

WEEK 7 — OUTLINE

Christ Coming Back as the Real David to Restore His Kingdom

Scripture Reading: Amos 9:11-12; Hosea 3:5; Micah 4:1-5; Rev. 3:7

DAY 1 »

I. The prophets spoke of David and Christ as one [Jer. 30:9](#); [Ezek. 34:23-24](#); [37:24-25](#); [Hosea 3:5](#); [Amos 9:11](#):

- A. God's response to David in [2 Samuel 7:12](#) made Christ one with David and with David's seed.
- B. David's house refers to Christ, David's kingdom refers to Christ's kingdom, and David's throne refers to Christ's throne; the kingdom of David is Christ's kingdom, and David and Christ have one throne ([Isa. 9:7](#); [16:5](#); [Luke 1:32](#); [Acts 2:29-31](#)).
- C. "They will serve Jehovah their God and David their King, whom I will raise up for them" ([Jer. 30:9](#)); this refers to Christ, who is the real David and who will be the King in the restoration, that is, the millennium ([Isa. 32:1](#); [Rev. 20:4, 6](#)).
- D. "I will set up over them one Shepherd, My Servant David, and He will feed them; He will feed them, and He will be their Shepherd...And My Servant David will be a Prince among them" ([Ezek. 34:23-24](#)):
 1. The one Shepherd is Christ, who, as the real David, is the real Shepherd of God's flock and the King of God's people [John 10:11](#); [Heb. 13:20](#); [Isa. 9:7](#); [Hosea 3:5](#); [Micah 5:2](#); [Luke 1:32-33](#)).
 2. When the Lord Jesus comes as the Shepherd to care for us, He comes also as the King to govern us; the issue of the Lord's caring for us as our Shepherd is that we obey Him as our King and come under His kingship and throne within us [Ezek. 34:23-24](#); [37:24](#)).
 3. In relation to Israel, the prophecy given in [Ezekiel 34:23-24](#) will be fulfilled in the age of restoration [Micah 4:1-5](#).
- E. "Afterward the children of Israel will return and seek Jehovah their God and David their King, and they will come with fear to Jehovah

and to His goodness in the last days” [Hosea 3:5](#)):

1. “David their King” is Christ in the millennium.
2. *The last days* refers to the age of restoration ([Matt. 19:28](#)).

« DAY 2 »

II. Christ is not only the Root of David ([Rev. 5:5](#)), the seed of David ([Rom. 1:3](#)), and the son of David ([Matt. 1:1](#))—Christ is also the real David ([12:3-4](#)):

- A. In keeping with the principle seen in [Matthew 12](#), that Christ is greater than all the types, greater than all things and persons in the Old Testament that typify Him, Christ is the greater David [vv. 6, 38-42](#).
- B. The Lord’s word in [Matthew 12:3-4](#) implies that He is the real David; David and his followers are a type of Christ and His disciples.
- C. In [Matthew 1:6](#) David is called “the king” because through him, as the conclusion of one age and the beginning of another age, the kingship was brought in; as the real David, the greater David, Christ is such a landmark.

« DAY 3 »

III. “In that day I will raise up / The fallen tabernacle of David, / And I will wall up its breaches / And raise up its ruins / And build it up as it was in the days of old” ([Amos 9:11](#)):

- A. The tabernacle of David is the kingdom and the royal family of David ([v. 11; Acts 15:16-18](#)):
 1. In ancient times the royal family and the kingdom were one; David’s kingdom was David’s royal family.
 2. When Nebuchadnezzar burned Jerusalem and destroyed the temple, that was the fall of the kingdom of David and the royal family of David ([2 Kings 25:1-21](#)).
 3. In [Amos 9:11](#) God came in to promise that one day He would raise up “the fallen tabernacle of David,” that is, restore the fallen kingdom of David; in that day the kingdom of David and the family of David will be restored, and all the nations will be called by the name of Jehovah ([v. 12](#)).
- B. [Amos 9:11-12](#) indicates that Christ will come back to be the real David and will rebuild, restore, the kingdom of His forefather David for the restoration of the entire universe; at that time the kingdom of David will become the kingdom of Christ and of God for eternity [Isa.](#)

