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MID ATLANTIC BIBLE SCHOOL - 2005

WHEN DAVID WAS OLD AND FULL OF DAYS

Speaker: Bro. Roger Lewis

Study #2: Adonijah's Revolt & the First Anointing of Solomon

Reading: 1 Kings 1
Psalms 70 & 71

Well, good morning brethren and sisters! Good morning!

Our chairman has given a irradiate and distinct summary of the title and, in fact, the title comes, by the way, from 1 Chronicles 23 verse 1, which we shall not turn to this morning, but it says there, 'that when David was old and full of days, that he made Solomon his son king' and, in fact, that's the story that we're going to look at this morning, but we're going to take our charter this morning, not from the book of Chronicles but from the record in the book of 1 Kings, and in that chapter which we had read this morning, by way of introduction at our morning devotions, because 1 Kings is going to follow hard on the heels, well, let's come and have a look at it.

You'll notice how 1 Kings follows on immediately from the Samuel record of the plague, the census and the plague that had occurred. So in 2 Samuel 24 it says this in the last verse, 'David built there an altar unto Yahweh, and offered burnt offerings and peace offerings. So Yahweh was entreated for the Land, and the plague was stayed from Israel. Now king David was old and stricken in years; and they covered him with clothes, but he gat no heat'. I think that the fact, the very circumstances of the difficulties of David in 1 Kings 1, following on immediately after the story of the census, tells us, I believe, that David did not escape unscathed from the matter of the pestilence, as Psalm 30 suggested to us. Remember how that in the prayer of David in that psalm, he said that he had cried to the LORD and the LORD had healed him and prevented him from going down into the grave. I think David was entering the final year of his life, as this episode of the pestilence moved forward. We're going to come to that, God willing, in one of our later studies. But I think that the decrepitude of the man in 1 Kings 1, is not just the decrepitude of old age; I think that David in this episode is a man reduced to a shadow of his former self, a man who lies cold and still upon his bed, not just the result of old age, but a genuine physical affliction that prostrated the king, and left him bereft of his powers. I think the anxiety and the anguish of the plague that had come truly and rightly upon the flock of Israel, had reached out to smite the shepherd and bring him low also.

In fact, when it says in 1 Kings 1 verse 1, that they covered him with clothes, that word 'clothes' I think, in this particular context is dead clothes; not the garments of outdoor wear, but the clothes or the cloths that come upon the bed. I think that David was bed-ridden in this episode; we're going to be told that in verse 15 and verse 47 also of 1 Kings 1, that David is prostrate upon his bed at this particular time. Now as this chapter unfolds, I want us to enter into the circumstances of just how sad this moment is, in David's life. You see, David's powers had not just faded here, I think he'd approached death itself. He was smitten with an illness related to his age, but brought on by the anxiety of the matter of the pestilence, and I think his life itself was in danger at this time.

This is what had happened, b&s, you see, David's life had begun once his kingship was established, with his mastery of a far-flung empire, where even kings trembled at the mention of his name, David the king of Israel. Then his power had diminished to the rulership of Judah, after several episodes of revolt within greater Israel; then it had declined to his command in Jerusalem and the royal capital that he had established there; and then it had reduced to his control of the palace compound which spread over Zion's hills, and then it shrank to his insolence over the king's chamber, with the few servants that waited upon him. Now in 1 Kings 1, his dominion stretches no further than the end of his bed, and he cannot even manage that, for he shivers in the weakness of a body that he cannot rule! Oh yes, b&s, this is a low point in David's life, the moment of 1 Kings 1.

The record tells us in verse 1 that, 'he gat no heat. His servants said unto him, Let there be sought for my lord the king a young virgin: and let her stand before the king, and let her cherish him, and let her lie in thy bosom, that my lord the king may get heat'. His circulation had deteriorated to the point where he couldn't get warm; I don't think there was anything more in the matter of Abishag than that, by the way, but physicians of all ages have recommended that the passing vitality could be benefited by the introduction of the warmth and vitality of a youthful person. So Abishag was brought to try and at least give the king warmth upon the bed that he lay upon prostrate!

