

David on His Throne a Type

Few, if any, will dispute the statement that David was a type of the Lord Jesus Christ. When he was raised up to be king over Israel, God had before Him, as it were, the life and acts of His own Son as King, and so ordered the events in the history of the type, that, whilst what took place seemed to outward eyes the lot appointed for David; when his life should be read centuries after his death, its typical character should be discerned, as the history of the one of whom he is a type should be gathered from the prophetic Scriptures.

For convenience in studying this period of his life we may arrange it under four heads -- David at Hebron; David at Jerusalem; David in his priestly character; David in his kingly character.

Prophet, Priest, and King are titles of office which belong to the Lord Jesus. By one only besides him have these three offices been in any measure together filled. David and David's Son stand alone in this. But the difference between them when these offices are more carefully examined is immense. David was a prophet, but he was not *the* prophet. In common with the other prophets he probably knew not the value of all that he penned. The Lord as the prophet spake of what He knew, and testified of what He had seen. As Priest, David could not minister at the altar of the tabernacle, much less enter the holy of holies. The Lord will be a Priest on His throne after the order of Melchizedek, and He has now entered the holy of holies {Heb. 8:2}, a privilege restricted to the high priests after the order of Aaron. David was king over Israel, and his dominions reached from sea to sea, and from the river to the ends of the earth, but he could not fill the throne for ever. The Lord will have the throne of His father David, and reign over the house of Jacob for ever.⁴

From Bethlehem, the burial place of Rachel, came David. Of all his descendants the only one whom we read was born there, was that ruler, "whose goings forth have been from of old, from everlasting." Years before David ascended the throne he had been anointed Samuel as the king of God's choice. Who can say what time will elapse between the first

announcement of God's King, the Messiah, was on the earth, and the reins of Government being placed in his hands? Persecution was David's lot before he reigned. Rejection and death were experienced by his Son.

1. David at Hebron

Saul was dead. David's words on the hill of Hachilah had come true.

The Lord shall smite him, or he shall come to die; or he shall descend into battle, perish (1 Sam. 26:10).

He had descended into battle, and perished, and with him three of his sons. The man given to the people at their request to be the king had passed away, conquered and slain by the inveterate opponents of his nation -- the Philistines. Israel had asked for one to fight their battles. The king had fought and was overcome. David, the man God's choice, had been in conflict at the same time with the Amalekites, the persistent enemies of God's people. Saul in the north was fighting with the Philistines; David in the south was engaged with the Amalekites. Israel under Saul fled. David with the 400 pursued their enemies. The Philistines stripped Saul and the slain, and came and dwelt in the cities of Israel. David entered the camp of the Amalekites, recovered all that belonged to himself and his men, and returned to Judah laden with spoil, to learn that Saul was dead, and the time for him to have the kingdom had come.

To outward eyes it might appear that the kingly power had merely changed hands. In God's eyes we learn it was a most important epoch in the history of Israel, of the world; for, *now* was to be set up, that throne on which the Lord is to sit, and rule over all. Unasked by the people, God had selected the family and tribe. David succeeded Saul, not because he was the king's son-in-law, but because he was the Lord's anointed. He was chosen by God, and anointed by Samuel, before he had done anything to commend himself to the people, or had connected himself by marriage with the house of Saul. Before he was at Saul's court he had the anointing oil poured on him. His valor and his wisdom commended him to the people as a

4. {As long as the present heavens and earth.}

fitting successor to Saul; but, before he could show to them what he was, he had been designated by God for the throne. He succeeded Saul, but did not sit on Saul's throne. In point of time he was Saul's successor. As regards dynasty, he was the head of his own family, and founder of the throne. Ever after it was David's throne on which the kings of Judah sat, however much their dominions might be curtailed, or the glory of the kingdom dimmed. Another point to be noticed is the extent of the kingdom. Saul reigned over all Israel, but was unable to preserve their territory from the inroads of the Philistines; David's kingdom was co-extensive with the grant given by God to Abraham (Gen. 15:18-21) {?}. As God did for David, so will He do for His Son. He will set up for Him a kingdom, posterior in time to the four great empires of Daniel's vision {Dan. 7}, but more extensive than any of them, and deriving its succession and power from none of them -- after them, but not of them or from them.

Before Saul's death David had been a wanderer and an exile, not from choice but necessity. Driven from his house when Saul sent messengers to take him (1 Sam. 10), he was never allowed to have a settled abode till he sat on his throne in Hebron. From his house he went to Naioth in Ramah to Samuel. Flying from Naioth he is found with Jonathan in the field; thence he escapes to Nob, and then takes refuge with Achish, king of Gath. Unable to remain there, he conveys his family to the king of Moab, with whom they remain; but himself, directed by God, goes into the land of Judah to the forest of Hareth. Thenceforth the forest, or the wilderness, or a cave sheltered the Lord's anointed, till, his faith failing, he betook himself to the Philistines, and had Ziklag appointed for his residence. Was this to be his home? Had his wanderings now ceased? Was he to be content with that city as his permanent abode? Was the king of Gath to settle the dwelling-place God's king? He returned from the camp of the Philistines to find Ziklag burnt with fire, and his wives and substance, and all that belonged to his men, carried away by the Amalekites. He rescued all, and reached Ziklag just in time to hear of Saul's death, and then asks God if he should go up to any of the cities of Judah.

How different were the circumstances of Saul. When made king, he had a home to which he repaired without a question (1 Sam. 10:26). David was a wanderer with out any sure dwelling-place. He had many haunts (1 Sam. 30:31), but no home, a type in this of Him, who, when on earth, though king, had not where to lay His head, and, till He receives the kingdom, will never have had on earth, since He began His ministry a settled dwelling-place.

Saul went home to Gibeah, i.e., *a hill*, probably a position of some strength, suited to the leader of the hosts of Israel.

David did not betake himself to Bethlehem, and there, among his kindred, commence his reign. He asked counsel of God, and is directed to Hebron, a city great antiquity, built seven years before Zoan, in Egypt. It stands in the middle of a fertile valley, surrounded by hills, which afforded in ancient

days good pasturage for flocks. As a shepherd he might have found Hebron a good center, but would it answer as well as the seat of government, and head quarters of a military power? During the days of his persecution, Hebron had been one of his haunts, now it was to be for seven years and six months his fixed dwelling-place. Why, it may be asked, was Hebron selected? Why would not Lachish or Eglon or Jarmuth, seats of Amorite power in common with Hebron, have done? What was there in Hebron more than in Bethlehem? Why was not Jerusalem selected?

