that the leader's premise is false! Yet, in spite of the fact that there is no Biblical foundation to support the idea that only 144,000 will be translated out of the entire WORLD, some ministers still teach this false doctrine to the laymembers, because they think it is the answer to their dilemma, which was caused by the laity who ask these provocative questions: (1) "Why are our ministers bringing many more people into the Seventh-day Adventist church, if only a 144,000 members are to be translated?" (2) Will the others be lost?" (3) "If not, then how will they be saved?" (see 18:1).

## HOW ONE S.D.A. MINISTER EXPLAINED THEIR DILEMMA

"...One minister explained: 'When the work closes,' he said, 'there would be in the {Seventh-day Adventist} church many more thousands than 144,000 living saints, but rather than being translated, the greater number of them will have to die from the {seven last} plagues or from epidemics before Jesus comes, because they could not be good enough for translation although perfect enough for resurrection'!

"What an eye-opener to the {S.D.A.} laity these outstanding false doctrines!"--1 Timely Greetings, No. 12, pg. 21 (bold emphasis, braces added).

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# THE 144,000 & “THOSE WITH”

## THREE OUTSTANDING FALSE DOCTRINES

Note that there is more than one error in this minister’s explanation, because Elijah said his explanation includes several errors, which he says are “outstanding false doctrines.” Also, note how his explanation of the dilemma in defence of the leader’s false premise leads him on to his final error. First he begins by telling the laymembers this: “Only a 144,000 Seventh-day Adventists out of the entire WORLD will be translated at the second coming of Christ.” (false doctrine--ONE)!

This false doctrine provokes the laity to ask him other questions: “Why are there more S.D.A. in the church than 144,000?” and “Why are thousands more added to the church if they cannot be translated?”

In order to answer their questions, and still hold to the false premise, he states this: “All the saints from the entire WORLD will die, except the 144,000, because those who go ‘with’ them must be dead saints who were resurrected.” (false doctrine--TWO)!

Again, this second false doctrine leads the laymembers to ask him still another thought-provoking question: “Why must they all die?”

Since he dare not say that these Seventh-day Adventists must all die because they were unfaithful (was Sis. E.G. White, her husband, and all other dead S.D.A. unfaithful?), then he has no choice but to state this to the laity: “They all must die because they are not good enough for translation, although perfect enough for resurrection.” (false doctrine--THREE)!

The purpose of these three false doctrines is to make it appear to the laity that only a 144,000 Seventh-day Adventists will be translated out of the entire WORLD. Those, however, who study their Bibles know that the requirements for salvation is the same for both the dead and living saints! That is, if the dead saints, according to Elijah’s statement, “...are good enough to come up in the first resurrection, they are good

enough for translation. Ridiculous it is to say that the standard of salvation is lower for the resurrected ones than it is for the translated!” (U.A.A. 24). This fact (standard to be saved is the same for the dead and living) is proof that all S.D.A. do not have to die, except the 144,000! Yet, this minister believes so strongly in the leader’s false premise, that he would defend it at all costs, even if he must teach the laity these three false doctrines, which leads them to reject the truth of a “great multitude” (Rev. 7:9) from the world, and the 144,000 from the church.

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## MOST S.D.A. REJECT THE TRUTH OF THE 144,000

Though most Seventh-day Adventists were confused since 1917 about the 144,000 and those “with” them, they need not stay confused, because Sis. White wrote that “somebody is to come in the spirit and power of Elijah” to the church with a “message” (T.M. 475) to seal the 144,000. This Elijah was V.T. Houteff who received that message in 1929, and who published a book in 1930 (1 Tr. 37) with the title *The Shepherd’s Rod* written on the front cover, along with these words: “The 144,000 A Call For Reformation” (Vol. 1). In this book (and his later literature) he explained the 144,000 and those “with” them. Had the leaders accepted his message, they would no longer be confused, because it would have been the answer to their dilemma. But they rejected it, and tried to prove it wrong by misapplying a statement he published in 1936:

“Moreover, as the *Shepherd’s Rod* is the Elijah message (*Testimonies to Ministers*, pg. 475), it is impossible for anyone {all Davidians sealed as one ‘of’ the 144,000} who accepts it and lives it to die, for the type demands translation. Thus it is that Elijah stands as a type of the 144,000 {not the dead who go ‘with’ them}.”--2 *Symbolic Code*, Nos. 7, 8 (July-Aug., 1936), pg. 11 (bold emphasis, braces added).

The leaders quoted this 1936 statement on page 33 in their tract, “The History And Teachings of

'THE Shepherd's Rod,'" to use it along with a 1955 statement from a later Symbolic Code, to try and refute the Shepherd's Rod message regarding the 144,000. That 1955 statement, quoted on page 34 of this same tract, says:

"Victor Tasho Houteff was born in Raicovo, Bulgaria, Mar. 2, 1885, and died Feb. 5, 1955, at the Hillcrest Hospital in Waco, Texas.--10 Symbolic Code, Nos. 3,4 (January--February, 1955), pg. 9." (bold emphasis added).

Obviously they quoted these two statements in their tract to lead the reader to conclude that V.T. Houteff was a false prophet because he died in 1955, which was 25 year after he received The Shepherd's Rod message in 1930 to seal the 144,000, and which was 19 years after he said in 1936 that: "It is impossible for anyone who accepts it and lives it to die." Since they quoted no other references from his writings to clarify what he meant by that statement, the reader is left to believe that his message was false, because he and other Davidians died, even though they had accepted and lived his message!

However, since Bro. Houteff's writings agreed with those of Sis. E.G. White who stated that she (E.W. 40) and other faithful Seventh-day Adventists (2 S.M. 263) who died would be resurrected to be one "with" the 144,000, then why did these S.D.A. leaders ignore what he had written in 1930 (1 S.R. 48) about the dead Seventh-day Adventist and Davidian saints being raised to life again in the special resurrection? Because his 1930 statement would prove, along with his 1936 statement, that all the faithful Davidians who died would be resurrected to life again to be saved "with" the 144,000!

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It is obvious, then that the main reason why they ignored his 1930 statement (1 S.R. 48), is because they want the reader to believe that Bro. Houteff was a false prophet, by misapplying his words to make it appear that his 1936 statement was referring to all Davidians, even though they knew

that he was not referring to those who were to die! This irrefutable fact proves that it is impossible for these S.D.A. leaders to use the death of some Davidians and the prophet himself, to prove that his 1936 statement (see 22:2) makes him a false prophet, because he said that "Elijah stands as a type of the 144,000," which meant that they would be translated without dying. This fact proved he was only referring to living Davidians who would never die (as ancient Elijah never died), because they had been sealed as one "of" the 144,000 by "The Shepherd's Rod" message; and that is why he wrote: "It is impossible for anyone who accepts it and lives it to die," if he is sealed as one "of" the 144,000. This proves that Bro. Houteff is a true prophet, because he not only taught the truth of the living Davidians (144,000), but also the truth of the resurrected dead Davidians (and the living ones) who will go "with" them. The following references will substantiate this fact.

### ELIJAH--A TYPE OF THE 144,000

"Elijah was a type of the saints {144,000} who will be living on the earth at the time of the second advent of Christ and who will be changed in a moment, in the twinkling of an eye, at the last trump, without tasting death. 1 Corinthians 15:51,52....and there also stood Elijah, representing those who at the close of earth's history will be changed from mortal to immortal and be translated to heaven without seeing death."--Prophets and Kings, pg. 227 (bold emphasis, braces added).

"Since there are two types for the living {translated saints}, and as Enoch {P.P. 88, 89} himself was not a descendant of Jacob, he cannot logically represent Jacob's descendants, the 144,000. In fact, the name Jacob, or the title 'Israelite,' did not even come into existence until centuries after Enoch was translated. Accordingly, Elijah, an Israelite himself, logically typifies the 144,000 {not the dead saints who go 'with' them}, and Enoch logically typifies the great multitude, who are from 'all nations, and kindreds, and people and tongues' (Rev. 7:9), because from his generation have descended all nations."--1 Shepherd's Rod Tract, pg. 22 (bold emphasis, braces added).

## MIXED MULTITUDE--A TYPE OF THE RESURRECTED SAINTS

“If Moses represents the general resurrection {D.A. 421}, who, then, would represent the mixed, or special resurrection of Daniel 12: 2? We have the one of Matthew 27:52,53. ‘And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many.’ The saints who had part in this resurrection were gathered from all ages.”- -1 Shepherd’s Rod, pg. 47 (bold emphasis, braces added).

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## ONLY 144,000 TRANSLATED FROM THE ENTIRE CHURCH? Chapter 4

### A MODIFIED VERSION OF THE FALSE PREMISE

The foregoing quotations is proof that The Shepherd’s Rod message, as brought by Elijah the prophet (V.T. Houteff), contains the truth to seal both the living and the dead saints from the Seventh-day Adventists church. It also states that a great multitude (as typified by Enoch) will be sealed from the world and translated “with” the 144,000. Of course, if the S.D.A. leaders had accepted his message, it would have been the answer to their dilemma, and lead them to see the error of their false premise. Then they would no longer be confused about the 144,000 and those “with” them. But they rejected it altogether, and continued to hold to their false premise, wherein they say: “Only the 144,000 will be translated out of the entire WORLD;” that is, “the Denomination says ‘He is to save only 144,000 living sons of Jacob,’ and consequently none of the sons of other nations!” (1 T.G. 15:20:2). And surprising as it may be and even harder to believe, some Davidians are teaching a modified version of this false premise, because they say: “Only the 144,000 will be translated out of the entire CHURCH!”

Note how these Davidians were led to believe this error: Some of them were former Seventh-day Adventists who came into the church by the “third angel’s message” (1 S.R. 62), and were taught this same false premise, which they had “taken for granted as truth but which the Holy Spirit teaches” (T.M. 70) is an “outstanding false doctrine” (see 20:5). And since they believe a “great multitude” will be translated “with” the 144,000 (1 S.R. 41), they think they are not influenced by this false premise; yet, they still believe it (some unknowingly and some unwittingly) in its modified form! That is, even though they will admit that the S.D.A. premise “All S.D.A. out of the entire WORLD must die, except the 144,000” is false (because they believe a great multitude will not die), they still accept this same basic premise with a change of only one word (“All S.D.A. out of the entire CHURCH must die, except the 144,000”), which is also false!

### NOT ENTIRE WORLD, BUT ENTIRE CHURCH

Now why will some Davidians reject the S.D.A. false premise (“Only 144,000 will be translated from the entire WORLD”), and then foolishly accept the same false premise in its modified version (“Only 144,000 will be translated from the entire CHURCH”)? Obviously, the reason is because they are still influenced (unknowingly) by “false doctrine--two” (see 21:3), which teaches that all the saints from the S.D.A. church who are to go “with” the 144,000, must die and be resurrected! And they are so persistent in this belief, that they will defend it at all costs, even if they must reject certain S.Rod statements, which proves that those who go “with” the 144,000 are not all resurrected dead saints!

The next page shows how a Davidian minister would defend his modified version (only 144,000 translated from the entire CHURCH), which is very similar to the way in which the S.D.A. minister defended his false premise (only 144,000 translated from the entire WORLD).

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## THREE OUTSTANDING FALSE DOCTRINES REPEATED

Because of several questions which some laymembers are asking the Davidian minister, he is forced to give some kind of explanation in order to defend his modified version of the false premise. And this leads him on to his final erroneous conclusion, just as it did to the S.D.A minister (see 20:4) when he gave his explanation. First, the Davidian tells the laity that "Only a 144,000 Seventh-day Adventists out of the entire CHURCH will be translated at the second coming of Christ." (false doctrine--ONE)!

This false doctrine provokes the laity to ask him other questions: "Why does the SRod message say all living Davidians are 'candidates for the first fruits, to be either one with, or one of the 144,000' (1 T.G. 4:27)?" "Isn't this positive proof that there will be more than 144,000 Davidians translated from the entire CHURCH"?

In order to answer their questions, and still hold to his modified version of the false premise, he states this to the laity: "All saints from the entire CHURCH will die, except the 144,000, because those who will go 'with' them must all be dead Davidians who have been resurrected." (false doctrine--TWO)!

Again, this second false doctrine leads the Davidians to ask him still another thought-provoking question: "Why must they all die"?

Since the Davidian leaders dare not say that all Davidians must die because they were unfaithful (was Brother Houteff and all other dead Davidians unfaithful?), then he is forced to say: "All Davidians must die, except the 144,000, because they are not good enough for translation, although perfect enough for resurrection." (false doctrine--THREE)!

It is obvious that the Seventh-day Adventists minister's explanation in defence of the leader's false premise, and also the Davidian minister's explanation in defence of his modified version

of that false premise, proves that they are both teaching "outstanding false doctrines"! (see 20:5). And since the false premise (all S.D.A. out of the entire WORLD must die, except the 144,000), has led the laity to reject the truth of a "great multitude" who will be translated "with" them; so likewise, the Davidian leader's modified version of that false premise (all the Davidians out of the entire CHURCH must die, except the 144,000), has led some SRod believers to reject the truth that other living Davidians will also be translated along "with" the 144,000!

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## THE CHARIOT, THE BAY HORSES, AND THE PASSENGERS Chapter 5

The SRod message teaches from Zechariah's prophecy (Zech. 6:3,6,7) the truth of the living Davidians who go "with" the 144,000: (1) the chariot (S.D.A. church); (2) the living passengers in that chariot (those who go "with" the 144,000); and (3) the bay horses (144,000). This prophecy is the one that is most hated, rejected, and taught against by those Jamaican Davidian who teach their modified version of the S.D.A. false premise!

## THE FOURTH CHARIOT, A NEW MOVEMENT-- LAODICEAN (S.D.A. CHURCH)

"...the name 'Laodiceans' can logically fit only one of the chariots and only one denomination. The word, itself, is derived from the Greek word, Lego-dikean, meaning, 'declaring judgment.'... And... in 1844 A.D.,...a new movement {chariot--2 Tr. 57}, the Seventh-day Adventist denomination, arose, proclaiming...the judgment,...the S.D.A. church is the only one which can rightly be called the 'Laodicean,'--Declaring Judgment.--2 Tract, pg. 35 (bold emphasis, braces added).

"...also since the Laodicean church has been identified as representing the Seventh-day Adventist movement {chariot}, then it...follows that the 'fourth chariot,' the last of the chariots, is symbolical of the S.D.A. church--Laodicean."--2

## THE 144,000 & “THOSE WITH”

Tract, pg. 36 (bold emphasis, braces added).

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Though most Davidians know that the “fourth chariot” (movement--2 Tr. 57) represents the S.D.A. church; some are confused about the “passengers” in it (other living saints) led by the “bay horses” (144,000), because it does not fit the modified version of the false premise: “All Davidians from the entire CHURCH must die, except the 144,000.” Thus, they defend their modified premise by teaching that Zechariah’s “chariot” cannot show anything different than Daniel’s “stone” from the “mountain” (S.D.A. church). And that is why they say this: “The stone shows no other saints with them, so the bay horses cannot have other living saints (‘passengers in the chariot’) ‘with’ them.” But this type of false reasoning is accusing Daniel of calling Zechariah and V.T. Houteff liars and false prophets, because Zechariah’s prophecy and V.T. Houteff’s interpretation of it, proves that the bay horses are the 144,000 (see 32:4) and the “passengers,” those who follow in the chariot, are saved “with” them!

### THE DUAL WORK OF THE 144,000

Therefore, both prophets are right, because the “stone” shows that the work of the 144,000 is to destroy the kingdoms of Satan, since it smites the “great image” (2 T.G. 46:31); whereas the “bay horses” who pull the chariot of passengers “with” them, shows that their work is to build God’s kingdom (1 S.R. 154), because they “walk to and fro through the earth” (Zech. 6:7) to gather saints into it. So the two opposite works of the 144,000 (one which destroys, and the other which builds), must be shown by two different symbolisms. However, the Davidians who try to justify their modified premise, rather than the teachings of the S.Rod message, will be confused about the 144,000 and its dual work, unless they accept the following S.Rod statement, which will prove that all symbolisms of God’s church do not show the same details. Then they will know why Daniel’s “stone” does not show other saints “with” the

144,000, as does Zechariah’s bay horses who pull its chariot.

“The Scriptures symbolize God’s church by various earthly objects. ...The same object cannot perfectly characterize the church under varying conditions and circumstances or relationships. For example, on the one hand the church that gave birth to Christ (Rev. 12:1,2) cannot congruously be symbolized by a chariot {of living passengers ‘with’ the 144,000}, but rather only by a woman, while on the other hand the church {144,000} with which God will break the nations cannot congruously be likened to a woman, but rather to a ‘stone’ (Dan. 2:45), or an ‘axe.’ Jer. 51:20.”--2 Tract pgs. 25,26 (bold emphasis, braces added).

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### THE DAVIDIAN BAY HORSE LEADERS

“These symbolical ‘horses’...each portray a certain class of people in connection with the church. And owing to the fact that each team is leading a chariot, they can denote only a class of church leaders. The chariots...must in some way depict the church membership which the symbolical horses are leading.”--2 Tract pg. 25 (bold emphasis, braces added).

“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 {gristed horses} and the Davidian Seventh-day Adventist leaders) {bay horses} unlike in character and aim.”--2 Timely Greetings, No. 22, pg. 22 (bold emphasis, braces added).

### THE LAYMEMBERS--LIVING PASSENGERS IN THE CHARIOT

“Since the chariots are led by {living} horses, the horses themselves must symbolize the chariot’s (church’s) leadership, and the {living, not the dead} passengers in the chariots must symbolize the laity.”--2 Timely Greetings, No. 22, pg. 21 (bold emphasis, braces added).



Any SRod believer knows that since the “bay horses” represent living leaders, so the “passengers in the chariot” must also represent living laymembers. But surprising as it may seem, and even harder to believe, some Davidians teach that the passengers are resurrected dead saints, because they think all Davidians, except the 144,000, must die. This particular error, therefore, is like an identification mark which they cannot hide, and which exposes them to others.

## IDENTIFYING THE “DEAD ‘WITH’ DAVIDIANS”

Of all the doctrines which the SRod message teaches concerning the subject of the 144,000 and those “with” them, this prophecy of the chariot, the bay horses, and the passengers is the one most spoken against by those Jamaican Davidians in New York who teach their modified version of the S.D.A. false premise; because it proves that there are to be living “passengers” in the chariot who go “with” the 144,000 “bay horses.” In 1981 these Jamaicans (led by Tony Hibbert) denied this truth, rebelled against God’s Association at Mt. Carmel Center P.O. Box 450 in Salem, S.C. 29676 (864) 944-1254, and broke away (G.W. 486:2) to set up their own association in Mountain Dale, New York. And since the leaders hate this truth, they confuse the laity with false arguments to keep them ignorant of it, because they are afraid they will learn these facts: (1) That they teach this error: “All Davidians must die, except the 144,000.” (2) That their association is false, since it was founded upon rebellion and this error. (3) That they have no right to exist as an association because of their rebellion and this error. (4) And that their great need for much land to bury all the dead Davidians whom they teach must die, is false. For these reasons their fight against this truth and their rebellion against God’s Association in Salem becomes stronger and more determined every day.

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## FALSE ARGUMENTS OF THE “DEAD ‘WITH’ DAVIDIANS”

It is to be noted that these particular Davidians, who are teaching a modified version of the S.D.A. false premise, are saying that:

(1) “Only the 144,000 will be translated out of the entire CHURCH.”

(2) “All those who go ‘with’ the 144,000 can only be dead Davidians who have been raised up to life again in the special resurrection.”

And because they are teaching these two errors, it will be necessary to identify them during the remainder of this book by the use of a shortened title--the “dead ‘with’ Davidians”! It is to be noted, however, that this phrase is not intended to offend or ridicule anyone. It’s only a shortened description of what they believe concerning the doctrine of those living “passengers” who go “with” the 144,000 bay horses, which is used by the writer to identify to the reader those particular Davidians who teach the error that the “passengers in the chariot” must all be resurrected dead saints. Furthermore, it is also used so that every time their many other errors are mentioned in this book, the writer will not have to reiterate their entire false premise (only a 144,000 translated out of the entire CHURCH), which is a modified version of the Seventh-day Adventists false premise (only a 144,000 translated out of the entire WORLD).

Since these “dead ‘with’ Davidians” have adopted the modified version of the S.D.A. false premise (see 24:1), they were left with no other alternative but to automatically reject the truth that the “passengers” are living Davidians who escape the slaughter. And because their denial of this truth has disrupted the harmony of the SRod message in their minds, and distorted their understanding of those “with” the 144,000, they have deliberately rejected the truth that the “bay horses” symbolize the 144,000 (2 Tr. 39). Therefore, it is necessary to know the answer to the following question:

## WHO ARE THE BAY HORSES TODAY?

The Davidians today are symbolized by the “bay horses” (see 28:2) during the reign of antitypical Assyria (12 S.C. 1:7,9). They first came into the S.D.A. church “by the third angel’s message” (1 S.R. 62), along with all the other laymembers, as “passengers in the chariot” (see 2 T.G. 22:21). Some of the laymembers became “Seventh-day Adventist leaders” (grisled horses), while most of them followed these leaders. But after the SRod message came in 1929 to seal the 144,000 and those “with” them (both living and dead saints), some laymembers became “Davidian Seventh-day Adventist leaders” (bay horses), while a few of them followed these leaders. But these Davidians were not to be gathered all at once when the message came in 1929; instead, the “first fruits” were to be gathered “one by one” (Isa. 27:12).

“...as the saints, the first fruits, are to be rescued one by one, He at first sends fishers to fish them out and afterwards hunters to hunt them out (Jer. 16:16). Thus He gathers them one by one (Isa. 27:12,13). And so it is today--they are fished by this free literature, and are now hunted by men right to their houses, be they in the city, village, or countryside.”--1 Timely Greetings, No. 9 pg. 5 (bold emphasis, braces added).

Ever since the SRod message came in 1929 we have been laboring only to gather “one by one” the “first of the first fruits”--the “vanguard” (L.D. 3), which is a small handful of Davidian bay horses and “passengers” (laity) with them. But during the time that antitypical Assyria is falling, the rest of the bay horses (all the 144,000) and those “with” them (all the living passengers) will be gathered “one by one” during a great revival and reformation. (Read the book entitled, *The Fall Of The Protestant Nations*, pgs. 338-342. To order your copy, click on the “ORDER FORM” at the end). Today, there are times when our work seems discouraging to some Davidians, because of the opposition we now receive from

the leaders (grisled horses), but our efforts will not be in vain.

“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 {meaning a very short period of time}. 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.

“Now who could the children be?--To be children of Zion, they {bay horses} must some day stand on Zion. They are therefore none other than the ‘firstfruits’...an hundred forty and four thousand...” Rev. 14:1.”--1 Timely Greetings, No. 49, pg. 8 (bold emphasis, braces added).

“...the fall of Assyria takes place while God’s people {144,000 and passengers ‘with’ them} are turning to Him, while revival and reformation are successfully carried by him {6 Tr. 42} who “publisheth peace” (Nahum 1:15).”--1 Timely Greetings, No. 24, pg. 19 (bold emphasis, braces added).

## THE FIRST OF THE FIRST FRUITS

According to the aforequoted statements, it is obvious that the purpose of the SRod message since 1929 was not to gather all the 144,000 at once, but to gather only a small handful of Davidian bay horses in the beginning--the “vanguard” (see 32:1). It will be later, during the fall of Assyria, that a great “revival and reformation” will take place among S.D.A., wherein the greater part of the 144,000 will be born “as it were, in one day” (1 T.G. 49:8). This means that the remainder of the 144,000 will be gathered very quickly in a short period of time, compared to the already 59 years (1929 to 1998) that it has taken to gather “one by one” the small handful of Davidian bay horses of today. Therefore, all those Davidians who have been gathered up to this day must be the faithful

few bay horses--the "first of the first fruits," and the rest of the 144,000 bay horses, including the "passengers" who go "with" them, must be gathered later (during Assyria's Confederacy and her fall).

"This kingdom of Judah (the church purified {by the slaughter} and set apart), is therefore, not only premillennial, but also probationary. And how glad we ought to be for the privilege to be among the first {few bay horses} of the first fruits {all the 144,000 bay horses}."--1 Timely Greetings, No. 23, pg. 9 (bold emphasis, braces added).

If all the 144,000 Davidian bay horses were gathered "as it were, in one day" (1 T.G. 49:8) at L.A., Calif. where the SRod message came in 1929, there would have been no need for the "first of the first fruits" (the vanguard). But since the Lord knew that the work of gathering a 144,000 would take many years; He inspired His prophet Elijah (V. T. Houteff) to move His Headquarters from L.A., Calif. to Waco, Texas, to set up a "camp" (1 S.R. 128; S.C. No. 10, April 15, 1935, pg. 3), which was named "Mt. Carmel Center," and which was later organized as the "General Association of Davidian Seventh-day Adventists" (2 T.G. 29:10). Its purpose was to gather the "first of the first fruits" only, not all of the 144,000 first fruits. This fact was proven when the Headquarters at Mt. Carmel Center was dissolved, because of the "knockout blow" (W.H.R. 33), before it had gathered even 5,000 members, much less all of the 144,000! However, the Lord led the Davidians to reorganize themselves again at L.A., Calif. in 1961; and then later in 1970, His Headquarters was moved to Salem, So. Carolina. Therefore, those faithful members of this Association must be the "first of the firstfruits"--the "vanguard."

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### THE VANGUARD AND ITS ARMY--THE 144,000

"This Association shall be known provisionally as The Davidian Seventh-day Adventists, the prophetic offspring of the parent Seventh-day Adventist, the Laodicean, church....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 (Rev. 14:1; 7:2-8), the reign of antitypical David begins."--Leviticus of D.S.D.A., pg. 3 (bold emphasis, braces added).

Note that "this Association" (whose Headquarters is presently at Salem, S. Car.) "purports itself to be the first of the first fruits of the living, the vanguard." The word "vanguard" means "the forefront of an action or movement" (Webster's Dictionary), which proves that they are the first of a small group of Davidian bay horses who are at the "forefront" of a "movement (chariot)" (2 Tr. 57). They will swell to a large group of 144,000 bay horses--the "vanguard and its army, the first fruits." But they are not all gathered at the same time, because the small group (the "vanguard," the "first" part of the 144,000 "first fruits") will be gathered first; thus, they are referred to as the "first of the first fruits" (see 31:2)!

At what time, though, will the remainder of the "first fruits"--the "army" (see 32:1) be gathered and merged with the "vanguard"? Since the SRod message not only states that the bay horses symbolize the "Davidian Seventh-day Adventist leaders" (2 T.G. 22:22), but it also states they are the 144,000 (2 Tr. 39), then we must conclude that today, before the slaughter, the bay horses will be the "first of the first fruits"--the small "vanguard" of Davidians. But after the unfaithful grisdled horses (the first leadership), and also the "passengers in the chariot" who follow them are slain, then those who escape (the "vanguard and its army)" are to make up the 144,000 bay horses--the "second leadership." (There will also be living "passengers in the chariot" who are to go "with" the 144,000, which will be discussed later.)