At that time, says verse 5, at the time when David was utterly prostrated by this illness, the record says that Adonijah the son of Haggith exalted himself, saying, 'I will be king: and he prepared him chariots and horsemen, and 50 men to run before him'. Now in the margin you'll find a cross reference to the book of Samuel and to an earlier occasion in 2 Samuel 15 verse 1, where Absalom on an earlier occasion prepared chariots and horsemen and 50 men to run before him, and what we're told that happened was this, is that David was smitten with illness at the time, and Absalom took advantage of the illness of his father, and as people would come to the gate of Jerusalem he would say to each man, 'what is thy cause? and whither comest thou? and the man would tell Absalom his business and Absalom would say, 'see thy matters are right, but there was no man deputed of the king to hear thee'. Absalom would say, 'oh, that I were made a judge in Israel, and I should give every man his due', and the record says, he stole the hearts of the men of Israel; and he took advantage of the

illness of his father, and in effect Absalom said, 'I will be king!' He made chariots and horsemen and 50 men to run before him as a body guard.

That's exactly what Adonijah does here! modelled on his older brother, no doubt! He took advantage of the illness of his father and said, 'I shall be king'. He might well have been David's oldest son at this time; and the chariots and the horsemen and the runners were a royal bodyguard that indicated that he was the king to be. So why, b&s, why this proud and ungracious spirit in a son of David? and verse 6 of 1 Kings 1 says, 'his father had not displeased (6087) him at any time, in saying why hast thou done so? and he also was a very goodly man; and his mother bare him after Absalom'. The ASB says 'now his father had never **crossed** him at any time', and David did have a weakness in not guiding his sons and correcting their mistakes. He'd shown a lack of discipline with Amnon in 2 Samuel 13 verse 1, he had made the same mistake and not properly disciplining Absalom in 2 Samuel 18 verse 5, and now he'll suffer the same problem with Adonijah in 1 Kings 1 verse 6, because he did not correct his sons at crucial moments in their lives, when he ought to have done so. He paid a heavy price for that, b&s, did king David.

So verse 7 of 1 Kings 1 says, 'He conferred with Joab the son of Zeruah, and with Abiathar the priest: and they following Adonijah helped him'. You wonder why Joab and why Abiathar threw in their lot with Adonijah on this occasion? and of course, the answer must surely be is that they're both aware that their jobs were in danger. Joab realized that Benaiah might well be made the captain of the LORD's army, and Abiathar realized that David's favour already rested on Zadok to be the priest. In order to preserve, therefore, their positions of authority in the Land, in order to stop them from being supplanted, they conferred with Adonijah and helped him in the matter of this rebellion.

Then verse 8 says, 'But Zadok the priest, and Benaiah the son of Jehoiada, Nathan the prophet, and Shimei, and Rei, and the mighty men which belonged to David, were not with Adonijah. And Adonijah slew sheep and oxen and fat cattle by the stone of Zoheleth, which is by En-rogel, and called all his brethren the king's sons, and all the men of Judah, the king's servants'. He made his move, did Adonijah, says the record, at a place called En-rogel, now that's interesting, because if you come back to the book of Joshua, let me just show you a couple of references about En-rogel. In Joshua 15 we're told this, in the story of the apportioning and the allotting of the Land, it says this in verse 1, 'This was the lot of the tribe of the children of Judah, so here's Judah's portion in the Land; verse 7, in providing dimensions of Judah's division says this, 'The border went up toward Debir from the valley of Achor, and so northward looking toward Gilgal, that is, before the going up to Adummim, which is on the south side of the river: and the border passed toward the waters of En-shemesh, and the goings out thereof were at **En-rogel**', says the story.

