

## June 15

*And I will make an everlasting covenant with you, even the sure mercies of David. Isaiah 55:3*

ALL who hunger and thirst after righteousness, whose souls thirst after God as the

hart for the water-brook, and who, having found Him, have consecrated themselves to Him and received the anointing of the Holy Spirit, witnessing with their spirits that they are the sons of God, and who as anointed sons can discover in themselves the worthy

traits of true sons,-- loyalty, faithfulness, zeal, energy, courage, discretion, etc.,--these constitute the class with whom the Lord has made an everlasting covenant and to whom belong "the sure mercies of David." Z.'96-29 R1936:3

R1936 (From Harvest Truth Database V5.0 2006)

## THE SURE MERCIES OF DAVID

*"And I will make an everlasting covenant with you, even the sure mercies of David."--Isa. 55:3.*

IF THE faith of any of God's children needs reinforcement from the Word of God, let him turn to the Lord's gracious invitation through the Prophet Isaiah to partake of the bounties therein offered. The call is not to every man, but to a certain class--"Ho every one that thirsteth!" (Vs. 1.) There is a blessing for the thirsty soul. "Blessed are they which do hunger and thirst after righteousness [Observe, not only after truth with a curiosity interest, but after that righteousness which comes through a knowledge of the truth]; for they shall be filled." The invitation is not to those who are satisfied with sin, but to those who have learned the exceeding sinfulness of sin, and whose aspirations are toward God; who thirst after God and his truth and his righteousness. It is to the class which the Psalmist describes as saying, "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?"--Psa. 42:1,2.

Are you of this class? then hearken to the gracious invitation--"Ho, every one that thirsteth [The call is to you], come ye to the waters [the refreshing waters of divine truth]; and he that hath no money [None of us have aught to offer as an equivalent for this priceless treasure: it is God's free gift to all the thirsty]; come ye, buy and eat; yea come, buy wine and milk without money and without price."

And not only is the invitation thus liberal, but the Lord also condescends to reason with those of this class who still have some hope of finding the satisfying bread and water of life where already they have long looked for them in vain. He graciously inquires, "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good [the "meat in due season" provided by the Lord for the household of faith], and let your soul delight itself in fatness. [The portion which the Lord supplies is a satisfying portion; and the soul that is fed at his table is not lean.] Incline your ear, and come unto me: hear, and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David."

Turning to Psalm 89:19-37 we find the sure mercies of David enumerated. David is introduced here as a typical character representing Christ--primarily our Lord Jesus, but subsequently the Christ complete--Head and body. In the meekness of his youth, his loyalty to God, his faithfulness, zeal, courage and wise discretion, David's character was a very beautiful type of the beloved One, to whom God referred when he said, "I have laid help upon one that is mighty; I have exalted one chosen out of the people. I have found David my servant; with my holy oil have I anointed him."

Our Lord Jesus is *the* mighty One upon whom the help of the world is laid. He is the great deliverer, but it has pleased God also to associate with him in this great work the Church of the Gospel age, the elect "little flock," whose names are written in heaven. These, all chosen out of the people, constitute that one body, which, with Christ Jesus their Head, shall bless all the families of the earth. These all possess the characteristics enumerated above, which are preeminently the characteristics of their Head. <sup>[1]</sup>All, therefore, who hunger and thirst after righteousness, whose souls thirst after God as the hart for the water-brook, and who, having found him, have consecrated themselves to him and received the anointing of the holy spirit, witnessing with their spirits that they are the sons of God, and

who as anointed sons can discover in themselves the worthy traits of true sons, enumerated above,--loyalty, faithfulness, zeal, energy, courage, discretion, etc.,--these constitute the class with whom the Lord has made an everlasting covenant and to whom belong "the sure mercies of David."

Hear them--"With whom my hand [my power, dominion, kingdom] shall be established: mine arm [of support and strength] also shall strengthen him [to perform the great preparatory work of sacrifice]. The enemy shall have no advantage over him, nor the son of iniquity have power to hurt him. [All things, even the deep and wicked designs of the adversary, shall be so overruled by God as to work together for good to this David class].

"And I will beat down his foes before his face, and plague them that hate him. But my faithfulness and my mercy shall be with him; and in my name shall his horn [his authority and power] be exalted. I will set his hand also in the sea, and his right hand in the rivers. [His power will in due time control all the restless, ungovernable masses of the world, which like the raging sea will make great commotion in the time of trouble with which this age closes.]

"He shall cry unto me, Thou art my father, my God, and the rock of my salvation. [Even in the midst of their earthly course of trial and sacrifice they shall have communion and fellowship with God: they shall realize his fatherly love and care and rejoice in his salvation.]

