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MID-ATLANTIC BIBLE SCHOOL - 2005

WHEN DAVID WAS OLD AND FULL OF DAYS

Speaker: Bro. Roger Lewis

Study #6: The Counsel of a Father and the Death of a King.

Reading: 1 Chronicles 29:20 to 30  
Psalm 37

Well thank you brother chairman, I might have felt mortally offended by those words, until I realized that there is a third speaker yet to come! I shan't tell brother Matthew, how he might have been introduced!

If you come to 1 Kings 1, we're going to open our story this morning there, at the very end of the chapter in verse 53, 'So king Solomon sent, and they brought him down from the altar. And he came and bowed himself to king Solomon; and Solomon said unto him, Go to thine house'. Now you might not know, b&s, but that last verse of 1 Kings 1 answers to 1 Chronicles 23 verse 1 when it says, 'And when David was old and full of days, he made Solomon his son, king over Israel'. Now in chapter 2 of Kings, 1 Kings 2, we're going to have what we believe to be, the last words of David to his son. In effect, therefore, in between 1 Kings 1 and 1 Kings 2, will lie everything from 1 Chronicles 23 verse 2 right through to 1 Chronicles 29 verse 25. So sandwiched in between 1 Kings 1 and 1 Kings 2 is everything from 1 Chronicles 23 verse 2 to 29 verse 25; and in 1 Chronicles 29 verse 25, it's going to take up again the story of David's death and the 40 years that he reigned over Israel, which is going to answer to 1 Kings 2 verses 10 and 11, that David dies and has reigned over Israel for 40 years. It's for that reason, therefore, that most of our studies this week have focussed on the Chronicles' record which has expanded out, you remember, that last wonderful 12 months of the reign of David, and it's a marvellous thing, is it not, b&s, that not only was his life revived, but we have these psalms that take us into the mind of the old man as he lived through this amazing final 12 months of his life?

So what do we have in 1 Kings 2 therefore? Well, we've got as follows: verses 1 to 4, the passing of the charge; then verses 5 to 9, the counsel of a father; and finally in verses 10 and 11, the death of a king. So this is what he says in 1 Kings 2 verse 1, 'Now the days of David drew nigh that he should die, and he charged Solomon his son'. He had already been close to death, of course, 12 months before, but this time he really felt that the end was coming. He really was dying and he knew that the moment was upon him; and so what we've really got I think, as 1 Kings 2 is going to unfold, b&s, is David's last will and testament. That's what we've got here! we've got these words of

the last personal admonitions and instructions of the dying king, which are going to be passed on, unto his son.

He says in verse 2, 'I go the way of all the earth', of all the earth, of all mankind. It's mentioned in 1 Samuel 17 verse 46, 1 Kings 10 verse 24, and 1 Chronicles 16 verse 23, in Psalm 66 verse 4, it's that destiny of mortality that no man can ever escape from, b&s, and David knew that it was coming upon himself now. So he says to Solomon in verse 2, 'I go the way of all flesh; be thou strong therefore, and show thyself a man', and I don't think he meant show himself a man because his father was about to die, but show thyself a man because of the responsibilities of kingship that were about to come upon the young man. Because you see, Solomon's youth constituted one of the chief difficulties of his ascension to the throne. Josephus tells us in Antiquities, that Solomon was only 14 at this time. Now whether Josephus is right or wrong, I'm not sure, but what we do know is that David himself says of his son in 1 Chronicles 29 verse 1, he says, 'Solomon my son is yet young and tender', and Solomon himself will say in 1 Kings 3 verse 7, 'I am but a little child', so here was an exhortation to Solomon that he might show maturity in taking up the responsibilities of kingship and how best that might be done, once his father had died.

So now David looks at his son and he says this: you see, these are personal instructions now, just to Solomon his son before he dies. He's already bidden farewell to the nation as a whole, the great assembly has been closed, but now he wants to talk to this boy of his, while he's got opportunity, before death comes. This is what he says, verse 3, 'I want you to keep the charge of Yahweh thy God, to walk in His ways, to keep His statutes, and His commandments, and His judgments, and His testimonies, as it is written in the Law of Moses, that thou mayest prosper in all that thou doest and whithersoever thou turnest thyself'. So first of all, he reminds Solomon that there is no other basis for wise leadership other than to govern on the basis of divine principles; you've got to know the books, son! and you'll remember the provision of the Law in Deuteronomy 17 was that every king, every king was meant to write out his own copy of the Law, so that he might understand the principles of kingship and rulership. But I think there's something more than this, it isn't just that he wanted Solomon to understand the book of the Law; I think there was something more profound going on in terms of the instruction of David here. I think this is a reference to the idea of **the solemn transfer of the charge of the truth from the father to the son!**

