
Week Seven

David Typifying Christ, the Real David— the King of the Coming Kingdom of God

Hymns:

Scripture Reading: 1 Sam. 21:1-6; 2 Sam. 7:16; 23:1-7; Amos 9:11-12; Matt. 1:6; 12:1-4

§Day 1

- I. **David typifies Christ, the real David—1 Sam. 21:1-6; 2 Sam. 23:1-7; Matt. 12:1-4:**
 - A. **David is the most thorough type of Christ revealed in the Old Testament, covering the longest period of time; the New Testament also clearly reveals that David typifies Christ—Matt. 12:3.**
 - B. **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:**
 1. The Lord's word in Matthew 12:3-4 implies that He is the real David:
 - a. David had followers, and Christ, the real David, also had disciples as His followers.
 - b. All of this implies that David and his followers were a type, a prefigure, of Christ and His disciples.
 2. The Lord's word in Matthew 12:3-4 also implies a dispensational change from the priesthood to the kingship:
 - a. 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.
 - b. 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.
 - c. In Matthew 1:6 David is called "the king" because it was through him that 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.

§Day 2 & Day 3

C. David's typifying the suffering Christ is revealed in Psalms 22, 109, and 110:

1. In Psalm 22 we see the suffering David typifying the suffering Christ passing through His death—vv. 1a, 6-21.
2. Psalm 109 is a prayer offered by David about his sufferings:
 - a. Here David is a type of Christ, and David's sufferings typify Christ's sufferings.
 - b. David's prayer concerning his sufferings typifies Christ's prayer.
3. The prayer in Psalm 109 is answered in Psalm 110:
 - a. Since Psalm 110 is the answer to the prayer of David as a type of Christ in Psalm 109, Psalm 110 should be considered as an answer to Christ's prayer—Heb. 5:7.
 - b. God answered this prayer not only through the resurrection of Christ but also through Christ's ascension—Acts 2:23-24, 32-33; 5:31.

D. David also typifies Christ in his last words—2 Sam. 23:1-7:

1. David, a type of Christ, ruled among men righteously with the fear of God—v. 3b.
2. David, a type of Christ, was like the light of the morning when the sun rises without clouds—v. 4a.
3. When Christ rules among men righteously with the fear of God, He is like the light of the morning when the sun rises, "as when the tender grass sprouts up from the earth/At the sun's shining after a rain"—v. 4b.

§Day 4

II. David the king typifies Christ the King—1 Sam. 16:12; 2 Sam. 16:5-6; Matt. 1:6; 2:2; 27:11; Rev. 19:16:

- A. King David typifies Christ—the King of the coming kingdom of God—as the king established by God, the warring king, and the king despised and rejected by men—1 Sam. 16:12; 2 Sam. 16:5-6:**

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1. As typified by David, Christ is the fighting King, who has won the victory over all His enemies, who has gained the land, and who has prepared all the materials for building up the church as the temple of God—1 Chron. 21:22-25; 29:29.
 2. After Christ takes possession of the earth, He will reign over the earth as the King in the kingdom, ruling over the nations with His overcoming believers—Rev. 20:4, 6; 2:26-27.
 3. As the coming King, Christ will be the Head and the center of the coming kingdom of God in the millennium; this will be the fulfillment of Isaiah 32:1, Jeremiah 23:5, and Zechariah 14:9 and 17.
- B. 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:**
1. "They will serve Jehovah their God and David their King, whom I will raise up for them"—Jer. 30:9.
 2. 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.
 3. "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:
 - a. David typifies Christ, the real Shepherd of God's flock, feeding us and causing us to be filled and satisfied—John 10:11; Heb. 13:20; Isa. 9:7; Hosea 3:5; Micah 5:2; Luke 1:32-33.
 - b. 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.
 4. "My Servant David will be King over them, and they all will have one Shepherd"—Ezek. 37:24:
 - a. This refers to Christ our Shepherd, who is the real David.
 - b. In relation to Israel the prophecy given here will be fulfilled in the millennium, the age of restoration, and in eternity, in the new heaven and new earth.
 5. "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:
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- a. David their King is Christ in the millennium.
 - b. The last days refers to the age of restoration—Matt. 19:28.
- C. In the Lord's upcoming reign God's authority and glory will be fully manifested, and the whole earth with its peoples will be brought into righteousness, peace, joy, and the full blessing of God's creation—6:13; Isa. 32:1, 16-18; 35:1-2, 5-7.**

