

Russell Pollock - David

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And of his weakness in connection with Bathsheba. But with it all we think of David as a type and also as a man after God's own heart. The Abrahamic covenant is a wonderful covenant expression of the divine plan, and we as Bible students have followed the promise to Abraham. Through both the Old and the New Testament, God made promises to Abraham, and we depend upon these promises and know that they will be fulfilled.

And God also made promises to David concerning his seed, concerning his throne, concerning a kingdom, and we know that these also shall be fulfilled. In Matthew the first chapter and the first verse, we read the book of the revelation of Jesus Christ. Christ, the son of David, the son of Abraham. Now this is peculiar.

David is here mentioned before Abraham. This was done intentionally. It was done under divine inspiration. Because the kingly line of David was thus given prominence, some of these promises of David's throne have been obscured and possibly ignored by some. As Bible students, we will not ignore them, for they support the millennial kingdom.

They corroborate the great Abrahamic promise, and they are a strong type of when the kingdom is established.

In our scripture reading we were informed that David's throne, his kingdom, was to continue long after he would be asleep with his father. Many Israelites believed that the kingdom would reach its final triumph through Solomon. But you and I know that this was not to be the case. Solomon and his descendants to Zedekiah represented the typical kingdom of God. But with the overthrow of Zedekiah, the typical kingdom came to an end.

Our scripture reading tells us two things that we should keep in mind.

David was to have a seed, and that seed would build an house, and also the line of David will be the royal line of the kingdom of God. Our text also speaks of a throne. Not a throne made with wood or a throne made with stone, but a throne of sovereign power, a throne with the right to rule that would always belong to David's seed. Now this helps us, it seems to me, for now we know that this right to rule will be retained by one who is of David's seed, of the house of David.

This theme is developed in the Old Testament all the way through the Old Testament. Really, if time permitted, all of the text referring to this seed and this throne are precious to us. But I am only going to read to you now. Isaiah, the ninth chapter and the sixth and seventh verses. For unto us a child is born, unto us a son is given.

And the government shall be upon his shoulders, and his name shall be called Wonderful Counsellor, the mighty God, the everlasting Father, the Prince of Peace, of the increase of his government and peace, there shall be no end upon the throne of David and upon his kingdom, to order it and to establish it with judgment and with justice, from henceforth, even forever, the zeal of the Lord of hosts will perform them. This text becomes very valuable to us because it brings to us an understanding not only of the blessings of the kingdom, but also of the one who is going to bring those blessings, one with whom we are so familiar. Our Lord Jesus Christ is the one who fulfills and will fulfill the terms of this covenant which God made with David. Any doubt of this conclusion is easily dispelled by reading the message of the angel as he spoke to Mary.

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Luke 1:31,32,33 and behold, thou shalt conceive in thy womb and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the highest and the Lord God shall give unto him Jesus the throne of his Father David, and of his kingdom there shall be no end. I am sure that these texts of Scripture warm your heart as they thrill mine. We need look therefore no further than for the truth that the promises to David have been transferred to Jesus to Christ. But now comes the how will our Lord fulfill the covenant?

And also, and really just as importantly, when will he fulfill this commission from God his Heavenly Father? When? How? As Bible students we say with assurance, and I say with full consent among all of us that Christ fulfills this promise during his second advent and by his glorious reign of a thousand years. Every one of us in this auditorium recognize that that is so.

Now, from here on, one of us might think that the thousand years has already started, and another of us might think that it has not yet begun. But both of us believe that we are living in the second advent of our Lord, and that the Lord is present, and during his second presence, the promises that were transferred from David to Christ will be fulfilled. Romans the 12th chapter along this line and the third verse says, Think soberly, according as God hath dealt to every man. The Measure of Faith Individuals differ.

There will always be a difference in understanding of many things. There will always be a difference of spiritual insight. This measure of faith is different indifferent individuals, and you do not need me to tell you that because you know it. The determining element of the measure that we have is faith.

