

20-Jul-2010

**The 144,000—Where is Dan!?**

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Thank you for the excitement that you describe pertaining to this message and for your continued support of this work. I hope that you will continue to strengthen the brethren with your enthusiasm and continue to assimilate the doctrines with which the Lord has so copiously graced His disciples. You asked the following question:

*“One question that has been raised but I have not been able to find the inspiration (answer) to the following question I found on another forum that I am a member of. Since the “vagueness” around the 144,000 is now becoming removed, I am wondering if you can share your understanding to the following. Revelation 7:”*

*“...Then I heard the number of those who were sealed: 144,000 from all the tribes of Israel. From the tribe of Judah 12,000 were sealed, from the tribe of Reuben 12,000, from the tribe of Gad 12,000, from the tribe of Asher 12,000, from the tribe of Naphtali 12,000, from the tribe of Manasseh 12,000, from the tribe of Simeon 12,000, from the tribe of Levi 12,000, from the tribe of Issachar 12,000, from the tribe of Zebulun 12,000, from the tribe of Joseph 12,000, from the tribe of Benjamin 12,000.”*

*“What tribe is missing? How could they put the tribe of Manasseh and then put the tribe of Joseph? Is not the tribe of Manasseh and Ephraim from the tribe of Joseph? If you look at the list of tribes you will see the tribe of Dan is missing.”* — Your E-mail, Tuesday, July 20, 2010 4:35 PM

You ask, “Where is the tribe of Dan?” You could have equally asked, “Why is Levi not excluded from the tribes listing the 144,000?” Many times in our spiritual growth we are lost in perplexity because we do not ask the correct question. This malady, in part, stems from an improper imbalance of emphasis. It is similar to a student searching his English literature book to resolve a math problem. My answer to your question will take you back to the most recent work done by the MSC on the question of the 144,000. It will do so because this question and others similar to it can potentially diverge our attention away from the recent release, *Confederacy Trap*. The question that you have posed starts the search of truth from the top of the ladder rather than from the rung in which the faithful now find themselves. Before any can concern themselves about the top rung, they must first reach it using the steps which the Lord has provided. This is my counsel to you and to those who pose this question to you. To more greatly elaborate, my immediate suggestion is that all seek to discard yesterday’s luggage including its doctrines of disproportionate emphasis, and hold onto the cords that the Lord has distended for them.

Regarding the divine accounting for the tribes of Israel, who stand on Mt. Zion with the Lamb, as described in *Rev seven*, all must understand that there are other accounts in the Scripture which also show the distribution of Israel in the land. We have never been given validated instructions to elevate the teaching pertaining to the 144,000 above all the many other prophecies of Israel. This we may have done yesterday because, as nominal Adventists, we did not believe in Israel’s return to Palestine to finish the Gospel work for the world. We incorrectly thought that all who accepted the SDA faith were the modern-day Israel of promise. But now, being more educated, we must forge a complete doctrine by including all Scriptures which make reference to them. They must be integrated, appreciated, and harmonized with the *Testimony of Jesus* so that our other more celebrated Texts do not dominate our thinking. One other Scripture that comes to mind is found in *Ezek 47 & 48*. It says, *“Thus saith the Lord God; This shall be the border, whereby ye shall inherit the Land according to the twelve tribes of Israel: Joseph shall have two portions ... This is the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these are their*

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*portions, saith the Lord God*” —Ezek 47: 13, 48: 29. This Text, unlike *Rev seven & fourteen*, does not show Israel’s stellar achievement, their rank, or their victory over slavery; instead, it shows a more practical theme: Where are people going to live in the Kingdom? This is the “kicker”: Even though the Text describes with precise wording, “*the twelve tribes of Israel*”, it includes all the sons naming among them both the tribes of Dan and of Levi. However, a careful reading will show the Levites —as likewise expressed in *Num 18*— set apart from the other 12 as the manager’s of the sanctuary. But, in *Ezek 48*, when counting the tribes and including Levi, the number totals 13 making the Lord to seem to contradict Himself. This is because Joseph whose name is not therein mentioned receives two tribal allotments. If, by our current, inaccurate thinking, we measured this Text into our end-time eschatology, the obvious question should be as follows: “Why does *Rev seven* describe 144,000, 12,000 from each tribe, when, by using this math, *Ezek 48* suggest 156,000 saints. 1Chron 2: 1, 2 is yet another Text to study: It shows all 12 sons including Dan and Levi; yet it excludes Ephraim and Manasseh. This leads me to express a question: Why is it that so many Bible students seem to focus on the one Text which delineates the 12 tribes found in *Rev Seven* to the exclusion of all others? Who gave us authority to parse the Scriptures in such an imbalanced way? Because of this we have increased our confusion at a time when our burden is not to discern Dan’s standing with the Lord; instead, it is to measure Jerusalem. They are the first fruits which are to be defined on this side of Palestine. Unlike the 144,000, Jerusalem as a people are mentioned throughout the Scriptures: They are mentioned in Ezekiel, Jeremiah, Zechariah, and in Isaiah. They are also mentioned in the *Testimony of Jesus*, and in Revelation, etc. They are the ones that will bring to us our victory once we prove that we love them. We are told, “*Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them...Then will the Lord be jealous for his land, and pity his people*” —Joel 2: 17, 18. Our focus is to be on Jerusalem, ten-tribe Israel, the “trisection” of the 12 tribes, “the fly” of *Isa seven*. Thus, our logic is to explain their status with the understanding that at least 120,000 of the 144,000 will emerge from them.

