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“And it came to pass, when David was come to Mahanaim, that Shobi the son of Nahash of Rabbah of the children of Ammon, and Machir the son of Ammiel of Lo-debar, and Barzillai the Gileadite of Rogelim, brought beds, and basons, and earthen vessels, and wheat, and barley, and flour, and parched corn, and beans, and lentiles, and parched pulse, and honey, and butter, and sheep, and cheese of kine, for David, and for the people that were with him, to eat: for they said, the people is hungry, and weary, and thirsty, in the wilderness” II Sam 17:27-29.

David was a type of the Lord Jesus Christ in several respects. David, a king, a prophet and a priest at least twice did he perform a public act that set him in type. **“And it was so, that when they that bare the ark of the LORD had gone six paces, he sacrificed oxen and fatlings. And David danced before the LORD with all his might; and David was girded with a linen ephod” II Sam 6: 13-14.** Here he not only sacrificed, which act is priestly, he also was **“girded with linen ephod”** which is but priestly attire. In another circumstance, it was reported that David with the men that were with him ate **“hallowed bread”** which only was the right of the priests to do, I sam.21: 2-6. The Lord Jesus Christ referred to this incidence later in Mt.12:2-6. David, to serve properly, the type that he was, had to **“step”** into this priestly office and not be rebuked by God or face any costly repercussion. David can therefore be seen as having foreshadowed Christ in many respects. The conspiracy against him is therefore very instructive. The conspiracy must come to make him fit a proper prophetic type. Absalom, a son from his bosom has risen, in conspiracy against the kingdom of his father. Absalom was nurtured and raised in the kingdom of his father, a kingly seed; **“a seed royal”**. Pride rose up in him. He stole the hearts of the people, the subjects of the king, and turned the attention, the allegiance, the obedience, the devotion and the commitment of the people away from the king. He turned their attention to himself. He stirred rebellion against the king. It was a terrible conspiracy. David, the king was alone, tired, weary, worn out, deserted, cursed, despised, humiliated, hungry, thirsty, weak and needing solace comfort, support, strength and succour. It was such a time of great peril, for David and for all the people that were with him. It was in the night he had to cross Jordan and that, in a hurry. It was now a matter of life and death; crossing Jordan at night. This is death indeed. David knew what it meant to have just a step between him and death! I Sam.20: 3; not once, not twice. The natural environment around David at this time is a witness to the landmark experiences he was going through. Jordan means death. Jordan has always been very significant in the lives of the people of God. The whole nation of Israel, after her deliverance from the red sea had to cross Jordan at a time when it **“overflowed”** all its banks. As a symbol of what Jordan signified, the priests were instructed to **“bury”** twelve stones of memorial right in the midst of the river Jordan. Josh.4: 9. In another symbolic act, twelve stones were brought out of the bed of the river right where the priests of Jehovah stood in the midst of the river; this was to signify **“life out of death”**. Jordan is a place of death in deed.

As soon as David and his men had done with crossing over Jordan, the day was breaking. It was the light of a new day. The promise of deliverance was in the air. Barzillai was among the