# THE 144,000 & “THOSE WITH”

## THE 144,000 BAY HORSES--A SECOND LEADERSHIP

“In view of this sad fact, God must have a second leadership {bay horses who are} to finish His greatest work since the world began. Of this second set of servants {Rev. 7:3--the 144,000--Rev. 7:4}, 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 Tract, pg. 39 (bold emphasis, braces added).

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Any honest Davidian can see that the aforementioned reference states irrefutably that the bay horses (the “second leadership”) symbolizes the 144,000, the first fruits, because of the Bible texts which it quoted (Rev. 7:2, 3; 14:5). But in spite of its clarity, the “dead ‘with’ Davidians” seek to justify their modified premise by reasoning falsely, which has led them to reject 2 Tract, pg. 39, because it does not say these exact words: “The bay horses (second leadership) symbolizes the 144,000 first fruits.” Such false reasoning has blinded their eyes to simple English language, which every honest Davidian should understand. Therefore, for their sake, we compare a statement by E.G. White (quoted below) with this one by V.T. Houteff (2 Tract, pg. 39), which exposes the false reasoning of these “dead ‘with’ Davidians” who rejected this truth.

“The time is coming when we cannot sell at any price. The decree will soon go forth prohibiting men to buy or sell of any man save him that hath the mark of the beast. We came near having this realized in California a short time since; but this was only the threatening of the blowing of the four winds. As yet they are held by the four angels.”--5 Testimonies, pg. 152 (bold emphasis, braces added).

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Though Sis. White used these words: “the mark of the beast” and “the four winds,” she did not say these exact words: “The four winds symbolizes the image beast.” Yet, this is what she meant; and that is why the SRod message quoted this reference in 3 Ans. pg. 25. Now since the “dead ‘with’ Davidians” by false reasoning have rejected 2 Tract pg. 39 because Brother Houteff did not say these exact words: “The bay horses (second leadership) symbolizes the 144,000,” so by the logic of this same false reasoning they must also reject 5 Test. pg. 152, because Sis. White did not say these exact words: “The four winds symbolizes the image beast”!

Now why do they reject 2 Tract, pg. 39? because they would have to admit that the “passengers in the chariot” must be the other living Davidians who also escape the slaughter and go “with” the 144,000 to the kingdom. And they know that such an admission would prove that they teach error, when they say “All Davidians must die, except 144,000.” So they resist this admission by falsely reasoning that 2 Tract, pg. 39 is only one statement being taken out of context, even though the SRod message proves again that the bay horses symbolizes the 144,000.

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## THE HIDDEN ONES COMPLETE THE 144,000 BAY HORSES

“We shall now read of the {second} leaders whom the bay horses depict, the ones that come on the scene last:

“...The Lord has {144,000} faithful servants {Rev. 7:3}, who in the shaking, testing time will be disclosed to view. There are precious ones {potential bay horses} now hidden who have not bowed the 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. In the daytime we look toward heaven, but do not see the stars. They are there, fixed in the

firmament, but the eye cannot distinguish them. In the night we behold their genuine lustre.'-- Testimonies, Vol. 5, pgs. 80-81 (bold emphasis, braces added).

"This is exactly what is happening right now: Those {S.D.A.} who are rejecting the message that is announcing the Judgment for the Living; those who 'did not keep pace with the light,' and are satisfied to stay in antitypical Egypt; the Seventh-day Adventists' ministry {the grisled horses} are to be discharged (unhitched); and the 'hidden' ones, those represented by the bay horses {second leadership}, the Davidian Seventh-day Adventists' ministry, are coming to the front. They are now being 'disclosed to view', and are getting ready to take the chariot!"--2 Timely Greetings, No. 22, pgs. 23, 24. (bold emphasis, braces added).

Note that this SRod statement is quoting 5 Testimonies, pg. 80, 81 to identify the bay horses as the "'hidden' ones" (the second leadership) who are the 144,000, according to the following statement.

"...those who 'escape of them,' the 144,000, the first fruits, are to be the servants of God in the time of the Loud Cry (Rev. 14:4; Testimonies, Vol. 5, pgs. 80, 81) to bring the second fruits out of 'all nations.' Isa. 66:19,20."--7 Tract, pg. 72 (bold emphasis, braces added).

Now by taking the two statements together, the one (2 T.G. 22:23, 24) which refers to the bay horses as the "'hidden' ones" by quoting Testimonies, Vol. 5, pgs. 80, 81, while the other one (7 Tr. 72), which refers to them as the 144,000, and by enclosing these references in parenthesis "(Rev. 14:4; Testimonies, Vol. 5, pgs. 80, 81)," it proves exactly what 2 Tract. pg. 39 says--the bay horses symbolize the "second leadership"--the 144,000, who are the "'hidden' ones"!

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Note that these three SRod statements (2 Tr. 39; 2 T.G. 22:23,24; 7 Tr. 72), which all agree with each

other, prove that most of the 144,000 are still in the Laodicean church as potential Davidians who are "hidden" there as "passengers in the chariot;" because only a handful of them up until this day have accepted The Shepherd's Rod message. They are the "first of the first fruits" (see 32:1), the ones who are "getting ready to take the chariot" (2 T.G. 22:24) to "the promised land" (2 Tr. 45), as soon as all the 144,000 are sealed, and have come "to the front" as bay horses (see 34:3).

However, in spite of this fact, the "dead 'with' Davidians" try to confuse the truth about the 144,000 bay horses, in a vain attempt to justify their modified false premise. That is, they admit that most of the 144,000 are in the chariot, but they say these "'hidden' ones" will stay there and never come "to the front" (2 T.G. 22:24) as the 144,000 bay horses. Why? because they cannot admit that two groups will escape the slaughter: (1) The 144,000 "bay horses;" and (2) the "passengers in the chariot" who go "with" them. So, they teach that all Davidians must die, except the 144,000, which they say leaves a 144,000 Davidians who are divided into two parts: (1) The bay horses (men); and (2) the "passengers in the chariot" (women and children). However, when they are confronted with 2 Tract 39; 2 Timely Greetings, No. 22:23, 24; and 7 Tract 72, which proves the bay horses symbolizes all of the 144,000 (men, women, and children), they turn their laymembers away from this truth, because they are terrified that they will find out that the SRod message challenges their right to exist as an association (see 28:5).

Thus, the truth is, all the remainder of the 144,000 who are "hidden" (5 Test. 81) in the chariot will finally come "to the front" (2 T.G.22:24) as bay horses (during the Assyrian Confederacy) to be priests and kings (2 Tr. 66; 5 Test. 475), including women and children (note 144,000 on "Four Winds" chart), because the SRod says: "We conclude... that the 144,000 are of both sexes" (2 S.R. 167). Thus, the 144,000 bay horses who symbolize a class of numbered saints (kings) cannot be pure Gentiles, because they must be pure Jews or Jew-Gentile mixed, while the living Davidians

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who go “with” them as “passengers in the chariot” symbolize another class of unnumbered saints (under leaders), which includes men, women and children, who are pure Jews or pure Gentiles or Jew-Gentile mixed.

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### **THE 144,000--NOT GENTILES, BUT PURE JEWS, OR JEW-GENTILE MIXED** Chapter 6

#### **ONLY 144,000 ISRAELITES SAVED LEAVING LOST GENTILES?**

When God called Abram “the Hebrew” (Gen. 14:13), and later changed his name to Abraham (Gen. 17:5), He chose his “seed” (Gen. 13:15) through Isaac and Jacob (Israel) to be His people, which divided the world into two main groups--pure Israelites and pure Gentiles. Then after the kingdom of Israel was set up, they were divided into two kingdoms--Judah and Israel. Later, Israel was scattered by Assyria and finally Judah was taken captive by Babylon, Medo-Persia, Grecia, and Rome, wherein the Jews killed Jesus their Messiah. Thus, these Jews who descended from ancient Israel, and also the Gentiles, have continued on down through the Christian era until today, wherein many from both groups are being brought into the S.D.A. church (chariot).

Although the “dead ‘with’ Davidians” agree with this fact, they refuse to admit that there must be living “passengers in the chariot” who will go “with” the 144,000 bay horses. This is why they say that out of the entire CHURCH that there is to be only a 144,000 saved from the Israelite group, and that the rest are lost wicked from the Gentile group. “This,” they say, “leaves the 144,000 to be part bay horses, and also part ‘passengers in the chariot’”; which they say “proves that the Lord will bring no Israelites into His church (the chariot), except the 144,000, because all the others must be the lost Gentiles who are brought in by the devil, and who will die in the slaughter.”

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Of course, when they say this, they are teaching two errors: Their first error (only 144,000 Israelites saved) is an attempt to make it appear to Davidians that the Lord and Satan has made an agreement with each other. That is, the Lord will promise Satan that He will not bring into the S.D.A. church any Gentiles, but only Israelites (144,000 of them); while Satan will promise the Lord that he will not bring in any Israelites, but only Gentiles (about eight million of them)! Of course, no honest Davidian can really believe that the Lord and Satan ever made any such promises to each other; therefore, its obvious that both the Lord and Satan will bring many Israelites and Gentiles into the church (chariot). Their second error (all the other S.D.A. are lost Gentiles), is another attempt to make it appear to Davidians that when the angels come to slay, they will only slay Gentiles, because there are supposedly no Israelites to slay. But the fact is: Satan will also bring wicked Israelites into the church, and they will be slain along with the Gentiles; because Ezekiel asked the Lord: “Wilt thou destroy all the residue of Israel”! (Ezek. 9:8).

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In view of the fact that “The Lord does not now work to bring many souls into the truth, because of the church members who have never been converted and those who were once converted but who have back-slidden.” 6 Test. 371), then it is obvious that most S.D.A. must have been brought into the church by Satan (Rev. 12:15)! Many are pure Gentiles, and some are pure Jews from “the house of Israel and Judah” (Ezek. 9:9). The Lord also brings many into the church; some will backslide or apostatize; but the few left will be the 144,000 and those “with” them. Most of them will not be pure Israelites or even pure Gentiles; instead, they will be Davidians in whose veins flow a mixture of pure Jew and Gentile blood, because they will be “from among the present-day descendants of those Jews who composed the Early Christian Church” (L.D. pg. 3)--the Jew-“Christians” (Acts 11:26) who took the gospel to the Gentiles (Acts 13:46). Many of these pure Jews married the Gentile-Christians, and this

mixed their blood together; and as a result they"...gradually lost their racial distinctiveness, until finally they altogether ceased to be called Jews" (9 Tr. 50). "Thus, many of us {Davidians} who suppose to be of the Gentile nations may at long last discover that we are of the lost tribes of Judah and Israel, and of the apostolic Christian Jews." (2 Timely Greetings, No. 21, pg. 6--braces added); and that is the very reason the 144,000 are called "Christian Jews" (9 Tr. 55:3).

## ISRAELITES AND GENTILES MIXED

This mixing of the Jew and Gentile blood among the Davidians means that unless he is a pure Jew, then he cannot know if he is pure Gentile or Jew-Gentile mixed. And since only God knows the difference (Ps. 87:4-6), then He will decide if a Davidian is classified as a pure Gentile, or a pure Jew, or a mixed Jew-Gentile. Note what the message of the SRod says about this:

"According to Revelation 7 {4 to 8}, the 144,000 are of the twelve tribes, Israel and Judah, not of the {pure} Gentiles."--9 Tract, pg. 55, par. 2 (bold emphasis, braces added).

Though the 144,000 are not pure Gentiles, neither can they all be "made up of {pure} Jews unconverted to Christ" (9 Tr. 51:2--braces added); otherwise, Davidians would go to old Jerusalem to convert 144,000 pure Jews in violation of the Spirit of Prophecy's command (E.W. 75), which states that we are not to do this (see 15:3,4; 16:1,2).

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It is very obvious, then, that the 144,000 can not be pure Gentiles (5 Ans. 90), because they must be "lineal descendants of Jacob" (8 Tr. 8:1). Therefore, none of them will be pure Gentiles, though a few will be pure Jews, but most of them will be Jew-Gentile mixed. Now what if a Davidian is part Jew and part Gentile. Would he be sealed as one "of" the 144,000, because he is part Jew? or would he be sealed as one "with" the 144,000, because he is part Gentile? Since no Davidian can decide

which way he will be sealed, this proves that only the Lord is to decide, because "We do not know for sure who is who." (1 T.G. 37:12). It is for this reason that we have been told to "strive with all the power God has given us to be among the 144,000" (1 S.R. Tr. 7); but "strive" only means to struggle to be sealed and thus live to be among that number. It does not give a Davidian the right to choose what position he will hold.

For example: Suppose a Davidian (one who knows for sure that he is a pure Jew or part Jew), should assume that he is automatically one "of" the 144,000 (a special class of Davidians who can not die); and suppose he asserts this proud assumption to others in so many boastful words, or by implication. He will, of course, be challenged by other Davidians to prove this assumption as a positive fact, by demonstrating that he is one of the 144,000 who can not die; and he will have no alternative but to retract his boastful assertion, lest he be put to some death-defying test, from which he knows he can not live. This irrefutable fact proves that no Davidian has the right to decide which class he will be a part of. We can "decide (judge ourselves) either to receive the mark and be saved, or to remain without it and be taken by the slaughter weapons of the angels" (12 S.C. 3:19), but no Davidian (even if he is a pure Jew) can of himself choose to be one "of" the 144,000; or choose to be king David (2 T.G. 2:23); or choose to be a prophet (T.M. 475); or choose to "inspire yourself with the Spirit of Prophecy" (2 T.G. 34:23); or even choose whether he will be a living "passenger in the chariot"! Only the Lord God can do that!

## ONLY GOD CAN CHOOSE THE 144,000

To prove this fact, ask any Davidian (who thinks he has the right to choose to be one "of" the 144,000), to look at the color of his skin, whether it be white, red, yellow, black, or any other shade of color. Then ask him to tell you whether he is pure Gentile, or Jew-Gentile mixed; and (if he is not a pure Jew) he will be forced to admit the irrefutable fact that he does not know. Why? because the color of his skin proves that he is

## THE 144,000 & “THOSE WITH”

a Gentile, but he does not know if his blood is pure Gentile, or mixed with Jewish blood. And when you ask him how can he choose to be one “of” the 144,000 if he does not know whether he is pure Gentile or Jew-Gentile mixed, he must admit that only God chooses the 144,000, or try to justify his right to make that choice by getting into a controversy with you about it.

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“It is not His will that they {all S.D.A. and Davidians} shall get into controversy over questions which will not help them spiritually, such as, Who is to compose the hundred and forty-four thousand? This those who are the elect of God will in a short time know without question.”--1 Selected Messages, pg. 174 (bold emphasis, braces added).

Today, the Davidians do not know if they are one “of” the 144,000 or not, because the SRod message says that “We do not know for sure who is who. God, however, has kept a perfect geneological record,” as recorded in Psalms 87:4-6 (1 T.G. 37:12). There will come a day when they will all know “without question,” if they are sealed as one “of” the 144,000 bay horses; but all S.D.A. who judge themselves not to be sealed, as did the Jews (Acts 13:46), are the wicked Israelites and Gentiles who die in the slaughter. This proves that the 144,000 are not all the Jews and Gentiles in the Laodicean chariot, because the Christians brought into the S.D.A. church must be pure Israelites, or pure Gentiles, or Jew-Gentiles mixed. This mixture of Jew-Gentile blood divides them into seven classes. The first two classes are wicked, and the remaining five classes are saints; they are studied in this order:

### SEVEN CLASSES OF S.D.A. IN THE LAODICEAN CHURCH (CHARIOT)

**Class no. 1**--The wicked Israelites who are to die in the slaughter.

**Class no. 2**--The wicked Gentiles who will also die in the slaughter.

**Class no. 3**--The living Israelite saints represented as 144,000 bay horses “in Zion” who escape the slaughter.

**Class no. 4**--The living Israelite saints represented as “passengers in the chariot” “in Jerusalem” who escape the slaughter “with” them.

**Class no. 5**--The living Gentile saints represented as “passengers in the chariot” who also escape the slaughter “with” the 144,000.

**Class no. 6**--The Israelite saints who will die, be resurrected, and go “with” the 144,000 after they stand on Mt. Zion.

**Class no. 7**--The Gentile saints (S.D.A. and Davidians) who will die, be resurrected, and go “with” the 144,000 after they stand on Mt. Zion.

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### WICKED ISRAELITES WHO DIE IN THE SLAUGHTER--CLASS NO. 1 Chapter 7

Some “dead ‘with’ Davidians” teach that Satan only brings Gentiles and no Israelites into the S.D.A. church (chariot), and that God only brings in a 144,000 Israelites and no Gentiles. Now why do they teach this error? So they can say this: “After the slaughter of all Satan’s Gentiles, there will only be 144,000 Israelites left alive; therefore, they must be part bay horses and part passengers in the chariot.” This error (see 36:2) contradicts the Bible (Ezek. 9:9), and the SRod message (1 T.G. 21:15), which proves that besides all the Gentiles, there are also many wicked Israelites in the church (chariot) who are the “Israel and Judah” of Ezek. 9:9, and also the hypocrites in Zion (1 Test. 469; 2 Test. 446). Their “iniquity...is exceeding great” (Ezek. 9:9); therefore, they will die in the antitypical passover slaughter, just as the Egyptians and many Israelites died in the ancient passover slaughter.



## WICKED ISRAELITES WHO DIED IN THE TYPICAL PASSOVER

The Lord commanded all the children of Israel to kill the passover lamb on the 14th day in the evening (Ex. 12:6,21), and "strike" its blood upon the lintel and two door posts of their house (Ex. 12:7, 22). Then they were to stay in their own homes, not in the "habitations" of the Egyptians, "until the morning" (Ex. 12:22), because:

"The blood {of a lamb put} upon the lintel of the door symbolized the blood of Christ, who alone saved the first-born of the Hebrews from the curse {of the slaughter}. Any one of the children of the Hebrews who was found in an Egyptian habitation was destroyed.

"This {ancient} experience of the Israelites was written for the instruction of those {S.D.A. and the Davidians} who live in the last days. Before the overflowing scourge {slaughter of Ezek. 9--1 T.G. 3:10} shall come upon the dwellers of the earth, the Lord calls upon all who are Israelites indeed {bay horses and 'passengers'} to prepare for that event."--6 Testimonies, pg. 195 (bold emphasis, braces added).

Because the Egyptians did not prepare for the passover slaughter, most (but not all--P.P. 279) of their first-born sons died (Ex. 12:29). There were, however, many Israelites who were "unfaithful;" and if they were "found in an Egyptian habitation," then their first-born sons would be slain by the slaughtering angel.

"In the writings of Moses we do not find a record as to the faithfulness of the children of Israel in the land of Egypt. Whether they were good or bad, Moses does not say. But here through Ezekiel {20: 1-8} we are told what they were. Not all of them, you note, were God-fearing people. This scripture makes clear that even when God called them to move out of the land of Egypt, the majority were unfaithful in their devotion to God."--2 Timely Greetings, No. 1:4 (bold emphasis, braces added).

As the "majority" of Israelites were unfaithful when Moses called them "to move out of the land of Egypt," which is a type (1 Cor. 10: 11--margin), so the "majority" of the antitypical Israelites (S.D.A.--9 Test. 164) who "retreated toward Egypt" (5 Test. 217), will also be "unfaithful in their devotion to God." They are, of course, the "Israel and Judah" whose "iniquity...is exceeding great" (Ezek. 9:9); and they will perish "in Egypt" (2 Tr. 45) by the slaughtering angels (Ezek. 9:8), as did ancient Israel's first born.

## WICKED ISRAELITES WHO DIE IN THE ANTITYPICAL PASSOVER

"The first born (firstfruits) who failed to paint the door post with the sacrificial blood in the first exodus, the type, perished. So any of the firstfruits of today who fails to comply with the demands of the message for today, will as certainly perish at the angel's slaughter weapons (Ezekiel 9:5,6)."--1 Timely Greetings, No. 31, pg. 9 (bold emphasis, braces added).

"With these solemn words the Lord warns that the slaughter (antitypical Passover--Testimonies, Vol. 5, pgs. 505, 211; Vol. 1, pgs. 190, 198) is to take place among those who are of the household of God, the church, for...the angels who execute this slaughter are to take away from the {S.D.A.} church the unrighteous {Israelites--grisled horses and 'passengers in the chariot' who follow them, including many Gentiles}..."--White House Recruiter, pg. 24 (bold emphasis, braces added).

The Bible (Ezek. 9:9) and the SRod message (1 T.G. 31:9) both agree that there will be other Israelites brought into the church, besides the 144,000; and most of them will die in the slaughter of Ezekiel 9 because of their sins. These facts prove that the "dead 'with' Davidians" cannot prove that there will only be a 144,000 Israelites brought into the church (chariot) and no more. Thus, they avoid the subject because they are terrified that their error will be exposed, when they are asked: "Who are the "Israel and Judah" whose "iniquity" is "exceeding great" (Ezek. 9:9)?" Since they dare

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not answer and say that these are the sins of the 144,000 Israelites, then they must admit they are dead wrong, because other Israelites will be brought into the Laodicean church (chariot) besides the 144,000; some of which will be saved as “passengers in the chariot,” while the majority of them, along with many Gentiles, will die in this slaughter because of their exceeding great “iniquity.”

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### **WICKED GENTILES WHO DIE IN THE SLAUGHTER--CLASS NO. 2 Chapter 8**

In the parable of Mt. 13:24-30, 36-43, Jesus (the “man”) sowed “the good seed” (the wheat) into the Jewish church (Mt. 13:24), which represented “the call of the Apostles, and the Gentiles” (2 S.R. 227). But sometime after the Apostles and the Spirit-filled Christians died off, then “men slept,” wherein Satan was allowed to sow the “tares” into the Christian church (Mt. 13:25), which represented the wicked (Jews and Gentiles) who professed to be Christians. And during the Dark-Age period, Satan sowed many pagan-Gentiles into the Christian church to destroy her, which he could not do by “oppression” through persecutions and martyrdom.

“So, seeing the results of his oppression, he quickly changed his tactics....Just as soon as Satan caused his agents {Gentile pagan-heathens} to cease oppressing the Christians, and to start fellowshiping with them, he beguiled them into thinking him their friend. Thus being eased of his persecution, they fell asleep spiritually; and while they slept, he sowed the tares...Yea, he made a complete turnabout and even compelled the heathen {pagan Gentiles} to join the church...”--2 Answerer Book, pgs. 10, 11 (bold emphasis, braces added).

“When the old dragon saw that he could not overthrow that spiritual house by persecution, he reversed the scheme and employed his power to undermine the apostolic foundation by donatives

and various inducements to the {Gentile} pagans in favor of the Christians. As the pagans {pure Gentiles} rushed to join the church, the current of apostasy turned against the Christians. Instead of the church Christianizing the world, the world paganized the church.”--2 Shepherd’s Rod, pg. 135 (bold emphasis, braces added).

Besides the unconverted Gentile pagans who united with the Christian church, there were many apostate Jewish-Christians and pagan-Gentiles who married each other; they represent the “tares” sown by Satan (C.O.L. 71). Also, there were many other faithful Jewish-Christians who married faithful Christian-Gentiles; they represent the “wheat” sown by Christ. As a result the Jews “...gradually lost their racial distinctiveness, until finally they altogether ceased to be called Jews....” (9 Tr. 50). And the descendants of these mixed Jew-Gentiles continued down through the Christian era until the last days. Today, there are a few pure Jews and many pure Gentiles in the S.D.A. church (chariot), but the greater percentage of them are mixed Jew-Gentile Christians, because those “... who are taken as Gentiles, are but unidentified descendants of ancient Judah, Israel, and the Jewish Christians {who married Gentiles}.” (2 T.G. 6:16--braces added). This mixture of Jews, pagans, Gentiles, and Christians makes it impossible for a Davidian to know if he is pure Gentile descent, or Jew-Gentile mixed (unless he is pure Jew). Only God knows where he was born, what blood line he came from, if it was pure or mixed; and then classify him as a Jew or a Gentile.

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Though the Bible does say that many of the wicked in God’s church “Judah and Israel” (Ezek. 9:9; 9 Test. 164) will be slain in the slaughter, there must, however, be Gentiles who will also be slain. Therefore, it is obvious that before the slaughtering angels begin to slay the wicked ministry (Ezek. 9:6) in the Laodicean church, they will be told not only to slay the hypocritical Israelites (class no. 1--see 39:3), but also the hypocritical Gentiles (class no. 2--see 39:4),

who are symbolized by grised horses, because "...grised (an indefinite color, neither black nor white) symbolizes ministers that are neither true Christians nor true Gentiles--hypocrites" (2 T.G. 22:21). Moreover, this slaughter of the hypocritical Gentile ministers (grised horses), and also the Gentile laymembers ("passengers" who follow them), is proven by the ancient "passover."

## HEBREWS MARRIED EGYPTIAN GENTILES

In the type, there were many pure Egyptians (Gentiles) who died by the hand of the slaughtering angel (Ex. 12:29). But there were also some Israelites who married Egyptian (Gentile) wives (P.P. 260), because they were "unfaithful in their devotion to God" (see 40:6); and they either lived together in a Hebrew home or in an Egyptian habitation. Now if these "unfaithful" Israelites lived in a Hebrew home, then they would not have put the blood on their door post (Ex. 12:23), and their first-born child (part Gentile and part Hebrew) would be slain. But if they lived together in an Egyptian habitation on the night of the "passover" slaughter, then the Hebrew and his children (part Gentile and part Hebrew) would also be slain (see 40:3). This type proves that today, during the antitypical passover (slaughter of Ezek. 9), there will be two classes (see 39:3) of hypocrites who will be slain among the ministers (the grised horses) and also the laymembers (the "passengers in the chariot" who follow them). They are pure Jews and Jew-Gentiles mixed (class no. 1--see 39:3), and the pure Gentiles (class no. 2--see 39:4).

However, those Israelites today who will be saved as pure Jews and Jew-Gentiles mixed (8 Tr. 8:1, 9:3; 10:0), would be those chosen by God to be the 144,000 bay-horse Israelites (class no. 3--see 39:6), and the "passenger" Israelites who go "with" them (class no. 4--see 39:7). These two classes will be studied together in this book, because the Bible and the SRod message refers to them as God's people "in Zion" and "in Jerusalem."

## ISRAELITE SAINTS--144,000 AND THOSE 'WITH' THEM--CLASS NOS. 3, 4 Chapter 9

Though there are some pure Jews and many Gentiles brought into the S.D.A. church (chariot) today, the majority are the Jew-Gentiles who look like Gentiles, because they have Gentile blood flowing in their veins. They are, however, classified as Israelites in God's sight, because their Gentile blood is mixed with Jewish blood; and that is why many of them who look like Gentiles will be "gathered from almost every nation," and sealed as one "of" the 144,000 bay horses.