Ah, so En-rogel was on the border of the tribe of Judah. Now come to Joshua 18, we're told in Joshua 18 verse 11 the record says, 'The lot of the tribe of the children of

Benjamin came up according to their families:' the lot of the tribe of the children of Benjamin'. Well, here's the lot of the tribe of Benjamin says verse 16, 'The border came down to the end of the mountain that lieth before the valley of the son of Hinnom, and which is in the valley of the giants on the north, and descended to the valley of Hinnom, to the side of Jebusi on the south, and descended to why! En-rogel, says Joshua 18 verse 16. So En-rogel was on the border between two tribes, the tribe of Judah and the tribe of Benjamin, so why do you think that Adonijah launched his rebellion in that precise spot? and I think he did so, b&s, in all probability because, straddled between those two places was where the support came for Adonijah, because he had stolen some of the hearts of the men of Judah, as the record tells us, verse 9, 'all the kings sons and all the men of Judah, the king's servants', and they of Judah at least in part, were with Adonijah; and I think perhaps what Adonijah had done was made an offer or a pact with Benjamin, that in return for their support of his kingship, he would restore the tribe of Benjamin to some of its previous glory which had been enjoyed in the days of Saul. Oh, how Benjamin would have loved that! the tribe of Benjamin, a measure of authority in the Land again! It just so happened that the place he chose neatly straddled those two tribes, and I wonder why, b&s, if that was the case, if that takes us back to 1 Chronicles 21 verse 6 (which we won't turn up) and might be the answer to why Joab, you'll remember, for some unaccountable reason, forgot to tally Benjamin, in the census that he brought back to David? because Joab probably already knew that the hearts of the men of Benjamin were not with David - no, they'd been stolen for the purpose of Adonijah's rebellion.

So verse 10 of 1 Kings 1 says, 'Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he called not!' So Nathan in despair and in grave concern at this sign of rebellion, 'Nathan spake unto Bath-sheba the mother of Solomon saying, Hast thou not heard that Adonijah the son of Haggith doth reign, and David our lord knoweth it not? Now therefore, come let me I pray thee, give thee counsel that thou mayest save thine own life, and the life of thy son Solomon'. You see, because David was alone in his bedchamber bereft of all his powers, they of the nation including Nathan, one of his dear friends, thought that David didn't know what was going on! I think that David probably knew exactly what was going on. David knew with all the knowledge of human nature that was at his disposal after 70 years of life, I think he knew precisely what was happening! but David must have felt this immense frustration at the side of knowledge there was nothing he could do! he lay on his bed and shivered and could do nothing about the rebellion of his son!

Bath-sheba, says the record, verse 15, 'went in unto the king, into the chamber, and the king was very old; and Abishag the Shunammite ministered unto the king.' You can almost feel the gloom of the bedchamber, can you not? b&s. The darkened room, the curtains pulled, the old man shivering upon his bed and Abishag the Shunammite, Bath-sheba bowed, verse 16, 'and did obeisance unto the king, and the king said, What wouldest thou?' and Bath-sheba came in to make her petition. She said in verse 17, 'My lord, thou swarest by Yahweh thy God unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne. Now Adonijah reigneth;

and now, my lord the king, knowest it not. He's slain oxen and fat cattle and sheep in abundance and hath called all the sons of the king, and Abiathar the priest, and Joab, the captain of the host: But Solomon thy servant hath he not called. And thou, my lord, O king, the eyes of all Israel are upon thee, that thou shouldest tell them who shall sit on the throne of my lord the king after him'. She makes her plea on behalf of not only Solomon but herself that their lives might be preserved.

But look what she says, b&s, verse 21, oh, that the Spirit of God must have put these words into the lips of Bath-sheba on this occasion. Verse 21, it was just the right thing for her to say, 'Otherwise, it shall come to pass, when my lord the king shall sleep with his fathers, that I and my son Solomon shall be counted offenders', if you don't do anything, David, my life will be lost. But she didn't say that, she said, 'when my lord the king shall sleep with his fathers'; oh, now, where did that come from? b&s, what thinkest thou? That's the promise to David in 2 Samuel 7, now come and have a look! I think the words must have been given under inspiration to Bath-sheba to say on this occasion, **when my lord the king shall sleep with his fathers**, if you don't do something about this, my life and Solomon's life will be forfeit. So David's mind was transported back to an earlier occasion when these words had come to him in 2 Samuel 7 verse 12, 'And when thy days be fulfilled and thou shalt sleep with thy fathers (so there's the expression of Bath-sheba) I will set up thy seed after thee, which shall proceed out of thy bowels and I will establish his kingdom, and **he shall build** an house for thy name'. Why the very thing that was moving David in the matter of the census of Israel, the things concerning the house of God; this one to come will build that house, and David's mind comes back now to the fullness of the promise; if that king is not set on the throne and not established, then that house will never be built.

