Semiannual Training
(December 2021)

General Subject:
Crystallization-Study of 1 and 2 Samuel

Outline & Scriptures
Key Statements

① In 1 and 2 Samuel we can see that the Triune God with His embodiment and redemption was fully involved with bringing forth Samuel and David so that the kingdom of God might be brought in; it is crucial for us to see that the Triune God is involved with us today, operating in us to accomplish His will, fulfill His purpose, and satisfy the desire of His heart.

② There is no other way to reach the high peak of God's eternal economy, the reality of the Body of Christ, except by praying; our becoming the overcomers as the reality of the Body of Christ to be the bride of Christ will close this age, the age of the church, and will bring Christ as the King of glory back to take, possess, and rule over this earth with His overcomers in the kingdom age.

③ Through His incarnation, crucifixion, and resurrection, Christ, who was already the Son of God, became the Son of God in a new way—the firstborn Son—designated as the Son of God with humanity; in Romans 1:3-4 Christ, the Son of God, is the prototype, whereas in 8:29 the many brothers are those who have been "mass-produced" from the prototype and, by being saved in life, will be conformed to the image of the firstborn Son.

④ God's economy is to work Himself into us so that we may experience a metabolic process of spiritual digestion and assimilation that produces transformation as a gradual and intrinsic metabolic change in our natural life with the divine life; this is for the building up of the Body of Christ to consummate the New Jerusalem.
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Message One

The Central Thought of and the Divine Trinity
as Revealed in 1 and 2 Samuel

Hymns:

Scripture Reading: 1 Sam. 1:3, 7, 10-11, 19-24; 2:11, 35;
3:9-11, 21; 7:3-6; 8:4-22; 16:1-3, 13; 2 Sam. 23:1-3; 24:25

1 Sam. 1:3  And this man went up from his city year by year to worship and to sacrifice to Jehovah of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, priests of Jehovah, were there.

1 Sam. 1:7  And so it happened year after year; when she went up to the house of Jehovah, the other provoked her this way; and she wept and would not eat.

1 Sam. 1:10 And she was bitter in soul and prayed to Jehovah and wept much.

1 Sam. 1:11 And she made a vow and said, O Jehovah of hosts, if You will indeed look upon the affliction of Your female servant and remember me and not forget Your female servant, but give to Your female servant a male child, then I will give him to Jehovah for all the days of his life, and no razor will come upon his head.

1 Sam. 1:19 And they rose up early in the morning and worshipped before Jehovah; and they returned and came to their house in Ramah. And Elkanah knew Hannah his wife, and Jehovah remembered her.

1 Sam. 1:20 And in due time Hannah conceived and bore a son; and she called his name Samuel, For, she said, I asked for him of Jehovah.

1 Sam. 1:21 And the man Elkanah went up with all his house to offer the yearly sacrifice to Jehovah and his vow.

1 Sam. 1:22 But Hannah did not go up, for she said to her husband, When the child is weaned, then I will bring him up, so that he may appear before Jehovah and stay there forever.

1 Sam. 1:23 And Elkanah her husband said to her, Do what is good in your sight; stay until you have weaned him. Only, may Jehovah establish His word. So the woman stayed and nursed her son until she weaned him.

1 Sam. 1:24 And as soon as she weaned him, she brought him up with her, along with three bulls and one ephah of flour and a skin of wine; and she brought him to the house of Jehovah in Shiloh, although the child was young.

1 Sam. 2:11 And Elkanah went to Ramah to his house. And the child ministered to Jehovah before Eli the priest.

1 Sam. 2:35 And I will raise up for Myself a faithful priest, who will do according to what is in My heart and in My mind; and I will build him a sure house; and he will go before My anointed continually.

1 Sam. 3:9 And Eli said to Samuel, Go and lie down, and if He calls you, you shall say, Speak, O Jehovah; for Your servant is listening. And Samuel went and lay down in his place.

1 Sam. 3:10 Then Jehovah came and stood by and called as at the other times, Samuel! Samuel! And Samuel said, Speak, for Your servant is listening.

1 Sam. 3:11 And Jehovah said to Samuel, I am about to do something in Israel which will make both ears of anyone who hears it tingle.
1 Sam. 3:21 And Jehovah continued to appear in Shiloh, for Jehovah revealed Himself to Samuel in Shiloh by the word of Jehovah.

1 Sam. 7:3 Then Samuel spoke to all the house of Israel, saying, If you are returning with all your heart to Jehovah, remove the foreign gods and the Ashtaroth from your midst, and direct your heart to Jehovah and serve only Him; and He will deliver you from the hand of the Philistines.

1 Sam. 7:4 Then the children of Israel removed the Baals and the Ashtaroth, and served only Jehovah.

1 Sam. 7:5 And Samuel said, Gather all Israel to Mizpah, and I will pray to Jehovah for you.

1 Sam. 7:6 And they gathered at Mizpah and drew water and poured it out before Jehovah, and they fasted that day. And they said there, We have sinned against Jehovah. And Samuel judged the children of Israel at Mizpah.

1 Sam. 8:4 Then all the elders of Israel gathered together and came to Samuel at Ramah.

1 Sam. 8:5 And they said to him, You are now old, and your sons do not follow in your ways. Appoint now for us a king to judge us like all the nations.

1 Sam. 8:6 But the matter displeased Samuel when they said, Give us a king to judge us. Then Samuel prayed to Jehovah.

1 Sam. 8:7 And Jehovah said to Samuel, Listen to the voice of the people according to all that they have said to you; for it is not you whom they have rejected, but they have rejected Me from being King over them.

1 Sam. 8:8 Like all the deeds that they have done since the day that I brought them up out of Egypt to this very day by forsaking Me and serving other gods, so they do also to you.

1 Sam. 8:9 Now therefore listen to their voice, but you shall solemnly warn them and declare to them the practice of the king who will reign over them.

1 Sam. 8:10 So Samuel spoke all the words of Jehovah to the people, who had asked him for a king.

1 Sam. 8:11 And he said, This will be the practice of the king who will reign over you: He will take your sons and appoint them for himself to his chariots and as his horsemen, and they will run before his chariots;

1 Sam. 8:12 And he will appoint them for himself as captains of thousands and as captains of fifties, and to plow his ground and reap his harvest, and to make his instruments of war and the equipment for his chariots.

1 Sam. 8:13 And he will take your daughters to be perfumers and cooks and bakers.

1 Sam. 8:14 And he will take your best fields and vineyards and olive groves, and give them to his servants.

1 Sam. 8:15 And he will exact a tenth of your seed and of your vineyards, and give it to his eunuchs and servants.

1 Sam. 8:16 And he will take your male servants and your female servants and your best young men and your donkeys, and put them to his work.

1 Sam. 8:17 He will exact a tenth of your flocks, and you will be his servants.

1 Sam. 8:18 And you will cry out in that day on account of your king, whom you have chosen for yourselves; but Jehovah will not answer you in that day.

1 Sam. 8:19 But the people refused to listen to the voice of Samuel, and they said, No; but there will be a king over us,

1 Sam. 8:20 That we also may be like all the nations, and that our king may judge us and go out before us and fight our battles.

1 Sam. 8:21 And Samuel heard all the words of the people, and he spoke them in the hearing of Jehovah.

1 Sam. 8:22 Then Jehovah said to Samuel, Listen to their voice, and appoint a king to them. And Samuel said to the men of Israel, Go, each one to his city.

1 Sam. 16:1 And Jehovah said to Samuel, How long will you mourn for Saul, though I have rejected him
from being king over Israel? Fill your horn with oil, and go; I will send you to Jesse the
Bethlehemite; for I have selected for Myself a king among his sons.
1 Sam. 16:2 And Samuel said, How can I go? If Saul hears of it, he will kill me. And Jehovah said, Take
a heifer with you, and say, I have come to sacrifice to Jehovah.
1 Sam. 16:3 Then call Jesse to the sacrifice, and I will make known to you what you shall do. And you
shall anoint for Me the one whom I name to you.
1 Sam. 16:13 And Samuel took the horn of oil and anointed him in the midst of his brothers, and the Spirit
of Jehovah rushed upon David from that day forward. Then Samuel rose up and went to
Ramah.
2 Sam. 23:1 Now these are the last words of David: The declaration of David the son of Jesse, / And the
declaration of the man who has been raised up on high, / The anointed of the God of Jacob, / The one lovely in the psalms of Israel.
2 Sam. 23:2 The Spirit of Jehovah spoke through me, / And His word was on my tongue.
2 Sam. 23:3 The God of Israel spoke, / The Rock of Israel spoke to me, / Who rules among men
righteously, / Who rules with the fear of God.
2 Sam. 24:25 And there David built an altar to Jehovah, and he offered burnt offerings and peace
offerings. And Jehovah responded to the entreaty for the land, and the plague was stayed in
Israel.

I. The central thought of 1 and 2 Samuel is that the fulfillment of God's economy
needs man's cooperation—the principle of incarnation:
A. The principle of incarnation is that God enters into man and mingles Himself with man to
make man one with Himself; thus, God is in man and man is in God, having one life and one
living—John 15:4-5; Gal. 2:20.
  John 15:4 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides
in the vine, so neither can you unless you abide in Me.
  John 15:5 I am the vine; you are the branches. He who abides in Me and I in him, he bears
much fruit; for apart from Me you can do nothing.
  Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in
me; and the life which I now live in the flesh I live in faith, the faith in the Son of
God, who loved me and gave Himself up for me.
B. We need to be deeply impressed with the fact that the fulfillment of God's economy requires
our cooperation; to cooperate with God means to be bound together with God—1 Cor. 6:17;
John 15:4-5; 2 Cor. 6:1; 1 Cor. 3:9; 16:10, 16.
  1 Cor. 6:17 But he who is joined to the Lord is one spirit.
  John 15:4 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides
in the vine, so neither can you unless you abide in Me.
  John 15:5 I am the vine; you are the branches. He who abides in Me and I in him, he bears
much fruit; for apart from Me you can do nothing.
  2 Cor. 6:1 And working together with Him, we also entreat you not to receive the grace of
God in vain;
  1 Cor. 3:9 For we are God's fellow workers; you are God's cultivated land, God's building.
  1 Cor. 16:10 Now if Timothy comes, see that he is with you without fear; for he is working the
work of the Lord, even as I am.
  1 Cor. 16:16 You also be subject to such ones, and to everyone co-working and laboring.
C. In 1 and 2 Samuel cooperation with God is illustrated by the history of Samuel's mother,
Hannah, of Samuel, and of David, in the positive sense, and by the history of Eli and Saul, in
the negative sense.
D. Cooperation with God through the principle of incarnation is related to the personal
enjoyment of the good land, which typifies the all-inclusive and all-extensive Christ—Deut. 8:7-10:

**Deut. 8:7**  For Jehovah your God is bringing you to a good land, a land of waterbrooks, of springs and of fountains, flowing forth in valleys and in mountains;

**Deut. 8:8**  A land of wheat and barley and vines and fig trees and pomegranates; a land of olive trees with oil and of honey;

**Deut. 8:9**  A land in which you will eat bread without scarcity; you will not lack anything in it; a land whose stones are iron, and from whose mountains you can mine copper.

**Deut. 8:10**  And you shall eat and be satisfied, and you shall bless Jehovah your God for the good land which He has given you.

1. First and 2 Samuel, as a continuation of Joshua, Judges, and Ruth, give the details concerning the enjoyment of the God-given good land.

2. The types in 1 and 2 Samuel show us how the New Testament believers can and should enjoy Christ as their God-allotted portion for the establishing of God's kingdom, which is the church—Col. 1:12; Matt. 16:18-19; Rom. 14:17:

**Col. 1:12**  Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light;

**Matt. 16:18**  And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

**Matt. 16:19**  I will give to you the keys of the kingdom of the heavens, and whatever you bind on the earth shall have been bound in the heavens, and whatever you loose on the earth shall have been loosed in the heavens.

**Rom. 14:17**  For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

a. In 1 and 2 Samuel the good land enjoyed by those who cooperated with God became the kingdom of God.

b. In our cooperation with God we need to enjoy Christ to such an extent that our enjoyment of Christ becomes the kingdom of God, in which we reign in life with Christ—Rom. 5:17; 14:17.

**Rom. 5:17**  For if, by the offense of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

**Rom. 14:17**  For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

**II. We need to see the Divine Trinity as it is revealed in 1 and 2 Samuel:**

A. God's purpose for His chosen people was not merely to defeat the enemies and take full possession of the good land but for them to set up a kingdom in the land:

1. In order for God to fulfill His intention to have an expression, He needs to have a kingdom, a sphere in which He is expressed—1 Sam. 10:25; Matt. 6:10; Luke 1:33.

**1 Sam. 10:25**  Then Samuel told the people the practice of the kingdom, and he wrote it in a book and laid it before Jehovah. And Samuel sent all the people away, every man to his house.

**Matt. 6:10**  Your kingdom come; Your will be done, as in heaven, so also on earth.

**Luke 1:33**  And He will reign over the house of Jacob forever, and of His kingdom there will be no end.

2. The children of Israel were brought out of Egypt and through the wilderness, where they
built the tabernacle for God; then they entered into the good land, and every tribe was allotted a portion of the land so that God might have a kingdom on earth—Josh. 13:1—22:34.

Josh. 13:1—22:34 (omitted)


1 Sam. 8:4 Then all the elders of Israel gathered together and came to Samuel at Ramah.
1 Sam. 8:5 And they said to him, You are now old, and your sons do not follow in your ways. Appoint now for us a king to judge us like all the nations.
1 Sam. 8:6 But the matter displeased Samuel when they said, Give us a king to judge us. Then Samuel prayed to Jehovah.
1 Sam. 8:7 And Jehovah said to Samuel, Listen to the voice of the people according to all that they have said to you; for it is not you whom they have rejected, but they have rejected Me from being King over them.
1 Sam. 8:8 Like all the deeds that they have done since the day that I brought them up out of Egypt to this very day by forsaking Me and serving other gods, so they do also to you.
1 Sam. 8:9 Now therefore listen to their voice, but you shall solemnly warn them and declare to them the practice of the king who will reign over them.
1 Sam. 8:10 So Samuel spoke all the words of Jehovah to the people, who had asked him for a king.
1 Sam. 8:11 And he said, This will be the practice of the king who will reign over you: He will take your sons and appoint them for himself to his chariots and as his horsemen, and they will run before his chariots;
1 Sam. 8:12 And he will appoint them for himself as captains of thousands and as captains of fifties, and to plow his ground and reap his harvest, and to make his instruments of war and the equipment for his chariots.
1 Sam. 8:13 And he will take your daughters to be perfumers and cooks and bakers.
1 Sam. 8:14 And he will take your best fields and vineyards and olive groves, and give them to his servants.
1 Sam. 8:15 And he will exact a tenth of your seed and of your vineyards, and give it to his eunuchs and servants.
1 Sam. 8:16 And he will take your male servants and your female servants and your best young men and your donkeys, and put them to his work.
1 Sam. 8:17 He will exact a tenth of your flocks, and you will be his servants.
1 Sam. 8:18 And you will cry out in that day on account of your king, whom you have chosen for yourselves; but Jehovah will not answer you in that day.
1 Sam. 8:19 But the people refused to listen to the voice of Samuel, and they said, No; but there will be a king over us,
1 Sam. 8:20 That we also may be like all the nations, and that our king may judge us and go out before us and fight our battles.
1 Sam. 8:21 And Samuel heard all the words of the people, and he spoke them in the hearing of Jehovah.
1 Sam. 8:22 Then Jehovah said to Samuel, Listen to their voice, and appoint a king to them. And Samuel said to the men of Israel, Go, each one to his city.
1 Sam. 10:25 Then Samuel told the people the practice of the kingdom, and he wrote it in a book and laid it before Jehovah. And Samuel sent all the people away, every man to his house.
1 Sam. 13:14 But now your kingdom will not continue. Jehovah has sought a man according to His heart for Himself, and Jehovah has appointed him ruler over His people; for you have not kept that which Jehovah commanded you.
1 Sam. 15:28 And Samuel said to him, Jehovah has torn the kingdom of Israel away from you today and has given it to an associate of yours, who is better than you.

1 Sam. 16:1 And Jehovah said to Samuel, How long will you mourn for Saul, though I have rejected him from being king over Israel? Fill your horn with oil, and go; I will send you to Jesse the Bethlehemite; for I have selected for Myself a king among his sons.

1 Sam. 16:2 And Samuel said, How can I go? If Saul hears of it, he will kill me. And Jehovah said, Take a heifer with you, and say, I have come to sacrifice to Jehovah.

1 Sam. 16:3 Then call Jesse to the sacrifice, and I will make known to you what you shall do. And you shall anoint for Me the one whom I name to you.

1 Sam. 16:13 And Samuel took the horn of oil and anointed him in the midst of his brothers, and the Spirit of Jehovah rushed upon David from that day forward. Then Samuel rose up and went to Ramah.

B. Because of the miserable situation in the book of Judges, there was an urgent and desperate need for one like Samuel—1 Sam. 2:35; 3:21:

1 Sam. 2:35 And I will raise up for Myself a faithful priest, who will do according to what is in My heart and in My mind; and I will build him a sure house; and he will go before My anointed continually.

1 Sam. 3:21 And Jehovah continued to appear in Shiloh, for Jehovah revealed Himself to Samuel in Shiloh by the word of Jehovah.

1. Samuel was a Nazarite, a priest, a prophet, and a judge; this fourfold status qualified Samuel to be the one who could bring in the king and set up the kingdom.

2. For Samuel to be a priest, a prophet, and a judge was not God's goal; God's intention was to set up a kingdom with a king—8:7; 13:14.

1 Sam. 8:7 And Jehovah said to Samuel, Listen to the voice of the people according to all that they have said to you; for it is not you whom they have rejected, but they have rejected Me from being King over them.

1 Sam. 13:14 But now your kingdom will not continue. Jehovah has sought a man according to His heart for Himself, and Jehovah has appointed him ruler over His people; for you have not kept that which Jehovah commanded you.

C. First and 2 Samuel reveal that the bringing in of the king and the setting up of the kingdom depended on the involvement of the Divine Trinity with His people:

1. In order for such a one as Samuel to be raised up and carry out his commission, there was a need of the Divine Trinity—1 Sam. 1:10-11, 20; 10:1, 6; 16:1-3.

1 Sam. 1:10 And she was bitter in soul and prayed to Jehovah and wept much.

1 Sam. 1:11 And she made a vow and said, O Jehovah of hosts, if You will indeed look upon the affliction of Your female servant and remember me and not forget Your female servant, but give to Your female servant a male child, then I will give him to Jehovah for all the days of his life, and no razor will come upon his head.

1 Sam. 1:20 And in due time Hannah conceived and bore a son; and she called his name Samuel, For, she said, I asked for him of Jehovah.

1 Sam. 10:1 Then Samuel took the vial of oil and poured it upon his head, and he kissed him and said, Jehovah anoints you ruler over His inheritance.

1 Sam. 10:6 And the Spirit of Jehovah will rush upon you; and you will prophesy with them and be turned into another man.

1 Sam. 16:1 And Jehovah said to Samuel, How long will you mourn for Saul, though I have rejected him from being king over Israel? Fill your horn with oil, and go; I will send you to Jesse the Bethlehemite; for I have selected for Myself a king among his sons.
1 Sam. 16:2 And Samuel said, How can I go? If Saul hears of it, he will kill me. And Jehovah said, Take a heifer with you, and say, I have come to sacrifice to Jehovah.

1 Sam. 16:3 Then call Jesse to the sacrifice, and I will make known to you what you shall do. And you shall anoint for Me the one whom I name to you.

2. For this reason, in 1 and 2 Samuel there is a detailed, fine revelation of the Divine Trinity; the crucial point in the history recorded in 1 and 2 Samuel is that there was the need of the Divine Trinity—2 Sam. 22:1-3; 23:1-3; 24:25.

2 Sam. 22:1 And David spoke the words of this song to Jehovah on the day when Jehovah delivered him from the hand of all his enemies and from the hand of Saul.

2 Sam. 22:2 And he said: Jehovah is my crag and my fortress and my Deliverer;

2 Sam. 22:3 My God, my rock, in whom I take refuge; / My shield and the horn of my salvation, my high retreat and my refuge; / My Savior, You save me from violence.

2 Sam. 23:1 Now these are the last words of David: The declaration of David the son of Jesse, / And the declaration of the man who has been raised up on high, / The anointed of the God of Jacob, / The one lovely in the psalms of Israel.

2 Sam. 23:2 The Spirit of Jehovah spoke through me, / And His word was on my tongue.

2 Sam. 23:3 The God of Israel spoke, / The Rock of Israel spoke to me, / Who rules among men righteously, / Who rules with the fear of God.

2 Sam. 24:25 And there David built an altar to Jehovah, and he offered burnt offerings and peace offerings. And Jehovah responded to the entreaty for the land, and the plague was stayed in Israel.

D. The Divine Trinity and the sovereign hand of the Lord are revealed in 1 Samuel 1:

1 Sam. 1:1 Now there was a certain man from Ramathaim-zophim, from the hill country of Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite.

1 Sam. 1:2 And he had two wives; the name of one was Hannah, and the name of the other was Peninnah. Now Peninnah had children, but Hannah had no children.

1 Sam. 1:3 And this man went up from his city year by year to worship and to sacrifice to Jehovah of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, priests of Jehovah, were there.

1 Sam. 1:4 And when the day came that Elkanah sacrificed, he would give portions to Peninnah his wife and to all her sons and her daughters.