"Thus just as obvious as strange is the fact that no one today but the recognized Jew can vouch for his ancestry, with the result that the 144,000 can be gathered {into the Laodicean church, after which they will go to the front of the chariot as bay horses--see 35:1} from almost every nation, kindred, tongue, and people, and yet be of the sons of Jacob."--8 Tract pgs. 9, 10 (bold emphasis, braces added).

"Let Leah represent the true church of Christ (Seventh-day Adventists); Rachel, a sister church, but not the true (Protestant); Zilpah and Bilhah, the world (religious and irreligious). These are the mothers of the 144,000, and the way they (144,000) are gathered. But while the twelve tribes came from many mothers, they were begotten by the same father. So with the true--the 144,000 {bay horses}. While they are gathered from all churches and the world, they must be brought into one church {S.D.A. chariot}, at the same period of church history, by the same message (the third angel's message)."--1 Shepherd's Rod, pg. 62 (bold emphasis, braces added).

"Since...God has preserved the genealogy of the chosen branch of the human race...He must, then, for a consistent reason, also have preserved the identity of the elect today {the 144,000 bay horses--2 Tr. 39, 65}. And this, we see, is precisely what He has done in His

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designating the lineage of the 144,000, as ‘of all the tribes of the children of Israel.’ Rev. 7:4. And though we know not what we are {pure Gentiles, pure Jews, or Jew-Gentiles}, and cannot ever of ourselves tell, the One Who knows all about us, even to the last hair of each head, knows our precise ancestry {Jewish or Gentile}, although those of us who are to be gathered from the seed of Jacob are, says the prophet, ‘as the sand of the sea,’ whereas, comparatively speaking, the identifiable {pure} Jewish race of today is but a handful to the nations...”--8 Tract, pgs. 10, 11 (bold emphasis, braces added).

Thus, its the Jewish blood in the veins of the Gentile-looking Davidians that classifies them as Israelites in God’s sight; and because they are “lineal descendants of Jacob” (8 Tr. 8), they are chosen by God to be one “of” the 144,000 bay horses from the 12 tribes of Israel (class no. 3--see 39:5). However, the living Davidians (Jew-Gentiles) who are “passengers in the chariot,” and who are not chosen as one “of,” do not die as the “dead ‘with’ Davidians” teach; instead, God chooses them as one “with” the 144,000 (class no. 4--see 39:6).

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### **LIVING DAVIDIANS--ONE “OF” OR ONE “WITH” THE 144,000**

“Remember, too, that you {living Davidians} are candidates for the first fruits, to be either one with {living or dead}, or one of the 144,000 {who never die}, that you are to be without guile in your mouths (Rev. 14: 5).”--1 Timely Greetings, No. 4, pg. 27--Aug. 31, 1946 (bold emphasis, braces added).

All living Davidians are “candidates” to be one “of” or one “with” the 144,000, and they believe that those “of” are the 144,000 bay horses (2 Tr. 39); but not the “dead ‘with’ Davidians,” because they do not believe there are two classes of Davidians (living and dead) who go “with” the 144,000. They believe those “with” the 144,000 are resurrected dead Davidians only, because they

say all Davidians must die, except the 144,000. But this is only a “theory.”

“No candid Bible student would build a theory {that all Davidians must die, except the 144,000} upon an interpretation that would lead him to set aside all other scriptures on the subject. He will seek to make his final analysis in such a way as to be in perfect harmony with all of them {which would include the bay horses and the living ‘passengers in the chariot’}, or else confess that he does not have the light on the subject.”--3 Answerer Book, pg. 53 (bold emphasis, braces added).

Its obvious that their “theory” cannot harmonize with the SRod message, because their “final analysis” does not lead them to conclude that the “passengers in the chariot” must be both living and dead Davidians who will go “with” the 144,000 bay horses. To deny this fact, and teach that all Davidians out of the entire CHURCH (chariot) must die, except the 144,000, is to teach their modified version of the S.D.A. false premise that all saints out of the entire WORLD must die, except the 144,000 (see 29:4). Both premises, of course, are unscriptural, and are not supported by the SRod message, which says:

“Your knowledge of these things, though, will not benefit you if you do not make a desperate effort to be one of {the living}, or one {of the living or dead who go} with the 144,000.”--2 Timely Greetings, No. 4, pg. 15 spoken Aug. 30, 1947 (bold emphasis, braces added).

By harmonizing this statement with the bay horses and “passengers in the chariot,” it means we are to “make a desperate effort” to be sealed, escape the slaughter, and live “to be one of...the 144,000” (the bay horses), or live to be “one with the 144,000,” or die and be one “with” them after being resurrected (see 84:3--WHR 46). The “dead ‘with’ Davidians,” however, say the “passengers” are resurrected dead Davidians only (see 24:1), so as to make you think that the above statement means this: “All Davidians must make a desperate effort to live and be one ‘of’ the 144,000, or make

a desperate effort to die and be one 'with' them"! (see 25:3) Thus, their theory does not include living the Davidian "passengers in the chariot."

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## **144,000 BAY HORSES TAKE CHARIOT OF PASSENGERS TO KINGDOM**

The SROD message says that today "...the bay horses, the Davidian Seventh-day Adventists' ministry, are coming to the front....getting ready to take the chariot" (2 T.G. 22:24). But they have not as yet taken control of God's church (the chariot); it is to be later that "the bay horses... take over the chariot at the appointed time;..." (2 Tr. 43). That "appointed time" will be after the angels of Ezek. 9:5, 6 have slain both the grisled horse leaders, as well as the laymember "passengers in the chariot" who have followed them; which can only leave alive both the 144,000 bay horses and all those who will go "with" them (the remaining "passengers in the chariot" who follow them). And that, of course, will be the "appointed time" wherein "...the bay alone are to possess the chariot {with its living passengers} and take it from Egypt to the promised land" (2 Tr. 45--bold emphasis, braces added).

Some "dead 'with' Davidians," however, try to refute this fact by teaching that the chariot is empty, because they think the "passengers" are all dead! A comparison between the red and the bay horses (Zech. 6:2, 3), clearly indicates that an empty chariot can go nowhere, for the obvious reason that "...the red horses were martyred and went nowhere so far as their final destination is concerned" (2 Tr. 27); which proves that the S.D.A. church (chariot) could go "nowhere" "with" the 144,000 bay horses, if the "passengers" in it were also dead! This obvious fact proves conclusively that the passengers can not be dead Davidians in the chariot before the slaughter of Ezek. 9, because they will not be resurrected until after the 144,000 bay horses take control of the chariot, and pull it "from Egypt to the promised land" (2 Tr. 45), and stand on Mt. Zion (see 84:3 WHR 46--this will be studied later). Therefore, these Davidian

passengers can only be the living laymembers of the "eleventh-hour...laymen's movement" (2 T.G. 43:9), being led by the bay horses who were also laymembers in the chariot, and who are today "coming to the front" (2 T.G. 22:24). That is the very reason why the SROD message says this: "To be sure, 'this movement' (chariot) {of the living passengers} is destined to go forward triumphantly, but only behind the leadership of the bay horses" (2 Tr. 57--bold emphasis, braces added). This proves conclusively that those Davidian passengers in the laymen's "movement (chariot)" are alive, not dead, because they are "brands" who will be saved from death.

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## **LIVING SAINTS (BRANDS) PLUCKED OUT OF THE FIRE**

"The apostles and the prophets not only withstood opposition from their own brethren, but they even gladly died for their white garment. You {living Davidian 'candidates' who are to be one 'of' or one 'with' the 144,000--see 1 T.G. 4:27}, though, are not now asked to give up your life, but to save it. The 'tables' are now reversed. The Lord will not permit you to be consumed by the flame. He is to rescue you {the bay horses and the 'passengers in the chariot'} as a 'brand plucked out of the fire.' {meaning that you will not die}... This is indeed the laymen's movement {chariot--2 Tr. 57} that shall finish the gospel work."--1 Timely Greetings, No. 8, pgs. 23, 25 (bold emphasis, braces added).

A "brand" is a "charred piece of wood" (Webster's Dictionary) that has not burned to ashes. And the fact that the SROD message applies this to Davidians, is clear proof that the 144,000 bay horses, and the living "passengers" from the laymen's "movement (chariot)" who will go "with" them, are both represented as the "brands" that have been charred by the fires of persecution (1 Pet. 4:12), but will not die as martyrs (burned to ashes), because they will be "plucked out of the fire" before they are killed by the wicked. This proves that those Davidians in the laymen's movement (chariot) can not be dead, as the "dead

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‘with’ Davidians” are trying to make us believe.

They say: “The angels slay the grisled horses and all ‘passengers in the chariot,’ which only leaves a 144,000 bay horses; after which all the dead Davidians will be raised to life again in the special resurrection, wherein the 144,000 bay horses take them in the chariot to the promised land.” But the SRod message says that it is after the 144,000 have already taken the chariot of living passengers to the promised land, and stood on Mt. Zion, that all of these dead Davidians will be resurrected (class nos. 6 and 7--studied later)!

Others say the passengers in the fourth chariot are the great multitude, which is not true, because the “‘fourth chariot,’ the last of the chariots, is symbolical of the S.D.A. church--the Laodicean” (2 Tr. 36), not the churches of Babylon from where the great multitude come out of. Thus, there are two groups of passengers in the chariot, who are taken by the 144,000 bay horses from two different places at two different times, which cannot be merged together or confused with each other, as the “dead ‘with’ Davidians” do.

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### **PASSENGERS IN THE CHARIOT--TWO DIFFERENT GROUPS**

The “dead ‘with’ Davidians” are well aware of the irrefutable fact that the SRod message plainly states that the 144,000 bay horses will take control of the chariot, and pull it on two different occasions, with two different groups of living passengers saved in the chariot:

The first group of “passengers” who are to be saved in the fourth chariot are those Davidians from the Laodicean (S.D.A.) church. The place where the grisled horses has led the S.D.A. church (chariot) is in the “south country”--Egypt, because “the danger of the ‘fourth chariot’ (the S.D.A.’s) is not going into Babylon, but rather into Egypt” (2 Tr. 48). The time is before the kingdom of God has been set up. These facts concerning the “first group” saved; and the “place” where they

are saved; also the specific “time” when they will be saved, should convince all the conscientious Davidians who really believes the SRod message, that the first time the 144,000 bay horses will take the laymen’s “‘movement’ (chariot)” (2 Tr. 57) “with” the first group of living passengers in it, is not to be from the territory of Babylon, but “from Egypt” (2 Tr. 45).

The second group of passengers who are saved in the chariot are the Protestant Christians and the heathens (1 S.R. 62; 12 S.C. 8:15)--the great multitude from the apostate churches as well as the world. The place where they will come from is the dominion of Babylon (12 Tr. 37). And the time is after the kingdom of God has been set up (2 T.G. 46:32). Thus, the 144,000 bay horses are to take the chariot “to and fro through the earth” (Zech. 6:7), to gather in the great multitude, not from Egypt, but from Babylon. Again, these facts concerning the “second group” saved; the “place” where they are saved; also, the “time” when they are saved, should convince any honest Davidian who believes all the SRod message that the 144,000 bay horses will take the chariot of “passengers” the second time from Babylon.

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### **144,000 TAKE CHARIOT TO KINGDOM, THEN WALK TO AND FRO**

Yet, in spite of the fact that these “dead ‘with’ Davidians” know about these two groups of passengers in the chariot (which the SRod message teaches irrefutably), they deliberately teach error to the Davidians when they say this: “As soon as the angels have slain the grisled horses and all of the ‘passengers in the chariot’ who follow them, then the 144,000 bay horses who are left do not take the chariot ‘from Egypt to the promised land’ (2 Tr. 45) first, but will go directly to Babylon and ‘walk to and fro through the earth’ (Zech. 6:7) to gather passengers, the “great multitude” (Rev. 7:9), into the chariot, and take them to God’s kingdom.” Their object, of course, in teaching this error, is to make others believe that there will be no living Davidian passengers

in the chariot, who escape the slaughter and go "with" the 144,000 bay horses to the kingdom (see 13:10), which must be before the great multitude will be gathered during the time the bay horses are to "walk to and fro through the earth."

After Sis. E.G. White had her first vision of "the living saints, 144,000 in number" (E.W. 15) in 1844, the S.D.A. "church came into existence in 1845" (1 S.R. 75). And even before the 1888 message was rejected (1 S.M. 234,235), their leaders retreated "toward Egypt" in 1882 (5 Test. 217) as grisled horses who pulled the Laodicean chariot (2 Tr. 35) for "its work of gathering souls" (2 Tr. 26)--the 144,000 (8 Tr. 48), and the resurrected ones who are to go "with" them (2 S.M. 263); but they failed (2 T.G. 2:17, 23). Therefore, the Lord sent the S.Rod message in 1929 (1 S.R. Tr. 10) to seal the 144,000, and those "with" them.

## 144,000 "SOUGHT" FIRST

By that message, a few Davidians were called of God as the "first of the first fruits" (1 T.G. 23: 9). They were given a command to "Go" and "work within the Seventh-day Adventist denomination" (L.D.--preface), and "strictly confine" their activities there until the sealing is over, because "...the lost sheep of the house of Israel' (Mt. 10:5) must be sought first" (2 Ans. 62). Therefore, they "sought first" to begin to gather the 144,000 bay horses solely from the S.D.A. church (chariot) in Egypt, the "south country" (2 Tr. 48), who have been and are still coming "to the front" (see 34:3), as well as to gather all the living Davidian "passengers in the chariot" who will go "with" them, both of which will never die.

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## GREAT MULTITUDE "SOUGHT" AFTER KINGDOM SET UP

However, at the same time, "...as the angel, speaking in prophetic past, explained: they 'sought to go that they might walk to and fro through the earth' Zech. 6:7" (2 Tr. 43). That is, even before the time they were to actually "walk

to and fro through the earth," they knew that they were "...not only to bring the light of God to the Denomination where the "first-fruits" (the 144,000--Rev. 14:4)...are, but even to bring the same light to the second fruits, to the great multitude...(Rev. 7:9)." (1 T.G. 46:6). This means, of course, that before the slaughter has begun, the Davidians of today are still obeying the command to "Go," and work "strictly" within the S.D.A. church (chariot) to get the 144,000 and those "with" them, whom they have "sought first" from "the lost sheep of the house of Israel" (2 Ans. 62); but while they are doing this work, they know that one day (after the slaughter) they will also teach the same message to the great multitude in Babylon, who will get into the chariot as the second group of "passengers." This proves, then, that the 144,000 bay horses will take the first group of living Davidians as "passengers in the chariot," not from Babylon, but from the south country--Egypt (see 2 Tr. 48:2), where the S.D.A. church (chariot) is today.

Therefore, since the grisled-horse hypocrites (2 T.G. 22:21:5), and the wicked "passengers in the chariot" who follow them, have rejected the truth of the great multitude, they will all die by the hand of the slaughtering angels of Ezek. 9; after which the 144,000 bay-horse Davidians will stand on Mt. Zion in God's kingdom, wherein their "...commission at last is to go, not to many nations, but to all nations" (2 T.G. 15:8). "Then as soon as they are told to 'Go,' they will unhesitatingly and speedily move on 'to and fro through the earth' with the message of the hour, the Judgment for the Living" (2 T.G. 22:24), because the 144,000 "...bay horses alone take the chariot to its destination--'to and fro through the earth'" (2 Tr. 46), to gather the "great multitude" (Rev. 7:9) into the chariot. Therefore, these are the second group of "passengers in the chariot" who will come from Babylon, because at this time, which is after the slaughter, the 144,000 bay-horse Davidians are walking "to and fro through the earth," not walking in the "south country"--Egypt

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(2 Tr. 48) to work for the S.D.A. church (chariot) before the slaughter, where they “strictly confine” their activities.

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### **144,000 ON MT. ZION SEPARATES TWO LIVING PASSENGERS**

It is obvious, then, that this specific event--the 144,000 standing on Mt. Zion, is what separates the two different groups of living “passengers in the chariot.” They are repeated again in summary:

(1) The first group of living Davidians must be “passengers” in the Laodicean chariot when the 144,000 bay horses “take it from Egypt to the promised land” (2 Tr. 45), before they stand on Mt. Zion.

(2) The second group of living “passengers in the chariot” must be the great multitude who are gathered from Babylon by the 144,000 bay horses, at the time they are walking “to and fro through the earth” (2 Tr. 46), which is after they have already stood on Mt. Zion.

Furthermore, the event of the 144,000 standing on Mt. Zion not only separates these two living groups of saints from each other, but it also separates them from the dead saints (class nos. 6 and 7--studied later), because they are not to be resurrected until after the 144,000 stand on Mt. Zion (W.H.R. 46). Therefore, these resurrected saints can not be among the first group of living passengers in the chariot whom the 144,000 bay horses take to the kingdom before they stand on Mt. Zion; nor can they be among the second group of living saints, because these resurrected saints will come from the S.D.A. church (E.W. 285), not from the churches of Babylon.

The truth of the 144,000 bay horses and the living passengers who go “with” them, being saved from the S.D.A. church (chariot) is not new; it has always been in the golden bowl. But only Davidians who study (see 11:4) will see that besides Zechariah’s prophecy, Isaiah also proves

that the 144,000 and the passengers “with” them will be “princes and rulers” (4 Ans. 21) in the kingdom, who reside in two different locations, as is explained in the following two-part “Question No. 85” in the Answerer Book, No. 4, pgs. 20-22.

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### **“ARE ‘ZION’ AND ‘JERUSALEM’ THE SAME?”**

#### **“Question No. 85:**

“Please explain the difference between the terms ‘Zion’ and ‘Jerusalem’ of Isaiah 52:1 {first part of the question} and of Revelation 14:1 {second part of the question}.”--4 Answerer, pg. 20 (bold emphasis, braces added).

The fact that this SRod reference plainly stated that the question concerning “Revelation 14:1” is the “second reference in question” (4 Ans. 21:3), clearly indicates that “Question No. 85” is a two-part question. Thus, the first part of this question concerning Isaiah 52:1 will be explained in connection with the first passengers from the Laodicean church (chariot now in Egypt), which is before the slaughter; and then the second part of “Question No. 85” concerning Revelation 14:1 will be explained in connection with the second passengers from Babylon, which will be after the slaughter.

#### **FIRST PART OF QUESTION NO. 85**

### **ZION AND JERUSALEM FROM LAODICEAN CHURCH BEFORE THE SLAUGHTER**

#### **“Answer:**

“‘Zion’ and ‘Jerusalem’ of Isaiah 52:1 must represent people {of the S.D.A. church--chariot}, for it would be ridiculous to say to a hill and to a city, ‘Awake, awake, put on thy strength, put on thy beautiful garments.’”--4 Answerer Book, pg. 20 (bold emphasis, braces added).



## ZION AND JERUSALEM--PEOPLE

Today "The Spirit's Voice through Isaiah is now also crying aloud: 'Awake, awake ...O Zion;...O Jerusalem...'" (1 Ans. 73). "Hence God's plea to His church is now ringing throughout the land, saying, 'Awake, awake;...O Zion;...O Jerusalem...'" (1 T.G. 3:15). And through whom is the Spirit's Voice crying aloud? "...the announcement of the separation of the saints from the sinners originates with the eleventh-hour servants {Davidians}, and...they are to cry aloud and say {to the S.D.A in Zion}, 'Awake, {and again to other S.D.A. in Jerusalem} awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth {after they awake} there shall no more come into thee the uncircumcised and the unclean.' (Isa. 52:1);..."--2 Timely Greetings, No. 43:11 (bold emphasis, braces added).

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### AWAKE ZION--THE GENERAL CONFERENCE LEADERS

### AWAKE JERUSALEM--THE LOCAL CONFERENCE LEADERS

This Zion and Jerusalem must "now" (today) apply to two "peoples" of the S.D.A. church (chariot) before the slaughter, because the SRod message quotes Isaiah 52:1 (1 T.G. 38:22) and says that the "people" represented as: (1) "Zion"--the "General Conference" leaders (1 T.G. 38:23), and (2) "Jerusalem"--the "local conference" under-rulers (1 T.G. 38:23), are ministers called by God to "awake" (14 Tr. 23, 24). They are not only the "angel of Laodicea" ministers (Rev. 3:14) who are to buy oil (11 S.C. 3:10:3) "eyesalve" (truth--Rev. 3:18; 1 T.G. 8:19) for themselves and the laity, but they are also "Esauite" ministers (12 S.C. 5:17). The Davidians, however, are the "Jacobite" laymembers (12 S.C. 5:18), from whom will come the 144,000 bay horses and those "with" them--the living "passengers in the chariot."

"From one of these twins {Jacob, whose name

was changed to Israel} is to come the twelve tribes of the children of Israel--the spiritual children of Israel, the 144,000 firstfruits. When the time comes for the 144,000 to be born, the class represented by Esau {S.D.A. ministers} are to have first opportunity to realize the privilege of leading the 144,000 who are to usher in the Kingdom {Dan2:44} over which Christ is to rule."--12 Symbolic Code, No. 5, pg. 17 (bold emphasis, braces added).

"Seventh-day Adventists {grised horses and 'passengers'} are the only people and church that has ever been called Israel, who have the truth of health reform, and that would be in danger of selling their birthright for a bowl of pottage."--1 Shepherd's Rod, pg. 63 (bold emphasis, braces added).

"The tragic lesson is painfully conspicuous: The Esau class {the elders} who attend the duties of their office less than its sanctity demands {grised horses}, indifferently let it slip from their hands into the eager, reaching grasp of the Jacob class {the Davididan bay horses}, who do veritably appreciate and prize its obligations,..."--1 Shepherd's Rod Tract, pg. 28 (bold emphasis, braces added).

"The others, the older ones {Esauite S.D.A. ministers--the same as the grised horses}, whose right it was by birth to be the leaders of the 144,000 princes, standing with the Lamb on Mt. Zion, are going to {sell their birthright and} lose out {to the Davidian Jacobites--the bay horses}."--12 Symbolic Code, 5:18 (bold emphasis, braces added).

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### ZION AND JERUSALEM WHO WILL AWAKE

### ZION AND JERUSALEM WHO WILL NOT AWAKE

Therefore, because the General Conference leaders of "Zion," and the local conference under rulers of "Jerusalem" (both Esauites) are violating health reform, and are in danger of

## THE 144,000 & “THOSE WITH”

losing their birthright to the Davidian Jacobites, they are called by God to “awake” by accepting the Shepherd’s Rod message of Elijah the prophet-- “the feet of him that bringeth good tidings” (Isa. 52:7).

“Isaiah 52:7--”How beautiful upon the mountains are the feet of him that bringeth good tidings,...

“...For a similar statement in another scripture, let us read

“Nahum 1:15--”Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace!...In our study of this prophecy we learned that this happens when the Assyrian falls {see 30:3-6}, but the Lord’s call to the church in Isaiah 52 to awake comes first.”--12 Symbolic Code, No. 6, pg. 12 (bold emphasis, braces added).

Now since Isaiah 52:1,7 and Nahum 1:15 will be fulfilled “when the Assyrian falls,” which is before the kingdom has been set up, and since the S.D.A. leaders (Zion) and under rulers (Jerusalem) will not “awake,” by accepting the SRod message, then they will inevitably lose out to the Jacobites, the Davidians today who are the “first of the first fruits” (1 T.G. 23:9; L.D. pg. 3). They will have the privilege of leading the rest of the 144,000 firstfruits (the bay horses) “to the front” (2 T.G. 22:24). Then after the grisled horses (Esauites) and the “passengers in the chariot” who follow them have been slain, the 144,000 bay-horse Jacobites will take all the Davidian “passengers” left alive in the chariot “to the promised land” (2 Tr. 45) “to usher in the kingdom” (12 S.C. 5:17). And so the 144,000 Davidians (bay horses) who “heed” the call to “awake” (14 Tr. 22:1), will take the places of the General Conference leaders (“Zion”) who did not awake, and stand on Mt. Zion as “princes” (see 53:5; 30:5); while the living Davidian passengers who also “heeded” the call to “awake,” will take the places of the local Conference underrulers (“Jerusalem”) who did not awake, and they will dwell in Jerusalem as “lesser rulers.” Now to continue on with 4 Answerer Book, pg. 20.

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“On ancient Zion’s exalted hill stood the palace of the king, ‘and the rulers of the people dwelt at Jerusalem: the rest of the people also cast lots, to bring one of ten to dwell in Jerusalem the holy city, and nine parts to dwell in other cities.’ Neh. 11:1. So the royal family resided on Mount Zion, and the lesser rulers and other government representatives dwelt in Jerusalem proper.”--4 Answerer, pg. 20 (bold emphasis, braces added).

The purpose of the above paragraph is to show the places where the ancient kings and under rulers of Israel had dwelt, which will be the same places where the kings and under rulers from modern Israel (the Laodicean chariot) will also dwell, as indicated in the next paragraph.

“The call, ‘Awake, awake; put on thy strength, O Zion {the General Conference}; put on thy beautiful garments, O Jerusalem {the local conferences},’ is applicable to the Laodicean church {the ‘movement (chariot)’--2 Tr. 35,57}, 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 {of the SRod message before the slaughter and}, put on strength by separating from the wicked, and put on the beautiful garments by turning to righteousness, are those {the two leaders} who will, in the ‘latter days,’ make up Zion and Jerusalem--the princes {144,000 bay horses who stand on Mt. Zion} {see 53 par. 5} and rulers {the passengers ‘with’ them who dwell in Jerusalem} of the people in the Kingdom-church restored.”--4 Answerer Book, pgs. 20, 21 (bold emphasis, braces added).

Note that the call for the leaders of the “Laodicean church” (Zion and Jerusalem), and also the laity to “awake,” is before the slaughter, while the wheat and tares are still “commingled.” Thus, the “tares” who will not awake, would be the leaders (see 53:1) from Zion and Jerusalem (grisled horses) who will be slain first, after which the

"passengers in the chariot" who follow them will be slain (Ezek. 9:5, 6). The "wheat," however, who do "awake" will all be leaders, just as the inmates of the ark were (5 Tr. 43, 44). These two classes of Davidian leaders are represented as those of "Zion" who stand on Mt. Zion as "princes" (the 144,000 bay horses); and also those of "Jerusalem" who dwell in Jerusalem as the "rulers" ("passengers in the chariot" who are translated "with" the 144,000).

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Now since the 144,000 do not dwell in Jerusalem, but will stand on Mt. Zion, this proves there must be two classes of leaders (Zion and Jerusalem) from the "Laodicean church" (4 Ans. 20, the chariot--2 Tr. 36), because ancient Mt. Zion was in Jerusalem, which was the capital city of Judah. Therefore, it must be the people of today from "Laodicea" who will make up antitypical "Judah" (14 Tr21); and, according to Isaiah 52:1, some of them, represented as "Zion" (144,000 bay horses) and "Jerusalem" (the passengers in the chariot), will "awake." This awakening takes place before the "Loud Cry" begins, so says 1 Tract, pg. 26 after Isaiah 52:1 was quoted.

