

5713U

MID ATLANTIC BIBLE SCHOOL - 2005

WHEN DAVID WAS OLD AND FULL OF DAYS

Speaker: Bro. Roger Lewis

Study #5: The prayer of dedication and The second anointing of Solomon

Reading: 1 Chronicles 29
Psalm 72

Well, thank you brother chairman, and good morning my dear brethren and sisters in the Lord Jesus Christ.

You'll remember that yesterday, we left David in the midst of that great congregation, praising the name of his God as he had promised to do so, in Psalm 22, 'I'll praise Thy name in the midst of my brethren in the great congregation'. You'll remember how he had been miraculously revived by God, heard from the very place of the mercy seat, and it was his privilege to gather Israel together into one final and mighty congregation, so there in the midst of all his brethren, he might bless the name of Yahweh before them all.

In the 29th chapter as we're going to start to consider it this morning, we're told in verses 1 to 9 of 1 Chronicles 29, of David's call now to the nation, his call to consecration, and we just want to draw your attention to one matter only, before we begin our study proper this morning, in 1 Chronicles 29 and verse 10. In these first verses, verses 1 to 9, we have David's call to consecration that the nation might join him in the service of his God. Just notice what he says, there was a tremendous lesson for Solomon, who stood alongside him on this occasion. Because David says in verse 1, 'David the king said unto all the congregation, Solomon my son, whom alone God has chosen is yet young and tender; and the work is great, for the palace is not for man but for Yahweh Elohim. Now, I have prepared with all my might for the house of my God, the gold, the silver, the brass, the iron, the wood, the stones. Verse 3, Moreover because I've set my affections on the house of God, I have of my own proper good given to the house'. In fact, do you see that phrase '**mine own proper good**' (5459), that's the word translated 'peculiar treasure' in Exodus 19 verse 5. Do you remember when it says that God said of Israel, 'that He'd be a peculiar treasure unto them'? well, it's the same word here translated 'mine own proper good', but you see, the point of the reference in verse 3 is that these were **not** the treasures of David's kingdom. They were the treasures of his own personal wealth, they came from the king's own personal peculiar treasure; 'I have of mine own proper good' given these things, over and above all that I've prepared for the holy house'. Verse 4, 'Even 3,000 talents of gold and 7,000

talents of silver' and when you actually calculate the numbers, b&s, you'll find that David gives an absolutely stupendous gift out of his own personal resources on this occasion, and then it is that he says at the end of verse 5, 'who then is willing to consecrate his service this day unto Yahweh', and the point is, that whatever the king might ask the people to do, it would be no more and probably far less, than what the king had himself done, and Solomon learned a very, very powerful lesson this day, from the voice and from the teaching of the old man who was his father, and the lesson was this: **that the most inspiring form of rulership is the power of personal example!** David said, 'of my own resources I have given these things and who else then is willing to consecrate themselves this day?' The king would ask no more of his people than what he was prepared to do, in the spirit of a whole burnt offering for the service of the truth. How could they not respond to the marvellous spirit of the king who stood before them?

And so they did! because verse 9 says, 'Then the people rejoiced, for they offered willingly, because with perfect heart they offered willingly to the LORD, and David the king also rejoiced with great joy', because they had responded to the power of his generosity; to the power of his dedication, to the inspiration of his example. If we want to be helpful to one another in the truth, b&s, and if we want to provide spiritual leadership, then let it be the leadership, not of word but of deed in ecclesial life.

Now we open the record in verse 10 of 1 Chronicles 29. Well, of course, it's going to start with David's prayer of dedication. The prayer of dedication is going run from chapter 29 verse 10 to verse 19; then we're going to have the worship of the congregation in verses 20 and 21; the second coronation of Solomon from verses 22 to 25; and lastly, the death of the king in verses 26 to 30.

But this prayer of dedication that David will offer on this occasion is itself broken into 3 distinct sections and those sections are as follows: in verses 10 to 13, there is **praise for Yahweh's supreme Kingship**; and the focus of David from the very beginning will be on the majesty of God over all His nation and over all His people. In verses 14 to 16, there will be **confession of Yahweh's sovereign provision**, as He generously gave for the needs of all His people. Lastly, verses 17 to 19 of the prayer will be the **petition for Yahweh's personal blessing**. So now David will open his voice and the whole congregation of Israel will hear this last wonderful prayer of the old king.