Heralds of a new day of hope, to both the king and his men. What the king needed was what the king was brought: love, succour, support, solace, hope, strength, and reassurance. What Barzillai and his company brought was what they had! A man can only give what he has and offer what he is! Barzillai, the Gileadite of Rogelim! Barzillai was a great man. He must be a **“king”** to be able to minister to a king. He must be a **“prophet”** to be able to minister to a prophet! The word Barzillai means **“iron-hearted; axe head”**. He was a Gileadite; Gilead simply means **“heap of testimony”**. He was of Rogelim. Rogelim means **“fullers”**. A fuller is one who cleanses freshly woven cloths. In scriptural symbolism, this speaks of the ministry that reconcile sinners with God: a ministry that brings redemption; it is evangelistic. Barzillai of Rogelim! He was in **“ministry”**. He was a Gileadite! His ministry was **“a heap of testimony”** He was successful in **“ministry”**. The man was iron hearted; a **“bulldozer”**, the Lord’s axe head; a great and powerful Evangelist! God spoke to Jeremiah, **“thou art my battle axe and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms; and with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider; with thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid; I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers”** Jer.51: 20-23. Jeremiah was an axe head. His was the ministry of an axe; a prophet, an intercessor, and a preacher of righteousness. Barzillai must be one in the shoe of a **“Prophet, an intercessor and a great preacher”**, a man of no mean spiritual stature. He must be a great spiritual man of vision; he could discern rightly. He knew the king. He embraced the king, welcomed the king and provided for the king. He discerned correctly what the king needed- bed for rest, basons for drinking to refresh the weary soul. The first root meaning of **“basons”** is **“vestible”**. Call it a porter or a gatekeeper. This is a spiritual place where men are admitted into the **“house”**. Men in five fold ministry gifts of the apostle, prophet, shepherd, evangelist and teacher are spiritual doorkeepers or porters. David said, **“a day in thy courts is better than a thousand. I had rather be a DOORKEEPER in the house of my God, than to dwell in the tents of wickedness”**, Ps.84: 10. David’s prayer and desire is to be admitted into the spiritual estate of a ministry gift. Barzillai was a **“ministry gift”**. He brought **“basons”** to David. It is porters; it is doorkeepers, who possess basons. He also brought earthen vessels! He was an earthen vessel. Paul wrote, **“we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us”** II Cor.4: 7. Barzillai brought his earthen vessel to the king. He did not come in pride or arrogance. Like David his attitude was, **“LORD, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me.**

Surely I have behaved and quieted myself, as a child that is weaned of his mother: my soul is even as a weaned child”, Ps.131: 1-2. This is the significance of his presenting earthen vessels. Earthen vessels can be broken and be remoulded. God spoke to Jeremiah, **“arise, and go down to the potter’s house, and there I will cause thee to hear my words. Then I went down to the potter’s house, and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it. Then the word of the LORD came to me, saying, O house of Israel, cannot I do with you as this potter?”** Jer.18: 2-6. Barzillai has met a great requirement as a **“servant of God”**. He is but an earthen vessel, breakable, malleable and remouldable. He is a submissive vessel in the hands of God. He has no will of his own which he

could not let go for the will of God. He brought earthen vessel of humility before David. He did not consider himself as one great one to whom David needed to pay some homage.

They brought **“wheat, and barley and flour, and parched corn”**. Flour and parched corn are obtained through **“processings”**. These include means of **“heat”** and **“dryness”** and **“grindings”** and **“millings”**. Barzillai must have been acquainted with God’s dealings and processings; he must have been deeply experienced under the mighty hands of God. Wheat and barley are grains turned into bread to feed the hungry. How Barzillai must have been bread to feed others; a source of life for comfort and solace for the depressed, the oppressed and the afflicted; the hungry and the thirsty; the weary and they that are despised, and yet without upbraiding nor for any personal gain or advantage. Barzillai was a great man. They brought **“beans, and lentiles, and parched pulse”**. Daniel and his companions would not defile themselves with the king’s meat in Babylon. Rather, they requested to be fed with pulse. Barzillai should be seen as a man who is jealous for righteousness and for God; he is a man who will not defile himself with the king’s portion in Babylon. His doctrines are sound. His theology is straight. He is not mixed neither is he confused in his faith and belief. It was reported of Shamah concerning the ground of lentiles captured by the Philistines, **“and after him was Shamah the son of Agee, the Hararite. And the Philistines were gathered together into a troop, where was a piece of ground full of lentiles: and the people fled from the Philistines. But he stood in the midst of the ground, and defended it, and slew the Philistines: and the LORD wrought a great victory”** II Sam.23: 11-12. Lentiles must be very important to have warranted a matter for life and death for David’s mighty man, Shamah. It requires standing and defending. Possessing of lentiles associates the possessor with a warrior’s spirit who must have learnt the art of winning victory. Barzillai must be an overcomer! He has stood, he has defended and he has won. Therefore, he could present David with lentiles!