[9:7; 16:5](#); [Jer. 30:9](#); [Mark 11:10](#); [Rev. 11:15](#)):

1. This prophecy will be fulfilled in the millennial kingdom, in which all the nations will be called by the name of Jehovah and will belong to God and be God's people [Amos 9:11-12](#); [Matt. 13:41](#); [Mark 11:10](#)).

« DAY 4 & DAY 5 »

2. The millennial kingdom will have a heavenly part and an earthly part ([Matt. 13:41, 43](#); [Mark 11:10](#); [Luke 1:32-33](#); [Acts 1:6](#); [2 Sam. 7:12-13](#)):

- a. The heavenly part of the millennial kingdom will be the kingdom of the Father, where the overcomers will reign with Christ as co-kings ([Matt. 13:43](#); [Rev. 2:26-27](#); [3:21-22](#); [20:4, 6](#)).
- b. The earthly part of the millennial kingdom will be the kingdom of the Son of Man, the kingdom of the Messiah, the tabernacle of David ([Matt. 13:41](#); [Rev. 11:15](#); [2 Sam. 7:13](#); [Amos 9:11](#)):
 - (1) This will be the restored nation of Israel, the kingdom of David, for the saved Jews ([Acts 1:6](#); [Mark 11:10](#); [Luke 1:32-33](#); [2 Sam. 7:12-13](#)).
 - (2) In the restored kingdom of David, Christ as the Son of Man, David's royal descendant, will be the King over the children of Israel ([Amos 9:11](#); [Matt. 1:1](#); [19:28](#); [25:31](#)).

IV. As those who are living in the church as the kingdom of God today, we need to know and experience Christ, the real David, as the One who has the key of David ([Rev. 1:4-6](#); [3:7](#); [Isa. 22:22](#)):

- A. David fought for God, established the kingdom, and prepared everything for the building of the holy temple; as the one who represented God in establishing His kingdom on earth, David had a key—the key of God's dominion [1 Chron. 28:1-8](#); [29:1-9](#)).
- B. The key of David is the key of the kingdom, God's key for ruling the universe ([Isa. 22:22](#); [Rev. 3:7](#)).

« DAY 6 »

- C. The real David is Christ, the One who built the church and established God's kingdom, in which He exercises full authority to represent God ([Matt. 16:18-19](#); [28:18](#); [Gen. 1:26](#)):
 1. In His ascension the resurrected Christ is seated at the right hand

of the Majesty on high as the Leader of the universe, having the authority to rule sovereignly over all things [Acts 2:34-36; 5:31; 10:36; Heb. 1:3, 13](#)).

2. Christ holds the key of David, that which represents God and opens the whole universe for God [Rev. 3:7](#)).
3. As the One who has the key of David, Christ has the authority to open and shut so that He may establish God's kingdom, God's dominion, and build up God's dwelling place, God's temple [\(Matt. 16:18-19\)](#).
4. The ascended Christ has the key of David in order to give the church in Philadelphia, a type of the recovered church, an opened door so that people can enter the recovered church to be transformed into pillars in the temple of God and to be built up as God's city, the New Jerusalem [Rev. 3:7-8, 12](#)).

« WEEK 7 — DAY 1 »

Morning Nourishment

Jer. But they will serve Jehovah their God and David their King,
30:9 whom I will raise up for them.

Hosea Afterward the children of Israel will return and seek Jehovah
3:5 their God and David their King, and they will come with fear to
Jehovah and to His goodness in the last days.