So he says, verse 10, 'David blessed Yahweh before all the congregation: and David said, Blessed be Thou, Yahweh Elohim of Israel our Father, for ever and ever', he says. For ever and ever, and by the way, the phrase LORD God of Israel, is exactly the same phrase he used at the first coronation of Solomon, in 1 Kings 1 verse 48; he used it there and now he will use it again, and bind the two episodes together, by the use of the covenant Name. Do you see David's focus? b&s, he said in verse 11, 'Thine, O Yahweh, is the greatness, and the power, and the glory, and the victory, and the majesty. Thine is the kingdom, he says, thine is the kingdom, verse 11, and David impresses upon the nation the reality of God's supreme Kingship. Now what are they there for on this occasion? they are there assembled in Jerusalem on this day, that

they might crown Solomon as the king of the nation. The very first thing David says in his prayer is that God is King, not man, not David, not Solomon, **but Almighty God**. You see, that's the focus that David always had wasn't it? He knew that whatever responsibilities he had in the nation, that he did them, he performed them, he fulfilled them on behalf of the true King. Many of you will probably know, b&s, that this prayer, this wondrous prayer of David, this last prayer of David before all his people, would become the basis of the Lord's prayer in the gospels, would it not? I wonder if we've seen the fullness of how it makes its way through?

If you hold your hand in 1 Chronicles 29 and in your right hand come to the gospel of Matthew and to the story of the Lord's prayer as it is given to us in Matthew 6, and just notice how wonderfully close the correspondence is that clearly the Lord modelled His prayer on the words of David on this occasion as he stood before the assembly. (So you've got your hands in Matthew 6 and 1 Chronicles 29) So the Lord opens His prayer by saying this in verse 9: 'After this manner therefore pray ye, says Christ, 'Our Father' but that's 1 Chronicles 29 verse 10, 'blessed be Thou, Yahweh Elohim of Israel our Father', says David. Then the Lord says, 'Hallowed be Thy name', but that's 1 Chronicles 29 verse 13, is it not? 'now therefore, our God, we thank Thee, and praise Thy glorious name'. Then Jesus said, 'Thy kingdom come, Thy will be done in earth as it is in heaven', but that's 1 Chronicles 29 verse 11 in the middle of the verse, when it says, for all that is in the heaven and in the earth is Thine', in both the heaven and the earth all things are of God, and if all things are of God both in heaven and earth, then the day will come when God's will shall be done in earth just as it is in heaven because it's all of God, both things in heaven and things in earth. Then the Lord says in Matthew 6 verse 11, 'Give us this day our daily bread', and normally I think perhaps we stress the words daily bread, that daily the Father provides, and so He does but it just as truly could be emphasized, 'give, give us this day our daily bread', but that's the spirit of 1 Chronicles 29 verses 14 and 15, when David says, 'But who am I and what is my people, that we should be able to offer so willingly ? for all things come of Thee, and of Thine own have we given Thee. For we are strangers before Thee, and sojourners'. All things come of Thee, God is the Provider of all things, and when Jesus said, 'give us this day our daily bread', it's an acknowledgement that that bread comes from the Father, who owns and possesses and has all things which He might provide as verse 12 of 1 Chronicles 29 says, 'it is in Thine hand to make great, and **give, to give** strength unto all.

Then Jesus said in verse 13 of Matthew 6, 'Lead us not into temptation, but deliver us from evil, and that's going to become 1 Chronicles 29 verse 18, when later on David is going to say, 'keep this for ever in the imagination of the thoughts of the heart of thy people', and God willing, when we come to that verse, we'll show that there was a particular evil that David wanted to keep the nation from, and that evil that they might be delivered from, with the strength of the Father, was the evil for which Christ prayed for deliverance also! Then Jesus says in verse 13 of Matthew 6, 'for Thine is the kingdom and the power and the glory', but that's 1 Chronicles 29 verse 11, when at the end of the verse it says, 'Thine is the kingdom, O Yahweh', and at the beginning of the verse it

says, 'Thine, O Yahweh, is the greatness and the power and the glory'. Then lastly, Jesus said, 'All these things belong to the Father, verse 13, for ever', He says, and that's 1 Chronicles 29 verse 10, 'Blessed be Thou, Yahweh Elohim of Israel our Father for ever and ever', says David in his prayer. Oh yes, b&s, the whole of the Lord's prayer was modelled on the prayer of David in 1 Chronicles 29. No finer salute could the Lord give, b&s, could He? when modelling His prayer to base it upon the devotion of this God-centred man who stood before his congregation and offered this wonderful prayer in 1 Chronicles 29.

