

# “The Covenants of Promise” – Class 3

## *The Davidic Covenant*

Isaiah 55: 1-3 *“Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? And you labour for that which satisfieth not? Harken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto Me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure Mercies of David.”*

Now we consider the Covenant that God made with David, giving us even more detail into God’s plan and purpose and giving us critical information in reference to the Kingdom aspect of the Gospel message.

In the passage just read from Isaiah we have an invitation from God - *“I will make an everlasting (or age lasting) covenant with you, even the sure Mercies of David.”* – Marginal rendering according to Bullinger being *“the lovingkindnesses well assured to David”*. So what are these sure Mercies of David?

Let us turn to what should be a very familiar, well worn and well marked place in our Bibles – **2nd Samuel 7:10-16** [Read]

From this passage we learn several things:

- ◆ That Israel would find permanent habitation in the land when the covenant is fully realized. This is clear indication that the Kingdom will have a specific territory. And reaches beyond a time when Israel would no longer be scattered and oppressed – which was not the condition of Israel at the time this promise was given to David.
- ◆ We learn that David’s seed would be set up after him to rule on his throne. Unlike Saul who was not allowed an heir to the throne, David was to be given an heir whose kingdom and throne would be established for ever.
- ◆ David desired to build a house of worship for Yahweh, but this was not to be. His heir would build such a house of worship.
- ◆ This heir is spoken of as being not only of David’s seed but also as the Son of God.
- ◆ That though David would die (“sleep”) that these promises would be established “before” him – in other words he would be an eyewitness to these promises.

Briefly summarized, this is what we have as the Davidic Covenant. Though to Abraham is was promised that “kings shall come out of thee” and that “thy seed shall possess of the gates of his enemies”, we are here given specific information as to the constitution of this Kingdom and that such a kingdom would be established by the royal line that though descending from Abraham would specifically go through David. Like the Abrahamic covenant it also leads to Christ and is a key part of the foundation of God’s plan of salvation for this earth – truly a matter concerning the world’s redemption. That these two individuals would stand out so prominently in God’s plan is a testament to these men’s character and their relationship to God and His ways.

Abraham is mentioned in the scriptures as the “*friend of God*”; David is mentioned as “*a man after God’s own heart*”.

Now for those of the false Christianity it is thought that this covenant made with David had reference to the transfer of the Kingdom over to Solomon – and that such promises have been long fulfilled. Though Solomon and his reign was clearly a type of Christ, such is not the case and the bulk of scriptures make that clear; with numerous scriptural references that refer to the Davidic covenant long after Solomon died – such as the passage we began this class with in Isaiah 55. In verse 19 of this 7<sup>th</sup> chapter we read “*Thou hast spoken also of Thy servant’s house for a great while to come*”. David understood that the fulfillment of this covenant was to be long in the future. We know there came a time when the Kingdom became divided and eventually due to wickedness the Northern 10 tribes were carried off by the Assyrians around 700 B.C. and then some 100 years later the tribe of Judah – ruled by the house of David – was carried off in a series of deportations by the Babylonians. The Kingdom came to an end – so what of God’s covenant? What would become of David’s royal line?

In Ezekiel 21 in a prophecy directed towards King Zedekiah we read the memory passage in verses 26,27 – “*Thus saith the Lord God; “Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until He come whose right it is; and I will give it Him.”* King Zedekiah would be the last descendant of David to rule over Judah. So who is this individual “whose right it is”? Turning to Luke 1:32,33 in the message that Gabriel delivered to Mary regarding the birth of 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.*” How amazingly simple the answer is! Yet an answer that is so misunderstood by the masses of humanity. This is a passage that is read time and time again during the Christmas Holidays by the churches of the world with no notice as to the dramatic and literal impact such words have in relation to the promises of God and their literal fulfillment on this earth. This is not a shallow message of God’s love towards humanity and the example of peace and love that men should have towards one another one time out of the year – but a plain and key prophecy that is to be literally fulfilled on this earth. Here we have the man Jesus, a descendant of David, the Son of God, the heir to David’s throne who is to rule over the restored kingdom of Israel.

There has been suggestions made before that the passage in Ezekiel 21 (due to various reasons that we have not time this morning to cover) has no reference to the position of king and the kingdom but that it is in reference to the priesthood. Careful investigation will confirm that this passage is in fact referring the throne of David and the kingdom – as has been understood by Christadelphians since the time of bro. Thomas.

