

# **Unfolding Unveiling: Studies of Christ Revealed in the Types of Joshua, David, and Solomon**

## **Part Six: David**

### **Chapter Twenty-one: David as King**

#### **The Qualities of David's Kingdom: Your Brother is not your Enemy**

The primary governing force in David's kingdom was that of accepting his brethren as brethren: innocent and without blame, when they were wrong. He extended welcome and acceptance to wicked men in Israel while in the wilderness (cf. I Sam. 30:22), and he accepted Abner as part of the kingdom when he came to him. He treated his son Absalom as a part of the kingdom when he betrayed the kingdom. David was like a meek lamb led to the slaughter, setting himself up for trouble by being so open to everyone – so open, it seems, as to be naive. He accepted everyone in Israel, everyone, no matter how good or bad. He did not size them up by their outward qualities, but by God's mind towards Israel. Each Israelite, no matter how good or bad, how righteous or sinful, was a partaker of the promises of God by virtue of the covenant with Abraham. David was governed by this reality, not only toward himself, but toward all of Israel.

David always fights God's enemies, never God's people. No matter how they wronged him, he never considered any one of God's people his enemies. The only time he was about to fight a brother, God intervened (see the story of Nabal in I Samuel 25). Saul sought David's life relentlessly until his untimely death at the hands of the Philistines, yet David never avenged himself or even cursed Saul with his mouth, either during Saul's lifetime or after his death. When the Keilahites and Ziphites tried to deliver David into the hand of Saul, David only blessed them. When Absalom, his own son, stole the kingdom from David, he would not take Absalom's life, and mourned him in his death. David always laid down his life for the brethren.

We need to know who our enemies are, and how David lived his life and governed his kingdom will help us do this. The enemy is not our brother or our sister. The enemy is not our brother or our sister who wrongs us. The enemy is that which resists us possessing the Land that God has given us. It is that which puts God's people into bondage – the inhabitants. It is that which demands to take God's place in our heart – idols. It is that which protects itself from the Lord at all costs – walled cities.

If David is our king, then we will never view our brother as the enemy. If we are gathered in One, then we see that to curse our brother is to curse Christ. To curse our brother is to curse ourselves.

To identify in Christ is to take His enemies as our enemies and to view His people as members of Himself. Let us not mistake circumstances and a lack of Christ being manifest in our brethren for spiritual reality. We were one with Christ at His resurrection. Now let us be found in Him in our understanding.

### **Your Brother Is Not Your Enemy: The Example of Joab**

Joab did not hold this view of Israel; at least, not to the degree that David did. Joab looked at people after the flesh, after his own view, after their own individual merits or detractions instead of viewing them by God's relationship with them. There is a sad story recorded in II Samuel 3:6-39 of the death of Abner. He had come to make peace with David and to turn the kingdom of Saul to David (cf. II Sam. 3:10). David received him at Hebron, the seat of association, where they made a league together and then feasted together. Abner had chosen to identify in David and his kingdom, and there was peace in Israel for the first time since the death of Saul. The civil war had ceased.

Joab, however, was unhappy with David's fellowship with Abner, and behind David's back, he killed Abner to avenge the death of his brother, Asahel. He avenged Asahel's death by killing Abner after David had made peace with him. This is a very good contrast between the two men. Even though Abner had been the captain of the enemy's army, David received him into the kingdom based on the view of God's people that governed him. Joab viewed Abner through the lenses of individual grievance.

When David heard of it, he said, "I and my kingdom are guiltless before the Lord forever from the blood of Abner, son of Ner," (II Sam. 3:28). Abner was not slain under David's rule. It was not David's government that motivated Joab to kill Abner because David never considered his brother as his enemy. Joab, though one of David's mighty men, was not governed by David's rule. In David, all are One, and those who are gathered in Him view their brethren to be of the same as themselves. That a brother may have offended is irrelevant to this fact. Though associated with David, Joab was still living in the darkness of the period of the judges. He was loyal to David and fought for David, but he did not do so in the Spirit or government of David. Because he did not live as an extension of the king, he broke the law of the Land, rendering himself worthy of death thereby (cf. Lev. 19:18, Lev. 24:17, & Deut. 27:24). Had he found himself in David, he never would have come to this point.

Abner had come to Hebron to identify in David even as we as believers rest in our association with Christ and identify there. It is when we identify in our true David that we are at peace with our brethren, for we are seated in the Resurrection who has left all offenses in the grave. Joab was guilty of "shedding the blood of war in peace," (I Ki. 2:5). This is an offense, for Joab had despised the truth of the kingdom that God's people are in David by treating Abner as though he had not identified in David. By killing Abner, Joab betrayed his king and all that his king stood for. He did not see Abner or even himself as first dead with David and now alive with Him and both therefore as an extension of the king's heart, mind, and government. Rather, Joab saw both himself and

Abner as separate from David, as two individual entities with a score to settle and then acted on that viewpoint.