In [2 Samuel 7:12](#) God was actually telling David that instead of building something for God, he needed God to build His Son into him. It is a marvelous fact that eventually David's seed would be called the Son of God ([Rom. 1:3](#)). This indicates the principle of incarnation. Christ is the God-man. As God, He is the Son of God; as man, He is our seed. If the Son of God is not constituted into us, we are nothing. The Son of God must become our seed, yet He remains the Son of God.

In order to work Himself into us, God first became a man through incarnation. As a man He died for us, and then rose up from among the dead and became the life-giving Spirit [1 Cor. 15:45b](#)). This life-giving Spirit is our Savior, who redeemed us on the cross and who is now saving us in our spirit. He is our Redeemer, Savior, life, and seed. As such a One, He is now being built, constituted, into us, making us a part of Him, even as He has made Himself a part of us. (*Life-study of 1 & 2 Samuel*, pp. 154-155)

Today's Reading

If we read [2 Samuel 7](#) under God's enlightening, we will see that the seed of David is Christ. According to [verse 7](#) God will establish David's kingdom, which refers to Christ's kingdom. This means that the kingdom of David is Christ's kingdom. The prophets spoke of David and Christ as one. In [Hosea 3:5](#)

and [Amos 9:11](#) the coming of King David refers to Christ's coming.

In [2 Samuel 7:16](#) God said to David, "Your house and your kingdom will be made sure forever before you; your throne will be established forever." Here "your kingdom" refers to Christ's kingdom, and "your throne" refers to Christ's throne. In the Bible David and Christ have one throne. Christ is the real David ([Matt. 12:3-6](#)). Eventually, Christ and we become one, for in a very real sense Christ has become us. He is the Head and we are the Body, and the Head and the Body are one. (*Life-study of 1 & 2 Samuel*, pp. 155-156)

[In [Jeremiah 30:9](#) *David their King* refers] to Christ, who is the real David (see note 16¹ in [2 Sam. 7](#)) and who will be the King in the restoration, that is, the millennium ([Isa. 32:1](#); [Rev. 20:4, 6](#)). David was a type of Christ as the King. ([Jer. 30:9](#), footnote 1)

When the Lord Jesus comes as the Shepherd to care for us, He comes also as the King to govern us. The issue of the Lord's caring for us as our Shepherd is that we obey Him as our King and come under His kingship and His throne within us. ([Ezek. 34:24](#), footnote 1)

Later, as [Hosea 3:5](#) reveals, the children of Israel will return and seek Jehovah and David their king (Christ in the millennium—[Rev. 20:4, 6](#)), and they will come with fear to Jehovah and to His goodness in the latter days (in the restoration age—[Matt. 19:28](#)). What Hosea did in obedience to God's command regarding Gomer was a confirmation of what God promised to do regarding Israel. God told Hosea to love Gomer again as a symbol of His intention to love Israel again. Today Israel is a Gomer, but the day is coming when God will restore her to Himself. This restoration will be the result of the manifestation of Christ. Once again I would emphasize the fact that in the prophetic books four things are covered repeatedly: God's chastisement on the Jews, God's punishment upon the nations, the manifestation of Christ, and the restoration. God's chastisement and punishment will issue in the manifestation of Christ, and the manifestation of Christ will bring in the age of restoration, the millennial kingdom, which ushers the old and ruined universe into the new heaven and new earth with the New Jerusalem. If we see these four things, we will see what a hope we have in Christ. (*Life-study of Hosea*, p. 23)

Further Reading: *Life-study of 1 & 2 Samuel*, msg. 23; *Life-study of Hosea*, msgs. 3-4

« WEEK 7 — DAY 2 »

Morning Nourishment

Matt. But He said to them, Have you not read what David did when
12:3-4 he became hungry, and those who were with him; how he entered into the house of God, and they ate the bread of the Presence, which was not lawful for him to eat, nor for those who were with him, except for the priests only?

1:6 And Jesse begot David the king....