With the histories of Abraham, Isaac, and Jacob, Hebron is closely connected. To the oaks of Mamre by Hebron, Abraham first repaired after Lot had chosen the plain of Jordan, and God had just given to the patriarch and to his seed, all the land he could see for an inalienable possession.

To thee will I give it, and to thy seed for ever" (Gen. 13:15).

There he sojourned for years, and in its neighborhood he was buried. There too, in Hebron, Isaac was living when Jacob saw him on his return from Padan Aram. There Jacob lived till he departed to go down into Egypt. In the Books of Numbers, Joshua, and Judges, Hebron is brought before us in connection with the people of Israel at eventful epochs of their history. Was this the reason that David was directed to go there? Was it because Abraham, Isaac, and Jacob had lived there? Was it not rather because they were buried there? For David was a type of Him whose reign was to commence in resurrection. Hence on that spot where lay the bones of the patriarchs, and those of Sarah, Rebecca, and Leah, David's progenitors, and as it were over their very graves to shadow this forth, the kingdom was first set up. He, in whose family the promises to Abraham were to be made good, and whose Son in resurrection should exercise dominion over all the land given by God to Abraham, commences his reign in Hebron. Joseph was buried in Shechem, Rachel in Ephrath, i. e., Bethlehem, for from neither of these did the kingdom proceed. Jacob's own property, which he bequeathed to Joseph, was not the place he selected for his own sepulcher. With Jacob, as far as we read, that burying place in the cave of Machpelah was closed. Leah had to be buried there because Judah was her son. Jacob was laid there because his seed should be the king. So David was directed to Hebron, and there began his reign, where, upwards of eight hundred years before, the date of the birth of Abraham's heir had been first declared. How fitting then it was that Hebron should have been selected rather than Bethlehem or any other of the cities of Judah.⁵ And though subsequently the seat of power was transferred to Jerusalem,

5. {Besides all this, Jacob had sent his son Joseph from Hebron to see how his brethren were. They cast him out. Hebron means *communion*, and that place of communion existed for a perfect period (seven years), so to speak, before Zoan in Egypt was set up -- before the world was set up. It was the place of communion of the Father and the Son. The Lord Jesus is now again in the place that answers to Hebron, from which He will come forth to Zion to reign before His ancients in glory. Caleb wanted Hebron. Do we?}

no other spot, not even Jerusalem, could have answered the same purpose as Hebron. It matters little where Saul commenced his reign. It was all important where David began his. Saul was not the type of Him that was to come. Perhaps David did not understand the reason of his being directed to Hebron. We see the reason of its selection in preference to any other city in the territory of Israel. Had David in his own wisdom gone at once to Jerusalem, he would clearly have acted contrary to God's mind. Had he stayed at Hebron all his days, he would equally have run counter to the divine intention. There was a time to be at Hebron, and a time to leave it; and when the seat of government was removed from it, it was never to be brought back. God's purpose regarding it was accomplished. David understood surely something of this when He removed to Jerusalem, and brought thither the ark, and desired to build God an house, He intimated by this that he understood Jerusalem, when once reached, was to be the abiding center of government, and the earthly dwelling place of the Most High.

Comparing David with Absalom we at once see the difference. David understood about Jerusalem, Absalom did not. Imitating what had been done by his father, he too commenced his reign in Hebron. But the throne once established could not be established a second time. By this action it is clear that he would have set up a new throne. Instead of being David's successor he would commence anew in the place where David had begun his reign. When Solomon began his reign he did not seek out any other place than Jerusalem; neither Hebron nor Shechem did he visit for that purpose. He succeeded David, and so took the kingdom in the place in which it was established.

To Hebron David removed with his two wives as yet childless. His men too did David "bring up, every man with his household, and they dwelt in the cities of Hebron." Anointed by Samuel at Bethlehem, he is anointed by the men of Judah at Hebron. And here for the first time we meet with the men of Judah acting apart from the men of Israel. To all who witnessed this schism it must have seemed natural enough. It was natural that Judah should support one of their own tribe, in preference to going after the king Abner had set up. Natural as it was it was also according to His mind who had raised up David as a type of the Lord Jesus, that under his reign the men of Judah and the men of Israel should be reunited, after they had been separated, in anticipation of that day spoken of by Ezekiel, when the two sticks shall become one, and they shall become

one nation in the land upon the mountains of Israel; and one King shall be king to them all; and they shall no more be two nations, neither shall they be divided into two kingdoms any more at all . . . And David my servant shall be king over them, and they all shall have one shepherd (Ezek. 37:22-24).

The differences between Judah and Israel now manifested, though outwardly covered over in the days of David and Solomon, were never permanently removed. We have an

instance of this after the rebellion of Absalom, when the king was to be carried back to Jerusalem. Israel was jealous of Judah, and the contention, though no blows were struck, was the occasion of high words, for we read

the words of the men of Judah were fiercer than the words of the men of Israel.

At the end of David's reign Adonijah attempted to interest the men of Judah in his cause, but failed. During the reign of David and Solomon the people once united could not be divided. After Solomon's death the division was easily effected. The two kings, types of the Lord, having passed away, the breach, again made apparent, became wider than ever, to be closed, and that finally, only when the David of prophecy shall come. For not only must He come to set the world in order, keep down evil, and establish and maintain to the end of His reign, what never has been maintained throughout the reign of any king, an unvarying righteous rule, but I needful to reconcile the long alienated hearts and tribes of the children of Israel and Judah.

When Saul began to reign, there was a division among the people, but not among the tribes.

The children of Belial said: How shall this man save us? and they despised him, and brought him no presents (1 Sam. 10:27).

To reject an untried man does not seem strange. But when David took the kingdom, known of all as a successful warrior, whose name in Saul's reign had been much set by, anointed by Samuel as the man of God's choice, which Ishbosheth was not, it does seem strange, till the typical character of his reign is seen, that the greater part of the nation were determined to oppose him. For he must unite all Israel under his sceptre, but to do that they must first be separated.

