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Watching and Waiting

LIGHT FOR PERILOUS TIMES

SCRIPTURAL

Reformed, Protestant, Puritan, Prophetical, Expository, Doctrinal

CONFERENCE SUPPLEMENT

The objects are:

1. To teach the nearing approach of our Lord's return. James 5:8
2. To hold forth the Truth and to expose and resist error. Jude 3
3. To note passing events in the light of 'the Scripture of Truth.' 2 Peter 1:19
4. To unfold the Word of God by comparing Scripture with Scripture. Acts 17:11
5. To encourage missionary endeavour, and all service for Truth. Acts 1:8
6. To comfort and strengthen those who seek to stand with the Lord, apart from abounding lawlessness. 2 Timothy 2:19
7. To call for separation from false ecumenism. 2 Corinthians 6:14-18

SOVEREIGN GRACE ADVENT TESTIMONY

Spring Conference, 24th April, 2020

Theme for 2020:

By the Mouth of ALL His Holy Prophets

Afternoon Meeting:

The Testimony of Moses to Christ's Second Coming

Evening Meeting:

The Testimony of David to Christ's Second Coming

Summaries of Sermons preached by Rev Brian McClung

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The Testimony of Moses to Christ's Second Coming

My subject this afternoon is the Testimony of Moses to the second coming of the Lord Jesus Christ.

It is very obvious from John 5 that Moses did most certainly speak of Jesus Christ, 'Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed Me: for he wrote of Me' (verses 45-46). The Lord Jesus makes it fundamentally clear that Moses wrote of Christ. Moses knew of Christ's coming, he was aware of it, foresaw it and foretold it. This is the word of the Saviour as to Moses.

Moses was the great lawgiver in Israel and the law and the prophets certainly bear witness to Jesus Christ. In that great division in the Old Testament Scriptures, both bear witness to the Lord Jesus Christ.

We are not of that school of opinion which believes that the sufferings of Christ are not in the Old Testament. We believe that both the sufferings and the glory of Christ are in the Old Testament. Peter tells us this in his writings. He speaks of the prophets enquiring and searching diligently. They searched into two things, namely, the sufferings of Christ and the glory that should follow, 'Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow' (1 Peter 1:10-11).

We have some other evidence in John's Gospel that Moses wrote of Christ. We have the example of Philip who when he found Nathanael and sought to convince him that he and others had found the Messiah he said to his friend, 'We have found Him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph' (John 1:45).

It is therefore to be expected that Moses would write of both the first coming and the second coming of Jesus Christ. He would write of the sufferings, but he would also write of the glory that is to follow.

Both of these are covered in the testimony of Moses. It is this testimony of Moses, particularly to the second coming of Christ, that we want to consider this afternoon. We will consider this in three different ways.

The Seer

Firstly, consider Moses' testimony, as a Seer, pointing to the second coming of Christ. Moses was a seer or prophet. In olden times the prophet was called a seer. Moses was a pre-eminent prophet in Old Testament times and among the Jews, 'And

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there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face' (Deuteronomy 34:10). Moses was a man who knew the LORD face to face. What meetings he had with God, going back as far as the burning bush and then later at Mount Sinai on two separate occasions.

As we think about Moses as a seer we can certainly consider his testimony to the second coming of the Lord Jesus Christ. Consider Deuteronomy 18:15-19: 'The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken; According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not. And the LORD said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put My words in His mouth; and He shall speak unto them all that I shall command Him. And it shall come to pass, that whosoever will not hearken unto My words which He shall speak in My name, I will require it of him.'

Moses is here speaking about a great prophet. It is a prophet with a capital 'P'. There is an emphasis upon this particular Prophet. This is going to be an unique and extraordinary Prophet. There were many prophets which followed on after Moses, a number of them pre-eminent prophets in their own right, men like Samuel, Elijah, Elisha and others. Moses is however speaking here about one particular and pre-eminent Prophet who was going to be raised up.

These words may have an application to Christ's first coming but the ultimate fulfilment of these words has to be to His second coming. The very obvious point to notice is that the people are going to hearken unto this Prophet when He comes. The people did not hearken unto Jesus Christ at His first coming. Rather they cried, 'Away with Him, Away with Him.' Their cry was: 'We will not have this man to reign over us.' While some did listen and did obey Jesus Christ at His first coming, the nation, as an entity, did not listen and did not obey what Jesus of Nazareth had to say. These words most certainly therefore have an application to the second coming.

There is a fivefold witness to this portion of Scripture in the New Testament with reference to Jesus Christ.

The first is found in connection with John the Baptist, 'And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that Prophet? And he answered, 'No' (John 1:21). The words, 'Art thou that Prophet?' are an obvious reference to this portion in Deuteronomy. The Jews were aware of this Prophet and were expecting this Prophet to come. When asking John the Baptist: who are you? where have you come from? what authority do you have for your ministry? Are you Elias? Are you that other Prophet? they were making reference to Deuteronomy 18. John the Baptist answers, 'No!' He was saying that he was neither Elias nor that Prophet that should come. John had come to bear witness to Christ; he was not that Prophet at all.

Then in John 6:14 we read: 'Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.' These words were uttered by those who witnessed the mighty power of Jesus Christ that day when He fed the five thousand. This is another reference to this portion in Deuteronomy.

