

6122U

MID ATLANTIC BIBLE SCHOOL - 2005

WHEN DAVID WAS OLD AND FULL OF DAYS

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Study #4: When David Stood up Upon His Feet  
The great assembly and the call to consecration

Reading: 1 Chronicles 28  
Psalm 22

Well thank you, brother chairman, and good morning my dear brethren and sisters in the Lord Jesus Christ. Good morning! and so it is!

This morning then, we come to the book of Chronicles again, 1 Chronicles and chapter 28. You'll remember that in our study, we left David marvellously by the fresh oil of God's anointing, so that his physical capacity was restored, and that in the renewal of his powers we saw him busy organizing the entire system of temple worship that would focus in and around the house of God. That he managed to accomplish those tasks with a fervour and a passion and an enthusiasm that must have even impressed Solomon who came along behind his father, struggling to cope with the immensity of what his father was involved in at that time.

So that embraced the whole of 1 Chronicles 23, 24, 25, 26, and 27 and now in chapter 28 verse 1, we learn of another remarkable moment in the king's life, where the record says, and I'm reading from the heading over the top of the page it talks about **the great assembly**. That's what this chapter and chapter 29 is going to go on and describe in detail for us, the great assembly. The last mighty assembling of all the congregation of the nation that they might hear the words of the old king. This mighty gathering of these two chapters, I believe, are going to become the crowning event in the life of the old man. They're all there together, says chapter 28 verse 1, it says, 'David assembled all the princes of Israel, the princes of the tribes, and the captains of the companies that ministered to the king by course, and the captains over the thousands, and the captains over the hundreds, and the stewards over all the substance and possession of the king, and of his sons, with the officers, and with the mighty men, and with all the valiant men' and they've all come to Jerusalem on this occasion.

He's gathered them, b&s, at least those mentioned in verse 1, which by the way, are all those mentioned in the previous chapters, the officer and princes and the captains, but he's gathered them that they might learn the purpose and service to which they are called. They already knew what their duties would be, but David wants them to know

why they're going to do what they're going to do in the service of the house of God. It wasn't just the captains and the princes that are gathered on this occasion, no, it's the whole congregation of Israel. In fact, we're told that, do you see what it says in chapter 28 verse 8 it says, 'Now therefore, in the sight of all Israel, the congregation of the LORD', in the sight of all Israel, the congregation of the LORD Himself. Again, in chapter 29 verse 1, 'Furthermore David the king said unto all the congregation'; again, in verse 10, 'Wherefore David blessed the LORD before all the congregation'; again in verse 20 of 1 Chronicles 29, 'And David said to all the congregation, Now bless Yahweh your God. And **all the congregation** blessed the God of their fathers'. Oh yes, this is all Israel gathered on this occasion, so truly when it says as the heading of 1 Chronicles 28, that it's the great assembly, well it was! in fact, I think because of David's illness, there might not have been such a national assembly for some period of time going back into David's illness, when he was sequestered within the confines of his own dwelling.

You can just imagine the excitement that must have rippled out across the nation when the instructions of verse 1 came issuing forth **to all Israel in every place that they must assemble in Jerusalem for this last mighty gathering**. Why are we being called? there's to be an assembly in Jerusalem! for what purpose? the king is to speak to us! The king? the old man? the old one that sits upon his bed and cannot move? Yes! the king, David himself, is going to address the nation! and you can just imagine the excitement that must have been caused, as they all assembled on this occasion to Jerusalem.

Now can you just see the scene, b&s, of 1 Chronicles 28 verse 2, once they were all there and the record says, 'Then David the king **stood up upon his feet** and addressed the nation'. Why did the record tell us that, do you think? why would the record need to tell us that the king stood upon his feet? well, because he had been so near death that he could not even rise from his bed, and now he stands up upon his feet for this one last great effort in front of the nation. You know, there was a very famous word in the New Testament, only found in the New Testament, not just in the Greek but also in the English, it's the word 'anastasis' (386) the word for 'resurrection'. Now you know what anastasis means? it means '**the standing up of dead ones**', and that's just what happened to David, isn't it? on this occasion, a man who virtually was at the dusk of death, prostrate upon his bed, he now has stood up again, it's like a resurrection, you see. In this final supreme effort, the mind had triumphed and God had revived him for this last great work, this final farewell to the nation.

