

THE DAVIDIC COVENANT:

SEEKING A PERFORMANCE OF THE PROMISES

CHAPTER 6

The Davidic Covenant was given in 2 Samuel 7 and 1 Chronicles 17. There are specific promises given in this Covenant. These promises were spoken and given to David and his seed just as the promises were given to Abraham and his seed. God said to David, “the LORD telleth thee that He will make thee an house” (2 Samuel 7:11). The Lord says of this house:

“I will set up thy seed after thee, which shall proceed out of thy bowels, and **I will establish his kingdom. He shall build an house for My name, and I will stablish the throne of his kingdom for ever.** I will be his Father, and he shall be My son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: But My mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. **And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever**” (2 Sam. 7:12-16).

In Chronicles the Covenant states:

“Furthermore I tell thee that the LORD will build thee an house. And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and **I will establish his kingdom. He shall build Me an house, and I will stablish his throne for ever.** I will be his Father, and he shall be My son: and I will not take My mercy away from him, as I took it from him that was before thee: **But I will settle him in Mine house and in My kingdom for ever: and his throne shall be established for evermore**” (1 Chronicles 17:10-14).

Three promises can be accounted of in this Covenant. Concerning David’s seed, God says, 1) “I will establish his Kingdom,” 2) “He shall build an house for My Name,” and 3) “I will stablish the throne of his kingdom for ever.” These three promises are emboldened above. Take note of what God says following these three promises in the text that is a lighter shade. Steadfast mercy, unfailling faithfulness, and persevering grace were promised to the seed of David – a covenanted relationship unlike what happened to Saul. When Saul sinned, God took away mercy from him and so went the kingdom, but with Solomon, God says, this would not be

so even if he sins. If Solomon sinned, God said that He would “be his Father, and he shall be My son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: But My mercy shall not depart away from him, as I took it from Saul, whom I put away before thee.” On the basis of this fatherly relationship, it was therefore reasonable to believe the following PROMISE to be inevitable, irreversible, and without question, unalterable: “And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.” My reader, do you think this promise could be breached even though the content of the promise itself appears to be unconditional and unalterable?

- ❖ These promises were intended (God in the ways of man) for Solomon.
- ❖ These promises were intended (God in the ways of God) for Jesus Christ, *however, at the first it was understood that these promises were to Solomon and his immediate, subsequent generations.*

First, I desire to prove to you that these promises were intended for Solomon. I want to go through the accounts where David, the Lord, Solomon, and all the people acknowledge that this Covenant was to Solomon. Also, since it was not fulfilled in Solomon, seeing that he fell short of fulfilling the last promise, I want to draw out the reason he succeeded as far as he did, and why he failed in the end. Two of the three promises in the Covenant were performed and one promise was *breached*.

David understood the Covenant to be for Solomon and instructed Solomon to lay hold of it.

1 Chronicles 28:6-11

⁶And He said unto Me, **Solomon thy son**, he shall build My house and My courts: for I have chosen him to be My son, and I will be his Father. ⁷Moreover I will establish his kingdom for ever, **if he be constant to do My commandments and My judgments, as at this day.** ⁸Now therefore in the sight of all Israel the congregation of the LORD, and in the audience of our God, keep and seek for all the commandments of the LORD your God: **that ye may** possess this good land, and leave it for an inheritance for your children after you for ever. ⁹And thou, Solomon my son, know thou the God of thy father, and serve Him with a **perfect heart** and with a willing mind: for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: **if thou seek Him, He will be found of thee; but if thou forsake Him, he will cast thee off for ever.** ¹⁰Take heed now; for the LORD hath chosen thee to build an house for the sanctuary: be strong, and do it. ¹¹Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of

the inner parlours thereof, and of the place of the mercy seat”

In this passage we can clearly see the promises, the fatherly relationship of unconditional mercy, and the clear intent to “establish his [Solomon’s] kingdom for ever.” This is parallel to the account of the Covenant given to David in 1 Chronicles 17 & 2 Samuel 7, but in these two accounts there were no **IFs**, which would give the appearance that it is impossible to be cast off forever by God. There was not any conditional language at all. Emboldened in the text directly after the promise which was given in 2 Sam. 7 and 1 Chron. 17 is a condition that was not present when the scripture accounts the establishment of the Covenant. Have you ever studied all the **“IF”** warnings in the New Testament? Here in the Davidic Covenant, though the condition was not given in the accounts which detailed the reception of the Davidic Covenant, though the condition is written in another place in scripture, and though the Covenant seems to be unconditional by its very content, this condition binds still: **“if he be constant to do My commandments and My judgments, as at this day.”** In verse 8, notice the commonly used clause, **“that ye may,”** which frames the former address to remind us of the conditions. Keeping these conditions is maintaining saving faith, and like Abraham (Gen. 17:1-2), keeping these conditions is what it is to be found **“perfect”** in walk or heart before God. Thus David says in verse 9, “And thou, Solomon my son, know thou the God of thy father, and serve Him with a **perfect heart** and with a willing mind: for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: **if thou seek Him, He will be found of thee; but if thou forsake Him, He will cast thee off for ever.**” Solomon does keep a perfect heart as to be given the throne of David (promise #1) and build the house of God (promise #2), but he fell from perfection after the house was built and therefore came short of the everlasting throne and Kingdom (as it was meant and intended for his immediate, physical seed). David is greatly burdened for Solomon to maintain a perfect heart. Read his prayer for Solomon, and consider, have you prayed these things for yourself? Solomon needed a perfect heart to build the Temple:

1 Chronicles 29:17-19

¹⁷ I know also, my God, that Thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy Thy people, which are present here, to offer willingly unto Thee. ¹⁸ O LORD God of Abraham, Isaac, and of Israel, our fathers, **keep this for ever in the imagination of the thoughts of the heart of Thy people, and prepare their heart unto Thee:** ¹⁹ And give unto Solomon my son a **perfect heart**, to keep Thy commandments, Thy testimonies, and Thy statutes, and to do all these things, and to **build the palace**, for the which I have made provision.

Perfection in Solomon was a life of loving obedience to God, “and Solomon loved the LORD, walking in the statutes of David his father” (1 Kings 3:3).

A perfect heart strives and presses to obtain (Php. 3:14), fulfill (Rom. 8:4, Gal. 5:14, James 2:23), and lay hold (1 Tim. 6:12, 19) on the promises of God. Do you have this mind toward the promises of God in the NT? Saving faith is objectively defined by a carefulness to fulfill the Covenantal conditions, that it could not be said that a person savingly believes while their present behavior is to be blamed by one of the conditions of God. Most trust they are savingly believing God, and His promises, but are they keeping the conditions of those promises? Reader, are you burdened for “**perfection**?” Look how Solomon sets his face to build the Temple as we must set our face to “lay hold on eternal life” (1 Tim. 6:12).