The third occasion is found in John 7:40: 'Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.' This is said after the Lord Jesus had spoken on that last great day of the feast. As they listened to the Lord Jesus call upon all who thirst to come to Him their response is: 'Of a truth this is the Prophet.' Again they were thinking of these words in Deuteronomy 18.

The fourth occasion is found in Peter's sermon recorded in Acts 3. This is a very important portion when we come to consider these words in Deuteronomy 18. Peter said, 'Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And He shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began. For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you. And it shall come to pass, that every soul, which will not hear that Prophet, shall be destroyed from among the people' (verses 19-23).

As Peter was explaining and defending what had happened to the lame man, at the Beautiful Gate, he made mention of the resurrection and ascension of Jesus Christ. Peter insisted that Christ must be received up into heaven after His resurrection until the times of restitution of all things come. In connection with these future times of restitution of all things, Peter brings in this reference to the great Prophet that the Lord will raise up. Peter states that this time of restoration, this season when God is going to reign and remove the curse to a great extent, is spoken of in the Old Testament Scriptures. The first mention he makes where this theme is spoken of is in this portion in Deuteronomy 18. This theme of restitution has been taught by all the prophets since the world began and Moses is mentioned first, by Peter, as speaking of these things.

This certainly is a key portion to understanding these words of Deuteronomy 18. According to Peter this great Prophet will appear at the yet future times of restitution of all things.

There is one other occasion when this portion is quoted in the New Testament. It is in Acts 7:37, as part of Stephen's defence, 'This is that Moses, which said unto the children of Israel, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear.'

Coming back then to Deuteronomy 18, we are told that this Prophet is going to be like unto Moses. So there are some things about Moses that are going to be a picture of Jesus Christ. These things will be seen in Christ when He comes the second time.

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Moses says this Prophet that the LORD will raise up shall be like unto me (verse 15). This is confirmed again in verse 18 where the Lord Himself states: 'I will raise them up a Prophet from among their brethren, like unto thee, and will put My words in His mouth; and He shall speak unto them all that I shall command Him.' So there is going to be a comparison between Moses and Christ. We can commence by thinking of Moses as the Lawgiver in Israel. Do the Scriptures not tell us something about the law of the Lord in that day of the restitution of all things?

There will be regard for the law of the Lord in that day. For example, in the opening verses of Isaiah 2 we read: 'And it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.'

When we think of Moses as the Lawgiver in Israel, bringing down the tablets of stone on two occasions, he is pointing forward to Christ. The testimony of Moses to Jesus Christ is that there will be a day when the law will run across the face of the earth. We live in times when God's law is rejected. There are laws brought in to our nation that blaspheme the law of God. There will come a day when instead of being trampled in the gutter, the law of God will go forth.

In Isaiah 2, there is also mention of the hearing and heeding of the law: 'many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths' (verses 2-3). The day will come when there will be a hearing of the law of God. This thought is connected with what Moses has to say about this great Prophet who will be raised up.

Can we also think about Moses speaking to Israel on God's behalf? It is the calling of any prophet to do so, to speak to the people on God's behalf. Jesus Christ, when He comes again, will speak to this world on God's behalf. The world will then know that the Son of God has come and that He is speaking on God's behalf. That is a day in which we should rejoice and to which we should look forward.

We can also think upon Moses as a Mediator. In Deuteronomy 18, reference is made to the time at Mount Sinai when Israel fled to their tents, 'According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not' (verse 16).

The mountain trembled as God came down that day. The people fled to their tents trembling and told Moses to go out and speak to God on their behalf for as for this God they could not approach unto Him. Moses acted that day as a go-between, as a mediator.

Is it not a Mediator who is coming? The one who is coming is the Redeemer of Israel.

We are told this in the Scriptures. This is one of the most essential aspects of the coming of the Lord. It is going to be a coming to redeem, 'There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob' (Romans 11:26). There is coming a day when a Deliverer will come to Zion. On that day, He will turn away ungodliness from Jacob. Romans 11:26 is a quotation from Isaiah 59:20: 'And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.' The Deliverer is a Redeemer. The Deliverance He brings is Redemption.

When we think of the testimony of Moses, we think of that day when he acted as a mediator. In this, Moses is a type of Christ who is coming as a Redeemer. The Redeemer is always a Mediator. We need a Mediator. Those who are not right with God need a mediator. It is Jesus Christ whom we need as our Mediator; otherwise we will be lost for ever.

On that day there will be a hearkening unto the Lord, 'unto Him ye shall hearken' (Deuteronomy 18:15). A day is coming when the people will have a hearing ear and an understanding heart, 'the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea' (cf. Isaiah 11:9; Habakkuk 2:14).

This is it to which Moses is testifying when he writes of this Prophet being raised up. There is not much knowledge of the Lord today across the face of the earth. Any knowledge there is, is not very deep. Yet the day will come when the knowledge of the Lord will be as deep as the waters which cover the seas. Think upon the depth of some of those 'seas' of the world. This will be the depth of the knowledge of God.

This is the testimony of Moses as a seer to the second coming of the Lord.

