

2018

Antitypical David—Who is He?

They “Seek YHWH and David Their King.”

“4 For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: 5 **Afterward** shall the children of Israel return, and **seek the LORD their God, and David their king;** and shall fear the LORD and his goodness in the latter days.” Hos. 3: 4, 5.

Last King of Israel: King Zedekiah—no more till David their King.



Israel dwells “without a king” for “many days” till the promised “David” their King begins His reign. The crown is already spoken for and is reserved ONLY for “Him whose right it is.”

“6 When they therefore were come together, they asked of him, saying, Lord, **wilt thou** at this time **restore again the kingdom to Israel?**” Acts 1: 6.

Next King: Messiah (Jesus Christ) as Antitypical David



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The Antitypical David—Who is He?

(A Davidian WhatsApp Presentation)

Aim: In as much as most Davidians hold that Brother V.T. Houteff is the antitypical David, the purpose of this study is to demonstrate beyond any biblical doubt that this office is filled by One person only—Jesus Christ. Further too, it will answer why Br. Houteff applied the title to himself, for a limited time, in a purely limited and homiletic application of the Scriptures. Finally, it will be demonstrated from the Scriptures that this Davidic King will be “worshipped” in the kingdom!

Preparation: In preparing our minds for this study, I shall share a few Biblical principles that will guide this discussion over the next five days, inclusive of today. Please *do* refer to them and *apply* them at every stage in the development and expansion of this study, for they will clarify and eliminate all the objections, confusion, and seeming contradictions which have beclouded the Truth these many years, objections which and have served as a stumbling blocks for many, to this day, and have granted license to others who see a “vacant throne” and covet its sacred office.

Divine Principles for Redemptive Bible Study

As we study the Rod and the Bible, comparing “spiritual things with spiritual things,” we will from time to time stumble on areas that evoke questions, others challenges, but in it all, there is a Godly way of searching the Bible that will leave us being rooted and grounded in the truth, and seeing the righteousness of Christ more clearly. Below, I will present seven vital working principles of Bible study that I would encourage us to employ as we look into this much-discussed subject of Antitypical David. While to a few Davidians this prophetic personage is exclusively Jesus Christ, Himself, yet, based on a preponderance of statements from the Rod, it would appear that any other person could qualify for this office EXCEPT Jesus “Christ Himself.” I have personally studied this subject from my days at DLI, and have been convicted by the Holy Spirit that this person is none other than Christ, and that it is impossible for him (David) to be a redeemed human being if but for one salient reason, the king (King) will be worshipped!

My arriving at so contrary a conclusion than the rest of the Davidian world, is sufficient reason for caution, and so, I now plead with you, brethren, to remove prejudice from your minds, and approach the subject with the attitude of a learner, and even a seeker for truth, to the glory of God. It was from following this course that God has been able to open to my understanding truths that are written in the Shepherd’s Rod, but which have been overlooked because of the human-centered approach to many of the topics in the Message having to do with a prophetic person, such as Jezreel, Joshua, David, Zechariah, etc. To this end, I now share the seven working principles that will be utilized in surveying this redemptive subject.

Day-1 (Sunday)

PRINCIPLE #1: Have a Prayerful, Teachable Spirit

"How shall we search the Scriptures to understand what they teach? We should come to the investigation of God's Word with a contrite heart, **a teachable and prayerful spirit**...We should not study the Bible for **the purpose of sustaining our preconceived opinions**, but with the *single object of learning what God has said*...We cannot hold that **a position once taken**, an idea **once advocated**, is not under any circumstances, to be relinquished. There is One who is infallible -- He who is the Way, the Truth and the Life" (*Testimonies to Ministers*, p. 106).

PRINCIPLE #2: Scriptures May Have a Broader Meaning

"It is necessary now that the minds of God's people should be open to understand the Scriptures. To say that a *Message* means *this and nothing more*, that you must not attach a *broader meaning* to the words of Christ than we have in the past, is saying that which is not actuated by the Spirit of God" (*Review & Herald*, October 21, 1890).

PRINCIPLE #3: Study Every Sentence (Line) and Word

"Now **the only safe and sane procedure** is to read closely every page of the solemn message contained herein. Let not a line escape your attention. **Study every word carefully and prayerfully**. Be an earnest and diligent student of the Truth. '**Prove all things**; hold fast that which is good.' 1 Thess. 5:21.

"As their record shows, the Bereans made a thorough and unbiased investigation of the messages which came to them, that they might know whether 'those things' were so. In so doing they were neither misled by the enemy nor reproved by Inspiration, but rather were led by their open-mindedness to keep pace with the Truth, and were honored for their noble course." (*Tract 4*, p. 7).

"Let God's servants preach a 'Thus saith the Lord.' Let them become acquainted with His instructions, reading and **studying every sentence, every word**, with softened, subdued hearts drawing near to God, that the Comforter may teach them. Christ's teachings are our lessons for today, our lessons for tomorrow. The more frequently they are studied, the better will they be understood." {EGW 1888 Materials, p. 582.4}

PRINCIPLE #4: PRINCIPLE #4: Be Book Students, Not Sentence Readers

"Those who take from books only sentences instead of taking the books entire will never by themselves find the Truth, and therefore, instead of helping others, others will have to help them." (The Symbolic Code, Vol. 3 Nos. 8-9-10, p. 10).

PRINCIPLE #5: Message May Clarify Itself

"When a point in one's writing is not clear only the writer himself should be consulted concerning it, if he is living. Otherwise, only the same Spirit of Inspiration, the original Author of the Writings, can clarify whatever is involved." (1 Answerer, 47).

"There are circumstances in connection with certain aspects of every Message which necessitate clarification. Such clarification, however, can be **no greater than the light which shines at the time**. And the light **may** come **solely from within the Message** itself or, again it may derive from a **limited understanding common to the time 'then present'** -- an understanding which the Messenger himself shares. Such was the case of John the Baptist's. Inspired to declare **only the coming of the King**, John was squarely confronted with the question concerning the setting up of the Kingdom. He answered [questions regarding the Kingdom] in keeping with their common understanding... Questions concerning revealed Truth must therefore be answered in the same way today as they were in John's time." (1 Answerer 47, 49, 50).

PRINCIPLE #6: Decisions on Weight of Evidence

"God designs that men shall not decide from impulse, but from **weight of evidence**, carefully comparing Scripture with Scripture." (Desire of Ages, p. 458).

"Those who desire to doubt will have plenty of room. God does not propose to remove all occasion for unbelief. He gives evidence, which must be carefully investigated with a humble mind and a teachable spirit, and **all should decide from the weight of evidence.**" (3 Testimonies, p. 255).

PRINCIPLE #7: Study in Light of Incarnation; The Bible is the FINAL Authority

"The whole Bible is a manifestation of Christ." (Ministry of Healing, Page 122).

"The Spirit was not given--nor can it ever be bestowed--**to supersede the Bible**; for the Scriptures explicitly state that **the word of God is the standard** by which **all teaching and experience** must be **tested**. Says the apostle John, 'Believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.' 1 John 4:1. And Isaiah declares, 'To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.' Isaiah 8:20." {GC vii.3}

"The sacrifice of Christ **as an atonement for sin** is the great Truth around which **all other truths cluster**. In order to be rightly understood and appreciated, **every Truth** in the Word of God, from Genesis to Revelation, **must be studied in the Light that streams from the cross of Calvary....** This is to be the foundation of **every discourse** given by our Ministers." (Gospel Workers, p. 315).

"Ye search **the Scriptures**, for in them ye think ye have eternal life; and **they are they which testify of Me.**" (John 5:39).

"To begin with, is it not correct that the **Christian's textbook is the Bible?** If your answer to this fundamental question is in the affirmative, then it compels us to study Sister White's writings **in the light of the Bible**, not the Bible in the light of her writings." Answerer Book 1, p. 22.

"He must keep in mind that **we are not given license to harmonize the Bible with any other writings**, but are charged to **measure all others by It.**" Answerer Book 2, p. 74.

"16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. 17 That the man of God may be perfect, throughly furnished unto all good works." 2Tim. 3:16, 17.

"Those who get themselves cornered and cut off from every avenue of escape from the truth, instead of surrendering their erroneous ideas, make a desperate effort to dodge out of their plight, through the shift of **isolating the scripture...**

"This resort, however, only gives sharper point to the truism that it is never fair for one to assume a stand on an issue, **solely on the weight of opinion derived from one or two verses**, without first considering the verses in the light of **the whole chapter**, yes, **even of the entire Bible**; for if one's interpretation of the Scriptures is **not supported by every sentence of Holy Writ**, it is a fallacious interpretation, a blind conclusion, **without Bible foundation.**"— Tract 6, pp. 75,76.

Conclusion: These seven principles have given us strict guidance on how to navigate the Scriptures. It is not presumption to "search the Scriptures," for we are so commanded by Christ, nor is it a sin to "prove" what we have been taught, even by an Apostle or a prophet, for we have been admonished to "prove all things." It is the duty of every seeker for truth to be obedient to the principles herein itemized, and not to feel threatened that you are illegally tapping into "the two olive trees," as has been so commonly done to discourage an open and thorough investigation of the Bible on any subject it contains. The principles herein outlined will be strictly adhered to as of our divinely-authorized "right" and Christian liberty.

From Whence Came Kings? A Scriptural Overview

In this section we want to see the government of Eden, how it was structured, and the place of mankind (male and female), the place of Adam to Eve, and the relation of humans to beasts—the lower orders of creation.

What was the government of Eden like, before sin--who was king over mankind (humans)?

In Eden (the Edenic Kingdom), Adam and Eve were crowned "King" and queen over God's creation. It might seem strange that that they should both be "kings" but this is what the Bible teaches:

"1 This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; 2 Male and female created he them; and blessed them, and **called their name Adam**, in the day when they were created." Gen. 5: 1, 2.

Many times we think that the name Adam was just given to the "man," but from God's vantage point "their" name was called Adam, and "they" were made as "male and female"! Hence, when we read of

man being crowned king at the creation, we must realize it comprehends “them”—the man and the woman.

“26 And God said, Let us make **man** in our image, after our likeness: and let **them** have **dominion** over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. 27 So God created **man** in his own image, in the image of God created he him; **male and female** created he **them**. 28 And God blessed them, and God said unto **them**, Be fruitful, and multiply, and replenish the earth, and subdue it: and **have dominion** over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.” Gen. 1:26-28.

Clearly, “man” was to have “dominion” or kingly authority over the creation, all the fish, fowls, cattle, and the domicile of the earth.

“The rider and his white horse (God's crowned king, Adam, and his peaceful government, his white horse) are, therefore, the first to be weighed on the balances, the first to come in review before the Judicial Throne... Plain it is that at the Throne of Judgment, the white horse, the rider, and his crown, figuratively identify **Adam, God's created king**, and his kingdom.” Tract 15, p. 40, 41

“**Adam was crowned as king in Eden.** To him was given dominion over every living thing that God had created. The Lord blessed Adam and Eve with intelligence such as he had not given to the animal creation. He made Adam the rightful **sovereign** over all the works of his hands. Man made in the divine image could contemplate and appreciate the glorious works of God in nature.” {RH, February 24, 1874 par. 6}.

The king upon his throne has no higher work than has the mother. The **mother is queen** of her household.” {AH 231.3}.

