Messianic Prophecies & the Davidic Covenant

Understanding the Jewish Expectation of Messiah & His Kingdom

Introduction

General Prophecies of Christ

Since before Adam and Eve were cast out of the Garden of Eden, there have been prophecies about the Christ and his work given both through somewhat obscure types and shadows and by way of direct prophecy.

In terms of types and shadows, the Lord told Adam that there were innumerable symbols of him. “[A]ll things are created and made to bear record of me,” he said, “both things which are temporal and things which are spiritual; things … on the earth, … in the earth, and … under the earth, both above and beneath: all things bear record of me” (Moses 6:63). Nephi similarly testified that “all things which have been given of God from the beginning of the world, unto man, are the typifying of him” (2 Ne. 11:4).

We recognize the rich symbols of Christ in such events as Abraham’s near-sacrifice of Isaac (Jacob 4:5) and the Passover story (Ex. 12). We know that animal sacrifices and the myriad performances and ordinances of the Law of Moses, as well as Israel’s divinely prescribed holidays (such as the day of Atonement) were all meant to point the soul toward Christ (Moses 5:5-8; Jacob 4:5; Alma 34:14). We also know that the tabernacle, its furnishings, and the priests and their clothing all symbolize different facets of Christ’s work.

There are, of course, many other types of Christ throughout the Old Testament such as in the details of the lives of the prophets and kings of Israel, as well as in such stories as when water came from a rock when struck (Num. 20:11) and when
Moses’ brazen serpent healed those snake-bitten faithful in the wilderness who were humble enough to look (Alma 33:19-22).

In addition to typological (symbolic) foreshadowings of Christ and his mission, however, there are many direct prophecies as well. The required reading below highlights several examples from the Old Testament¹ (not an exhaustive list) of key Messianic prophecies of this type for your personal study and consideration.

**Israelite History, the Davidic Covenant, and the Messiah**

The book of Joshua records the long awaited entrance of the House of Israel into their promised land of Canaan. We read therein about series of battles against the Canaanites, occasional miraculous help from the Lord to claim victory, the eventual dividing up of their new land into inheritances by tribe, and Israel's struggles to purge themselves of idolatry (see Joshua 1-24).

Following Joshua's death Israel was led by various leaders referred to as "Judges" (primarily military leaders), most of which were inspired by the Lord. The book of Judges recounts Israel's ongoing struggles to abstain from idolatry and intermarriage with Canaanites, and chronicles their cyclical forgetting of the Lord, suffering, repenting, and prospering over and over again for several generations (see Judges 1-21).

Over 200 years after Israel had come into their promised land, God called a new boy-prophet named Samuel. As he grew in wisdom and stature Samuel became the new "Judge" of the people and a mighty prophet in Israel. As Samuel began to be old the people of Israel asked him to appoint a king over them like all the other nations, to which Samuel replied that God was already their king. Unsatisfied with his answer, they pled all the more for Samuel to appoint a mortal king over them before he died. The Lord told Samuel to give the people what they wanted, saying "they have not rejected thee, but ... have rejected me, that I should not reign over them" (1 Sam. 8:7). The Lord then told Samuel to anoint a good, choice young man from the tribe of Benjamin, named Saul, to be Israel's first king (1 Sam. 9-10).

It did not take long before Saul became arrogant and corrupted. The Lord therefore

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¹ Disclaimer: We are only looking at prophecy in the Old Testament (rather than in the Book of Mormon too) because our purpose is primarily to understand the nature of the Messianic expectation among 1st century Jews. As we prepare to study Jesus’ life, ministry, and atonement we want to know just what sort of Messiah they were expecting.
instructed the prophet Samuel to secretly anoint a new king (while Saul still lived!)—a young shepherd boy from Bethlehem named David, son of Jesse and great-grandson of Ruth. After his conquest of Goliath, king Saul invited David to stay in the royal house and appointed him one of his great captains against the Philistines. Because of his successful military conquests, cheerful demeanor, and upright behavior, David's popularity grew throughout Israel. King Saul's life ended tragically even as his jealousy of David's popularity and goodness waxed and waned (see 1 Sam. 18-31).

