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World History—Part 2

David, the Prophet-King

Glimpses of Divine Character Building

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David was a very prominent character and a man of marked ability. One of his abilities was, he was a sweet singer and skillful harp player; another, he was also a great prayer. He was also the writer of about sixty-five of the Psalms.

He was a man whose heart beat in close accord with the hearts of men. Their emotions were familiar to him. His Psalms express the emotions of almost every shade of feeling common to man.

Prophets and men of God frequently received words of approval from God. No doubt these were highly prized. Stephen said of David, "To whom also He bare witness and said, I have found David, the son of Jesse, a man after my heart, who shall do all my will." Acts 13:22.

It would be deeply interesting to learn what it was about David that was after the heart of God. One of the traits of God's heart is that He is humble. "I am meek and lowly in heart." (Matt. 11:29). There is in the divine activity, a spirit of deference, both toward His creatures and Himself, very apparent. When the Father speaks forth His word, it is the Son who becomes the proceeding Word of God. Jno. 1:1; Heb. 1:2; Eph. 1:10.

If God creates, He says of the Son, "By whom He made the worlds." Of judgment Jesus said: "The Father hath committed all judgment to the Son." Jno. 5:22, 26, 27.

When atonement is to be made, the Son stoops to enter the realm of man: "A body hast thou prepared me."

In the Son, Jesus Christ, is found the same humble, sensitive, retiring attitude of deference and humility. He has many things to say to His disciples, but He sends another Comforter to say them. When He pours out the Holy Spirit, He has retired to Heaven. The Lord commits the new Gospel to His ministers, "We beseech you in Christ's stead."

The same attitude is found in the Holy Spirit. "He shall not speak of Himself." "He shall receive of mine, and shall shew it unto you."

This attitude of modest, retiring humility is so manifest, it causes the Father to speak by the Son, and the Son to speak by the Spirit, and the Spirit to speak not of Himself. It is very beautiful. Therein lies the foundation of God, speaking by the Son and also through man. This is commonly called prophecy.

Now David was given the office and authority of a king by Jehovah. But David understood the prophetic state and rendered his body a living sacrifice to be spoken through and controlled by the Holy Spirit. So in the end of his life he said, "The Spirit of the Lord spake by me, and His word was in my tongue." In this prophetic attitude, a willingness to be spoken through and used by another, even the Holy Spirit, is to be found, in part at least, that heart relationship that joined David to the heart of God. Even Jesus Christ always spoke in this way, in the creation, in foretelling, and in His ministry on earth, before and after his resurrection, and always. Gen. 1:2; Heb. 11:3; Lu. 24:19; Acts 1:2.

Herein and by these facts, may it be seen that it is an absolute essential, if one is to enter the prophetic realm, or be prophetically anointed and used, there must be found in one, a depth of that humility, deference and resignation, that is so manifest in God, and so marked in David. Indeed, it is a foundation principle of the prophetic state, and lies deep in the divine character.

This is then a plain derivation or conclusion from a revelation of the heart of God and the heart of David. David practiced always and everywhere a deep whole-hearted abandonment to the divine will and control. This establishes one to live in the divine prophetic realm continuously.

The few times He was out of this control and in his own will brought him much suffering and sorrow and severe chastisement. But the punishment was in this life and not in eternity.

Just here arises another great discovery. Prophetic gifts are or may become hereditary. That is, they are passed on from father to son, as in the case of Abraham, Isaac, Jacob and Joseph, who inherited this prophetic Spirit. It was also often appearing in the Aaronic priesthood and in Levites. The same appeared in the kingly succession of David. It is found in Daniel, a prince of David's descendants. But these kings were often too wicked for this prophetic power to be manifested, though it was in the royal lineage.

These prophetic gifts and powers mostly disappeared in the descendants of these kings and priests because they wandered from God; and the key of knowledge was taken away through the traditions and errors of the priests and scribes (Lu. 11:52), and was driven from among the people by the great crimes of killing and persecuting the prophets who thus prophesied. Though this prophetic power (which James calls the Tabernacle of David) had fallen down in Israel, God visited the Gentiles with the purpose of raising it up. And so though it had disappeared in Joseph, been neglected by David's posterity, taken away by the scribes and persecuted by many, and the covenant broken by Israel; yet the Lord turns to a spiritual application and says to David's Son, the Redeemer, "As for me, this is my covenant with them, saith the Lord; my Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of Thy mouth, nor out of the mouth of Thy seed, nor out of the mouth of Thy seed's seed, saith the Lord, from henceforth and forever." Isa. 59:21. Acts 15:13-17.

And though till now the covenant has been broken by man, yet now the Lord Himself has arisen up and saith, "Some must enter therein." This is the "MUST" day of the Lord. Judgment will come upon those who will not heed.

DAVID IN SCHOOL

No man who took so prominent a part in the drama of God's doings with man, could be allowed to perform such important activities without thorough preparation. Accordingly we see David anointed at fifteen. But he experienced fifteen years of severe training and testing after that before becoming king. True, David was a man of affairs, great and numerous affairs. He therefore needed unusually particular and extensive training.