The Signs

Secondly, consider Moses' testimony, through Signs, to the second coming of Jesus Christ. There are signs associated with the ministry of Moses. These are first recorded in Exodus 4. At that time, when the Lord appeared unto Moses and commissioned him to go back to Egypt and bring the people out, he was not all that sure the people would accept him. Moses sought to excuse himself from returning to Egypt at God's command. He expressed his doubts, 'But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee' (Exodus 4:1).

Moses fears they will not accept him; after all they were not keen to accept him forty years before when he made known to them that he was sent as a deliverer to lead them out of Egypt.

There are three signs given unto Moses. The first is the rod cast to the ground which would become a serpent, 'And the LORD said unto him, What is that in thine hand? And he said, A rod. And He said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. And the LORD said unto

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Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand' (verses 2-4).

The second is the hand thrust into the bosom which would become as leprous as snow and then vice versa, 'And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow. And He said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his other flesh' (verses 6-7).

The third of these signs is found in verse 9. Moses is commanded to take of the water of the river, and pour it upon the dry land: 'and the water which thou takest out of the river shall become blood upon the dry land.'

These signs were subsequently performed in the sight of Aaron and then before the people to convince them, 'And the LORD said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mount of God, and kissed him. And Moses told Aaron all the words of the LORD who had sent him, and all the signs which He had commanded him. And Moses and Aaron went and gathered together all the elders of the children of Israel: And Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people. And the people believed: and when they heard that the LORD had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped' (Exodus 4:27-31).

These signs would convince the people that Moses was sent by the Lord and that deliverance was coming from the Lord. Israel badly needed deliverance amidst their afflictions. We are all aware of the other signs, the ten plagues, that Moses was instrumental in bringing upon the land of Egypt at God's direction.

These signs point forward to the second coming of the Lord Jesus Christ. Some of these signs tie in with the ministry of the two end-time witnesses as recorded in Revelation 11:1-13. We are told of the signs that are connected with these two end-time witnesses. We discover that some of the signs which Moses performed in Egypt are a harbinger of another time, yet future, when similar happenings will take place on the earth.

From verse 3, we have the background given to the ministry of these two witnesses, 'And I will give power unto My two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the earth. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.'

Do we not see the obvious connection between Moses and these two end-time

witnesses? One of these end-time witnesses will have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will (verse 6). Surely there is here an indirect reference to Moses. He is not mentioned here by name but when we think about those signs, evident in the ministry of Moses, they tie in with the ministry of these two end-time witnesses.

There are grounds for believing that Moses will be one of those end-time witnesses, either in person or someone in the spirit and power of Moses. In the same way that Elijah is believed to be the other of these end-time witnesses. One of these end-time witnesses will have power to shut heaven, that it rain not in the days of their prophecy. It was Elijah who did this during his ministry.

There are those prophecies which clearly tell us that Elijah is to come. In Matthew 11:14 we are told that Elijah or Elias had come: 'And if ye will receive it, this is Elias, which was for to come.' John the Baptist came in the spirit and power of Elijah.

So whether it is Moses in person or someone in the spirit and power of Moses, we will leave with the Lord to reveal at a later time; but it is obvious there is a connection between the signs connected with Moses' ministry and those connected with these two end-time witnesses.

These two end-time witnesses will fulfil the same ministry as Moses did. Moses went back down into Egypt, and in before Pharaoh, and told him from God, Let My people go, and if you refuse then judgment is coming from God.

This will be the ministry of these two end-time witnesses. It will be a ministry in power. It will be a ministry to do with coming judgment upon any who stand against God and against His people. It will be a warning that judgment is about to come. Is this not exactly what Moses did in speaking to Pharaoh?

The Beast, who is the Antichrist, will eventually overpower them and kill them, 'And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them' (verse 7). Their bodies will lie on the streets of Jerusalem, 'And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified' (verse 8). The people of Jerusalem will send presents one to another, thankful that this ministry, warning of coming judgment, is over, 'And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth' (verse 10).

However, 'after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them' (verse 11). At that very hour there was 'a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven' (verse 13).

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The ministry of these end-time witnesses is to warn of the coming in judgment of Jesus Christ. He is coming again and He is coming as the Judge.

We need a Mediator because Christ is coming ‘in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ’ (2 Thessalonians 1:8). Do not be among that crowd which will know not God on that day!

Just as Moses’ ministry ushered in a time of judgment so shall the ministry of these two end-time witnesses usher in a time of judgment. This is something this world does not want to think about. It does not want to think about a time when it will be held to account. Nevertheless it shall come to pass.

The Song

Thirdly, consider Moses’ testimony, in Song, to the second coming of Jesus Christ.

This takes us back to the Book of Deuteronomy – this time towards the end of the Book. We come upon a song that was to be taught to the children of Israel. It was to be a witness for the Lord, ‘Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness for Me against the children of Israel’ (Deuteronomy 31:19). The use of song was one way, in ancient time, whereby God’s truth was passed on from generation to generation, especially when there was no written revelation. Moses was to teach this song to the nation. They were to learn it by rote. It would be a witness in their hearts for the Lord.

The Song itself is given to us in chapter 32. This Song can be looked upon as a national song of Israel. It is a song which contains a divine foreshadowing of the whole history of the Jewish people, right from that day when it was given to Moses until the coming again of Jesus Christ.

