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## **WHO IS KING DAVID?**

Through the apostle Paul, our heavenly Father has admonished us to “Prove all things; hold fast that which is good.” 1 Thess. 5:21.

Though we have all read this instruction many times, have we always followed it? In following this divine injunction, what is the standard that we shall use to “prove all things” and thus KNOW whether that which we are holding fast, is good or evil? Unless we use God’s standard, all our proving will avail nothing. So let us prayerfully study to see what God’s standard is, and make sure we are standing on a firm foundation. First let us turn to the testimony of the Bible. There we read:

“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction, in righteousness.” 2 Tim. 3:16.

Since the scriptures are profitable for all these things, certainly they are a safe standard to use to prove all things that we must hold fast. Now the question arises, have we been given any other standard that we can use as proof? Let us examine the instruction that we have received through Sister White:

“By their (the Holy Scriptures’) testimony every statement and every miracle MUST BE TESTED.” -- The Great Controversy, p. 593.

Did Brother Houteff sanction this position? Let us see:

“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. . .’ – The Great Controversy, p. VII – 2 S.R. p.15.

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The main question . . . is not as to whether Sister White’s or Moses’ or this one’s or that one’s writings contain all the messages for this day, but rather simply as to whether they are found in, and supported by the Bible.” -- **Answerer, 2 p. 82.** (Bold type for V.T.H. italics.)

‘Thus Sister White and Brother Houteff unitedly hold forth the Bible as our ONLY criterion. Will you, dear reader, unite with them on this solid, time-proven standard?

Doubtless some will ask, “Is it possible for Sister White and Brother Houteff, being inspired servants of God, to have made any mistakes?” As you ponder this question, please remember that both of them recommended “the Bible” as our only standard of measurement. Let us consider the purpose of Sister White’s writings. She wrote:

“Little heed is given to the Bible, and the Lord has given a lesser light to lead men and women to the greater light.” **Evangelism, p. 257**

Since this is true of Sister White’s writings, it must also be true of Brother Houteff’s writings. Is there any way to escape the conclusion that any use of either Sister White’s or Brother Houteff’s writings that leads men and women away from, instead of closer to, the greater light –the Bible-makes their writings a false light? May we ever remember the following:

“...Those who think that they will never have to give up a cherished view, never have occasion to change an opinion, will be disappointed.” – **Testimonies to Ministers, p. 30**

Brother Houteff shows how God’s servants arrive at erroneous conceptions, and that none of them are exempt from such. Notice his explanation:

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“Of necessity, any statements relative to a subject which is still out of sight in the unfolding of the Scroll, are made only in incidental terms of truth as it is at the time seen or commonly understood. And if the common understanding of these incidental statements be wrong, the writer cannot be held responsible for that which he has borrowed from others, or seen but very dimly and therefore expressed very indefinitely.

“For example, in Christ’s day ‘the doctrine of a conscious state of existence between death and the resurrection was held by many of those who were listening to Christ’s words. The Savior knew of their ideas, and He framed his parable so as to inculcate important truths through these preconceived opinions. He held up before His hearers a mirror wherein they might see themselves in their true

relation to God. He used the prevailing opinion to convey the idea He wished to make prominent to all ...” – **Christ’s Object Lessons, p. 263.**

“This circumstance is natural and common to every writer treating of Present Truth, beginning with Old Testament writers, and continuing ever since, and will thus be until every component part of the Truth is made known . . .” **Answerer 2, p. 78.**

## **IDENTIFYING THE KING**

All who will prayerfully study Dan. 2:44; Ezek. 34:11-13, 23,24; 37:21-24; and Jer. 30:9, and follow Inspiration’s instruction to “take the Bible as it reads” (B.C. 599), will have to agree that God is going to set up His kingdom in the days of the kings symbolized by the feet of iron and clay, and that His servant David will be the king. However, there seems to be very little agreement among those who see this truth, as to who this King David is.