You know, b&s, they would probably never hear David again, this would be the last time he would ever address them. I just think that in this one brief poignant phrase, that we have all the pathos and drama of that moment of time.

Then the record tells us that David stood up upon his feet, and a dead man raised to life addressed the nation. Do you see the very first thing he said in verse 2, 'Hear me, he says, **my brethren**' (oh, that comes from Deuteronomy 17), you know when the book of the Law said that if they were to appoint a king over themselves, it says it shall be, 'he who Yahweh thy God shall choose, but it must be, said Deuteronomy 17 verse

15, 'one from among thy brethren whom thou shalt appoint'. You see, David had that marvellous spirit of humility, he said he's always one of them, you see, the king was not above them, the king was not beyond them. 'My brethren', he says, you see, David knew how to bind his people unto himself. He had that marvellous spirit of humility by which he counted himself as being at one with his people. So he says, verse 2, 'As for me, I had in mine heart to build a house of rest for the ark of the covenant of Yahweh and for the footstool of our God, and have made ready for the building. But God said unto me, thou shalt not build a house for My name, because thou hast been a man of war, and hast shed blood. How be it Yahweh Elohim of Israel chose me before all the house of my father to be king over Israel for ever: for He hath chosen Judah be the ruler; and of the house of Judah, the house of my father; and among the sons of my father He liked me to make me king over all Israel; and of all my sons, (for Yahweh hath given me many sons), He hath chosen Solomon my son to sit upon the throne of the kingdom of Yahweh over Israel', and this focus now, on the choosing of Solomon by God, is going to become a key idea in David's speech that will follow.

You see, it's his responsibility this day, to establish the choosing of Solomon; in fact, it says it 3 times, you know, in this chapter. In verse 5 Solomon is chosen to sit upon the throne, 'He hath chosen Solomon my son to sit upon the throne of the kingdom'. In verse 6 it says that Solomon is chosen to be the son of God, 'I have chosen him to be My son, and I will be his father'; and in verse 10 we will find that Solomon is chosen to build the house. So 3 times he says, 'Solomon my son is the chosen one, he's chosen to be the man on the throne, he's chosen to be the son of God and he's chosen to be the builder of the house on God's behalf. Here in this verse, verse 5, Solomon is being deliberately and publicly confirmed as the rightful heir to the throne by divine revelation, after all, says David, it's not I that have chosen him, it's God! this is God's choice. You see, when Solomon had first been anointed in 1 Kings 1, the king was hidden in his bedchamber and there could have been those who thought when Solomon was taken to Gihon and anointed with holy oil, there might have been some who thought whether David was really in agreement with this; is this the conniving of Zadok and Nathan and Benaiah and others? How do we know this anointing of Solomon is the choice of David himself? and now David puts the matter beyond all doubt, he says, 'of all the sons that God has given me, **He** has chosen Solomon'; not just me but God Himself. You hear it by my voice, says David, and it's not just that God has chosen him, but He's chosen him to rule over the kingdom. It's not my kingdom, says David, in verse 5, 'it's God's kingdom for ever'. Now he'll expound that in a little more detail.

So in verse 6 he says, 'Solomon thy son, who shall build my house and my courts: for I have chosen him to be My son, and I will be his Father. Moreover I will establish his kingdom for ever, if he be constant to do My commandments and My judgements, as at this day.' Of course, if we're reading carefully, b&s, we will realize at once that the language of verse 6 and verse 7, is all the language of the promise of God made to David. It's the language of the Davidic covenant! 'he shall build a house', verse 6, 'I will be his Father, and he shall be My Son, verse 6, 'I will establish his kingdom for ever', verse 7. So you see, what David is doing here, is he is expounding the terms of the

Davidic covenant and making a specific application of them to Solomon; and I think that David saw in his son, the preliminary and earnest fulfilment of the promise.