Following Saul's death, David became at first king of Judah and then king of all Israel. He was the first king to rule over a united Israel. "David was thirty years old when he began to reign" over all of Israel and Judah (2 Sam. 5:4). He conquered Jerusalem and there established "the city of David" (2 Sam. 5:7), "and went on, and grew great, and the Lord God of hosts was with him" (2 Sam. 5:10). "And David perceived that the Lord had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake" (2 Sam. 5:12).

Shortly after the founding of Jerusalem, one of the finest artisans of the day, Hiram of Tyre, oversaw the effort to "build David an house" of the finest materials available (2 Sam. 5:11), after which David brought the ark of the covenant into Jerusalem and set it "in the midst of the tabernacle that David had pitched for it" (2 Sam. 6:17). But something bothered David about the fact that he got to sit in an ornate and opulent home, while the ark of the covenant sat only in a modest tent-like temple. So David approached Nathan the prophet and said, "See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains" (2 Sam. 7:2). He proposed to build a gorgeously grand house for the Lord, a place more fitting for the ark of the covenant to be placed within. That evening, the Lord told the prophet Nathan to deliver a message to David which, on the one hand rejected David's offer to build the Lord a house, yet on the other hand included a promise to David about the longevity of his kingdom and his own posterity (see 2 Sam. 7:4-17). These words are later referred to as God's "covenant ... with David" or the Davidic Covenant (2 Chron. 21:7; see also 2 Chron. 7:18; Ps. 89:3).

Over time it became clear that the Davidic Covenant of 2 Samuel 7 was directly related to prophecies of a future anointed king who would rule the world forever. Psalms 2, for instance, prophesies of the day when God’s “anointed” king—or, in Hebrew, “his messiah”—would have power over the nations and possess “the uttermost parts of the earth” (Psalms 2:2, 8). All who oppose this messianic king—God’s begotten “Son” he is called—would eventually be broken “with a rod of iron” and dashed “in pieces like a potter’s vessel” (Psalms 2:7, 9). Psalms 89
makes explicit that this powerful messiah-king will come through the lineage of David and his throne “shall be established for ever” (Psalms 89:37).

Additionally, Isaiah prophesied that although the glory and dominion of the Davidic dynasty would at one point be cut down to a mere stump by the Assyrian empire, a messianic “shoot” would eventually grow out of what remained of David’s family tree (Isaiah 11:1, NRSV). Jeremiah referred to this Davidic shoot as “a righteous Branch” who will “reign as king” (Jeremiah 23:5, NRSV). Isaiah further prophesied that he will ultimately destroy the wicked and usher in a world-wide paradisiacal era typified by the wolf, leopard, and lion peacefully co-existing with the lamb, kid, and calf (see Isaiah 11:4, 6-8). During his reign, Isaiah announced, “the earth shall be full of the knowledge of the Lord, as the waters cover the sea” (Isaiah 11:9).

The prophet Daniel added the significant detail that the kingdom of the Messiah—whom he calls the “son of man”—“shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom” (Dan. 7:27). Thus, the Messiah intends to reign together with the saints of God to whom he has delegated authority and dominion, and they will unitedly “possess the kingdom for ever, even for ever and ever” (Dan. 7:18).

Thus the Jewish expectation of Messiah by the 1st century A.D. was inseparable from Messiah’s global kingdom, which would be the kingdom of God on earth ruled over by a powerful descendant of King David.
IMPORTANT NOTE: You are NOT required to answer all of the questions provided at the beginning of each section. The point of these readings is to rigorously ENGAGE WITH THE TEXT and WITH ONE ANOTHER to promote understanding. The questions are simply guides to help you do so.

General Prophecies of Christ

Qs: Genesis 3:14-15 is the first prophecy of Christ’s mission in the Old Testament. How would you summarize from this prophecy what Christ will come to do? Genesis 49:8-11 is from a blessing Jacob gave to his son Judah. To better decipher this prophecy, you may want to look in such references as Numbers 24:17-19, Isaiah 9:6, and Revelation 5:1-5, but it’s not required ;). After reading Deuteronomy 18:15-19, in what ways is Jesus like Moses? Why is Moses a good type of Christ? The prophecy in Micah 5:1-3 is crystal clear. What cross-reference from the New Testament could you put next to these verses to mark its specific fulfillment? What elements of Psalm 22 can you identify as being directly connected to Jesus’ life and death? Isaiah 53 may be the most drenched Messianic prophecy in the Old Testament. What sort of Messianic picture does Isaiah paint here? How does this prophecy (as well as Psalm 22) suggest a different angle about the Messiah as compared to the other prophecies? What is starkly different?

