

# SEED & BREAD

FOR THE SOWER    ISA.55:10    FOR THE EATER  
BRIEF BIBLICAL MESSAGES FROM

THE WORD OF TRUTH MINISTRY

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## KING DAVID'S GLORIOUS FUTURE

Our great God in His Word has seen fit to supply us with an objective record of David's past that begins with his occupation as a young shepherd watching over his father's sheep. It carries us through his forty years as the king of Israel to the time of his death - "**in a good old age, full of days, riches, and honor**" (1 Chron. 29:28).

The Bible also makes a positive declaration as to the present state of David, even though very few "Bible-believers" have been willing to receive the information that is given. They have their own traditions and views as to the present state and place of David, and these must prevail at the expenses of making void the Word of God. Nevertheless, the Bible says:

**Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre (tomb) is with us unto this day . . . For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool.**  
**Acts 2:29-35.**

In view of the plain statements made in this passage, we are standing on the solid rock of God's Word if we believe and declare that David is now dead, that he is in the state of death, and that he has not ascended into the heavens. Furthermore, we can say that if there is no resurrection, then David has no future, and we may as well end our study at this point. **For if the dead rise not, then even those which have fallen asleep in Christ have perished** (1 Cor. 15:16-18). However, since the prophets predict a glorious future for David we can rest assured that the day will come when David will hear the voice of the Son of God, and shall come forth to a resurrection of life and a glorious future which God has declared concerning him. The prophet Jeremiah tells us of this:

**For lo, the days come, saith the LORD, that I will bring again the captivity of My people Israel and Judah, saith the LORD: and I will cause them to return to the land that I gave to their fathers, and they shall possess it . . . And they shall**

**serve the LORD their God, and David their king, whom I will raise up unto them. Jer. 30: 3, 9.**

The truth declared in this passage concerning David is bluntly rejected by most expositors of the dispensational-fundamentalist school. They beg the question here, declaring as fact that which needs to be proven. A.C. Gabelein does this by saying: "They will serve the true David, David's Lord and David's Son, our Lord." Of course they will serve "the LORD their God," but this does not indicate in any manner that the name "David" is a designation of the Lord Jesus. This will become quite clear when we consider the next reference.

It is the prophet Ezekiel who tells us how all this is to come about. This passage is of immense importance concerning the return of Israel, so it will be quoted at length.

**For thus saith the Lord GOD; Behold, I, even I, will both search My sheep and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out My sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the peoples, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will feed my flock, and I will cause them to lie down saith the Lord GOD. . . Therefore will I save My flock, and they shall no more be a prey; and I will judge between cattle and cattle. And I will set up one shepherd over them and he shall feed them, even My servant David; he shall feed them, and He shall be their shepherd. And I the LORD will be their God, and My servant David a prince among them; I the LORD have spoken it. Ezekiel 34:11-15, 22-24.**

The speaker throughout this passage is Yahweh (Jehovah). This can be seen from 34:1, 2, 7,8,9,10,11,15,17,20,24,27,30,31. Each place where LORD or GOD is found printed in capital letters in our English Bibles it represents the Hebrew name YHWH, which is usually translated as Jehovah. Since one of the great fundamental revelations of the Bible is that Jehovah of the Old Testament is the Lord Jesus of the New Testament, the name "David" here cannot be interpreted as meaning the Lord Jesus. The words of verse 24 will not permit any such interpretation: "**And I Jehovah will be their God, and My servant David a prince among them; I Jehovah have spoken it.**"

Since the land promised to Israel will be a principality of heaven in the day that Jesus Christ governs the nations upon the earth, the one who then sits upon the throne of Israel will be called a prince. The ownership of the throne of David has already

passed to the Lord Jesus and is no longer at the disposal of David (1 Kgs. 1 :35 and Luke 1 :32). He can place upon this throne anyone He so desires, and He has already said it will be David:

**And David My servant shall be king over them;** and they all shall have one shepherd: they shall also walk in My judgments and keep my statutes, and do them. And they shall dwell in the land that I have given unto Jacob My servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children forever: **and My servant David shall be their prince forever.** Ezekiel 37:24, 25.

The blessings that will flow out of this divine arrangement are then described:

**And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about My hill a blessing: and I will cause the shower to come down in season: there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the LORD, when I have broken the bands of their yoke, and delivered them out of the hand of those who served themselves of them. And they shall no more be a prey to the nations, neither shall the beasts of the land devour them: but they shall dwell safely, and none shall make them afraid. And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame the nations any more. Thus shall they know that I the LORD their God am with them, and that they, even the house of Israel, are My people saith the Lord GOD.** Ezekiel 34:25-30.

It is the prophet Hosea who declares that the children of Israel shall abide for many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: following this he further declares: **"Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and His goodness in the latter days"** (Hosea 3:4, 5). From all these declarations as to the future kingship of David over Israel we learn that when God governs the nations of the earth the divine arrangement for Israel will be a Shepherd-king ruling from His throne in the heavens (Pslam 103: 19), which is the Lord Jesus Christ. Under this a shepherd-king is ruling upon earth upon the throne of David in Jerusalem. In one of His finest Psalms, David tells us what his future reign will be like - entirely different from his former reign, as an examination of **Psalm 101** will show.

**I will sing of mercy and judgment: unto Thee, O LORD, will I sing.** The word "mercy" here should be "kindness," or even "loving kindness." David sang of this many times in the Psalms, and he sang especially of "judgment" in Psalm 19:9-11.

This will be the vocation of all men when God governs.

**I will behave myself wisely in a perfect way.** Acting circumspectly in a blameless way is something he did not do in the forty years of his past reign in Israel. This he openly confesses in his last words recorded in 2 Samuel 23:5.

**O when wilt Thou come unto me?** This is the language of hope – of hope in a resurrection when he will again be king of Israel.

**I will walk within my house with a perfect heart.** This is a lofty ideal, but David will reach it as the representative on earth of the greater Shepherd-king who rules in the heavens.

**I will set no wicked thing before mine eyes.** In this connection we think of his lust for Bathsheba, then draw the mantle of charity over the whole sordid scene.

**I hate the work of them that turn aside.** In his kingship over Israel, David may have hated the work of apostates but he did very little about it.

**It shall not cleave unto me.** He will not be carried away by those who turn aside.

**A froward (crooked) heart shall depart from me: I will not know a wicked person.** These words refer to his own inward nature. The last part should be, "I will not approve that which is wrong" or "I will not cherish an evil thing."

**Whoso privily slandereth his neighbor, him will I cut off: him that hath an high look and a proud heart will I not suffer.** In this David lays down the principles of his government in regard to any evil that may arise. Evildoers can expect an implacable war against their actions.

**Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me.** He will choose as his confidants and public servants those whose faithfulness to God guarantees their fidelity and reliability.

**He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight.** Since Absalom, Ahithopel, and the sons of Zeruiah were all deceivers and liars, yet they stood round his throne, we know that this cannot be true of the former reign of David. It will be true when he reigns again.

**I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the LORD.** The Hebrew text here clearly reads: "Morning by

morning will I destroy all the lawless of the land." It may not be necessary to destroy even one, but if so it will be done.

This is David's proclamation concerning righteousness and iniquity made before he becomes king of Israel for the second time.

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