Now come and have a look at this! In your left hand, if you'd like to get the book of Deuteronomy and chapter 31, but in your right hand come to 1 Chronicles 28 just for a moment. So 1 Chronicles 28 in your right hand and the book of Deuteronomy chapter 31 in your left hand; there's actually a section which we omitted from the story of the speech of David on that day of the great congregation and we're just going to take up those words now, so that we can see this idea of the passing on of the charge. Now in Deuteronomy 31 we've got Moses speaking to Joshua, and this is what he says, verse 7, 'And Moses called unto Joshua and said unto him in the sight of all Israel, Be strong and of a good courage; for thou must go with this people unto the land which Yahweh

hath sworn unto their fathers to give them; and thou shalt cause them to inherit it. And Yahweh, He it is that doth go before thee; He will be with thee, He will not fail thee, neither forsake thee; fear not, neither be dismayed'. And in verse 23 of this chapter in Deuteronomy we're further told these words when it says, 'And he gave Joshua the son of Nun a **charge**', oh, do you see that word? **a charge** (4931), and said, be strong and of a good courage: for thou shalt bring the children of Israel into the land which I swear unto them: and I will be with thee', was the promise of Moses to Joshua. Now have a look at the book of Chronicles, 1 Chronicles 28, so here now are words that we've seen on an earlier occasion in the last speech of David to the congregation of Israel; so he says in 1 Chronicles 28 verse 20, and where do you think these words come from, b&s? 'David said to Solomon his son, Be strong and of good courage, and do it; fear not, nor be dismayed: for Yahweh Elohim even my God, will be with thee; He will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of Yahweh'. We realize then that the words of David to Solomon in 1 Chronicles 28 verse 20, is the very charge that Moses gave to Joshua in Deuteronomy 31 verse 7 and 23, the passing on of the charge.

Now come to 1 Kings 2 in your right hand, but this time in your left hand to the book of Joshua 1. So just as that charge was given by David to Solomon in 1 Chronicles 28 and the language of Deuteronomy, so now look at these words. In Joshua 1 and reading from verse 6, the charge was addressed to Joshua in the following way; 'Be strong and of good courage: for unto this people shalt thou divide for inheritance the land which I swear unto their fathers to give them. Only be thou strong, and very courageous that thou mayest observe to do according to all the Law which Moses my servant commanded thee. Turn not from it to the right hand nor to the left, that thou mayest prosper whithersoever thou goest'. Now have a look at 1 Kings 2 verse 3, and David says to Solomon his son, 'Keep the charge of Yahweh thy God, to walk in His ways, to keep His statutes and His commandments and His judgments and His testimonies, as it is written in the Law of Moses that thou mayest prosper in all that thou doest and whithersoever thou turnest thyself'. We'll find that the language of the charge of David to Solomon in 1 Kings 2, echoes the charge to Joshua again, in the book of Joshua chapter 1.

Now come to the New Testament record, b&s, to the book of Timothy, in fact, to the two epistles of Timothy, the epistles of Paul to Timothy. Now who was Timothy as far as Paul was concerned? and the answer, of course, is that he was his dear son in the faith, his own dear son in the faith, and to that young man will come the same spirit of the charge from his spiritual father, the apostle Paul. So in 1 Timothy 1 we read these words in the 18th verse, 'This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightiest war a good warfare'. This charge I commit unto thee! And again in chapter 6 of 1 Timothy verse 20, right at the end of the first epistle, he's going to say this, 'O Timothy, he says, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called'. So there was a trust that was given unto Timothy as a sacred charge from the apostle Paul, the guardianship of the truth,

passed on from father to son. Again, in 2 Timothy 1 we're going to read this starting in the 6th verse, it says this, 'Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands. For God hath not given us the spirit of fear: (fear not, neither be dismayed) but of power and of love, and of a sound mind', so again, he's exhorted in that matter. Again, in 2 Timothy 1 verse 14, Paul says, 'That good thing which was committed unto thee, keep by the Holy Spirit which dwelleth in us', he says. Again, in 2 Timothy 2 in verses 1 and 2, he says, 'Thou therefore, my son, be strong, be strong in the grace that is in Christ Jesus, and the things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also'; and finally in 2 Timothy 4 verse 1 we're going to be told, 'I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and at His kingdom'.