“It is the right of **every daughter of Eve** to have a thorough knowledge of household duties, to receive training in every department of domestic labor. Every young lady should be so educated that if called to fill the position of wife and mother, she may **preside as a queen** in her own domain.” {AH 87.3}

From this collection of inspired statements from Scripture and Testimony, it is clear that while Adam presided as “king,” Eve simultaneously chaired as “queen,” and at no time was Adam granted “rulership” over her! Not until after sin, was man permitted to “rule” over woman, and even this was because of sin, but in the restitution of all things, there will no more be the need for one to thrust another, for they shall not break their ranks.

Day-2 (Monday)

Was Adam set as king (ruler) over Eve, before sin?

“Unto the woman he said, I will greatly **multiply thy sorrow** and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall **rule** over thee.” Gen. 3: 16.

The “sorrow” that Eve was to endure, and by extension all women, was not simply the pain of childbirth, for that is rather temporary, but the agony of a cruel, overbearing husband, who “rules” over her with

rigor and contempt! It still plagues our world today, and comes up under the caption of “Domestic Violence”—a very heinous crime that is practiced in every human society, just as the Bible has said.

“4 What is man, that thou art mindful of him? and the son of man, that thou visitest him? 5 For thou hast made him *a little lower than the angels*, and hast **crowned him with glory and honour**. 6 Thou madest him to have **dominion over the works of thy hands**; thou hast put all things under his feet:7 All **sheep** and **oxen**, yea, and **the beasts** of the field; 8 **The fowl** of the air, and **the fish** of the sea, and whatsoever passeth through the paths of the seas.” Ps. 8:4-8.

Clearly, from the mouth of this cloud of witnesses, we are told that man was granted “**dominion over the works of thy hands**,” to include the whole creation, except other humans!

“**Among the lower creatures Adam had stood as king**, and so long as he remained loyal to God, all nature acknowledged his rule; but when he transgressed, this dominion was forfeited.” {Conflict and Courage, p. 19.4}

While the Godhead regarded man as “king,” He retained the sovereign title as “King of Creation,” “King of Glory,” or “King of the Universe,” and so man was only recognized as “king” in a very limited way—ruler “among the lower creatures.” After all, even at his creation, before sin, man was “made a little lower than angels!”

“3 The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?...They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? 8 He saith unto them, Moses **because of the hardness of your hearts** suffered you to put away your wives: **but from the beginning it was not so.**” Matt. 19: 3, 8

This passage makes clear that while under Moses God “suffered” or permitted Israel to enter divorced, yet “from the beginning it was not so.” This is a very important concept, for the Pharisees wanted Christ to immortalize an institution that God had permitted under sin, and Jesus Christ reminded them that only that which was instituted in Eden—from the beginning—will be realized in the thereafters, in the restitution of all things.

Conclusion: While both Adam and Eve were given “kingly authority” over the lower orders of creation, yet they were not at liberty to “rule” over each other, as the sovereign King of Creation was YHWH (The LORD our God), and him alone. It must be said from now, that this “King” was worshipped by all human beings, while Adam was revered, not worshipped, by the creatures. In “the restitution of all things,” then, God would not restore some institution that he was not responsible for creating or sanctioning, prior to the fall on man into sin.

Who was the first king among humans, after sin?

“8 And Cush begat **Nimrod**: he began to be a mighty one in the earth. 9 He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD. 10 And the beginning of his **kingdom** was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.” Gen. 10: 8-10.

"While the head of gold on the great image represented the kingdom of Babylon at the height of her glory, the lion covers a greater period according to Genesis 10:8-10... The beginning of **Nimrod's kingdom** was 'Babel,' or as it is in the Greek, 'Babylon.' **His dominion** extended over the four cities of the plain; namely, Babylon, Erech, Accad, and Calneh." The Shepherd's Rod book, Vol. 2, p. 33.

Just as King Nebuchadnezzar was a later "king" over Babylon, being the first "Kingdom," the founder of that "dominion" was the profligate ruler and King (king), Nimrod!

"The earliest rulers whose names have been discovered in Babylonia, did not bear the title of king at all. In every instance before the time of Nimrod, the word used is one which signifies 'viceroy.' The **god** is king, and the ruler claims no higher authority than that of substitute or servant of his god who is really the king... This points clearly to a time when **God was recognized as the only King**, and the true Ruler. And *when false gods were put in the place of the true God, they were yet recognized as the real kings*, and men in places of authority were but their substitutes. This change was so recent, too, that rulers were not yet bold enough to take to themselves **the title of king**. It was not much longer, however, before this step was taken, One arose who was bold enough to do this and all that it involved. **Nimrod** was this bold man." *The Empires of The Bible*, by A.T. Jones, 1897, p. 50.

Knowing that the office of "king" is equivalent of Deity, it is no reason why even to this day Nimrod is worshipped through the Christmas and Easter pageantry among other pagan worship forms that have not breached Christianity! The aim here, though, is to emphasize that even in his darkened mind, Nimrod (Nimrud or Ninus) knew that to take to himself the title of "king" and not demand worship would be a contradiction of terms, for by definition the king is a God, and as such must be worshipped. It should not surprise us that the god Ba-al is also called by the name of Bel or Nimrod and is still worshipped till this day!

Conclusion: The first king among humans was a rebel against God—Nimrod! Only those with heathen hearts have invented the office of "king" among humans, and they were all in complete rebellion against YHWH, the King of Creation! It is worthy of clearly stating at this time, that any nation or people who demand a king other than YHWH, the King of Creation, are heathen in their thinking, and God-hating (anti-Christ) in their doctrines, for in so doing they are trying to replace God. This is why we are further told,

"21 Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. 22 Professing themselves to be wise, they became fools, 23 And **changed the glory of the uncorruptible God** into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things...25 Who changed the truth of God into a lie, and **worshipped and served the creature** more than the Creator, who is blessed for ever. Amen." Rom. 1: 21-25.

Which nations had kings--were they God-fearing or God-hating nations?

"1 And it came to pass in the days of Amraphel **king** of Shinar, Arioch **king** of Ellasar, Chedorlaomer **king** of Elam, and Tidal **king** of nations; 2 That these made war with Bera **king** of Sodom, and with Birsha **king**

of Gomorrah, Shinab **king** of Admah, and Shemeber **king** of Zeboiim, and the **king** of Bela, which is Zoar." Gen. 14: 1, 2.

It should be abundantly clear that these nine kings, were all heathens, men with reprobate minds! These, you will recall, sacked Abram's household and looted men, women, and children, as well as livestock and supplies.

"11 And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way. 12 And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed." (Gen. 14: 11, 12).

These "kings" were marauders, they were thugs who ruled by brute force and stole from the weak to make themselves stronger! Such was the character of all the kings and kingdoms of those times, for the morals of the king dictated the morals of the kingdom! We can also recall the stories of Abraham and Isaac, who stumbled upon hard times and the "kings" of the nations, sought their wives, even after they had had a harem to themselves, they were never satisfied, but were always stealing from others!

Conclusion: All the kings of the nations were so appointed as rivals to YHWH. We can also recall that Israel was in Egypt and they served with rigor, for a while under the king of Egypt, he who knew not Joseph. But even the Pharaoh who knew Joseph, was himself a rascal, and just recently tombs of those who preceded him were discovered on December 17, 2018, (<https://www.nationalgeographic.com.au/history/untouched-4400-year-old-tomb-discovered-at-saqqara-egypt.aspx>).

Was Moses Israel's king?

"All through the pages of sacred history, where the dealings of God with His chosen people are recorded, there are burning traces of the great I AM. Never has He given to the sons of men more open manifestations of His power and glory than **when He alone was acknowledged as Israel's ruler [King]**, and gave the law to His people. Here was **a scepter swayed by no human hand**; and the stately goings forth of **Israel's invisible King** were unspeakably grand and awful." {PP 365.4} [Added].

Moses and all Israel knew only one King—the acknowledge King of Israel—YHWH (Jehovah). But through the Spirit of Prophecy, he was told that the people of Israel would apostatize and demand a King on account of their heathenish heart that they would in time develop:

"14 When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, **like as all the nations** that are about me; 15 Thou shalt in any wise set him king over thee, whom the LORD thy God shall choose: one from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother." Deut. 17: 14, 15.

Knowing ahead what would transpire, God managed the appointing of the Kings of Israel, so that the solemn typology would not be broken, for He knew that the day would come when He would again "take the reins in His Own Hands."

“I am the LORD, your Holy One, the creator of Israel, your King.” Isa 43:15.

“Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God.” Isa. 44: 6.

Because the office of King = God, therefore, the first commandment condemns other gods (kings) apart from YHWH. Thus, “Thou shalt have no other gods before me.” Ex. 20: 3.

Even throughout their wilderness travels they knew no king but Jehovah, as is seen in, “In those days **there was no king in Israel,**” (Judges 17:6), for they knew that to appoint a human being as King was to directly reject YHWH as their **only** king!

“The days of Israel's greatest prosperity had been those in which they acknowledged Jehovah as their King--when the laws and the government which He had established were regarded as superior to those of all other nations...

“The Lord had, through His prophets, foretold that Israel would be governed by a king; but it does not follow that this form of government was best for them or according to His will. He permitted the people to follow their own choice, because they refused to be guided by His counsel. Hosea declares that God gave them a king in His anger. Hosea 13:11.” {PP 605.3}

“When men choose to have their own way, without seeking counsel from God, or in opposition to His revealed will, He often grants their desires, in order that, through the bitter experience that follows, they may be led to realize their folly and to repent of their sin. Human pride and wisdom will prove a dangerous guide. That which the heart desires contrary to the will of God **will in the end be found a curse rather than a blessing.**” {PP 605.2}

Conclusion: From the Exodus to the wilderness travels, Israel had only one King, and those were the days “when He **ALONE** Was acknowledged as Israel's” King, for the King is also their “lawgiver,” the “government rests” upon His shoulders! The King fought their battles, and went ahead of them into war! Such were the operations of YHWH—Israel's “only” king. Israel experienced their “greatest prosperity “when **they acknowledged Jehovah as their King!**” As such, God would NEVER restore, in the “restitution of all things,” that which He had intended for “**a curse rather than a blessing.**” As in the case of divorces among humans, “**He often grants their desires, in order that, through the bitter experience that follows, they may be led to realize their folly and to repent of their sin.**” Clearly, we can see that it was a “sin” for Israel to appeal for a human being as King! It was Satan who inspired them on this presumptuous path of making equality with God a thing to be grasped, and they were rewarded with the “anger” (Hos. 13: 11) of God!

Who inspired Israel to choose a human being as King instead of YHWH (Jehovah) their God?

While King Saul is credited as Israel's "first King," years ahead of his coronation the desire for a King had welled up in their hearts, and during the days of the Judges, under Gideon, they made the first demand for a King, but were rebuffed by his righteous indignation at such an ungodly desire. The record states:

"22 Then the men of Israel said unto Gideon, **rule thou over us**, both thou, and thy son, and thy son's son also: for thou hast delivered us from the hand of Midian. 23 And Gideon said unto them, **I will not rule over you**, neither shall my son rule over you: **the LORD shall rule over you.**" Judges 8: 22, 23

This record is clear that Gideon knew that "the LORD" was their "only" King and Ruler, and such he protested that "**the LORD shall rule over you.**" Like Gehazi who coveted Naaman's presents to prophet Elisha, we find that Gideon's son, Abimelech, desired the office of King instead of his father, and so wiped out all his siblings, save one, and appointed himself as Israel's King, (read the story in Judges chapter 9).

