

## The Sign of David and Jonah

Many have heard of the sign of Jonah, but few have heard of the sign of David:

Then it happened when David and his men came to Ziklag on the third day [בַּיּוֹם הַשְּׁלִישִׁי], that the Amalekites had made a raid on the Negev and on Ziklag, and had overthrown Ziklag and burned it with fire; and they took captive the women and all who were in it, both small and great, without killing anyone, and carried them off and went their way. And when David and his men came to the city, behold, it was burned with fire, and their wives and their sons and their daughters had been taken captive. Then David and the people who were with him lifted their voices and wept until there was no strength in them to weep. Now David's two wives had been taken captive, Ahinoam the Jezreelitess and Abigail the widow of Nabal the Carmelite. Moreover David was greatly distressed because the people [הָעָם] spoke of stoning him, for all the people [כָּל-הָעָם] were embittered, each one because of his sons and his daughters. But David strengthened himself in Yāhweh his Almīghty (MISB 1 Sam 30:1-6).

David is a symbol of Messiah. “On the third day” David suffers great loss (1 Sam. 30:1). The Scripture does not say “on the third day” here as just some kind of trivia. It says it in reference to Yeshua as well as David. Remember that the crucifixion was “after two days” (Mat. 26:2; Mar. 14:1), and that “after two days” amount to saying the same thing as “on the third day” when counting inclusively. Recall that Abraham saw the place “on the third day.” Yeshua saw the same place “on the third day.”

Now in a capital case involving blasphemy, all the congregation [כָּל-הָעֵדָה] would be obligated to stone the offender (cf. Lev. 24:16). Likewise a Sabbath breaker was to be stoned (cf. Num. 15:35). The Son of David was accused of both. His final sentence was based on the allegation of blasphemy. For this he had to be stoned. So as the