You can almost see the thought of that promise, the covenant promise, entering into David's mind, as he laid there still upon the bed, and energizing the king as he thought upon these things.

Verse 22 of 1 Kings 1, why you'd never think what happened! Verse 22 says, 'Lo, while she yet talked with the king, Nathan the prophet also came in; and they told the king and said, behold, Nathan the prophet!' why, the very man who devotes the promise to him! in 2 Samuel 7, now stands before him. Oh yes, I think David's mind had been taken back to the promise of the covenant made to him and of the seed that should arise after he slept with his fathers, who would indeed build a house for God's name. Here I think, was the key to the stirring of David on this occasion!

When Nathan makes his petition, we're told this at the end of the story of that petition that was made, verse 28, Bath-sheba had evidently retired when Nathan had been announced, and so in verse 28 it says, 'king David answered and said, Call me Bath-sheba. And she came into the king's presence, and stood before the king. The king sware, and said, As Yahweh liveth that hath redeemed my soul out of all distress, Even as I sware unto thee by Yahweh Elohim of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day. Then Bath-sheba bowed with her face to the earth, and did

reverence to the king, and said, Let my lord king David live for ever. King David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king. The king said unto them, Take with you the servants of your lord, and cause Solomon my son to ride upon mine own mule (the royal mule, the sign of royal designation) and bring him down to Gihon: and let Zadok the priest and Nathan the prophet anoint him there, king over Israel and blow ye with the trumpet and say ye, God save king Solomon. Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead'. You know, when you read this chapter you get the sense of the recovery of David, can you feel that? a man who lies upon his bed shivering under his clothes, the drawn curtain, absolutely powerless and unable to do anything in the matter of the nation, and in comes Bath-sheba and with that one phrase, lifted by the Spirit out of the promise to David, 'when thou shalt sleep with thy fathers', the mind of David was stirred; and all of a sudden, a king who could do nothing, calls Bath-sheba back in, and calls Nathan in, and starts issuing commands and orders. You can almost see him perking up upon his bed, can you not? as all these things start to come into his mind, and the promise thrills him again, with the certainty of what God said should be upon him!

So verse 39 says, 'Zadok the priest took a horn of oil out of the tabernacle, and anointed Solomon'. Now you might want to take a note in your margins, b&s, for reasons that we'll clarify tomorrow is that when it says here 'anointed Solomon', that that phrase in verse 39 correlates to 1 Chronicles 23 verse 1, this is the **first anointing** of Solomon, there shall be another one later on; but the one in 1 Kings 1 verse 39, answers to 1 Chronicles 23 verse 1, when the record will say, 'It came to pass when David was old and full of days, that he made Solomon his son king', and it's the anointing of this chapter that 1 Chronicles 23 refers to!

So coming to the end of the story, we're told this in verse 47, and you'll remember that they of the rebellion of Adonijah heard the shouts and the noise and the cheering of the anointing of Solomon, and the message came to them saying, 'that they caused Solomon to be king'. And says verse 47, 'Moreover the king's servants came to bless our lord king David, saying, God make the name of Solomon better than thy name and make his throne greater than thy throne. And the king bowed himself upon his bed'. You know, I find that statement again profoundly moving! This is the day that Solomon the beloved son of David was crowned to be king; and David for all the stirrings of his mind, is so weak in body that he cannot be there, he cannot witness the coronation of his son. The best he could do, says the record, the best he could do, was to just nod his approval upon his bed!