"And all the men of Shechem gathered together, and all the house of Millo, and went, and **made Abimelech king**, by the plain of the pillar that was in Shechem." Judges 9: 6.

Thus by an illegal force of arms, the first "king" of Israel was installed, and though he was short-lived, yet this act would not soon be forgotten, and served as the precursor or precedent for the legal appointment of King Saul.

With the aging of Samuel the prophet, and the total apostasy of his sons, the moment was ripe for Israel to make another demand for a King, and this time they score the bulls eye, so to speak, but not without the solemn and divine protest of the aged prophet.

"4 Then **all the elders of Israel** gathered themselves together, and came to Samuel unto Ramah, 5 And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now **make us a king** to judge us **like all the nations**. 6 But the thing displeased Samuel, when they said, **Give us a king** to judge us. And Samuel prayed unto the LORD. 7 And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for **they have not rejected thee, but they have rejected me, that I should not reign over them...** 9 Now therefore hearken unto their voice: howbeit yet **protest solemnly** unto them, and **shew them the manner of the king that shall reign over them.**" 1 Sam. 8: 4-8

This passage makes clear two significant things:

1. Israel's desire for a King, was that'd be like all the other ungodly (anti-Christ) nations, and they were so inspired by the Devil himself, who operated through "all the elders of Israel."
2. More importantly, since only Kings "reign," then God's declaration that "**they have not rejected thee, but they have rejected me, that I should not reign over them,**" is His clearest way of telling us that they had just rejected Him as their King! It would not be long before Israel became like all the other godless nations around them, all on account of this fatal decision to demand a king.

“19 Nevertheless the people refused to obey the voice of Samuel [his solemn protest]; and they said, Nay; but **we will have a king over us**; 20 That **we also may be like all the nations**; and that **our king may judge us**, and go out before us, and fight our battles.” 1 Sam. 8: 19, 20. [Added].

“12 And when ye saw that Nahash the king of the children of Ammon came against you, ye said unto me, Nay; but **a king shall reign over us**: when **the LORD your God was your king**... 19 And all the people said unto Samuel, Pray for thy servants unto the LORD thy God, that we die not: for **we have added unto all our sins this evil**, to ask us a king.” 1 Sam. 12: 12, 19.

Even all Israel now realized that it was “evil” that had inspired them to demand a king, for had already told them by the Spirit of Prophecy that “**the LORD your God was your king**.” It is inconceivable to imaging that in the restitution of all things, God Who “changes not,” would reverse Himself from the “curse” that Israel had brought upon themselves by appointing a human being as His replacement, would in the pre-millennial kingdom appoint “a man” to rule over His people! Should He so reverse Himself as this time, it would be the equivalent of Him endorsing same-gender marriages today, after destroying Sodom and Gomorrah for the same practice! Indeed in order to retain His righteous character through the Judgment, Jehovah would be required to write an open letter of apology to ancient Sodom and Israel, confessing that he was wrong, and all along they were right in both their demands! What an abomination that would be!

Conclusion: We learned that Israel knew no King but YHWH, and that the first demand for a king came during the reign of the Judges, and was finally materialized during Samuel’s older years. The spirit that motivated them to make this demand was the Spirit of the Antichrist—the spirit of Satan. Israel finally confessed that this business of demanding a human being as “king” was nothing but “sin” which would be met with the “curse” of God! Indeed, we can all agree that thereafter were NOT the days of Israel’s greatest prosperity.

“The government of Israel was administered in the name and by the authority of God. The work of Moses, of the seventy elders, of the rulers and judges, **was simply to enforce the laws that God had given**; they had **no authority to legislate for the nation**. This was, and continued to be, the condition of Israel’s existence as a nation. **From age to age men inspired by God were sent to instruct the people and to direct in the enforcement of the laws.** {PP 603.1}

“The Lord foresaw that Israel would desire a king, but He did not consent to a change in the principles upon which the state was founded. **The king was to be the vicegerent of the Most High. God was to be recognized as the Head of the nation**, and His law was to be enforced as the supreme law of the land. {PP 603.2}

“When the Israelites first settled in Canaan **they acknowledged the principles of the theocracy, and the nation prospered** under the rule of Joshua... As they departed from obedience to God’s law, they desired to be freed from the rule of their divine Sovereign; and thus the demand for a monarchy became widespread throughout Israel. {PP 603.3}

What is to be restored in "the restitution of all things;" Adam's kingdom before the fall, or Adam's kingdom after the fall?

"19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; 20 And he shall send Jesus Christ, which before was preached unto you: 21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Acts 3: 19, 21.

"The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel are again to be **fulfilled in the latter rain** at its close. **Here are 'the times of refreshing' to which the apostle Peter looked forward** when he said: [Acts 3:19, 20 quoted]." {GC 611.3}

We are now at liberty to realize that during the outpouring of the Latter Rain in Power—the time of the giving of the Loud Cry message—Jesus Christ will be here on earth in the midst of His church! We will later discuss if he will be visible or invisible, but in preparing our minds for that leg of the discussion, we should realize that while He is today "in the midst of the seven candlesticks," "the seven churches," (Rev. 1: 13, 20), He is still in the far away country, and as such He is invisible to us in our sinful undone conditions. When, however, the times of refreshing shall come, and the saints who are washed in the fountain of His blood from "sin and uncleanness," and are thus separated from the sinners and placed in the sinless kingdom, then the He will no longer be "invisible" to them, but will be very visible. I will prove this later, but it was worthy to place it on record from now.

"The Lamb, standing at first before the throne in heaven, **stands** later **with the 144,000** on Mount Sion, **upon earth**, though the Elders and the Beasts round about the throne **remain in heaven**. So, correctly to understand this prophetic event in its entirety, we must carefully **differentiate** the part which takes place **in heaven** from the part which takes place **on earth**.

"The seven lamps' (Rev. 4:5) being part of the sanctuary fixtures, gives conclusive evidence that the heavenly throne-scene occurs in the sanctuary, whereas **the subsequent Sion-scene takes place upon Mount Sion, the King's earthly palace grounds...** These scenes therefore are of **two different events, in two different locations** -- the setting of the throne in heaven, and **the standing of the redeemed with the Lamb on earth** while the activities embraced in the throne-scene are **still in progress.**" Tract 8, p. 5, 6.

Conclusion: It is clear that Jesus Christ will be personally on earth during the time of the Kingdom, from start to finish, for the heavens will only receive him till the Kingdom commences! While the Judgment is "still in progress," Christ will be physically on earth leaving "the Elders and the Beasts round about the throne [to] **remain in heaven.**" At this time Christ is called "the King," and "**Mount Sion, the King's earthly palace grounds.**" It is not only logical to conclude that as verily Christ is physically visible in the Judgment in the Sanctuary above, that having relocated to earth He will be just as visible to His blood-washed Saints in the Kingdom, but it is also Biblical! This part has not yet been developed, but only stated, with proofs to follow.

Day-3 (Tuesday)

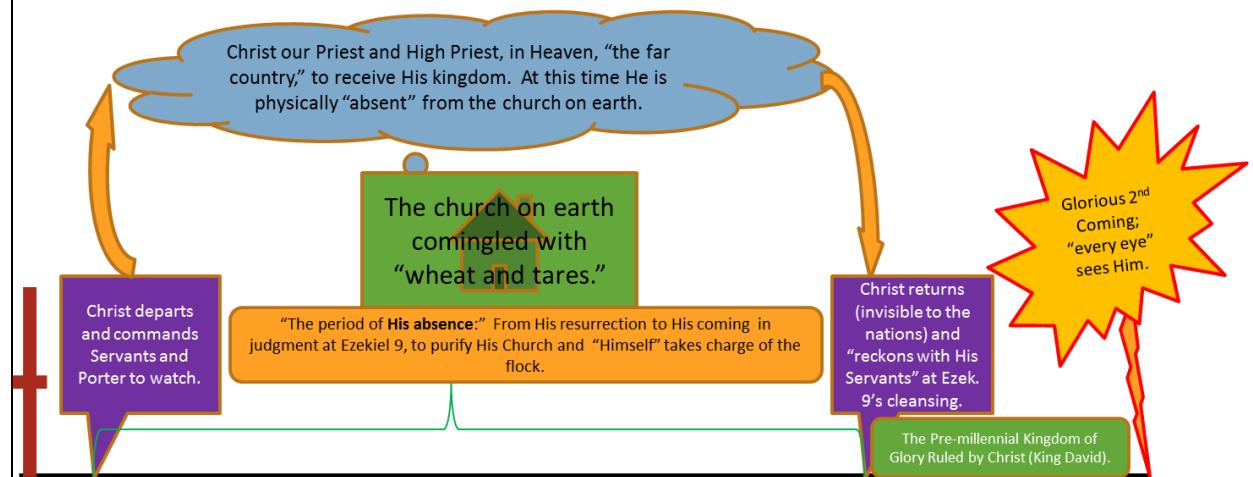
Who is the antitypical David that sits on David's throne

Having surveyed the Biblical history of the office of King over His people, God tells us that he will appoint a King David in the kingdom, and this is where Davidians abandon the historicity of the Scriptures, and focus on the narrow reading of a few select quotations from the Shepherd's Rod, without any regard for the redemptive truth of the Bible. Like yourselves, I too, was confronted with this choice of who will be king David in the Kingdom, and all my Davidian teachers taught in unison that it will be Brother V.T. Houteff. I almost did not graduate from DLI, under Brethren Archer, Hibbert, and Harris (my DLI teachers), on account of my rejection of this doctrine, but I pleaded with them to allow me time to carefully study this topic out from the Bible, and from 1983 to 1986 I studied this subject, and have been entirely confident that Jesus Christ "alone" Himself shall preside as the antitypical David, without a viceroy between.

Now let me first address the most sensational passage that is the "go to statement," that many have used over the years to literally "silence" any other voice to the contrary, but I now call upon the seven working principles of Bible study, earlier developed, as we navigate this life and death matter. Since Inspiration has enjoined upon us that "By the use of charts, symbols, and representations of various kinds the minister can make the truth stand out clearly and distinctly," {9T 142.3}, I now share with you a graphic illustration of this "go to" statement (Tr. 8, p. 71) from the Rod.

Tract 8, pp. 70-71, Graphically Illustrated

The "certain nobleman" in this parable is Christ, Himself, Who, soon **after His resurrection, departed** to the **heaven of heavens**, "the far country," to be **crowned King of kings and Lord of lords**. His ten servants, who are to **occupy till His coming**, represent, manifestly, the ministry at the closing of the gospel dispensation. And His citizens, accordingly, represent the laity -- the subjects of His kingdom. Together, then, His servants and His citizens make up His entire kingdom -- **church**....Clearly, then, **before** He is **coronated**, and **prior to** His return to **reckon with His servants**, He appoints a "man" to reign over them in His stead. Whereupon they say to Him, by their attitude and stand **toward His message**, "We will not have **this man to reign over us**," although "this man," as we **now** see, is the antitypical David (the "simple means"), the **visible** king.—Tract 8, pp. 70-71.