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Obviously, some, if not all, have taken an erroneous view—one that is contrary to the Bible—in this matter. The question that each one must answer to himself and to God, is, “do I love the truth” (2 Thess. 2:10-12) enough to lay aside all preconceived opinions and prejudices, and follow Inspiration’s method of clearing such difficulties?” Brother Houteff says:

“Although the doctrine of the Kingdom may not appear quite so complete under the lens of Sister White’s writings as under the lens of the **Rod**, one dare not thus superficially reject either, but must the more studiously compare both views of the doctrine under the super-lens of THE BIBLE. 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 2, p. 74 (Bold type of V.T.H. italics.)**

“Let none, therefore, treacherously use Sister White’s (or Brother Houteff’s) writings, against the advance of Truth, and to their own eternal hurt. From every angle approached, THE BIBLE clears the subject of the Kingdom, making IMPOSSIBLE one’s erring if he follows precisely what the Word says concerning it.” – Id., pp. 82,83.

Since the Bible clears every angle of the subject of the Kingdom, it has to clear the problem of who is King David, as this is the most important phase of this glorious subject.

So, dear reader, as we turn to the sacred Scriptures to find the answer, please remember that “We (every one of us) have many lessons to learn, and many, many to unlearn.” And that “God and heaven alone are infallible” (T.M 30). Also remember that “The spirit in which you come to the investigation of the Scriptures will determine the character of the assistant at your

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side.”—**Testimonies to Ministers, p. 108.**

First in our search for the identity of the coming King, let us consider a message that God sent to ancient David through the prophet Nathan. He proclaimed:

“. . . when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom for ever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: But my mercy shall not depart away from him, as I took it away from Saul, whom I put away before thee. And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.” 2 Sam. 7:12-16.

A casual reading of these verses will probably bring one to the conclusion that in this promise, God was speaking about Solomon—the son who God was speaking about Solomon—the son who succeeded David on the throne of ancient Israel, and no doubt He was in a secondary sense. But, there is one outstanding facet of this promise that cannot fit Solomon. It is, “I will stablish the throne of his kingdom for ever.” 1 Kings ch. 12 plainly shows that Solomon’s throne was NOT established for ever; but contrariwise, the kingdom was divided almost immediately after his death. What is more, both kingdoms were later conquered by heathen nations, and thus ceased to exist. Therefore, we are forced to look elsewhere for the primary application of this prophecy. Before starting our search for the primary application of this promise, let us notice the way it is repeated in the Psalms:

“I have made a covenant with my chosen, I

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have sworn unto David my servant, Thy seed will I establish for ever, and build up thy throne, to all generations.” Ps. 89:3,4.

This declares that God made this covenant with David, and in verse 34 of this same chapter He promises not to break his covenant. Let us note it carefully:

“My covenant will I not break, nor alter the thing that is gone out of my lips.” Ps. 89:34.

And we read further: “The Lord hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne.” Ps. 132:11.

Is it possible for the Lord to set this promise forth in more emphatic language than is used in these verses? He is eternally bound by this promise, and when we locate the seed of David that is to receive the throne we will better understand the promise.

In our first step in locating this “seed,” let us turn to the Gospel according to Matthew, where we read:

“While the Pharisees were gathered together, Jesus asked them, Saying, What think ye of Christ? Whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word, neither durst any man from that day forth asked him any more questions. Matt. 22:41-46.

Since Jesus, with His question, stopped the mouths of the Pharisees, are we to conclude that they were wrong in thinking He is the son of David? Evidently not, because the Scripture says, “The book of the generation of Jesus Christ, the son of David. . .” Matt. 1:1.

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So we plainly see that the Bible – GOD’S STANDARD declares that Jesus is “the Son of David” and makes it clear the fact that the Jews were perfectly willing to recognize Him as such, but were not willing to recognize Him as the Son of God. Yet, in the prophecy given to ancient David concerning his seed, God said, “I will be his father, and he shall be my son,” Thus it becomes plain that while Jesus is the son of God, He is also the Son of David. Luke 3:23-31 shows that He is a direct descendant of David. The promise in 2 Sam. 7:12-16 is that David’s seed would also be God’s Son. Some may object that “Jer. 30:9; Ezek. 34:23, 24; and Ezek. 37:24 say nothing about David’s son, but the promise is “David” the king. However, is it not customary for a son to have his father’s name? In Hebrews 1:8 the Father calls His Son, “God”. Isn’t it just as appropriate to call David’s son “David”? This evidence leads us to conclude that Jesus Christ of Nazareth, the Son of God, as well as the Son of David, who has many names, is the promised David who is to rule God’s everlasting Kingdom. Will the Scriptures uphold and maintain this conclusion? Let us see what we can find, remembering that “In the mouth of two or three witnesses shall every word be established.” 2 Cor. 13:1.

