

## 25. Defining Types of an End-Time David (2 Samuel 5–7, 11–12; 1 Kings 3, 8, 11)

The prophecies of Isaiah, Jeremiah, Ezekiel, and others speak of an end-time David who restores the house of Israel as an integral part of the “restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began” (Acts 3:21). That end-time restitution, or “restoration,” precedes the coming of Israel’s God to reign on the earth. The prophet Joseph Smith similarly predicted an end-time David resembling ancient David: “Although David was a king, he never did obtain the spirit and power of Elijah and the fullness of the Priesthood; and the Priesthood that he received, and the throne and kingdom of David is to be taken from him and given to another by the name of David in the last days, raised up out of his lineage” (*TPJS*, 339).

For obvious reasons, therefore, the most important scriptural type of an end-time David is the ancient person named David, who was Israel’s king that replaced Saul when Saul lost favor with God. This and other aspects of the life and ministry of ancient David typify the ministry of the end-time David. Note, for example that David “reigned over Judah seven years and six months, and in Jerusalem he reigned thirty and three years over all Israel and Judah” (2 Samuel 5:5). In other words, he succeeded in reuniting Israel’s twelve tribes after they had gone their separate ways following Saul’s death. When Israel’s elders saw that God was with David, they anointed him king over all twelve tribes (2 Samuel 5:3).

A later division, however—in the days of Rehoboam and Jeroboam—left Israel separated into two nations or kingdoms. From that time forward these two “houses” of Israel have never as yet reunited. Their reunification is nevertheless prophesied to occur through the ministry of the end-time David, following the pattern of ancient David’s uniting Israel. Isaiah predicts that in the days of “the sprig of Jesse”—whom he identifies as the Lord’s “hand” and “ensign”—Judah (the Jews) and Ephraim (leader of Israel’s Ten Tribes) will unite and overthrow their enemies. At that time, Israel and Judah will gather in a new exodus from the four directions of the earth (Isaiah 11:10–16).

Jeremiah predicts that “in those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers” (Jeremiah 3:18). He says, “Behold, the days come, says the Lord, that I will raise to David a righteous branch, and a king will reign and prosper and execute judgment and justice in the earth. In his days, Judah will be saved and Israel will dwell safely” (Jeremiah 23:5–6).

Ezekiel depicts the end-time reunification of Israel and Judah in his allegory of the two “trees” or “sticks” (*‘eitzim*), which become one in the Lord’s “hand” (Ezekiel 37:19). Gathering them from among the heathen, the Lord makes them into “one nation” in their Promised Land, to be divided no more (Ezekiel 37:21–22). With “David my servant king over them,” the way is prepared for Israel’s God to make a covenant of peace with them and for the Lord to come and dwell among his people (Ezekiel 37:24–28). Ezekiel adds, “I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them” (Ezekiel 34:23–24).

Among the many other ways ancient David typifies the end-time David are his victories in two great battles over Israel's archenemy the Philistines. These typify the end-time David's victories in two great battles over an end-time Assyria whose evil alliance conquers the world. The Lord's making an everlasting covenant with ancient David—after he proved faithful to the Lord under all conditions—similarly typifies an everlasting covenant he makes with the end-time David. Ancient David's heralding Israel's Golden Age, in turn, typifies the end-time David's heralding the earth's Millennial Age when the Lord comes to reign. The Lord's endowing Solomon with wisdom additionally typifies his endowing the end-time David with wisdom. Solomon's building of the temple in Jerusalem, and the glory of the Lord filling the house, typify the end-time David's building of the temple and the Lord's coming to reside there. And so forth.

As the Lord has provided “a pattern in all things, that ye may not be deceived” (Doctrine & Covenants 52:14), so ancient David, Solomon, and others foreshadow the life and ministry of the end-time David who restores the house of Israel—the Jews, Ten Tribes, and Lamanites of today—in preparation for the Lord's coming to the earth.