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SILVER STAR BIBLE SCHOOL 2000

DAVID, A MAN AFTER GOD'S OWN HEART

THE KING OF ALL ISRAEL

Speaker: Bro. John Knowles

Study #6: As the Brightness of Morning He shall Arise, the Sun of an Unclouded Dawn

Reading: 2 Samuel 23:1-7

My dear brethren and sisters!

In opening our remarks this afternoon, I'd like us all to turn to the words of Psalm 78. And the last three verses of Psalm 78, I'm sure, epitomize the whole of the spirit of what was embodied in God's purpose with this great man David. Psalm 78 and verses 70, 71 and 72, 'He chose David also his servant, and took him from the sheepfolds: From following the ewes great with young He brought him to feed Jacob His people, and Israel His inheritance. So he fed them according to the integrity of his heart; and guided them by the skillfulness of his hands'. Over the last few days, in the series of studies that I've been leading, we've been looking at aspects of the life of David that were not the better end, we might say, of his life. We saw certain weaknesses, we saw his inability, really, to control some of his children; we saw the revolt of Absalom, we saw the fact that he was afraid to say to Adonijah, ('no, you cannot do it'), but today we want to come back to what is in fact, the real David. The man who really was, the man after God's own heart!

And I think right at this point, there's an immediate exhortation for all of us. We all want to be perfect all the time, don't we? I mean, after all, the Lord Jesus Christ is, 'be ye therefore perfect even as your Father which is in heaven is perfect'; and, so we always aim for perfection. We should never aim for anything less, even though we know we can't achieve it. And let's make that very clear: we should never say, 'well, because I can't achieve it, I'll aim for something a little less'; we will, therefore, achieve correspondingly less. So, when we look at a man like David, and we are assured that David's going to be in the kingdom, and we've spent a fair bit of time in these sessions looking at David's weaknesses and his sins, let's finish with the real man, David. What was the spirit in this man? and why it was that he could be called, the man after God's own heart?

And there it was, the same spirit that he showed when he was taken from the sheepfolds, when he had been following the ewes great with young: I mean, it doesn't even say 'he was leading the sheep', does it? but it gives us this picture of those sheep that needed to be looked after most tenderly, the ewes with young. And God took him from them, and He took him into another situation which was exactly the same, except instead of being four legged sheep, they were two legged sheep. So He goes on to say in verse 71, 'He took him to feed His people, or to feed Jacob His people, and Israel His inheritance'. And that word 'feed' and the word 'lead' is sometimes the word 'shepherd' - and there it was, whether he was a shepherd of sheep or a shepherd of people, there was the true David!

And now we're going to consider those seven verses of 2 Samuel 23, the last words of David. We know that yesterday, we actually came to the end of his life, we made very little mention of it, the record in Kings just says, 'Then David died and Solomon his son reigned'; and, we saw the intrigue there in the family, but this was the real David and how he felt. Some of you probably in the course of reading books like Eureka, probably The Story of the Bible by H.P. Mansfield, translations like Rotherham, found there are some other renderings of 2 Samuel 23. Bro. Thomas and Rotherham seem to be very close together in this regard, and I will, as we go through this, use these other renderings because they do, I believe, bring quite a significant difference (well, not different in the sense of saying that what is here is wrong, but I do think they add a fair bit of colour to the picture).

For example, the opening verse of 2 Samuel 23 goes something like this, 'Now these be the last words of David. David the son of Jesse, the warrior enthroned, said concerning the anointed One of the Elohim of Jacob; He who constitutes the pleasant themes of Israel's songs', and with that particular translation before us, it's obvious that this is the real David looking to the future! This was the David that we saw right back in our first study in this third series of sessions. This was the David who wanted to bring the ark to Zion, not because there was anything great about Zion at that stage, but because he knew that it was to be the throne of Yahweh, and one day Yahweh's real Anointed would be there!

And so now in these last words, the last words of David, he's speaking about the One who constitutes the pleasant themes of Israel's songs. And so the second verse then reads, 'That the Spirit of Yahweh spake by me and His Word was upon my tongue'. Let's turn over to the words of the Lord Jesus Christ in Matthew chapter 22. We would be familiar with these words but it's important to see the principle which is set up by the Lord because it applies so much to David and it applies to ourselves. In Matthew 22 and in verses 41 to 46, we read there, 'That while the Pharisees were gathered together, Jesus asked them, Saying, What think ye of Christ? whose son is He? They say unto Him, The son of David. He saith unto them, How then doth David in spirit call Him Lord, saying, Yahweh said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then called Him, Lord; how is He his son? and no man was able to answer Him a word'. Now, the first thing we notice here is that the Lord

Jesus Christ says that David in Spirit called Him Lord; of course, the last words of David said just that, the Spirit of Yahweh spake by me. You know, the Lord also said 'that out of the abundance of the heart, the mouth speaks'. God is not going to put something into us that we haven't already attempted to develop. If we don't read His word, then it's no good asking His blessing upon us in the things that we think and say and do! because the things that we think will not be the things of the Spirit, they will be the things of the flesh. So when it says, 'the Spirit of Yahweh spake by me', it was because David loved that Word and then God enabled him, through the power of that Spirit operating upon him, to appreciate not just the things of the present but also the things of the future.