David, however, acts as king over all Israel by sending a message to the men of Jabesh Gilead. He takes cognisance of their kindness to their master Saul, who had rescued them from the king of the children of Ammon. They befriended him in death by decently interring his bones. As God's anointed, David waits his time for the submission of all the tribes, but, whilst waiting God's time, he does not give up for a moment the idea that he, and he only, is the rightful king over the house of Jacob.

I also will requite you this kindness, because ye have done this thing,

is his promise to the men of Jabesh Gilead. Surely one might have supposed this would have been the duty and desire of Ishbosheth. We read not that he took notice of their action at all. But the anointed king, whose prerogative it is to reward and to punish, lets them know that he is acquainted with, and approves of what they have done.

Those seven years and six months spent at Hebron were years of expectancy. David awaited the submission of the tribes. He did not strive with Israel willingly, for the battle between Joab and Abner seems to have been forced on by Abner, as Joab's reply (2 Sam. 2:27) intimates. As type of the

Lord Jesus we understand how he is owned as king by the house of Judah, before the other tribes hail him as their sovereign. But here as elsewhere we are reminded that David in all this was only a type. For in his case, Benjamin was with his opponents. When the remnant own the Lord, Benjamin will be associated with Judah, forming part of the ancient kingdom of Judah. Asahel, also, one of the worthies of David, was killed in the conflict by Abner, and never lived to see David king over all Israel; and David, though God's anointed, had to own, after Abner's death, that he was not rightly master in his own dominions. "Know ye not," he said to his servants, "that there is a prince and a great man fallen this day in Israel? and I am this day weak though anointed king; and these men, the Sons of Zeruiah, be too hard for me: the Lord shall reward the doer of evil according to his wickedness" (2 Sam. 3:38, 39). As the type, however, of the Lord Jesus Christ, God works that the kingdom should be his, and he does not owe it to any man. Abner thought to turn all Israel to him. He died before his plans could be carried into execution. David would have received it through the influence of Abner, but that could not be. He must be accepted as king over all Israel, but that consummation must be brought about by God. He was God's chosen one, not the candidate put forward by the people. Joab could not have turned all Israel to David. Abner alone had influence sufficient to attempt this. He was killed whilst busy about it. After his death the tribes of Israel came to David at Hebron, and we read, "

David made a league with them in Hebron before the Lord; and they anointed David king over Israel.

Abner's proposition was that the people should make a covenant with David. To do that they must have been able to treat with him. But man's thoughts are often wrong. David made a covenant with them, not they with him. And this was fitting. Shall the nation in a future day make a covenant with Messiah regarding the terms on which he shall take the reins of government into His hands? A new covenant will be made, but made by God with the house of Israel and with the house of Judah. So here they do not treat with David as an equal, but he treats with them as their superior in position.

We read of the patience of Christ. He waits the Father's time to take the kingdom according to the statement of Psa. 110:1:

Sit thou at my right hand until I make thine enemies thy footstool.

Perfect is He in everything. If we compare David with his Lord, the imperfection of the former only comes out more and more. Personally there could be no comparison between them. Typically there can. And what we know is true at this very time of the Lord, we find exemplified in the history of His servant. Again and again he refused to be a party to violent measures for the obtaining of the kingdom. Twice was Saul within his power, and though urged to take his life he refused. When, too, the messenger announced to him the king's death, and professed to have killed Saul at his own request, David

had him executed for having put forth his hand against the Lord's anointed. So also when Rechab and Baanah brought Ishbosheth's head to Hebron, he refused all participation in their guilt, though the great obstacle to the union of all Israel under his scepter was thereby removed. He had them killed as murderers. From God had he received the promise of the kingdom, and His time he would await.

2. David at Jerusalem.

The submission of all Israel to his authority having been effected, He removed from Hebron to Jerusalem. War is the immediate consequence, and David is victorious. The Jebusites, the original inhabitants of the land, left unsubdued since the days of Joshua, have now to be taught that resistance is impossible. Presuming on the strength of their citadel, they think that the blind and the lame can defend it against the king. The gates may be shut against him, but the enemy cannot keep him out. Joab climbs up by the gutter, and the stronghold of Zion is taken, and called the city of David. Jerusalem, the citadel excepted, had been taken at an earlier period of their history, but the capture of the hold was reserved for the reign of David.

So David dwelt in the fort, and called it the city of David. And David built round about from Millo and inward. And David went on and grew great; and the Lord God of Hosts was with him (2 Sam. 5: 9, 10).

How completely he makes Zion his own. He fashions it as it pleases him, building what it suits him to build, and calling it his own city. He sojourned at Hebron, He dwells at Jerusalem. Reaching it he finds he has reached his permanent resting place on earth. He evidently regarded it as a great point gained. Friends and foes thought so too, as the history now points out.

A new feature in the history of Israel is now brought out.

Hiram, king of Tyre, sent messengers to David, and cedar trees, and carpenters, and masons, and they built David an house.

Very briefly is this embassy described. It deserves, however, a few minutes' attention. It was the first embassy that we read of that ever set out from Tyre to Jerusalem. During Saul's reign, the princes of Tyre took no heed about the king over Israel. When Joshua conquered the land, and mapped out the territories of the tribes, we never hear of any attempt of the Tyrians to obtain the goodwill of the conqueror. But, when David had taken the citadel of Zion, Hiram sent to build him an house. When Solomon reigned, we find Hiram again manifesting his good will to the king, for he "was ever a lover of David" (1 Kings 5:1). After Solomon, we never find the king of Tyre concerning himself about any one who reigned at Jerusalem. Prophecy tells us of the fate of Tyre, continental and insular, and of the future yet in store for her. Taken by Nebuchadnezzar, she will be found in the confederacy at the last days (Psa. 83:7); and subsequently

her merchandise and her hire shall be holiness to the Lord,

it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the Lord, to eat sufficiently, and for durable clothing" (Isa. 23:18).

