

CB209 The Fearless Queen

Bathsheba, a wife of David and mother of Solomon, does not appear worthy of much attention until we learn who she represents. To appreciate the roles she plays in these stories, we must go back to a time before these stories began.

Saul, David, and Solomon depict the dispensations of Law, Grace, and the Millennial Kingdom. Saul depicts Christ, so Saul's death depicts Christ's death. At the time of the Cross, the Church transitioned from Law to Grace. A lesser transition occurred between each of the seven Church Ages.

Notice the Shadow in your Times Chart. The image that formed this shadow is within the Millennial Dispensation. This kingdom is off the page on the right side of the chart. The image's shadow grows shorter with time from the BC to the AD side of the chart. Thus, time flows from left to right, from before the time of David's 1st son Amnon on the left toward the Rapture on the right.

The same shadow that formed David's sons in Hebron and Solomon in Jerusalem also formed the Seven Churches. When the image that formed the Shadow appears overhead, the first resurrection will occur and we will become like Christ Who is the Image that made the Shadow, [see 1Jn. 3:2].

On your Times Chart, Solomon in Jerusalem [BC] aligns with Laodicea [AD] in the Solomon Era. David took Bathsheba as his 7th wife after he arrived in Jerusalem.

Wives represent covenants. David had 7 sons by 7 wives. Wives become mothers when they beget children. The children of David's wives represent the saints of the 7 Churches. Thus, the names of David's wives identify the mothers of the 7 Churches.

The Seven Churches

Jesus named the 7 churches in Re. 1:11. Each name represents one Church Age. Theologians differ on the dates for each age, and no one knows when this 7th age will end. But dates are not as important as Christ's evaluation of the saints within each church age. You should read all seven of His letters to the 7 Churches, [Re. 2:1 - 3:22].

When reading the letters to the 7 churches, notice that Jesus finds nothing good to say to the saints of Laodicea; their spiritual temperature is too low for Him to be in their midst. He stands outside the door, knocking to come in. None the less, Re. 3:19 reveals a remnant whose temperature is higher than lukewarm. We will look at this again in our next lesson.

Consider that Bathsheba is the mother of the new converts in Age-7. Also, Eglah [2Sa. 3:5] is the mother of the old saints from Age-6. [You will see how important this detail is when we discuss the lukewarm saints and the Shunammite maiden in CB211.] Now let's look at the challenge Bathsheba faces.

The Parable of the Marriage Feast

Please read this parable in Mt. 22:1-14; it describes the temperature of the lukewarm saints and their rejection of Christ in these End Times.

A certain king sent servants to call his guests to a marriage prepared for his son. But none would come. One went to his farm and another to his merchandise. Some invitees even killed some of the king's servants.

So the king sent his servants out again, but this time he sent them into the highways, and not to those who had rejected his previous invitation. The servants invited everyone they found, and the feast had plenty of guests.

This parable applies to the lukewarm saints vs. the new converts in this 7th Church Age. The guests that were too busy to come depict the lukewarm saints; the guests from the highways are those who not only come to the Lord, but who come just in time for the great harvest before the Lord's return.

Fearless Bathsheba

David had 36 mighty men; some of which were his bodyguards. One of them was Bathsheba's father; another was her husband. The strength of these two men will show up as traits in the Church because she became David's wife. Here's the text that shows the start of her and David's relationship:

2Sa. 11:1: *And it came to pass, after the year was expired, at the time when kings go forth to battle, that David sent Joab, & his servants with him, & all Israel; & they destroyed the children of Ammon, & besieged Rabbah. But David tarried still at Jerusalem.*

There's a story in Ge. 14:1-12 in which "kings go forth to battle." That story and one that follows [Ge. 14:13-24], shows Christ's Cross triumphing against all enemies, visible, invisible, thrones, dominions, principalities, and powers, [Col. 1:16].

So the phrase "when kings go forth to battle" [2Sa. 11:1] connects David's experience in 2Sa. 11:2-5 with "the battle of the kings" in Genesis-14. The Genesis-14 battle shows the Cross forming one covenant for the global church. The battle in 2nd Samuel shows the Cross in one special covenant for the saints of the last Church Age.

After David's affair with Bathsheba, Joab kills her husband and David takes her as his wife. His sin and Uriah's death show Christ becoming sin for all new converts in this 7th and last Church Age.

David's marriage to Bathsheba after this "figure of the Cross" shows Christ taking the new believers in this 7th Age as His bride. This story agrees with the parable of the king's servants finding and bringing new guests for his son's wedding, [Mt. 22:1-10].

Why did David take another man's wife? Why didn't he marry a single woman? The answers lie in the story of Bathsheba's covenant with her husband.

Wives, Covenants and Churches

"Known unto God are all His works from the beginning of the world" [Ac. 15:18]. "Now all these things happened unto them for our ensamples,..." [1Co. 10:11]. Paul wrote our next verse: "all things work together for good to them that love God,..." [Ro. 8:28]. These truths were also true in the OT: God set the pattern of one wife [covenant] for each church.

Of David's six wives in Hebron, some had previous husbands, but none were under a marriage covenant when David married them. So why did his 7th wife need to belong to another man before becoming David's wife?

Remember Christ's letter to the Laodiceans. They shut Him out of His Church. He knocked, but they would not open the door. Also, recall the parable of the king's wedding for his son. The regular guests would not come. He had to send his servants into the highway to find new guests. At this present time, these new guests are married to the things of this world.

Now consider the God expects these new guests to come to the feast. Not only are many of the old guests refusing to come, but their indifference to Christ prevents them from making themselves ready to meet the bridegroom.

The Fearless Queen

Two more points: The End Time believers must gather the End-Time harvest. Consider the multitudes to be saved in this harvest. Most of them are like the Ninevites. They cannot discern between their right and left hands, [Jon. 4:11].

The "spirits of sorcery, Jezebel, and Antichrist" are raging throughout the world. New converts must be fearless in the face of adversity. Not just them, but us old saints of Shunam must have what God requires in the new saints. But how do they and we become fearless?

Bathsheba's husband was a Hittite. The definition of Uriah does not help, but the meaning of his nationality does. His father's name was Heth; Heth and Hittite: mean terror, extreme fear. Wives are covenants. Bathsheba's marriage to this Hittite shows her bound to a covenant of terror.

Uriah was one of David's mighty men. He was a fearful man by nature, but fearless in battle. How do these opposites make sense?

When the husband dies, "the woman is loosed from the law [covenant] of her husband," [Ro. 7:2]. In this parable, Uriah represents the fearful Christ. Jesus overcame His fear of death before going to His Cross, [Heb. 2:14-15]. Uriah's death parallels Christ conquest of His fear of death.

Bathsheba will become the fearless mother of new converts and the fearless stepmother of us older Shunammites.