And so it was in this very interesting narrative here, in Matthew 22. And it doesn't hurt us just for a moment, to examine what is being said here, because this gives us an insight into that One who was the greater than David; the same Spirit but even more so, the One of whom it was said, 'that Yahweh giveth not the Spirit by measure unto Him'. So He had the Spirit available in an unlimited sense, but you just might remember the context of Matthew 22, it was the last attempt on behalf of the Jewish authorities as they sent along representatives to try and discredit Him. So, the Pharisees sent along the Herodians, that was the political arm of the Pharisee group; you ask Him a political question that He can't answer. And so they said, 'Is it lawful to give tribute to Caesar?' His answer, 'show Me a penny; give to Caesar the things that are Caesar's and give to God the things that are God'. You see, it was meant to be an unanswerable question, wasn't it? If He said, yes, you should give tribute to Caesar, then they would say, you're not serving God, and if He said don't give tribute to Caesar, then they would say, well, of course, He could be charged under Roman law. So it was suppose to be an unanswerable question! well, of course, He silenced the Herodians. Along came the Sadducees next, the Sadducees don't believe in resurrection, they don't believe in angels, they don't believe in the Spirit power of God, they only believe in what is written in the first five books of Moses as they see it. So they said, here's a woman her husband died before she had any children; so under the Levitical law the next brother married her, he died and the next brother, and the next brother up to a total of seven, whose wife shall she be in the resurrection? And, of course, they don't even believe that! and what's the Lord's answer to them, 'ye do err not knowing the scripture ,that neither the first five books of Moses that ye accept, nor the Spirit power of God which you also deny, because in the resurrection (which you don't believe in), they'll be like the angels (which you don't believe in), neither marry nor are given in marriage; and so of the four records of what the Sadducees didn't believe, (and this is recorded later on in Acts), the Lord picked up every one of those and He threw it back at them and said, 'and furthermore you haven't read Exodus chapter 3 because it says there, 'that I am the God of Abraham, Isaac and Jacob; He's not the God of the dead but of the living'.

So they got together (and this was one of the rare occasions where the Pharisees and Sadducees got together) and said, 'right, we've got to get the unanswerable question'; I know, the lawyers, get them! Ah, the lawyers said that's easy, we'll ask Him what the greatest commandment is, and if He says 'keeping the Sabbath', we'll say 'no, thou

shalt not kill' and if He says, 'thou shalt not kill' and we'll say, 'thou shalt not commit adultery', and it will end up just being a turmoil. So they said, 'what's the greatest commandment?', and the Lord said that's very simple: the first commandment is 'Thou shalt love the LORD thy God with all thy heart, soul, strength and mind. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these hang all the Law and all the commandments'. So just as His ministry commenced with 3 tests, so it concluded with 3 tests and His whole ministry demonstrated that it was that Word, just as with the tempter in Matthew 4 and Luke 4, He answered from the scripture, so here again. Now, this was going to be the last time that He was going to speak to these people, from here on, He just turned to His disciples and said in effect, forget about them. 'But just a moment before you go', He says, 'I've got a question for you!' Bearing in mind that this is Matthew 22, Matthew 21 had the parable of the vineyard. In the parable of the vineyard He spoke about this nobleman who sent his son, and I'm giving you the abridged version of it, you remember they said, 'Here, this is the heir; come, let us kill him.' And the Lord said, 'what is the lord of the vineyard going to do to those wicked husbandmen when he comes? And they said, 'well, he's going to take away the kingdom from them and give it to others who desire it!' And then it said, they realized that He was speaking about them; in other words, that parable was an acknowledgement that they knew that this man was the Son of God, the owner of the vineyard and that they were going to kill Him; and, out of their own mouth, they admitted this. So, when we come to this part of Matthew, there is no doubt that He knows that they know that He is the Son of God. There is no doubt about that, so, He says, 'I've got a question for you: 'Messiah, whose son is he?' And they think quickly, 'Ah, the son of David', and they thought they'd been let off lightly because they'd gotten out of it; and, that brings us to the verse!

