

Table of Contents

THE AGE-ENDING REVIVAL	2
Apostolic Mysteries & the End of the World	2
Mystery #7 & God’s Repentance	3
Mystery #7	4
Abraham to David	6
Wrath, Intercession, & Divine Repentance.....	6
Realizing the Diving Repentance in David’s Lifetime	12
The Unrealized Divine Repentance Extending Beyond David’s Lifetime	26
The Everlasting Gospel According to the Spirit of Prophecy	26
The Gospel of David → The Gospel of Isaiah → The Everlasting Gospel.....	33

THE AGE-ENDING REVIVAL

“Whom do men say that I the Son of man am?” – Matt. 16:13

Apostolic Mysteries & the End of the World

When reading the New Testament, have you ever marveled over how the Apostles were inspired to *interpret* or *apply* Messianic Prophecy? Or, when reading the Old Testament, have you ever marveled over how much Messianic Prophecy focuses on *the 2nd Advent* of Christ rather than the *1st Advent*? Or, have you ever wondered at how *fragmented* and *scattered* 1st Advent Messianic Prophecy is throughout the pages of the Old Testament?

In times past, upon a simple and straightforward reading of [the Gospel of Matthew](#) or Paul's [Epistle to the Romans](#), I would often be confounded at the use of Biblical Prophecy when the writers quoted the Old Testament. Of course, being a Gentile, my understanding of the Old Testament was outrageously deficient. I knew this much.

However, upon comprehending the ultimate intent of Messianic Prophecy as it will be fulfilled in [the 2nd Advent of Christ](#), suddenly the apostolic use of Messianic Prophecy demonstrated in Matthew or Romans makes perfect sense. As follows, there are **6 Methods** used by the Apostles to interpret or understand Messianic Prophecy; and, of those **6 Methods**, the last is the most profoundly important to the current era of redemption, called, *the Gentile Church Age*.

#1) Exclusively the 1st Advent

#2) Seemingly Exclusive to the Generation of the 1st Advent Albeit Superiorly Foretelling the Generation of the 2nd Advent

#3) Exclusively the 2nd Advent

#4) Seemingly Exclusive to History Albeit Partially Foretelling the 1st Advent

#5) An Indecipherable & Indistinguishable Blending of the Two Advents

#6) Seemingly Exclusive to the 2nd Advent Albeit Partially Foretelling the 1st Advent

As stated before, the 6th Category is the most profoundly important to comprehend. As demonstrated by the Apostles *Matthew & Paul*, among others, there are six countable ways that Messianic Prophecy foretells the 2nd Advent while, at the same time, these prophecies empower and make possible an operation of redemption in the current Gentile Church Age. *How can it be?*

» Mystery #1

» Mystery #2

» Mystery #3a

» Mystery #3b

» Mystery #3c

» Mystery #4a

» Mystery #4b

» [Mystery #5](#)

» [Mystery #6a](#)

» [Mystery #6b](#)

As a fellow Gentile Convert of the current age of redemption, I plead for the exploration of these **Mysteries** as the Apostles understood them. For, not too many days hence, redemption will turn from *the Gentiles to the Jews* as accounted in Romans Chapter 11. Then, during [the 70th Week of Daniel](#), the LORD will re-engage the record of ancient prophecy until every last word is fulfilled (Rev. 10:7). Upon understanding the framework of Biblical Reasoning used by the Apostles, only then will we be able to realize the practical significance of these prophecies both now and in the time to come. More specifically, I speak of **the Age-Ending Revival** that will take place at the close of *the Gentile Church Age*. Are you ready for what's about to happen in the earth?

“...in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.” – Rev. 10:7

In accordance with [the apostolic explanation](#) of things, [Mystery #1](#) & [Mystery #2](#) are **spiritualized fulfillments** of Messianic Prophecy that originally and ultimately speak of what God will do *through* & *to* Babylon. In other words, these 2 Mysteries are extracted from what God will do in [the Great Tribulation](#) and in [the Consummation](#). Right? Yet, as revealed in Messianic Prophecy, after wrath is exhausted in the [consummation](#), mercy will begin a [resurrection](#) for a mighty [restoration](#) of the Jews for the Millennial Reign. Then, at last, the story is complete. Yet, not just for the Jews. The **spiritualized fulfillments** continue throughout all the foretold exploits of the Messiah. Therefore, I say, the story is complete. Herein, the adversarial Kingdom of Babylon arose, did conquer, and then was conquered (**Mysteries #1 & #2**); and, then the Conqueror converted the Jews and healed the earth while regathering and restoring them to Jerusalem (**Mysteries #3a, #3b, #3c, #4a, #4b, #5, #6a, #6b**). These are the stated objectives of the Messiah and the extracted mysteries applicable to the current Gentile Church Age, [formerly addressed](#), but we are yet to intellectually grasp THE IMPLICATIONS of these mysteries.

Mystery #7 & God's Repentance

A Prophetic Storyline of Triumph & Victory

My reader, it is essential to understand how the current **spiritual fulfillments** of the Kingdom of God do draw upon the exploits of the Messiah that go from VICTORY to VICTORY. As it will be physically, so it is spiritually. What will be VICTORIOUS, is now VICTORIOUS, howbeit it must be spiritually discerned by the eyes of faith or the joy thereof will never be realized (Jn. 15:7-11, 15-16, 16:23-24, 33). Thus, the eyes of faith must look upon the stated objectives of the Messiah. Christ is the object of our faith, and our understanding of what He is doing are the objectives of our faith. Being persuaded of these, faith is animated and enlivened into action! Faith beholds the object victoriously accomplishing the objectives from beginning to end. In proceeding, our study will bring us to grasp the fruition of all implications pertaining to each Mystery resulting in **the Age-Ending Revival**; however, to do so, we must observe yet another Mystery. This brings us to Mystery #7.

The masterplan of redemption for the Jews in the Last Days will be accomplished in [1,335 Days](#). In just a few words, this is the plan: **BABYLON AROSE, CONQUERED, and then was CONQUERED**. Literally, and physically, this leads to the salvation, regathering, and restoration of the Jews from [Day 1,290](#) to [Day 1,335](#). Right? This is because Babylon is God's backup plan for the Jews. As abundantly documented by the Prophets, this was God's plan for the backslidden Church of the Old Testament with historical Babylon. As abundantly documented by the Prophets & Apostles, alongside the Son of God, this was God's plan for the backslidden Church of the 1st Century with historical Rome. Even so, this is God's plan for the obstinately impenitent Jews of the Last Century with Mystery Babylon the Great (Rev. 17:1-18). However, as duly

foretold by the Messiah, the Christians of the current Gentile Church Age will be backslidden in the Last Century. Therefore, they will be [deserving of Babylon](#) like all other backslidden Churches of former times.

According to the apostle John, to whom was given “*the Revelation of Jesus Christ*” (Rev. 1:1), Mystery Babylon the Great will be used by God to revive, restore, & perfect the Christians of the current Gentile Church Age (Rev. 7-11); even though, according to “*the Revelation of Jesus Christ*” given to Paul (Gal. 1:12), the current era of redemption among the Gentiles is being powered by what God will do TO & THROUGH Babylon in accordance with Mysteries #1 & #2. In other words, the use of Mystery Babylon the Great (Rev. 17) to punish & purify the saints of the Gentile Church Age is a compounding fulfillment of two different senses of the same prophetic words at the same time. Following the path of victory prophetically plotted on behalf of the Jews, we are enabled to behold the **spiritualized version** that is divinely planned for the Gentiles in the soon-to-be future.

Mystery #7

The **physical conquering** of Babylon in the 2nd Advent War on behalf of the Jews is EQUATED to the **spiritual conquering** of Babylon during the 3 ½ Year Great Tribulation on behalf of the Christians of the Gentile Church Age.

BABYLON AROSE,	CONQUERED,	and then was CONQUERED.
Physical	Physical	Physical (<i>for the Jews</i>)
Spiritual	Spiritual	Spiritual (<i>for the Gentiles</i>)

Here, as in other cases, a mysterious equation is going to be **spiritually accomplished** for the Gentiles in harmony with the **physical accomplishment** on behalf of the Jews. In respect to the Jews, lo and behold: **BABYLON AROSE, CONQUERED, and then was CONQUERED.** That’s the story line of Messianic Prophecy in [the Gospel of Isaiah](#). Literally, and **physically**, this leads to the [salvation](#), [regathering](#), and [restoration](#) of the Jews from [Day 1,290 to Day 1,335](#). Even so, in respect to the Gentiles here’s the storyline: **BABYLON AROSE, CONQUERED, and then was CONQUERED.** How?

As of nearly 2,000 years ago, the apostles were acknowledging the **spiritual rise** of Babylon as a devastating force upon the saintliness of the Church. With a growing sense of anticipation and urgency, they spoke of the **darkness of night** steadily increasing upon the Church (1 Thess. 5:1-8, Rom. 13:11-14). **Nighttime** wasn’t merely about them; it was encroaching upon them (Eph. 5:6-17)! As a people marching toward their fate, the apostles knew the **midnight** hour would come (Matt. 25:1-13). Even as Isaiah foretold in the ancient time (Isa. 21:1-12), or as John later elaborated (Rev. 8:12, 9:1-11), they believed it was inevitable. This is exactly why Paul said that the Day of the LORD “*shall not come, except there come a falling away first*” (2 Thess. 2:3).

Evidently, the apostolic testimony of **nighttime darkness** wasn’t a miscellaneous use of metaphorical rhetoric. These weren’t relativistic acknowledgments that are disconnected from the rest of Scripture. The apostles were alarmed at the dogmatic fulfillments of Biblical Prophecy as they observed the increasing **blackout** of spiritual **light** in their days (Matt. 5:13-16). Plainly spoken, John said, “*whereby we know that it is the Last Time*” (1 Jn. 2:18). In one statement, simply put, the apostolic acknowledgement was twofold: (1) Backsliding saints (2) deserve Babylon. [For, whether of old, or anew, only backsliders are deserving of Babylon.](#) Not just **physically**, but **spiritually**. Right? In other words, only those who are overcome by **spiritual** Babylon are deserving of **physical** Babylon. Thus, in beholding the *saintliness* of Christians turning into *worldliness* for lack of abiding in Christ (Jn. 15:1-7, 1 Jn. 2:15-19), John acknowledged that this could be none other than the work of *antichrist* (1 Jn. 4:1-6).

“...this is that **spirit of antichrist**, whereof ye have heard that it should come; and even **now** already is it in the world”
- 1 Jn. 4:3

John is speaking of the “**spirit**” of antichrist, or, the rise of a **spiritual antichrist**. He isn’t acknowledging the coming of the **physical antichrist**. The former precedes the latter. According to the apostles (speaking under divine inspiration), the antichrist will rise **spiritually** before he comes **physically**. Yet, who is the antichrist, but the figurehead of **Babylon** (Rev. 13)? Therefore, let the reader understand, this is one and the same as acknowledging the rise of **spiritual Babylon**.

Spirit of Antichrist → Physical Antichrist

Spiritual Babylon → Physical Babylon

Just as the antichrist will rise **spiritually** and then **physically**, even so does Babylon rise **spiritually** and then **physically**. This is what Paul called “*the mystery of iniquity*” (2 Thess. 2:7); and, how hardly will the backsliders of any generation come to a sober acknowledgement of it! According to the apostles, the casualties are among the Church. Expressly, John is affirming that *this* is the cause of backsliding among the saints. As an indicator of *the Last Time* (1 Jn. 2:18), lo, *this* is bringing about a *falling away* from Christ (2 Thess. 2:3)! Or, in terms of John’s Gospel, *this* is bringing about a severance of the branches from the Vine as they are being broken off for their lack of abiding in Christ (Jn. 15:1-17). Literally, *this* is a *discontinuance* of saints in the Son of God (1 Jn. 2:24). Therefore, in departing from the Church (John argues), it is visibly evident that these individuals are no longer “*of*” the Vine (1 Jn. 2:19, 24; Jn. 15:1-7).

Therefore, in Paul saying, “*the mystery of iniquity doth already work*” (2 Thess. 2:7), he was acknowledging the manifestation of a prophetically foretold scenario that would directly precede the **physical** arrival of **Babylon & its antichrist**. Thus, in acknowledging *the mystery of iniquity already at work*, he was acknowledging the rise of apostasy; and, in acknowledging the rise of apostasy, he was acknowledging the rise of **spiritual** Babylon. As of the 1st Century, some 2,000 years ago, the foretold **spiritual battle** was at hand. Spiritual Babylon was the real and present danger among them. They knew that “**many**” would be “*offended*” in the **spiritual rise** of Babylon, or that “**many**” would be deceived, and “*because iniquity shall abound, the love of many shall wax cold*” (Matt. 24:10-12). Therefore, Paul was compelled to testify how **spiritual** Babylon was already on the rise (“*the mystery of iniquity doth already work*” - 2 Thess. 2:7), even as John acknowledged **the spirit of antichrist** (1 Jn. 4:3).

When, in beholding the casualties (2 Tim. 3:1-5, 4:3), Paul informed Timothy by letter, saying, “*This thou knowest, that all they which are in Asia be turned away from me*” (2 Tim. 1:15). Even so, fearfully, all the virgins of the Gentile Church Age will be asleep in the **darkness** of Babylon directly preceding the 3 ½ Year Great Tribulation (Matt. 25:1-13). For, “*He who now letteth will let, until He be taken out of the way*” (2 Thess. 2:7), until the future scenario is exactly as foretold. Therefore, **like Ezekiel beheld**, it must needs be that **the Glory of God will depart from the Churches** of this current age of redemption (2 Thess. 2:7). In other words, be warned, **the invisible God will depart from the visible Church!**

We know the Jews deserve Babylon. They have been in rebellion against their Messiah for millennia. However, because the Gentiles have been incorporated into the salvation that belongs to the Jews, and have also backslidden therefrom, they too deserve **the likes of Babylon**. Hereby, ingeniously, God will **accomplish all with the two peoples** in one generation. According to John, as described in Revelation 7-14, **the divine scheme of Babylon** savingly purifies the Gentile Christians before it does the Jews. The Jews get saved **after** the 7th Trumpet, and the Gentiles get savingly restored before **the 7th Trumpet**, so that just before the LORD turns from the Gentiles back to the Jews, He rapturously removes the Christians of the former era. Therefore, **as Ezekiel foresaw** (Ezek. 9-10), **only this time worldwide** (Rev. 7-8), the divinely controlled **Celestial Operation** through Babylon will effectively purify the Christians of the Gentiles Church Age until, behold, “*His wife hath made herself ready*” (Rev. 19:7-10). In other words, after Babylon **spiritually conquers** the saints of the Gentile Church Age, the Messiah will suddenly arise to their rescue and **spiritually conquer** Babylon.

Just as the LORD will suddenly AWAKE unto judgment to **physically conquer** Babylon to liberate *the Jews* through the 2nd Advent War, as foretold in Isaiah 59:16-21 (Rom. 11:26-27; Isa. 51:9), even so shall the LORD suddenly AWAKE unto judgment to **spiritually conquer** Babylon to liberate *the Gentiles* – and, consequentially, this means **the perfection and glorification of the Spiritual Temple** of the Gentile Church Age (Rev. 11:1-2). This sudden AWAKENING of God is a REPENTANCE in the heart of God, a refusal to allow the elect to remain impenitent and apostate any longer. The prophetic storyline goes like this: as described in Isaiah 59:1-15, the LORD justly abandoned the Jews and refused to savingly intervene to their deliverance because their suffering under Babylon is the just desert of their rampant iniquity. God uses Babylon as a divine remedy to humble them. Then, suddenly, as described in Isaiah 59:16-21, the LORD savingly intervenes to do the judgment that no one else could do. Expressing this sudden change from the vantage point of the stand-alone Intercessor, it was written,

“Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the LORD saw it, and it displeased Him that there was no judgment. **And He saw that there was no man, and wondered that there was no intercessor: therefore His Arm brought salvation unto Him; and His righteousness, it sustained Him. For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloke.**” – Isa. 59:15-17

It's not that the LORD hasn't seen apostasy before among the Jews. Sadly, this was most often the case. Nevertheless, according to Paul (Rom. 11:26-27), by the time that this prophecy will be finally fulfilled the Jews will have been generally and almost totally unconverted for nearly 2,000 years. Therefore, the divine intervention foretold in Isaiah 59:15-21 will suddenly take place after an unprecedentedly long duration of divinely allowed apostasy among the Jews (Rom. 11:1-25). In other words, this intervention is a divine disallowance of apostasy, therefore it was said, “...*the Redeemer shall come to Zion*” (Isa. 59:20), “*the Deliverer*”, of whom it was said that He “*shall turn away ungodliness from Jacob*” (Rom. 11:26). A sudden divine intervention after a long duration of divine refusal to intervene represents a CHANGE OF MIND in the God of Israel. Statedly, in a sudden CHANGE OF MIND, which results in a sudden intervention of divine action, the LORD boldly declares that He will no longer hold His peace, be still, or refrain Himself (Isa. 42:13-14)!

“The LORD shall go forth as a Mighty Man, he shall stir up **jealousy** like a Man of War: he shall **cry**, yea, **roar**; he shall prevail against his enemies. **I have long time holden my peace; I have been still, and refrained myself:** now will I **cry** like a **travailing** woman; I will destroy and **devour** at once.” – Isa. 42:13-14

Many men of God in generations past, being born into an apostate generation, thought upon *the days of old* (Ps. 143:5, 119:49-56) with intense longing and prayerful agony. Interceding, they would say, “*Keep not thou silence, O God: hold not Thy peace, and be not still, O God*” (Ps. 83:1), and, “*Why withdrawest Thou Thy hand, even Thy right hand? Pluck it out of Thy bosom*” (Ps. 74:11), with many other such like appeals. At such times, it was apparent to the intercessors that GOD'S MIND wasn't toward the current generation as in other former generations. Thus, in remembering “*the years of the right hand of the Most High*” (Ps. 77:10), also called, “*the years of ancient times*” (Ps. 77:5), the intercessors were praying that God would come and have mercy as He used to do (Ps. 119:132). In other words, they were praying that God would CHANGE HIS MIND.

Abraham to David

Wrath, Intercession, & Divine Repentance

Most of these intercessory appeals hope to see the revival of the glory of God demonstrated in the Exodus Generation; and, when thinking of the Exodus Generation, most are brought to consider the significance of the Mosaic Covenant. To better understand the prayers of these intercessory psalms, it is important to remember why God decided to save the Exodus Generation in the first place. This brings our attention to *the Abrahamic Covenant*.

The Abrahamic Covenant | The Salvation of the Exodus Generation: Spoken to Abraham: Gen. 15:13-16, 18-21; Remembered: Ex. 2:24, 3:8; the Word: Ex. 3:17; the Promise: Ex. 12:25; the Oath: Ex. 13:5, 13:11; Sonship: Hos. 11:1; the Church: Acts 7:38, Ex. 19:17, Amos 4:12, Ex. 6:7-8 (2 Cor. 6:16), Ex. 19:4-5 (1 Pet. 2:9), Ps. 114:1-7, Ps. 68:15-20 (Eph. 4:8); Belief: Ex. 4:29-31, 12:23-28; *Note: those things called “the Gospel” are those which are explicitly named in identification with Christ in the New Testament.* Faith in Passover (the Gospel of Sacrifice): Ex. 12:23-28, Heb. 11:28, 1 Cor. 5:7; Faith in the Red Sea Crossing (the Gospel of the Spirit’s Baptism): Ex. 14:30-31, 15:1-2, 13, Ps. 106:8-12, 1 Cor. 10:1-2, Heb. 11:29; the Manna (the Gospel of the Imperishable Life of Christ): Jn. 6:32-33, 35, 1 Cor. 10:3, Neh. 9:20; Water from the Rock (the Gospel of Living Water): Ps. 78:15-16, 105:41, 107:35, Ex. 17:6, Deut. 8:15 Neh. 9:15 (Isa. 48:21, 41:18; Rev. 21:6), 1 Cor. 10:4, John 4:10, 13-14, 7:38, Jer. 2:13; Saved: Ps. 106:8, 10, Ex. 15:1-2, 13, Isa. 63:7-14, Jude 1:5; Bride/Holiness: Jer. 2:2-3; Wholly Right Seed: Jer. 1:2, 21-22, 2:21, 11:16-17; People/Portion/Inheritance/No-Strange-god: Deut. 32:7-14; Indwelt & Among-dwelt by the Spirit: Lev. 26:12, Deut. 23:14, Isa. 63:14, Hag. 2:5, 2 Cor. 6:16, 1 Cor. 10:3-4, 9, 1 Pet. 1:11; Forgiven: Num. 14:19, Ps. 78:38.

The land called, *The Promised Land*, was first promised to Abraham in *the Abrahamic Covenant*. As recorded in Genesis 15:13-21, God identified the exact generation for whom He would perform the Covenant while specifying the exact territories of land to be inhabited. This generation is the Exodus Generation. As God foretold to Abraham, so it happened – that after “*four hundred years*” (Gen. 15:13-16, Gal. 3:17) the LORD **remembered** the Covenant of Abraham and came to save the Israelites from Egyptian Captivity.

“And it came to pass in process of time, that the king of Egypt died: and the children of Israel **sighed** by reason of the bondage, and they **cried**, and their **cry** came up unto God by reason of the bondage. And God **heard** their **groaning**, and God **remembered** his **covenant** with Abraham, with Isaac, and with Jacob. And God **looked** upon the children of Israel, and God had **respect** unto them.” - Exo 2:23-25

“And the LORD said, I have surely **seen** the affliction of my people which are in Egypt, and have **heard** their **cry** by reason of their taskmasters; for I **know** their sorrows; And I **am come down** to *deliver* them out of the hand of the Egyptians, and to *bring* them up out of that land unto a good land and a large, unto a land flowing with milk and honey; *unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.* Now therefore, behold, the **cry** of the children of Israel is come unto me: and I have also **seen** the oppression wherewith the Egyptians oppress them. Come now therefore, and I **will send thee** unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.” - Exo 3:7-10 (1 Chron. 16:12-19)

“And thou shalt speak and say before the LORD thy God, A Syrian ready to perish *was* my father, and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous: And the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage: And when we **cried** unto the LORD God of our fathers, the LORD **heard** our voice, and **looked** on our affliction, and our labour, and our oppression: And the LORD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders:” - Deut. 26:5-8

Statedly, as described in the language of Exodus 2:23-25, the salvation of the Exodus Generation began through a DIVINE REPENTANCE. After 400 Years of general backsliding and rampant apostasy, which eventually compelled God to usher the Israelites into Egyptian Captivity, the LORD decided enough was enough. According to Exodus 2:23-25 & 3:7-10, the LORD was divinely motivated through the **sighing, crying, and groaning** of the Israelites. Thereby, He was compelled to **remember** and have **respect** unto *the Abrahamic Covenant*. These manifestations of the Spirit preceded the DIVINE REPENTANCE and therethrough God ratified *the Covenant*. Clearly, the LORD was not minded thus for several generations because of the wickedness of the Jewish People. With this CHANGE OF MIND, however, and the salvation of the Exodus Generation, *the Mosaic Covenant* was born. According to 1 Chron. 16:15-19, this subsequent *Covenant* came into existence only as an extension of *the Abrahamic Covenant* being wrought out in time.

“Be ye **mindful always** of his **Covenant**; the **word** which he commanded to a thousand generations; Even of the **Covenant** which he made with Abraham, and of his **oath** unto Isaac; And hath **confirmed** the same to Jacob for a **Law**, and to Israel for an **Everlasting Covenant**, Saying, Unto thee will I give the land of Canaan, the lot of your inheritance; When ye were but few, even a few, and strangers in it.” - 1Ch 16:15-19 (Ps. 105:8-12, 42)

However, sadly, after repeated provocations ([Exhibit #1](#), [Exhibit #2](#)), the Exodus Generation fell from grace and came short of the promises made in *the Abrahamic Covenant* (**Broken Promise/Oath**: Num. 14:34, Num. 14:30, Heb. 4:1; **Principle**: Ezek. 16:59, 17:18-19). No small portion of Biblical Church History tells the story, so we better not ignore it (**Progressive Provocations Leading to a Reprobation**: [Exodus 32:10-14](#), [Ex. 33:11-34:9](#), [Deut. 9:6-29](#) ([Ex. 17:8-16](#)); [Psalm 106:23](#) ([Num. 11:1-3](#), [33-35](#), [12:13](#)); [Numbers 14:11-21](#); [Num. 16:21-22](#); [Num. 16:45-50](#)). Of necessity, God passed the mantle of *the Abrahamic Covenant* on to the next generation. The LORD was determined to continue THE WORK OF GLORY first begun in the Exodus Generation with their children. Therefore, even though the Exodus Generation fell, and many perished, THE OPERATION OF GLORY did not abate nor diminish. In fact, THE OPERATION OF GLORY was the mechanism of justice amidst the backsliders until all died out.

Remember, only those with whom God was not well-pleased perished in the wilderness ([1 Cor. 10:5-6](#)): *the lustful* ([1 Cor. 10:6](#)), *the idolaters* ([1 Cor. 10:7](#)), *the fornicators* ([1 Cor. 10:8](#)), *the tempters* ([1 Cor. 10:9](#)), *the murmurers* ([1 Cor. 10:10](#)), and *such like men*. The Judgments that “THE GLORY OF GOD” executed by divine plagues to the vanquishing of idolaters ([Ex. 32:25-29](#)), complainers ([Num. 11:1-3](#)), lustful men ([Num. 11:33-35](#)), rebels ([Num. 14:26-35](#)), proud men ([Num. 16-17](#)), and such like, were the same judgments that were in OPERATION from thenceforth in every generation of Israel that was keeping God’s instituted rules of holiness (this was a conditional OPERATION OF GLORY). In the Wilderness, only those who didn’t continue to savingly believe in God suffered death at the judgment of God ([1 Cor. 10:5](#), [Jude 1:5](#), [Hebrews 4:1](#) [see the wider context in [Hebrews 3:7-4:11](#)])! Even so, approaching the prospect of inheriting the Promised Land so as to become the Church in the Civilization, only those who were not perfect (seeking and serving God with wholeness of heart) were to be slain (they were forbidden inheritance in the Promised Land: [Num. 32:12](#), [14:24](#), [Deut. 1:36](#), [Heb. 4:1](#), [Prov. 2:21](#), [Deut. 4:1-10](#), [Num. 15:22-31](#)).

