



JEWISH-AMERICAN HISTORY FOUNDATION

Home page

The Key of David

Jews in the Civil War

Jews in the Wild West

History of Palestine

The Occident

Virtual Library

ENHANCED BY Google

Search

The Key of David

בס"ד

By Warder Cresson (Michael Boaz
Israel ben Abraham).

David Proved to be the Only True Messiah



It is of the *first* and *greatest importance* to prove who is the *Messiah* of God, because upon this *one point* being fully established, either the Jewish or Christian faith prevails or falls therewith.

"Let them be ashamed and brought to confusion together
That rejoice in *my* (David's) hurt;
Let them be clothed with

shame and dishonor
That *magnify* themselves *against me*.
Let them shout for joy, and be glad,
That *favor my* righteous cause;
Yea, let them say continually,
Let the Lord be magnified,
Which has pleasure
In the *prosperity of his servant*." -- DAVID, Psa. 35:26, 27.

"There shall come a *Star* out of Jacob,
And a *Scepter* shall rise out of Israel,
And shall *smite* the corners of Moab,
And destroy all the children of Sheth.
And Edom shall be a possession,
Seir also shall be a possession for his enemies;
And *Israel shall do valiantly*." -- NUM. 24:17, 18.

"Messiah" is the *Hebrew* for "Anointed," who is David, the "*Messiah of the God of Jacob*," (2 Sam. 23:1,) King of Israel. "Christos" is the *Greek* for "Anointed," who is the Savior, it is said, of the Gentiles. We can clearly see, from the language in which *originated* these two different Messiahs, the first in and from the Hebrew *mashiach*, and the second from the Greek *Christos*, from whence they *first* had their *rise*; so whichever of the two was *literally anointed*, that, and that *one only*, can be the only *True Messiah* of God.

Because nothing done spiritually, that is only in idea, thought or imagination, can possibly ever constitute the true Messiah, or Anointed, for this plain and most simple reason, that it requires the literal *act* of pouring on the literal oil, as required by the Law of God*, and which oil was to be made according

to the direction given in a Law of God, (see Ex. 30:23-33,) before any one can ever possibly lay any claim, as being the true *Messiah*, or "*Anointed of the God of Jacob*."

* Christians' own testimony is-- "It is easier for Heaven and Earth to pass away, than one *jot* or *tittle* of the Law to fail." Luke 16:17.

In all courts of Law and Justice, no Idea, Thought, Feeling, or Imagination, can possibly be regarded in the eye of the Law, as punishable, or rewardable, until wrought out or performed in *act*; -- for instance, a man may have very angry Ideas, Thoughts, Feelings, or Imaginations, but until he carried out some of these sensations *in deed*, or carries them *out in action*, he cannot possibly be condemned, nor found guilty; and just so, no man can in justice be rewarded for any good Idea, Thought, Feeling, or Imagination, until he *actually performs it*.

By these remarks we can plainly see *who* was the True Messiah, or Anointed, the one that was literally in *fact* *anointed*, by the pouring upon his head of *literal oil*, by the Prophet Samuel, as is declared *was done*, in 1 Sam. 16:1-12 and 13, and declared by him to be the "Anointed (or Messiah) of the God of Jacob." See 2 Sam. 23:1. I will here quote these two most memorable declarations out of God's word, as full and all-sufficient proof of David being the true *Anointed*, or *Messiah*, as follows:-- "And the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have *rejected* him from ruling over Israel? *Fill thy horn with oil* and go, and I will send thee to Jesse the Bethlehemite, for I have *provided me a King among his sons*. And he brought him in. Now he was ruddy, and withal of a beautiful countenance (i.e. fair of eyes, margin,) and goodly to look to. And the Lord said, *Arise, anoint him, for this is he*. Then Samuel took the *horn of oil* and *anointed him* in the midst of his brethren; and the *spirit of the Lord came upon David*, from that day forward." Now this was a very different thing indeed from any mere *abstract Idea, Thought, Feeling, or Imagination*; a very different thing indeed from any person seeing "the *Spirit of God* descending *as a Dove* and lighting upon him," (see Matt. 3:16,) which is all that Christians can bring forward in proof of their Messiah being the Anointed. And how can any rational mind see the Spirit of God? Is a spirit *visible*? If not, how can any *sane* mind assert that it was in the *form* or *likeness* of a Dove? Admit, however, that it was so, in the only possible way that an *invisible spirit* can be *like a visible Dove*, then it can only be in *Idea, Thought, Feeling, or Imagination*; and how can these feelings, or sensations, constitute the *literal act* of *anointing*, or prove him the Messiah, in the only lawful way and *manner*, as is declared by God must be fulfilled, by the Law of God, in fact, both as to the *act* of making the particular composition, and the *mode* of consecration prescribed by Divine authority?