So coming back to 1 Kings 2, b&s, we realize that what's going on here is the story of what's been happening for successive generations in the truth for many a year now. As David passed on to Solomon the charge of the truth, so Moses had charged onto Joshua that same charge, and so Paul would pass on to Timothy the deposit of the truth that it might be kept. I think there's a tremendous lesson that's going on here, in terms of the last instructions of David the old man, concerning these things. You see, it tells us how important the truth is, and the need for that truth to be faithfully preserved; it implies a solemn duty, a solemn duty on the part of the old, to pass on the charge, and a solemn duty on the part of the young, to accept the charge. It's a link from past to future generations, that we don't just arrive and come into the truth as we please, we come into the truth that's been given to us as a charge! from the generation that went before us! These are solemn words of responsibility and warning, a sense of the passing on of the heritage of the truth! and to all our young people we would say this, b&s, and that's this, that we pass on to them the charge and the deposit and the trust of the truth. We say to them that we're passing it on to their generation from us, **but it is not theirs to change!** The heritage of the truth is not theirs to play fast and loose with; the heritage of the truth is not there so that others may remove the ancient landmarks that have held the brotherhood together down through time. No, we pass the truth on to the next generation that they might receive it as a sacred deposit and to realize that they shall now become, **the guardians of Yahweh's honour in their generation**, just as we were and have been in ours. Each generation shall become responsible, accountable before God, for whether they maintained the charge of the truth. It's a tremendous responsibility and yet a marvellous privilege that we're given this sacred charge, b&s, into our hands from the generation that's gone before, but with this proviso that it is our duty to pass it on to the generation that shall come. It's not ours to change but ours to preserve! and ours to preserve faithfully. If the charge of the truth is ever lost, b&s, it will either be because the sacredness of that charge has not been understood by those passing it on, or the preciousness of the charge has not been understood by those receiving it! We live in a continuum of the generations of the race, b&s, a community of the faithful remnant of the woman's seed down through time, and we're only ever part of that story in the chapter of our own life. Even David for all his greatness, realized that he was but one stage in that journey of the people of God and

he wanted his son to realize that now that charge would lie upon him.

So he says in 1 Kings 2 verse 4, 'Do this my son, that Yahweh may continue His word which He spake concerning me, saying, If thy children take heed to the truth with all their heart and with all their soul, there shall not fail thee (said He) a man on the throne of Israel'. So the continuance of the royal line of David, depended on the faithful walk of every generation of that family, and the continuation of the truth itself depends upon that same principle.

Then David said in verse 5, and we've got these rather interesting words in 1 Kings 2, when he warns Solomon concerning Joab the son of Zeruiah, comments favourably upon Barzillai the Gileadite in verse 7, and warns him again concerning Shimei the Benjamite in verse 8. So he warns Solomon against evil men and also about good men. When you first read these words concerning Joab and Shimei in 1 Kings 2, you think perhaps that David in his old age is moved by the spirit of revenge. A last chance perhaps to get even with Joab and with Shimei! I don't think so, b&s, I don't think that was David's spirit at all! In fact, do you see what he says, 1 Kings 2 verse 5, read carefully what he says concerning Joab; he says, 'Moreover thou knowest also what Joab the son of Zeruiah did to me, and what he did to the two captains of the hosts of Israel, unto Abner the son of Ner, and unto Amasa the son of Jether, whom he slew, and shed the blood of war in peace, and put the blood of war upon his girdle that was about his loins, and in his shoes that were on his feet'. So it was, b&s, because Joab was the man whose sword always found the fifth rib, was it not? and that sword would go into the rib of those who thought that he was a friend and a companion, and the blood literally fell out on the shoes of Joab. But do you see this in verse 5, David never holds Joab accountable for his support in the matter of the rebellion of Adonijah! David never says a word about the rebellion of Adonijah and Joab's part in that matter, and you'll notice that he also doesn't hold Joab accountable for the murder of Absalom, his son. No, the only thing he mentions is the death of Abner and Amasa, two good men in the truth but not David's own family. David is not moved by the spirit of personal revenge on this occasion.

