

W459B_Joseph_and_David_20.mp3

[00:00:02] We are still gathered at the Chapel of the Open Book at the Wednesday dinner meeting and still considering this finished work begun with the six days creation and carried right on through the new heavens and the new Earth until the Son of God lays at the feet of the Father a perfected universe that God may be all in all. The emphasis upon the word son, both in the gospels, the officials and this final work has led us to look at the Old Testament, especially with regard to some of the outstanding types. And we have looked at a few of them. I think we should discover that our seven outstanding sons in the Old Testament that carry the burden of this prophetic type are. Say. Isaac. Joseph. Benjamin Now that's five. We've looked at those and they all are outstanding pictures of different aspects of the work of Christ. We now move to the two that between them share the type of the king. First of all, the king largely in his rejection and his warfare. And secondly, the king in his universal dominion and his peace. Now, I'm speaking of David and of Solomon. Not that David or Solomon or any other type in the Scripture is sinless, far from it. David himself had to confess that he was born in sin and shapen in iniquity, and you've only got to read the story in the in the book of the way in which Solomon, in spite of all his wisdom so many times, failed.

[00:01:50] But a type can never be equal to the original. And so we are thankful that these prior men like ourselves have been so used by God and so written in His Word to carry our thoughts on. And you will notice that. Most of them, if not all of them, share something of the sufferings of Christ. Even in this life, think, for instance, of David. We all remember that he wrote The Lord is my shepherd. I shall not want. And so he stands out in the book as the Shepherd King. There is no one in the Old Testament who so prefigures the title of Christ the Good Shepherd. The way he wrote about caring for the sheep, leading the sheep and watching over them shows you that he was that character. And God said, I took you from the sheep farms to rule my people Israel. As though the one was a preparation for the other. But have you noticed that the depths into which David went in sharing by anticipation with his Lord? We know the words of the cross, the agonizing words of the cross. My God, My God, Why hast thou forsaken me? Like the my hands and my feet. But that was written by David. Written about his own experience. He wasn't writing at the first instance, just a piece of prophecy.

[00:03:26] He was writing something out of his own heart. He had been so forsaken that he cried out, My God, my God, why hast thou forsaken me? And something had occurred to him that he could say They pierced my hands and my feet. And yet it turns out to be a literal foreshadowing of what actually took place at the crucifixion of Christ. Now, if you will look at Acts, the first chapter, I've purposely not given you chapter and verse because our time is so quick. You'll see another instance where his own personal experience links him with the experiences of Christ to be foreshadowed. Acts one, verse 16. Men and brethren. This Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David Spake before concerning Judas, which was guide to them that took Jesus. Now Peter's explicit, isn't he? He said that this whatever David wrote was written by the Holy Ghost, who beforehand spoke of the betrayal of Christ by Judas, for he was numbered with us and obtained part of his ministry. It is. My own familiar friend, if you remember in the Old Testament. My own familiar friend who had eaten bread with me has lifted up his heel against me. And that is the passage that Peter is referring to. Ahithophel betrayed David. So there are two instances out of many that you can get where there is this shadowing of the David that was to come the Lord himself.

[00:05:02] When I say the David that was to come, I was just using the word as though we were all Hebrew speaking people. And you would hear the word beloved. The word David is beloved, and that's the one title that God gives to his son pre-eminently the moment he started his public ministry. This is my beloved son, the beloved. Now, there are other features in the life and story of David which are suggestive of type. Schedule in a measure is very much like John the Baptist. Samuel was a child that was born as a result of prayer. And he was sent by God to anoint David. But he didn't know it. John the Baptist. Said I came baptizing in water for he that sent me. Said Upon whom? You shall see the spirit of God descending like a dove and resting on him the same. He's the savior. But Samuel didn't see the spirit of God resting like a dove. But he went to the house of Jesse. You find all this in the books of Samuel? He went to the house of Jesse. And he said, Are these thy sons? Yes. And he looked at them one after the other from the eldest to the youngest that stood there. He said, the Lord's anointed is not here now. We are not told why he knew that, but he was concerned.