Even though David's desire was settled on Solomon, I think he always understood that he wasn't the fullness of the promise. Oh no, David knew that the fullness of the promise would rest with Messiah Himself. I'll tell you why we know that! because these are the terms of the Davidic covenant; I'm reading from 1 Chronicles 17 (which you don't need to turn up, but I'm quoting from verse 14), 'there the promise was that I will settle him in My house and in My kingdom forever, and his throne shall be established forevermore'. Now I don't know if you realize the force of those words, but the key to those words of the Davidic covenant, (I'll read them again) 'I will settle him in My house and in My kingdom forever and his throne shall be established forevermore', the key to those words, b&s, of the covenant is that **they are entirely unconditional**. There are no if's, but's or maybe's, it shall be done! and it shall be done forevermore, that's the promise concerning Messiah. Ah, but that's not what David says in 1 Chronicles 28, did you notice? one crucial word, 1 Chronicles 28 verse 7 says, 'Moreover I will establish Solomon's kingdom forever, **if** he be constant to do My commandments'. Ah, the crucial issue here, you see, Solomon is not the final fulfilment of the promise, and David knows that! No, any blessing that comes Solomon's way, is conditional upon his obedience to the truth! **If he is constant to do My commandments**. Again, in verse 9, you see in the middle of the verse that David is going to say concerning his son, 'if thou seek Him, He will be found of thee; but if thou forsake Him, He will cast thee off forever'. So whilst David sees a preliminary fulfilment here, he realizes that Messiah is yet to come, and Messiah is not Solomon his son.

So in verse 8 of 1 Chronicles 28, he calls upon God now, to witness to the words that he will now offer to his people; 'Now therefore, in the sight of all Israel, the congregation of Yahweh, and in the audience of our God', he says, and now he turns to the people: 'keep and seek all the commandments of Yahweh your God: that ye may possess the good land, and leave it for an inheritance for your children after you for ever'. You know, when an old man stands to deliver his valedictory oration, he says the things that he counts to be the most important! This was David's last chance to say anything to his people, and when you've got your last chance, b&s, you say what you think is the most important of all, and David stresses to his nation, he says, 'I call on the audience of God', he says, 'to witness to you' (and he says one thing; this is the greatest thing, says David) **'you keep His commandments**, he said, and you do that so that **the inheritance of the truth might be passed on to your children'**, verse 8.

Oh, that's the thing, most of all, that David wanted them to understand; and just as he had exhorted the nation to faithful obedience, so now in verse 9, he turns and fixes his eye upon his son. He looks Solomon straight in the eye and he says, 'and **thou**, Solomon my son, **know thou the God of thy father**, and serve him with a perfect heart', you do that, he says to Solomon in front of all the people! You know, that's the great objective of our life in the truth, for anyone who are parents, verse 9, **trying to develop within our children, the experience of the relationship that we have had**

**with our God.** Know thou the God of thy father! and our great responsibility as parents is to teach them the passion for the truth that we feel, so that they might know the God who we serve; and David desperately wished for this to be the case, for the son who stood nearby. Full of promise, but untested as yet; 'Solomon my son, he says, know thou the God of thy father'!