We must, as patient saints, not become agitated because the tribe of Dan, a tribe that we know very little about except that it was the northern most tribe, is discounted from one rendition of the end-time assembly of Israel. We can recline because no one else has a doctrine to explain their absence from *Rev seven* either. Instead of losing our focus, let us celebrate in the light with which the Lord has endowed us. Such celebration will keep us united. It would be a high insult to heaven for us to ignore all that the MSC has presented, elevating our knowledge above all others in the history of the world, because we have uncovered a doctrine which it has not yet revealed. Such a demeanor could very well be our test, the reason why heaven has withheld from us the knowledge that we seek: It is a gauge and a measurement of our gratitude. So, because the tribe of Dan is not included in a list of the 144,000 does not mean that he cannot be included in the body of Jerusalem to inherit his portion of the land as described in *Ezek 48*. Also, our answer may come from our study of the MSC’s latest book, *Confederacy Trap*. We shall see, as discussed in greater detail below, that his absence could only mean that the tribe of Dan did not qualify or meet the criterion to be numbered among the 144,000; yet, they could be found amongst those who are described as the “bee” as depicted in *Isa seven* and described in the aforementioned book.

Perhaps you noticed that, even though the tribe of Dan is missing, the tribe of Levi is included in the list that you cited from *Rev seven*. This fact, though seemingly contradictory to the resolve of *Num 18* seems to lead us to a solution to your question. Remember, *Num 18* pronounces that the Levites shall not be included in the inheritance of the children of Israel because the Lord has “*given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve...the Levites shall do the service of the tabernacle of the congregation...it shall be a statute for ever*” —Num 18: 20-21. The Bible shows that the high priest, by definition, must come from the tribe of Levi. Consequently, *Zechariah three and six* indicates that Joshua, the son of Josedech and ‘the brand plucked from the fire’, being identified as the high priest, must be a Levite. Under Joshua’s soon-to-emerge officiation in the temple, we see the eternal work of him

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and his tribe: They are to judge the Lord's house. What makes his participation special is that Joshua is defined as a brand plucked from the fire; he is rescued from captivity, slavery, and oppression (see Zech 3: 2; Isa 42: 22-25); he went through *Jacob's Time of Trouble* without an intercessor. Thus, being a Levite, he meets all the criterion to be a part of Jerusalem, the trisection symbolized by the "fly". Quite remarkably, the Lord, in *Zech three* when he depicts Joshua and his team of fellow priests, is careful to reveal that Joshua and his fellows will be given equal status with the end-time disciples; yet he does not come from the SDA church, and his work will be distinct from theirs. This means that, on this side of our literal return to the land Palestine, a time even before Israel is harvested, the skeleton of the sanctuary priesthood crew will be re-installed. Such is necessary, for, according to the ceremony of the *wave sheaf*, the high priest will be given the task to ordain and bless the harvest; thus, he must himself be ordained before it begins. Moses, describes this ceremony: ***"When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest. And he shall wave the sheaf before the Lord, to be accepted for you..."***—Lev 23: 10, 11. This Text describes the Levites working on a diverging assignment that is distinguished from the duties of the other disciples, for they commemorate and ordain the firstfruit harvest: Instead of thrusting in the sickle to harvest as do their brethren, they receive the converts to ordain them. In other words, the disciples gather the first fruits of the harvest and present them to the priest; only then can they be accepted. But Joshua, with his limited crew, cannot be expected to shoulder the assignment of serving the entire world as the high priest forever; he will need help as the Kingdom grows. From this fact we can know that the Lord will give him, at first, 12,000 Levites to assist him explaining Levi's presence among the 144,000. Later, as shown below, when the gentiles are gathered, he will receive more help. Thus the 12,000 from the tribe of Levi will not be gathered at the later date when the two houses, Judah and Israel, are united in Palestine; instead, they will be gathered shortly beforehand, on this side of the restoration to make up the people called Jerusalem. As a group, they will judge the house while David and the disciples build it through evangelism.