"Is it easier for heaven and earth to pass away than *one jot* or *tittle* of the *Law* to fail?" If so, the Law was fulfilled in the literal anointing of King David, which alone constituted him the Messiah, as David declared in 2 Sam. 23:1. "Now these be the words of David: David the son of Jesse, and the man who was raised up on high, the *Anointed* (the Messiah) of the God of Jacob, and the sweet Psalmist of Israel."

Now I have not only proved that David was the Messiah, by the only *act* that can constitute any one the *Anointed*, but I shall now prove, that he will be *Israel's King* and *Messiah* at the Resurrection from the dead, as is declared in the 37th chap. of Ezekiel, and from many other places; and if so, who has any right to lay claim to David's *Identity*, as the Messiah,

when we are assured by God's word and Holy Spirit, that he was a "*man after God's own heart*," (1 Sam. 13:14,) and that "*his heart was perfect with the Lord his God*." See 1 Kings 11:4. Most assuredly if this be true concerning David, he never *transferred* his *Identity* to any other person after him, as the Messiah of God, neither did he ever *forfeit* it.

In the 37th chap. of Ezek. above alluded to, the prophet, after describing the *literal* Resurrection of the *whole* house of Israel in the first five verses, goes on in the 6th and says, "And I will lay *sinews* upon you, and will bring *flesh* upon you, and cover you with *skin*, and put *breath* in you, and ye shall live; and ye shall know that I am the Lord." In the 21st verse he says, "Thus saith the Lord God, Behold I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land: 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*; and *David* my servant shall be *King* over them--(not the *Nazarene*, for particularly mark, there is to be but *ONE "King over them all,*) and they shall all have *ONE shepherd*; they shall also walk in my judgments, and observe my statutes and do them."

In the 34th chap. of the same prophet, it is declared in the 22d., 23d and 24th verses, "Therefore will I *save* my flock, and *they shall no more be a prey*; and I will judge between cattle and cattle. 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." Is it possible for language to be more clear and definite in declaring that David is to be Israel's King and Messiah in that day? This, however, is but a very small part of the Scripture testimony in favor of the coming in power of the *Holy King, Priest, and Prophet, and Messiah* of God, at the Resurrection from the dead.

In the 30th Chapter of Jeremiah, 7th, 8th and 9th verses, it expressly and most positively declares the *time when* God will *raise up David* unto them. "Alas! for that day is great, so that none is like it, it is even the time of Jacob's trouble; but he shall be saved out of it."

"For it shall come to pass *IN THAT DAY*, saith the Lord of Hosts, that I will break his yoke from off thy neck, (compare this with Isaiah 9:4 and 6, for this is the *time when* 'unto us a child is born,') and will burst thy bonds, and strangers shall no more serve themselves of him. But they shall serve the Lord their God, and *David* their King (not *Jesus*), whom I will *raise up unto them*."

Hosea 3:4 and 5, confirms David, and not another being Israel's King, for he says, "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 (as is now *the case*), *afterward* shall the children of Israel *return* and seek the Lord their God, and *David their King*, (whom Jeremiah has just said "*God would raise up to them,*") "and shall fear the Lord and his goodness in the *latter days*," and not 1800 years ago.