David saw Absalom as innocent, even though he betrayed the king and his own father. David expressly commanded his military leaders to deal gently with his son (cf. II Sam. 18:5). But for whatever reason – perhaps because Joab saw Absalom as a threat to the king – he took it upon himself to take care of the situation by killing the young man. This was against David's government. Again, Joab acted as an individual on behalf of the king. Finally, he killed Amasa, his own replacement by the hand of David, because he was placed in command.

Joab was identified with David, but he was not governed in all points by David's government. Now this is a very interesting situation. Joab was instrumental in establishing David's kingdom, yet he did not allow himself to be governed by it. According to I Chronicles 11:6-8, Joab was intimately involved with the conquering and building of the city. He was mightily used of God in warfare for the brethren, but lacked the viewpoint that causes us to relate as One. He fought for David, but not by the methods of David, which made him a liability.

It is very dangerous to have the knowledge of David's kingdom and not the Spirit of it. This was Joab's problem. It is almost as if he had the knowledge by revelation to be effective up to a certain point, but because he did not have the Spirit of David's kingdom worked into him, he was unable to live the reality, only to align himself with it and fight for it.

To have the revelation knowledge of something and not allow it to work in you will ultimately result in doing things opposite of the Lord's will, things that will grieve His heart and be contrary to His kingdom. This is exactly what happened to Joab. In his final days, we even see him departing from David's authority altogether by moving with Adonijah in his attempt to steal the throne from Solomon, God's chosen Son.

We are reminded of how serious the matter is when we consider the passages in the law of Moses that forbid the shedding of an Israelite's blood. Joab's failure to flow with David's kingdom made him follow a government of his own choosing, which is both iniquity and rebellion. To not be governed by God's reality will indeed cause us to break His laws. These were very serious offenses in David's eyes, and it is for these offenses that Joab died by the hand of Solomon.

An individual mentality that continues to work in us will cause us to live contrary to the government we claim to serve, and might even turn us away after systems of government that were never chosen of God to begin with. So just because you fight for David's kingdom does not guarantee that you are governed by His nature. David was a warrior, no doubt about it, but that was not the only thing about David. What was really important was what he fought for, which is the Lord's body. He had a view of God's people; he saw them as One. He would either fight, or love and honor, or lay down his life, based on that. Joab just fought for David, as an individual. This meant that he interpreted his

circumstances and other people based on the knowledge of good and evil and what people did instead of by God's view of who people are in Christ.

I Kings 2:5 says that Joab "put the blood of war upon his belt that was upon his loins and in his shoes that were upon his feet." I believe that this represents the defiling of the girdle of truth and the shoes of the preparation of the gospel of peace, both pieces of the new man's armor in Ephesians chapter six. Joab defiled the belt of truth because he did not relate to Abner by the truth, which was that both of them were members of the One who was David. Instead, he acted upon the lie that we are individuals with our own personal offenses and agenda. To be part of David's kingdom is to recognize that these things stayed in the grave, and a whole new way of relating with each other came into being at the resurrection.

Joab defiled the shoes of the preparation of the gospel of peace because he was supposed to be walking in the good news of the peace that comes from the reigning king at Hebron. According to Isaiah 52:7, those are beautiful feet; they are feet that walk upon the mountains, which was the location of Hebron; they are feet that bring good tidings, proclaim peace, bring good tidings of happiness, and proclaim salvation. Such are the qualities of the feet of the new man. Joab disregarded the fact that these qualities were to be working in him on the grounds that he was an extension of the head of the kingdom and forfeited that peace for personal issues.

I Kings 2:34 has something interesting to say about where Joab lived. When he was alive, his house was in the wilderness. How significant! He did not live in Jerusalem, the place of government in Israel; he did not live near David, his king. His house was in the wilderness. He was still living in his own individual mentality. He had not entered into the spiritual reality he had seen all the years while serving David. He was rebellious, still living on his own. He was not living for others and for the benefit of Israel, he just fought for what he thought was "right". Let us not become Joabs by receiving the unveiling of David but not allowing it to work in us!

It is not that we must fix the problems that arise in our old ways of relating; rather, we need to embrace the new way of relating that comes from a new understanding of being in Christ. May the sons of Zeruijah, who align themselves with David but maintain a mindset and motivation that is at odds with his government, be a reminder to us.

### **The Qualities of David's Kingdom: The Taking of Jerusalem**

The most significant event of David's rule was also the first: the taking of Jerusalem. This is the next step in the progression found in Exodus 15:17. The Lord has brought them in, typified by possessing the Land, and now He is planting them in the mountain of His inheritance. It was for this purpose that David was raised up. From the crossing of the Jordan until now, Israel's primary focus was becoming established in the Land. But from David's reign forward, the Lord's primary focus will be Jerusalem. All revelation of Himself and all of His dealings with His people will happen here. That Israel took earthly city Jerusalem was simply a manifestation of the result of their gathering in David at

Hebron, the seat of association. When we find ourselves in David, the One, we become the heavenly city, the New Jerusalem in all its fullness.