Now I think David was concerned for the matters of the safety and the stability of the kingdom of God, not himself. Those things that might affect the stability of the kingdom were David's concern in these instructions to Solomon; and really as with Joab, verse 5, so very much so with Shimei in verse 8. You see, Shimei had not just cursed David, it wasn't that he just cursed David in any personal capacity, he cursed the LORD's anointed; he did not have that spirit of respect or integrity. In fact, Shimei was so unstable that today he would kiss the king's hand and tomorrow he would incite a rebellion to lop off the king's head. You can't trust him, says David, that sort of man will be a problem! Now David had failed to deal with both of these men, had he not? he failed to deal with Joab because of political weakness at the time and because of moral paralysis, since Joab knew the matter of Bath-sheba. He had not dealt with Shimei because of a wish to not disturb the circumstances of his return to Jerusalem, and also because of the typical magnanimity of David in seeking not to hold grudges but to

forgive. Now you see, b&s, I believe that the death of these men could make very little difference to David personally; it wasn't for himself that he said what he said to Solomon. No, I think he saw what affect they could have on the kingdom. You see, they represented two different types of people, Shimei - fickle, capricious, dangerous, unrighteous; Joab - ruthless, implacable, determined, unspiritual, you see, these are two manifestations of fleshly thinking that would endanger the kingdom and threaten the objectives of building Israel as a holy nation. 'You've got to see this, my son', says David, 'you've got to watch that spirit in the ecclesia of God. It will be dangerous to the objectives of building God's people'.

Whereas, on the other side, verse 7, when it says, 'show kindness unto the sons of Barzillai the Gileadite, and let them be of those that eat at thy table', the reason given is, 'for so they came to me when I fled because of Absalom thy brother', and you see, Barzillai represents those who are supporters of the kingdom, those whose kindness, whose generosity and whose fairness would contribute to the well-being of the kingdom and for that matter, to the encouragement of the king himself that he might govern righteously. You see, when you look at these verses therefore, in 1 Kings 2 from verse 5 all the way down to verse 9, I think we suddenly realize that these are two representative classes of people. He's not just thinking of Joab and Shimei on the one hand and Barzillai on the other, if these are the last words of David, then why is there no mention of Abiathar or Zadok or Benaiah or Nathan or Adonijah or any one of a number of different people in David's life. No they're representative people, they are representative of two different classes, **the seed of the woman and the seed of the serpent** alongside each other, and David's words in this chapter are, I think, indicative of the counsel and instruction that he gives to his son, Solomon, at this time, of which these words in 1 Kings 2 are symbolic and representative of what he was teaching his son.

Now that's interesting because if you come to the book of Proverbs and to the early chapters of the book of Proverbs, do you know that in the first 9 chapters of Proverbs, I think, we probably have the instruction of David. We're told in the book of Proverbs chapter 1, verse 1, in the opening section of the opening chapter it says, 'These are the proverbs of Solomon, the son of David, king of Israel'. If you come to chapter 10 for a moment, because chapter 10 begins the second section of the book of Proverbs, this time it says, 'the proverbs of Solomon'. So if these are the proverbs of Solomon and chapters 1 to 9 are the proverbs of Solomon, then why are they called two different sections, if they're both proverbs of Solomon? and I think, you see, the answer to that is, that the proverbs of the first 9 chapters although they were recorded here by Solomon, they are the proverbs of Solomon **the son of David**, and I think they were actually David's instructions that he gave to Solomon before he died. Oh, it's true enough that Solomon is recounting them here, and they're in the start of the book of Proverbs, but I think Solomon got these ones from his father, and I'll tell you why I believe that, because if you come to Proverbs 4 we're told so in Proverbs 4 verse 1, I think this was the instruction of David to Solomon, at the end of his life, after the manner of 1 Kings 2.

In Proverbs 4 verse 1 it says, 'Hear, ye children, the instruction of a father, and attend to know understanding. For I give you good doctrine, forsake ye not my law. **For**, for says Solomon, I was my father's son, tender and only beloved in the sight of my mother. **He taught me also, and said unto me**, Let thine heart retain my words: keep my commandments, and live'. In the margin of verse 4 against the words 'he taught me also', you'll find that it cross references to 1 Chronicles 28 verse 9 and the words to Solomon at the great assembly given to him by his father David. When it says in Proverbs 4 verse 3, 'For I was my father's son, **tender**', that's the very word that David has used in 1 Chronicles 29 verse 1, 'For Solomon my son is yet tender', young and tender. Oh yes, I think these are the words that Solomon had got from his father. These first 9 chapters of the book of Proverbs, and I think he got them and the very end of David's life, just before David died. What is symbolically represented to us in 1 Kings 2, is the last instructions of David concerning two different types of people in the kingdom to be aware of, I think, that was encapsulated in the instructions of 1 Kings 2 verses 1 to 9, David's private instructions to his son.