According to this inspire, each one has the right to his opposite opinion, except it be on the fundamentals of salvation. But nevertheless we read again Romans 12:3 think soberly according as God hath dealt with you the measure Faith.

Now here is something that I think is important. There is more than one throne in the experience of our Lord and His reign. I think that is important in the development of this topic. This truth is easily established. I am going to read to you revelation, the third chapter and the 21st.

To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in His throne. Now, how many thrones are referred to in that text of Scripture here? The Father's throne is one, and Christ's throne is another, and we will share Christ's throne according to His Word. During the Gospel age, our Lord has been sitting with the Father in His throne.

We know that because he said so. We know that because the Bible tells us so. He now reigns in the kingdom of the Father as the representative of Jehovah. Under this rule he will dash them to pieces as a potter's vest. But the time will come when he will sit on his own throne, the throne of David, his own throne, the throne of his glory, as it is termed again.

And when he does, we as overcomers will sit with him as joint heirs in his throne.

That brings it very close to you and to me. In Acts the second chapter in the 29th and 30th verses, Peter, God hath sworn with an oath to David. Now remember, God hath sworn with an oath to David that of the fruit of his loins he will raise up Christ to sit on David's throne.

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I trust that speaking backstage doesn't disturb you, and In Matthew the 25th chapter and verses 31 and 32, we when the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations.

This is becoming to me a very interesting study, as it clearestly associates the overcomers, the joint heirs, with sitting with him in the throne of his glory.

The throne of his glory. You can term the throne of David, if you will. You can term it his millennial throne, if you please. It would be correct either way. Fear not, little flock.

It is the Father's good pleasure to give you the kingdom. They shall be priests unto God and Christ, and shall reign with Him a thousand years. If we suffer, we shall also reign with Him. Now we ask ourselves, have these promises yet been fulfilled? And we answer to ourselves, no.

And again we ask ourselves, is Christ even now sitting in the Father's throne? And we answer to ourselves, yes, he is, and then we ask ourselves, is he at the present time reigning over the antitypical throne of David?

Or is this reign of David's throne still future, awaiting the glorification of the church?

And if I were called to answer, I would say, I believe that that is still future. Isaiah, the ninth chapter and the seventh verse, says concerning Christ, that the government shall be upon his shoulders. The symbol of authority in ancient times used to be worn on the shoulder. This right to rule is beautifully pictured in Isaiah the 22nd chapter and the 22nd, and the key of the house of David will I lay upon his shoulder.

And then in Revelation, the third chapter and the seventh verse, we are told that our Lord has the key of David.

The Lord Jesus thus has the right to sit upon the throne of David and to execute sovereign power, and thus he has the key of David, as so speaking specifically stated in the word of God, and his kingdom will be a government of peace and a government of righteousness, as Psalms 45:16, or rather verses 6 and 7 expresses it, thy throne is forever, and forever the scepter of thy kingdom is a right scepter. Thou lovest righteousness and hatest wickedness. Therefore God thy God, hath anointed thee with the oil of gladness above thy fellows.

The line of genealogy between David and Christ was never broken, never lost. But note this, that since the destruction of Jerusalem in AD 70, all genealogies of Israel have been destroyed. The Jewish people today will frankly admit that no one can identify anyone today by genealogy. Anyone today who claims to be the son of David, who claims to be of the tribe of Judah, has no proof and cannot establish his claim. But we have proof.

We can prove that Christ was the direct descendant of David. God preserved and maintained the line of David until after Jesus was born. The postponement from that day until now, in the manifestation of his power in no wise invalidates God's promises to David. After the church is complete, the purpose of God in David's throne will be fulfilled, and will be fulfilled during the thousand year reign of Christ and his church. But the kingdom will not end there, will it?

First Corinthians, the 15th chapter, the 24th and 28th verse says, Then the end, when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule and all authority and power, that God may be all in all.

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And here is something else that interested me in this study.