God did not tell David to take Jerusalem: David did that in understanding. He learned it in the wilderness – to stay hidden in the stronghold. He learned his lesson well. The place of government is found in Christ. He is our hiding place and our fortress, and the natural fortresses in which David hid during his time in the wilderness were a shadow of that fact. David took the stronghold of Jerusalem and ruled over all of Israel from that place, that eternal place of abiding in Christ. His kingdom rules from a high place, a safe and secure place, a place which has little to offer by the natural eye's estimation, but a place that is essential to victorious and consistent Christian life. It is that place where we are hidden. The entire kingdom of Israel became an undefeatable and powerful unit because they were ruled from that safe hiding place in God, and they drew from there.

Let us now look into the Psalms for a spiritual view of Mount Zion. Psalm 125 is anonymous, but if it was not David who wrote it, then it was someone who saw with the same eyes as he:

“They who trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever.”

Psalm 125:1-2

It is a people, a corporate group who trust in the Lord. And these remain, or abide, forever. Why? Because they remain in Christ! Mount Zion is a picture of God's people living in the eternal realm. Verse two reveals God as the hiding place of His people. He surrounds them. Their capital city was a daily reminder to Israel that they (and we) have an eternal habitation, and that they are hidden there. And as long as they trust in the Lord, they cannot be removed. I think David picked this spot on purpose. He saw the reality of how God is toward us in Christ and found a place that typified it.

It is no small coincidence that in light of the gathering, that David being given His rightful place and David taking Jerusalem occur adjacently in the same chapter.

### **Jerusalem a Manifestation of Resurrection Reality – Psalm 122**

Let us now look at Psalm 122, which bears David's name in the inscription. Verse two says, “Our feet shall stand within thy gates, O Jerusalem.” This must have been written before David took Jerusalem! He was seeing with eyes of faith. David saw the true Jerusalem before they even took the shadow.

What is Jerusalem, but a city that is compact – joined, united – together! Jerusalem is the One and those who have gone up into Him. They did not just have individual relationships with their God; they were interrelated. When you see that you are One, you can never be independent again. We all derive our existence from Christ. We all share one life. To love our brother is to love Christ; to curse our brother is to curse Christ. In Joshua, we abide in Christ to take the Land, and then we can live our own life, every man

in his own inheritance. But in David, we live as those who are hidden, surrounded all the time. Under Joshua we need each other to take the Land, but then we can go about our day to day living. In Jerusalem, however, we are compact together. Christ is being formed in His people!

The word “compact” has a mystical connotation as well. Perhaps David was trying to say something about how the mystery of God is wrapped up in this very reality, the mystery that Paul refers to so many times throughout his epistles. It is the mystery of the body and bride (cf. Eph. 3:5-9, 5:22-32), the mystery of man being made One with God through the Son.

This takes us further into understanding David’s choice in location for Israel’s capital: not only is it a hidden, secure place high up in the mountains, it must also be a city that is hidden up in the mountains. It is a corporate dwelling place. It is a place where we are One with Christ, not only in the finished work of the Cross, but in our understanding as well. That God dwells there is made plain by verse four, which says that the testimony of Israel resides there. The ark’s resting place was in Jerusalem. God is not just inhabiting a Land, He also inhabits a city. It is where His people “go up” (v. 4) to relate to Him in another – in David – and to spend time with Him. Where Israel is One is where their testimony resides. Where they are One is where they relate to God. They have no other relationship with Him. This is what they had been missing all those years during the judges when they had no direction, no vision, no spiritual government. Praise God, they were seeing where they had relationship with God, and they desired to “go up”. No wonder David was so glad!

It is also from this city, from this place of being One, this constant abiding in God’s stronghold, that the house of David governs all of Israel. The standard of judgment is the One. Judgment is not based on right or wrong, good or evil. Judgment from this place is based on God’s viewpoint. Your brother is One with you here. You are One with Christ. Christ judges you to be Himself and loves you as Himself (cf. Eph. 5:28). Our commandment is that we love one another as He has loved us (cf. Jn. 13:34). Verses 6-8 expound on this. Whoever loves Jerusalem prospers because Jerusalem is God’s project. Whenever we lose our own interests for God’s interests, we will prosper because we identify ourselves with where God has blessed already. The peace of Jerusalem is Christ. Her peace comes when she sees who she is. Perhaps David saw that there was yet to be a full apprehending on Israel’s part of the true Jerusalem. He desired that God’s people see who they were. Those in Christ are Jerusalem, joined not only in Christ but joined together. As long as we do not see this, we will continue to bicker, have personal ambitions, and view the other members as people to beat out, avoid, look down on, look up to, prefer, or any other action that stems from a darkened understanding of who we are.

