

Glorify Your Name

Part 1

John 6:25-40

BI: In John we read of the glory of the rejected Savior, but a Savior who still invites sinners to become sons of the light.

When you begin studying the Gospel of John you quickly discover that the beloved Apostle was a careful and systematic author. His Gospel account consists of 21 chapters that follow a carefully planned structure. John opens the book with a prologue or introduction which is found in the first 18 verses of chapter 1.

The second section of this Gospel picks up in verse 19 of chapter 1 and continues all the way to the end of chapter 12 where we find ourselves today. These twelve chapters cover all three years of Jesus' public ministry that accounts for why it has taken more than 80 sermons to cover it. The nine remaining chapters focus on one week of Jesus' life, the final week, His last words to His disciples, His crucifixion, and resurrection.

I tell you this to let you know that we are at a pivotal point in our study of the Gospel of John. If we make it to the end of chapter 12 today we will have concluded John's written testimony of Jesus' public ministry. From here on John's focus will be almost exclusively on Jesus' private ministry to His disciples in the last week of His life.

The text before us does not lend itself to a cleaver outline so let me simply map out a rough path through this rich passage of Scripture in five points. First, we will learn about the glory of the cross. Then the call to faith, followed by the Theology of Unbelief, The danger of a Divided heart, and finally an Epilogue to Jesus' public ministry.

Let's begin by reading the text. Stand and read John 12:23-43

Now I realize that's a lot to cover in one message so let's dive in. The first thing John wants us to see as we approach the end of Jesus' public ministry is...

I. The Glory of the Cross:

1. We need to remind ourselves that in the previous passage we learned that this is the beginning of Passover week, there is a warrant for Jesus' arrest, and the crowds have just welcomed Jesus into the city of Jerusalem as if they truly believed He was the King of Israel, the long awaited Messiah. Immediately after this John tells us that some Greeks who had come to attend the feast of Passover asked for an audience with Jesus. When Jesus heard this He said (23) "The hour has come for the Son of Man to be glorified." What does He mean when He says it is now His hour to be glorified? He means that it is time for Him to be crucified.

Read v. 27

2. Apparently, the arrival of the Greeks was a divine signal to Jesus that His hour had arrived. It will only be a matter of days before He will accomplish the purpose for which He came into the world. Nevertheless, Jesus knows what it is going to cost Him and it causes Him to shudder.

3. "Now my soul is troubled." Jesus is expressing deep personal turmoil. The word here means to be agitated, shaken, or stirred up. (Kos. 380)

4. The other Gospel writers show us this turmoil of soul when in the garden of Gethsemane Jesus fell on His face crying, "Father, if it is possible let this cup pass from me..." And the author of Hebrews tells us that Jesus "offered up petitions and prayers with loud cries and tears" (Heb. 5:7).

5. Later, Hebrews tells us that the Lord "despised the shame" of what He would soon experience. Imagine it. "The anticipation of bearing the

shame of sin, experiencing God's wrath, and being separated from the Father. It caused Christ's soul to become deeply troubled. (Mac. 38)

6. But the point of these verses is not so much about the agony of the cross but the glory of the cross. How is the cross of Christ glorious? In a word, the cross is glorious because it magnifies the glory of the Father.

7. Now, we know this is an important moment because there are only three occurrences in the Gospel record where God the Father speaks with an audible voice from heaven. This is one of those times. Jesus cries out, "Father, glorify Your name!" In other words, Father, show the world how holy, and righteous, and gracious and loving and awesome you are!" "Glorify your name!" And a voice responds from heaven, "I have both glorified it and will glorify it again."

A. It is always amazing to see glimpses of the absolute unity between the Father and the Son. There is never any disagreement; never any pride or self-will or desire to exalt self and suppress the other.

B. There is never the slightest disharmony between the members of the Godhead. Here Jesus is preparing to be nailed to the a cross until dead and the only thing He is concerned about is that the Father be glorified.

8. In verse 29 John explains that for the most part, the people who were there completely missed what had just happened.

9. Perhaps it was because they were so out of touch with who God is and what He was doing that they were unable to recognize His voice when they heard it. The problem was not that God was unclear. The problem was the people were spiritually deaf.

