

“David: From Wandering to Ruling” - Class 12

A Walk Through the Old Testament

1 and 2 Samuel; 1 and 2 Chronicles

Dr. Jeff Stivason

October 25, 2019

Don Maurer: Hey, Jeff.

Jeff: Yes, Don?

Don: Are you teaching from the ESV?

Jeff: Yes.

Don: That’s the Extended Stivason Version. *(Laughter)* Where you said last week that Saul was the first prophet and that Elkanah’s wife was Penny instead of Peninnah. *(Laughter)*

Jeff: Do not clap for that. *(Laughter. The men clap.)*

Don Nemit: When me and Don get together, we’ll make you an offer.

Don Maurer: That you can’t refuse.

Jeff: I’m speechless, Don. *(Laughter)* What did you call that again?

Brave Man: The Extended Stivason Version.

Jeff: The Extended Stivason Version. I’m going to have to remember that. *(Laughter)* All right. Are you playing something like “Happy Birthday” or “Super Trouper?” *(Laughter)* So lead us into prayer.

Don Maurer: Okay. *(Music)*

Jeff: Our gracious heavenly Father, we are thankful for the many good things that You do in our midst. We’re thankful, Father, for life and breath and for the provision of daily work. We’re thankful for the roof over our heads. We’re thankful for friendships and for our time here. Most of all we’re thankful for the Lord Jesus Christ and for life in Him, for every spiritual blessing that we possess in Him. And we’re thankful, Father, that You summoned us and called us into this relationship with Christ, that we might be ushered into Your presence and introduced to You and introduced as Father because of the adoption that we’ve received. Father, we’re thankful for the indwelling of the Holy Spirit who is a deposit, a guarantee, a down payment of better things yet to come. We thank You that He resides in us and that He prompts us, He urges us and even prays for us when we know not what to pray. Thank You, Father, for His indwelling presence and for His comfort and peace.

Father, we come before You today, asking that You’ll use Your word. Father, we’re thankful for this Word, knowing that it is indeed Your word, inspired by the Holy Spirit. It doesn’t wander from the truth. It is from You and so it is true. And we’re thankful that it is Your authoritative word in our lives. We’re thankful that You’ve given it to us and inscripturated that Word, that we might have it.

Father, we’re thankful for the small things, the things that we don’t often think about but take for granted, things like the printing press that was developed some five hundred years ago, that we might have our own copy of the Bible in our homes to share with our families, and things like that. So Father, we’re thankful for the many things in life that we don’t often think about.

“David: From Wandering to Ruling” - Class 12

And Father, the things that we do think about You have put in our path. And so we think about people. And we think about people like Harry Repic and his need for reconciliation with his ex-wife, that they might enjoy a better relationship so that they might parent their children. Father, we pray for that, asking that Your hand would be leading and guiding in that situation, and for Mary Gaab as well. We thank You for the stability that You’ve brought to her heart, and we pray for more of it.

Father, we’re thankful for Bruce Bickel and for his life and for his ministry, for all that You’ve accomplished through him, for the many lives that You’ve touched as a result of his ministry. And we just pray for him to have ongoing strength that he might continue his Bible study, that he might continue to do the work that he’s doing. And Father, we pray that You’ll continue to make him useful. Father, we also pray for his wife as she ministers to him and seeks to be a strength to him. We pray for her to have strength and encouragement as well.

And Father, we also pray for Sig and Nancy. Father, we’re thankful for their friendship. We certainly miss Sig’s presence and ask that Your hand would be upon him for blessing as he ministers to his wife during this time. We pray for Nancy. Many of us don’t know her. But we know her through Sig. And we just ask that Your hand would be upon her for good and that You will continue to work. And we pray, Father, that this last round of chemotherapy would indeed be the last round. We pray for something miraculous. We pray for remission. We pray that You’ll remove the cancer. We pray for any number of things that we know You can do and are more than able to do. And so we commit the situation into Your hand, asking You to do something miraculous and so, Father, knowing that we have every confidence that You can do it.

And yet, Father, we also know that our will is not always Yours. And so we pray that if it is not Your will that You would remove this trial from them that You would give them the strength and the stamina, that You would give them the steadfast faithfulness in You to walk this road of humiliation, that they might do it in a Christlike way. Father, we certainly give You thanks for Kirk and for his leadership in Sig’s absence. We pray that You will continue to bless him and strengthen him in his role.

And Father, we’re thanking You for all of these things that we have opportunity to pray for because they bring us into union with You through prayer that we are most thankful for. And we’re thankful for it in Christ’s name. Amen.

Brave Men: Amen.

Jeff: All right. Well, do you know what I almost did? I almost forgot three slides on the screen. See David run! See David sit! *(Laughter)* This is the life of David. If we don’t get to it after today, that’s it. That’s all we’re doing. I’m glad I didn’t do that. You obviously didn’t find that humorous. *(Laughter)* Anyway, we’re going to walk through the life of David. Let me just sort of introduce the idea to you that we’re going to be thinking about today.