In verse 8, David says that he prays for the peace of Jerusalem for his brethren and companions’ sakes. He knows that he is not separate from them. Jesus is not separate from us, and he continues to pray for our peace, too. What does the New Testament have to say about that?

“Neither pray I for these alone, but for them also who shall believe on me through their word, that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them, that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.”

John 17:20-23

Jesus prays that we will be One. And He continues His intercession, even to this day (cf. Heb. 7:25). He is forever joined to us, as David saw that he was forever joined to Israel. With this understanding, to see a need in your brother is to recognize that it is your need and God’s need (cf. Ps. 122:9)! God’s glory in the earth will only go as far as the vision of His people. Jerusalem is a city compact together, and our feet shall stand within her gates. Until then, we will pray for her peace.

While David was in the wilderness, he dwelt in caves and strongholds. As we can see by the psalms he wrote while hiding out from Saul in the wilderness, he was learning who the true Stronghold was – the Lord! He personalized it by saying things like, “God is my defense.” He must have come to the realization at some point that we are to live in God’s stronghold all the time. The first thing that David did as king was to take the stronghold of Jerusalem (cf. I Chron. 11:5). Apparently, David had learned to dwell in God so well that he thought it necessary to govern from that place.

So the person who typifies the gathering of Israel into One sees to it that the gathering takes place in a stronghold, a place where David has been living for many years.

### **Bringing the Ark up to Jerusalem – I Chronicles 13-15**

David, knowing the heart of God, was not content to leave the ark of the Covenant in its present state. His second act as king was to bring the ark up to Jerusalem, the governing city. He desired that the presence of God rule from its proper and rightful place in Israel. David had some problems with his first attempt to bring the ark up, however. I am sure that it was extremely disconcerting to his pure heart that the Lord would strike dead one of those men who were intent upon bringing Israel back into proper relationship with the Lord. But what started as failure turned out to be the means by which David would see the Lord in a whole new way. Let us take a look at what went wrong during David’s first attempt at bringing the Ark up to Jerusalem.

Uzzah putting forth his hand to steady the Ark when the oxen stumbled was a representation of what all Israel was doing/had done, both in I Samuel four, and now in I Chronicles 13. The ark was being related to improperly. Just as the oxen stumbled while Israel was transporting the ark from Kiriath-jearim, so had all of Israel “stumbled” when taking the ark out to battle against the Philistines. They were still relating to the ark in the same manner as Israel had when they lost it to the Philistines to begin with, when it was returned and the Israelites at Beth-shemesh were killed, and when it was transported to the house of Abinadab in Kiriath-jearim. Uzzah putting forth his hand to steady the ark

was a picture of how David and Israel were trying to correct a problem that would not exist had they not related to the Lord improperly in I Samuel four to begin with.

Ever since the battle at Eben-ezer, Israel was no longer in proper relationship to the ark. This is evidenced by the ark being returned to Israel on a cart pulled by cows, and even in this present circumstance the ark being pulled on a cart by oxen. Israel was using Philistine methods to bring the ark up to Jerusalem, which is evidence of how the Philistines had dominated Israel for all these years.

The ark was steadied by Uzzah, whose name means “strength”. Perez-uzzah means “outbreak on strength”. The Lord broke out upon Israel because they were bringing the ark up to Jerusalem in their own strength. They had removed the Ark from the tabernacle at Shiloh in their own strength to begin with, and now they were trying to fix the problem in their own strength, trying to set things right by their own hand.

How many times do we (rightly) recognize that we have been out of tune with the Lord and that this has occurred because we left that heavenly place of abiding by trying to do something in our own strength? And how many times has our solution to that problem been to set things right in our own strength? This is what was happening here. Israel was trying to put the Lord in His proper place among them – bring Him to Jerusalem, that is – by the arm of the flesh.

The reason why the Lord broke out upon Uzzah is because the Lord does not accept human strength to achieve His purposes. His purposes are accomplished by the death and resurrection of His Son, and by us being in union with Him. Never, never in the heart and mind of God does He judge us separate from Him. But here we have all of Israel trying to make right in their own strength what they had done wrong.

Israel had lost the ark as their source, the ark being the presence of God dwelling in His people. They wanted to change that and to live in union with Him again, but they did not know the proper way to seek the Lord.

It is interesting to note how conflict with the dominating Philistines is interwoven with the history of the ark. I believe that the presence of the Philistines during the movement of the ark will open our understanding in bringing it up to Jerusalem. It was the Philistines who took the ark in battle, and it was the Philistines who sent it back on a cart, which method Israel adopted for their first attempt at bringing it up to Jerusalem. Finally, it was after David’s twofold victory over the Philistines that the ark was successfully brought up to Jerusalem.

### **The Philistines: Rolling Oneself in the Dirt**

The Philistine inhabitants, then, have to do with how Israel was relating to their Lord. When Israel ceased to dwell in Christ, the Philistines won the battle and took the ark. Up until David’s reign, the ark remained in Amminadab’s house. It was not returned to the tabernacle. Why? The Lord dwells in that body which is seated in the heavenlies, and

Israel was not living there. They were living on the earth, and the Lord does not dwell on the earth. As long as Israel was dwelling on the earth, the Philistines dominated Israel, with only a few exceptions, and the people remained out of contact with the Lord.