§Day 5

III. The kingdom of David typifies the coming kingdom of Christ—2 Sam. 7:12, 16; Mark 11:10; Rev. 11:15:

- A. Through the prophet Nathan, Jehovah spoke to David, saying, "Your house and your kingdom will be made sure forever before you; your throne will be established forever"—2 Sam. 7:16:**
1. David's house refers to Christ, David's kingdom refers to Christ's kingdom, and David's throne refers to Christ's throne—v. 16.
 2. 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.
 3. The word of God conveyed by the archangel Gabriel also confirmed that the covenant of David will be fulfilled in Christ—Luke 1:32-33.
 4. God's promise to David that his house and kingdom would be made sure and that his throne would be established forever was fulfilled in Christ.
 5. Christ will inherit the throne of David according to the promise of God to David to reign over the house of Jacob forever, and of His kingdom there will be no end—vv. 32-33:
 - a. The earthly part of the millennial kingdom in the coming age will be the Messianic kingdom, which is called the kingdom of the Son of Man in Matthew 13:41 (Rev. 11:15).
 - b. This will be the restored kingdom of Israel (Acts 1:6), the tabernacle of David—the kingdom of David—which the Lord will rebuild (15:16; Mark 11:10).

§Day 6

B. Amos prophesied that, as the King, Christ will raise up the "fallen tabernacle of David"—Amos 9:11:

1. The tabernacle of David is the kingdom of David and the royal family of David—2 Sam. 7:12, 16.
2. 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—2 Kings 25:1-21.
3. In Amos's prophecy God promised that in a certain day the kingdom of David and the family of David would be restored, and all the nations would be called by the name of Jehovah—Amos 9:11-12.
4. This prophecy indicates that Christ will come back to be the real David (Isa. 9:7; 16:5; Jer. 30:9; Ezek. 34:23-24; 37:24-25; Hosea 3:5) and will rebuild, that is, restore, the kingdom of His forefather David for the restoration of the entire universe.
5. At that time the kingdom of David will become the kingdom of Christ and of God for eternity—Rev. 11:15.
6. The Lord will sit on the throne of David and reign over Jacob, that is, the Jewish people (Luke 1:32-33), and He will rule over the nations on earth during the millennium (Psa. 2:8; 72:8; Dan. 7:14; 2:35).

WEEK 7 — DAY 1

Morning Nourishment

1 Sam. 21:4 And the priest answered David and said, There is no common bread on hand; yet there is holy bread...

6 So the priest gave him what was holy, for there was no bread there except the bread of the Presence, which was taken from before Jehovah...

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

When the Pharisees told [Jesus] that it was not lawful for His disciples to pick 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 here 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 showbread, apparently breaking the Levitical law. Now the real David and His followers were also rejected and took action to eat, apparently against the sabbatical regulation. Just as David and his followers were not held guilty, neither should Christ and His disciples be condemned. King David was a prefigure of Christ, the real David. David had followers, and Christ, the real David, also had disciples as His followers. King David and his followers were rejected by the people, and the real David and His followers were rejected also. Just as David and his followers were hungry, so Christ and His disciples were hungry.... This implies that David and his followers were a type of Christ and His disciples. (The Conclusion of the New Testament, pp. 720-721)

Today's Reading

Christ's word in Matthew 12:3-4 implies the dispensational change

from the priesthood to the kingship. In ancient times 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. 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. Now by the coming of Christ the dispensation has also been changed, this time from the age of the law to the age of grace, in which Christ is above all. Whatever He does is 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 law but of Christ. (The Conclusion of the New Testament, p. 721)

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)

David was the eighth son of his father and was chosen and anointed by God (1 Sam. 16:10-13). The number eight signifies resurrection. That David as the eighth son was chosen by God indicates that his association with Christ was in resurrection. Furthermore, he was a man after the heart of God (1 Sam. 13:14) and brought in God’s kingdom for Christ. David was the last of the generations of the fathers. He was also the first of the generations of the kings. He was the conclusion of one age and the beginning of the next. He became the landmark of two ages because he brought in the kingdom of God and was closely associated with Christ. (Matt. 1:6, footnote 1) In this genealogy [in Matthew], only David is called “the king” because it was through him that the kingdom with the kingship was brought in. (Matt. 1:6, footnote 2)

Further Reading: Life-study of Matthew, msg. 32; The Conclusion of the New Testament, msg. 67; Life-study of 1 & 2 Samuel, msg. 14

WEEK 7 – DAY 2

Morning Nourishment

Psa. 22:1 My God, my God, why have You forsaken me? Why are You so far from saving me, from the words of my groaning?