## THE CALL TO AWAKE IS NOT DURING THE LOUD CRY

"This rousing alarm {to awake in Isa. 52:1} must sound before probation closes {for the S.D.A. church--chariot}, for it could do no good afterwards, indeed could be but a mockery then. Neither could it {the alarm to awake} apply to the time of the 'Loud Cry' {after probation closes for the S.D.A. church}, for the {purified} church is not then asleep {and in need of being told to 'awake'} and without the 'beautiful garments:'..."--1 Tract, pg. 26 (bold emphasis, braces added).

The SRod states that the call to "Zion" and "Jerusalem" in Isaiah 52:1 to "awake" must be "people" (4 Ans. 20) of the "Laodicean church," who are now in "Egypt" (2 Tr. 48); and 1 Tract, pg. 26 confirms this fact by stating that "this rousing

alarm" does not "apply to the time of the 'Loud Cry'" for the great multitude who are in Babylon! This proves, then, that those who "awake," are to be the 144,000 who come "to the front" (2 T.G. 22:24) of the chariot as bay horses, and the "passengers in the chariot" who go "with" them, which is before the slaughter, and the "time of the 'Loud Cry'" (1 Tr. 26). This is the answer to the first part of "Question No. 85" concerning the symbolic Zion and Jerusalem leaders of Isaiah 52:1.

But after the leaders ("Zion" and "Jerusalem"-gristed horses) and "passengers" who follow them are slain (they did not "awake"), then those left (who did "awake") will be the 144,000 bay-horse "princes" who stand on Mt. Zion, and the "passengers" who go "with" them will be the "rulers" who dwell in Jerusalem (4 Ans. 21). The second part of "Question No. 85" in connection with Revelation 14:1, which concerns a literal "Zion" and "Jerusalem," is to be studied next.

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## SECOND PART OF QUESTION NO. 85

### LITERAL ZION AND JERUSALEM DURING THE LOUD CRY

"Now as to the meaning of the two terms, {literal} 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."--4 Answerer Book, pg. 22 (bold emphasis, braces added).

The Zion and Jerusalem of Revelation 14:1 are literal places, and cannot represent "people" (4 Ans. 20) as does the symbolic Zion and Jerusalem of Isaiah 52:1; otherwise we must say the 144,000 bay horses will not stand on literal "mount Sion," but on people! This proves conclusively that the two classes of "people" from Laodicea (4 Ans. 20)

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are the 144,000 “first fruits” and those “with” them who will dwell in literal Zion and Jerusalem.

“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.’ Mt. 13:39. Obviously, then, those who were seen after them, the ‘great multitude... of all nations’ (Rev. 7:9) {during the Loud Cry}, are none other than the second fruits of the harvest, some of whom will dwell in Jerusalem.”--4 Answerer Book, pg. 22 (bold emphasis, braces added).

Note that two truths are taught in 4 Ans. pgs. 21, 22: (1) the Davidians from Laodicea represented as symbolic Jerusalem before the “Loud Cry” begins (1 Tr. 26), are to go “with” the 144,000 as “passengers in the chariot” to dwell in literal Jerusalem as “rulers” in the kingdom of God; (2) after the “Loud Cry” begins, “some” of the great multitude will be leaders (12 S.C. 2:21) who also “dwell in Jerusalem.” However, since the “dead ‘with’ Davidians” cannot harmonize 4 Answerer Book, pgs. 20-22 with their false idea that all Davidians must die except the 144,000, they have a problem, because they do not accept two classes of living Davidian leaders from Laodicea (4 Ans. 20,21). Thus, they can only accept the symbolic Zion (in the first part of “Question No. 85”), as being the 144,000 leaders (the bay horses) from Laodicea, because they know that the 144,000 are (in the second part of “Question No. 85”) to become the “princes” who will stand on literal Mt. Zion in the kingdom of God.

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### THREE IRREFUTABLE FACTS

Their problem is with the first part of “Question No. 85” concerning the symbolic Jerusalem, which they say does not represent the “people” (living Davidians) from Laodicea who will dwell in literal Jerusalem (see 55:3), but are “some” of the great multitude (4 Ans. 22). The following facts prove that the “dead ‘with’ Davidians” (see 29:4) are dead wrong:

(1) The symbolic Jerusalem represents the Davidians from “the Laodicean church” (4 Ans. 20:7), who are the first to dwell in literal Jerusalem; whereas “some” of the great multitude from the churches of Babylon (4 Ans. 22:1) will dwell there later.

(2) The symbolic Jerusalem represents Davidians before the slaughter (4 Ans. 21); whereas “some” of the great multitude who also dwell in literal Jerusalem is after the slaughter (1 T.G. 21 pg. 20).

(3) The Davidians (symbolic Jerusalem) awake before the “Loud Cry” begins (1 Tr. 26; 1Ans82); whereas “some” of the great multitude dwell in literal Jerusalem after the “Loud Cry” has begun.

### CONFESS THEIR ERROR, RETRACT THEIR MODIFIED FALSE PREMISE

The “dead ‘with’ Davidians” (see 29:4) received a deadly wound when they rejected the truth of the saints saved “with” the 144,000; it will eventually destroy them, because it cannot heal while these three facts irritate their wound. It could be healed if they confessed that their error, “All Davidians must die, except the 144,000,” is founded upon a modified version of the S.D.A. false premise which they are to retract.

However, if they did that it would prove that their rebellion against God’s Association at Salem was unjustified; and that they have no right to exist as an association (see 28:5). It is for this reason that they are terrified of the truth in 4 Answerer Book, pgs. 20-22, and they avoid it like the plague. But if they are challenged to give an explanation, some of them (in desperation) try to refute what this Answerer Book teaches by quoting an early 1935 SRod statement, and then say this: “We will ‘stand’ on what it says”!

“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.”-- The Symbolic Code, Vol. 1, No. 15 (September 15, 1935), pg. 9.

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Even though the foregoing statement is a part of the SRod message (based upon Elijah's understanding at that time), no honest Davidian who really believes all that it teaches would dare take a stand upon this statement alone, and disregard any later statements; because he knows that as more light was unfolded to the prophet, he would update it in later publications with inspired statements on the subject as the truth progressed, which is seen in these three examples:

### HONEST DAVIDIANS STAND ON LATER STATEMENTS, NOT EARLY ONES

(1) In 1930 he wrote (1 S.R. 133) that the special resurrection takes place in the 7th plague (as he understood it before truth was unfolded to him); but in 1947 he wrote that it takes place before probation has closed (2 T.G. 7:14). Now on which of these two statements do the "dead 'with' Davidians" stand? Would they dare disregard his later 1947 statement and take a stand solely upon his earlier 1930 statement? The answer: Yes, if it suits their false ideas!

(2) In 1932 he wrote (2 S.R. 161, 162) that the "stone" represents the second advent of Christ (as he understood it before truth was unfolded to him); but in 1950 he wrote that the stone represents God's kingdom. (2 T.G. 46:29). Now on which of these two statements do the "dead 'with' Davidians" stand? Would they dare disregard his later 1950 statement and take a stand solely upon his earlier 1932 statement? Answer: Yes, if it suits their false ideas! Isn't that why they misinterpret what he wrote about the stone? (see 27).

(3) In 1935 he wrote (1 S.C. 15:9) that it was not known then that others besides the 144,000 would escape the slaughter of Ezek. 9 "with" them (as he understood it before truth was unfolded to him on this subject); but later in 1936 he wrote that there would be others who would also escape

the slaughter along "with" the 144,000, as noted below:

"All {Davidians and Seventh-day Adventists} that are found members in the faith up to the fulfillment of Ezekiel Nine {slaughter} will either receive the seal and be a part of or with the 144,000, or else be left without the seal and fall {die} under the 'slaughter weapons' of the 'five angels'."--2 Symbolic Code, No. 5, pg. 8:1 (bold emphasis, braces added).

Now on which of these two statements (1 SC 15:9 or 2 S.C. 5:8) do the "dead 'with' Davidians" stand? Would they dare disregard his later 1936 statement (2 SC 5:8) and also his 1944 statement (that others would escape the slaughter of Ezek. 9 and be "rulers" along "with" the 144,000 "princes"--4 Ans. 20, 21), and take a stand solely upon his earlier 1935 (1 SC 15:9) statement? The answer is: Yes, this is exactly what they have done, because it "suits" their "own ideas" (5 Test. 691) that all Davidians must die, except the 144,000 saints! Their foolish "stand" against the SRod's word is like the Jew's foolish stand against God's word, wherein they "stand" solely upon His early statements (Old Testament Scriptures) while disregarding His later statements (New Testament Scriptures)!

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### REJECTING PART TRUTH IS AS FATAL AS REJECTING WHOLE TRUTH

The "dead 'with' Davidians" (see 29:4) believe that their "stand" solely upon Elijah's earlier 1935 statement (1 S.C. 15:9), while they ignore or try to refute his 1936 statement (2 SC 5:8) and his 1944 statement (4 Ans. 20, 21), will justify their rejection of the living "passengers in the chariot" who are saved "with" the 144,000 bay horses. But they are dead wrong, because a rejection of one "part" of the truth found in the SRod message regarding any subject, is just as "fatal" as rejecting the "whole" truth, even though they may profess to believe it all!

## THE 144,000 & “THOSE WITH”

“Here is vividly seen that to accept one truth {144,000} but to reject the next {the living saints saved ‘with’ them}, profits one nothing.”--2 Timely Greetings, No. 11, pg. 10:0 (bold emphasis, braces added).

“If Satan cannot succeed to cry down the entire {SRod} message {that seals the 144,000}, he is happy if they reject just enough {those ‘with’} to cause them to doubt the words of the messenger {Elijah}.”--1 Symbolic Code, No. 4, pg. 1:3 (bold emphasis, braces added).

“Even as it is a blessed thing to accept the truth {sealing of the 144,000}, so it is a fearful thing to reject it. And rejection need not include all truth. To reject a part {those living Davidians saved ‘with’ the 144,000} may be just as fatal as to reject the whole {SRod message}. So all {Davidians} should beware.”--1 Shepherd’s Rod, pg. 160 (bold emphasis, braces added).

And why should they “beware”? Because all parts of the truth make up the “whole” truth; and by rejecting one “part,” they must reject other parts that deal with the same truth. Therefore, when they rejected one “part” of the truth from Isaiah 52:1 regarding those who will go “with” the 144,000, as explained in 4 Answerer Book, pgs. 20-21, so they must also reject a “part” of the truth from Isaiah 4:2,3 regarding those “with” the 144,000, as explained in White House Recruiter, pgs. 53, 54! This type of part-rejection (of which many Christians in Babylon are guilty) is just as “fatal” as rejecting the “whole” truth! Those Davidians, however, who would “beware” of this practice, will “let the Recruiter anoint their eyes so they may see” that while one “part” of truth (Isaiah 52:1) reveals two classes of Davidians in Laodicea (Zion and Jerusalem) who will “awake to the rousing call,” another “part” of truth (Isaiah 4:2,3) reveals that these same two classes in Zion and Jerusalem will escape the slaughter of Ezek. 9!

### 144,000 BAY HORSES ARE LEFT IN ZION

#### PASSENGERS IN THE CHARIOT REMAIN IN JERUSALEM

“...Let the Recruiter anoint their eyes so they may see that ‘In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel {God’s denomination of today}.

“And it shall come to pass, that he that is left in Zion [at headquarters] {the ‘future headquarters’--1 T.G. 25:6:1}, and he that remaineth in Jerusalem [in the church after the purification], shall be called holy, even every one that is written among the living in Jerusalem: when the Lord shall have washed away {by Ezek. 9} the filth of the daughters of Zion {144,000}, and shall have purged {by Ezek. 9} the blood of Jerusalem {those ‘with’ them} from the midst thereof by the spirit of judgment, and by the spirit of burning...’ Isa. 4:2-6.”--White House Recruiter, pgs. 53,54 (brackets added by Elijah) (bold emphasis, braces added).

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According to Elijah’s interpretation of Isa. 4:2-6, as written in the Recruiter, there are three important facts to be considered, in relation to Isaiah 52:1, the bay horses, and the “passengers.”

(1) Since this “Israel” (Isa. 4:2) represents “God’s denomination of today,” the S.D.A. church (9 Test. 164), also the “Laodicean church” (chariot--4 Ans. 20; 2 Tr. 36), and since this “Zion” (Isa. 4:2) whose “filth” is to be “washed away” is the same “Zion” who will “awake” (Isa. 52:1), and since this “Jerusalem” (Isa. 4:2) whose “blood” is to be “purged” is the same “Jerusalem” who will “awake” (Isa. 52:1), then they must represent two classes of Davidian saints who will escape the purification (the slaughter of Ezek. 9).

(2) Since those who are “left in Zion” (W.H.R. 53) at headquarters (1 T.G. 25:6:1) are to be leaders (see 53), and since those in “Zion” who “awake” (Isa.

52:1) are also to be leaders--"princes" (4 Ans. 21), then they must be the same as the 144,000 bay horses (2 Tr. 39).

(3) Since those that "remain in Jerusalem... in the church" are the laity, and since those in "Jerusalem" who "awake" (Isa. 52:1) are to become "rulers" (4 Ans. 21), then they must be the "passengers in the chariot" who will be the leaders that will go "with" the 144,000 bay horses (2 Tr. 45).

These three facts from the Recruiter are also repeated in The Symbolic Code, which quotes Isaiah 52:1 and correlates it with Isaiah 4:3-6. This proves that the "Zion" and also the "Jerusalem" of both Bible texts are the same "rulers" and "under rulers," each of which will become a "remnant" who will escape the slaughter of Ezekiel 9 (see 13:10).

## 144,000 BAY HORSES--A REMNANT LEFT IN ZION

### PASSENGERS IN THE CHARIOT--A REMNANT REMAINING IN JERUSALEM

"Awake, awake; put on thy strength [faith in the Word of God], O Zion [the rulers of the denomination]; put on thy beautiful garments, O Jerusalem [the under rulers], the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean [the sinners be put away forever] {by Ezek. 9}. Shake thyself from the dust; arise, and sit down [on thy God-given throne], O Jerusalem {and be sealed as those 'with'}: loose thyself from the bands of thy neck, O captive daughter of Zion {and be sealed as the 144,000}.' Isa. 52:1,2."--13 Symbolic Code 11:11 (brackets added by Elijah) (bold emphasis, braces added).

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"And it shall come to pass, that he that is left ["the remnant"--after the sinners are "cut off from among His people" in that day of cleansing--Judgment--(Leviticus 23:29)] in Zion, and he

that remaineth ["the remnant" derived by the cleansing] in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem. [Thus shall it be] When the Lord shall have washed away [cleansed] {by Ezek. 9} the filth of the daughters of Zion [the {Laodicean} Christian church {1 Ans. 8:2}, the mother of which was the ancient Jewish church], and shall have purged {by Ezek. 9} the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. And [after this purification takes place, then it is that] the Lord will create upon every dwelling place of Mount Zion,...' Isa. 4:3-6."--13 Symbolic Code, No. 11, pgs. 11, 12 (all brackets added by Elijah) (bold emphasis, braces added).

Note that this S Rod reference proves that the "Zion" and "Jerusalem" of Isaiah 52:1 and 4:2-4 are the same two "remnants," which represents two classes of Davidian "rulers" and "under rulers" from Laodicea (1 TG 38:23; 4 Ans. 20, 21; W.H.R. 53) who will escape the purification. It also says that the Zion and Jerusalem of Isaiah 52:1 are from the "holy City"--the church (Mt. 27:53; 5 Tr. 111), which today is the "Laodicean church" (4 Ans. 20); and that the "daughters of Zion" of Isaiah 4:4 is the "Christian church," because the Jews and also the Gentiles in the days of the Apostles who became Christians descended down through the Christian era until the latter days (1 T.G. 6:25). Today, they are in "The Laodicean church, the last of the seven churches (Rev. 2, 3), being figurative of the Christian church in her last period, our time..." (1 Ans. 8:2).

But the "dead 'with' Davidians," do not believe that two "remnants" from the S.D.A. church will escape the slaughter, because they think all Davidians must die, except the 144,000. Therefore, they would say the "Christian church" (13 S.C. 11:11) must be all of the churches (Laodicea and Babylon); thus, they would say this: "The one 'remnant' (Zion) is the 144,000 saved from the 'Laodicean church' (4 Ans. 20), but the other 'remnant' (Jerusalem) are those saved from the churches of Babylon in the time of the Loud Cry!" (see 56:1,2; 57:3,4). They are dead wrong, of course, because 13 Symbolic

## THE 144,000 & “THOSE WITH”

Code 11:11 shows that before the “Loud Cry” begins, both “remnants” will escape the “purification,” the slaughter of Ezek. 9 (see 13:10), which cannot take place among the other Christian churches (1 T.G. 52:16).

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When these two texts (Isa. 52:1 and Isa. 4:2-4) are connected with Zech. 6, they prove that there will be two classes of Davidian “remnants” who escape the slaughter. One “remnant” is “Zion”--the 144,000 bay horses who pull the chariot to the kingdom to be “rulers” that stand on Mt. Zion (class no. 3--see 39:5), after which they will “arise and thresh.” The other “remnant” is “Jerusalem”--the “passengers in the chariot” who go “with” the 144,000 to be “under rulers” that dwell in Jerusalem (class no. 4--see 39:6; 43:3; 55:4).

### **ONLY THE 144,000 BAY HORSES (DAUGHTERS OF ZION) WILL THRESH**

“Not the daughter of Jerusalem, but the daughter of Zion {144,000 ‘bay horses’} is to do the threshing. And she has the promise of an iron horn--Divine power, the kind that does not break. Moreover she is promised hoofs of brass, a special and distinct message {1 T.G. 46:6:1} by which to beat in pieces many people; that is, she is with it to thresh and select the wheat from the chaff.”--1 Timely Greetings, No. 25, pg. 10 (bold emphasis, braces added).

If there was no “Jerusalem,” the SRod message would not have indicated this fact by saying “not the daughter of Jerusalem” but “Zion” is to thresh. It is obvious, then, that the “Zion” who will “awake” (4 Ans. 20), and the “Zion” who are the “remnant” that escape (see 13:10) the “purification” (13 S.C. 11:11) and then stand on Mt. Zion, and also the “daughter of Zion” who are to “thresh the mountains” (Isa. 41:15; 2 T.G. 9:12), and gather in a great multitude of saints--the “wheat” (1 T.G. 25:10), are the same as the 144,000 bay horses who will take “with” them the “daughter of

Jerusalem” as “passengers in the chariot” unto the kingdom of God.

### **THE 144,000--A SPECIAL CLASS OF SAINTS**

The “dead ‘with’ Davidians” try to refute this fact by pointing to the “stone” on the chart, and quoting such statements as this one: “...there will be only 144,000 ‘cut’ by God’s own might and taken to Mt. Zion,...” (11 S.C. 12:26--see 27:1,2). But it refutes nothing. It simply proves that the 144,000 are special saints, because only they stand on Mt. Zion; only they are “kings and priests” (5 Test. 475); only they are “men wondered at” (5 Test. 476; 1 T.G. 8:25); only they “learn” the “song of Moses” (Rev. 14:3; G.C. 649; 2 S.R. 172), and only they will “arise and thresh” (Mic. 4:13).

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However, even though the message does teach more about these special saints (144,000), this does not mean we should ignore or try to disprove the fact that the “Jerusalem” who will “awake” (see 55:1-3), and the “Jerusalem” who escapes the slaughter (see 56:4, 5), and the “daughter of Jerusalem” who will not be given “a new sharp threshing instrument” (see 59:2), are the same living Davidian “passengers in the chariot” who are to go “with” the 144,000 bay horses from Egypt to the kingdom (see 48:2), as the “inhabitants...of Jerusalem.”

“When the present controversy over the {Shepherd’s Rod} message of the hour is ended, then those who survive the purifying process, the Judgment for the living {slaughter of Ezek. 9--12 S.C. 3:19,20} in the house of God {S.D.A. church} (1 Pet. 4:17), the cleansing of the sanctuary (Dan. 8:14), will be {two classes of living saints--Davidians who will be} the inhabitants of Zion {the only place where the 144,000 will stand} and Jerusalem {the place where those ‘with’ them will dwell--see 56:1}, the members of the church, the body of Christ.”--1 Timely Greetings, No. 29, pg. 10 (bold emphasis, braces added).



In the kingdom the 144,000 bay horses will stand on Mt. Zion, and the "passengers in the chariot" will dwell in Jerusalem. Then the dead saints from Laodicea will be resurrected (see 51:2), after which "the daughter of Zion" (the 144,000) will be given "a new sharp threshing instrument" (see 63:2) to preach the gospel to the "great multitude" in Babylon; and they will have others to help them. That is, when they take the chariot to "walk to and fro through the earth" (see 50:1,2), it will not be empty because of this reason: The "work" of saving souls will "not cease with this life," for even though the faithful S.D.A. and Davidians may die and "rest in the grave," they will be resurrected "in the kingdom of God" to take up their work of saving souls "once more" (see 20:1), along with living "passengers in the chariot."

Thus both living and resurrected dead Davidians will be "passengers in the chariot" when the 144,000 "bay horses alone take the chariot to its destination--'to and fro through the earth'" (see 50:1) to "thresh the mountains" (2 T.G. 9:12), because its obvious that a "movement (chariot)" (2 Tr. 57; 1 T.G. 8:25:4) without any living passengers in it can go "nowhere" (see 46:2).

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Moreover, the number of saints swells from 144,000 to 200 million "gospel workers" (5 Tr. 91) or "leaders" (12 S.C. 2:17); so 144,000 subtracted from 200,000,000 equals 199,856,000 saints who join "with" the 144,000 as "passengers in the chariot." They are living and dead saints from Laodicea and many from Babylon, "some of which will dwell in Jerusalem" (see 57:3), who go "with" the 144,000 to gather a great multitude. Therefore, the "leaders" in Laodicea who escape the slaughter will be two living classes: (1) The 144,000 numbered Israelites (the bay horses) which John "heard" (class no. 3--see 39:5); and (2) the unnumbered Israelites (the "passengers in the chariot")--the "others" which John did not hear (class no 4--see 39:6).

## NUMBERED ISRAELITES WHICH JOHN HEARD

"This class of saints {who are defiled with 'women'} must be those who have at one time been married to some unchristian mistress, a heathen church, and who consequently are not descendants of either Jacob or the Christian church. So there are to be two harvests--one from the church and one from the world: the record {Rev. 7:4-8} of the former {harvest in S.D.A. church}, mentions only Israelites, the 144,000 {bay horses--2 Tr. 39--which John heard}, those not defiled with women, though it {former record (Rev. 7:4) of 144,000} does not say that there may not be others {passengers in the chariot which John did not hear}; while the record {Rev. 7:9} of the latter {harvest in the world}, however, definitely embraces a 'great multitude' from all nations, which must necessarily be both undefiled and defiled ones--Jews and Gentiles."--9 Tract, pg. 56 (bold emphasis, braces added).

There are two harvests recorded in Revelation 7. By comparing the prophecies of John with Zechariah, we see (from the above quote) that the "former record" (Rev. 7:4) includes two classes of saints gathered from the S.D.A. church (the chariot) during the first harvest: (1) the 144,000 bay horses (see 35:2,3) which John "heard;" and (2) the passengers in the chariot (the "others") which John did not hear. As for the "latter" record (Rev. 7:9), they are the "great multitude" gathered from the world during the second harvest. But the "dead 'with' Davidians" refuse to accept the "passengers in the chariot" who go "with" the 144,000 bay horses; and neither will they accept the "others" who go "with" the 144,000 Israelites. Thus, they teach two errors in a vain attempt to contradict this truth."

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Error No. 1: Before Elijah the prophet came, Seventh-day Adventists concluded that only 144,000 would be saved out of the entire WORLD (see 17:3), because that is all John "heard" (Rev. 7:4). However, in spite of the fact that after Elijah came and corrected this error in 9 Tract,

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pg. 56, some of the “dead ‘with’ Davidians” still teach a modified version of this same error (see 29:4) when they say this: “Only 144,000 is to be saved out of the entire CHURCH, and no others will be sealed ‘with’ them, because John heard no others.” But they do not realize that John could not hear the number of the 144,000 if they were unnumbered! That is why he only “beheld” the unnumbered great multitude. Thus, he recorded these Israelites only because he “heard” their exact number--144,000! And since there are “others” to be sealed “with” them who are unnumbered, but which he did not hear, then the only way that the Davidians could possibly know about them, is for the SRod message to state that John’s record “does not say that there may not be others” who will be sealed “with” the 144,000! But the “dead ‘with’ Davidians” do not believe this statement. Thus, they do not believe that the Davidians are all “candidates” (see 45:1) to be sealed as one “of” the recorded numbered living saints--the 144,000, or be sealed as one of the unrecorded unnumbered living saints who go “with” them--the “others;” both of which are sealed, not in the world, but in the S.D.A. church, in order to escape the slaughter!

Error No. 2: There are some “dead ‘with’ Davidians,” however, who readily admit that “others” are to be sealed along “with” the 144,000, but they still teach their modified version of this same error in another way, by saying that the “others” are the great multitude who are sealed “from the world;” but they are dead wrong, because 9 Tract, page 56 plainly states that the “others” are sealed “from the church” (see 65:2)! Furthermore, the Davidians know that John “beheld” the great multitude (Rev. 7:9), so they are not ignorant of these saints, as they are of the “others.” Therefore, it was necessary for the SRod message to tell the believing Davidians about the “others,” while at the same time it rebuked the “dead ‘with’ Davidians” who deny the “others,” by stating that John’s record of the 144,000 first fruits (the bay horses) “does not say that there may not be others” (“passengers in the chariot”) “with” them; because they are the unnumbered living Davidians which John did not hear, who

do not come “from the world,” but only “from the church.”

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### UNNUMBERED ISRAELITES WHICH JOHN DID NOT HEAR

The “dead ‘with’ Davidians,” however, have forgotten, ignored, or overlooked the fact that other prophets wrote about the 144,000 (and also those “with” them) besides John; two of which are Zechariah and Isaiah. And their prophecies must all be harmonized together (see 45:3), because “In the Revelation all the books of the Bible meet and end” (A.A. 585). Therefore, Zechariah’s bay horses (Zech. 6:3, 7) and Isaiah’s “Zion” (Isa. 4:3) both “meet and end” in the Revelation, and that is the reason why they symbolize the living numbered saints--the 144,000 which John “heard” (see 32:4; 54:5). Also, Zechariah’s “passengers in the chariot” and Isaiah’s “Jerusalem” (see 46:1; 62:1, 2) both “meet and end” in the Revelation, and that is the reason why they symbolize the living unnumbered saints--the “others” which John did not hear (those living saints who go “with” the 144,000). It is obvious, then, that the SRod message does not base its interpretation of the unnumbered “others” solely upon the logic of that which John did not hear, but also upon Zechariah and Isaiah’s prophecies, which both “meet and end” with John’s prophecy, and which both proved conclusively that there has to be “others” besides the 144,000, who will be sealed “from the church”!