1 Sam. 1:5 But he would give a double portion to Hannah, for it was Hannah whom he loved; but Jehovah had shut up her womb.

1 Sam. 1:6 And her rival provoked her bitterly to irritate her, because Jehovah had shut up her womb.

1 Sam. 1:7 And so it happened year after year; when she went up to the house of Jehovah, the other provoked her this way; and she wept and would not eat.

1 Sam. 1:8 And Elkanah her husband said to her, Hannah, why are you weeping, and why do you not eat? And why is your heart sad? Am I not better to you than ten sons?

1 Sam. 1:9 Then after the eating and drinking in Shiloh, Hannah rose up. Now Eli the priest was sitting on his seat at the doorpost of the temple of Jehovah.

1 Sam. 1:10 And she was bitter in soul and prayed to Jehovah and wept much.

1 Sam. 1:11 And she made a vow and said, O Jehovah of hosts, if You will indeed look upon the affliction of Your female servant and remember me and not forget Your female servant, but give to Your female servant a male child, then I will give him to Jehovah for all the days of his life, and no razor will come upon his head.

1 Sam. 1:12 And while she continued praying a long time before Jehovah, Eli watched her mouth.

1 Sam. 1:13 And Hannah was speaking in her heart; only her lips moved, but her voice was not heard. So Eli thought that she was drunk.
1 Sam. 1:14 And Eli said to her, How long will you be drunk? Put away your wine from you.
1 Sam. 1:15 And Hannah answered and said, No, my lord. I am a woman oppressed in spirit. I have drunk neither wine nor strong drink, but I have been pouring out my soul before Jehovah.
1 Sam. 1:16 Do not take your female servant for a worthless woman; for out of the greatness of my anxiety and provocation I have been speaking all this time.
1 Sam. 1:17 Then Eli answered and said, Go in peace, and may the God of Israel grant your request that you have requested from Him.
1 Sam. 1:18 And she said, Let your servant find favor in your sight. And the woman went her way; and she ate, and her countenance was sad no more.
1 Sam. 1:19 And they rose up early in the morning and worshipped before Jehovah; and they returned and came to their house in Ramah. And Elkanah knew Hannah his wife, and Jehovah remembered her.
1 Sam. 1:20 And in due time Hannah conceived and bore a son; and she called his name Samuel, For, she said, I asked for him of Jehovah.
1 Sam. 1:21 And the man Elkanah went up with all his house to offer the yearly sacrifice to Jehovah and his vow.
1 Sam. 1:22 But Hannah did not go up, for she said to her husband, When the child is weaned, then I will bring him up, so that he may appear before Jehovah and stay there forever.
1 Sam. 1:23 And Elkanah her husband said to her, Do what is good in your sight; stay until you have weaned him. Only, may Jehovah establish His word. So the woman stayed and nursed her son until she weaned him.
1 Sam. 1:24 And as soon as she weaned him, she brought him up with her, along with three bulls and one ephah of flour and a skin of wine; and she brought him to the house of Jehovah in Shiloh, although the child was young.
1 Sam. 1:25 And they slaughtered the bull and brought the child to Eli.
1 Sam. 1:26 And she said, Oh, my lord, as your soul lives, my lord, I am the woman who stood here by you, praying to Jehovah.
1 Sam. 1:27 It was for this child that I prayed, and Jehovah has granted me my request that I requested from Him.
1 Sam. 1:28 Therefore I, for my part, have lent him to Jehovah; all the days that he lives, he is lent to Jehovah. And he worshipped Jehovah there.

1. In the midst of the chaos of degraded Israel, Elkanah and Hannah remained on the way of life ordained by God for His eternal purpose—vv. 1-5, 10-11, 20, 24.

1 Sam. 1:1 Now there was a certain man from Ramathaim-zophim, from the hill country of Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite.
1 Sam. 1:2 And he had two wives; the name of one was Hannah, and the name of the other was Peninnah. Now Peninnah had children, but Hannah had no children.
1 Sam. 1:3 And this man went up from his city year by year to worship and to sacrifice to Jehovah of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, priests of Jehovah, were there.
1 Sam. 1:4 And when the day came that Elkanah sacrificed, he would give portions to Peninnah his wife and to all her sons and her daughters.
1 Sam. 1:5 But he would give a double portion to Hannah, for it was Hannah whom he loved; but Jehovah had shut up her womb.
1 Sam. 1:10 And she was bitter in soul and prayed to Jehovah and wept much.
1 Sam. 1:11 And she made a vow and said, O Jehovah of hosts, if You will indeed look upon the affliction of Your female servant and remember me and not forget Your female servant, but give to Your female servant a male child, then I will give him to Jehovah for all the days of his life, and no razor will come upon his head.
1 Sam. 1:20  And in due time Hannah conceived and bore a son; and she called his name Samuel, For, she said, I asked for him of Jehovah.

1 Sam. 1:24  And as soon as she weaned him, she brought him up with her, along with three bulls and one ephah of flour and a skin of wine; and she brought him to the house of Jehovah in Shiloh, although the child was young.

2. Every year Elkanah went with his family to the house of God, the tabernacle, which was in Shiloh at that time, to worship and make offerings to Jehovah—vv. 3, 21-24:

1 Sam. 1:3  And this man went up from his city year by year to worship and to sacrifice to Jehovah of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, priests of Jehovah, were there.

1 Sam. 1:21  And the man Elkanah went up with all his house to offer the yearly sacrifice to Jehovah and his vow.

1 Sam. 1:22  But Hannah did not go up, for she said to her husband, When the child is weaned, then I will bring him up, so that he may appear before Jehovah and stay there forever.

1 Sam. 1:23  And Elkanah her husband said to her, Do what is good in your sight; stay until you have weaned him. Only, may Jehovah establish His word. So the woman stayed and nursed her son until she weaned him.

1 Sam. 1:24  And as soon as she weaned him, she brought him up with her, along with three bulls and one ephah of flour and a skin of wine; and she brought him to the house of Jehovah in Shiloh, although the child was young.

a. In verses 3-7, 10-11, 20, and 24 the sacrifices typify Christ as all the offerings; the bulls, flour, and wine signify the Christ whom we experience and bring to the house of God to offer to Him.

1 Sam. 1:3  And this man went up from his city year by year to worship and to sacrifice to Jehovah of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, priests of Jehovah, were there.

1 Sam. 1:4  And when the day came that Elkanah sacrificed, he would give portions to Peninnah his wife and to all her sons and her daughters.

1 Sam. 1:5  But he would give a double portion to Hannah, for it was Hannah whom he loved; but Jehovah had shut up her womb.

1 Sam. 1:6  And her rival provoked her bitterly to irritate her, because Jehovah had shut up her womb.

1 Sam. 1:7  And so it happened year after year; when she went up to the house of Jehovah, the other provoked her this way; and she wept and would not eat.

1 Sam. 1:10  And she was bitter in soul and prayed to Jehovah and wept much.

1 Sam. 1:11  And she made a vow and said, O Jehovah of hosts, if You will indeed look upon the affliction of Your female servant and remember me and not forget Your female servant, but give to Your female servant a male child, then I will give him to Jehovah for all the days of his life, and no razor will come upon his head.

1 Sam. 1:20  And in due time Hannah conceived and bore a son; and she called his name Samuel, For, she said, I asked for him of Jehovah.

1 Sam. 1:24  And as soon as she weaned him, she brought him up with her, along with three bulls and one ephah of flour and a skin of wine; and she brought him to the house of Jehovah in Shiloh, although the child was young.

b. Jehovah is the great I Am, and the house of Jehovah is Christ as the embodiment of God to be God's dwelling place among His people—vv. 10-11.

1 Sam. 1:10  And she was bitter in soul and prayed to Jehovah and wept much.
1 Sam. 1:11  And she made a vow and said, O Jehovah of hosts, if You will indeed look upon the affliction of Your female servant and remember me and not forget Your female servant, but give to Your female servant a male child, then I will give him to Jehovah for all the days of his life, and no razor will come upon his head.

c. This section mainly shows us the house of God as the embodiment of the Triune God and the offerings as the means for us to enter into the embodiment of God, that is, redemption; therefore, in these verses we see God's embodiment and God's full redemption—cf. John 1:14, 29; Luke 1:68; 2:38; Eph. 1:7.

John 1:14  And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

John 1:29  The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!

Luke 1:68  Blessed be the Lord, the God of Israel, because He has visited and accomplished redemption for His people,

Luke 2:38  And at that very hour she came up and returned thanks to God, and spoke concerning Him to all those waiting for the redemption of Jerusalem.

Eph. 1:7  In whom we have redemption through His blood, the forgiveness of offenses, according to the riches of His grace,

3. Because Jehovah had shut up Hannah's womb, she was forced to pray a desperate, consecrated, and consecrating prayer; motivated by God sovereignly and secretly, she prayed for a male child who would be absolute for the Lord—1 Sam. 1:5, 10-12, 15.

1 Sam. 1:5  But he would give a double portion to Hannah, for it was Hannah whom he loved; but Jehovah had shut up her womb.

1 Sam. 1:10  And she was bitter in soul and prayed to Jehovah and wept much.

1 Sam. 1:11  And she made a vow and said, O Jehovah of hosts, if You will indeed look upon the affliction of Your female servant and remember me and not forget Your female servant, but give to Your female servant a male child, then I will give him to Jehovah for all the days of his life, and no razor will come upon his head.

1 Sam. 1:12  And while she continued praying a long time before Jehovah, Eli watched her mouth.

1 Sam. 1:15  And Hannah answered and said, No, my lord. I am a woman oppressed in spirit. I have drunk neither wine nor strong drink, but I have been pouring out my soul before Jehovah.

E. In 1 and 2 Samuel we can see that the Triune God with His embodiment and redemption was fully involved with bringing forth Samuel and David so that the kingdom of God might be brought in:

1. The Divine Trinity is revealed in the anointing of David to be king—1 Sam. 16:1-3, 13:

1 Sam. 16:1  And Jehovah said to Samuel, How long will you mourn for Saul, though I have rejected him from being king over Israel? Fill your horn with oil, and go; I will send you to Jesse the Bethlehemite; for I have selected for Myself a king among his sons.

1 Sam. 16:2  And Samuel said, How can I go? If Saul hears of it, he will kill me. And Jehovah said, Take a heifer with you, and say, I have come to sacrifice to Jehovah.

1 Sam. 16:3  Then call Jesse to the sacrifice, and I will make known to you what you shall do. And you shall anoint for Me the one whom I name to you.

1 Sam. 16:13  And Samuel took the horn of oil and anointed him in the midst of his brothers, and the Spirit of Jehovah rushed upon David from that day forward. Then Samuel rose up and went to Ramah.

a. In these verses we see the Triune God as Jehovah and the Spirit of the Triune God as the

1 Sam. 16:13 And Samuel took the horn of oil and anointed him in the midst of his brothers, and the Spirit of Jehovah rushed upon David from that day forward. Then Samuel rose up and went to Ramah.

b. The oil typifies the Spirit of God, and the sacrificed heifer typifies Christ as the offering; thus, the Divine Trinity was involved in the anointing of David, making him the king over Israel—Psa. 89:20.

Psa. 89:20 I have found David My Servant; / With My holy oil I have anointed Him,

2. The words of David's song to Jehovah in 2 Samuel 22:1-3 mention Jehovah as his crag, fortress, Deliverer, rock, and shield and horn of salvation; in verse 47 David declares, "Jehovah lives; and blessed be my rock, / And exalted be God, the rock of my salvation."

2 Sam. 22:1 And David spoke the words of this song to Jehovah on the day when Jehovah delivered him from the hand of all his enemies and from the hand of Saul.
2 Sam. 22:2 And he said: Jehovah is my crag and my fortress and my Deliverer;
2 Sam. 22:3 My God, my rock, in whom I take refuge; / My shield and the horn of my salvation, my high retreat and my refuge; / My Savior, You save me from violence.
2 Sam. 22:47 Jehovah lives; and blessed be my rock, / And exalted be God, the rock of my salvation,

3. In 2 Samuel 23:1-3—David's last words—the Spirit of Jehovah spoke through him, and the Rock of Israel spoke to him—vv. 2-3:

2 Sam. 23:1 Now these are the last words of David: The declaration of David the son of Jesse, / And the declaration of the man who has been raised up on high, / The anointed of the God of Jacob, / The one lovely in the psalms of Israel.
2 Sam. 23:2 The Spirit of Jehovah spoke through me, / And His word was on my tongue.
2 Sam. 23:3 The God of Israel spoke, / The Rock of Israel spoke to me, / Who rules among men rightly, / Who rules with the fear of God.

a. In these verses the Rock is Christ as the ground for God to grace His people.

b. The Spirit of Jehovah is the Spirit of the Triune God—1 Sam. 10:6; 16:13.

1 Sam. 10:6 And the Spirit of Jehovah will rush upon you; and you will prophesy with them and be turned into another man.
1 Sam. 16:13 And Samuel took the horn of oil and anointed him in the midst of his brothers, and the Spirit of Jehovah rushed upon David from that day forward. Then Samuel rose up and went to Ramah.

c. In these verses God in Hebrew is Elohim, indicating the Triune God.

4. In 2 Samuel 24:25 the burnt offerings typify Christ for God's satisfaction, and the peace offerings typify Christ for the peace between God and His people.

2 Sam. 24:25 And there David built an altar to Jehovah, and he offered burnt offerings and peace offerings. And Jehovah responded to the entreaty for the land, and the plague was stayed in Israel.

III. Our present situation and God's need today are the same in principle as the situation and the need in the time of Samuel—1 Sam. 8:4-22:

1 Sam. 8:4 Then all the elders of Israel gathered together and came to Samuel at Ramah.
1 Sam. 8:5 And they said to him, You are now old, and your sons do not follow in your ways.
Appoint now for us a king to judge us like all the nations.

1 Sam. 8:6 But the matter displeased Samuel when they said, Give us a king to judge us. Then Samuel prayed to Jehovah.

1 Sam. 8:7 And Jehovah said to Samuel, Listen to the voice of the people according to all that they have said to you; for it is not you whom they have rejected, but they have rejected Me from being King over them.

1 Sam. 8:8 Like all the deeds that they have done since the day that I brought them up out of Egypt to this very day by forsaking Me and serving other gods, so they do also to you.

1 Sam. 8:9 Now therefore listen to their voice, but you shall solemnly warn them and declare to them the practice of the king who will reign over them.

1 Sam. 8:10 So Samuel spoke all the words of Jehovah to the people, who had asked him for a king.

1 Sam. 8:11 And he said, This will be the practice of the king who will reign over you: He will take your sons and appoint them for himself to his chariots and as his horsemen, and they will run before his chariots;

1 Sam. 8:12 And he will appoint them for himself as captains of thousands and as captains of fifties, and to plow his ground and reap his harvest, and to make his instruments of war and the equipment for his chariots.

1 Sam. 8:13 And he will take your daughters to be perfumers and cooks and bakers.

1 Sam. 8:14 And he will take your best fields and vineyards and olive groves, and give them to his servants.

1 Sam. 8:15 And he will exact a tenth of your seed and of your vineyards, and give it to his eunuchs and servants.

1 Sam. 8:16 And he will take your male servants and your female servants and your best young men and your donkeys, and put them to his work.

1 Sam. 8:17 He will exact a tenth of your flocks, and you will be his servants.

1 Sam. 8:18 And you will cry out in that day on account of your king, whom you have chosen for yourselves; but Jehovah will not answer you in that day.

1 Sam. 8:19 But the people refused to listen to the voice of Samuel, and they said, No; but there will be a king over us,

1 Sam. 8:20 That we also may be like all the nations, and that our king may judge us and go out before us and fight our battles.

1 Sam. 8:21 And Samuel heard all the words of the people, and he spoke them in the hearing of Jehovah.

1 Sam. 8:22 Then Jehovah said to Samuel, Listen to their voice, and appoint a king to them. And Samuel said to the men of Israel, Go, each one to his city.

A. There is an urgent need for some to pray prevailing prayers for God's goal, as Hannah did, and for qualified ones to be like Samuel—a Nazarite, a priest, a prophet, and the last judge—who was used by God to terminate the confused situation among God's people and bring in the king and the kingdom—2:35:

1 Sam. 2:35 And I will raise up for Myself a faithful priest, who will do according to what is in My heart and in My mind; and I will build him a sure house; and he will go before My anointed continually.

1. In order for us to pray to meet God's need today, we need Christ as the embodiment of the Triune God and the reality of all the offerings, and we need the fulfillment of the Tent of Meeting, which is the church as God's dwelling place—Col. 2:9-10; Eph. 2:21-22; Heb. 8:1-2; 10:8-10.

Col. 2:9 For in Him dwells all the fullness of the Godhead bodily,

Col. 2:10 And you have been made full in Him, who is the Head of all rule and authority.
Eph. 2:21 In whom all the building, being fitted together, is growing into a holy temple in the Lord;
Eph. 2:22 In whom you also are being built together into a dwelling place of God in spirit.
Heb. 8:1 Now in the things which are being said the chief point is this: We have such a High Priest, who sat down on the right hand of the throne of the Majesty in the heavens,
Heb. 8:2 A Minister of the holy places, even of the true tabernacle, which the Lord pitched, not man.
Heb. 10:8 Saying above, "Sacrifices and offerings and burnt offerings and sacrifices for sin You did not desire nor delight in" (which are offered according to the law),
Heb. 10:9 He then has said, "Behold, I have come to do Your will." He takes away the first that He may establish the second,
Heb. 10:10 By which will we have been sanctified through the offering of the body of Jesus Christ once for all.

2. In a sense, Christ our King is not here yet, and we are still in a confused situation, as in the age of the judges—Judg. 21:25.
Judg. 21:25 In those days there was no king in Israel; everyone did what was right in his own eyes.

3. The fulfillment of God's kingdom is the coming of the kingdom, which will be brought in by the Lord Jesus, but there is a need for some like Samuel to cooperate with the Divine Trinity by bringing in the kingdom—Matt. 6:33; 1 Cor. 6:17; 16:10; 2 Cor. 6:1.
Matt. 6:33 But seek first His kingdom and His righteousness, and all these things will be added to you.
1 Cor. 6:17 But he who is joined to the Lord is one spirit.
1 Cor. 16:10 Now if Timothy comes, see that he is with you without fear; for he is working the work of the Lord, even as I am.
2 Cor. 6:1 And working together with Him, we also entreat you not to receive the grace of God in vain;

4. We need to realize how greatly the Divine Trinity is needed to pray prevailing prayers and to bring in the kingdom—Matt. 6:10, 13; Rev. 1:4-7; 8:3-5.
Matt. 6:10 Your kingdom come; Your will be done, as in heaven, so also on earth.
Matt. 6:13 And do not bring us into temptation, but deliver us from the evil one. For Yours is the kingdom and the power and the glory forever. Amen.
Rev. 1:4 John to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is coming, and from the seven Spirits who are before His throne,
Rev. 1:5 And from Jesus Christ, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth. To Him who loves us and has released us from our sins by His blood
Rev. 1:6 And made us a kingdom, priests to His God and Father, to Him be the glory and the might forever and ever. Amen.
Rev. 1:7 Behold, He comes with the clouds, and every eye will see Him, even those who pierced Him; and all the tribes of the land will mourn over Him. Yes, amen.
Rev. 8:3 And another Angel came and stood at the altar, having a golden censer, and much incense was given to Him to offer with the prayers of all the saints upon the golden altar which was before the throne.
Rev. 8:4 And the smoke of the incense went up with the prayers of the saints out of the hand of the Angel before God.
Rev. 8:5 And the Angel took the censer and filled it with the fire of the altar and cast it to the earth; and there were thunders and voices and lightnings and an earthquake.
B. The Triune God, with His embodiment, His redemption, and His Spirit, is constituting us into useful persons for His coming and His kingdom—2 Cor. 13:14.

2 Cor. 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

C. It is crucial for us to see that the Triune God is involved with us today, operating in us to accomplish His will, fulfill His purpose, and satisfy the desire of His heart—Phil. 2:13; Heb. 13:21; Eph. 1:5, 9, 11; 5:17; Col. 1:9; Rom. 12:2; Rev. 4:11:

Phil. 2:13 For it is God who operates in you both the willing and the working for His good pleasure.
Heb. 13:21 Perfect you in every good work for the doing of His will, doing in us that which is well pleasing in His sight through Jesus Christ; to Him be the glory forever and ever. Amen.
Eph. 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,
Eph. 1:9 Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself,
Eph. 1:11 In whom also we were designated as an inheritance, having been predestinated according to the purpose of the One who works all things according to the counsel of His will,
Eph. 5:17 Therefore do not be foolish, but understand what the will of the Lord is.
Col. 1:19 For in Him all the fullness was pleased to dwell
Rom. 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.
Rev. 4:11 You are worthy, our Lord and God, to receive the glory and the honor and the power, for You have created all things, and because of Your will they were, and were created.

1. If we see this vision, it will revolutionize our concept about what it means to be a Christian—Acts 26:19; Rom. 12:7-8; 2 Cor. 5:14-15; Eph. 3:16-17.

Acts 26:19 Therefore, King Agrippa, I was not disobedient to the heavenly vision,
Rom. 12:7 Or service, let us be faithful in that service; or he who teaches, in that teaching;
Rom. 12:8 Or he who exhorts, in that exhortation; he who gives, in simplicity; he who leads, in diligence; he who shows mercy, in cheerfulness.
2 Cor. 5:14 For the love of Christ constrains us because we have judged this, that One died for all, therefore all died;
2 Cor. 5:15 And He died for all that those who live may no longer live to themselves but to Him who died for them and has been raised.
Eph. 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,
Eph. 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,

2. Our natural, religious, cultural, moral, and ethical concepts concerning the Christian life need to be replaced with a vision of the fully involved Triune God—Matt. 28:19; 2 Cor. 13:14; Eph. 4:4-6; Rev. 1:4-7.

