

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

Part Seven: Solomon

Chapter Twenty-two: The Father/Son Relationship

The Resurrected Son

Even under David's rule, our heart and zeal for the Lord may exceed our wisdom in how all of our God-ordained plans are to be carried out. Under David's rule, there is still the thought that if something is in our heart, then we can do it for the Lord. Something the Lord opens our eyes to at this time is that it is not God's way for us to do it all just because we have the zeal, the ability, and the resources at our disposal.

David knew what the Lord had in mind for Israel, that there would be a house built for the Lord. David wanted to bring about all that the Lord desired, but the Lord had different plans. He had to send His prophet to David to tell him not to build the temple. But the Lord was not restricting David unnecessarily. He was working on something much more important than earthly accomplishments. He was working on David, who still had to learn the Lord in some new ways. The Word of the Lord through Nathan in II Samuel chapter seven opened David's eyes to an entirely new relationship with the Lord that he had not considered before, and it changed how David ruled Israel for the rest of his life. The Lord desired that David know God had a Son, and that it is the Son who executes the work of the Father.

In verse 10, God promises Israel a place of their own, where they move no more and will not be afflicted by the children of wickedness. This place is only found in Christ; it cannot possibly be found on earth, which brings us to the conclusion that the Lord must not be primarily speaking of Solomon's earthly kingdom, but the kingdom into which we have been translated: the kingdom of the Son of His love (cf. Col. 1:13).

Verses 12-13 speak of His Kingdom. God did not consider Solomon's Kingdom to be a continuation of David's. It was His kingdom, a "different" kingdom from David's. It is not really a different kingdom, of course, since both men are types of Christ. But the kind of kingdom Solomon's is, is different from the kind of kingdom that David's is. Why? Because Solomon's kingdom was the kingdom of the resurrected. It is the true eternal kingdom that God had in mind all along, which He desires to bring to realization. David's kingdom was of/from the eternal heart of God, but not the final goal of where God was going. David's heart was in eternal things in that he desired to build the temple, but his work on earth was not the final completion of eternal things but the step on the way that made it all possible.

The Son mentioned in verse 14 is the resurrected Son. And if it is resurrected, then it is the Son with the resurrected body. We are included in that Son. That is why this verse says that if he commit iniquity, God will chasten Him with the rod of man. God does not have to chasten Jesus, but he does have to chasten us at times, to bring us into who we are!

Perhaps verse 15 is an indirect reference to Saul and his rejected kingdom. God's mercy never departs from this Son, because this Son has His beginning in God Himself. This is not a son of Adam, whom God cursed. This is not a son of Saul, who will grieve the heart of God. God's mercy never departs from this Son because in His viewpoint, there is no sin in this one, since there is no sin in the head. All judgment that needed to happen, happened at the Cross. There is no more judgment necessary for this one, only the working out of that judgment in areas where the reality has yet to take hold. God is just; no mercy would be shown if there was a penalty to be paid! But this Son is found in the head, whom God blessed!

Relationship Revealed

Psalms 127 is the record of the Lord being unveiled to David in a new way. He had seen the Lord as a rock, a stronghold, a city. This Psalm shows that David began to see God's Father-Son relationship. It was in David's heart to build a house for the Lord, but he was stopped by the Word of the Lord through Nathan, who said, "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thine own body, and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom forever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men; but my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee."

II Samuel 7:12-15

David wanted to build the house himself, not knowing that the Lord was more concerned with the unfolding of revelation in the proper order than getting on with things as quickly as possible. It was in his heart to do so because he had seen the Lord and knew very well that a house on earth was necessary to the realization of His plans. But what he had not seen of the Lord up until Nathan brought the word of the Lord to him was the Father-Son relationship.

Psalms 127 may have been written upon the realization of the Father-Son relationship. What would be the point of building a house, a temple, if it is not the Lord who builds it? And if, in order to build His house the Lord sends His Son, then if we get up early to labor over it and stay up late into the night, we are wasting our time and energy. It is God who causes us to rest. His work is not accomplished by human strength or energy but by His own life and ability. Meanwhile, His beloved sleeps. Solomon's other name was Jedidiah, beloved of the Lord. Is it not significant that our Father calls Jesus His beloved Son (see Mat. 3:17, Eph. 1:6, Col. 1:13)? In type, David was to send his son to build the temple of the Lord. Why? Because the thought of building a house entered first into the

heart of David, thus making him in this situation a type of the Father. Solomon, the son of David, was to execute the heart and mind of his father, just as Jesus built the house of the Lord based on the mind of His Father.