First let us consult Paul’s testimony. In recounting the history of Israel, he said: “And afterward they desired a king: and God gave unto them Saul, the son of Cis, a man of the tribe of Benjamin, by the space of forty years. And when he removed him, he raised up unto them David to be their king; to whom he also gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfill all my will. Of this man’s seed hath God according to his promise raised unto Israel a Saviour, Jesus:” Acts 13:21-23.

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While this Scripture does not mention a king, it definitely mentions David’s seed, and that Jesus came in fulfillment of God’s promise to David. What promise did God give to David concerning “his seed”, except that He should sit on his throne? Let us now consider Peter’s testimony:

“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. Therefore being a prophet, and knowing that God had sworn with us an oath to him, that of the fruit of his loins, according to the flesh, he would raise up

Christ to sit on his throne; . . . This Jesus hath God raised up, whereof we all are witnesses.” Acts 2:29, 40, 32.

This language leaves no room for speculation that the promise to David was anything other than for Christ to sit on his throne. Also that the Christ he was speaking of is none other than Jesus, who was raised from the dead.

From this, let us turn to the testimony of Gabriel, the most highly honored angel in the courts of heaven:

“And the angel said unto her, Fear not, Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall **give unto him the throne of his father David**: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.” Luke 1:30-33. See also vs. 26. (Caps belong to quotation.)

Thus it is easy to see that Gabriel understood that Jesus is the David that is to rule over God’s eternal Kingdom. Now, is this in harmony with prophecy? Let us turn to Isaiah’s testimony and see:

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“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, Counselor, the mighty God, The everlasting Father, the Prince of Peace.” Isaiah 9:6.

That the child here foretold is Jesus, no Bible student would deny. But now the question is, how can “the government “ be on his shoulders if someone else is king?

True, Tract 8, p. 71, 2 T.G. 2:15 and 2 T.G. 43:17 make clear the fact that Brother Houteff thought that the King David of the Kingdom restored, is a man-not Christ. But as we have seen, he consistently exalted the Bible as the divine standard and authority by which to measure all teaching, and that we are to measure all other writings by It. Surely his writings, too are among “all others” that are to be measured by the Bible. And as the Bible has made unmistakably plain, Jesus is the King David of the restored Kingdom.

Does that mean that Brother Houteff was a false prophet? We think not. In fact, **Tract 16—At the 11th Hour**, pp. 51-56 cites a number of experiences of God’s servants who had erroneous ideas, and points out the reason. Believing that the same principle applies to Brother Houteff, we here quote two of the above-mentioned experiences:

“ . . .Even Moses had to have some conclusions of his own, for he, too, did not know everything far in advance. For example, he knew that God had chosen him to lead Israel out of Egypt, but as to the means, and the time he did not know. And what did he do about it? Nothing? O, no, he concluded that the time had come for their deliverance, and therefore, went to do something about it, killed an

Egyptian, then fled away. Forty years later he discovered that his rash attempt of deliverance was forty years early, and

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that his means of deliverance was not God's means at all: having all together dismissed the idea of his delivering the nation, the Lord had a time of convincing him that he was the one, and that he could do so if he followed God's way" – p. 52.

"But these are not the only ones who have had their private opinions shattered to pieces. There was John the Baptist of whom Christ declared that there was no prophet greater than he (Matt. 11:9-13), yet not being told the whole truth (as no one has been), being positive that Christ, whom he had as yet never met, was the King of kings, John could not help but conclude that when Christ appears He will doubtless establish the long expected kingdom. But did He? So it was when He told them the time had not yet come, even the Apostles, after being taught by Him for over three years could not see but that He was then to set up the Kingdom.

"Do we then conclude that they all were foolish prophets because they exercised their private judgment in things that had not yet been revealed? Of course not . . ." p. 53. (Parentheses belong to quotation.)

Besides the above-mentioned experiences, it seems significant that though God told Abraham the length of time the Israelites would be in affliction (Gen. 15:13), and though according to Patriarchs and Prophets, p. 251, Moses himself had written it, still when the time came for Israel to be delivered, he knew nothing about it until God appeared to him in the burning bush and instructed him to return to Egypt. Evidently he had completely dismissed from his mind that he was the one through whom God was to work for the deliverance of His people. With these examples before us, should we be alarmed or dismayed if God's servants of today come up with

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some conclusions of their own concerning future events that have not yet been revealed? We believe that God's true servants will thank God for the light that He has shed on their pathway through any instrumentality and march on in the ever increasing light from God's word.