Matt. 28:19 Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit,
2 Cor. 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.
Eph. 4:4 One Body and one Spirit, even as also you were called in one hope of your calling;
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<th>Bible Reference</th>
<th>Verse</th>
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<tr>
<td>Eph. 4:5</td>
<td>One Lord, one faith, one baptism;</td>
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Message Two

The Hannah Ministry

Hymns:

Scripture Reading: 1 Sam. 1:1—2:11, 18-21, 26

1 Sam. 1:1 Now there was a certain man from Ramathaim-zophim, from the hill country of Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite.

1 Sam. 1:2 And he had two wives; the name of one was Hannah, and the name of the other was Peninnah. Now Peninnah had children, but Hannah had no children.

1 Sam. 1:3 And this man went up from his city year by year to worship and to sacrifice to Jehovah of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, priests of Jehovah, were there.

1 Sam. 1:4 And when the day came that Elkanah sacrificed, he would give portions to Peninnah his wife and to all her sons and her daughters.

1 Sam. 1:5 But he would give a double portion to Hannah, for it was Hannah whom he loved; but Jehovah had shut up her womb.

1 Sam. 1:6 And her rival provoked her bitterly to irritate her, because Jehovah had shut up her womb.

1 Sam. 1:7 And so it happened year after year; when she went up to the house of Jehovah, the other provoked her this way; and she wept and would not eat.

1 Sam. 1:8 And Elkanah her husband said to her, Hannah, why are you weeping, and why do you not eat? And why is your heart sad? Am I not better to you than ten sons?

1 Sam. 1:9 Then after the eating and drinking in Shiloh, Hannah rose up. Now Eli the priest was sitting on his seat at the doorpost of the temple of Jehovah.

1 Sam. 1:10 And she was bitter in soul and prayed to Jehovah and wept much.

1 Sam. 1:11 And she made a vow and said, O Jehovah of hosts, if You will indeed look upon the affliction of Your female servant and remember me and not forget Your female servant, but give to Your female servant a male child, then I will give him to Jehovah for all the days of his life, and no razor will come upon his head.

1 Sam. 1:12 And while she continued praying a long time before Jehovah, Eli watched her mouth.

1 Sam. 1:13 And Hannah was speaking in her heart; only her lips moved, but her voice was not heard. So Eli thought that she was drunk.

1 Sam. 1:14 And Eli said to her, How long will you be drunk? Put away your wine from you.

1 Sam. 1:15 And Hannah answered and said, No, my lord. I am a woman oppressed in spirit. I have drunk neither wine nor strong drink, but I have been pouring out my soul before Jehovah.

1 Sam. 1:16 Do not take your female servant for a worthless woman; for out of the greatness of my anxiety and provocation I have been speaking all this time.

1 Sam. 1:17 Then Eli answered and said, Go in peace, and may the God of Israel grant your request that you have requested from Him.

1 Sam. 1:18 And she said, Let your servant find favor in your sight. And the woman went her way; and she ate, and her countenance was sad no more.

1 Sam. 1:19 And they rose up early in the morning and worshipped before Jehovah; and they returned and came to their house in Ramah. And Elkanah knew Hannah his wife, and Jehovah remembered her.
1 Sam. 1:20 And in due time Hannah conceived and bore a son; and she called his name Samuel, For, she said, I asked for him of Jehovah.

1 Sam. 1:21 And the man Elkanah went up with all his house to offer the yearly sacrifice to Jehovah and his vow.

1 Sam. 1:22 But Hannah did not go up, for she said to her husband, When the child is weaned, then I will bring him up, so that he may appear before Jehovah and stay there forever.

1 Sam. 1:23 And Elkanah her husband said to her, Do what is good in your sight; stay until you have weaned him. Only, may Jehovah establish His word. So the woman stayed and nursed her son until she weaned him.

1 Sam. 1:24 And as soon as she weaned him, she brought him up with her, along with three bulls and one ephah of flour and a skin of wine; and she brought him to the house of Jehovah in Shiloh, although the child was young.

1 Sam. 1:25 And they slaughtered the bull and brought the child to Eli.

1 Sam. 1:26 And she said, Oh, my lord, as your soul lives, my lord, I am the woman who stood here by you, praying to Jehovah.

1 Sam. 1:27 It was for this child that I prayed, and Jehovah has granted me my request that I requested from Him.

1 Sam. 1:28 Therefore I, for my part, have lent him to Jehovah; all the days that he lives, he is lent to Jehovah. And he worshipped Jehovah there.

1 Sam. 2:1 And Hannah prayed and said: / My heart exults in Jehovah; / My horn is exalted in Jehovah; / My mouth is enlarged against my enemies, / Because I rejoice in Your salvation.

1 Sam. 2:2 There is none holy like Jehovah, / For there is none besides You; / Nor is there a rock like our God.

1 Sam. 2:3 Talk no more so very proudly; / Do not let arrogance go forth from your mouth; / For Jehovah is a God of knowledge, / And actions are weighed by Him.

1 Sam. 2:4 The bows of the mighty men are broken, / And those who stumbled are girded with strength.

1 Sam. 2:5 Those who were full have hired themselves out for food, / And those who were hungry are not so any longer. / She who was barren has borne seven, / And she who had many children languishes.

1 Sam. 2:6 Jehovah kills and makes alive; / He brings down to Sheol and brings up.

1 Sam. 2:7 Jehovah makes poor and makes rich; / He makes low and also lifts up.

1 Sam. 2:8 He raises the poor from the dust, / From the ash heap He lifts the needy, / That He may seat them with princes / And cause them to inherit the throne of glory. / For the pillars of the earth are Jehovah's, / And He has set the world upon them.

1 Sam. 2:9 He will keep the feet of His faithful ones, / But the wicked will be silenced in darkness; / For not by strength shall any man prevail.

1 Sam. 2:10 Those who strive with Jehovah will be shattered; / Against them He will thunder in heaven. / Jehovah will judge the ends of the earth; / And He will give strength to His king / And exalt the horn of His anointed.

1 Sam. 2:11 And Elkanah went to Ramah to his house. And the child ministered to Jehovah before Eli the priest.

1 Sam. 2:18 And Samuel ministered before Jehovah, as a boy wearing a linen ephod.

1 Sam. 2:19 And his mother would make him a little robe and bring it up to him yearly when she went up with her husband to offer the yearly sacrifice.

1 Sam. 2:20 And Eli would bless Elkanah and his wife and say, May Jehovah give you seed by this woman in place of the one she requested of Jehovah; and they would go back to their place.

1 Sam. 2:21 And Jehovah visited Hannah, and she conceived and bore three sons and two daughters. And the boy Samuel grew before Jehovah.
And the boy Samuel continued to grow in stature and in favor both with Jehovah and with men.

I. We have to realize what the Lord's recovery is; the Lord's recovery is to build up Zion, which typifies the overcomers as the reality of the Body of Christ to consummate the holy city, the New Jerusalem:

A. Zion was the city of King David (2 Sam. 5:7), the center of the city of Jerusalem, where the temple as God's dwelling place on earth was built (Psa. 48:2; 9:11; 74:2; 76:2b; 135:21; Isa. 8:18).

<table>
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<tr>
<th>Scripture</th>
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<tbody>
<tr>
<td>2 Sam. 5:7</td>
<td>But David took the stronghold of Zion, which is now the city of David.</td>
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<tr>
<td>Psa. 48:2</td>
<td>Beautiful in elevation, / The joy of the whole earth, / Is Mount Zion, the sides of the north, / The city of the great King.</td>
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<tr>
<td>Psa. 9:11</td>
<td>Sing psalms to Jehovah, the Inhabitant of Zion; / Declare His deeds among the peoples,</td>
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<tr>
<td>Psa. 74:2</td>
<td>Remember Your assembly, which You have purchased of old, / Which You have redeemed as the tribe of Your inheritance, / And Mount Zion, where You dwell.</td>
</tr>
<tr>
<td>Psa. 76:2</td>
<td>And in Salem is His tabernacle, / And His dwelling place, in Zion.</td>
</tr>
<tr>
<td>Psa. 135:21</td>
<td>Blessed be Jehovah from Zion, / Who dwells in Jerusalem. / Hallelujah.</td>
</tr>
<tr>
<td>Isa. 8:18</td>
<td>See, I and the children whom Jehovah has given me are for signs and wonders in Israel from Jehovah of hosts, who abides on Mount Zion.</td>
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</table>

B. In the Old Testament there was the city of Jerusalem with Zion as the center; in typology the church life is today's Jerusalem; within the church life there must be a group of overcomers, who are the perfected and matured God-men, and these overcomers are today's Zion—cf. Rev. 14:1-5.

<table>
<thead>
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<tbody>
<tr>
<td>Rev. 14:1</td>
<td>And I saw, and behold, the Lamb standing on Mount Zion, and with Him a hundred and forty-four thousand, having His name and the name of His Father written on their foreheads.</td>
</tr>
<tr>
<td>Rev. 14:2</td>
<td>And I heard a voice out of heaven like the sound of many waters and like the sound of loud thunder; and the voice which I heard was like the sound of harp-singers playing on their harps.</td>
</tr>
<tr>
<td>Rev. 14:3</td>
<td>And they sing a new song before the throne and before the four living creatures and the elders; and no one could learn the song except the hundred and forty-four thousand, who have been purchased from the earth.</td>
</tr>
<tr>
<td>Rev. 14:4</td>
<td>These are they who have not been defiled with women, for they are virgins. These are they who follow the Lamb wherever He may go. These were purchased from among men as firstfruits to God and to the Lamb.</td>
</tr>
<tr>
<td>Rev. 14:5</td>
<td>And in their mouth no lie was found; they are without blemish.</td>
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</table>

C. As the highlight and beauty of the holy city Jerusalem (Psa. 48:2; 50:2), Zion typifies the overcomers as the high peak, the center, the uplifting, the strengthening, the enriching, the beauty, and the reality of the church (48:2, 11-12; 20:2; 53:6a; 87:2).

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<td>Psa. 50:2</td>
<td>Out of Zion, the perfection of beauty, / God shines forth.</td>
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<tr>
<td>Psa. 48:11</td>
<td>Let Mount Zion rejoice; / Let the daughters of Judah exult / Because of Your judgments.</td>
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<tr>
<td>Psa. 48:12</td>
<td>Walk about Zion, and go around her; / Count her towers.</td>
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<tr>
<td>Psa. 20:2</td>
<td>May He send you help from the sanctuary / And support you from Zion.</td>
</tr>
<tr>
<td>Psa. 53:6</td>
<td>Oh that the salvation of Israel might come forth from Zion! / When God turns the captivity of His people, / Jacob will exult, Israel will rejoice.</td>
</tr>
<tr>
<td>Psa. 87:2</td>
<td>Jehovah loves the gates of Zion / More than all the dwellings of Jacob.</td>
</tr>
</tbody>
</table>
D. The characteristics, the life, the blessing, and the establishment of Jerusalem come from Zion—1 Kings 8:1; Psa. 51:18; 102:21; 128:5; 135:21; Isa. 41:27; Joel 3:17.

1 Kings 8:1 Then Solomon assembled the elders of Israel and all the heads of the tribes, the leaders of the fathers' houses of the children of Israel, before King Solomon in Jerusalem in order to bring up the Ark of the Covenant of Jehovah from the city of David, which is Zion.

Psa. 51:18 Do good in Your good pleasure unto Zion; / Build the walls of Jerusalem.

Psa. 102:21 That the name of Jehovah may be declared in Zion, / And His praise, in Jerusalem,

Psa. 128:5 Jehovah bless you from Zion; / And may you see the prosperity of Jerusalem / All the days of your life.

Psa. 135:21 Blessed be Jehovah from Zion, / Who dwells in Jerusalem. / Hallelujah.

Isa. 41:27 Formerly I said to Zion, Here, here they are; / And to Jerusalem, I will give someone who preaches glad tidings.

Joel. 3:17 Thus you will know that I am Jehovah your God, / Dwelling in Zion, My holy mountain. / And Jerusalem will be holy, / And strangers will pass through her no longer.

E. The overcomers as Zion are the reality of the Body of Christ and consummate the building up of the Body in the local churches to bring in the consummated holy city, New Jerusalem, the ultimate Holy of Holies as God's dwelling place in eternity (Rev. 21:16; cf. Exo. 26:2-8; 1 Kings 6:20); in the new heaven and new earth the entire New Jerusalem will become Zion, with all the believers as the overcomers (Rev. 21:1-3, 7, 16, 22).

Rev. 21:16 And the city lies square, and its length is as great as the breadth. And he measured the city with the reed to a length of twelve thousand stadia; the length and the breadth and the height of it are equal.

Exo. 26:2 The length of each curtain shall be twenty-eight cubits, and the width of each curtain, four cubits; all the curtains shall have the same measurement.

Exo. 26:3 Five curtains shall be joined to one another; and the other five curtains shall be joined to one another.

Exo. 26:4 And you shall make loops of blue strands on the edge of the one curtain at the end in the set; and likewise you shall make them in the edge of the outermost curtain in the second set.

Exo. 26:5 You shall make fifty loops on the one curtain, and you shall make fifty loops on the edge of the curtain that is in the second set; the loops shall be opposite one another.

Exo. 26:6 And you shall make fifty clasps of gold, and join the curtains to one another with the clasps, so that the tabernacle may become one.

Exo. 26:7 And you shall make curtains of goats' hair for a tent over the tabernacle; eleven curtains you shall make in all.

Exo. 26:8 The length of each curtain shall be thirty cubits, and the width of each curtain, four cubits; the eleven curtains shall have the same measurement.

1 Kings 6:20 And the interior of the innermost sanctuary was twenty cubits long and twenty cubits wide and twenty cubits high; and he overlaid it with pure gold, and he overlaid the cedar altar.

Rev. 21:1 And I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and the sea is no more.

Rev. 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

Rev. 21:3 And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.

Rev. 21:7 He who overcomes will inherit these things, and I will be God to him, and he will be a son to Me.
Rev. 21:16 And the city lies square, and its length is as great as the breadth. And he measured the city with the reed to a length of twelve thousand stadia; the length and the breadth and the height of it are equal.

Rev. 21:22 And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.

F. In the book of Revelation what the Lord wants and what the Lord will build up is Zion, the overcomers; this is the intrinsic reality of the spiritual revelation in the holy Word of God; we surely need to be desperate to pray at any cost and to pay the cost just as the apostle Paul did—Eph. 6:17-18; Col. 4:2; Phil. 3:8-14.

Eph. 6:17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,

Eph. 6:18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,

Col. 4:2 Persevere in prayer, watching in it with thanksgiving,

Phil. 3:8 But moreover I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ

Phil. 3:9 And be found in Him, not having my own righteousness which is out of the law, but that which is through faith in Christ, the righteousness which is out of God and based on faith,

Phil. 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,

Phil. 3:11 If perhaps I may attain to the out-resurrection from the dead.

Phil. 3:12 Not that I have already obtained or am already perfected, but I pursue, if even I may lay hold of that for which I also have been laid hold of by Christ Jesus.

Phil. 3:13 Brothers, I do not account of myself to have laid hold; but one thing I do: Forgetting the things which are behind and stretching forward to the things which are before,

Phil. 3:14 I pursue toward the goal for the prize to which God in Christ Jesus has called me upward.

G. Our response to the Lord's calling of the overcomers in this age is for us to be vitalized; to be vital is to be living and active in oneness with our living and acting God; God's move on the earth for the accomplishment of His eternal economy is ultimately through the overcomers.

H. On this usurped earth there is the mountain of Jehovah, Mount Zion, which is absolutely open to the Lord and absolutely possessed by Him; the overcomers, who are typified by Zion, are the beachhead through which the Lord as the King of glory will return to possess the whole earth as His kingdom—Psa. 24:1-3, 7-10; Dan. 2:34-35; 7:13-14; Joel 3:11; Rev. 11:15; 19:13-14.

Psa. 24:1 The earth is Jehovah's, and its fullness, / The habitable land and those who dwell in it.

Psa. 24:2 For it is He who founded it upon the seas / And established it upon the streams.

Psa. 24:3 Who may ascend the mountain of Jehovah, / And who may stand in His holy place?

Psa. 24:7 Lift up your heads, O gates; / And be lifted up, O long enduring doors; / And the King of glory will come in.

Psa. 24:8 Who is the King of glory? / Jehovah strong and mighty! / Jehovah mighty in battle!

Psa. 24:9 Lift up your heads, O gates; / And lift up, O long enduring doors; / And the King of glory will come in.

Psa. 24:10 Who is this King of glory? / Jehovah of hosts - / He is the King of glory! Selah.

Dan. 2:34 You were watching until a stone was cut out without hands, and it struck the image at its feet of iron and clay and crushed them.
Dan. 2:35 Then the iron, the clay, the bronze, the silver, and the gold were crushed all at once, and they became like chaff from the summer threshing floors; and the wind carried them away so that no trace of them was found. And the stone that struck the image became a great mountain and filled the whole earth.

Dan. 7:13 I watched in the night visions, / And there with the clouds of heaven / One like a Son of Man was coming; / And He came to the Ancient of Days, / And they brought Him near before Him.

Dan. 7:14 And to Him was given dominion, glory, and a kingdom, / That all the peoples, nations, and languages might serve Him. / His dominion is an eternal dominion, which will not pass away; / And His kingdom is one that will not be destroyed.

Joel. 3:11 Hurry and come, / All you surrounding nations, / And be gathered. / There cause Your mighty ones to descend, O Jehovah!

Rev. 11:15 And the seventh angel trumpeted; and there were loud voices in heaven, saying, The kingdom of the world has become the kingdom of our Lord and of His Christ, and He will reign forever and ever.

Rev. 19:13 And He is clothed with a garment dipped in blood; and His name is called the Word of God.

Rev. 19:14 And the armies which are in heaven followed Him on white horses, dressed in fine linen, white and clean.

I. There is no other way to reach the high peak of God's eternal economy, the reality of the Body of Christ, except by praying; our becoming the overcomers as the reality of the Body of Christ to be the bride of Christ will close this age, the age of the church, and will bring Christ as the King of glory back to take, possess, and rule over this earth with His overcomers in the kingdom age—vv. 7-9; 20:4-6; Psa. 24:7-10.

Rev. 19:7 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.

Rev. 19:8 And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints.

Rev. 19:9 And he said to me, Write, Blessed are they who are called to the marriage dinner of the Lamb. And he said to me, These are the true words of God.

Rev. 20:4 And I saw thrones, and they sat upon them, and judgment was given to them. And I saw the souls of those who had been beheaded because of the testimony of Jesus and because of the word of God, and of those who had not worshipped the beast nor his image, and had not received the mark on their forehead and on their hand; and they lived and reigned with Christ for a thousand years.

Rev. 20:5 The rest of the dead did not live again until the thousand years were completed. This is the first resurrection.

Rev. 20:6 Blessed and holy is he who has part in the first resurrection; over these the second death has no authority, but they will be priests of God and of Christ and will reign with Him for a thousand years.

Psa. 24:7 Lift up your heads, O gates; / And be lifted up, O long enduring doors; / And the King of glory will come in.

Psa. 24:8 Who is the King of glory? / Jehovah strong and mighty! / Jehovah mighty in battle!
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II. The first book of Samuel shows us in typology the bringing in of Christ as the King (typified by David) with His kingdom:

A. Under Eli the old Aaronic priesthood had become stale and waning (2:12-29), and God desired to have a new beginning for the accomplishing of His eternal economy:
1 Sam. 2:12 Now the sons of Eli were worthless men; they did not know Jehovah,
1 Sam. 2:13 Nor did they regard the priests' rightful due with the people. When any man offered a sacrifice, the priest's attendant would come with a three-pronged fork in his hand while the flesh was boiling,
1 Sam. 2:14 And he would thrust it into the pan or kettle or cauldron or pot; all that the fork brought up, the priest took with it. Thus they did in Shiloh to all the Israelites who came there.
1 Sam. 2:15 Indeed before they burned the fat, the priest's attendant would come and say to the man sacrificing, Give some flesh to roast for the priest, for he will not accept boiled flesh from you, but only raw.
1 Sam. 2:16 And if the man said to him, Let them burn up the fat first, then take as much as your soul desires; he would say, No, but you shall give it now; otherwise, I will take it by force.
1 Sam. 2:17 And the sin of the young men was very great before Jehovah, for the men despised the offering of Jehovah.
1 Sam. 2:18 And Samuel ministered before Jehovah, as a boy wearing a linen ephod.
1 Sam. 2:19 And his mother would make him a little robe and bring it up to him yearly when she went up with her husband to offer the yearly sacrifice.
1 Sam. 2:20 And Eli would bless Elkanah and his wife and say, May Jehovah give you seed by this woman in place of the one she requested of Jehovah; and they would go back to their place.
1 Sam. 2:21 And Jehovah visited Hannah, and she conceived and bore three sons and two daughters. And the boy Samuel grew before Jehovah.
1 Sam. 2:22 Now Eli was very old, and he heard of all that his sons did to all Israel and how they lay with the women who were engaged in service at the entrance of the Tent of Meeting.
1 Sam. 2:23 And he said to them, Why do you do such things? For I hear of your evil dealings from all this people.
1 Sam. 2:24 No, my sons; for it is not a good report that I hear Jehovah's people spreading.
1 Sam. 2:25 If one man sins against another man, God will arbitrate for him; but if a man sins against Jehovah, who will arbitrate for him? But they would not listen to the voice of their father, for Jehovah was pleased to kill them.
1 Sam. 2:26 And the boy Samuel continued to grow in stature and in favor both with Jehovah and with men.
1 Sam. 2:27 And a man of God came to Eli and said to him, Thus says Jehovah, I revealed Myself to the house of your father when they were in Egypt as slaves to Pharaoh's house.
1 Sam. 2:28 And I chose him out of all the tribes of Israel to be My priest, to go up to My altar, to burn incense, and to wear the ephod before Me. And I gave the house of your father all the offerings by fire of the children of Israel.
1 Sam. 2:29 Why then do you kick at My sacrifice and My offering, which I have commanded in My habitation, and honor your sons more than Me by making yourselves fat with the best of all the offerings of Israel My people?