1 Kings 5:5

⁵ And, behold, **I purpose** to build **an house** unto the name of the LORD my God, as the LORD spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto My name.

David said to Solomon:

1 Chronicles 28:20

²⁰ And David said to Solomon his son, Be strong and of good courage, and do it: fear not, nor be dismayed: for the LORD God, even my God, will be with thee; **He will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the LORD.**

He was not purposing or striving according to his own power to fulfill the promises. He was seeking God, that through the deeds of faith he would behave himself in a perfect way as David his father did. David said: “I will behave myself wisely in a **perfect** way. O when wilt Thou come unto me? I will walk within my house with a **perfect** heart” (Psalm 101:2). David can say, “I will behave” and “I will walk,” nevertheless he knows that he can do nothing by himself. He confesses that “it is God that girdeth me with strength, and maketh my way **perfect**” (Psalm 18:32), and again, “The LORD will perfect that which concerneth me” (Ps. 138:8). Amen! So David said to Solomon in 1 Chron. 28:20 (written above), “Be strong and of a good courage, and do it... for the LORD God, even my God, will be with thee!”

When the Temple began to be built and the building was in process, the Lord spoke to Solomon yet another reminder of the conditions. If Solomon kept these conditions, he would have the performance of the promise he seeks, which is to *finish building the Temple*. If a man sets his face aright, he ought to be mindful of the conditions that he may be careful to fulfill them, even while those promises are partially fulfilled, or at present are being fulfilled. Grace at present does not ensure grace in the future; nay, only unless faith in perfection is kept, for we “are kept by the power of God through faith” (1 Pet. 1:5).

1 Kings 6:11-13

¹¹ And the word of the LORD came to Solomon, saying, ¹² Concerning this house which thou art in building, **if thou wilt walk in My statutes, and execute My judgments, and keep all My commandments to walk in them; then will I perform My word with thee**, which I spake unto David thy father: ¹³ And I will dwell among the children of Israel, and will not forsake My people Israel.

David warned Solomon of conditions... then God did likewise through a personal appearance before this choice man. It is doubly sure that Solomon was to keep this ever in his mind, that God said, **“IF...THEN** will I perform My word with thee, which I spake unto David thy father” (verse 12). God stated the conditions by which He will perform genuine promises. David’s clear understanding of the principle of conditions is evident in how he warned Solomon of God’s ability to discontinue a promise because the covenanted people did discontinue their faith →

1 Kings 2:2-4

² I go the way of all the earth: be thou strong therefore, and shew thyself a man; ³ And keep the charge of the LORD thy God, to walk in His ways, to keep His statutes, and His commandments, and His judgments, and His testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself: ⁴ **That the LORD may continue His word which He spake concerning me, saying, If thy children take heed to their way, to walk before Me in truth with all their heart and with all their soul, there shall not fail thee (said He) a man on the throne of Israel.**

Solomon kept the faith, was granted power through grace to finish the Temple, and at the dedication prayer of the completed Temple he gave all the glory to God. This prayer is after the cloud of glory had filled the Temple (1 Kings 8:10-11), signifying God’s acceptance of the Temple and the fulfillment of the promise. It was all accomplished by God, through God, by grace through faith and not of works. Solomon said, God “spake with His mouth unto David,” “hath with His hand fulfilled it,” and “performed His word that He spake,” “as the LORD promised.” In this, Solomon acknowledged two of the promises of the Covenant being fulfilled: 1) “I am risen up in the room of David my father,” and, 2) “have built an house for the name of the LORD God of Israel” (verse 20).

1 Kings 8:15-20

¹⁵ And he said, Blessed be the LORD God of Israel, which **spake with His mouth unto David** my father, and **hath with His hand fulfilled it**, saying, ¹⁶ Since the day that I brought forth My people Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house, that My name might be therein; but I chose David to be over My people Israel. ¹⁷ And it was in the

heart of David my father to build an house for the name of the LORD God of Israel. ¹⁸ And the LORD said unto David my father, Whereas it was in thine heart to build an house unto My name, thou didst well that it was in thine heart. ¹⁹ Nevertheless thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto My name. ²⁰ And the LORD hath **performed His word** that He spake, and **I am risen up in the room of David my father**, and sit on the throne of Israel, **as the LORD promised**, and have **built an house** for the name of the LORD God of Israel.

Solomon did “lay hold” of two promises by faith, but there was one left. Setting his face to the third promise of the Covenant was his next endeavor.

2 Chronicles 6:14-16

¹⁴ And said, O LORD God of Israel, there is no God like Thee in the heaven, nor in the earth; which **keepest covenant**, and shewest mercy unto Thy servants, that **walk** before Thee with **all their hearts**: ¹⁵ Thou which hast kept with Thy servant David my father that which Thou hast **promised him**; and spakest with Thy mouth, and hast **fulfilled it with Thine hand**, as it is this day. ¹⁶ Now therefore, O LORD God of Israel, **keep with Thy servant David my father that which Thou hast promised him, saying, There shall not fail thee a man in My sight to sit upon the throne of Israel; yet so that thy children take heed to their way to walk in My law, as thou hast walked before Me.**

1 Kings 8:22-26

²² And Solomon stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands toward heaven: ²³ And he said, LORD God of Israel, there is no God like Thee, in heaven above, or on earth beneath, who keepest covenant and mercy with Thy servants that walk before Thee with all their heart: ²⁴ Who hast kept with Thy servant David my father that Thou promisedst him: Thou spakest also with Thy mouth, and hast fulfilled it with Thine hand, as it is this day. ²⁵ Therefore now, LORD God of Israel, **keep with Thy servant David my father that Thou promisedst him**, saying, **There shall not fail thee a man in My sight to sit on the throne of Israel**; so that thy children take heed to their way, that they walk before Me as thou hast walked before Me. ²⁶ And now, O God of Israel, **let Thy word, I pray Thee, be verified**, which Thou spakest unto Thy servant David my father.

Solomon was in “terror” (2 Cor. 5:11) over the conditions, and this is why he prayed for the performance, keeping, fulfillment, and verification of the promises.