Heb. 5:7 This One, in the days of His flesh, having offered up both petitions and supplications with strong crying and tears to Him who was able to save Him out of death and having been heard because of His piety.

[The word in Psalm 22:1a] was spoken by David in his suffering. Actually, it became a prophecy concerning Christ in His suffering of His redeeming death. It was quoted by the Lord Jesus while He was suffering the crucifixion (Matt. 27:46). Psalm 22:2-5 is the continuation of David's groaning prayer, which turned from groaning to praising. After this, Christ continued to speak. Beginning from verse 6, the voice changes to another person, to Christ. This is the way the Psalms were written. While David was speaking, eventually Christ came in to speak in his speaking.

In Psalm 22 we see the suffering David typifying Christ passing through His death (vv. 1a, 6-21)... David typifies the suffering Christ, and Solomon typifies the reigning and ruling Christ in His kingship. (Life-study of the Psalms, p. 129)

Today's Reading

The suffering of Christ unto death was through men's reproach, despising, deriding, sneering, head shaking, and mocking (Psa. 22:6-8; Heb. 13:13b; Isa. 53:3; Luke 23:11; Mark 15:29-32; Matt. 27:39-44)... Each of [these words] has a particular meaning to describe what the Lord suffered on the cross.

Psalm 22:9-11 shows that Christ trusted in God for deliverance. While people were mocking Him and deriding Him, He was trusting in God. Deliverance here is resurrection. He intended definitely to die and expected to be delivered from death, that is, to be resurrected from the dead.

Psalm 109 is a prayer offered by David about his sufferings. David here is [again] a type of Christ. Verse 8 says, “May his days be few; / May another take his office.” In Acts 1:20 this verse is quoted and applied to Judas, who betrayed Christ. This quotation of verse 8 indicates that Psalm 109 is on Christ and that the sufferings described in this psalm signify the sufferings of Christ in His flesh. The prayer in Psalm 109 is answered in the next psalm, Psalm 110. Since Psalm 110 is the answer to the prayer of David as a type of Christ in Psalm 109, Psalm 110 should be considered an answer to Christ’s prayer. Hebrews 5:7 says that Christ, in the days of His flesh, “offered up both petitions and supplications with strong crying and tears to Him who was able to save Him out of death.” God answered this prayer not only through resurrection but also in ascension.

Although Psalm 110 is one of the shortest of the psalms, it is the highest revelation of Christ.... “Jehovah declares to My Lord, / Sit at My right hand” (v. 1a). This word, which concerns Christ in His ascension (Heb. 1:3b), has been quoted directly more than twenty times in the New Testament and has been quoted indirectly approximately another twenty times. The highest place in the universe is the right hand of God.... Christ’s ascension is not merely a matter of His being in a place but of His being in a person, the Father. In His ascension Christ entered into the Father’s being and sat down there.

In the New Testament we are told that in His ascension Christ has been made by God the Lord, the Christ, the Leader of the entire universe, and the Savior (Acts 2:36; 5:31; 10:36). This concerns Christ’s kingship.

According to Psalm 110:1, Christ is sitting at God’s right hand until God makes Christ’s enemies His footstool.... Christ is on the throne, but He is still in need of a footstool. Thus, God is endeavoring to subdue all of Christ’s enemies and to make them His footstool. Our fighting today is for the subduing of Christ’s enemies. (Life-study of the Psalms, pp. 129-130, 431-433)

Further Reading: Life-study of the Psalms, msgs. 10, 38

WEEK 7 – DAY 3

Morning Nourishment

Psa. 110:1-3 Jehovah declares to my Lord, Sit at My right hand until I make Your enemies Your footstool. Jehovah will send forth the scepter of Your strength from Zion: Rule in the midst of Your enemies. Your people will offer themselves willingly in the day of Your warfare, in the splendor of their consecration. Your young men will be to You like the dew from the womb of the dawn.

[Psalm 110:2 indicates that] from [the] heavenly Zion God will send out the scepter of Christ's power to rule over all the nations.... Today the nations are His enemies.

[Verse 3 indicates] some kind of fighting is raging on. Today is still a time of fighting because Christ still does not have a footstool. Hence, this ministry is engaged in a constant struggle. We stand against and annul every kind of improper ground concerning the church,...and this causes opposition and fighting.