The observant reader will notice a few important details:

- Christ departed to heaven and left His servants to occupy until He returns, whereupon He will take charge of the flock Himself, instead as in former years, through someone else.
- The phrase “prior to” is equivalent to the word “before,” and as such, we see that “before” Ezek. 9 is executed (the purification part), and BEFORE He is coronated as King to assume authority over His Kingdom, that He has a certain “servant” called “this man.”
- While His Church is still in its comingled state with the wheat and tares, “this man” was given “a message” to announce that the Nobleman (Christ) will come to rule His kingdom, but upon hearing this announcement (message), they unitedly protested against it and the messenger!
- The attitude and stance of their protest against His “message,” which we now know is The Shepherd’s Rod, is evidenced by the words, “we will not have this man to reign over us.”
- None of the 144k could ever have the mind to so insubordinately protest against the King (king) of the kingdom, and still grace its sacred precincts with such unregenerate hearts. Impossible!
- On p. 72 of this book we read, “Thus when **Christ returns and reckons with His servants**, He rewards the faithful ones... but condemns those who have had no burden to work for souls... **And those who will not have Him thus reign over them**, shall, at **His return**, be **slain** before Him as were those who rebelled against God’s government in olden times.”
- We see that those who said “we will not have this man to reign over us,” condemned as “unfaithful servants.”
- These unfaithful servants will be “slain,” therefore this entire event transpired BEFORE the kingdom was set up, and at the time of Christ’s return to “reckon” with them—Ezek. 9’s purification.
- The “this man” whom we NOW see (present tense), is symbolically “reigning” over the Church through the message he bears. This is what would be called a homiletic application of the Scriptures, for prior to the Kingdom, there is no regal King literally “reigning”!
- Tract 8 was written in 1937, and revised in 1941, and retained the present tense “now,” to call attention to the fact that we could “now” see that the message of the Rod is here, and we can “now” see the attitude and stand of the church against the message and the messenger.

“After a long time [from His ascension to the purification of the church] the Lord of those servants cometh, and reckoneth with them.’ (Matt. 25:19.) Consequently, the period of His absence **ends** at the **purification of the church** at which time **He reckons with His servants** and, **Himself**, taketh charge of His flock.” Vol. 1 Symbolic Code No. 3, pg. 4.

“Therefore, because of their insubordination, Jesus has plainly told that at His appearing He shall command His servants, saying, ‘but those Mine enemies, which would not that I should reign over them, bring hither, and slay them before Me.’ (Luke 19:27.) The parable makes it clear that **through some man** Jesus is to reign **before** His appearing [day or reckoning, not Second Coming], and that **those who refuse to submit** themselves to the one whom Jesus has chosen to **represent Him** shall lose out eternally.” Vol. 4 Symbolic Code No. 10-12, pg. 7; [added].

Whenever we desire to learn how a government operates, the most important instrument to look into is its “Constitution,” for that document will tell how the government functions at all levels, and the type of governance it is modeled after. Similarly, the Davidian ministry does have a Constitution which describes how the Davidian Kingdom will be governed.

"CONSTITUTION, ARTICLE I--NAME Section 1... The name, Davidian, deriving from the name of the king of Ancient Israel, accrues to this Association by reason of its following aspects: **First**, it is dedicated to the work of announcing and bringing forth **the restoration** (as predicted in Hosea 1:11; 3:5) **of David's kingdom in antitype**, upon the throne of which **Christ**, 'the son of David,' **is to sit**... 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.**" The Leviticus of DSDA, p. 3.

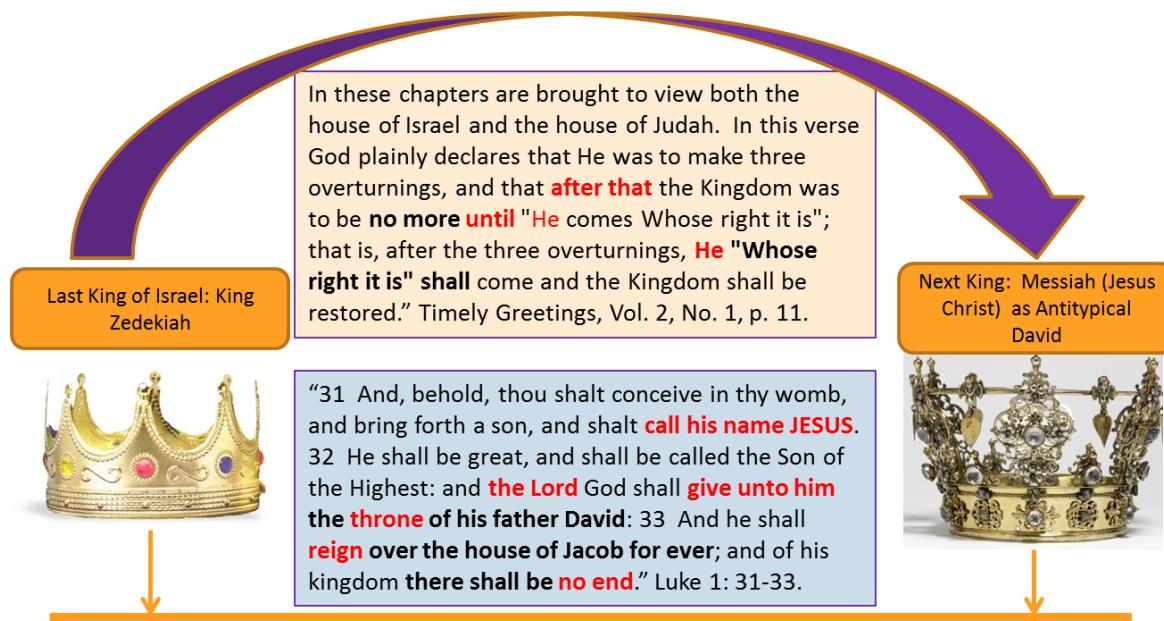
This inspired passage details that in the restored Kingdom, "Christ" is the only one "to sit" upon David's throne, and as such His "reign" "begins" when the 144,000 stand "with" Him on Zion's summit! We have already established, with proofs to follow, that at this standing of Christ (the Lamb) as King with the Saints, he will be "visible" to them, for only thus can they stand on parade "with" Him.

Conclusion:

Whose throne is called "David's throne"

The Next King of Israel

"25 And thou, profane **wicked prince of Israel**, whose day is come, when iniquity shall have an end, 26 Thus saith the Lord GOD; **Remove the diadem**, and **take off the crown**: this shall not be the same: exalt him that is low, and abase him that is high. 27 I will overturn, overturn, overturn, it: and **it shall be no more**, until **he come whose right it is**; and I will give it him." Ezek. 21: 25-27.



This illustration simplifies the truth that Zedekiah was the last King of Israel, and that **never again** will a human being wear that crown, no, not even a redeemed human being, but the very Son of God Himself, alone. For, as has been immortalized by Gabriel in Luke 1, Christ was born to be that "rightful" King on

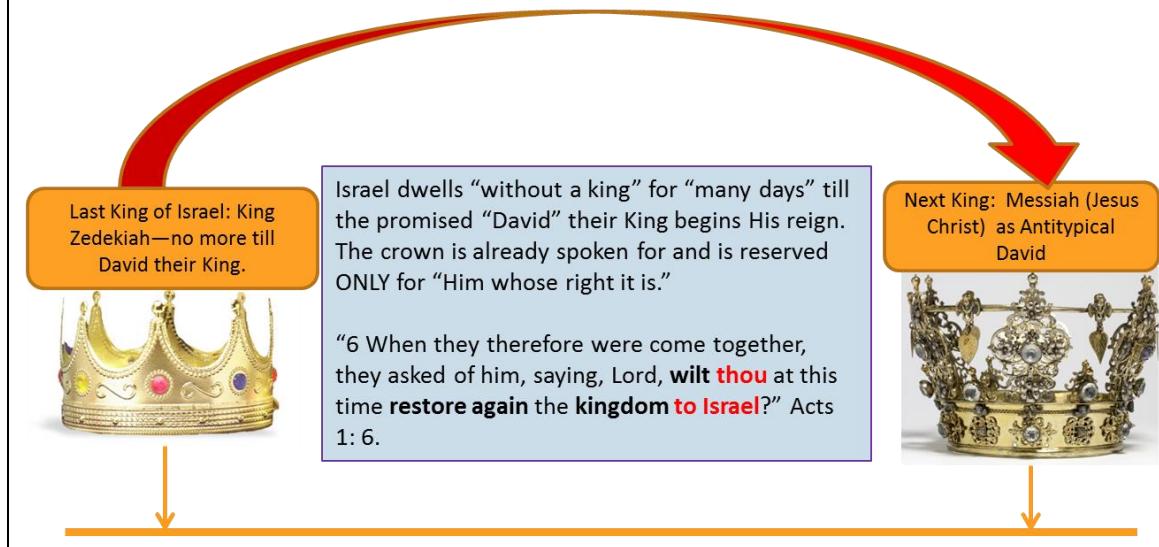
David's throne, and as such, "He shall reign" over the twelve tribes—"the house of Jacob forever." This experience commences with the establishment of the pre-millennial kingdom of glory.

I shall next graphically illustrate Hosea 3: 4, 5, to demonstrate that "after the many days," Israel will appoint themselves a king, but as has already been shown by proofs that are as firm and sure as the Throne of God, the next King on whose sacred brows that diadem will touch is none other than Prince Immanuel—Jesus Christ our King.

"To the 'profane wicked prince' had come the day of final reckoning. 'Remove the diadem,' the Lord decreed, 'and take off the crown.' Not until **Christ Himself** should set up His kingdom was Judah again to be permitted to **have a king**. 'I will overturn, overturn, overturn, it,' was the divine edict concerning **the throne of the house of David**; 'and it shall be no more, until **He** come whose right it is; and I will give it **Him**.' Ezekiel 21:25-27." {PK 451.2}

They "Seek YHWH and David Their King."

"4 For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: 5 **Afterward** shall the children of Israel return, and **seek the LORD their God, and David their king**; and shall fear the LORD and his goodness in the latter days." Hos. 3: 4, 5.



"To the ten tribes, long rebellious and impenitent, was given no promise of complete restoration to their former power in Palestine. Until the end of time, they were to be 'wanderers among the nations.' But through Hosea was given a prophecy that set before them the privilege of having a part in **the final restoration** that is to be made to the people of God at the close of earth's history, **when Christ shall appear as King of kings and Lord of lords**. 'Many days,' the prophet declared, the ten tribes were to

abide ‘without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim.’ ‘Afterward,’ the prophet continued, ‘shall the children of Israel return, and seek the Lord their God, and **David their king**; and shall fear the Lord and His goodness in the latter days.’ Hosea 3:4, 5.” {PK 298.1}

While Sister White did not have complete light on the premillennial aspect of the Kingdom, she was under no illusion as to Who the King David would be! As plain as language can explain, she stated, “at the close of earth’s history, **when Christ shall appear as King of kings and Lord of lords.**” Many have erroneously applied this appearing as “King of kings and Lord of lords,” exclusively to the Second Coming of Christ, but a closer look at the passage, with the updated map of truth for today, clearly shows this to be the time of His Davidic Kingdom.