Christ is not only the Root of David ([Rev. 5:5](#)), the seed of David ([Rom. 1:3](#)), and the Son of David ([Matt. 1:1](#)); He is also the real David. In keeping with the principle seen in [Matthew 12](#), that Christ is greater than all the types, greater than all things and persons in the Old Testament that typify Him, Christ is the greater David. (*The Conclusion of the New Testament*, p. 469)

Today's Reading

When the Pharisees criticized the Lord's disciples for picking ears of grain on the Sabbath, He said, "Have you not read what David did when he became hungry, and those who were with him; how he entered into the house of God, and they ate the bread of the Presence, which was not lawful for him to eat, nor for those who were with him, except for the priests only?" [Matt. 12:3-4](#)). The Lord's word implies that He is the real David. In ancient times David and his followers, when rejected, entered into the house of God and ate the bread of the Presence, seemingly breaking the Levitical law. The real David and His followers were also rejected and took action to eat, seemingly against the sabbatical regulation. This indicates that King David was a type of Christ, the real David. David had followers, and Christ, the real David, also had disciples as His followers. King David, God's anointed [1 Sam. 16:13](#)), and his followers were rejected by the people, and the real David, God's Anointed [Heb. 1:9](#)), and

His followers were rejected also. Just as David and his followers were hungry, so Christ and His disciples also were hungry. Furthermore, neither David and his followers nor Christ and His followers had anything to eat, but there was the place where there was something to eat. For David it was the house of God, and for Christ it was the grainfields. All this implies that David and his followers were a type, a prefigure, of Christ and His disciples.

The Lord's word in [Matthew 12:3 and 4](#) also implies the dispensational change from the priesthood to the kingship. The coming of David changed the dispensation from the age of the priests to the age of the kings, in which the kings were above the priests. By the coming of Christ the dispensation was also changed, this time from the age of the law to the age of grace, in which Christ is above all. In [Matthew 1:6](#) David is called "the king" because through him the kingdom with the kingship was brought in. He was the landmark of two ages, the conclusion of one age and the beginning of another age. As the real David, the greater David, Christ is such a One. As typified by David, Christ is the fighting King, who has won the victory over all enemies, who has gained the land, and who has prepared all the materials for building up the church as the temple of God. (*The Conclusion of the New Testament*, pp. 469-470)

In the age of the priests, the leader of the people should listen to the priest ([Num. 27:21-22](#)). But in the age of the kings, the priest should submit to the king ([1 Sam. 2:35-36](#)). Hence, what King David did with his followers was not illegal....Whatever [Christ] did was right. The matter of keeping the Sabbath belonged to the old dispensation of the law. But in the age of grace Christ has the final word. It is not a matter of the law, but of Christ. Therefore, the Lord seemed to be saying to the Pharisees, "You shouldn't condemn Me or My disciples. It is no longer the law that gives the final word, but I, the Christ, I give you the final word. I am the real King, the real David. I am also the Christ who has brought in the dispensation of grace. Thus, whatever I say or do is the final decision." Supposedly the Pharisees knew the Bible, but here they clearly lost the case. How strong was the Lord's defense! *Life-study of Matthew*, p. 397)

Further Reading: The Conclusion of the New Testament, msg. 44; *Life-study of Matthew*, msg. 32

« WEEK 7 — DAY 3 »

Morning Nourishment

Amos In that day I will raise up the fallen tabernacle of David, and I 9:11-12 will wall up its breaches and raise up its ruins and build it up as *it was* in the days of old; that they may possess the remnant of Edom and all the nations which are called by My name, declares Jehovah who does this.

This portion of Amos [9:11-12] is quoted by James in [Acts 15](#), when the apostles and the elders were gathered together to solve the problem of circumcision.