It was necessary for THE OPERATION OF GLORY to slay the wicked. The [immediate presence of God](#) necessitates an [immediate judgment of sin](#). Despite the backsliders, that’s exactly why the latter generations so frequently looked back upon the Exodus Generation & Joshua’s Generation with so much wonder and admiration ([The Church Defined, Recalled, & Revived](#)). The saints of every age coveted *Church Purity* (Ps. 101; Ps. 26; Ps. 139:19-22) for their hatred of sin and love for God! Thus, when they beheld THE OPERATION OF GLORY at work in the former days, they longed that it would be revived in their days (Ps. 77)! We “Christians” of the 21st Century would do well to have such longings ([1 Cor. 10:11](#)). Truly. It is critically important that we understand this OPERATION OF GLORY in biblical terms: namely, why it *flourished* or *diminished*, and how each generation understood their own situation in respect to the *presence* or *absence* of THE GLORY OF GOD.

Truth be told, THE GLORY OF GOD is dangerous. The [doctrines](#) that pertain to THE GLORY OF GOD do convey this in the narrative of Biblical Church History. For example, the LORD hardly refrained Himself from totally annihilating the Church on several occasions. Indeed, Jehovah REPENTED at every occasion where He *thought*, *spoke*, or *moved* to totally annihilate the Israelite People in the Exodus Generation ([Exodus 32:10-14](#), [Num. 14:11-21](#); [Num. 16:21-22](#); [Num. 16:45-50](#)). Yet, the LORD wouldn’t REPENT of annihilating the 600,000 men of war on *the Day of Provocation* (Num. 14; Ps. 95; Heb. 3:1-4:11). Moses prayed for them, saying, “*Return, O LORD, how long? And let it repent Thee concerning Thy servants*” (Ps. 90:13), but his prayers weren’t accepted. Hereby, effectively, this whole generation was passed by and the mantle was given to their children. THE GLORY OF GOD was in operation the whole time, hence the onslaught of judgment in the divine upkeep of *Church Purity*. So, on this occasion, the LORD refused to REPENT of His decision to reject the Exodus Generation, but He was still MINDED to continue THE OPERATION OF GLORY for the passing of the mantle to the next generation.

In a concerted effort with God to pass the mantle (1 Cor. 3:9), and to prevent the children of the Exodus Generation (Joshua's Generation) from following in the ways of their fathers, Moses preached a collection of sermons that make up *the Book of Deuteronomy*. When Moses' work was done the next generation was ready to proceed. With the anointing of Joshua to fill the room of Moses, and with a freshly catechized and thoroughly warned generation, the people were ready to go to war for the inheritance of the Promised Land. The terms and conditions of the *Covenant* were plainly stated. If they wanted to win the war and inherit the blessing of *the Abrahamic Covenant*, they knew what to do (Deut. 7:12-22). All the teachings contained in the Law (*the Ceremonial Law* or *the Moral Law*) were for the attainment and maintenance of *Church Purity* before a holy God. Therefore, all acts of immorality or unlawfulness were to be duly punished according to *the judgment* written. Speaking of this mandated protocol, it was written, "*judgment must begin at the House of God*" (1 Pet. 4:17). I repeat, the totality of the Law served as *rules of union* between God and man among the Israelite People. Things were no different when it came to *the rules of warfare* in Joshua's Generation during their conquest of Canaan.

The Preincarnate Christ was *the Warrior Captain* of the Host (Josh. 5:13-15). The Soldiers of the Host, the Israelites, being employed to execute the judgment written (Ps. 149:6-9), were successful in war through *communion* with *the Warrior Captain* ("*the light of Thy countenance*" – Ps. 44:1-3). The divine mandate of war required the total annihilation of all the Canaanites in *the Promised Land* according to Ex. 23:20-33, 34:11-14, Lev. 18:24-30, 20:22-27, Num. 33:51-56, Deut. 7:1-6, 16-19, 23-26, 12:1-4, 29-32, 18:9-14, 20:16-18, 23:1-17, Josh. 23:2-16, Judges 2:2-3. Loss or victory at war was always determined by the status of the people's relationship with *the Warrior Captain* (Ezek. 39:22-29, Jer. 24:5-7). Whether individually or corporately, all things were dependent upon *the Face of God* being for or against the people (a spiritually tangible difference), which is the essence of their communion with the LORD (**individually**: Ps. 32:8, Ps. 33:18, Ps. 34:11-16, Ps. 145:18; **corporately**: Ezek. 15:7, Amos 9:4, Jer. 21:10, Jer. 24:6-7, Jer. 31:28, Jer. 44:27, Dan. 9:14). Therefore, the legitimacy of their faith was discernible through loss or victory at war.

By way of *the Glory of God*, wherethrough the LORD took *immediate sovereignty* over *the people* (to the praise of *His Majesty*), the Israelite Armies were undefeatable in battle against the Canaanites. At the pain of death, with the threat of immeasurable loss, the people were commanded to *show no mercy in battle*. Exemplifying the importance of this task, Israel's pure and complete inheritance of *the Promised Land* is comparable to *the inheritance of Heaven* in *the Gentile Church Age* (Heb. 4:11). Even so, I ask, if the Israelites didn't conquer and possess the Promised Land, what could be said of their faith? They didn't have faith! Or, they wouldn't for long even with small compromises (Judges 1:1-2:15)! Sadly, this is how the story ended.

Under the leadership of God through Joshua, the former generation broke the power of the Canaanite Nations. However, at the latter years of Joshua, the residue of these overwhelmingly defeated nations remained; and when due responsibility was laid upon the individual tribes to finish the work... **they compromised** (Joshua 13:13, 15:63, 16:10, 17:12-18, 18:3; Judges 1). Then, at the death of Joshua & the Elders (Josh. 24:31, Judges 2:7, 10), and through the people's longstanding *slackness* (Josh. 18:3), Israel fell under the wrath of God (Judges 1:2-2:15). Fearfully, the next generation utterly forsook the God of Israel!

"Yet they tempted and provoked the most high God, and kept not his testimonies: But turned back, and dealt unfaithfully like their fathers: they were turned aside like a deceitful bow. For they provoked him to anger with their high places, and moved him to jealousy with their graven images." – Psalm 78:56-58

"And an angel of the LORD came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I swore unto your fathers; and I said, **I will never break my covenant with you. And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this?** Wherefore I also said, I will not drive them out from before you; but they shall be as **thorns** in your sides, and their gods shall be a **snare** unto you. And it came to pass, when the angel of the LORD spake these words unto all the children of Israel, that the people lifted up their voice, and wept. And they called the name of that place Bochim: and they sacrificed there unto the LORD." - Judges 2:1-5

“They did not destroy the nations, concerning whom the LORD commanded them: **But were mingled among the heathen, and learned their works.** And they served their idols: which were a **snare** unto them.” – Psalm 106:34-36

The wrath of God was upon this newly arisen generation at the expiration of the former. Grievously, they forsook the LORD (Judges 2:11-15). Thus, as stated in Judges 2:1-5, the LORD was no longer WILLING or MINDED to perform *the Covenant* that the people forsook. In other words, this was a just cause for a DIVINE REPENTANCE in the heart of God over this generation. Yet, neither was the LORD WILLING to utterly destroy the children of Israel in these subsequent generations. Instead, the LORD was going to **test** the Israelites to see whether they would keep *the Covenant* or not. According to Judges 2:16-3:4, God **proved** Israel by repeated chastisements and subsequent deliverances – all of which amounted to a series of MINOR DIVINE REPENTANCES – until an appointed time in the future where *the Covenant* would be revived to flourish in a generation that was determined to keep it.

“Nevertheless the LORD raised up **judges**, which delivered them out of the hand of those that spoiled them. And yet they would not hearken unto their **judges**, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the LORD; but they did not so. And when the LORD raised them up **judges**, then the LORD was with the **judge**, and delivered them out of the hand of their enemies all the days of the **judge**: for it **repented** the LORD because of their **groanings** by reason of them that oppressed them and vexed them. And it came to pass, when the **judge** was dead, that they returned, and corrupted themselves more than their fathers, in following other gods to serve them, and to bow down unto them; they ceased not from their own doings, nor from their stubborn way. And the anger of the LORD was hot against Israel; and he said, **Because that this people hath transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice; I also will not henceforth drive out any from before them of the nations which Joshua left when he died: That through them I may prove Israel, whether they will keep the way of the LORD to walk therein, as their fathers did keep it, or not. Therefore the LORD left those nations, without driving them out hastily; neither delivered he them into the hand of Joshua.** Now these are the nations which the LORD left, to **prove** Israel by them, even as many of Israel as had not known all the wars of Canaan; Only that the generations of the children of Israel might know, to teach them war, at the least such as before knew nothing thereof; Namely, five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baalhermon unto the entering in of Hamath. And they were to **prove** Israel by them, to know whether they would hearken unto the commandments of the LORD, which he commanded their fathers by the hand of Moses.” - Judges 2:16-3:4

A series of MINOR DIVINE REPENTANCES persisted from generation to generation, as recorded in *the Book of Judges*, until the LORD’s wrath authored greater measures of chastisement. This divine scheme was authored and ordained for the days of Eli, the High Priest, an apostate and disobedient judge who ruled in the time when God called the boy prophet, Samuel (1 Sam. 1:1-30). This divine undertaking of wrath and judgment was unprecedented: God forsook *the Tabernacle* at Shiloh and THE GLORY OF GOD departed from the coasts of Israel (1 Sam. 4-6; Ps. 78:60)! Nothing like this had ever happened before. This was a prototype of Babylon to come (Jer. 7:12-14), and it was the first instance when THE GLORY OF GOD departed from the Church of the Civilization (“*The glory is departed from Israel*” – 1 Sam. 4:21; Jer. 9:1-2). Indeed, throughout the whole duration of Judges, THE GLORY OF GOD was abated from a full operation of glory; but this was because God was *searching* for a generation that was proven sure to keep *the Covenant*. Then, the LORD would be pleased to establish the doctrine of THE GLORY OF GOD as it would thrive in the confines of a *Civilization* like it did in the *Wilderness*.

At the birth and rise of Samuel the prophet, the LORD found a man (1 Sam. 1-3; Ps. 99:6-9, Jer. 15:1); and, at the chastisement of Israel through the Philistines beginning with the desolation of Shiloh, Samuel effectively became a Tribulation Prophet (1 Sam. 4-6). After *20 years* of intercession and prophetic judgment (1 Sam. 7:1-8; Jer. 15:1), lo, the LORD enabled Samuel to significantly restore Israel to the threshold of a *full* DIVINE REPENTANCE that would ratify *the*

Covenant (1 Sam. 7:9-17)! Yet, then, suddenly, the Israelites demanded that an earthly king would be set over them like the heathen! Ah, this miserable request! This halted the progress.

“O Israel, thou hast destroyed thyself; but in me is thine help. I will be thy king: where is any other that may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and princes? **I gave thee a king in mine anger, and took him away in my wrath.**” – Hos. 13:9-11

In requesting a King, the people rejected God as KING (1 Sam. 8:1-22). Therefore, in a sovereign purpose of wrath, the LORD decided to punish the people through giving them their request (Hos. 13:9-11). This punishment was fulfilled in an era of tribulation brought about by the reign of Saul; specifically, after his reprobation (demon possession), which took place in the 2nd year of his reign (1 Sam. 9-16). Yet, the valiant effort of Samuel (who brought the people to the threshold of *Covenantal Ratification*) was rewarded in that he found and anointed *the man* (1 Sam. 16:13-14) of *the choice generation* that God was looking for (Ps. 24:6) – one worthy to continue the work begun by Samuel (1 Chron. 9:22) to wit, at last, THE GLORY OF ISRAEL would be restored through a complete and unprecedented **DIVINE REPENTANCE** to date.

DAVID'S ANOINTING & RISE TO PROMINENCE

David's Anointing & Saul's Reprobation – 1 Sam. 16:13-15

David & Goliath – 1 Sam. 17:1-58; **Psalm 23**

“the LORD hath sought him a man after his own heart”

– 1 Sam. 13:14

David was a very special man. Not only because he was anointed at Saul's reprobation (similarly to how Samuel was ordained a prophet at Eli's reprobation), but because David rose to prominence in a spectacular fashion amidst a DIVINE REPENTANCE in his time. David explored the frontier of glory put before him and became an embodiment of how men ought to believe and behave. Therefore, accordingly, God has put this man's life journey on display unlike any other in Holy Scripture. In *historical books* and *wisdom literature* of the Bible, David is front and center. The *historical books* tell the story of every major phase of David's life. Those six phases are, as follows: an anointing and rise to prominence, the subsequent wanderings while being chased by Saul, the following temporary rulership over Judah lasting 7 ½ years, a complete rulership over both Israel and Judah lasting 33 years, a divine chastisement via a temporary exile, and the latter years of David's old age. In addition to the testimony of *history* in Scripture, another vantage point is offered in *the Book of Psalms*. This is what is so unprecedented about the conveyance of David's life in the Bible! Namely, that *the Spirit of Inspiration* has provided the reader a two-dimensional exhibit of David's life!

Therefore, it behooves us to search the matter out. We, the reader, need to understand the point that God is making in providing such unprecedented detail in conveying David's life. Moreover, the storyline isn't shallow. Spanning at least three *historical books*, David's experiences were manifold! And, in the process, emotions were felt, spiritual experiences were had, prayers were made, prophetic revelations were received, and psalms were written and sung! Thanks be to God, we have *the Book of Psalms*! Herein, illustriously, we have an inside and very personal understanding of what David went through and how he triumphed as no other man in Biblical History. For those of us who are born into a backslidden generation (and most are!), this is a gracious act of God. The LORD is giving to redeemed mankind a divine tutorial on how to triumph amidst a DIVINE REPENTANCE, even though one is born into a backslidden generation. Speaking of this, observe Psalm 78:59-72.

“When God heard this, he was wroth, and greatly abhorred Israel: So that he forsook the tabernacle of Shiloh, the tent which he placed among men; And delivered his strength into captivity, and his glory into the enemy's hand. He gave his people over also unto the sword; and was wroth with his inheritance. The fire consumed their young men; and their maidens were not given to marriage. Their priests fell by the sword; and their widows made no lamentation. **Then the Lord awaked as one out of sleep, and like a mighty man that shouteth by reason of wine.** And he smote his enemies in the hinder parts: he put them to a perpetual reproach. Moreover he refused the tabernacle of Joseph, and chose not the tribe of Ephraim: But chose **the tribe of Judah**, the mount Zion which he loved. And he built his sanctuary like high palaces, like the earth which he hath established for ever. He chose **David** also his servant, and took him from the sheepfolds: From following the ewes great with young he brought him to feed Jacob his people, and Israel his inheritance. So he fed them according to the integrity of his heart; and guided them by the skilfulness

of his hands.” - Psalm 78:59-72

In the language of divine inspiration, while clearly conveying how a sudden DIVINE REPENTANCE is the reason for everything, Psalm 78:59-72 tells the story of David’s triumph. The sudden CHANGE IN THE HEART OF GOD is evident. Like as one **awaking** out of sleep, or as one enraged, like a mighty man **shouting** by reason of wine, even so did the LORD REPENT; and, because God REPENTED, the ministry of Samuel apprehended *the man* whose generation would return to God and walk before Him in an exemplary and definitively righteous fashion. Strikingly, Samuel is overlooked in Psalm 78:59-72. This is simply because Samuel’s ministry is eclipsed by David’s. For, God is exhibiting David as a *Life Study* to wit every following generation would discover how and why God REPENTED.

Therefore, it is important for us to understand how the Lord was compelled to “**awake**” as one out of sleep (Psalm 59:4-5), as described in Psalm 78:65. For, it was at the onset of David’s tribulations, “*when Saul sent, and they watched the house to kill him*” (Ps. 59, 1 Sam. 19:11), that David uttered the prayer, “**awake to help me**” (Psalm 59:4-5)! Nor was this the last time that David uttered such a prayer of desperation (Ps. 35:22-24). Indeed, the Lord heard his prayer of distress and **awoke** to judgment, even as described by Psalm 78:65, but the heavenly vision of this **divine awakening** wasn’t *realized* immediately. Rather, it was realized progressively throughout a decade of perseverant toil and travail. Thus, God is committing to our study the *progressive realization* of a DIVINE REPENTANCE that enabled the fulfillment of *the Abrahamic Covenant* through the ministry of David; for, then, and only then, will we comprehend the path we need to take as we seek the fulfillment of *the New Covenant* according to [Mystery #7](#).

The ultimate goal of our study is that we, like David, would live to see the DIVINE REPENTANCE that is calendared at the End of the World. Therefore, *firstly*, as already stated, we must comprehend what aspects of *the Abrahamic & Mosaic Covenants* were fulfilled via the DIVINE REPENTANCE accomplished in David’s lifetime – resulting in *the Davidic Covenant* – all of which serve as an example to us. However, *secondarily*, upon understanding what has been *fulfilled*, we will be enabled to extract from David’s prophecies what is *unfulfilled* – and, while adopting David’s violence for the realization of what was *unfulfilled* in his lifetime, as we look to [the only one worthy to fulfill these spectacular prophecies](#) in our lifetime, we will be poised to experience the last and final DIVINE REPENTANCE of *the Age-Ending Revival* at the End of the World.

Realizing the Diving Repentance in David’s Lifetime

DAVID’S WANDERING

Saul’s Conspiracies & David’s Flight to Ramah – 1 Sam. 18:1-19:24; [Psalm 59 \(Al-taschith | Michtam\)](#)
Jonathan & David’s Covenant, David’s Flight to Ahimelech – 1 Sam. 20:1-21:10; [Psalm 52 \(Maschil\)](#)
David’s Flight from Ahimelech to Achish, the King of Gath – 1 Sam. 21:10-15; [Psalm 34](#)
David in the Cave of Adullam, a Growing Insurrection – 1 Sam. 22:1-2, 1 Chron. 12:8-18; [Psalm 142 \(Maschil\)](#); Note: all the Israelite Wildernesses described in 1 Sam. 21-24 are smaller parts of the Wilderness of Judah; [Psalm 63](#)
Wanderings, Talebearing of Doeg the Edomite, the Slaughtering of Nob – 1 Sam. 22:3-23; [Psalm 52 \(Maschil\)](#)
David Defends Keilah from the Philistines, Inquires by the Ephod, & Escapes Betrayal – 1 Sam. 23:1-13
Wanderings, the Wilderness of Ziph, the Talebearing Ziphites, David’s Escape – 1 Sam. 23:14-29; [Psalm 54 \(Maschil\)](#)
David’s Mercy to Saul in the Cave Engedi – 1 Sam. 24:1-22; [Psalm 57 \(Al-taschith | Michtam\) \[57→108→60\]](#)
The Death of Samuel – 1 Sam. 25:1
David, Nabal, & Abigail in the Wilderness of Paran – 1 Sam. 25:2-44
Talebearing Ziphites, David’s Mercy to Saul in the Trench of the Wilderness of Zin – 1 Sam. 26:1-25
David’s Backsliding & Subsequent Flight to Philistia – 1 Sam. 27:1-12; [Psalm 56 \(Jonath-elem-rechokim, Michtam\)](#)
The Warriors of Righteousness Joining David at Ziklag, a Growing Insurrection – 1 Chron. 12:1-7, 19-22; [Ps. 39 \(likely in Ziklag, 1 Sam. 27:1-12\), Psalm 143 \(possibly in Ziklag, Ps. 143:10\)](#)
Israel’s War with Philistia & Saul’s Bewitchment – 1 Sam. 28:1-25
David’s Inability to Fight – 1 Sam. 29:1-11, 1 Chron. 12:19
Ziklag’s Destruction & Vengeance upon the Amalekites – 1 Sam. 30:1-31

UNMARKED WANDERING

PSALMS

Psalm 12
Psalm 13
Psalm 17
Psalm 64
Psalm 61
Psalm 140
Psalm 141
Psalm 39
Psalm 143
Psalm 37 (written in latter years as a testimony of God’s faithfulness in wandering years or while ruling in Judah; vs. 3, 9, 11, 16, 22, 25, 27-29, 34)

Psalms of Asaph

Saul's Death – 1 Sam. 31:1-13, 1 Chron. 10:1-14
David Laments Saul & Jonathan's Death – 2 Sam. 1:1-27

Psalm 75 (**Altaschith**)
 Psalm 73
 Psalm 77
 Psalm 81

Demonstrably, David's journey was long and treacherous! Yet, his passion was invigorated with *prophetic experiences* and glorious foresight amidst the ongoing tribulation! Can you tell? To fully understand what took place, it is important to incorporate all unmarked psalms that are contextual to *the Wandering Years* of David. For, through *prophetic vision*, David endured as one who warred a good warfare (1 Tim. 1:18). Therefore, if possible, we need to behold everything he was seeing. How else, except by prophetic vision, could David overcome the impossible odds? Or, how else could he possibly believe for victory in such circumstances? Therefore, accordingly, David's hope grew as his *prophetic vision* was progressively enlarged day by day.

Surely, you have heard it said, "*Where there is no vision, the people perish*" (Prov. 29:18). Well, it was remarkably true for David! As depicted in the Psalms, David's *prophetic vision* was enlarged trial by trial. This is truly a remarkable characteristic of David's life. Namely, that God spoke to David – and kept speaking to David! This is why David said to the LORD in prayer, "*Unto Thee will I cry, O LORD my Rock; be not silent to me: lest, if Thou be silent to me, I become like them that go down into the pit*" (Ps. 28:1). David's neediness in this is exemplary. You don't see this kind of desperation and neediness among the myriads of so called "Christians" today. David understood his need to hear from God, and God understood David's need to hear from God, but do we understand our need to realize this relationship in our own lives? If it weren't important, the steady intercourse of David to God and God to David wouldn't be so exhaustively recorded. It's obvious that David needed prophetic vision, especially considering David's hardships; but, believe it or not, we all need *prophetic vision*; much more, those "*upon whom the ends of the world are come*" (1 Cor. 10:11)! Fearfully, the silence of God is a dreadful indicator of certain destruction in every generation (1 Sam. 14:37, 28:6)! The same goes for our generation.

I suppose if David were here to tell the story, he would begin by pointing the reader to the **Michtam** (Ps. 16, 56-60) & **Altaschith** (Ps. 57-59, 75) **Psalms**. These Psalms capture **the Golden Rules** that David learned while in the peril of **destruction**. Personally, no lesson is quite as touching as the first and fundamental ones that ensure lasting triumph. I speak of **the Michtam Psalms** – which, being translated, are "**the Golden Psalms**". In correlation, I speak of **the Altaschith Psalms** – which, being translated, are "**the Destroy Not Psalms**". This humble man of God, David, in and of himself, felt he was just as hell-deserving as the rest. Therefore, under compulsion, he prayed for pardoning grace in the words, "*Destroy Not!*", just as any other man would do. This was the first inspired outcry of the earliest psalm at the onset of David's *Wandering*.

I speak of *Psalm 59*. It is the first and earliest psalm of David (among those that are explicitly marked in the context of Biblical History), and it is both a **Michtam** and an **Altaschith**. This indicates how **the Golden Rules** were acquired. Speaking volumes, both literally and figuratively, 3 out of 6 of the **Michtam's** are **Altaschith's**, while 3 out of 4 **Altaschith's** are **Michtam's**. Herein, God is sending us a message. Yet, to comprehend it, we need to understand how and in what circumstance these psalms were written, and who was with David when he wrote them. In asking the question, "*who*", I think of **Jeduthun the Chief Musician** (Ps. 39:1, 62:1, 77:1; 1 Chron. 16:41-42, 25:1, 3, 6, 2 Chron. 5:12, 35:15), the man to whom David commits all **the Michtam Psalms** and 3 out of 4 of **the Altaschith Psalms**. Also, I think of Asaph **the Chief Singer** (1 Chron. 15:19, 16:5, 7, 37, 25:1-2, 6, 2 Chron. 5:12, 29:30, 35:15; Neh. 7:44, 11:22, 12:46), to whom was credited the authorship of 12 Psalms via inspiration. Or, I think of the wise men, **Ethan** and **Heman** (1 Kings 4:31, 1 Chron. 2:6, 15:19, 16:41-42, 25:1, 4-6, 2 Chron. 5:12, 29:14, 35:15; Ps. 89:1, 88:1), to whom was credited the authorship of Psalm 88 and Psalm 89 via inspiration. Surely, if such men were with David early on, they would have had no small impact upon his life. Given the circumstances, godly companions were hard to come by.

At the onset of David's tribulations, when Saul first sought to kill him (1 Sam. 18:1-19:24), this marks the beginning of **the Golden Psalms** and **the Destroy Not Psalms** (Psalm 59). David didn't plead with Saul for fear of being **destroyed** by the demoniac king. No, it wasn't Saul that David feared! Rather, David prayed to God that he wouldn't be **destroyed** at the command of God through the hand of Saul or anyone else. As recorded in Psalm 59, David's prayers were heard (Psalm

59:4-5, 78:65); and, consequentially, the divine scheme at hand was revealed. It was shown to David that God wasn't going to kill Saul immediately (Psalm 59:11). However, in the end, **God's Justice** would prevail (Psalm 59:10, 12-13) and the desire of the righteous would be granted (Ps. 59:10, 54:7, 57:2).