The song can be divided into six parts outlining what God has done for His ancient people and how they responded. Within the latter part of this song we read of the judgments which would come upon Israel (verses 19-25). We also read in verses 26-33 of God’s purpose not to utterly cast them off. We know that Paul emphasised this same truth in Romans 11.

This brings us then to the last part of this national song, verses 34-43. The Lord had revealed in His Word how matters were going to work out with respect to His ancient people. We know because the Lord taught it in His Word. He taught it as early as the days of Moses. He taught it in this song to Moses who was to teach it in turn to the people. This song was prophetic. The Lord unfolds their future. Their history has unfolded exactly as prophesied in this song. It just awaits this last section to be outworked.

Verses 34-43 bring us to those solemn events which will close this present age and bring the coming again of the Lord Jesus. I want you to consider the last verse of this song, ‘Rejoice, O ye nations, with His people: for He will avenge the blood of His

servants, and will render vengeance to His adversaries, and will be merciful unto His land, and to His people' (verse 43).

Notice what the last verse of this song teaches. There is going to be one final intervention by God on the behalf of His ancient people. The very end of this song, which covers their whole history, details a divine intervention on their behalf. God is not finished with His ancient people. This last verse details such an intervention, 'for He will avenge the blood of His servants, and will render vengeance to His adversaries.'

As the Bible tells us elsewhere, 'The LORD of hosts is jealous for Jerusalem and for Zion with a great jealousy' (Zechariah 1:14). Being jealous for Jerusalem and Zion the LORD will intervene one final time for their deliverance.

The last verse of this song also teaches us there are judgments that will be poured out upon the enemies of God and Israel. He will render vengeance to His adversaries. As is previously stated, 'To Me belongeth vengeance, and recompence' (verse 35). He is a God of vengeance. God will recompense His enemies. Rest assured of this truth. There is coming a day when He will avenge the blood of His servants. He is going to deal with those who have dealt ill with His people. In those latter days there will be the time of Jacob's trouble. The Lord will intervene and He will deal with those who have brought that time of trouble upon His people.

This brings us to the last clause of this song. What a wonderful statement it contains! It says that the Lord, will be merciful unto His land, and to His people. We are reminded of this truth elsewhere, 'Therefore thus saith the LORD; I am returned to Jerusalem with mercies' (Zechariah 1:16). Why would Zechariah say this? Is it not because it is in keeping with what the Lord taught Moses in this song?

Would you be surprised to learn that this word 'merciful,' in the vast majority of times where it appears in our English Bibles, is translated by the English word 'atonement'? It is translated 'atonement' on seventy-one occasions out of the one hundred and two times it appears in the Old Testament.

The culmination of God's dealings with His ancient people has to do with the atonement. We are taught that there is going to be a holy land and a holy people. This is how it will work out in the end. God's final intervention, the culmination of this age, is going to bring about a holy land and a holy people.

He will provide an atonement. He will apply that atonement to the land and to His people. Zechariah also speaks about the 'holy land' (Zechariah 2:12).

God's future purpose for Israel involves a land as well as the people. We cannot get away from this fact. He is going to be merciful to the land and the people. He will apply the atonement to a people in the land. Both have the possessive pronoun. It reads, 'unto His land, and to His people' (verse 43). Both belong to Him. He is going to make both holy. There will be a 'holy land' with a 'holy people'!

Is it any wonder that verse 43 has that opening line, 'Rejoice, O ye nations, with His

people'? The nations are to rejoice with the Lord's ancient people. God's ancient people are distinct from the nations of the earth. As we trace this through the Scriptures there is no one else in mind but God's ancient people, the descendants of Abraham through Isaac and through Jacob.

The LORD is saying to the nations: 'Rejoice, O ye nations, with His people.' We know that this is what is going to happen. The nations of the earth shall rejoice with His ancient people. When His people are made a holy people and the land a holy land, then the nations of the earth will rejoice and not until then.

It is no wonder Paul concludes Romans 11 with these words: 'For the gifts and calling of God are without repentance. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: Even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that He might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!' (Romans 11:29-33).

May we, too, rejoice in and look forward to the coming of that same Saviour for us as is outlined here.

The Testimony of David to Christ's Second Coming

My subject this evening is the testimony of David to the second coming of our Lord and Saviour Jesus Christ.

While conversing with the Pharisees, the Lord Jesus asked them a question. That question is recorded for us in Matthew 22:42, 'What think ye of Christ? whose son is He?' The Pharisees rightly answered: 'The Son of David.' The Saviour then asked another question which they were not so ready to answer. That question follows on in verses 43-45, 'How then doth David in spirit call Him Lord, saying, The LORD said unto my Lord, Sit Thou on My right hand, till I make Thine enemies Thy footstool? If David then call Him Lord, how is he his son?'

This quotation by the Lord Jesus is from Psalm 110. It strongly argues that the Messiah is much more than just David's son. It suggests to the reader that Messiah is David's Lord or Master. It strongly argues that the Messiah is a divine person. We have here an argument for the divinity of our Lord and Saviour Jesus Christ.

Is it any wonder the Pharisees did not want to answer that question? They were reduced to either acknowledging the deity of the Messiah and the claims of One who

stood before them; or confessing their own ignorance. They chose the latter. They stayed silent and said nothing. They would not acknowledge the divinity of the Messiah.