Then in verse 11 of 1 Chronicles 28, David is now going to talk about something very, very special! the greatest gift that he could give his son, and the gift was this; brother Matthew has mentioned this in one of his earlier studies, verse 11 says, 'Then David gave to Solomon his son, **the pattern** of the porch'. You see, not only had David been blessed with the revelation of the mountain of the house and the place of the temple on Mount Moriah, but he was also given by inspiration, the entire plan of that house, and the system of courses that would keep the service of the house. So the word '**pattern**' becomes the key word in this section, in fact, right through from verses 11 to 19; do you see it here? Verse 11, 'David gave to Solomon his son the pattern of the porch; then in verse 12 it says, 'the **pattern** of all that he had by the spirit'; then in verse 18 it says, 'and for the altar of incense refined gold by weight; and gold for **the pattern** of the chariot of the cherubim; then again in verse 19 it says, 'all this, said David, Yahweh made me understand in writing by His hand upon me, even all the works of this **pattern**'.

Now hold your hand in 1 Chronicles and come back for a moment to the book of Exodus 25, where this idea, and in fact, this same word is to be found, because clearly there is a parallel here between the experience of David and the experience of Moses. We're told this in Exodus 25 and we're going to read verses 8 and 9 and verse 40 and it says, 'Let them make Me a sanctuary; that I may dwell among them. According to all that I show thee, after the **pattern** of the tabernacle, and the **pattern** of all the instruments thereof, even so shall ye make it. And look, verse 40, that thou make them after their **pattern** which was showed thee in the mount'. It's the same word, so you see, every aspect of the tabernacle pattern was given to Moses by revelation, and what we're being told now in the book of Chronicles chapter 28 is that the pattern for the temple was vouched safe to David. So, by the way, all the matters of administration that we saw in our study yesterday, in the organization of the singers, and the priests and the doorkeepers and where they would stand and how they might sing and how they might offer offerings, wasn't just David's own thoughts, oh no, he received all this by the inspiration of God, it wasn't David's own view of what a good temple ought to look like! It was **God's pattern** and, in fact, do you see what it says in 1 Chronicles 28, what we've got is this!

- Verses 11 and 12 is the pattern of the temple buildings;
- Verse 13 is the pattern of the temple courses;
- Verses 14 to 19 is the pattern of the temple instruments.

All the arrangements that will follow in this matter, are those things which David has received by the revelation of God. He obviously received it in such a way as verse 19

says, b&s, that he might write it down; it says in verse 19, 'All this, says David, Yahweh made me understand in writing by His hand upon me, even all the works of this pattern ; as Rotherham says 'the whole in writing from the hand of Yahweh upon me, to give understanding , all the works of the pattern', He wrote it down, b&s, he was given it in such a way that he could write it down. You know, I think there is something really wonderful about this story in 1 Chronicles 28! do you remember a man who yearned to go into the land of promise and the voice of God said unto him, 'thou shalt not go over; but I will show it thee with thine eyes' and an old man who couldn't enter into the land, was given the privilege of seeing it by the power of the Spirit upon him. And here now is another old man and God says, 'thou shalt not build the house, but I will show it thee with thine eyes'. You know that's one of the most wondrously merciful things that God could have done, do you not think, for David? who so desperately wanted to build the house, but God said, 'you can't, but I'll show it thee; I'll give you all the passions, every little detail, you'll see it all, David'. And oh, by the way, b&s, if that's the case and after the manner of Moses, then when and how do you think that David might have received the pattern? Well, Moses received the pattern on the mount, and to David has been given the revelation that mount Moriah is the place where the house of God shall be, and I think that probably upon mount Moriah, David was given the patterns of the house.

In fact, if you come to 2 Chronicles 3, it's one of these digressions that we actually don't have time to look at, and yet do not wish to omit. In 2 Chronicles 3 verse 1 it says this, what do you make of this, b&s? 'Then Solomon began to build the house of Yahweh at Jerusalem in mount Moriah, where the LORD appeared unto David his father, in the place that David had prepared in the threshing floor of Ornan the Jebusite'. But did you notice in that verse that the words '**the LORD**' in the middle of the verse, are in italics, they're not there! The margin gives you a different reference as to the pointing of the Hebrew. If we read the verse with the marginal notation added, then the verse reads like this, does it not? 'Then Solomon began to build the house of Yahweh at Jerusalem in mount Moriah, which was seen of David his father, in the place that David had prepared in the threshing floor of Ornan the Jebusite'. Now I wonder whether that verse is telling us not just that David had seen an angel in that place, but he'd seen the house of God in that place! because this is where the pattern had been vouchsafe from the beginning.