Genesis 3:14-15

14 And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Genesis 49:8-11

8 ¶ Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father’s children shall bow down before thee.

9 Judah is a lion’s whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?

10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

11 Binding his foal unto the vine, and his ass’s colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:

Deuteronomy 18:15-19

15 ¶ The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy
brethren, like unto me; unto him ye shall hearken;

16 According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.

17 And the LORD said unto me, They have well spoken that which they have spoken.

18 I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

19 And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

Micah 5:1-3

1 Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek.

2 But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

3 Therefore will he give them up, until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel.

Psalm 22

1 My God, my God, why hast thou forsaken me? Why art thou so far from helping me, and from the words of my roaring?

2 O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent.

3 But thou art holy, O thou that inhabitest the praises of Israel.

4 Our fathers trusted in thee: they trusted, and thou didst deliver them.

5 They cried unto thee, and were delivered: they trusted in thee, and were not confounded.

6 But I am a worm, and no man; a reproach of men, and despised of the people.

7 All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying,

8 He trusted on the LORD that he would deliver him: let him deliver him, seeing he delighted in him.

9 But thou art he that took me out of the womb: thou didst make me hope when I was upon my mother’s breasts.

10 I was cast upon thee from the womb: thou art my God from my mother’s belly.

11 Be not far from me; for trouble is near; for there is none to help.

12 Many bulls have compassed me: strong bulls of Bashan have beset me round.
13 They gaped upon me with their mouths, as a ravening and a roaring lion.

14 I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels.

15 My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.

16 For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet.

17 I may tell all my bones: they look and stare upon me.

18 They part my garments among them, and cast lots upon my vesture.

19 But be not thou far from me, O LORD: O my strength, haste thee to help me.

20 Deliver my soul from the sword; my darling from the power of the dog.

21 Save me from the lion’s mouth: for thou hast heard me from the horns of the unicorns.

22 I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.

23 Ye that fear the LORD, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel.

24 For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard.

25 My praise shall be of thee in the great congregation: I will pay my vows before them that fear him.

26 The meek shall eat and be satisfied: they shall praise the LORD that seek him: your heart shall live for ever.

27 All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee.

28 For the kingdom is the LORD’s: and he is the governor among the nations.

29 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.

30 A seed shall serve him; it shall be accounted to the Lord for a generation.

31 They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this.

Isaiah 53

1 Who hath believed our report? And to whom is the arm of the LORD revealed?

2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.

3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.
4 ¶ Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

8 He was taken from prison and from judgment: and who shall declare his generation? For he was cut off out of the land of the living: for the transgression of my people was he stricken.

9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

10 ¶ Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.

11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.
Israelite History, the Davidic Covenant, and the Messiah

Qs: In 2 Samuel 7, King David wanted to build a house (a temple) to the Lord. What was the Lord's reaction to David's desire? What did he command Nathan the prophet tell David about this? What promises does the Lord make to David about his posterity (note the wording carefully)? How might these promises be connected to the Messiah? According to Psalm 89:3-4, 36-37, what kingly line will Messiah descend from? How long will his kingdom last?

2 Samuel 7:1-17

1 And it came to pass, when the king sat in his house, and the LORD had given him rest round about from all his enemies;

2 That the king said unto Nathan the prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains.

3 And Nathan said to the king, Go, do all that is in thine heart; for the LORD is with thee.

4 ¶ And it came to pass that night, that the word of the LORD came unto Nathan, saying,

5 Go and tell my servant David, Thus saith the LORD, Shalt thou build me an house for me to dwell in?

6 Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle.

7 In all the places wherein I have walked with all the children of Israel spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar?