In spite of the evidence showing that Brother Houteff thought the coming King is some other than Jesus, he wrote: ". . . Christ, . . . when He comes to reign in His forthcoming kingdom, will sit on the throne of David." – Tract 8, p. 98.

**DOES JESUS NEED AN UNDER-RULER?**

There are those who readily admit that Jesus is the King, but insist that he must have an under-ruler, a man, to direct His servants for Him. For their proof, they point to Moses and Joshua. While it is true that God used these men in this way, is this the way God wanted it? Or is this the substitute method

that He used when the people refused to accept His way? We believe the Bible plainly shows the latter to be true.

Let us turn to Exodus 20 where we find the record of God giving the ten commandments on Mount Sinai. Verse 17 ends the ten commandments. Immediately after that we read “And all the people saw the thunderings and the lightnings and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.” Verses 18, 19.

Does this not plainly show that the people rejected God’s speaking directly to them? What else can it possibly be telling us? What was

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God’s purpose in speaking directly to the people? What would it accomplish? Let us notice what Moses says about it:

“And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.” Verse 20.

Since this was God’s method of removing sin then, how can we hope to overcome sin now by looking to ANY man?

Again in times of the Apostles we find God speaking to His servants directly. The record says, “And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.” Acts. 8:26. Phillip asked permission of no man, but quickly obeyed.

In the tenth chapter of Acts we find the experience of Peter receiving his commission to go to the home of Cornelius. Did this order come from the brethren, or from a supposed infallible vicar of Christ? You know the answer. What was the reaction of the other apostles when they learned what Peter had done? Acts eleven makes it very clear that they were very indignant at him until his explanation made manifest that God Himself had sent him on that mission.

Acts 16 tells about the experience of Paul and Timothy working together. Of them the word says, “Now when they had gone through Phrygia and the region of Galatia, and were **forbidden of the Holy Ghost** to preach the word in Asia, After they were come to Mysia, they assayed to go into Bithynia: but **the Spirit suffereth them not.**” Verses 6,7. The record goes on to tell of Paul’s vision in which they were sent into Macedonia instead.

Since the Apostolic church is a type of the Kingdom church—endowed with the special out-

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pouring of the Holy Spirit—how can we, from this type, get any idea that Jesus will have any need of an earthly king to rule for Him? How long will God’s people hold to the papal fallacy of the need of a pope? Or the Jewish fallacy of the need of a sanhedrin? Shall we not learn from the mistakes of ancient Israel, and yield to God’s method of eradicating sin from our lives? If not, how will we ever get rid of it and thus be found among the overcomers?

Is it not time, bother, sister, that we give to our Savior His rightful place? Is it not time that we “let God be true but every man a liar” (Rom. 3:3); especially those men who would usurp our Saviour’s place, and take over in the hearts of those for whom He died? What greater sin can we commit than to let them do it? Is it not time that we truly cease “from man” (Isa. 2:22), remembering that “Cursed be the man that trusteth in man, and maketh flesh his arm”? Jer. 17:5.

In the days of Samuel, when the Israelites clamored for a king from among their number, they rejected God. (See 1 Sam. 8:7; 10:19 and 12:12,17,19.) This they persistently did in spite of what God had warned them a king would do. Let us read His warning:

“And Samuel told all the words of the Lord unto the people that asked of him a king. And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; . . . And he will take your fields, and your vineyards, and your olive-yards, even the best of them, and give them to his servants. And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants. And he will take your menservants, and your maidservants, and

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your goodliest young men, and your asses, and put them to his work. He will take the tenth of your sheep: and ye shall be his servants. And you shall cry out in that day because of your king which ye shall have chosen you; and the Lord will not hear you in that day.” 1 Samuel 8:10,11,14-18.

Some who since 1955, have accepted a man as king David, have come to realize that at least some of these catastrophes have befallen them. Some, awakening to what has happened, have removed themselves from the clutches of one claimant to the throne, only to place themselves under the rule of another self-styled king. All must, sooner or later (we hope and pray not too late for the Lord to hear), come to the realization that **ANY MAN** who becomes a king, or a dictator, will become oppressive, just as God said he would: and that sooner or later he will drain his subjects of all their possessions, their conscience, their integrity, and their hope of eternal life, unless they awake and remove themselves from man, and accept our merciful Saviour as their **ONLY King!**

Says Inspiration: “God desired His people to look to Him alone as their lawgiver and their source of strength. Feeling their dependence upon God, they would be constantly drawn nearer to Him. They would become elevated and enobled, fitted for the high destiny to which He had called them as His chosen people. But when man was placed upon the throne, it would tend to turn the minds of the

people from God. They would trust more to human strength, and less to divine power, and the errors of their king would lead them into sin, and separate the nation from God.” – **Patriarchs and Prophets**, p. 606.