Ah, but he was in good company, was he not, b&s, when he gave that nod? because if you come to the book of Genesis and to the 47th chapter, wasn't there another man who nodded in approval upon his bed at the fulfilment of things yet to come? Because it says, does it not? in Genesis 47 at the end of the chapter, verse 29, 'The time drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put I pray thee, thy hand under my thigh, and deal kindly and

truly with me; bury me not, I pray thee, in Egypt. But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their burying place. And he said, I will do as thou hast said. And he said, Swear unto me. And he swore unto him. **And Israel bowed himself upon the bed's head**', and Israel took a charge of his son in the matters of the truth, that the truth would be preserved by his offspring, and he bowed upon the bed's head. That's exactly what David does here in 1 Kings 1 verse 47, and I think he took a charge of Solomon, in just the same way as Israel took a charge of Joseph his son. We're told of that charge (again, we won't turn it up, but in 1 Chronicles 22 verses 6 to 11); David takes a charge of Solomon in the same way, that he will be faithful to the truth, on this occasion when he bowed upon the bed's head.

Now, do you know, b&s, I think David wrote a psalm at this precise moment of time, as he lay upon his bed. A psalm that takes us right into the bedchamber and tells us how David felt at this time of desperate frustration and weakness in his life, just exactly how he felt. I think he wrote it at this very moment of time. Shall we have a look at that then, it's Psalm 70 and 71, written I believe, at the very moment of 1 Kings 1 and the march of Nathan and Bath-sheba into the bedchamber of the old man, who labours to sit up.

Now it's been suggested and I think rightly so, that Psalms 70 and 71 are in fact, a single psalm bound together by certain key phrases and I think it is so. If you notice for example it says this in Psalm 70 verses 1 & 2, 'Make haste, O God, to deliver me; make haste to help me, O Yahweh. Let them be ashamed and confounded that seek after my soul: let them be turned backward and put to confusion, that desire my hurt'. Those words are going to be repeated in Psalm 71 verses 12 and 13, 'O God, be not far from me: O my God, make haste for my help. Let them be confounded and consumed that are adversaries to my soul; let them be covered with reproach and dishonour that seek my hurt', cries the psalmist! Again, the phrase will reoccur at the end of verse 24, 'for they are confounded, for they are brought unto shame, that seek my hurt'. These phrases become the fabric around which this psalm is woven; Psalm 70 verses 1 & 2, Psalm 71 verses 12 & 13, and the last phrase of verse 24, the man who cries to God that those who are against him might be ashamed and confounded and brought to confusion that seek his hurt. Oh yes, I think this is David's prayer on this occasion, and I'll tell you what!

See what the psalm says! Verse 9 of Psalm 71, 'Cast me not off in the time of old age: forsake me not when my strength faileth'. Verse 18, 'Now also when I am old and gray headed, O God, forsake me not'. See that word '**old**' (2204) there in Psalm 71 verse 9 and verse 18, that's the same word used in 1 Kings 1 verse 1, 'and David was old and lay upon his bed', and it's the same word in 1 Chronicles 23 verse 1, 'It came to pass when David was old and full of days, he made Solomon his son king (same word 'old'), oh yes, I think this is the timing of the psalm, you see! a time when he expected to die, when he was desperately weak, when he was deserted and despised, opposed by those who planned his downfall at this very time. Completely aware of the danger to himself as this psalm will indicate in verses 4, 10, 13, 24, oh yes, the king in his bed chamber knew exactly what was going on. He cries out in this psalm to God, because

there was nothing else left for him to do.