And when that takes place, Tyre will be found, as Hiram was in the days of David, concerning herself with the king at Jerusalem. For we read "The daughter of Tyre shall be there with a gift" (Psa. 45:12). She exulted at the fall of Jerusalem (Ezek. 26:2.) She will present herself with a gift when Jerusalem is restored, and the Lord reigns, and her colonies also, for "the kings of Tarshish and of the isles shall bring presents" (Psa. 72:10). We can understand then this embassy from Hiram to David now at Jerusalem, and see how suited it was, the earnest of that coming day when the wealth of the Gentiles shall flow to Jerusalem, and the kings of the earth shall yield obeisance to Messiah.

Whilst Hiram manifested good will to David, the Philistines show their enmity by setting themselves in array against him. Whilst he dwelt at Hebron they were quiet. As soon as they heard he had taken Zion they were all astir, and came out to fight him. Does not this remind us of Psa. 2:

Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his anointed.

Why this tumult? Because God had set His king on His holy hill of Zion, and the submission of all to the Anointed One must follow. So when David established himself at Zion the Philistines appear against him, and manifest how important in their eyes was his new position. Whilst in Hebron they could leave him in peace. Satan tried in different ways to prevent the establishment of the kingdom, first by fomenting discord between Israel and Judah, next by the apparently impregnable position of the Jebusites on Mount Zion; and now lastly, when all else failed, by stirring up the Philistines to dislodge him if possible from the stronghold. No stone was to be left unturned to prevent the consolidation of power in the hands of David at Mount Zion, the place of God's choice (Psa. 78:68). Outwardly the struggle was between the Philistines, who had vanquished Saul, and their old opponent David. In reality the war was between the god of this world and the Lord God of Hosts. David's move to Jerusalem excited the jealousy of the Philistines. God's choice of Zion for the seat of His Son's throne aroused the anger of the enemy. The uncircumcised and the conqueror of Goliath could not exist in peace side by side. Hence they determine to subdue him. And as in the last days, before and after the millennium, the conflict will rage round Jerusalem, so it was the selected battle field, when David was anointed king by all Israel.

All the Philistines came up to seek David, and David heard of it, and went down to the hold. The Philistines also came, and spread themselves in the valley of Rephaim (2 Sam. 5:17, 18).

They sought him, not he them. So will it be when the battle of Rev. 17:14 takes place. "They will make war with the Lamb." All the power of the beast will be collected to make war with

the Lamb. But the Lamb shall overcome. All the Philistines were gathered together the valley of Rephaim, but in vain.

From Jerusalem the wave of conquests spreads. Eight hundred years before, Abraham had stood on the neighboring mountain Moriah, with his son, as in a figure, raised up from the dead. At that time, and on that spot, and then and there only, did God make promise to Abraham that his "seed should possess the gate of his enemies." Now from that place where the promise was made, for Mount Moriah formed part of Jerusalem, the fulfilment in its widest extent commenced. Under Joshua the nations of Canaan were conquered. Under David all the nations of the territory given by God to Abraham, were first reduced to submission. As soon as David dwelt on Mount Zion the sword was drawn, which was not to return to its scabbard, till, from the great river, the river Euphrates, to the river of Egypt, and from the wilderness to the sea, the authority of God's anointed should be owned as paramount. Does not this remind us of what Isaiah predicts?

Out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and rebuke many people (Isa. 2:3, 4).

It was needful then to go to Jerusalem as at first it had been to sojourn in Hebron. Had the Philistines acquiesced in what God had done in Israel there would have been no war. They entered into conflict with David, and were signally defeated. Twice did they come up against Zion, for the valley of the Rephaim is at its base, and each time they were worsted. Did we not know what all this pointed to we might wonder at the interest shown in this rock. The worshipers of idols were at war with the servant of Jehovah. What issue could there be but one? They had slain Saul, for God had forsaken him. They could not conquer David, for God was with him. And most signal were the victories, for David asked counsel of God, and did as He directed. The first time he confronted them, the second he circumvented them. Before or behind they could not resist him. On the first occasion they left their idols, and David and his men burnt them. God's Ark had been in captivity amongst these uncircumcised, but He delivered it in His own way. The idols were taken by the conquerors, and for them there was no deliverance. Was not this a foreshadowing of what Isaiah also predicts?

The Lord alone shall be exalted in that day, and the idols He shall utterly abolish. In that day shall a man cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats" (Isa. 2:17, 18, 20).

When the kingdom is established in power the idols must give way. At the time of the Exodus, the redemption of God's people, on all the gods of Egypt judgment was executed. 'When the kingdom was first set up a similar result was seen. And when redemption shall be completed, and the kingdom established in the hands of the Son of man in power, the idols will be demonstrated in the most signal manner to be no gods, but the work of men's hands, wood and stone (Psa. 115).

On the second occasion that the Philistines come out and spread themselves in the same valley, David again inquires of the Lord. He would own each time his perfect dependance for guidance and for strength. This time God preceded the host of Israel. David had to follow where the Lord led:

And let it be, when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself; for then shall the Lord go out before thee to smite the host of the Philistines. And David did so, as the Lord had commanded him, and smote the Philistines from Geba until thou come to Gazer (2 Sam. 5:24, 25).

How vain was the attempt of the enemy to disturb the purpose of God! Zion had He chosen, Zion would He guard. How vain will be the attempt of the Assyrian in the latter days to frustrate the counsel of God! Zion is God's chosen dwelling-place for ever, Jerusalem He will defend. He may, as He has, leave it for a season, but no power in heaven or earth can drive Him from it:

As birds flying, so will the Lord of hosts defend Jerusalem; defending also He will deliver it; and passing over He will preserve it.

And these battles of David we have warrant for regarding as typical of the contest yet to take place, "when the Lord of hosts shall come down to fight for Jerusalem, and the hill thereof"; just what He did in the days of David, for we read -- "The Lord shall rise up as in Mount Perazim," referring to these very battles (Isa. 31:4, 5; 28:21).

3. *David in His Priestly Character*

We have now, following the order in 2 Samuel, to view David in another character -- his priestly character. Established firmly in Zion, the next step was to bring up

the Ark of God, whose name is called by the name of the Lord of hosts, that dwelleth between the cherubims,

from Baale of Judah to Jerusalem. This was an important matter and a memorable epoch, for it was the entry, for the first time, of the symbol of God's presence into the city which He loved. He took possession, as it were, on that day of Mount Zion as His dwelling-place, His rest for ever which He has desired (Psa. 132).