Zech. 12:8, forever settles this most important question, and declares most clearly and plainly, that it is David: "In that day (when God 'saves the tents of Judah first,' see the verse before,) shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as

David; and the house of *David shall be as God*, as the angel of the Lord before them." What then must David, their *King, Prophet, Priest and Messiah*, be?

Psalm 16:9,10, taken in connection with the 18th chap. and 89th chap. 19-38 verses, throws all the necessary light required upon this most important question. The Psalm 16. 9th and 10th verses, reads thus: "Therefore *my heart is glad*, and *my glory rejoices*, *my flesh shall rest in hope*. For thou wilt not leave *my soul in hell*, neither wilt thou suffer thy '*Holy One*' (see verses 19 and 20 of the 89. Psalm, *who this 'Holy One' is*, whether *David or Jesus*,) to see *Corruption*." I challenge the world to test the truth of this last assertion, by visiting the Tomb of David, where I have been, and then they will know whether David's *Body* has "*seen corruption*" or not. The Psalm, 18,* shows us not only the *Who*, but also the *manner* of the resurrection of David.

* And the whole of this Psalm we find in the 22d chap. of 2 Samuel, sung by David as his *Last song*, before his "*last words*," in 23:1-8, in which he declares himself "the *Anointed*, i.e. *Messiah* of the God of Jacob."

David begins this Psalm by addressing God thus, "I will love Thee, O Lord, my strength. The Lord is my rock and my fortress, and my deliverer; my God, my strength in whom I trust; my buckler and the horn of my salvation, and my high Tower.

"I will call upon the Lord who is worthy to be praised; so shall I be saved from my enemies. The *sorrows of death compassed me* and the floods of ungodly men made *me* afraid. The sorrows of hell (Hades or the *Grave*) compassed *me* about; the snares of death prevented *me*." Here we see David, after addressing God and calling upon him in the first three verses, then in the two last described his state in the *Grave*, compassed by the sorrows and snares of death, and them immediately in the next verse shows, that in this, his distress, he cried unto God, and he heard his voice out of his temple. He then shows immediately the manner in which he will come at his resurrection, and this he speaks of himself, in the first person, and not of *any one else* in the *second person*. Please mark this, "In *my* distress I called upon the Lord and cried unto *my* God; he heard *my* voice out of his temple, and *my* cry came before him even into his ears." Now for the manner and circumstances that will attend David's Resurrection and coming as follows: "Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he (God) was wroth." "There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it." "*He* bowed the heavens and came down, and darkness was under *his* feet." Now any unprepossessed and unprejudiced person can see that David is here speaking of God, and not of Jesus. So with what follows: "He bowed the heavens and came down, and darkness was under his feet. And he rode upon a cherub and did fly, yea he rode upon the wings of the wind. He made darkness his secret place: his pavilion round about him were dark waters and thick clouds of the skies."

"At the brightness that was before him, his thick clouds passed hailstones and coals of fire. The Lord (Ad-nai) also thundered in the heavens, and the Highest gave his voice; hailstones and coals of fire." Yea, "he sent out his arrows and scattered them, and he shot out lightnings and discomfited them." "Then the channels of waters were seen, and the foundations of the earth were discovered at thy rebuke, O Lord, at the blast of the breath of thy nostrils." Now it will be

admitted by all hands, that David has been speaking thus far of God in the second person, but now in the next verse he speaks of *himself* in the first person, and not of Jesus or of another in the second person.

16. "He sent from above, he took *me*, (not him,) he drew *me* out of many waters.

17. "He delivered *me* from my strong enemy, and from them which hated *me*, for they were too strong for *me*.

18. "They prevented *me* in the day of *my* calamity, but the Lord was *my* stay."

19. "He brought *me* forth into a large place, he delivered *me* because he delighted in *me*.

20. "The Lord rewarded *me* according to *my* Righteousness; according to the cleanness of *my* hands hath he recompensed *me*."

21. "For *I* have kept the ways of the Lord, and have not wickedly departed from *my* God."

22. "For all his judgments were before *me*, and I did not put away his statutes from *me*."

23. "*I* was also upright before him, and I kept *myself* from *mine* iniquity."

