



The

# KNOCK OUT BLOW

Chronicles

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

September-October 2011 | Volume 2 • Number 5

## **The Antitypical King David: Why is it important to indentify him?**

“Behold I will send you Elijah the prophet. ...Somebody is to come in the spirit and power of Elijah, and when he appears, men (both SDA’s and Davidians) may say...Let me tell you how to teach your message.”—**Testimonies to Ministers, p. 475.**

An ever-present controversy within the Shepherd’s Rod movement concerns the identity of the antitypical King David that is to rule over the kingdom when it is established in the Promised Land in the latter days. Some question and cavil as to whether this is a salvation topic. Careful examination of this topic from several perspectives will reveal that this is a vital issue that can not be dismissed any more than can other topics such as the location of the storehouse, proper tithing, “those with” the 144,000, etc. For those who are frustrated over the continued agitation over this issue, take heart of the following inspired statement. Take courage and examine for yourselves so that you can make a firm stand on the side of truth and “be ready always to give answer to every man that asketh you.”

“God means that testing truth shall be brought to the front and become a subject of examination and discussion, even if it is through the contempt placed upon it. The minds of the people must be agitated. Every controversy, every reproach, every slander, will be God’s means of provoking inquiry

and awakening minds that otherwise would slumber.”—**Testimonies, Vol. 5, p. 453, par. 1.**

Both within and without, it is Satan’s determined purpose to confuse us when the Lord has the light for His people. Therefore, gird your armor by studying for yourself and take not the opinion of men but with the guidance of the Holy Spirit take the Bible and the Bible only supported by the Spirit of Prophecy (this includes the *Shepherd’s Rod* message).<sup>1</sup> When somebody tells us something, make sure they have the reference(s) to support their view not accepting any private opinions as fact. Test the spirit to know what manner they are of.



### **1. CHRIST THE INVISIBLE LEADER, DAVID THE VISIBLE KING: TYPE/ ANTITYPE**

“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.”—**Hosea 3:5**

Notice two (2) entities, not one. In type Christ is seen as the invisible leader and Moses the visible general, so in the antitypical kingdom Christ will again rule as the invisible leader and the antitypical King David will serve as the visible general. The type

1. *Counsels on Sabbath School Work*, p. 25; *Testimonies to the Church*, Vol. 5, p. 728, par. 1.

of this theocratic leadership is shown by the leading of Christ, through His visible general Moses, the Israelites out from Egypt into the promised land. This will be the antitypical experience for God's chosen people in the latter days when the 144,000 are brought out from the world (Egypt) into the kingdom. The following statements confirm the type.

"The Son of God, although invisible to the congregation, was the leader of the Israelites. His presence went before them and conducted all their travels, while Moses was their visible leader, receiving his directions from the Angel, who was Christ."—**Testimonies, Vol. 3, p. 339.**

"God had promised Moses, 'My presence shall go with thee,' and He fulfilled this promise by giving Christ to be the invisible Leader of His people, while Moses was chosen to be their visible general. Christ guided them in their travels through the wilderness, indicating where they should encamp. Through Moses He communicated His will and purpose to more than a million people. Through 40 years of wilderness-wandering He was their instructor."—**Manuscript Releases, Vol. 13, p. 185, par. 4.**

"The government of Israel was characterized by the most thorough organization, wonderful alike for its completeness and its simplicity. The order so strikingly displayed in the perfection and arrangement of all God's created works was manifest in the Hebrew economy. God was the center of authority and government, the sovereign of Israel. Moses stood as their visible leader, by God's appointment, to administer the laws in His name. From the elders of the tribes a council of seventy was afterward chosen to assist Moses in the general affairs of the nation. Next came the priests, who consulted the Lord in the sanctuary. Chiefs, or princes, ruled over the tribes. Under these were 'captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens,' and, lastly, officers who might be employed for special duties. Deuteronomy 1:15."—**Patriarches and Prophets, p. 374, par. 2.**