Throughout all that follows, David was determined to “**wait**” upon God (Ps. 52:9) rather than take matters into his own hands. Even after the slaughtering of *Nob*, and *the priesthood* (1 Sam. 20:1-21:10, 22:3-23; Psalm 52), and after hardly escaping death at the hand of *the King of Gath* (1 Sam. 21:10-15; Psalm 34), David was still determined to wait upon God! Also, afterward, while all alone in *the cave of Adullam*, even then David knew that **God's Justice** in the death of the wicked was inevitable (Ps. 52:5-8, 34:11-22, 63:9-11; Ps. 142)! Likewise, by way of prophecy, he knew that an insurrection of the righteous was inevitable (Ps. 142:7). Miraculously, not too long after David took the harp and prophesied, singing Psalm 142:7, David voice wasn't alone in the choruses of worship among the caves and desert places (1 Sam. 22-1-2, 1 Chron. 12:8-18; Ps. 142:7)! Fortrightly, and continually, amidst the ongoing insurrection and thereafter (1 Sam. 21-24; 1 Chron. 12:8-18), and with any additional Levites as singers or musicians in concert, David sang a new song as he wandered *the Wilderness of Judah* (Psalm 63)!

Asaph and **Jeduthun** likely joined David during this early period of the insurrection resulting in a growing sophistication of worship before the LORD. They did so, just as Abiathar the son of Ahimelech fled from Nob to David with an ephod in his hand (1 Sam. 23:6), or just as the Levites fled from their suburbs to Rehoboam as they were endangered by Jeroboam (2 Chron. 11:13-14), only Asaph and Jeduthun must have fled from other priestly or levitical cities other than Nob. Scores of Priests and Levites could have joined David at any time during the *Wandering Years*. In Israel, worship and warfare go together! The Priests, with trumpets in-hand, joined the mighty men on the battlefield to serve a critical purpose (Num. 10:8-9); the Singers did too, as demonstrated in the wilderness of Tekoa in the days of Jehoshaphat (2 Chron. 20:21-22). All things considered, one can hardly imagine that David roamed the countryside in the toils of war without the company of such men as **Asaph** and **Jeduthun** for companions!

Why else would 5 out of 6 of **the Michtam Psalms** be committed to **the Chief Musician**, whom we know to be **Jeduthun** (Ps. 39:1, 62:1, 77:1), except that he was with David during *the Wandering Years*? In fact, David's 3 earliest **Michtam Psalms** are all, statedly, “*To the Chief Musician*” (Ps. 59:1, 57:1, 56:1); and the same could be said about David's 2 earliest **Altaschith Psalms** (Ps. 59:1, 57:1). I am of the persuasion that this indicates an early enjoyment of these holy men to David, possibly as early as *the Cave of Adullam*. Therefore, of the 55 Psalms committed to Jeduthun's mastery of music, and of the 12 Psalms authored by Asaph under inspiration, a significant number are contextually implicit if not explicitly exclusive to the *Wandering Years* of David.

However, above all else, David needed such men as companions (“...*Thine are we, David, and on thy side, thou son of Jesse: peace, peace be unto thee, and peace be to thine helpers; for thy God helpeth thee.*” – 1 Chron. 12:18)! Oh, what noble words must have proceeded from the mouths of such men as **Asaph** and **Jeduthun** when they, like the Gadites, joined the ranks of David's men! Even as the gracious and timely words of Abigail went before her (1 Samuel 25:28-31), cheering David, memorializing to us the succor she must have been as David's wife theretofore! For, according to Psalm 73, Asaph's righteous soul was vexed by the prosperity of Saul just as David's must have been. Not only so, but, according to Psalm 75, Asaph's soul was knit unto David's insomuch that he prophesied from David's vantage point amidst *the Wandering*. For, in being with David, and in praying with him, how often would Asaph had heard the earnest outcries of David's commitment and expectation, as it was written, “*When I shall receive the congregation I will judge uprightly*” (Ps. 75:2). What a compelling example this must have been – in yet another **Altaschith Psalm** – all of which, save one (Ps. 58), were written in the early *Wandering Years* (Ps. 57, 59, 75), with the one exception being amidst *the wandering of Exile*; and, all of which, save one (Ps. 75), were written by David, with the one exception being Asaph's psalm. Hereby, in Psalm 75, and in all such like Psalms, Asaph was compelled to capture the *prayers, worship, and solemn preparations of heart* exhibited by David all throughout *the Wandering Years*.

Also, as further divine succor, consider the profound insights of Asaph into the shortcomings of *the Exodus Generation* demonstrated in Psalm 77 & Psalm 81. Imagine the impact of such teachings on the beleaguered company of David who, like *the Exodus Generation*, endeavored the real time fulfillment of *the Abrahamic Covenant* according to the rules of *the Mosaic*

Covenant. Apparently, Asaph was taken with the throes of a prophetic intercessor concerning these things. Being such, he was “*sore*” troubled and “*overwhelmed*” unto sleepless nights of prayer on account of the poor estate of things in his generation (Ps. 77:1-4). Why? Because, he said, “*I remembered God*” (Ps. 77:3), and in remembering God he was remembering the glory of God in *the Exodus Generation* before their fall (Ps. 77:10-20). Thus, in remembering “*the years of the right hand of the Most High*” (Ps. 77:10), also called, “*the years of ancient times*” (Ps. 77:5), he was praying that God would come and have mercy as He used to do (Ps. 119:132). In other words, Asaph was praying that God would CHANGE HIS MIND. During *the Wandering Years*, Asaph didn’t realize the significance of what God was going to do with David. Nevertheless, Asaph prayed for a revival of the Glory of God to raise up shepherds in Israel like Moses and Aaron were employed of old (Ps. 77:20).

To use the language of Psalm 77:1-12, for example, such intercessors as Asaph and company perceived that God wasn’t MINDED to show the same *favor, mercy, grace, and tender mercies* as in former times. Thus, they prayed to God, “*...will He be favourable no more?*” (Ps. 77:7), “*Is His mercy clean gone for ever?*” (Ps. 77:8), “*Hath God forgotten to be gracious? Hath He in anger shut up His tender mercies?*” (Ps. 77:9), and other such like inquiries. They were beholding the absence of the *favor, mercy, grace, and tender mercies* of God as promised by *the Covenant*, thus they complained, “*Doth His promise fail for evermore?*” (Ps. 77:8), while praying, “*Have respect unto the Covenant*” (Ps. 74:20). Why would they pray such prayers except the Covenant was currently void? David, Asaph, and company were endeavoring to see the accomplishment of what “*should have*” been accomplished in *the Exodus Generation* (Ps. 81:10-16), not knowing for sure what the final outcome would be in their own generation (Amos 5:15). That’s not to say that Asaph was without assurance that God was hearing his prayers. On the contrary, he openly states that God had indeed heard his prayers in Psalm 77:1.

“I cried unto God with my voice, even unto God with my voice; and He gave ear unto me.” – Ps. 77:1

The effect of these divinely received prayers would not be realized for a long time. Nevertheless, upwards to around 10 years later, Asaph would come to realize all that God was *hearing* and *intending* in response to such like intercessory cries as those recorded in Psalm 77. Gloriously, the story of Asaph’s generation doesn’t end with Psalm 77! For, in coming out of *the Wandering Years*, David ascended the throne of Judah. Then, after another 7 ½ years of war with *the House of Saul*, David ascended the throne of Judah & Israel; and, at last, after David ushered the earthly throne of God (the Ark) into Jerusalem and the glory of God filled the land, David found favor with God in the making of what is now called to be *the Davidic Covenant*. Suffice it to say, Asaph’s prayers were answered. Therefore, he was compelled to write Psalm 78. What Asaph hoped and prayed for, as described in Psalm 77:5-20, became reality through the ministry of David. This is what Asaph is seeking to communicate in the writing of Psalm 77 and Psalm 78. This is exactly why Psalm 77:20 and Psalm 78:72 are harmonious in their testimony of God’s glory – namely, because Asaph’s prayers were heard (Ps. 77:1) and demonstrably answered (Ps. 78:65-72)!

“Thou leddest Thy people like a flock by the hand of Moses and Aaron.” – Ps. 77:20

“He chose David also His servant, and took him from the sheepfolds: From following the ewes great with young he brought him to feed Jacob His people, and Israel His inheritance. So he fed them according to the integrity of his heart; and guided them by the skillfulness of his hands.” – Ps. 78:70-72

Evidently, according to the Psalms during *the Wandering Years*, David’s resolve and realization grew as the treacherous journey continued. He wasn’t focused on the disloyal people of Keilah (1 Sam. 23:1-13) or the talebearing Ziphites (1 Sam. 23:14-29; Psalm 54), David simply focused on the “*truth*” of *the Abrahamic Covenant* according to the rules of *the Mosaic Covenant* (Ps. 54:4-5). In other words, David thirsted for the “*power*” and “*glory*” of God promised in *the Mosaic Covenant* for the attainment of the land promised to Abraham in *the Abrahamic Covenant*! That, herein, because of the “*truth*” (Ps. 57:3), God would be “*exalted*” (Ps. 57:5, 11)! Therefore, no matter the treachery of mischievous peoples, or the relentlessness of bloodthirsty Saul (1 Sam. 24:1-22; Psalm 57), David’s heart was **fixed** upon God’s faithfulness to perform all things for him (Ps. 59:10, 54:7, 57:2).

Hereunto, in arriving at the Cave of Engedi, we have come to the birthplace of the 2nd of 6 **Golden Psalms** and the 2nd of 4 **Destroy Not Psalms**. Like Psalm 59, Psalm 57 is both **Michtam** and **Altaschith**. Furthermore, Psalm 57 is the first of

three thematically correlating Psalms written in this order: Psalm 57 → Psalm 108 → Psalm 60. Psalm 60 is a triumphant psalm that characterizes the passing of a threshold of victory in the life of David, its birthplace coming from the events of 1 Chronicles 18 & 2 Samuel 8 (specifically the war-wrought victory in the valley of salt), while Psalm 108 must have been written somewhere in between Psalm 57 and Psalm 60. Also, speaking of another waymark of profound significance, this brings us to the Death of Samuel (1 Sam. 25:1).

The death of Samuel no doubt affected David. Yet, he hardly had time to mourn. David was soon distracted by another episode with Saul like in *the Cave of Engedi* (1 Sam. 24:1-22), only this time in the trench of the Wilderness of Zin (1 Sam. 26:1-25). Then, suddenly, and shockingly, David erroneously decided to go to Philistia for refuge (1 Sam. 27:1-12)! Here is the birthplace of another **Michtam**. I speak of Psalm 56. Oh, the personal anguish David endured at this erroneous flight outside of God's perfect will! This is why the Hebrew Inscription of Psalm reads, "**Jonath-elem-rechokim**", which means, "**Silent Dove in Distant Places**". David wished for the wings of a dove to fly away from his troubles, as described in Psalm 55:6-8. Yet, in the act (through the supply of sovereign grace), David was compelled to faith in the "**word**" of God being fulfilled as promised in *the Abrahamic Covenant* (Ps. 56:4, 9). No matter what happened, this was David's heart-cry: "*I remember the days of old; I meditate on all Thy works; I muse on the work of Thy hands*" (Ps. 143:5; Ps. 119:49-56). Evidently, God is pleased with such men.

Therefore, amazingly, even though David was in *Ziklag* for over a year (1 Chron. 12:1-7, 19-22), a mighty host gathered thereto as the handywork of **God's Justice** coming to fruition for the eventual accomplishment of all that was prophetically revealed to David (Ps. 143:11-12). Furthermore, this unlikely place is the birthplace (*so it seems*) of both Psalm 39 and Psalm 143. Also, other unmarked psalms that are contextual to *David's Wandering* do further illuminate this phase in David's life. With all things considered, let the reader understand: the course so far displays the handwork of **God's Justice** working in correlation with David's personal prophetic revelations of real time fulfillments to the outstanding and unfulfilled *Abrahamic Covenant*. Therefore, despite the exaltation of a vile man, King Saul by name (Ps. 12:8), and the wickedness on every side because of his oppressive rulership (Ps. 12:8); yea, despite the godly men of David's generation backsliding through the abundance of flattery and pride (Ps. 12:1-4); despite Israel's loss at war with Philistia and the death of Saul and Jonathan (1 Sam. 28:1-25, 31:1-13, 1 Chron. 10:1-14); and, despite war with the House of Saul continuing for another 7 ½ Years even while David ruled in Judah, David knew for certainty that "*the LORD shall cut off all flattering lips, and the tongue that speaketh proud things*" (Ps. 12:3). Every step of progress that advanced David's insurrection was, in reality, the arising of God to save the poor and needy according to the prophetic promise of God to David (Ps. 12:5). Why? God was determined to "**keep**" and "**preserve**" "**the words**" – the "**pure words**" – of *the Abrahamic Covenant* (Ps. 12:6-7).

Indeed, David was *sorrowful* at the plight of rampant apostasy throughout the years of wandering and beyond (Ps. 13:1-4), but despite it all he chose to trust the LORD and rejoice in the soon-to-be salvation of **God's Justice** (Ps. 13:5-6). David was *afflicted* (Ps. 34:19), *troubled* (Ps. 34:6), *lonely* (Ps. 142:4), *humiliated* (Ps. 142:6), *sorrowful* (Ps. 13:1-4), *afraid* (Ps. 56:3, 64:1), *overwhelmed* (Ps. 61:2), and *fretful* (Ps. 37:1, 7), yet not for long! For, in every given circumstance, save one (1 Kings 15:4-5), the man refused to succumb to the throes of fleshly conspiracy or the swelling tide of violent men! Speaking in his own words, he said, "**my heart is fixed**" (Ps. 57:7-9)! This is a **Golden Rule**. My reader, are you fixated with the fixations of David? Can you relate to David's testimony? In *calling* upon God in every episode, and resorting to *praise* and *worship*, the LORD was faithful to enlarge upon the prophetic vision every step of the way. Thus, all throughout the wandering years, David was compelled to utter the soon-to-be exaction of **God's Justice** upon the proud (Ps. 12:3, 5) – yea, when David spoke, he did so conscientiously as one who heard a judicial "*sentence*" spoken from the mouth of the Living God (Ps. 17:2, 7, 13-15)! Literally, and figuratively, when the wicked took up *swords* to fight and *bows* to *shoot* at David and the growing company of righteous men among him, it was revealed to David that "*God shall shoot at them with an arrow*" to wit, in the end, "*all men shall fear, and shall declare the work of God*" (Ps. 64:2-7, 9)!

Therefore, because of David's remarkable humility, when men fought against him they were fighting against God. In other words, David disregarded all earthly rules of engagement in the art of war, except, "*mine eyes are unto Thee, O GOD the Lord*" (Ps. 141:8). He had no other plan but God's plan. The people looked to David and David looked to God, singing, "*I will behold Thy face in righteousness*" (Ps. 17:15). David's relationship with God was vibrantly interactive! His praying in

communion with God yielded a war plan far superior to that of any contemporary general engaged in some lengthy war room discussion. Demonstrably, at every hand and against all odds, the purposes of the wicked were thwarted and their desires were unmet (Ps. 140:4, 8, 11) because, David said, “*the LORD will maintain the cause of the afflicted, and the right of the poor*” (Ps. 140:12). This is **God’s Justice**. Its realization may seem slow to come, but it is steadfast and up-and-coming; and, however calamitous the past, David was in communion with God at present. David’s enemies may not have known it, nor did the common people have liberty to hear it, but David looked beyond it all by way of prophecy, and said: “*When their judges are overthrow in stony places, they shall hear my words; for they are sweet*” (Ps. 141:6).

God’s Justice would prevail soon enough. Literally, David said, “*soon*” (Ps. 37:2) – which means in “*a little while*” (Ps. 37:10) – everything David was seeing in prophecy would be *beheld* by all (“*thou shalt see it*” - Ps. 37:17, 20, 27-29, 34)! Meanwhile, the astonished bystander would wonder how David achieved such confidence amidst so many calamities. Simply put, God was with David because David was with God! Ah, but there’s more to learn! According to the Psalms, God was determined to fulfill *the Abrahamic Covenant* by the rules of *the Mosaic Covenant*, and David came into *agreement* with God on the matter. Herein, David walked with God (“*Can two walk together, except they be agreed?*” - Amos 3:3). God turned to David because David turned to God in this expressed fashion. Namely, in turning to God, David turned to the “**words**” of God (Ps. 12:6-7), the promised “**salvation**” of God (Ps. 13:5-6), the famed “**lovingkindness**” of God (Ps. 17:7), the renowned and glorious “**work of God**” (Ps. 64:9-10), the covenanted “**mercy**” and “**truth**” of God (Ps. 61:7), all of which was committed to “**the congregation**” of Israel (Ps. 75:2, 7) for the **inheritance** of **the Promised Land** (Ps. 37:3, 9, 11, 22, 27-29, 34). Therefore, because these things became “**the cause**” and unwavering “**trust**” of David (Ps. 140:12, 141:8), despite any lapses of faith or momentary staggering, the LORD was pleased to countenance the path and purpose of David’s “**desires**” amidst all the calamities that he faced (Ps. 37:4-5).

DAVID’S RULE IN JUDAH (7 ½ Years)

David Becomes King of Judah – 2 Sam. 2:1-7

Abner makes Ishbosheth King remaining Tribes – 2 Sam. 2:8-11

War between House of David & Saul / Joab & Abner Fighting – 2 Sam. 2:12-32

Day by Day Proving, David Increasing – 2 Sam. 3:1-6 (1 Chron. 11:10-12:40)

Abner Defects, Charity Feast with David – 2 Sam. 3:7-26

Joab Murders Abner – 2 Sam. 3:27-39

Sons of Rimmon Murder Ishbosheth – 2 Sam. 4:1-12

UNMARKED RULING IN JUDAH PSALMS

Psalm 4

Psalm 94

Psalm 95 [Heb. 3:9-4:11]

Psalm 108 [57→108→60]

Psalm 86

Psalms of Asaph: Psalm 82

After years of wandering, warfare, and endangerment, and at last ascending the throne of Judah, David was more reflective of the past in hope for the future in the Psalms. Though war rages onward with Abner at the helm, David confesses, “*Thou hast enlarged me when I was in distress*”, while praying, “*have mercy upon me, and bear my prayer*” (Ps. 4:1). Israel is still full of doubters and despisers of the one and only anointed of the LORD in the land (Ps. 4:2, 6), but David isn’t losing sleep over it (Ps. 4:4, 8). That’s not to say he wasn’t exceedingly vexed and deeply concerned for the souls of Israel (Ps. 94:3-7). Only now, at having experienced the faithfulness of God theretofore (Ps. 94:17-18), he’s grown to appreciate the chastisements of God (Ps. 94:12-13). This means *patience* – a *waiting* upon God in prayer and worship. God is worth waiting for. David didn’t want to repeat the folly of the Exodus Generation, of whom it was written, “*...they presumed to go up unto the hill top: nevertheless the Ark of the Covenant of the LORD, and Moses, departed not out of the camp*” (Num. 14:44). Contrastingly, David wanted the “**rest**” that they forfeited (Ps. 95, [Heb. 3:9-4:11]). Oh, how he wanted it (Ps. 108)! Therefore, David was minded to seek *the Abrahamic Covenant* according to the rules of *the Mosaic Covenant* (Ex. 40:34-38, Num. 10:33-36). Accordingly, this means that David couldn’t do anything without God. He needed God to **arise** for war, as Moses said, “**Rise up, LORD, and let Thine enemies be scattered; and let them that hate Thee flee before Thee**” (Num. 10:35). In pursuit of this, and under the same divine compulsion as Moses of old, David spoke of the **arising** of God as a central theme of the Psalms.

“**Arise, O LORD**” – Ps. 3:7, 7:6, 9:19, 10:12, 12:5, 17:13, 44:23, 26, 68:1, 74:22, 82:8, 102:13, 132:8

“O LORD God, to whom **vengeance** belongeth; O God, to whom **vengeance** belongeth, **shew thyself. Lift up thyself**, thou **judge of the earth**: render a reward to the proud.” – Ps. 94:1-2

Therefore, upon seeing *the heavenly vision* of God **arising** in answer to David's prayers (Ps. 94:1-2, 82:1), even as God answered Moses' prayers (Num. 10:33-36), David was compelled to rally the troops of mighty men to "**rise up**" in valiance against *the House of Saul* ("...*Who will rise up for me against the evildoers? or who will stand up for me against the workers of iniquity?*" – Ps. 94:15-16). Hereby, in the ongoing war against Israel, David and company could sense the heart of God to perform *the Covenant Agreement* (Ps. 94:14, 20-23; Ps. 108:7-9). Despite the former generations of apostasy and the just wrath of God theretofore (Ps. 108:10-13), David and company were **fixated** believers in "**mercy**" for a complete revival of glory (Ps. 108:1-6); and, with such fixation, fascination, desperation, and love emanating from the songs written and sung by this holy company of warriors and Levites (Ps. 86:1-17), they became trophies of grace for generations to come.

DAVID'S RULE OVER ISRAEL & JUDAH (33 Years)

David King over Israel – 2 Sam. 5:1-5, 1 Chron. 11:1-3, 12:23-40

David takes Jerusalem as Capital, Builds a House – 2 Sam. 5:6-15, 1 Chron. 11:4-9, 14:1-7; **Psalm 30**

A Catalogue of David's Mighty Men – 1 Chron. 11:10-47, 2 Sam. 23:8-39

War with the Philistines – 2 Sam. 5:17-25, 1 Chron. 14:8-17

1st & 2nd Attempt to Bring up the Ark to Jerusalem – 2 Sam. 6:1-23, 1 Chron. 13:1-15, 15:1-16:43; 1 Chron. 16:7-36 = **Psalm 105 + Psalm 96; Psalm 47 (likely written describing this event)**

David's Desire to Build the LORD a House, the Davidic Covenant – 2 Sam. 7:1-29, 1 Chron. 17:1-27; **Psalm 132**

David advances upon the Promised Land & Significantly Establishes the Kingdom of Israel – 2 Sam. 8:1-18, 1 Chron. 18:1-17; **Psalm 60 [57→108→60]**

David shows Kindness to the House of Saul for Jonathan's Sake – 2 Sam. 9:1-13

Controversy & War with Ammonites/Syrians – 2 Sam. 10:1-19, 1 Chron. 19:1-19

David's Fall: Adultery, Gluttony, Drunkenness, Conspiracy, & Murder – 2 Sam. 11:1-27

Nathan Rebukes David, the Judgment, David's Ongoing Repentance – 2 Sam. 12:1-23; **Psalm 51**

Birth of Solomon, called Jedidiah – 2 Sam. 12:24-25

David & Joab take Rabbah & Torture the Ammonites – 2 Sam. 12:26-31, 1 Chron. 20:1-3

Amnon's Folly & Absalom's Vengeance & Flight – 2 Sam. 13:1-39

Joab's Enticement, Absalom's Return, Absalom's Encroachment – 2 Sam. 14:1-33

Absalom Steals the Heart of Israel through Flattery – 2 Sam. 15:1-6

After 40 Years the Rebellion is Secured – 2 Sam. 15:7-12

UNMARKED RULING OVER ISRAEL & JUDAH PSALMS

King's Dominion | Promised

Land: Psalm 5, 11,

Purity: Psalm 15, 24, 26, 101

Wholeness of Heart: Psalm 119

Covenant: Psalm 50, 99, 111, 132, 27, 68

Majesty | Meticulous Sovereignty:

Psalm 29, 148

Psalm 145 (Majesty)

Gittith: Psalm 8, Psalm 84

Psalms of Asaph

Psalm 76

Psalm 78

SG: Ps. 74, 79, 80

Scores of other Psalms could pertain to this time period.

At David's ascension to the throne of Israel & Judah (2 Sam. 5:1-5, 1 Chron. 11:1-3, 12:23-40), the vision beheld by David and Asaph was beginning to come to fruition: namely, that God **arose** (Ps. 94:1-2) and **stood** among the gods (Ps. 82:1) to judge them. Saul was dead. Then began a new era of sweet words dropping from the lips of beloved King David (Ps. 141:6). For, at the death of Saul, and also the subduction of all resistors among the House of Saul, the blessing of God could flourish in the Land (Ps. 12:8, Prov. 11:11). However, not even David could imagine the significance of what was about to take place in Israel. With a man after God's own heart on the throne of Israel, the fingerprints of God were everywhere. What would normally be randomly logistical or nationally political suddenly became of inestimable importance. This was **the Kingdom of God**. In being such, suddenly, **Jerusalem** came to birth as the capital of the Empire – the same place that would one day be called, "**the City of God**" (Ps. 46:4, 87:3)! For now, however, it's uncertain how much the people were understanding. All we read is that David built, dedicated, and inhabited a newly built house (2 Sam. 5:6-15, 1 Chron. 11:4-9, 14:1-7), and thus became a trophy of grace in the Kingdom of God (Ps. 30).

