

DEVOTIONAL STUDIES OF OLD TESTAMENT TYPES

By

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CHAPTER NINE

TYPES IN FIRST AND SECOND SAMUEL

The Kingdom of Saul, A Type of the Self-Life (I Samuel 8-28)

*The kingdom of Saul came into existence as a protest against divine rule; and therefore pictures a professing Christian who refuses to let God have His way in his life. “**But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the Lord. And the Lord said unto Samuel, Harken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them**” (I Samuel 8:6, 7).*

Israel did not want God to be their King. They wanted one of their own number to be their king. They were protesting against divine rulership. How strange that any person who, professing to love God, should rebel against the Kingship of Jesus and should insist that self be on the throne of his heart! Even Jesus came not to do His own will but God’s will, and how much more should we. “**For I came down from heaven, not to do mine own will, but the will of him that sent me**” (John 6:38)!

*Saul had good qualities for kingship, but his one great lack was a willingness to obey God implicitly, and this same lack explains the failure in many a Christians life. He was a tall, imposing character: “**And they ran and fetched him thence: and when he stood among the people, he was higher than any of the people from his shoulders and upward**” (I Samuel 10:23). At the beginning of his kingdom, he was humble. And he demonstrated leadership as a good military man. He had much to be said in his favor at the first. But his great lack was a failure to go all the way in obeying the Lord. “**Because thou obeyedst not the voice of the Lord**” (I Samuel 28:18).*

That is indeed a notable sin among followers of Christ, this failure to obey the Lord in all things. “**Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?**” (Romans 6:16).

When Saul faced an emergency, he disregarded God's will; and carnal Christians are ordering their lives according to self-will instead of God's will. "And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together at Michmash; therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the Lord: I forced myself therefore, and offered a burnt offering. And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God" (I Samuel 13:11-13). Saul made all kinds of excuses for not obeying the Lord. Let us not be guilty of doing likewise today. There is constant warfare going on in the lives of many of God's children between God's will and self-will. "That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God" (I Peter 4:2).

Saul only partially obeyed God in regard to the Amalekites, and spared their king who was under divine sentence to be executed; and in all this he was true to type in picturing Self on the throne. God's command was clear enough. "Now go and smite Amalek, and utterly destroy all that they have, and spare them not" (I Samuel 15:3). But what did Saul do or fail to do? "And Saul said unto Samuel, Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal" (I Samuel 15:20, 21). Here was partial obedience, and excuses for disobedience. Saul said that what was spared was to be used for a sacrifice unto the Lord. But Samuel answered: "To obey is better than sacrifice, and to hearken than the fat of rams" (I Samuel 15:22). When self is on the throne, obedience is never complete. Too many Christians are like Saul.

Saul persecuted David, even as carnal Christians often persecute spiritual Christians. "And Jonathan told David, saying, Saul my father seeketh to kill thee" (I Samuel 19:2). Galatians 4:29 is another example of this sort of persecution: "But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now." In olden times Ishmael persecuted Isaac, and today carnal Christians persecute spiritual ones. Saul fought against David, as unspiritual church members oppose consecrated Christians.

Saul, having rejected God's guidance, gave himself over to Satan and sought counsel from a Spiritualist medium; and this is like professing Christians who begin by being ruled by Self and end up by being ruled by Satan, "Then said Saul unto his servants, Seek me a woman that hath a familiar spirit that I may go to her and inquire of her" (I Samuel 28:7).

Saul had previously banished witches from the land, but now he seeks for one. The appearing of Samuel to Saul was not caused by the witch, but by God, for the witch was frightened when she saw him. Samuel pronounced Saul's doom. Satan had taken the place of self as ruler of his life. And this spelled his downfall. The apostle Paul gave us good advice when he said in Ephesians 4:27: "Neither give place to the devil." We give place to the Devil by continuing to give place to self.

**The Friendship between Jonathan and David,
A Type of the Friendship between Christ and the Believer
(I Samuel 18-20)**

*Jonathan loved David first, and then David loved Jonathan; and even so, Jesus loved us first, and this love caused us to love Him. “**And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul**” (I Samuel 18:1).*

Afterward we also discover that David loved Jonathan, but the first statement of love is this one about Jonathan’s love for David. And Jesus loved us before we ever loved Him. His love led to His taking the first step in providing for our salvation. And it is His love for us that causes us to love Him. “**We love him, because he first loved us**” (I John 4:19).