'Well, if He's the son of David, how then does David in spirit call his son 'his Lord'?' and, of course, that's a quotation from Psalm 110, 'Yahweh said unto my Lord' (how can David call his descendant, his master, his lord?). And that was the end of it; nobody answered Him; ah, they knew the answer, it says, 'no one was able to answer Him a word, neither durst any man from that day forth ask Him any more questions'. It didn't mean they didn't know the answer, they knew the answer but they didn't want to give it; and the only way that they could acknowledge that David could call his son, his lord, was because that son was also, Son of God. And so here we now see the two David's. The original David, ('the Spirit of Yahweh spake by me'), here is one of the things he said, 'Yahweh said unto my lord'; so, as we read now these last words of David, it's David in Spirit looking forward to the time when his son, who is his Lord now, but of course, David is died, but David will be resurrected to be there with his Lord. So in a sense, just a little aside, but it's really picking up this idea as we go back to 2 Samuel 23, that in these last words of David, he acknowledges that 'the Spirit of Yahweh spake by me'. It certainly didn't speak by him when he sent Joab off to kill Uriah, did it? and, it didn't speak by him in other circumstances, but David had his weaknesses and we all have our weaknesses, and we don't have to go over those studies again to show that God did forgive him, but He didn't take away the consequences. But, here now is the real David, the man, if you like, of the Spirit, and here is the Spirit speaking by him.

And so, in these few verses, these 3 or 4 verses that we've got left here, we've got this wonderful vision, you can say, in symbol; it's the imagery of poetry, it's a beautiful picture of what the kingdom will be like when David and his Lord will be there. And so, in verse 3 we read, 'The Elohim of Israel said, the Rock of Israel spake to me, there shall be a Ruler over mankind, ruling in the righteous precepts of Elohim' (you can see how it's just a little bit different from what the AV says). 'The Elohim of Israel said, the Rock of Israel spake to me, there shall be a Ruler over mankind, ruling in the righteous precepts of Elohim.' There's a lot of similarity between David's last words and the last words of Moses. Well, let's just go back to some of those concluding words in the book of Deuteronomy, as there Moses on the first day of the eleventh month of the 40th year, as they stood there about to cross over the Jordan, a river which Moses himself was not to cross over, and we once again have the last words of Moses and we have the song of Moses, and he picks up similar sentiments, picking up particularly this title of 'the Rock of Israel' that's back in 2 Samuel 23, the Rock of Israel, the 'Tsuwr' (6697).

Look what we see in Deuteronomy chapter 32, this chapter is the song of Moses followed in chapter 33 by the blessings which Moses pronounced upon the tribes in his last words. I'm of the opinion that all of the speeches of Moses in Deuteronomy were given in one day. That may or may not be correct, but certainly these last few here were at about the same time. So, Deuteronomy 32 commences with the words, 'Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distill as the dew, as the small rain upon the tender herb, and as the showers upon the grass'. You know, in just a moment we're going to read from David, 'He shall be as the light of the morning when the sun rises, even a morning without clouds; as the tender grass springing out of the earth' - very, very similar sentiments. Two men in similar situations, Moses, David, and of course, the prophet Micah under Moses, and the greater than David, see how the sentiments of these people are all focussed on the same sort of thing; we've got to try and identify with this. But the point we want to get to in Deuteronomy 32 is this, verse 3 says, 'Because I will publish the name of Yahweh, ascribe greatness unto our Elohim, He is the 'Tsuwr' (He is the Rock), His work is perfect, for all His ways are judgment; an El (a strength) a source of truth, and without iniquity; just and right is He'.

Now, I think most of us here are fairly familiar with the names and titles of Deity. There may be some of us that haven't been in the truth that long and for various circumstances may not be familiar with them. You may wonder why I'm concerned with reading 'Elohim' for God, and 'El' for God in other places. Well, it's one of those little studies that's a very, very valuable one, and if you haven't done it, with the aid of books like Phanerosis and that, please do it, because the English really suppresses the beauty of the true Hebrew; and the reason I did read it in this place, is because in verse 4 you'll notice that he's linking together the idea of this Rock, this 'Tsuwr', the essence of stability, something on which we can build, and he links that with the title 'El'; and, this so often happens, and it also happens in the last words of David. Let's just pick up a couple of other verses in this chapter as well. I notice in verse 18, 'of the Rock that

begat thee, thou art unmindful, and hast forgotten El that formed thee', and, of course, this is poetic language as we get 'Tsuwr' and 'El' put in as a form of parallelism. We just turn over to verse 30 where once again we get the emphasis on this word 'Rock', and we read there in verses 30 and 31, 'How should one chase a thousand, and two put ten thousand to flight, except their 'Tsuwr' (their Rock) had sold them, and Yahweh had shut them up? For their rock is not as our Rock, even our enemies themselves being judges'. So, it's one of those titles of Yahweh that are so comforting in the context of the lives of the men like David and Moses and, of course, ourselves as well. And here then, in the last words of David, as in the last words of Moses, we've got emphasis upon this title with, 'the Elohim of Israel said, the Rock of Israel spake to me', and what he said, of course, was 'there shall be a Ruler over mankind, ruling in the righteous precepts of Elohim'.