“And He hath on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS’... Rev. 19: 15-18. To **those**, therefore, who **accept Christ as their King**, He is a Saviour, while to those who **refuse** to have **Him rule over them** (**Luke 19:14**), He is a destroyer.” Tract 5, pp. 71, 72.

From this, we see that Rev. 19: 15, calls our Messiah ‘King of kings, and Lord of lords,’ at the time when Luke 19: 14 comes to its consummate fulfillment—the time when He comes to reign as King in the forthcoming kingdom of glory. Do remember that Sister White could articulate these passages in no clearer light than was shining at the time she wrote and applied them to the Second Advent *alone*. While at the Second Advent He will truly preside as ‘King of kings and Lord of lords,’ the period of His Kingly “reign” commences with the times of refreshing from His presence—the Loud Cry of the Third Angel’s Message.

“The Scriptures make clear that while in the sanctuary, Christ receives the Kingdom after ‘the thrones [are] cast down,’ and **after** the investigative judgment is completed -- **before His second coming**. That this is so, is further evidenced by the parable of Luke 19:15, which states that Christ receives the kingdom, and that afterwards He comes to slay His enemies.” Tract 6, p. 55, 56.

“13 These [10 horns] have one mind, and shall give their power and strength unto the beast. 14 These shall make war with **the Lamb**, and the Lamb shall overcome them: for **he is Lord of lords, and King of kings**: and they that are with him are called, and chosen, and faithful.” Rev. 17: 13, 14. [Added].

From this passage we see that while Christ is with His people on Mt. Zion as “the Lamb,” he is simultaneously recognized as “**Lord of lords, and King of kings**,” solidifying the truths we have established above.

“Stirred to fury over her purification, the dragon will make war ‘with the remnant of her seed.’ Against her personally, though, he will not war, because her communicants, the 144,000 (the first fruits -- Rev. 7:3-8; 14:4), those who go first into the kingdom, stand with **the Lamb, the King**, on Mount Zion (Rev. 14:1) His palace grounds.” Tract 12, p. 44.

Clearly, the Lamb is the King, from the days when the 144k stand “with” Him on Zion’s hill.

After David’s death, in keeping with the Monarchical system of government that Israel called upon themselves, in rebellion against YHWH their “only” King, of necessity the crown had to be transferred to

his heir, Solomon. But it here that the subject takes a twist, for we would that Solomon would preside as King on David's throne, but that's not what the Bible teaches!

"23 ¶ Then Solomon sat on **the throne of the LORD** as king instead of David his father, and prospered; and all Israel obeyed him." 1 Chron. 29: 23.

This is among the clearest statements in Scripture to demonstrate that what Israel attempted in the days of Samuel was a total usurpation of God's throne, and for that reason ALONE, the Scriptures declare that David's throne was in reality "**the throne of the LORD!**" That is, positionally, the King was presiding as God unto the people, or occupied the place that was reserved only for YHWH! Thus Solomon sat, not on David's throne, but "**on the throne of the LORD!**" No, Solomon did not go up to Heaven to sit on the Eternal Sovereign Throne, but was on earth, and as such the earthly king eclipsed the role that was reserved "only" for Jehovah their King!

Conclusion:

Jesus Christ is the ONLY ONE who sits on David's throne

"37 Pilate therefore said unto him, **Art thou a king** then? Jesus answered, Thou sayest that I am a king. **To this end was I born, and for this cause came I into the world**, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." John 18:37.

The crime that Jesus was tried for was His claim to kingship and David's throne, and when confronted with this question, she proclaimed that He was "born" to be King! This is His birthright, and those who seek to deny Him of His Kingship, are inadvertently carrying out the work of the Spirit that inspired the ancient Scribes and Pharisees—seeking to dethrone Christ, and set a man in His place. Having come that far in their apostasy, when confronted with the decision to recognize Him as King, this was their reply:

"14 ... And he [Pilate] saith unto the Jews, **Behold your King!** 15 But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify **your King?** The chief priests answered, **We have no king but Caesar.**" John 19: 15, 16.

I am afraid that when many Davidians today are confronted with the declaration concerning Jesus, "**Behold your King,**" we unanimously rebuff with the same wrong-headed answer as did the ancient Pharisees, "**We have no king but** **Brother VT Houteff!**" It is for this reason that in order to obtain a Fellowship Certificate, a prerequisite question to be affirmed is that "we believe Brother V.T. Houteff is the antitypical David—the visible king!" This doctrine is central in largely shutting out the light of the glory of God in the face of Jesus Christ His Son, from among us and from our delivery of the Rod Message, and is the primary reason for the level of spiritual degeneracy we see all around us! All the divisions, splits, and conflicts can be summarized in this one topic—which "man" will be King in the kingdom. It comes up in various forms as "the Porter," the Joshua—"the one to lead home," the "smitten Shepherd," "the president," and "government," among others. All of these divisive doctrinal positions resonate about one central error, unique *only* to Davidians—the antitypical David is not Chris Himself but a redeemed human being, the equivalent of a Davidian Pope!

As with the church in 1888, many have lost sight of Christ, the sin-pardoning Saviour, and are only seeing "a man" instead of the sovereign Lamb who "with" the 144k will stand on Mt. Zion's summit!

"Zeph. 3:15 -- 'The Lord hath taken away thy judgments, He hath cast out thine enemy: **the King of Israel, even the Lord, is in the midst of thee**: thou shalt not see evil any more.' Surely these revelations of prophecy should encourage every believer to shout with joy as he realizes that the day in which he shall no more see evil is right at hand, **that the Lord is to be his only king.**" Timely Greetings, Vol. 1, No. 23, p. 8.

"9 And **the LORD shall be king** over all the earth: in that day shall there be **one** LORD, and his name **one**... 16 ¶ And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to **worship the King**, the LORD of hosts, and to keep the feast of tabernacles. 17 And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to **worship the King**, the LORD of hosts, even upon them shall be no rain." Zech. 14: 9, 16, 17.

We see there that there is "one" King (king)—YHWH Sabaoth ("The LORD of hosts"), and being the *only* King, He will be worshipped! This point cannot be understated, for as we will later see, the antitypical David (King) will be worshipped! Truly, we can even now appreciate the reason for the "wise men" to seek out the infant King:

"1 Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came **wise men** from the east to Jerusalem, 2 Saying, Where is he that is **born King of the Jews?** for we have seen his star in the east, and are come to **worship him.**" Matt. 2: 1, 2.

It is clear that these "wise men" knew that the next King of Israel would be worshipped, and in the presence of Jerod—the regal king of the Jews, they were seeking Christ—the true King of the Jews, that they might "worship Him." My friends, "wise men" today are still seeking out and worshipping the next King who will sit on David's throne! They are "wise" because they've responded to Micah 6:9, for "the wise" shall see.

"6 For unto us a child is born, unto us a son is given: and **the government shall be upon his shoulder:** and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. 7 Of the increase of **his government** and peace *there shall be no end, upon the throne of David*, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this." Isa. 9: 6, 7.

Conclusion:

Day-4 (Wednesday)

Has Inspiration EVER called Christ by the name David?

To most Davidians, it is a foregone conclusion that Jesus Christ cannot be qualified to be the antitypical David for one simple reason, "inspiration NEVER calls Him David," they say, and with good authority they thumb through the Rod and produce the following statement:

"The self-centered shepherds against whom the prophet is told to write, are to be replaced by one shepherd, David. When this takes place God's people will then have but **one shepherd**. This, of course, **cannot be Christ Himself**, for **Inspiration never calls Him David**, but rather It calls Him **the Son of David**." Timely Greetings, Vol. 2, No. 2, p. 15.

"God does not forsake His flock. He tenderly calls them 'My flock,' and reassures them that He is their God. He will, **without fail set one shepherd to accomplish what a multitude of shepherds have failed to do. Now is your opportunity to feast on 'meat in due season,' at the hand of God's chosen shepherd**, or starve on husks at the hand of a multitude of shepherds."—Timely Greetings, Vol. 2, No. 2, p. 23

It is at this point that Study Principles #3, and #7, presented at the opening of this discourse, must be called into focus, for we are commanded to "prove all things," and accept the Bible as the "final authority" on all matters of doctrine. Let me first show that this statement has a broader understanding, for if we keep on insisting that Christ is "never" called David, we will be embarrassed by any Holy Spirit-led Bible-believing Protestant, for we cannot take that to them!

"3 Incline your ear, and come unto me: hear, and your soul shall live; and I will make an **everlasting covenant** with you, even **the sure mercies of David**. 4 Behold, I have given **him** [David] for a witness to the people, a **leader** and **commander** to the people." Isa. 55: 3, 4; [added].

Being its own interpreter, the Bible further declares concerning this passage,

"32 And we declare unto you glad tidings, how that **the promise** which was **made unto the fathers**, 33 God hath **fulfilled** the same **unto us** their children, in that he hath **raised up Jesus** again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. 34 And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the **sure mercies of David**." Acts 13: 32-34.

Under the anointing of the Holy Spirit, Paul tells us that God has "raised up Jesus" to "fulfil" His everlasting covenant to ancient David in His giving unto us "the **sure** mercies of David." This David, therefore, is none other than our Messiah! He is clearly NOT "Brother VT Houteff," as some have erroneously taught for decades! Through Isaiah, Christ is called "David," and "a leader and commander;" Paul calls Him, "the captain of [our] salvation," (Heb. 2: 10), "the author of eternal salvation," (Heb. 5: 9), "the author and finisher of our faith," (Heb. 12: 2); Micah calls Him "the judge of Israel," (Mic. 5: 1); Matthew calls Him "a Governor, that shall rule my people Israel," (Matt. 2: 6); Daniel calls him, "Michael your Prince," (Dan. 10: 21); and Joshua calls Him, "captain of the host of the LORD," (Josh. 5: 14).

"This everlasting covenant ["the sure mercies of David"] **the Lord** makes with all who **seek Him** with the whole heart and comply with the conditions of salvation." Ms 93, 1909, p. 1. {1MR 121.1}; [added].

"A fountain was to be opened 'for sin and for uncleanness' (Zechariah 13:1); the sons of men were to hear the blessed invitation... To Israel the promise was made: 'Behold, I have given **Him** for a witness to the people, a leader and commander to the people.' {PK 695.3-696.1}

"The Messiah was to be of the royal line, for in the prophecy uttered by Jacob the Lord said, 'The **scepter** shall not depart from Judah, nor a lawgiver from between his feet, until **Shiloh** come; and unto Him shall the gathering of the people be.' Genesis 49:10." {AA 223.1}

"Isaiah prophesied: 'There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots.' 'Incline your ear, and come unto Me: hear, and your soul shall live; and I will make an everlasting covenant with you, even **the sure mercies of David**. Behold, I have given **Him** [the Messiah] for a **witness** to the people, a **leader** and **commander** to the people. Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel; for He hath glorified thee.' Isaiah 11:1; 55:3-5." {AA 223.2} [Added].