Here is but one example of David's testimony to the second coming of Jesus Christ. It was the revered Jonathan Edwards who said there was a 'remarkable, manifest and manifold agreement between the things said of David in his history and the things said of the Messiah in the prophecies.'

David's whole life bears testimony in various ways to the coming Messiah. Hannah might have been the first person in Scripture to make reference to the Lord's Anointed, 'The adversaries of the LORD shall be broken to pieces; out of heaven shall He thunder upon them: the LORD shall judge the ends of the earth; and He shall give strength unto His king, and exalt the horn of His Anointed' (1 Samuel 2:10); but David, more than any other Bible writer, refers to the One anointed of God. He does so repeatedly. We desire this evening to consider David's life bearing testimony to the second coming.

A Shepherd

Firstly, consider David's testimony, as a Shepherd, to the second coming of the Lord Jesus Christ. David was first a shepherd. This is how we are first introduced to him in the Scriptures. In 1 Samuel 16:11, Samuel asked Jesse, 'Are here all thy children?' This was the occasion when Samuel came to Bethlehem, even to Jesse's family, to anoint the next king of Israel. Jesse's sons had all passed before Samuel, except one. None of them was the Lord's chosen. In response to the question asked by Samuel, Jesse answered, 'There remaineth yet the youngest, and, behold, he keepeth the sheep.' This is how we are introduced to David. He was keeping his father's sheep.

Samuel commanded Jesse to send for his youngest son. When David came in before Samuel we read, 'Now he was ruddy, and withal of a beautiful countenance, and goodly to look to' (1 Samuel 16:12). The Lord said to Samuel 'Arise, anoint him: for this is he.' David was to be king, for he was the chosen of God.

David was first a shepherd. We are aware of the shepherd's psalm. What blessing and comfort that psalm has brought to the hearts of God's people, 'The LORD is my shepherd; I shall not want.' Just as David shepherded the flock, looking after his father's sheep on the hillsides of Judah, so the Lord looks after His people and is a Shepherd. May the Lord so shepherd our souls that we shall not want.

David is a type of Christ as a Shepherd. We know this to be so because the Scriptures give us the warrant for thinking upon this theme, 'And I will set up one shepherd over them, and He shall feed them, even My servant David; He shall feed them, and He shall be their shepherd' (Ezekiel 34:23). David was long dead when Ezekiel wrote these words. Yet the Lord said that He would set David over Israel as a shepherd.

We are not thinking about David coming back and being reincarnated in some form.

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We are thinking about the name David and what that name means. This name means 'beloved.' David was the 'beloved' of God.

The Lord is therefore saying in Ezekiel 34:23, 'I will set up one shepherd over them, and He shall feed them, even My servant, My beloved.'

As David had this name which meant 'beloved', so the Lord has in view a future Shepherd of Israel who will be 'beloved' of God. When we come to think of Jesus Christ we think of Him as the 'beloved' of God. He is the beloved Son. He is described in the New Testament as the 'Good Shepherd,' the 'Chief Shepherd' and the 'Great Shepherd.' He is no ordinary beloved Son. He is heaven's beloved Son. He is God's own dear beloved Son.

As we think upon David as a shepherd we see him as a picture of the coming of the Lord Jesus, both in the first coming and the second coming.

Asaph clearly identified Israel's true Shepherd, 'Give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock; Thou that dwellest between the cherubims, shine forth' (Psalm 80:1). Whatever shepherding David did in Israel after he came to the throne and watched over the people and thought upon them as his flock, there is a greater shepherd.

There is the Shepherd of Israel who dwells between the cherubims. This is no earthly son but heaven's beloved Son. This is He who is identified in Ezekiel 34:23. God has in mind His own beloved Son.

Heaven bore witness on two separate occasions to Jesus Christ being God's beloved Son. Firstly, at His baptism, 'And lo a voice from heaven, saying, This is My beloved Son, in whom I am well pleased' (Matthew 3:17), and secondly, at His transfiguration, 'While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is My beloved Son, in whom I am well pleased; hear ye Him' (Matthew 17:5).

Jesus Christ is heaven's beloved Son and God would have us to hear Him. Do we have a hearing ear for God's beloved Son? Is there an ear tuned to hear His voice speaking to us in His Word? Do we have that spirit that was in the household of Cornelius? 'Now therefore are we all here present before God, to hear all things that are commanded thee of God' (Acts 10:33). May the Lord give us a hearing ear.

There are some things which this heavenly Shepherd of Israel will do. This Shepherd will firstly lay down His life for the sheep. He will redeem the sheep. This is the primary thought regarding this Shepherd of Israel. This we are taught, 'Awake, O sword, against My shepherd, and against the man that is My fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn Mine hand upon the little ones' (Zechariah 13:7). The Shepherd of Israel is to be smitten. He is to give His life for the sheep.

This was often the case with shepherds in Israel. The shepherd became the door of the sheepfold. Jesus Christ said, I am the door: by Me if any man enter in, he shall be

saved, and shall go in and out, and find pasture' (John 10:9). The door is that narrow opening, only wide enough for one sheep to enter at a time, for the shepherd to count them as they squeezed in. Having counted the sheep in, as the darkness was descending, the shepherd would huddle down in the narrow opening and literally become the door. Here he would spend the night watching over the sheep, seeking to drive away any wild beast that would attack the sheep.