And now we come to this 4th verse which is going to take up a little bit of our time, because here is one of these beautiful pictures that I think everyone of us can take away with us. In Deuteronomy, we just read a few moments ago, those words which are said in chapter 32 and verse 2, 'My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb and as the showers upon the grass'. Back in 2 Samuel 23 we read these words, verse 4, 'And as the brightness of morning, He shall arise, the sun of an unclouded dawn, shining forth after rain upon tender grass out of the earth'. Now that's probably one of the most concise summaries that we're going to get anywhere in the bible, and in some of the most beautiful language, of what will happen when Christ returns, destroys the wicked and then brings blessings upon all mankind.

We've got an overhead transparency here which I'm sure I've used it somewhere sometime before, in other circumstances and I think it highlights for us the features of this expression here, when David says, 'that when that sun arises, He shall arise like a sun of an unclouded dawn'. Now, probably it would be better in many respects if we did take this a little bit at a time; (so we'll just cover over those bottom two) and we've got here what we might call, the three stages or phases in the manifestation of the clouds. Now, you might not be able to read those little words up the top there, but I'll read them out to you anyway; and in the first instance, and this is something which, of course, is 'past and present'. Past in the sense that this has already operated in the lives of some individuals, and is operating in our lives now. And it's depicted like this, that we have the Lord Jesus Christ as the Sun of righteousness, shining down upon the waters on the face of this earth (the sea of nations, if you like) and He is drawing out of the sea of nations by a process, if you like, we can call 'spiritual evaporation', a body of people that He is forming into clouds. And so these clouds here, are described in Hebrews chapter 12:1 as 'a great cloud of witnesses'. Now, the reason why I said that this is partly past and partly present is because the word 'witnesses' (martus - 3144) has the idea of those who have died on behalf of the truth. So, as bro. Thomas says in Eureka, 'when the Lord Jesus Christ returns, the great bulk of these people will already be in the grave; during their lifetime they were a cloud of witnesses, the Sun of righteousness having shone down upon the sea of nations, called them out of the

nations, a people for His Name; and He formed them therefore, into clouds'. And so, we are fairly familiar with the fact that 'the clouds' represent 'the saints'. But the first phase is the saints during their mortal dispensation, most of them will have passed into the article of death, so when the Lord Jesus Christ returns, we then see the second phase of the manifestation of the saints as the clouds.

Now the heading on Phase 1 said, A CLOUD OF WITNESSES FORMED BY THE SPIRIT EXHALING (that means 'drawing out') THE CONSTITUENTS FROM THE SEA OF NATIONS.

Phase 2, sees the Sun of righteousness coming a second time. This time He comes forth and He once again shines down upon the earth; but not now to draw out of the sea of nations, that time is past; the foolish virgins have had their opportunity . He now shines down upon the earth, and what has happened is that the resurrected saints have come forth as 'the dew of the morning': Isaiah 26 and verse 19, speaks of the fact that the resurrected saints are like the dew of the morning. And it may surprise some of us to know that a considerable amount of the cloud formation is actually produced by the evaporation of dew (terms such as 'dew point' are used in respect of this) and, so, when the Lord returns there will be a second phase of the formation of clouds. No longer this passive cloud of witnesses submitting to the authorities in the sense that they won't fight back, and they become martyrs or witnesses; but now they are 'the thunder clouds' of Revelation chapter 4. Bro. Thomas says 'clouds pregnated with lightning and thunderings' and so we have here, the resurrected saints constitute the lightnings, thunderings and voices of the one Spirit subduing the nations; so, the Sun of righteousness again, shining down and evaporating that dew and forming it into thunder clouds.

But it's a little bit like that event we saw the other night when we came back from the picnic,(I've really got that back to front, I should have said, 'the thing we saw coming back from the picnic is a little bit like what we've got here; I've got it back to front, of course). Once the thunder and lightning is passed then, of course, the rain comes down and then there are blessings.

And so, Phase 3 of the manifestation in clouds is the very reference we've got here in 2 Samuel 23, 'the morning without clouds'; and so, phase 3, we've actually got the quotation from 2 Samuel 23, 'as the brightness of morning, He shall arise, the Sun of an unclouded dawn, shining forth after rain, upon tender grass out of the earth' and, of course, that's the same translation that we've got there.