*Jonathan and David made a covenant with each other; even as the Lord Jesus makes a covenant with every believer in Him. “**Then Jonathan and David made a covenant, because he loved him as his own soul**” (I Samuel 18:3). Both men kept this covenant. David kept it after Jonathan died. And there is a covenant between Christ and every believer. “**And to Jesus the mediator of the new covenant**” (Hebrews 12:24).*

What does Jesus promise to do?

- He promises to take care of our past sins.
- He promises to give us victory over sin.
- He promises to give us a place in Heaven.

What do we promise Jesus? We promise to trust Him for forgiveness and deliverance, and we promise to surrender our wills to Him and obey His orders. Are we as faithful in carrying out our part of the covenant as David was in carrying out his promise to Jonathan?

*Jonathan gave David his robe, so Jesus gives to believers the robe of His righteousness. “**And Jonathan stripped himself of the robe that was upon him, and gave it to David**” (I Samuel 18:4). Jonathan was the king’s son, and as such gave his princely robe to his friend David. Having borne our sins on the cross, Jesus gives us His righteousness, and thus we are justified from all sin. “**He hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness**” (Isaiah 61:10).*

*Jonathan gave David his armor, and Jesus gives us His armor for our battle with Satan. “**And his garments, even to his sword, and to his bow, and to his girdle**” (I Samuel 18:4). And thus was young David equipped for battle with the enemy. And the Lord gives us armor for our battle: “**Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day**” (Ephesians 6:13).*

In the verses that follow, the various parts of the armor are listed, including breastplate, shield, helmet, and sword. Christ has given this armor to us. But we must put it on and make use of it.

Jonathan delighted in David; and so the Lord Jesus delights in every true believer in Him. “But Jonathan Saul’s son delighted much in David” (I Samuel 19:2). Jonathan, the king’s son, delighted in David, the humble shepherd lad. True love always delights in the object of its love. And David one day wrote of his divine Lover: **“He brought me forth also into a large place; he delivered me, because he delighted in me”** (Psalm 18:19). And so today Jesus delights in the humblest and unworthiest saint!

Jonathan promised to do for David whatsoever his soul desired; and similarly the Lord Jesus promises to give us whatsoever we ask the Father in His name. “Then said Jonathan unto David, Whatsoever thy soul desireth, I will even do it for thee” (I Samuel 20:4). This meant much to David, for Jonathan as the king’s son was in a position to do more for David than anyone else.

Jesus is in a position to do for us even greater than Jonathan. **“Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain, that whatsoever ye shall ask of the Father in my name, he may give it you”** (John 15:16). This is as if Jesus gave us a signed check for us to fill in the amount we need and then cash the check. We cash in on this check by our prayer of faith.

Jonathan was a faithful friend to David, and David was a faithful friend to Jonathan; and Jesus is our faithful Friend, but are we His faithful friends? The friendship between these two Old Testament men was so remarkable that men have talked about it down through the centuries. But the friendship of Christ for us is the greatest friendship of all time. **“Greater love hath no man than this, that a man lay down his life for his friends”** (John 15:13). His friendship for us led Him to sacrifice His life on Calvary’s cross. But what about our friendship for Him? **“Ye are my friends, if ye do whatsoever I command you”** (John 15:14). Our obedience to Him is the test of our friendship for Him. By that standard what is our friendship worth to Him?

**David at the Cave of Adullam,
A Type of Christ Our Captain
(I Samuel 22)**

Those in distress came to David in the cave; and there is deliverance for all in distress who go to Jesus. “David therefore departed thence, and escaped to the cave Adullam . . . And everyone that was in distress, and everyone that was in debt, and everyone that was discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men” (I Samuel 22:1, 2).

Those, who were in straits under the rule of Saul, heard that David was at Adullam and came to him and they became a part of his soldier band. Jesus the Captain of our salvation stands ready to receive all sinners who are distressed. **“Then they cried unto the Lord in their trouble, and he delivered them out of their distresses”** (Psalm 107:6). And Jesus says today as He did in the long ago: **“Come unto me, all ye that labor and are heavy laden, and I will give you rest”** (Matthew 11:28).

Those in debt gravitated to David in the cave, and there is forgiveness for all men with sin debts who are willing to follow Jesus. “And everyone that was in debt . . . gathered themselves unto him” (I Samuel 22:2). In those days a creditor could make slaves of men who owed him large debts. (Cf. II Kings 4:1.) David’s cave became a place of refuge for those in debt. And to those who come to Jesus, He first of all says to them, “**Son, be of good cheer; thy sins be forgiven thee**” (Matthew 9:2). To be a good soldier a man must first be rid of his burden of sin debts. “**No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier**” (II Timothy 2:4).