Oftentimes a shepherd gave his life defending his sheep and taking care of them. He sacrificed himself for the good of the sheep. This was how much he loved his sheep. He was willing to defend them to the death.

This is the significance of the Lord's statement in John 10:9. Jesus Christ loved His sheep, 'having loved His own which were in the world, He loved them unto the end' (John 13:1). Loving them, He would sacrifice Himself for His sheep. He is the Shepherd in this regard in that He will lay down His life for the sheep.

In Zechariah 13:7, this Shepherd is the equal of God. God says He is 'My fellow.' The sword of divine justice, that ought to have fallen upon sinners, awoke against the Shepherd of the sheep and smote the Shepherd who was God's fellow.

The Shepherd of Israel will, secondly, recover the sheep, 'For thus saith the Lord GOD; Behold, I, even I, will both search My sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out My sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will feed My flock, and I will cause them to lie down, saith the Lord GOD' (Ezekiel 34:11-15).

What a wonderful portion of Scripture about the Shepherd this is, and how He will recover the flock. He will search and seek for His flock. The Lord Himself will do the searching and the seeking, 'Behold, I, even I, will both search My sheep, and seek them out' (verse 11). Remember the Shepherd is God's own beloved Son and He will search and seek for these sheep.

We are thinking here about the house of Israel. They will be gathered out of those places where they have been scattered, 'As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out My sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day' (verse 12). They are scattered across the face of the earth but there is going to be a gathering of them, a bringing of them to their own land.

This leads us to think about the second coming of Jesus Christ. This is when this recovery will take place. It has not yet taken place. They have not been gathered in

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this fashion. Certainly, there has been a remnant according to the election of grace and that remnant has come to know Christ as Saviour, but these words have never been fulfilled where the Lord says that He – ‘Behold, I, even I’ – will search them out and recover them, ‘And I will bring them out from the people, and gather them from the countries, and will bring them to their own land’ (verse 13).

They will be recovered to their own land. This can only mean one place. In case we should be mistaken, we are told that this Shepherd will ‘feed them upon **the mountains of Israel** by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon **the high mountains of Israel** shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon **the mountains of Israel** (verses 13-14). The Lord identifies for us the place to which they will be recovered. It is the land of Israel.

The same thought is found elsewhere, ‘And David My servant shall be king over them; and they all shall have one shepherd: they shall also walk in My judgments, and observe My statutes, and do them. And they shall dwell in the land that I have given unto Jacob My servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children’s children for ever: and My servant David shall be their prince for ever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set My sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be My people. And the heathen shall know that I the LORD do sanctify Israel, when My sanctuary shall be in the midst of them for evermore’ (Ezekiel 37:24-28).

These words have never been fulfilled. These words await fulfilment. In these words there is again the connection with the shepherd and David. The Shepherd of Israel, of whom David is a type, will engage in a work of redemption for His sheep at His first coming and in a work of recovery of His sheep at His second coming.

This Shepherd of Israel will, thirdly, feed His flock. He will refresh the sheep. This is emphasised in Isaiah 40:11, ‘He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young.’ The Shepherd will feed His flock. This Shepherd will be very gracious. He will carry the lambs.

How gracious is the Lord. He is the good, great and chief Shepherd. There is no Shepherd of our souls like the Lord Jesus. No one watches over us with more care and more interest than the Lord. He is the great Shepherd and Bishop of our souls. May we rejoice and be glad in Him.

It is no wonder that David said, ‘The LORD is my shepherd; I shall not want.’ If we have such care, if we have such a Shepherd, there is no need for us to have anxious care, for the Lord will do all the caring for us. We are just to trust Him, yield to Him and lean on Him.

A Sovereign

Secondly, consider David's testimony, as a Sovereign, to the second coming of the Lord Jesus Christ. The shepherd boy became the king of Israel. David is described in 2 Samuel 23:1 as 'the man who was raised up on high, the anointed of the God of Jacob.' This is a reference to David becoming king.

David was the man after God's own heart, 'And when He (*the LORD*) had removed him (*Saul*), He raised up unto them David to be their king; to whom also He gave testimony, and said, I have found David the son of Jesse, a man after Mine own heart, which shall fulfil all My will' (Acts 13:22). This was David's qualification for being king.

These words are not a commentary upon David after he had been on the throne for some time or at the end of his days, at the close of his reign. This is a commentary upon David before he was made king. This is why he was made king in Israel. David is the man raised up on high. He is the man anointed of the God of Jacob. He is the man after God's own heart.

In this David is a type of Jesus Christ. He is a type of Christ as the sovereign. Jesus Christ is the individual fully and completely after God's own heart. However these words, 'a man after Mine own heart, which shall fulfil all My will,' apply to David, in their fullness they apply to Jesus Christ. He is the beloved Son who fulfilled all His Father's will.

David being king in Israel is a type of Jesus Christ the sovereign. He is especially a type of the sovereign coming again.