Realizing that there are two David's brought forth in the Scriptures, and not wanting to confuse the Jews as to which one was crucified, the Spirit of Prophecy spoke through Peter on the day of Pentecost, on this wise:

"22 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know... 24 Whom **God hath raised up**, having loosed the pains of death: because it was not possible that he should be holden of it. 25 For **David speaketh concerning him**, I foresaw the Lord always before **my** face, ... moreover also **my** flesh shall rest in hope: 27 Because thou wilt not leave **my** soul in hell, neither wilt thou suffer **thine Holy One** to see corruption... 29 Men and brethren, let me freely speak unto you of **the patriarch David**, that he is both dead and buried, and his sepulchre is with us unto this day. 30 Therefore **being a prophet**, and knowing that God had sworn with an oath to him, that **of the fruit of his loins**, according to the flesh, **he would raise up Christ** [David] **to sit on his throne**; 31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption... 34 For **David** [the patriarch] **is not ascended into the heavens**: but he saith himself, The LORD said unto my Lord [the Messianic David], Sit thou on my right hand, 35 Until I make thy foes thy footstool." Acts 2: 22-35.

Commenting on this passage the Rod declares,

"Just as in the sermon on the day of Pentecost, the Spirit reasoned with the Jews, to save them from eternal ruin, so in these pages He reasons with you, my brethren. In substance He said to them: 'As David prophesied of One Who would see no corruption, it could not be possible that his prophecy applied to himself, as you suppose, for his body lies corrupted in his sepulcher to this day. **God has raised but One [Christ] without His body seeing corruption**' (Acts 2:22-32); therefore He must be the **only one** to whom **David's prophecy** can apply.

"Peter's reasoning that **David's prophecy applies to Christ's resurrection**, does not have any plainer supporting evidence than this tract does in showing that Mrs. White's writings, along with what is revealed here, are the Spirit of Prophecy -- the 'testimony of Jesus.' Rev. 19:10." Tract 6, pp. 77, 78.

This doctrine, taught on Pentecost, has missed the attention of many Rod believers, so I'll share with you what the Holy Spirit has impressed upon me: Peter knew that ancient David made a prophecy concerning his name-sake, another David. So, in order to allow his hearers to differentiate between

these two David's, he had to certify that the "patriarch David" has been dead for many centuries, and his bones were still on earth! Notwithstanding, the prophecy he made was not concerning himself but of his descendant who is also called David (Jesus the Christ). This "David" is the one whose body would "not see corruption." Now when we read the Psalms, we will see that in almost every instance where David was speaking of himself, it was an allegory of the greater David to come, and of all the parts of the Bible, Christ's life, especially the closing scenes has been written there in vivid details under the personal name of David! To this end, the Rod would also attest:

"O how wonderfully particular is our God: **the names**, Obed, Jesse, and **David** in the Hebrew tongue **mean Christ** -- a servant (Obed), who is to be My presence (Jesse), the beloved (David)." Tract 8, p. 96.

Now, since the entire Old Testament, save for Daniel, was written in the Hebrew tongue, then every time we see the name, David, we are given inspirational authority to replace it with Christ, for that is really what it means! Clearly, then, rather than a situation where "inspiration NEVER called Him David," it now becomes a case where Inspiration has EVER (always) called Him David! A helpful exercise at this point is to pipe-line this understanding into the Prophecies of David to see what the results will be. I will now only use one example, to demonstrate the power of this understanding:

"20 I have found David [**Christ**] my servant; with my holy oil have I **anointed him**: 21 With whom my hand shall be established: mine arm also shall strengthen **him**. 22 The enemy shall not exact upon **him**; nor the son of wickedness afflict **him**. 23 And I will beat down **his** foes before **his** face, and **plague them** that hate **him**. 24 But my faithfulness and my mercy shall be with **him**: and **in my name** shall his horn [**power or strength**] be exalted. 25 I will set **his** hand also **in the sea**, and his right hand **in the rivers**. 26 He shall cry unto me, **Thou art my father**, my God, and the rock of my salvation. 27 Also I will make **him my firstborn**, higher than the kings of the earth." Ps. 89: 20-27; [added].

I believe it is now painfully obvious that this "David" in the prophecy of the "patriarch David," is not of himself, but of the greater David, even Jesus Christ our Saviour and coming King of the Davidian Kingdom of Glory! Indeed, this is even more compelling when we realize that YHWH has said of this prophetic David, "I will make **him my firstborn**, higher **than the kings of the earth**." The only fitting title that can be attributed to such a personage is none other than "King of kings!"

Jesus, knowing the prophecies of Himself by the patriarch David, challenged the Scribes and Pharisees of His day on this wise,

"42 .. What think ye of Christ [**David**]? whose son is he? They say unto him, The Son of David. 43 He saith unto them, How then doth David [the prophet] in spirit call him Lord, saying, 44 The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? 45 If David then call him Lord, how is he his son? 46 And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions." Matt. 22: 42-46.

They were utterly dumbfounded, for they understood that ancient David was speaking by Inspiration of the David to come, whom Jesus identified as "Christ!" So to be clear, whenever we see Jesus Christ [**David**], predicting in Matt. 24, the rise of "false Christs," He was in reality announcing the rise of "false David's," for that is what the name Christ means! Has it ever occurred to you that only Davidians, or those who've had exposure to *The Shepherd's Rod* message have aspired to being this Davidic King both

now and in the kingdom? Worry no more, they are all false Christs, just as Jesus said. It is particularly applicable to us, because we do have the truth of the 144,000—the elect, and Jesus said, “if it were possible, the **very elect** would be deceived!” We should expect more false David’s to arise among the Davidian sheepfold, for they know not the Scriptures nor the power of God.

Christ also represented himself as David’s son, and thus David, as the following Scriptures declare:

“16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the **root** and the **offspring of David**, and the bright and morning star.” Rev. 22: 16.

“10 And in that day there shall be a **root of Jesse**, which shall stand for an ensign of the people; to **it** shall the **Gentiles seek**: and his **rest** shall be glorious.” Isa 11: 10.

We now see that Christ owns all the titles in David’s family tree, just as the Rod has declared, for He is both the “root” of David, thereby making him Jesse, and He is also the “root of Jesse,” thus making him Obed! Gentiles shall find salvation in this “root of Jesse” for they shall find “rest” to their weary souls. Paul also affirmed the same, “12 And again, Esaias saith, There shall be a **root of Jesse**, and he that shall rise to reign over the Gentiles; **in him** shall the **Gentiles trust**.” Rom. 15: 12.

Conclusion:

Antitypical David, “Prince,” “Servant,” and “King”—One Shepherd—Feeds The Flock

In order to deny Christ of His birthright to David’s throne, some professing “Present Truth” believers have reasoned that the antitypical David is merely “a servant,” whereas Christ is not “servant” but Master; the antitypical David is “prince,” and Christ is not a “prince;” the antitypical David “feeds” the flock of God simply as an under-shepherd, and since during the premillennial phase of the Kingdom, Christ will not be “visibly” there, they reason, then He is “feeding” the flock through someone else, but definitely not personally!

Having come this far in our study, any Bible-believing Davidian can easily dismantle these straw-men arguments, for they are weaker than straws. In Isa. 53, Christ is seen as the suffering “Servant;” In Isa. 9, Christ is called the “Prince of peace;” and in Rev. 7: 17, he is the One responsible for personally “feeding” the flock “Himself.”

“23 And I will set up **one shepherd** over them, and he shall feed them, even my servant **David**; he shall feed them, and **he** shall be **their shepherd**. 24 And I the LORD will be their God, and my servant **David** a **prince** among them; I the LORD have spoken it.” Ezek. 34: 23, 24.

22 And I will make them **one nation** in the land upon the mountains of Israel; and **one king** shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all... 24 And **David** my servant shall be **king** over them; and they all shall have **one shepherd**: they shall also walk in my judgments, and observe my statutes, and do them. 25 And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my **servant David** shall be their **prince** for ever." Ezek. 37: 22, 24, 25.

Anyone who appreciates the Inspirational authority of the Bible can easily see that this "one shepherd," and "one nation" prophecy, has direct reference to John 10, where Christ has multiple-times called Himself the "good Shepherd," represented Himself as the "one Shepherd," and His restored Kingdom-church as the "one fold."

"9 ¶ O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift *it* up, be not afraid; say unto the cities of Judah, Behold your God! 10 Behold, the Lord GOD will come with strong *hand*, and **his arm** shall **rule** for him: behold, his reward *is* with him, and his work before him. 11 He shall **feed his flock** like a shepherd: he shall **gather the lambs** with his arm, and carry *them* in his bosom, *and* shall gently lead those that are with young. 10 They shall not hunger nor thirst; neither shall the heat nor sun smite them: for **he that hath mercy on them** shall **lead them**, even by the springs of water shall **he guide** them." Isa. 49: 9-11.

The significance of the Church's being called "The House of David"

"3 For this man was counted worthy of more glory than Moses, inasmuch as **he who hath builded** the house hath **more honour** than the house. 4 For every house is builded by some man; but he that built all things is God... 6 But Christ as a son **over his own house; whose house are we**, if we hold fast the confidence and the rejoicing of the hope firm unto the end." Heb. 3: 3-6.

This passage shows that the builder of a house is the one who bears the glory, similar to the architects of our day, they are honored for their feats in engineering and design. In this aspect of the study we want to see who "builds" "the house of David," given that "every house has a builder."

"4 Go and tell David my servant, Thus saith the LORD, **Thou shalt not build me an house** to dwell in:... 10 Furthermore I tell thee that **the LORD will build thee an house**. 11 And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, that **I will raise up thy seed after thee**, which shall be **of thy sons**; and I will establish **his kingdom**. 12 **He shall build me an house**, and I will stablish **his throne for ever**. 13 I will be his father, and **he shall be my son**: and I will not take my mercy away from him, as I took it from him that was before thee: 14 But I will settle him in mine house and in my kingdom for ever: and **his throne shall be established for evermore**." 2 Chron. 17: 4, 10-14.

This passage is so simple, yet so profound, for it details many important aspects of the coming Kingdom of Glory and its King. It is clear from this Scripture that the patriarch David would not be the David to

Build the House unto the Lord, but that another David, of his “sons,” or descendants, hence not Solomon, “shall build me an house” saith Jehovah, and “his throne” will be eternal. This son of David will also be the “son of God,” and “his throne shall be established for evermore.” Given that He shall build the house instead of ancient David, it is for this reason that the church, during the Loud Cry is called “the House of David.”

“12 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**:13 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. 6: 12, 13.

This passage is the complement to Nathan’s prophecy and concretely solidifies the truth that Christ—THE BRANCH—will both “build the temple of the LORD,” “bear the glory,” and “sit and rule upon His throne” both as King and Priest/High Priest. This leaves absolutely no room for another being or person to act as King; it’s not possible!

Conclusion:

Will Christ be Visible to the Citizens of the Kingdom?

“16 He shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure. 17 **Thine eyes shall see the king in his beauty**: they shall behold the land that is very far off... 20 Look upon Zion, the city of our solemnities: **thine eyes shall see Jerusalem a quiet habitation**... 22 For the LORD is our **judge**, the LORD is our **lawgiver**, the LORD is our **king**; he will **save us**.” Isa. 33: 16, 17, 20, 22.

“Therefore, the throne of His glory is His kingdom where He, **invisible to the nations**, sits on the throne and gathers all nations before Him as recorded by the prophet Isaiah also, saying: [Isa. 2:2 quoted]... The taking of the reins **in His Own hands** is therefore in the time of the **gathering of His people from among the nations**, by the voice: ‘Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues.’ (Rev. 18:4.)” Vol. 4 Symbolic Code No. 10-12, pp. 6, 7.