24. "Therefore hath the Lord recompensed *me* according to *my* righteousness, according to the cleanness of *my* hands in his eye-eight."

Now I wish you particularly to understand that David in the last nine verses is speaking of *himself* in the *first person* and not of Jesus, nor of any one else in the *second person*. So he was in the first six verses of this same psalm; but at the seventh he changes the pronoun from the first to the second person, that is, from himself to God, thus: "Then the earth shook and trembled, the foundations also of the hills moved and were shaken, because *He* (God) was wroth." When there is such a plain and manifest distinction of the pronouns, preserving to David such vast promises of power and blessing at the Resurrection, how very unjust and unfair it is in Christians to try to *rob* David of his claims, by changing the first person to the second, and applying them to Jesus? for we are assured by God, through his prophet Jeremiah, 30th chapter, 9th verse, that Israel "shall serve the Lord their God and *David* their King, whom I will *raise up* unto them."

I know well that there are thousands and tens of thousands so prejudiced and prepossessed, by education, in favor of Jesus being the true Messiah, that they will not hear, nor believe one word concerning David's being the only true "Anointed, or Messiah, of the God of Jacob;" but when God stirs up himself, and awakes to Judgment, to Judge his cause, then they will know who is the "Living Child" according to God's righteousness. Let such read the last five verses of the 35th Psalm, "Judge *me*, O Lord my God, according to thy righteousness, and let them *not rejoice over me*."

"Let them *not say* in their hearts, (as the Church of Rome has done,) Ah, *so we would have it*: let them not say, *We have swallowed him up*," by counterfeiting another Messiah.

"Let them be *ashamed* and *brought to confusion together*, that rejoice at my hurt: let them be *clothed with shame* and *dishonor* that *magnify themselves against me*."

"Let *them shout for joy* and *be glad* that favor my righteous cause; yea, let them say continually, Let the Lord be magnified, *which has pleasure in the prosperity of his servant.*"

The above is a full declaration of the shame and confusion of the enemies to David's Messiahship, and of the joy and gladness of the friends to him and his righteous cause.

We will now turn our attention to the 89th Psalm, 19 to 38th verse, where we will have a full proof not only of David's Messiahship, but also who is the "Holy One" mentioned in Psa. 16:10.

"For thou wilt not leave MY soul in hell, (i.e. Hades, or the Grave;) neither wilt thou suffer thy *Holy One* to see corruption," which last God has never suffered David to do, until this day, *as facts prove.*

Psa. 89:19: "Then thou spoke in vision to thy *Holy One*, and said, I have laid help upon one that is mighty; I have exalted one *Chosen* (see 1 Sam. 16:6-14) out of the people."

20. "I have *found David* my servant; with my *holy oil* have I anointed him: *made him my Messiah* (see 1 Sam. 16:12, 13.)

21. "With whom my hand shall be established; mine arm shall strengthen *him.*"

22. "The enemy shall not *exact upon him*, nor the son of wickedness *afflict him.*" Did not the *enemy exact upon* and *afflict* Jesus? Surely Christians say the enemy did.

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 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. "I will make him my First Born, higher than the Kings of the earth."

28. "My Mercy will I keep for him for evermore, and my covenant shall stand fast with him."

29. "His seed also will I make to endure forever, and his throne as the days of heaven."

30. "If his children forsake my law, and walk not in my Judgments;"

31. "If they break my statutes, and keep not my commandments;"

32. "Then I will visit their transgression with the rod, and their iniquities with stripes."

33. "Nevertheless my loving-kindness I will not utterly take from him, nor suffer my faithfulness to fail." Is this the language of the Gospel? Nay verily, but it is the very language of the Law to Israel.

34. "My Covenant will I not break, (*for the Father's sake,*) nor alter the thing that has gone out of my lips:" see Jer.

33:20 and 21, and 31:35-38.

35. "Once have I *sworn by my holiness*, that I will *not lie* unto *David*."

36. "His seed shall endure forever, and his *Throne* as the *Sun before me*."