"Since therefore from the 'stem' of Jesse came the 'rod' (David), and from the rod sprang the Branch (Christ), David the visible king and Christ the invisible King of kings shall 'in that day' -- in our time -- constitute the 'ensign,' and 'to it shall the Gentiles seek: and His rest [or His resting place, -- the location where the 'rod' or ensign stands -- the kingdom]

shall be glorious.' Yea 'I will make the place of My feet glorious' (Isa. 60:13), saith the Lord."—**Tract No. 8, p. 47.**

"Here we are definitely told that in the latter days, God's saints, without a sinner among them, are to be gathered together from the four corners of the earth, and be organized into a Theocratic government, of which antitypical David is to be the king."—**Timely Greetings, Vol. 2, No. 21, p. 7.**

"But as David, the king of ancient Israel, had been dead for many years when this prophecy was made [Hos 3:4, 5], and as it has never been fulfilled, he was the type of the David to come. Accordingly, it is those who 'fear the Lord and His goodness [the Christian Israelites] in the latter days', who shall appoint one 'head' or 'king' -- the antitypical David."—**Tract No. 8, p. 13, par. 3, 4.**

"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. (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."—**Isaiah 9:6, 7**

"In this part of the prophecy, you see, we are told that after they have sojourned among the Gentiles for 'many days' without a king, and without any sign of identification (having been entirely lost sight of as a nation and as a people), they shall finally have antitypical David rule over them. This would not be ancient David as he was already dead when this prophecy was made. Neither could this promised David be Christ Himself, for Christ is the son of David (Matt. 22:42), not David himself; and if He shall, moreover, sit on the throne of David (Lk. 1:32), then David must have a throne for Him to sit on."—**Timely Greetings, Vol. 2, No. 43, p. 17.**

"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:"—**Luke 1:32**

## 2. WHEN WILL CHRIST SIT ON DAVID'S THRONE?

"For thus saith the LORD; David shall never want a man to sit upon the throne of the house of Israel;"—**Jeremiah 33:17**

King David ruled over 12 tribes.

Order of kings: Saul  
    └ David  
        └ Solomon  
            └ Rahaboom

These four kings ruled over the 12 tribes before the Kingdom split into Israel (10 tribes) and Judah (2 tribes).<sup>2</sup>

"Thus saith the LORD; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season;"—**Jeremiah 33:20**

The covenant between God and man concerning the end of our present time (four seasons, night and day, Gen. 8:21, 22, final destruction Gen. 9:12-17) has existed for almost 6,000 years and will be broken at Christ's second coming at which time the earth will be made desolate for 1,000 years.<sup>3</sup>

"[Then] may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers."—**Jeremiah 33:21**.

Christ must sit on David's throne (invisibly) before the second advent. Christ as the invisible leader with antitypical King David as the visible general.

## 3. WHAT IS THE COVENANT?

"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."—**1 Chronicles 17:11**

2. *Prophets and Kings*, pp. 87-97.

3. *Jeremiah 4:23-25, Tract No. 9*, pp. 10, 11.

"Howbeit the LORD would not destroy the house of David, because of the covenant that he had made with David, and as he promised to give a light to him and to his sons for ever."—**2 Chronicles 21:7**

From these scriptures we can see that a kingdom is to be established, after Solomon, in the later days.

"Now therefore so shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel....And 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 forever."—**2 Samuel 7:8, 12, 13**

"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."—**Psalms 132:11**

"He hath remembered his covenant for ever, the word [which] he commanded to a thousand generations. Which [covenant] he made with Abraham, and his oath unto Isaac; And confirmed the same unto Jacob for a law, [and] to Israel [for] an everlasting covenant: Saying, Unto thee will I give the land of Canaan, the lot of your inheritance."—**Psalms 105:8-11**

## 4. ONE WILL BE APPOINTED FROM THE MILLIONS FROM THE SEED OF DAVID.

"As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me."—**Jeremiah 33:22**

"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: 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."—**Hosea. 3:4,5**

"God [is] not a man, that he should lie; neither the son of man that he should repent: hath he said, and shall he not do