***"And the angel of the Lord protested unto Joshua, saying, Thus saith the Lord of hosts...if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by. Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee...behold, I will bring forth my servant the BRANCH...And the word of the Lord came unto me saying, ...take silver and gold, and make crowns, and set them upon the head of Joshua the son of Josedech, the high priest; And speak unto him, saying, Thus speaketh the Lord of hosts, saying, behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord: Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both"***—Zech 3: 6-8, 6: 9-13.

Since Joshua and his initial crew who emerge just before the first-fruit harvest, his "fellows that sit before (him)", are given equal station to the disciples, then we see two segments to the Kingdom government, one that harvest under David's administration and another constituency that orchestrates the sanctuary protocol. It must be that all the Levites that are harvested, among the first and second fruits, will serve to officiate in the church. This we can now conclude unless some are disqualified by the standard set forth in the book of Leviticus. This means that the Levites will do service in the proverbial inner courts and outer courts, the Hebrews and the Gentiles. Meanwhile the branch erects the house; he builds it; he sends forth evangelists to gather Israel: The Bible says,

***"I will set a sign (the ensign) among them, and I will send those that escape of them unto the nations...And they shall bring all your brethren for an offering unto the Lord (bring them to Joshua) out of all nations...to my holy mountain Jerusalem,...And I will also take of them for priest and for Levites, saith the Lord...And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord"***—Isa 66: 19-23.

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Beginning with the age of the eternal Kingdom, the service of the entire world of faithful and redeemed saints, Hebrews and Gentiles, will require an enormous amount of Levitical workers. The best among that category of the redeemed will number 12,000 according to *Rev seven*. But suppose two billion people comprise the final harvest? That would require one Levite for more than 160,000 church members. Most churches do not contain more than 500 people. More Levites are required! To service those congregations, their “bishops”, their ministers, their “deacons”, their “elders”, etc will be the Levites, perhaps from their very own homeland. In this way will the Lord ensure that His church is kept pure, universally united, and spiritually in sync. Who will be the highest, upper echelon, leaders of those churches? It will be those that are the purest, those that comprise Levi’s portion of the 144,000. *Rev seven* defines the collection of pure saints, 12,000 from each tribe. Why do they need to be pure? —to reverse the pollution of Christ’s name which occurred under the gentile administrative leadership:

*“For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen saith the Lord of hosts. But ye (gentile ministers) have profaned it...And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the Lord of hosts. My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name. The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity. For the priest’s lips should keep knowledge, and they should seek the law at his mouth: for he is a messenger of the Lord of hosts”* —Mal 1: 11, 12; 2: 4-7.

Before commenting on the above, we must be reminded that the question pertains to the tribe of Dan and not to Levi. We have taken this circuitous route addressing Levi’s presence among the 144,000 —against the implication of Moses’ edict of *Num 18*— so as to discern why Dan must be excluded. The above Text shows that Levi will be the Lord’s worldwide theologians and clerics out ranked only by David, the branch. Since the Levitical priesthood has such a high calling, one that requires great fidelity to Christ, then they must be honored to stand with Him on Mt. Zion. Examine the qualities that they, the 144,000 must possess: They are not defiled with women (the whoredom of idolatry); they follow Christ whithersoever He goeth; they are guileless and without fault, and most important to this question, they sing *“as it were a new song before the throne...and no man could learn that song but the hundred and forty and four thousand”* —Rev 14: 3. EGW says that this song is the song of Moses and the Lamb. She says, *“With the Lamb upon Mount Zion, ‘having the harps of God,’ they stand, the hundred and forty and four thousand that were redeemed from among men...and they sing ‘a new song’ before the throne, a song which no man can learn save the hundred and forty and four thousand. It is the song of Moses and the Lamb—a song of deliverance.”* —Great Controversy, 648, 649. *“A song of Moses and the Lamb”* (Christ, the Pascal lamb) which is *“a song of deliverance”*, could only be a Christmas cantata expressing victory, through the power of Christ (the Lamb), over Egyptian-styled slavery. It is the victory afforded to Jerusalem during the three-and-one-half days (42 literal months). Furthermore, since according to the Bible, no man can learn the song save the 144,000 and since Levi is included and Dan is not, then Levi must be a better singer of that special song than is Dan. Why will Dan’s voice be so disharmonious and out of tune? Why cannot he carry the same note as everyone else in the choir? —simply because Dan’s voice has not been trained to deliver the same melody. He has not emerged from the same experience; thus he cannot sing the “song of deliverance”. He comes from a different segment of ten-tribe Israel, the company that is prefigured as the “bee”, the trisection of Israel that was not ‘shaven with the hired razor’. Until the Lord shows to us more light on this subject, we will be required to make it the resolution of the matter.