We’re going to be thinking about David. And instead of taking little snippets of David’s life as we had planned to do, what we’re going to do is that we’re going to be taking all of David’s life and include Saul in that, because David’s life in the wilderness

“David: From Wandering to Ruling” - Class 12

is a result of Saul and involves Saul. So we’re going to look at Saul just very briefly as we think about David. Then we’re going to look at David all the way up to his demise.

And here’s the point of it. The point of it is that we’re looking for a transition from the period of the Judges to the period of the Monarchy.

Now here’s something I want you to remember just in case I forget to tell you later. I mentioned it the last time. You will remember that Samuel was all bent out of shape. He was the last judge in Israel and he was doing fine. And when they wanted a king, when the people of Israel wanted a king, they cried out for a king. And Samuel went to the Lord and said, “They’ve rejected me!”

And God said to him, “No, Samuel, it’s not about you.” *(Laughter)* “It’s about Me. They’ve rejected the Monarchy of God. And so don’t get your shorts in a bunch, Samuel; it’s about Me, it’s not about you.” *(Laughter)*

And so the point is that Israel rejected what God had planned and purposed. And what I want you to catch is this. And again I’m going to try to remember to say this in the midst of this. But I want you to catch this. “I’m going to give you a king like the other nations, a king that you want. And he’s going to crash and burn.” That’s obviously Saul. “But then I’m going to give you a king after My own heart. In other words, I am leading you to believe that it’s about the inward man here, and not about the outward man. So I’m going to give you a man after My own heart, a man who has the inward qualities We’re looking for. And guess what! He’s not going to do much better in one sense. And so in rejecting Me as King, you’ve rejected the perfect King to rule over you.”

And that’s the idea. The idea is that ever since we’ve encountered the Mosaic covenant, we’ve encountered a situation where their sin, Israel’s sin, is brought more and more and more into the fore. Okay?

Don Maurer: I like that.

Jeff: You know, I was going to mention that, Don. I was going to say, “Look, I rhymed!” But I knew I wouldn’t have to. *(Laughter)* You know, can I just see this? I know Don won’t be able to notice, but I can definitely tell. May I see a show of hands who feel sympathy for me at all? *(Laughter)* None, Don. *(Laughter)*

Paul Deffenbaugh: Pretty unanimous.

Jeff: Maybe three. *(Laughter)*

Brave Man: Continue with the story.

Jeff: Continuing the story. *(Laughter)* That gives me an idea for a slide the next time. *(Laughter)* All right. So the points for next time (or this time), *(Laughter.)* I want to walk through an introduction which is going to be very brief. I want to look at *the coming of David, the flight of David, David over a united kingdom, the covenant with David, and David’s sin and temple preparations that come after him.* So a lot of points; this is a lot of information. We’re going to try to condense and summarize it. Okay, so let’s get started.

First of all, I want you to know that *the period of the Judges has come to an end*, almost four hundred years or so have come to an end, more like the high 300s. Samuel is a transitional figure. He’s the last judge in Israel, and he’s the first prophet. And remember that I mentioned to you in Acts chapter 3 that it says, “*From Samuel on all the Prophets prophesied,*” and so forth. So that’s where I’m getting that idea of the first

“David: From Wandering to Ruling” - Class 12

prophet in terms of this. It's not that it's the first time that prophesies ever happened, but the first prophet in the sense that whence the monarchy is established, the prophet and king go together.

And then Saul becomes the first king. And we'll think more about Saul as we go on, but always in connection with David. And remember that Saul is placed as king because the people have rejected the monarchy of God and want a king like the other nations.

So that brings us to *the coming of David*. Now Ruth really prepares us for David's coming. You remember that Ruth is that wonderful little book that occurs just after the book of Judges. And it's a book that's in the time period of the Judges. So we find that what's happening in Ruth is very much a reflection of what's going on in the life of Israel at the time.

One of the great things about it is this, though. We realize that there are good people in Israel, people of faith in Israel. They're not good people because they're good morally, but they're good morally because they're people of faith who believe the promises of God and have been made alive. And because of that they live faithful lives. And Ruth and Boaz are two figures who are described as *excellent people, worthy people*, depending on your translation,--the Extended Stivason Version. (*Laughter*) That translates it *worthy*.

Anyway, at the end of her book you get the David genealogy. And so David is cast for us before the book of Samuel, before we even encounter him, because in 1 Samuel we run into Samuel.

Now we're going to jump today and look at David and always viewed in relationship to Saul because we looked at Saul the last time. I want you to think about *Saul and David*. I said to you that Saul is a king like the other nations. Do you remember? He was tall and handsome and oh, he was a guy that was going to take on the world, you know? And David is a short fellow, and so on, but described in 1 Samuel 13:14 as “a man after God's own heart.”