Jesus Christ as sovereign claims descent from David. He is called the Son of David. Ten times in Matthew's Gospel this title is used of Jesus Christ, compared with three times in Mark and three in Luke. Matthew is seeking to prove to the Jews that Jesus of Nazareth is their Messiah King. Ten times he speaks of Jesus of Nazareth as the Son of David.

Jesus Christ is the root and offspring of David, 'And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof' (Revelation 5:5). 'I Jesus have sent Mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star' (Revelation 22:16).

Jesus Christ is the Lion of the tribe of Judah. Jacob, when blessing his sons spoke of Judah as a lion's whelp. 'Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?' (Genesis 49:9). Judah was to be victorious, all conquering, coming up from the prey.

Who would want to stir the anger of the Lord? for Jesus Christ is of the tribe of Judah and He is the lion of the tribe of Judah. Christ is the fulfilment of that prophecy, 'And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof' (Revelation 5:5).

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We rejoice in One who has prevailed. Our Lord Jesus Christ is the One who has prevailed. Nothing could hinder Him in all that He came to do the first time and nothing shall hinder Him in all that He will come to do the second time. None can resist or hinder Him.

Jesus Christ as sovereign takes the office of David, 'But they shall serve the LORD their God, and David their king, whom I will raise up unto them' (Jeremiah 30:9). The same point can be made again that David was long dead when these words were uttered, yet Jeremiah stated that they shall serve the LORD their God, and David their king, whom I will raise up unto them. As we noticed previously they will serve the beloved as their king, even God's beloved dear Son.

The same can be said of the words of the prophet Hosea, 'Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and His goodness in the latter days' (Hosea 3:5).

Again, there is a mention of David as their king. This applies to Christ. Christ will be their king in the latter days. The children of Israel shall return and seek the Lord their God as a nation, with Christ as their king. This they have never done. There has been the remnant elect according to grace but never as a nation have they done so. Never have they sought the beloved Son as their king. They rejected Christ; but in the latter days they shall do so. Jesus Christ will be their king. He will take the office of David.

Furthermore, Jesus Christ as sovereign will occupy the throne of David. The angel said to Mary, 'He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David: And He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end' (Luke 1:32-33). Christ was promised the throne of His father David.

The throne of David is the throne of Israel. This is clear if we let Scripture interpret Scripture. In 1 Kings 2:12 we read, 'Then sat Solomon upon the throne of David his father; and his kingdom was established greatly.' Solomon sat one day upon the throne of his father David. However, a greater king than Solomon shall yet sit upon the throne of David. God's own dear Son, the beloved Son, shall sit upon the throne of His father David. We read of this as well in Revelation 3:21, 'To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne.' There are two thrones mentioned here. There is the throne upon which He sits at present. This is His heavenly Father's throne. There is another throne mentioned in this verse. It is Christ's own throne. He shall yet sit upon this other throne. This is the throne of His father David. This is what is promised, 'He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end.'

As we think of David as a sovereign we see a foreshadowing of the second coming of Jesus Christ as the King who will prevail. There will go up that cry that day, 'the Lord

God omnipotent reigneth.’ The all powerful One shall reign, sitting upon the throne of His father David. We rejoice in that coming day.

A Songster

Thirdly, consider David’s testimony, as a Songster, to the second coming of the Lord Jesus Christ. The Shepherd and the Sovereign was also a Songster. David is spoken of as the sweet Psalmist of Israel (2 Samuel 23:1). We love his psalms. He wrote the majority of the psalms.

David, in his songs, bears testimony to the second coming of Jesus Christ. There are so many prophetic and Messianic psalms. There are those which speak of the Saviour’s first coming. For example, Psalm 22 speaks of the sorrows of Christ. His sufferings are in this psalm. This psalm begins with a cry from the cross and concludes with words that we identify with a cry from the cross. David also bore witness to the second coming. We will notice only a few of these psalms.

Psalm 2 is a second coming psalm. C H Spurgeon called this psalm ‘The Psalm of Messiah the Prince.’ He went on to say, ‘it sets forth, as in a wondrous vision, the tumult of the people against the Lord’s Anointed, the determinate purpose of God to exalt His own Son, and the ultimate reign of that Son over all His enemies.’ C H Spurgeon further stated, ‘Let us read it with the eye of faith, beholding, as in a glass, the final triumph of our Lord Jesus Christ over all His enemies.’

This psalm naturally falls into four stanzas of three verses each – The nations are raging (verses 1-3). The heathen may rage, and the people may imagine a vain thing. The kings of the earth may set themselves, and the rulers take counsel together, against the LORD, and against His Anointed but God is on the throne. They may attempt to break their bands asunder, and cast away their cords but He that sitteth in the heavens shall laugh, the Lord shall have them in derision (verses 4-6). There is no possibility that they will ever overthrow the purposes of the Lord. Christ will triumph ultimately. Mention is made of the decree of God (verses 7-9). God’s decrees are irreversible and irresistible, ‘I will declare the decree: the LORD hath said unto Me, Thou art My Son; this day have I begotten Thee. Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession. Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter’s vessel.’

Counsel is given to the kings to yield obedience to the Lord’s Anointed, ‘Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the LORD with fear, and rejoice with trembling. Kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little. Blessed are all they that put their trust in Him (verses 10-12).