### SUMMARY OF CLASSES STUDIED SO FAR

There are seven classes of Seventh-day Adventists who are the Israelites and the Gentiles (see 39:3-9) being brought into the Laodicean church (the chariot), four of which have already been studied. They are:

**Class no. 1**--The wicked Israelites in the Laodicean church (chariot) who will die in the slaughter of Ezekiel 9 (see 41:1-3).

**Class no. 2**--The wicked Gentiles in the Laodicean church (church) who are also to die in the slaughter with them (see 43:1).

**Class no. 3**--The living numbered 144,000 Israelites in Laodicea (bay horses--Zion) which John "heard" who do not die (see 65:2).

Class no. 4--The living unnumbered "others" (Israelites) in Laodicea ("passengers in the chariot"--Jerusalem) which John did not hear who are to go "with" the 144,000, and who will not die (see 55:3).

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## GENTILE SAINTS--PASSENGERS IN THE CHARIOT--CLASS NO. 5 CHAPTER 10

### THE 144,000 ARE NOT PURE GENTILES

The next class to be studied will be the pure Gentiles in Laodicea who also go "with" the 144,000, and who are not to die--class no. 5.

"...nowhere in the Scriptures is there to be found even the remotest suggestion that the 144,000 are {made of pure} Gentiles. On the contrary, Revelation 7:4-8 states specifically that the 144,000 are made up of twelve thousand from each of the tribes of 'the children of Israel.'...And the Gentiles, let it be remembered, are not of the twelve tribes, but of many nations!"--5 Answerer Book, pg. 90 (bold emphasis, braces added).

Though most of the 144,000 Davidians will be made up of Israelites whose blood is mixed with Gentile blood (see 37:1-4), they cannot be made up of pure Gentiles. Therefore, besides the two classes of living Israelites--"Zion" (the 144,000, class no. 3--see 39:5) and "Jerusalem" (the "passengers" that go "with" them, class no. 4--see 39:6), who are being brought into

the Laodicean church (chariot), there must be the living Gentiles (class no. 5--see 39:7) who will also go "with" the 144,000. The "dead 'with' Davidians," however, believe that only 144,000 out of the entire CHURCH will be saved (based upon a false premise--see 24:3); thus, they teach the error that God only brings the righteous Israelites into the S.D.A. chariot, and that Satan only brings in wicked Gentiles who will all die in the slaughter, which leaves only the 144,000 (see 36:3). It is for this reason that they say this: "There cannot be pure Gentiles (class no. 5--see 39:7) who will go with the 144,000, because there is no type for Gentiles being saved 'with' the 144,000." They are dead wrong, of course, because there is the type of the ancient passover, which proves that Gentiles will be saved from the antitypical passover (slaughter of Ezek. 9) who will go "with" the 144,000, as the SRod message teaches.

## TYPE OF GENTILES SAVED WITH ISRAELITES

"We shall endeavor to bring enough evidence in this study to show that Israel's experience in Egypt is a photograph {or type--1SR68:0} of Israel the true (the 144,000) in the Seventh-day Adventist church."--1 Shepherd's Rod, pg. 67 (bold emphasis, braces added).

While in Egypt, Joseph was honored by Pharaoh and told to store up much corn to feed the Hebrews (Israelites) and the Egyptians (Gentiles) with corn (Gen. 41:53-57) during the famine. "Joseph was a representative of Christ (P.P. 369), because "Joseph typified Christ" (1 S.R. 68). He was honored by Pharaoh, who "represents the apostles' church, or organization" (1 S.R. 69). He fed the Christian Israelites with spiritual corn (the truth) "from the great storehouse (the Bible)" (1 S.R. 70), and also the Gentiles (antitypical Egyptians); for "The Egyptians can not represent anything else but the Gentiles in the days of the apostles." (1 S.R. 71).

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This antitypical feeding of the spiritual "corn" (truth) "from the great storehouse (the Bible)"

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(1 S.R. 70) has continued on down through the Christian era until the latter days, wherein a new antitypical Pharaoh (organization) arose in the land of Goshen, Egypt. “Seventh-day Adventists only can fulfill the type, for just at this time they were called by a prophet of God, to organize a denomination,…” (1 S.R. 74). “The land of Goshen stands as a symbol of the United States of America in which the church came into existence.” (1 S.R. 76). This new Pharaoh of today (S.D.A. organization) “knew not Joseph” (Ex. 1:8) – a type of Christ – (see 68:5). “The meaning is that the leadership of this organization has left following their master, – ‘Christ’” (1 S.R. 77), and are “retreating toward Egypt” (5 Test. 217). They have set “taskmasters” over the laity, who beat their backs to force them to raise more money. “The taskmasters in this case could be none other than {S.D.A.}...’ministers who preach self instead of Christ.” (1 S.R. 78).

Pharaoh tried to drown all of the Hebrew male children in order to kill the Hebrew’s deliverer – Moses; but his daughter saved him from the Nile river (Ex. 2:1-10; 1SR89). When he was 40 he tried to deliver Israel by killing an Egyptian (Ex. 2:11-15) but fled into the wilderness for 40 years. Then God told him to return to Egypt, and He gave him a S.Rod (Ex. 4:1-4), a “symbol of his power” (P.P. 251), by which he was to deliver Israel (Ex. 4:29-31). When he cast it down before king Pharaoh, it became a live serpent (Ex. 7:10).

### ROD BECOMES SERPENTS (DAVIDIANS)

In 1930 The Shepherd’s Rod message came, and when it is revealed (cast down before Pharaoh – S.D.A. organization), it will also become serpents. This S.Rod message “cannot be anything else but some wonderful, plain, clear-cutting Bible truth which could not be contradicted. When it is revealed, it will produce serpents (people), or converts, by reformation.” (1 S.R. 95). These converts will be Israelites and Egyptians (the Gentiles); and they are Davidian Seventh-day Adventists. Some of the Davidian Israelites represented as “Zion” (see 61:3) are the living

numbered 144,000 bay horses (class no. 3 – see 39:5). Also some of the Davidian Israelites represented as “Jerusalem” (see 61:4), and some Davidian Gentiles represented as Egyptians are both living unnumbered “passengers in the chariot” (class nos. 4 and 5 – see 39:6,7).

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Later, after Moses’ S.Rod brought nine plagues upon Egypt; the tenth one was next – the passover slaughter. All the firstborn of both Israelites and Egyptians were to die if a lamb was not slain, and its blood put on the door post (Ex. 12:21-23) of a Hebrew house only; because “they were required to separate themselves and their children from the Egyptians, and gather them into their own house, for if any of the Israelites were found in the houses of the Egyptians, they would fall by the hand of the destroying angel.” (3 S.G. 224). But many Hebrews were “unfaithful...to God” (see 40:6). This was “...because of Israel’s departure from Him, – because of their disposition to marry with heathen nations, thus being led into idolatry, – that the Lord had permitted them to become bondmen” (P.P. 260). Therefore, because Pharaoh and almost all the Egyptians, as well as some Israelite husbands who stayed in their Egyptian houses with their idolatrous Egyptian (Gentile) wives, had all refused to enter the houses of the Hebrews and eat the passover lamb with them on the night of the passover, then their first born children of pure Egyptians (Gentiles), along with the children of mixed Israelite and Egyptian parents “who was found in an Egyptian habitation was destroyed” (6 Test. 195; Ex. 12:29). And “...there was not a house where there was not one dead” (Ex. 12:30), because there could be first born children among the grandparents, their children, or grandchildren, whether they be pure Egyptian (Gentile) parents, or Israelite and Egyptian parents. But some first born of Egyptian parents (pure Gentiles), or first born of Israelite-Egyptian parents were not slain, because they left their Egyptian houses and entered the houses of the Israelites. The first born left behind were slain.

"There was quite a few of the Egyptians {Gentiles} who were led to acknowledge, by the manifestations of the signs and wonders shown in Egypt, that the God of the Hebrews was the only true God. They entreated to be permitted to come to the houses of the Israelites {faithful Hebrews} with their families, upon that fearful night when the angel of God should slay the first-born of the Egyptians. They were convinced that their gods whom they had worshiped were without knowledge, and had no power to save or to destroy. And they pledged themselves to henceforth choose the God of Israel as their God. They decided to leave Egypt, and go with the children of Israel to worship their God. The Israelites welcomed the believing Egyptians to their houses."--3 Spiritual Gifts pgs. 224,225; see P.P. 279 (bold emphasis, braces added).

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The fact that these Egyptian Gentiles, who "found shelter in the homes of Israel" to escape the passover slaughter, "were gladly welcomed" by the Israelites (P.P. 279), proves they had accepted the Hebrew faith. This irrefutable type establishes the antitype and it proves that besides the Israelites of "Zion"--the 144,000 bay horses (class no. 3--see 39:5), and the Israelites of "Jerusalem"--the "passengers in the chariot" who go "with" them (class no. 4--see 39:6), there will be pure Gentiles who will accept the Davidian faith, escape the slaughter, and become the "others" (see 65:2) who are also "passengers in the chariot" (class no. 5--see 39:7)! Were it not for this type, the SRod message could not include gentiles with the "wise virgins."

## 144,000 WISE VIRGINS, AND GENTILES "WITH" THEM

In Matt. 25:1 the "ten virgins" illustrates those in the S.D.A. church (chariot) who are spiritually asleep (Mt. 25:5). "They are called virgins because they profess a pure faith." (C.O.L. 406). At midnight

there is a "cry" given to awaken them (see 55:3); and "there is just such a 'cry' presented in 'The Shepherd's Rod,' Vol. 1 {on pg. 30}." (2 S.R. 182). "The five wise virgins were they who trusted in God and His word only;...They are God's servants, kings and priests--144,000 in number" (2 S.R. 185). They are also the 144,000 bay horses (see 32:4) who are laymembers coming "to the front" of the chariot (see 34:3) to take the places of the gristled horses (leaders) and the foolish virgins (laymembers). The "passengers in the chariot" who go "with" them must be the pure Gentiles (class no. 5--see 39:7), according to the type. This indisputable fact is also proven in 4 Answerer Book, page 35.

### "Question No. 92:

"The Shepherd's Rod,' Vol. 1, pg. 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 {in 1944 when Answerer Book, Volume 4 was copyrighted} the Denomination numbers 500,000?

### "Answer:

"Writing in 1930, the SRod was necessarily speaking in terms, not of the then unknown membership of today, but of 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' {the 144,000 bay horses} and 'foolish virgins'), yet as there are only 144,000 Israelities to be sealed {who only will stand on Mt. Zion--see 63:4), the number of the unsealed would have even then exceeded the number of the sealed.

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## WHEN THE WHOLE TRUTH IS MADE KNOWN

"In the final analysis, however, it is neither the SRod's purpose nor its intent to say just how

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many wise and how many foolish there will be in this first-fruit harvest {“from the church’only--see 65:2}, 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 {where many of the 144,000 are also gathered--see 44:1, 2}.”--4 Answerer Book, pgs. 34,35 (bold emphasis, braces added).

The SRod message said in 1930 that the five wise virgins represented the 144,000 (1 S.R. 30). In 1932 it said they were “144,000 in number” (2 S.R. 185). In 1944 it said they are sealed in the S.D.A. church “from the tribes of Israel” during the “firstfruit harvest.” (4 Ans. 35). And it also said that “when the whole truth is made known...a considerable number from the Gentile nations” would be included along “with” the five wise virgins, but not a part of them, because the 144,000 are not pure Gentiles (see 68:2). Though the parable of the “wise virgins” (144,000) does not mention them, like Daniel’s “stone” (see 27:2), yet the SRod message shows these Gentiles included “with” them, as it includes passengers in the chariot “with” the 144,000 bay horses (see 32:4).

Thus, when the “dead ‘with’ Davidians” say this: “Only 144,000 will be saved out of the entire CHURCH, because all the others must die,” they cannot be teaching the whole truth (see 60:2). The whole truth includes pure Gentiles (antitypical Egyptians--see 70:2) in the “firstfruit harvest,” as “passengers in the chariot” (class no. 5--see 39:7) who go “with” the 144,000 bay horses (wise virgins). And since these pure Gentiles are not descendants “of the long lost tribes of Judah and Israel” (see 37:1), then obviously they can not be the Jew-Gentile Israelites from “Jerusalem” (class no. 4--see 39:6), who are also “passengers in the chariot” (see 61:4).

Some of the “dead ‘with’ Davidians” deny the SRod’s 1944 statement, when they “stand” on its 1935 statement, which says this: “If others from within the S.D.A. denomination besides the 144,000 should escape, it is not known to us.”

(see 58:6); while they ignore where it said: “All...members...will...be a part of or with the 144,000, or...fall {die} under the ‘slaughter weapons’ of the ‘five angels’” (see 13:10). Their purpose, of course, is to refute 4 Ans. Book, pg. 35, which proves that Gentiles will go “with” the 144,000. Some of the others do not take such a foolish “stand” (see 59:4); yet, they try to refute it another way.

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They say this: “Those from the ‘Gentile nations’ included with the 144,000 wise virgins are the ‘great multitude,’ because God saves no Gentiles from Laodicea” (see 40:1). Since, however, there are two harvests (see 65:3): (1) the 144,000 first fruits “from the church,” and (2) the “great multitude” second fruits “from the world” (1 Tr. 20), then when they say the “Gentile nations” (4 Ans. 35) included with the 144,000 wise virgins “in the firstfruit harvest” is the great multitude, they add second fruits with first fruits, which nullifies the second fruits, and makes them all first fruits! Therefore, the SRod’s use of these two words, “Gentile nations,” does not always mean a great multitude; because the 144,000 and those “with” them are also gathered from the “Gentile nations”!

### 144,000 GATHERED FROM GENTILE NATIONS INTO S.D.A. CHURCH

The fact that the 144,000 are not all pure Jews, because they are “not necessarily of the present identifiable Jewish stock” (8 Tr. 8:1), is proof that they are not all gathered from the Jewish nation only, but from “many... nations” (see 16:1). And though it is a fact that when the SRod message came to seal the 144,000 in 1930, some of them were born into the S.D.A. church, yet, their forefathers originally came from the “Gentile nations” outside the church. This irrefutable fact is proof that the majority of the 144,000 in “Zion” (see 61:3) and those “with” them in “Jerusalem” (see 61:4) are to be the Jew-Gentiles (see 37:1) who have come out of “many” Gentile nations into the S.D.A. church, from the Protestant churches

and the "world (religious and irreligious)" (see 44:1-3).

Now since most of the 144,000 (Jew-Gentiles) are to come from the "Gentile nations" into God's church, then will the "dead 'with' Davidians dare say that the 144,000 are part of the great multitude, because they both come from the Gentile nations? Indeed not! This proves that they are dead wrong! Therefore, they must confess that the "Gentile nations" included "with" the 144,000 wise virgins are the pure Gentiles gathered "in the first-fruit harvest" (see 72:1) "from the church," which is before the slaughter begins; and also that the pure Gentiles of the great multitude are gathered into God's kingdom during the second fruit harvest "from the world" (see 65:2), which is after the slaughter (1 Tr. 20).

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Other "dead 'with' Davidians," however, who do admit that the pure Gentiles included "with" the wise virgins are not the great multitude Gentiles, say that these Gentiles must be Assyrians who get into the chariot after the slaughter. Why? Because they believe that no Davidian Gentiles will be saved from the S.D.A. church (see 40:1); and that is why they teach that there will be no living Davidian 'passengers in the chariot' who go 'with' the 144,000 bay horses (see 33:4). But 4 Answerer Book, pg. 35 proves conclusively that they are dead wrong, because it definitely states that there will be living Davidians in the church (the chariot) from the "Gentile nations" (class no. 5--see 39:7) who are to go "with" the 144,000 wise virgins "in the first fruit harvest," which must take place before the slaughter of Ezekiel 9. Therefore, in desperation they try to refute this fact by saying that those from the "Gentiles nations" are other Assyrians who will get in the chariot after the slaughter.

## **ASSYRIAN GENTILES WHO GO 'WITH' THE WISE VIRGINS**

The type of ancient Assyria is interpreted by

The Shepherd's Rod message, which clearly identifies antitypical Assyria or the Assyrians as the "Protestant nations" (14 Tr. 34; 12 S.C. 1:6), as well as the "English-speaking Christian world" (1 T.G. 23:6). (Read the book entitled, *The Fall Of The Protestant Nations*," pgs. 46 and 189. To order your copy, click on the "ORDER FORM" at the end). Many of these Assyrians are pure Gentiles who are "defiled with women," because they are in the world, and are not members of God's church (S.D.A.). However, since 9 Tract, pg. 75 says that God will finish "His work by the English-speaking world," and since many of the Davidians are English-speaking (and others not speaking English who join with them to help do their work), then they must, of course, be the Assyrians who are "not defiled with women," because they are members of God's S.D.A. church--chariot (see 44:1-3).

A good example, which proves this most obvious fact, was Paul the Apostle who was a Roman Jew, because he was a Jew born as a Roman citizen (Acts 22:27); so it is also the same in our day. There are some Davidians (pure Jews, or pure Gentiles, or Jew-Gentile mixed), who, being born as Assyrian citizens, will be classified as Assyrian Israelites, or as Assyrian Gentiles. This is proof that before the slaughter begins, three classes of English-speaking Assyrians (and non-English included) will become Davidians: (1) The pure Jews and Jew-Gentiles mixed who are in "Zion" as 144,000 (wise virgins) bay horses (class no. 3--see 39:5); (2) the pure Jews and Jew-Gentiles mixed who are in "Jerusalem" as "passengers in the chariot" (class no. 4--see 39:6); and (3) pure Gentiles (Assyrians) included "with" the 144,000 "wise virgins" (see 74:1), who are also "passengers" (class no. 5--see 39:7). However, after they escape the slaughter and the bay horses "take over the chariot" (2 Tr. 43), more Assyrians (during the "time of transition") get into the chariot as "passengers," and go "with" them to the kingdom.

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These facts prove that even though the "dead 'with'

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Davidians” are right when they say this: “After the slaughter, many Assyrian Gentiles will join ‘with’ the 144,000 during the ‘time of the transition’ while Assyria is falling,” they are dead wrong when they say this: “Prior to the fall of Assyria, there will be no Assyrian Gentiles (4 Ans. 35) who will join ‘with’ the 144,000 ‘wise virgins’ (bay horses) as ‘passengers in the chariot’ before the slaughter.” The reason they say this is because they do not want any living Gentile-Assyrians as “passengers” in the chariot before the slaughter of Ezek. 9. Therefore, they are dead wrong, because the SRod message says this:

### MESSAGE OF JONAH FOR THE ASSYRIANS

“Our message {of the ‘Shepherd’s Rod’} for the present is in two sections, two divisions: (1) the message to the church and (2) the message to Nineveh {‘or Assyria’--11 S.C. 8:12}. In other words, we {Davidians} have the message of Elijah {for Seventh-day Adventists} and also the message of Jonah {for Assyrians, the ‘English-speaking Christian world’--1 T.G. 23:6}.”--11 Symbolic Code, No. 8, pg. 11 (bold emphasis, braces added)

“Now we may ask when did Jonah’s message {2nd division of the SRod} arrive in America?--Jonah’s message was one to Nineveh exclusively, and the only message to Nineveh {‘or Assyria’--11 S.C. 8:12} today is that contained in the Truth given in “War News Forecast,” Tract No. 14. There is no other message to Nineveh. And bear in mind that the {S.D.A.} church is not Nineveh.”--11 Symbolic Code, No. 8, pg. 10 (bold emphasis, braces added).

When will we teach the “message of Jonah”? After World War II is resumed (2 T.G. 41:16) the Assyrians of the “English-speaking Christian world” (1 T.G. 23:6) will be urging the Assyrian Confederacy (12 S.C. 1:9; 13 S.C. 1:6); wherein the “vanguard” Davidians (see 32:1) who now teach the “message of Elijah” to Seventh-day Adventists (see 49:3), will teach it in connection with the “message of Jonah,” because they are to “oppose” (13 S.C. 3:8) the Assyrian Confederacy (Isa. 8:11, 12). They warn them not to join it, because God is

with them (Isa. 8:10), which “happens when the Assyrian falls, but the Lord’s call to the church in Isaiah 52 to awake comes first” (see 54:4) by a great revival and reformation among Seventh-day Adventists (see 30:6). This will cause many of the “passengers in the chariot” to see that God is with these few first-of-the-first-fruit Davidians (see 31:1); and they will accept the SRod message, become Davidians, and then come “to the front” of the chariot (see 34:3) to make up the remainder of the 144,000 bay-horse (wise virgins) Israelites.

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### FIRST GROUP OF ASSYRIAN GENTILES BEFORE THE SLAUGHTER

At the same time (while the Confederacy is still being urged during the time of war) the first-of-the-first-fruit Davidians will also proclaim the “message of Jonah” to Nineveh, the capital city of “Assyria” (see 75:2) in opposition (13 S.C. 3:8) to the Assyrian Confederacy; wherein they will tell the Assyrians that they must not join it (Isa. 8:11,12). And many of these Gentiles will accept the SRod message, and also become Davidians. This is positive proof that they must be the first group of Assyrian Gentiles saved, being the “considerable number from the Gentile nations” who are included “with” the 144,000 “wise virgins” in the “first-fruit harvest” (see 72:1), for these two reasons:

(1) This harvest will take place before the slaughter of Ezekiel 9, while both revival-and-reformation messages of “Elijah” and “Jonah” are bringing salvation to Seventh-day Adventists and the Assyrian Gentiles, which is to conclude at the time Assyria is falling (see 30:6).

(2) When the two messages are finished, the slaughter begins while Assyria is losing the war (being “crushed”) as the SRod message says:

“Here in prophetic utterance {Nah. 1:15} is...a promise to purify the church when modern Assyria {Protestant Nations--14Tr34} is being crushed {losing the war},...while the powers of earth are engulfed in a gigantic war {World War II



resumed--2 T.G. 41:16}, the wicked in the {S.D.A.} church shall be cut off {die in the slaughter of Ezekiel 9},...--14 Tract, pg. 22 (bold emphasis, braces added).

"At the time God's purifying fire is in Zion {the place where the 144,000 stand} and His purifying furnace is in Jerusalem {the place where the 'passengers in the chariot' who go 'with' them will dwell--61:2-4}, the Assyrian will pass over to his stronghold for fear, and his princes shall be afraid of the ensign. From this we can see that Nineveh will not lose out completely when she loses {the war} in Palestine. She is to lose out in Palestine first and then flee to her stronghold. This has reference to the time when the Kingdom is set up before the scarlet-colored beast comes, before the woman rules the beast. Indeed, this prophecy is talking about Assyria, not Babylon. It shows that Assyria will lose out in the promised land before she loses her stronghold. The Kingdom, then, is to be established before the complete fall of Assyria takes place."--13 Symbolic Code, No. 1, pgs. 30, 31 (bold emphasis, braces added).

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## SECOND GROUP OF ASSYRIAN GENTILES DURING THE TRANSITION

Therefore, it is obvious that the Assyrian Gentiles who became Davidians after they heard the "message of Jonah," are included "with" the 144,000 bay horse "wise virgins;" and they will both escape the slaughter while Assyria loses the war and flees to her "stronghold." Then the 144,000 bay horses will "take the chariot to the Promised Land" (2 Tr. 45); and there will be "passengers in the chariot," which will not only include the "Jerusalem" Davidians (class no. 4--see 57:4; 39:6), but also the first group of Assyrian Gentile Davidians (class no. 5--see 39:7; 72:1). And then on their way to the kingdom of God, while it is being set up there with the presence of a "Lamb" who will stand on Mt. Zion (Rev. 14:1), and while the Assyrians of the "English-speaking Christian world" are also coming to their complete end in the "time of transition,"

the second group of Assyrian Gentiles will "join" the 144,000 bay horses and get into the chariot and go "with" them to the kingdom, as the SRod message plainly teaches:

"It is Nahum's prophecy, the message contained in Tract 14, WAR NEWS FORECAST, that is to bring salvation to antitypical Assyria. She will not be saved from the nations not defeating her, for they will. But in her defeat she will be brought to repentance and be reconciled to God and be saved.... And not only is antitypical Assyria to be saved, but 'Egypt' also is at last to be saved...."--11 Symbolic Code, No. 8, pgs. 12,13.

"And it shall come to pass in that day, that the great trumpet shall be blown, and they {second group of Assyrian Gentiles} shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem. Isa. 27:13."--11 Symbolic Code, No. 8, pg. 13 (bold emphasis, braces added).

"It is the great trumpet of the twenty-seventh chapter that will save them. It may be that there will be many from 'Assyria' and 'Egypt' that will join the 144,000 and go {'with' them} to worship the Lord in the holy mount at Jerusalem. Since Isaiah says they were ready to perish, it may happen just at the making up of the image of the beast, or just in the time of transition when the world emerges from the 'Assyrian' period {when the 'Protestant nations' are ruling--14 Tr. 34} and enters the period when 'Babylon the Great' rules."--11 Symbolic Code, No. 7, pg. 23 (bold emphasis, braces added)

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## SUMMARY OF TWO GROUPS OF ASSYRIANS

The first group of Assyrians from the "Gentile nations" (4 Ans. 35) who are included "with" the 144,000 bay horse "wise virgins," in the "first-fruit harvest" (see 72:1) as the "passengers in the chariot," are those who will not join the Assyrian Confederacy (Isa. 8:9,11,12) after they heard the

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“message of Jonah” (see 75:2), which is during the war before the slaughter; because this slaying takes place later while Assyria is being “crushed” (see 76:2). Then after the slaughter, the reign of antitypical Assyria (leopard-like beast) will fall completely and “pass off” (12 S.C. 1:9), and antitypical Babylon (the scarlet-colored beast) will rise to power (12 S.C. 1:11); while at the same time the kingdom of God is being set up (12 S.C. 1:11:4). These major events will take place during the “time of transition” (11 S.C. 7:23) while the 144,000 bay horses are on their way to the kingdom; wherein the second group of Assyrian Gentiles will “join the 144,000” (see 77:4), and get into the chariot “with” the other Israelite “passengers.”

These facts prove that the “dead ‘with’ Davidians” are dead wrong in their teachings of 4 Answerer Book, pg. 35, because some of them ignore the first group of Assyrian Gentiles who are included “with” the 144,000 “wise virgins” before the slaughter, while others merge them with the second group of Assyrian Gentiles who will “join the 144,000” (11 S.C. 7:23) after the slaughter. And they do not understand that by doing this, they are unwittingly saying that none of the Assyrian Gentiles will hear the “message of Jonah,” which is to warn them not to join the Confederacy during the war, because it cannot be preached after the Confederacy is “broken in pieces” (Isa. 8:9) when Assyria is “being crushed” at the time of the slaughter (see 76:2)! Therefore, there must be two groups of Assyrian Gentiles, because the “message of Jonah,” which is to tell them not to join the Assyrian Confederacy (see 76:1) can only be preached to the first group! This proves that the first group of Assyrian Gentiles are included “with” the 144,000 “wise virgins” in the “first-fruit harvest” (see 72:1), which ends with the slaughter; whereas the second group of Assyrian Gentiles will “join the 144,000” after the slaughter, when the second-fruit harvest begins (3 Tr. 71:3; 1 Tr. 20:1--see 73:3).

