



Correspondence

Comments on articles appearing in the magazine are always welcome, and should be addressed to the editor in whose section the article appears.

David entering the Divine presence

In my letter published under the heading “Who wrote Ecclesiastes?” ([Jun. 2003, p. 227](#)), I said regarding the incident recorded in 2 Samuel 7, “David had been asked to sit before the ark”. In a footnote Brother Tony Benson queried if there was any Scriptural evidence for this.

The evidence is in 2 Samuel 7:18,19: “Then went king David in, and sat before the LORD, and he said, Who am I, O Lord GOD? and what is my house, *that Thou hast brought me hitherto?* And this was yet a small thing in Thy sight, O Lord GOD; but Thou hast spoken also of Thy servant’s house for a great while to come. And is this the manner of man, O Lord GOD?”. David was not a priest (“Who am I . . . ?”), nor was he a Levite (“what is my house . . . ?”), yet God had brought him into the Divine presence. David *sat* before the ark. This was something an Aaronic priest was not allowed to do.

Moreover, David adds the comment: “is this the manner of man . . . ?”. The RV margin has “law” instead of “manner”, and the original is *torah*. To paraphrase David: “Where in the law [*torah*] does it say concerning man [*adam*] that he can come in and sit before You?”. The answer is, nowhere. It was a better priesthood that allowed him this freedom of access, the Melchizedek priesthood.

On this occasion God told David that, instead of David building a house for God, God would establish a house for David. He was shown a vision of Christ between the cherubim on the mercy seat. He recorded this experience in Psalm 110, a psalm about the Melchizedek priesthood. It is notable that at this juncture the ark was stationed at Jerusalem but the tabernacle (and the priests) at Gibeon.

Paul Wjns
Huddersfield