Here is counsel to which we do well to take heed. Surely the words come to us with power, ‘Be wise now therefore.’ This counsel is directed to those who rule in this world, ‘Be wise now therefore, O ye kings;’ to the judges of this world, ‘Be instructed,

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ye judges of the earth.’ Those who are versed in the laws of this world as counselled to be instructed in the law of God. We are to serve the LORD with fear, and rejoice with trembling. We are to kiss the Son, lest He be angry. There is need to be reconciled unto God, through His Son. This is the counsel of God to us.

Psalm 110 is another psalm of Messiah. This is the psalm of the priestly-king. The priestly-king is typified in Melchizedek. None of the kings of Israel or Judah ever united these two offices in one person, that of priest and king. They could not, because these offices belonged to different tribes. This has to apply to Messiah.

At the heart of this psalm lies ‘The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek’ (verse 4). There are three verses either side of this statement. This is a very easy way to divide this psalm. Find verse 4 and then notice the three verses either side of this statement. The LORD hath sworn and will not go back upon His word. He will keep His word to the One at His right hand (Psalm 110:1). The person of the priestly-king is given in verses 1-3. The triumph of the priestly-king given in verses 5-7. He is seated and waiting until His enemies are made His footstool.

In Psalm 2, we have mention of a decree. In Psalm 110:4, reference is also made to the decree of God.

There is a group of psalms that are important to consider. They are psalms 95-100. These are also psalms of David. These six psalms form one entire prophecy. Each psalm can be considered on its own – as we often do with Psalm 100 when we sing this psalm in worship.

However these Psalms should be considered together. They collectively have to do with the second coming of our Lord Jesus Christ. David, the songster, the sweet psalmist of Israel, pens these words which have to do with the second coming.

Paul quotes from one of these psalms in Hebrews 1:5-6. It is Psalm 97. There is a very interesting statement made by Paul in these verses, ‘For unto which of the angels said He at any time, Thou art My Son, this day have I begotten Thee? And again, I will be to Him a Father, and He shall be to Me a Son? And again, when He bringeth in the firstbegotten into the world, He saith, And let all the angels of God worship Him.’ It may not be immediately obvious that Paul is referring to the second coming, but he is. The word ‘again’ in Hebrews 1:6 is not referring to another Old Testament quotation but to the coming again of God’s Son into the world. The word ‘world’ in Hebrews 1:6 is ‘*oikumene*’ in the original, meaning ‘the inhabited earth’ or sometimes known as ‘the prophetic earth’. When the Father brings His first begotten Son into the world a second time then He will say, ‘And let all the angels of God worship Him.’

Psalms 95-100 are therefore to be taken together and are to be considered as dealing with the coming again of Jesus Christ to this world. These six psalms can be summarised in the following way. Psalm 95 asserts Jehovah’s Godhead, and His power

over all nature, and exhorts His people to bow down and worship Him. Psalm 96 exhorts all nations to join in His service, because He cometh to judge all mankind, Jew and Gentile. Psalm 97 declares that Jehovah reigns over all the world, the idols are deserted, and there is cause to rejoice in Him. There will indeed come a time when the righteous will rejoice as stated in verse 12, 'Rejoice in the LORD, ye righteous; and give thanks at the remembrance of His holiness.' That day is coming when 'the LORD reigneth.'

Psalm 98 reveals that Jehovah hath done great wonders, and wrought deliverance for Himself and He hath remembered His mercy towards the House of Israel. Again it mentions that He comes to judge the whole world. Psalm 99 describes how Jehovah is seated between the cherubims in Zion, 'The LORD is great in Zion.' He is coming to Zion, He is coming to the land of Israel, He is coming to the Mount of Olives. Remember He is going to reign upon the throne of His father David. He is to be praised for the justice of His government, 'The king's strength also loveth judgment; Thou dost establish equity, Thou executest judgment and righteousness in Jacob' (verse 4). The Lord's rule will be a righteous rule.

This section finishes with Psalm 100. This psalm calls upon all the world to praise Jehovah the Creator, whose mercy and truth are everlasting, 'Make a joyful noise unto the LORD, all ye lands. Serve the LORD with gladness: come before His presence with singing. Know ye that the LORD He is God: it is He that hath made us, and not we ourselves; we are His people, and the sheep of His pasture. Enter into His gates with thanksgiving, and into His courts with praise: be thankful unto Him, and bless His name. For the LORD is good; His mercy is everlasting; and His truth endureth to all generations.'

These are prophetic psalms. These are second coming psalms. I would encourage each individual to read these psalms through all together, keeping in mind this theme.

In these ways, David bears testimony to the second coming of the Lord. May we be prepared for that day. May we take on board that counsel we considered a moment ago. Be ready and be prepared, be watching and waiting for the coming of the Lord. May we be up and busy for the night cometh when no man can work. The days are shortening to the coming of the Lord and may we be busy in the light of that coming day. May we do as we are instructed, 'Serve the LORD with gladness' (Psalm 100:2).

I finish with this thought, is there gladness in our hearts at the thought of serving the Lord? Do we delight in the Lord and love Him that we will delight to serve Him? I trust we do. May the Lord bless His word.

(These messages were recorded in full and can be downloaded from the SGAT website).