"Thou hast turned for me my *mourning* into *dancing*; thou hast put off my *sackcloth*, and girded me with *gladness*; **To the end that my glory may sing praise to thee, and not be silent.** O LORD my God, I will give thanks unto thee for ever."
- Ps.30:11-12

Despite all this, David wasn't intent on settling down. Rather, more than ever, he was poised to take the promised land and fulfill *the Abrahamic Covenant* according to the rules of *the Mosaic Covenant*. Come what may, this was the determination of David and the mighty men under his leadership (1 Chron. 11:10-47, 2 Sam. 23:8-39). Whether that meant war with the Philistines (2 Sam. 5:17-25, 1 Chron. 14:8-17), or anyone else, they were intent upon recovering the borders of Israel and extending them to the full allotment specified in *the Abrahamic Covenant* (Gen. 15:18-21). However, as never before, David

was enabled to utilize all the means necessary for success in battle (1 Chron. 13:2-4). Meaning, David was determined that God would take His rightful place in the land of Israel as the One true KING of the Kingdom! Unlike his predecessor, Saul, whose reign rivalled the rule and authority of God, David desired to come into submission to the Kingship of God. Therefore, even despite a failed attempt, David was determined to bring **the Ark (the Throne) of God** to Jerusalem. This was the moment of David's life that changed everything.

“Then on that day David delivered first this *psalm* to thank the LORD into the hand of Asaph and his brethren.” - 1Chron. 16:7

It was a day of unprecedented exuberance and celebration among the people (2 Sam. 6:1-23, 1 Chron. 13:1-15, 15:1-16:43)! A day of worship and dancing the likes of which haven't been seen since the Red Sea crossing (Ex. 15:1-21)! Furthermore, amidst it all, David authored and composed a song. As a humble confession of gratitude to the faithfulness of God, David rehearsed before Israel Psalm 105 (1 Chronicles 16:8-36, Psalm 105:1-45). The song bore witness of **“the Covenant”**, **“the word”**, **“the oath”**, and **“the law”**, and hereby David gave glory to the God of *Abrahamic, Isaac, and Jacob* at having arrived to such heights of glory (Psalm 105:8-11). Though David's contemporaries might consider his rise to power inglorious, David's situation was no less miraculous than what God did with the patriarchs, the Exodus Generation, and Joshua's Generation, as described in Psalm 105:12-45.

As for David, he just wanted to make it clear that he never coveted the throne of his predecessor, Saul, nor did he selfishly ascend thereto at last. As for all the miraculous feats thereunto, there's only one explanation. David says, *“For He remembered His holy promise, and Abraham His servant.”* (Psalm 105:42). The exploits were purely God's doing. All *“the people of the God of Abraham”* should've known this (Ps. 47:9). Yet, to make things abundantly clear, David disrobed himself from all royal semblance and danced before *the Ark of God* (2 Sam. 6:14-16). He wanted all of Israel to know that there's only one true KING of Israel (2 Sam. 6:20-22). Given the occasion, as described in Psalm 47, how could David refrain himself from dance and celebration among the holy throng of saints in Jerusalem!

David assembled the priests to blast the *“trumpets”* before *the Ark* (1 Chron. 16:6), just as depicted in Psalm 47:5, with all of Israel in concert through an assortment of instruments and great *shouts* of triumph (1 Chron. 15:28)! Certainly, David said amidst the dance, *“O clap your hands, all ye people; shout unto God with the voice of triumph”* (Ps. 47:1)! And, when the melodious celebration quieted for the evening, and David returned to his house, he didn't gaze with admiration upon the elegant structure about him. Nor did he retire himself to the luxury of a personal vacation while at the seat of power in the Kingdom. Rather, David found himself sleepless for longing that *the Ark of God* would be housed in the most magnificent structure known to man for the glory and praise of Jehovah; and, while in the throes of such desires, David assayed to find permission from God to build Him a house (2 Sam. 7:1-29, 1 Chron. 17:1-27).

“Surely I will not come into the tabernacle of my house, nor go up into my bed; I will not give sleep to mine eyes, or slumber to mine eyelids, Until I find out a place for the LORD, an habitation for the mighty God of Jacob.” – Ps. 132:3-5

God was pleased with such a man. Therefore, God made a *Covenant* with David as a continuation of the *Abrahamic & Mosaic Covenants* (2 Sam. 7:1-29, 1 Chron. 17:1-27). This, of course, only strengthened his resolve to see the full fruition of *the Abrahamic Covenant*. This had been his resolve all along. David called upon God in prayer during *the Wandering Years* with a chief aim, what he called, *“the Land of the Living”* (Ps. 52:5, 142:5), or, *“the Land of Uprightness”* (Ps. 143:10), longing only to *“inherit”* and *“dwell in the Land”* once and for all (Ps. 37:9, 11, 22, 27-29, 34; Ps. 56:13, 140:11). This was all one and the same as what David described, saying, *“the upright shall dwell in Thy Presence”* (Ps. 140:13). This was what invigorated his passion all along. For the same reason, while ruling Judah for 7 ½ years, David wanted the **“rest”** that the Exodus Generation forfeited (Ps. 95; Heb. 3:9-4:11; Ex. 33:14). He refused to settle for anything less than **“the word”** of *the Abrahamic & Mosaic Covenants* (Ps. 108). Thus, at the onset of war in a recently unified Kingdom (2 Sam. 8:1-18, 1 Chron. 18:1-17), David relived his former convictions (Ps. 57, 108) in a newly authored song (Ps. 60).

Whatever David did, he did it with all his heart (Ps. 119:2, 10, 58-60, 69, 111-112, 145-148). For the love of God's word,

and the beauty of whole-hearted devotion thereto, David penned Psalm 119. David lived a lifestyle of intense *horror* and sweet *happiness* (Ps. 119:53, 103) – one of *anguish* (Ps. 119:143), *grief* (Ps. 119:158), *weeping* (Ps. 119:136), *zeal* (Ps. 119:139), and *fear* (Ps. 119:38, 120), while simultaneously one of great *peace* and *awe* (Ps. 119:165, 161). Therefore, even if there were no immediate threats of war without, David was intent upon making the environment within the Kingdom inviting and pleasurable for *the Presence of God* (Church Purity: Ps. 15, 24, 26, 101). In other words, David was a servant of the KING. David wasn't so much concerned about *National Security*. Rather, he was concerned about *National Purity*. The man just wanted to be with God! Therefore, evidently, David coveted after the glory renowned in the Exodus Generation before their fall (Ps. 114). Wishfully, he sang of the legal sanctioning of *Judah* and *Israel* as the “*sanctuary*” and “*dominion*” of *the Living God* (Ps. 114:2). For, in reality, the presence of *the Living God* was the *liveliness* of “*the Land of the Living*” (Ps. 27:13, 116:9; Ps. 5, 11), and David would settle for nothing less (Ps. 101:2).

David's hope was set upon the eternal and enduring *mercy* of God that outlasts all generations of apostasy (Ps. 136). He was intent upon learning from the past to secure the future. Therefore, David had good hope that *the Ark of God* would come unto him and reside in *Jerusalem* for a new era of glory. However, soon enough, he would come to realize all that God was willing to do in his generation (Ps. 111:1-2, 6, 9)! As a recipient of *the Davidic Covenant*, which is a procurement of divine blessing upon the people through *the Abrahamic & Mosaic Covenants*, David came realize the magnitude of what had taken place (Ps. 68). Asaph, too, came to the same realization (Ps. 76, 78). Namely, that God had revived the glory of *the Exodus Generation* for the fulfillment of *the Abrahamic & Mosaic Covenants* via *the Davidic Covenant*.

“For Thy **word's** sake, and according to Thine own heart, hast Thou done *all these great things*, to make Thy servant know them.” – 2 Sam. 7:21

Psalm 68 is a divinely inspired explanation. It is a testimony of David's divinely inspired realization. The Spirit-filled boy of the sheepfolds, the least of the house of Jesse, was compelled to testify of things he wouldn't dare to speak had not *the Davidic Covenant* already shattered his expectations and exceeded his ambitions (“*Who am I, O Lord GOD?*” – 2 Sam. 7:18-29). David couldn't have ever imagined that he, like Moses, would be enabled by God to make the prophetic declarations of God's enthroned majesty depicted in Numbers 10:35-36. Nevertheless, in being encouraged by *the Davidic Covenant* (“...*therefore hath Thy servant found in his heart to pray this prayer unto Thee*” – 2 Sam. 7:27), and compelled by the Spirit of Prophecy, David's tongue was loosed to declare:

“**Let God arise, let his enemies be scattered: let them also that hate him flee before him. As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the presence of God.**” – Psalm 68:1-2

“And it came to pass, when the ark set forward, that Moses said, **Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee.**” – Num. 10:35

Certainly, the countrymen of Israel didn't think that David was on par with the prophet Moses. Some might have even scoffed at the thought. Likewise, at making the declaration, I'm sure David was awestruck in the holy moment; but, not without real knowledge about what was happening. First, according to Psalm 68, David praised God for the pity and compassion He demonstrates toward the lowly and helpless souls of the Kingdom (Ps. 68:3-6). Then, David went on to bring into perspective what was taking place in his generation as it harmoniously contrasted with *the Exodus Generation*. Worshipfully, David thoroughly rehearsed the terrible majesty of God on display in *the Exodus Generation* when they were gathered before the holy mount of Sinai (Ps. 68:7-27). Specifically, he focused on the Kingship of the Almighty to safely lead the “*captivity*” thereto for a blessing – a glorious disposing of heavenly “*gifts*” so that the LORD “*might dwell among them*” (Ps. 68:17-18; Eph. 4:8). Moreover, David praised God's *blessings* and *curses* – that unto Him belong the issues of *life* and *death* (Ps. 68:19-23). Yet, the story doesn't end there.

However noble, Psalm 68 wasn't a worshipful recollection of all that God did in the past. This was a worshipful realization of all that God was doing in the present. This wasn't a glorification of *the Mosaic Covenant* in contrast to *the Davidic Covenant*, this was a realization of *the Mosaic Covenant* in the context of *the Davidic Covenant*. Had the saints of old lived to see it, and been doubly privileged to be alive in David's generation as well as Moses', they would be glad to realize the existence of another holy place besides the one at Sinai (Ps. 68:24-27). This is exactly why David said, “*O God, Thou art terrible out of Thy*

holy places..." (Ps. 68:35). He spoke of not *one* but *two* **holy places**. The *first*, of course, was what David described concerning the angelic hosts over and about *the Church of the Wilderness* (Acts 7:38), saying, "*the Lord is among them, as in Sinai, in the holy place*" (Ps. 68:17). The *second* **holy place** was the reason for all the worship and celebration described in 2 Samuel 6:12-23 & 1 Chronicles 15:25-16:6 – perhaps, the same event being recollected in Psalm 68:25-27.

Namely, that God revived the operation of glory at work in *the Exodus Generation* in *David's Generation* – harmoniously transitioning His majesty from **Sinai** to **Jerusalem** in a proportionate blessing from heaven – thereby, effectively making mount Zion's **Jerusalem** the *second* **holy place** of Psalm 68. Therefore, all in all, David praised God's terrible majesty out of His "**holy places**" in the closing line of the song. Evidently, David had come to realize the full blessing of God in operation at Jerusalem implemented upon the arrival of the Ark and the making of the Davidic Covenant. Can you behold all that David was seeing in Psalm 68? Under compulsion, David prophetically reckoned upon God purifying and defending His own territory as in days of old (Ps. 68:1-2, 28-30); necessarily so, because there were still many enemies in the Land of Israel. Therefore, just like in *the Wilderness* of old (Acts 7:38) when the *trespassers* were slain (Ps. 68:21, Acts 7:38) and all adversarial nations were defeated (Ps. 68:22-23), only then in the newfound *Israelite Civilization* of the Kingdom, lo and behold: David reckoned upon the divine powers of war to proceed from Jerusalem for a total subduction of all outstanding territories and adversaries ("*till every one submit himself...*" – Ps. 68:30).

Asaph's realization was no less impressive. At last, he came to behold the answer to his agonizing prayers during *the Wandering Years* of David. Remember? Asaph was compelled to capture the words of his intercessory prayers in Psalm 77. Asaph endured sleepless nights and trouble of soul as he thought upon the glory of *the Exodus Generation* (Psalm 77:2-20). Being in company with David, it isn't surprising this was his manner of conversation. However, professedly, because it was so early on, although Asaph knew that God had answered his prayers (Ps. 77:1), he didn't comprehend the magnitude of what this would mean in real time. Asaph understood what he prayed for as he considered the revival of God's glory through choice men as shepherds in Israel, as described in Psalm 77:20, but he didn't know what God was willing to do in answer to his prayers.

However, at the ascension of David to the throne of Israel and Judah, the birth of Jerusalem, the subsequent ushering in of God's Glory via **the Ark**, and the making of *the Davidic Covenant*, the reality of things began to dawn upon Asaph's soul. All men could perceive the light and glory of an epoch of hope at the onset of these glorious events; yet, being a prophet, Asaph realized the magnitude of it all! Therefore, as a continuation of Psalm 77, Asaph penned Psalm 78. The prayers that were prayed became prayers answered. As described in Psalm 77:20 & Psalm 78:70-72, Asaph bore witness of the answer to his prayers: a harmonious expression of glory in both generations!

"Thou *leddest* Thy people like a *flock* by the hand of **Moses** and **Aaron**." – Ps. 77:20

"He chose **David** also His servant, and took him from *the sheepfolds*: From following the *ewes* great with young he brought him to *feed* Jacob His people, and Israel His inheritance. So he *fed* them according to the integrity of his heart; and guided them by the skillfulness of his hands." – Ps. 78:70-72

Unmistakably, this is a realization of the DIVINE REPENTANCE (Ps. 78:65)! At last, they were coming to grasp all that God was doing in and among Israel through their instrumentality! Especially, given the fact that God was pleased to **reign** in Zion by the ushering in of Jehovah's Throne, the Ark, into Jerusalem. What a cause of trembling this must have been to David and his companions (Ps. 99:1)! Yet, with all humility of mind, David was determined to rediscover the old paths of Moses (Ps. 99:6-8) so that he, like Israel of old, would abide under the covert of God's glorious Throne ("*The LORD is great in Zion; and He is high above all the people.*" – Ps. 99:2). In fact, this is exactly why David was quoting Moses in Psalm 68:1-2. To understand the scope of David's expectations amidst these realizations – even as he was invoking the glory of God as Moses did in Numbers 10:35-36 – one must have a proper understanding of the DIVINE INVOCATION itself.

"*And it came to pass, when the ark set forward, that Moses said, Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee. And when it rested, he said, Return, O LORD, unto the many thousands of Israel.*" – Num. 10:35-36

“To understand the vitality of this DIVINE INVOCATION to the performance of *the Abrahamic Covenant*, which was first uttered from the lips of Moses, as the ark of the covenant was first setting out before the hosts of Israel into the treacherous journey from Teman (*Hab. 3:3*), is to approach with prepared heart the threshold of this most breathtaking Psalm — 68. “*Let God arise, let his enemies be scattered: let them also that hate him flee before him. As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the presence of God. But let the righteous be glad; let them rejoice before God: yea, let them exceedingly rejoice*” (*Psa. 68:1-3*). This DIVINE INVOCATION stands above the many other instances where David (or one of his companions) called upon the Lord in like fashion, for it is in this instance alone where David precisely quotes the invocation of Moses; whereas, all other instances are allusions thereto in principle only. *Psa. 68:1-3* is no mere allusion, reckoning upon the inherent principle, but is, rather, an undeniable equating of the two occasions upon which the invocation was declared (the same instance also being spoken of in, *Psa. 132:8*)!

Here David was bringing the ark on its final ascent, into its final resting place — Zion... This is in direct parallel to Moses bringing the ark upon its first embarkment into the wilderness of wandering! Therefore, David taking up the DIVINE INVOCATION is, essentially, his estimating of the value of the experience of which he was made to partake at the final ascent — namely, that this final ascent under his hand was as epic as its first under the hand of Moses, and that this rest to which David was conducting it to was the fulfillment, which Moses, at best, only foresaw through the spirit of prophecy (*Num. 10:36*) — and this prophetic equality Solomon also attributes to his final transferring of the ark, finally into the temple (*II Chron. 6:41*). David’s invocation here may seem quite audacious of the man, and it would be if it were not for the very staggering events which had transpired in the forgoing (approximately) 50 years.

Consider, David was raised in a generation wherein the ark of the covenant — the throne of God — had even itself been taken captive by the Philistines! And upon its return to Beth-shemesh, and settling in Kirjath-jearim, it abode there for 20 years even, before anyone mourned after the Lord (which is the sense of *I Sam. 7:2*)! David was raised with the ark of the covenant in obscurity, and no one enquiring at it in the days of Saul (*I Chron. 13:3*)... all of this in the context of the Lord “*forsaking Shiloh*” (*Psa. 78:60*), and that at the close of approximately 450 years of dark ages in the times of the judges! Therefore, for David to successfully accomplish a recovery of the glory of God (“*between the cherubims*”, *II Sam. 6:2; Psa. 99:1*), by bringing the ark safely up to Zion (which the Lord had revealed unto David that he had chosen for himself as a perpetual dwelling place, see *Psa. 68:16; 78:68,69; 87:2; 132:8,13,14*), and into the tabernacle which David himself (as a modern-day Moses for his generation) had pitched for him (*I Chron. 15:1*), was no *insignificant* achievement!

Thus David, most accurately estimating the full scale of the operation of God’s glory which the Lord was reviving in the midst of his reign, was poised to fully realize the magnitude of the work the Lord was doing in this most staggering and singular event portrayed in *Psa. 68*. Therefore, he is led to seamlessly interweave the events of God’s glory chronicled at Sinai, with his present day experience throughout the song, crescendoing in *v. 18*, wherein he (referencing Moses) quotes Deborah! “*Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the LORD God might dwell among them.*” His reference to Moses in this text is undeniable from the immediate context, but when compared to *Judges 5* — the song of Deborah — it is plain to see the correlation between the two passages!

Deborah is singing her song in a very similar context to David’s, as she was in the midst of a divine repentance as well (though it would prove only to be partial); thus was made to glorify God in the very same spiritualized language of the the glory of God among the Church first defined at Sinai, just as David was compelled so to do in his generation! That is to say, when Deborah beheld Barak the son of Abinoam ascend Tabor, she was beholding a reenactment of the glory of God as it was, when in days of yore, one Moses, led his captivity captive from Egypt, unto the mount Horeb, and then he ascended up on high, and received gifts for men (elders, prophecy, a law, etc.)!

This must have been a most affecting scene to this dear mother in Israel, and yet her experience is improved upon, for not only did she behold Barak lead the 10_k oppressed Israelites *unto* mount Tabor, but he led them *up* the mountain with him! This is, therefore, an improvement upon the type of Christ offered in Moses to the Exodus Generation; for Moses brought them to “*the mountain that might be touched*” (*Heb. 12:18*), though it was strictly forbidden to be touched (*Exo.*

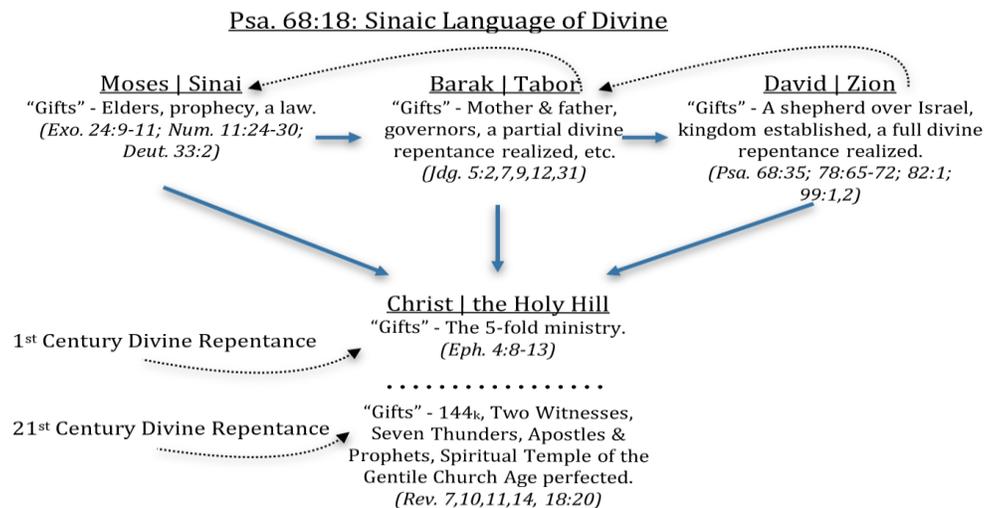
19:12,13), but Barak brought them up the mountain with him (*Jdg. 4:6,12,14*), even as Christ, who would avail beyond all inferior divine repentances (by reason of His perfection), bringing his people to a mountain that may not be touched (for its spirituality), and ascend the “Holy Hill” of “Mount Zion” in “The Heavenly Jerusalem”, WITH his captivity He has taken captive (*Eph. 4:8; Heb. 12:22; Psa. 2:6; 24:3*)!

All this in view, we find David in Psalm 68 standing atop the cresting wave of the fulfillment of the Abrahamic Covenant! Essentially, all that was laying hold of Deborah, concerning that which had laid hold of Moses, was suddenly laying hold of David! Not to say this was the end of his warfare, or that this wave would not finally crest in the close of his reign, but this moment was pivotal, and served as the manifest turning point, where all that would follow were the mere propitious events which must surely seize such an elect and chosen vessel.

This would have been enough if this was simply all that David was seeing, but there was more! More that, though hidden from his eyes, would be progressively revealed through the generations of the Kingdom of God still to come. Namely, this breathtaking moment of David’s realization of the divine repentance, would be taken yet again into the lips of another, as yet another divine repentance in the heart of God would be realized in the future, to the performance of the covenant to end all covenants, by the hand of the Worthy One, the Lion of the tribe of Judah, the root of David: Jesus of Nazareth! This is the 1st Century Divine Repentance.

Thus did Paul, standing atop the crested wave of the New Covenant in the full volume of all that was then revealed, declare, “Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men” (*Eph. 4:8*)! Paul is quoting David, who is quoting Deborah, who is referencing Moses, that he might declare — IN ITS GRAND FULFILLMENT — what Christ (the prophet like unto Moses, *Deut. 18:15*) has achieved in his heavenly ascension, far above all that any other mere man had ever been able to attain! Hereby, one can easily perceive that this passage (*Psa. 68*) is exceedingly broad, and serves as A COLLIDING POINT of divine repentances for many generations.

Even so, it does not end there, but after the death of all of the apostles, save John, and after Rome had sacked and burned Jerusalem, scattered the Jews, and plucked down the temple — and yet the end of the world had not come! — then did the Lord reveal yet one more divine repentance to come in the end of the world! And so, John remembering Paul quoting David, who was quoting Deborah, who was referencing Moses, declares, “And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father’s name written in their foreheads” (*Rev. 14:1*)! This is, we hope, the 21st Century Divine Repentance.



A further necessary application of this doctrine (Realizing the Divine Repentance), is now most timely that we would consider. In the light of all that is before us, we are now plainly able to see that from Moses —> Deborah/Barak —>

David —> Paul —> John, that each of these redeemed saints were made to behold something clearly set before them at the focal point of THE DIVINE REPENTANCE — **men of God's right hand** (*Psa. 80:17*)!

In *Psalms 68*, as a starting point for us, consider again that David uttered the DIVINE INVOCATION (*v. 1-3*), and ere long scaled his way to the staggering height of Realizing the Divine Repentance (*v.18*), but in the meantime he revealed to all what was the method, or by what means did the Lord ordain that His *ascent* would be manifest: “*Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold*” (*v. 13*)! What was in focus to David was the reality of *the defied Israel rising* from the ignominy and reproach among which she lay, and from the dunghill of apostasy in which she wallowed (*1 Sam. 2:8*), then for many centuries standing. To David, this was, inexorably, the course of God's repentance in his generation, and to this end alone did he live — that *Israel* might **arise** (*Psa. 45:16,17; 72:17-20; 145:4-7; Acts 13:36*)!

This reality is the selfsame thing which Asaph saw, expected, and took careful record of as both a contemporary and companion of David (consider his prayer for the Lord's guidance of His people, *Psa. 77:1-6,20*, and the answer received in David as a shepherd over Israel, *Psa. 78:65-72*). Behold this man's words, “*Let thy hand be upon **the man** of thy right hand, upon **the son of man** whom thou madest strong for thyself. So will not we go back from thee: quicken us, and we will call upon thy name. Turn us again, O LORD God of hosts, **cause thy face to shine**; and we shall be saved*” (*Psa. 80:17-19*). This is very plain, and

thus it must be, for our hardness of heart, and our persistent unwillingness to arise, and our unrenewed desires that God himself alone (without human instrumentality) would arise! O God, help us to see what these men saw!

Asaph's desire was that the Lord would arise! Thus he opened, “*Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth*” (*Psa. 80:1*)! He will reiterate this supplication throughout this *peculiarly crafted testimony* (so the sense of the title, “*Shoshannim-eduth*”, or, Lily of Testimony), in the terms of the Lord's countenance shining upon His people (*v. 3,7,*

THIS SHINING FORTH FROM BETWEEN THE CHERUBIMS (PSA. 80:1) AT THE SETTING FORTH OF THE ARK IN THE WILDERNESS JOURNEYINGS, WAS WHAT ASAPH INTENDED BY THE LORD STIRRING UP HIS STRENGTH BEFORE HIS PEOPLE (V. 2)... THIS IS ALL ONE WITH WHAT IS SUPPLICATED OF THE LORD, “CAUSE THY FACE TO SHINE” (V. 3,7,14,19)... IT IS THE ABSENCE OF THIS SHINING COUNTENANCE UPON HIS PEOPLE THAT IS INTENDED BY THE PHRASE, “THE REBUKE OF THY COUNTENANCE” (V. 16).