We should note that Christ is here shown as being “invisible to the nations” only, though not to his purified Church—the House of David. While today He is “taking” the reins in his hands through his latter-day messenger, whom he appoints during His absence and prior to His day or Reckoning with His servants, yet, during the Loud Cry He will have personally “taken” leadership again “in His Own hands.”

You may wonder, would not a “visible” Christ collide with His pronouncement against those saying lo here, lo there, etc. as in Matt. 24: 23? The answer is clear; none of the 144k will seek to bring the unconverted to the kingdom, as only the righteous can see God, and through Zechariah He pronounced,

"21 And the inhabitants of one city shall go to another, saying, Let us go speedily to **pray before the LORD**, and to **seek the LORD** of hosts: I will go also. 22 Yea, many people and strong nations shall come to **seek the LORD of hosts in Jerusalem**, and to **pray before** the LORD. 23 Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that **God is with you.**" Zech. 8: 20-23.

These words will be literally fulfilled during the reign of the Kingdom. For further study, see Ezekiel 43-18, concerning the Palace and the Prince. And the very "name" of the Kingdom tells its own story: "and the name of the city from that day shall be, **The LORD is there.**" Ezek. 48: 35.

Conclusion:

Day-5 (Thursday)

Will Christ's Reign on David's Throne Occur During Probationary Time?

In order to solidify a redeemed human being on David's throne during the kingdom, a doctrine has been invented that Christ will not be on earth during the days of the kingdom, and even if he were, he will be "invisible," thereby making necessary the existence of a "visible head"—visible King—to administrate in His stead. This notion is not of recent occurrence, but has been around since the death of Br. Houteff. It may well be that for this reason, our God has mercifully laid him to rest, so that he would not be presumptuous in aspiring to the "throne of the LORD," (1 Chron. 29: 23), and thus, lose out in the end!

Below at this excerpt artifact from a Brother Bachand, who actually lived and worked at Mt. Carmel Center for about 9 months, during the V.T. Houteff era, prior to his being sent into the field as a teacher.

Brother Houteff had been proclaimed Antitypical King David by one Brother who was of the original group and one of the more superstitious on the hill, and he told and retold the story of how the question had been asked as to who was this Antitypical King David, and one had mentioned the fact that it was Brother Houteff, and that he had looked at those present and had given them a smile that had conveyed the idea home without question that he was this King David.

Now this has been accepted and still is by those that still hold on to the deception of the Rod movements, and they now are looking to see him pop up out of the grave some October day on the day of days to come forth with Sister White and finish the work, and they now teach this, and the hunters teach it, and so you have more of the superstitions of silly women but of hand.

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This piece of history is clear that it was widely believed and accepted that Brother Houteff was the Antitypical King David, and that after his unexpected death, the doctrine was modified to show him as

¹ A.J. Bachand, *Antitypical King David*, p. 2; date of publication is uncertain, but was sometime after 1955.

the one to lead home, thus he would be “resurrected” to pick up his role as President/ Porter/ David/ Joshua/ Zerubbabel, and etc., to administrate the affairs of the Kingdom as the “visible king.” This, though, is the signature mark of every false religious movement since the days of Nimrod, echoing the doctrines of Cain. I appeal to each reader to conduct an Internet search on the various world religions to determine if the dead founder of such movements is expected to come back from the grave and lead them into “Heaven.”

“Victor Houteff died in 1955. His widow, Florence, assumed leadership and shortly set the date of the slaughter of Ezekiel 9 and the establishment of a premillennial kingdom in Israel for 1959. She said that **her husband would be resurrected** at that time to become the leader of the new city.”²

“We survivors of 1993 are looking for David [Koresh] and all those that died either in the shootout or in the fire,’ Doyle says. ‘We believe that **God will resurrect this special group.”**³ [Added].

In my studies, I find it to be a signature piece with all false religions, they mimic the true, and offer that their dead founder/prophet will come again and lead them into the afterlife, at the end of this earth. Here is how the Rod puts it:

“The ‘sea’ being symbolical of the old world, the ‘ships’ must accordingly be figurative of objects which were supposed to shelter and to convey people, and which, though **promising to transport them** safely over the sea (world), fail to reach the shore beyond. They, consequently, can portray only **the heathen religions** and their temples, which **offered** to their adherents **transport to a world hereafter.**” Tract 5, pp. 46, 47.

Having now shown how the erroneous view of a redeemed human being (Brother Houteff being Antitypical King David) developed over time, let’s see what the Rod has left on record, that we may separate fact from fiction:

“And in mercy shall **the throne** be established: and **He shall sit upon it** in truth in the **tabernacle of David**, judging, and seeking judgment, and hastening righteousness.” Isa. 16:5.

“Since according to this scripture **the establishment of Christ's throne** is yet future, and since furthermore it is to be set up **in the tabernacle of David** (the which did not take place at His first coming), Christ, therefore, when He comes to reign **in His forthcoming kingdom**, will **sit on the throne of David**. And as He is then to judge, seek judgment, and hasten righteousness, **the entire action occurs just before the close of probation** -- the time in which He can hasten righteousness. So, happily, this prophecy of Christ's genealogy and of **His taking ‘the reins in His Own hands,’** was given for the ‘admonition and learning’ of those who shall be living at the end of time, when ‘all these things shall come to pass.’” Tract 8, p. 97, 98.

“Since, for God's honor and for the prosperity of His people, both **Elijah's message** and **David's reign** took the lives of many (Elijah's **message**, the lives of the apostate teachers in Israel -- 1 Kings 18:40; and **David's reign**, the lives of the heathen who defied God and His armies -- 1 Chronicles 22:6-8), therefore **the work of Elijah** particularly typifies **the day of slaughter in the church**, and the **reign of David**, the **destruction of the heathen** and the **possession of the earth** (Zech. 12:8, 9; Jer. 30:3, 9). Whereupon

² *The Record*, May 8, 1993, 11; [] added.

³ John Burnette, April 20, 2013 at <http://www.npr.org>

Christ (the son of David) shall **visibly appear**, take unto Himself His kingdom (**Luke 19:15**), and **glorify it** with everlasting peace (as typified by the **peaceful reign of David's son, Solomon**). And in the days of these antitypical events shall be completely realized the promise: [1 Chron. 17:11-13 quoted]... While to the righteous, He makes the kingdom His place and protection, to the heathen, God Makes It His Battle Ax." Tract 8, pp. 61, 62.

We should not for a moment believe that when Christ shall "visibly appear," as this statement says, that it is then His Second Coming! This erroneous view has been held by many for as long as I've been a Davidian, so, let's read it for what it says; for of this "visible" coming of Christ, we were directed to Luke 19: 15, which many, perhaps, have not taken the time to read. So, it is rather easy to see how and when the Rod applies this parable's prophetic pronouncements, and the mystery of this "visible" appearance will be solved. Further, too, we should also avoid the second error, which is as great as the first, by thinking that the statement, "**the reign of David, the destruction of the heathen and the possession of the earth**," applies to the time of the Second Advent, or at least the time of the plagues. Why? Because we are given clear and specific Bible references to consider for this event's fulfillment. We should do well to read Zech. 12:8, 9; Jer. 30:3, 9, and Luke 19:15, to see how the Rod has interpreted these passages, and the time-frame in which they are set, for it will be the time of Christ's Davidic Reign, and most notably, the Rod closed this segment by calling to witness Dan. 2:44, the time when "He makes the kingdom His... His Battle Ax." This is probationary time, not the Second Coming!

Let's not place words in the prophet's mouth, but observe that with the expression, "the destruction of the heathen and the possession of the earth," he did not cite Rev. 16 (the 7 last plagues), but instead (Zech. 12:8, 9; Jer. 30:3, 9). He does this to inform us that these are the verses that will be fulfilled at this time when Christ shall "visibly appear" in His Church to personally "take the reins in his own hands." Further, nowhere in Zech. 12 do we see even the slightest suggestion that probation is closed, and that the seven last plagues are ready to fall! This would be an invention upon the inspirational authority of the Bible, and I'm sure we would agree with this.

"When **Christ** was on earth He had nothing to do with Zion. But in His Kingdom which He is soon to set up **He** is to be the precious corner stone, the sure foundation, and **will sit on the throne of David in Zion**. Moreover, it is **Christ and His people** which will constitute the **beginning** or foundation of the Kingdom symbolized by the stone of Daniel 2 which is to smite the image on the feet and then grow and become a great mountain." Symbolic Code, Vol. 12, Nos. 8, 9, p. 10.

"*There is the real 'Tabernacle of David,'...and with David the 'type of the Man whom God hath set on high:' even 'the Man whose name is The Branch,' and who 'shall build The Temple of the Lord...and He shall be a priest upon His (Father's) Throne, and the counsel of Peace shall be between them both.'*" A.T. Jones, *The Greater Purpose*, p. 10.

"And this is small in Thine eyes, O God, and Thou speakest concerning the house of thy servant afar off, and hast seen me as **a type of the man who is on high**, O Jehovah God!" 1 Chronicles 7:17, (Young's Literal Translation).

"Here we are told that only those who mourn for Jerusalem, those who pray for the establishment of **His [Christ's] antitypical throne of David**, and kingdom, are to rejoice with her. They, and only they, will profit from the abundance of her glory." Timely Greetings, Vol. 1, No. 45, p. 17; [added].

Conclusion:

Has Christ lost His Omnipresence since His Return to Heaven?

“In the following, we shall try to give a meager illustration of how it can be possible with Him. Let us remember that **He is omnipresent** as described by the prophet, saying, ‘Thus saith the Lord, The heaven is My throne, and the earth is My footstool.’ (Isa. 66:1.) If it was possible for Him to be in the first apartment of the heavenly sanctuary after His resurrection, and **at the same time** be upon the throne of God away from the sanctuary (Rev. 22:1; E.W. 55; see tract #3, pp. 21-23), then why would it be impossible for Him to be **in the heavenly sanctuary** as well as **upon the earth**, seeing that **He is omnipresent?** We mortal beings are sometimes apt to **draw very narrow conclusions** regarding God and His work, and limit His mysteries by comparing Him to our mortal beings.” Vol. 1 Symbolic Code No. 3, pg. 3, 4; also read Tract 3, pp. 18.2-19.0.

“Let no one suppose that Christ is like **a prisoner in the sanctuary** and that He must stay there, but let us rather remember that His work only is there and **at His will He can come and go** more conveniently than a business man can attend his business in his office and **at the same time** live at home.”—Ibid., p. 4.

Conclusion:

Will The King David be Worshipped in the Kingdom?

This topic is one of the least understood or even discussed among Davidians, for we conceive that the king will be a mere redeemed human being, and as such will not, and cannot be worshipped, (Rev. 19: 10). But before building an hedge around an erroneous doctrine to give it the specter of Truth, let’s first test it against the Bible.

“3 For, lo, the days come, saith the LORD, that I will bring again the captivity of my people Israel and Judah, saith the LORD: and I will cause them to **return to the land** that I gave to their fathers, and they shall possess it... 9 But **they** shall **serve** the LORD their God, **and** David their king, whom I will raise up unto them.” Jer. 30: 3, 9.