Transcriber's Note: 1 Samuel 13:14, NKJV. “*The LORD has sought for Himself a man after His own heart, and the LORD has commanded him to be commander over his people, because you have not kept what the LORD commanded you.*”

Jeff: So externally Saul is the man of the hour. But internally we might say that David is the man of the hour. And so we have two attempts, one here at an external version of an excellent king, a man who stands a head taller than everybody else, and David who stands a head taller than everybody else internally. And we're going to see how they both work out. Now the difference, though, that I want to draw your attention to is in 1 Samuel 16P:13-14.

Transcriber's Note: 1 Samuel 16:13-14, NKJV. “*Then Samuel took the horn of oil and anointed him in the midst in the midst of his brothers; and the Spirit of the LORD came upon David from that day forward. So Samuel arose and went to Ramah. But the Spirit of the LORD departed from Saul, and a distressing spirit from the LORD troubled him.*”

Jeff: And that difference is that the Spirit of God leaves Saul and comes to rest on David. In other words Saul had been anointed king and the Spirit rested upon him. The Spirit leaves him and comes to reside on David. And in fact an evil spirit takes up

“David: From Wandering to Ruling” - Class 12

residence in Saul after that. And so the difference between the two of these men is very, very striking, and it's God's presence—God's presence in the one's life and not the other.

Now I could say more about that, but I think I'm going to let that go for now, except to say this. Yeah, I'm going to say it. Okay, let's just think about this for a minute, because this is important. A lot of people will think, wait a minute! How is anyone saved in the Old Testament? Is it by obedience to the law, or what is it? And that's wrong.

Look, remember what I've tried to beat into your heads. And that is that Galatians 3 says that the gospel was preached to Abraham. And Abraham believed the promise of the gospel by faith. And therefore if you believe the promises initially given to Abraham that were unfolded fully in Jesus Christ, and you have faith in that promise unfolded in Christ, then you are a son of Abraham because you have faith in the promise given to Abraham. So if you're saved in the Old Testament, you are saved in the same way a New Testament person is saved, by the Holy Spirit working in the life according to the promise of the gospel, given at whatever stage in redemptive history that it was given.

Now we talk about *progressive revelation*, which means (that marker's not going to work!) Which means (that marker's not going to work!) (*Laughter*) And that one's not going to work. But that's okay, because we're not going to care about it. So it means that there is a progressive revealing of God's plan of redemption. It starts off minimally with Genesis 3:15.

Transcriber's Note: Genesis 3:15, ESV. *“I will put enmity between you and the woman, and between your offspring and her Offspring. He shall bruise your head, and you shall bruise His heel.”*

Jeff: A promise given that there is going to be a Redeemer to come who is going to crush the head of the serpent. The serpent is going to strike the heel of the Messiah. And then that unfolds. It unfolds throughout history until it climaxes in Jesus Christ.

Here's the thing that you need to understand, though. The experience of the Old Testament saint is not up here. In other words, they experienced God in a way that is consistent with the amount of revelation given at the moment. So let's say the Psalmist is here.

Don Maurer: Where?

Jeff: Midway up the line.

Don: Okay.

Jeff: Midway up the ascent. And here's what we say. We often say, “Wow, the Psalmist is so spiritual! I wish I could be like the Psalmist!” When in reality, because we live on this side of revelation, the side of fulfillment in Christ, our spiritual experience ought to be up here. It ought to start up here, because more revelation has been given. And so to say, “I wish I could attain the Psalmist's spirituality” is actually to go backward. We ought to begin where the Psalmist ends in terms of his spiritual experience.

So when you think about these Old Testament saints, sometimes it's going to look like they're trundling along a bit, and they are. And sometimes it feels like we're trundling along and they're doing better than us. And that ought not to be the case in light of where we are in redemptive history. And yet sometimes it feels that way because we share the same sinful nature that they were entangled with. Okay, does that make sense? Okay.

“David: From Wandering to Ruling” - Class 12

All right. So what I want you to notice in this particular point three comparisons with David. And it will set up the type of person that David is. First of all, *he’s a man chosen by God upon whom God’s Spirit rests*. That’s first.

Secondly, *David and Goliath*. It’s a great story. I wish we had way more time for this story. But you remember it. David’s father says, “Hey, go and check on the boys, your brothers.” Then he goes and the Philistines are there, and the battle with the Philistines. But they’re not really battling because everything has come to a standstill. Goliath of Gath is their champion. And he’s come out every day and challenged anyone in Israel and says, “Win or take all. If I win, I get all of you. If you win, you get all of us and all of our land,” and so on. And it’s a standstill. Nobody is coming out, right?

And so David says, “What gives, man?” And if you remember, this little story is great. He goes in to Saul and says, “I’m going to be the man!”