The tabernacle of David is the kingdom and the royal family of David. In ancient times it was hard to separate the royal family from the kingdom. Actually these two things are one. David's kingdom was David's royal family. That kingdom, that royal family, fell when Nebuchadnezzar came to capture the nation of Israel, devastate the land, burn the city, destroy the temple, and carry off the king. That was the fall of the kingdom of David and the royal family of David. However, in Amos God came in to promise that some day He would come back to restore the fallen kingdom of David. In that day the kingdom of David and the family of David will be restored, and all the nations will be called by the name of Jehovah. *Life-study of Amos*, p. 18)

Today's Reading

This prophecy in Amos [9:11-12] indicates that one day Christ will come back to be the real David. When Christ comes back, in His last appearing He will be the real David to restore His kingdom and His royal family. That will be the millennial kingdom, in which all the nations will be called by the name of Jehovah, that is, all the nations will belong to God. It was based on this that in [Acts 15](#) James told the Jewish believers not to be bothered by Peter's and

Paul's going to the Gentiles, because in the restoration all the Gentiles will belong to God, just like the Jews.

Christ will come and restore the fallen kingdom of David to set up His kingdom for the restoration of the entire universe. At that time all the nations will become God's people. This is a great item in Amos's prophecy. *Life-study of Amos*, p. 18)

The kingdom of God was only drawing near during the time when John the Baptist and the Lord Jesus were preaching ([Matt. 3:2; 4:17](#); [Luke 10:9](#)).

Although the descending of the Holy Spirit brought in the reality of the kingdom of God on the day of Pentecost and the church was established [Matt. 16:18-19](#)), the manifestation of the kingdom of God was yet to come.

Therefore, the Lord was resurrected from the dead and ascended to the heavens to receive the kingdom [Luke 19:12](#)). At the end of the church age, the Lord will receive the kingdom from God [Dan. 7:13-14](#)) and will come back with the kingdom of God [Luke 19:15](#)). That will occur after the great tribulation when the kingdom of the world will become the kingdom of our Lord and of His Christ ([Rev. 11:15; 12:10](#)). This will also be the manifestation of the kingdom of God, as unveiled by the Lord on the Mount of Olives in [Matthew 24 and 25](#).

This manifested kingdom of God is the millennial kingdom in the coming age, comprising the heavenly and earthly parts....The heavenly part of the millennial kingdom in the coming age, which will be the manifestation of the kingdom of the heavens within the kingdom of God, is called the kingdom of the Father in [Matthew 13:43](#). All the perfected and overcoming saints of the Old and the New Testaments will be priests of God and of Christ, and will be co-kings with Christ for a thousand years ([Rev. 20:4, 6](#)) to reign over the nations, the people in the earthly part of the millennial kingdom [Rev. 2:26-27](#)). [Daniel 12:2-3](#) tells us that after being raised up from among the dead, the wise shall shine as the brightness of the firmament, and they that turn many to righteousness shall shine as the stars. This word resembles that in [Matthew 13:43](#), which says that the righteous shall shine forth as the sun in the kingdom of their Father. What is mentioned in Daniel refers also to the heavenly part of the millennial kingdom. (*Truth Lessons—Level One*, vol. 2, pp. 164-165)

Further Reading: *Life-study of Amos*, msg. 3; *Truth Lessons—Level One*, vol. 2, lsn. 23; *Life-study of Jeremiah*, msg. 20

« WEEK 7 — DAY 4 »

Morning Nourishment

Matt. Then the righteous will shine forth like the sun in the kingdom
13:43 of their Father....

25:31 But when the Son of Man comes in His glory and all the angels with Him, at that time He will sit on the throne of His glory.