10. The Creator God Himself had once again spoken out of the clouds to authenticate the Person and ministry of His Son and they missed it. Why? Because they didn't have ears to hear. They were so focused on self and

their own desires and demands that God's voice was completely foreign to them. (maybe it was thunder... Maybe an angel said something....)

11. Nevertheless, the Father was committed to glorifying His own name through the cross of Christ.

12. Notice He said "I have glorified it" (past tense). God the Father had been glorifying His own name through Jesus since the day Gabriel appeared before Mary and announced that she was chosen to give birth to Messiah. He glorified His own name when the Magi came and when He rescued His Son from Herod's wrath. He glorified His name by speaking through Jesus the message of the gospel; by confronting false teaching, and revealing mysteries of the kingdom that no one had ever heard before. He glorified His name by empowering Jesus to heal the sick, restore sight to the blind, cure the lame, cast out demons, and raise the dead. But these were all but shadows compared to the way God would glorify His name through the cross.

13. How would the Father be glorified through the cross? First, by bringing judgment upon the world.

Read v. 31 "Now judgment is upon this world."

14. In our modern world people tend to hate the idea of God a Judge, but He is. The Jews thought they were bringing judgment upon Jesus. In reality, however, their decision to reject Him and kill Him would bring judgment upon themselves. By crucifying Jesus they were condemning themselves. In fact, Jesus Himself would eventually be their judge. Paul explained this in Athens when he taught that God "has fixed a day in which He will judge the world in righteousness through a Man whom He has appointed, having furnished proof to all men by raising Him from the dead" (Acts 17:30-31).

15. God will be glorified in Judgment. By it, His own holiness, righteousness, and justice will be manifest to all.

16. Ironically, the way people respond to the cross of Christ will be the deciding factor regarding their eternal destiny on the Day of Judgment. Those who reject Jesus' payment on the cross will bear the full wrath of God themselves forever. The cross glorifies the Father because it is the grounds of His future role as Judge.

17. Second, the cross glorifies the Father because it shatters Satan's dominion.

Read v. 31 "Now the ruler of this world is cast out."

18. The ruler of this world is of course Satan. He is called by Paul "the prince of the power of the air," and by John (in Rev) a dragon and that old serpent.

19. The death of Jesus appeared to be a victory for Satan but it was actually the moment that signaled his inevitable doom. The cross defeated Satan. His eternal destruction is still future but now it is sure. One day God will cast him out of His presence and into the lake of fire (Rev. 20:10; Mat. 8:12; 22:13; 25:30). (Con. 214).

20. The writer of Hebrews will says that "through His death [Jesus] would render powerless him who had the power of death, that is the devil (Heb. 2:14; cf. 1 Cor. 15:22-26; Rev. 12:11).

21. Beloved, this is an important truth for us. There is no such thing as the sovereignty of Satan. There is no reason to live in fear of Him. If you belong to Christ Satan has no power over you. Yes he can tempt and his minions can harass, but he is not in control. Through the cross, Satan's grip has been broken. He has no claim on you anymore. By this the Father is glorified.

21. So the Father is glorified in the cross because by it the world will be judged, and by it Satan is cast out. Third, The Father is glorified in the cross because by it sinners are redeemed.

Read 32

22. “Draw” is used elsewhere in this gospel to bring out the truth that people do not naturally come to Christ. It is only as God works in our soul that anyone can come to Christ. That’s what Jesus was getting at when He said (Jn. 6:44), “No one can come to me unless the Father who sent me draws him.”

23. Notice too that Jesus is saying that by His work on the cross, “I will draw all men to myself.” Here is a link back to the Gentile connection of v. 23. It was when the Greeks came to see Jesus that Jesus said, “The hour has come for the Son of man to be glorified.” Now Jesus is talking about drawing all men to Himself.

A. Let’s be clear: Jesus was no universalist. He was not promising that in the end every human being would be saved. No, He was speaking about the scope of His work of atonement.

B. It would NOT be only the Jews who would comprise the kingdom of God but people from all over the world! Jesus is clearly addressing the inclusion of Gentiles in the orbit of salvation. In this sense He will draw “all men” (all kinds of men) to Himself. (Kos. 384)

C. As Morris observes, “The death of Jesus would mean the end of particularism. By virtue of that death “all men” - and not the Jews alone - would be drawn. And they would be drawn only by virtue of His death” (Morr. 532).