And Saul says, “Let me give you the armor.”

And he’s like, “I don’t think I could do this in this armor,” you know? And so what does he do? He takes his slingshot, gets five smooth stones from the river and puts them in his bag. And then he goes out to meet Goliath.

And Goliath is all bent out of shape. He’s like “What? You despise me, that you come with a dog like this, you know?”

But this is it. This is the whole point of it. This is where David’s victory comes to rest. David says in 1 Samuel 17:45 that *“I come to you in the name of the LORD of hosts, whom you have defied.”* That is it. David says, “I’m not coming to you for the honor of Saul. I’m not coming to you for my honor. I’m not coming to you for my advancement. I am bent out of shape because you have disrespected God!”

Don Nemit: Amen.

Jeff: “Don’t you love it? Now it kind of makes the fire kindle in your bones, doesn’t it? And you’re looking for your Goliath. Don’t! (*Laughter*) This is an unrepeatable event in redemptive history. You know, David is the second king in Israel, a man after God’s own heart. He’s going to sit on the throne and receive the fourth unfolding of the covenant of grace. And he faces off with Goliath, who is again a figure in redemptive history who is unrepeatable. You’re not going to find your own Goliath. You know, I just think it’s a mistake to begin to talk about Goliath moments, and things like that. You know, did you have your Goliath moment?, and that sort of thing.

Now I’m not saying there aren’t lessons that we can learn. The way I’m trying to get you to think is to get us away from thinking that the Bible is about me, and where am I in the Bible, and think more along the lines of what is God doing to unfold the plan of redemption, that I might rejoice in my life in Jesus Christ? Does that make sense? Yes, okay.

So we can learn lessons about Goliath and David’s battle. The first thing I think we can learn is this one.

Matt Reichart: I just wanted to make a comment about Goliath.

Jeff: Yes?

Matt: I think the reason that David and Jonathan’s hearts were knit together is because they were both men of courage, and they both had their opportunity to stand up

“David: From Wandering to Ruling” - Class 12

for the Lord as men, even if he called them to death. And so whatever God calls us to do, like David and Jonathan, we must honor Him. Jonathan and his armor-bearer fought that battle and did the Lord’s will. So we have to step out in faith.

Jeff: Yes, absolutely. I mean, if I can take one lesson and boil it down from the David and Goliath story that we can learn and apply is that our lives ought to be about God and about His glory, right? I mean, am I living my life for and to the glory of God, such that the decisions I make in life, I say, “Is this going to honor the God that I serve, or is this going to in some way defy the God that I serve?”, and always be thinking about life in the context of the glory of God. Am I living it to His glory? Absolutely.

So the first comparison is that he’s a man chosen by God, and His Spirit rests upon him. In this story we learn that David is about God. He is a man who wants to honor God.

And then the third comparison I want to make is *the David and Jonathan comparison*. I want you to notice that Jonathan is a wonderful man of dimension. He is a man who understands, to his father’s absolute frustration, he is a man who understands that God has called David to this throne and not Saul, and therefore Jonathan.

You know, think about it. Jonathan could be very upset and angry that his father had the throne torn away from him. And humanly speaking he could have tried to hold on to that throne, just like Saul. But Jonathan recognizes—and this is the thing; we’re going to see this later, so just keep this in mind—Abner recognizes the same thing. Just keep that in mind. But here Jonathan recognizes it and goes to David and says, “David, we’re friends. So let me ask you. Will you enter into a covenant relationship with me and be kind to my family once you become king?” And David says, “Of course I will.”

And this story unfolds. It’s just a wonderful story. They cut this covenant between them. Jonathan helps David escape from his father and David flees. And we’ll come around to this story again. But this gives us the idea that we need to have of David, and that is that he’s a faithful man. He’s a faithful man to God’s people.

So here we get this idea in these three comparisons. God’s Spirit rests upon him. David loves God and honors Him. And David loves God’s people and honors them. And so this is the kind of man we see. What kind of man is David? Well, he’s a man after God’s own heart. Well, if you want to know what a man after God’s own heart is, you know that it’s someone who has the Spirit of God resting upon him, someone who loves God and loves neighbor. And so that’s the idea.

All right. Now that takes us to *the flight of David*. David is now going to be pursued by Saul. David has a popularity that he did not seek. David has a popularity that he did not try to promote. He has a reputation that he did not seek to build. And it’s after Goliath. And you know, the people are shouting, “*Saul has killed his thousands, but David has killed his ten thousands.*” Right? And the idea is that I don’t think there’s any insult to Saul. But I think they were recognizing greatness in David, even if they didn’t know as of yet that this is the new anointed.