So, see the 3 phases. We are presently experiencing this, and we're called upon to be a cloud of witnesses, and we are going to go and witness for the truth, but we can't fight the world with its own weapons, and ultimately we may have to submit to them, if God sees fit, the giving up of our lives, not the giving up of our principles. But when the Lord returns and those thunder clouds of judgment are there, then we will consider it to have an honour, this honour hath the saints, 'this honour hath the saints, that we will

bind their kings with chains and their nobles with fetters of iron.' But that is not the ultimate that we're looking forward to; so when the thundering and lightning is finished, and of course, introduced now into this is another symbol, and that is Armageddon, is the heap of sheaves in the valley of judgment, and we've probably got a quote from Isaiah 17 verses 13 and 14, the last few verses, and it says, 'At eveningtide He will reap the nations'. So, what has happened then is that in these judgments, with the thunderings and the lightnings, and the harvest of the earth, Armageddon, the reaping of the nations, now can come the blessings. And so, the clouds now pour down their rain upon the mown grass (Psalm 72), upon those nations which had been reaped at eveningtide, and what happens? the ground is caused to bring forth blessings for mankind. And once the clouds have poured down their rain, then the clouds pass away, and it is now the morning without clouds; there are no more clouds.

Somebody worried about that? and saying, 'oh, oh, does that mean the saints have got nothing more to do? Well, of course, we know the answer to that, don't we? that in the Apocalypse in particular, the symbols represent aspects of manifestation; you don't just have one symbol to represent one group. The clouds represent one aspect of the work of the saints, and there it is seen in 3 phases: (1.) clouds of martyrs during our mortal life, (2.) clouds of judgment when the Lord first returns, and then (3.) clouds to bring blessings as the millennium is about to open. And, I would suggest that, if we were to put a bench mark somewhere here, that we might say that this is the point at which the millennium now commences because the clouds have now poured down their blessings, it's in another sense, you might almost say, it's the end of the millennium, (but we won't get arguing about that exactly), but the fact is that it will now be the Sun of an unclouded dawn. The saints will have other work to do; there's still the four living ones, there's still the 24 elders, there's still the 144,000, there's still the redeemed, there's still the new Jerusalem, these are all symbols of the saints in the Apocalypse, representing various aspects of God manifestation. So we don't just say the clouds are the symbol of the saints and therefore when the clouds pass away, there are no more saints; it means there is no more of that aspect of work of the saints. And so all of that was a build-up to the fact, that that third phase is epitomized here in these beautiful words back in 2 Samuel 23, where we read in verse 4, 'And He shall be as the light of the morning when the Sun riseth, even a morning without clouds, as the tender grass springing out of the earth by clear shining after rain'. And there it is, that's David in Spirit, picturing the millennium as being like that!

And I think, b&s, although we have great difficulty in saying, 'you know, exactly what is it going to be like in the kingdom?' and we can't exactly identify passages in the bible that tell us what it will be like, we can however, get the spirit of it, in some of the beautiful imagery, and really in many respects that's better, isn't it? because we like to have simple images, and this must be some of the most beautiful and yet some of the simplest imagery that we can take with us. And for myself, I find it a very adequate and satisfying and a very stimulating series of pictures to see where we are now, the first work of Christ at His coming, and then the establishment of peace on earth by which the nations might be blessed, and then, we are one, of course, with that great Sun of



righteousness, in bringing blessings upon mankind. There are a number of quotes on that chart which I haven't read out there, of course, the Sun of righteousness is alluded to in Malachi chapter 4 and verse 1, and we are quite within our rights, of course, aren't we? of speaking of it in just such a way.

There is another parallel between the last words of David and the last words of Moses when we go back again to Deuteronomy chapter 33 on this occasion, a lot of similarity here between Deuteronomy and the last words of David. Let's just pick up the opening verses of Deuteronomy 33 so we've got the setting. Verse 1 says, 'And this is the blessing wherewith Moses the man of God blessed the children of Israel before his death. And he said, Yahweh set forth from Sinai, He dawned out of Seir upon them, He shone forth out of mount Paran; yea, He arrived with ten thousands of the holy, from His right hand a fiery mandate for them'. Once again, Eureka will help you there with bro. Thomas's translation of those verses; but look at the analogy and the imagery again! It's again like the sun rising, isn't it? he's got Yahweh setting forth from Sinai so the judgment has taken place, the marriage of the Lamb has taken place, there's now going to be what we call, the march of the rainbowed angel; so he says it's like the sun starting up and he dawns (he just starts to come up in the area of Seir) and as He progresses He shines forth out of mount Paran and eventually he arrives (although it doesn't say where he arrives, we know it's going to be Jerusalem) and Psalm 68 is very much linked with this one, 'He arrives with ten thousands of the holy; from His right hand a fiery mandate for them', so the fiery mandate, of course, answers to this work here, this fiery mandate, here!