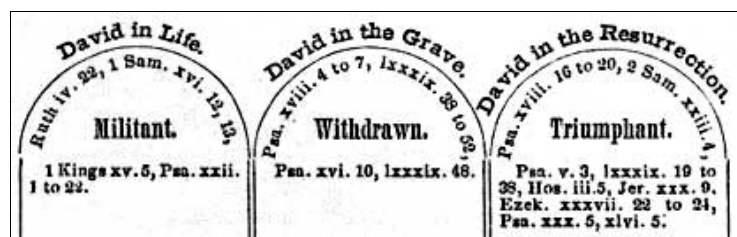
37. "It shall be established forever as the Moon, and as a faithful witness in heaven. Selah."

Now in this Psalm is a full and *unconditional* guarantee of the Messiahship from God to David, and that *confirmed* by the *oath of God's holiness*, unto David. See verse 36. That promise is not to be merely during the term of his natural life, and limited, and then broken off by death; it is true, it is suspended, or in *abeyance* while the "sorrows of Hades, or the grave, compass him, and the snares (or bands) of death prevent him." (see Psa. 18:5;) but his "voice will God hear in the morning, O Lord, in *the morning* (of the Resurrection) will I (he) direct his prayer unto God, and *will look up*." Psa. v. 3. Then will David's "seed endure *forever*, and his Throne *as the sun before* God." There is but one possible way to evade and destroy these promises of a Faithful, unchangeable God to David; and that is by the *unwarrantable* and *unjustifiable* transfer of David's *person* and *name*, that is, of his Identity, to Jesus of Nazareth, changing all the pronouns from the first to the second person--the *I* to the *He*, the *my* to *his*, *me* to *him*, and *mine* to *thine*. Permit me to ask, what property, title, or claim under heaven, could we not obtain by such a transfer in any court of justice? Only transfer the pronouns in any instrument from the *first* to the *second person*, and there is no claim that could be substantiated for a moment: it would be a complete forfeiture. But this I can prove from the Word of God, David never did, neither did God ever do it; as the above Psalm (the 89th) proves, and nearly all the other Psalms, particularly the 18th, where the Church of Rome first took the same *small* liberty of transferring David's *Messiahship* as King, Priest, and Prophet, to Jesus of Nazareth. This they have done, and Protestants too, by a single blow, by making a transfer of the first personal pronouns to the second person; thus effecting a complete change of *David's Identity* to Jesus. Are Christians aware of the dreadful dilemma they have brought themselves unavoidably into, of giving *Jesus his own body* and that of *David's body* too, and leaving poor David *without any body at all*? For all *Identity* is dependent upon our distinct Body, or Personality, and no other person dare claim it, or else we must lose out *individual* responsibility or accountability.

There have been of late four or five persons, all claiming to be the *Identical* Prophet *Elijah*. Not long since a person by the name of Syphret "gave out that he was that Prophet. Seeing an advertisement that he was to preach at the Commissioners' Hall, I attended. After the meeting was over and the congregation was coming out of the door, the preacher came towards me, and reached out his hand. I refused giving him my hand. He asked me why I would not shake hands with him? I told him, "because he was a *Humbug*." He wanted to know how I knew he was a *Humbug*. I replied by asking him, How he could be the Prophet Elijah and Syphret too?--how could he claim the *Body* of that Prophet and his own Body too? What! you lay claim to Elijah, and have in your possession your own Body and that of Elijah's Body likewise. What is that Prophet to do for his Body when he comes, as it is declared he will come in Mal. 4:5? Do you not see that you are destroying the *Identity* of that Prophet, and blending it with your own? He was silent, and

we parted. In this same awful condition is every Christian who transfers and robs David of his own Identity, or Personality, and makes it over to Jesus; no matter whether he does it by claiming his Identical personality or Individuality, or by transferring the first personal pronoun to the second, or by assuming David's name and applying it to Jesus, it carries its own condemnation in every *act*, upon the very *face* of it.