Now to summarize the classes (see 39:3-9) already studied. We learned that after the slaughter of wicked Israelites (class no. 1--see

39:3) and wicked Gentiles (class no. 2--see 39:4), the 144,000 bay horses (class no. 3--see 39:5) will “take the chariot” (2 Tr. 45) of “passengers” to the kingdom, who are the “Jerusalem” (see 61:4) Israelites (class no. 4--see 39:6), and the Assyrian Gentiles (see 72:1) included “with” the “wise virgins” (class no. 5--see 39:7). Next, we are to study about the resurrected dead Davidians (class nos. 6 and 7--see 39:8,9)--those who will be resurrected to go “with” the 144,000 after they stand on Mt. Zion.

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### **RESURRECTED SAINTS--PASSENGERS IN THE CHARIOT--CLASS NOS. 6, 7 CHAPTER 11**

#### **TYPE OF THE SPECIAL RESURRECTION**

It was in 1844 that Sis. E. G. White had her first vision of the “living saints, 144,000 in number” (E.W. 15). Later, she stated that ancient Elijah was their type (P.K. 227); but she said very little or nothing at all about the type of the resurrected saints--the Israelites and Gentiles (class nos. 6 and 7--see 39:8,9) who go “with” the 144,000. In 1930, however, this type was revealed by Bro. V.T. Houteff in Volume 1 of The Shepherd’s Rod book:

“If Moses represents the general resurrection {second advent}, who, then, would represent the mixed, or special resurrection of Daniel 12:2? We have the one of Matthew 27:52,53. ‘And the graves were opened; and many bodies of the saints which slept arose. And came out of the graves after His resurrection, and went into the holy city, and appeared unto many.’--1 Shepherd’s Rod, pg. 47 (bold emphasis, braces added).

Most Davidians accept this resurrection to be a type of the saints who will be raised to life again in the special resurrection (Dan. 12:2,3), as those who go “with” the 144,000 (see 20:2). But not all of them believe (see 59:2) this resurrection of “wise” saints will take place during probationary time as the SRod teaches:

## NO SPECIAL RESURRECTION IN THE SEVENTH PLAGUE

"(4) That if the wise are from among the resurrected and turn many to righteousness {Dan12:3}, then they must be resurrected in probationary time, in time of salvation {not in the seventh plague}."--2 Timely Greetings, No. 7, pg. 14 (bold emphasis, braces added).

The Bible says that after the "wise" are resurrected, they are to "turn many to righteousness" (Dan. 12:3), which is proof that this resurrection does not take place in the seventh plague, because its too late to "turn" from sin and be saved. Yet, some Davidians still place this resurrection in the seventh plague, which they learned as former Seventh-day Adventists. And the reason they ignore this probationary word "turn" and place this resurrection during the seventh plague, is because of what Great Controversy says on page 637:2 (1944 Ed.)! Only key thoughts of three paragraphs on this page are quoted below.

"...Great hailstones, every one 'about the weight of a talent,' are doing their work of destruction....

"Graves are opened, and 'many of them {SDA and Davidians} that sleep in the dust of the earth... awake, some to everlasting life, and some to shame and everlasting contempt.'..."--Great Controversy, pg. 637. (bold emphasis, braces added).

"Thick clouds still cover the sky; yet the sun now and then breaks through, appearing like the avenging eye of Jehovah."--Great Controversy, pgs. 637,638.

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Most readers understand that the first paragraph refers to the seven last plagues, because it mentions "hailstones," which are to fall during the seventh plague (Rev. 16:21); and that the third paragraph continues on with the destructive work of the plagues. But not too many have noted that paragraph two appears

to have been inserted, because it interrupts the sequence of thought, and implies that the special resurrection takes place in the seventh plague. If this is true, then it appears that the publishers may have tampered with the writings of the Spirit of Prophecy, by either changing the wording of certain paragraphs, or by adding or deleting a whole paragraph, in order to lead the reader to accept that which they would have them believe! The following comparison is a good example of a deliberate alteration of the writings of the Spirit of Prophecy:

### AN ORIGINAL QUOTATION

"Furthermore, in the eighteenth chapter of the Revelation, in a message which is yet future, the people of God are called upon to come out of Babylon."--Great Controversy, pg. 383 (1888 edition) (bold emphasis added).

### THE QUOTATION ALTERED

"Furthermore, in the eighteenth chapter of the Revelation, the people of God are called upon to come out of Babylon."--Great Controversy, pg. 383:0 (1944 edition).

Since the words, "in a message which is yet future," were written in the 1888 edition, but are missing in the 1944 edition, it proves that these seven words were deliberately deleted from the paragraph. Furthermore, one whole paragraph in the tract, "A Word to the Little Flock," pg. 19, was deleted from the book--Early Writings, pg. 34. The missing paragraph in the book is seen in the tract quoted below.

### COMPARE "A WORD TO THE LITTLE FLOCK" WITH "EARLY WRITINGS"

The last sentence of the tract's top paragraph on page 19 states this: "They rose up and took counsel to rid the earth of us, thinking that then the evil would be stayed." Note the next paragraph of the tract, which is omitted in the book:

"I saw all that 'would not receive the mark of the Beast, and of his Image, in their foreheads or in

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their hands,’ could not buy or sell. I saw that the number (666) of the Image Beast was made up {in America, not in Italy where the Pope sits}; and that it was the beast that changed the Sabbath, and the Image Beast had followed on after, and kept the Pope’s, and not God’s Sabbath. And all we were required to do, was to give up God’s Sabbath, and keep the Pope’s and then we should have the mark of the Beast, and of his image.”--A Word to the Little Flock, pg. 19 (bold emphasis, braces added)

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Now notice that the tract and the book continue with the following paragraph: “In the time of trouble, we all fled from the cities and villages, but we were pursued by the wicked, who entered the houses of the saints with the sword...” (W.L.F. 19); this proves that the middle paragraph of the tract was deleted from the book--Early Writings, pg. 34.

These examples prove that it is not only possible, but even highly probable that paragraph two of the Great Controversy may have been inserted on page 637, which contradicts the Bible and the Spirit of prophecy; not because it concerns the special resurrection, but because it places this resurrection of the saints during the seventh plague, when it is impossible for them to “take up their work once more” (see 20:1) and “turn many to righteousness” (Dan. 12:3)!

“Your work, my work, will not cease with this life. For a little while we may {die and} rest in the grave, but, when the call comes {for the dead saints to be resurrected after the 144,000 stand on Mt. Zion--see 84:3}, we shall in the kingdom of God, take up our work once more {and ‘turn many to righteousness’}.”--7 Testimonies, pg. 17 (bold emphasis, braces added).

Therefore, the Bible (Dan. 12:3) and the “testimony of Jesus” (7 Test. 17) are not only in perfect harmony with each other concerning the time of this special resurrection, but they also agree that no man can be saved after the final probation

for the world has closed; wherein the state of the wicked and the righteous will always be the same for eternity: “He that is unjust, let him be unjust still:...and he that is righteous, let him be righteous still:...” (Rev. 22:11); because “The probation of all closes when the pleading for sinners is ended and the garments of vengeance are put on.” (2 Test. 691:1), after which the plagues begin to fall. Thus, its not likely that Jesus would contradict the Bible (Dan. 12:3) and His own Testimonies (7 Test. 17), by inspiring Sis. White to place paragraph two on page 637 of the Great Controversy, and lead Seventh-day Adventist to believe that the special resurrection takes place during the seventh plague! And since probation will close long before the seventh plague begins, then it is obvious that Jesus could not be in harmony with the Bible, and still say that the saints will be raised to life again in the special resurrection, wherein they will take up “their work once more” (7 Test. 17), when He knows that they cannot “turn many to righteousness” (Dan. 12:3) in the seventh plague!

These facts prove that paragraph two on page 637 of The Great Controversy makes the Spirit of Prophecy contradict the Bible concerning the time of the special resurrection. So whose word do we take? God’s Word in the Bible? or Jesus’ Word in the Spirit of Prophecy? Since Jesus said, “I and My Father are “one” (John 10:30), then they would not contradict one another! These facts leave the reader to choose one of two conclusions: (1) The paragraph in Great Controversy, pg. 637:2 belongs there, even though it is not yet understood. (2) Or this paragraph was inserted by the publishers.

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### TAKE THE BIBLE ABOVE THE SPIRIT OF PROPHECY

Now since no one knows for sure which is the right answer, then we must follow Jesus’ admonition in the Spirit of Prophecy to take His Father’s Word above His own word: “God’s Word is the unerring standard. The Testimonies are not to take the place of the Word....Our position

and faith is in the Bible. And never do we want any soul to bring in the Testimonies ahead of the Bible." (Evan. 256) . The obvious reason for His admonition is because He knew beforehand that the publishers of Sis. White's writings would alter His Word in the Spirit of Prophecy by adding, deleting, or changing statements, as already seen from the foregoing examples. Thus, the saints who cannot be deceived (Mt. 24:24), would take the Bible first, above paragraph two on page 637 of Great Controversy. To take any other position is to exalt the teachings of men who place the special resurrection after probation closes in the seventh plague, above God's word in the Bible (Dan. 12:3), and Jesus' word in the Spirit of Prophecy (7 Test. 17), which places it before probation closes!

However, since Sis. White had many visions, but did not know exactly where to place them, then it is possible that she could have written this paragraph in another publication about the special resurrection; but the fact that she also wrote that no one can be saved after probation closes, seems to indicate that paragraph two on page 637 of the Great Controversy may have been inserted. The writer does not know if this is true. But since it leads the laity to an erroneous conclusion, it appears that the publishers may have inserted it to indoctrinate the laity into accepting what the leaders believe; just as they led them to erroneously conclude that the "great multitude" (Rev. 7:9) are the righteous dead--"the triumphant saints of all ages" (S.D.A. Bible Commentary, Vol. 7, pg. 784--see 9:4). And this has led them to erroneously conclude that the special resurrection takes place in time of the seventh plague, because they misunderstand the word "soon" (E.W. 285,286), as noted below:

"It was at midnight that God chose to deliver His people. As the wicked were mocking around them, suddenly the sun appeared, shining in his strength, and the moon stood still. The wicked looked upon the scene with amazement, while the saints beheld with solemn joy the tokens of their deliverance. Signs and wonders followed in quick succession....There was a mighty

earthquake. The graves were opened {during the time of probation--see 79:4}, and those who had died in faith under the third angel's message, keeping the Sabbath, came forth from their dusty beds {before the plagues began to fall}, glorified, to hear the covenant of peace that God was to make with those who had kept His law....And...God spoke the day and hour of Jesus coming....Soon appeared the great white cloud, upon which sat the Son of man."--Early Writings, pgs. 285, 286 (bold emphasis, braces added).

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## **"SOON" DOES NOT ALWAYS MEAN A FEW DAYS**

Its important to note that this one word "soon" (E.W. 286) connects the event of the special resurrection (E.W. 285) near the event of Christ's second coming; but most S.D.A. misunderstand its meaning, which confuses them, because they have been led to believe it takes place during the seventh plague (G.C. 637:2). The word "soon" (like the word immediately) is an ambiguous word denoting an uncertain (not specific) meaning, and it was used in reference to the element of time. And time can be equated in terms of seconds, minutes, hours, days, weeks, months, and even years, depending upon the circumstances and events which are connected with its use.

Here is a good illustration of this fact, which refers to the time when the tribulation of martyrdom (G.C. 266,267) would cease, and the signs in the heavens would appear. Jesus said that "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven,..." (Mt. 24:29). Many Christians during that time probably thought that when martyrdom ceased in 1700 A.D. (1 T.G. 4:24, 25), then the word "immediately" must mean that the first sign ("sun be darkened") would take place in a matter of days. But this sign took place on May 19, 1780 (G.C. 306), which was 80 years after the "tribulation" of martyrdom ceased! Thus, the word "immediately" was not used in reference to a few days (as some may have thought), but an

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undetermined duration of time--several years later!

So likewise, the word “soon” also refers to an undetermined duration of time, which takes place sometime between the events of the special resurrection and Christ’s second coming. And the fact that the saints will be resurrected during probationary time (see 79:4) to “take up their work once more” (7 Test. 17), and “turn many to righteousness” (Dan. 12:3), when they go “with” the 144,000 to gather the great multitude (see 64:3,4), is proof that it will be several years after the special resurrection that Jesus will come! However, because most S.D.A. believe only a 144,000 will be sealed out of the entire WORLD (see 17:2), after which probation closes and the plagues fall, they erroneously concluded that the word “soon” means it will only be a few days after the special resurrection takes place in the seventh plague, that Christ comes and the great multitude (Rev. 7:9), whom they believe is “the triumphant saints of all ages,” will be resurrected! (see 17:3). Therefore, according to this false idea, if the special resurrection was not mentioned in the original book, “The Great Controversy,” then wouldn’t it seem logical to the publishers that the word “soon” in the book entitled “Early Writings,” indicates that the appropriate place to put any quotation referring to this special resurrection, would be right after paragraph one on page 637, which refers to the time of the seventh plague, when Christ would come “soon”--in a few days?

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Most Davidians, of course, are not deceived by either of these two erroneous conclusions, because they know that the “great multitude” are not dead saints, and that the special resurrection does not take place in the seventh plague. But in spite of these facts, the “dead ‘with’ Davidians” still misplace the time of the special resurrection, because they are deceived by their modified form of the false premise that all Davidians out of the entire CHURCH must die, except the 144,000 (see 24:1,2). That is the reason why they place the special resurrection before

the 144,000 bay horses “take the chariot” (2 Tr. 45) to the kingdom and stand on Mt. Zion; so they can say that those who go “with” the 144,000 as “passengers in the chariot” are dead saints who have been resurrected! The obvious reason, of course, for their deliberate misplacement of this resurrection, is because they do not want to accept the fact that the “passengers in the chariot” are living Davidians who will escape the slaughter (see 13:10; 59:5) and go “with” the 144,000 bay horses to the kingdom; wherein they will dwell in Jerusalem (4 Ans. pgs. 20, 21), while the 144,000 stand on Mt. Zion (see 61:4). This fact, therefore, not only places the special resurrection in the time of probation, but it also places it after the kingdom is set up, not before!

### **SPECIAL RESURRECTION AFTER THE 144,000 STAND ON MT. ZION**

Though there are statements that do refer to the special resurrection (such as 5 Ans. 89), it is to be noted, however, that the statement quoted below (W.H.R. 46) was written in 1951, just four years before Bro. Houteff died. Now since his last Answerer Book (No. 5) was written in 1944, and his last Tract (No. 15) was written in 1947, and his last Timely Greetings (Vol. 2, No. 46) was written in 1950, then it is obvious that this 1951 statement must supercede all other general statements about the special resurrection. Therefore, because it is his latest and most up-to-date teaching for Davidians today, which reveals more specifically the time of the special resurrection (see 47:2), then that is why it is quoted below.

“But if you make your decision for the better {to accept and live the SRod message and become a Davidian}, then you will receive God’s mark (Ezek. 9; Testimonies to Ministers, pg. 445) in your foreheads, be accounted faultless before His judgment throne, and be privileged either to come up in the resurrection of Daniel 12:2 {as one ‘with’ the 144,000 in class nos. 6 or 7--see 39:8,9}, or to stand beforehand {as one ‘of’ the 144,000 in class no. 3--see 39:5} with the Lamb on Mount Zion (Rev. 14:1); thence to carry God’s message

to all nations, and bring all your brethren for an offering to 'the house of the Lord,' Isa. 66:19,20). You will become part of the first fruits {see 31:2; 72:1}, the nucleus of the Kingdom Church, the token of the second fruits of the living, of those whom you subsequently bring in."--White House Recruiter, pg. 46 (bold emphasis, braces added).

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## "AFOREHAND" MEANS BEFOREHAND

The definition of the bolded word "aforehand" in the aforequoted paragraph is "beforehand," because the word "afore" means "before" (Webster's Dictionary). Note that the following sentence taken from the above paragraph has strikethrough marks "-----" imprinted on the word "aforehand," which indicates that it has been omitted.

"But...you...will...be privileged either to come up in the resurrection of Daniel 12:2, or to stand aforehand with the Lamb on Mount Zion (Rev. 14:1)."--White House Recruiter, pg. 46.

If the word "aforehand" is omitted, then the sentence states that the resurrected saints will "come up" first, after which the 144,000 will stand on "Mount Zion"? But when it is not omitted, then the same sentence states that 144,000 will stand on "Mount Zion" "aforehand" (before) the saints are resurrected. Thus the word aforehand is simple in meaning but powerful in understanding to the "elect" who cannot be deceived (2 T.G. 43: 12; Mt. 24:24); because it proves that the 144,000 will stand on Mount Zion before the special resurrection takes place. However, the "dead 'with' Davidians" may fool a few Davidians into believing that the SRod's use of the word aforehand in the White House Recruiter, page 46 does not mean "beforehand," but they will not fool them the second time, when they see that the SRod previously used this same word in the same tract (W.H.R. 36), with the exact same powerful meaning!

## A PREVIOUS USE OF THE WORD "AFOREHAND"

"Because time and the gospel are at their climatic hour, and the work is consequently of transcendent scope, expansion, and importance, yet of exceeding short duration, God has inspired man to invent and build timeand labor-saving, wonder-working, earth-mastering, tools and machinery of all kinds--marvels which would have staggered the imagination and beggared the credulity of former generations, notwithstanding that centuries aforehand {before the time of the end began in 1700 A.D.--1 T.G. 4:24} 'the High and Lofty One that inhabiteth eternity"--(Isa. 57:15), declared: 'but thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.' Dan. 12:4."--White House Recruiter, pg. 36 (bold emphasis, braces added)

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In order for the reader to understand the full import of the foregoing SRod quotation regarding the word "aforehand," it is repeated again, but only in a very brief form: "God has inspired man to invent...machinery of all kinds...which...staggered the imagination...of former generations, notwithstanding that centuries aforehand 'the... Lofty One...declared:...knowledge shall be increased.'" Now in view of the fact that the White House Recruiter's use of the word "aforehand" on page 36 means that before man had invented the modern machinery of today, God had declared "aforehand" that it would be so, is irrefutable proof that its use of the same word "aforehand" again on page 46, also means that before these dead Davidians will be resurrected, the 144,000 must first stand "aforehand" on "Mount Zion" as "princes" (see 55:3) with the "Lamb" (Rev. 14:1) to set up God's kingdom! Therefore, because the SRod message teaches that the 144,000 do not stand on Mt. Zion before the purification of the church, this is positive proof that the special resurrection of Daniel 12:2 must take place sometime after the slaughter of Ezekiel 9, after God's kingdom is set up (see 20:1), and after the 144,000 stand on Mt. Zion!

# THE 144,000 & “THOSE WITH”

## RESURRECTION OF ISRAELITES AND GENTILES

And who are the saints that will be among these resurrected Davidian and Seventh-day Adventists? Both Israelites and Gentiles, because the SRod message came in 1930 with the sealing message to seal not only the living 144,000 and those “with” them, but also the dead Davidians (see 24:1). It spoke of these two classes of saints and the blood line from which they may come (Jew or Gentile) in the following two references, which reveals two facts:

“Thus many of us {living Davidians and those who may die} who suppose to be of the Gentile nations {because we may look like the Gentiles} may at long last discover that we are of the lost tribes of Judah and Israel, and of the apostolic Jews {because we are descendants of Israel and have Jewish blood flowing in our veins--see 44:5}.”--2 Timely Greetings, No. 21, pg. 6 (bold emphasis, braces added).

“God is speaking to us {living Davidians and those that will die} who are the descendants of the prophets, of the apostles, and of the disciples who through the years of servitude among the Gentile nations have lost our national identity. Though we may not {know that we have Israelite or Jewish blood flowing in our veins, and may not} call ourselves Israelites, Jacobites, or Jews, God does so call us.”--1 Timely Greetings, No. 27, pg. 5 (bold emphasis, braces added).

Fact no. 1: All the living Davidian saints are “candidates...to be either one with {the 144,000 as Israelites, class no. 4--see 39:6, and as the Gentiles, class no. 5--see 39:7} or one of the 144,000 {Israelites only, class no. 3--see 39:5}.”--1 Timely Greetings, No. 4, pg. 27 (bold emphasis, braces added).

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Fact no. 2: Some living Israelite and Gentile Davidians have died and others will die; but after the slaughter, and after the 144,000 have stood on Mt. Zion in the kingdom, these dead saints are to

be raised to life again in the special resurrection. Thus, the above reference also applies to them, and they will be “candidates...to be either one with {as resurrected Israelites, class no. 6--see 39:8, and as Gentiles, class no. 7--see 39:9}, or one of the 144,000 {Israelites only, class no. 3--see 39:5}.”--1 Timely Greetings, No. 4, pg. 27 (bold emphasis, braces added).

## RESURRECTED ISRAELITES WHO GO “WITH” THE 144,000

One such dead Israelite (of class no. 6--see 39:8) is Bro. V. T. Houteff (antitypical Elijah). He is an Israelite because he will be resurrected after the 144,000 stand on Mt. Zion (see 85:2; 32:1) as the antitypical king David (2 T.G. 2:23), who is a descendant of the “seed of David” (Jer. 33:22). He will be the “son to reign upon his throne” (Jer. 33:21), according to God’s promise to David: “The Lord hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne.” (Ps. 132:11). Other Israelite Davidians will be resurrected along with him, as well.

## RESURRECTED GENTILES WHO GO “WITH” THE 144,000

But not all of the dead Davidians are Israelites. Many of them will be the Gentiles (of class no. 7--see 39:9), who will be the antitypical Egyptian Davidians (see 70:2), as well as the antitypical Assyrian Davidians (see 76:1), who have died. These five classes of saints who are to be saved in the kingdom of God, and also the other two classes who are to die in the slaughter--the wicked Israelites (class no. 1--see 39:3) and the wicked Gentiles (class no. 2--see 39:4), makes a total of seven classes of people (see 39:3-9) who are being brought into the Seventh-day Adventist church.

The “dead ‘with’ Davidians” say there are not seven, but only two classes in the S.D.A. church: (1) The 144,000 Israelites who escape the slaughter; and (2) the wicked Gentiles who will die in it (see 40:1). That is the very reason why they erroneously conclude that all of those who are to go “with”



the 144,000 can only be the resurrected dead Davidians. Of course, when they try to defend this error, they are unwittingly trying to make others believe that the SRod message teaches two separate groups, each numbering 144,000, as noted on the next page!

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This concludes the study of seven classes of people in the S.D.A. church who will die in the slaughter, or be one "of" or one "with" the 144,000; but other truths must be studied which the "dead 'with' Davidians" use to try and refute the truth of the living "passengers in the chariot" who go "with" the 144,000 bay horses, because they refuse to teach all the SRod message says about the 144,000 (see 59:5). Thus, they cannot have the "whole" truth (see 60:1,2), because they ignore part of the SRod message, or misapply its meaning concerning these two facts: (1) The 144,000, a numbered group (see 65:2); and (2) those "with" them, an unnumbered group (see 67:1)--some living saints (2 T.G. 22:21) and some dead ones (Dan. 12:2,3). And because it teaches more about the first group and less about the second one, they have ignored the word "with," which describes this unnumbered group (see 45:1,5), and which is proof that these two groups are not to be separated; because the word "with" is "used as a function word to indicate combination, accompaniment, presence, or addition" (Webster's Dictionary). Therefore, this definition of two groups (numbered and unnumbered saints) being combined together by the word "with," is clearly illustrated by four examples of the two separate items closely associated together for a common purpose: (1) For eating--knife and fork; or (2) for digging--pick and shovel; or (3) for building--saw and hammer; or (4) for finishing the gospel work during the Loud Cry--the 144,000 and those "with" them. This proves that there can not be two separate groups of 144,000 saints!

### **NOT A 144,000 ONLY, BUT A 144,000 AND THOSE "WITH" THEM**

These facts and illustrations prove that the

unnumbered group (the living and dead saints) must be associated "with" the numbered group

(the 144,000). Therefore, when the "dead 'with' Davidians" say only a 144,000 are saved from the entire CHURCH (see 24:2), they make it appear that there must be two groups of 144,000 saints: (1) The 144,000 only (as they teach); and (2) the 144,000 and those "with" them (as the SRod message teaches)! However, most of the knowledgeable Davidian teachers who understand the SRod message, know that it does not teach two groups of 144,000 saints. It is for this very reason that honest teachers will include (in many SRod statements) this unnumbered group of saints that will go "with" the 144,000; otherwise, they would unwittingly make it appear to others that there are two numbered groups of 144,000 saints! That is, in some places the SRod only says 144,000--thus, one 144,000; and in other places the SRod says 144,000 and those "with" them--thus, another 144,000. But the "dead 'with' Davidians" say there is only 144,000 saved, while the SRod says there are those who are saved "with" the 144,000 (dead and living). And by contradicting what the SRod says, the "dead 'with' Davidians" have unwittingly created the error that there are two groups of 144,000 saints!--(1) 144,000 only and (2) 144,000 and those "with" them.

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But these false teachers know that the SRod message does not always add this phrase, "and those 'with' them," every time it mentions the 144,000, because it has already stated this fact elsewhere in the literature (see 45:1,5). This is conclusive proof that it does not have to repeat this fact every time it mentions the 144,000. Therefore, it is very obvious that it does not matter whether a Davidian believes that there will be living or dead saints who are to go "with" the 144,000, he must still add into many references this phrase, "and those 'with' them," whenever he reads about this numbered group of living saints--the 144,000. Now consider the following two examples, which is irrefutable proof that the SRod does not always need to add

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a necessary phrase to a certain word every time it speaks of this word in the literature, because it is an already understood fact.

### EXAMPLE NO. 1--ANTITYPICAL ASSYRIA

Though the SRod message says antitypical Assyria is the “Protestant nations” (12 Symbolic Code, No. 1:6; see 74:2), there are many times when it only says “antitypical Assyria,” and many more times when it only says “Assyria,” as seen from the following SRod quotation: “Assyria is to fall and to be devoured, but not by the sword of a mean man, not by him who dashes in pieces.” (1 T.G. 24:15). This proves that there can not be two antitypical Assyria’s: (1) Assyria only (1 T.G. 24:15), and (2) Assyria, the Protestant nations (14 Tr. 34); thus the Davidian must understandingly add this phrase “Protestant nations” with the word “Assyria” at the appropriate time whenever he reads it in the message, if it does not refer to ancient Assyria.