14,16,19)! The testimony of *Psalms 80* is this: when the Lord shines the light of His countenance upon His people **they** are “*turned*”, “*made strong*”, “*saved*”, and, “*quicken*ed” (*v. 2,3,7-11,15,17-19*) — or, in other words, **they arise!**

The reason behind this method is plainly declared in the text, “*Before Ephraim and Benjamin and Manasseb stir up thy strength, and come and save us*” (*Psa. 80:2*). Asaph is remembering the very moment when the Lord went forth in the wilderness, when the DIVINE INVOCATION was first brought forth (in *Num. 10:35,36*), when the ark of the Lord's glory AROSE, and literally set forth immediately before the blessed eyes of three tribes — *Ephraim, Benjamin, and Manasseb* (*Num. 10:21-24*), which were the 3rd rank among the Israelites in their setting forth (*Num. 2:17-24*), two ranks before the ark and two behind! Therefore, when Asaph is invoking the Lord to “*stir up his strength*” before these tribes, he is essentially saying, “*Arise, like you did at the first before our fathers in the wilderness!*” But more than this, he is stating the most express way *a man may arise* — he must set the Lord's rising ever before him (*Psa. 16:8*)!

It is certain, those who most clearly behold the shining forth of the Lord from between the cherubims, behold His strength stirred up, and they shall arise and follow — captivated — behind him in His glorious train! It was in the language of Divine Repentance which Asaph described the Lord's arising in the Exodus Generation (“*Stir up thy strength*”, *v. 2*). And rightly so, for it was after that the Lord had said he would not go among the armies of Israel (*Exo. 33:3*), and after that he had determined the destruction of all of the tribes for their whoredoms at mount Sinai (*Exo. 32:10*), that, Lo! Asaph beheld Him “*stirring up His strength*” before Ephraim, Benjamin, and Manasseh! This same signal language is understandably employed by David (*Psa. 35:23; 44:23-26*), and Isaiah (*Isa. 42:13,14*) in describing this most staggering act of Divine Repentance as well! O that the Lord would thus cause His countenance to shine upon His people in this day!

Understanding this application of the Divine Repentance (God raising up men of His right hand), we can clearly see why David, after calling upon the Lord to “*lift up*” and “*shew*” Himself (*Psa. 94:1,2*), was looking about him, on his left and right, saying to his companions, “*Who will rise up for me against the evildoers? or who will stand up for me against the workers of iniquity*” (*Psa. 94:16*)? David, like the Lord, sought a man (*Isa. 59:16; 63:5; Jer. 5:1; Ezek. 22:30*)! This is why the closing chapters of the chronicles of David are so significant.

God sought to teach David this lesson, in a most impressive way in the closing scenes of his life. If the the closing chapters of David’s earthly ministry are *II Sam. 21-23* (24 being an appendix, to transition between the life of David and Solomon), then there is immediately discovered a shocking theme! *II Samuel 21* closes with David’s last battle, and the subsequent riddance of the giants from Canaan, by the hand of other men than David! We hear then, in *II Samuel 22*, the song at this time which such exploits of the Lord (wrought in love), inspired from the lips of David. Finally, in *II Sam. 23*, as David reflects, at first with subtle (though resigned) lamentation upon the state of his house in reference to the covenant of the Lord with him,

David once gathered five smooth stones (I Sam. 17:40), and effectually expended one, but the Lord would reserve the rest for others to spend besides himself (II Sam. 21:15-22). David once reckoned upon the deliverance of one adversary into his own hand, but now the Lord would have him to feel himself delivered of his adversaries at the hand of others (I Sam. 17:34-37, 46, 49-51; II Sam. 21:15-22; 23:8-39).

yet he can abide there but briefly, and at last closes with a catalogue of the exploits of what the Lord had done through the mighty men which He had made strong for Himself! And through this divinely inspired progression in the narrative, we can clearly perceive the instruction the Lord is boldly teaching David in the closing scenes of his life — “*Stand still, and see the salvation of the Lord*”!

It was not that David was forgetful or unaffected by all that the Lord had wrought through his own earthen vessel, for this was a reality that he could not escape since his rise in the sheep cote, but there was something new that was taking the preeminent place in his soul. David was deeply instructed of the Lord to behold His arising in His people, yea, even till he felt his life hanging in the balance before his eyes, and that the Lord must arise for him!... and then, at his wit’s end, the Lord arose — **in Abishai** (*II Sam. 21:15-17*)! The Lord himself caused David once to pray, “*Cast me not off in the time of old age; forsake me not when my strength faileth. For mine enemies speak against me; and they that lay wait for my soul take counsel together, saying, God hath forsaken him: persecute and take him; for there is none to deliver him. O God, be not far from me: O my God, make haste for my help*” (*Psa. 71:9-12*)... This was, undoubtedly, the Lord causing him to soberly anticipate in this prayer, when a young, strong, man of war, the hour when he would fail of his own strength (even that which he had always reckoned upon in, and by, the Lord). This would almost seem to cast a shade upon the glorious testimony of David, as a worthy contender for the promises, and promise land of God, for the worthy testimony of war, according to the covenant, was, “[*They waxed valiant in fight*” (*Heb. 11:34*)! But here, David’s strength failed him, and he “*waxed faint*”! But God’s glory in this man’s testimony is preserved in this particular, most astonishing — *crucial to behold* — manifestation of the Lord’s salvation... by the hand of His people! For, it was *through* Abishai, that the Lord Himself came to “*help*” David (*Psa. 71:12*)! As it is written, “*But Abishai the son of Zeruiah succored him*” (*II Sam. 21:17*)!

The end of David’s story is not so much what the Lord did *through* him, as much as what the Lord did *for* him, *through* his friends. To behold this operation of God’s glory in the establishment of men of His right hand, is, as it were, to see what only the seasoned seaman should hope to see of the heights, depths, length and breadth of the vast, unfathomable ocean, at his final voyage... It is the ascent of Pisgah’s height, and the casting eye of a life worth three lifetimes, finally beholding the desired haven... It is the blinding effulgence of “*salvation*”, to the eyes that have lived a long life to behold it! And thus beholding this blissful scene of — THE LORD ARISING — was David laid to rest with his fathers in peace.

These realities which so illustriously have been set forth in the testimony of the life of David and his companions, will be the fuel which shall finally propel THE DIVINE REPENTANCE to end all divine repentances — in THE COVENANT to end all covenants — to THE GENERATION to end all generations!” (Jake Gardner)

The Unrealized Divine Repentance Extending Beyond David's Lifetime

The Everlasting Gospel According to the Spirit of Prophecy

Amazingly, very early on in David's Wandering, his concept of **the Kingdom of God** was exceedingly broad. This is evident in the prayer, "*Consume them in wrath, consume them, that they may not be: and let them know that God ruleth in Jacob unto the ends of the earth*" (Ps. 59:13). It isn't clear why David began to pray this way so early on. Nor can we be certain as to why he consciously decided to pray this way, except for the fact that David was burdened for the glory of God to be in operation **worldwide** (Ps. 59:5, 11). Certainly, David had sources of inspiration. Take, for example, the implications of what God promised to Abraham in that he would be "*a father of many nations*" (Gen. 17:4-5). Or, consider what is implied in that Abraham's seed would be as *the stars of heaven* and *the dust of the earth* are innumerable in quantity (Gen. 15:5, 28:14), and that "*...in [Abraham] shall all families of the earth be blessed*" (Gen. 12:3).

Well, certainly, with due consideration, David would have beheld the fame and glory of God among *the Patriarchs, the Exodus Generation, and Joshua's Generation*. It was required of Kings to make such things their constant meditation (Deut. 17:18-20). Hereby, David would have been acquainted with Jehovah as the **Judge of all the Earth** (Gen. 18:25, Ex. 9:14, 16, 34:10, Num. 14:21) and the **Lord of all the Earth** (Josh. 3:11, 13); but, as a standard bearer for a newly formed *Covenant* which is a living extension of all the former Covenants, David was moved to make Jehovah's name to be remembered as the **Most High over all the Earth** (Ps. 83:18) and the **King of all the Earth** (Ps. 47:2, 7, Zech. 14:9)! In other words, David was unsatisfied with the recovery of the borders of Israel as outlined in Genesis 15:18-21 – the holy and choice location that he called, "*the Land of the Living*".

David's Success: *THE PROMISED LAND* (Ps. 52:5, 142:5, 56:13, 143:10, 140:11, 37:3, 9, 11, 22, 27-29, 34; Ps. 27:13, 116:9, 5:4-6)

David's Failure: *ALL THE EARTH* (Ps. 64:9-10; Ps. 82:1, 7-8; 1 Chron. 16:23-36, Ps. 47:2-3, 7-8, 86:9-10; Ps. 9:7-8, 16-20)

Undoubtedly, David had good success in recovering the borders of *the Holy Land* according to *the Abrahamic Covenant*. Even so, he praised God for the **inheritance** of *the Promised Land!* However, David had powerful experiences of prophetic revelation that burned into his heart a desire for something much greater! Namely, that God would "**inherit all Nations**" (Ps. 82:1, 7-8) in the extension of **the Kingdom of God** worldwide; that all men might know that the LORD, Jehovah, is the dread Sovereign of all the earth! David did in fact set his heart upon this vision very early on in his reign over Israel and Judah. This was made abundantly clear at perhaps the most famous celebration of David's lifetime – in the song composed during and upon the stationing of the Ark in Jerusalem (1 Chron. 16:7). According to the latter portion of this song, the scope of God's majesty and glory far exceeds the bounds of *the Promised Land!*

"Sing unto the LORD, **all the earth**; shew forth from day to day his salvation. Declare his glory **among the heathen**; his marvellous works **among all nations**. For great is the LORD, and greatly to be praised: he also is to be feared above all gods. For all the gods of the people are idols: but the LORD made the heavens. Glory and honour are in his presence; strength and gladness are in his place. Give unto the LORD, **ye kindreds of the people**, give unto the LORD glory and strength. Give unto the LORD the glory due unto his name: bring an offering, and come before him: worship the LORD in the beauty of holiness. Fear before him, **all the earth**: the world also shall be stable, that it be not moved. Let the heavens be glad, and **let the earth rejoice**: and **let men say among the nations, The LORD reigneth**. Let the sea roar, and the fulness thereof: let the fields rejoice, and all that is therein. Then shall the trees of the wood sing out at the presence of the LORD, **because he cometh to judge the earth**. O give thanks unto the LORD; for he is good; for his mercy endureth for ever. And say ye, Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, and glory in thy praise. Blessed be the LORD God of Israel for ever and ever. And all the people said, Amen, and praised the LORD." – 1Chron. 16:23-36

Apparently, in David's mind, the *Abrahamic & Mosaic Covenants* weren't merely about the inheritance of *the Promised Land*. Rather, the God of Israel was determined to get glory among "*the heathen*" in "**all the earth**" and among "**all nations**" (1 Chron. 16:23-24), as is repeatedly emphasized in the latter portion of the David's song ("**ye kindreds of the people**" – 1 Chron. 16:28, "**all the earth**" – 1 Chron. 16:30, "*let men say among all nations, THE LORD REIGNETH*" – 1 Chron. 16:31, "**He cometh to judge the earth**" – 1 Chron. 16:33). Thereunto, and much more thereafter, the prophetic vision only grew in clarity (Ps. Ps. 47:2-3, 7-8, 86:9-10) to wit David was certain that God was **Covenanting** with him that "*his seed shall inherit the earth*" (Ps. 25:13-14), but not without conditions. The only condition was that David would worthily fear the LORD.

"What man is he that *feareth* the LORD? him shall he teach in the way that he shall choose. His soul shall dwell at ease; and *his seed shall inherit the earth*. The *secret* of the LORD is with them that *fear* him; and He will shew them His **Covenant**." – Ps. 25:12-14

This is *the Davidic Covenant* as revealed to David. All that God spoke to David via the Psalms was in conjunction with the *Covenant* begun in 2 Samuel 7 & 1 Chronicles 17. However, obviously, David failed to see the performance of these things in *the Davidic Covenant*. For, **by reason of his manhood**, he fell into sin at the 2nd Year of his reign. Horrific sin! David committed adultery, gluttony, drunkenness, conspiracy, and murder (2 Sam. 11:1-27) and was unrepentant for about the space of a year (Ps. 51). This episode radically affected *the Davidic Covenant*. For, the **blessings** of the *Covenant* were intended for *David*, his *Seed*, and his *House* (2 Sam. 7, 1 Chron. 17); and, at the rebuke of Nathan, God spoke **judgment** upon *David*, his *Seed*, and his *House* (2 Sam. 12:1-23). Therefore, tragically, **THIS WAS A TURNING POINT IN THE LIFE OF DAVID**.

The meteoric rise of David suddenly dulled in its luster of growing magnificence. Hereunto, David progressively attained all that was being prophetically revealed to him. Hereafter, David progressively realized all that would be unattainable to him because of the growing enormity of his shortcomings. The reading of history in 2 Samuel clearly identifies David's sin and Nathan's rebuke to be the critical **TURNING POINT** that changed everything. For, as the story goes, David's life from that point onward entailed one calamity upon another with only one glimmer of hope, and that's the birth of Solomon.

"Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife. Thus saith the LORD, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbour, and he shall lie with thy wives in the sight of this sun. For thou didst it secretly: but I will do this thing before all Israel, and before the sun." – 2 Sam. 12:10-12

If it were not for Solomon (2 Sam. 12:24-25), David would have been entirely given over to despair. For, in accordance with Nathan's prophecy, David was doomed to undergo an unstoppable chain-reaction of events beginning with Amnon's folly with Absalom's sister. For, then, Absalom was compelled to take vengeance by killing Amnon, for which Absalom was banished (2 Sam. 13:1-39), only later to return as an adversary at the enticement of Joab to bring him back. Then, upon his return, Absalom encroached the throne of justice in Israel and stole the heart of the people from God after a long duration of subtle dealings (1 Sam. 14:1-33, 15:1-12). Then, at last, far from **inheriting all the earth** in the glorious extension of **the Kingdom of God worldwide**, lo, David was thrust from the throne of Israel and exiled from Jerusalem!

DAVID'S CHASTISEMENT, TEMPORARY EXILE, & RECOVERY

David's Flight from Jerusalem, Ahithophel among the Conspirators, & Hushai is an Ally

– 2 Sam. 15:13-37; **Psalm 3**

Ziba's Lie & Mephibosheth a Prey – 2 Sam. 16:1-4

Shimei's Curse – 2 Sam. 16:5-14; **Psalm 7 (Shiggaion, Hab. 3:1)**

Absalom in Jerusalem, Ahithophel's Counsel to Lay with David's Wives – 2 Sam. 16:15-23 (2 Sam. 12:11-12)

Ahithophel & Elders Pleased to Murder David, Plan thwarted by Hushai – 2 Sam. 17:1-29

Battle at Mount Ephraim & Absalom's Death – 2 Sam. 18:1-18

UNMARKED

EXILE PSALMS

Psalm 14, 36, 53, 58 [Isa. 59]

Psalm 41, 42, 43, 44

Rebuke: Psalm 6, 38

Throne | Oracle: Psalm 11, 28

War: Psalm 35

Treachery: Psalm 31, 41, 55, 109

Psalm 109 → 110

Runners Report, David's Misery, Joab's Reproach, & David's Appeasement – 2 Sam.

18:19-19:8; **Psalm 9**

David's Return to Jerusalem, Rule Recovered in Judah – 2 Sam. 19:9-15

Shemei Ashamed & Pardoned – 2 Sam. 19:16-23

Mephibosheth Vindicated – 2 Sam. 19:24-30

David blesses Barzillai & takes Chimham – 2 Sam. 19:31-40

Israel in Strife – 2 Sam. 19:31-43

Shebna's Rebellion, Israel's Revolt, & Shebna's Death – 2 Sam. 20:1-26

In respect to the Israelite People's relationship to David, their under-shepherd (Ps. 78:70-72), THIS WAS NO SMALL ACT OF TREACHERY (**Treachery**: Psalm 31, 41, 55, 109)! This whole ordeal was a spiritual catastrophe. For, at the height of the rebellion, all the Elders of Israel were pleased to plot the murder of David in agreement with Absalom (2 Sam. 17:4)! Markedly, however, there are only three Psalms specified to this period of David's **chastisement** and **exile**. This shows how the sun was setting on David's life. In other words, God was directing the gaze of all truth-seekers to look beyond David's life from here on out. God compels the Jews of every generation to come and behold the shattered dreams of David's heart! For, even though this divine judgment was long awaited and many years in progress, and the actual experience of **exile** relatively brief, the divine blows of chastisement permanently weakened David.

In other words, David had a growing realization of all that was unrealized according to *the Davidic Covenant*. Despite David's unrelenting confidence in the faithfulness of God, as demonstrated in Psalm 3, 7, & 9, he had a growing sense of his own failure to obtain the vision set before him: David was tormented by his own sin (Ps. 6, 38) and that of the people (Ps. 14, 36, 53, 58), and much more by the people's horrific treachery in the insurrection of Absalom (Ps. 31, 41, 55, 109), but most of all at his shortcomings in respect to the heavenly vision (2 Sam. 23:1-7). Therefore, with no other choice, nor anywhere else to turn, David put his hope in the young lad, Solomon.

LATTER YEARS OF DAVID

3 Year Famine on Account of Saul's Sin & the Divine Appeasement – 2 Sam. 21:1-14; **Psalm 85**

[possibly], **Psalm 67** [possibly], **Psalm 33** [possibly]

Rehearsal of Wars with the Philistines & the Remnant of the Giants – 2 Sam. 21:15-22, 1 Chron. 20:4-8

Song of Deliverance – 2 Sam. 22:1-51; **Psalm 18**

David's Sin in Numbering the People, the Purchase of the Temple's Location – 2 Sam. 24:1-25, 1 Chron. 20:1-30, 27:23-24 (Unlawful to Number All: 1 Chron. 27:23-24, Ps. 71:15)

David's Preparations for the Temple – 1 Chron. 22:1-5

David's Charge to Solomon & the Princes – 1 Chron. 22:6-19

Adonijah, Abiathar, & Joab's Rebellion, & the 1st Anointing of Solomon as King – 1 Kings 1:1-53, 1 Chron. 23:1

David Organized the Priesthood into Courses & Appointed New Tasks for the Levites – 1 Chron. 23:1-26:28

The Appointment of Officers, Judges, & Captains – 1 Chron. 26:29-27:22

David's Personal Officers – 1 Chron. 27:25-34

David's Solemn Assembly Address to the Great Congregation & to Solomon, and the Giving of the Pattern of the Temple – 1 Chron. 28:1-29:5

The Princes & People's Freewill Offering to the House of God – 1 Chron. 29:6-9

David's Thanksgiving & Prayer – 1 Chron. 29:10-19

Solomon made King a 2nd Time with Sacrifices – 1 Chron. 29:20-26

David's Final Charges to Solomon, Instructions to Quell Apostates – 1 Kings 2:1-9

Last Words of David – 2 Sam. 23:1-7 (Messianic Prophecy)

David's Death – 1 Chron. 29:27-30, 1 Kings 2:10-11

UNMARKED

LATTER YEARS

Ps. 85, 67, 33 [famine?]
Ps. 37 & 116 (Wandering
Years in Retrospect)

For Solomon: Psalm 72

Asaph: Ps. 79, 80

Heman: Ps. 88

Ethan: Ps. 89

Scores of other Psalms
could pertain to the Latter
Years of David.

With much disquietness of soul at his own shortcomings, and with the waning strength of old age, David was determined to prepare for Solomon's reign. David hoped that the boy, Jedidiah, could carry the torch of the *Covenant* beyond where he left off. As demonstrated in Psalm 72, it is very clear that David was **putting his hope in Solomon** to fulfill the lofty vision of *the Davidic Covenant*. Nevertheless, it is also true that David was looking beyond Solomon unto another more

mysterious character who was destined to become King in David's stead. In other words, there is a sense that David knew Solomon wouldn't have [the wherewithal to fulfill the glory](#) foretold in Psalm 72 and other like prophecies. We know this is the case in retrospect, but David knew this while he was still alive! For, it was communicated to him by God as an answer to his groaning and weeping throughout the years. For example, consider Psalm 109 & Psalm 110.

Compilation Message: Psalm 109 → Psalm 110

Through the combined understanding of Psalm 109 & Psalm 110, we can grasp what David understood in his lifetime; and, by reading them together (back-to-back), the message is communicated with more abundant clarity to the subsequent readers of many generations. This is what I call a **Compilation Message**. This is a message intended for the reader through the organization of the psalms by the original compilers. Psalm 109 illustrates David's declining strength and glory through the prevalence of his adversaries (*Ahithophel & Absalom*) – with whom Satan stood at their **right hand** (Ps. 109:6) – while David is portrayed as a disadvantaged and wounded soul whose only hope is that God would stand at his **right hand** (Ps. 109:31). In retrospect, however, knowing how things turned out in *the Latter Years* of David's life, the eyes of the reader are made to look upon the real hope of *the Davidic Covenant*. Who? Namely, the one who David called, “*my Lord*”, to whom the Father said, “*Sit thou at My right hand, until I make thine enemies thy footstool*” (Ps. 110:1). This signals a transition of hope for all believers who are forced to look beyond David's shortcomings (and therefore the fading glory of *his right hand*) to gaze upon the glory of what only God could do (“*My right hand*” – Ps. 110:1) through the Messiah in fulfillment of all that was foretold (Ps. 110:1-7).

Evidently, according to Psalm 110, David knew about the coming of a just One – a coming King who would gloriously prevail in war against all the heathen of every country worldwide. Therefore, David, like us, was compelled to *look to Christ* for the fulfillment of *the Davidic Covenant*. Furthermore, through the combined testimony of what the Spirit revealed to David and his closest companions (*Asaph, Jeduthun, Heman, & Ethan*), David came to understand the full extent of what would befall *the Tabernacle of David* in the coming generations. I am speaking of what was prophetically communicated to *Asaph* in Psalm 79 & Psalm 80, to *Heman* in Psalm 88, and to *Ethan* in Psalm 89, all of which foretells what we know to be **the Babylonian Captivity**. These men were contemporaries of David who pursued God with violence alongside him as close friends and fellow prophets. Thus, while David was still alive (let the reader understand), both he and they anticipated the horrific downfall of *the House of David* (“*Thou hast set up the right hand of his adversaries...*” – Ps. 89:40-43; Ps. 80:12-19; Amos 9:11, Acts 15:16), the utter desolation of *the Davidic Throne* (Ps. 89:44), and the **voiding** of *the Davidic Covenant* (Ps. 89:39). This brings us to another **Compilation Message**.

Compilation Message: Psalm 87 → [Psalm 88](#) → [Psalm 89](#) → [Psalm 90](#) → [Psalm 91](#)
| **Davidic Covenant** | → | **Mosaic Covenant** |

Psalm 87 speaks of the glory of the Kingdom of God during **the Millennial Reign** of Christ. Psalm 88 & Psalm 89 speak of the **breach** of *the Davidic Covenant*. Psalm 90 & Psalm 91 speak of the **breach** of *the Mosaic Covenant* in the Exodus Generation. In reading such psalms back-to-back, in retrospect, the message is clear: despite the coming calamities in the **breaching** of *the Davidic Covenant* (Ps. 88-89), which will take place similarly to how God **breached** *the Mosaic Covenant* (Ps. 90-91), God will preserve a remnant amidst the stormy tempest of wrath (Ps. 91) for the coming of a new age of unprecedented glory (Ps. 87). Therefore, all things considered, we can see how David anticipated **the Babylonian Captivity** (Ps. 79, 88, 89, 137, 126, 107; Ps. 14:7, 53:6). By interpretation, this means, David anticipated **the wrath of God** in the **breaching** of *the Davidic Covenant*, and the subsequent dispersion of Israel in **Captivity** for a time until the Lord wrought deliverance in the earth through what he understood to be a great *War*.

The Babylonian Captivity: Ps. 79, 88, 89, 137, 126, 107; Ps. 14:7, 53:6

The 2nd Advent War of the Messiah: Ps. 2, 110, 83, 46, 118, 58, 21, 144, & 104

The Coming Kingdom: 1 Chron. 16:23-36; Ps. 96, 97, 98

The Millennial Reign: Ps. 45, 87, 65, 66, 67, 148, 149

Fearfully, the *War* that David foresaw far exceeds anything this world has ever seen. For, it is none other than what we know to be **the 2nd Advent War** of the Messiah (Ps. 2, 110, 83, 46, 118, 58, 21, 144, & 104)! Therefore, because *the Davidic Covenant* would be **revived** through this *War*, David understood this to be **the Coming Kingdom** of a future *Anointed One* whom God would establish upon the earth according to *the Davidic Covenant* (1 Chron. 16:23-36; Ps. 96, 97, 98); and, evidently, the glory of this Kingdom can be none other than what we call, **the Millennial Reign** of Christ (Ps. 45, 87, 65, 66, 67, 148, 149)! Even so, let the reader understand, if David anticipated what we know to be **the Babylonian Captivity, the 2nd Advent War, the Coming Kingdom, & the Millennial Reign** of Christ, then he was anticipating the **frustration** of *divine mercy* and then the **revival** of *divine mercy*, or, the **breaching** of *the Davidic Covenant* and then the **revival** of *the Davidic Covenant* (**Compilation Message**: Psalm 136 → Psalm 137 → Psalm 138). In other words, David was anticipating the fulfillment of all his desire (2 Sam. 23:1-7) in a CHOSEN GENERATION of the future through one final DIVINE REPENTANCE to end all ages!