I Chronicles 14 records two battles that David fought against the Philistines back to back, and immediately following these victories, the ark was brought up to Jerusalem successfully. In the first of these battles, the Lord broke forth upon the Philistines “as the surging of waters” (II Sam. 5:20). This harkens back to the crossing of the Red Sea, when the Egyptians were drowned. What had occurred in finality at the Red Sea as represented by the drowning of the Egyptians was manifesting in the destruction of the Philistines. David named that place “Baal-perazim” – Lord of breaches. In the previous chapter, the Lord broke out upon Uzzah, who in his own strength tried to hold up the ark. This time, the Lord broke through the lines of the enemy, and then brought a complete victory over the Philistines, causing them to retreat from the cities of Israel back into their own land.

After this, David’s attention turned again to bringing the ark up to Jerusalem, only this time in a very different way. His first action was to prepare a place for the ark. No plan of the sort had been laid at David’s first attempt. The next step was to gather all of Israel at Jerusalem, not Kiriath-jearim. Thirdly, David met with the heads of the Levitical families, and charged them with the task of bringing the ark up to Jerusalem, “For, because ye did it not at the first, the Lord our God broke forth upon us because we sought Him not in the proper way” (I Chron. 15:13). Apparently, David had been with the Lord and had seen how Israel had not been relating to the Lord the way He had ordered it.

Let us compare the two attempts and see where the differences lay. The first time David gathered Israel at Kiriath-jearim (13:5), and the second time he gathered them at Jerusalem (15:3). The first time, all of Israel went to bring up the Ark. There was no order, only a throng of people playing music before the Lord (13:6, 8). The second time, Israel remained in Jerusalem while David, the leadership, and the Levites went to Kiriath-jearim to bring up the ark, and the Levites were the musicians (15:25). The first time, the ark was carried on a cart pulled by oxen (13:7). The second time, Israel obeyed the Lord by commanding the sons of Kohath to bear the ark upon their shoulders during transition. The first time, the Lord was against the Levite Uzzah (13:10). The second time, the Lord helped the Levites who bore the ark of the covenant (15:26). The offerings presented on the second occasion were absent during the first.

As we have seen, the first attempt at bringing the ark of God up to Jerusalem was the fleshly attempt to set right what the flesh had made wrong to begin with. But our “off-ness” cannot be corrected by backtracking our original steps that took us out of the way to begin with. No, the Lord has a much better way of dealing with us. What do the Scriptures say? “And David gathered all Israel together at Jerusalem, to bring up the Ark of the Lord unto its place, which he had prepared for it.” For the ark to be brought up to the place that David had prepared, the people had to be gathered in Jerusalem; there is no other way. The ark was taken by the Philistines because Israel was no longer dwelling in the heavenlies.

Since the ark represents the Lord forever joined to His people, it would not ascend to Jerusalem until Israel had. The Lord and Israel are One; He is limited by His people. He can only go where they go. If His people choose to live on the earth by the arm of the flesh, or “wallow themselves in dust”, as the name “Philistine” implies, then the ark will be there, too. But if Israel takes their rightful place in Jerusalem, then the ark will go up, too. If Israel tries to make the trip from the earthly to the heavenlies apart from union, they will suffer defeat at every turn. Indeed, even the Lord Himself will break out against them. But if Israel will gather in Jerusalem, they will find the ark to be among them.

If you are not properly relating to the Lord because you have been rolling around in the dirt, do not try to bring the Lord to Jerusalem in your own strength, for you are relating as though you are separate; it can only bring death.

Rolling oneself in the dust is an enemy of the Lord, and it is one of the strongest that we as believers will face. This unholy communion with earth must be overcome if the ark will dwell in Jerusalem. The Lord broke forth upon the Philistines by the hand of David because it is David’s government that will defeat this most formidable foe. Only the One, this corporate One, can overcome the tendency within us to fall prey to living in the dirt.

### **The Philistines Defeated by David**

The Philistines were not encountered under Joshua. He did not even attempt to dispossess them (cf. Josh. 13:2). Why? Because certain enemies are not confronted or defeated under Joshua. The Philistines were the biggest problem during the judges and during Saul’s reign, which points to a bondage that is a result of living in the natural realm, a lack of government, and self. Of course, whenever self governs, we are living in the natural.

David fought many battles with the Philistines. It is only in David that we can overcome them. There are some inhabitants in the Land that can only be dispossessed by being gathered in David. Joshua does not do battle with them, they cannot be driven out by the judges, Saul fights them a lot, but they are never overcome. It is only as we consistently abide in that spiritual reality, and as we align ourselves with David as our government, and as the one who puts an end to self that we will be able to take the Land that is ours.