1. The content of Judges consists of the children of Israel trusting in God, forsaking God, being defeated by their enemies, and repenting to God in their misery; when they turned to the Lord, He raised up a judge who delivered them from the hand of their oppressors, yet when the judge died, they returned to their evil ways and again became corrupted (1:1-2; 2:11—3:11); this became a cycle repeated seven times in Judges.

Judg. 1:1 And after the death of Joshua, the children of Israel inquired of Jehovah, saying, Who will go up for us first against the Canaanites, in order to fight against them?
Judg. 1:2 And Jehovah said, Judah shall go up. I have now given the land into his hand.
Judg. 2:11 And the children of Israel did what was evil in the sight of Jehovah and served the Baals.

Judg. 2:12 And they forsook Jehovah, the God of their fathers, who brought them out from the land of Egypt; and they followed after other gods from among the gods of the peoples who surrounded them; and they worshipped them and provoked Jehovah to anger.

Judg. 2:13 And they forsook Jehovah and served Baal and the Ashtaroth.

Judg. 2:14 Then the anger of Jehovah burned against Israel, and He delivered them into the hands of plunderers; and they plundered them. And He sold them into the hand of their enemies around them, and they were no longer able to stand before their enemies.

Judg. 2:15 Whenever they went out, the hand of Jehovah was against them for evil, as Jehovah had spoken and as Jehovah had sworn to them; and they were greatly distressed.

Judg. 2:16 And Jehovah raised up judges, and they saved them out of the hands of those who plundered them.

Judg. 2:17 Yet they did not listen to their judges either, but they went about as harlots after other gods and worshipped them. They turned aside quickly from the way in which their fathers walked, the way of obeying the commandments of Jehovah; this they did not do.

Judg. 2:18 And when Jehovah raised up judges for them, Jehovah was with the judge, and He saved them from the hand of their enemies throughout all the days of the judge; for Jehovah would be moved to pity by their groaning because of those who oppressed them and crushed them.

Judg. 2:19 But when the judge died, they turned and acted more corruptly than their fathers by following after other gods in order to serve them and worship them; they did not cease from any of their practices or from their stubborn way.

Judg. 2:20 And the anger of Jehovah burned against Israel; and He said, Because this nation has transgressed My covenant which I commanded their fathers and they do not listen to My voice,

Judg. 2:21 I for My part will no longer dispossess from before them any of the nations that Joshua left when he died,

Judg. 2:22 In order to test Israel through them as to whether or not they will keep the way of Jehovah by walking in it, as their fathers kept it.

Judg. 2:23 So Jehovah left these nations, not dispossessing them quickly, and did not deliver them into the hand of Joshua.

Judg. 3:1 And these are the nations that Jehovah left in order that through them He might test Israel (that is, all who had not known all the battles of Canaan)

Judg. 3:2 But only so that the generations of the children of Israel might learn to know war, at least those who had not previously known the battles:

Judg. 3:3 The five lords of the Philistines and all the Canaanites and the Sidonians and the Hivites who dwelt on Mount Lebanon, from Mount Baal-hermon to the entrance of Hamath.

Judg. 3:4 And they were for the testing of Israel, to know whether they would listen to the commandments of Jehovah, which He commanded their fathers through Moses.

Judg. 3:5 And the children of Israel dwelt among the Canaanites, the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites.

Judg. 3:6 And they took their daughters as their wives and gave their own daughters to their sons, and they served their gods.

Judg. 3:7 And the children of Israel did that which was evil in the sight of Jehovah, and they forgot Jehovah their God and served the Baals and the Asherahs.

Judg. 3:8 Therefore the anger of Jehovah burned against Israel, and He sold them into the hand of Cushan-rishathaim the king of Mesopotamia. And the children of Israel served Cushan-rishathaim eight years.
Judg. 3:9  Then the children of Israel cried out to Jehovah, and Jehovah raised up a savior for the children of Israel, who saved them, that is, Othniel the son of Kenaz, Caleb's younger brother.

Judg. 3:10  And the Spirit of Jehovah came upon him, and he judged Israel. And he went out to battle, and Jehovah delivered Cushan-rishathaim the king of Aram into his hand; and his hand prevailed over Cushan-rishathaim.

Judg. 3:11  And the land had rest forty years. And Othniel the son of Kenaz died.

2. For many years the church has just been repeating the history of Israel under the judges, but today God wants Samuels, overcoming Nazarites (Num. 6:1-9 and footnotes), who will bring in Christ, the real David, as the reigning King with His kingdom of one thousand years, in which the overcomers will "shine forth like the sun in the kingdom of their Father" (Matt. 13:43).

Num. 6:1  Then Jehovah spoke to Moses, saying,

Num. 6:2  Speak to the children of Israel and say to them, When a man or a woman makes a special vow, the vow of a Nazarite, to separate himself to Jehovah,

◊Footnotes 1—Lit., shall be wonderful to vow a vow. A Nazarite was sanctified by making a special vow to separate himself to God. The priests, who were such by birth, were ordained by God out of His initiation, whereas the Nazarite, who became such by a vow, was separated to God by himself out of his initiation. God’s ordaining of one family (Aaron’s) to be the priests excluded all others from this opportunity. But the vow of the Nazarite opens the gate, affording all the people of God an equal opportunity to be absolutely for God as a warrior (Judg. 13:5) or as a priest (1 Sam. 1:11; 2:11). Whoever is willing may take this opportunity on his own initiative. The accomplishing of God’s purpose requires man’s cooperation to complement God’s ordination, as illustrated by the case of Samuel, who as a Nazarite fulfilled the duty of a priest, complementing the deficient Eli, a priest ordained by God (1 Sam. 1—3).

◊Footnotes 2—God desires that all His people be Nazarites. To be a Nazarite is to be sanctified, separated, absolutely and ultimately to God, i.e., to be for nothing other than God. Cf. note 192 in Rom. 6. According to typology, among the human race the unique Nazarite is the Lord Jesus Christ. Hence, a Nazarite is a type of Christ in His living absolutely for God in His humanity (John 5:30; Phil. 2:8).

◊Footnotes 3—Heb. nazar; the root of the noun Nazarite. Separation unto God is on the negative side, and sanctification to God is on the positive side. Such a separating and sanctifying of oneself to God should follow the dealing with all the defilements and the test of chastity (ch. 5).

Num. 6:3  He shall separate himself from wine and strong drink; he shall drink no vinegar of wine or vinegar of strong drink, nor shall he drink any juice of grapes, nor eat fresh or dried grapes.

◊Footnotes 1—Abstaining from wine and anything related to its source (vv. 3-4) signifies abstaining from all kinds of earthly enjoyment and pleasure (cf. Psa. 104:15; Eccl. 10:19) and from anything that issues in earthly enjoyment or pleasure. A Nazarite, one who is absolutely for God, is altogether separated from anything of earthly pleasures (cf. Matt. 8:20; James 4:4; 1 John 2:15).

Num. 6:4  All the days of his separation he shall eat nothing that is produced by the grape vine, from the seeds even to the skin.

Num. 6:5  All the days of his vow of separation no razor shall pass over his head. He shall be holy until the days are fulfilled for which he separated himself to Jehovah; he shall let the locks of the hair of his head grow long.

◊Footnotes 1—Not shaving the head signifies not rejecting but being absolutely subject to the headship of the Lord (cf. 1 Cor. 11:3, 6, 10, 15) as well as to all

Num. 6:6
All the days that he separates himself to Jehovah he shall not come near a dead person.
◊Footnotes 1—The most hateful thing in the eyes of God is death. A Nazarite must not touch anything dead so that he might not be defiled. See note 312 in Lev. 11.

Num. 6:7
He shall not make himself unclean for his father or for his mother, for his brother or for his sister, when they die, because his separation to God is upon his head.
◊Footnotes 1—Or, separation to his God. A Nazarite should not be defiled by the death of his blood relatives, the relatives closest to him, but should remain in his separation to be holy to God. This signifies that we should not be defiled by the deadness that comes through natural affection, but should keep ourselves clean in our sanctification (cf. Matt. 12:46-50). The defilement of death will make void our Nazarite vow.

Num. 6:8
All the days of his separation he is holy to Jehovah.

Num. 6:9
And if anyone dies very suddenly beside him so that he defiles the head of his separation, then he shall shave his head on the day he becomes clean; on the seventh day shall he shave it.
◊Footnotes 1—If the head of a Nazarite’s separation was defiled by the sudden death of one beside him, he was to be cleansed on the seventh day (the last day of his separation—Acts 21:27) by shaving his head. This indicates that if we are defiled by some unexpected deadness, we should be cleansed by reseparating ourselves to the Lord.

Matt. 13:43
Then the righteous will shine forth like the sun in the kingdom of their Father. He who has ears to hear, let him hear.

3. Today we need to look to the Lord for something new, a new revival that will turn this age from the age of the church in the midst of the satanic chaos to the age of the King with His kingdom of one thousand years.

B. For Samuel's birth God initiated things behind the scenes; on the one hand, He shut up Hannah's womb; on the other hand, He prepared Peninnah to provoke Hannah "bitterly to irritate her, because Jehovah had shut up her womb" (1 Sam. 1:5-6); year after year, when Hannah went up to the house of Jehovah, Peninnah provoked her to the extent that she wept and would not eat (v. 7).

1 Sam. 1:5
But he would give a double portion to Hannah, for it was Hannah whom he loved; but Jehovah had shut up her womb.
1 Sam. 1:6
And her rival provoked her bitterly to irritate her, because Jehovah had shut up her womb.
1 Sam. 1:7
And so it happened year after year; when she went up to the house of Jehovah, the other provoked her this way; and she wept and would not eat.

C. This forced Hannah to pray that the Lord would give her a male child; Hannah's prayer, in which she made a vow to God, was initiated not by Hannah but by God; God was pleased with Hannah's prayer and her promise, and He opened her womb (vv. 10-11, 20); Hannah conceived, bore a child, and named him Samuel (meaning "heard of God," or "asked for of God").

1 Sam. 1:10
And she was bitter in soul and prayed to Jehovah and wept much.
1 Sam. 1:11
And she made a vow and said, O Jehovah of hosts, if You will indeed look upon the affliction of Your female servant and remember me and not forget Your female servant, but give to Your female servant a male child, then I will give him to Jehovah for all the days of his life, and no razor will come upon his head.
1 Sam. 1:20  And in due time Hannah conceived and bore a son; and she called his name Samuel, For, she said, I asked for him of Jehovah.

D.  God could motivate Hannah as a person who was one with Him in the line of life; the line of life is a line that brings forth Christ for the enjoyment of God's people so that on earth God may have His kingdom, which is the church as the Body of Christ (Matt. 16:18-19; Rom. 14:17-18; Eph. 1:22-23), the very organism of the Triune God; as long as God can gain such a person who is one with Him on the line of life, He has a way on earth (1 Sam. 1:1—2:11, 18-21, 26).

Matt. 16:18  And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

Matt. 16:19  I will give to you the keys of the kingdom of the heavens, and whatever you bind on the earth shall have been bound in the heavens, and whatever you loose on the earth shall have been loosed in the heavens.

Rom. 14:17  For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

Rom. 14:18  For he who serves Christ in this is well pleasing to God and approved by men.

Eph. 1:22  And He subjected all things under His feet and gave Him to be Head over all things to the church,

Eph. 1:23  Which is His Body, the fullness of the One who fills all in all.

1 Sam. 1:1  Now there was a certain man from Ramathaim-zophim, from the hill country of Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite.

1 Sam. 1:2  And he had two wives; the name of one was Hannah, and the name of the other was Peninnah. Now Peninnah had children, but Hannah had no children.

1 Sam. 1:3  And this man went up from his city year by year to worship and to sacrifice to Jehovah of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, priests of Jehovah, were there.

1 Sam. 1:4  And when the day came that Elkanah sacrificed, he would give portions to Peninnah his wife and to all her sons and her daughters.

1 Sam. 1:5  But he would give a double portion to Hannah, for it was Hannah whom he loved; but Jehovah had shut up her womb.

1 Sam. 1:6  And her rival provoked her bitterly to irritate her, because Jehovah had shut up her womb.

1 Sam. 1:7  And so it happened year after year; when she went up to the house of Jehovah, the other provoked her this way; and she wept and would not eat.

1 Sam. 1:8  And Elkanah her husband said to her, Hannah, why are you weeping, and why do you not eat? And why is your heart sad? Am I not better to you than ten sons?

1 Sam. 1:9  Then after the eating and drinking in Shiloh, Hannah rose up. Now Eli the priest was sitting on his seat at the doorpost of the temple of Jehovah.

1 Sam. 1:10  And she was bitter in soul and prayed to Jehovah and wept much.

1 Sam. 1:11  And she made a vow and said, O Jehovah of hosts, if You will indeed look upon the affliction of Your female servant and remember me and not forget Your female servant, but give to Your female servant a male child, then I will give him to Jehovah for all the days of his life, and no razor will come upon his head.

1 Sam. 1:12  And while she continued praying a long time before Jehovah, Eli watched her mouth.

1 Sam. 1:13  And Hannah was speaking in her heart; only her lips moved, but her voice was not heard. So Eli thought that she was drunk.

1 Sam. 1:14  And Eli said to her, How long will you be drunk? Put away your wine from you.

1 Sam. 1:15  And Hannah answered and said, No, my lord. I am a woman oppressed in spirit. I have drunk neither wine nor strong drink, but I have been pouring out my soul before Jehovah.
1 Sam. 1:16 Do not take your female servant for a worthless woman; for out of the greatness of my anxiety and provocation I have been speaking all this time.

1 Sam. 1:17 Then Eli answered and said, Go in peace, and may the God of Israel grant your request that you have requested from Him.

1 Sam. 1:18 And she said, Let your servant find favor in your sight. And the woman went her way; and she ate, and her countenance was sad no more.

1 Sam. 1:19 And they rose up early in the morning and worshipped before Jehovah; and they returned and came to their house in Ramah. And Elkanah knew Hannah his wife, and Jehovah remembered her.

1 Sam. 1:20 And in due time Hannah conceived and bore a son; and she called his name Samuel, For, she said, I asked for him of Jehovah.

1 Sam. 1:21 And the man Elkanah went up with all his house to offer the yearly sacrifice to Jehovah and his vow.

1 Sam. 1:22 But Hannah did not go up, for she said to her husband, When the child is weaned, then I will bring him up, so that he may appear before Jehovah and stay there forever.

1 Sam. 1:23 And Elkanah her husband said to her, Do what is good in your sight; stay until you have weaned him. Only, may Jehovah establish His word. So the woman stayed and nursed her son until she weaned him.

1 Sam. 1:24 And as soon as she weaned him, she brought him up with her, along with three bulls and one ephah of flour and a skin of wine; and she brought him to the house of Jehovah in Shiloh, although the child was young.

1 Sam. 1:25 And they slaughtered the bull and brought the child to Eli.

1 Sam. 1:26 And she said, Oh, my lord, as your soul lives, my lord, I am the woman who stood here by you, praying to Jehovah.

1 Sam. 1:27 It was for this child that I prayed, and Jehovah has granted me my request that I requested from Him.

1 Sam. 1:28 Therefore I, for my part, have lent him to Jehovah; all the days that he lives, he is lent to Jehovah. And he worshipped Jehovah there.

1 Sam. 2:1 And Hannah prayed and said: / My heart exults in Jehovah; / My horn is exalted in Jehovah; / My mouth is enlarged against my enemies, / Because I rejoice in Your salvation.

1 Sam. 2:2 There is none holy like Jehovah, / For there is none besides You; / Nor is there a rock like our God.

1 Sam. 2:3 Talk no more so very proudly; / Do not let arrogance go forth from your mouth; / For Jehovah is a God of knowledge, / And actions are weighed by Him.

1 Sam. 2:4 The bows of the mighty men are broken, / And those who stumbled are girded with strength.

1 Sam. 2:5 Those who were full have hired themselves out for food, / And those who were hungry are not so any longer. / She who was barren has borne seven, / And she who had many children languishes.

1 Sam. 2:6 Jehovah kills and makes alive; / He brings down to Sheol and brings up.

1 Sam. 2:7 Jehovah makes poor and makes rich; / He makes low and also lifts up.

1 Sam. 2:8 He raises the poor from the dust, / From the ash heap He lifts the needy, / That He may seat them with princes / And cause them to inherit the throne of glory. / For the pillars of the earth are Jehovah's, / And He has set the world upon them.

1 Sam. 2:9 He will keep the feet of His faithful ones, / But the wicked will be silenced in darkness; / For not by strength shall any man prevail.

1 Sam. 2:10 Those who strive with Jehovah will be shattered; / Against them He will thunder in heaven. / Jehovah will judge the ends of the earth; / And He will give strength to His king / And exalt the horn of His anointed.

1 Sam. 2:11 And Elkanah went to Ramah to his house. And the child ministered to Jehovah before Eli the priest.

1 Sam. 2:18 And Samuel ministered before Jehovah, as a boy wearing a linen ephod.
1 Sam. 2:19 And his mother would make him a little robe and bring it up to him yearly when she went up with her husband to offer the yearly sacrifice.

1 Sam. 2:20 And Eli would bless Elkanah and his wife and say, May Jehovah give you seed by this woman in place of the one she requested of Jehovah; and they would go back to their place.

1 Sam. 2:21 And Jehovah visited Hannah, and she conceived and bore three sons and two daughters. And the boy Samuel grew before Jehovah.

1 Sam. 2:26 And the boy Samuel continued to grow in stature and in favor both with Jehovah and with men.

E. Actually, no human being was the origin of Samuel; God was the real origin, who motivated His people sovereignly and secretly; Hannah's prayer was an echo, a speaking out, of the heart's desire of God; it was a human cooperation with the divine move for the carrying out of God's eternal economy:

1. Hannah's prayer indicates that God's move with His answer to her prayer was to produce a Nazarite, an overcomer, who was absolute for the fulfilling of God's desire—1:10-20.

   1 Sam. 1:10 And she was bitter in soul and prayed to Jehovah and wept much.
   1 Sam. 1:11 And she made a vow and said, O Jehovah of hosts, if You will indeed look upon the affliction of Your female servant and remember me and not forget Your female servant, but give to Your female servant a male child, then I will give him to Jehovah for all the days of his life, and no razor will come upon his head.
   1 Sam. 1:12 And while she continued praying a long time before Jehovah, Eli watched her mouth.
   1 Sam. 1:13 And Hannah was speaking in her heart; only her lips moved, but her voice was not heard. So Eli thought that she was drunk.
   1 Sam. 1:14 And Eli said to her, How long will you be drunk? Put away your wine from you.
   1 Sam. 1:15 And Hannah answered and said, No, my lord. I am a woman oppressed in spirit. I have drunk neither wine nor strong drink, but I have been pouring out my soul before Jehovah.
   1 Sam. 1:16 Do not take your female servant for a worthless woman; for out of the greatness of my anxiety and provocation I have been speaking all this time.
   1 Sam. 1:17 Then Eli answered and said, Go in peace, and may the God of Israel grant your request that you have requested from Him.
   1 Sam. 1:18 And she said, Let your servant find favor in your sight. And the woman went her way; and she ate, and her countenance was sad no more.
   1 Sam. 1:19 And they rose up early in the morning and worshipped before Jehovah; and they returned and came to their house in Ramah. And Elkanah knew Hannah his wife, and Jehovah remembered her.
   1 Sam. 1:20 And in due time Hannah conceived and bore a son; and she called his name Samuel, For, she said, I asked for him of Jehovah.

2. A Nazarite is one who is consecrated to God absolutely, one who takes God as his King, Lord, Head, and Husband, and one who has no interest in the enjoyment of worldly pleasures; even before he was born, Samuel was consecrated by his mother to be such a person.

III. The first book of Samuel stands for a ministry that brings in the King with His kingdom; we may call this "the Hannah ministry":

   A. Peninnah and Hannah represent two fundamentally different principles and two fundamentally different ministries (1:2, 4, 7); Hannah's ministry was just to bring in the King, not to have many children; Peninnah's ministry was to have many children, that is, a ministry with much result; Peninnah and her children represent the majority of God's people,
but none of them has anything to do with turning the age to bring Christ back as the King of glory (Psa. 24:1-3, 7-10).

1 Sam. 1:2 And he had two wives; the name of one was Hannah, and the name of the other was Peninnah. Now Peninnah had children, but Hannah had no children.

1 Sam. 1:4 And when the day came that Elkanah sacrificed, he would give portions to Peninnah his wife and to all her sons and her daughters.

1 Sam. 1:7 And so it happened year after year; when she went up to the house of Jehovah, the other provoked her this way; and she wept and would not eat.