Now it’s leaking out. We’ll see that as we go. But my point is this. Here’s a lesson we can learn from this. I mean, it’s obvious that Saul is an unrepeatable event in the depth of history. And in that sense Saul should have bowed the knee to God and said, “I recognize

“David: From Wandering to Ruling” - Class 12

that the kingdom has been torn from me and that David is now the anointed,” and then given the throne over to David.

But that’s not what he did. But there’s a lesson here that we can learn despite the fact that this is an unrepeatable event in the depth of history, and it’s this. When I recognize somebody with gifts that I could envy, or when I see someone and I see sin in them, a past sin that brought them to Christ, if I see any one of those things, the good or the bad, rather than seeing Christ first in that person, then I have the wrong pair of glasses on, right?

Do you see how that works? David is a man after God’s own heart. The Spirit has come to rest upon him. Saul should have recognized that in him. Instead Saul said, “Man, I wish I would have killed Goliath, if that’s all I had to do to kill Goliath!”, right?

Because here’s the way people like that think. If all I had to do was honor God, to kill Goliath, I would have done it, you know? But you see, that kind of thinking will never think that thought at the moment most needed, because they’re not interested in glorifying God. They’re interested in glorifying themselves, right?

And so David grows in his popularity and this gets under the skin of Saul. And so Saul hates David, obviously. And why? He’s a political correct. He’s the one blessed of God. He’s his son Jonathan’s close friend. And he’s Samuel’s ally now. You can see why it is that Samuel, who sits as king, feels on the outs.

Don Maurer: You mean Saul.

Jeff: Yes, Saul. Did I say—

Don: You said “Samuel.”

Matt: Just a comment again. I think what you’re pointing out here is good leadership versus poor leadership, as far as we are living under the influence of the Holy Spirit. Then we shouldn’t be jealous or envious of the younger talented leaders. We should embrace them and empower them, because a lot of times when you’re in ministry or leadership you’re tempted to bypass them.

Jeff: Yes.

Matt: Which means that we need to check on our hearts. Are you threatened and maybe more like Saul, walking in the flesh?

Jeff: Yes. I mean, you want to kind of keep that in check. You know, if you’re the leader of an organization and you recognize somebody coming in who’s gifted, you don’t want to put yourself in Saul’s position, right? You don’t want to say, “I’m Saul. This is the new David.” That immediately puts you as the bad guy. So you can see how that part of it is redemptive and unrepeatable. But the lesson is that you have to see God’s work in the life of that person and appreciate it, right?

Matt: Again, think about it even in the context of ministry—churches, ministries. You know, God raises up different ministries and persons, and they’re all a part of the Kingdom. So why don’t we just honor each other and encourage each other? There are guys who are gifted that God has blessed, and I’m thankful that they have a ministry here in Pittsburgh, making an impact in the city of Pittsburgh. We should come together and work together.

Jeff: Yes. That’s easy to say, right?

“David: From Wandering to Ruling” - Class 12

Matt: Yes.

Jeff: I mean, there’s a lot more of a breaking down.

Kevin Cohn: We see that because of our sinful nature. I mean, we act like that. Because Saul at one point was a great man. His downfall was his jealousy of David and all the attributes that David had. But like I said, I view it as a problem of the heart. You can’t do anything about it. It’s all our sinful nature. We think of ourselves before God.

Jeff: Yes. Very good. Anybody else? Go ahead.

Ron Baling: The disciples said to Jesus, *“We saw someone casting out demons in Your name, and we forbade him.”*

Jeff: Yep. Okay.

Don Bishop: I have a little bit of a personal question. Would you apply that same thinking to Don? *(Laughter)*

Transcriber’s Note: Jeff puts his hand on Don Maurer’s shoulder.

Don Maurer: I love you, brother.

Kevin Cohn: Take a picture! *(Laughter)*

Jeff: Of course I see Christ in Don! *(Laughter)*

Don Nemit: Which one? *(Laughter)*

Jeff: All of them. *(Laughter)* All right. You know there’s a slide coming next week. *(Laughter)* All right. So what is David’s perspective on this? David’s perspective in Psalm 35:19 is this. Let me just read it. This is a Psalm of David.

*“Let not those rejoice over me
Who are wrongfully my foes,
And let not those wink the eye
Who hate me without cause.”*

In other words, here’s David saying to Saul, “I’m not a threat to you. So long as God has you on this throne and God does not remove you, I am not a threat to you.” And we’ll see that.

And it’s interesting, right? Not to be anachronistic, but you can actually see that this was the attitude of the early church in the first and second centuries, where they’re trying to say to the Roman emperor, “Look, we’re not a threat to you. We’re your best citizens. As long as you don’t tell us to do something that violates God’s law, we’ll be your best citizens. But once you tell us to violate God’s law, then we’re going to have to resist you. But up to that point we are your allies.”

And this is the type of thing that David is saying. “Look, I’m your best citizen.” And yet you see how he’s a threat. So David flees to Nob.