I think that the Philistines represent a natural view of ourselves and others that is only overcome by being gathered in David. Since self is not an issue under Joshua, that border is not taken under him. As the people fall into a darkened and natural view of the Land, they view each other wrong, and they are divided and bicker amongst themselves. Under Samuel, who had a clear knowledge of the Land from the ark of the covenant, the Philistines were subdued and the land of the Lord was against them. And then under David, they were defeated after many battles. It takes a lot of fighting to dispossess the Philistines!

## Seeking the Lord in the Proper Way

How do we seek the Lord in the proper way? By union. Israel remained in Jerusalem. The Levites, who were the substitute for the firstborn, bore the ark upon their shoulders in transport. Again, union for all of Israel was counted in the firstborn. I Chronicles 15:28 says that it was in this manner that all of Israel brought up the ark to Jerusalem. The manner was union, for because they were in Jerusalem, the bringing up of the Ark was credited to them because they were found in David and the Levites.

At the right time, the Levites did it all. When you enter into Jerusalem, when you are living in Jerusalem, you are not a part of every single manifestation. It was most likely less than ten percent of the population that brought the ark to Jerusalem. In Jerusalem, we do not all do everything. But whatever is done, the doing of it is counted to all. I Chronicles 15:28 says, "Thus all Israel brought up the ark..." The manner in which all Israel brought up the ark to Jerusalem was by the nation's leaders.

The first time, everyone was in Kiriath-jearim, everyone helped bring up the ark, and everyone was shouting, dancing, and singing. David wanted everyone to be a part. They all loved the Lord, they all were being conformed to David's image. But while using this method, the Lord broke out upon Uzzah. Why? Because they were bringing up the ark in the strength of the flesh, in separation from the Lord. No one was in Jerusalem. You could see everybody manifesting themselves.

But Jerusalem does not work like this. Everybody lives in Jerusalem, but not everybody is manifesting that reality in every single occurrence. If everybody is manifesting, then everybody is being seen, and the Lord does not want everybody to be seen; He wants Christ to be seen.

When all are living in Jerusalem, that fact will be manifested by order. When we have entered into Jerusalem, each of us does not have to be a part of everything because whatever is accomplished by the Lord's people is accounted to all of Jerusalem as having done it. We are not only one with the Lord, we are one with each other in Jerusalem, and there is only one doing. If we all have to be a physical participant every time the Lord is made manifest in the earth, then there is not One, there are only individuals. But if you are living in Jerusalem, the Lord does not have to use you personally for everything. Indeed, he may even use you less and choose not to use you in what you are best at. But none of this will matter because all is accounted to Jerusalem.

In the second attempt, the ark is brought up with joy, whereas joy is not mentioned in chapter 13 even though Israel was praising the Lord at that time. But because Israel is One in chapter 15, they brought up the ark with joy. Joy is something in the heart of God that we experience only by union. Jerusalem in the joy of God's heart. He was pleased, and they manifested it. What a contrast to chapter 13, where Israel was just happy and excited.

## **The Ark of the Covenant**

Bringing the ark of the covenant to Jerusalem under David's reign was a further manifestation of what was happening to Israel when David was made king. II Samuel 6:1 says that the God of the ark was the Lord of Hosts who dwells between the wings of the cherubim. This God is the One-God. This God is the Lord of Hosts. This name refers to the resurrection because the corporate (hosts) always speaks of the resurrection and the new man. The ark of the covenant is where God communes with man (cf. Ex. 25:22). God communes with man in Christ (cf. Heb. 1:1-2). Since Jesus was raised from the dead, He will never be without a body again. Every time He is mentioned, we are mentioned. This is the Lord of Hosts.

God's people are beginning to come into a proper relationship with the ark. It has been brought into the central place of the Land. Being in Christ and being One have come to the forefront for the nation, and they desire it to be so. They have allowed the heart of God to have its rightful place in their life. They are beginning to dwell in Him. The Son dwelt in the bosom of the Father (cf. Jn. 1:18). That meant that He knew God's heart and allowed it to have priority – no, preeminence – in His life. David is a type of the Son who dwells in the bosom of the Father. David brought the ark back, and the people agreed (cf. I Chron. 13:4). We need not trust that the condition of our hearts be proper. The Son's heart is always perfectly toward the Father, and we are in Him!

The ark finds its dwelling place in Jerusalem during the reign of David. When we see Christ as David and see each other as completed in Christ and not just ourselves, we live under David's rule, and Jerusalem comes into being and becomes the city of the great king. This is where the ark rests, where it dwells, where it is held up. It does not have such a place before this time. The ark only has such a place when there is a city, when we are gathered up in Him. When we are and are governed by Christ revealed – David – then we are able to provide a place for the ark – the complete mind of God. We are unable to be that place as long as we are still possessing and self is still prevalent.