When I was a Calvinist, I prayed for the fulfillment of the promises of God only because I saw that men did this in the scripture, but I didn't understand why. When I was a Calvinist, I warned about being a castaway only because I saw this in scripture, but I never had such a mindset that was evidently and personally in the apostle Paul. I could not understand how to have such a mind in the theological boundaries of Calvinism. Now here, Solomon was earnestly praying for the performance of the last and third promise given to him BECAUSE he is aware of the conditions, of perfection, and was desperately in need of God to prepare his heart in this way. God is a God that "keepeth Covenant" (1 Chron. 6:14), and in Solomon's life God had "kept... that which" he "promised," and thus Solomon prayed for God to, "NOW THEREFORE," "keep with Thy servant David my father which Thou hast promised him, saying, There shall not fail thee a man in My sight to sit upon the throne of Israel" (2 Chron. 16). It was a promise to David, intended for Solomon, and Solomon prayerfully sought it, saying, "And now, O God of Israel, let Thy word, I pray Thee, be **verified**, which Thou spakest unto Thy servant David my father" (1 Kings 8:26). Solomon knew the promises that had been fulfilled, or would be fulfilled, were and would be fulfilled because God keeps His Covenant and mercy with His servants that are His servants indeed: "that walk before Thee with all their hearts" (2 Chron. 6:14), that "take heed to their way to walk in My law" (2 Chron. 6:16), and that is *perfection*. Solomon knew this. He knew that God could forsake him, his people, and the promises, if they didn't have perfect hearts. After the prayer, Solomon blessed the people in 1 Kings 8:54-66, and in verse 56-61, he clearly portrayed this burden of perfection: that God, to Solomon and Israel, would "incline our hearts unto Him, to walk in His ways, and to keep His commandments, and His statutes, and His judgments, which He commanded our fathers," would make "your heart therefore **perfect** with the LORD our God, to walk in His statutes, and to keep His commandments, as at this day." When Solomon prayed for the word of God to be fulfilled, verified, performed, and kept, he was praying for this **perfection** of heart, and therewith the obedient deeds that are necessary for a Covenant's performance.

Solomon's blessing after the Prayer:

1 Kings 8:54-66 (KJV)

⁵⁴ And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from kneeling on his knees with his hands spread up to heaven. ⁵⁵ And he stood, and blessed all the congregation of Israel with a loud voice, saying, ⁵⁶ Blessed be the LORD, that hath given rest unto His people Israel, **according to all that He promised: there hath not failed one word of all His good promise, which He promised by the hand of Moses His servant.** ⁵⁷ The LORD our God be with us, as He was with our fathers: let Him not leave us, nor forsake us: ⁵⁸ **That He may incline our hearts unto Him, to walk in all His ways, and to keep His commandments, and His statutes, and His**

judgments, which He commanded our fathers. ⁵⁹ And let these my words, wherewith I have made supplication before the LORD, be nigh unto the LORD our God day and night, that He maintain the cause of His servant, and the cause of His people Israel at all times, as the matter shall require: ⁶⁰ **That all the people of the earth may know that the LORD is God, and that there is none else.** ⁶¹ **Let your heart therefore be perfect with the LORD our God, to walk in His statutes, and to keep His commandments, as at this day.** ⁶² And the king, and all Israel with him, offered sacrifice before the LORD. ⁶³ And Solomon offered a sacrifice of peace offerings, which he offered unto the LORD, two and twenty thousand oxen, and an hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the LORD. ⁶⁴ The same day did the king hallow the middle of the court that was before the house of the LORD: for there he offered burnt offerings, and meat offerings, and the fat of the peace offerings: because the brasen altar that was before the LORD was too little to receive the burnt offerings, and meat offerings, and the fat of the peace offerings. ⁶⁵ And at that time Solomon held a feast, and all Israel with him, a great congregation, from the entering in of Hamath unto the river of Egypt, before the LORD our God, seven days and seven days, even fourteen days. ⁶⁶ On the eighth day he sent the people away: and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the LORD had done for David His servant, and for Israel His people.

In response to Solomon's prayer, the Lord appeared to him a second time with the same warning of conditions. Are you burdened and focused on the NT conditions? If God were to speak anything to the NT Churches today like as He did to the NT Churches in the province of Asia in Revelation chapters 2-3, His burden would be those things which we must do, those deeds which are the extension of a perfect heart, so that we can go to heaven and obtain the NT Covenant promises (Rev. 2:2-5, 9, 13-14, 19-20, 23, 26, 3:1-2, 8, 15). Are you burdened with the Lord's burdens? The second appearance of the Lord to Solomon:

2 Chronicles 7:17-22

¹⁷ And as for thee, **if** thou wilt **walk** before Me, as David thy father **walked**, and do according to all that I have commanded thee, and shalt observe My statutes and My judgments; ¹⁸ **Then** will I stablish the throne of thy kingdom, **according as I have covenanted with David thy father**, saying, **There shall not fail thee a man to be ruler in Israel.** ¹⁹ But **if** ye turn away, and forsake My statutes and My commandments, which I have set before you, and shall go and serve other gods, and worship them;

²⁰ Then will I **pluck them up by the roots** out of My land which I have given them; and this house, which I have sanctified for My name, will I **cast out of My sight**, and will make it to be a proverb and a byword among all nations. ²¹ And this house, which is high, shall be an astonishment to every one that passeth by it; so that he shall say, Why hath the LORD done thus unto this land, and unto this house? ²² And it shall be answered, Because they forsook the LORD God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them: therefore hath He brought all this evil upon them.

1 Kings 9:2-9

² That the LORD appeared to Solomon the second time, as He had appeared unto him at Gibeon. ³ And the LORD said unto him, I have heard thy prayer and thy supplication, that thou hast made before Me: I have hallowed this house, which thou hast built, to put My name there for ever; and **Mine eyes and Mine heart shall be there perpetually**. ⁴ And **if** thou wilt walk before Me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep My statutes and My judgments: ⁵ **Then** I will establish the throne of **thy kingdom** upon Israel for ever, as **I promised to David thy father**, saying, **There shall not fail thee a man upon the throne of Israel**. ⁶ But if ye shall at all turn from following Me, ye or your children, and will not keep My commandments and My statutes which I have set before you, but go and serve other gods, and worship them: ⁷ Then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for My name, will I **cast out of My sight**; and Israel shall be a proverb and a byword among all people: ⁸ And at this house, which is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, Why hath the LORD done thus unto this land, and to this house? ⁹ And they shall answer, Because they forsook the LORD their God, Who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore hath the LORD brought upon them all this evil.