Well, b&s, coming back to 1 Chronicles 28, no wonder then, having been given that pattern by inspiration, no wonder he'd say to his son in the last two verses of this chapter, verses 20 and 21, how important it was for Solomon to not only begin the work but to finish all the work of the house, and to exhort him in verse 21, that the whole nation, the priests and the Levites and everyone there would be willing to support him, so that labour of building the house, might be finished to the glory of God. It was a wonderful thing! and you know, b&s, I think at this time, at this moment in David's life, at the moment of standing up to exhort the people in the matter of the pattern of the house and of the things that ought to be done, I think David wrote a psalm, that takes us into the heart and mind of the old man at this precise moment of time.

Now just stop and think about this for a moment! Think about the two sides of David's experience at this time. To begin with, he's on his bed, as good as a dead man, all heat gone, bereft of all his powers, effectively despised by the nation who considered him to be under the sentence of death, because of his own sins. Rejected by his own family, and all of a sudden, there's this remarkable and dramatic change that lead to this man being revived and stood up on his feet, and the gathering of the great assembly and congregation of Israel, and this burst of activity that other things might be done for the building of the house of God. Aren't they the two sides to the drama of David at this moment? Well, these are the very two sides of Psalm 22, one of the most famous psalms of all; so hold your hand in 1 Chronicles 28, and come now to the 22nd Psalm and let's see if we can find the experience of the nation and the experience more particularly of David at this time.

Now let me show you how the psalm divides: Verse 1 starts with the words, 'My God, my God, why has Thou forsaken me?' and of course, the psalm opens with a man in desperate straits before his God, crying out for help because of the weariness of his powers and because of the trials that come upon him. Yet the remarkable thing about psalm 22 is this, come and have a look at verse 21, because it's in verse 21 that the psalm changes over to a new spirit. It says, 'Save me from the lion's mouth', that's the desperate cry of the man in need, and then the verse says, 'for Thou hast heard me from the horns of the unicorns'. So the man who cries in need in the first half of the psalm, is replaced by a man who now stands up and exhorts the nation and speaks firmly and strongly in the second half of the psalm. I believe that hidden in verse 21 is the secret of the resurrection of Christ! The resurrection of Christ is hidden in the very midst of verse 21, a man that cries is a man that is delivered!

Now do you know that the first half of Psalm 22 is totally and absolutely linked to the words and the language and the thoughts of Psalm 71 which, of course, is the psalm of David's bed chamber as we've had it in an earlier study. So let me show you some connections then with the psalm and with the Chronicles' record. In 1 Chronicles 28 verse 2 it says, 'David the king stood up upon his feet and said, 'hear me my brethren', when he assembled all Israel, but that's Psalm 22 verse 22 is it not? 'I will declare Thy name unto my brethren', says the psalm. This is the man who had been delivered and stands again upon his feet.

In 1 Chronicles 28 verse 5 it says, 'Of all my sons, for Yahweh hath given me many sons, He has chosen Solomon my son, to sit upon the throne of the kingdom of Yahweh over Israel', not David's kingdom but the kingdom of Yahweh, but that's Psalm 22 verse 28, is it not? 'For the kingdom is Yahweh's; and He is the governor among the nations'. And when it says in 1 Chronicles 28 verse 9 that 'David turned to Solomon his son and said, and thou, Solomon my son, know thou the God of thy father and serve Him with a perfect heart', well that's Psalm 22 verse 30, and I'm reading from .....(tape turned)..... Rotherham's translation, 'My seed shall serve Him, It shall be recounted of the Lord, to a generation that shall come'. **My seed shall serve Him**, Solomon my son,

serve thou the God of thy father with a perfect heart'.