Now that's interesting, b&s, because you know, I think at this very moment of time, he wrote a psalm; now you'd never have guessed that would you? Now let me show you the psalm, but hold the book of Proverbs, in fact, come back to Proverbs 2 in your right hand, and come to the 37th Psalm. You see, I think this is when this psalm was written, I think it belongs to 1 Kings 2, David's last instructions to his son. So let's synchronize the psalm and the proverbs of David to his son. In Proverbs 2 and verse 8, the proverb says, 'He keepeth the paths of judgment, and preserveth the way of His saints', but that's Psalm 37 verse 28 which says, 'For Yahweh loveth judgment and forsaketh not His saints; they are preserved forever'; and in Proverbs 2 verse 21 it says, 'For the upright shall dwell in the land, and the perfect shall remain with it', but that's Psalm 37 verse 29, 'The righteous shall inherit the land, and dwell therein for ever'. In Proverbs 2 verse 22, it says, 'the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it', but that's Psalm 37 verse 38, 'but the transgressors shall be destroyed together and the end of the wicked shall be cut off.

In Proverbs 3 verse 5, the proverb says, 'Trust in Yahweh with all thine heart, and lean not unto thine own understanding', but that's Psalm 37 verse 3, 'Trust in Yahweh and do good' and again in verse 5, 'Trust in Him and He shall bring it to pass'. Proverbs 3 verse 23 it says, 'Then shalt thou walk in thy way safely, and thy foot shall not stumble', but that's Psalm 37 verse 24, 'Although he fall, he shall not be utterly cast down, for Yahweh upholdeth him', and again, verse 31, 'The law of his God is in his heart; none of his steps shall slide'. In Proverbs 3 verse 31 it says, 'Envy thee not the oppressor and choose none of his ways', but that's Psalm 37 verse 1, 'Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity'. And in Proverbs 3 and verse 33 it says, 'the curse of Yahweh is in the house of the wicked, but He blesseth the habitation of the just', but that's Psalm 37 verse 22, 'For such as be blessed of Him shall inherit the earth, and they that be cursed of Him shall be cut off'. Yes, I think this psalm was written at this moment of time and constitutes the last instructions of David

personally to his son.

In fact, come and have a look at Psalm 37 then, and let's see a couple of points of contact that suggest that this might be so. So when do you think Psalm 37 was written? Well, we're told in the psalm, it says in verse 25, 'I have been young and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread'. That word '**old**' (2204) in verse 25, is the same word in 1 Kings 1 verse 1, when it says, 'David was old and he gat him no heat', and it's the same word in 1 Chronicles 23 verse 1 which says, 'when David was **old** and full of days, he made Solomon his son king'; and now I'm old, says Psalm 37 verse 25, yes, I think it's written at this time in David's life. You know, there's something uniquely special about Psalm 37 and that's this, have you ever noticed this before, b&s? Psalm 37 **is not a psalm of praise**, and Psalm 37 is **not a psalm of petition**, so if it's neither a psalm of praise nor a psalm of petition, then what is it a psalm of? The answer is, it's a **psalm of proverbs**. A psalm of proverbs, written in David's old age and I think they were written for an individual because do you see what the record says? Psalm 37 verse 1, 'Fret not **thyself** because of evil doers, neither be **thou** envious against the workers of iniquity for they shall soon be cut down like the grass, and wither as does the green herb. You trust in Yahweh and do good, and so shalt **thou** dwell in the land and verily thou shalt be fed. 'Delight **thyself** in Yahweh and He shall give thee the desires of thy heart'; commit thy way unto Yahweh and truth in Him and He shall bring it to pass. These are the individual counsels of instruction, and I think the individual was Solomon himself, and that these are the proverbs that David wrote especially for his son to give him counsel.

