

## Types And Shadows: Bring the ark into Jerusalem

(2 Samuel 6:12-23) (1 Chronicles 15 and 16)

\*David is the ultimate type and shadow of Christ. Jesus is referred to as the Son of David, Christ's kingly reign forever is cemented in the Davidic Covenant, they are both born in Bethlehem, both shepherds, both kings, etc. In this type and shadow we see David again being a type and shadow of Jesus.

\*There are 2 records of the account of David bringing the ark of the covenant into Jerusalem otherwise known as the "city of David" (1 Chronicles 15:1). The two accounts are found in 2 Samuel 6 and 1 Chronicles 15 and 16.

\*We have learned from previous studies about the typology of the ark of the covenant that the ark represents Christ, not only in regards to the items in the ark (manna, Aaron's rod, and the Law of God, but also in regards to Christ being the mercy seat to which the blood sacrifice was applied to atone for the sins of His people. The ark is a part of this account and the merging of David, the ark of the covenant, and Jerusalem align in this story to point to Christ and His redemptive work and the effects as a result of that work.

### **Bringing the ark into Jerusalem**

- David represents Christ in this typology
- The ark represents Christ in this typology
- Jerusalem is the city of David, or rather Zion which is the city of God. Our eternal home is New Jerusalem.
- David has facilitated the ark of the covenant being brought into the city of Jerusalem to be placed in a tent instead of in the tabernacle of Moses which is located at this time in Gibeon (1 Chronicles 16:39).
  - The daily sacrifices required by the command of God at the tabernacle were continuing as normal (1 Chronicles 16:40).
  - However, the ark of the covenant is not there as it will be soon placed in the tent of David in Jerusalem.
- As the ark is being brought into Jerusalem, there is celebration and rejoicing. David, who is the king, is in the middle of the celebration and is dancing and rejoicing before the Lord.
- The ark is now brought to its rightful place, the city of David, Jerusalem.
  - Psalm 76:1-2 God is known in Judah; His name is great in Israel.  
<sup>2</sup> His <sup>tab</sup>tabernacle is in Salem; His dwelling place also is in Zion.

### King David's wife is mad, why?

- David's wife Michal is angry with David for his actions in this celebration of the ark being brought into Jerusalem (2 Samuel 6:20-23) (1 Chronicles 15:29).
- She was mad because her husband the king had disgraced himself for his dress and his behavior.
- David was not wearing his kingly royal attire for this event which would distinguish him from all the others and show he had authority over all that were there.
- Instead of his royal garments, he was wearing a robe of fine lines and a linen ephod which is what the Levites (the priestly lineage) would wear.
- He laid aside his royal garments to wear "more common" wear or rather garments that would have been seen beneath a king.
- In the process of bringing the ark into Jerusalem, the king laid aside his appearance of royalty and put on humility to bring the ark to Jerusalem.
- This is a parallel thought to Leviticus 16. The high priest who would normally wear his priestly garments that were made for glory and beauty (Exodus 28:2-3). However, on the day of atonement remove the out priestly garments of glory and wear the linen tunic and undergarments of white (purity and representing without sin) as he would go and offer the blood sacrifice on the mercy seat of the ark of the covenant. After he had made the blood sacrifice via propitiation to the first goat, he would then lay hands and confess sins over the 2<sup>nd</sup> goat (the scapegoat) representing the expiation of the cross. After these aspects were completed, the high priest would leave those garments and leave them since the task was over.
- Just as the high priest in Leviticus 16 is a type and shadow of Christ as is referenced in the hypostatic union in Phil 2:6-11. He emptied Himself, laid aside His royal clothes, and put on humility in the form of man to bring the ark of the covenant and mercy seat (Himself) into Jerusalem to fulfill and complete Leviticus 16 and atone for the sins of His people. He then became our propitiation on the cross as He the true High Priest shed His spotless perfect blood to atone for sins.
  - Romans 3:24-25 being justified as a gift by His grace through the redemption which is in Christ Jesus; <sup>25</sup>whom God displayed publicly as a <sup>l</sup>propitiation <sup>l</sup>in His blood through faith. *This was* to demonstrate His righteousness, <sup>l</sup>because in the forbearance of God He passed over the sins previously committed;
  - Propitiation in Romans 3:25 is the Greek word hilasterion which is also used in the Septuagint in Exodus 25:22 where it is there translated into English as "mercy seat."
  - Jesus is the true ark and mercy seat where His blood would be shed to cover us and atone our sins.
  - See also (1 John 4:10) in regards to propitiation.