According to the mind of the Lord, David could only go so far in establishing God's will in the earth. Thus verses 3-4: "Lo, children are an heritage of the Lord... as arrows in the hand of a mighty man, so are children of one's youth." It is here that David sees the Father-Son relationship within the Godhead. This is not the foundational Scripture for having a large family; this is an understanding of how the Father-Son relationship works out.

Just as the arrows can reach the target for him whose vision exceeds his ability to carry it out, so a father can impart his heart and mind to his child, and "aim" him at the target of the completed work. The child, then, goes where the father cannot go to do the work necessary to bring into being what the father had conceived in his heart. This is the essence of the Father-Son relationship as laid out in John's gospel. The Father had a plan, and the Son knew it and carried it out. And David saw that it would be with so his son, Solomon. David had the desire in his heart for the Lord's house, but Solomon, in keeping of the manifestation of God's nature, would be the one to achieve it. No wonder David said the father with many children would be happy! They are a heritage because their purpose is to realize their father's intentions.

It is important to remember that the revelation and manifestation of the Son is always paramount in the Father's mind and intentions. He does not consider the quickest way to accomplish a goal; indeed, the completion of the Lord's house would have been sooner had David set about to build it himself. But the Lord was not interested in that. He was interested in revealing the Son. It took longer, but the glory of God was greater because His plan was worked out from father to son.

All that David knew of the Lord before this time was wrapped up in the city and in the house. But the word from the Lord opened his eyes to a whole new view of the Lord in the Father-Son relationship. In this relationship, each party fulfills a certain mission that glorifies the other: The Son builds the house, which glorifies the Father, and the Father in turn establishes the kingdom of the Son who built the house. What an acute understanding of the Father and Son David had come to! In their relationship, David saw the value and purpose of not doing everything himself. God would have been glorified had David built a temple for the Lord; but how much more God is glorified in both the revealing and manifestation of the Father-Son relationship! It was less efficient and more time-consuming to wait for a son to grow up, it is true, and yet the Father-Son relationship of God was seen in David and Solomon because David saw the Lord in this way.

David and Solomon Contrasted

David was a man of war. He could not build the temple. I Kings 5:3 says that Israel's enemies were put under the soles of David's feet. His was a work of judgment and death.

Solomon was not a man of war. He was commissioned to build the temple. His entire reign was carried out in rest from beginning to end. His reign was the first time in Israel's history that Israel had rest since they had entered the Land (cf. I Ki. 5:3). This is quite significant. Let us quickly review their time in the Land: under Joshua we have the taking of the Land, which was, of course, a time of war. Under the Judges we see the inhabitants contesting the Land, which was Israel's own fault. Under Saul, there was constant war, especially with the Philistines. David finished off what Joshua started and took the rest of the Land. The first king who had a reign during peace, which was Solomon, built the temple.

David and Solomon are a twofold picture of Christ. David routed the enemy and pastored the flock. Solomon is the King of Peace who built the temple. Both types show us aspects of the resurrected One who sits on the throne far above. War is always waged based on the victory of the Cross. Peace is the result of the One who destroyed everything that was His enemy.

When we are no longer fighting, we can begin to establish. But we must first make sure that we are solidly in possession of the Land and under the government of the revealed Christ before we can start building anything of a Spiritual nature. This is why the temple was not built before.

Jedidiah: The Beloved Son

Though David should never have been joined to Bathsheba, Solomon was the fruit of that union. And the Lord sent word by Nathan that He called the child's name Jedidiah, beloved of the Lord (II Sam. 12:24-25). The initial fruit of David and Bathsheba's union died at birth because it was rejected of the Lord. But when Bathsheba conceived again, the Lord loved that one.