This is an interesting story. He flees to Nob. He takes the sword from the priest at Nob that was Goliath’s sword. There is a man there who is friendly to Saul, and David knows this is not good. And that man goes back. His name is Doeg—Doeg the dog. *(Laughter)* That’s the ESV, Don.

Don Maurer: Yes.

Jeff: Doeg carries the report back to Saul that David was at Nob. And then Saul kills the priests at Nob to kill David there. That’s how much David is hated by Saul.

“David: From Wandering to Ruling” - Class 12

David is in the wilderness for ten to twelve years wandering around, fleeing from Saul. This is the faithfulness of David. During that time David spares Saul in 1 Samuel 24. He spares his life. David and his men are hiding. And Saul’s like, “Oh, I’ve got to take a leak!”, right? He goes into a cave. And David’s men are running. “Saul’s out there!” And David cuts the hem of Saul’s robe. Can you imagine that? Contextualize that. You climb under the stall, you know? (*Laughter*) You grab hold of the robe, right? You get outside. He gets outside and you go outside and you’re like, “Who’s is this?” (*Laughter*)

And Saul says, “He’s going to kill me.” It’s almost like he comes to his senses.

Brave Man: For a while.

Jeff: And Samuel dies during this time in 1 Samuel 25. And then in the next chapter David spares Saul’s life again. Saul is coming after David. At this time he’s in the middle of an encampment. And David sneaks into the encampment and takes his staff and his bag and his jug. And then again he says, “Hey, Saul! Who’s are these?”

And again, “Oh David, you’re a better man than I am.” He comes to his senses.

Saul then dies shortly after that in a battle with the Philistines, and it’s an interesting story. A man comes along and kills Saul at Saul’s request. He comes to David and says, “David, you and I are tight now because I just killed Saul.” And David says, “Kill this man because he’s killed the Lord’s anointed.” This makes David a faithful man.

And so then what happens is that David comes to unite all Israel together. I’ll just give you a time perspective. From Sinai to David it’s roughly about 450 years. So that’s what we’re looking at. And David rules in Hebron, right here.

Transcriber’s Note: Jeff draws a map.

Jeff: So there’s Bethlehem, there’s Jerusalem. Here is Hebron. Here is the kingdom of David at the moment. And the North is the kingdom of Saul. David rules there for five years. In the North Ishbosheth, Saul’s son, is ruling. David is ruling in the South. And Abner, Saul’s cousin, Ishbosheth’s uncle who was the military commander under Saul, he’s really leading. Ishbosheth really functions as a puppet king.

Now what happens is that Israel suffers a defeat to David’s Judah, David’s southern kingdom. And this is the funny thing. Abner says to Ishbosheth, “*Shall I not do what God has promised to do?*” And that is to deliver all Israel into the hand of David. And Ishbosheth doesn’t answer him a word; he doesn’t know what to say. And Abner goes and meets with David. People knew that David was the anointed. But look how long Abner resisted from handing over the kingdom to David. David was in Hebron five years. And after five years, after Abner recognizes the handwriting on the wall, what does he do? He says, “I’m going to go to David. And maybe David will give me the spot in the military.

Let’s face it. He’s an opportunist, okay? He’s not faithful to the covenant. He’s an opportunist. And so Abner goes to help David seek the kingdom. They meet, and Joab, David’s military commander, says, “Uh-oh, this is not going to be good! If Abner comes here, that means I’m going to have a competitor for my job.” And so Joab kills Abner on his way home from that meeting.

And so what does David do? What is he doing? He publicly mourns Abner’s death, because Abner is basically the de facto leader in the North. So he mourns Abner’s death.

“David: From Wandering to Ruling” - Class 12

And Ishbosheth is assassinated at that time. And what does it do? It opens up this providential opportunity for the kingdom to unite under David.

And that’s exactly what happens. Through those circumstances David comes to reign over a united kingdom. All Israel is his. There’s a lot more to it, but that’s the idea.

Brave Man: Who is the murderer of Ishbosheth? Who murdered him?

Jeff: I can’t remember. Does anybody remember who murdered Ishbosheth? I can’t remember.

Caleb Falbo: It wasn’t Abner, was it?

Jeff: I don’t believe so.

Don Maurer: Was it Joab?

Jeff: I don’t believe so because Abner was dead.

Brave Man: Didn’t he get caught in a tree?

Jeff: That was Absalom. He got his hair caught in a tree.

Bill Stolze: They should have impeached him. *(Laughter)*

Jeff: It’s in chapter 4, but I can’t put my eye on it. He takes “*a noonday rest. And they came in the midst, the sons of Rimmon the Beerothite, Rechab and Baanah.*” I should have had that on the tip of my tongue. *(Laughter)* You know, the Beerothites are where beer originally came from. *(Groans and laughter)* Thank you, Don. *(Laughter)*

All right, *the covenant with David.* The capital gets moved to Jerusalem. The Philistines are defeated. David takes the ark and moves it into Jerusalem.