It has been the overriding lesson of scriptures that the literal Kingdom of God that was in existence on this earth will once again be literally re-established though under far superior circumstances. “Seek ye first the Kingdom of God” is a command of Christ to bring our minds to that age when Christ along with his faithful saints will rule the earth with a rod of iron. That the Jews are here spoken of in the promise made to David as being permanently placed in the land is indication enough of a literal territory. The Jews (according to Acts) understood the

restitution of the Kingdom. In Acts 1:6 we read the question of his apostles before his ascension, “*Lord, wilt Thou at this time restore again the kingdom to Israel?*” There was nothing wrong with their expectation, only their timing was off as to when such things would be fulfilled. They were aware of the many passages from the prophets that spoke of such a restoration including Micah 4:8 – “*And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even **the first dominion**; the kingdom shall come to the daughter of Jerusalem.*” Looking at Matthew 19:28 the Apostles knew that “*in the regeneration when the Son of man shall sit in the throne of His glory*” (Christ sitting on the throne of David) that they were to “sit upon twelve thrones, judging the twelve tribes of Israel.” And the address by the Apostle Peter Acts 3:19-21 – “*Repent ye therefore, and be converted, that your sins may be blotted out, when **the times of refreshing** shall come from the presence of the LORD; and He shall send Jesus Christ, Which before was preached unto you: Whom the heavens must receive until the times of **restitution of all things**, which God hath spoken by the mouth of all His holy prophets since the world began.*” The word “restitution” is from the Greek *apokatastasis* and indicates “*re-establishment from a state of ruin*”. What would the Jews that were listening to Peter’s address have understood by this? A re-establishment of the Kingdom, a Kingdom that they would have hoped for based upon the promise made to David and is found in numerous other testimonies in the prophets.

As we have implied, like the promises made to Abraham the promises given to David are no small matter and as being a part of the subject matter of the Everlasting Covenant find great emphasis in the scriptures.

- ◆ **Ps. 89: 34-36** “*My covenant will I not break, Nor alter the thing that is gone out of My lips. Once have I sworn by My holiness That I will not lie unto David. His seed shall endure for ever, and his throne as the sun before Me.*”
- ◆ **In Ps. 110** – a Psalm of David – we read of more information regarding the promised seed. David recognizes that even though the promised seed would descend from him that this seed would be of higher status than David, even though being a descendant. “*The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.*” Christ uses this very passage to confound the scribes and Pharisees.

The Trinitarian views this passage as proof of the equality of Christ with God. The first “LORD” of the passage is clearly Yahweh. The second “lord” mentioned is actually from the Hebrew “adon” rather than “Adonai” as incorrectly supposed by some bible commentators. There is a difference between the two. “Adoni” refers to a “lord, master, or ruler” which Christ will be – including being a master over David himself. Zechariah refers the future role of the Messiah as the “Lord (adon or ruler) of the whole earth.” Adonai is the plural form of adoni and typically represents Deity in multitudinous manifestation.

From this same chapter we also learn that not only will this Promised seed of David be a ruler but that he will also be a priest. Not a priest after the Levitical order which is related to the temporary things of the Law delivered unto Moses but “*a priest for ever after the order of Melchizedek*”.

- ◆ **Ps. 132:11** – *“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”. To Abraham was given the promise of the land, to David was given the specific location of its spiritual and political capital, down to verse 13 we read, “For the LORD hath chosen Zion; He hath desired it for His habitation” and in verse 17, “There will I make the horn of David to bud: I have ordained a lamp for Mine anointed. His enemies will I clothe with shame: But upon himself shall his crown flourish.” Remember that in a promise given to Abraham that the “seed” would “possess the gates of his enemies” here we see that the enemies will be shamed.*
- ◆ **Isaiah 9:6** – *“For unto us a Child is born, unto us a Son is given: and the government shall be upon his shoulder: and His name shall be called Wonderful, Counselor, The Mighty God, The everlasting Father, The Prince of Peace. 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.”*

This is another passage that those of orthodox religion trip over. They see this as proof that Christ and God are co-equal. The phrase “Mighty God” is defined by the Brown, Driver, & Briggs Hebrew and English Lexicon as *“a divine hero, reflecting the divine majesty”*. Most certainly Christ reflects the divine majesty. The phrase “The everlasting Father” was understood by the Jews to mean “the father of the Coming (Messianic) Age.” This certainly describes Christ’s role in the coming Kingdom. The Trinity is not taught here, just the fact of God manifestation – Christ being the perfect manifestation of his Father. It is he who reflects the “divine majesty” – “if you have seen me you have seen the Father” – and it is he who will be a father like figure of the Coming “Messianic” Age, with the authority given him by God. **[TURN OFF PROJECTOR]**

- ◆ **Isaiah 16:5**, *“And in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness.”*
- ◆ **Jeremiah 23: 5,6**, *“Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called The LORD Our Righteousness.”*
- ◆ **Revelation 22:16**, *“I Jesus have sent mine angel to testify unto you these things in the ecclesias. I am the root and the offspring of David, and the bright and morning star.”*

As we see very clearly from these passages is that the Covenant made with David will have a literal application, with a literal Kingdom made up of a literal territory with a literal King to rule over the restored throne of David.