They brought **“honey and butter... and cheese of keen”**. Isaiah prophesied concerning the Messiah. He said, **“therefore the Lord himself shall give you a sign; behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. BUTTER AND HONEY shall he eat, that he may know to refuse the evil, and choose the good”** Is.7: 14-15. Honey and butter speak of the pure, unadulterated word of God in its most elementary form. Paul said, **“every one that useth milk is unskilful in the word of righteousness: for he is a babe”** Heb.5: 13. Butter and cheese are curdled milk. John relating his experience with the angel who spoke with him said, **“and I went unto the angel, and said unto him, give me the little Book. And he said unto me, take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth SWEET AS HONEY. And I took the little Book out of the angel’s hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. And he said unto me, thou must prophesy again before many peoples, and nations, and tongues, and kings”** Rev.10: 9-11. Barzillai must be seen as one who has a strong prophetic ministry apart from being a strong ministerial instrument to the spiritual **“babes”**. They also brought **“sheep”**. Barzillai must be a **“pastor”**, may be the equivalent of a general overseer in the contemporary day. Barzillai is a prophetic type of some sort for the scriptures to have paid so much attention to his occasional act of hospitality to a fleeing, **“vagabond”**, self-exiled king. **“They said, the people is hungry, and weary, and thirsty, in the wilderness”** II Sam.17: 29. These are great men in a great company: a people who could discern accurately and act correctly. They knew what to do and they did it. What a

priceless attribute! It was the children of Issachar, the scriptures recorded, **“were men that had understanding of the times, to know what Israel ought to do”** I Cor.12: 32. Discerning ability is of a great price. A hundred out of a hundred, this man Barzillai and his team have been accurate up to this time. Having eyes as eagles, they acted as prophets in their attendance to the king’s needs.

When the kingdom is restored to the king, this man Barzillai must be greatly rewarded, so considered the king in his thoughts. This is a man who brought life in the place of death. He gave honour in the place of humiliation. He offered strength in the place of weakness. He gave food for hunger. He gave basons for refreshing in the place of thirst. He offered assurance instead of threat, encouragement instead of defeat. He was hope for the weary.

The company of which Barzillai was notable was like everything to all men in David’s company. When David would have been restored to his kingdom, Barzillai must be rewarded for his labour, his love for the king, his vision and his service.

Now for king David, it was time for battle; time for war! All rebellion must be put down. All of Absalom’s conspiracy must be overthrown. **“Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign, till he hath put all enemies under his feet”** I Cor.15: 24-25. The word **“end”** means the **“goal”**, **“the conclusion”** **“the ultimate or prophetic purpose”**. There is an intended purpose of God for the battle and the war, which must be fought and be won by the king.

Every one of the believer’s wars and battles is a war and battle being fought by the king with an intended purpose of God-to put down all rule and all authority; all imaginations and every high thing, which has exalted itself against the knowledge of God in our lives. As the king fights every battle in our lives, seek to put down all rebellion, we must seek to identify with the company of Barzillai in discerning right and acting right- learning to pitch our tents with the army of the king. We must seek to be on the side of the captain of the host of the Lord. Our desire must be to win along with the king in every battle; battles in the mind, psychological battles, battles which challenge the testimony of Christ in our lives; all battles must be won for we must not be seen as lowering the banner of victory, however fierce the battle may rage. Let us seek to identify with the king in the place of death; as he crosses Jordan, let us be with his company. **“It is a faithful saying: for If we be dead with him, we shall also live with him: if we deny him, he also will deny us: if we believe not, yet he abideth faithful: he cannot deny himself”**, II Tim.2: 11-13. There is a reward for faithfulness **“to the end”**. Paul said, **“moreover it is required in stewards, that a man be found faithful”** I Cor.4: 2. When the battle is over and the kingdom is restored, the heart of the king is to reward Barzillai, the Gileadite of Rogelim and his company.