Although the church has become degraded, throughout the centuries there has been a line of those who have offered themselves willingly to the Lord in the splendor, the beauty, of their consecration. Giving up everything on earth, thousands have offered themselves freely to Christ, and with this offering there was the splendor of consecration. (Life-study of the Psalms, pp. 433-434)

Today's Reading

"Your young men will be to You / Like the dew from the womb of the dawn" (Psa. 110:3b). This indicates that...Christ likes to see the splendor of our consecration; on the other hand, He desires the dew that comes from the womb of the dawn. Christ enjoys seeing the splendor of those who offer themselves to Him as freewill offerings, but, even more important, He still needs some dew to water Him. Even Christ needs the watering. He needs us to be the dew that waters Him.

According to the poetry here, this dew comes from “the womb of the dawn.” We need to enter into this womb to be conceived as the dew with which to water Christ. I believe that this involves the morning watch. If we do not rise up early in the morning, we will miss the opportunity to enter into the womb of the dawn to be made dew for Christ’s watering. Instead of being watered, He will be dry and we also will be dry. I hope that we all, especially the young people, will see that here Christ likens Himself to a plant that needs the mild, soft, gentle dew. May we respond to Him by saying, “Lord Jesus, I want to be the dew conceived and produced by the womb of the dawn for You to be watered.”

“He will drink from the brook by the way; / Therefore He will lift up His head” (Psa. 110:7). While Christ is fighting, He will be thirsty. Needing some water to drink, He will drink from “the brook by the way.” This brook is the overcomers. Those who offer themselves in the splendor of consecration are the dew of the morning to water Christ, and the overcomers are the brook to quench His thirst. As Christ is taking the lead to fight through to the end, He will need water to drink, and this water will be the overcomers.

When Christ drinks from the brook, “He will lift up His head.” This means that He will be victorious. To lower our head is a sign of defeat, but to lift up our head is a sign of victory, of triumph. Those who lift up their head are the ones who overcome all the enemies. (Life-study of the Psalms, pp. 434-436)

In 2 Samuel 23:1-7 we have the last words of David.... Verse 3b says that David, typifying Christ, ruled among men righteously with the fear of God.

Typifying Christ, David was like the light of the morning when the sun rises without clouds, as when the tender grass sprouts up from the earth at the sun’s shining after a rain (v. 4). When Christ rules among men righteously with the fear of God, He is like the light of the morning when the sun rises, as when the tender grass sprouts up from the earth at the sun’s shining after a rain. (Life-study of 1 & 2 Samuel, pp. 243-244)

Further Reading: Life-study of 1 & 2 Samuel, msg. 38; Life-study of Isaiah, msg. 41

WEEK 7 – DAY 4

Morning Nourishment

Ezek. 34:23-24 And 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 I, Jehovah, will be their God, and My Servant David will be a Prince among them. I, Jehovah, have spoken.

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

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)

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, p. 470)

In relation to Israel the prophecy given in Ezekiel 37:24 will be fulfilled in the millennium, the age of restoration, and in eternity, in the new heaven and new earth. (Ezek. 37:24, footnote 1)

Today's Reading

["My Servant David" in Ezekiel 34:23-24 refers] to Christ, who is the real David (Matt. 12:3), the real Shepherd of God's flock (Psa. 23; John 10:11; Heb. 13:20) and the King (Ezek. 34:24) of God's people (Isa. 9:7; Hosea 3:5; Micah 5:2; Luke 1:32-33). (Ezek. 34:23, footnote 1)

["David their King" in Jeremiah 30:9 refers] to Christ, who is the real David (see footnote 1 on 2 Sam. 7:16) 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)

In the kingdom Christ will be the Son of Man. Matthew 13:41 says,

“The Son of Man will send His angels, and they will collect out of His kingdom all the stumbling blocks and those who practice lawlessness.” After Christ comes back, He will set up the kingdom of God on earth. Then in the kingdom He will still be the Son of Man. God’s enemy, Satan, rebelled against God’s authority (Isa. 14:13-14). For dealing with him God created man and gave man dominion to rule over the earth (Gen. 1:26). After man was seduced by Satan to follow him (Gen. 3:1-6), God became a man by the name Jesus to undo the works of the devil (1 John 3:8) and destroy him (Heb. 2:14), that He might reclaim the earth to be His kingdom (Rev. 11:15; 12:10). In this upcoming kingdom, which Christ as the Son of Man will bring in (Dan. 7:13-14; Luke 19:12-15), He will surely be the Son of Man, not only as a sign of God’s victory and glory but also as a sign of Satan’s defeat and shame.