8 Now therefore so shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel:

9 And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth.

10 Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime,

11 And as since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies. Also the LORD telleth thee that he will make thee an house.

12 ¶ And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.
13 He shall build an house for my name, and I will stablish the throne of his kingdom for ever.

14 I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:

15 But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee.

16 And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

17 According to all these words, and according to all this vision, so did Nathan speak unto David.

Psalm 89:3-4, 36-37

3 I have made a covenant with my chosen, I have sworn unto David my servant,

4 Thy seed will I establish for ever, and build up thy throne to all generations. Selah….

36 His seed shall endure for ever, and his throne as the sun before me.

37 It shall be established for ever as the moon, and as a faithful witness in heaven. Selah.

Qs: According to Isaiah 11:1-9, what will the Messiah’s kingdom grow from? What are the symbols used to highlight the nature of his kingdom? What is the name of the Davidic king given in Jeremiah 23:5-6? Why is this a significant addition to the Jewish concept of the Messiah and his kingdom?

Isaiah 11:1-9

1 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

2 And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

3 And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the
fatling together; and a little child shall lead
them.

7 And the cow and the bear shall feed; their
young ones shall lie down together: and the
lion shall eat straw like the ox.

8 And the sucking child shall play on the
hole of the asp, and the weaned child shall
put his hand on the cockatrice’ den.

9 They shall not hurt nor destroy in all my
holy mountain: for the earth shall be full of
the knowledge of the LORD, as the waters
cover the sea.

Jeremiah 23:5-6
5 ¶ Behold, the days come, saith the LORD,
that I will raise unto David a righteous
Branch, and a King shall reign and prosper,
and shall execute judgment and justice in the
everth.

6 In his days Judah shall be saved, and Israel
shall dwell safely: and this is his name
whereby he shall be called, THE LORD
OUR RIGHTEOUSNESS.

Qs: What contributions do these prophecies in Ezekiel add to our understanding
of “David’s” relationship with the House of Israel? (Keep in mind that King
David himself had been dead for a few hundred years when this prophecy was
given, therefore the references herein to David must be a reference to his kingly
descendant referred to in the Davidic Covenant.)

Ezekiel 34:11-16, 22-31
11 For thus saith the Lord GOD; Behold, I,
even I, will both search my sheep, and seek
them out.

12 As a shepherd seeketh out his flock in the
day that he is among his sheep that are
scattered; so will I seek out my sheep, and
will deliver them out of all places where
they have been scattered in the cloudy and
dark day.

13 And I will bring them out from the
people, and gather them from the countries,
and will bring them to their own land, and
feed them upon the mountains of Israel by
the rivers, and in all the inhabited places of
the country.

14 I will feed them in a good pasture, and
upon the high mountains of Israel shall their
fold be: there shall they lie in a good fold,
and in a fat pasture shall they feed upon the
mountains of Israel.

15 I will feed my flock, and I will cause
them to lie down, saith the Lord GOD.

16 I will seek that which was lost, and bring
again that which was driven away, and will
bind up that which was broken, and will
strengthen that which was sick: but I will
destroy the fat and the strong; I will feed
them with judgment…

22 Therefore will I save my flock, and they
shall no more be a prey; and I will judge
between cattle and cattle.
23 And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd.

24 And I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken it.

25 And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods.
26 And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing.

27 And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the LORD, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them.

28 And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid.

29 And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more.

30 Thus shall they know that I the LORD their God am with them, and that they, even the house of Israel, are my people, saith the Lord GOD.

31 And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord GOD.

**Ezekiel 37:21-25**

21 And say unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

22 And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:

23 Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.

24 And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.

25 And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children’s children for ever: and my servant David shall be their prince for ever.
Qs: What does the prophecy in Daniel 2:44-45 tell us about how vast God’s kingdom will be? What does Daniel’s prophecy in Daniel 7:9-14, 22 uniquely add to our understanding about the nature of Messiah’s kingdom? Why is this point significant? How is it related to the overarching promise of the covenant?

**Daniel 2:44-45**

44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

45 Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

**Daniel 7:9-14, 22, 27**

9 ¶ I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.

10 A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

11 I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.

12 As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

13 I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed…

22 Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom…

27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.