Psa. 24:1 The earth is Jehovah's, and its fullness, / The habitable land and those who dwell in it.

Psa. 24:2 For it is He who founded it upon the seas / And established it upon the streams.

Psa. 24:3 Who may ascend the mountain of Jehovah, / And who may stand in His holy place?

Psa. 24:7 Lift up your heads, O gates; / And be lifted up, O long enduring doors; / And the King of glory will come in.

Psa. 24:8 Who is the King of glory? / Jehovah strong and mighty! / Jehovah mighty in battle!

Psa. 24:9 Lift up your heads, O gates; / And lift up, O long enduring doors; / And the King of glory will come in.

Psa. 24:10 Who is this King of glory? / Jehovah of hosts - / He is the King of glory! Selah.

B. Hannah's way was not an easy way, and it was made even more difficult because of Peninnah's comparisons and tauntings; those who want to be Hannahs must prepare themselves for persecution, scorn, weeping, and fasting.

C. It is not merely a matter of how many we can save but a matter of God getting His company of overcomers; God wants to get a people who are able to pray and bring in the kingdom with Christ as the King and His overcomers as the co-kings.

D. Hannah's prayer was the means for the birth of Samuel; our prayers should result in the bringing forth of overcomers; we need to pray in oneness with the ascended Christ in His heavenly ministry in the stage of intensification for the producing of the overcomers—Rev. 1:4; 3:1; 4:5; 5:6; 2:7, 11, 17, 26-29; 3:5-6, 12-13, 21-22.

Rev. 1:4 John to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is coming, and from the seven Spirits who are before His throne,

Rev. 3:1 And to the messenger of the church in Sardis write: These things says He who has the seven Spirits of God and the seven stars: I know your works, that you have a name that you are living, and yet you are dead.

Rev. 4:5 And out of the throne come forth lightnings and voices and thunders. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God;

Rev. 5:6 And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

Rev. 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.

Rev. 2:11 He who has an ear, let him hear what the Spirit says to the churches. He who overcomes shall by no means be hurt of the second death.

Rev. 2:17 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give of the hidden manna, and to him I will give a white stone, and upon the stone a new name written, which no one knows except he who receives it.

Rev. 2:26 And he who overcomes and he who keeps My works until the end, to him I will give authority over the nations;
Rev. 2:27 And he will shepherd them with an iron rod, as vessels of pottery are broken in pieces, as I also have received from My Father;

Rev. 2:28 And to him I will give the morning star.

Rev. 2:29 He who has an ear, let him hear what the Spirit says to the churches.

Rev. 3:5 He who overcomes will be clothed thus, in white garments, and I shall by no means erase his name out of the book of life, and I will confess his name before My Father and before His angels.

Rev. 3:6 He who has an ear, let him hear what the Spirit says to the churches.

Rev. 3:12 He who overcomes, him I will make a pillar in the temple of My God, and he shall by no means go out anymore, and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name.

Rev. 3:13 He who has an ear, let him hear what the Spirit says to the churches.

Rev. 3:21 He who overcomes, to him I will give to sit with Me on My throne, as I also overcame and sat with My Father on His throne.

Rev. 3:22 He who has an ear, let him hear what the Spirit says to the churches.

E. Hannah came to the point where she could not go on without a son; she came to a point where she had to have a son; the son in 1 Samuel 1 typifies the overcoming, corporate man-child in Revelation 12, the one who turns the age to bring in the King with His kingdom:

1 Sam. 1:1 Now there was a certain man from Ramathaim-zophim, from the hill country of Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite.

1 Sam. 1:2 And he had two wives; the name of one was Hannah, and the name of the other was Peninnah. Now Peninnah had children, but Hannah had no children.

1 Sam. 1:3 And this man went up from his city year by year to worship and to sacrifice to Jehovah of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, priests of Jehovah, were there.

1 Sam. 1:4 And when the day came that Elkanah sacrificed, he would give portions to Peninnah his wife and to all her sons and her daughters.

1 Sam. 1:5 But he would give a double portion to Hannah, for it was Hannah whom he loved; but Jehovah had shut up her womb.

1 Sam. 1:6 And her rival provoked her bitterly to irritate her, because Jehovah had shut up her womb.

1 Sam. 1:7 And so it happened year after year; when she went up to the house of Jehovah, the other provoked her this way; and she wept and would not eat.

1 Sam. 1:8 And Elkanah her husband said to her, Hannah, why are you weeping, and why do you not eat? And why is your heart sad? Am I not better to you than ten sons?

1 Sam. 1:9 Then after the eating and drinking in Shiloh, Hannah rose up. Now Eli the priest was sitting on his seat at the doorpost of the temple of Jehovah.

1 Sam. 1:10 And she was bitter in soul and prayed to Jehovah and wept much.

1 Sam. 1:11 And she made a vow and said, O Jehovah of hosts, if You will indeed look upon the affliction of Your female servant and remember me and not forget Your female servant, but give to Your female servant a male child, then I will give him to Jehovah for all the days of his life, and no razor will come upon his head.

1 Sam. 1:12 And while she continued praying a long time before Jehovah, Eli watched her mouth.

1 Sam. 1:13 And Hannah was speaking in her heart; only her lips moved, but her voice was not heard. So Eli thought that she was drunk.

1 Sam. 1:14 And Eli said to her, How long will you be drunk? Put away your wine from you.

1 Sam. 1:15 And Hannah answered and said, No, my lord. I am a woman oppressed in spirit. I have drunk neither wine nor strong drink, but I have been pouring out my soul before Jehovah.
1 Sam. 1:16 Do not take your female servant for a worthless woman; for out of the greatness of my anxiety and provocation I have been speaking all this time.

1 Sam. 1:17 Then Eli answered and said, Go in peace, and may the God of Israel grant your request that you have requested from Him.

1 Sam. 1:18 And she said, Let your servant find favor in your sight. And the woman went her way; and she ate, and her countenance was sad no more.

1 Sam. 1:19 And they rose up early in the morning and worshipped before Jehovah; and they returned and came to their house in Ramah. And Elkanah knew Hannah his wife, and Jehovah remembered her.

1 Sam. 1:20 And in due time Hannah conceived and bore a son; and she called his name Samuel, For, she said, I asked for him of Jehovah.

1 Sam. 1:21 And the man Elkanah went up with all his house to offer the yearly sacrifice to Jehovah and his vow.

1 Sam. 1:22 But Hannah did not go up, for she said to her husband, When the child is weaned, then I will bring him up, so that he may appear before Jehovah and stay there forever.

1 Sam. 1:23 And Elkanah her husband said to her, Do what is good in your sight; stay until you have weaned him. Only, may Jehovah establish His word. So the woman stayed and nursed her son until she weaned him.

1 Sam. 1:24 And as soon as she weaned him, she brought him up with her, along with three bulls and one ephah of flour and a skin of wine; and she brought him to the house of Jehovah in Shiloh, although the child was young.

1 Sam. 1:25 And they slaughtered the bull and brought the child to Eli.

1 Sam. 1:26 And she said, Oh, my lord, as your soul lives, my lord, I am the woman who stood here by you, praying to Jehovah.

1 Sam. 1:27 It was for this child that I prayed, and Jehovah has granted me my request that I requested from Him.

1 Sam. 1:28 Therefore I, for my part, have lent him to Jehovah; all the days that he lives, he is lent to Jehovah. And he worshipped Jehovah there.

Rev. 12:1 And a great sign was seen in heaven: a woman clothed with the sun, and the moon underneath her feet, and on her head a crown of twelve stars;

Rev. 12:2 And she was with child, and she cried out, travailing in birth and being in pain to bring forth.

Rev. 12:3 And another sign was seen in heaven; and behold, there was a great red dragon, having seven heads and ten horns, and on his heads seven diadems.

Rev. 12:4 And his tail drags away the third part of the stars of heaven, and he cast them to the earth. And the dragon stood before the woman who was about to bring forth, so that when she brings forth he might devour her child.

Rev. 12:5 And she brought forth a son, a man-child, who is to shepherd all the nations with an iron rod; and her child was caught up to God and to His throne.

Rev. 12:6 And the woman fled into the wilderness, where she has a place there prepared by God so that they might nourish her there a thousand two hundred and sixty days.

Rev. 12:7 And there was war in heaven: Michael and his angels went to war with the dragon. And the dragon warred and his angels.

Rev. 12:8 And they did not prevail, neither was their place found any longer in heaven.

Rev. 12:9 And the great dragon was cast down, the ancient serpent, he who is called the Devil and Satan, he who deceives the whole inhabited earth; he was cast to the earth, and his angels were cast down with him.

Rev. 12:10 And I heard a loud voice in heaven, saying, Now has come the salvation and the power and the kingdom of our God and the authority of His Christ, for the accuser of our brothers has been cast down, who accuses them before our God day and night.

Rev. 12:11 And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they loved not their soul-life even unto death.
Rev. 12:12  Therefore be glad, O heavens and those who dwell in them. Woe to the earth and the sea because the devil has come down to you and has great rage, knowing that he has only a short time.

Rev. 12:13  And when the dragon saw that he was cast to the earth, he persecuted the woman who brought forth the man-child.

Rev. 12:14  And to the woman there were given the two wings of the great eagle that she might fly into the wilderness into her place, where she is nourished for a time and times and half a time from the face of the serpent.

Rev. 12:15  And the serpent cast water as a river out of his mouth after the woman that he might cause her to be carried away by its current.

Rev. 12:16  And the earth helped the woman, and the earth opened its mouth and swallowed the river which the dragon cast out of his mouth.

Rev. 12:17  And the dragon became angry with the woman and went away to make war with the rest of her seed, who keep the commandments of God and have the testimony of Jesus.

Rev. 12:18  And he stood on the sand of the sea.

1. God's most important dispensational move is seen with the man-child in Revelation 12 composed of Christ as the leading Overcomer and us as the following overcomers; because God wants to end this age and bring in the age of the King with His kingdom, He needs the overcoming, corporate man-child as His dispensational instrument.

Rev. 12  (omitted)

2. The rapture of the man-child brings an end to the church age and brings in the kingdom age; after this rapture there is a "loud voice in heaven, saying, Now has come the salvation and the power and the kingdom of our God and the authority of His Christ"—v. 10.

Rev. 12:10  And I heard a loud voice in heaven, saying, Now has come the salvation and the power and the kingdom of our God and the authority of His Christ, for the accuser of our brothers has been cast down, who accuses them before our God day and night.

IV. Hannah's experience shows that we need to pour out our soul before the Lord in the midst of our bitterness (1 Sam. 1:6, 10, 15-16); in Exodus 15 the children of Israel came to the bitter waters of Marah; when the people murmured against Moses, he "cried out to Jehovah, and Jehovah showed him a tree; and he cast it into the waters, and the waters became sweet" (vv. 22-25):

1 Sam. 1:6  And her rival provoked her bitterly to irritate her, because Jehovah had shut up her womb.
1 Sam. 1:10  And she was bitter in soul and prayed to Jehovah and wept much.
1 Sam. 1:15  And Hannah answered and said, No, my lord. I am a woman oppressed in spirit. I have drunk neither wine nor strong drink, but I have been pouring out my soul before Jehovah.
1 Sam. 1:16  Do not take your female servant for a worthless woman; for out of the greatness of my anxiety and provocation I have been speaking all this time.
Exo. 15:22  Then Moses moved Israel onward from the Red Sea, and they went out into the wilderness of Shur. And they went three days in the wilderness and found no water.
Exo. 15:23  And when they came to Marah, they could not drink of the waters of Marah, for they were bitter; therefore its name was called Marah.
Exo. 15:24  And the people murmured against Moses, saying, What shall we drink?
Exo. 15:25  And he cried out to Jehovah, and Jehovah showed him a tree; and he cast it into the waters, and the waters became sweet. There He made for them a statute and an ordinance, and there He tested them.
A. The tree that the Lord showed Moses signifies the tree of life; Revelation 2:7 speaks of "the tree of life"; in Greek the word for tree here is the same word used for tree in 1 Peter 2:24:

Revel 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.

1 Pet. 2:24 Who Himself bore up our sins in His body on the tree, in order that we, having died to sins, might live to righteousness; by whose bruise you were healed.

1. The tree of life in Revelation 2:7 signifies the crucified (implied in the tree as a piece of wood—1 Pet. 2:24) and resurrected (implied in the life of God—John 11:25) Christ; thus, we may say that the tree that Moses cast into the bitter waters was the crucified and resurrected Christ as the tree of life.

John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;

2. When we cry out to the Lord in prayer, He shows us a vision of the crucified and resurrected Christ as the tree of life; through our prayer by pouring out our soul before the Lord, we are casting this tree into the bitter waters of our being; then these bitter waters are changed into the sweet waters of His presence.

B. Hannah's prayer came out of her bitter circumstances and her bitter being (1 Sam. 1:6, 10); she told Eli, "I am a woman oppressed in spirit... I have been pouring out my soul before Jehovah... Out of the greatness of my anxiety and provocation I have been speaking all this time" (vv. 15-16); Psalm 62:8 says, "Trust in Him at all times, O people; / Pour out your heart before Him; / God is a refuge to us. Selah"; such prayer to contact God consists of words spoken genuinely from the heart.

1 Sam. 1:6 And her rival provoked her bitterly to irritate her, because Jehovah had shut up her womb.

1 Sam. 1:10 And she was bitter in soul and prayed to Jehovah and wept much.

1 Sam. 1:15 And Hannah answered and said, No, my lord. I am a woman oppressed in spirit. I have drunk neither wine nor strong drink, but I have been pouring out my soul before Jehovah.

1 Sam. 1:16 Do not take your female servant for a worthless woman; for out of the greatness of my anxiety and provocation I have been speaking all this time.

Psa. 62:8 Trust in Him at all times, O people; / Pour out your heart before Him; / God is a refuge to us. Selah.

C. Whenever we are in bitter circumstances and are bitter in our being, we need to pour out our soul with our heart to the Lord by being real and honest with Him; such prayer produces the overcomers, who will bring in the King with the kingdom.

D. When we come to "bitter waters," we have to realize that God is sovereignly and secretly motivating us to pray in a desperate way not only for our inner healing (Exo. 15:26) but even more for the producing of overcoming Nazarites, who will cooperate with Him to bring in the King with His kingdom—when the name of God will be excellent in all the earth (Psa. 8:1), and the kingdom of the world will "become the kingdom of our Lord and of His Christ, and He will reign forever and ever" (Rev. 11:15).
Exo. 15:26  And He said, If you will listen carefully to the voice of Jehovah your God and do what is right in His eyes and give ear to His commandments and keep all His statutes, I will put none of the diseases on you which I have put on the Egyptians; for I am Jehovah who heals you.

Psa. 8:1  O Jehovah our Lord, / How excellent is Your name / In all the earth, / You who have set Your glory over the heavens!

Rev. 11:15  And the seventh angel trumpeted; and there were loud voices in heaven, saying, The kingdom of the world has become the kingdom of our Lord and of His Christ, and He will reign forever and ever.
Message Three

Spiritual Principles, Life Lessons, and Holy Warnings Seen in the History of Samuel

Scripture Reading: 1 Sam. 1:10-11, 18-20, 27-28; 2:30, 35-36; 3:1-21; 4:11-22; 7:3-17; 12:23

Hymns:

1 Sam. 1:10 And she was bitter in soul and prayed to Jehovah and wept much.
1 Sam. 1:11 And she made a vow and said, O Jehovah of hosts, if You will indeed look upon the affliction of Your female servant and remember me and not forget Your female servant, but give to Your female servant a male child, then I will give him to Jehovah for all the days of his life, and no razor will come upon his head.
1 Sam. 1:18 And she said, Let your servant find favor in your sight. And the woman went her way; and she ate, and her countenance was sad no more.
1 Sam. 1:19 And they rose up early in the morning and worshipped before Jehovah; and they returned and came to their house in Ramah. And Elkanah knew Hannah his wife, and Jehovah remembered her.
1 Sam. 1:20 And in due time Hannah conceived and bore a son; and she called his name Samuel, For, she said, I asked for him of Jehovah.
1 Sam. 1:27 It was for this child that I prayed, and Jehovah has granted me my request that I requested from Him.
1 Sam. 1:28 Therefore I, for my part, have lent him to Jehovah; all the days that he lives, he is lent to Jehovah. And he worshipped Jehovah there.
1 Sam. 2:30 Therefore Jehovah the God of Israel declares, I surely said that your house and the house of your father would walk before Me forever; but now Jehovah declares, Far be it from Me; for those who honor Me I will honor, and those who spurn Me will be lightly esteemed.
1 Sam. 2:35 And I will raise up for Myself a faithful priest, who will do according to what is in My heart and in My mind; and I will build him a sure house; and he will go before My anointed continually.
1 Sam. 2:36 And everyone who is left of your house will come and bow down to him for a piece of silver and for a loaf of bread, and will say, Please put me in one of the priests' offices that I may eat a morsel of bread.
1 Sam. 3:1 And the boy Samuel ministered to Jehovah before Eli. Now the word of Jehovah was rare in those days; visions were not widespread.
1 Sam. 3:2 And at that time Eli lay in his place, and his eyesight had begun to grow dim, so that he could not see.
1 Sam. 3:3 And the lamp of God had not yet gone out. And Samuel lay in the temple of Jehovah, where the Ark of God was.
1 Sam. 3:4 Then Jehovah called to Samuel. And he said, Here I am.
1 Sam. 3:5 And he ran to Eli and said, Here I am, for you called me. And he said, I did not call. Go back and lie down. And he went and lay down.
1 Sam. 3:6 And Jehovah called yet again, Samuel. And Samuel rose up and went to Eli and said, Here I am, for you called me. And he said, I did not call, my son. Go back and lie down.

1 Sam. 3:7 Now Samuel did not yet know Jehovah, and the word of Jehovah had not yet been revealed to him.

1 Sam. 3:8 Then Jehovah called Samuel again, the third time. And he rose up and went to Eli and said, Here I am, for you called me. Then Eli perceived that it was Jehovah calling the boy.

1 Sam. 3:9 And Eli said to Samuel, Go and lie down, and if He calls you, you shall say, Speak, O Jehovah; for Your servant is listening. And Samuel went and lay down in his place.

1 Sam. 3:10 Then Jehovah came and stood by and called as at the other times, Samuel! Samuel! And Samuel said, Speak, for Your servant is listening.

1 Sam. 3:11 And Jehovah said to Samuel, I am about to do something in Israel which will make both ears of anyone who hears of it tingle.

1 Sam. 3:12 On that day I will fulfill against Eli all that I have spoken concerning his house, from beginning to end.

1 Sam. 3:13 For I have told him that I am about to judge his house forever because of the iniquity which he knew; for his sons brought the curse upon themselves, and he did not restrain them.

1 Sam. 3:14 And therefore I have sworn to the house of Eli that the iniquity of the house of Eli shall not be expiated by sacrifice or by offering forever.

1 Sam. 3:15 And Samuel lay down until the morning, when he opened the doors of the house of Jehovah. And Samuel was afraid to tell the vision to Eli.

1 Sam. 3:16 But Eli called Samuel and said, Samuel my son. And he said, Here I am.

1 Sam. 3:17 And he said, What was the word that He spoke to you? Do not hide it from me. May God do so to you, and even more, if you hide from me any of the word which He spoke to you.

1 Sam. 3:18 So Samuel told him everything and did not hide anything from him. And he said, He is Jehovah; let Him do what is good in His sight.

1 Sam. 3:19 And Samuel grew, and Jehovah was with him and let none of his words fall to the ground.

1 Sam. 3:20 And all Israel, from Dan to Beer-sheba, knew that Samuel had been established as a prophet of Jehovah.

1 Sam. 3:21 And Jehovah continued to appear in Shiloh, for Jehovah revealed Himself to Samuel in Shiloh by the word of Jehovah.

1 Sam. 4:11 And the Ark of God was taken, and the two sons of Eli, Hophni and Phinehas, died.

1 Sam. 4:12 And a man of Benjamin ran from the array and came to Shiloh on the same day, with his clothes torn and earth upon his head.

1 Sam. 4:13 And when he came, there was Eli, sitting on his seat by the roadside watching; for his heart trembled for the Ark of God. And when the man came to tell the news to the city, the whole city cried out.

1 Sam. 4:14 And when Eli heard the sound of the cry, he said, What does this sound of commotion mean? And the man hurried and came and told Eli.

1 Sam. 4:15 Now Eli was ninety-eight years old; and his eyes were set, and he could not see.

1 Sam. 4:16 And the man said to Eli, I am he who has come from the array, and I fled from the array today. And he said, How did the matter go, my son?

1 Sam. 4:17 And he who brought the news answered and said, Israel fled before the Philistines, and there was a great slaughter among the people; and even your two sons, Hophni and Phinehas, are dead; and the Ark of God has been taken.

1 Sam. 4:18 And when he mentioned the Ark of God, Eli fell from off his seat backward by the side of the gate. And he broke his neck and died, for he was an old man and heavy. And he had judged Israel forty years.

1 Sam. 4:19 And his daughter-in-law, the wife of Phinehas, was pregnant, about to deliver; and when she
heard the report that the Ark of God had been taken and that her father-in-law and her husband had died, she bowed down and gave birth, for her pains came upon her.

1 Sam. 4:20 And around the time that she died, the women who stood around her said, Do not fear, for you have borne a son. But she did not answer or pay attention.

1 Sam. 4:21 And she named the child Ichabod, meaning, The glory has departed from Israel, because the Ark of God had been taken and because of her father-in-law and her husband.