Solomon did not keep a **perfect heart** (1 Kings 11:4) and therefore failed to obtain this third promise that was intended for him:

1 Kings 11:3-6

³ And he had seven hundred wives, princesses, and three hundred

concubines: and his wives turned away his heart. ⁴For it came to pass, **when Solomon was old**, that his wives **turned away his heart** after other gods: and **his heart was not perfect with the LORD his God, as was the heart of David his father.** ⁵For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites. ⁶And Solomon did evil in the sight of the LORD, and went not fully after the LORD, as did David his father.

The Lord appeared to Solomon twice: he saw the glory of God in a cloud and fire consume the sacrifice, and he was as one of the faithful elders in Joshua's day, "who had seen all the great works of the LORD that He did for Israel" (Judges 2:7). Because these men saw all the great works of God, they stood faithful to God throughout the test of time and trial. As long as they were alive, the people of Israel followed their example. Those that "knew not the LORD, nor yet the works which He had done for Israel" (Judges 2:10) did rebel against God. What deceived the heart of so seasoned a saint, so choice a man as Solomon? What snare of pride or deceit of the devil was able to destroy the wisest man on the earth?

A commandment to the Kings of Israel was written by Moses in Deuteronomy 17:17 – "neither shall he multiply wives to himself, **that his heart turn not away.**" Solomon's heart did not turn away in a single day. He did not suddenly apostatize the day he had *too many wives*. The effect of many wives OVER TIME did slowly and steadily infect his heart to finally and eventually turn away from God. It was "when Solomon was old" that the effect of his many wives did turn his heart from **perfection**. Think of all the times that David and God warned Solomon to focus, take heed to, and be careful to remember the condition of a perfect heart. Solomon could have thought that, since he had a perfect heart then, at present in his today, then he would have a perfect heart 2 years from that day. He could have thought that he would never turn away from God after he saw all the great exploits of the Lord's faithfulness alongside two personal appearances. Nevertheless, God said that a perfect heart obeys His statutes and that Solomon should be careful and focused on obedience. One of God's statutes, if transgressed, warned of an inevitable and promised damnation to any caliber of saint, even the seasoned, elderly, wise, and virtuous King Solomon. It was a promise of God to damnation that, if Solomon multiplied wives, he would eventually turn from God. When God warns of the promise of spreading wickedness like leaven, spreading uncleanness like as it was by touch, or the certainty of corruption in some forbidden circumstance of company, God expects men to cast aside their self-confidence and arrogant reasoning. Solomon could have forgotten the commandment; he could have reasoned within himself, 'how many wives are too many?' He could have forgotten the commandment because he did not believe his heart could easily turn away from God. Since Solomon was sure he had a perfect heart at present and could discern no foolish thought or appealing temptation to turn away from God, seeing that he was so "perfect" in heart at present, he could have trusted he would not be turned away in the future.

Nevertheless, he put himself in a situation that promised damnation, and that situation did not damn him immediately but over time. NT Christian, do you know where the promises of damnation are in the NT? Do you know what the situations of damnation are in the NT?

Do you know what situations you can put yourself in that will damn you through seeds of infection and rebellion that are dormant at present, like Solomon's wives, yet with these seeds there is a promise of a growing, eventual, and effectual apostasy? Solomon was not conscientious of rebellion against God, nor was Eve, but the word of Almighty God did warn that Solomon's wives were a daily influence that is subtle, slow, yet sure, that he and those in situations like it will be led astray without knowing it. Do you know situations like this are in the NT? Perhaps you have never become aware of them because you never believed that the promises of your eternal life do hinge upon your obedience to these conditional commands and warnings. Though you are right with God now, though you love Him at present, and though you cannot perceive a future of eventual backsliding from Him, do you have the humility to believe God when He warns you that, just as Solomon was turned away, you can be "leavened" (1 Cor. 5:6-13) and made unclean (2 Cor. 6:17), and thus God judicially refuses to recognize you as His son or daughter (2 Cor. 6:17-18) just as He forsook King Saul and refused him as king henceforth. Like as Solomon's warning, both of these NT warnings are addressing your "company" (1 Cor. 5:9-11), "fellowship" (2 Cor. 6:14), and "yoking" (2 Cor. 6:14) with those who do not bear the fruits of a true confession in Christianity, and that they, if you choose to be in Christian company, practice, yoking, and fellowship with them, will infect you, turn your heart, "leaven" you, and cause you to be unclean in God's sight by their uncleanness. We are therefore commanded, as Solomon was, to remove ourselves from these persons because they create a harmful and dangerous spiritual environment which will eventually turn us away from God. This act of removing is the call of "purging" (1 Cor. 5:7) or "putting away" from the Church "that wicked person" (1 Cor. 5:9-13) until you are "perfected" in a "holiness" (2 Cor. 7:1), a "separateness," "wherefore come out from among them" (2 Cor. 6:17), God says!

Unwillingly and unconsciously, while maintaining a perfect and whole heart, we can commit this sin in its NT form, and as Solomon, our inevitable fate through time will be our corruption from a perfect and whole heart, even if we do not know what sin is causing our slow departure from God. A high-mindedness that you will be "ok", irrelevant of the promised woe of curse and corruption declared by God, is a high-mindedness which comes from a "trust" in the eternal security of salvation without any condition at hand to change the blessing, love, and salvific mind of God into a woeful, angry, damning, and cursing mind as a recompense to your own works – God is not mocked.

Nehemiah learned a severe lesson from Solomon's backsliding, and so should we. What deceived the wisest man on earth could certainly deceive you and I. Nehemiah warned of the deceptive allurements of disobedience, using Solomon as the

example, saying, “Did not Solomon King of Israel sin by these things? Yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless even him did outlandish women cause to sin” (Neh. 13:26). As “outlandish women” did cause Solomon to sin, so for us, unfruitful, un-perfected, backslidden, professing Christians will cause us to sin. Have you kept your church pure? Or do you win the world by yoking with the world? Friend, the world will win you if you do that. Thus said the Lord: **“Be not deceived: evil communications corrupt good manners”** (1 Cor. 15:33). Since Solomon did not, God says, “keep My Covenant,” which was contained in, God says, “My statutes” (1 Kings 11:11), therefore God says, “I will surely rend the Kingdom from thee” (1 Kings 11:11). The everlasting throne and secure Kingdom is breached for Solomon, likewise your eternal life will be (your throne – Eph. 2:6, Rev. 2:26-27, Lk. 19:11-27) if you do not keep the Covenant which is agreed upon conditions.