I shall now, for the sake of elucidating, divide David's whole career into three parts, or segments of a circle, embracing his *Life, Death, and Resurrection*, and under each place some of the Psalms or prophecies which are alone applicable to David in that state. I will begin by introducing that beautiful and descriptive prophecy declared in 2d. Sam. 7:19, which I think was intended to *grasp* David's whole time in Life, Death, and Immortality, or in the Resurrection. He says as follows: "And this was yet a *small* thing in thy sight, O Lord God; but thou hast spoken also of thy servant's house, *for a great while to come*. And is this the manner of man, O Lord God?" Now for grasping in our next these three important segments or intervals--



This is to show the one *unbroken line* from his *Birth through his death*, until his *Resurrection* --2 Sam. 7:19. Here we see, by thus dividing rightly the Word of God, how plainly and *distinctly* every prophecy is applicable, and only applicable, to David in his Life, Death, or Resurrection, and cannot be transferred to any other person--for instance, how can we apply Psa. 18:44, 45, and 89:22 to Jesus of Nazareth, or to any other person except David?

Psa. 110:1, "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." The Eternal *Ad-nai* said unto my Lord--David was called "my Lord the King," and is a temporal title only, and was never intended to signify *two divine personalities*; it was David that was speaking--Abraham was properly and truly David's Lord, if Abraham was Sarah's Lord.

The 2d. verse of this chapter shows from *where* God will send the Rod of his strength. It will not be from out of Heaven, but out of Zion, exactly the place where *David's Body lies incorruptible*; and this is the "*Tower of the flock*, the stronghold of the daughter of *Zion*, from whence shall come the "*first dominion*"-- *Zion* is the "*daughter of Jerusalem*," (see Micah 4:8, and not the *Tower of Edar*, as some have, without any scriptural authority, foolishly imagined and asserted.

Psa. 132:13 and 17 confirms that Zion is the place from whence God will cause the "*first Dominion*," or "*Horn*," or Tower of strength, to spring or bud. "*There will I make the Horn of David to bud; and upon himself shall his Crown flourish*," verse 18.

I am aware that there are two or three texts in the prophets that at first sight, without a sufficient degree of thought and knowledge, tend to lead us to suppose, that because the word "*Branch*" is used, it will be a *Son* of David, and not

David *himself*. But let us impartially and carefully examine the word "Branch," and see if it has not reference to the resurrection Body of David *only*, not to a *Son* of David. Look at Isa. 11:1--"And there shall come forth a rod out of the stem of Jesse, and a *Branch* from Jesse, we know is David; indeed the original implies, and as a very wise man observes, "it looks as if it were intended to intimate that the *Tree* itself would be cut down, or that the power of David's family would be *for some time extinct*, but it would revive in 'the *Latter Days*," or "Last Days." Now this is strictly true, and is exactly what I want to set forth, that in the Resurrection, the "*Branch*," or "*Stem*," or *Shoot*, from Jesse, the "root," from which is David, and which, although apparently "is *cut down*," or "*for some time extinct*, by *Death*," in "*the Latter days*" God would raise up that *Glorious "Branch*," or *Stem*, or *Shoot*, from the *Root* or *Stem* of Jesse; which will be the identical *Body* of David, in all the strength and beauty of the Resurrection Body. See Isa. 4:2.

To those who are Christians, and consequently admit the testimony of Paul, (I know well that this is not acknowledged or admitted by an Israelite,) he has in his 15th chap. of 1st Corin. 36 and 37, clearly shown that the *Resurrection Body* is a *Branch* or *Shoot* from the natural Body, and that this *Branch*, or *Shoot*, cannot be quickened except the first "*Body die*," and then comes the "*Branch*" or *shoot*, before it can "bear grain," whether it be of "wheat or of some other grain."

Now this is exactly what the 11:1 of Isa. shows us, concerning the "Branch" there mentioned, and concerning the meaning of the word "Branch," whenever it is mentioned by any of the other prophets, and that it always alludes to the same Identical Body of David, *raised up* at the Resurrection, as God declared he will to to David in Jer. 30:9--"And they shall serve the Lord their God, and *David* their King, *whom I will raise up* unto them," and never to another Messiah, as the *Son* of David.