The first step in his training was his anointing with the Holy Spirit. "And the Spirit of Jehovah came mightily upon him from that day forward." His first lessons were in the care of the sheep. When a lion or

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a bear attacked the sheep, he was mightily moved by the Spirit, and rushing upon the brute, dispatched him. This was practical schooling in physical warfare by the Spirit. It prepared him in faith for the combat and victory over the Philistine giant of Gath. Alas! that so few understand when they have received the gift of the Spirit. The next thing is to learn spiritual warfare. But few ever do get into this Divine schooling. Brother, take heed. Follow the Spirit. Let Him lead you into the development and training of the kingdom of Heaven.

Soon King Saul hears of David. He is summoned to the court of the king. Private life is at an end. Now is begun a chain of most interesting, often startling, very instructive, sometimes dangerous, even to near death, events. Saul soon became insanely jealous of David, and hunted him for years, in desert, cave, mountain and wady.

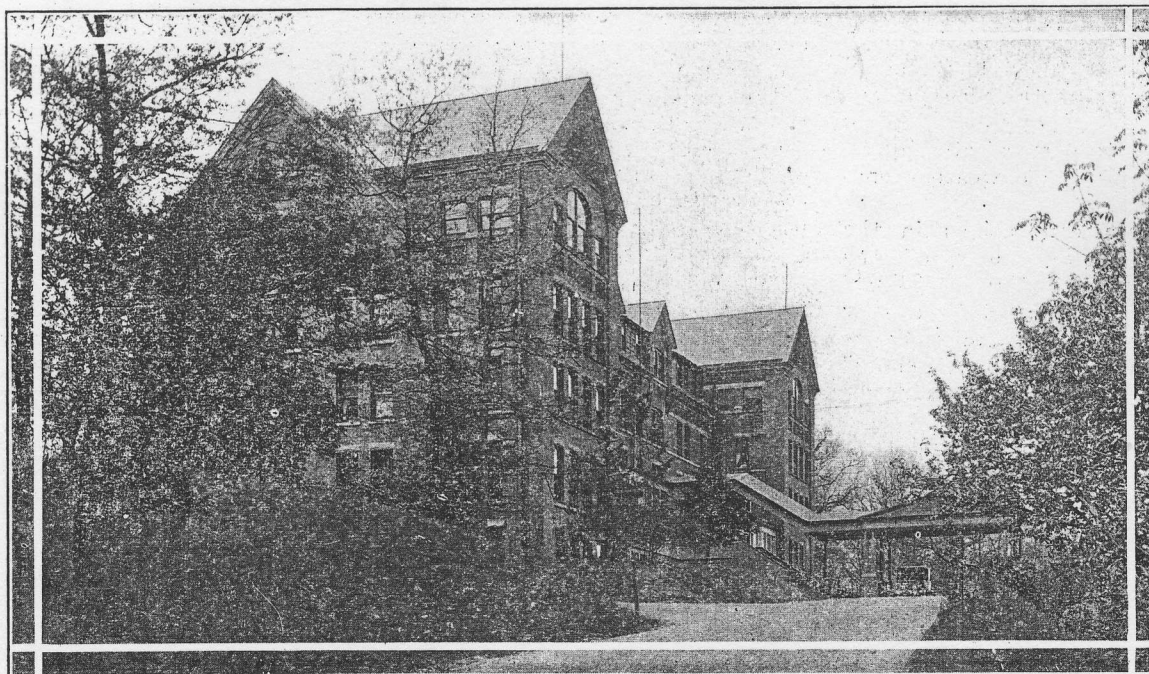
David was a man of war. He was a divinely trained general. He learned the sorrows of the oppressed by being hunted like an outlaw. He was taught the lesson not to take vengeance in his own hands—and that through the plea of a woman, as told in I Samuel 25. The Lord took the case in hand and smote Nabal.

David was a man who could be taught. He was not as one said of a pastor, "He is so pig-headed you can't tell

him anything." David learned the lesson not to take vengeance, and did not forget it. He never would avenge himself on Saul, though he had plenty of opportunity. Then, too, back of this he knew he had been anointed to take Saul's place, and Saul was in his way. But he would not harm him.

Saul was so angry at David that he killed all the priests of Nob, because they inquired of God for David. David said to the one priest who escaped, "I have occasioned the death of all the persons of thy father's house." David was ever ready to take blame for his doings. It was David's constant practice to ask of the Lord directions as to what he should do.

Finally it occurred to David that although he had been a nomad, he now dwelt in a house of cedar, but the manifested presence of Jehovah dwelt in a tent. So David proposed to Nathan the prophet that he would build a house for Jehovah (I Chron. 17). Because David had been a man of war, the Lord did not permit it. But God did allow David to accumulate gold, brass, iron and all material in abundance. And Jehovah gave him by the Spirit, in writing, the plans or blue prints of the temple. I Chron. 28:12, 19.



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