Now the verses that I'm really interested in, because that's only the background to it as beautiful as it might be, I think two of the greatest verses in this whole book of Deuteronomy are verses 26 and 27. And on this occasion, I will put up a transparency with the translation there and hopefully some appropriate comments. See what we're trying to do, we're trying to bring together this imagery that David's got here of clouds, of sun, of rain, of all of those sorts of things. And this now picks up the idea again of the clouds. We saw in the early part of Deuteronomy, Yahweh setting forth, this tells us how He sets forth; perhaps if we just read the notes that we've got on the transparency therefore, might be the simplest way to go.

The expression 'there is none like unto the God (El) of Jeshurun'; the word 'Jeshurun' comes from the root 'yashar' (3484) meaning 'right' and therefore, 'Jeshurun' means 'the upright ones'. So there is none like unto the strength or the power of the upright ones, and our note tells us that it only occurs in Deut. 32:15, in 33:5 and 26 and in Isaiah 44:2, although the Hebrew word 'yashar' meaning 'right' occurs in Deuteronomy 32:4. Having said that I don't want to build any great story out of that, except to say, this title of Deity is He is One that is the power of the upright ones. Now here are these upright ones going forth, there's first of all got to be judgment, then it's going to be blessing; it first of all has to be thunder clouds, then clouds pouring out rain, then clouds passing away.

So the next expression is 'who rideth upon the heaven in thy help, and in His excellency on the sky'. The expression 'who rideth', the Hebrew word 'rakab' (7392) 'to ride' is actually according to bro. Thomas's suggestion and I think he appears to be quite correct, is the root of the word 'cherub' or 'cherubim' and we've got some references to it, such as in Psalm 68:4,33,34, also in Isaiah 19:1 and in the very appropriate reference in Habukkuk 3:8. Now let's pick up the translation of that as given by bro. Thomas and you'll find it very similar in Rotherham; it says 'there is none like the El of Jeshurun riding upon the heavens to thy help and for His own majesty on the clouds'. So, you see we're back to our other picture again here, aren't we? We're back at that stage. It's not the morning without clouds, we're going through the process again. Deuteronomy depicts Yahweh as riding upon these clouds for judgment, but we've seen that one before, (so we don't need to leave it up there all the time). So when we come then to that next verse in Deuteronomy 33, namely 27, we have a particularly interesting verse in the sense of trying to work out, what it's actually saying. The AV says, 'the eternal God is thy refuge and underneath are the everlasting arms, and He shall thrust out the enemy from before thee and He shall say, Destroy them', so it's this first work of judgment. But look at our translation down the bottom here, based upon the fact that the phrase eternal God literally means 'the Elohim of olden time' and the phrase everlasting arms is the 'arms of the olam' (5769), the Hebrew word for the future age; see now how this verse reads, and I want to go back perhaps and get the flow from verse 26, so let's read the whole lot straight through again. Verse 26: There is none like the El of Jeshurun (the power of the upright ones) riding upon the heavens to thy help, and for His own majesty on the clouds. Above (so above these clouds, he says) is the Elohim of olden time. I'm going to suggest that is what we commonly call 'the angels', those who are the elohim of this present dispensation, will not be the elohim of the kingdom age. Hebrews 2 says 'unto the angels has He not put into subjection the world to come whereof we speak', but at this particular phase of God's purpose, as they march from Sinai to Zion, as the saints have not yet been revealed in their power, I picture in my mind and I think it's biblically based, that there will be a combined activity of the elohim of olden time (that is now what we call the angels) together with the saints, the elohim of the future age, the arms of the olam, together with the Lord Jesus Christ superintending it. So, the picture here is of the clouds, above them are the elohim of olden time and beneath the clouds (so going down towards the earth) are these arms, these extensions of Yahweh, which are the arms of the future age which would be the saints. And I do believe, that in this 50 year period from the return of Christ to the actual opening of the millennium, most of which time will be acts of judgment, we would see, if I could put it this way, and this is how I see it, of phasing out of the work of the angels and a phasing in of the work of the saints.

You know, one particular illustration of that would be seen in the fact that, when you come to a passage like Daniel 12, perhaps even the last few verses of Daniel 11, 'At that time shall Michael stand up, the great prince that standeth for the children of thy people', and some say, well, is that Michael the archangel, or is it the Lord Jesus Christ? And the answer is, why can't it be both? When you go to Isaiah chapter 9 verses 6 and 7, 'Unto us a child is born, unto us a son is given, His name shall be called