So the record goes on to say on reading verses 11, 12 and 13, and maybe if we just read this section, you'll see why it was that the Lord was so drawn to this prayer as the model that He would use. Look at the focus of David's prayer, the focus of David's mind: verse 11, 'Thine, O Yahweh, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O Yahweh, and Thou art exalted as head above all. Both riches and honour come of Thee, and Thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank Thee, and praise thy glorious name'. Can you just see the spirit of God manifestation that pervades David's prayer, absolutely and totally, is it not? You see, the focus is not on David, it's not on his son, it's not on the kingdom, it's not even on the house that is to be built, **it's on God Himself!** Through and through, 'thy, thee, thou, thine', that's David's focus, 'all is of God and all is to God! I think that's why the Lord modelled His prayer on David's, because it was utterly God-centred and not upon man.

So he says, verse 14, 'But who am I, and what is my people, that we should be able to offer so willingly after this sort for all things come of Thee, and of thine own have we given Thee. For we are strangers, he says, before Thee, strangers and sojourners, as were all our fathers.' Do you know, b&s, that phrase comes from Psalm 39 which we might just go and look at, it's not a psalm of David's old age, but the thing is, that it was very appropriate in the circumstances that David should use this psalm; written on an earlier occasion but nevertheless, highly appropriate in the circumstances of the time. Psalm 39, 'we are strangers and sojourners before Thee', he said; now in Psalm 39 the particular verse that David's quoting from in terms of referring to his own prayer is verse 12. 'Hear my prayer, O Yahweh, and give ear unto my cry; hold not thy peace at my tears: for I am a stranger with Thee, and a sojourner, as all my fathers were', but just look at the spirit of Psalm 39 and see how appropriate it was to David's thoughts in 1 Chronicles 29. Verse 4, 'LORD, make me to know mine end; and the measure of my days, what it is; that I may know how frail I am. Behold, Thou hast made my days as a handbreadth; and mine age is as nothing before Thee; verily every man at his best state is altogether vanity. Verse 7, 'And now, Yahweh, what wait I for? My hope is in Thee. Verse 13, 'O spare me, that I may recover strength, before I go hence, and be no more!' Oh yes, I can just imagine David thinking about those earlier words that he had written, as he's about to pass off the scene at this time.

And isn't it a remarkable thing, coming back to 1 Chronicles 29, that here is the king,

the king, b&s, who commands all the royal substance, a man of wealth, a man who has everything he could possibly desire in terms of the authority and majesty of the kingdom, and yet this man, the king says in verse 15, 'we are strangers and sojourners before Thee'. We've got no rights to the resources of life or the resources of the earth, we have no claim to even the fruits of the land, in fact, says David in verse 15, we haven't even got any claim on life itself because he says, 'Our days on earth are as a shadow, and there is none abiding', **no hope** as the Hebrew means, no hope of a continuance of life. We have a claim upon nothing, says David, we're just strangers and sojourners on the pilgrimage of life.

And as he says in verse 16, 'O Yahweh our God, all this, all this store that we have prepared to build Thee a house for thine holy name cometh of thine hand, and is all thine own'. We need to remember that, do we not? b&s, that whatever we present to the Father is only the return of what He's already blessed us with; sometimes we imagine that we've given great things to the truth, our time, our energy, our resources, our money, our talents, our commitments, and we forget that whatever we've given, is only what the Father has blessed us with to begin with; we're only returning what was already God's, and to give to Him therefore, is an acknowledgement of that reality in life, that we're only returning His own. What a marvellous spirit David had, b&s!