[it]? or hath he spoken, and shall he not make it good?"—**Numbers 23:19**

## **5. CAN KING DAVID BE CHRIST AS SOME CONFUSED DAVIDIANS INSIST?**

"In this part of the prophecy (Isa 9:6, 7), you see, we are told that after they have sojourned among the Gentiles for "many days" without a king, and without any sign of identification (having been entirely lost sight of as a nation and as a people), they shall finally have antitypical David rule over them. This would not be ancient David as he was already dead when this prophecy was made. Neither could this promised David be Christ Himself, for Christ is the son of David (Matt. 22:42), not David himself; and if He shall, moreover, sit on the throne of David (Lk. 1:32), then David must have a throne for Him to sit on."—**Timely Greetings, Vol. 2, No. 43, p. 17.**

"Ezek. 34:23, 24 -- "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. And I the Lord will be their God, and My servant David a prince among them; I the Lord have spoken it."

The self-centered shepherds (GC leaders, ministers) 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. Since God's people have always had, and still do have many shepherds, the truth stands out as clear as crystal that the David of verses 23 and 24 is yet to come, and that the shepherds whom Inspiration addresses are in particular those whom David is to succeed."—**Timely Greetings, Vol. 2, No. 2, p. 14.**

## **6. WHO WILL THE 144,000 APPOINT AS THEIR ONE HEAD?**

"Hos. 1:11 -- "Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel."

The Word of God, therefore, definitely declares that the subjects of the torn-down kingdoms -- Judah and Israel -- as Christians, along with the Gentiles that have joined them, will gather together and appoint themselves a king.

In a similar symbolism, the prophet was told that after many

days of obscurity and wandering, "shall the children of Israel return, and seek the Lord their God, and David their king [evidently David is the "one head" whom they appoint], and shall fear the Lord and His goodness in the latter days." Hos. 3:5."—**Timely Greetings, Vol. 2, No. 6, p. 17.**

"The one to whom God speaks (Jezreel), therefore, is symbolical of a prophet....The fact that the day of Jezreel is to be great, together with the fact that he is a symbol of a prophet, prove that not only the Davidian message itself is in prophecy, but that so also are its success and the need of reformation therein recorded. Here you see that the Enemy's wicked effort to squelch the message and to make Jezreel's work of none effect will come to naught, for "great shall be the day of Jezreel," says the almighty One, while He brings all His people out of the land (Hos. 1:11)."—**Timely Greetings, Vol. 2, No. 43, p. 18.**

"As ancient David is in his grave, the king here promised must be an antitypical David, just as the Elijah of Malachi 4:5 must be an antitypical Elijah. Otherwise, in order to fulfill the prophecies, ancient David must necessarily rise from his grave, and ancient Elijah descend from Heaven."—**Tract No. 9, p. 43.**

Some office seeking Davidians want to be the King David themselves that is why they use their own opinion that King David is going to be one of the 144,000 instead of following exactly God's message revealed to His servant the prophet—Brother Houteff. Using our common sense without even thinking, would it be fair for God to choose the recipient of the message instead of the benefactor? God chose Brother Houteff as the benefactor of the message to be given to the 144,000. Thus, the 144,000 are the recipients of the message to proclaim to the world during the Loud Cry. They are not to be the King David during the Loud Cry. They (office seekers) use their own private reasoning that because Brother Houteff is dead therefore, he cannot be King David contradicting the message and scripture (Jer. 30:9) that Brother Houteff will be raised in the special resurrection when the kingdom is established during the Loud Cry (see refs below).

## 7. JEZREEL IS UNMISTAKABLY IDENTIFIED AS BRO. VICTOR T. HOUTEFF

On the cover of the first Jezreel Letter notice that the caption with picture is signed JEZREEL (V. T. Houteff).<sup>4</sup> Also, the end of each Jezreel Letter is signed V. H. Jezreel, H. B. (Hosea Beeri). Consider the further reference given below.