How could the Lord judge the one and love the other? Neither of the sons had anything to do with David's sin, and both were too young to deserve the Lord's wrath or earn His favor. These two sons together are a picture of Christ. The elder son typifies Christ who took the wrath, the curse, and the judgment. The first son, or elder son, took upon itself that which fell short and became in God's eyes the one deserving of death, just as Jesus took upon Himself at the Cross the entire old creation and did away with it in His death. Or, to stay true to the language of II Samuel's author, the Lord "put away" David's sin (cf. II Sam. 12:13). The Lord put away David's sin in the person of the elder son.

What a poignant picture of the death of Christ, and how it is imputed to us! The elder son was innocent; it was David who had sinned and not he. Yet it was the son who died in the place of David. That death not only provided for David's forgiveness, but also gave him a

passageway out of the old creation with its affections and lusts where his sin with Bathsheba had taken place and into the New Creation where we are motivated by new life.

It is interesting to see how David behaved in this situation. As long as that elder son was alive, David fasted and prayed for its recovery up until he heard of the child's death. He lay on the earth and neither ate nor bathed for seven days. How like us this is! If in our minds there is any chance of keeping the old alive, we will hang on and wish that it will live and that the Lord will let it be so. We will lay on the earth, staying down and attached to the old.

David's behavior changed when he perceived that the child was dead (v. 19). At this point, he arose from the earth, washed and anointed himself, changed his clothes, and ate. This was a mystery to the servants, who thought that David's true mourning should have begun at the death of the child. The carnal mind, too, cannot understand David's behavior, for to the mind controlled by the flesh, death is the worst thing that could ever happen. David's actions after the child was dead speak of how the believer relates to both the Lord and himself after perceiving the death of the Son by revelation. We arise from the earth, since that which tied us there has been removed. I Corinthians 15:47 says that the first man is of the earth, earthy, and the second man is the Lord from heaven. When we perceive that the elder son, or first man, is dead, we are then free to identify in the second, as we shall see.

As long as we are bound to the earth, we neither wash ourselves by the Word nor put on Christ, and we will not eat the bread that comes down from heaven. But after seeing the death of the eldest, we begin to wash in the Word regularly, clothe ourselves with Christ, give forth His fragrance, and sit down at the table He has prepared for us. All of these are the actions of one who sees that he died in the person of the Son and is free from obligation to this natural realm.

How we as believers need to perceive that the Son is dead, and all that it means for us! Death is final; once we have passed over, we can never go back to how it was. It is the finality of the death of the Son that is so freeing. David saw so clearly how his sin and the consequences of it, and even the very realm where all of it occurs, was put away in finality, never to be seen again. When we see the death of the elder son that Jesus became, we, too, will see no need for all the things that we do to try to bring the blessings of God upon the creation that has been judged. No amount of fasting will retract the sentence upon the old creation that had been gathered into this Son who was to die. And when we perceive this to be so, we say with David, "He is dead, why should I fast? Can I bring him back again?" All that we have done, all that we have said, and all that will come about as a result, has been put away by the death of the son. We can try to relate to that cursed Son, but He is dead; He cannot relate to us. We must acknowledge it, and stop trying to relate to that which is put away. When we perceive this, we will again say with David, "I shall go to him, but he shall not return to me" (II Sam. 12:23).

The Cross has two sides, and we turn now to the second side, which is typified in Solomon, David and Bathsheba's second son. Verses 24-25 tell us that the Lord loved Solomon, and was subsequently called Jedidiah – Beloved of the Lord. What a remarkable phenomenon! At the birth of Solomon we see no carryover from the previous son. Their sin and the Lord's displeasure are not mentioned, or even hinted at. Solomon is the type of the resurrected Son, the firstborn from among the dead, and the firstborn among many brethren. This is the corporate Son in whom the Lord dwells, whose history begins at resurrection, and who knows nothing of a life before that time.

In our study of Joshua, David, and Solomon, the latter represents most completely Christ our Life dwelling in His people. Solomon was a son of grace. The Lord related to him purely by love and grace. Nothing of the old sin was brought over into this new life – the son that the Lord chose – and the Lord held nothing against him. The relationship was free of walls and obstacles, and God's love and blessing were freely poured out upon him, by no merit of his own. We see in a picture how the Lord loves His Son, and how He has chosen this Son to be the object of His blessing and indwelling of Himself.