25. You see, Jesus is not teaching that all men will be saved, but that all men will be saved in this manner; namely, that they must be drawn. And the only basis upon which anyone will be drawn to Jesus savingly is the cross of Christ. By this the Father is greatly glorified.

26. So you see, beloved, this is the glory of the cross. But there’s more. This text tells us not only about the glory of the cross but also

II. The Call to Faith:

1. The crowd evidently understood his allusion to His death, because their objection is emphatic. They are sure they are right in saying that Scripture teaches certain things about the Christ, but Jesus is teaching something quite different (Morr. 532).

2. Their understanding of the Messiah did not include his suffering or death. The OT indicated that His rule would have no end, and that He would reign forever and ever. But now (back in v. 24, 32) Jesus is talking about His own death. How can that be? Messiah can't die! What do you mean that the Son of Man is supposed to die?

3. The people knew Jesus had repeatedly claimed to be the "Son of Man" the Messiah. But his talk about being "lifted up" (i.e. dying) confused them. Their question "Who is this Son of man?" probably does NOT mean "Which individual is the Son of Man? but rather, "What is the function of the Son of Man? Is He distinct from the Messiah?" (Morr. 532).

A. This is the most significant question in all religion. What is the function of our religious leader. What does He do? What does He accomplish for us and how?

B. The people simply could not conceive of their Messiah accomplishing anything good by dying. But that is exactly what Jesus said He was going to do.

4. Notice how Jesus responds (35).

5. Light and darkness typically formed a contrast between that which was good and that which was evil. Those who are of the good are called "children of light" and those of evil are likewise called "children of darkness." Jesus does not resolve their question about the Son of Man. It's as if He is saying, Stop entangling yourselves in sophistries and theological hair-splitting that might lead you away from the truth of who I

am and why I came. Don't let the darkness overtake you. The result will not only be intellectual darkness but eternal spiritual darkness as well.

6. They didn't need more philosophical theology. They didn't need more debate, or explanation, of evidence. For three years Jesus had provided all of that openly and clearly. Now it was time to fish or cut bait. Not it was time to either embrace Him or reject Him because he would not be teaching them anymore. It was time to either come to the light or return to the darkness.

7. What is the light that He called them to embrace? The Light was none other than Christ Himself. Paul described Christ as the "Light of the knowledge of the glory of God shining in the darkness (2 Cor. 4:6). Soon He would be gone and the people would be plunged back into darkness (Mac. 50).

8. We might expect Jesus to say "While you have the light, walk in the light" but instead He says "put your trust (i.e. believe) in the light while you have the light. This was one final call to saving faith in Him as their Messiah and King.

9. There is an interesting change in the tense here. "Believe" (36) is in the present tense and carries the thought of a continuous believing or trusting. "Become" (sons of light) (36) is in the aorist tense and points to a once-for-all becoming sons of light. While faith is an activity to be practiced without ceasing one does not become a "son of light" by degrees. One passes decisively out of death into life by faith in Jesus Christ. (Morr. 534).

10. It is certainly significant that the very next thing John records is that Jesus then leaves and hides Himself from them. He had warned them that the light would not be available for long, and now He was gone.

11. It is also significant (as I mentioned earlier) that chapter 12 offers Jesus' final words to the world. He would not speak to the crowds again. The words of His public ministry end here, and they end with an

exhortation to become sons of light. Sadly, however, most of them would not. But why? Why would they continue in their unbelief after all that Jesus had done to prove His identity? The Next section offers us...

BI: In John we read of the glory of the rejected Savior, but a Savior who still invites sinners to become sons of the light.

III. The Theology of Unbelief:

Read 12:37-40

1. The fact that the very people who has been appointed to accept Messiah actually rejected Him needed explanation and it comes now right at the end of Jesus' public ministry (Nichole, 812).
2. First the difficulty is described (37): "Though He had performed so many signs before them, yet they did not believe in Him." As Jesus had said earlier (3:2; 9:32) His teaching and miracles had not been done in a corner. Everyone saw them. Everyone knew about them. And yet, belief had not resulted.
3. John reminds us that the prediction of Isaiah the prophet had to be fulfilled. The prophecy cited (Isa. 53:1) speaks both of failure to believe and of a revelation of "the arm of the Lord." That is, even though God moved in power with many miraculous signs, people did not believe. But even this fell within the sovereign purposes of God. Even unbelief has some place in the purpose of God. (Morr. 536).
4. The Jews did not believe in Jesus because they could not. God had judicially blinded their eyes and hardened their hearts because they refused to believe in him (cf. Ex. 9:12; cf. 2 Thes. 2:8-12). (Wiersbe in Con, 216).
5. Leon Morris notes, "When John quotes 'he hath blinded their eyes...' he does not mean the blinding takes place without the will, or against the

will of the people... these men chose evil. It was their own deliberate choice, their own fault. (Morr. 537)