"An appeal written by Jezreel (the prophet) to Ruhammah and Ammi (the laity) signed, Sincerely yours for a happy home, JEZREEL, By V.T.H.:—**Tract No. 9, p. 4, par. 5-8.**

"...God ordained that one of the laity, JEZREEL, His chosen agent, was to herald the message to Ammi and Ruhamah, His 'brethren' and 'sisters,' who in turn were to plead with their 'mother,' the ministry."—**Tract No. 4, p. 51.**

"You may address me: V. H. Jezreel, H. B., Mt. Carmel Center, Waco, Texas"—**Jezreel Letter No. 1, p. 8.**

"the one Shepard, the antitypical David, takes over after the unfaithful shepherds are dismissed."—**Jezreel Letter No. 3, p. 5, par. 1, 2.**

"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."—**Timely Greetings, Vol. 2, No. 2, p. 23.**

"Moreover the contents of Hosea's timely vision decisively point out that this great world-wide work of ingathering cannot begin till "Jezreel" appears on the scene. And who can sanely suppose that Satan will let this crowning, eleventh-hour achievement of the gospel come to pass without a last-ditch encounter with the mightiest forces of darkness? Nor may anyone even for a moment suppose that the Almighty did not foreknow the situation and did not provide the means by which to meet it, one of which is the allegorical name Jezreel, the pen name for His eleventh-hour agent. Through this simple expedient (unfamiliar name) Heaven disarms the opposition, secures a welcome reception for the Recruiter (the voice of Jezreel)."—**White House Recruiter, p. 65.**

"He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this [man] to reign over us. "—**Luke 19:12-14**

### Q: WHO IS THIS MAN?

A: "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.

As they "sent a message after Him, saying, We will not have this man to reign over us," the only conclusion admissible is that shortly before His return, Christ shall inform His "citizens" that He is taking "the reins in His own hands" to set up His kingdom, and that they, upon hearing the announcement, shall refuse to submit themselves to the one through whom He is to rule.

Observe that in the message which they "sent after Him," his servants did not say, "We will not have You to reign over us," but rather, "we will not have this man to reign over us." What they objected to was Christ's reigning over them through someone else. 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 No. 8, p. 70-71.**

Q: How can we know from the scripture that this man is indeed Bro. Houteff?

A: "Feed thy people with thy rod." (Mic. 7:14.) Feed means to "rule" over, see margin.

Q: When will Bro. Houteff arise to assume his duties as the antitypical King David?

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<sup>4</sup>. *Jezreel Letters*, No. 1, p. 1.

A: During the special resurrection of Dan 12:2, just after the kingdom is established while probation is still open for the world.<sup>5</sup> (see: WHR 46, 2 TG 7:11, 14; EW 40, 7 T 17, EW 285).

“Do you realize that this time of trouble is in “the great and dreadful day of the Lord,” the day which the promised prophet Elijah announces? Do you actually know that he is to turn the hearts of the fathers and of the children toward each other? lest the Lord smite “the earth with a curse.” Mal. 4:5, 6. Do you see that the prophet appears in a day he can restore all things, everything that was lost through sin, even the Kingdom?”—**Timely Greetings, Vol. 2, No. 7, p. 11.**

### 8. FATE OF UNBELIEVERS

Q: So what happens to these who rebel against Christ’s appointed leader whom He appoints to rule over them?

A: Please reread Tract No. 8, pp. 70:3 to 72:1. They will be slayed before Him (Lk 19:27).

We can clearly see that all those who don’t teach now that Bro. Houteff is the “appointed one” will certainly not appoint him as King in the kingdom, therefore they must be slain in the slaughter of Eze 9. Can you not now see brother, sister the importance of making a firm stand on this issue now before the sealing time is over? Now is the time to make your study and take your stand. Let us be admonished, “the lesson is sharply drawn that to reject one truth is to reject the whole truth.”<sup>6</sup> We cannot pick and choose what we want to believe and expect to be saved.<sup>7</sup>

### 9. OTHER OBJECTIONS RAISED BY SOME CONFUSED DAVIDIANS:

**Objection No. 1:** This one is often brought up based

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5. *White House Recruiter*, p. 46; *Timely Greetings*, Vol. 7, p. 11; *Early Writings*, pp. 40, 285; *Testimonies*, Vol. 7, p. 17.