So he says in verse 17 he said, 'I know also, My God, that Thou triest the heart and hath pleasure in uprightness; and as for me in the uprightness of my heart, I've willingly offered all these things, and now I've seen with joy thy people, that these that are present here, so willingly offer unto Thee'. Like king, like people, they were bound together now in the spirit of the truth. By the way, the key word of this section is the word 'heart', it's used twice in verse 17, it's used twice in verse 18 and again once in verse 19. The right heart, the right attitude before God. oh, that God would make sure that we have a right heart! You'll notice in the middle of verse 18, by the way, it says, 'keep this forever in the imagination of the thoughts of the heart of thy people'. It was with that willingness of spirit that they now said with the king, and I can just imagine David with uplifted hands saying, 'O God, keep that spirit forever that's in their hearts right now; just keep it there'. Might this spirit of dedication which I see this day, be preserved for ever, if that was only possible, says David. But do you know where that expression comes from? 'the imagination of the thoughts of the heart', that's Genesis 6, isn't it? Verse 5 and 'God saw that the wickedness of man was great in the earth and that every imagination of the thoughts of his heart was only evil continually'. What David was praying for here, was that he understood, you see, by nature the thoughts of our heart are earthly and evil, and the only power that can overcome that, is the power of prayer and the transforming efficacy of the Word washing our minds. Remember that marvellous statement by brother John Carter when once he said, 'the mind insensibly is affected by the stream of thought passing through it; it is desirable therefore, to keep the stream as pure as possible'. So David prayed that it might be so; oh, he says, 'keep this forever that the imaginations of the heart of my people might have that spirit of dedication that they show this day'!

In fact, do you see what he says at the end of that verse, verse 18, 'prepare their hearts unto Thee'. Do you see that word 'prepare' (3559), that's the word that's been used all through these chapters, the chapters of David's last year. David **prepared** gold, David prepared silver, David prepared stones, David prepared workmen, David prepared courses. But David couldn't prepare **hearts**, b&s, only God could prepare hearts. So it is the prayer of David that Almighty God might at least prepared the hearts of the people for the great things that were to follow.

So he says in verse 19, not just the hearts of the people but also the heart of my son, 'that he might have that perfect heart to fulfil the commandments that are laid upon him'. So in verses 20 and 21, the congregation blessed God and worshipped God and sacrificed as it says in verse 21, in fact it says, 'they offered the offerings on the morrow after that day'. So when David's prayer was finished, the assembly was dismissed for the evening and they reconvened the following day that they might offer the sacrifices that they offered and verse 22 says, 'they did eat and drink before Yahweh on that day with great gladness, and they made Solomon the son of David **king the second time**. Just hold your hand in chapter 29 and come back to chapter 23 for a moment, because here then is the first and the second anointings of Solomon. It says this you see in 1 Chronicles 23 verse 1, 'So when David was old and full of days, he made Solomon his son king over Israel', that's the first anointing, that's the anointing of 1 Kings 1 verse 39. Let me just read that verse again, with one subtle, slight, significant change of emphasis, 'So when David was old and full of days, **he made Solomon his son king**', because you see, at the first anointing it was under the instruction of David, wasn't it? 'Call me, call me Zadok, call me Nathan, go anoint Solomon to be king'. **He** made Solomon king! ah, but that's not what's going to happen in chapter 29! You see what it says, 1 Chronicles 29 verse 22, 'They did eat and drink before Yahweh on that day with great gladness. And **they** made Solomon the son of David king the second time'. So the force of 1 Chronicles 29 verse 22 is, that this time, the anointing of Solomon is by the public consent and the public approval of the people. The first anointing was hurried and private, this second one is the formal investiture of the king before the whole nation, that they might approve of him and in the presence and with the cognizance of the old king. So it's the nation themselves that are bound into this coronation of Solomon on this day, that they might support the new king whom, in fact, Almighty God had chosen.

Do you know, b&s, I believe, that probably at this particular time, what's recorded in 2 Samuel 23 as the last words of David, were probably written, I think, on this occasion. If you come to 2 Samuel 23, we're told this in the first verse, and I think that this is probably the moment when this occurred. On this day, the second day of the great congregation in 1 Chronicles 29, when they made Solomon the king and crowned him over Israel, I wonder whether this was the moment when David wrote the last words recorded of him in 2 Samuel 23 verse 1? 'Now these be the last words of David; David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel said, The Spirit of Yahweh spake by me; His word was in my tongue. The God of Israel said, the Rock of Israel spake to me and said, (and I'm now reading from brother Thomas's translation of the text, 'There shall be a

Ruler over mankind, a just One, ruling in the fear of God, and as the brightness of morning He shall arise; the sun of an unclouded dawn shining forth after rain'). David's mind now moves ahead, this is not the story of the crowning of Solomon, oh no, this is the coronation of Messiah to come, but I think it was prompted, you see, by the coronation of his son, that on that day, David's mind soared towards the kingdom and to the day when Messiah Himself would come as the King.