### EXAMPLE NO. 2--LAODICEA

Though the SRod message says that God’s church today, Laodicea (Rev. 3:14), is the church of Seventh-day Adventists (see 26:2,3), there are many times when it only uses the word “church,” as seen in this quotation: “‘The city’ is figurative of Judah and Israel, the church in which are to be found the 144,000 servants of God...” (14 Tr. 19). Now since God does not have two churches from “which are to be found the 144,000,” and since the SRod message does not always say that His church is Laodicea, then a Davidian could become confused if he did not understandingly add the phrase “Seventh-day Adventist” in front of the word “church,” whenever he reads it in the SRod literature, if it does not refer to the churches of Babylon.

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## THERE CANNOT BE TWO NUMBERED GROUPS OF 144,000 SAINTS Chapter 12

### WHEN TO ADD THIS PHRASE--THOSE “WITH” THE 144,000

So likewise, since there is only one numbered group (144,000) who will be sealed from God’s church (Laodicea), then it is obvious that the Davidian reader, therefore, must understandingly add the phrase “and those ‘with’ them” after this number (144,000), at the appropriate time whenever he reads it in the SRod literature; but not in every reference, because those “with” are not to be a part “of” the 144,000, but only added or combined with them (see 88:1). This obvious fact is proven by what the SRod message says in the following two examples concerning the 144,000. The first example indicates that those Davidians who go “with” the 144,000 should not be included, while the second one indicates that they must be included:

**Example no. 1:** “The 144,000” saints will have “a glorious mantle from their shoulders to their feet” (1 S.R. 50). It is quite obvious that we cannot add these words, “and those ‘with’ them,” to this reference, because we cannot say that these “with” Davidians will also have glorious mantles as do the 144,000 Davidians.

**Example no. 2:** “So the subject of the 144,000, with its interrelated subjects coming into clear, harmonious focus, shows that...now is the time to ‘strive with all the power God has given us to be among the 144,000.” (1 S.R. tr., pgs. 16,17). In this reference the Davidians must add the phrase, “and those ‘with’ them,” because it makes no difference whether they believe that these saints are living or dead, they must accept the fact that the SRod message came in 1930 to seal two companies from the church. And that is why we must “strive” (“make a desperate effort”--2 T.G. 4:15) to be sealed either among the 144,000--a “numbered company” (2 T.G. 1:8), or to be sealed among an unnumbered company who are saved “with” them (see 45:1,5)!

There are many other SRod statements like the one above, which the phrase “and those ‘with’ them” must be added after the number of the

144,000, and which proves that there will be living "passengers in the chariot" who will go "with" the 144,000 bay horses to the kingdom (see 48:2). The "dead 'with' Davidians," however, have rejected many of these statements; yet, they unwittingly admit that these SRod quotations are "admissible evidence" (which cannot be rejected), because they say: "Yes, but we must take the weight of evidence"! How ironic, they claim to believe all that the SRod message teaches, which must include all "admissible evidence" (such as those "with" the 144,000); yet, it is obvious, though, that the purpose of their "weight of evidence" is not to prove to Davidians that this "admissible evidence" must be accepted along with the rest of what the SRod message teaches, but to prove that such "admissible evidence" must be ignored or rejected! Therefore, they make it appear that some SRod statements are not to be accepted by Davidians!

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## **WEIGHT OF EVIDENCE MUST HARMONIZE WITH ADMISSIBLE EVIDENCE**

The fact that the SRod message definitely says there will be living Davidians who are to go "with" the 144,000 (see 52:6; 59:5; 60:4,5; 61:6), forces the "dead 'with' Davidians" to reluctantly admit that this is "admissible evidence" (see 90:4), because they cannot gainsay the fact that these references are a "part" of the truth. But rather than harmonize this evidence with the message, they try to dismiss it by the misuse of other SRod statements, which they say proves that only 144,000 will be saved from the S.D.A. church, and which they say Davidians must accept as their "weight of evidence" above the "admissible evidence."

Though the Spirit of Prophecy definitely tells us to "decide from the weight of evidence" (3 Test. 255), it never says to ignore other related scriptural information in order to defend any doctrinal view point. Seventh-day Adventists do this by ignoring the "mountain" in Dan. 2:45 in order to defend their doctrinal view point that Christ is

the "stone." Now if these dishonest Davidians resort to this kind of deception in order to lead others to follow them, by ignoring or teaching against the "admissible evidence" concerning those "with" the 144,000, then their cause will surely fail, as Sis. Houteff's cause failed! That is the reason why the SRod message says that Davidians must "...remember always to observe the inviolable rule that an interpretation of one inspired statement must harmonize with all other related statements" (3 Ans. 41). Such "dead 'with' Davidians" who ignore the "admissible evidence" (see 90:4) concerning those "with" the 144,000, or make it appear that their "weight of evidence" denies this truth, are not following the "inviolable rule" of interpretation; instead, they are guilty of "handling the word of God deceitfully" (2 Cor. 4:2)! Thus, the rightful use of the "weight of evidence" will reveal truth, but if used wrongfully, however, it can be used to deceive others. And here is a good example of this fact:

## **EXAMPLE OF THE WRONG USE OF THE WEIGHT OF EVIDENCE**

By "handling the word of God deceitfully" (2 Cor. 4:2), this same sort of weight-of-evidence deception was practiced by Sis. Houteff and her Council, who took control of Mt. Carmel Center after Bro. Houteff died in 1955. They were the "professed friends of the gospel" who brought the "knockout blow" (W.H.R. 33) to Davidians, by teaching in their Symbolic Codes (Vol. 11, No. 1, 4, 5; Vol. 14, No. 1, 8, 9) that the forty-two month period, which was to end in the slaughter, would be fulfilled in 1959. Of course, when it did not take place as they had predicted, they later claimed to have found the reason why, after they had formed a "study group"--a committee of Davidian teachers appointed to search the SRod literature concerning Bro. Houteff's use of the word "church," wherein they published in their Symbolic Code "THE COMMITTEE'S FINDINGS" which said:

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"This study group found also in their examination

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of the literature, however, that there are other of his statements and comments that show that the trend of Truth was progressively moving in the direction that the Church {of God--Laodicea} consists of the Protestant Christian churches, and that our work should be extended to include them.”--Symbolic Code, Sept., 1960, pg. 5 (bold emphasis, braces added).

They based their erroneous conclusion on the fact that though the SRod message used the words “Laodicea” or the “Seventh-day Adventist church” to designate God’s church, it also used many more times only the words “church” or “God’s church” (see 89:3). And because every statement in the SRod message did not add the name “Seventh-day Adventist” before the word “church,” they took this as their “weight of evidence” to prove that it included the other “Protestant Christian churches” (Babylon) with Seventh-day Adventists as a part of God’s church, while ignoring the “admissible evidence” (see 90:4) which says we cannot say “the Seventh-day Adventist churches constitute Babylon, or any part of Babylon” (T.M. 37). And since their “weight of evidence” said “church” many more times than it said “Seventh-day Adventist,” they mistakenly supposed that the reason the slaughter did not take place in 1959, was because the SRod message was not also preached to the “Protestant Christian churches” of Babylon. So they announced to the Davidians that they were setting up a program to take the SRod message to these churches, wherein they published their “weight of evidence” in the Symbolic Code (Dec., 1960), which deceived many Davidians into supporting their program. God, of course, was not with them in their program, and it failed a few months afterward, which eventually led to the dissolving of Mt. Carmel Center. (Read the book entitled, A DAVIDIAN TESTIMONY, pgs. 221, 222. To order your copy, click on the “ORDER FORM” at the end).

This classic example of Mt. Carmel leaders who deceived Davidians with a program that was based upon a wrong use of the “weight of evidence,” regarding the SRod’s omission of “Seventh-day Adventist” in front of the word “church,” is exactly the same sort of deception which the leaders

(see 28:5) of the “dead ‘with’ Davidians” are doing to their followers. They also have a program (which does not include other living Davidians to be sealed “with” the 144,000), by which they are “handling the word of God deceitfully” (2 Cor. 4: 2), when they misuse their so-called “weight of evidence” concerning the 144,000 in a wrong manner, to deceive Davidians into rejecting the “admissible evidence” (see 90:4) of those “with” the 144,000.

Honest Davidians, therefore, will accept the “admissible evidence” that the living “passengers in the chariot” are to be taken to the kingdom by the bay horses (see 46:1), which proves that two classes from “Laodicea” will be the “princes and rulers of the people in the kingdom-church restored” (see 55:3), because it harmonizes with the “weight of evidence.” The examination of a few significant SRod statements will positively prove this fact.

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### **WEIGHT OF EVIDENCE--ONLY THE 144,000 ARE NUMBERED**

The “dead ‘with’ Davidians” teach that their “weight of evidence” from the SRod message (some of which are 1 S.R. 22, 23; 3 Tr. sup., 75; 5 Tr. 110; 2 T.G. 1:8) says “there is but one numbered company, the 144,000” (2 T.G. 15:8); which they say proves only 144,000 will be saved out of the entire CHURCH. But note that these quotations do not say that there cannot be an unnumbered company of saints “with” them; and that is the reason why John’s record (Rev. 7:4) “does not say that there may not be others” who go “with” the 144,000 (see 65:2). Now since there can not be two companies of 144,000 saints (see 88:2), then the phrase, “and those ‘with’ them,” must be added to these quotations concerning the 144,000, whenever and wherever it applies (see 90:3), which would prove to all honest Davidians that the above “weight-of-evidence” quotation (one numbered company, the 144,000), which must include the “admissible evidence,” and those “with” them (see 90:4), would express this

truth: "There can only be saved but one numbered company, the 144,000, because the 'others' saved 'with' them are unnumbered!"

But the "dead 'with' Davidians" try to make it appear, by "handling the word of God deceitfully" (see 92:3), that their "weight-of-evidence" quotation "one numbered company, the 144,000" (bay horses) are all that is saved (see 32:4), supposedly proves that the "admissible evidence" of the unnumbered company who go "with" them ("passengers in the chariot"--see 28:3), should be ignored. But conscientious Davidians will not be fooled by their "weight of evidence" quotations, as some Davidians were fooled by Sis. Houteff's "weight-of-evidence" quotations (see 92:2). Though it is true that the SRod message does state irrefutably that the 144,000 is the only numbered company to be saved from the S.D.A. church, that in no way proves there cannot be an unnumbered company saved "with" them. Further study of the numbered and unnumbered Davidians will prove this most obvious fact.

## NUMBERED AND UNNUMBERED DAVIDIANS

It is to be noted that John said he "heard the number" (Rev. 7:4) of the 144,000 (class no. 3--see 39:5), and Sis. White referred to them as "the living saints, 144,000 in number" (E.W. 15), while Bro. Houteff referred to them as a "(numberable) harvest of first fruits" (5 Tr. 110). But it is also to be noted that not one word is mentioned in the Bible, Spirit of Prophecy, or the SRod message, to prove that the living saints (class nos. 4 and 5--see 39:6,7) or the dead saints (class nos. 6 and 7--see 39:8,9) who go "with" the 144,000 are numbered, because they are always referred to as an unspecified number of saints. But in spite of the fact that they are unnumbered, and can only be referred to as the "with" saints, most Davidians have no trouble visualizing them, even though they cannot actually see them written as a number in the SRod message, as they see the number of the 144,000.

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## THE 120 DISCIPLES REVEALS THE 144,000 AND THOSE "WITH" THEM Chapter 13

The "dead 'with' Davidians" cannot visualize the unnumbered living saints; and that is why they teach that all Davidians out of the entire CHURCH must die, except a 144,000 (see 24:3). So, they reject the unnumbered living saints (Israelites, class no. 4 and Gentiles, class no. 5--see 39:6,7), who are to go "with" the 144,000 before they stand on Mt. Zion; even though they claim to accept the unnumbered dead saints (Israelites, class no. 6 and Gentiles, class no. 7--see 39:8,9) who go "with" the 144,000, after they stand on Mt. Zion (see 85:3). Therefore, they quote SRod statements concerning the living numbered Davidians (such as the 120 disciples--the type of the 144,000), in a vain effort to discredit Zechariah's symbolism of the fourth chariot (Laodicea), and try to make it appear that their so-called "weight of evidence" proves there cannot be living "passengers in the chariot" who will go "with" the 144,000 bay horses.

## THE 120--A TYPE OF THE 144,000

"...through miracle-working power manifested by Christ Himself, it yielded the 120 disciples, the first fruits of those who are to {die and} be resurrected...Now to summarize the types before the Pentecost: (1) the first fruits were numbered {120 disciples}; (2) they came exclusively from the {Jewish} church itself;...Accordingly, the antitypical Prepentecostal harvest takes place in a self-deceived {S.D.A.} church, the Laodicean,... it yields the {numbered} 144,000, the first fruits of those who are never to die {see also 2 Timely Greetings, No. 22: 20}."--2 Timely Greetings No. 46, pgs. 27, 28 (bold emphasis, braces added)

The fact that the above quotation from the SRod message only refers to the numbered 144,000 Davidians as the antitype of the 120 disciples, does not necessarily mean that there cannot be unnumbered ones "with" them just because they are not mentioned. Yet, in spite of this most obvious fact, the "dead 'with' Davidians" point with great satisfaction to this reference, and say

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this: “See, this proves that only 144,000 will be saved from the entire church, and none others.” They say this, of course, because they have overlooked, or deliberately ignored the Bible text concerning the 120 disciples, which the SRod uses as the type of the 144,000, and failed to note this fact to their listeners:

“And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,)...”--Acts 1:15 (bold emphasis added).

“The number assembled was about one hundred and twenty.”--Story of Redemption, pg. 242 (bold emphasis added).

Note that the word “about” in Acts 1:15 is a part of God’s word, and it was not added to this verse by any man. This word means more or less (“appoximately”--Webster’s Dictionary), and can never mean exactly.

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### “ABOUT” PRECEDES THE NUMBER 120

Of course, if the word “about” had not preceeded the number of the “120” disciples, then we must conclude that there was exactly 120 disciples, and no more or less. But since an exact number (120) was used (Acts 1:15), and since it was also preceeded by the word “about” (meaning more or less), then it is Biblically right to conclude that these two words used together, is clear indication that there had to be more than 120 disciples in the “upper room” (Acts 1:13). Had there been less (such as 119, as an example), then, of course, the SRod message could not have said that 119 disciples is a type of the 144,000! Why? Because of what it plainly stated in Tract No. 3 (Supplement).

### THREE PENTECOSTS

“Plainly then, there are Three Pentecosts to be considered,--two in the past and one in the future. The one after the resurrection {of Jesus Christ} being the beacon-point {the

120 disciples},... therefore,...we must consider the Noatic Pentecost in this numerical study, doubling the figurative number of 120. Thus  $120 \times 2 = 240$ . Hence, the symbolical number of the Two Pentecosts in one, is 240. Now to get the actual number of saints in the Third and last Pentecost, and the only one directly prophesied in the Bible, we must multiply the symbolical number of Bible-time-and-saints (600) with the number of the Two Pentecosts {240}. Thus,  $600 \times 240 = 144,000$ . Therefore, the Pentecost that is just ahead of us will be made up of the 144,000 {numbered} saints who are to be translated without tasting death. Hence, they are “the servants of our God. (Rev. 7:3).”--3 Tract (Supplement), pgs. 73, 74 (bold emphasis, braces added).

### “ABOUT” DOES NOT MEAN LESS BUT MORE THAN 120 DISCIPLES

Now if the number of the apostolic Pentecost was only 119 (used as an example to prove the word “about” cannot mean less than 120), which is the “beacon-point” to derive the number of the Noatic Pentecost, then it must also be 119; together they equal 238. And if we multiply the “Bible-time-and-saints” number (600) times 238, it equals 142,800 saints, which can not be the correct number of saints of the third pentecost--the 144,000! Therefore, there had to be 120 numbered leaders in the “upper room;” but the word “about” (meaning more in this case, not less) is definite proof that there were other disciples (an unnumbered company of saints included “with” the 120 disciples).

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### “ABOUT”--NOT A MEANINGLESS WORD

This fact, of course, proves that the “dead ‘with’ Davidians” are dead wrong for teaching their modified version of the false premise, that all Davidians in the entire CHURCH must die, except the 144,000 (see 24:3). Therefore, in order to deceive other Davidians into believing their modified version, they deliberately ignore

the word "about" in Acts 1:15, because it is proof that there were more than 120 disciples in the upper room. But when they do this, they are (knowingly or unknowingly) accusing God of placing a supposedly meaningless word ("about") in His Bible, which they teach should be ignored. Why? Because they see that this word is not only a nuisance to them, but also a great embarrassment, since it contradicts that which they teach to other Davidians! And since they cannot admit that the word "about," which God included with the number "120," means more than 120 disciples, and since they know that it could not mean less than 120 disciples (as is proven above from Tract 3), and since they are not able to prove that God made a mistake in putting this word in front of the number "120" in Acts 1:15, nor can they force Him to delete this word out of the Bible, then what else can they do but ignore it, and teach all their followers to do the same!

## **WORD "ABOUT" AND NUMBER "120" PROVES TWO GROUPS OF SAINTS**

Since the SRod message teaches from Revelation 7:4 that there will be only one exact number who are to be sealed, because John did not hear "about 144,000," and since it also teaches from Isaiah 4:3 (see 62:1) that there will "others" (see 67:1), an unnumbered company who are to be sealed "with" them (see 45:1); then its very obvious that these two words in the Bible ("about 120") could not mean only 120 disciples if they are used together as a type. However, when they are each used separately, and harmonized (see 91:2) with the rest of the SRod message, they prove conclusively that this number "120" must indicate in the antitype one group of saints--the 144,000 bay horses, and that the word "about" must indicate in the antitype another group of saints--the "passengers in the chariot" who are to go along "with" them.

## **OTHER WEIGHT OF EVIDENCE USED AGAINST THE ADMISSIBLE EVIDENCE**

However, the number of the "120 disciples" is not the only part of the "weight of evidence" which the "dead 'with' Davidians" are vainly trying to use in a desperate effort to discredit the "admissible evidence" of the living Davidians (the "passengers in the chariot") who are saved "with" the 144,000 (bay horses). They are also guilty of "handling the word of God deceitfully" (2 Cor. 4:2) by misuse John's prophecy of those who are to "worship" in the symbolic "temple" (Rev. 11:1, 2). All honest Davidians, of course, who study its proper setting, and who also understand its true meaning, will see that it does not prove the "admissible evidence" (see 90:4) to be incorrect.

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## **144,000 WORSHIPERS INCLUDES THOSE "WITH" THEM Chapter 14**

### **PROPHECY AGAIN BEFORE MANY NATIONS**

In order to understand these symbolisms in chapter eleven, we must review the latter part of chapter ten. Verse 10 refers to First-day Adventists who symbolically ate the "little book," which represented Daniel's prophecy (Dan. 8:14) of the 2300 days. Though this truth was "sweet as honey," because they joyfully expected Jesus to come in 1844, it made their "belly bitter," because their joy turned to bitter disappointment, when He did not appear as they expected (see 14:2,3). After they understood their mistake, they organized themselves with the name "Seventh-day Adventists" (see 15:2) in order to fulfill the commission which God gave them:

"Thou must prophecy {or teach--6 Tr. 66} again to many peoples, nations, tongues, and kings."-- Rev. 10:11 (bold emphasis, braces added).

But what were they to teach--"prophecy again"?

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Chapter ten does not say, but chapter eleven tells what they are to teach. That is the reason why “the subject of chapter 10 ends with the second verse of chapter eleven,...” (2 T.G. 14:16), because it proves that verses 1 and 2 of chapter 11 should be connected with the last verses of chapter 10. Thus, these symbols, temple, altar, worshipers, and court (Rev. 11:1, 2), reveal two truths which they were to teach--prophesy: (1) Since 1844 Seventh-day Adventists were to teach the judgment of the dead; and (2) since 1930 Davidians were to announce the coming of the judgment of the living, which begins with the slaughter of Ezek. 9 (12 S.C. 3, 19:4).

Thus, the symbols show that Seventh-day Adventists are to “prophecy again” (teach) to “many...nations” the judgment of the dead. It is to judge the people represented as the “temple”--all the dead saints who are resurrected at Christ’s second advent, and to judge the people represented as the “altar” (both good and bad members--5 Tr. 107) who are raised to life by the special resurrection (Dan. 12:2); while at the same time they are to gather into the church the 144,000 (see 44:3) and those “with” them who are to die (see 9:3). The Davidians, however, are to announce to the church the judgment of the living, which is to seal the 144,000 and those “with” them that do not die (see 55:3), who are symbolized as “worshipers” in the temple, both good and bad members; but all the “bad” members will be slain by the angels of Ezek. 9. Then later, after the kingdom is set up, the great multitude, represented as the “court,” are sealed during the time of the “Loud Cry.”

### **SYMBOLIC TEMPLE, ALTAR, WORSHIPERS, AND COURT**

“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 resurrection of Daniel 12:2 {after the a 144,000 have stood on Mt. Zion--see 84:3} (Early Writings, pg. 285).

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“Those who ‘worship therein’ being the living saints who are to be ‘measured,’ they can only be the 144,000,--those whom the denomination was, since 1844, to gather in for translation.... But the court ...is symbolical of the...‘great multitude’ {Rev. 7, verse 9}...the immeasurable (innumerable) harvest of second fruits brought in after the measurable (numberable) harvest of first fruits--the 144,000.”--5 Tract pgs. 109, 110 (bold emphasis, braces added).

Though the “dead ‘with’ Davidians” say this: “See, the worshipers represent only the 144,000 saints,” they ignore the fact that the worshipers represent both “good” and “bad” members of God’s church, as the SRod says:

“When the long sought number (144,000) of living S.D.A. church members was finally reached in the year 1917, and the world had yet but barely been touched by the message, the leaders of the denomination became confused, but only because they lost sight of the truth that there were bad in the ‘net’ (gospel church), as Christ had predicted.”--5 Tract, pg.103 (see 17:1).

“Considering that therein are ‘good’ and ‘bad’ members, then very obviously this measuring, or numbering, the worshipers is nothing more or less than a work of investigating {their cases} and judging their fidelity to the truth.”--5 Tract, pg. 107 (bold emphasis, braces added).

### **THE WORSHIPERS--GOOD AND BAD MEMBERS OF GOD’S CHURCH**

Since the “worshipers” are both “good” and “bad” members of God’s church (chariot), then it is obvious that “a work” is to be done for them before the slaughter of Ezekiel 9 removes all the “bad” members from the “good” ones. Thus, it must be



that this is the "special work of purification, of putting away of sin, among God's people" (G.C. 425:1). This work began with the SRod message, because it says, "now that this special work is on, there is doubt no longer that 'the days of purification of the church are hastening on apace.'" (1 S.R. tr. 15:1). Therefore, since Zechariah 6 must "meet and end" in the Revelation (see 67:1), then the "worshippers" (Rev. 11:1) must be found in the laodicean "chariot" (Zech. 6:3), which are the "bad" members (grised horses and laity who follow them), and also "good" members (the bay horses and "passengers in the chariot" who go "with" them).

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Now since there cannot be two groups of 144,000: (1) The 144,000 only, as the "dead 'with' Davidians" teach, and (2) the 144,000 and those "with" them, as the SRod message teaches (see 45:1), then Davidians must add the phrase "and those 'with' them" to the 144,000 "worshippers" (see 88:2), just as they must add the words "Protestant nations" (14 Tr. 34; 12 S.C. 1:6) before the word "Assyria," and also add the words "Seventh-day Adventist" in front of the word "church," which the SRod does not always do (see 89:2,3). There are, however, both dead and living saints who are to go "with" the 144,000 bay horses. Therefore, since the dead saints are represented as the "altar" (see 97:5) who are resurrected after the slaughter, and after the 144,000 stand on Mt. Zion (see 84:3), then the living saints who go "with" the "worshippers" (same as the 144,000 bay horses), must be the "passengers in the chariot" before the slaughter of Ezekiel 9. This fact proves that the "worshippers" represent "good" and "bad" members (see 98:4) of God's church before the slaughter (Rev. 11:1), and only "good" members after the slaughter of Ezek. 9 (Rev. 11:13; 5 Tr. 113)!

### **DEAD "WITH" DAVIDIANS QUOTE ONE REFERENCE AND IGNORE ANOTHER**

The "dead 'with' Davidians" desperately try to refute this fact, because they teach that all

Davidians must die, except the 144,000. That is, they want to make it appear that only 144,000 are to be saved out of the entire CHURCH. This makes them guilty of "handling the word of God deceitfully" (2 Cor. 4:2) by quoting 5 Tract, pg. 110:1 (see 98:1), which says the "worshippers" are the 144,000 "good" members, which is after the slaughter; while they ignore 5 Tract, pg. 107:3 (see 98:4) which says the "worshippers" must be both "good" and "bad" members before the slaughter (Rev. 11:13; 5 Tr. 113)! So, by ignoring one reference, they deceitfully make it appear that the SRod message says the "worshippers" are only the 144,000 after the slaughter; but if they were honest and quoted the other reference, they would have to admit that the "worshippers" of both "good" and "bad" members before the slaughter, must be the "good" 144,000 bay horses, including the living "passengers in the chariot" who go "with" them, and the "bad" who are the grised horses and the passengers who follow them.

These two classes of saints (living and dead) who are to go "with" the 144,000 is what the SRod message consistently teaches, especially the living ones mentioned in 4 Answerer Book, pgs. 20, 21 (see 55:3); which is the "admissible evidence" that must be harmonized with any "weight of evidence" which the "dead 'with' Davidians" think they have. Therefore, all true Davidians who accept what the SRod teaches about the bay horses and passengers, will add the words, "and those 'with' them" to the 144,000 who "worship" in the temple, rather than believe the errors of "dead 'with' Davidians" who say only the resurrected dead saints (altar) will go "with" the 144,000 worshippers before they stand on Mt. Zion. Neither will they accept what they say about the "stone" of Daniel 2:45.

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# THE 144,000 & “THOSE WITH”

## THE “STONE” (144,000) AND THOSE WHO GO “WITH” THEM CHAPTER 15

### ONLY THE 144,000 STAND ON MT. ZION

Though the “dead ‘with’ Davidians” say all Davidians must die, except the 144,000, they cannot gainsay the fact that the SRod message says the bay horses is the 144,000 (see 32:4), and that there will be living “passengers in the chariot” (see 28:3), whom “the bay...take to the “promised land” (see 35:1). Yet, some of them desperately try to dispute this fact by teaching this: “The ‘passengers’ are resurrected dead saints, because Daniel 2:45 does not show any others besides the ‘stone’ (the 144,000), who will be cut out of the mountain.” They say proof for this is found in one of their “weight of evidence” statements, which is quoted below.

“...there will be only 144,000 ‘cut’ {out of the mountain--escape the slaughter of Ezek. 9} by God’s own might and taken to Mt. Zion,...”-- 11 Symbolic Code, No. 12, pg. 26 (bold emphasis, braces added).