6. *Tract No. 5*, p. 79.

7. *Testimonies*, Vol. 1, p. 234; *Timely Greetings*, Vol. 2, No. 2, p. 19.

on a misreading of Tract No. 8, p. 13:3. David is dead so he can’t rule as king, therefore Bro. Houteff died so he can’t be the king either. According to their own opinion it is Christ because Bro. Houteff is dead. However, because of their prejudice, they did not realize that Bro. Houteff will be raised at the time when the premillennial kingdom is established according to the scripture of Daniel 12:2.<sup>8</sup> These represent confused Davidians who may want to be King David themselves or someone other than who Christ appoints. How can we respond to this kind of reasoning?

Q: Who is the David that is going to sit on David’s throne in Isaiah 9:6, 7?

Incorrect answer: Christ.

Next question: What happened to Christ on the cross?

**Objection No. 2:** Some say that the man appointed to reign over the citizens (laity) in Luke 19:14 cannot be Bro. Houteff because the message doesn’t say in the message that this man is Bro. Houteff.

**Response:** This is a Jehovah Witness type of argument. They claim that Jesus is not God because the Bible doesn’t say “Jesus is God”. From this reasoning then we can conclude that since the message doesn’t say Victor T. Houteff is the anti-typical King David or that Bro. Houteff didn’t himself say that he is the antitypical King David are we then justified in concluding that he will not be? What about the overwhelming weight of evidence confirmed from the Bible and the message itself? Did Ellen White ever declare I am a prophetess from God in her writings? This faulty type of reasoning only reveals individuals who don’t know the message and are unwilling to study it out for themselves.<sup>9</sup> They reveal that they are more willing to hang onto an idol of their own making or someone else’s private opinion. Tragically they fail to address the question squarely and honestly by asking, what does the message teach?

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8. see: *Timely Greetings*, Vol. 2, No. 7, p. 11.

9. *Timely Greetings*, Vol. 1, No. 21, p. 12, par. 4.

**Objection No. 3:** Although some Davidians acknowledge that the master antitypical prophet identified as King David, Jezreel, Joshua, Zerubbabel, Elijah, etc. is Victor T. Houteff, when confronted with the proof texts, they insist that we (Davidians and the Great Multitude) will not appoint him as King until the kingdom is established so it is best not to make an issue out of the subject now since it will only cause division in the camp. *Timely Greetings*, Vol. 2, No. 6, p. 17 is offered as the proof text.

**Response:** This is a classic sitting on the fence type of argument. This is really saying “I believe the message 100%, but I don’t want to stand up and teach it to others the way it reads. The importance of making a clear stand now rather than trying to deflect it to a point later in time is the stark reality of the parable of the ten servants in Luke 19:12-27. Those servants who will not have this “man” appointed by Christ (8 Tr 69) to rule (“Feed”, Micah 7:14, margin) over them now will never make it to the Kingdom. They will be counted as evil servants and will be taken in the slaughter of Eze 9 (Lk 19:27). By trying to say that we cannot know for certain who King David is today, but then we will suddenly know and appoint him after we get to the Kingdom along with the Great Multitude is confusing the facts and the plainest reading of scripture (Hos. 3:5, 1:11). How can we “seek the Lord their God and David their king” if we don’t know and proclaim who these two figures are now? The Great Multitude don’t know these truths at the present time, but we as Davidians do and are accountable for the light. We have to make a decision now since we have the light on this topic. The Great Multitude will not receive this message until after Ezekiel 9 during the loud cry. Once the Kingdom is established it will be too late for Davidians who did not choose to have this man (VTH through the writings of the *Shepherd’s Rod*) to rule over them now. Only then can true Davidians appoint him as king without the discord and strife that exists among Davidians today.

**Objection No. 4:** Since David is a type of the leadership during the Loud Cry, then antitypical King

David must be the 144,000. In reading a statement from 8 Tract entitled, Why David A Type?