6. Likewise, D.A Carson adds, ‘God’s judicial hardening is not presented as a capricious manipulation of an arbitrary potentate cursing morally neutral or even morally pure beings, but as a holy condemnation of a guilty people who are condemned to do and be what they themselves have chosen’ (Mac. 54).

7. It is a sobering reality that those who persistently harden their hearts against God may find themselves hardened by Him (cf. Pharaoh Rom. 9). (Mac. 54).

8. So we have seen the glory of the cross; the call to faith; the theology of unbelief, and finally...

IV. The Danger of a Divided Heart:

Read 12:41-43

1. John is telling us that when in Isa. 6 the prophet “saw the Lord,” what He was actually seeing was the glory of Christ. In other words, the One who was seated on the throne in the Temple was none other than the 2nd Person of the Trinity, the Logos of God, the Word, the Christ, the Messiah, the pre-incarnate Jesus.

2. Note everyone rejected Jesus. Even some of the rulers believed in Him. Nevertheless, it is impossible to know whether their faith would become saving and real because at this point in the narrative their hearts were still divided. The “believed” in Jesus but they would not “profess” Him openly because they feared the rejection of man and loved the approval of man.

3. It is noteworthy to observe that in GK the word for “approval” (NAS) is actually “doxa” which means “glory” (ESV gets this right). Thus, they loved the glory of men rather than the “glory” of God. So at the end of the day, even the rulers who claimed to believe in Jesus were not really His

disciples. There was a gentle rejection, but a rejection none the less. And this was the theme of Jesus' ministry. More people would reject that believe.

4. The cross shows us the glory of the rejected Messiah. There is a complexity to the glory of Christ that we rarely consider. In a sense, the cross is the supreme illustration of His glory in that "although He existed in the form of God, [He] did not regard equality with God a thing to be grasped, 7 but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men. 8 Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross. And for this reason God highly exalted Him, and bestowed on Him a name with is above every name, that at the name of Jesus every knee will bow of those who are in heaven and on earth and under the earth, and every tongue will confess that Jesus Christ is Lord to the glory of God the Father.

5. This is the glory of the rejected and crucified Christ. And this is where Jesus' public ministry ends.

6. The last several verses of the chapter serve as an epilogue to Jesus ministry. Many scholars believe that John inserted this final declaration of Jesus as a summary of His mission and ministry, so I will close by simply reading it.

Read. 12:44-50

BI: In John we read of the glory of the rejected Savior, but a Savior who still invites sinners to become sons of the light.

of Again we have a complex idea of glory. It points at once to the supreme greatness of Christ and to the cross as the supreme illustration of His greatness. Here it includes the thought of His rejection, for that, too, is part of His real glory. He being what He is, stooped to a position where people might and did reject Him. Only as we see this can we see what His glory implies. (Morr. 538)

If there is any doubt that John believed Jesus was God, this verse puts that question to rest. John believed in the deity of Jesus. He is God (see. 1:18; 10:30; 20:28; col. 2:9).

But John may be saying more about Isaiah that he saw Jesus' glory. "And he spoke about Him" may point not only to Isaiah 6, but to 52:13 where God was pleased with a suffering servant who would be raised and lifted up and highly exalted." And he may have had in mind 53:5,12 which speaks of the Messiah being "pierced for our transgressions" and "bore the sins of many." Hence, Isaiah knew that God's glory would be revealed through a suffering Messiah -something the crowds deemed impossible to believe. Like Abraham, Isaiah saw Jesus' "day" (Jn. 8:56,58). (Kos. 392).

v. 42

But even with all this, not everyone was spiritually blind. "Many even of the rulers believed in Him." (eg. Nicodemus and Joseph of Arimathea)

They believed but did not confess Jesus for fear of being put out of the synagogue. John's emphasis, however, is on the fact that the truth Jesus preached and the miracles He performed were so compelling that even those least likely to believe placed their faith in Him.