Let me show you a couple of interesting things about the spirit of this psalm which I think are consistent with the thinking that David must have had. Do you notice in Psalm 70 verse 4 says, 'Let all those that seek Thee rejoice and be glad in Thee: and let such as love thy salvation say **continually**' (8548), see that word 'continually' Let me say these things continually; now that's the same word in Psalm 71 verse 3, 'Be Thou my strong habitation whereunto I may continually resort; and it's the same word at the end of verse 6 when it says, 'When my praise shall be continually of Thee'; and it's the same word in verse 14 when it says, 'but I will hope continually and will yet praise Thee more and more', you know, b&s, I think that that's the word of an old man; the word 'continually' here means '**to be constant**' you see, it's continual and constant; old men don't like change, they just want the stability of a life that's continually resting in the praise and hope of the Father. Oh, says David, that it might be so, I just want that constant, continual, stable, unchanging spirit of resting in the Father and of His continually being there! Oh yes, that's the word of an old man, don't you think? This one is like unto it, verse 8, 'Let my mouth be filled with thy praise and with thine honour all the day' he says. Again, verse 15, 'My mouth shall show forth thy righteousness and thy salvation all the day; verse 24, 'My tongue shall also talk of thy righteousness all the day! Well, what else could he do lying upon his bed, thinking about his God, but to think all the day upon the things that might praise the Father-he had nothing else to do and nothing else that he could do; but this is a wonderful lesson, I think, in 1 Kings 1, that this man who laid physically powerless, **his mind was alive!** His mind was racing on eternal and precious things. Oh yes, the king is very much alive in his mind, was he not?

Just one final thing in terms of the spirit of this psalm, and I think this is a lovely thought. You know, there are some psalms that talk about the righteousness of David when he was a young man; he talks about God supporting him, and God vindicating him, and God helping him, in his righteousness, in his honour and integrity, 'I walked before God with an upright heart; hold me in thy righteousness', says David in his early years. When he writes this psalm, he never once talks about his righteousness, only God's! do you see it here? Verse 2 of Psalm 71, 'Deliver me in **thy righteousness**; verse 15, 'my mouth shall show forth **thy righteousness**; verse 16, 'I will go in the strength of the Lord God: I will make mention of **thy righteousness**, even of **thine** only'; verse 19, '**Thy righteousness** also, O God, is very high'; verse 24, 'my tongue also shall talk of **thy righteousness** all the day long'. You see, this is the spirit of an older person who has wrestled with sin, and has learned the utter hopelessness of sin's flesh. The all surpassing greatness of Yahweh's honour and Yahweh's righteousness and Yahweh's goodness to save; there's no righteousness of David left that he wants to talk about, just the righteousness of God. Isn't that the focus, b&s, of where godly lives and godly minds should ultimately ascend? just the glory and honour and righteousness of the Father Himself, and not ours! We are supremely unimportant in the overall circumstance of life, apart from our relevance to the purpose of God.

You know, if you read this psalm, it's a marvellous thing! but you'll find that the man who says in verse 9, 'Cast me not off in the time of old age; forsake me not when my strength faileth. For mine enemies speak against me; and they that lay wait for my soul take counsel together'. He's the same man who will say this in verse 14, 'But I will hope continually, and will yet praise Thee more and more. My mouth shall show forth thy righteousness and thy salvation all the day; for I know not the numbers', and it's the same man who says in verse 20, 'Thou, which hast showed me great and sore troubles, shall quicken me again'; and the man who says in verse 22, 'I will also praise Thee with the psaltery, even thy truth, O my God', and say in verse 23, 'my lips shall greatly rejoice'; the same man who comes alive in 1 Kings 1. As this man encourages himself in the promise of God, you'll see the spirit of the king come alive in Psalm 71.

Well, hold Psalm 71 and come back to 1 Kings 1 and let me show you the psalm in the story, just so we might synchronize the two together. Just briefly, one or two points of context, it says this, 1 Kings 1. So remember when it says in verse 1, 'Now king David was old' that's Psalm 71 verse 9 and verse 18. When it says in 1 Kings 1 verse 5, 'then Adonijah the son of Haggith exalted himself, that's really Psalm 70 verse 3 when it says, 'let them be turned back for a reward of their shame that say, Aha, aha', because that was the spirit of Adonijah, 'aha, my opportunity has come to be king'. When it says in 1 Kings 1 verse 15, 'the king was very old in the bedchamber', that's really Psalm 71 verse 7 where David laments, 'I am as a wonder unto many', and they took his illness as a token and portent from God, that he was suffering because of sin.