1 Kings 11:9-14

⁹ And the LORD was angry with Solomon, because his heart was turned from the LORD God of Israel, which had appeared unto him twice, ¹⁰ And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded. ¹¹ Wherefore the LORD said unto Solomon, Forasmuch as this is done of thee, and **thou hast not kept My covenant and My statutes**, which I have commanded thee, **I will surely rend the kingdom from thee**, and will give it to thy servant. ¹² Notwithstanding in thy days I will not do it for David thy father’s sake: but I will rend it out of the hand of thy son. ¹³ Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for David My servant’s sake, and for Jerusalem’s sake which I have chosen. ¹⁴ And the LORD stirred up an adversary unto Solomon, Hadad the Edomite: he was of the king’s seed in Edom.

Bewilderment & Blindness by a Covenant Breached

The Davidic Covenant and the third promise therein was intended for Solomon, but God, through holy repentance, did change His mind because of the sinful offenses of Solomon & his seed. Consequentially, the eternal counsel that was hidden at first (the predestinated purpose for Christ to fulfill the Davidic Covenant and become the everlasting, enthroned King) is now manifest, but it was through the fall of Solomon & his seed, through repentance of the former counsel of God, and through the disannulment of the Covenant wherein Solomon would have had an everlasting throne from generation to generation in his immediate seed. In terms of the third promise of the Davidic Covenant, God did “cast his [David & Solomon’s] throne down to the ground” (Psalm 89:44). Through a divine struggle with the

sinfulness of man, through a repentance of a genuine good will/counsel/Covenant of God, through the fall of men, that which was predestinated arose.

Through Solomon's fall, the promise was breached, and the counsel of God given in the Davidic Covenant is mysteriously fulfilled through the manifestation of Jesus Christ. The sovereign counsel of God (God in the ways of God) is manifest through the change of the first intention (God in the ways of man), and this was a change undergone because of the sinfulness of man, but man did not change God, because the sinfulness of man is a manifestation of the sovereign will of God (God in the ways of God) working through a predestinated course of their individual lives. That is to say, because God ordained it, the hearts of men were **hardened** against the good will, counsel, and promise of God (God in the ways of man), so they resisted God and provoked Him to the disannulment of the Covenant. All these things still rest safely under the sovereignty of God's glorious purpose.

“Therefore hath He mercy on whom He will have mercy, and whom He will He **hardeneth**” – Rom. 9:18

“Who hath resisted His will?” – Rom. 9:19

Solomon sought God that He would give him and Israel a **perfect heart** to seek and serve God. A perfect heart is God-given and God-sustained; Solomon and Israel therefore sought for this “good and perfect gift” from the Father of Lights (Jas. 1:17). It was an earnest pursuit of God so that from God, as a gift from Him (Eph. 2:8-9), He would mercifully grant them a soft heart (Rom. 9:18) of saving faith wherein men can walk perfect before Him. I am reminded of the cry from Isaiah the prophet saying, "O LORD, why hast Thou made us to err from Thy ways, and **hardened our heart** from Thy fear? Return for Thy servants' sake, the tribes of Thine inheritance." (Isaiah 63:17). Through the centuries, along the timeline of man's existence, this cry has continually gone up to God. It is an expression depicting the great struggle between a salvific God and a sinful people with an acknowledgement of the sovereignty of God controlling all.

God did, through holy repentance, breach the Covenant of David as a retribution for their rebellion. Psalm 89 is devoted entirely to the lamentations, confoundedness, and bewilderment that the people of God underwent when the Lord departed from the relational grounds of His Covenant promises. The faithfulness of God is the central attribute of hope, exaltation, and prayer, but their great lamentation is that God HAS NOT accomplished what His faithful word had declared.

PSALM 89

❖ *Verses 2-4 The Covenant and Faithful Word*

¹ Maschil of Ethan the Ezrahite. I will sing of the mercies of the LORD for ever: with my mouth will I make known Thy faithfulness to all generations. ² For I have said, **Mercy shall be built up for ever: Thy faithfulness shalt Thou establish in the**

very heavens. ³ I have made a covenant with My chosen, I have sworn unto David My servant, ⁴ Thy seed will I establish for ever, and build up thy throne to all generations. Selah.

❖ *Verses 5-18 The Name, Works, and Blessedness of God with His people*

⁵ And the heavens shall praise Thy wonders, O LORD: Thy faithfulness also in the congregation of the saints. ⁶ For who in the heaven can be compared unto the LORD? *who* among the sons of the mighty can be likened unto the LORD? ⁷ God is greatly to be feared in the assembly of the saints, and to be had in reverence of all *them that are* about Him. ⁸ O LORD God of hosts, who *is* a strong LORD like unto Thee? or to Thy faithfulness round about Thee? ⁹ Thou rulest the raging of the sea: when the waves thereof arise, Thou stillest them. ¹⁰ Thou hast broken Rahab in pieces, as one that is slain; Thou hast scattered Thine enemies with Thy strong arm. ¹¹ The heavens *are* Thine, the earth also *is* Thine: *as for* the world and the fulness thereof, Thou hast founded them. ¹² The north and the south Thou hast created them: Tabor and Hermon shall rejoice in Thy name. ¹³ Thou hast a mighty arm: strong is Thy hand, *and* high is Thy right hand. ¹⁴ Justice and judgment *are* the habitation of Thy throne: mercy and truth shall go before Thy face. ¹⁵ Blessed *is* the people that know the joyful sound: they shall walk, O LORD, in the light of Thy countenance. ¹⁶ In Thy name shall they rejoice all the day: and in Thy righteousness shall they be exalted. ¹⁷ For Thou *art* the glory of their strength: and in Thy favour our horn shall be exalted. ¹⁸ For the LORD *is* our defence; and the Holy One of Israel *is* our king.