The New Testament has 59 references to David, and of course it contains many references to the Church. But as far as I know, as far as my studies showed, not one reference concerning David would connect David throne with the Gospel age. But this is not incredible, because David's throne does not fit into the Gospel age. Christ is mentioned as being in the Father's throne. So it is true that he is now reigning, sitting in the Father's throne.

We know that because he says so to him that overcometh, and I grant to sit with me in my throne, even as I also overcame and am sat down with my Father in his throne. But in the near future he will sit in David's throne, as he has been promised the throne of his glory, and with him all the joint heirs. That millennial reign therefore is awaiting that great event that you are awaiting and that I am awaiting the glorification of the Church.

Now, at this point I think I may well consider Acts, the 15th chapter and verses 13 through 17.

This is the speech James made in Jerusalem. Now read it to you. Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for his name, and to this agree the words of the prophet as it is written. After this I will return, and I will build again the tabernacle of David, which is fallen down.

And I will set it up that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who doeth all these things, because known unto God are all his works from the beginning of the world. This is, I think, what we could term a very good Bible student text. But what does it mean? We all know the setting.

The Apostle Paul's ministry to the Gentiles had been bearing fruit. But some of the Jewish brethren who were ruled by tradition, objected to receiving the Gentile convert, unless or until they had been circumcised according to the flesh. Therefore a meeting was called in Jerusalem, and the time came for a summary of that important discussion. Discussion and James, the chairman of the class at Jerusalem, made that summary. Under the power of the Holy Spirit of God, Simeon, that is, Peter, had told of Cornelius and his house that God was no respecter of praise persons.

The Gentiles should be fellow heirs and of the same body and partakers of his promise in Christ by the Gospel. Many of the prophets had spoken of this. They had spoken of the time that Gentiles would be called by his name, that is, a people who would bear his name.

And when this was done, when from both Jew and Gentile A people who would bear his name was prepared and glorified. The text says, after this I will return. Let us not make the mistake of some who, with reference to Acts the third chapter and the 21st verse, think that the very first work of our Lord's presence is to begin restitution. Don't make that application here. To apply this line of reasoning to Acts the 15th chapter and the 16th verse would cause us to conclude that the Lord would not return until after the people for his name had been completely taken out.

And of course that would be a very wrong conclusion. For the Lord is now present and yet the people for His Name is still among us. But after the people for his name, from both Jew and Gentile, is completely glorified. After this he will return in that sense to build again the house of David. He will restore its splendor as the ruling house.

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A glorious recovery will be accomplished by David's Son and David's Lord, and together with the people for his name. David's throne, now re established, will be the seat of blessing for all the families of the earth. After this I will return that the residue of the Jewish people might come and all the Gentiles, as many as seek the Lord will enjoy the blessings of that glorious kingdom. For known unto God are all his works from the beginning of the world. Doesn't that text of Scripture fit in beautifully there?

That's where it was put. Yes. God knew the results of David's throne from the very beginning. It would seem, needless to say, that Christ is not now on the throne of David, bringing blessings spoken of by the holy prophets of old. Rather, he is in the Father's throne, still awaiting the appointed time.

When the disciples asked the Master, wilt thou at this time restore again the kingdom to Israel as they did as recorded in Acts the first chapter and the sixth verse. This was after his resurrection. It really was David's kingdom to which they referred, for they had been promised to sit with him, judging the 12 tribes of Israel. At that time they did not know that the kingdom hope was to be postponed for so long. The vision tariffs and that the whole gospel age would intervene before Jesus, as the anointed would sit upon the throne of his glory.

The twelve thrones represented positions of authority as the disciples participate in the honor of the throne of his glory. Matthew, the 19th chapter, and I think it's the 28th verse. The glory of David's antitypical throne and kingdom. We love to talk about the glory of the coming kingdom. The glory of David's antitypical throne is indicated in so many, many scriptures that I personally find it quite impossible.

And I do not criticize others who find it possible, but I find it quite impossible to equate the millennial reign and its glorious beauty that is spoken of in so many, many places with the inglorious conditions of this present evil world.