When 1 Kings 1 verse 19 says, 'that Adonijah and Abiathar and Joab had collaborated together in the matter of the rebellion', that's why that's Psalm 71 verse 4, 'Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man', and they were all there together, you see: Adonijah the wicked man, Abiathar the unrighteous man, and Joab the cruel man, all there in this plot to overthrow the king. When 1 Kings 1 verse 29 says, 'the king swore and said, As Yahweh liveth, that hath redeemed my soul out of all distress', that's Psalm 71 verse 23 when it says, 'my lips shall greatly rejoice when I sing unto Thee; and my soul, which Thou hast redeemed'. Oh yes, I think this psalm is locked into the story of 1 Kings 1, and here by way of exhortation, b&s, is **the power of God's promise to enthuse and invigorate the mind, even when the physical powers are exhausted**. You know, b&s, our minds are forever young, are they not? there are occasions as life progresses that our bodies let us down, but our minds soar free, and David's mind was still alive and passionate about spiritual things. Now let me show you one last connection that pulls this all together wonderfully well!

If you come back to 1 Kings 1 and verse 48, do you notice what David said on this occasion of this coronation of his son? So let's pull together the threads of what we've discovered in our study this morning, and the power of the mind over the body, the triumph of the mind over the body. In 1 Kings 1 verse 48 it says this at the time of the coronation of Solomon, 'And also thus said the king, Blessed be Yahweh Elohim of Israel who hath given one to sit on my throne **this day, mine eyes even seeing it!** Mine eyes even seeing it, now you'd never know where that comes from, would you? I

think that comes from 2 Samuel 7 and the promise made to David; and guess where David's mind was? Bath-sheba has taken him there! Now come and have a look you see, in 2 Samuel 7 the record says this: David says, 'O that God may be blessed who hath given me one to sit upon my throne; **mine eyes even seeing it;**' and this is what the promise to David said, 2 Samuel 7 verse 16, 'Thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever' (oh, but did you see what the promise was?) thy house and thy kingdom, thy throne shall be established for ever **before thee**', in the presence of David. His own eyes would see it was the promise of the great covenant in 2 Samuel 7, your eyes shall see the king that sits upon the throne; 'blessed be God' says David in 1 Kings 1 verse 48, and he saw in the crowning of Solomon, an earnest of the day when he would see the man ascend the throne, in his presence who would fulfil the promise. Of course, David knew the real king and the real throne was yet to come, when Messiah should ascend; that's the real fulfilment, isn't it? of 2 Samuel 7, when Messiah comes. There's only one way, b&s, when Messiah comes to sit upon David's throne, there's only one way that David can see it with his eyes, and that's when he's raised from the dead, which by the way, is the promise of the covenant. In order for it to be done before him, he will have to be raised.

Now come to Psalm 71. Psalm 71? yes, Psalm 71 says that's exactly how David understood this matter, and it's this that must have stirred his mind with the hope of wondrous things yet to come! So in Psalm 71 he will say this in understanding and appreciation of the promise, verse 20, 'Thou which hast showed me great and sore troubles, **shall quicken me again, and shall bring me up again from the depths of the earth.** Thou shalt increase my greatness, and comfort me on every side'. You see, this is David's hope, the hope of the resurrection, the hope of the resurrection that one day he might be there to see with his own eyes, the real King enthroned upon the throne! I can just see, as David's mind reflected on these things, how he was stirred from his bed again by the power of the truth. What a wonderful exhortation to us, b&s, whenever we're afflicted with physical infirmities, to know that the truth can lift us and transport us out of our despair, to think on wondrous things again and to bestir ourselves to the service of God.

So this is what he prayed for! in Psalm 71 verse 18, 'Now also when I am old and gray headed, O God, forsake me not; **until** I have showed thy strength unto this generation and thy power to every one that is to come'. David didn't just pray for his own recovery, b&s, he prayed as a God-centred man prays for his recovery that the truth might be shown; that he might pass the passionate flame of the truth on to the next generation before he died. 'O that Thou would preserve my life until I have shown thy truth to the generation to come', he said. 'Let it be so', cries David from his bedchamber.

Now you know, God remarkably answered that prayer, and he didn't just get up off his bed, b&s, but he was blessed with such tremendous recovery of power, that he went out and accomplished an enormous number of things, in the spirit of how God answered him. So how did that happen? well, that is, God willing, our study tomorrow!