The 144,000 are lauded and acknowledged by heaven because they emerged victorious over the world, the flesh, and the devil; though they faced those impediments of salvation without an intercessor just as did Israel in Egypt. They are the antitypical 7000 who being surrounded by a sea of idolatry, during the days of Elijah, refused to bow a knee to Baal. Sure, there will be many others amidst their Levitical numbers who, though saved, have failed in this regard, but the 12,000

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from the tribe of Levi will be extended salvation with honor. Like any *Commander in Chief*, Father's honor and glory is meted out to positively correlate with the heightened achievements obtained under very difficult circumstances. Remember, not everybody in the Army is given the *purple heart*. This is why the MSC does now emphasize the distinctions between the 144,000 and Jerusalem. The Levites, according to *Mal two* cited above, have had the qualities of stellar faith since the beginning of their ancient priesthood, and according to *Mal two* above, the Levites will shoulder the burden of enforcing spiritual fidelity among the redeemed throughout eternity. Therefore, it would be the height of convoluted thinking to expect that God would honor the other eleven tribes whose function in the Kingdom is critical to the plan of salvation while ignoring the Levites, men who need to teach victory over hell to the throngs throughout eternity. Thus when the award of ordination is handed out to Israel's most honorable men, Levi must stand with them. Joshua is given a charge over them; his garments will be cleaned by the Lord as they were originally with Aaron by Moses. He ranks on the level with the disciples; therefore, he must pass a different challenge than that of the 144,000. Consequently, the numbering of Israel depends upon the intended description of service. If you are describing evangelism, battle, inheritance, land allocation, etc, then you need not count Levi with the other tribes. Yet, when the Lord's purpose is to show station, rank, and authority, then Levi must be included. This brilliant governmental strategy is perhaps the reason why Christ gave to Joseph two tribes.

If more needs to be said about the 144,000, I suggest that all who inquire be first encouraged to attentively review the past two audio studies of July 17<sup>th</sup>, 2010 and July 3<sup>rd</sup>, 2010. This they should do to obtain the correct orientation pertaining to the firstfruits. Let us also focus upon that topic in the book, *Confederacy Trap*. Our burden now is for Jerusalem, the proverbial fly in the ointment; their emergence is the more dominant theme in Scripture. We need not now become troubled pertaining to the assembly that will occur with the Lord on Mt Zion. First we must assemble Jerusalem and then ourselves, with our converts, relocate to Palestine. The book, *Confederacy Trap*, as well as *Beyond the Rivers*, 2.01 (Side Bar 2.1F, written in 1998), were both careful to distinguish between the 144,000 and Jerusalem so that none should now be confused about the differences or become entrapped by disproportionate emphasis of Scriptures.

Regarding the tribe of Joseph, his tribal authority is conveyed through Ephraim since Joseph only had two sons. Thus, when the sons of Israel are listed, if both Manasseh and Joseph are counted, then you must understand the title, "tribe of Joseph", to be a synonym for Ephraim. How could it be any other way since Joseph only had two sons. Such would be the same case if the tribes of Joseph and Ephraim were ever to be listed; then Joseph would be synonymous with Manasseh.

The distinctions between Jerusalem and the 144,000 were described almost 12 years ago; yet, some having read all the literature, have still forgotten those lessons. My recommendation is that, instead of consuming our time speculating or pondering over the things that we do not know, such as the status of the tribe of Dan, lets us honor the Lord's provisions, His manna, and master those themes which the Lord has already so bountifully given to us. Though the MSC may not be able to answer every question, the issues that it resolves far exceeds the light available to us yesterday, the time before its ministry.

Sincerely,

Derek