A point of clarification that we wish to make before we continue further is that The Kingdom we refer to is God’s kingdom, though He has chosen the House of David to rule over it. It will be remembered that the Gospel message involves – “the things concerning the Kingdom of God”. In 1<sup>st</sup> Chronicles 28:5 in David’s reference to Solomon – *“He (God) hath chosen Solomon to sit upon the throne of the kingdom of the LORD over Israel.”* Turning over to chapter 29 we read of David’s prayer were he states, *“Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is thine is in the heaven and in the earth is Thine;*

*Thine is the kingdom, O LORD, and Thou art exalted as head above all*". Christ himself, the heir to the Davidic throne, confirms the same thoughts in the prayer he teaches his followers. In Matthew 6 towards the opening of the prayer in verse 10 – "**Thy Kingdom come**" and in the closing of the prayer, "*for **Thine is the Kingdom, and the power, and the glory, for ever.***" Christ will restore this Kingdom upon his Return ruling over it for a thousand years until that last enemy, that being death is completely destroyed by the complete cutting off of the flesh nature at the end of the 1,000 reign. At that time we are told in 1<sup>st</sup> Corinthians 15 – "*Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power. For He must reign, till he hath put all enemies under His feet. The last enemy that shall be destroyed is death.*"

### **David's Salvation**

In II Samuel 23 shortly before his death, David provides additional comments regarding God's promise. Starting in the 2<sup>nd</sup> verse we read – "*The Spirit of the LORD spake by me, and His word was in my tongue. The God of Israel said, The Rock of Israel spake to me, 'He that ruleth over men must be just, Ruling in the fear of God. (Only one individual can perfectly fulfill such qualifications. Many men have struggled for positions of power but no matter how well intentioned have fallen woefully short of what God requires out of a ruler. How just and well trained in the "fear and admonition of the Lord" will Christ be when he reigns!) And he shall be as the light of the morning, when the sun riseth (this being an allusion to Rev. 16:12 regarding the proper identification of the "kings of the east") even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain'. Although my house be not so with God; Yet He hath made with me an everlasting covenant, Ordered in all things, and sure: **For this is all my salvation, and all my desire.***" David refers to this great hope as "all my salvation". Remembering our reference to the fact that the Gospel was preached to Abraham, and recalling the scripture that "the gospel is the power of God unto salvation" can we safely deduce that the Gospel was also preached to David? Yes we can. And, considering that he also states that this hope is "all my desire" – can we understand that David lived the commandment of Christ to "seek ye first the Kingdom of God"? - Absolutely. But as all faithful of old he "*died in faith, not having received the promises but seeing them afar off.*"

As in the Abrahamic Promise though not specifically mentioned the hope of resurrection is clearly implied in the Covenant made with David. David was promised that these things would be fulfilled "before thee". In other words he would have to be resurrected to see such promises accomplished. Not only the promises made to him directly but the Abrahamic promises as well. This hope was truly a matter of salvation for him. In Acts 2:29-31 we read, "*Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on His throne. He seeing this before, spake of the resurrection of Christ, that His soul was not left in hell (the grave), neither his flesh did see corruption*"

The death, burial and resurrection of Christ would be of little value to David if he did not understand that his own hope of resurrection was bound up in the sacrificial work of Christ. We read in the 34<sup>th</sup> verse – "*For David is not ascended into the heavens*" - A clear and blunt fact that

flies in the face of orthodox Christianity that has embraced the lie of the serpent. The only hope that David had was through the atoning work of Christ as the Covenant Sacrifice to ratify the Covenant leading to the future fulfillment of the Covenants of Promise.