Because the “dead ‘with’ Davidians” think all Davidians must die, except the 144,000, they point with great satisfaction to these two words--“only 144,000,” which they think proves that no living “passengers in the chariot” will be saved “with” the 144,000 bay horses (see 33:4). They are blind, however, to the fact that the SRod is placing greater emphasis on two more important words--“Mt. Zion,” which not only identifies the class of saints who dwell there (Rev. 14:1), but also proves they cannot be the other saints who dwell in Jerusalem (see 60:4,5; 62:1). Therefore, since the SRod message has already stated that “others” (see 65:2) will be saved “with” the 144,000 (see 45:1) from the “Laodicean church” (see 55:3), and since it does not contradict itself, then obviously the above statement is not be trying to tell us how many living saints are to be saved from the Laodicean chariot, but how many will stand on “Mt. Zion” (see 63:4)! As you can guess, this statement (11 S.C. 12:26) is most

likely not included with the so-called “weight of evidence” used by the dead “with” Davidian!

Yet, in spite of the “admissible evidence,” which proves that the “stone” (2 T.G. 46:30:2) and the “bay horses”(2 Tr. 39) represents the 144,000, and that the “mountain” (2 T.G. 46:30:1) and the “chariot” (2 Tr. 35) represents the S.D.A church, the “dead ‘with’ Davidians” say that their so-called “weight of evidence” is proof that Zechariah’s prophecy should be ignored, so they can point to the “stone” and say: “See, ‘only 144,000’ escape the slaughter.” But this erroneous conclusion can only lead the Davidians to accept Daniel’s “mountain,” but not Zechariah’s “chariot,” which both represents the S.D.A. church; because they will think that if only the 144,000 “stone” escapes the slaughter, then only the 144,000 “bay horses” escape it, which means that the “passengers” and “chariot” must be non-existent! And if they exist before the slaughter, but are non-existent after the slaughter (as the “dead ‘with’ Davidians” unwittingly teach), then how can the bay horses not only take the “passengers” to the “promised land” (2 Tr. 45), but also the “chariot” in which they ride, as the SRod message plainly teaches (see 46:1)?

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Since the “dead ‘with’ Davidians” cannot disprove the truth in the SRod message about the “passengers” and the “chariot,” it places them in a most embarrassing predicament, from which they vainly try to escape. Some of them attempt to argue out of their dilemma by saying that the 144,000 is not the bay horses only, but part “horses” and part “passengers” (see 35:2), which contradicts the SRod message, because it plainly states that the “bay horses” alone, not the “passengers,” is the 144,000 (see 32:4)! And others seek to escape their dilemma by teaching that right after the slaughter, the “passengers in the chariot” will be the resurrected dead saints. This, of course, also contradicts the SRod message, because it states irrefutably that the dead saints are not resurrected immediately after the slaughter, nor after the 144,000 bay

horses have taken the chariot into the "promised land" (see 46:1), but sometime after they have stood on Mt. Zion (see 84:3)!

Honest Davidians, therefore, who want to know all the truth, will seek to harmonize the "stone" of Daniel 2:45 with the "bay horses," and the "passengers in the chariot," because of what the SRod message says about symbolic representations:

"The Scriptures symbolize God's church by various earthly objects. ...The same object cannot perfectly characterize the church under varying conditions and circumstances or relationships. For example, on the one hand the church that gave birth to Christ (Rev. 12: 1,2) cannot congruously be symbolized by a chariot {including the 'passengers' in it}, but rather only by a woman, while on the other hand the church with which God will break the nations, cannot congruously be likened to a woman, but rather to a 'stone' (Dan. 2:45), or an 'axe.' Jer. 51:20."--2 Tract, pgs. 25,26 (bold emphasis, braces added).

Yet, in spite of what this inspired statement plainly says, it is very difficult, if not altogether impossible, for any of the "dead 'with' Davidians" to accept the fact that each symbolic prophecy may not reveal all of the truth about the 144,000, because "the same object cannot perfectly characterize the church under varying conditions and circumstances or relationships." They do not see that the reason the symbolic "stone" does not show others "with" it, as does the symbolic "bay horses," is because its main purpose is to reveal the 144,000 as the "nucleus" of God's kingdom who stand on Mt. Zion!

## THE 144,000 IS THE "NUCLEUS"

"Further it is seen that their being 'cut out without hands,' without human aid, obviously points out the fact that they are garnered by the angels;... and that this super-natural work of cutting out the stone, of separating the 144,000, the nucleus of the kingdom, is the purification of the church {slaughter of Ezek. 9}."--2 Timely Greetings, No.

46, pg. 30 (bold emphasis, braces added).

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The SRod message used the word "nucleus" because it means: "a central, group, or mass about which gathering, concentration, or accretion takes place" (Webster's Dictionary), which implies that there is more besides a "nucleus," because it is only the "central" part of a whole. This definition, therefore, proves two facts concerning the 144,000: (1) The word "nucleus" proves that its "central" part must be the symbolic stone (the 144,000)--the only numbered group of saints (see 65:2) who will escape the slaughter in the Laodicean chariot, and stand on Mt. Zion. (2) It also proves that the "nucleus...about which gathering..takes place" indicates a completion of the whole by the unnumbered group of "passengers" who also will escape the slaughter "with" the bay horses (see 13:10); otherwise, the 144,000 saints (the stone or bay horses) could not be the "nucleus," if other saints were not added to its "mass" to complete the whole.

Though the "dead 'with' Davidians" admit that the 144,000 (stone) is the "central" part (nucleus) of the "whole"--God's kingdom, they teach that the rest of the whole is the great multitude from Babylon, not the "passengers" who go "with the 144,000 bay horses. But the fact that the bay horses are to be "cut out of the traces" (2 Tr. 45) from the chariot, and that the "stone" will be cut out of the mountain during the harvest for the church (see 65:2), because this "separating the 144,000, the nucleus of the kingdom, is the purification of the church" (2 T.G. 46:30), is proof that the 144,000 "nucleus" is the "central" part of the other saints who make up the "whole," not from Babylon, but from the Laodicean church who escape the slaughter. Then after the 144,000 stand on Mt. Zion (see 51:1), they and those "with" them preach to the great multitude, and they will come into the kingdom from Babylon to make up the rest of the whole from the world. But since the "dead 'with' Davidians" refuse to accept these facts, they desperately attempt to prove another

## THE 144,000 & “THOSE WITH”

way that all Davidians must die, except the 144,000.

### NOT ADD OR SUBTRACT, BUT HARMONIZE

Rather than harmonize all that the SRod message teaches about the 144,000, they play a game of addition and subtraction; wherein they add to the “stone” the resurrected saints who go “with” the 144,000, but contradict themselves in order to subtract the living ones, by pointing to the “stone” and saying this, “See, no one is ‘with’ the stone.” Thus, they try to make it appear, by their so-called weight of evidence, that we should subtract from the 144,000 “stone” (see 90:1,3) that which Zechariah’s prophecy adds to the 144,000 bay horses--the living “passengers” who go “with” them (see 67:1). And even though they know that both prophets speak of the same subject--the 144,000, they cannot see that Zechariah’s prophecy must not be ignored or rejected, just because it reveals more truth than Daniel’s prophecy. The following example will prove this fact.

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### GRECIA--THE LEOPARD AND THE HE GOAT

Daniel saw a four-headed “leopard” (Dan. 7:6) symbolizing Grecia: “The four heads are the four Grecian divisions after the death of Alexander; namely, ‘Cassander, Lysimachus, Ptolemy, and Selucus.’” (2 S.R. 34). But Alexander, the first king of Grecia, was not included. Later, he saw a “he goat” with a “notable horn between his eyes” (Dan. 8:5), which smote the “ram” (Dan. 8:6, 7), symbolizing Alexander who conquered Medo-Persia (2 S.R. 50). Then the he goat’s “great horn was broken; and for it came up four notable ones” (Dan. 8:8), symbolizing the exact same four divisions of Grecia as the four heads on the leopard, after the death of Alexander.

But the way the “dead ‘with’ Davidians” think, they would accept the “leopard” with its four heads (Grecia), but reject the “he goat” with its four horns (also Grecia), because the “leopard” did

not have one head at first, as did the “he goat.” And so likewise, they accept the “stone” as the 144,000 from the “mountain” (church), while they reject the “passengers” from the chariot (church) who go “with” the 144,000 bay horses (see 33:4), because this does not agree with their idea that all Davidians must die, except a 144,000. The example of the “leopard” and “he goat” proves that one prophecy (Dan. 2:45) does not always reveal all truth about a subject (such as the 144,000 and those “with” them) which another prophecy (Zech. 6:3) reveals (see 101:3). So, to learn the “whole” truth (see 60:2) about the 144,000, true Davidians will harmonize all prophecies together. Thus, they would know that as Daniel’s two prophecies together (Dan. 7:6; 8:6,7) show that Grecia conquered Medo-Persia by Alexander (one horn), but after he died his kingdom was divided into four divisions (four horns on the “he goat” or four heads on the “leopard”) after his death. So likewise Daniel’s prophecy (Dan. 2:45) together with Zechariah’s prophecy (Zech. 6:3,7) shows that those sealed in the church (mountain or chariot) will be the 144,000 numbered living saints--the “stone” and “bay horses,” while those “with” them are unnumbered living saints--the “passengers.” John the Revelator also revealed this fact, though he only “heard” the 144,000 (see 65:2); yet, the “others” which John (Rev. 7:4-8) did not hear (see 67:1) and Daniel (Dan. 2:45) did not see, are clearly seen in the prophecies of Isa. 52:1 and Zech. 6:3, 7 (see 55:3), because they and Daniel’s prophecy “meet and end” in the Revelation (see 98:5) to prove that “others” are included with the “stone.”

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### THE PARADE OF PARADES INCLUDES THOSE “WITH” THE 144,000 CHAPTER 16

### DAVIDIANS WHO REJECT “ONE POINT” OF TRUTH

The message of “The Shepherd’s Rod” is a “wonderful, plain, clear-cutting Bible truth which could not be contradicted” (1 S.R. 95). When its cast down as was Moses’ SRod it produces true

Davidian "serpents" (see 69:3) in the antitype, who believe it is the "last message" (W.H.R. 29) of truth brought by the "last prophet" Elijah (13 Tr. 11). But Pharaoh's magicians also cast down their SRods, which today (in the antitype) being cast down produces "counterfeit" people--"untrue Christians" (1 S.R. 95) who are Davidians that only believe a certain part of the truth, not the "whole" truth (see 60:2). That is the reason Elijah said this:

"I shall never say, 'God will not permit me to claim all Truth.' This kind of unbelief has been the trouble in all ages: while they accept one point they refuse the other."--10 Symbolic Code No. 7, pg. 12.

Ever since Elijah came with his message of truth, there have been Davidians who eventually fell by the wayside, and gave up all the truth of the SROD message, because they refused to accept "one point" of truth, which blinded their eyes to other points of truth, until they could not see truth at all. Today, its the "dead 'with' Davidians" who have rejected the "one point" of truth--the living "passengers in the chariot" who go "with" the 144,000. Therefore, they handle "the word of God deceitfully" (2 Cor. 4:2) by using "one point" of truth (the parade of parades), in a vain attempt to disprove another point of irrefutable truth (the living "passengers in the chariot")!

### **THE PARADE OF PARADES! BEHOLD IT PASS**

It is not necessary to quote all the seven groups in this heavenly parade, because only the "fifth" group is used by the "dead 'with' Davidians," who vainly attempt to disprove the "one point" of truth concerning the living "passengers" who are to go "with" the 144,000.

"Fifth, Elijah the faithful, arrayed in a glorious white mantle from his shoulders to his feet, leading the 144,000, a royal priesthood, all, like himself, attired in glorious white mantles."--1 Shepherd's Rod Tr, pg. 24.

It is with great satisfaction that they point to the "fifth" group and say this: "There cannot be any living saints saved in the S.D.A. church besides the 144,000 who escape the slaughter, because no others are spoken of in this reference; which proves, they say, that there cannot be living 'passengers in the chariot' who go 'with' the 144,000 bay horses." But since they are so anxious to disprove this "one point" of truth, they have forgotten that they teach that those who go "with" the 144,000 are the resurrected dead Davidians, because they teach that all Davidians must die, except the 144,000.

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### **DEAD AND LIVING SAINTS "WITH" THE 144,000 ARE THEY EXCLUDED FROM THE "FIFTH" GROUP?**

Therefore, when they try to close the door of the "fifth" group in the parade to exclude any living Davidians who are to go "with" the 144,000, they do not realize that they are unwittingly closing the same door to their own teachings, which would also exclude any dead Davidians who are to go "with" them! But when some of them realize that they have led themselves into a trap, and try to open the door to the "fifth" group, by stating that it does include resurrected dead Davidians, they are also opening the same door to include the living Davidians, which they must admit are to be translated along "with" the 144,000!

However, there are other "dead 'with' Davidians" who try to escape this trap, by teaching that the "fifth" group in the parade does not include any saints at all, because they are trying to exclude the living Davidians who go "with" the 144,000, even though they are also excluding the dead saints who go "with" them. But since they know that these dead saints must be included somewhere in the parade, they have erroneously concluded that they are included in the "second" group of saints who are resurrected at Christ's second advent.

## THE 144,000 & “THOSE WITH”

“Second, Moses {who died and was resurrected ‘before his body had seen corruption’--E.W. 164}, the first inspired penman, general and leader peerless among men, clothed in white and crowned with a glittering golden crown, leading the van of the resurrected, themselves wearing white robes and golden crowns.”--1 Shepherd’s RodTr23 (bold emphasis, braces added).

These other “dead ‘with’ Davidians” also point with great satisfaction to the above reference, because they think it proves that no living saints who are to go “with” the 144,000 will be included in the “fifth” group in the parade; and they say this: “See, the dead saints who go ‘with’ the 144,000 are included in the ‘second’ group of the resurrected dead saints, not the ‘fifth’ group--144,000.” However, because they have rejected a part of the “whole” truth (see 60:2,3), and do not accept the living saints who will go “with” the 144,000, they failed to see that the resurrection at Christ’s second advent cannot possibly include the dead saints who go “with” the 144,000.

### **DEAD SAINTS “WITH” THE 144,000 ARE THEY INCLUDED IN THE “SECOND” GROUP?**

It was at the time that Jesus took “three of His disciples” up to “a lonely mountainside” (D.A. 419), wherein He was transfigured in their presence, that “Moses was present to represent those who will be raised from the dead at the second appearing of Jesus.” (E.W. 164). They “...saw Moses, representing those who will be raised from the dead at the time of the second advent;...” (P.K. 227).

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The fact that Moses represents the dead saints resurrected at the second advent of Jesus Christ, proves conclusively that these “dead ‘with’ Davidians” are dead wrong; because they obviously forgot that there are three classes of dead saints who will yet be resurrected: (1) Those raised to life in the special resurrection (Dan.

12:3) who will go “with” the 144,000 (see 84:3). (2) Those of the “whole house of Israel” (Eze. 37:11) who come up in the resurrection of the valley of dry bones (Eze. 37:1,2). (3) And those who are resurrected at Christ’s second advent (1 Thess. 4:16). Now since the first class of dead saints (“with” the 144,000) are raised up before the third one (at the 2nd advent), because their types are different (see 23:4), then it is impossible for these resurrected saints who will go “with” the 144,000 to be included in the “second” group of saints in the parade, because they will not all die again, and be resurrected once more at the second advent of Jesus Christ! That is, those dead “with” saints who are raised in the special resurrection go into the kingdom to live forever; therefore, they do not die again, as the dead “with” Davidian teach, so that they can put them in the resurrection of the saints at Christ’s second advent.

### **DEAD AND LIVING SAINTS WHO GO “WITH” THE 144,000 IN WHICH GROUP ARE THEY INCLUDED?**

The SRod message does not mention the saints (living or dead) who go “with” the 144,000 in the “parade of parades,” nor does it separate them as a specific group. Yet, it plainly teaches that there will be living (see 55:3) and dead saints (see 85:3) who go “with” the 144,000, which proves conclusively that they must be included in one of the seven groups (1 S.R. Tr. 23, 24). But which group? By closely analyzing each one, it will be clearly seen which group includes the living and dead saints who go “with” the 144,000.

(1) They are not angels, so they cannot be included “with” them in the “first” group. (2) They are not resurrected at the second advent, so they cannot be included “with” these saints in the “second” group. (3) They were not killed as martyrs, so they cannot be included “with” these saints in the “third” group. (4) They are not a part of the “great multitude,” so they cannot be included “with” these saints in the “fourth” group. (6) They are not “Adams” from all the other “worlds of God’s

universe," so they cannot be included "with" them in the "sixth" group. (7) They are not angels with Jesus, so they cannot be included "with" them in the "seventh" group.

However, the fact that there must be living and dead Davidians who are to be translated "with" the 144,000 (see 9:3; 55:4), then they both must be included in the "fifth" group (Elijah leading the 144,000); otherwise they would not be included in the parade at all! This fact, of course, embarrasses the "dead 'with' Davidians," because they are forced by the teachings of the SRod message to include the resurrected dead Davidians who go "with" the 144,000, not in the "second" group, but in the "fifth" group; which means, then, that they must admit that the living Davidians who are to go "with" the 144,000, must also be included as a part of the "fifth" group!

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## 144,000 REMNANT "AMONG" THOSE IN THE FIRST-FRUIT HARVEST Chapter 17

Now since there must be living and also dead Davidians (see 62:1,2; 87:1) who will go "with" the 144,000, and since they must be included in the "fifth" group of a 144,000 Davidians in the "parade of parades," then this proves that the "first-fruit harvest" (see 72:1) must include more than a 144,000. It is for this reason that there will be two remnants of Davidian saints who will escape the slaughter when "the Judgment of the Living on earth commences with Ezekiel 9,..." (12 Symbolic Code, No. 3:19). The following statement, which has already been quoted on page 64:2, proves this fact.

"When the present controversy over the message of the hour {Shepherd's Rod} is ended, then those who survive the purifying process, the Judgment for the living {slaughter of Ezek. 9} in the house of God {S.D.A. church} (1 Pet. 4:17), the cleansing of the sanctuary (Dan. 8:14), will be the inhabitants of Zion {where the 144,000 will stand--see 30:5} and Jerusalem {where those 'with' them will

dwell--see 57:4}, the members of the church, the body of Christ."--1 Timely Greetings, No. 29, pg. 10. (bold emphasis, braces added).

Notice that the above statement is in "perfect harmony" (see 45:3) with the one already studied (see 55:3), both of which gives irrefutable proof that two remnants of saints are to escape the slaughter "in the house of God" (Laodicea), and become the "inhabitants of Zion and Jerusalem" (1 T.G. 29:10), the "princes and rulers of the people in the kingdom-church restored" (4 Ans. 21). They would be the 144,000 bay horses who stand on Mt. Zion, and the "passengers in the chariot" "with" them who will dwell in Jerusalem. Therefore, the 144,000 are sealed from "among" the other saints, because they are not the only ones saved in the "first-fruit harvest."

## "AMONG" WHOM ARE THE 144,000 AND LIVING SAINTS "WITH" THEM

"...So, only those {saints} who survive the Judgment for the Living {slaughter of Ezekiel 9}, in the house of God (1 Pet. 4:17) {the S.D.A. church}, 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) {the numbered living Davidians}, and when Michael stands up then those whose names are left in the Book will be delivered from the "trouble such as never was" (Dan. 12:1). They are 'the remnant' {in Zion--see 62:1}, the ones who escape alive from the Judgment for the Living in the House of God..."--1 Timely Greetings, No. 11, pg. 11 (bold emphasis, braces added).

This statement says the 144,000 are a "remnant," but there are two remnants which escape the slaughter in the S.D.A. church (chariot)--one remnant "in Zion," and one remnant "in Jerusalem" (see 55:3; 61:4), because "the terms, Jerusalem, Judah, Israel, you know, cannot be applied to anything but to the church" (1 T.G. 21, pg. 15).

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## THE 144,000 & “THOSE WITH”

Moreover, this and other statements (2 T.G. 42:34; 15Tr63) also uses the word “among” (see 31:2). It means “in company or association with” (Webster’s Dictionary), which proves that there will be more than 144,000 Israelites (the ones in Jerusalem) who are to “survive the Judgment for the Living” (1 T.G. 29:10), and who together “comprise the church, among whom are to be 144,000” (1 T.G. 11:11). If the SRod’s use of the word “among” did not mean “others” (see 65:2) will go “with” (see 45:1) the 144,000, then it would not have used both words “among whom.” It would have said that those who “comprise the church...are to be 144,000.” Thus, the use of the word “among” proves that those escaping the slaughter are (1) the 144,000 numbered Israelites in Zion (bay horses), who are (2) associated with “others,” the unnumbered Israelites in Jerusalem (“passengers in the chariot”), who go along “with” the 144,000! Now let us consider the following SRod statement, which refers to the 144,000 and the dead Davidians, and compare it with the one already quoted above, which refers to the 144,000 and the living Davidians.

### **“AMONG” WHOM ARE THE 144,000 AND DEAD SAINTS “WITH” THEM**

“As present-truth adherents in the first-fruit period {see 72:1}, may God help us all, Brother, Sister, to be either among {the 144,000} or {be among the resurrected saints who go} along with the first fruits, the 144,000”--White House Recruiter, pg. 46 (bold emphasis, braces added).

Note that the word “among,” which means “in company or association with” (Webster’s Dictionary), is used in both statements (1 T.G. 11: 11; W.H.R. 46), and each one refers to the 144,000 who are associated with another class of Davidians, one which is living, and the other which is dead. The first statement (1 T.G. 11:11) refers to the 144,000 who are “in company” with a class of living saints, both of which “survive the Judgment for the Living” (slaughter), and together they “comprise the church, among whom are to be 144,000.” In harmony with Zechariah’s

prophecy, these two companies are to be the 144,000 bay horses “in Zion” who pull a chariot of living “passengers” “in Jerusalem” (see 61:3,4) to the kingdom.

The second statement (W.H.R. 46) also refers to the 144,000 who are “in company” with a class of dead saints, who are resurrected to go “along with the first fruits”--the 144,000. These two companies are the 144,000 bay horses who will stand on Mt. Zion, after which these dead saints are resurrected (see 84:3). When the two statements using the word “among” are joined together, they reveal five classes of saints (see 39:5-9). But the “dead ‘with’ Davidians” say the word “among” refers to a great multitude who are in “association with” the 144,000; but they are dead wrong, because the great multitude do not escape the slaughter; nor are they gathered in the “first-fruit period” (W.H.R. 46; 1 Tr. 20:1)!

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### **ONE GROUP IN THE KINGDOM INCLUDES THOSE “WITH” THE 144,000 Chapter 18**

The SRod message teaches that the saints (living and dead) who are saved “in the kingdom,” are classified into “five groups” (9 Tr. 65,66). The “dead ‘with’ Davidians” try to prove that there can not be living Davidians (“passengers in the chariot”) who go “with” the 144,000 bay horses by pointing to the first group (the 144,000).

### **FIVE GROUPS IN THE KINGDOM**

“These groups are (1) the 144,000, Israelites, the first fruits of the living, whose ‘nobles shall be of themselves,’ and whose ‘governor shall proceed from the midst of them’ (Jer. 30:21); they shall return to Jerusalem, and stand on Mount Sion {see 100:2} with the Lamb; (2) those whom John saw, after the sealing of the 144,000, gathered from ‘all nations, and kindreds, and people, and tongues,’ during the ‘great tribulation,’ the ‘time of trouble such as never was’ the great multitude



who go to Jerusalem before the resurrection; (3) those {dead saints that are to go 'with' the 144,000} who arise to everlasting life in the resurrection of Daniel 12:2; (4) those Israelites who shall come forth in the {valley-of-dry-bones} resurrection of Ezekiel 37:1-14; (5) all who come in the resurrection {at the second advent of Christ--2SR115:1} of Revelation 20:6;--collectively, these are all the Israelites and Gentiles who shall return to Jerusalem, possess the promised land, and then the whole earth."--9 Tract, pgs. 65, 66 (bold emphasis, braces added).

Once again, the "dead 'with' Davidians" point with great satisfaction to the first group (the 144,000), and say this: "See, there can not be any living Davidians who go 'with' the 144,000, because only the 144,000 are mentioned in the first group; while the dead saints who go 'with' them are mentioned in the third group." They are saying this, of course, because they do not see the "whole" truth, as taught in the SRod message, which teaches that the dead saints in the third group are resurrected after the 144,000 bay horses stand on Mt. Zion (see 85:3)! This proves conclusively that the living Davidian saints must be included "with" the 144,000 bay horses as "passengers in the chariot" in the first group, because they will be taken in the chariot to the kingdom (see 46:1) before the 144,000 stand on Mt. Zion!

It is obvious that these "dead 'with' Davidians" are "handling the word of God deceitfully" (2 Cor. 4:2), when they point to the first group (the 144,000), while ignoring the living Davidians who are to go "with" them, because they are only teaching a part of the truth. Therefore, in order to teach the "whole" truth (see 60:2,3) concerning the 144,000 and those "with" them, a true Davidian must teach that there are to be living Davidians who are the first saints that will go "with" the 144,000, before the dead Davidians in the third group are to be resurrected later to go along "with" them.

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These living Davidians are represented as: (1) The

"passengers in the chariot" who are to go "with" the 144,000 bay horses (see 35:3); (2) the "rulers" who will go "with" them and dwell in Jerusalem (see 55:3); (3) the "others" who are to go "with" them which John did not hear (see 67:1); and (4) the "worshippers" in the temple who go "with" them (see 99:2).

But the "dead 'with' Davidians" refuse to teach the "whole" truth. They say that when Jesus comes (at the slaughter) to save His living saints, only a 144,000 Davidians are to be "delivered" (Dan. 12:1), because the rest are all dead, and must be resurrected (Dan. 12:2)!

### **DO WE REJOICE AS LIVING "WITH" DAVIDIANS? OR MOURN AS DEAD "WITH" DAVIDIANS?**

If all Davidians were pure Gentiles, then it would not be possible for any of them to be sealed as one "of" the 144,000 (see 45:1), because they must be Israelites (Rev. 7:4). The fact, however, that only a very small number of them are pure Jews, does not indicate that more Jews must become Davidians, because the SRod message teaches that the 144,000 must be "lineal descendants of Jacob." This proves that most of them will be Jew-Gentile mixed, even though they may look like Gentiles (see 37:1); it also proves that this Jewish blood in their veins is what makes them eligible to be sealed as one "of" the 144,000! Therefore, those Davidians who look like Gentiles might know that they are not pure Jews, but they do not know whether they are pure Gentiles or Jew-Gentile mixed (see 38:1). This proves they can not tell if they are one "of" or one "with" the 144,000. But if they accept the "whole" truth that living Davidians will be sealed as "passengers in the chariot" who escape the slaughter, and go "with" the 144,000, then they are to rejoice, because they know that most of them will not die; instead, they are to be alive when Jesus comes to deliver them (Dan. 12:1), wherein they will escape the slaughter of Ezek. 9 (see 13:10).