Those who were discontented joined David’s band; and dissatisfied souls find satisfaction in Christ today. “And everyone that was discontented, gathered themselves unto him” (I Samuel 22:2). The Hebrew word for “**discontented**” means “*to be bitter of soul.*” Men whose heart was bitter toward conditions of life in those strenuous days came to David in the cave. And Jesus will receive all who come to Him, no matter how bitter may be their spirit: “**All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out**” (John 6:37). He promises that hungry and thirsty souls shall be satisfied. “**Blessed are they which do hunger and thirst after righteousness: for they shall be filled**” (Matthew 5:6). Only men who have been satisfied by Jesus will make good soldiers.

David molded this motley group of men into an effective army; and Jesus is able to take all who come to Him and make them into a victorious army for Him. “And he became a captain over them: and there were with him about four hundred men” (I Samuel 22:2). It is a tribute to David that he could use such men as came to him and with their help go forth and win battles.

Now Jesus sees possibilities in all who come to Him. “**And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, a stone**” (John 1:42). Jesus welcomes all who come to Him. He first forgives their past sins, then gives them victory over sin in their present lives, and then with changed lives, He assigns them a place in His army. “**Finally, my brethren, be I strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil**” (Ephesians 6:10, 11).

David’s experience at Adullam, when Saul, a ruler rejected by God, was still on the throne is a type of the present dispensation when Satan is ruler of this world. In several striking ways Saul is a type of Satan. He persecuted David. At times he showed a very ugly spirit. Certainly he acted in a satanic manner. Although rejected of God, he was still on the throne when David was at Adullam. Today Satan is ruler over the kingdoms of this world. Jesus called Satan, “**Prince of this world**” (John 12:31). Paul called him, “**God of this world**” (II Corinthians 4:4). It is in such a world ruled over by Satan that Christian soldiers must live and serve.

David was ruler over a hidden kingdom that was one day to be manifested; and so the kingdom of Jesus is “in mystery” today, but will be manifested at His coming. David and his men had to hide away from the wrath of King Saul. Their kingdom was a hidden one. But these same men who followed David in the wilderness became a part of his kingdom when he became king over all Israel.

Jesus once said: **“The kingdom of heaven is like unto treasure hid in a field.”** To-day Christ’s kingdom is more or less hidden. Jesus is gathering His army as David did. But the day will come when those who have served with Jesus now will become a part of Christ’s glorious kingdom when He returns to reign. **“When Christ, who is our life, shall appear [be manifested], then shall ye also appear with him in glory”** (Colossians 3:4). Those who have been His faithful soldiers now will be rewarded then.

**Bringing the Ark to Jerusalem,
A Type of Revival in the Church
(II Samuel 6)**

David’s desire to have the Ark of God at Jerusalem is a type of a Christian’s desire for a Holy Spirit revival. **“Again, David gathered together all the chosen men of Israel, thirty thousand. And David arose, and went with all the people that were with him from Baale of Judah, to bring up from thence the ark of God, whose name is called by the name of the Lord of hosts that dwelleth between the cherubim”** (II Samuel 6:1, 2). The Ark was God’s dwelling-place with His people, and David wanted that Presence at Jerusalem, the center of the national worship. Today there is a great longing in the hearts of many believers for a heaven-sent revival. Peter tells us that the source of revival is in the presence of the Lord. **“Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord”** (Acts 3:19). When God’s presence in holiness becomes real in any assembly of believers, that is revival.

David used the wrong method to bring the Ark; and churches often use the wrong methods to try to get revival. **“And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that was in Gibeah: and Uzzah and Ahio, the sons of Abinadab, drave the new cart”** (II Samuel 6:3). This was the method of the Philistines when they sent the Ark back to Israel after having it in their possession for seven months. First Samuel 6:7, 11 says: **“Now therefore make a new cart . . . And they laid the ark of the Lord upon the cart.”**

The Philistines were naturally ignorant of God’s method of transporting the Ark. David and the Levites should have known all about it, for they had the law of Moses to inform them. Now using the wrong method proved disastrous. **“And when they came to Nachon’s threshing-floor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it. And the anger of the Lord was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God. And David was displeased because the Lord made a breach upon Uzzah, and he called the name of the place, Perrezuzzah [the breach of Uzzah] to this day. And David was afraid of the Lord that day, and said, How shall the ark of the Lord come to me?”** (II Samuel 6:6-9). If he had studied the law of Moses, he would have known how. If he had obeyed; God’s instructions, he would not have needed to be afraid of God. We are asking, How shall a Holy Ghost revival come to me and my church? Let us study our Bible and see how the Book of Acts says the early church had a perennial revival, and how we can have one too. Let us not be guilty of trying to work up a revival in the energy of the flesh. Rather let us pray for an outpouring of the Holy Spirit.