Here's another text of Scripture In Isaiah the 55th chapter, in the first three verses we are introduced to the sure mercies of David. That is a wonderful expression. The church has given a special promise, a promise that we shall share with our Lord and Master in dispensing the blessings of the kingdom in the power and the glory of the millennial age. Isaiah 55 I'll only read the third verse. I'm looking at my time here.

Incline your ear and come unto me hear, and your soul shall live and I will make an everlasting covenant with you. Even the sure mercies of David. Then in the New Testament, picking up the thread of this promise, in Acts 13:34 37 we are given the setting again that we are interested in and I am only going to read the 34th verse and as concerning that he raised Christ from the dead, now no more to return to corruption, God said, on this life I will give you he's speaking to the Church. I will give you the sure mercies of David. The sure mercies of David.

What are the sure mercies? These sure mercies are the promises made in the opening scripture reading text, the blessings originally promised to Abraham and the kingdom blessings that will be established through the throne of David, the establishment of of a new heaven and a new earth wherein dwelleth righteousness. If you please. Now our final text takes us to the last chapter of the last book of the Bible and we would expect with a subject that has followed through the word of God so completely that it would continue with us right to the end of the book in Revelation 22:16 I, Jesus, have sent mine angel to testify unto you these things in the I am the root and the offspring of David. That's the important thing to keep in mind.

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I am the root and the offspring of David and the bright and morning star, and what does the next verse say? This is another of these great Bible student and the Spirit and the bride say come, and let him that heareth say, come, and let him that is athirst come and whosoever will let him come and take of the waters of life freely, because I am the root and the offspring of David. Jeremiah 33:15 says in those days, and at that time will I cause the branch of righteousness to grow up unto David.

And he shall execute judgment and righteousness in the land, and so, my brethren, let us thank God for the throne of David. Let us thank God that we can say from our hearts, surely the Lord hath done great things for us. Whereof we are glad, and now to give you a text that I would like you to take home with you.

It's found in Colossians, the third chapter and the fourth verse. It's easy to understand, one would think. When Christ, who is our life, shall appear, when Christ, who is our life shall be manifested, then shall ye also appear with him. Glory, and what a wonderful privilege it will be when Christ, who is our life, shall appear that we also will appear with him in glory.

Thank you very much, Brother Pollack.

Some have inquired as to the location of the donation box. For those of you who haven't noticed, it's in the center of the auditorium. Although there's no formal registration fee this year, as we've had in years past, certainly we do have extended which we will need to meet. Also like to remind the parents that they have a particular responsibility in knowing the whereabouts and the conduct of their children. We want to certainly give a good report at Calvin.

A slight addition to the request that you tell the girls at the front desk your room number and dorm when you're vacating. You're also to leave the key where you're staying. You don't have to bring the key here, but leave the key at the desk in your dorm. All they need here is the information.

Let's stand and join in singing the first and last of 171. 171 our king is marching on I, our gracious and eternal Father who art in heaven, hallowed be Thy name. We bow our heads, we bow our hearts before thee approaching Thy throne. In the name and through the merit of Thine only begotten Son. To offer unto Thee a prayer of gratitude and thanksgiving.

We thank Thee for all that Thou hast done for us. We thank Thee for the gift of Thy Son, and we thank Thee for the realization of the promises that have been invested in Him, and we thank Thee also for Thy word of truth, and for the Holy Spirit that unfolds that word to us.

That we may see the stately steppings of Thy course in the development of the divine plan of the ages. We thank Thee for the privilege of assembling together as a group of Thy people. We thank Thee for the blessings that we have received from this fellowship, and we pray that thou shalt continue to bless us in this way as the days continue of convention. We pray a blessing upon thy kingdom work and upon the part that each one of us individually have of enjoying a part in that work.

And the dear co laborers at the dawn and everywhere. That together we may have our heart knit in the bonds of love and our determination settled in striving to know and do thy will. We pray these blessings in Jesus precious name, Amen.