❖ *Verses 19-37 The Choosing, Covenant, and Word of God spoken to David*

¹⁹ Then Thou spakest in vision to Thy holy one, and saidst, I have laid help upon *one that is* mighty; I have exalted *one* chosen out of the people. ²⁰ I have found David My servant; with My holy oil have I anointed him: ²¹ With whom My hand shall be established: Mine arm also shall strengthen him. ²² The enemy shall not exact upon him; nor the son of wickedness afflict him. ²³ And I will beat down his foes before his face, and plague them that hate him. ²⁴ But My faithfulness and My mercy *shall be* with him: and in My name shall his horn be exalted. ²⁵ I will set his hand also in the sea, and his right hand in the rivers. ²⁶ He shall cry unto Me, Thou *art* my Father, my God, and the rock of my salvation. ²⁷ Also I will make him *My* firstborn, higher than the kings of the earth. ²⁸ **My mercy will I keep** for him for evermore, and **My covenant shall stand fast with him.** ²⁹ **His seed also will I make to endure for ever, and his throne as the days of heaven.** ³⁰ If his children forsake My law, and walk not in My judgments; ³¹ If they break My statutes, and keep not My commandments; ³² Then will I visit their transgression with the rod, and their iniquity with stripes. ³³ Nevertheless My **lovingkindness** will I not utterly take from him, **nor suffer My faithfulness to fail.** ³⁴ **My covenant will I not break, nor alter the thing that is gone out of My lips.** ³⁵ **Once have I sworn by My holiness that I will not lie unto David.** ³⁶ **His seed shall endure for ever, and his throne as the sun before Me.** ³⁷ **It**

shall be established for ever as the moon, and as a faithful witness in heaven. Selah.

❖ *Verses 38-52 The Lamentation & Bewilderment over a Covenant Breached*

⁸ But Thou hast cast off and **abhorred**, Thou hast been **wroth** with Thine anointed. ³⁹ Thou hast **made void the covenant** of Thy servant: **Thou hast profaned his crown by casting it to the ground.** ⁴⁰ Thou hast broken down all his hedges; Thou hast brought his strong holds to ruin. ⁴¹ All that pass by the way spoil him: he is a reproach to his neighbours. ⁴² Thou hast set up the right hand of his adversaries; Thou hast made all his enemies to rejoice. ⁴³ Thou hast also turned the edge of his sword, and hast not made him to stand in the battle. ⁴⁴ Thou hast made his glory to cease, and **cast his throne down to the ground.** ⁴⁵ The days of his youth hast Thou shortened: Thou hast covered him with shame. Selah. ⁴⁶ How long, LORD? wilt Thou hide Thyself for ever? **shall Thy wrath burn like fire?** ⁴⁷ Remember how short my time is: wherefore hast Thou made all men in vain? ⁴⁸ What man *is he that* liveth, and shall not see death? shall he deliver his soul from the hand of the grave? Selah. ⁴⁹ Lord, where *are* Thy **former lovingkindnesses**, **which Thou swarest unto David in Thy truth?** ⁵⁰ Remember, Lord, the reproach of Thy servants; *how* I do bear in my bosom *the reproach of* all the mighty people; ⁵¹ Wherewith Thine enemies have reproached, O LORD; wherewith they have reproached the footsteps of Thine anointed. ⁵² Blessed be the LORD for evermore. Amen, and Amen.

Notice the color coding that parallel the psalmist’s lamentations:

What God Covenanted by Faithful Promise	What God Did By Holy Repentance
Verse 28 - My mercy will I keep for him for evermore	Verse 38 - Thou hast been wroth with Thine anointed Verse 46 - How long, LORD? wilt Thou hide Thyself for ever? shall Thy wrath burn like fire?
Verse 28 - My covenant shall stand fast with him. Verse 34 - My covenant will I not break, nor alter the thing that is gone out of My lips.	Verse 39 - Thou hast made void the covenant of Thy servant:
Verse 29 - his throne as the days of heaven. Verse 36 - his throne as the sun before Me.	Verse 39 - Thou hast profaned his crown by casting it to the ground. Verse 44 - cast his throne down to the ground.
Verse 33 - My lovingkindness will I not utterly take from him, nor suffer My faithfulness to fail.	Verse 38 - But Thou hast cast off and abhorred , Verse 49 - Lord, where <i>are</i> Thy former lovingkindnesses
Verse 35 - Once have I sworn by My holiness that I will not lie unto David.	Verse 49 - which Thou swarest unto David in Thy truth?

The psalmist is seeking the faithfulness of God (33), but the promised

lovingkindness has been taken away (49). He is seeking for the keeping mercies of God (28), but God's wrath is burning like fire as to make void the Covenant, or in other words, "alter the thing that" was spoken, and though it is impossible for God to lie, the man of God searches for that "which Thou swarest unto David in Thy truth," because the oaths of His holiness have failed for *the time*. The man of God, like others, desires to declare the faithfulness of God. Yet, as he looks for the salvific promise, former lovingkindness, and wonderful mercy, instead he is forced to confess, "Thy wrath lieth hard upon me, and Thou hast afflicted me with all Thy waves" (Psalm 88:7). Without remedy, but God, the cries and desperate intercessions go up as His people helplessly draw nigh to the pit of death. "Mine eye mourneth by reason of affliction: LORD, I have called daily upon Thee, I have stretched out my hands unto Thee. Wilt Thou shew wonders to the dead? Shall the dead arise and praise Thee? Selah. Shall Thy lovingkindness be declared in the grave? Or Thy faithfulness in destruction? Shall Thy wonders be known in the dark? And Thy righteousness in the land of forgetfulness? But unto Thee have I cried, O LORD; and in the morning shall my prayer prevent Thee. LORD, why castest Thou off my soul? Why hidest Thou Thy face from me? I am afflicted and ready to die from my youth up: while I suffer Thy terrors I am distracted. Thy fierce wrath goeth over me; Thy terrors have cut me off" (Psalm 88:9-16).

"In that day will I raise up the Tabernacle of David that is **fallen**, and close up **the breaches** thereof; and I will **raise up his ruins**, and I will **build it** as in **the days of old**: That they may possess the remnant of Edom, and of all the heathen, which are called by My Name, saith the LORD that doeth this" (Amos 9:11-12).