### **Christ's Relationship to the Davidic Covenant**

That Christ is a beneficiary of the Covenant with David is made extremely clear by the passages that we have already read. Along with the Abrahamic covenant this would have been the "*joy set before Christ*" that enabled him to overcome the condemned flesh nature. Back in 2<sup>nd</sup> Samuel 7:19 we read the words of David – "And this was yet a small thing in Thy sight, O Lord GOD; but Thou hast spoken also of Thy servants house for a great while to come. **And is this the manner of man, O LORD God?** Both the Young's Bible and the Bullinger commentary translate the last phrase as "is this the law of **the man**". Bullinger suggests that rather than this being a general statement that it is in reference to THE MAN or in other words The Christ. Regarding this "man" we read in Psalms 8:4-6 – "*What is man, that Thou art mindful of him? And the son of man, that Thou hast visitest him? For Thou hast made him a little lower than the angels, And hast crowned him with glory and honour. Thou madest him to have dominion over the works of Thy hands: Thou hast put all things under his feet.*"

As the Covenant Sacrifice Christ – through the shedding of his blood – he confirmed the Abrahamic Covenant as well as the Davidic Covenant; for neither covenant can be fulfilled or enjoyed by those to whom they were made without the atoning work of Christ to provide freedom from the grave. Christ himself, as the promise seed is the primary beneficiary of these promises.

That Christ did not inherit these promises at his first appearance may be obvious to us, but to those who are blinded by the error of apostate Christianity such a thing is not so easily discerned. Clearly the scriptures speak plainly to the fact that no such promises were inherited by Christ at his first appearance. At his first appearance Christ declared – "The foxes have holes, and the birds of the air have nests: but the Son of man hath not where to lay his head" (Luke 9:58). To Mary it was promised that this Son born would reign over the house of Jacob, but we know that he was rejected by them resulting in their destruction and scattering. This promised king is to rule from Jerusalem – this has never happened. Instead we see a city that has been a source of contention and confusion for almost 2,000 years, being passed from one ruling nation to another; but not ruled by Christ.

The scriptures are very plain as to the conditions that must exist for Christ to rule as king. If the scriptures are honestly and carefully considered, no other conclusion can be reached but that such promises and Christ's relationship to them are still a matter of future fulfillment.

### **Israel's relation the Promise**

The Promise is also critical for Israel's salvation. As we have already mentioned, Israel – natural Israel – finds themselves in this promise. The falling away of the Jewish nation and their scattering and oppression at the hands of the Gentile powers is well documented in the scriptures

and by history. The promise made to David clearly states – *“Moreover I will appoint a place for My People Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime.”* The amount of scriptures that speak of this time regarding the re-gathering and permanent establishment of natural Israel back in the land of Promise is overwhelming. Though we see a miraculous re-gathering of the people right before our eyes, the work of re-gathering them from the nations is not complete and we know that there are perilous times awaiting the natural Israelite who is now in the Land – even a time of Jacob’s trouble that leads up to and climaxes with the re-establishment of God’s Kingdom on earth. At the time of Israel’s rescue from the Kingdom of Men, when the stone that is cut without hands strikes the image of Nebuchadnezzar’s dream at its feet grinding it to powder – then will we see the fulfillment of such a hope for those of Israel.

Jeremiah 23: 7,8 – *“Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt; But The LORD, liveth, Which brought up and Which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.”*

Ezekiel 37:22 – *“Thus saith the Lord God...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.”*

### **Benefits to the Gentile Nations**

Once the proud political systems of this earth are destroyed and influences of Mystic Babylon (Rome) and all other superstitions are wiped away, the remaining people of the earth will be ready to seek after the God of Israel *“for they will have heard that He is with them.”* They too will enjoy the joyous and beautiful benefits of a changed earth by the reign of the promised seed of David. Isaiah 26:7 – *“for when Thy judgments are in the earth, the inhabitants of the world will learn righteousness.”* And Isaiah 2:3,4 – *“And many people shall go and say, ‘Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths:’ for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more.”*

Those who are left of all the nations will enjoy an existence that no other mortals have ever enjoyed in the history of the entire earth since the sin of Adam. No longer will they be ruled by the pride of men, no longer will they have to endure the continuous stream of broken promises made by their leaders, no longer will they be influenced by the lies of false religion, and the learning and making of war will be silenced. Peace, prosperity, perfect government and perfect religion will be the rule of the Day.

Clearly the entire world’s redemption is found in the Covenant made with David.