## **The Priesthood under David**

After David became king over all of Israel, all of the kingdom, including relating to the Lord and worshipping before Him, was found in him. The priesthood, which had been brought under a curse and had lost its purpose for existence so many years before, is about to become an extension of being IN, when they would begin to minister in the tabernacle of David and later in the temple of Solomon. This means that being IN is a greater reality than being a mediator. Being a mediator is a manifestation and executing of that which is so in Christ. All reality is found in Christ. The priesthood was to be an extension of that which is in the heart and mind of God towards His people. The priesthood was a type of Christ's high priestly ministry, for it shows us that all spiritual work must come out from being in Christ. A priesthood that functioned autonomously without the ark as in the days of Samuel and Saul was rejected, and David was accepted as the One.

It was David who offered sacrifices to God before the ark in II Samuel 6:17-19. God accepted David's offering because God accepted David. Remember, God rejected the priestly ministry. But God later accepted the priests and their ministry because God accepted David. Eventually, the chief priest was appointed by the king, showing how all in the kingdom flows out from the king (cf. I Ki. 2:35). This order was established during Solomon's reign, which was a type of God's eternal plan coming to realization. It was when God's people were gathered in a king and then built; it was under this king that the chief priest was appointed.

### **Asaph and the Levites before the Ark**

After the ark of the covenant had been brought up to Jerusalem, David appointed certain Levites to minister before it (cf. I Chron. 16:4-6). What was their ministry? To make mention of, thank, and praise the Lord. The ark represents Him who is both complete, and the completer of the work of the Lord, as well as the Lord who is joined to His people. To know the Lord in this way means that there is nothing left to do, nothing to offer before the ark of God than to testify of Him, to thank Him for who He is and what He has done, and to give Him all the glory.

Perhaps Asaph would have been included in Hebrews 11 if the writer had time, for he testified of that reality which was yet to be realized in Israel. His ministry was a firstfruits of a greater harvest that would ripen under Solomon's reign. Asaph's ministry was the precursor to the temple in that it is God's people as the temple of the Lord who see that all in Christ is complete, and there is nothing for them to do but acknowledge that fact. And being filled with His fullness, they became the channel of God's glory in the earth.

This is not just a picture of how the Christian can approach the Lord based on the new covenant; it is a picture of those who are gathered up in David and realize what the new covenant means. There was no veil between the ark and Asaph; He stood face to face with the reality of God. But Asaph as a Levite stood in faith on behalf of the people for the unveiling that was yet to come.

### **Asaph: Faith of Greater Yet to Come**

Asaph was appointed by David to be the chief of the Levites who ministered before the ark in music. There are twelve psalms that bear his name in the inscription, and Psalm 50 reveals that perhaps he, too, wondered why there were two places of worship in Israel, and that he received an answer from the Lord. Verse 2 says, "Out of Zion, the perfection of beauty, God hath shined." God was shining forth out of Zion, not out of Gibeon. The place that the Lord had chosen for the ark was Zion. His reality was to be found in the gathering of His people in Christ. This Asaph saw clearly.

But where were the sacrifices being offered? In Gibeon. In Gibeon, where the reality of God's Christ was not. Why would God's people go somewhere other than where His fullness and completeness was placed in order to worship and relate to Him? Because Israel did not know that the fullness and completeness that is found in Christ is enough.

They think that when they relate to the Lord, they are obligated to offer something or do something.

Verses 3-6 show us that God has something to say to His covenant people. When He speaks, what is temporal will burn up, and God will judge Israel, but not judge as in to get them in trouble, but the kind of judging that divides out all the different factors. God is about to divide out for them who they are from who they are not.

Verses 7-13 show us that the sacrifices that we think we must offer God in order to relate to Him are not what He wants from us. We have nothing to offer Him that did not come from Him to begin with in some way or another. He does not draw from us as if He needed something. The relationship is wrong; it is out of order. Everything God needs, He can provide for Himself. It is our view of relating to Him that is wrong. We need the Lord to judge (v. 6) so that our vision can be corrected.

Verses 14-15 show the sacrifices we are to offer the Lord. (1) Thanksgiving. We offer the sacrifice of thanksgiving because now that we are in Him, all we are and all that we need finds its source in Him. We thank Him when we apprehend His reality by faith. We no longer have anything to offer. We see that Christ is full and complete, and we live from there.

(2) We are to call upon Him in the day of trouble. The Scripture says that when we do, His deliverance for us will bring Him glory. We are to let Him be our fullness and completion in all things. When we allow the reality of His complete work to be our deliverance, God is honored and His glory is seen. We do not see His glory when we save ourselves, and yet we think we are out of God's will if we do not do something, if we don't fix our problem, if we don't show Him that we are committed.

To relate to the Lord through the tabernacle without the ark being the life and source of it is to work, to strive. It is a high place because it is not fully found in Christ. The truths of the tabernacle had yet to be seen in the full light of being in Christ. But that is all right, because the God of David, who brings the ark to its rightful place in the midst of His people who are in Christ, will bring the temple there, too.