The verse above does prophesy of a day when God does "**build**" and "**raise up**" the Davidic Covenant, because for now, as you can see in Psalm 89, the Davidic Covenant is "**fallen**", utterly broken with "**breaches**" (breaks), so as to crumble into "**ruins**" (Amos 9:11-12). The Davidic Covenant is the second major and eternal Covenant that God did **breach**, and upon the breach of the Abrahamic Covenant the people of God suffered the same bewilderment as those in the Davidic. Psalm 77 reflects on the salvific works in the Abrahamic Covenant, when at that time, all such "favour" (77:7), "mercy" (77:8), "promise" (77:8), and "grace" (77:9) are no more. The psalmist who wrote Psalm 77 exudes the painful experience of when the God of the Bible is overwhelmingly absent. Hurling upon his soul is the overwhelming reality that God has hidden Himself. **Do you ever wonder where the God of the New Testament is?** It is a damnable sin for pastors and preachers to fail to say – "Where is the LORD?" (Jer. 2:8). The Spirit-filled psalmist said, "**I remembered God, and was troubled**," but most people don't remember the God of the Bible as He has testified of Himself in the plain accounts of scripture – by doctrine, deed, and historical example. Most people worship an imaginary, self-invented, self-conforming god, a god they made up in their own mind. Children have imaginary friends, and adults have an imaginary god. In Jeremiah 2:8 men failed to say, "Where is the LORD," because they didn't remember the God of the Bible! In backslidden

generations which span for years of time, if all this time is spent in the absence of God's great glory and promise, it is then that the righteous are troubled and the wicked are at ease. Where is the biblical God of the 1st century today? This is a troubling question... now look carefully at the prayers of this psalmist, and you will see that remembering God is remembering the deeds of His *mercy, favor, promise, grace, and tender mercies*, thus he recognizes that the absence of God's famous glory in these *wonderful works* is the *angry casting off* of the people of God. Psalm 77:3-9, **"I remembered God, and was troubled:** I complained, and my spirit was overwhelmed. Selah. Thou holdest mine eyes waking: I am so **troubled** I cannot speak. I have considered **the days of old**, the years of ancient times. I call to remembrance my song in the night: I commune with mine own heart: and my spirit made diligent search. Will the Lord **cast off** for ever? And will He be **favourable** no more? Is His **mercy** clean gone for ever? Doth His **promise** fail for evermore? Hath God forgotten to be **gracious**? Hath He in **anger** shut up His tender mercies? Selah" (Psalm 77:3-9).

God was confronting the psalmist of Psalm 77, and therefore he was troubled, and when this biblical, hidden, and holy God confronts you, you too will experience the same "enlargement of heart" (Ps. 119:32) with a divinely set hope in the written word (Psalm 119:49). There will be no hope put in men to change the hardness of your heart, but God alone. Under the intense conviction of a Covenant made void, you will cry to the Sovereign for help and hope, "incline not my heart to any evil thing" (Psalm 141:4), "And now, Lord, what wait I for? My hope is in Thee. Deliver me from all my transgressions" (Psalm 39:7-9). "Turn Thou me, and I shall be turned; for Thou art the LORD my God" (Jer. 31:18). "Heal me, O LORD, and I shall be healed; save me, and I shall be saved: for Thou art my praise" (Jer. 17:14). "Turn us again, O God, and cause Thy face to shine; and we shall be saved. O LORD God of hosts, how long wilt Thou be angry against the prayer of Thy people? Thou feedest them with bread of tears; and givest them tears to drink in great measure" (Psalm 80:3-5). "Return, we beseech Thee, O God of hosts: look down from heaven, and behold, and visit this vine; And **the vineyard which Thy right hand hath planted, and the branch that Thou madest strong for Thyself.** *It is* burned with fire, *it is* cut down: **they perish at the rebuke of Thy countenance.** Let Thy hand be upon the man of Thy right hand, upon the son of man *whom* Thou madest strong for Thyself. **So will not we go back from Thee: quicken us, and we will call upon Thy name.** ¹⁹ **Turn us again, O LORD God of hosts, cause Thy face to shine; and we shall be saved"** (Psalm 80:14-19).

"LORD, Thou wilt ordain peace for us: for Thou also hast wrought all our works in us" (Isa. 26:12).

The Covenant is there in word, but the performance thereof is absent. The very means of salvation, the instrumentality of His ways and works, these things are gone. It is impossible to replicate the workings of God. There is subservience in the people under the sovereignty of God. They do recognize that God is the Potter and

they are but clay. When a Covenant is breached, the people are rejected of God, and therefore the two are only reconcilable by the free will of God.

When the Abrahamic & Davidic Covenants were breached, this left the people bewildered, blind, and in darkness. They became people and generations marked by blindness and rebellion. There are ways to be reconciled, called “the means of intercession,” but these means cannot avail but by the free decision of the LORD to accept them. When the Lord arose in the zeal of His wrath, when He bent and aimed the bow of destruction to His people who were worthy of death, at this time Abraham interceded for Lot with success. This prayer of intercession arose while the prophet beheld the kindled wrath of God going forth on a purposeful pursuit. The will of God was in motion, active, and mounting to its execution, and thus the prophets do behold the vision of it bursting upon their sides, and thus we see them gasping for salvation. The Spirit-filled prophets did always cry for mercy! Like this, God makes manifest the manifold motives and bright attributes of His Person – justice against mercy wrestling in Divine tension. Prophetic intercessors were the sole human audience of these heavenly scenes. In similar ways throughout time, the prophets Moses, Samuel, David, Elijah, and Daniel did cast themselves at the feet of God to grasp the edge of His garment for healing, hope, and mercy. God was not always stopped from the pursuit of justice. The prophets could not always stay the heat of His anger against sin. Moses, Samuel, David, and Jeremiah could not avail. The Spirit of love in God was in hurtful mourning, but it was willing and yielding to a greater cause of justice upon criminal creatures.

How many religious men claim to be prayer warriors or intercessors? Intercession is to intercede between the wrath of a holy God impending upon a sinful people: God’s people. An intercessor prays against the genuine, willing, and destroying wrath of God! Many men claim to be intercessors, but they know neither what it is nor what it is for! Intercession is for the promises of God to be performed, the love of God to be sustained, and the salvation of God’s people to be persevered or restored! Amazingly, the doctrines from Calvinism and eternal security make impossible this work of intercession. Such men deny that God could be angry with His people, thus how would they intercede for them? For what purpose would they plead the promises to God if there was ONLY an everlasting, unchanging love at work in God? Without a condescended reality in God, then there would be no reason to intercede for the Covenanted, saved people of Israel, for, there could be no change of mind possible in God, and whatever anger had begun to be manifest within the realm of time would always be appearing now, because it was galloping from eternity past in a relentless hatred to destroy predestinated vessels of wrath, and thus, if a man stood against it so as to fill a gap, or turn it away, not only would this be vain, but such a one may be burned up and run over in the attempted intercession. It is an unthinkable endeavor to stand against an eternal, unchanging, irresistible, and destroying wrath of God! But it is not so; God can repent by the means of a condescended relationship with man, and therefore intercession is not a foolish, unsound, unthinkable, vain, and suicidal endeavor! Men do take hope in the fact that

God repented in time past from His anger over His people, so that, even though they are in such a generation of a Covenant breach, they cry out and pray – “Save us, O LORD our God”. See Psalm 106:44-48:

“Nevertheless He regarded their affliction, when He heard their cry: And **He remembered for them His covenant, and repented** according to **the multitude of His mercies**. He made them also to be pitied of all those that carried them captives. **Save us, O LORD our God, and gather us from among the heathen, to give thanks unto Thy holy name, and to triumph in Thy praise**. Blessed be the LORD God of Israel from everlasting to everlasting: and let all the people say, Amen. Praise ye the LORD” (Ps. 106:44-48).