It is under the administration of Solomon that we see that this chosen life comes by grace. Christ in us does not manifest because we are without sin. We do not earn Christ coming forth. David's sin gave the Lord a perfect opportunity to show forth in type His heart toward His Beloved Son – not only His Beloved Son up in heaven, but His Son in you! David had plenty of sons already; any one of them could have been the king. They all had legitimate mothers who had been joined to the king in the proper way rather than by fornication.

Had I been the Lord, I would have picked one of Abigail's sons since she was such a wise woman. But the Lord chose the son of the woman with whom David had sinned to show that the Lord's blessing does not come on the "right" ones; it comes upon the One whom the Lord chooses. That the Lord loved Solomon from birth shows how He both loved and chose all that is embodied in Solomon, which is primarily the temple, or Christ dwelling in His people. That the Lord loved Solomon based on nothing other than His grace and choosing declares that we are chosen in Him by His grace alone, not of our own merit.

I wonder if Paul had Solomon in mind when he wrote the book of Ephesians, for the language that describes Solomon -- Beloved Son, chosen, blessed, rich – speaks of the reality in Christ that is recorded in Ephesians 1:3-7. Think of this passage in light of Solomon: the One who is chosen, the One whom the Lord loves, the One whose relationship to the Lord has nothing to do with sin. We must see that we are in this One, and we must see Him as Solomon. Our union with Christ is not spoken of with reference to sin until the seventh verse of the epistle, and then it is only mentioned in passing as having been forgiven, thus having no bearing upon our relationship with God in Christ today.

And so this passage in II Samuel presents us with a powerful picture of Christ in the two sons; the one without the other would render the type incomplete. In Christ we find both

the old and the new, the Cursed and the Blessed; He who is dead and He who is the resurrection. In Him are two men, but only one is living today. The first man, the elder Son, was cursed, and sentenced to death. He passed away nameless, forgotten by the genealogies of Israel, never to be a factor in God's eternal plan. The firstborn from the dead, the Beloved Son, was born into favor, love, blessing, authority, and purpose. He is the exalted One who reigns gloriously, judges wisely, and is the source of great wealth for all those in His kingdom. It is not David and Bathsheba's firstborn and Solomon of which we speak now; we are now seeing the work wrought at the Cross in the person of the Son, and all that it means from the Lord viewpoint.

This magnificent view of the Cross can be overwhelming and difficult to take in, however. We will now backtrack and look at this same view of the Cross from a more personal framework, which will enable us to apply the Cross to our everyday lives.

One of the most painful experiences for the believer is to fail the Lord in some grievous sin. He knows he is wrong, and he knows he has failed the One he loves. The stigma of having failed can remain in the believer's mind long after he has repented and made himself right with the Lord. Always in the back of his mind is the nagging thought that if only he had not failed, he could be much more used of God, but the failure means to him that he is no longer as useful a vessel that he could have been. His witness is ruined, and he will never now realize his full potential.

But it is just these believers that need to come up under King David's government. I am sure that he must have had these thoughts of failure, regret, shame and falling short that are so familiar to believers of every age, flooding his mind at times. It would not be at all surprising if those thoughts dominated his thinking and made it extremely difficult to maintain a faith relationship with the Lord.

The ramifications of David's sin were severe. Nathan the prophet told him that the sword would never depart from his house (cf. II Sam. 12:10). What David had done would affect his offspring for generations to come. Nathan also said that he would even experience dissensions in his own lifetime, and his own wives would be taken from him. His sin, then, would also affect those whom he loved and for whom he was responsible during his lifetime.

How can a believer bear up under such weighty consequences? How does he not only live with himself, but live with those whose lives he has affected? How can a person live with the shame and the regret of it all, and still go on in the Lord?

The answer is the death of the elder son. When the son died, he did not only put away the act of sin; that son also put away the entire realm where both the sin and its ramifications took place. By means of the death of the old creation and the birth of the new, David was able to pass from the one to the other, where all is of grace, where there is no more curse (cf. Rev. 22:3), no more death, no more sorrow, crying, or pain (cf. Rev. 21:4). The firstborn's birth is the indication that the old has passed away.