On the other hand, it might rather be said that "this complete intellectual faith (so to speak) is really the climax of unbelief. The conviction found no expression in life" (Nichole, 813). An excessive craving for the glory of men is noted as the cause for their unbelief (Ibid).

The expulsion many feared would indeed have been exceedingly traumatic for any Sanhedrin member, amounting to virtual social and religious ostracism. Jn. 19:38 refers to Joseph of Arimathea as a disciple of Jesus, but secretly, because of fear of the Jews" (19:38).

“Honor was the goal of high society and considered critical in a status-conscious culture obsessed with shame and dignity. (

The word rendered “praise” is normally translated “glory” and John is surely looking back to his use of the term in v. 41. The glory of Christ sets the standard. To love the glory of people above the glory of God is the supreme disaster.” (Morr. 538)

Beginning with v. 44 John offers a short epilogue which brings closure to the first major section of this Gospel and consists of a final appeal made by Jesus (44-50). (Kos. 393).

“The be ‘sons of light’ is to be such as find their truest life in the truth, recognizing and delighting in all that Christ reveals”” (Nicholes, 812).

“Sons of light” are not merely people with a slight interest in the light, but those whose lives have been so revolutionized that they may be characterized with reference to light (cf. Lk. 16:8; Eph. 5:8; 1 Thes. 5:5). (Morr. 534).

Those who thought it had thundered had O.T. precedents where thunder is sometimes understood as the voice of God (eg. Ps. 29:3). (Morr. 530)

The people standing nearby were unclear about what had happened. Some said it thundered. Others said that an angel had spoken. The crowd’s inability to understand God’s voice illustrates the hard-heartedness that was typical of the people who had likewise failed to hear the voice of God’s word (Mk. 4:15) and His Son (Jn. 8:43). The issue is not that God is silent [or unclear], but that fallen, sinful people are deaf! This is due both to human fallenness and divine sovereign judgment (Mac. 41)

God had already glorified Himself through the incarnation and through Jesus’ life, ministry, and miracles. Now He would glorify Himself again

through the death, resurrection, and ascension of Jesus (and His return). (Con. 214).

v. 30

Jesus explained that the voice from heaven was for the people's benefit more than for His own. Jesus was going to die for their sins. They probably didn't appreciate that until after the resurrection, but many of them would remember it and rejoice.

Morris points out that when Jesus said the voice was not for His sake but for theirs, this "removes one difficulty and introduces another. If it was intended primarily for the crowds, why did they not understand it? Perhaps because they lacked the spiritual perception to recognize the voice of God. Jesus enjoyed intimate communion with the Father and did not need to be reassured. But the voice would be the greatest value to those of His followers who could take in something of its significance, even though they lacked the spiritual perception to understand it fully" (Morr. 530).

Calvin comments on the crowd's inability to recognize God's voice when he writes:

It was a monstrous thing that the multitude was obtuse to so plain a miracle. Some were deaf, and caught what God had pronounced distinctly only as a confused sound. Others were less dull, but yet detracted greatly from the majesty of the divine voice by pretending that its author was an angel. But the same thing is common today. God speaks plainly enough in the Gospel, in which there is also displayed a power and energy of the Spirit which should shake heaven and earth. But many are as cold towards the teaching as if it came only from mortal man, and others think Gods word to be barbarous stammering as if it were nothing but thunder" (Kos. 383)

"It was of immense importance that the disciples, and the people generally, should understand that the sudden transition from the throne

offered by the triumphal acclamation of the previous day to the cross, was not a defeat but a fulfillment of the Divine purpose” (Nichole, 810). The voice furnished them against the coming trial” (Ibid).

v. 31

v. 34

v. 37

I. The glory of the Cross: (27-33)

- a. The Father glorified
- b. The World is Judged
- c. Satan Cast out
- d. Salvation is accomplished

II. The Call to Faith: (34-36)

- a. The confusion of unbelief
- b. The threat of darkness
- c. The promise of light.