And Israel well knows, that the word "*Branch*," mentioned in Jer. 23:5, alludes to King David, as "the *Lord our Righteousness*," "Ad-nai Tsidkenu." This, I say, all rightly informed Jews well know, is *Messiah*, King *David* in his Resurrection Glory and strength; as those who all acknowledge were *Inspired* of God, I mean his Prophets, have handed down most faithfully to us, their children, in the covenant of God; and of whom God has declared, 'Surely ye, or 'they' are my Witnesses, Children that will *not lie*." Isa. 63:8.

There are five other places in the Word of God where only the word "*Branch*" is mentioned; the first is, in Isa. 4:2. I mention all these more particularly, because I have heard some persons, especially Christians, who have been laboring under the influence of their former prejudices and prepossessions, say that the Word of God, when making use of the word "*Branch*," must allude to some *son** of David, (always having in their minds *Jesus* as *his son*,*) and not to the Resurrection Body of David, as the "*Branch*," or *Shoot*, from David's *natural Body*, in accordance with the account or description that their own apostle Paul has given of the Resurrection.

* God positively declares to David *himself* in the 2d. Psalm 7th verse, more than 1000 years *before ever Jesus was born*, "*Thou art my son, this day have I begotten thee*." Who then dare apply it to another person, viz., to *Jesus*, 1000 years *afterward*. What darkness!

"And in that day seven women shall take hold of the skirt of

one man, saying, we will eat our own bread, and wear our own apparel, only let us be called by the name *to take away our reproach*. *In that day* (mind, not 1800 years since and more) shall the '*Branch*' of the Lord be *beauteous and glorious*, and the fruit of the earth shall be excellent and comely for them that are escaped *of Israel*." Now, how clear and self-evident is it, that this promise to Israel is *yet future*.

In perfect accordance and confirmation of the above is Jer. 33:14, 15-- "Behold the days come, saith the Lord, that I will perform *the good thing* which I have promised unto the *house of Israel*, and to the *house of Judah*. *In those days*, and at *that time* will I cause the *Branch* of Righteousness to grow up to David." What expression would it be possible for us to choose, to set forth the Resurrection Body growing up out of David's natural Body, than by saying, that the "Branch" of Righteousness, the shoot of the Resurrection, should *grow up* to David--(mark the words, *grow up* to David)--"and *he* shall execute judgment and righteousness in the land. *In those days Judah shall be saved*, and **Jerusalem shall dwell safely*," verse 16. So we are certain, from the two last expressions, it is *yet future*.

* Which is not yet the case.

Here the very same expressions are used concerning "Judah being saved and *Israel* dwelling in safety," with the exception that, instead of the word *Israel* being used in Jer. 33:16 as it is in Jer. 23:6, *Jerusalem* is inserted, and the feminine gender expressed by the word *She*, instead of *He*; "*She* (that is *Jerusalem*) shall be called The Lord our Righteousness;" but in Jer. 33:16, it is declared "*He*, David, shall be called the Lord our Righteousness;" and this is the righteous "*Branch*" that God will *raise unto* or "*raise up*" unto *David*, exactly the *same word* as is used by God through the mouth of the *same Prophet*, in chap. 30:9.

"And they shall serve the Lord their God and *David their King*, whom I will *raise up* unto them." Here then there can be no mistake who the "Branch" is that is to be "*raised unto*," or "*raised up*," to David, *because we have God's own words for it*. The next text I shall bring forward is Zech. 3:8, "Hear now, O Joshua, the high priest, thou and thy fellows, that sit before thee, for they are men wondered at, for behold I will bring forth my servant, The Branch." This is doubtless King David, set forth, and manifest before Joshua the high Priest, at the *time* of the *Resurrection*, which may be clearly discerned by the 4th verse of the same chapter, *where*, and *when*, it is said, "*Take away the filthy garments* from him. And unto him he said, Behold I have caused thine *iniquity* to pass from thee, (which is *inseparable* from the natural *body*, or '*garment*,') and I will clothe thee with *change of raiment*." Just the same truth is stated in the 6th chapter, 12th and 13th verses, of the same prophet Zechariah, "And speak unto him, (Joshua,) saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is the *Branch*, and he shall grow up (or '*raise up*') out of his place, and he shall build the Temple of the Lord. Even he shall build the Temple of the Lord, and he shall bear the *Glory*, and he shall be Priest upon *his Throne*." Now here is an expression whereby we are certain it is David, that is, the "*Branch*," because we are assured in the 89th Psa. 35th and 36th verses, that God hath "*once sworn* by his *holiness* that he will *not lie* unto David," that "*his seed shall endure forever*, and," mark "**His Throne as the sun before him.**" In the 18th verse of the 132d. Psalm God declares, "*His enemies* will I clothe with *shame*, but upon *himself* shall his *crown flourish*." O how blind have Christians been in permitting the sacrilege of the