“Inevitably because he is the only one who perfectly fits the antitype -- the leadership in the time of the Loud Cry of the Third Angel’s Message. This being so, then it necessarily follows that Saul, the first king who reigned over Israel, and who was largely responsible for the early experience of David’s life, is a type of the church leadership in the period preceding the Loud Cry -- the leadership which was raised up in 1844, and for the sole purpose of gathering the 144,000, the first fruits of the kingdom. In each case, type perfectly matches antitype.”—**Tract No. 8, p. 47-48.**

**Response:** Does the General Conference have an appointed leader today? Is it one man or many?

“The Shepherd’s Rod inherits the SDA movement in its purified state (after the slaughter of Ezekiel Nine), to lead it into “the promised land,” there to become the everlasting kingdom; just as in the type, after the murmurers passed away, Joshua took the Exodus movement and led it into the land of Canaan.”—**Symbolic Code, Vol. 6, Nos. 1-6, p. 6, par. 0.**

Joshua is a type of Victor Houteff, one man, “Heaven’s appointed judge, ruler.”<sup>10</sup>

Is the leadership composed of one man? This statement above from Tract No. 8 means that the leadership will gather the 144,000 not the 144,000 to be King David. King David is not the 144,000, nor one of the 144,000 in this statement. This statement does not mean nor imply that the 144,000 or one of the 144,000 are the King David of the pre-millennial Kingdom.

**Objection No. 5:** Rolland Roberts (Canada) tries to say that Christ will be visible in the Kingdom.

**Response:** This conclusion straightly contradicts *Tract No. 8*, p. 47 and the type shown in *Testimonies*, Vol. 3, p. 339 and *Manuscript Releases*, p. 185 (see Sect. 1 above). Where there is no type there is no

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10. *Answerer Book*, Vol. 3, pp. 20-22; *Timely Greetings*, Vol. 1, No. 8, p. 23, 24, 26, 28.



truth and those who teach without a type are false teachers as revealed in the statement below.

“This light being transmitted by marvels of typical events, is a clear manifestation that there is a type for every incident of vital interest to the church of God, which are the only positive proofs and clear explanations of divine providences. As there is no type for that which is false, teachers of theories without a typical representation for their claims of so-called Bible truths, and those who believe in them, are as the blind leading the blind. The types are worked out to expose the error and reveal the truth. The honest ones will shun the devil by embracing the facts, and by walking in the light.”—**Shepherd’s Rod, Vol. 2, p. 255.**

#### 10. DEALING WITH THE MOST DANGEROUS ELEMENT: THOSE THAT FOUL THE WATERS OF PRESENT TRUTH.

The leaders at the Waco and Mountain Dale headquarters are vague in the position on who is the antitypical King David as confirmed by recent (2003) phone conversations with their ministers. They say that the SRod suggests that he is to be Bro. Houteff but they waver and state that if not, then he would be one who is appointed by the 144,000 presumably according to Hosea 1:11. So who other than Bro. Houteff would the 144,000 choose to be head over them anyway? Who is it that appoints King David in the first place?<sup>11</sup> Where does the message teach that the 144,000 will appoint King David any other than him whom Christ appoints in the first place? What does the message teach about who is this Jezreel (Hos. 1:11) as we have clearly shown already in this study? By not being definitive in their position that the antitypical King David is Bro. Houteff reveals a lack of understanding and confusion that emanates from these ranks and should be a cause for concern. Does God leave us to mere suggestions, buts, ifs and maybes when it comes to identifying the visible King to rule over His kingdom? Common sense suggests that if they cannot explain who is “this man who is to reign over them” now that Christ appoints, then they will not choose him to reign over them in the

kingdom. In reality they are rejecting Christ at the present time by not showing who it is that is to rule over them in the future.

“Ezek. 34:23, 24 -- “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. And I the Lord will be their God, and My servant David a prince among them; I the Lord have spoken it.”

The self-centered shepherds [leaders, ministers] against whom the prophet is told to write, are to be replaced by one shepherd, David [VTH]. 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. Since God’s people have always had, and still do have many shepherds, the truth stands out as clear as crystal that the David of verses 23 and 24 is yet to come, and that the shepherds whom Inspiration addresses are in particular those whom David is to succeed....