From the days of Hophni and Phinehas the Ark had been neglected. During the days of Saul the people had not enquired of it (1 Chron. 13:3); once only is it mentioned (1 Sam. 14:18) during his reign. Separated all the time from the death of Eli to the dedication of the Temple from the altars of burnt offering and incense, the service of the day of atonement could not have been carried out; for the high priest, though he might enter within the veil, could not sprinkle the blood on and before the mercy seat. Till the kingdom was established in the hands of Solomon, and the great work of his reign completed, no day of atonement could be observed. How this resembles the present condition of things in Israel! Since the destruction of Jerusalem by the Romans, the Jews have not been able to go

through the form of keeping that day. Since the times of the Gentiles began to run {605/604 BC}, when Nebuchadnezzar destroyed the Temple, and the Ark ceased to exist, the services of that day have not been rightly carried out. But, as in the time of Solomon, when the kingdom was set up in peace and in power, that day could be rightly observed, so when the Lord reigns in power as Prince of Peace, the clay of atonement will again be properly kept. Then, as Ezekiel teaches (45:18, 20), in a new way, and at a different season of the year, in the first month instead of the seventh, will the cleansing of the sanctuary be annually carried out.

The entrance, however, of the Ark to Zion, and the building of the Temple, are very different things; David brought thither the Ark, Solomon built the house. By the Messiah both will be effected in the same order. God's presence at Jerusalem, under the symbol of the Ark, suggested to David the building of the house. The Lord Jehovah's presence on Mount Zion, in the person of Christ, must precede the rebuilding of the Temple. As on the return from Babylon the Lord returned to His city before his house was built (Zech. 1:6), so, knowing of whom David, as king, was a type, we see the propriety of the Ark being brought to Jerusalem in his reign. As king the Lord will appear in Jerusalem, and as king he will build the house:

Behold the man whose name is the BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord; even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne (Zech. 6:12, 13).

David felt the importance of the step, as we gather from the psalms sung on that occasion. He regarded it as a remembrance of God's covenant to Abraham, Isaac, and Jacob, that their seed should inherit the land, so they sang Psa. 105:1-15. He looked forward to supremacy over the nations as a consequence, so they followed with Psa. 96; and he counted on the restoration of Israel to their land in a day future to him, and even to us, so they concluded with the first and the two last verses of Psa. 106. We know, too, that the step then taken was important, as foreshadowing the re-entry of the presence of God into Jerusalem, and the joyful consequences following it, when Messiah himself shall be there.

As the presence of God on Mount Zion, symbolized by the Ark, was something quite new, so we have David appearing in a new character, that of priest; girded with a linen ephod, he danced before the Ark. With all the house of Israel he brought up the Ark "with shouting and with the sound of the trumpet." Will not there be a day when shouting and the sound of a trumpet shall again be heard in connection with the presence of God in Jerusalem? Psa. 47:5 surely speaks of it, but it will be when the Lord God is acknowledged by Israel as their king, and the king over all the earth. At the close of that day's proceedings we find David not merely clothed in the priestly garment, worn by those who ministered before the Lord, but acting as a priest, for he blessed the people in the name of the Lord. Saul had never blessed them; David and

Solomon both blessed them, the one after the Ark had entered the city of David, the other after it was placed in the oracle on Mount Moriah. Never more do we read of such an action performed by any king at Jerusalem. Hezekiah and his princes blessed the Lord and the people (2 Chron. 31:8). But the character of the blessing David and Solomon imparted was surely different from this; they blessed the people alone, typifying that which none of the princes could share in. For, as types of the Lord Jesus, the priest on his throne, who could be associated with them? The high priest had been commanded to bless Israel; here, in the presence of Zadok and Abiathar, David exercises that privilege.

On that day none were forgotten; it was a time when all should rejoice. David blessed them, but he did more -- he offered burnt offerings and peace offerings, and

dealt among all the people, even among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece of flesh, and a flagon of wine (2 Sam. 6:19).

Feasting had accompanied the recognition of David as king over all Israel, but then, some of Issachar and Zebulun and Naphtali provided it. Feasting accompanied the work of this day, in Jerusalem, but here David provided it. On that day the king, who took the chief place, must do everything; he offered offerings; he blessed the people, and sent all away rejoicing with what he bestowed. After that he blessed his house, something distinct from the nation of Israel.

On another occasion we find David acting in a priestly character. An occasion it was of deep sorrow. The Lord had been angry with Israel. Satan had moved David to number them, and the plague of three days duration was the punishment God inflicted. The angel told Gad that David should go and set up an altar in the threshing floor of Araunah the Jebusite. This he did,

and offered burnt offerings and peace offerings, and called upon the Lord; and He answered him from heaven by fire upon the altar of burnt offering" (1 Chron. 21:26);

and the sword of the angel was sheathed. Here all depended on the anointed one; must entreat, he must offer the offerings. The grace God is manifested in arresting the arm of the destroying angel before David was told to offer the offerings; the king, not the high priest, could alone act here. Do we not see how this, faintly indeed, yet truly, shadows out the king averting God's wrath from the people by a sacrifice he offered up? In the wilderness Aaron could alone stand between the dead and the living to stay the plague. That was the high priest's work. Now a similar service must be performed by the king. On that day the king was the prominent one. He interceded for the people, he paid the price for the threshing floor, and bought of Araunah the animals for the sacrifices.