After Christ takes possession of the earth, He will reign over the earth as the King in the kingdom, ruling over the nations with His overcoming believers (Rev. 20:4, 6; 2:26-27). As the coming King, He will be the Head and the center in the upcoming kingdom of God in the millennium. This will be the fulfillment of Isaiah 32:1, Jeremiah 23:5, and Zechariah 14:9 and 17. As Christ has redeemed the earth and all its peoples (Col. 1:20) to be the sphere and components of His kingdom, as He has sold all to buy the kingdom (Matt. 13:44), and as He has rescued the earth with all its peoples from the usurpation of Satan (Rev. 20:2-3), He will have the full right to be the King of the restored earth and the restored nations. In His upcoming reign God’s authority and glory will be fully manifested (Matt. 6:13), and the whole earth with its peoples will be brought into righteousness, peace, joy, and the full blessing of God’s creation (Isa. 32:1, 16-18; 35:1-2, 5-7). (The Conclusion of the New Testament, pp. 355-356)

Further Reading: The Conclusion of the New Testament, msg. 32

WEEK 7 — DAY 5

Morning Nourishment

2 Sam. 7:12-13 ...I will raise up your seed after you, which will come forth from your body, and I will establish his kingdom. It is he who will build a house for My name, and I will establish the throne of his kingdom forever.

16 And your house and your kingdom will be made sure forever before you; your throne will be established forever.

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). 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). Christ is the real David (Matt. 12:3-4...). Hence, God's response to David [in 2 Samuel 7:12] made Christ one with David and with David's seed. This implies that God's intention in His economy is to build Himself in Christ into His chosen people, making Him and His people one. God's intention from eternity to eternity is to make Himself us that we may become Him in life, in nature, and in constitution but not in the Godhead. Eventually, through God's building work the all-inclusive and all-extensive Christ, the embodiment of the Triune God, becomes every member in the Body of Christ and every person in the new man (1 Cor. 12:12; Col. 3:10-11). In the church, in the Body, and in the new man, Christ is all, and He is in all. (2 Sam. 7:16, footnote 1)

Today's Reading

God promised David that his house, his kingdom, and his throne would be established forever before God (2 Sam. 7:16). This refers to Christ inheriting the kingdom and throne of David His father. In the house of David, only the kingdom of Christ and His throne will last forever (Dan. 7:14). The word of God conveyed by the archangel Gabriel also confirmed

that the covenant of David was fulfilled in Christ. This word says, “The Lord God will give to Him the throne of David His father, and He will reign over the house of Jacob forever, and of His kingdom there will be no end” (Luke 1:32-33). Therefore, God’s promise to David that his house and his kingdom would be made sure and that his throne would be established forever was fulfilled in Christ.

According to the covenant which He made with David, God caused David’s son Solomon to succeed David to the throne (1 Kings 1:39) to build the holy temple for God (1 Kings 6:1). Before his death, David gave to Solomon his son the pattern for the building of the holy temple (1 Chron. 28:11-19). After Solomon succeeded to the throne of David, he built the holy temple according to the pattern that his father had seen. This temple became the proper and firm dwelling place of God’s desire. At this point, God not only obtained a kingdom to express His authority, but He also gained a house to express His glory. (Truth Lessons—Level Two, vol. 1, p. 96)

The kingdom of God is God’s reign, comprising eternity past, the patriarchs and the kingdom of Israel in the Old Testament, the church in the New Testament in this age, the millennial kingdom in the coming age, and the new heaven and new earth in eternity future. The kingdom of the heavens is the ruling of the heavens. It is a part of the kingdom of God, including the church in this age and the millennial kingdom in the coming age. The kingdom of Christ and of God, the kingdom of the Lord (God) and of His Christ, and the eternal kingdom of the Lord and Savior Jesus Christ all refer to the millennial kingdom in the coming age and the new heaven and new earth in eternity. The kingdom of the Father refers to the heavenly part of the millennial kingdom, whereas the kingdom of the Son of Man refers to the earthly part of the millennial kingdom. (Truth Lessons—Level One, vol. 2, p. 170)

Further Reading: Truth Lessons—Level One, vol. 2, lsns. 23-24; Life-study of 1 & 2 Samuel, msg. 23; Life-study of Isaiah, msg. 41

WEEK 7 — DAY 6

Morning Nourishment

Amos 9:11-12 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; that they may possess the remnant of Edom and all the nations which are called by My name, declares Jehovah who does this.