So it is that what a multitude of shepherds have failed to do, one shepherd, even David, will, in God’s hands, get done.”—**Timely Greetings, Vol. 2, No. 2, pp. 14, 17.** [brackets added]

“Ezek. 34:17 -- “And as for you, O My flock, thus saith the Lord God; Behold, I judge between cattle and cattle, between the rams and the he goats.”

Inspiration now turns from the shepherds and speaks to the flock, to the laity, and warns that there are two kinds of cattle (two classes of laity), rams and he-goats. This is therefore a warning to them [Davidians], and we must not fail to declare it, and they must not fail to hear and to act. For this very cause are the Timely Greetings published and scattered as the leaves of autumn.

Ezek. 34:18 -- “Seemeth it a small thing unto you to have eaten up the good pasture [“present truth,”<sup>1</sup> SR 243], but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet?”

Part of the cattle [Waco Davidians and others] are accused of being selective, of eating and drinking only that which is to their liking, and of tramping the residue. They accept

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11. *Tract No. 8*, p. 71



whatever Truth is agreeable to them, but reject the rest.”—**Timely Greetings, Vol. 2, No. 2, p. 19.** [brackets added]

Inspiration warns to avoid those who claim to believe in the Spiritual Gifts but act contrary to them.

“My labor has been most discouraging, as I have seen that what God designed has not been accomplished. Often I have inquired in distress: Of what account is all my labor? These brethren took this position: We believe the visions, but Sister White, in writing them, put in her own words, and we will believe that portion which we think is of God, and will not heed the other. This course they have pursued, and have not corrected their lives. They have professed to believe the visions, but have acted contrary to them. Their example and influence have raised doubts in the minds of others. It would have been better for the cause of present truth had they both opposed the gifts. Then the people would not have been deceived, and would not have stumbled over these blind teachers. We have hoped and prayed that they might get right, and exert a good influence upon the flock; but hope has died, and we cannot, dare not, hold our peace longer. We have wronged the church of God, in that we have not spoken out before.”—**Testimonies, Vol. 1, p. 243.**

“We conceive that there are none upon whom God’s wrath will be visited more completely than upon those who have known the truth, are closely related to it, as it were, and yet turn from it to become persecutors of those who do right. Even as it is a blessed thing to accept the truth, so it is a fearful thing to reject it. And rejection need not include all truth. To reject a part may be just as fatal as to reject the whole. So all should beware.” Read Volume 5, page 492; volume 8, pages 248-250; Volume 1, page 190; Volume 1, pages 471-472; Volume 5, pages 207-216; Testimonies to Ministers, page 380; Volume 2, page 708; Testimonies to Ministers, pages 206, 407, 408.”—**Shepherd’s Rod, Vol. 1, p. 160.**

Each of us need to study this subject out on our own in the spirit of a Berean (Acts 17:11) and make a firm stand based on what the message teaches<sup>12</sup> and not according to any preconceived ideas or opinions

that we, our friends, or others that have gone before us may have held. As we all know, only when we as a people will be truly united and in one accord with all that this message teaches that the power of the Holy Spirit be poured out on us and the Kingdom be established. It is not sufficient for us to say that this is not a salvation issue or that the message doesn’t indicate for certain the identity of the antitypical King David, or that its possibly Bro. Houteff. This reveals a lack of knowledge and principle on our part. We need to study to prove this message rather than giving vague answers to justify our laziness to study.

Brethren, may God have mercy on us. We will lose out on our priceless salvation and God will call forth the children among us to proclaim this message if we continue to make excuses.

## ❧ END OF STUDY ❧

Please feel free to contact us with any questions or comments at:

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P.O. Box 2528

Hartford, CT 06146

[www.knockoutblow.wordpress.com](http://www.knockoutblow.wordpress.com)

email: [upa5453@gmail.com](mailto:upa5453@gmail.com)

ph: 001 860 798-3672

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12. *General Conference Special*, p. 8; *Timely Greetings*, Vol. 2, No. 46, pp. 42-43.