When Joshua was appointed captain of the armies of Israel Moses set him before Eleazar the priest, and told him he was to stand before Eleazar, at whose word he and all the people should go out and come in (Num. 27:21). In the days of David

a great alteration had taken place. He did not stand before the priest; Abiathar bore the Ark before him (1 Kings 2:26). Nor did he receive directions from the priest how to act. He enquired himself (1 Sam. 23:9; 30:8). And he not only regulated the affairs of the kingdom, and the marching of the armies, but also what was connected with the worship of God. The priests received orders from him, and ministered where he located them, and he distributed them according to their offices in their service (1 Chron. 16:39; 24:3). The priests ministered at the altar, but the king instituted "the service of song." The courses of the priests he appointed, the service of the Levites he regulated. By the law of Moses the Levites entered the sanctuary at the age twenty-five, and carried the burdens at thirty. By ordinance of David, the tabernacle being no longer migratory, they were to begin their work at twenty. Before his day we never read that singing formed a part of the regular service of God. From the entrance of the Ark into Zion the worship of the congregation had this accompaniment. David appointed of the Levites singers, and others to praise the Lord on instruments of music, which, said he, "I made" (1 Chron. 23:5). And what he arranged was never set aside. The returned remnant conformed to it (Ezra 3:10). Zachariah, the father of John, a priest of the course of Abia, officiated in accordance with it (1 Chron. 24:10; Luke 1:5). Besides, he announced where the temple was to be built, and prepared for its erection wrought stones, and iron, and brass, and gold, and silver, and cedar wood. All the strangers in the land were numbered for this work, and cunning workmen sought out (1 Chron. 22:2-15). The pattern of the porch and of the houses he gave to Solomon, and the furniture of the house he described. By revelation all was made known to him. He, not the high priest, was the depository of this secret. God revealed it to him, and he gave it all over to his son; all of which the Lord made him to understand in writing by His hand upon him. Surely the fitness of all this is apparent. Who should arrange for the service of God as was needful but the king, the type of Him to whom the house belongs? And how suited was the introduction of the service of song at this time. What songs will be sung when David's Son shall sit on His own throne, and the instruments of music, which David introduced, give body in harmonious concert to the notes of praise! Does not this explain why the service of song forms part of Christian worship? We are in the kingdom {in mystery} now. He who is the King leads the praises of His people ⁶ (Psa. 22), as David did before Him. Comparing David with Solomon, David was the originator of all that was new in the temple and in the service of God. Solomon carried out what David had previously traced out, for both being types of one king, the plans of David and Solomon could not be allowed to clash, nor the work of Solomon deviate in any one instance from the

6. {Christ leads the singing in the assembly (Heb. 2:12), in the holiest above (Heb. 8:2), where we enter in (Heb. 10:19, 20). The assembly has no choir, as Israel did, for all the saints are singing men and singing women. It is not as a King that our High Priest leads the singing.}

design given by David. What must have been the thoughts of the aged king as he handed over to his young son all the patterns for that house, which was to be exceeding magnificent, for which he had prepared so much, and which he had desired to build. The desire for a house to be built was right, but the manner in which he thought to proceed was wrong. He could not build the house, but his son should after his decease The Prince of Peace builds it. So David must die but die in the fullest confidence about its erection; for his seed, which should proceed out of his bowels, God would set up after him, and establish the throne of his kingdom for ever. Would David's name then be forgotten when the throne of his Son's kingdom should be established, and that for ever? It will be the throne of his Son (2 Sam. 7:23), yet David's throne likewise. "Thy throne shall be established for ever" (16), And, though he had to die that the promise might be fulfilled, God declared he should live for ever; the glory of the kingdom he should behold, the faithfulness of God to His word he should witness, "Thine house and thy kingdom shall be established for ever before *thee*." To none before, and to none since, have such promises been made. David was the first of his line, his Son shall be the last, but the line will never end. For ever will be the duration of His kingdom. For ever before David his Son will reign. Well might he worship God after Nathan has set before him such a brilliant everlasting future.

4. David in His Kingly Character

This leads on to other glories, which we must glance at, connected with David in his kingly character.

The attacks of the Philistines to prevent the establishment of his throne at Zion had been successfully resisted. Now he looked beyond the valley of the Rephaim, and even the confines of Canaan. He had acted on the defensive. He must take the initiative. Beginning with the Philistines he captured Gath. Going outside the land of Canaan he smote Moab, and measured them with a line. Hadadezer king of Zobah, who went to recover his border at the Euphrates, experienced the irresistible might of the son of Jesse. The Syrians of Damascus, Edom, Ammon and Amalek, all have to succumb to him. He must be supreme between the Euphrates and the river of Egypt. In the days of the Judges both Moab and Ammon had been worsted in conflict with Israel, after they had first invaded the territory of the tribes. Now David, it would appear, acts not like Ehud or Jephthah, who delivered Israel from the presence and the yoke of strangers, but he invades their land, and is successful. A second time he is brought into conflict with the Syrians and the Ammonites, only to show them how invincible he is. The Syrians became his servants, and brought gifts; Rabbah of Ammon was taken, and the crown of Hanun transferred to the head of David. For the first time in the history of the world the king, who dwelt at Jerusalem, was obeyed on the banks of the Euphrates. The converse of this has also been seen. From the banks of the Euphrates has a word gone out which was obeyed on Mount

Sion. By and by it will be again discovered that the king, who shall reign at Zion, must be submitted to as supreme even in the province of Babylon. But besides conquests we have an account of Toi, king of Hamath, who submitted quietly to David. Thus he became the head of the heathen (Pas. 18:43).

The Lord preserved David whithersoever he went. And David reigned over all Israel, and David executed judgment and justice unto all his people (2 Sam. 8:11, 15).

The chief officers of his government are enumerated, and his sons are installed as chief rulers. Compare for this Ps. 45:16.

A feature in the wars of David must be noticed. He warred for supremacy, not for extermination. Under Joshua it ought to have been a war of extermination, under David it was not. For, though the scene of Joshua's victories and some of David's battles was the same, their character was very different. Joshua's entrance to Canaan typified the saints of the heavenly places entering their proper place. David's battles in the land, and outside it, represent the establishment of the kingdom on earth under the Lord Jesus. From the heavenlies Satan and his angels must be driven out. On earth all who will submit to the righteous rule will be spared. "The strangers shall submit themselves (*margin* "yield feigned obedience").