The restoration of the house of Israel with the rebuilding of the fallen tabernacle of David is covered in Amos 9:11-15. [Verses 11 and 12 of] this portion of Amos are 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, pp. 17-18)

Today's Reading

This prophecy in Amos 9 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 earthly section of the millennial kingdom will be the restored kingdom of Israel—the kingdom of David (Acts 1:6; Mark 11:10). In the Old Testament the Lord promised the Jewish people that the Messiah, the anointed One, would come to inherit the throne of David and restore the Jewish nation, that is, the nation of Israel (Gen. 49:10; 2 Sam. 7:13, 16; Psa. 2:8-9; 72:1-20; 89:4; 110:2-3; Isa. 9:6-7; 11:1-5, 10; Jer. 23:5-6; 30:9; 33:14-17; Ezek. 21:27; 34:23-24; 37:24-25; Dan. 2:35; 7:14; Hosea 3:5; Amos 9:11-12; Zech. 3:8; 6:12-13; 9:9-10). When the Lord Jesus came the first time, the Jews were expecting the Messiah to restore His kingdom (Luke 2:25; 3:15; 7:19; John 1:41; 7:27, 41). However, it will not be until the Lord's second coming that He will restore the Messianic kingdom (Matt. 23:39). The kingdom that the Messiah will restore—the kingdom of Messiah or the kingdom of Israel to be restored in the future—will be the earthly part of the millennium, the tabernacle of David which the Lord will rebuild (Acts 15:16). The Lord will sit on the throne of David and reign over the house of Jacob, that is, the Jewish people (Luke 1:32-33), and He will rule over the nations of the earth during the millennium (Psa. 2:8; 72:8; Dan. 7:14; 2:35).

In the earthly section of the millennial kingdom the converted Jews will be the priests, and the nations, who will be restituted, restored, and preserved, will be the people. Creation will be restored, there will be no more war, and the earth will be full of peace. What a marvelous and glorious kingdom that will be! (Truth Lessons—Level Four, vol. 2, pp. 259-261)

Further Reading: Life-study of Amos, msg. 3; Truth Lessons— Level Four, vol. 2, lsn. 39

<< WEEK 7 — HYMN >>

Hymns, #960 My King will soon come back again

Hope of Glory — Longing and Praying

- 1 My King will soon come back again,
The sky be filled with Him;
The universe to be redeemed
Will see His light therein.
The Lord will soon fulfill His plan,
His footsteps now I hear;
His glorious frame I faintly see
Beginning to appear.
- 2 I'm longing for His presence blest
And dare not slothful be
While waiting for my Lord's return,
His own dear self to see.
My only hope-that He may come
And change my faith to sight;
There is no other joy on earth
Which gives my heart delight.
- 3 My heart is always with Himself,
My eyes are heavenward,
My lips would utter nothing else
Than meeting with my Lord.
The coming of the Lord draws nigh,
His coming is for me;
His promise ever standeth firm
And soon fulfilled I'll see.
- 4 My Savior, all Thy holy words
Can never doubted be;
With them encouraged day by day,
I'm faithful unto Thee.
Oh, may Thy glory soon appear,
The foe be overthrown;
Thy promises be realized,
And we brought to Thy throne.

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- 5 Thy saving arm a refuge is,
My Savior God, to me;
Thou as the Father keepeth them
Who put their trust in Thee.
The sheep and shepherd are of one,
The head and body same;
None e'er can pluck from out Thy hand
The child who trusts Thy Name.
- 6 A thousand hands won't hinder me,
Nor will ten thousand eyes;
The thorns upon the road but help
Me onward to the prize.
Arise, my spirit and my heart,
And let the world go by;
The Lord of life will take me soon
To be with Him on high.
- 7 Thou healing sun! Thou hope of man!
I really love Thy ray.
Oh, righteous Lord! oh, glorious King!
I bow to Thee and pray:
Oh, may Thou soon ascend Thy throne
And quickly show Thy face;
Thy heav'nly kingdom may Thou found
And grant all men Thy grace.
- 8 The truth should triumph and be king,
And freedom should be queen;
But falsehood, which has rampant run,
Head of the world be seen.
We ask Thee, Truth, to quickly come
And bring Thy light from heav'n;
The foe be crushed and all Thy sons
Into Thy bosom giv'n.