Shockingly, it was revealed to David that the Covenant of God would be breached and then mysteriously fulfilled at latter times! David speaks of this in 2 Samuel 23:1-7, written below. David describes how the Davidic Covenant is breached as a result from some “**sons of Belial**”, and in the following account, David says, that God will not fulfill that which He has begun in David’s lifetime, which means that the Davidic house and throne will not continue to grow, and rather, it will decline and fall. David’s very last words foretold the secret hope that David had, that eventually, but not immediately, God will fulfill the Covenant which was given to him. David obviously perceives a troublesome future ahead where his house will cease to hold the Throne of Israel *for a time*.

“Now these be the last words of David. David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, The Spirit of the LORD spake by me, and His word was in my tongue. The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God. And He shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain. **Although my house be not so with God;** yet He hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, **although He make it not to grow**. But the **sons of Belial** shall be all of them as thorns thrust away, because they cannot be taken with hands: But the man that shall touch them must be fenced with iron and the staff of a spear; and they shall be utterly burned with fire in the same place” (2 Sam. 23:1-7).

David said that it was “an everlasting covenant, ordered in all things, and sure” (2 Sam. 23:5); even so it is true, and God echoes this sure hope by expounding just how He will fulfill the word He spoke to David in a mysterious way, so

mysterious that the wisest prophets know it not. The fulfillment of this Covenant will be “great and mighty things which thou knowest not” (Jer. 33:3), God says, and He assures that some way, somehow, Christ will be the fulfillment of the Davidic Covenant so that, as is of necessity to be fulfilled: “David shall never want a man to sit upon the throne of the house of Israel” (Jer. 33:17). In this way, though God has altered the thing gone out of His mouth so as to cause the throne of David to cease, God still affirms to later generations – “The LORD hath sworn in truth unto David; **He will not turn from it**; Of the fruit of Thy body will I set upon Thy throne. If Thy children will keep My Covenant and My testimony that I shall teach them, their children shall also sit upon Thy throne for evermore” (Psalm 132:11-12) – meaning that this is one of God’s eternal, everlasting purposes which He will not repent of or turn from. At the time of the psalm which contains this promise (Psalm 132), the Davidic Covenant was presently in desolation, and that is why the prophetic emphasis is that God “**will not turn from**” the Covenant’s fulfillment! These words affirm that God will not turn from it so as to forget it, and He will eventually fulfill it! The Lord affirms again:

“Behold, the days come, saith the LORD, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. 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. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The LORD our righteousness. For thus saith the LORD; **David shall never want a man to sit upon the throne of the house of Israel...**” (Jer. 33:14-17).

“Thus saith the LORD; **If ye can break My covenant** of the day, and My covenant of the night, and that there should not be day and night in their season; Then may also **My covenant be broken with David** My servant, that he should not have a son to reign upon his throne; and with the Levites the priests, My ministers. As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto Me” (Jer. 33:20-22).

The latter verses from Jeremiah are a telling response to Psalm 89, possibly even to the cries of that very psalmist who prayed for answers. The proof which displays the Davidic Covenant’s surety is said to be as God’s covenant that He has made with the sun and moon – fixed unmovable in their places – and this is as it was said in Psalm 89:36-37: “His seed shall endure for ever, and his throne **as the sun before Me**. It shall be established for ever as the moon, and as a faithful witness in heaven. Selah” (Ps. 89:36-37). So God says in Jeremiah 33:20-21 the very same address: “If ye can break My Covenant of **the day**, and My Covenant of **the night**,

and **that there should not be day and night in their season**; Then may also My Covenant be broken with David My servant, that he should not have a son to reign upon his throne". The eventual and mysterious fulfillment of this presently breached Davidic Covenant is an eternal, unchanging purpose of God, which He has determined in the powers of His own changeless ways (God in the ways of God).

Finally, what is profoundly notable with this Covenant's mysterious fulfillment is shown to us through what I call "the psalm of psalms," namely Psalm 110, because it is a one of a kind, metropolis depiction of Christ's future ministries, with astounding accuracy! In Psalm 110, we see Christ as the eternal Davidic King taking His seat at an everlasting throne, and furthermore, Christ as the eternal High Priest after an everlasting order which was before the Aaronic order! Doubtless, David knew very little of what all of these words meant comparatively to the unfolding of all the events that were yet to transpire for their fulfillment, but he knew something. Thus David knew that his throne would be eternally established, and in this way it was and is "ordered" and "sure" just as his dying words foretold. David does recognize in this psalm that, even though subsequent generations of his immediate house and throne are not ready for the Davidic Covenant's great fulfillment, nevertheless, God's "people shall be willing in the day of [His] power" in some latter generation wherein all these things shall be fulfilled. In this day, the King will be God Himself, David acknowledges, and some way, somehow, all earthly events shall be framed into this quintessential END where the LORD will be seated on His throne forever! Thus it is at the first of the psalm, David confesses – "**The LORD said unto my Lord, sit Thou at My right hand, until I make Thine enemies Thy footstool**" (Ps. 110:1).

"A Psalm of David. **The LORD said unto my Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool.** The LORD shall send the rod of Thy strength out of Zion: rule Thou in the midst of Thine enemies. Thy people shall be willing in the day of Thy power, in the beauties of holiness from the womb of the morning: Thou hast the dew of Thy youth. **The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.** The Lord at Thy right hand shall strike through kings in the day of His wrath. He shall judge among the heathen, He shall fill the places with the dead bodies; He shall wound the heads over many countries. He shall drink of the brook in the way: therefore shall He lift up the head" (Psalm 110:1-7).

The Lord had two simultaneous, genuine wills. Firstly, Solomon and David's immediate seed through Solomon would be established into an everlasting house and Throne, un-fallen and fixed forever through the centuries, but since this was breached, therefore we can understand that this is manifest because of a forceful, time-changing, all-Covenant conforming purpose of God in Christ, as it were,

galloping from eternity past – His brilliant incarnation into humanity, His penal, substitutionary, and atoning death, His victorious resurrection, and finally, His ascension unto the Davidic throne at the right hand of the Father.