The ark, the complete thought and intent of God was revealed to Asaph in this way. To truly know the Lord and relate to Him by the ark was to accept God's chosen way of relating, where Christ is complete and we receive by faith. In this way of relating, there is nothing we can do to approach God, nothing we can offer, nothing in ourselves by which we can approach Him. He is all that God wants, all that God wants accomplished, all that we need to both approach and know the Lord.

To try to relate to the Lord any other way is not how God is. To try to offer something to Him shows a wrong view of Him. The only thing that we can offer the Lord in His way of relating is our faith. And once Christ is formed in us, His nature flows through us back to the Lord in praise and worship. We do not see the complete fullness of this until Solomon's reign.

Even when we are gathered in David, there is not yet a complete seeing, for we still offer in the high place. It is in the unveiling of Christ as Solomon that this will be remedied. Until that time, the tabernacle is fully functioning as David set it up to be, which is Christ to us, as it has been all along. In David, we are gathered, but we are still in Christ to us. We still need to receive, know, and abide. And yet, during the reign of David we have the hints of greater things to come. Though we still go to the tabernacle in Gibeon because we are yet relating to the Lord for what He does for us, the beginning of Psalm 50 says that God shines forth out of Zion. It is not yet God through us in our comprehension: we still relate to the Lord based on what we need. But because the ark resides in Jerusalem, He is being seen to a certain extent. The pure reality of God is no longer being hidden in what Christ does for me, for though we are still relating this way, it is not the only way we are relating.

### **Asaph's Psalms**

In Psalm 78, Asaph interprets Israel's history from the Lord's point of view.

v. 60 – The Lord forsook Shiloh.

v. 61 – The ark went into captivity; it is death to the old way of doing things.

v. 66 – The Lord smote His enemies. But His people are not His enemies. His enemies are those elements in His people that seek after the natural instead of the Spiritual.

v. 68 – The Lord chose Zion to dwell in – city dwelling in a high place.

v. 70 – The Lord chose David to rule the people in this place.

Truly Asaph was an extension of David and therefore of the Lord, which is why David place him before the ark to minister before the Lord. He saw and understood the Lord's plan for Israel and ministered before the Lord in faith until it could be made manifest in the earth.

### **Zion and Christ to Us**

In I Chronicles 16:37-43, we see an interesting division in Israel. The ark of the covenant was at its final resting place in Jerusalem, but the rest of the tabernacle was in the high place that was at Gibeon. Why? Was David just selfish, and wanted the ark of the covenant for himself? No, there was a spiritual reason for this division that is elemental to the reign of David that is not found in any other. The ark of the covenant makes it to Jerusalem in the unveiling of Christ as David, but the rest of the tabernacles does not. As a matter of fact, the tabernacle and its usefulness comes to an end in the reign of Solomon.

The tabernacle becomes a factor again, even though it is in a high place, during the reign of David that we have not seen since Joshua's day. The tabernacle stayed in a high place during the reign of David because the understanding of the working of the tabernacle was not complete. In David, the reality of the fullness of God that is in Christ is borne up by the people. But the tabernacle – Christ to us – is still our basic understanding of what it means to be in Christ.

The ark of the covenant was God's reality for Israel, but when people wanted to relate to the Lord, they did not relate to Him based on the reality like David did, but based on that which came out from the reality – truths. They still left Zion to relate to the Lord. This was not a sin, mind you, this was simply their stage of spiritual understanding.

### **Different Aspects of the Soul**

Jonathan and Michal were the offspring of Saul, and as such they give us certain examples of the working of the soul. First let us look at Jonathan. Jonathan is a picture of the soul that loves David. Now initially we may think that to love David would be a good thing, but Jonathan died at the exact same time as his father. He partook of the same judgment as Saul even though he was not an enemy of David like his father. Why? Because the government of the soul, whether it is good soul or bad, whether it is a lover or David or an enemy, comes to an end at the Cross in the form of an individual-mentality government. The soul can love David all it wants, but its government has to come to an end in order for David to reign.

Michal is a picture of the soul that persecutes that which is motivated by the Spirit. The soul always looks on the outward appearance, which is what Michal did the day that David danced before the Lord as the ark was taken up to Jerusalem. The soul cannot see past the flesh and into the Spirit except by the cross, and the things of the Spirit always look foolish or wrong when judged after the flesh. What happens to the soul who refuses the work of the cross within? It cannot be properly joined to the Spirit, and therefore remains barren. The soul that continues after the flesh cannot carry the spiritual seed. Michal remained barren after she judged David after the flesh because she had rejected the Spiritual reality of what was happening.

We all have the potential of allowing our souls to judge after the natural instead of after the spiritual. The soul that is untouched by the cross is the soul that will sit in judgment of spiritual things, which will prevent the soul from being a receiver and channel of that seed. The soul that remains separate from the cross is the soul that will never bear fruit.