David sidetracked revival in the way many churches are doing today. “So David would not remove the ark of the Lord unto him into the city of David: but David carried it aside unto the house of Obed-edom” (II Samuel 6:10). The Ark was deposited in this man’s house instead of being taken to Jerusalem. And because of this action of David, Jerusalem was kept from having revival blessing for a longer time than was necessary. And by their actions, many churches are deprived of having showers of blessing they so much need. The need for revival is put on the sidetrack, and things of lesser importance are kept on the main track.

When revival broke out in one place, David was stirred to action; as Christians should be now. “And the ark of the Lord continued in the house of Obed-edom the Gittite three months: and the Lord blessed Obed-edom, and all his household” (II Samuel 6:11). This one man and his family where the Ark was, saw real revival blessing, and David heard about it and was stirred to action. *“And it was told king David, saying, The Lord hath blessed the house of Obed-edom, and all that pertaineth unto him, because of the ark of God. So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness”* (II Samuel 6:12). If one household could have a revival, why not a whole nation? Today we hear of revival fires breaking out in Africa, in parts of Scotland, and in England, and in certain places in our own land. Such reports should stir us to action that we might have a revival in our own heart, in our church, and all over the land. *“O Lord, revive thy work in the midst of the years”* (Habakkuk 3:2).

David at last brought the Ark to Jerusalem in the right way; and it is possible for us to see revival blessings in our area this year. “And it was, so when they that bare the ark of the Lord had gone six paces, he sacrificed oxen and fatlings” (II Samuel 6:13). In the meantime, David and his priests must have studied the law. Notice, this time the Ark was borne by the priests and not placed on a cart. Revival comes by individuals’ obeying God’s Word. Also sacrifices were offered as the Ark was brought. Revival comes through putting our all on the altar.

The coming of revival brings joy. “So David and all the house of Israel brought up the ark of the Lord with shouting, and with the sound of the trumpet” (II Samuel 6:15). Revival always brings joy. *“In thy presence is fullness of joy; at thy right hand there are pleasures for evermore”* (Psalm 16:11). Sin causes unhappiness, and when revival comes, sin has to go, and then the cup of joy runs over.

Revival is usually misunderstood and criticized by carnal Christians. “And as the ark of the Lord came into the city of David, Michal Saul’s daughter looked through a window, and saw king David leaping and dancing before the Lord; and she despised him in her heart” (II Samuel 6:16). Not being a spiritual person, Michal could not appreciate how her husband acted in a revival.

Often, real revival is not understood and is sharply criticized by carnal Christians. In fact, non-spiritual people wouldn’t know how to act if they got into a revival. But while Michal ridiculed revival, David enjoyed the blessings of revival.

“And they brought in the ark of the Lord, and set it in his place, in the midst of a tabernacle that David had pitched for it: and David offered burnt offerings and peace offerings before the Lord. And as soon as David had made an end of offering burnt offerings and peace offerings, he blessed the people in the name of the Lord of hosts” (II Samuel 6:17, 18). The burnt offerings pictured consecration, and the peace offerings pictured thanksgiving. David was blessed in revival and he passed on blessings to the people.

**Mephibosheth,
The Type of a Sinner Saved by Grace**
(II Samuel 4, 9, 16, 19)

The fall of Mephibosheth is symbolical of the Fall of man. **“And Jonathan, Saul’s son, had a son that was lame of his feet. He was five years old when the tidings came of Saul and Jonathan out of Jezreel, and his nurse took him up, and fled: and it came to pass, as she made haste to flee, that he fell, and became lame. And his name was Mephibosheth”** (II Samuel 4:4). This son of Jonathan and grandson of Saul became lame through a fall that happened at the time of the death of his father and grandfather. This fall of the young prince pictures the Fall of man whereby all men have been constituted sinners. **“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned”** (Romans 5:12).

His condition of helplessness typifies the condition of the sinner. **“And was lame on both his feet”** (II Samuel 9:13). He was absolutely dependent upon outside help to go anywhere. Even so the sinner is helpless without the Saviour. Jesus said, **“Without me ye can do nothing”** (John 15:5).