Now remember, there are two attempts at this. Why? Because, if you remember, go all the way back to 1 Samuel chapter 5, I think it was, where the Israelites lose the ark to the Philistines. And the Philistines put it on a cart and take it back home. And then they set it up in their temple. And Dagon falls over, and his head and his hands break off. And they go, “Let’s get rid of this thing.” And so they put it on a cart. They put two horses on it. They send it back. If the horses choose this way, then they know it’s of God. If they choose the other way, it’s not of God. They choose the way that is of God. And it makes its way back to Israel. And it comes to rest in Israel. But they don’t move it. They let it be. And they let it be for reasons that I’m not going to go into.

But the point is that David comes and he tries to move the ark to Jerusalem. And he puts it on a cart. And Uzzah reaches out to steady it, and boom! He strikes him dead.

And David’s like, “What?” And he goes back to Jerusalem. He leaves the ark. And he says, “God, I’m trying to do something good here. What gives?” And God is like, “Hey, read your Bible!” *(Laughter)*

And David looks it up and looks at Leviticus and says, “Uh! The Levites are supposed to carry it with the acacia poles!” And so they go back and they put the acacia poles in. The Levites carry it back. And David is so excited that he dances and goes, “Whew!” in front of the ark as it comes into Jerusalem.

Don Maurer: Dancing Queen? Oh,-- *(Laughter)*

Paul Deffenbaugh: Dancing King.

Don: Dancing King!

Jeff: Can I just ask who has sympathy for me? *(Laughter)* The same three, Don. *(Laughter)* The same three; I’m not even gaining ground here. *(Laughter)*

“David: From Wandering to Ruling” - Class 12

Then God makes a covenant with David. And in 2 Samuel chapter 7 God cuts a covenant with David. This is the fourth unfolding of the covenant of grace. Remember, the first unfolding was that God preserves the stage of redemption with Noah. The second stage was that He calls up the first character on that stage, Abraham. Then He gives a promise to Abraham. What was the promise? Land, people, blessing to the nations. He makes them into a people. He brings them into the land. It is theirs to be a blessing. And the kingship is to be established.

Now the King that is to come is going to be God’s Son. But there’s a sense in which that is prefigured in Solomon. And we’ll see that next time. We’ll see that Solomon has more wisdom than anybody else. The borders are expanding. This is a prefiguring of David’s greater Son, the Lord Jesus. So the Davidic kingdom, the Davidic covenant, is cut here. It’s the fourth administration of the covenant of grace.

The borders are expanded under David. David continues to expand Israel’s borders. Solomon is going to do it even more so. And I want you to see David’s faithfulness.

After everything is settled, David says, *“Is there anyone left in the house of Saul to whom I might show kindness?”* Why? Because of the covenant that he cut with Jonathan.

And they say, “Yes, actually there is. There’s a guy by the name of Mephibosheth.” And Mephibosheth was a boy at the time. And when Saul was fleeing for his life this nurse scooped him up and ran with him and fell, and both of his legs were broken, apparently at the ankles or around that place, and it didn’t heal right. And so he’s lame in both legs. And he’s hiding.

And David says, “Bring him.” And he brings him. And Mephibosheth is given a spot at David’s table. It is a beautiful picture of the covenant.

Don Maurer: Amen.

Jeff: He’s a man who is in bitterness, He’s a man who is in chains. He’s adopted into the king’s family and given a place at the king’s table. It’s a beautiful picture of redemption. It’s a beautiful picture of the gospel.

Don Maurer: Amen.

Jeff: And so anyway it’s a great picture of David’s faithfulness. And then *David’s sin and temple preparation*. Let me just get through this. David’s sin is obviously in 2 Samuel 11 and 12. This is where he doesn’t go out to war that one particular spring. He stays back home. And he spies Bathsheba on the rooftop and he says, “I’ve got to have her.” And they have an adulterous affair. She gets pregnant. He panics and he tries to kill and does kill her husband. He tells Joab to put her husband in the heat of the battle and then to draw back from him. He does and he’s killed.

And then what happens is that their baby that they had together is in jeopardy of dying. He prays and the baby ends up dying, which is a wonderful lesson in prayer. But I’m just not going to stress there. And then Solomon is born to David and Bathsheba.

But the point is this. Here is what I want to say to you. There’s a turning point in David’s life at this very point. And what is it? God says to David, “Because of this the sword will not depart from your house.” And that’s in 2 Samuel 12:10. *“The sword will not depart from your house.”*

“David: From Wandering to Ruling” - Class 12

Now what does that mean? That means that here are the struggles that David has afterwards. We saw the beautiful things. Now it's Ammon and Tamar; Ammon rapes Tamar. Absalom murders Ammon. Absalom flees to Geshur and he's away for three years. And then he returns and he sows seeds of treason in David's kingdom for another three. And then Absalom sitting at the city gate, whispering in everybody's ear, telling them that David was not a good king and that he would make a much better one, rebels against David. And then David is forced to go into exile. And Absalom pursues him and Joab kills Absalom. I mean, from that point on it's just a heart-wrenching story.