In the millennial kingdom there will be three peoples. The first are the overcoming saints, including the overcoming saints of both the Old Testament and the New Testament. These overcoming saints will be co-kings of Christ. Christ is the highest King, and we shall be His sub-kings. Therefore, the upper section is the royal portion of the millennium. (*Life-study of Revelation*, p. 648)

Today's Reading

The second group, found in the lower section, is the preserved and proper Jews, who will be saved at the time of the Lord's coming back. According to [Zechariah 12:10-14](#), these Jews will look on Him whom they have pierced, and then they will repent. These are the Jews who will be the third part who will pass through fire and be refined ([Zech. 13:9](#)). These saved Jews will enter into the millennium as priests and will teach the nations to seek God and to know Him. [Isaiah 2:2-3](#) will be fulfilled at that time. [Verse 3](#) says, “ And many peoples will come and say, / Come and let us go up to the mountain of Jehovah, / To the house of the God of Jacob, / That He may instruct us in His ways, / And that we may walk in His paths. / For from Zion will go forth instruction, / And the word of Jehovah from Jerusalem.” The nations will learn of God through the instruction of the Jews, who will be priests. [Isaiah 61:6](#) clearly says, “But you will be called the priests of Jehovah; / People will speak of you as the ministers of our God.” This word will also be fulfilled during the millennium, when the nations will recognize the Jews as God’s priests.

[Zechariah 8:23](#) says, “...In those days, from all the languages of the nations, ten men will take hold, indeed, they will take hold of the skirt of a Jewish man, saying, Let us go with you, for we have heard that God is with you.” This verse indicates that every Jew will be precious. At that time the number of the saved Jews will be so small that ten people out of one nation will take hold of a Jew and say, “Help us to know God. We want to be taught by you because we have heard that God has blessed you. We want to share your blessing. Tell us about God and teach us how to worship Him.” In those days the Jews will be warmly welcomed.

The third group of people in the millennial kingdom will be the “sheep” of [Matthew 25](#). We have seen that these “sheep” will be transferred into the millennial kingdom to become the citizens there. In the lower section of the millennium, called the kingdom of the Son of Man, Jesus as the seed of David will be King over the Jews and, through the Jews, over all the nations. He will be on the throne of David to be the King over all nations through the Jews. This is the kingdom of the Son of Man and the kingdom of the Messiah; it is also the tabernacle of David spoken of in [Acts 15:16](#). The tabernacle of David has fallen. But when the millennium comes, Christ will again erect the tabernacle of David. The tabernacle of David is the kingdom of David. In [2 Samuel 7](#) God promised to establish David’s kingdom forever [v. 16](#)). This everlasting kingdom will be the lower part of the millennium, the kingdom of the Son of Man and of the Messiah. The kingly overcomers will be in the upper part of the millennium, and the priestly Jews and the citizens will be in the lower part.

It is a great help to be clear about these matters. If you understand them, then as you read the Bible, you will know which verses refer to the upper part and which verses to the lower part. You will know which verses refer to the kings, which to the priests, and which to the nations. *Life-study of Revelation*, pp. 648-650)

In the earthly part is the restored kingdom of David, where Christ as the Son of Man, David’s royal descendant, will be the King over the children of Israel. (*The Basic Revelation in the Holy Scriptures*, p. 96)

Further Reading: *Life-study of Revelation*, msg. 56; *The Conclusion of the New Testament*, msg. 427

« WEEK 7 — DAY 5 »

Morning Nourishment

- Isa.** And I will set the key of the house of David upon his
22:22 shoulder—when he opens, no one will shut; when he shuts, no
one will open.
- Rev.** ...These things says the Holy One, the true One, the One who
3:7 has the key of David, the One who opens and no one will shut,
and shuts and no one opens.
- 1:6** And made us a kingdom, priests to His God and Father...