## **Prophet, Priest, King**

- David is recorded to have been wearing the garments that the Levites, who were a priestly line, were wearing. The roles of king and priest were not to be shared. The kings were from the tribe of Judah and the priests were from the tribe of Levi.
- We do have one exception to that rule in Melchizedek. He was a king from Salem (Jerusalem) and was also a priest (**Gen 14:18-20**) (**Hebrews 5:6,10**) (**Hebrews 6:20**) (**Hebrews 7**).
- Jesus is not from the order of Aaron (Levites), but rather from the order of Melchizedek as He is a priest and king. As David wrote in Psalm 110:1-4
  - **Psalm 110:1-4** The LORD says to my Lord:  
“Sit at My right hand Until I make Your enemies a footstool for Your feet.”<sup>2</sup> The LORD will stretch forth Your strong scepter from Zion, *saying*, “Rule in the midst of Your enemies.”  
<sup>3</sup>Your people <sup>(a)</sup>will volunteer freely in the day of Your <sup>(a)</sup>power;  
In <sup>(a)</sup>holy array, from the womb of the dawn,  
<sup>(a)</sup>Your youth are to You *as* the dew.<sup>4</sup> The LORD has sworn and will not <sup>(a)</sup>change His mind, “**You are a priest forever**  
**According to the order of Melchizedek.**”
- Not only was Jesus a priest and king, but He was also a prophet. Many see David who is the apex of being a type and shadow of Christ as also a prophet (**Acts 2:29-30**), a king, and a priest in the order of Melchizedek. Some will debate this point, but if he was a priest in some regards since it would be not in the order of Aaron, so he would not have been able to perform duties at the tabernacle or tent of meeting.

## **A tent for the ark**

- After the ark is brought into Jerusalem, the ark is placed in a tent/tabernacle. This tent is often referred to as the tabernacle of David.
- It's interesting that the ark dwelled in a tent/tabernacle.
  - **John 1:14** And the Word became flesh, and <sup>(a)</sup>dwelt among us, and we saw His glory, glory as of <sup>(a)</sup>the only begotten from the Father, full of grace and truth.
    - The word dwelt in the Greek means to tabernacle or pitch one's tent with. Jesus the ark of God and the mercy seat, put on humility and had the appearance of a common man, rather than a king and dwelled in a tent which is what the Bible refers to as our bodies (**2 Cor 5:1-4**)
    - Also, the spirit of God now dwells in our earthly tents.

## **Tabernacle of Moses versus the tabernacle of David**

- The tent that housed the ark of the covenant in Jerusalem was significantly different from the tabernacle of Moses. In the tabernacle of Moses, there were various sections: the courtyard, the holy place, and the holy of holies. In the tabernacle of Moses, the ark of the covenant was veiled behind the temple veil and only the high priest and only once a year could enter into the presence of Yahweh.
- The tabernacle of David was open and had not restricted access. There were no sections of the tabernacle, restrictions, no veil, just complete access to the presence of the ark. This is referring to the result of the true ark in Jerusalem, the Son of David, who by way of His death on the cross would destroy the veil of the temple which limited and restricted access to Yahweh to allow full access to the Father.
- The tabernacle of Moses continued simultaneously functioning with the tabernacle of David for ~40 years before the ark was placed in the temple of Solomon. This parallels the temple in Jerusalem and the functions that were still taking place there after Jesus' death for ~ 40 years until the temple was destroyed in 70 A.D.
  - **Hebrews 8:13** When He said, "A new *covenant*," He has made the first obsolete. But whatever is becoming obsolete and growing old is <sup>is</sup> ready to disappear.

### ***There was one significant difference between the two functioning places.***

- The tabernacle of Moses continued to function and operate as before in offering up sacrifices.
- However, at the tabernacle of David, other than at the time of the dedication of the tent, animal sacrifices were not offered or performed. That is because with the death of Jesus who was the true Lamb of God and perfect sacrifice, animal sacrifices were no longer needed as this Lamb would offer a once for all sacrifice for sins and then sit down at the right hand of the Father (**Hebrews 10:1-14**).

### **Rebuilding David's Tabernacle.**

After the construction of Solomon's temple which would eventually house the ark of the covenant, there came a prophecy and call from the prophet Amos.

- o **Amos 9:11-12** "In that day I will raise up the fallen <sup>[d]</sup>booth of David, And wall up its breaches; I will also raise up its ruins And rebuild it as in the days of old; <sup>12</sup>That they may possess the remnant of Edom And all the <sup>[e]</sup>nations who are called by My name," Declares the LORD who does this. <sup>13</sup>"Behold, days are coming," declares the LORD
- The prophecy in **Amos 9** is referenced in **Acts 15:14-18** which is referencing the tabernacle of David as the New Covenant brought through Jesus and the propitiation on the mercy seat in Jerusalem.
- The significant part in this reference in **Acts 15** is that one of the effects of the tabernacle of David being rebuilt is that there would be salvation to the Gentiles. In the rebuilding and the true fulfillment of the tabernacle of David, the mystery of the gospel is revealed (**Ephesians 3:8-11**), and the wall of hostility is destroyed (**Ephesians 2:11-22**).
- And in the New Covenant and the mystery of the gospel we have full access to God just as in the tabernacle of David.

**There's more to the story!!!**