Church of Rome, in robbing *David* of his *Crown* by giving it to another.

But if there were not another text, then the two I shall now quote from Zech. 12:8, and Ezek. 37:22 and 24, would be *all-sufficient* to prove, first, that *David shall be the Messiah*. "In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of *David shall be as God, as the angel of the Lord* before them; and 2dly, that *after the resurrection* of the Dry "*Bones* of the whole house of Israel," as is declared in verse 11, then in verse 22, it shows us who is to be King, and consequently *whose* is the *Throne* and upon *whom* the "*Crown* is to *flourish*;" and if so, it can never be transferred to another without sacrilege.

But now we will bring forward the 37th of Ezek. 22d. and 24th verses, which are *settlers*. Once while in Jerusalem, being in company with some Rabbis, a missionary came in and proposed an argument with me, as he said, "I believed *with him* in the *literal* interpretation of the prophecies, and as I understood the Scriptures so well." I asked the Missionary "who was to be King, or Messiah, over Israel in the Redemption, or in the Resurrection?" "O," he replied, "Jesus Christ, to be sure." I asked him to "turn over in his Bible to Ezek. 37. 22d. and 24th verses." He did so, and mind, says I, "if you believe in the *literal interpretation* only, you must not *spiritualize* the Word *David*, nor Israel." He *promised he would not*. I then read to him these words, "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 (as is now the case) any more at all; And *David* my servant shall be *King* over them, and they shall have *One Shepherd*: and they shall walk in my judgments and observe my statutes, and do them." And this is the truth and the end thus far of the matter.

Quest. "Where is God?"

Ans. "In the Sun, the Moon, the sky;
On the mountains wild and high,
In the Thunder, in the rain,
In the Grove, the Wood, the plain;
In the little birds that sing;
God is seen in every thing."
But more in our *Messiah* King.

Quest. And what will be done when *Messiah* our Blessed King comes with his kingdom?

Ans. "He shall judge the People Righteously,"
"The Heavens will rejoice,
The Earth will be glad,
The Fields will be joyful,
And all that is therein.
The Trees of the wood will rejoice
Because he will judge them with righteousness,
And all the people with his Truth." Psa. 96:11-13.
Because our Blessed Messiah reigns.

Quest. And what will his people do, and what will his saints say?

Ans. "They shall speak of the might of thy tremendous acts;
And thy greatness shall they declare.
The memorial of thy abundant goodness
Shall they perpetually utter,
And shall sing of thy righteousness,

That the Lord is gracious and full of compassion,
Long suffering and of great mercy,
That the Lord is good to all;
And that his mercy is over all his works.
All thy works shall praise thee, O Lord!
And thy pious servants shall bless thee;
They shall speak of the Glory of his Kingdom
And talk of thy power
To make known his mighty acts
To the son of men,
And the Glorious majesty of thy Kingdom.
Thy Kingdom is an Everlasting Kingdom,
And thy dominion subsists throughout all generations."

Psa. 145.

[Previous Chapter](#)

[Next Chapter](#)

[About Us](#)

[Privacy Notice](#)

[Disclaimer](#)

[Contact Us](#)

©2023 Jewish-American History Documentation Foundation
P.O. Box 760056
Lathrup Village, MI 48076