wonderful Counsellor, the mighty God, the everlasting Father, the Prince of peace'. Now we don't know of the names of many angels, we know of 'Palmoni', which is very much akin to The wonderful Counsellor, we know Gabriel which is 'El Gibbor', the mighty God, and when we look at Isaiah 9:6 and 7 and say, they are titles of Christ, they are also titles borne now by certain archangels that we're aware of! So isn't it telling us, therefore, that there is a work that God is accomplishing as these elohim of olden time, these ministering spirits who work on behalf of the saints, that as our work commences so their work will phase out and ours will phase in. Now once again, I've said something like this before and people say, 'Do you mean there's no work for the angels in the kingdom? as though that's not fair? Well, it's a bit like saying that when the clouds pass away does that mean there's no more work for the saints? Of course not, that aspect of the work of the angels will have passed away; it would be quite wrong, improper and unrighteous of God to have angels ruling in the kingdom. Hebrews chapters 1 and 2 makes that very clear. The elohim as we understand them, (and we don't know where they came from, we might have all sorts of theories but we know this), that when they have been revealed on earth, they are manifestations of God to man! They cannot and they do not represent man to God. Therefore, they can't be a mediator. That's what Hebrews chapters 1 and 2 say. The angels can minister on our behalf by bringing God to man, they cannot take man back to God. Hebrews, of course, goes on to show that Aaron as a priest could represent man to God, but he could never truly represent or manifest God to man. Only the Lord Jesus Christ could do that. So when the kingdom is established, the king-priests have to be people who can say, yes, we know what you're going through; we can truly represent you to God, and now as immortals, we can fully manifest God to man. So in that sense, it would be wrong for the angels to be king-priests in the age to come.

So here we've got our picture, and I think it's a beautiful picture. Just picking it up from the beginning of verse 27 again, As these clouds go forward, dawning out of Seir, shining forth from mount Paran, and eventually arriving in Jerusalem for an act of judgment, the great battle of Armageddon, which will take place in the valley of Jehoshaphat in the precincts of Jerusalem, David's city, above will be the elohim of olden times, in a sense, superintending this part of the work, if you like, and beneath are the arms of the olam, the new ones, the saints, and He shall thrust out the enemy before thee, and shall command, 'Destroy'!

Now let's go back then to 2 Samuel 23 because, as David has depicted this, he's seen all of this passing away, and the end result being the morning without clouds; so no longer will that cloud be there, with the elohim of old above it, the arms of the olam beneath, because the clouds will have passed away, it will be the morning (the sun) of an unclouded dawn. But David doesn't leave it at that because he recognizes that for this to be achieved, Messiah Himself, this One who constitutes the theme of Israel's pleasant songs, nevertheless, He Himself would have to suffer at the hand of the wicked in order to be fit to accomplish this work. And so just re-reading verse 4 of 2 Samuel 23 again, 'He shall be as the light of the morning when the sun ariseth, even a morning without clouds, as the tender grass springing out of the earth, by clear shining

after rain'. Then David says as he comes back to the reality of life as it was then, 'For is not my house thus with El, for He hath made with me an everlasting covenant ordered in all things and sure. For this is all my salvation and all my desire, for shall He not cause it to prosper?' It wasn't prospering then but his mind was in the future!

And so he says in verse 6, 'But the sons of worthlessness shall be as thorns thrust away because they can't be taken with hands'. And so he speaks now of the judgments that will have to take place before, of course, you can see the righteousness and the blessings to be brought. We don't need to turn up passages, but I've got one noted here as Isaiah 33 verse 12 which is one of many that say, 'the only way you can get rid of thorns, (of course), is to burn them'. And this idea of fire and of burning is so much associated, is it not? with the idea of judgment, and so the thorns (the wicked) will have passed away. And then he says, 'But the man that shall smite them must first of all (and I put in the 'first of all', it's not in the actual text), but that man that shall smite them must be filled with iron and the shaft of a spear'.

Why can't the Jews recognize that their Messiah must first suffer? and it would seem very obvious that he's speaking of the fact that this One, who must first die is greater than David, but the end result was, or will be, 'and they shall be utterly burned with fire, those thorns will be burned with fire, in that same place. Let's, as we start to bring our thoughts to a conclusion, just go back to some of those things as we try to get a picture of David bringing the ark up to Zion, recognizing that one day it was going to be the place, not just of Yahweh's righteous rule, but also of Yahweh's judgment. You might remember that in our very early studies, we looked at a picture like that one, and we saw that the city of Jerusalem was there in the mountains; but there's going to be a very great change. All of this country is going to have to become as a plain, from Geba (about 3 miles north here) to Rimmon 30 miles to the south. (Now for those who are really interested in this, and some have said they found these pictures very interesting; I've never used this transparency in a talk before; I hope you can see it) and the challenge is to work out what you're looking at! because all of this territory is going to become as a plain. Now, do you know what you're looking at there? If this is the map of Israel like this, then we are looking down from Jerusalem down to Bethlehem down to Hebron. Well, let's see how meaningful it is! Can you see Jerusalem? Well, here's the Dome of the Rock, here's the valley of the Kidron going off and winding it's way right down to the Dead Sea, goes right down there, so here's the valley of the Kidron, the northern end of which is the valley of Jehoshaphat. So Joel says, 'I'm going to gather all nations and bring them into the valley of Jehoshaphat, and He's going to thresh them there, the valley of threshing, Armageddon, the heap of sheaves in the valley of threshing; there's the valley, the valley of Jehoshaphat.