And I can say this. David is a man after God's own heart. But David is not God. He is not the Son who can redeem anyone. He needs to be redeemed from his own sin. So whether we pick a man who in the world's eyes is fit for the job, or whether we pick the most godly man we know, neither one of them can be a substitute for Christ. I think we need to hear that in today's sort of celebrity culture. There's just a celebrity culture that has grown up in the church, where we still have our own gurus. And that can't be, because the godliest man needs redemption in Jesus Christ.

So David reigns now over an unstable kingdom. He comes back. He reigns over an unstable kingdom. The interesting thing is in 2 Samuel 24 is the instability of his kingdom. That's an interesting thing. It's put forth by David because David takes a census of his kingdom. In other words he numbers how many fighters he has. All of a sudden no longer is he trusting in the Lord. He's worried about "how many men do I have?"

And the interesting thing, just for those of you who think about the sovereignty of God and stuff like this, in 1 Samuel 21 it's interesting. It says here that "*The LORD's anger burned against David, and He incited David to take a census of Israel.*" Then when you go to 1 Chronicles 21 it says that "*Satan incited David to take a census of Israel.*"

Now how do you understand that? Well, you understand that in the sense that the writer of Samuel is saying that ultimately it was God who did this. But if you come to a more penultimate reasoning, it was the evil one who caused him to do it. And you find this very thing in 2 Chronicles 18:18.

Transcriber's Note: 2 Chronicles 18:18, NKJV. "*Then Micaiah said, 'Therefore hear the word of the LORD: I saw the LORD sitting on His throne, and all the host of heaven standing on His right hand and His left.'*"

Jeff: Remember where Ahaz is going to die in battle? And God says to the heavenly hosts, "How are you going to accomplish this?" One spirit comes forward and says, "I'll put a lying spirit in the mouths of his prophets." And God says, "So be it." And a lying spirit goes forth and is put into the mouths of his prophets. And he believes the lying spirit, goes into battle and is killed.

So you can say that ultimately a sovereign God stands behind this. Or you can say that an evil spirit caused it.

Bill Obaker: Satan only operates under the permissive will of God.

Jeff: That's right. Okay, so one thing I want to mention is that David repents. In Psalm 51 David repents of that sin. The consequences remain, but David repents. And that's a beautiful Psalm of repentance. And you must remember that. If he's a man after God's own heart he does repent and believe the promises of God. It's a great Psalm.

“David: From Wandering to Ruling” - Class 12

And then David prepares the temple. In 1 Chronicles 22-29 David prepares for the temple. And what I want you to notice is this. He gives the preparations to his son Solomon. Why? Because remember that David is a man of blood, and God is not willing to permit him to build the temple.

But notice what David says. David says that he commits to Solomon all the plans. But notice what he says at the end, after listing all the plans for all the temple. In verse 19 he says, “*All this He*” (God, that is), “*made clear to me in writing from the hand of the LORD, all the work to be done according to the plan.*” In other words, all that David planned to do for the planning of the temple came under the inspiration of the Holy Spirit.

Don Nemit: Amen.

Jeff: Nothing that David did was of his own creativity. He didn’t sit down and say, “Ah, I think I’m going to do this.” We need to understand that all that he did came from the Lord. There are ramifications of that, but we’re going to go on.

And then the king, like the Son, he’ll build it. And the king, like the Son, is going to be Solomon. Solomon is a prefiguring of the Son of God who is to come. And we’re going to see how he in the Old Testament is an imagery and sort of the forecasting of Christ who is to come. It’s a beautiful picture. And we’ll see Solomon the next time. Okay, any questions? Don? (*Laughter*)

Don Maurer: You didn’t mention the witch of Endor. I don’t know if you want to answer this now. But do you believe that was Samuel who was brought up, or a demon impersonating Samuel?

Jeff: I think probably that it was Samuel, but I don’t know. I don’t have a hard and fast—

Don: Okay. I know different Reformed people feel differently.

Jeff: I don’t know. Samuel seems all bent out of shape. (*Laughter*)

Don: Right.

Jeff: He doesn’t seem excited about being called back.

Don: Right.

Jeff: I don’t know. Anybody else? Okay, let’s pray.

Father, thank You for this day and for the time You’ve given. Lord, bless us as we think about the unfolding plan of redemption. We ask that You’ll bless us and strengthen us by Your grace, that we might not only see the lessons in the Old Testament, but that we might see the way in which we are marching toward the Lord Jesus Christ. And we pray these things in His name. Amen. (*Applause*)