The kingdom of a thousand years is different from the New Testament church. There are no Old Testament saints in the church age, but in the kingdom of a thousand years, the overcoming Old Testament saints are present with the overcoming New Testament saints. The kingdom of a thousand years includes Old Testament saints such as Abraham, Noah, Moses, David, and Elijah. These were some of the ones who were overcoming in the Old Testament times. *The Apostles' Teaching*, p. 127)

Today's Reading

Just before the Lord was transfigured on the mount, He told His disciples, “There are some of those standing here who shall by no means taste death until they see the Son of Man coming in His kingdom” **Matt. 16:28**). This was fulfilled by the Lord’s transfiguration on the mountain **17:1-3**), which was His “coming in His kingdom.” It was seen by His three disciples, Peter, James, and John. Furthermore, Moses and Elijah were there conversing with the Lord. His transfiguration there prefigured the coming kingdom. Moses and Elijah represent the Old Testament overcomers who will be in the manifestation of the kingdom, whereas Peter, James, and John represent the New Testament overcomers. The ones selected to reign as kings in the kingdom of a thousand years will be the overcomers, the perfected ones....In the church age, God works

Himself into man....The coming kingdom age will be the result of God's work in the church age. (*The Apostles' Teaching*, pp. 127-128)

The all-inclusive Christ, as typified by Eliakim [in [Isaiah 22](#)], is also the One upon whose shoulder the key of (the treasury of) the house of God (typified by the house of David for the building up of the kingdom of God) is set [Isa. 22:22](#); [Rev. 3:7](#)). The house of David was for the establishment of the kingdom of David, and the house of God is for the establishment of the kingdom of God. [Second Samuel 7:16](#) indicates that David's house was for his kingdom. Today God's house is for God's kingdom. The church is God's house [1 Tim. 3:15](#)), and the church is also the kingdom of God [Matt. 16:18-19](#); [Rom. 14:17](#)). The kingdom of God is not that evident today because the house of God has not been strongly and adequately built up. When the church as the house of God is adequately built up, the church is manifested as the kingdom of God.

Christ today holds the key of this house, this kingdom [Isaiah 22:22](#) says that Jehovah would set the key of the house of David upon Eliakim's shoulder. It does not say that Eliakim holds the key but that the key is set upon his shoulder. This expression indicates that this key is a great key. A small key is merely held by someone; it is not put upon his shoulder. The key that God has put on the shoulder of Christ is a great one. Such a big key indicates that the door which it opens is big and thick. Such a door would be a stronghold to protect and keep the treasures of the house of God.

The key is for the keeping of the treasures of the house of God. The treasures today in the house of God are all the riches of Christ. *Life-study of Isaiah*, pp. 292-293)

The fulfillment of this prophecy [in [Isaiah 22:22](#)] is confirmed in [Revelation 3:7](#), because the Lord calls Himself "the Holy One, the true One, the One who has the key of David, the One who opens and no one will shut, and shuts and no one opens." David fought for God, established the kingdom, and prepared everything for the building of the holy temple. Christ the King-Savior is the real David ([Matt. 12:3](#)). (*Truth Lessons—Level Four*, vol. 1, p. 110)

Further Reading: *The Apostles' Teaching*, ch. 11; *Life-study of Isaiah*, msg. 42; *Crucial Truths in the Holy Scriptures*, vol. 6, ch. 60

« WEEK 7 — DAY 6 »

Morning Nourishment

Matt. And Jesus came and spoke to them, saying, All authority has
28:18 been given to Me in heaven and on earth.

Rev. He who overcomes, him I will make a pillar in the temple of My
3:12 God, and he shall by no means go out anymore, and I will write
upon him the name of My God and the name of the city of My
God, the New Jerusalem, which descends out of heaven from
My God, and My new name.

According to [Genesis 1](#), when God created man, He gave him dominion over all creatures. This indicates that in God's intention man is to be the power representing God on earth. Due to the fall, however, man lost this power and has never fully recovered it. The key held by David is the key of God's dominion. (*The Conclusion of the New Testament*, p. 413)