The psalm, b&s, is an admission that even in the best of times, the seed of woman must struggle to maintain the principles of the truth, amidst the seed, or amidst the influence of the seed of the serpent. The righteous are set among the wicked and must cope with all the trials that that brings upon us in the circumstance of life. You know, I think at the end of the days, what the psalm shows us is the clarity of old age; David says in effect, this to his son: 'My son, he says, I want you to know this above all things, you must know this, at the last, says David, there are only two seeds - there are only two ways - there are only two classes! There are Joab's and Shimei's and there are Barzillai's and you must understand how to guide the kingdom in the knowledge of those two different classes'. Do you know that those are the two key words in Psalm 37? b&s, the word **wicked** in verse 10, 12, 14, 16, 17 all the way through the word 'wicked' is used 13 times, 'rasha' (7563) the Hebrew 'the wicked one'. The opposite to that is the word 'tsaddiyq', tsaddiyq' (6662) the **righteous one** used 9 times in this psalm; the righteous versus the wicked, that's the whole theme of this psalm. Not only the righteous versus the wicked but what David wants his son to know is not just that there are two classes, not that there are two ways but he says to his son, '**there are two ends to those two classes!** and you need to understand the enormous difference between the two!'

Well, here are the two ends, b&s, which you can see in the text here! Psalm 37 verse 9, 'For evildoers, says the record, **shall be cut off**'; verse 22, 'For such as be blessed of

Him shall inherit the earth; and they that be cursed of Him shall be **cut off**'. Verse 28 at the end of the verse, 'they are preserved for ever (the saints): but **the seed of the wicked shall be cut off**'; at the end of verse 34, 'the righteous are exalted to inherit the land, but when **the wicked are cut off**, thou shalt see it'; and lastly, in verse 38, '**the end of the wicked shall be cut off**', says David in verse 38. This is the final destiny of the wicked that they shall be cut out of the purpose of God and cut out of the kingdom by God.

But the destiny of the righteous is wonderfully different! So verse 3 of the psalm says, 'Trust in Yahweh, and do thou good; and so shalt thou **dwel in the land**', dwell in the land, and verily thou shalt be fed'; verse 9, 'Evil doers shall be cut off; but those that wait upon Yahweh, **they shall inherit the earth**'; verse 11, 'the meek shall inherit the earth'; verse 18, 'Yahweh knoweth the days of the upright; and **their inheritance shall be for ever**'; verse 22, 'For such as be blessed of Him **shall inherit the earth**'; verse 27, 'Depart from evil and do good; **and dwell for evermore**'; verse 29, 'the righteous **shall inherit the land, and dwell therein for ever**'; and verse 34 says, 'Wait on Yahweh and keep His way, and He shall **exalt thee to inherit the land**'. Yes, the wicked are cut off but the righteous are given eternal inheritance, and in effect, this is the theme and the burden of this psalm of instruction to his son,

David's final advice in this present life is this, that the wicked often appear to prosper with success, but the secret of the truth, and the secret of those in the truth, is to soar in mind, says David, to the final purpose of God, when all issues of life are resolved, and if you can see it to the end, Solomon my son, says David, then the faithful will know the certainty of the end of the wicked, and the confidence of the future of the righteous in the sovereign purpose of God. Don't ever forget that, says David, and govern the kingdom according to that ultimate reality which is to come. But in the meantime, the righteous must be known by their way of life, he says, as they manifest to live righteous lives, to fret not, to trust in God, to do good, to delight in God, to commit His way, to rest in God, to cease from anger, to forsake wrath, to depart from evil, to do good, to wait on Yahweh, to keep His way; oh yes, this psalm will be full of the behaviour of the righteous in the kingdom!' You need to recognize these two classes, says David and govern the kingdom wisely.

Well, what a marvellous thing that God blessed this man with sufficient recovery of strength in these last 12 months to perform such immense and wonderful labours in the service of the truth. How grateful we are, b&s, to have this remarkable record of the last 12 months of an old man who we love so well! and perhaps especially how blessed we are to see, how the power of the mind can triumph over the body. I'm sure, b&s, that as we all gently age towards the kingdom, that becomes a comforting thought, does it not? The power of the mind to triumph over the body and to take us into the very kingdom itself, where David's mind was often wont to roam; oh that we could travel with him in mind to that place! That's what we have in this remarkable story as this veritable cascade of psalms poured out of the mind and into the hands of the man of God. These last precious 12 months that we ....(tape turned).... that in the end Messiah in His time

of greatest crisis, would find that the psalms that applied most of all to Him, in His sufferings on the cross, would be drawn from these last 12 months of David's life. Those psalms, b&s, are God willing, the subject of our exhortation this afternoon.