“All the ends of the world shall *remember* and *turn* unto the LORD: and all the kindreds of the nations shall *worship* before thee. For **the kingdom is the LORD'S**: and he is **the governor among the nations**. All they that be fat upon earth shall eat and *worship*: all 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. THEY SHALL COME, AND SHALL DECLARE HIS RIGHTEOUSNESS UNTO A PEOPLE THAT SHALL BE BORN, THAT HE HATH DONE THIS.**” – Ps. 22:27-31

“My days are like a *shadow* that declineth; and I am withered like *grass*. But thou, O LORD, shalt endure for ever; and thy *remembrance* unto all generations. **Thou shalt arise, and have mercy upon Zion: FOR THE TIME TO FAVOUR HER, YEA, THE SET TIME, IS COME.** For thy servants take pleasure in her stones, and favour the dust thereof. So **the heathen** shall *fear* the name of the LORD, and **all the kings of the earth** thy *glory*. When the LORD shall build up Zion, he shall **appear** in his glory. *He will regard the prayer of the destitute, and not despise their prayer.* **THIS SHALL BE WRITTEN FOR THE GENERATION TO COME: AND THE PEOPLE WHICH SHALL BE CREATED SHALL PRAISE THE LORD.** For he hath **LOOKED** down from the height of his sanctuary; from heaven did the LORD **BEHOLD** the earth; To *hear* the groaning of the prisoner; to *loose* those that are appointed to death; To *declare* the name of the LORD in Zion, and his praise in Jerusalem; When the people are gathered together, and the kingdoms, to serve the LORD.” – Ps.102:11-22

Professedly, by way of prophecy, David knew that these events were calendared for a future GENERATION of believers who would experience a DIVINE REPENTANCE (Ps. 22:30-31, 24:6-10, 102:18; Matt. 24:34, Rev. 7:4-17, 14:1-5), not unlike but far exceeding the glorious revival that took place in his own generation (Ps. 14:5, 73:15, 78:65). Therefore, as a tutorial for future generations, God has showcased *David's Life* like no other redeemed man in Biblical History. We, as the recipients of this divine tutorial, are called to feel after and find what eluded his grasp. Invoking this obligation to his own generation, Paul affirmed, “*Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the Ends of the World are come*” (1 Cor. 10:11). Therefore, we, much more than they, are called by God to realize what is yet unrealized in *the Davidic Covenant*.

“*If thou canst believe, all things are possible to him that believeth.*” – Mark 9:23

“**THE GOSPEL OF CHRIST...is the power of God unto SALVATION to every one that believeth**” – Rom. 1:16

Yet, to do so, *our* understanding of **THE GOSPEL** must be consistent with *David's* understanding of **THE GOSPEL**. Furthermore, *our* understanding of **THE GOSPEL** must be consistent with *Isaiab's* understanding of **THE GOSPEL**. Speaking in broader terms, we need to come into agreement with “**THE REVELATION OF JESUS CHRIST**” given to Paul (Gal. 1:12) and “**THE REVELATION OF JESUS CHRIST**” given to John (Rev. 1:1). Or, if you will, we need to agree with **THE GOSPEL** given to Paul and **THE GOSPEL** given to John. Hereby, we will be able to decipher **the Apostolic Methods of Interpreting Messianic Prophecy** and all associated **Mysteries**. Then, and only then, will we know what Peter, James, and John saw in Paul when they agreed among themselves, as Paul said, “*they saw that THE GOSPEL OF THE UNCIRCUMCISION was committed unto me, as THE GOSPEL OF THE CIRCUMCISION was unto Peter*” (Gal. 2:7). The combined understanding of all these **GOSPELS** is none other than, what John calls, “**THE EVERLASTING GOSPEL**” (Rev. 14:6) – the same one that will be declared by an

Angel flying in the midst of Heaven to the shock and awe of babylonians worldwide! Of course, the angelic message is no mystery to 144,000 singing virgins of Zion (Rev. 14:1-5; Matt. 13:23).

“And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, *that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.*” – Luke 21:34-36

“And I looked, and, lo, a Lamb **stood** on the mount Sion, and **with him** an hundred forty and four thousand, having his Father's name written in their foreheads.” – Rev. 14:1

If it weren't for their faith in “**THE EVERLASTING GOSPEL**” (Rev. 14:6), as declared by the angelic voices of Revelation 14:6-13, the 144,000 virgins would have no power to **stand** with the Lamb of God and “*sing for the Majesty of the LORD*” during the Great Tribulation (Isa. 24:13-16). That's the message being communicated! God is setting forth this prophecy as an indication of what we must strive to comprehend (“...*when the Son of Man cometh, shall He find faith on the earth?*” – Lk. 18:8). Therefore, upon beholding all the peril foretold in the Book of Revelation, here's the question: Are we going to be “*accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man?*” (Lk. 21:34-46)? Literally, the 144,000 virgins of Revelation 14:1-5 are **standing** with the Lamb in the throes of the Great Tribulation, and it's all due to their enlarged understanding of **THE GOSPEL**. Furthermore, according to Psalm 24:6, John is actually elaborating upon what David foresaw concerning this GENERATION. For, according to Revelation 7:1-17, 9:4, & 14:1-10, the 144,000 virgins of Revelation 14 represent the LAST GENERATION of believers who will see **the End of the World**. Therefore, evidently, this understanding (Dan. 11:32-35, 12:3) of **THE GOSPEL** is quintessential to B-E-C-O-M-I-N-G the foretold GENERATION of believers that David foresaw of old (Ps. 22:30-31; Ps. 102:13, 18; Ps. 24:6).

“*Who shall ascend into the hill of the LORD? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the LORD, and righteousness from the God of his salvation. This is THE GENERATION of them that seek him, that seek thy face, O Jacob. Selah. Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The LORD of hosts, he is the King of glory. Selah.*” – Ps. 24:3-10

“And I looked, and, lo, a Lamb stood on the mount Sion, and with him **AN HUNDRED FORTY AND FOUR THOUSAND, HAVING HIS FATHER'S NAME WRITTEN IN THEIR FOREHEADS**. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God. And I saw another angel fly in the midst of heaven, **having THE EVERLASTING GOSPEL to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.** And there followed another angel, saying, **Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.** And the third angel followed them, saying with a loud voice, **If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.** And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from

henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.” – Rev 14:1-13

As you can see, David and John are ultimately speaking of the same GENERATION of believers (Ps. 24:6, Rev. 14:1). Namely, those who will be found worthy to *spiritually* ascend Mount Zion with the Lamb of God during the Great Tribulation; by interpretation, these are the same ones who will have power to overcome the Antichrist and the Beast Worshipers of Babylon’s World (Rev. 13:1-18) by virtue of the *mark* on their foreheads (Rev. 7:4-8, 9:4; Ezek. 9:1-11); and, as indicated in Hebrews 12:22-29, these are the same Zionists who will remain unshaken while all the obstinate refusers of *the Messiah’s Call* are prostrated with the crumbling spires of Babylon’s Empire in **the End of the World**. Speaking in biblical terms – in the Language of DIVINE REPENTANCE – this foretold GENERATION of ascenders will **ARISE** as those beholden to the **ARISING** of Christ (Ps. 94:1-2, 15-16).

The foreseen LAST GENERATION will become triumphant because of their **wisdom** in comprehending the boundless glory of **THE GOSPEL** – the same which the angel calls, “**THE EVERLASTING GOSPEL**” (Rev. 14:6). Specifically, they will come to realize how **THE GOSPEL** is ageless, intergenerational, and inter-covenantal. Like all saints of all generations, and much more those of the LAST GENERATION (Rev. 10:5-7), belief in **THE GOSPEL** changes everything (Rom. 1:16, 16:25, Matt. 17:20, Lk. 1:37, Zech. 4:7)! Therefore, as believers in “**THE EVERLASTING GOSPEL**” (Rev. 14:6), they will be empowered to *live* and *move* in organic unity with the Lamb “*whithersoever He goeth*” and *whatsoever He doeth* (Rev. 14:4, John 15:15-16, Rev. 2:26-28; Eph. 4:12-13, Jn. 17:20-26). Speaking in terms of Revelation 14, this **GOSPEL** is definitively declared in *all* of what **the Heavenly Voices** are heralding – a total of four voices (one: Rev. 14:6-7; two: Rev. 14:8; three: Rev. 14:9-12; four: Rev. 14:13) whose combined testimony conveys the Majesty of the LORD in the special hour of His judgment resulting in the contrasting fates of the saints and sinners in Babylon’s World.

However, fearfully, such a **Gospel Message** is inconceivable to all illiterates of Holy Scripture; and, much worse, it is irreconcilable to “the Gospel” of an innumerable company of heretics in the 21st Century! Yet, the message is one and the same as **THE GOSPEL OF DAVID** and **THE GOSPEL OF ISAIAH** – all of which is one and the same as “**THE REVELATION OF JESUS CHRIST**” given to John (Rev. 1:1). Therefore, like in *the First Century*, only much more in *the Last Century*, God will grant such an *enlargement* of heart and mind to the saints (Ps. 119:32, Zech. 10:1, Rev. 11:1-2) that they will understand the combined testimony of all these **GOSPELS**! Through an *opening of their understanding* to realize the meaning of the Scriptures (Lk. 24:45, Matt. 16:13-20), this GENERATION will become a *beautified & glorified* Bride who is ready for her Bridegroom (Eph. 5:26-27, Isa. 52:1-2, Rev. 19:7-9). I repeat, realizing the boundless & intergenerational glory of **THE GOSPEL** is key to B-E-C-O-M-I-N-G this GENERATION! For, then, and only then, will we be enabled to overcome the adversarial Dragon of Revelation 12:11-17. For, according to Revelation 1:2, 12:11, 17, & 19:10, this understanding is the expressed virtue of all overcomers in the LAST GENERATION.

“**THE REVELATION OF JESUS CHRIST**, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: Who bare record of the word of God, and of **THE TESTIMONY OF JESUS CHRIST**, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.” – Rev 1:1-3

“And they overcame him by the blood of the Lamb, and by **THE WORD OF THEIR TESTIMONY**; and they loved not their lives unto the death...And the dragon was wroth with the Woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have **THE TESTIMONY OF JESUS CHRIST**.” – Rev 12:11, 17 [Rev. 11:7]

“And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have **THE TESTIMONY OF JESUS**: worship God: for **THE TESTIMONY OF JESUS** is **THE SPIRIT OF PROPHECY**.” – Rev 19:10

The foremost virtue found in the lips of these overcomers is, statedly, “**THE WORD OF THEIR TESTIMONY**” (Rev. 12:11, 17); which, according to Revelation 1:2 & Revelation 19:10, is the combined testimony of prophecy throughout all ages

and, especially, that which was revealed to John in *the Book of Revelation*. Contrary to popular belief, this is not the personal testimony of each individual saint's conversion to Christ. Rather, it is "**THE REVELATION OF JESUS CHRIST**" revealed to John, which is "*all things that he saw*" through "**THE SPIRIT OF PROPHECY**" (Rev. 1:2, 19:10), the same which he called, "**THE TESTIMONY OF JESUS CHRIST**" (Rev. 1:2, 12:17). Furthermore, John's prophetic revelation of **the End of the World** only elaborates upon Isaiah, who elaborated upon David, both of whom preached the fate of the world thus because of their understanding of **THE GOSPEL**. Amazingly, what we understand to be **the End of the World** was and is in fact **THE GOSPEL**!

The Gospel of David → The Gospel of Isaiah → The Everlasting Gospel

1ST ADVENT: Son of God/Incarnation: Ps. 2:7, 12, 40:5-8; **Suffering/Crucifixion:** Ps. 22:6-26, 69:21; **Resurrection:** Ps. 16:9-10 (Acts 2:25-28); **Kingly Enthronement:** Ps. 2:6, 24:7-10, 110:1; **Priesthood:** Ps. 110:4



1ST ADVENT: Son of God/Incarnation: Isa. 7:14-16, 9:6; **Suffering/Crucifixion:** Isa. 42:2-3, 50:4-11, 52:13-15, 53:1-12, 55:1-4; **Resurrection:** Isa. 25:8, 26:19; **Kingly Enthronement:** Isa. 9:6, 32:1-2, 33:17-18; **Priesthood:** Isa. 52:15

As for David & Isaiah, their understanding of **THE GOSPEL** didn't *begin* and *end* with the Person and Work of Jesus Christ in *the 1st Advent*. In other words, their **GOSPEL MESSAGE** wasn't just the incarnation, crucifixion, resurrection, & ascension of Christ. Indeed, by way of prophecy, they knew about these doctrines; but... for them, the ascension of Christ wasn't the *end* of **THE GOSPEL**, it was the *beginning*. In fact, Isaiah was the first one to coin the term, "**GOSPEL**", which also means "**GOOD TIDINGS**" or **GOOD NEWS**; and, in every place the glorious announcement is prophetically declared by Isaiah he is declaring the coming of the **Kingdom of God** in worldwide sovereignty during the reign of the Messiah. In other words, the coming of **the Kingdom of God** brings about **the End of the World**!

THE GOSPEL: "*the LORD reigneth*" – 1 Chron. 16:31; Ps. 93:1 (Rev. 4), 96:10 (1 Chron. 16:31), 97:1, 99:1; "*God reigneth*" – Ps. 47:8; "*the God of Jacob...which executeth judgment*" – Ps. 146:5-10



THE GOSPEL: "*Good Tidings...Behold your God!*" – Isa. 40:9-11; "*One that bringeth Good Tidings*" – Isa. 41:27; "*My Servant*" – Isa. 42:1-7, 13-14; "*Good Tidings...Thy God reigneth!*" – Isa. 52:7; "*Good Tidings*" – Isa. 61:1-2; "*God Almighty...hast reigned*" – Rev. 11:17-19; "*the Lord God Omnipotent reigneth*" – Rev. 19:6; "*The Everlasting Gospel*" – Rev. 14:6-13; "*King of Saints...Thy Judgments are made manifest*" – Rev. 15:3-4

ORDERED: 2 Sam. 23:5

DAVID'S PRAYER: 1 Chron. 29:10-13



ORDERED: Isa. 9:6-7

THE LORD'S PRAYER: Matt. 6:8-13

When the sovereignty of **the Kingdom of God** will extend worldwide in its domination of all nations and peoples, literally, this is **the End of the World**! Clearly, according to Psalm 96, 97, 47, & 136, this is what David understood to be the manifest judgment of **THE LORD REIGNING** in the earth; and, what David did hereby introduce, Isaiah elaborated upon by coining the term, "**GOOD TIDINGS**". Evidently, according to Isaiah 40, 41, 42, 52, & 61, Isaiah had the same understanding as David. With profound exactitude, Isaiah picked up where David left off in the preaching of **THE GOSPEL**. Isaiah answered David's unanswered agonies. Where David was downcast over his woeful shortcomings in respect to the glory of **THE GOSPEL** in his lifetime (2 Sam. 23:5), Isaiah foretold a lifting up of the head (Isa. 9:6-7). Specifically, David lamented over the *disorderliness* of his house and Kingdom in that it was overrun by sinners (2 Sam. 23:5), while Isaiah speaks of the *ordering* and *establishment* of the Kingdom in justice and judgment forevermore (Isa. 9:6-7).

Notably, David was the first one to come to understand the **GOSPEL** of **the Kingdom of God** in the fullest sense of all its implications worldwide. I'm sure God would have revealed it to Saul, had he not been a reprobate King. For, matter of fact, **the End of the World** is not an *End Time* agenda of the LORD. Rather, it's an agenda of **THE GOSPEL** in every age, and especially that of the New Covenant! In fact, Isaiah coined the term later proclaimed by *John the Baptist & Christ* (Matt. 4:23, 9:35, 11:5, 24:14, Mk. 1:1, 14-15, 8:35, 10:29, 13:10, 16:15, Lk. 2:10, 4:18-19, 7:22, 9:6); and, remember, in every instance the message was declared by Isaiah, **THE GOOD TIDINGS** was the coming of **the Kingdom of God** in worldwide

sovereignty. Therefore, contextually, **THE GOSPEL** of Isaiah is the manifestation of **the Kingdom of God** in what believers of the New Covenant would reckon to be *the 2nd Advent* of Christ.

Yet, gloriously, according to **Mystery #7**, what **physically applies** to *the Jews* in **THE GOSPELS** of David & Isaiah does **spiritually apply** to *the Christians* of the current *Gentile Church Age*. Hereby, through this good understanding, the Christian believers of the Last Days will come to experience the reality of this “**EVERLASTING GOSPEL**” (Rev. 14:6)! They will know exactly why *John the Baptist & Christ* came preaching **THE GOSPEL** in the 1st Century, by proclaiming, “**Repent ye: for the Kingdom of Heaven is at hand**” (Matt. 3:1-2), or, “*The time is fulfilled, and the Kingdom of God is at hand: repent ye, and believe THE GOSPEL*” (Mk. 1:15). Likewise, they will know exactly why the angelic voices of Revelation 14:6-13 are proclaiming **THE GOSPEL** by alarming the inhabitants of the earth, saying, “**THE HOUR OF HIS JUDGMENT IS COME**” (Rev. 14:7), which is further clarified to mean the fall of Babylon (Rev. 14:8), the annihilation of all Beast Worshipers in the restless torment of burning flames (Rev. 14:9-11), and the eternal restfulness of all the saints as the happy inheritors of the newly established Kingdom (Rev. 14:12-13, 20:4-6; 1 Cor. 6:9-10, Gal. 5:19-21, 2 Thess. 1:3-10). Literally, **THE GOSPEL is the Kingdom!**

That being the case (namely that **THE GOSPEL** is the coming of **the Kingdom of God**), and considering the fact that **Babylon** does openly and combatively oppose the coming of **the Kingdom of God** in the Last Days (**the 6th Vial** – Rev. 16:12-16, 17:14, 19:19), the preaching of **THE GOSPEL** focuses on the removal of all adversarial kingdoms, nations, peoples, and individuals. This is the clearest possible way to communicate **THE GOSPEL** in such circumstances. The Kingdom is coming and there’s no stopping it. Literally, **the only way to survive** is submission to the Lordship of Christ! However, that being said, let the reader understand how Christianity in the 21st Century is in the same desperate circumstances as *the Jews* who will be **physically captive** in Babylon (Zech. 14:1-2). I speak of the common plight of the average Christian in the current *Gentile Church Age*.

Now, more than ever, we are in need of our King to rescue us from the rampant unwanted and forced seizures of invading spirits that are commonplace in our day (Eph. 6:12). We are witnessing a spiritual catastrophe of souls on every side! A general and commonplace **spiritual captivity** among backslidden believers who are bound by the demonic spirits of Babylon (“...**taken captive** by him at his will.” – 2 Tim. 2:26)! In other words, instead of overcoming the world, we are being overcome by **Spiritual Babylon**. The Churches of the 21st Century are being overrun with sinners! Therefore, **spiritually speaking**, we are in the same condition as the Jews will be, **physically speaking**, exactly as foretold by David, Isaiah, and John.

SINFULNESS OF THE JEWS:

Ps. 10, 14, 50, 53, 58, 73



SINFULNESS OF THE JEWS: Isa. 5:1-25, 28:7-22, 29:9-14, 30:1-17, 31:1-3, 42:18-25, 43:8, 22-28, 45:9-10, 20, 47:6-7, 49:14, 50:1-3, 57:1-14, 58:1-7, 59:1-16, 63:15-18, 64:5-12, 65:2-7, 66:3-5

BABYLONIAN CAPTIVITY: Ps. 79, 88, 89, 137, 126, 107 (Ps. 14:7, 53:6)



BABYLONIAN CAPTIVITY: Isa. 13:1-14:27, 21:1-11, 47:1-15, 49:5-6, 24, 51:14, 52:2

SIGHING PRISONERS / CAPTIVES / POOR & NEEDY:

Ps. 12:5, 74:21-22, 79:11, 102:20, 146:7-8, 103:6, 113:5-9, 147:1-20, 14:7, 53:6, 126:1, 4, 137:3

**SIGHING PRISONERS / CAPTIVES / POOR & NEEDY:**

Isa. 5:13, 22:17, 25:4, 26:6, 41:17, 42:7, 49:8-9, 21, 24, 51:14, 52:2, 57:15, 61:1, 66:2

According to **THE SPIRIT OF PROPHECY**, this is the grim scenario of the Last Days for both *Christians* and *Jews* in their respective applications. The Jews will be helplessly **captive** to *Physical Babylon* for the whole duration of the 3 ½ Year Great Tribulation, and, the Christians will be helplessly **captive** to *Spiritual Babylon* leading up and going into the manifestation of *Physical Babylon* (**Mystery #7**). Of course, both peoples are captive for the same reasons. Then, in a sudden act of DIVINE REPENTANCE (to *the Gentile* first and then *the Jew*), the LORD will move to restore **the Kingdom of God** according to and beyond what David and his companions called, “*the years of the Right Hand of the Most High*” (Ps. 77:10), also called, “*the*

years of ancient times” (Ps. 77:5), or, “*the days of old*” (Ps. 143:5; Ps. 119:49-56). So far exceeding what David experienced in the DIVINE REPENTANCE of his lifetime (Ps. 135:13-15, 105:42-45, 136:23-24), the prophecy shall be fulfilled, which stated, “*Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come.*” (Ps. 102:13)!

YEARS OF THE RIGHT HAND / ANCIENT TIMES: Ps. 77:5, 10, 143:5 (119:49-56), 78:42, 102:13



THE GENERATIONS OF OLD / THE ANCIENT TIME: Former Things
→ **New Things:** (Isa. 28:21-22, 41:22, 43:14-19, 46:9-13, 50:2, 51:9-16, 54:9-10, 63:7-64:4) → (Isa. 42:9, 43:14-19, 48:6, Jer. 31:22)

Therefore, like David & his companions, we need to remember “*the years of the Right Hand of the Most High*” (Ps. 77:10, 136:12); and, in so doing, we will avoid the folly of the Exodus Generation when “*they remembered not [God’s] hand*” (Ps. 78:42) and sinned against **THE GOSPEL** of their day. Likewise, we need to remember the devastation and loss brought about by a breach of the Davidic Covenant when the LORD “*set up the Right Hand of [David’s] adversaries*” (Ps. 89:42). Hereby, we will be compelled to pray in a language that won’t go unanswered by God (Ps. 10:12, 74:11, 80:15, 17; Isa. 45:11, 64:5)!

“Thus saith the LORD, the Holy One of Israel, and his Maker, **Ask Me** of THINGS TO COME concerning My sons, and concerning THE WORK OF MY HANDS **command** ye Me.” – Isa. 45:11

Also, like David & his companions, we need to remember the mighty exploits of **the Arm of the LORD** in days of old (Ps. 44:3, 136:12, 77:15, 89:10, 13, 21); and, in so doing, we will be poised to realize the sudden intervention of **the Arm of the LORD** in the foreseen DIVINE REPENTANCE of the future beheld by David (Ps. 98:1) and declared by Isaiah (Isa. 40:10, 50:2, 51:5, 9, 52:10, 53:1, 59:16, 63:5). For, stately, in reference to these pastime glories, Isaiah declared the utter outdoing of all **Former Things** (Isa. 28:21-22, 41:22, 46:9-13, 50:2, 51:9-16, 54:9-10, 63:7-64:4) in the accomplishing of **New Things** (Isa. 42:9, 43:14-19, 48:6, Jer. 31:22), all of which are calendared during the same **1,335 Days!** Explicitly elaborating upon **THE GOSPEL OF DAVID**, Isaiah speaks of the grand fulfillment of all things in the DIVINE REPENTANCE of the Last Days resulting in the fruition of **THE GOSPEL** in **the End of the World** via the **awakening** of **the Arm of the LORD & the Right Hand** of God!

THE ARM OF THE LORD: Ps. 44:3, 136:12, 77:15, 89:10, 13, 21, 98:1

RIGHT HAND: Ps. 10:12, 16:8, 11, 17:7, 20:6, 21:8, 44:3, 48:10, 74:11, 77:10, 80:15, 17, 89:13, 98:1, 109:6, 31, 110:1, 5, 118:15-16, 136:12



THE ARM OF THE LORD: Isa. 40:9-11, 50:2, 51:5, 9, 52:10, 53:1, 59:16, 63:5

RIGHT HAND: Isa. 41:10-11, 13, 48:13, 49:22

EXPLICIT LANGUAGE OF DIVINE REPENTANCE

SLEEP → AWAKE: Ps. 59:4-5, 73:18-20, 78:65-72, 35:23, 7:6, 44:23 (Judges 5:12)



EXPLICIT LANGUAGE OF DIVINE REPENTANCE

SLEEP → AWAKE: Isa. 51:9 (51:17, 52:1)

The captives of *Spiritual Babylon* will one day mourn the absence of God in thoroughly Biblical Terms (Ps. 80:15, 17; Ps. 10:12). Likewise, saintly intercessors will mourn the prevalence of Babylon in the Church (Rev. 8:2-5). Therefore, like God **slept** for generations prior to David, and, then suddenly **awoke** to perform **the word** of the Covenant with David in his days (Ps. 59:4-5, 78:65-72, 7:6); even so, after many generations prior to the LAST GENERATION, the LORD will suddenly **awake** to perform the word of the New Covenant (Isa. 51:9 [Isa. 51:17, 52:1]; 2 Pet. 3:9, Rev. 7:14, 19:7-10)!