David could have lived in the earth in his failure and regret, but to do so would have carried him past the death of the Cross. If he allowed the death of the elder son to be what it was – a judgment upon and a putting to end of all things natural – then he can live in the resurrected Son, Solomon, and live for the realization of all that this son embodied.

This is exactly what David did. As long as the elder son was alive, David was in mourning. But when the son died, David washed and anointed himself and was at peace. The first offspring was the elder son, but he was not acknowledged as the firstborn by the Lord. Solomon was the firstborn because he was the type of Christ resurrected as the new man.

Under David's government, the believer is able to leave the realm of his sin and failure, and all of his shame and ramifications of sin via the Cross, as well as all that the elder son was when he was put to death in the person of Christ. The believer is then able to move into the realm of the resurrected Son, who is loved by the Lord's own choosing.

Again, it is not that the ramifications of our sins cease to exist; we can see the sword in the house of David up until the Babylonian captivity. But David did not live there; he lived in the new that the Lord chose and the Lord raised up. The new, which is free from sin, and never knew sin.

Even the shame and stigma of our failures as believers were wiped away at the Cross, and new life can come forth, that life that is Beloved of the Lord. It is the Beloved Son in whom God is pleased, and we do realize our full potential for usefulness when we apprehend our death with Christ and allow our personal sin to die in our understanding and let it stay dead. When it is dead and we are separated from it by the revelation of Christ, we will no longer be hindered, for we realize that even if we committed a shameful sin but five minutes ago, it is wiped away forever and God's displeasure is non-existent, then we will fully embrace Christ our life and bring forth the fruit that the Lord loves.

David's Sin: The Prodigal Son

David's sin with Bathsheba is similar to the prodigal son, who, after recklessly squandering his inheritance, repented and came back to the Father. When the prodigal son returned, the Father showed him great favor. The issue with the prodigal son was never whether he did one thing right and another thing wrong. The issue with both sons was who recognized the preeminence of the Father's house. The younger son left his Father's house because he did not realize that he was joined to the Father in a certain kind of relationship and that this relationship took place nowhere but in the Father's house. When the prodigal son decided to go back to his Father, the course he set in his heart took him to the Father's house.

David's sin with Bathsheba took him far, far away from the Father's heart. When he repented, he began drawing once more from the Father's house. How so? He put all of his energy into his son Solomon and gathering the materials that would be used to build the

temple. Coming back to the Father's house for David ultimately resulted in the manifestation of the Father's house in the form of the temple. Anyone who related to the Lord by the temple would be the object of the Lord's unlimited blessing. When the prodigal son returned to the Father and His house because he came to himself, he, too, became the object of honor and outpoured blessing. When David began to identify in the house by preparing the kingdom for Solomon, the kingdom enjoyed both blessing and enlargement. So we, too, when we cease to live in far countries and joining ourselves to their citizens by virtue of returning to the Father's house, will tap into all the blessing and honor that the Lord bestowed upon Solomon.

Solomon: The Temple

All that we see of Solomon at his birth remains true throughout his life, for his birth was a type of the resurrection. Just as the Lord related to Solomon by grace, so it follows that the house, the temple that we are, is also by grace, untouched by sin, failure, or lack. It came into existence at Christ's resurrection and has never been anything but complete, full, perfect, without even a conception of sin, and pleasing to God. It came into existence by the will of God, by His choosing, as Ephesians chapter one puts it, and there is nothing in that place that is based on our works, goodness, success, or victories.

The Beloved Son: No Consciousness of Sin

The Lord's relationship with Solomon had nothing to do with sin and everything to do with being chosen. So it is with the temple, which is a picture of God dwelling among men. There is no consciousness of sin in the temple, only the realization of being chosen in Christ and accepted in the Beloved. The tabernacle is a picture of Christ to His people; there He is the sacrifice, the priest, the water, etc. But the temple is a picture of Christ in His body, and Him flowing through His people as those things.

But before we can manifest the temple, we must acknowledge God's rejection of the elder son and receive Him who is chosen, who has no taint or spot. We are in Him, and we are no longer obligated to live in the shame of past failure. The one whom the Lord loves has come forth, and to Him – Solomon – God shows all grace. When we identify in Solomon, we identify in the One who has never known, and will never know, sin and shame. It is from here, where there is no sin consciousness, that the temple manifests Christ.