## Isaiah 55 and an invitation

In the opening verse of this lesson we read, *“Ho, every one that thirsteth, come ye to the waters, and he that hath no money: come, buy and eat: yea, come, buy wine and milk without money and without price”*. In a world that is driven by the “almighty dollar”, in a world that will do and sacrifice anything for those things that perish – here we have a simple but beautifully profound invitation. In Deut. 8:3 we learn that “man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD”. In Matthew 5:6 we are told – *“Blessed are they which do hunger and thirst after righteousness: for they shall be filled.”* In Revelation 7:16 regarding the Redeemed who stand before the throne of the Lamb – *“They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.”*

The world sets an ideal of success and goodness that amounts to nothing more than vanity. In response to this meaningless ideal the Spirit through Isaiah asks the question in verse 3 of Isaiah 55 – *“Wherefore do ye spend money for that which is not bread? And your labour for that which satisfieth not?”* The question is in response to perplexing behavior. The flesh naturally and ambitiously desires after those things that disappear as if they had never been. Such things only lead to the grave, therefore they “satisfieth not”. On the other hand, what God has provided through the work of His Son is of eternal value. As the pulse that was eaten by Daniel and his friends provided a natural fatness, so on an eternal level does the spiritual food offered by God provide an eternal fatness or everlasting health and strength. Adam and Eve chose the improper fruit that has led humanity on a misled path in search of those things that cannot satisfy. In a time to come, not far in the future, for those who have sought after the spiritual food of Truth – such individuals will partake of the Tree of Life (in other words be bestowed with immortality).

Verse 5 of Isaiah 55 continues with the invitation – *“Incline your ear, and come unto Me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure Mercies of David.”* Therefore as those who are Christ’s are considered to be “Abraham’s seed and heir’s according to the promise” so too are those who are Christ’s related to and beneficiaries of the benefits that result from the Covenant made to David - No longer “aliens” to, but now a part of the “Commonwealth of Israel”.

As the scriptures have clearly shown such a covenant does not involve eternal inheritance in the heavens somewhere – such a covenant involves the earth itself and the Kingdom that will be established on it. David, as all other faithful of old, “died in faith not having received the promise”. David, considered by God as a man after His own heart, *“is not ascended into the heavens”* as we already read in Acts 3. Therefore, David’s hope is our hope. We are invited to make an “everlasting covenant” with God – even “the sure mercies of David”.

Regarding the benefits of those who are found acceptable to receive immortality and an entrance into this Kingdom at Christ’s Return we read in proposition 26 of the Unamended Statement of Faith that such individuals will be *“exalted to reign with Jesus as joint rulers of the kingdom, co-possessors of the earth, and joint administrators of God’s authority among men in everything.”* Unfortunately, recently among a few within our own ranks there has been a denial of this

fundamental Truth. To reign with Christ has been considered as Gentile arrogance. But the fact of the matter, as being related to the Promises made to Abraham and the sure mercies of David – both faithful Jews and Gentiles, those that make up the Israel of God after the spirit, will in fact enjoy such benefits as declared in the scriptures and summarized here in our Statement of Faith.

- ◆ **Rev. 2:26** – “And he that overcometh, and keepeth My works unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron.”
- ◆ **Revelation 5:9,10** – “Thou art worthy to take the book, and to open the seals thereof: for thou was slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests (a priestly kingdom), and we shall reign on the earth.”
- ◆ **Rev. 20:6** – “Blessed and holy is he that hath part in the first Resurrection: on such the second death hath no power, but they shall reign with Him a thousand years”

### **Conclusion**

We began with a consideration of the fall of man in Eden. We end our discussion at the end of this third class having come full circle with the fulfillment of the Abrahamic and David covenants as seen through the promise of eternal inheritance on this earth and the restoration of the Kingdom of God by Christ as well as the sharing of such an eternal reward with those who through knowledge and in the Promises that God has made have obediently become related to the Covenants of Promise through Christ and have been found walking worthy of such a calling. Due to the all pervading aspects of the Promises throughout the scriptures, we have only provided a summary this morning. All of these covenants are part of one great or everlasting covenant that involves the redemption of the world. Many covenants under one great covenant just as we speak of their being only one gospel, one faith made up of various parts and pieces of information. These pieces provide us with the information we need for deliverance from the “law of sin and death” as introduced by Adam and offer a clear and specific hope for the things of the future. All of these matters comprise the Gospel message, the “power of God unto Salvation”. Our understanding, our faith, our hope, and our application of these matters to our lives are of SUPREME importance. Though seemingly simple, they cannot be taken for granted. As Hebrews 2 states – “*Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip...How shall we escape, if we neglect so great salvation.*” These matters provide the only hope for a perishing world.

Let us close with reading a few verses from the 72<sup>nd</sup> Psalm which refers to that day when God’s Promises become a matter of fulfillment as seen in the righteous rule of this glorious Son of David - A day of peace and rest for the Redeemed, for natural Israel, and for the world at large.

[Read verses 1-11, then 17 – end.]