Evidently this principle is just as applicable today as it was then, for the Spirit of Prophecy

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points out the dangers of man-rule in the following statements:

“No man is a judge of another’s duty. Man is responsible to God; and as finite erring men take into their hands the jurisdiction of their fellow men, as if the Lord commissioned them to lift up and cast down, all heaven is filled with indignation.” -- **Testimonies to Ministers**, p. 348.

“Just as soon as man is placed where God should be, he loses his purity, his vigor, his confidence in God’s power. Moral confusion results, because his powers become unsanctified and perverted. He feels competent to judge his fellow men, and he strives unlawfully to be a god over them.” –Id., p. 376.

“The Lord has NOT placed any one of His human agencies under the dictation and control of those who are themselves but erring mortals. He has NOT place upon men the power to say, You shall do this, and you shall not do that . . .” Id., p. 493.

“God will not vindicate ANY DEVICE whereby man shall in the slightest degree RULE OR OPPRESS his fellow men. The only hope for fallen man is to look to JESUS, and receive Him as the only Saviour. As soon as a man begins to make an iron rule for other men, as soon as he begins to harness up and drive men according to his own mind, he dishonors God, and IMPERILS his own soul and the souls of his brethren.” – Id., p. 494.

“. . . No man has been made a master, to rule the mind and conscience of a fellow being. – Id., p. 495.

“Any man, be he minister or layman, who seeks to compel or control the reason of any other man, becomes an agent of Satan, to do his work, . . . “ Ellen G. White comments, **S. D. A. Bible Commentary, Vol. 1, p. 1087.**

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In view of all this inspired evidence, how can any of us longer yield ourselves to ANY OF THESE MEN who exalt themselves, claiming, by voice, by pen, by deed, or effect, to be king David, and then in one way or another seek “to control the reason” of others” According to the above statement, we yield ourselves to Satan when we do.

Before it is forever too late, let all, especially those who want to be a king, and thus exalt themselves, prayerfully study Gideon’s righteous example. Notice the clear testimony of his pointing the people away from himself, and to the true Ruler:

“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. 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.

Now let us consider the testimony that shows us that Jesus is the TRUE KING David who has received all authority not only as King, but also as priest:

“The Pentecostal outpouring was Heaven’s communication that the Redeemer was Heaven’s communication that the Redeemer’s inauguration was accomplished. According to His promise He had sent the Holy Spirit from heaven to His followers , as a token that He had, as priest and king, received all authority in heaven and in earth, and was the Anointed One over His people.” **Acts of the Aspostles**, p. 89.

Is it any wonder that God’s professed people have no power as long as we exalt a man—poor mortal man? Shall we not exalt Jesus to his rightful place? When we give Him His rightful place, will not men see and know that we have been

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with Him? That we are following Him, not some Paul, Cephas, or Apollos; or some other?

Now let us contrast the methods used by ruling men, with the methods used by the meek and Lowly Jesus—the TRUE King David:

“What is the honor conferred upon Christ” Without employing any compulsion, without using any violence, He blends the will of the human subject to the will of God.” – **My Life Today**, p. 340.

And so dearly beloved, “choose you this day whom ye will serve.” How can anyone longer bear the thought of choosing a man who can rule **only through force and compulsion**, when we have the high privilege of choosing Jesus Christ of Nazareth—David—the King of kings and Lord of lords Who blends the will of the human subjects to the will of God” “without employing any compulsion, without using any violence? Which will you choose? As for us we will serve the eternal KING!

So please give thanks to God for any truth you may have gained from this, and pray that all will have the grace to exalt the Savior in all that we do, that men may see Him, and Him alone.

End of tract –

Update: Since this was posted on the Universal Publishing Association group, a member (B.E.) stepped forward and kindly gave us the completion of the tract (the ending sentences). This transcript is now complete thanks to the gracious member. Anyone is free to copy this now completed tract and share with others.