1 Sam. 4:22 And she said, The glory has departed from Israel, for the Ark of God has been taken.

1 Sam. 7:3 Then Samuel spoke to all the house of Israel, saying, If you are returning with all your heart to Jehovah, remove the foreign gods and the Ashtaroth from your midst, and direct your heart to Jehovah and serve only Him; and He will deliver you from the hand of the Philistines.

1 Sam. 7:4 Then the children of Israel removed the Baals and the Ashtaroth, and served only Jehovah.

1 Sam. 7:5 And Samuel said, Gather all Israel to Mizpah, and I will pray to Jehovah for you.

1 Sam. 7:6 And they gathered at Mizpah and drew water and poured it out before Jehovah, and they fasted that day. And they said there, We have sinned against Jehovah. And Samuel judged the children of Israel at Mizpah.

1 Sam. 7:7 Now when the Philistines heard that the children of Israel gathered themselves at Mizpah, the lords of the Philistines went up against Israel. And when the children of Israel heard of it, they were afraid of the Philistines.

1 Sam. 7:8 And the children of Israel said to Samuel, Do not stop crying to Jehovah our God for us, so that He will save us from the hand of the Philistines.

1 Sam. 7:9 And Samuel took a suckling lamb and offered it up as a whole burnt offering to Jehovah. And Samuel cried out to Jehovah for Israel, and Jehovah answered him.

1 Sam. 7:10 And while Samuel was offering up the burnt offering, the Philistines approached for battle against Israel. And Jehovah thundered with a great voice that day against the Philistines and threw them into a panic; and they were struck down before Israel.

1 Sam. 7:11 And the men of Israel went out from Mizpah and pursued the Philistines, and they struck them as far as below Beth-car.

1 Sam. 7:12 Then Samuel took a stone and set it between Mizpah and Shen; and he called its name Eben-ezer and said, Thus far Jehovah has helped us.

1 Sam. 7:13 So the Philistines were subdued, and they no longer came into the territory of Israel. And the hand of Jehovah was against the Philistines all the days of Samuel.

1 Sam. 7:14 And the cities which the Philistines had taken from Israel were returned to Israel, from Ekron to Gath; and Israel rescued their territory from the hand of the Philistines. And there was peace between Israel and the Amorites.

1 Sam. 7:15 And Samuel judged Israel all the days of his life.

1 Sam. 7:16 And he went year by year in circuit to Bethel and Gilgal and Mizpah, and he judged Israel in all those places.

1 Sam. 7:17 Then he would return to Ramah, for his house was there. And he judged Israel there and built an altar to Jehovah there.

1 Sam. 12:23 Moreover as for me, far be it from me that I would sin against Jehovah by ceasing to pray for you, but I will instruct you in the good and right way.

I. Samuel was of the tribe of Levi (1 Chron. 6:33-38) but was not of the house of Aaron, the family of the priests ordained by God; Samuel ministered to the Lord as one who was a priest not by birth but by the Nazarite vow:

1 Chron. 6:33 And these are they who attended and their sons: Of the sons of the Kohathites: Heman the singer, the son of Joel, the son of Samuel,
1 Chron. 6:34 The son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah,
1 Chron. 6:35 The son of Zuph, the son of Elkanah, the son of Mahath, the son of Amasai,
1 Chron. 6:36 The son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah,
1 Chron. 6:37 The son of Tahath, the son of Assir, the son of Ebiasaph, the son of Korah,
1 Chron. 6:38 The son of Izhar, the son of Kohath, the son of Levi, the son of Israel;

A. God's move with His answer to Hannah's prayer was to produce an overcoming Nazarite who was absolute for the fulfilling of God's desire; even before he was born, Samuel was consecrated by his mother to be such a person—1 Sam. 1:10-11, 18-20.

1 Sam. 1:10 And she was bitter in soul and prayed to Jehovah and wept much.
1 Sam. 1:11 And she made a vow and said, O Jehovah of hosts, if You will indeed look upon the affliction of Your female servant and remember me and not forget Your female servant, but give to Your female servant a male child, then I will give him to Jehovah for all the days of his life, and no razor will come upon his head.
1 Sam. 1:18 And she said, Let your servant find favor in your sight. And the woman went her way; and she ate, and her countenance was sad no more.
1 Sam. 1:19 And they rose up early in the morning and worshipped before Jehovah; and they returned and came to their house in Ramah. And Elkanah knew Hannah his wife, and Jehovah remembered her.
1 Sam. 1:20 And in due time Hannah conceived and bore a son; and she called his name Samuel, For, she said, I asked for him of Jehovah.

B. God desires that all His people be Nazarites; to be a Nazarite is to be sanctified, separated, absolutely and ultimately to God, that is, to be for nothing other than God and for nothing other than His satisfaction—the testimony of Jesus, which is the testifying church as the testimony and the expression of Christ—Num. 6:1-2; Psa. 73:25-26; Rev. 1:2, 9-13; 19:10; cf. Exo. 38:21:

Num. 6:1 Then Jehovah spoke to Moses, saying,
Num. 6:2 Speak to the children of Israel and say to them, When a man or a woman makes a special vow, the vow of a Nazarite, to separate himself to Jehovah,
Psa. 73:25 Whom do I have in heaven but You? / And besides You there is nothing I desire on earth.
Psa. 73:26 My flesh and my heart fail, / But God is the rock of my heart and my portion forever.
Rev. 1:2 Who testified the word of God and the testimony of Jesus Christ, even all that he saw.
Rev. 1:9 I John, your brother and fellow partaker in the tribulation and kingdom and endurance in Jesus, was on the island called Patmos because of the word of God and the testimony of Jesus.
Rev. 1:10 I was in spirit on the Lord's Day and heard behind me a loud voice like a trumpet,
Rev. 1:11 Saying, What you see write in a scroll and send it to the seven churches: to Ephesus and to Smyrna and to Pergamos and to Thyatira and to Sardis and to Philadelphia and to Laodicea.
Rev. 1:12 And I turned to see the voice that spoke with me; and when I turned, I saw seven golden lampstands,
Rev. 1:13 And in the midst of the lampstands One like the Son of Man, clothed with a garment reaching to the feet, and girded about at the breasts with a golden girdle.
Rev. 19:10 And I fell before his feet to worship him. And he said to me, Do not do this. I am your fellow slave and a fellow slave of your brothers who have the testimony of Jesus. Worship God. For the testimony of Jesus is the spirit of the prophecy.
Exo. 38:21 This is the sum of the things for the tabernacle, the Tabernacle of the Testimony, as they were counted according to the commandment of Moses for the service of the Levites by the hand of Ithamar the son of Aaron the priest.
1. For a Nazarite to abstain from wine and anything related to its source signifies abstaining from all kinds of earthly enjoyment and pleasure and taking and experiencing Christ as his enjoyment and pleasure; eating the tree of life, that is, enjoying Christ as our life supply, should be the primary matter in the church life—Num. 6:3-4; Rev. 2:7; Judg. 9:12-13.

Num. 6:3 He shall separate himself from wine and strong drink; he shall drink no vinegar of wine or vinegar of strong drink, nor shall he drink any juice of grapes, nor eat fresh or dried grapes.

Num. 6:4 All the days of his separation he shall eat nothing that is produced by the grape vine, from the seeds even to the skin.

Rev. 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.

Judg. 9:12 Then the trees said to the vine, You come and reign over us.

Judg. 9:13 But the vine said to them, Shall I leave my new wine, which cheers God and men, and go to wave over the trees?

2. For a Nazarite to not shave his head signifies not rejecting but being absolutely subject to the headship of the Lord as well as to all deputy authorities appointed by God—Num. 6:5; Rom. 13:1-2a; Eph. 5:21, 23; 6:1; Heb. 13:17; 1 Pet. 5:5.

Num. 6:5 All the days of his vow of separation no razor shall pass over his head. He shall be holy until the days are fulfilled for which he separated himself to Jehovah; he shall let the locks of the hair of his head grow long.

Rom. 13:1 Let every person be subject to the authorities over him, for there is no authority except from God, and those which exist are ordained by God.

Rom. 13:2 So then he who resists the authority opposes God's ordination, and those who oppose will receive judgment to themselves.

Eph. 5:21 Being subject to one another in the fear of Christ:

Eph. 5:23 For a husband is head of the wife as also Christ is Head of the church, He Himself being the Savior of the Body.

Eph. 6:1 Children, obey your parents in the Lord, for this is right.

Heb. 13:17 Obey the ones leading you and submit to them, for they watch over your souls as those who will render an account, that they may do this with joy and not groaning; for this would be unprofitable to you.

1 Pet. 5:5 In like manner, younger men, be subject to elders; and all of you gird yourselves with humility toward one another, because God resists the proud but gives grace to the humble.

3. For a Nazarite to not be defiled by the death of his blood relatives, but remain in his separation to be holy to God, signifies that a Nazarite overcomes natural affection—Num. 6:7.

Num. 6:7 He shall not make himself unclean for his father or for his mother, for his brother or for his sister, when they die, because his separation to God is upon his head.

4. For a Nazarite to not come near a dead person or to not be defiled by the sudden death of one beside him signifies that a Nazarite is separated from death—vv. 6-9; Rev. 3:4; Lev. 11:31; 5:2; cf. 1 John 5:16.

Num. 6:6 All the days that he separates himself to Jehovah he shall not come near a dead person.

Num. 6:7 He shall not make himself unclean for his father or for his mother, for his brother or for his sister, when they die, because his separation to God is upon his head.

Num. 6:8 All the days of his separation he is holy to Jehovah.
Num. 6:9  And if anyone dies very suddenly beside him so that he defiles the head of his separation, then he shall shave his head on the day he becomes clean; on the seventh day shall he shave it.

Rev. 3:4  But you have a few names in Sardis who have not defiled their garments, and they will walk with Me in white because they are worthy.

Lev. 11:31  These are unclean to you among all the swarming things; whoever touches them when they are dead shall be unclean until the evening.

Lev. 5:2  Or if anyone touches any unclean thing, whether the carcass of an unclean animal or the carcass of unclean cattle or the carcass of unclean swarming things, and it escapes his notice, and he is unclean, then he will be guilty.

1 John 5:16  If anyone sees his brother sinning a sin not unto death, he shall ask and he will give life to him, to those sinning not unto death. There is a sin unto death; I do not say that he should make request concerning that.

II.  At the time of Samuel, the priesthood of the house of Aaron was utterly fallen; God, however, foresaw the situation; besides His ordaining the house of Aaron to be the priests, He made a supplement—the Nazarite vow in Numbers 6—in case there should be an inadequacy in the ordained priests:

Num. 6:1  Then Jehovah spoke to Moses, saying,

Num. 6:2  Speak to the children of Israel and say to them, When a man or a woman makes a special vow, the vow of a Nazarite, to separate himself to Jehovah,

Num. 6:3  He shall separate himself from wine and strong drink; he shall drink no vinegar of wine or vinegar of strong drink, nor shall he drink any juice of grapes, nor eat fresh or dried grapes.

Num. 6:4  All the days of his separation he shall eat nothing that is produced by the grape vine, from the seeds even to the skin.

Num. 6:5  All the days of his vow of separation no razor shall pass over his head. He shall be holy until the days are fulfilled for which he separated himself to Jehovah; he shall let the locks of the hair of his head grow long.

Num. 6:6  All the days that he separates himself to Jehovah he shall not come near a dead person.

Num. 6:7  He shall not make himself unclean for his father or for his mother, for his brother or for his sister, when they die, because his separation to God is upon his head.

Num. 6:8  All the days of his separation he is holy to Jehovah.

Num. 6:9  And if anyone dies very suddenly beside him so that he defiles the head of his separation, then he shall shave his head on the day he becomes clean; on the seventh day shall he shave it.

Num. 6:10  And on the eighth day he shall bring two turtledoves or two young pigeons to the priest at the entrance of the Tent of Meeting,

Num. 6:11  And the priest shall offer one for a sin offering and the other for a burnt offering, and make expiation for him because he sinned by reason of the dead person. And he shall sanctify his head that same day.

Num. 6:12  And he shall separate to Jehovah the days of his separation and shall bring a male lamb a year old for a trespass offering, but the former days shall be void because his separation was defiled.

Num. 6:13  Now this is the law of the Nazarite when the days of his separation are fulfilled: He shall be brought to the entrance of the Tent of Meeting.

Num. 6:14  And he shall present his offering to Jehovah: one male lamb a year old without blemish for a burnt offering, and one female lamb a year old without blemish for a sin offering, and one ram without blemish for a peace offering,
Num. 6:15 And a basket of unleavened bread, cakes of fine flour mingled with oil, and unleavened wafers anointed with oil, and their meal offering and their drink offerings.

Num. 6:16 And the priest shall present them before Jehovah and offer his sin offering and his burnt offering.

Num. 6:17 And he shall offer the ram for a sacrifice of peace offerings to Jehovah, with the basket of unleavened bread. The priest shall also offer its meal offering and its drink offering.

Num. 6:18 And the Nazarite shall shave the head of his separation at the entrance of the Tent of Meeting, and take the hair of the head of his separation and put it on the fire that is under the sacrifice of peace offerings.

Num. 6:19 And the priest shall take the boiled shoulder of the ram and one unleavened cake out of the basket and one unleavened wafer, and shall put them into the hands of the Nazarite after he has shaved the head of his separation;

Num. 6:20 And the priest shall wave them for a wave offering before Jehovah. It is holy for the priest, together with the breast of the wave offering and thigh of the heave offering. And afterward the Nazarite may drink wine.

Num. 6:21 This is the law of the Nazarite who vows, that is, of his offering to Jehovah for his separation, in addition to what he can afford; according to his vow which he vows, so he must do according to the law of his separation.

Num. 6:22 Then Jehovah spoke to Moses, saying,

Num. 6:23 Speak to Aaron and to his sons, saying, Thus you shall bless the children of Israel; you shall say to them,

Num. 6:24 Jehovah bless you and keep you;

Num. 6:25 Jehovah make His face shine upon you and be gracious to you;

Num. 6:26 Jehovah lift up His countenance upon you and give you peace.

Num. 6:27 So shall they put My name upon the children of Israel, that I Myself may bless them.

A. When the house of Aaron fell, this supplement was put into practical use; Samuel became a priest by being consecrated, separated, and lent to the Lord—1 Sam. 1:11, 27-28.

1 Sam. 1:11 And she made a vow and said, O Jehovah of hosts, if You will indeed look upon the affliction of Your female servant and remember me and not forget Your female servant, but give to Your female servant a male child, then I will give him to Jehovah for all the days of his life, and no razor will come upon his head.

1 Sam. 1:27 It was for this child that I prayed, and Jehovah has granted me my request that I requested from Him.

1 Sam. 1:28 Therefore I, for my part, have lent him to Jehovah; all the days that he lives, he is lent to Jehovah. And he worshipped Jehovah there.

B. At the time of Eli, God was poor as far as the priesthood was concerned, so Hannah lent Samuel to the Lord; when the situation is abnormal, the Lord becomes poor with respect to His administration, and there is the need for someone to voluntarily lend himself to the Lord.

C. After she presented Samuel to Eli, Hannah praised God for His salvation accomplished through His marvelous deeds; her prayer was related to God's move in His economy and indicated that she realized something concerning God's economy—2:1-10.

1 Sam. 2:1 And Hannah prayed and said: / My heart exults in Jehovah; / My horn is exalted in Jehovah; / My mouth is enlarged against my enemies, / Because I rejoice in Your salvation.

1 Sam. 2:2 There is none holy like Jehovah, / For there is none besides You; / Nor is there a rock like our God.

1 Sam. 2:3 Talk no more so very proudly; / Do not let arrogance go forth from your mouth; / For Jehovah is a God of knowledge, / And actions are weighed by Him.

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1 Sam. 2:4 The bows of the mighty men are broken, / And those who stumbled are girded with strength.
1 Sam. 2:5 Those who were full have hired themselves out for food, / And those who were hungry are not so any longer. / She who was barren has borne seven, / And she who had many children languishes.
1 Sam. 2:6 Jehovah kills and makes alive; / He brings down to Sheol and brings up.
1 Sam. 2:7 Jehovah makes poor and makes rich; / He makes low and also lifts up.
1 Sam. 2:8 He raises the poor from the dust, / From the ash heap He lifts the needy, / That He may seat them with princes / And cause them to inherit the throne of glory. / For the pillars of the earth are Jehovah's, / And He has set the world upon them.
1 Sam. 2:9 He will keep the feet of His faithful ones, / But the wicked will be silenced in darkness; / For not by strength shall any man prevail.
1 Sam. 2:10 Those who strive with Jehovah will be shattered; / Against them He will thunder in heaven. / Jehovah will judge the ends of the earth; / And He will give strength to His king / And exalt the horn of His anointed.

III. Samuel grew up under the custody of Eli; in his youth Samuel ministered to Jehovah before Eli (vv. 11b, 18-19), being taught by Eli the way to minister to God:

1 Sam. 2:11 And Elkanah went to Ramah to his house. And the child ministered to Jehovah before Eli the priest.
1 Sam. 2:18 And Samuel ministered before Jehovah, as a boy wearing a linen ephod.
1 Sam. 2:19 And his mother would make him a little robe and bring it up to him yearly when she went up with her husband to offer the yearly sacrifice.

A. God called Samuel three times; "then Eli perceived that it was Jehovah calling the boy. And Eli said to Samuel, Go and lie down, and if He calls you, you shall say, Speak, O Jehovah; for Your servant is listening…Then Jehovah came and stood by and called as at the other times, Samuel! Samuel! And Samuel said, Speak, for Your servant is listening”—3:1-10:

1 Sam. 3:1 And the boy Samuel ministered to Jehovah before Eli. Now the word of Jehovah was rare in those days; visions were not widespread.
1 Sam. 3:2 And at that time Eli lay in his place, and his eyesight had begun to grow dim, so that he could not see.
1 Sam. 3:3 And the lamp of God had not yet gone out. And Samuel lay in the temple of Jehovah, where the Ark of God was.
1 Sam. 3:4 Then Jehovah called to Samuel. And he said, Here I am.
1 Sam. 3:5 And he ran to Eli and said, Here I am, for you called me. And he said, I did not call. Go back and lie down. And he went and lay down.
1 Sam. 3:6 And Jehovah called yet again, Samuel. And Samuel rose up and went to Eli and said, Here I am, for you called me. And he said, I did not call, my son. Go back and lie down.
1 Sam. 3:7 Now Samuel did not yet know Jehovah, and the word of Jehovah had not yet been revealed to him.
1 Sam. 3:8 Then Jehovah called Samuel again, the third time. And he rose up and went to Eli and said, Here I am, for you called me. Then Eli perceived that it was Jehovah calling the boy.
1 Sam. 3:9 And Eli said to Samuel, Go and lie down, and if He calls you, you shall say, Speak, O Jehovah; for Your servant is listening. And Samuel went and lay down in his place.
1 Sam. 3:10 Then Jehovah came and stood by and called as at the other times, Samuel! Samuel! And Samuel said, Speak, for Your servant is listening.

1. This was something completely positive that Samuel learned from Eli; as the Lord's
servants, we need to maintain our fellowship with Him, always listening to Him—Luke 1:34-38; 10:38-42.

Luke 1:34 But Mary said to the angel, How will this be, since I have not known a man?
Luke 1:35 And the angel answered and said to her, The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore also the holy thing which is born will be called the Son of God.
Luke 1:36 And behold, Elizabeth your relative, she also has conceived a son in her old age, and this is the sixth month for her who is called barren,
Luke 1:37 Because no word will be impossible with God.
Luke 1:38 And Mary said, Behold, the slave of the Lord. May it happen to me according to your word. And the angel departed from her.
Luke 10:38 Now as they went, He entered into a certain village, and a certain woman named Martha received Him into her home.
Luke 10:39 And she had a sister called Mary, who also sat at the Lord's feet and was listening to His word.
Luke 10:40 But Martha was being drawn about with much serving, and she came up to Him and said, Lord, does it not matter to You that my sister has left me to serve alone? Tell her then to do her part with me.
Luke 10:41 But the Lord answered and said to her, Martha, Martha, you are anxious and troubled about many things;
Luke 10:42 But there is need of one thing, for Mary has chosen the good part, which shall not be taken away from her.

2. Our lives depend on the Lord's words, and our work depends on His commands (Rev. 2:7; 1 Sam. 3:9-10; cf. Isa. 50:4-5; Exo. 21:6); the life of the believers hinges totally upon the Lord's speaking (Eph. 5:26-27).

Rev. 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.
1 Sam. 3:9 And Eli said to Samuel, Go and lie down, and if He calls you, you shall say, Speak, O Jehovah; for Your servant is listening. And Samuel went and lay down in his place.
1 Sam. 3:10 Then Jehovah came and stood by and called as at the other times, Samuel! Samuel! And Samuel said, Speak, for Your servant is listening.
Isa. 50:4 The Lord Jehovah has given me / The tongue of the instructed, / That I should know how to sustain the weary with a word. / He awakens me morning by morning; / He awakens my ear / To hear as an instructed one.
Isa. 50:5 The Lord Jehovah has opened my ear; / And I was not rebellious, / Nor did I turn back.
Exo. 21:6 Then his master shall bring him to God and shall bring him to the door or to the doorpost, and his master shall bore his ear through with an awl; and he shall serve him forever.
Eph. 5:26 That He might sanctify her, cleansing her by the washing of the water in the word,
Eph. 5:27 That He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.

3. The Lord's speaking enables us to fulfill the goal of His eternal economy to have a bride as His counterpart—Rev. 2:7; Eph. 5:26-27; S. S. 8:13-14.