The search for Mephibosheth by David is like the Saviour seeking the lost sinner. **“And David said, Is there yet any that is left of the house of Saul, that I may show him kindness for Jonathan’s sake? And there was of the house of Saul a servant whose name was Ziba. And when they had called him unto David, the king said unto him, Art thou Ziba? And he said, Thy servant is he. And the king said, Is there not yet any of the house of Saul, that I may show the kindness of God unto him? And Ziba said unto the king, Jonathan hath yet a son, which is lame on his feet. And the king said unto him, Where is he? And Ziba said unto the king, Behold, he is in the house of Machir, the son of Ammiel, in Lodebar”** (II Samuel 9:1-4). David wanted to be kind to someone of Saul’s house for the sake of his friend Jonathan. He had to search for the object of his kindness. He found Mephibosheth at Lodebar which means *“no pasture.”* How like Jesus this all is, who searched for the lost ones! **“For the Son of man is come to save that which was lost. How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?”** (Matthew 18:11, 12).

The bringing of Mephibosheth to the king is a type of salvation by Christ’s power. **“Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lodebar”** (II Samuel 9:5). One thing is sure, he couldn’t have come by his own power, so the king **“fetched him.”** And sinners cannot save themselves by their own efforts apart from faith in Christ. **“No man cometh unto the Father, but by me”** (John 14:6). Thus saith Christ.

The king called him by his name, as Jesus does His followers. “**Now when Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth. And he answered, Behold thy servant!**” (II Samuel 9:6). How touching that the king should speak the name of the poor, helpless cripple. In John 10:3 Jesus says of the Shepherd, “**He calleth m his own sheep by name.**”

This thought is dearer far to me
Than worldly wealth or fame —
However humble I may be,
He knows me by my name!

Kindness was shown Mephibosheth for Jonathan’s sake; even as kindness is shown the believer for Jesus’ sake. “**And David said unto him, Fear not: for I will surely show thee I kindness for Jonathan thy father’s sake**” (II Samuel 9:7). Mephibosheth had done nothing to merit this kindness of David. He was a descendant of Saul who persecuted David, but for Jonathan’s sake, David was good to him. We must I come to God on the same basis as Mephibosheth came to David, only we are granted favor for Jesus’ sake. “**Even as God for Christ’s sake hath forgiven you**” (Ephesians 4:32). Because Jesus died on the cross, God is able to forgive our sins for His sake.

An inheritance was given Mephibosheth and a place at the king’s table; and similar blessings are ours in Christ. “**And will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually . . . So Mephibosheth dwelt in Jerusalem: for he did eat continually at the king’s table**” (II Samuel 9:7, 13). He inherited land from his grandfather, and he ate daily at the king’s table. These same blessings in the spiritual realm belong to every child of God. “**Which is the earnest of our inheritance until the redemption of the purchased possession**” (Ephesians 1:14). “**And I appoint unto you a kingdom, as my father hath appointed unto me; that ye may eat and drink at my table in my kingdom**” (Luke 22:29, 30).

Mephibosheth was misrepresented in the days of the king’s rejection, as Christians often are today. “**And when David was a little past the top of the hill, behold, Ziba the servant of Mephibosheth met him, with a couple of asses saddled, and upon them two hundred loaves of bread, and an hundred bunches of raisins, and an hundred of summer fruits, and a bottle of wine. And the king said unto Ziba, What meanest thou by these? And Ziba said, The asses be for the king’s household to ride on; and the bread and summer fruit for the young men to eat; and the wine, that such as be faint in the wilderness may drink. And the king said, And where is thy master’s son? And Ziba said unto the king, Behold, he abideth at Jerusalem; for he said, Today shall the house of Israel restore me the kingdom of my father. Then said the king to Ziba, Behold, thine are all that pertained unto Mephibosheth. And Ziba said, I humbly beseech thee that I may find grace in thy sight, my lord, O king**” (II Samuel 16:1-4).

This happened when David was fleeing from Jerusalem at the time of Absalom’s revolt. The servant Ziba slandered his master and lied about him to the king making him out to be a traitor.

This must have been hard for Mephibosheth to take. And sometimes Christians are treated in this way. But there is a promise for all such: **“Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake”** (Matthew 5:11).