So when he says in verse 5 of 2 Samuel 23, 'Although my house be not so with God', well let me read you Rotherham's translation of that verse: 'when not so was my house with God, then a covenant age-abiding He appointed me; ordered in all things and guarded. Now that it is all my salvation and desire, will He not make it shoot forth?' Or as Green says, 'will He not make it grow?' or as the RSV says, 'will He not cause it to prosper?' and I don't think that verse 5 of 2 Samuel 23 is an expression of David's doubt, b&s, it's an expression of his confidence! The thing that gave him confidence in Messiah's reign to come, is that he saw Solomon crowned; 'yes, yes, He shall do this', says David, Messiah shall come! this glorious King who shall shine like the sun over His people, and he saw all of that, in spirit and in type, as he watched the crown being placed upon the son, the son of his love, Solomon who had been anointed that day! I think perhaps that the circumstances of that moment, gave rise to these words that are described, after all, as the last words of David the son of Jesse in 2 Samuel 23.

Now I think he wrote a psalm as well. That psalm must be, do you not think, the 72nd psalm? So come to 1 Chronicles 29 in your left hand and come and have a look at Psalm 72, because this surely, b&s, must have been the day that brought into being the marvellous words of Psalm 72, it is indeed so. So let's just trace the spirit of this psalm in the words of Chronicles as David stood before his people on this occasion. So in 1 Chronicles 29 verse 10 it says, 'David said, blessed be Thou, Yahweh Elohim of Israel', but that's Psalm 72 verse 18, 'Blessed be Yahweh Elohim, the God of Israel'. In 1 Chronicles 29 verse 13 it says, 'Now therefore, our God, we thank Thee and praise Thy glorious name', but that's Psalm 72 verse 19, 'And blessed be His glorious name for ever', says David in the psalm. In 1 Chronicles 29 verse 22 it says, 'that they did eat and drink before Yahweh on that day with great gladness and they made Solomon the son of David king the second time', although it doesn't say this in the record, I'm sure that this happened on this occasion. You'll remember that on the occasion of the first anointing of Solomon in 1 Kings 1 verse 34 and verse 39, David says this that 'when you anoint Solomon the people were to say something, can anyone remember what they were to say? what were the people to say when Solomon was anointed as king? they were to say, 'God save the king' or as the Hebrew means literally, '**let the king live**', in other words, it's the cry of the people at the coronation of the king, you see, 'let the king live', 'long live the king', it's the prayer of the people on the appointment of a new king, that God will grant him length of days and stability of government. 'Long live the king', they cried in 1 Kings 1 verses 34 and 39; and when it says in 1 Chronicles 29 verse 22, 'they made Solomon the son of David king the second time', I'm sure that that same cry rang out from the people, 'long live the king', but that's Psalm 72 verse 15 which says, 'And he shall live', but Rotherham's translation says of the psalm, 'let him live then'; the RSV

says, 'long may he live', it's the coronation cry of the people on the day the king is crowned.

You'll notice in 1 Chronicles 29 verse 24 it says, 'all the princes and the mighty men and all the sons likewise of king David submitted themselves under Solomon'. Verse 23 says, 'they obeyed him', and verse 24 says, 'they submitted themselves under him'. So when Solomon is crowned, everyone as it were shows obeisance and obedience and submission to the man who now stands crowned as king before them. But that's the spirit of Psalm 72 verses 9 to 11, which says of that king, 'They that dwell in the wilderness shall bow before him, his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents. The kings of Sheba and Seba shall offer gifts, yea, all kings shall fall down before him; all nations shall serve him', and the submission of the nation before Solomon is taken up in the psalm in the obeisance of the people that bow before the king of the psalm.