Of course, traditionally over the years, it was the other valley around here, the valley of Hinnom, was the valley where the rubbish was burned, therefore, whilst we don't believe that every single nation is going to fit into that valley there, it becomes the focus of God's judgments. And so, eventually, when the battle takes place and the thorns are burned up, there's got to be a tremendous change take place and probably this

transparency gives us about the extent of it. We're looking at a city here, 2,500 feet above sea level, if you can picture it, here's the new city today, it goes right around here. There's Bethlehem, Bethlehem is not very far away from Jerusalem, I think, I'm guessing, about 3 or 4 miles or something like that, and further off in the distance is Hebron. So when it says in Zechariah 14, 'that all the land shall be turned as a plain from Geba to Rimmon, all of that has to be depressed like the Arabah; so that will be the time when these judgments will have taken place, the thorns will have been burned, the earthquake takes place and there will be significant changes. Those significant changes, of course, will involve a change in Jerusalem, and our story started with David taking that city, it's going to be considerably different, isn't it? when the Lord Jesus Christ returns. We went through the stage where David instead of being out fighting the battle like the kings should have been doing at that time, decided to walk around on his roof, and looking down upon the housetops here, saw Bath-sheba and that was the beginning of a disaster. In fact, when I was talking to the young people the other day about this, something went through my mind, (I didn't tell them this at this stage, I'd never thought about it quite like this before); now sins consist of sins of omission and commission; it's not just a matter of doing the wrong thing, sometimes it's a matter of trying to do the right thing. And the brain started ticking over, well, hey that's good, said, what should David had been doing? he should have been out fighting; so what sort of sin was that? well, that was a sin of omission, and I thought that was quite good really!(you'll probably hear me use it in other talks now!) The first sin was a sin of omission, he should have been out there, it was the time when kings went forth to battle, and David said to Joab, 'you go out; I'm staying home, I'm sleeping this afternoon (because it said he got up out of his bed); it was evening time and he got up on the roof and it was a sin of omission, not long after, it becomes a sin of commission. I think it's true too, so that makes it even better.

As time went on, the city of David changed and, in the time of the Lord Jesus Christ, progressively the city moved further to the north. The city of David, as we've been talking about is down here, there's the pool of Siloam down the bottom, Solomon built his temple up here, and then after it was destroyed by the Babylonians they came back from captivity, they built a temple and then Herod tried to make it even more beautiful and so this is the city in the times of the Lord Jesus Christ, still the city of the great King! Today if we were to stand on mount Scopus and look down on the city, we would see in the foreground the valley of Jehoshaphat. And so, with this picture in our mind, for those who haven't been to Jerusalem, there in the foreground is the traditional site of the valley of Jehoshaphat. I say 'traditional' because there's no absolute proof of it, and even if one doesn't want to make that the literal site, then the fact is, that 'Jehoshaphat' means 'Yahweh's judgments (3092)' and wherever you put it in the precincts of Jerusalem (because it's got to be the precincts of Jerusalem because Joel 3 says that, 'this will be 'Yahweh's judgments)'). And so that is the city that we see today. I'm very disappointed that I didn't put in my bag an overhead transparency with Ezekiel's temple, because that would have been the way to finish this talk, and I'm very disappointed that I didn't put it in. So I want you to look at that and think, 'well, the sooner that goes, the better; and in my mind's eye now, I can picture Ezekiel's temple

there, and I can picture David and the Lord Jesus Christ, and it will certainly encompass all of this area around here.

So let's, b&s, finish by seeing with our mind's eye, we can see something greater, can't we? I'd like to finish then with some very well known words, but I think they're most appropriate and it would have to be Psalm 72. Psalm 72 which in fact was really the title of yesterday's talk, and we never got around to quoting Psalm 72, but I'd like to finish though with the concluding words which I think are most appropriate to a conclusion of a study of the life of David and I believe, to any bible school on any subject, anywhere, at any time. Picking up the words from verse 17, and here is the Spirit of Yahweh speaking by David, 'His name shall endure forever; His name shall be continued as long as the sun (now there's our sun again): and men shall be blessed in Him: all nations shall call Him blessed'. You know, how can't the Jews see that David saw the act of bringing the ark up to Zion meant that Gentiles would be there? it's the house of Obed-Edom, it's the promises to Abraham, so all nations will be there. And so David says, 'Blessed (praise) be to Yahweh Elohim (He who will be the mighty ones) the mighty ones of Israel, who only doeth wondrous things. And blessed be His glorious name for ever: and let the whole earth be filled with His glory. Amen and Amen. The prayers of David the son of Jesse are ended'.