Observe carefully, that the saints shall “serve” or worship the LORD their God AND David their king!” To see this more plainly, we should do well to realize that this is a classic case of grammatical parallelism, in which we avoid or limit redundancy. By definition,

- “Parallelism refers to using elements in sentences that are grammatically similar or identical in structure, sound, meaning, or meter. This technique adds symmetry, effectiveness, and balance to the written piece.”⁴

“And they shall pass through it, hardly bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and **curse** their **king** and their **God**, and look upward.” Isa. 8: 21.

Here the parallel verb is “curse” and the same curse that is directed to their king is also extended to “their God.”

“Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, **both Lord** and **Christ**.” Acts 2:36.

This passage teaches that Jesus Christ occupies the dual office of “Lord and Christ,” but in keeping with his discourse, Peter was actually saying that God has made Jesus both “Lord and David.” Lord, meaning God, and David, meaning the Messianic King. Let me now recast the Jeremiah passage, above, in a way that shows the parallel grammatical construction at work:

Redundant: “They shall **serve** the LORD their God, and **serve** David their king.”

Simplified: “**they** shall **serve** the LORD their God, **and** David their king.”

We see here, that the same “serve” that they offered “the Lord their God” is equally offered to “David their king!” Therefore, it is now important for us to understand the word “serve,” for it is ascribed first to “the Lord,” and is equally extended to “David their king.” We should do well to “test” God’s Word to see how “serve” is used there, so we may determine if it is an adoration that can be granted to a redeemed human being and equally to Jehovah.

“And if it seem evil unto you to ***serve the LORD***, choose you this day whom ye will ***serve***; whether the gods which your fathers served that were on the other side of the flood, **or the gods** of the Amorites, in whose land ye dwell: but as for me and my house, ***we will serve the LORD***.” Josh 24:15

Joshua, you see, only ascribed “serve” to YHWH, while the rest of his brethren were offering it to “the gods” of the heathens, to the vexation of YHWH! Similarly, when the Devil tempted Christ, “9 And saith unto him, All these things will I give thee, if thou wilt fall down and ***worship*** me. 10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt **worship** the Lord thy God, and ***him only*** shalt thou ***serve***.” Matt 4:9, 10.

From this passage we see that “serve” means to “worship,” for that is what Satan wanted Jesus to do to him! Christ placed him on notice, however, and demonstrated that “serve” belongs ONLY to YHWH! Therefore, those who expect to “serve” David their King (king) in the kingdom, little realize that they will actually be “worshipping” the KING! This is the most compelling reason as to why the King David in the kingdom is a member of the Godhead, and cannot be a redeemed human being, for even angels are not worthy of being worshipped, let alone men, who were made “a little lower” than them!

⁴ <https://examples.yourdictionary.com/examples-of-parallelism.html>

Being “the Law Giver,” Jesus also taught us in the second command with these powerful words, “Thou shalt not **bow down** thyself to them, nor **serve** them: for I the LORD thy God am a jealous God, visiting the **iniquity** of the fathers upon the children unto the third and fourth generation of them that **hate** me.” Ex. 20: 5.

It should now be abundantly clear to us that if we “serve” other gods, or any other creature, it is to express “hate” for the “jealous God,” Creation’s sovereign King, which will invoke his visitation in Judgment against such “iniquity!”

In the fear of God, I plead with all to please reconsider your allegiance to this idolatrous doctrine of a redeemed Davidic king, and break from it forthwith. You will make Jesus smile to stand on His side, for he will NEVER restore that which Satan has created—the placement of men above other men, to be rulers over them! This is how the kingdom of the heathens operate, but said He, “all ye are brethren,” and as such, “it shall not be so among you.”

“Afterward shall the children of Israel return, and **seek** the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days.” Hos 3:5.

Here, as before, we are dealing with a parallelism construction, and must recognize that it is literally saying, they shall “**seek** the LORD their God, and [**seek**] David their king.” The operative verb “to seek,” is by definition an act of worship, for truly this is not the proverbial “hide and seek,” that we played in childhood, but our “seeking after salvation.” The “seek” is first credited to “The LORD” and equally transferred to “David their king.” In other words, the same way we “seek” God is the same way we will “seek” antitypical David! There is no other meaning in Biblical understanding that can be attributed to the word “seek,” save for “inquire after,” “search out in righteousness,” “serve,” or “worship,” hence, they are equivalents! Note: Seek = worship! Serve = worship!

“In those days, and in that time, saith the LORD, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and **seek the LORD** their God.” Jer 50:4.

“I love them that love me; and those that **seek** me early shall find me.” Prov. 8:17.

Conclusion:

Will The Restitution of ALL Things Memorialize Satan’s Inspiration?

“9 O Israel, thou hast destroyed thyself; but in me is thine help. 10 I will be **thy king**: where is any other that may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and princes? 11 **I gave thee a king** in mine **anger**, and **took him away** in my **wrath**.” Hos. 13: 9-11.

It should be plain to all that Israel’s demand for “a king,” was to ask for the “anger” of God, and this fact alone should be sufficient to settle this issue, that that which the Creator did not institute “from the beginning,” He will not restore in the “restitution of all things!” It would be against His righteous character to do otherwise.

"They rejected God, to be 'like all the nations.' And speedily they became 'like all the nations' **THAT REJECTED GOD:** and finally sealed it all, and their doom, with the wild and desperate exclamation, 'We have no king but Caesar!' ... Where is any difference in *principle* between *then* their call for a king, that they might be 'like all the nations, 'and *now* the like **CALL FOR A KING?"** *What Is The Church* by A.T. Jones pp. 7-8.

"If we had no idols then this verse would not be written as it is. What are idols?—An idol is anything that comes between us and God.... from our study today we are able to know and understand that we are in the days when God's people will cast away all their idols. The great question each of us must now settle is this: Are we personally going to be among those who have cast aside every idol? No one can decide this for you; you alone must decide it for yourself... When we cast away our idols then the Assyrian will fall and the Assyrian yoke will be broken." *The Symbolic Code*, Nos. 6, 7, pp. 16, 17.

I take no pleasure in making this statement, but the greatest "idol" among Davidians is Brother V.T. Houteff, and the Holy Spirit is today pleading with us to "cast away all" idols, both animate and inanimate!

The "Smitten Shepherd" Error Exposed!

- "Awake, O sword, against My shepherd, and against the man that is **My fellow, saith the Lord of hosts:** smite the shepherd, and the sheep shall be scattered: and I will turn Mine hand upon the little ones." Zech. 13:7.
- "The word 'cometh' from Jude 14, with Jude 15, is applied to His second advent, **the same as Zechariah 13:6. Verse (6) is applied to Christ's second coming and verse (7) to His crucifixion.** Also note that the comment is on Jude 15, about the judgments upon the wicked and not to the saints." —*The Shepherd's Rod* book, Vol. 2, p. 241

"Of the suffering Saviour Jehovah Himself declared through Zechariah, 'Awake, O sword, **against My Shepherd**, and against the Man that is **My Fellow.**' Zechariah 13:7. As the substitute and surety for sinful man, Christ was to suffer under divine justice. He was to understand what justice meant. He was to know what it means for sinners to stand before God without an intercessor. {PK 691.1}

"After the shepherd of Carmel was smitten, and after the great sell out by Sister Houteff, a host of false voices arose to further dishearten, discourage and scatter the 'flock' who fed at Carmel. The 'big ones' (those who were wise in their own eyes) were scattered in several directions, resulting in many divisions of the Davidian group, but God turned His hand 'upon the little ones' and mercifully led them to the next certified pasture in the succession of pastures-Bashan. 'Let them feed in Bashan.' The word 'let' denotes a hindrance. A hindrance is in the way to prevent God's people from feeding in Bashan." — *BASHAN TIDINGS*, VOLUME 11, NUMBER 1, p. 6. (January – March 1995).

We all know that Brother Bingham was a very prominent teacher of The Shepherd's Rod message, both during and after Br. Houteff's days, and he has also accepted this Florence-type inspiration, and taught it to the thousands who follow the Bashan Association, and in this error, among others, both the

Carmelites and the Bashanites are in unison. We have already proven above that this doctrine is engendered by the Spirit of error!

“V.T. HOUTEFF'S DEATH IN RELATION TO THE MESSAGE, Published March 1955, By Florence Houteff.

“This statement is being issued to make known Davidian stand regarding the death [of Brother Houteff] in relation to the Message. -- {10SC05 3.1}

“We can profitably compare our experience [with the] disciples at the death of Christ. ‘I have **no special comments to make** on verses 6 and 7, other than what is commonly understood among Christians. It is plain to see, though, that after the Lord’s shepherd is smitten, then it is that **the Lord will separate His people.**’ - *Timely Greetings, (1947 edition), Vol. 1, No. 18, p. 17.*

“All we stand on is a ‘thus saith the Lord,’ and **if the death of Brother Houteff fulfils this prophecy, then certainly he was the Lord’s shepherd**, and there can be no doubt that the next event, as prophesied in this chapter, is that the sheep will be scattered, and the Lord Himself will turn His ‘hand upon the little ones.’ In this case which will you be: a scattered sheep or a little one?” – {10 SC, No. 5, pp. 3.1-4.2}

Truly, if they had stood on a “thus saith the Lord” as they professed, they would not have even assented to, and literally stole the office of Christ as the “smitten Shepherd,” and attributed it to Brother Houteff. This is paganism, it is Shintoism and non-progressive Christianity in its *purest* form! Any doctrine that supplants the prophetic ministry of Jesus Christ and places it upon another, even a redeemed human being, is not of God, and any “Shepherd” other than “the Good Shepherd,” will lead their victims blind-folded into perdition!

“1 ¶ Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall **smite the judge of Israel** with a rod upon the cheek. 2 But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall **he come forth unto me that is to be ruler in Israel;** whose goings forth have been from of old, from everlasting.” Micah 5: 1, 2

Any doctrine that applies the antitypical David title, the King of the Kingdom, to a mere human being, is a doctrine of devils; it is the doctrine of Antichrist! Jesus Christ, and Him alone, shall rule as King David upon David’s throne. There is NO ROOM for V.T. Houteff, or any other man or woman. Jesus was born to be King David, and we should give Him the glory and honor due unto his name. This is why the Bible is clear that they shall ‘appoint’ One Head to rule them. This is not a political election in which we ‘vote’ Him into office, but a spiritual realization wherein we ‘appoint’ him as Lord of our lives. The only correct way to appreciate the Rod’s application of some of these Davidic passages is to see them as homiletic applications of the Scriptures, for he well knew that there is only ‘One Head’ over the Church of God. This why the church, during the Loud Cry, is called ‘the house of David,’ and not ‘the house of Houteff!’ Since Christ, as David, is the head of the House (Church), then it is only fitting that it is called by His name during the era when He will personally take charge of the flock.

- The Porter is also the king David in the Kingdom.
-
- Show the relevance of the true Davidic-Levitical Government

"Every age has had its multitude who, instead of being baptized to follow Christ and His Truth, were baptized to **follow man**. They joined the multitude in the church instead of the multitude in heaven. Consequently, **Christ is a stranger to them**, and when truth unfolds, they call it error, then **follow men** and **reject** the **truth**. This folly has been repeated again and again, with the result that the few faithful ones who have followed Christ and His truth, have been cast out of the churches and compelled to start all over again. So it is today." The Answerer, Bk. 1, p. 40.

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