In 1 Chronicles 29 verse 26 it says, 'Thus David the son of Jesse reigned over all Israel', but that's Psalm 72 verse 20, is it not? 'The prayers of David the son of Jesse are ended', you know, he hasn't been called the 'son of Jesse' for a long, long, time has David, and all of a sudden three passages come together in juxtaposition at this moment of time. 1 Chronicles 29 verse 26, 'thus David the son of Jesse reigned', 2 Samuel 23 verse 1, 'these be the last words of David, David the son of Jesse'; and now Psalm 72 verse 20, 'the prayers of David the son of Jesse are ended', and well might that be the case, b&s.

Now just one more connection! In 1 Chronicles 29 verse 19, do you see what David said on the occasion of this prayer. He says, 'Give unto Solomon my son, a perfect heart to keep Thy commandments and Thy testimonies and Thy statutes; give my son the heart to keep Thy commandments', well, that's Psalm 72 verse 1, isn't it? 'Give the king thy judgments, O God, and Thy righteousness unto the king's son'. You know, b&s, I wonder whether perhaps David did, in fact, write this psalm in order to recite it before the nation, on the day of Solomon's anointing; and he stood up, the old man, and he said, 'give the king, Thy judgments, O God, and Thy righteousness unto the king's son', and of course, that was an unique thing on that day as far as Solomon was concerned. He was at once the king and the king's son, because the old king was still there on that day, and Solomon was anointed in the presence of his father, king and king's son. That uniquely was Solomon's position on the day that this psalm perhaps was recited, in fact, do you know that in the Jewish Targum it says in verse 1, it adds the word 'give the king **Messiah**, thy judgments, O God'. So it is, because whatever this psalm began as, perhaps it began, in fact, I'm sure it began in verse 1, David thinking of Solomon, 'give the king Thy judgments, O God', but by the time he comes to verse 17 of this psalm, 'His name shall endure forever: His name shall be continued as long as the sun: and men shall be blessed in Him: all nations shall call Him blessed', David's gone well beyond Solomon, has he not? The Messiah Himself! in fact, what he's done is he's quoted the promise to Abraham, 'For in Him shall all nations of the earth be blessed', this is the seed of Abraham, the Messiah King which is to come! It's a marvellous thing, b&s, and

so this man, the man of the psalm has both the qualities that are required in kingship; He's a man of righteousness and truth, verse 1, 'give the king Thy judgments and Thy righteousness' and verse 2, 'He shall judge thy people with righteousness'; verse 3, 'the little hills shall bring righteousness', and yet this same man who is a man of righteousness and truth in verses 1 to 3, is a man of wondrous compassion, verses 12, 13 and 14, 'He shall deliver the needy when he cries; the poor also, and him that hath no helper. He shall spare the poor and needy and shall save the souls of the needy. He shall redeem their soul from deceit and violence; and precious shall their blood be in his sight.' A man of truth and a man of compassion, all at one and the same time, is the King of this psalm, b&s, in Him mercy and truth meet together. Under Him the righteous shall flourish and the oppressors shall be broken.

You know, I can just see, b&s, on that day as David stood before his people, he felt absolutely secure; the nation was at one with him in heart and soul; they shared with him his willing spirit of dedication by public acclaim they had shown that they accepted the crowning of Solomon. But when David wrote this psalm, his mind went beyond his son, as he was so oft wont to do, and thought about Messiah which was for to come. I can just see on that day, b&s, two men standing side by side; a young man and an old man. The young man smiling nervously and waving a little hesitantly for the first time as king to the assembled multitudes of Israel, and the public acclamations ringing all about as the nation roared with approval, the appointment of this young man who would lead them forth from this time, and as those cries and shouts of joy rang around Jerusalem that day, the old man's mind had gone, gone into the heavens, gone to the kingdom, gone into the time of the reign of Messiah. He never heard a thing, b&s, David's mind had triumphed yet again over his body and had exalted him into the contemplation of the reign of Messiah Himself. The old man's mind soared him there on eagle's wings, to think upon heavenly things.

Oh yes, I think he wrote this psalm on that day, don't you think? and if David could have fallen on sleep that day, he would have been of all men most happy! the prayers of David the son of Jesse are ended, he said, there was nothing more he wanted to say, nothing more he needed to say! But there was one more thing he needed to do, in fact, it was vital, that there be one last act that he perform before he did die! and what that was, b&s, we shall look at very closely tomorrow!