Rev. 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.
Eph. 5:26 That He might sanctify her, cleansing her by the washing of the water in the word,
Eph. 5:27 That He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.
S.S. 8:13 O you who dwell in the gardens, / My companions listen for your voice; / Let me hear it.
S.S. 8:14 Make haste, my beloved, / And be like a gazelle or a young hart / Upon the mountains of spices.

B. While Samuel was learning, he observed the deterioration of the degraded Aaronic priesthood:

1. He saw the Ark of God being usurped by the elders of the people and captured by the Philistines with the glory of God departing from Israel; he realized God's severe judgment on the house of Eli, which included the deaths of Eli and his two evil sons, Hophni and Phinehas—1 Sam. 2:12-36; 4:11-22.

1 Sam. 2:12 Now the sons of Eli were worthless men; they did not know Jehovah,
1 Sam. 2:13 Nor did they regard the priests' rightful due with the people. When any man offered a sacrifice, the priest's attendant would come with a three-pronged fork in his hand while the flesh was boiling,
1 Sam. 2:14 And he would thrust it into the pan or kettle or cauldron or pot; all that the fork brought up, the priest took with it. Thus they did in Shiloh to all the Israelites who came there.
1 Sam. 2:15 Indeed before they burned the fat, the priest's attendant would come and say to the man sacrificing, Give some flesh to roast for the priest, for he will not accept boiled flesh from you, but only raw.
1 Sam. 2:16 And if the man said to him, Let them burn up the fat first, then take as much as your soul desires; he would say, No, but you shall give it now; otherwise, I will take it by force.
1 Sam. 2:17 And the sin of the young men was very great before Jehovah, for the men despised the offering of Jehovah.
1 Sam. 2:18 And Samuel ministered before Jehovah, as a boy wearing a linen ephod.
1 Sam. 2:19 And his mother would make him a little robe and bring it up to him yearly when she went up with her husband to offer the yearly sacrifice.
1 Sam. 2:20 And Eli would bless Elkanah and his wife and say, May Jehovah give you seed by this woman in place of the one she requested of Jehovah; and they would go back to their place.
1 Sam. 2:21 And Jehovah visited Hannah, and she conceived and bore three sons and two daughters. And the boy Samuel grew before Jehovah.
1 Sam. 2:22 Now Eli was very old, and he heard of all that his sons did to all Israel and how they lay with the women who were engaged in service at the entrance of the Tent of Meeting.
1 Sam. 2:23 And he said to them, Why do you do such things? For I hear of your evil dealings from all this people.
1 Sam. 2:24 No, my sons; for it is not a good report that I hear Jehovah's people spreading.
1 Sam. 2:25 If one man sins against another man, God will arbitrate for him; but if a man sins against Jehovah, who will arbitrate for him? But they would not listen to the voice of their father, for Jehovah was pleased to kill them.
1 Sam. 2:26 And the boy Samuel continued to grow in stature and in favor both with Jehovah and with men.
1 Sam. 2:27 And a man of God came to Eli and said to him, Thus says Jehovah, I revealed Myself to the house of your father when they were in Egypt as slaves to Pharaoh's house.
1 Sam. 2:28 And I chose him out of all the tribes of Israel to be My priest, to go up to My altar, to burn incense, and to wear the ephod before Me. And I gave the house of your father all the offerings by fire of the children of Israel.

1 Sam. 2:29 Why then do you kick at My sacrifice and My offering, which I have commanded in My habitation, and honor your sons more than Me by making yourselves fat with the best of all the offerings of Israel My people?

1 Sam. 2:30 Therefore Jehovah the God of Israel declares, I surely said that your house and the house of your father would walk before Me forever; but now Jehovah declares, Far be it from Me; for those who honor Me I will honor, and those who spurn Me will be lightly esteemed.

1 Sam. 2:31 The days are now coming when I will cut off your arm and the arm of the house of your father, so that there will not be an old man in your house.

1 Sam. 2:32 And you shall see the distress of My habitation in the midst of all the good that I will do to Israel, and there shall not be an old man in your house forever.

1 Sam. 2:33 And that man of yours whom I do not cut off from My altar shall be left to consume your eyes and to grieve your soul, and all the increase of your house shall die by the swords of men.

1 Sam. 2:34 And this will be the sign to you, which will come upon your two sons, upon Hophni and Phinehas: In one day both of them shall die.

1 Sam. 2:35 And I will raise up for Myself a faithful priest, who will do according to what is in My heart and in My mind; and I will build him a sure house; and he will go before My anointed continually.

1 Sam. 2:36 And everyone who is left of your house will come and bow down to him for a piece of silver and for a loaf of bread, and will say, Please put me in one of the priests' offices that I may eat a morsel of bread.

1 Sam. 4:11 And the Ark of God was taken, and the two sons of Eli, Hophni and Phinehas, died.

1 Sam. 4:12 And a man of Benjamin ran from the array and came to Shiloh on the same day, with his clothes torn and earth upon his head.

1 Sam. 4:13 And when he came, there was Eli, sitting on his seat by the roadside watching; for his heart trembled for the Ark of God. And when the man came to tell the news to the city, the whole city cried out.

1 Sam. 4:14 And when Eli heard the sound of the cry, he said, What does this sound of commotion mean? And the man hurried and came and told Eli.

1 Sam. 4:15 Now Eli was ninety-eight years old; and his eyes were set, and he could not see.

1 Sam. 4:16 And the man said to Eli, I am he who has come from the array, and I fled from the array today. And he said, How did the matter go, my son?

1 Sam. 4:17 And he who brought the news answered and said, Israel fled before the Philistines, and there was a great slaughter among the people; and even your two sons, Hophni and Phinehas, are dead; and the Ark of God has been taken.

1 Sam. 4:18 And when he mentioned the Ark of God, Eli fell from off his seat backward by the side of the gate. And he broke his neck and died, for he was an old man and heavy. And he had judged Israel forty years.

1 Sam. 4:19 And his daughter-in-law, the wife of Phinehas, was pregnant, about to deliver; and when she heard the report that the Ark of God had been taken and that her father-in-law and her husband had died, she bowed down and gave birth, for her pains came upon her.

1 Sam. 4:20 And around the time that she died, the women who stood around her said, Do not fear, for you have borne a son. But she did not answer or pay attention.

1 Sam. 4:21 And she named the child Ichabod, meaning, The glory has departed from Israel, because the Ark of God had been taken and because of her father-in-law and her husband.

1 Sam. 4:22 And she said, The glory has departed from Israel, for the Ark of God has been taken.
2. God's severe judgment on the house of Eli was prophesied by a man of God (2:27-36); then, this severe judgment was confirmed by the word of Jehovah spoken through Samuel (3:11-18).

1 Sam. 2:27 And a man of God came to Eli and said to him, Thus says Jehovah, I revealed Myself to the house of your father when they were in Egypt as slaves to Pharaoh's house.

1 Sam. 2:28 And I chose him out of all the tribes of Israel to be My priest, to go up to My altar, to burn incense, and to wear the ephod before Me. And I gave the house of your father all the offerings by fire of the children of Israel.

1 Sam. 2:29 Why then do you kick at My sacrifice and My offering, which I have commanded in My habitation, and honor your sons more than Me by making yourselves fat with the best of all the offerings of Israel My people?

1 Sam. 2:30 Therefore Jehovah the God of Israel declares, I surely said that your house and the house of your father would walk before Me forever; but now Jehovah declares, Far be it from Me; for those who honor Me I will honor, and those who spurn Me will be lightly esteemed.

1 Sam. 2:31 The days are now coming when I will cut off your arm and the arm of the house of your father, so that there will not be an old man in your house.

1 Sam. 2:32 And you shall see the distress of My habitation in the midst of all the good that I will do to Israel, and there shall not be an old man in your house forever.

1 Sam. 2:33 And that man of yours whom I do not cut off from My altar shall be left to consume your eyes and to grieve your soul, and all the increase of your house shall die by the swords of men.

1 Sam. 2:34 And this will be the sign to you, which will come upon your two sons, upon Hophni and Phinehas: In one day both of them shall die.

1 Sam. 2:35 And I will raise up for Myself a faithful priest, who will do according to what is in My heart and in My mind; and I will build him a sure house; and he will go before My anointed continually.

1 Sam. 2:36 And everyone who is left of your house will come and bow down to him for a piece of silver and for a loaf of bread, and will say, Please put me in one of the priests' offices that I may eat a morsel of bread.

1 Sam. 3:11 And Jehovah said to Samuel, I am about to do something in Israel which will make both ears of anyone who hears of it tingle.

1 Sam. 3:12 On that day I will fulfill against Eli all that I have spoken concerning his house, from beginning to end.

1 Sam. 3:13 For I have told him that I am about to judge his house forever because of the iniquity which he knew; for his sons brought the curse upon themselves, and he did not restrain them.

1 Sam. 3:14 And therefore I have sworn to the house of Eli that the iniquity of the house of Eli shall not be expiated by sacrifice or by offering forever.

1 Sam. 3:15 And Samuel lay down until the morning, when he opened the doors of the house of Jehovah. And Samuel was afraid to tell the vision to Eli.

1 Sam. 3:16 But Eli called Samuel and said, Samuel my son. And he said, Here I am.

1 Sam. 3:17 And he said, What was the word that He spoke to you? Do not hide it from me. May God do so to you, and even more, if you hide from me any of the word which He spoke to you.

1 Sam. 3:18 So Samuel told him everything and did not hide anything from him. And he said, He is Jehovah; let Him do what is good in His sight.

3. God's purpose in telling Eli through Samuel of the coming judgment might have been to make an unforgettable impression on this young priestly boy; this was God's wisdom—vv. 17-18.
1 Sam. 3:17 And he said, What was the word that He spoke to you? Do not hide it from me. May God do so to you, and even more, if you hide from me any of the word which He spoke to you.

1 Sam. 3:18 So Samuel told him everything and did not hide anything from him. And he said, He is Jehovah; let Him do what is good in His sight.

4. This did not weaken Samuel in his future Nazarite priesthood; rather, it became a constant warning to him throughout his priestly service that helped him to remain pure in his service to God for his entire life.

IV. Samuel was one who turned the age into the age of the kingdom with the kingship; this was a great thing not only in the history of Israel but even in the history of mankind:

A. Samuel did not rebel against the house of Aaron, and he did not usurp anything of the house of Aaron; as Samuel was growing, God arranged the environment to perfect him and to build up his capacity to do everything that was needed for God to change the age into the age of the king with the kingdom.

B. As a priest Samuel replaced and, in a sense, terminated the stale Aaronic priesthood; God used Samuel to change the age not through rebellion or revolution but through the way of divine revelation to bring in the kingship.

C. Samuel was a man of revelation, and he did everything according to what he saw; "Jehovah revealed Himself to Samuel...by the word of Jehovah" (v. 21); furthermore, Samuel was a man according to God's heart—a copy, a duplicate, of God's heart; as such a person, he would never do anything rebellious.

1 Sam. 3:21 And Jehovah continued to appear in Shiloh, for Jehovah revealed Himself to Samuel in Shiloh by the word of Jehovah.

V. Samuel's whole being and person, not just his doing, living, and work, were according to God; Samuel's being and God's heart were one; for this reason we may say that Samuel, a man according to God, was the acting God on earth:

A. God's mind was Samuel's consideration; he had no other thought, consideration, or thinking; his living and working were for the carrying out of whatever was in God's heart.

B. Samuel anointed Saul and David to be kings (10:1; 16:1, 13); this was according to God's ordination that Samuel should go before His anointed continually (2:35) to supervise the king, observing what the king was doing.

1 Sam. 10:1 Then Samuel took the vial of oil and poured it upon his head, and he kissed him and said, Jehovah anoints you ruler over His inheritance.

1 Sam. 16:1 And Jehovah said to Samuel, How long will you mourn for Saul, though I have rejected him from being king over Israel? Fill your horn with oil, and go; I will send you to Jesse the Bethlehemite; for I have selected for Myself a king among his sons.

1 Sam. 16:13 And Samuel took the horn of oil and anointed him in the midst of his brothers, and the Spirit of Jehovah rushed upon David from that day forward. Then Samuel rose up and went to Ramah.

1 Sam. 2:35 And I will raise up for Myself a faithful priest, who will do according to what is in My heart and in My mind; and I will build him a sure house; and he will go before My anointed continually.

C. This indicates that Samuel, the acting God on earth, was greater than the king; Samuel could be qualified to such an extent because for many years God had been perfecting him uniquely for His economy:
1. Samuel could be used by God to carry out His economy because he was a man according to God and God's heart, having no self-seeking nor any thought of self-gain—cf. Matt. 16:24-26; Luke 9:23-25.

Matt. 16:24 Then Jesus said to His disciples, If anyone wants to come after Me, let him deny himself and take up his cross and follow Me.

Matt. 16:25 For whoever wants to save his soul-life shall lose it; but whoever loses his soul-life for My sake shall find it.

Matt. 16:26 For what shall a man be profited if he gains the whole world, but forfeits his soul-life? Or what shall a man give in exchange for his soul-life?

Luke 9:23 And He said to them all, If anyone wants to come after Me, let him deny himself and take up his cross daily and follow Me.

Luke 9:24 For whoever wants to save his soul-life shall lose it; but whoever loses his soul-life for My sake, this one shall save it.

Luke 9:25 For what is a man profited if he gains the whole world but loses or forfeits himself?

2. He had no heart for anything besides God's heart and God's elect; his heart was a reflection of God's heart—cf. Phil. 2:19-22; 2 Cor. 3:16-18.

Phil. 2:19 But I hope in the Lord Jesus to send Timothy to you shortly, that I also may be encouraged by knowing the things concerning you.

Phil. 2:20 For I have no one like-souled who will genuinely care for what concerns you;

Phil. 2:21 For all seek their own things, not the things of Christ Jesus.

Phil. 2:22 But you know his approvedness, that as a child with a father he has served with me unto the gospel.

2 Cor. 3:16 But whenever their heart turns to the Lord, the veil is taken away.

2 Cor. 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.

2 Cor. 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

3. Samuel considered that not praying for God's people, who are His personal treasure and possession, was a sin against Jehovah—1 Sam. 12:23; Exo. 19:5.

1 Sam. 12:23 Moreover as for me, far be it from me that I would sin against Jehovah by ceasing to pray for you, but I will instruct you in the good and right way.

Exo. 19:5 Now therefore if you will indeed obey My voice and keep My covenant, then you shall be My personal treasure from among all peoples, for all the earth is Mine.

D. Although it was not easy for Samuel to stand for God in his particular environment, he cared for God's interest and turned the age; according to the Old Testament, Samuel is ranked with Moses in being for God and for God's interest—Jer. 15:1.

Jer. 15:1 And Jehovah said to me, Even though Moses and Samuel were to stand before Me, My soul would not turn toward this people. Send them out of My sight and let them go.

E. "Samuel told the people the practice of the kingdom, and he wrote it in a book and laid it before Jehovah"—1 Sam. 10:25a:

1 Sam. 10:25 Then Samuel told the people the practice of the kingdom, and he wrote it in a book and laid it before Jehovah. And Samuel sent all the people away, every man to his house.

1. Moses gave the law to the children of Israel, but before Samuel came they did not have a set of bylaws, a constitution.

2. Samuel taught the people the bylaws, the constitution, the practice, the customs, the
manner, the ordinances, and the rules of how to practice the kingdom of God on earth.

VI. God began a new age in raising up Samuel, a young Nazarite, as a faithful priest to replace the degraded priesthood—2:35:

1 Sam. 2:35 And I will raise up for Myself a faithful priest, who will do according to what is in My heart and in My mind; and I will build him a sure house; and he will go before My anointed continually.

A. Samuel was established by God to speak the word of God to replace the teaching of the word of God by the old priesthood; in the priesthood the first thing that a priest should do is to speak for God.

B. The breastplate and the Urim and the Thummim worn by the high priest were the means used by God to speak to His people (Exo. 28:30); in the degradation of the priesthood God's speaking was almost lost (1 Sam. 3:1, 3a).

Exo. 28:30 And you shall put in the breastplate of judgment the Urim and the Thummim; and they shall be on Aaron's heart when he goes in before Jehovah, and Aaron shall bear the judgment of the children of Israel on his heart before Jehovah continually.

1 Sam. 3:1 And the boy Samuel ministered to Jehovah before Eli. Now the word of Jehovah was rare in those days; visions were not widespread.

1 Sam. 3:3 And the lamp of God had not yet gone out. And Samuel lay in the temple of Jehovah, where the Ark of God was.

C. God ministered His word to His elect by establishing Samuel as a prophet in the uplifted prophethood (vv. 20-21), and He exercised His authority over His elect by raising up Samuel as a judge (7:15-17).

1 Sam. 3:20 And all Israel, from Dan to Beer-sheba, knew that Samuel had been established as a prophet of Jehovah.

1 Sam. 3:21 And Jehovah continued to appear in Shiloh, for Jehovah revealed Himself to Samuel in Shiloh by the word of Jehovah.

1 Sam. 7:15 And Samuel judged Israel all the days of his life.

1 Sam. 7:16 And he went year by year in circuit to Bethel and Gilgal and Mizpah, and he judged Israel in all those places.

1 Sam. 7:17 Then he would return to Ramah, for his house was there. And he judged Israel there and built an altar to Jehovah there.

D. Samuel, as the last judge, terminated the judgeship, and, as the new priest, brought in the kingship, which was strengthened by the uplifted prophethood.

E. God needed to raise up a living person, a prophet, to speak for Him; in God's ordination Samuel is considered as the first prophet because he brought in the prophethood for God's speaking—Acts 3:24; 13:20; Heb. 11:32.

Acts 3:24 And also all the prophets, from Samuel and those in succession after him, as many as spoke, also announced these days.

Acts 13:20 And after these things, for about four hundred and fifty years, He gave them judges until Samuel the prophet.

Heb. 11:32 And what more shall I say? For time will fail me if I tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets.

VII. Samuel was one with God on earth; as the acting God on earth, the representative of the very God in heaven to rule over His people on earth, Samuel ministered in five statuses—1 Sam. 7:3:

1 Sam. 7:3 Then Samuel spoke to all the house of Israel, saying, If you are returning with all your
heart to Jehovah, remove the foreign gods and the Ashtaroth from your midst, and direct your heart to Jehovah and serve only Him; and He will deliver you from the hand of the Philistines.

A. Samuel ministered as a Nazarite, consecrated to God absolutely for God's fulfillment of His economy—1:11, 28a.

1 Sam. 1:11 And she made a vow and said, O Jehovah of hosts, if You will indeed look upon the affliction of Your female servant and remember me and not forget Your female servant, but give to Your female servant a male child, then I will give him to Jehovah for all the days of his life, and no razor will come upon his head.

1 Sam. 1:28 Therefore I, for my part, have lent him to Jehovah; all the days that he lives, he is lent to Jehovah. And he worshipped Jehovah there.

B. Samuel ministered as a God-honoring, God-pleasing priest to replace the stale and degraded priesthood, and he was faithful to act on behalf of God, even to appoint and establish kings for the divine government on earth—2:30, 35-36; 7:3-17; Judg. 9:9, 13.

1 Sam. 2:30 Therefore Jehovah the God of Israel declares, I surely said that your house and the house of your father would walk before Me forever; but now Jehovah declares, Far be it from Me; for those who honor Me I will honor, and those who spurn Me will be lightly esteemed.

1 Sam. 2:35 And I will raise up for Myself a faithful priest, who will do according to what is in My heart and in My mind; and I will build him a sure house; and he will go before My anointed continually.

1 Sam. 2:36 And everyone who is left of your house will come and bow down to him for a piece of silver and for a loaf of bread, and will say, Please put me in one of the priests' offices that I may eat a morsel of bread.

1 Sam. 7:3 Then Samuel spoke to all the house of Israel, saying, If you are returning with all your heart to Jehovah, remove the foreign gods and the Ashtaroth from your midst, and direct your heart to Jehovah and serve only Him; and He will deliver you from the hand of the Philistines.

1 Sam. 7:4 Then the children of Israel removed the Baals and the Ashtaroth, and served only Jehovah.

1 Sam. 7:5 And Samuel said, Gather all Israel to Mizpah, and I will pray to Jehovah for you.

1 Sam. 7:6 And they gathered at Mizpah and drew water and poured it out before Jehovah, and they fasted that day. And they said there, We have sinned against Jehovah. And Samuel judged the children of Israel at Mizpah.

1 Sam. 7:7 Now when the Philistines heard that the children of Israel gathered themselves at Mizpah, the lords of the Philistines went up against Israel. And when the children of Israel heard of it, they were afraid of the Philistines.

1 Sam. 7:8 And the children of Israel said to Samuel, Do not stop crying to Jehovah our God for us, so that He will save us from the hand of the Philistines.

1 Sam. 7:9 And Samuel took a sucking lamb and offered it up as a whole burnt offering to Jehovah. And Samuel cried out to Jehovah for Israel, and Jehovah answered him.

1 Sam. 7:10 And while Samuel was offering up the burnt offering, the Philistines approached for battle against Israel. And Jehovah thundered with a great voice that day against the Philistines and threw them into a panic; and they were struck down before Israel.

1 Sam. 7:11 And the men of Israel went out from Mizpah and pursued the Philistines, and they struck them as far as below Beth-car.

1 Sam. 7:12 Then Samuel took a stone and set it between Mizpah and Shen; and he called its name Eben-ezer and said, Thus far Jehovah has helped us.