"Also I will make him, my firstborn ["the Church of the firstborn"], higher than the kings of the earth. My mercy will I keep for him forevermore, and my covenant shall stand fast with him. His seed also [redeemed and restored mankind to whom Christ will be "the everlasting father"--Isa. 9:6; Psa. 45:16] will I make to endure forever [they shall have everlasting life], and his throne as the days of heaven. If his children forsake my law and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless, my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail. [This has reference principally to the fleshly people of God, and partially to the world during the Millennium.]

"My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness, that I will not lie unto David [Christ]. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven."

Such are the "sure mercies of David" thus divinely assured to the Gospel Church, Head and body.

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"When I stand before the throne,  
Dressed in beauty not my own,  
When I see thee as thou art,  
Love thee with unsinning heart,  
Then, Lord, I shall fully know--  
Not till then--how much I owe.  
"When the praise of heaven I hear,  
Grand as anthems on the ear,  
Loud as many waters' noise,  
Sweet as harps' melodious voice,  
Then, Lord, shall I fully know--  
Not till then--how much I owe."

<sup>[1]</sup> Jun 15 Manna, Isa. 55:3

R5855 "THE MARVELOUS GRACE OF GOD!..."

Selected from a race of bondslaves of sin, beings of a fleshly nature, depraved, death-stricken, sin-cursed, we are lifted out of the miry clay; we are washed, cleansed, from our pollution, our soiled rags of unrighteousness, and a new nature has been begun in us. Then our earthward tendencies are gradually bent Heavenward. We are transformed day by day, rising *up*, UP, until, our resurrection completed, the work of transformation fully accomplished, we are exalted to heights unimaginable-- passing the nature and rank of angels, of cherubim, of seraphim, and every name that is named, and seated upon Messiah's Throne, beside the Infinite Son of God, partakers of His glorious nature--the nature of Jehovah Himself--the Divine nature!

Can mortal man conceive so marvelous a glory? The very thought of such a Calling should cause us to bow our hearts in the dust before our God, realizing our great unworthiness of such stupendous grace--of bliss so transcendent! What can we render unto the Lord that can fittingly demonstrate our gratitude, our thankfulness, for so unspeakable a favor? Surely, the most faithful service we can give is but a very feeble return to Him who has so loved us, so blessed us, so honored us!"

R2230 "SONGS IN THE HOUSE OF OUR PILGRIMAGE

*"Thy statutes have been my songs in the house of my pilgrimage."--Psa. 119:54.*

GOD'S PEOPLE during the Jewish dispensation as well as during the Gospel dispensation are spoken of as "pilgrims and strangers" in the "present evil world." They are such, because they have heard of "a better country," whose ruler is God, and whose law is love--"the perfect law of liberty." To such pilgrims the strife for wealth and vain glory, the pride, haughtiness and tinsel that everywhere prevail now, are distasteful; while the battle for wealth or position, especially when it leads to unrighteousness, oppression, slander, envy, strife and every evil work, is repulsive. Having obtained a glimpse of the perfection of divine character with its absoluteness of justice and love, it has become their ideal: and they have heard "the voice of him that speaketh from heaven," instructing them that sin and evil shall not always prevail, but that the God of heaven by and by shall set up his Kingdom which will renovate and bless the world of mankind, and bring in everlasting righteousness. Since they have heard this, and the more they learn to appreciate it, the more, necessarily, they are out of harmony with the contrary conditions of the present time. Hence it is that they feel themselves, and are portrayed in the Scriptures as being, pilgrims and strangers who seek the fairer clime of the coming age...

"Your joy no man taketh from you." "Peace I leave with you, my peace I give unto you: not as the world giveth I give unto you. Let not your heart be troubled, neither let it be afraid."--John 14:27; 16:22...

What are our joys which no man taketh from us? and which persecution and affliction and trouble can only deepen and widen and make more sweet? What joy is this? This joy is a foretaste of the blessings to

come, an earnest of our inheritance. It is inspired by confidence in him on whom we have believed: confidence that he is both able and willing to perfect the work which he has begun and which we desire shall be perfected in his own best way: confidence that so long as we are firmly holding to his gracious promises with the arms of our faith, he will not permit us to be separated from him. Who shall separate us from the love of God in Christ? Shall tribulation and persecution? Our confidence is that "no one is able to pluck us out of the Father's hand," and that "the Father himself loveth" us, and will not turn us away so long as we desire to confide that all things are working together for good to those who love God; confident that he who is for us is more powerful than all who can be against us. Such confidence is sure to bring joy beyond the world's comprehension, and a peace of God that passeth all understanding, which keeps the heart.