When it says in the book of Chronicles (I'm moving to chapter 29 now because it's all part of the same speech on the same day) and when it says in verse 10 of 1 Chronicles 29, 'Wherefore, David blessed Yahweh before all the congregation', well that again, is verse 22 of Psalm 22 which says, 'I will declare Thy name unto my brethren: in the midst of the congregation will I praise Thee'. David blessed Yahweh before all the congregation' says 1 Chronicles 29 verse 10. Then when it says in 1 Chronicles 29 verse 11 at the end of the verse, it says, 'Thine is the kingdom, O Yahweh, and Thou art exalted as head above all', well that's the spirit of Psalm 22 verse 27, 'For the ends of the world shall remember and turn unto Yahweh, and all the kindreds of nations shall worship before Thee'.

In 1 Chronicles 29 it says in verse 12, 'Both riches and honour come of Thee, and Thou reignest over all', that's Psalm 22 verse 28, 'For the kingdom is Yahweh's and He is the governor among the nations'. Now do you see the word '**governor**' there, He's the governor among the nations, that's the same word translated 'reigneth' in 1 Chronicles 29 verse 12

(4910), 'both riches and honour cometh of Thee, and Thou art the governor over all', it's the same word, you see, in the Hebrew. When 1 Chronicles 29 says at the end of verse 15, 'our days on the earth are as a shadow, and there is none abiding', that's the spirit of Psalm 22 verse 29 at the end of the verse when it says, 'all they that go down to the dust shall bow before Him, for none can keep alive his own soul'; there's none abiding, says David, there's no continuance for any of us, none can keep alive his soul.

When it says in 1 Chronicles 29 and verse 20, 'David said to all the congregation, Now bless Yahweh your God', that's the spirit of Psalm 22 verse 23, 'Ye that fear Yahweh, praise Him, all ye the seed of Jacob glorify Him; and fear Him, all ye the seed of Israel'. Maybe just one last one, 1 Chronicles 29 verse 20 again says, 'All the congregation blessed Yahweh God of their fathers and they bowed their heads and they worshipped Yahweh, verse 20, and did eat and drink before Him', verse 22. They worshipped Him, verse 20, they did eat and drink before Him, verse 22; and verse 29 of Psalm 22 says, 'All they that be fat upon the earth (all the great ones of the earth, as Rotherham says) shall eat and worship'. Oh yes, I think that this psalm is set at the moment of the crisis and recovery of David in his old age.

So what do you think it means in the psalm when it says in verse 18 of Psalm 22, 'they look and stare upon me, they part my garments among them and cast lots upon my vesture'? Well you know, that word '**vesture**' (3830) there is the same word as the '**garments** of Shiloh' in Genesis 49 verse 11, and the same word for the royal apparel of Ahasuerus in Esther 6 verse 8, and what it's saying, of course, is that his opponents was just waiting in the wings for the old man to die, that they might take the royal robes of office and divide them among themselves, Adonijah, Joab, Abiathar, just waiting to take the signs of kingship from the old man. Yes, they were waiting to part David's garments and take the kingdom. You know, if you could hold your hand in Psalm 22

and come back to 1 Chronicles 28, and just one final thing then which unfortunately for lack of time, I won't be able to expound but I'll leave you the references and you might like to think about this!

You know in all this story of the **pattern** of the house, that David speaks to the nation about in 1 Chronicles 28, I believe that David has a special focus on that house. That house means one thing to David in particular, more than anything else and that's this, **that the house of God is the place of Yahweh's forgiveness through the mercy seat!** Now let me show you why, as you can see in 1 Chronicles 28. There are 3 allusions to the mercy seat. Here's the first one - 1 Chronicles 28 verse 2, 'I had in mine heart to build a house of rest for the ark of the covenant of Yahweh, and for **the footstool** of our God', do you know that that word 'footstool' (1916, 7272) is a word that, in effect, means 'the mercy seat' because God dwelt above the mercy seat, it was considered to be His footstool. So the footstool of 1 Chronicles 28 verse 2 is the mercy seat.