“Thou hast broken **Rahab** in pieces, as one that is slain; thou hast scattered thine enemies with thy **strong arm**...Thou hast a **mighty arm**: strong is thy **hand**, and high is thy **right hand**.” – Ps. 89:10, 13

“**Awake, awake**, put on strength, O **arm of the LORD**; **awake**, as in **the ancient days**, in **the generations of old**. Art thou not it that hath cut **Rahab**, and wounded the dragon? Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for

the ransomed to pass over?” – Isa. 51:9-10

Evidently, according to Psalm 89:10-13 & Isaiah 51:9-10, this is good news to the disquieted souls of David and his companions! Right? David and his companions foresaw the final **awakening** of God that Isaiah elaborates upon (Psalm 73:18-20, 35:22-24, 44:23-26) and they were distressed to come short of it in their lifetime. That’s not to say that David didn’t have considerable success in **realizing the promises of God according to the Abrahamic & Mosaic Covenants**. For, as a recipient of a DIVINE REPENTANCE, David became **the right hand** man in his lifetime (Ps. 16:8, 17:7, 20:6, 21:8, 89:21, 109:31). Remember? However, because he fell short of the greater vision of the Davidic Covenant, David looked forward to another **Right Hand Man** of the future who is far superior to himself (Ps. 110:1, 5, 118:15-16). Marvelously, things are clarified by Isaiah’s preaching of **THE GOSPEL** in that he clearly identifies the **Man** foreseen by David (Isa. 7:14, 9:6-7)!

“O Zion, that bringest **GOOD TIDINGS**, get thee up into the high mountain; O Jerusalem, that bringest **GOOD TIDINGS**, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, **BEHOLD YOUR GOD!** Behold, the Lord GOD will come with **strong HAND**, and his **ARM** shall **RULE** for him: behold, his reward is with him, and his work before him. 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.” – Isa. 40:9-11

This kind of **GOSPEL PREACHING** simply cannot be denied any longer! Nor the fact that **THE LANGUAGE OF DIVINE REPENTANCE** is woven throughout the rhetoric of **THE GOSPEL OF DAVID & THE GOSPEL OF ISAIAH!** Nor the fact that this DIVINE REPENTANCE is scheduled to **synergistically** bring about the fulfillment of all things in the **LAST GENERATION**, even as the angel declared, saying, “*But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as He hath declared to His servants the prophets*” (Rev. 10:7)! Besides, all DIVINE REPENTANCES of this sort in past ages have always been a ratification of the existing **Covenant** in those times (**FORGETTING / REMEMBERING COVENANTS [BREACHING / PERFORMING PROMISES]**): Ps. 106:1-5, 44-45, Lev. 26:40-46, Ps. 74:20, 77:8, 10:12 [Implicit: Hab. 3:2, Ps. 138:7-8, 2 Sam. 23:1-7]). Therefore, now, in *the Gentile Church Age*, a DIVINE REPENTANCE would mean the ratification of *the New Covenant* – which, in turn, means the fulfillment of all unfulfilled words that pertain to *the New Covenant!*

None of these **GOSPEL MESSAGES** neglect or exclude the atoning work of Jesus at the Cross. However, the modern day “Gospel” of so-called Christianity does neglect and exclude **THE GOSPELS** of David, Isaiah, and **THE REVELATION OF JESUS CHRIST** given to John! Therefore, a correction needs to be made. Take, for example, Isaiah’s doctrine of **the Arm of the LORD** in Isaiah 40:9-11, 50:2, 51:5, 9, 52:10, 53:1, 59:15-17, & 63:5 in which he foretells both *the 1st Advent* (after 400 years of general apostasy and silence) and *the 2nd Advent* of Christ (after many generations of general apostasy). Speaking in reference to this doctrine, only one seventh of Isaiah’s prophecies have come to fruition! My reader, does that surprise you? That’s a lot of **GOSPEL** still to come! Like I said before, the ascension of Christ is not the end of **THE GOSPEL** but its beginning! And, Paul is very bold to say that we, as Christians, will be **saved** “*much more*” by the “*life*” of Jesus, comparatively to how much we have been saved by the “*death*” of Jesus (Rom. 5:10, 1 Pet. 1:5)! Such an oversight by the so-called “Gospel Preachers” of today would hardly be impressive to Isaiah. However eloquent they may be, they’re still only preaching a seventh of the message!

“And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the LORD saw it, and it displeased Him that there was no judgment. **And He saw that there was no man, and wondered that there was no intercessor: therefore His ARM brought SALVATION unto Him; and His righteousness, it sustained Him. For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloke.**” – Isa. 59:14-17 [Ps. 35:1-3, 17, 22-24]

“How are they brought into **desolation**, *as in a moment!* they are utterly **consumed** with **terrors**. As a dream when one **awaketh**; so, O Lord, when thou **awakest**, thou shalt despise their image.” – Ps. 73:19-20

Apparently, there’s an **awakening** coming after a long duration of divine unwillingness (**sleep**). Statedly, God is saying, “**I**

have long time holden My peace; I have been still, and refrained Myself’ (Isa. 42:13-14); and, that’s not the only way He is saying it. There is a fully developed language of biblical terminology pertaining to this paramount doctrine of Holy Scripture. Why? Because, according to [the Mysteries of the Kingdom of the Apostles](#), this decisive action of God via a DIVINE REPENTANCE affects to both *Christians* and *Jews* respectively in the Last Days; and, as explained in [Mystery #7](#), this sudden intervention of God has been *prolonged* because of sin among God’s people.

Isaiah 59:14-17 indicates a prolonging of wicked affairs while God is looking for men. Like, for example, when God said in David’s day, “*Who will rise up for Me against the evildoers? Or who will stand up for me against the workers of iniquity?*” (Ps. 94:16). Similarly, Jeremiah was commissioned to find one man in Jerusalem who executed justice and judgment with the promise that God would spare the City because of it, but he didn’t find any (Jer. 5:1-5). Ezekiel, separately from Jeremiah, came to the same shocking realization concerning the estate of things in Jerusalem (Ezek. 9:1-11). Professedly, God said, “...**I sought for a man among them, that should make up the hedge, and stand in the gap before Me for the land, that I should not destroy it: but I found none.**” (Ezek. 22:23-31). This the meaning of the statement, “**He saw that there was no man**”, in Isaiah 59:14-17. God is *looking* for men to cooperate and *co-labor* with Him in an ideal work of redemption for the fulfillment of the objectives of the Covenant (Isa. 50:2, 63:5, 64:7, 1 Cor. 3:9-10). Only as a last resort will God perform the objectives of the Covenant by overwhelmingly [circumventing man’s instrumentality](#) in the use of Babylon to punish the backslidden Church.

“And the LORD God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place: But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, **till there was no remedy.**” – 2 Chron. 36:15-16

This contextualizes the situation of the foretold DIVINE REPENTANCE that results in **the End of the World**. This contextualizes why [Babylon the Great is coming](#) again in the near future (Celestial Origin: Rev. 9:1-11, 11:7, 17:8; Terrestrial Origin: Rev. 13:1, 17:15)! [Babylon will serve its purpose](#) as a divine instrument in *the New Covenant* just like it did in the former *Covenants*. Therefore, in this context, we need to understand what scheme of redemption is going to apprehend both *Christians* & *Jews* leading up to, going into, and after Babylon. In other words, God wants us to understand what He is going to do and why He is going to do it, and for what reason any DECISIVE ACTION on His part was *prolonged* throughout time. Therefore, our mission is to understand God’s conversational interactions with the prophets in respect to these weighty matters of the Kingdom – when, why, and how God DECIDES TO ACT in performance of the *Covenants* all throughout time as abundantly communicated in **THE LANGUAGE OF DIVINE REPENTANCE**.

To make things unmistakably clear (Prov. 1:5-7), the LORD took the time to crystalize an **EXPLICIT LANGUAGE OF DIVINE REPENTANCE** in the Psalms. This language was *definitively amplified* in the Psalms by the firsthand testimony of David and his companions. Therefore, upon understanding what took place with them in the making of *the Davidic Covenant* as a growing extension of *the Abrahamic & Mosaic Covenants* coming to fruition, we will be enabled to comprehend the significance of the subject matter of Isaiah’s Ministry. For, remember, Isaiah merely elaborates upon **THE GOSPEL OF DAVID**, he doesn’t reinvent it or introduce his own. Furthermore, **THE GOSPEL OF CHRIST** in *the New Covenant* merely elaborates upon **THE GOSPELS of David & Isaiah**; which means that *the New Covenant* is also a growing extension of *the Abrahamic, Mosaic, and Davidic Covenants* (“*Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.*” – Matt. 5:17; Rom. 3:31).

Therefore, through understanding **THE LANGUAGE OF DIVINE REPENTANCE** utilized in the making of *the Davidic Covenant* as the fruition of former *Covenants*, we will be enabled to discern the fruition of *the Davidic Covenant* in the making of *the New Covenant*. Or, in other words, we will be enabled to discern what is happening when God DECISIVELY ACTS in the future as described in Isaiah 42:13-14 & Isaiah 59:14-17, and other such like instances, all of which pertains to things fulfilled and unfulfilled in all *Covenants* within the greater context of *the New Covenant*. However, sadly, people are so ignorant of **THE LANGUAGE OF DIVINE REPENTANCE**, or they outright deny that [God can repent](#), that such prophecies seem vague, ambiguous, and seemingly insignificant. They read the prophets and simply don’t understand to whom, for what, or why

the LORD is saying such things. This is a tragedy of catastrophic proportions (Isa. 29:9-14)!

The remnant of Israel in the days of the kings knew that God was **angry** and then **repented** at the intercession of David (Ps. 135:13-15, 105:42-45, 136:23-24). The fact that God does **repent** was both ancient and undeniable among the saints of old (Gen. 6:6, Ex. 32:14, Ps. 90:13, Judges 2:18, 1 Sam. 15:35, 2 Sam. 24:16, 1 Chron. 21:15, Jer. 18:7-11). In **anger**, the learned Israelites knew that God was effectually **forgetting** the *Covenants* (Ps. 77:8-9, 10:12, 74:19). Likewise, in **repenting**, they knew that God was **remembering** the *Covenants* (Lev. 26:40-46, Ps. 106:1-5, 44-45, 74:20, Hab. 3:2). Therefore, in David's early years, when he perceived God's wrath upon Israel and therein an **unwillingness** to perform the *Abrahamic & Mosaic Covenants*, he and his companions prayed for a CHANGE IN THE HEART of God, by crying, "**awake**" (Ps. 59:4-5, 73:20) or "**arise**" (Ps. 13:13). This illustrates to us their perception of God's **unwillingness** as a kind of divine **sleep** or **stillness** when they needed the LORD the most. Gloriously, and as an exemplification to all, the LORD heard their prayers, and said, "*now will I arise*" (Ps. 12:5)! Seeing that, hereby, *the Davidic Covenant* was born ("God **standeth**" – Ps. 82:1, "*the Lord awaked as one out of sleep*" – Ps. 78:65-72), this underscores the importance of such praying in respect to the fulfillment of *the New Covenant*.

It is true that the formation of *the Davidic Covenant* indicates the fruition of *the Abrahamic & Mosaic Covenants*. Yet, this didn't stop David from interceding in the exact same way! Rather, as can be observed, **THE LANGUAGE OF DIVINE REPENTANCE** grew in maturity and clarity as the covenantal revelations were enlarging the forecasted events of **THE GOSPEL**. Therefore, despite the formation of *the Davidic Covenant*, David continued to pray in **THE LANGUAGE OF DIVINE REPENTANCE**. My reader, it's important you understand this! With a growing confidence, and with a growing understanding of all that was happening in real time, while simultaneously growing in foresight of all that God was planning to do in the future, David continued to pray in the same fashion. Why? David was obliged to continue interceding because he continued to encounter just causes of wrath upon Israel.

In being consciously aware of divine wrath potentially thwarting the ever-increasing prophetic vision of *the Davidic Covenant* (which we now understand to be the fruition of **THE GOSPEL IN THE END OF THE WORLD**), David and his companions prayed, "**hide not Thy face far from Me**" (Ps. 27:8-9), or, "**hide not Thy face from Thy servant**" (Ps. 69:17), and, "**make Thy face to shine upon Thy servant**" (Ps. 31:16, 119:135), or, "**lift Thou up the Light of Thy countenance upon us**" (Ps. 4:6). They knew the covenantal significance of such prayers going unanswered before God (Num. 6:25, Ps. 44:3, 89:15)! For, these are synonymous intercessory requests like as the aforementioned illustrations speaking of God **forgetting** or **remembering**, and, being **asleep** or **awake**, or, abiding **still** or **arising**. This was the language of the learned who sought the realization of all the forecasted events of **THE GOSPEL** – a light of glory that still shines *upon* and *beyond* our time in this late hour of human history! Therefore, I say, let us learn this **LANGUAGE** and come into **agreement** with *the ways of God* (Isa. 26:8-9, 64:5, Amos 3:3), for only then can we be sure that we will be *heard* by Almighty God (Ps. 66:18, Hos. 8:12, Isa. 8:20, 59:1-2).

"Thus saith the LORD, the Holy One of Israel, and his Maker, **Ask me of things to come concerning My sons, and concerning the work of My hands command ye Me.**" – Isa. 45:11 (Ps. 138:8)

By following David's life from beginning to end (*the Wandering Years, Reign over Judah, Reign of Israel & Judah, Exile, & Latter Years*), we can understand the significance of what he was praying for in respect to **THE GOSPEL** when he continued to cry to God, saying, "**arise**" (Ps. 82:8, 68:1-2, 3:7, 7:6) and "**awake**" (Ps. 7:6, 35:23). Also, given the subsequent declension that took place after David from generation to generation, we can understand why subsequent generations interceded, by praying, "**arise**" (Ps. 74:22, 10:12, 44:26), and "**awake**" (44:23). They were praying for the performance of **THE GOSPEL IN THE END OF THE WORLD**! The unfulfilled glories of **THE GOSPEL** according to *the David Covenant* was before their eyes! Likewise, David and his companions prayed, "**shew Thyself**", by which they meant, "**lift up Thyself**" (Ps. 94:1-2), both of which are another way of requesting that God would be **unhidden** and **arisen** on their behalf. Where the words are not the exactly the same, the ideas are perfectly describing the same **DIVINE INACTION** or **ACTION**. So, instead of crying "**arise**", David and his companions would call upon the LORD, saying, "**stand up**" (Ps. 35:1-3), or, "**lift up Thyself**" (Ps. 94:2, 7:6). Also, subsequent generations would cry to God, saying, "**lift up Thy feet**" (Ps. 74:3), "**lift up Thine hand**" (Ps. 10:12), or,

“Why withdrawest Thou Thy hand, even Thy right hand? Pluck it out of Thy bosom.” (Ps. 74:11), when praying for the exact same thing.

Furthermore, like David and his companions would intercede, saying, “**Hide not Thy face**”, subsequent generations would pray for the same thing by simply asking God to “**shine forth**” (Ps. 80:1). Literally, and contextually, they were asking God to “**cause [His] face to shine**” upon them (Ps. 80:3, 7, 19). My reader, they knew what they were asking for (“*Why standest Thou afar off, O LORD? Why hidest Thou Thyself in times of trouble?*” – Ps. 10:1)! They read and observed the disquietness of David’s soul in *the Latter Years* of his life as he reflected upon his shortcomings to the glorious vision of **THE GOSPEL**. They read about what David beheld in prophecy, like what is described in Psalm 66:1-5. They knew that this vision would come to fruition when and if “[**God’s eyes behold the nations**” to forbid them from exalting themselves (Ps. 66:7). They knew how it was foretold that one day the LORD would “**arise**” to “**appear in His glory**” in the performance of these things in **the End of the World** (Ps. 102:13, 16)!

“**HE SHALL JUDGE THE WORLD IN RIGHTEOUSNESS**” – Ps. 9:8, 96:10, 13, 98:9

Obviously, they understood how this sudden **appearance** of God is the same thing for the LORD to no longer **be still** or **keep silent** concerning the **judgments** of **THE GOSPEL** (“*awake for me to the judgment that Thou hast commanded*” – Ps. 7:6). Depicting this expectancy, subsequent generations would pray, “**Arise, O God, plead Thine own cause: remember how the foolish man reproacheth Thee daily.**” (Ps. 74:22). For, the prophetic psalms were very clear in the declaration, “**Our God shall come, and shall not keep silence**” (Ps. 50:3; see Ps. 50:1-6), even though a long duration of **silence** was underway (“*...and I kept silence*” – Ps. 50:21). This is exactly what David meant when he prayed, “**hold not Thy peace**”, “**stir up Thyself**”, and “**plead my cause**” in the Psalms (Ps. 109:1, 35:1, 23, 119:154).

Neither David nor his companions could bear to see the inglorious condition of **the Kingdom of God** with respect to the glory of what it is foretold to be. Therefore, ...they prayed! All the learned intercessors who lived to see *the Latter Years* of David experienced the same *agony* and *disquietness of soul* as David himself. For example, in a thoroughly prophetic psalm, Asaph prayed, “**Keep not Thou silence, O God: hold not Thy peace, and be not still, O God**” (Ps. 83:1)! Such prayers were far from extraordinary among David’s closest friends (Prov. 22:11-12). Literally, David wanted to **see** and **hear THE WORLD-CONQUERING GOSPEL** in his lifetime! Therefore, he prayed, “*say unto my soul, I am Thy salvation.*” (Ps. 35:3), while hoping to behold a vision of Jehovah going forth to **War** in real time (Ps. 35:1-3) – a sight nothing short of what Isaiah would behold by prophecy in Isaiah 59:16-19!

“**Plead my cause, O LORD, with them that strive with me: fight against them that fight against me. Take hold of shield and buckler, and stand up for mine help. Draw out also the spear, and stop the way against them that persecute me: say unto my soul, I am thy salvation.**” – Ps. 35:1-3 (Isa. 59:16-19)

The *bestirring* of God in this manner is a *bestirring* of His **heart** and **bowels**; and, as a universal law, from the abundance of the heart a person **speaks** and **acts** (Matt. 12:34, Lk. 6:45). Even so, the chief focus of intercessors is the **heart** of God. For example, this is what Asaph was in anguish about very early on (before the formation of *the Davidic Covenant*), when he asked, “*...will [God] be favourable no more? Is His mercy clean gone for ever? Doth His promise fail for evermore? Hath God forgotten to be gracious? Hath He in anger shut up His tender mercies?*” (Ps. 77:7-9). Asaph was directly concerned for his own soul and that of his generation perceiving that the wrath of God was *shutting up the bowels* of the LORD – that God wasn’t **minded** to show **favor, mercy, or grace** to the people!

Literally, this is because God wasn’t *feeling favorable emotions* towards the people. Likewise, at the decline of glory during *the Latter Years* of David, his ultimate concern was that God would be “**merciful**”, he said, “**as Thou usest to do unto those that love Thy Name**” (Ps. 119:132). He was not praying for any *kind of mercy*, so to speak; he was praying for an outpouring of divine **mercy** that ratifies unfulfilled *Covenants*! Likewise, from the vantage point of subsequent generations, they hoped for the same when praying for the “**favour**” of God (Ps. 106:4). Even so, with no improvement for want of godly men and intercessors, Isaiah was forced to pick up the same mantle of intercession and voice the same concern, crying to God,

“...**Where is He** that brought up out of the sea with the shepherd of his flock? **Where is He** that put His Holy Spirit within him? That led them by the right hand of Moses with His glorious **Arm**, dividing the water before them, to make for Himself an everlasting Name? ...**Look down** from Heaven, and **behold** from the habitation of Thy holiness and of Thy glory: **where is Thy zeal and thy strength, the sounding of Thy bowels and of Thy mercies toward Me? Are they restrained?** ...O LORD, why hast Thou made us to err from Thy ways, and hardened our heart from Thy fear? Return for Thy servants’ sake, the tribes of Thine inheritance.” – Isa. 63:11-12, 15, 17 [Jer. 2:1-9]

All intercession is preceded by a perception of divine wrath. Here, Isaiah was longing for **the sounding of God’s bowels** as in ancient times! Namely, that when God would THINK upon *the Jews* that He would FEEL **mercy!** And, in FEELING **mercy**, this means that LORD’s HEART would no longer be “**restrained**” from salvific “**zeal**” (“*The zeal of the LORD of Hosts will perform this.*” – Isa. 9:7)! For, according to Isaiah 63:15, Isaiah perceived that the LORD was not thus MINDED. The prayer that came out of Isaiah’s heart was a classical intercessory outcry in **THE LANGUAGE OF DIVINE REPENTANCE**. Even so, one would think that such outcries of prayer and intercession are a critically important to the fulfillment of *the New Covenant* (Ps. 106:44-48)?

As a matter of fact, the scope of Isaiah’s prophecies far exceeds the timeframe of the current *Gentile Church Age in the New Covenant*. Therefore, Isaiah interceded in the same fashion of David concerning the unfulfilled **GOSPEL OF DAVID**; and, lo, when God spoke to him, the things revealed do far exceed the scope of what has been accomplished for the past 20 Centuries! That’s one reason why Isaiah is quoted by the apostles more than any other prophet of the Old Testament. If anyone doubts the relevance of Isaiah to *the New Covenant*, might I suggest a rereading of [the Book of Romans](#)? Might I suggest a formal introduction to **THE GOSPEL OF PAUL**? For, according to Paul, Isaiah’s prophecies do substantiate the current operation of redemption among *Gentiles* more than any other prophet of the Old Testament. Even more emphatically, Isaiah prophesied concerning the salvation of *the Jews* as it relates to the mass conversion of *the Gentiles*. In doing so, Isaiah prophesied of [the 2nd Advent War, the Regathering & Restoration of the Jews, & the Millennial Reign of Christ](#) with marvelous and unprecedented clarity.

Therefore, as David and subsequent generations were compelled to pray, Isaiah was compelled to proclaim the coming exploits of God in that the LORD will, Isaiah said, “**awake**” (Isa. 51:9, 51:17, 52:1) or “**arise**” (Isa. 31:2, 60:1-2)! By this Isaiah meant, “**rise**” (Isa. 33:10) or “**rise up**” (Isa. 14:22, 28:21), and, “**stand**” (Isa. 11:10) or “**stand up**” (Isa. 47:12-13), even as Habakkuk saw the LORD **stand** of old (Hab. 3:6), or, as the apostle John beheld the LORD **standing** anew on Zion in the near future (Rev. 14:1). Isaiah’s language could not be any clearer, than when he said, “The LORD **standeth up to plead**, and **standeth to judge** the people” (Isa. 3:13), or, “*Now will I rise*, saith the LORD; *now will I be exalted; now will I lift up Myself.*” (Isa. 33:10)! Suffice it to say, the **hiding** of God (Isa. 8:17, 45:15, 54:8, 59:2, 64:7) that directly precedes this sudden appearance and glorious **shining** of the LORD (Isa. 9:2, 40:9, 60:1-2) is absolutely unprecedented (Ezek. 39:29)!

As further elaboration upon **THE GOSPEL OF DAVID**, Isaiah conveys how when God does, statedly, “**lift up Myself**” (Isa. 33:10), it is one and the same as when He acts to “**lift up an ensign**” (Isa. 5:26, 18:3), or, “**set up an ensign**” (Isa. 11:12) – all of which is the same as when the Messiah does “**stand for an ensign**” (Isa. 11:10) and “**lift up a standard**” (Isa. 59:19). Likewise, all of the above acts are in the same series of events wherein the LORD will “**set His hand again...to recover the remnant of His people**” (Isa. 11:11), and, “**lift up [His] hand to the Gentiles**” (Isa. 49:22). All of this is preceded by a “**long time**” of **stillness** and **silence** wherein professedly God was **holding His peace** (Isa. 42:12-13, 59:1-2, 65:6-7); a long duration when God’s “**jealousy**” and “**strength**” are **unstirred** because His “**bowels**” are “**restrained**” / “**refrained**” (Isa. 42:13-14, 51:9, 63:15). Then, suddenly, a **DIVINE REPENTANCE** takes place to wit the **silence** is broken with the **crying, roaring**, and **pleading** voice of Almighty God in matrimonial **jealousy** and **rage** (Isa. 42:13-14, 66:16)!

“The LORD shall go forth as a Mighty Man, he shall stir up **jealousy** like a Man of War: he shall **cry**, yea, **roar**; he shall prevail against his enemies. **I have long time holden my peace; I have been still, and refrained myself**: now will I **cry** like a **travailing** woman; I will destroy and **devour** at once.” – Isa. 42:13-14 (Ps. 83:1)

“Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the LORD saw it, and it displeased

Him that there was no judgment. And He saw that there was no man, and wondered that there was no intercessor: therefore His **Arm** brought **salvation** unto Him; and His righteousness, it sustained Him. **For He put on righteousness as a breastplate, and an helmet of salvation upon His head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloke.**” – Isa. 59:15-17 (Ps. 35:1-3)

Far from **stillness** and **silence**, lo and behold: the LORD puts on “**the Garments of Vengeance for clothing**” while being “**Clad with Zeal as a Cloke**” (Isa. 59:17)! This is certainly a CHANGE IN HEART from God **standing afar off** and **shutting up His bowels of mercy and salvation** (Ps. 10:1, 77:7-9, Isa. 63:11-12, 15, 17)! Oh, my reader! Are you comprehending the message? Are you hearing and understanding *the Testimony of Prophecy* in **THE GOSPELS** of David & Isaiah? For, evidently, the **LANGUAGE OF DIVINE REPENTANCE** is the medium by which God is proclaiming to mankind Messianic Prophecy!