Never were greater vicissitudes endured by any nation than by Israel. Entering Egypt at the invitation of the king, a little company of seventy souls to be preserved during the famine, they were detained there in slavery till, numbering 600,000 men besides children, they were brought out by the strong hand of Jehovah. A prey to various enemies from without during the time of the Judges, reduced to the most abject condition by the Philistines during the reign of Saul, they found their alliance desired by the surrounding nations under David and Solomon and, owned by them as superiors, to whom gifts were to be brought, the Egyptians, the descendants of their former masters, came to regard them as equals, when Solomon contracted marriage with Pharaoh's daughter. Reduced to the lowest condition for their sins, an astonishment and byword to the nations of the earth, scattered abroad over the face of the globe, the only nation which is not at home in its own land, they will again be gathered to Canaan, the two tribes first to go through a tribulation unequalled by any yet seen on time earth, after which the ancient kingdom of David will be revived, and his family be re-seated on his throne in the person of the Messiah. Where has the like been ever seen, that the sovereignty should be continued in one family without change for such a length of time? Dynasties rise and fall, families die out, but the house of David abides for ever. The sceptre has indeed fallen from their grasp. It is ages since one of that family wielded it on earth. It has fallen to be taken up by Him who will rule all nations with a rod of iron, "the sceptre of whose kingdom will be a right sceptre." The stem of Jesse, though cut down, has sent up a rod, a Branch has grown out of its root, destined to reduce all nations under its sway.

Besides the nations submitting to David we read of the

race of giants being extirpated (2 Sam. 21). There had been a race of giants on the earth whose origin is shrouded in mystery, but whose country formed part of the territory given by God to Abraham and his descendants. First mentioned in the days of Abraham, we read of their gradual extinction. The Moabites and Ammonites had prevailed against them. Og, who was of the remnant of the giants, was smitten by Israel under Moses. Caleb slew the three sons of Anak, and now under David the race is finally extirpated. He had slain Goliath, and others killed the rest. The power of man, however great, must bow before the rule which God sets up. Isaiah sings of a time

when the lofty looks of man shall be humbled, and the
haughtiness of men shall be bowed down; and the Lord
alone shall be exalted in that day.

In the prospect of this the admonition is given,

Cease ye from man whose breath is in his nostrils, for
wherein is lie to be accounted of? (Isa. 11:22).

When the giants are slain we see indeed "wherein is man to be accounted of."

All enemies overcome, God's salvation is celebrated in a song which clearly looks forward to the establishment of the kingdom of His Son. Delivered from the strivings of the people, made head of the heathen, David has reached the pinnacle of greatness. From the sheepfold he had risen to the throne, to wield a sceptre which the nations around submitted to. But raised up so high he does not forget those who have accompanied him in his wars, and done acts of service for him. His warriors have each their place in the kingdom according to their deeds, and the special act of devotion of those three at the well of Bethlehem is placed on record never to be forgotten. Besides this, we learn from 1 Kings 2 that service done for him in the day of his flight was indelibly fixed on his heart. Man in the zenith of his power may forget those who have ministered to him in the day of his distress. It was not thus David acted, for in this surely he is a type of the Lord Jesus Christ. Barzillai's kindness to David must be remembered, and rewarded by Solomon. It was not enough that David should acknowledge it. It must not be forgotten whilst the Prince of Peace reigns. But here as elsewhere we see that the antitype goes beyond the type. "They came to me" David said, "when I fled because of Absalom thy brother" (1 Kings 2:7). He remembered service done to himself; the Lord will requite service done to others during His absence from the earth (Matt. 25:35-40; Mark 9:41). As David rewards, he also speaks of punishment to be meted out to those who have risen up against him. For all who resisted the authority of the king during any part of his reign meet with the doom they deserve. None can stand up against God's anointed and prosper. Ishbosheth, Abner, Absalom, Ahithophel, Amasa, Sheba, Adonijah, Joab, Shimei are all killed in one way or another, and Abiathar is thrust out of the priesthood.

With this solemn lesson the life of David closes. Are we wrong in regarding him in his kingdom as typical of the Lord Jesus Christ? Surely the different facts in his history stated

above prove the possibility of it. But we are not left to draw our own conclusions, for the words of David show the certainty of it. He, a prophet of God, so regarded the kingdom and the throne, when he said:

Of all my sons (for the Lord hath given me many sons) he
hath chosen Solomon my son to sit upon the *throne of the
kingdom of the Lord over Israel* (1 Chron. 28:5).

And ere the sacred historian announces the death of David, he shows that he understood the typical character of their joint reigns, for he writes

Then Solomon sat on the throne of the Lord as king
instead of David his father (1 Chron. 29:23).

C.E.S. *The Present Testimony*, New Series
1:287-310, 1868.

Christ the Substance of Every Shadow

If any man thirst let him come unto Me and drink (John 7:37)

We learn from the early part of the chapter that it was “the Jews’ Feast of Tabernacles.” This was their best feast, and on the last day, it’s great day, the eighth -- for there was an eighth day to that feast which makes it differ from every other -- on the great day of the feast Jesus stood and cried, “If any man thirst, let him come unto Me and drink.”

Our blessed Lord here, and indeed all through John’s Gospel, takes the place of all the types and all the shadows. Instead of shadow, in Him we get substance; instead of picture, reality. In the first chapter we find Him presented as the Lamb of God, God’s Lamb. There He takes the place of the paschal lamb, that to which Israel turned as the foundation of all blessing. The Lord is the true Lamb of God, the One that not only removes Israel’s sin, but shall remove sin from the whole universe. He is *God’s Lamb*, “which taketh away the sin of the world.” He superseded the passover. How infinitely better He is than the type that turned aside the destroying angel! He will flood the universe with blessing as well as deliver from judgment.

In John 2:19 He says,

Destroy this temple, and in three days I will raise it up.

The blessed Lord takes the place of the temple: the shrine where God dwells is His own blessed person. In the person of Jesus we get the true temple, the true dwelling place of God, just as in the first chapter the tabernacle is superseded in the One that “became flesh and tabernacled amongst us.”

In John 3 He takes the place of the serpent in the wilderness.

As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up.

When Israel looked to the serpent lifted up it brought deliverance from death. Here is far more and better. In a lifted up Son of Man we find heavenly things, the opening out to us of God’s gift -- eternal life. This life enables us to enter into a new sphere of affections; we are introduced into that blessed scene where the Father delights in the Son, and the Son delights in the Father. In the Son of Man taking the place of the brazen serpent we get a wonderful opening into all the blessedness of heavenly things.

In John 4 the well of water which came from Jacob is eclipsed. Without toil or effort on our part, Christ delights to

refresh and satisfy every heart, and fill them so full that they will sing a much richer song than they who drank from Jacob’s well. The blessed Lord says, “He that drinketh of the water that I shall give him shall *never thirst*.” The Lord is taking the place of the well that would dry up; those who drank of that well would thirst again; but here is One who can remove thirst forever.