In 1 Chronicles 28 verse 11, it says at the end of the verse, 'David gave to Solomon his son the pattern of the porch, and of the houses, and of the treasuries, and of the chambers, and of the inner parlours thereof, and he gave him the pattern, verse 11, of **the place of the mercy seat**', you know, that word 'mercy seat' in verse 11, is the only time, the only time outside the book of the Law that the mercy seat is ever mentioned here in the pattern of David's house.

Then in verse 18 of 1 Chronicles 28 it says, 'And for the altar of incense refined gold by weight; and then in the last item, which by the way, was not weighed, this would be gold without weight, as much gold as would be needed, 'gold for the pattern of the chariot of the cherubim that spread out their wings and covered the ark of the covenant of Yahweh'. **The chariot of the cherubim**, that's part of the mercy seat', 3 allusions to the mercy seat. You know, b&s, in Psalm 22, there are 3 allusions to the mercy seat! Psalm 22 says in verse 3, 'Thou art holy, O Thou that inhabitest the praises of Israel', and the word '**inhabitest**' in this verse does mean 'to sit down or to dwell' and it's the word used in Psalm 99 verse 1 where it says, 'God **dwells** between the cherubim', and you see, because the cherubim was the place where the glory of God was considered to dwell, the nation sang their praises towards the place of the mercy seat where God was! So when Psalm 22 verse 3 says, 'Thou art holy, O Thou that dwellest among or in the very praises of thy people, it's an allusion to the mercy seat to whence the praises of the nation were directed.

In Psalm 22 verse 21 David says, 'Save me from the lion's mouth; for Thou hast heard me from the horns of the unicorns'. Now the unicorn here is a word that means literally the '**wild ox**', but you see, the ox face is one of the faces of the cherubim, in fact, I think it was one of the most important faces of the Old Testament mercy seat from the law of Moses, because it's the face of sacrifice, and the face of sacrificial offering. When David says in the psalm in verse 21, 'Thou hast heard me from the horns of the ox', I believe that it is an allusion to the face of the ox over the mercy seat; from that place God answered the prayer of the cry of His servant. In verse 24 it says, 'For He hath not

despised nor abhorred the affliction of the afflicted; neither hath He hid His face from him'. But you see, the face of God was over the mercy seat; do you remember how Psalm 80 verse 1 said, 'O God shine forth from the cherubim; cause thy face to shine upon us', says Psalm 80 verses 1 to 3, and the face of God shone forth from the cherubim and God did not hide His face from his servant, says Psalm 22 and verse 24. So 3 allusions to the mercy seat in 1 Chronicles 28 and 3 allusions to the mercy seat in Psalm 22, the house of God, that had become the place of forgiveness both for the king and for the great congregation gathered together unto him, on this mighty occasion.

The man who had been miraculously snatched from death and revived to lead this great congregation, in the praises of Israel. Oh yes, I think this psalm was composed on that day, as David exhorts the nation, as it says in verse 29 of Psalm 22, 'All they that be fat upon earth shall eat and worship: they that go down to the dust shall bow before Him: and none can keep alive his own soul. A seed shall serve Him; it shall be accounted to the Lord for a generation'. Remember how David had prayed, 'give me strength that I might show Thy power unto the generation to come', well, here it was, the generation, gathered before him now, and this generation would be counted as a seed to God. The old man exhorts them therefore, that they might take up the spirit of what they had seen in his life, and be faithful before the Father.

Well, he got them there, b&s, he gathered all Israel together that he might inspire them on this occasion. But David was going to inspire them by more than his word, David was going to inspire them by the circumstances of his life and by the excellence of his example. How he did that, God willing, is our study for tomorrow.