And such joy, produced by the true gospel of our Lord Jesus Christ received into an honest heart, naturally and properly awakens the "songs in the house of our pilgrimage."

"Mid all the tumult and the strife I hear the music ringing,

It finds an echo in my soul, how can I keep from singing."...

The word "song" has a wider meaning than simply a musical cadence... For instance, we say, referring to the gospel, the knowledge of the divine plan, "Thou hast put a new song into my mouth, even the loving-kindness of our God." And it is a fact that those who have tasted that the Lord is gracious, those who have received the joy which no man can take from them, those who have tasted of the grace of God in Christ, will not only rejoice and literally sing musical songs with their lips, but they will also rejoice to have their entire lives a song of praise and thanksgiving unto God."

R4321 "THE EVERLASTING COVENANT

Both the Abrahamic Covenant and the New Covenant are Scripturally styled "The Everlasting Covenant," in contrast with the Law Covenant, which passed away, a failure because of its "unprofitableness." (Heb. 7:18.) The one is perpetuated in the other, even as the spiritual Seed (spiritual Israel) will rule and bless through the earthly Seed (fleshly Israel). Note the Scripture testimony that the original Grace (or Sarah) Covenant is everlasting. (Gen. 17:7,13,19; 2 Sam. 23:5; Psa. 105:8-10.) Note other Scriptures which apply the same term prophetically to the New Covenant. (Jer. 32:40; 31:31,32; Ezk. 16:60.) Note carefully the context in each instance, that the reference is to the Millennium.

THE BLOOD OF THE EVERLASTING COVENANT

The blood of the Everlasting Covenant is the "blood of Jesus," his sacrifice, through the merit of which *believers* are now "*justified by faith*" under the Grace or Sarah Covenant (not by the New Covenant which does not yet exist and which is to be made only with Israel). And the blood or sacrifice of Jesus is "the blood of the New Covenant," yet to be established with Fleshly Israel, just the same *only* that by the Father's good pleasure Jesus is now accepting

the "little flock" as his members and counting their sacrifice or blood as a part of his own.

Note how this is set forth in Isaiah 55:1-3. Here believers of this Gospel Age are described as those who hunger and thirst after righteousness. Under the Father's drawing they come to Jesus *now*. They are not of those who, blind and deaf under Satan's power, love darkness rather than light and will need the Kingdom regulations and corrections to make them bow and confess, under the New Covenant arrangement with Israel and indirectly with all nations.

To these hungry, thirsty, seeing, hearing, believers the Lord offers the "fatness" or cream of the Everlasting Covenant, saying, Obey and your soul shall live and I will give unto you the sure or promised mercies of David. David means beloved and is another name for the Redeemer, the antitypical King of Israel by Divine appointment.

This prophecy evidently, therefore, is the prophecy of the call of this Gospel Age to share with Jesus the glory, honor and immortality of the Kingdom. Note the context, "A nation that thou knowest not shalt thou call, and a nation that knew thee not shall run unto thee." (V.5.) Unquestionably this is the Church--Spiritual Israel, "a holy nation," a peculiar people, chosen out of all nations to the heavenly Kingdom of the Millennium."

R1364 Concerning Isa. 55:3 "The name David signifies *beloved*; and the Apostle shows (Acts 13:33,34) that it here refers to our Lord, the Beloved Son of God. And not only is the name David sometimes used in prophecy, as here, to refer to God's beloved Son, but David himself frequently figures as a type of our Lord, as in Psalm 22:1,17,18. Moreover, "the sure mercies" or holy promises here referred to as belonging to our Lord, and in which we of this Gospel age are invited to share with him, were made to King David (2 Sam. 7:8-16) and will evidently have a partially literal fulfilment, although the substance is in Christ.

These sure mercies or holy things of David (Christ) are clearly set forth in Psalm 89:20-37, to be--

(1) That the Lord would anoint him to be a great king, and that he would establish his throne forever--as long as the sun and moon endure;

(2) That no enemy should have advantage over him, but that all should be made subservient to him;

(3) That God's covenant to bless all the families of the earth should stand fast with him, or be fulfilled by his reign;

(4) That his children (by redemption and regeneration) should have such reformatory discipline under his reign as would be necessary for their correction and establishment in righteousness;

(5) And that all the willing and obedient who shall profit by the discipline shall endure forever--that thus he might see of the travail of his soul and be satisfied.

Verse 5 shows how the work will progress among the people of the world after the Christ has been glorified--after all the members of the "body" have filled up that which is behind of the afflictions of Christ and entered into his glory.--Col. 1:24."