III. The Theology of Unbelief: (36-40)

- a. God blinds the unbelieving
- b. God hardens the unbelieving

IV. The Danger of a Divided Heart (41-43)

V. Epilogue

Andreas Kostenberger, *John*, (Grand Rapids, Baker Academic, 2004), 348

Leon Morris, *The Gospel According to John Revised Edition*, (Grand Rapids, Eerdmans, 1995), 503

Tom Constable, "Notes on John," *Dr. Constable's Notes*, Sonic Light, <http://www.soniclight.com/constable/notes/pdf/john.pdf>, (accessed Feb. 18, 2015).

Fritz Rienecker and Cleon Rogers, *Linguistic Key to the Greek New Testament*, (Grand Rapids, Regency Reference Library, 1980), 246

Warren Wiersbe, *The Bible exposition commentary Vol. 1*, (Wheaton, IL: Victor Books, 1996), 339

Robertson Nichole, *The Expositor's Greek Testament Vo. 1*, (Grand Rapids, Eerdman's Publishing Company), 808

Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine*, (Zondervan, 1994), 670

Craig Keener, *The IVP Bible Background Commentary: New Testament*, (Downers Grove, IVP, 1993),



Scripture Cross-references

Deut. 8:11-14 “**Beware that you do not forget the LORD your God** by not keeping His commandments and His ordinances and His statutes which I am commanding you today; ¹² **otherwise**, when you have eaten and are satisfied, and have built good houses and lived *in them*, ¹³ and when your herds and your flocks multiply, and your silver and gold multiply, and all that you have multiplies, ¹⁴ **then your heart will become proud and you will forget the LORD your God** who brought you out from the land of Egypt, out of the house of slavery.”

Exodus 16:4

Then the LORD said to Moses, “Behold, **I will rain bread from heaven for you**; and the people shall go out and gather a day’s portion every day, **that I may test them, whether or not they will walk in My instruction.**

Exodus 16:32

Then Moses said, “This is what the LORD has commanded, ‘**Let an omerful of it be kept throughout your generations, that they may see the bread that I fed you in the wilderness**, when I brought you out of the land of Egypt.’”

Practical/Theological Issues:

-

Quotations:

- Spurgeon:

“Tried brother, Jesus knows all about your case and how he is going to bring you through. Do not think that you can inform him as to anything.

“Your heavenly Father knows what you have need of before you ask him.” Prayer is not meant for the Lord’s information. The question is not put to you that you may instruct him, but that he may instruct you. He made the heavens and the earth without you. With whom took he counsel? Who instructed Him? And He will bring you through this present trial of yours without needing to add our poor wisdom to his infinite

Notes

- Jesus began this miracle by putting Phillip to the test.
 - To show Philip his inability
 - To empty Philips hands.
 - To bring him to the end of Himself.
 - To make him feel his utter dependence upon the Lord
 - The reveal his spiritual poverty
 -
- Jesus initiated the problem.
 - He could have just taught them and sent them away
 - The thought of feeding them was, to be sure, an act of compassion desiring to meet the multitude's need.
- Their's was not an essential need.
 - It was not like in the desert wilderness where the children of Israel were really in danger of starving. These people were here by choice. They counted the cost (presumably) and came out to Jesus during the dinner hour. They were no doubt fully aware that they may have to miss a meal to sit under his teaching. (This reminds me of the Shepherd's conference when they brought in In-N-Out for lunch. Not a need, but a nice blessing).
 - Some of the people even brought their own provisions; hence, we see at least one boy who had planned ahead and brought a meal (original boy scout – Be Prepared).
- Jesus did not create something new. He used what was already available (loaves & fish).

Bread is a **source of Life:**

Do not trust in Bread, but in the One who gives the bread with a word.

Jesus was born in Bethlehem which means "House of Bread."

The danger in this life is that we will find life in bread. That is, we will find life in whatever satisfies our bodily appetites or fulfills our temporal longings.

Isaiah 55:1–3

“Ho! Every one who thirsts, come to the waters; And you who have no money come, buy and eat. Come, buy wine and milk Without money and without cost. ² “Why do you spend money for what is not bread, And your wages for what does not satisfy? Listen carefully to Me, and eat what is good, And delight yourself in abundance. ³ “Incline your ear and come to Me. Listen, that you may live; And I will make an everlasting covenant with you, According to the faithful mercies shown to David.