EXPLICIT LANGUAGE OF DIVINE REPENTANCE

YEARS OF THE RIGHT HAND / ANCIENT TIMES: Ps. 77:5, 10, 143:5 (119:49-56), 78:42, 102:13

SLEEP → AWAKE: Ps. 59:4-5, 73:18-20, 78:65-72, 35:23, 7:6, 44:23 (Judges 5:12)

HIDING → SHEW THYSELF / SHINE FORTH / LOOK: Ps. 4:6, 67:1, 13:1, 69:17, 31:16, 27:8-9, 44:3, 119:135, 10:1, 94:1, 80:1, 3, 7, 19, 66:7, 102:2; Num. 6:25, Ps. 89:15

ARISE / RISE UP / LIFT UP THYSELF / STAND UP / LIFT UP THY FEET: Ps. 3:7, 7:6, 12:5, 13:13, 68:1-2, 94:1-2, 82:1, 35:1-3, 74:3, 22, 10:12, 102:13, 44:26 (Judges 5:7)

SILENCE / STILLNESS / HOLDING PEACE → STIR UP THYSELF / WITHDRAW THY HAND / LIFT UP THINE HAND / STIR UP THY STRENGTH / PLEAD: Ps. 50:3, 21, 35:1, 17, 22-24, 109:1, 74:11, 22, 10:12, 83:1, 80:2, 35:1, 43:1, 74:22, 119:154

ANGRY → REPENT: Ps. 135:13-15 + 105:42-45 + 136:23-24 (repent, in retrospect acknowledging the repentance in David’s time); Ps. 90:13 (Moses prays for Exodus Generation); Ps. 79:5, 80:4, 106:44-45, 47-48 (anticipating the Last Days repentance)

FORGETTING / REMEMBERING COVENANTS (BREACHING / PERFORMING PROMISES): Ps. 106:1-5, 44-45, Lev. 26:40-46, Ps. 74:20, 77:8, 10:12 (Implicit: Hab. 3:2, Ps. 138:7-8, 2 Sam. 23:1-7)

EXPLICIT LANGUAGE OF DIVINE REPENTANCE

THE GENERATIONS OF OLD / THE ANCIENT TIME: Former Things → New Things: (Isa. 28:21-22, 41:22, 43:14-19, 46:9-13, 50:2, 51:9-16, 54:9-10, 63:7-64:4) → (Isa. 42:9, 43:14-19, 48:6, Jer. 31:22)

SLEEP → AWAKE: Isa. 51:9 (51:17, 52:1)

HIDING → SHEW THYSELF / SHINE FORTH / LOOK: Isa. 8:17, 45:15, 54:8, 59:2, 64:7; Isa. 9:2, 60:1-2; Isa. 40:9; Ezek. 39:29

ARISE / RISE UP / LIFT UP THYSELF / STAND UP / LIFT UP THY FEET: Isa. 3:13, 14:22, 28:21-22, 31:2, 33:7-10, 13, 60:1-2 (Challenge: Isa. 47:12-13, 50:8); Hab. 3:6; Rev. 14:1

SILENCE / STILLNESS / HOLDING PEACE → STIR UP THYSELF / WITHDRAW THY HAND / LIFT UP THINE HAND (STANDARD, ENSIGN) / STIR UP THY STRENGTH (PUT ON STRENGTH) / PLEAD: Isa. 3:13, 5:26, 11:10, 12, 18:3, 42:13-14, 43:26, 49:22, 51:9, 59:19, 62:10, 65:6-7, 66:16

ANGRY → REPENT: Isa. 5:25, 10:4-6, 20-22, 14:5-6, 34:2, 42:25, 51:17-20; Isa. 12:1, 40:1-2, 51:22-23, 54:8, 57:16, 59:18, 63:1-6, 66:15

Should the decisive reasons as to why the Messiah is going to bring about **the End of the World** be of no real importance to Christians in the 21st Century? Perhaps if they knew that this event is on the prophetic calendar as the grand finale of **THE GOSPEL**, then things would be a little different. Maybe then they would see the importance of *the Book of Revelation* in the Canon of the New Testament. Maybe then they would devote some time and effort into understanding what is foretold in *the Book of Revelation* and keep what is written therein (Rev. 1:3). For, as of now, they are being taught that *the Book of Revelation* is a side issue of no real importance.

They are made to believe that **the End of the World** is a doctrine that pertains to Eschatology, and that Eschatology is a subject of interest at every man's leisure or personal preference, like a hobby of sorts. The common sentiment of Christendom is that only divisive people are serious about *the Doctrines of the Last Days*. Or, even worse, they feel that only crazy people confidently affirm anything certain pertaining to anything urgent in *the Book of Revelation*! Yet, realistically speaking, should the decisive reasons that the Messiah performs "**SALVATION**" (Isa. 59:16) on behalf of *Jews/Christians in the Last Days* be obscure, confusing, or offensive to Christianity?

SALVATION: Ps. 65:5, 69:13, 29, 79:9, 88:1, 96:2, 98:1-3, 132:16, 146:7-10

VENGEANCE / REVENGE: Ps. 58:10, 79:10, 94:1, 149:7



SALVATION: Isa. 25:9, 26:1, 33:2, 6, 45:8, 17, 46:13, 49:6, 8, 51:5-8, 52:7, 10, 56:1, 59:11, 16-19, 60:18, 61:10, 62:1, 6, 11, 63:5

VENGEANCE / REVENGE: Isa. 1:24, 34:8, 35:4, 57:17-18, 61:2, 63:4, Jer. 46:10; "*the Days of Vengeance*" – Lk. 21:22, Rev. 17:17, Ezek. 38:17

The Apostle Paul was certainly preoccupied by these prophecies (Rom. 9:1-3). Therefore, shouldn't we be? He refused to stop praying for the salvation of the Jews, even though he was "*the Apostle of the Gentiles*" (Rom. 11:13). Nor can we be certain he understood the scheme of redemption that joins the fate of both *Christians* and *Jews synergistically* during the last **1,335 Days** of the World. That's because Paul never read **the Book of Revelation**. It was given to John **long after his death** in Rome. Nevertheless, Paul knew that God was going to turn from *the Gentiles* back to *the Jews* in the performance of a much greater work of redemption! Even though Paul's entire ministry existed as a result of God **turning from the Jews to the Gentiles**, as recorded in **the Book of Acts**, Paul was careful to explain how this does not nullify (Rom. 11:25) God's superior purpose of saving the Jews according to the prophecies of Isaiah. Paul was careful to explain this in Romans 11:1-36 with indisputable clarity, even quoting Isaiah 59:20-21 in Romans 11:26-27. Under inspiration, Paul dogmatically stated that God would turn from *the Gentiles to the Jews* for one final work of unprecedented glory in the coming of the Messiah's Kingdom in the earth.

Little did Paul know that John would behold the whole story in an unprecedented fashion. Most prophets hear from God on earth and tell fellow earthlings what the LORD said. John what taken up into Heaven itself to *see* and *hear* things no prophet has ever beheld ("*After this I looked, and, behold, a door was opened in Heaven...*" – Rev. 4:1)! Furthermore, what was revealed to John in the content of its message **vindicates the past, explains the present, and declares the future**, while harmoniously **justifying the words** of all the apostles & prophets of recent and of old. This, too, was peculiar to John's revelation. In other words, John opened and enlarged what Paul dogmatically stated in Romans 11:1-36; namely, that God would send prophets back to **Jerusalem** while **turning from the Gentiles to the Jews** in fulfillment of the word of the LORD *to the Jews* (Rev. 11:1-12). That is exactly why *the Anointed Ones* first beheld by Zechariah will be in **Jerusalem** during the 3 ½ year Great Tribulation (Rev. 11:4, Zech. 4:14). For, this perfectly contrasts the divine mandate of the Great Commission which sent the apostles out of **Jerusalem**, commanding them: "**Go ye into all the World...**" (Mark 16:15).

I repeat, Paul didn't know exactly *how* it was going to happen, but only that it would happen! Nor did Paul know that the current *Gentile Church Age* would be **protracted some 2,000 years** before **the End of the World**! For, Paul was one of the main characters of **the Book of Acts** – which was a record of all the mighty deeds of the Holy Spirit in *the 1st Century* as God **turned from the Jews to the Gentiles**. Contrastingly, instead of looking back into *history*, **the Book of Revelation** looks forward into *futurity*; and, instead of recording all of the mighty acts of the Holy Spirit in *the 1st Century*, **the Book of Revelation** is a record of all the mighty acts of the Holy Spirit in *the Last Century*! Essentially, **the Book of Revelation** is *the*

Book of Acts of the Last Century!

Notwithstanding, Paul could have known more than we think. Given the fact that Paul was “*the Apostle of the Gentiles*” who wished he could have been sent to *the Jews* (Rom. 11:13); that he was a “*Hebrew of Hebrews*” (Php. 3:5) in flesh and a lover of *the Jews* in the Spirit (Rom. 10:10); and, given the fact that Paul went to the third Heaven and beheld things that weren’t lawful for him to speak (2 Cor. 12:2-4), we can be sure that there’s more than what meets the eye concerning his knowledge of the Last Days. Also, considering that Paul never ceased to intercede in prayer with great agony of soul on behalf of *the Jews* throughout his entire ministry to *the Gentiles* (Rom. 9:1-3), it is very possible that he was the living fulfillment of the prophecy contained in Psalm 44:17-26.

“All this is come upon us; yet have we not forgotten thee, neither have we dealt falsely in thy covenant. Our heart is not turned back, neither have our steps declined from thy way; Though thou hast sore broken us in the place of dragons, and covered us with the shadow of death. If we have forgotten the name of our God, or stretched out our hands to a strange god; Shall not God search this out? For he knoweth the secrets of the heart. **Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter.**”

→ **An accurate description of 1st Century Jewish Converts to Christianity during the current Gentile Church Age, as explicitly stated by Paul in Romans 8:36.**

“**Awake**, why **sleepest** thou, O Lord? **Arise**, *cast us not off for ever*. Wherefore hidest thou thy face, and forgettest our affliction and our oppression? For our soul is bowed down to the dust: our belly cleaveth unto the earth. **Arise** for our help, and **redeem** us for thy mercies’ sake.” – Ps. 44:17-26

→ **A prayer of the Jewish Remnant of believers in Christ on behalf of the generally castaway Jewish People (Rom. 11:15), explicitly asking God for the foretold DIVINE REPENTANCE of the End of the World.**

Psalm 44:17-22 describes the exact scenario of suffering and persecution experienced by 1st Century Messianic Jews. Moreover, this description is virtually inapplicable to any other time period of Jewish History. Normally, according to *the Old Covenant*, if the Jews suffered things such as *death* and *slaughter*, it was because of their **false dealings** with the **Covenant**. However, in *the New Covenant*, all such things came upon the Jewish Converts to Christ because of their **true dealings** with the **Covenant**. Therefore, not only does the situation in description exactly match that of 1st Century Messianic Jews, Paul dogmatically affirms the fulfillment of this text in the suffering of the saints by quoting Psalm 44:22 in Romans 8:36.

“Who shall separate us from the love of Christ? shall *tribulation*, or *distress*, or *persecution*, or *famine*, or *nakedness*, or *peril*, or *sword*? As it is written, **For thy sake we are killed all the day long; we are accounted as sheep for the slaughter**. Nay, *in all these things* we are more than conquerors through him that loved us.” – Rom. 8:35-37

Unashamedly, and while being perfectly aware of [the accusations of the unconverted Jewry](#) worldwide (Rom. 11:33-34), Paul confirms the reality of things pertaining to **the New Covenant**: namely, that *tribulation*, *distress*, *persecution*, *famine*, *nakedness*, *peril*, *the sword*, and such like things that the Jewish Converts were experiencing (Rom. 8:35), were all **for God’s sake** as a direct result of a **predestinated** purpose to **conform** all the redeemed into “*the Image of His Son*” (Rom. 8:29). This was a common understanding among early Christians (John 12:23-28 Lk. 6:40 [1 Jn. 2:6, Heb. 2:10, Acts 14:22], Jn. 7:6-7 [1 Jn. 3:1, 13, 1 Pet. 4:1], Jn. 12:35-36 [Matt. 5:14-16, Eph. 5:7-17, Heb. 13:12-13], Jn. 15:18-25 [1 Jn. 3:1, 1 Thess. 1:6, 2:1-4, 13-16, 2 Tim. 3:12]). Thus, upon comprehensively describing the real time suffering at hand among Christians at large, and as a counter argument to the accusatory charges of unconverted Jews, Paul celebrated the fulfillment of the prophecy written in Psalm 44:22, which states, “**For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter.**” (Rom. 8:36).

This proves that Paul had Psalm 44:17-22 upon his mind, even as he celebrated the fulfillment of prophecy right before his eyes! However, this also proves that Paul had Psalm 44:23-26 upon his mind as an unfulfilled prophecy! All things

considered, who could deny that Paul was uttering Psalm 44:23-26 in prayer on behalf of the Jews all the while knowing exactly what he was requesting? There can be no doubt that Paul prayed Psalm 44:23-26 by quoting it in prayer to God! For, we're speaking of a man who bore the Jews upon his heart in prayer with untold degrees of anguish, as he said, "...I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." (Rom. 9:1-3). Only a fool would argue that Paul was oblivious to the foretold DIVINE REPENTANCE through which God would turn back to *the Jews* in performance of salvific Messianic Prophecy (Ps. 44:23-26). The apostolic messenger explicitly wrote about it in Romans 11:25-27 while warning the general assembly of believing *Gentiles* not to be "ignorant" of this fact! Thus, it is impossible to entertain the idea that he himself was ignorant of this doctrine.

Even so, we can be sure Paul wasn't ignorant of **THE LANGUAGE OF DIVINE REPENTANCE** used in Psalm 44:23-26; I mean, especially because he quoted Psalm 44:22 in Romans 8:36 and spoke of his anguish-ridden prayers in Romans 9:1-3, all the while preparing to make the case and point for God turning back to *the Jews* in Romans 11 by verifying the outstanding and soon-to-be **DIVINE REPENTANCE** of Isaiah 59:14-21. Evidently, Paul discerned that God would turn back to *the Jews* because **THE LANGUAGE OF DIVINE REPENTANCE** was intelligible to his learned and thoroughly Jewish soul. The bold appeals to God in prayer recorded in Psalm 44:23-26 were a relief to the righteous soul of the apostle Paul. I say this because **THE LANGUAGE OF INTERCESSION** is a relief to intercessors! The divinely authored **LANGUAGE** is a word-bank of choice vehicles that carry to God otherwise unspeakable emotions! Therefore, as God has ordained, the intercessors "**take with [them] words**" that they might "**render the calves of [their] lips**" (Hos. 14:2).

The **LANGUAGE OF DIVINE REPENTANCE** will become the love language of the saints in *the Last Days*, just as it was with the saints of *Former Times*. They will speak as those beholden to the heavenly vision. However, unlike David and his companions, the saints of the LAST GENERATION will intercede while looking into the *future* instead of the *past*. This is truly extraordinary because, ordinarily, righteous men like David interceded in hopes for a revival of the Glory of God in *the Ancient Time* or in *the Generation of Old* (Ps. 77:5, 10, 143:5 [119:49-56], 78:42). Yet for obvious reasons, this is impossible for the LAST GENERATION of saints! This comes with understanding "THE EVERLASTING GOSPEL" by "*the Spirit of Prophecy*" (Rev. 14:6, 19:10). For, what is reserved for the LAST GENERATION (Ps. 102:18) at the coming of **the Kingdom** in **the End of the World** far exceeds the glory of any *Former Time*.

Anyone deeply acquainted with the prophecies of "*the Set Time*" of Zion's favor in Psalm 102:13-22 would heartily agree. Isaiah, who elaborated upon **THE GOSPEL OF DAVID**, was very bold to declare the unprecedented nature of things to come. In prophecy, Isaiah juxtaposed the mighty works of *the Ancient Time* with *the Future* for the expressed purpose of showing the surpassing greatness of things to come. Not that Isaiah defamed the glory at work in *the Generations of Old*! Nor did he portray the mighty acts of *the Former Times* as irrelevant or insignificant to **the End of the World**. Rather, through Isaiah, the LORD declared Himself to be the Champion of all the former wonders (Isa. 28:21-22, 41:22, 46:9-13, 50:2, 51:9-16, 54:9-10, 63:7-64:4)! However, in reminding the people of these ancient works, the LORD was emphatically demanding the attention of all to consider anew what the Almighty will do in the earth.

"I am the LORD: that is My Name: and My **glory** will I not give to another, neither My praise to graven images. Behold, the **Former Things** are come to pass, and **New Things** do I declare: before they spring forth I tell you of them." – Isa. 42:8-9

"Remember ye not the **Former Things**, neither consider the **Things of Old**. Behold, I will do a **New Thing**; now it shall spring forth; shall ye not know it?..." – Isa. 43:18-19

"Thou hast heard, see all this; and will not ye declare it? I have shewed thee **New Things** from this *time*, even *hidden things*, and thou didst not know them." – Isa. 48:6

By looking through the lattice of time – away from *history* and into *futurity* – the saints will behold the glory of a new era of redemption dawning upon them! In seeing it, they will be enraptured by its *beauty*! They will stagger in amazement at *the terrible majesty* of **the Kingdom** soon-to-invade the earth! This is **THE GOSPEL**. A last resort RESCUE MISSION to save the

elect from **Babylonian Captivity!** Therefore, as those truly beholden to the glory of what is to come, it will be impossible to pray for the glory of pastime generations. Not only is this to be expected (“*For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.*” – 2 Cor. 3:10), but this is what is divinely commanded in the words, “*Remember ye not the Former Things, neither consider the Things of Old.*” (Isa. 43:18). Therefore, for the excellence of the “**New Things**”, the saints of the LAST GENERATION will be unable to pray for a mere revival of the “**Former Things**”. The saints will be compelled to pray for what they lovingly desire to behold concerning the mighty working of the LORD in the earth.

“*Thine eyes shall see THE KING in his BEAUTY: they shall behold the land that is very far off. Thine heart shall meditate TERROR.*” – Isa. 33:17-18

Men will only pray for what they think is **beautiful**. Likewise, men will only fear what they think is **terrible**. Just like what was **beautiful** to Moses (Ps. 90:16-17) became **beautiful** to David (Ps. 27:4); or, like how what was **beautiful** to David became **beautiful** to Isaiah (Isa. 33:17-18); we need to see the **beauty** of the Lord in all of its **terrible majesty** unveiled in *the Book of Revelation*. The CONQUEROR of *Egypt* worked with David in the CONQUERING of *Canaan* because, like Moses, he was enamored with **the beauty of the Lord**; and, a little later, the CONQUEROR of *Canaan* spoke to Isaiah and elaborated upon what was revealed to David to clarify a divine plan to CONQUER *Babylon's World* in one FINAL GENERATION! This is certainly an unpleasant message to all lovers of the world and friends of Babylon. For, if THE LORD COMES TO REIGN worldwide, this is the end of man's free expression of sin in Babylon's World!

“...We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; **because thou hast taken to thee thy great power, and hast REIGNED. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged,** and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.” – Rev. 11:17-18

Heavenly thanksgiving resounds in that the “**Lord God Almighty...has REIGNED**” (Rev. 11:17)! This is the long-awaited fruition of **THE GOSPEL** the prophets have been speaking about for generations; and, if **the Kingdom of God** is going to come in the foretold manner declared by David & Isaiah, this has radical implications upon **the Kingdoms of Men** as a whole. Unsurprisingly, this is the **GOSPEL MESSAGE** of the Book of Revelation (“*God Almighty...hast reigned*” – Rev. 11:17-19; “*the Lord God Omnipotent reigneth*” – Rev. 19:6; “*The Everlasting Gospel*” – Rev.14:6-13; “*King of Saints...Thy Judgments are made manifest*” – Rev. 15:3-4)! Albeit, consequentially, it was written, “**the nations were angry**” (Rev. 11:18). This is to be expected.

At having surrendered to Babylon long ago, saying, “*Who is like unto the Beast? Who is able to make war with him?*” (Rev. 13:4, 17:12-18), the nations will have become the happy beneficiaries of Babylon's Prosperity (“*For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.*” – Rev. 18:3). However, what's worse is that the *Jews* will be **romanced by the Antichrist to become the Mother of all Harlots!** Therefore, firstly, the *Jews* will be **physically** subservient to and confederate with Babylon as beneficiaries, but only until **Babylon turns upon them** and takes them **Captive** as a judgment from God (Zech. 14:1-2); and, preceding everything, the saddest part is that the *Christians* will be overrun by **Spiritual Babylon as spiritual captives to Celestial Principalities**. Therefore, seeing that the **goodliness** of **THE GOSPEL** is undesirable to the elect peoples of the *Jews & Christians* in the Last Days, God will humble them in turning Babylon against them.

“If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest **fear** this **glorious and fearful name**, THE LORD THY GOD; Then the LORD will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance. Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee. Also every sickness, and every plague, which is not written in the book of this law, them will the LORD bring upon thee, until thou be destroyed. And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the LORD thy God. And it shall come to pass,

that as the LORD rejoiced over you to do you good, and to multiply you; so the LORD will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it.”
– Deut. 28:58-63

Remember, when the *Jews* were adulterous and therefore less than favorable to the Lordship of God in Christ, the LORD punished the people like in the **Egyptian Captivity** that preceded the ministry of Moses. The same reasons warranted the likes of **Assyria & Babylon** in the **Captivities** of latter generations in history. God did not abandon the Jews in bringing them to Babylon. God ushered them into Babylon while under the careful oversight of “*the Majesty of the LORD*” (Isa. 24:14). In other words, this was a redemptive process for the greater good of **the Kingdom of God** (Isa. 6:1-13). Hereby, God will make the *Jews & Christians* (respectively) fear and acknowledge what they refused to fear concerning *the Majesty of the LORD* (Isa. 26:8-10). Take Nehemiah for an example. As a recipient of these just and due punishments historically speaking, and as one coming out of Babylon during a Restoration Generation, Nehemiah addressed God, saying,

“...O LORD God of Heaven, **the Great & Terrible God**” – Neh. 1:5

“...remember the Lord, which is **Great & Terrible**” – Neh. 4:14

“...our God, **the Great, the Mighty, & the Terrible God**” – Neh. 9:32

Nehemiah was compelled to address God in this manner because he regarded Babylon as a **judgment from God**; and, fearfully, the LAST GENERATION is doomed to relearn this hard truth! That’s why **the coming of Babylon** is announced by **the Angelic Trumpets** of Heaven! No concerted effort of Hell could amount to the formation of Babylon in the End of the World unless God willed for it to happen (“*For God hath put in their hearts to fulfil His will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.*” – Rev. 17:17). Therefore, when reading the **5th Trumpet**, God intends for us to understand the origin of Babylon beginning with **The Angel of the Bottomless Pit**. Namely, that Christ gave the Angel the key to **The Bottomless Pit** – for **The Opening of the Bottomless Pit** – because Heaven has decreed the opening of Hell for the spawning of Babylon as a divine instrument of chastisement upon *Jews & Christians*.

The Majesty of the LORD is on full display in the spawning of Babylon because **Heaven Rules Hell!** This is the famous and renowned **Strange Work of the LORD** of old and anew. That’s why God was careful to exhaustively describe **the Celestial Army of Babylon** in Biblical Prophecy – that all men would fear God instead of the Devil, Hell’s Army, or Babylon; that all men would regard the destroying hand of God rather than the destructive rampage of the Devil, Hell’s Army, or Babylon; that all men would acknowledge the wrath of God instead of the anger of the Devil, Hell’s Army, the Antichrist, or Babylon! Such acknowledgements are possible thanks to **the ministries of Jeremiah & Ezekiel**. Their prophesying showed us how God controls the practicals of warfare insomuch that **The Sword of the LORD is the Sword of Babylon!** These doctrines convey to us the details of the redemptive operation at hand in Babylon, all of which is implied by **the majestic display** of the Kingdom of God in Revelation 7-9.

Graciously, chosen men will act as *Friends of the Bridegroom* in *the Midnight Hour* (Matt. 25:1-13) because they understand the divine utility of Babylon long before the Beast is awakened. Therefore, in foreseeing the need of Babylon as judgment upon the backslidden Church in *the Gentile Church Age*, and welcoming it, these men will call upon God for the manifestation of Babylon according to the will of God. They will pray this way knowing that the coming of Babylon is the beginning of a chain reaction of events that result in the coming of **the Kingdom of God in the End of the World!** These intercessors will be a living fulfillment of Biblical Prophecy in Revelation 8:1-6 (Isa. 26:8-10; Ezek. 9-10), where it states,

“And I saw the seven angels which stood before God; and to them were given seven trumpets. And another angel came and stood at the altar, having a golden censer; and there was given unto him much **incense**, that he should offer it with **the prayers of all saints** upon the golden altar which was before the **Throne**. And the smoke of the incense, which came with **the prayers of the saints**, ascended up before God out of the angel’s hand. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.” – Rev. 8:2-5

What choice words of intercession would set in motion the Armies of Heaven? What argumentation of prayer is fit to come before the ears of the Lord of Hosts at such a time as this? Nothing but **THE LANGUAGE OF DIVINE REPENTANCE** being uttered from the lips of learned intercessors who welcome the coming of Babylon as God's last resort and only remedy for the backslidden Church! For, no other **language** is permissible in the high court of Heaven's Holiness! Yet, how shall the saints of the Last Days pray thus except they are awakened to the glory of what is to come? How, except they *behold* the significance of what John witnessed, when he said, "*I beheld...*" (Rev. 5:6), or, "*I looked*" (Rev. 14:1)! How, except they see what Daniel saw, when he said, "*I beheld...*" (Dan. 7:9-12)! For, then, and only then, will we *pray to God* and *preach to Babylon* as Daniel exemplified!

We need the eye-opening experiences that these prophets had while reading the Holy Writ of the Book of Revelation. We need the "*eyes of [our] understanding...enlightened*" (Eph. 1:18), for only then can we truly behold the glorious significance of how God has "*set [Jesus] at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come*" (Eph. 1:20)! Therefore, let us humble ourselves to the word of God. Let us count the cost of what's ahead. For, unless we are "*seeing*" what God wants us to *see* (Heb. 14:14-16) in respect to "**the Testimony of Jesus**" (Rev. 1:1-3, 12:11, 17), we'll never overcome the likes of Babylon during the Great Tribulation.