Today's Reading

God's dominion includes the entire universe, especially mankind. This dominion has a key that is possessed by the person [David] who fought the battle for the kingdom and who made preparations for the building of the temple....David represented God in establishing God's kingdom on earth. Hence, he had the key of God's dominion in the universe. David, however, was just a type, not the reality. The real David is Christ, the greater David. He is the One who built God's temple, the church, and established God's kingdom. Therefore, in the church today, which is both a house and a kingdom, we have God's expression and representation. As the greater David, Christ has built up the house of God, the real temple, and He has set up the kingdom of God, the dominion in which He exercises full authority to represent God. Therefore, he holds the key of David..., [which] is something representing God to open the whole universe for God. This is the key of David held by Christ. The fact that

Christ has the key of David signifies that Christ is the center of God's economy. He is the One who expresses God and represents Him, the One who holds the key to open everything in God's dominion....Because the universal key, the key of God's economy, is in His hand, He opens and shuts. *The Conclusion of the New Testament*, p. 413)

As the One who has the key of David and who opens and no one will shut, the Lord has given the recovered church an opened door, which no one can shut. Since the recovery of the proper church life began, in the early part of the nineteenth century, until now, a door has always been opened wide to the Lord's recovery....In spite of much opposition, today the door is open worldwide. The key is in the hand of the Head of the church; it is not in the hand of the opposers. ([Rev. 3:8](#), footnote 1)

The doors are increasingly open to the recovery, and the key is in His hand....Although many opposers rose up against His recovery and tried their best to shut the door, Christ nevertheless is the One who has the key of David. What He opens no one will shut, and what He shuts no one will open. Today we should praise the Lord for the door open worldwide. *The Conclusion of the New Testament*, p. 4203)

The resurrected Christ in His ascension is seated at the right hand of the Majesty on high ([Matt. 22:44](#); [Mark 12:36](#); [Luke 20:42-43](#); [Acts 2:34-35](#); [Heb. 1:13](#)), as the Leader of the universe ([Acts 2:36](#); [5:31](#); [10:36](#)), having the authority to rule sovereignly over all things. Therefore, the key of David is the key of the kingdom, God's key for ruling the universe. Christ holds the key of David; He has authority to open and shut in order to establish God's kingdom, God's dominion, and to build up God's dwelling, God's temple.

According to [Revelation 3](#) the ascended Christ has the key of David in order to give the church in Philadelphia, a type of the recovered church, an opened door so that people can enter the recovered church to be transformed into pillars in the temple of God and to be built up as God's city, the New Jerusalem [vv. 7-8, 12](#)). (*Truth Lessons—Level Four*, vol. 1, p. 110)

Further Reading: *The Conclusion of the New Testament*, msgs. 39, 412; *Truth Lessons—Level Four*, vol. 1, lsn. 10

[«](#) WEEK 7 — HYMN

Hymns, #1275

- 1 Glorious things to thee are spoken,
Philadelphia, church of love.
These things saith the One who's holy,
 He who's real speaks from above;
He that has the key of David,
 Who the kingdom's entrance won,
“I will open, no man shutteth”—
 He has spoken; it is done.
- 2 Hallelujah, Philadelphia,
 Thine are works that please the Lord.
Strength thou hast, though just a little
 And hast kept His living Word.
Thou His holy name denied not,
 But confessed it here below—
Lo, a door is set before thee,
 Through which none but thee can go.
- 3 Thou, beloved Philadelphia,
 Dost His Word of patience keep.
From the hour of trial He'll save thee,
 Which o'er all the world shall sweep.
Troublers too shall know He loves thee;
 They to thee must then bow down.
“Hold thou fast, for I come quickly,
 That no man may take thy crown.”
- 4 Hallelujah, overcomers,
 “In the temple of My God,
I will build them in as pillars,
 Nevermore to go abroad.”
God's own name is written on them
 And the new name of the Lord.
With the triune God they're blended;
 They're the city of our God.
- 5 Hallelujah, out of heaven,
 Comes the New Jerusalem:
Gates of pearl and walls of jasper,
 Mingled with each precious gem.
Philadelphia, Philadelphia,
 Has become His Bride so dear.
Now the Spirit in the churches
 Speaks to all who have an ear.