Mephibosheth was looking for the return of the king, as Christians should be looking for the return of Christ. “And Mephibosheth the son of Saul came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came again in peace”(II Samuel 19:24). Here was one man who really longed for the return of the king. He showed his desire by extreme Oriental custom. Did he go too far? At any rate he let men know he really wanted to see the king. Are we looking for the return of Christ? Do we pray for His coming? **“Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ”** (Titus 2:13). **“Even so, come, Lord Jesus”** (Revelation 22:20).

Mephibosheth expressed confidence that the king would make everything right, and we should look forward to Christ’s coming in the same way. “And it came to pass, when he was come to meet the king, that the king said unto him, Wherefore wentest not thou with me, Mephibosheth? And he answered, My Lord, O king, my servant deceived me: for; thy servant said, I will saddle me an ass, that I may ride; thereon, and go to the king; because thy servant is lame. And he hath slandered thy servant unto my lord the king; but my lord the king is as an angel of God: do therefore what is good in thine eyes” (II Samuel 19:25-27). He laid the case before the king and trusted him absolutely to take care of everything. Do we have such confidence in Christ? **“Be patient therefore, brethren, unto the coming of the Lord”** (James 5:7). When Jesus comes, He will make everything right.

Mephibosheth loved the king more than any of his gifts to him, as we should love Jesus. “And the king said unto him, Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land. And Mephibosheth said unto the king, Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house” (II Samuel 19:29, 30). He cared more for the king than for his property. He would rather do without all the property and have the king, than to have the property and be without the king. Are we like that with our King Jesus? Do we love Jesus more than we love His gifts to us? Or are we more concerned for what He does for us than we are in His lovely person? The heavenly beings are continually worshiping and praising, Christ as we should be: **“Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing”** (Revelation 5:12).

**Bringing Back King David,
A Type of Bringing Back the King of Kings
(II Samuel 19)**

David in exile waiting to return as king in Jerusalem is a type of Christ in Heaven waiting to return to this earth to reign.

“And all the people were at strife throughout all the tribes of Israel, saying, The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines; and now he is fled out of the land for Absalom. And Absalom, whom we anointed over us, is dead in battle. Now therefore why speak ye not a word of bringing the king back?” (II Samuel 19:9, 10) David waited some little time after the death of Absalom before he returned to Jerusalem. This is a picture of Jesus waiting in Heaven to return to this earth to reign. **“But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool”** (Hebrews 10:12, 13). Expecting means “*waiting*.” Like David of old, He is waiting to return.

David was waiting to return because a large group of men were not anxious for his return, having revolted under Absalom; and so Jesus is waiting to return because many of His followers are not living right, and so are not anxious for His return. The number of people who had followed Absalom was indeed large. **“The conspiracy was strong; for the people increased continually with Absalom”** (II Samuel 15:12). When Absalom was dead, these people felt guilty and so would hesitate in welcoming back King David. It was necessary then for the word to go forth: **“Why speak ye not a word of bringing the king back?”** (II Samuel 19:10).

One reason why Christ has delayed His return is because many of His followers are not anxious for His return. **“Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee”** (Revelation 3:3).

His coming would upset the plans of such people. It would expose their backsliding and they would be ashamed. **“And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming”** (I John 2:28). If we are living right we will welcome His return, but if we are not, we would really rather He would not come. **“Why speak ye not a word of bringing the king back?”**

Why say ye not a word of bringing back the King?
Why speak ye not of Jesus and His reign?
Why tell ye of His kingdom, and of its glories sing,
But nothing of His coming back again?

A lack of unity among the people delayed David’s return; and today a lack of unity among Christians hinders Christ’s return. **“And all the people were at strife throughout all the tribes of Israel”** (II Samuel 19:9). It was small wonder David delayed his return, with such a division among the people. Spiritual unity is lacking among God’s people today.

There is strife between different Christian workers. A spirit of sectarianism takes precedence over loyalty to Christ and His Word. One group of Christians is critical of all others who do not agree with its way of doing things. **“Fulfill ye my joy, that ye be likeminded, having the same love, being of one accord”** (Philippians 2:2). Unity of spirit is essential, not necessarily union of denominations. **“Endeavoring to keep the unity of the Spirit in the bond of peace”** (Ephesians 4:3).

What David needed was for his people to make ready for his return, and Jesus longs for His followers to make ready for His return. This is why the watchword went forth: **“Why speak ye not a word of bringing the king back?”**

The Church as Christ’s Bride needs to make herself ready for the marriage. **“Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness [righteous acts] of saints”** (Revelation 19:7, 8).

A revival is essential to help make the Church as Christ’s Bride ready for the marriage supper of the Lamb.

~ end of chapter 9 ~

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