[00:06:34] He was evidently sure. Oh, yes, he said, yes, there is one more son, but he's a youngster. He's out on the hills looking after the sheep. Oh, he said, it is a nobody

came in. This is the Lord's anointed and he was anointed. He was anointed long before he became king and outside Saviour when he started his public ministry in the record of Luke's Gospel, stood up in the synagogue and said, The spirit of the Lord is upon me, for he hath anointed me, anointed me to preach the gospel. That was the first. And yet he is going to be proclaimed as the Lord's anointed when he is crowned king of kings and Lord of Lords. Then you will find that David is particularly picked out as the one that suffered persecution. He was a long time before he sat upon a throne. He had to spend his days in the wilderness and sometimes he got down to such desperate conditions. He said, I shall one day perish at the hands of Saul. And of course, we could have given David a lecture and said, Oh, that's very much that you're unbelieving, but you've been in the same predicament, I daresay, and sometimes come almost to the same conclusion. You remember how he found a refuge in the Cave of Adullam? Right away. The wilderness. Right away from what we might call civilized life.

[00:08:02] And the word adullam is made up of a word that means a resting place. There was a resting place, but it was not conceived or built or arranged by man. And then you're told that those who were in debt and those who were in distress and those who were disaffected, they crept out to David. And his first subjects were such. The halt and the lame and the disaffected. And the debtors. One day, of course there's going to be a change. But these things are written for our learning. Our savior when he came here, was born most certainly at Bethlehem of the line of David. But he said he had nowhere to lay his head. He was called a man of sorrows and acquainted with grief. So there's two aspects of the kingship of Christ. He was born king of the Jews, but the only crown he wore in this life was a flatted crown of thorns. Isn't it a lovely alternative? When we read the Book of Revelation that he's coming wearing many crowns. And so there's two sides to that story. I didn't. With regard to David and his type, you remember that he came into his heart to build a temple for the Lord. I think we'll get this passage. One Chronicles 22, one Chronicles 22. Averse. Eight. In this Chapter 22, we find that David had made great provision.

[00:09:52] I think we can spare just a moment as we haven't read many passages. Then David said, This is the first verse. This is the house of the Lord God and this is the altar of the burnt offering for Israel. And David commanded to gather together the strangers that were in the land of Israel. And he set masons. To you wrought stones to build a house of God. And David prepared iron in abundance for the nails, for the doors of the

gates and for the joints and brass in abundance without weight. Also cedar trees in abundance for the sidonians and they of Tyre brought much cedar wood to David. And David said Solomon, my son is young and tender of the house that is to be builded for the Lord must be exceeding magnificent a favor of glory throughout all countries. I will therefore now make preparation for it. So David prepared abundantly before his death, but he never built the temple. He prepared the way. But he knew before that, before the end came that he would never be permitted to build it. It was his son, Solomon, who built the temple. So he goes on to say this. Then he called for Solomon, his son, and charged him to build a house for the Lord God of Israel. And David said to Solomon. My son. As for me, it was in my mind to build a house out of the name of the Lord thy God.

[00:11:26] But the Word of the Lord came to me saying. Thou hast shed blood abundantly and has made great wars. Thou shalt not build a house unto my name because thou hast shed much blood upon the earth in my sight. Behold a son to be born to thee who shall be a man of rest. And it will give him rest from all his enemies round about. For his name shall be Solomon. And I will give peace. Solomon. Peace and quietness unto Israel. In his days he shall build an house for my name. And he shall be my son. And I will be his father. And I will establish the throne of his kingdom over Israel forever. So you see, you have to look at both David and Solomon to get the one type of Christ and Christ's life on earth is one section. He was preparing for all the glory that was coming, but there had to intervene his death in David's case. David shared the blood of others in our Savior's case. They shared his blood. But he was not the priest. Christ, it says in the book of Hebrews Christ was not a priest while he was upon earth. He could not be. But when he ascended and sat down at the right hand of God, then he was acknowledged as the high priest after the Order of Melchizedek.

[00:12:53] So we've got one more type to consider before we have done with these outstanding sons in the Old Testament. Abel was a keeper of sheep. David was a keeper of sheep. It begins with the first two because Seth is a substitute for Abel. And then we come to Isaac, the son who was born as a gift, one that was emphasizing resurrection. So we are told that Abraham believed God that quickened with the dead when he believed he would have a son because they were both as good as dead when he was born. And then we come to Joseph, who was such a type of Christ, both with the dreams of his kingship and with the fact that he was sold for 20 pieces of silver by his brother Judah and went into Egypt while his own brethren were in famine and became

known in the Egyptian language as the Bread of life that had year. And then you remember drew attention that his name Joseph meant added so that we must include Benjamin with him. And Benjamin means a son of the right hand of God. And there we get all these types crowded together in these Old Testament passages and all focusing each one of them from Abel at the one end to Solomon at the other. On Christ, who ultimately will be known as the Prince of Peace and whose kingdom there shall be no end.