In John 5, we find the pool of Bethesda, that pool which intimated God’s goodness to Israel. It was the gracious intervention of God on behalf of a people who had wandered away from Him, yet He would not wholly set them outside His mercy. The very meaning of Bethesda is “house of mercy.” The blessed Lord visits the pool. What does He see? Helpless people desiring healing, but lacking power to appropriate the virtues the angelic visitant imparted to its waters. Into that scene the blessed Lord comes, and He says, I am the true House of Mercy. He is the One in whom the mercy of God is brought truly to us. He not only gives the invitation, but He accompanies the invitation with power to appropriate it. When He said, “Wilt thou be made whole?” He gave the man the power that He needed. How true that is with each of us -- mercy brought to our doors and power given to appropriate it given by the One who has brought it to all who desire it.

In John 6 we read that that which sustained Israel in the wilderness was the manna that fell from heaven day by day. Here the Lord says, I have come to bring you something better than that. He presents Himself as the “Bread of God,” the “Bread of life,” and the “Bread which came down from heaven.” That bread is given us as the present sustenance of our souls; the food of eternal life, the gracious means by which we are kept in living freshness and power in communion with God our Father, and the Lord Jesus Christ Himself. We eat His flesh and drink His blood, and not only have life eternal, but present communion.

In John 7 we find Him at the feast of tabernacles. There He takes the place of the Smitten Rock with its flowing stream; He is here the water of life, just as in the next chapter He takes the place of the cloud by night, which lighted Israel, as the light of life, and says,

He that followeth Me shall not walk in darkness.

How blessed it is that the Lord having come, has fulfilled every type, given us substance instead of shadows, saying, I

am the reality of it all.

The Spirit of God delights to engage our hearts with Him. It is our privilege to contemplate Him, and see that all that was foreshadowed in type has come out in Him, displayed and fulfilled, as He went through this world.

If we want the need of our *consciences* met, how do we get it? In God's Lamb. He is the one, and only one, who can perfectly and fully meet every need. If we want to know the way into all that blessed scene of glory where He is, and into all the divine affections into which He has entered, He is presented to us lifted upon Calvary. Life eternal is in His own blessed person:

He that hath the Son hath life.

Do we long for our hearts to be filled with adoring worship and praise? filled so that they will run over in adoration? How do we reach it? It is by appropriating the blessed Lord Jesus Christ Himself, the living spring ever uprising in all its freshness. Thank God, that fountain will never run dry.

God is the One *from* whom all blessing comes, but it comes *through* Christ and goes back *by* the Spirit, in holy, blessed, adoring, worship. If we are not worshipers, the whole secret is that our hearts are not engaged with Christ.

How much does the blessed Lord occupy our hearts, minds, and thoughts? The Spirit of God is here to take of His things and to show them to us, to bring us into present, living, positive enjoyment of those things that are in Him -- heavenly things. There are heavenly things, and these heavenly things are the things that are truly ours. The Spirit of God has come in order to lift our souls outside this earthly scene, and all that belongs to it, into that bright and blessed home where Christ is everything, where the substance is of all the shadows. His great mission is to lift us outside ourselves, outside this world, and bring us into that blessed place where He fills everything. When we get into the glory, what will occupy us? Jesus, the center of the throng. Jesus, He is everything there, and the Spirit of God delights to lead our souls into that now. We shall get it then -- there is no question about that; but one of the reasons, among the many, why the Spirit of God is here, is that He gives us heaven *before we get there*. Heaven is what and where {the Lord} Jesus is, and occupation with Him carries us to heaven.

As we contemplate Him in these various prefigured in the Old Testament, the Spirit of delights to fix our gaze on the great Antitype present Christ to us.

In the beginning of this seventh chapter His brethren ask, Are you not going up to this feast? In v. 8 He says,

Go ye up unto this feast go not up yet unto this feast; for My time is yet full come.

Why does He say that? Because He waited to give them something better than a "Jews' feast."

Picture for a moment the scene in these days. Four golden lamps that lighted up Jerusalem stood in the Court of the Women, irradiating the whole city, whilst daily, for seven

days, the priests poured out of silver cups the water of Siloam, and caused it to run down into the brook Kedron, whilst psalms were chanted and people rejoiced. "Those who have never seen the pouring out of water at the Feast of Tabernacles have never known what real joy is" was a proverb in Israel. From all parts the country, happy and rejoicing, multitudes had thronged Jerusalem. It was the great feast of whole year, the feast which culminated in joy every sort.

Jesus tarries until their feast is nearly over, after they have had seven days of joy together. He then comes into the midst and says, Are you satisfied? (What a challenge to religious ordinances!) Will mere externals do? Will mere outward joy do?

They had the right temple; they had the right service, but the Lord of the feast was outside, so He comes and says, Are you satisfied? I think that is the Lord's challenge to us in the midst of all the religion we find around us. The Lord is saying, Are you satisfied? If we admit that we are not, how does He propose to meet the need? He answers,

If any man thirst, let him come unto Me and drink.

There is our resource. There is our fountain that is always springing, always full; so all we have to do is just what He says, "Come unto Me and drink." And what will be the effect? The effect will be -- *without effort on our part* -- "Out of his belly shall flow rivers of living water," that is, streams of refreshment for both saint and sinner. That is what God would have us be. That is what the Spirit of God would produce in us. "Come unto Me" is the secret of it all. It is to get Christ for ourselves, and so much of Christ for ourselves that we can impart of Him to others. If there is a bit of want, or dissatisfaction, or feeling of thirst in our souls, may we ever remember this word, "Come unto Me." Oh, but you say, That is for thirsty sinners, True, but it is also for thirsty saints, they also can ever and always turn to {the Lord} Jesus and be refreshed by the living streams that flow from that blessed One. He is the spring. May God in His rich grace enable each one of us, ever and always, to turn simply to Him, to make everything of Christ. He not only meets the needs of thirsty sinners, but delights to fill and satisfy the hearts of His people, so that we run over in worship to God, and in service to those round about us. That will surely be true, if we respond to His invitation,

If any man thirst, let him come unto Me and drink.

Help and Food 29:95-101.