1 Sam. 7:13 So the Philistines were subdued, and they no longer came into the territory of Israel. And the hand of Jehovah was against the Philistines all the days of Samuel.
1 Sam. 7:14 And the cities which the Philistines had taken from Israel were returned to Israel, from Ekron to Gath; and Israel rescued their territory from the hand of the Philistines. And there was peace between Israel and the Amorites.

1 Sam. 7:15 And Samuel judged Israel all the days of his life.

1 Sam. 7:16 And he went year by year in circuit to Bethel and Gilgal and Mizpah, and he judged Israel in all those places.

1 Sam. 7:17 Then he would return to Ramah, for his house was there. And he judged Israel there and built an altar to Jehovah there.

Judg. 9:9 But the olive tree said to them, Shall I leave my fatness, because of which God and men are honored by me, and go to wave over the trees?

Judg. 9:13 But the vine said to them, Shall I leave my new wine, which cheers God and men, and go to wave over the trees?

C. Samuel ministered as a prophet established by God (1 Sam. 3:20) to speak the word of God to replace the teaching of the old priesthood at a time when the word of Jehovah was rare and visions were not widespread (vv. 1-10, 19-21).

1 Sam. 3:20 And all Israel, from Dan to Beer-sheba, knew that Samuel had been established as a prophet of Jehovah.

1 Sam. 3:1 And the boy Samuel ministered to Jehovah before Eli. Now the word of Jehovah was rare in those days; visions were not widespread.

1 Sam. 3:2 And at that time Eli lay in his place, and his eyesight had begun to grow dim, so that he could not see.

1 Sam. 3:3 And the lamp of God had not yet gone out. And Samuel lay in the temple of Jehovah, where the Ark of God was.

1 Sam. 3:4 Then Jehovah called to Samuel. And he said, Here I am. And he ran to Eli and said, Here I am, for you called me. And he said, I did not call. Go back and lie down. And he went and lay down.

1 Sam. 3:5 Then Jehovah called yet again, Samuel. And Samuel rose up and went to Eli and said, Here I am, for you called me. And he said, I did not call, my son. Go back and lie down.

1 Sam. 3:6 Now Samuel did not yet know Jehovah, and the word of Jehovah had not yet been revealed to him.

1 Sam. 3:7 When Jehovah called Samuel again, the third time, And he rose up and went to Eli and said, Here I am, for you called me. Then Eli perceived that it was Jehovah calling the boy.

1 Sam. 3:8 And Eli said to Samuel, Go and lie down, and if He calls you, you shall say, Speak, O Jehovah; for Your servant is listening. And Samuel went and lay down in his place.

1 Sam. 3:9 Then Jehovah came and stood by and called as at the other times, Samuel! Samuel! And Samuel said, Speak, for Your servant is listening.

1 Sam. 3:10 And Samuel grew, and Jehovah was with him and let none of his words fall to the ground.

1 Sam. 3:11 And all Israel, from Dan to Beer-sheba, knew that Samuel had been established as a prophet of Jehovah.

1 Sam. 3:12 And Jehovah continued to appear in Shiloh, for Jehovah revealed Himself to Samuel in Shiloh by the word of Jehovah.

D. Samuel ministered as a judge in the reality of the kingship to replace the judging of the people by the old and stale priesthood—7:15-17.

1 Sam. 7:15 And Samuel judged Israel all the days of his life.

1 Sam. 7:16 And he went year by year in circuit to Bethel and Gilgal and Mizpah, and he judged Israel in all those places.

1 Sam. 7:17 Then he would return to Ramah, for his house was there. And he judged Israel there and built an altar to Jehovah there.
E. Samuel ministered as a man of prayer who prayed for God's elect so that they would be kept in the way of God, would be one with God, would not be ensnared by the idols of the nations, and would enjoy God as Ebenezer (meaning "the stone of help"—v. 12) in order that God's desire in His will regarding them might be fulfilled (vv. 3-17; 8:6; 12:19-25; 15:11b).

1 Sam. 7:3 Then Samuel spoke to all the house of Israel, saying, If you are returning with all your heart to Jehovah, remove the foreign gods and the Ashtaroth from your midst, and direct your heart to Jehovah and serve only Him; and He will deliver you from the hand of the Philistines.

1 Sam. 7:4 Then the children of Israel removed the Baals and the Ashtaroth, and served only Jehovah.

1 Sam. 7:5 And Samuel said, Gather all Israel to Mizpah, and I will pray to Jehovah for you.

1 Sam. 7:6 And they gathered at Mizpah and drew water and poured it out before Jehovah, and they fasted that day. And they said there, We have sinned against Jehovah. And Samuel judged the children of Israel at Mizpah.

1 Sam. 7:7 Now when the Philistines heard that the children of Israel gathered themselves at Mizpah, the lords of the Philistines went up against Israel. And when the children of Israel heard of it, they were afraid of the Philistines.

1 Sam. 7:8 And the children of Israel said to Samuel, Do not stop crying to Jehovah our God for us, so that He will save us from the hand of the Philistines.

1 Sam. 7:9 And Samuel took a suckling lamb and offered it up as a whole burnt offering to Jehovah. And Samuel cried out to Jehovah for Israel, and Jehovah answered him.

1 Sam. 7:10 And while Samuel was offering up the burnt offering, the Philistines approached for battle against Israel. And Jehovah thundered with a great voice that day against the Philistines and threw them into a panic; and they were struck down before Israel.

1 Sam. 7:11 And the men of Israel went out from Mizpah and pursued the Philistines, and they struck them as far as below Beth-car.

1 Sam. 7:12 Then Samuel took a stone and set it between Mizpah and Shen; and he called its name Eben-ezer and said, Thus far Jehovah has helped us.

1 Sam. 7:13 So the Philistines were subdued, and they no longer came into the territory of Israel. And the hand of Jehovah was against the Philistines all the days of Samuel.

1 Sam. 7:14 And the cities which the Philistines had taken from Israel were returned to Israel, from Ekron to Gath; and Israel rescued their territory from the hand of the Philistines. And there was peace between Israel and the Amorites.

1 Sam. 7:15 And Samuel judged Israel all the days of his life.

1 Sam. 7:16 And he went year by year in circuit to Bethel and Gilgal and Mizpah, and he judged Israel in all those places.

1 Sam. 7:17 Then he would return to Ramah, for his house was there. And he judged Israel there and built an altar to Jehovah there.

1 Sam. 8:6 But the matter displeased Samuel when they said, Give us a king to judge us. Then Samuel prayed to Jehovah.

1 Sam. 12:19 Then all the people said to Samuel, Pray to Jehovah your God for your servants that we would not die, for we have added to all our sins the evil of asking for a king for ourselves.

1 Sam. 12:20 And Samuel said to the people, Do not be afraid. You have done all this evil, yet do not turn away from following Jehovah, but serve Jehovah with all your heart.

1 Sam. 12:21 And do not turn away, for your turning away would be after vain idols, which cannot profit or deliver you, for they are vanity.

1 Sam. 12:22 For because of His great name Jehovah will not forsake His people, for Jehovah has been pleased to make you a people for Himself.

1 Sam. 12:23 Moreover as for me, far be it from me that I would sin against Jehovah by ceasing to pray for you, but I will instruct you in the good and right way.

1 Sam. 12:24 Only, fear Jehovah and serve Him in truth with all your heart, for consider what great things He has done for you.
1 Sam. 12:25  But if you still do wickedly, both you and your king will be consumed.
1 Sam. 15:11  I repent that I made Saul king, for he has turned back from following Me and has not fulfilled My words. And Samuel was angry, and he cried to Jehovah all night long.
Message Four

The History of the Ark and the Tabernacle

Scripture Reading: 1 Sam. 4:1—7:2

Hymns:

1 Sam. 4:1 And the word of Samuel came to all Israel. And Israel went forth against the Philistines in battle; and they encamped near Eben-ezer, and the Philistines encamped in Aphek.

1 Sam. 4:2 And the Philistines arrayed themselves against Israel; and when the battle spread, Israel was struck down before the Philistines. And they slew about four thousand men of the array in the field.

1 Sam. 4:3 And when the people came to the camp, the elders of Israel said, Why has Jehovah struck us down today before the Philistines? Let us take for ourselves the Ark of the Covenant of Jehovah from Shiloh that it may come into our midst, and thus save us from the hand of our enemies.

1 Sam. 4:4 So the people sent men to Shiloh, and they took up from there the Ark of the Covenant of Jehovah of hosts who is enthroned between the cherubim. And the two sons of Eli, Hophni and Phinehas, were there with the Ark of the Covenant of God.

1 Sam. 4:5 And when the Ark of the Covenant of Jehovah came into the camp, all Israel shouted with a great shout, and the earth resounded.

1 Sam. 4:6 And the Philistines heard the sound of the shout and said, What does the sound of this great shout in the camp of the Hebrews mean? Then they found out that the Ark of Jehovah had come into their camp.

1 Sam. 4:7 And the Philistines were afraid, for they said, God has come into their camp. And they said, Woe to us! For there has never been such a thing as this before.

1 Sam. 4:8 Woe to us! Who will deliver us from the hand of these mighty gods? These are the gods that struck the Egyptians with every kind of plague in the wilderness.

1 Sam. 4:9 Be strong and be men, O Philistines, lest you become servants to the Hebrews as they have been servants to you. Be men then and fight.

1 Sam. 4:10 And the Philistines fought, and they struck Israel; and every man fled to his tent. And there was a very great slaughter, for thirty thousand foot soldiers of Israel fell.

1 Sam. 4:11 And the Ark of God was taken, and the two sons of Eli, Hophni and Phinehas, died.

1 Sam. 4:12 And a man of Benjamin ran from the array and came to Shiloh on the same day, with his clothes torn and earth upon his head.

1 Sam. 4:13 And when he came, there was Eli, sitting on his seat by the roadside watching; for his heart trembled for the Ark of God. And when the man came to tell the news to the city, the whole city cried out.

1 Sam. 4:14 And when Eli heard the sound of the cry, he said, What does this sound of commotion mean? And the man hurried and came and told Eli.

1 Sam. 4:15 Now Eli was ninety-eight years old; and his eyes were set, and he could not see.

1 Sam. 4:16 And the man said to Eli, I am he who has come from the array, and I fled from the array today. And he said, How did the matter go, my son?

1 Sam. 4:17 And he who brought the news answered and said, Israel fled before the Philistines, and there
was a great slaughter among the people; and even your two sons, Hophni and Phinehas, are
dead; and the Ark of God has been taken.
1 Sam. 4:18 And when he mentioned the Ark of God, Eli fell from off his seat backward by the side
of the gate. And he broke his neck and died, for he was an old man and heavy. And he had
judged Israel forty years.
1 Sam. 4:19 And his daughter-in-law, the wife of Phinehas, was pregnant, about to deliver; and when she
heard the report that the Ark of God had been taken and that her father-in-law and her
husband had died, she bowed down and gave birth, for her pains came upon her.
1 Sam. 4:20 And around the time that she died, the women who stood around her said, Do not fear, for
you have borne a son. But she did not answer or pay attention.
1 Sam. 4:21 And she named the child Ichabod, meaning, The glory has departed from Israel, because the
Ark of God had been taken and because of her father-in-law and her husband.
1 Sam. 4:22 And she said, The glory has departed from Israel, for the Ark of God has been taken.
1 Sam. 5:1 When the Philistines took the Ark of God, they brought it from Eben-ezer to Ashdod.
1 Sam. 5:2 And the Philistines took the Ark of God and brought it into the house of Dagon, and they set
it next to Dagon.
1 Sam. 5:3 And when the Ashdodites arose early the next day, there was Dagon, fallen on his face to
the ground, before the Ark of Jehovah. And they took Dagon and put him back in his place.
1 Sam. 5:4 And when they arose early in the morning of the next day, there was Dagon, fallen on his
face to the ground, before the Ark of Jehovah. And Dagon's head and the palms of his hands
were cut off, lying on the threshold; only Dagon's trunk was left to him.
1 Sam. 5:5 Because of this, neither the priests of Dagon nor any who enter the house of Dagon tread
upon Dagon's threshold in Ashdod to this day.
1 Sam. 5:6 But the hand of Jehovah was heavy upon the Ashdodites, and He devastated them and struck
them with tumors, even Ashdod and its borders.
1 Sam. 5:7 And when the men of Ashdod saw that it was so, they said, The Ark of the God of Israel
cannot stay with us, for His hand is hard on us and on Dagon our god.
1 Sam. 5:8 Therefore they sent for and gathered all the lords of the Philistines to themselves, and they
said, What shall we do with the Ark of the God of Israel? And they said, Let the Ark of the
God of Israel be brought around to Gath. And they brought the Ark of the God of Israel
there.
1 Sam. 5:9 Then after they brought it there, the hand of Jehovah was against the city, causing a very
great panic. And He struck the men of the city, from small to great; and they broke out with
tumors.
1 Sam. 5:10 Then they sent the Ark of God to Ekron. But when the Ark of God came to Ekron, the
Ekronites cried out, saying, They have brought the Ark of the God of Israel around to us to
kill us and our people.
1 Sam. 5:11 And they sent for and gathered all the princes of the Philistines, and they said, Send away
the Ark of the God of Israel; and let it return to its place, so that it does not kill us and our
people. For the panic of death was throughout the whole city. The hand of God was very
heavy there,
1 Sam. 5:12 And the men who did not die were stricken with tumors. And the cry of the city went up to
heaven.
1 Sam. 6:1 Now the Ark of Jehovah was in the country of the Philistines seven months.
1 Sam. 6:2 And the Philistines called for the priests and the diviners and said, What shall we do with
the Ark of Jehovah? Make known to us how we should send it forth to its place.
1 Sam. 6:3 And they said, If you send away the Ark of the God of Israel, do not send it away empty, but
be sure to return Him a trespass offering. Then you will be healed, and it will be made
known to you why His hand has not turned away from you.

1 Sam. 6:4 And they said, What is the trespass offering that we should return to Him? And they said, Five golden tumors and five golden mice, according to the number of the lords of the Philistines; for one plague was upon you all and upon your lords.

1 Sam. 6:5 Therefore you shall make images of your tumors and images of your mice that devastate the land, and you shall give glory to the God of Israel; perhaps He will lighten His hand on you and your gods and your land.

1 Sam. 6:6 Why then should you harden your hearts as the Egyptians and Pharaoh hardened their hearts? When He had dealt severely with them, did they not let the people go, and they went?

1 Sam. 6:7 So now take and prepare a new cart and two milch cows on which the yoke has never come, and tie the cows to the cart, and bring their calves home, away from them.

1 Sam. 6:8 And take the Ark of Jehovah and put it on the cart; and in a box by the side of it, place the articles of gold which you are returning to Him as a trespass offering; and send it away that it may go.

1 Sam. 6:9 Then watch: If it goes up toward its own border at Beth-shemesh, it is He who has done us this great harm. But if it does not, we will know that it was not His hand that struck us; it happened to us by chance.

1 Sam. 6:10 And the men did so and took two milch cows and tied them to the cart and shut up their calves at home.

1 Sam. 6:11 And they put the Ark of Jehovah on the cart with the box and the gold mice and the images of their tumors.

1 Sam. 6:12 And the cows went straight in the way toward Beth-shemesh; they went on one road, lowing as they went; and they did not turn to the right or to the left. And the lords of the Philistines went after them as far as the border of Beth-shemesh.

1 Sam. 6:13 Now the people of Beth-shemesh were reaping their wheat harvest in the valley. And when they lifted up their eyes and saw the Ark, they rejoiced to see it.

1 Sam. 6:14 And the cart came into the field of Joshua the Beth-shemeshite and stood still there. And there was a great stone there. And they split up the wood of the cart and offered up the cows as a burnt offering to Jehovah.

1 Sam. 6:15 Then the Levites took down the Ark of Jehovah and the box that was with it, in which were the articles of gold; and they placed them on the great stone. And the men of Beth-shemesh offered up burnt offerings and sacrificed sacrifices that day to Jehovah.

1 Sam. 6:16 And when the five lords of the Philistines saw this, they returned to Ekron that day.

1 Sam. 6:17 And these are the gold tumors that the Philistines returned to Jehovah as a trespass offering: for Ashdod, one; for Gaza, one; for Ashkelon, one; for Gath, one; for Ekron, one;

1 Sam. 6:18 And the gold mice, according to the number of all the cities of the Philistines that belonged to the five lords, both of fortified cities and country villages, as far as the great stone on which they rested the Ark of Jehovah, which is there to this day, in the field of Joshua the Beth-shemeshite.

1 Sam. 6:19 And He struck the men of Beth-shemesh because they looked into the Ark of Jehovah; and He struck seventy men among the people. And the people mourned because Jehovah struck the people with a great slaughter.

1 Sam. 6:20 And the men of Beth-shemesh said, Who can stand before Jehovah, this holy God? And to whom shall He go up from us?

1 Sam. 6:21 And they sent messengers to the inhabitants of Kiriath-jearim, saying, The Philistines have returned the Ark of Jehovah; come down and take it up to you.

1 Sam. 7:1 And the men of Kiriath-jearim came and took up the Ark of Jehovah and brought it to the
house of Abinadab on the hill, and they consecrated Eleazar his son to keep the Ark of Jehovah.

1 Sam. 7:2 And it was a long time from the day that the Ark began to abide in Kiriath-jearim, for it was twenty years. And all the house of Israel lamented after Jehovah.

I. Christ has gained us so that we might gain Him in order for God to be built into us and for us to be built into Him to become a corporate God-man, the reality of the church as the tabernacle of God, which is the house of the living God, the mutual abode of God and man—Phil. 3:8, 12-14; John 1:14; Rev. 21:2-3; 7:15; 1 Tim. 3:15; John 14:2, 23.

Phil. 3:8 But moreover I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ

Phil. 3:12 Not that I have already obtained or am already perfected, but I pursue, if even I may lay hold of that for which I also have been laid hold of by Christ Jesus.

Phil. 3:13 Brothers, I do not account of myself to have laid hold; but one thing I do: Forgetting the things which are behind and stretching forward to the things which are before,

Phil. 3:14 I pursue toward the goal for the prize to which God in Christ Jesus has called me upward.

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

Rev. 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

Rev. 21:3 And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.

Rev. 7:15 Because of this they are before the throne of God and serve Him day and night in His temple; and He who sits upon the throne will tabernacle over them.

1 Tim. 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.

John 14:2 In My Father's house are many abodes; if it were not so, I would have told you; for I go to prepare a place for you.

John 14:23 Jesus answered and said to him, If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.

II. In order to enter into the reality of the Body of Christ, we must see the intrinsic significance of the Ark:

A. The Ark typifies Christ as the presence of the Triune God with His people for the carrying out of His economy to establish His kingdom on earth—Matt. 1:23.

Matt. 1:23 "Behold, the virgin shall be with child and shall bear a son, and they shall call His name Emmanuel" (which is translated, God with us).

B. The Ark was the center and content of the tabernacle, signifying Christ as the center and content of the church; the Ark being the first item mentioned in the vision of the tabernacle indicates that Christ occupies the place of preeminence in the church—Exo. 25:22; Col. 1:17b, 18b:

Exo. 25:22 And there I will meet with you, and I will speak with you from above the expiation cover, from between the two cherubim which are upon the Ark of the Testimony, of everything which I will give you in commandment to the children of Israel.
Col. 1:17 And He is before all things, and all things cohere in Him;
Col. 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;

1. The Ark contained the tablets of the law as the testimony of God, the expression and revelation of who God is—Exo. 25:16; 31:18.

Exo. 25:16 And you shall put into the Ark the Testimony which I shall give you.
Exo. 31:18 And when He had finished speaking with him upon Mount Sinai, He gave to Moses the two tablets of the Testimony, tablets of stone, written with the finger of God.

2. The Ark in the Holy of Holies signifies Christ as the center of God's dwelling place, the church (Eph. 2:21-22), and the contents of the church as the house of God (1 Tim. 3:15-16; cf. 1 Sam. 4:22; Rev. 3:20).

Eph. 2:21 In whom all the building, being fitted together, is growing into a holy temple in the Lord;
Eph. 2:22 In whom you also are being built together into a dwelling place of God in spirit.
1 Tim. 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.
1 Tim. 3:16 And confessedly, great is the mystery of godliness: He who was manifested in the flesh, / Justified in the Spirit, / Seen by angels, / Preached among the nations, / Believed on in the world, / Taken up in glory.
1 Sam. 4:22 And she said, The glory has departed from Israel, for the Ark of God has been taken.
Rev. 3:20 Behold, I stand at the door and knock; if anyone hears My voice and opens the door, then I will come in to him and dine with him and he with Me.

C. The Ark of acacia wood overlaid with gold signifies the pneumatic Christ as the embodiment of God and as the mingling of divinity with humanity, the building of God with man, dwelling in our spirit for us to contact God and enjoy God—2 Tim. 4:22; 2 Cor. 3:17; Col. 2:9; Heb. 9:4:

2 Tim. 4:22 The Lord be with your spirit. Grace be with you.
2 Cor. 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.
Col. 2:9 For in Him dwells all the fullness of the Godhead bodily,
Heb. 9:4 Having a golden altar and the Ark of the Covenant covered about everywhere with gold, in which were the golden pot that had the manna and Aaron's rod that budded and the tablets of the covenant,


Exo. 25:10 And they shall make an ark of acacia wood: two and a half cubits shall be its length; and one and a half cubits, its width; and one and a half cubits, its height.
Matt. 3:16 And having been baptized, Jesus went up immediately from the water, and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and coming upon Him.
Matt. 4:4 But He answered and said, It is written, "Man shall not live on bread alone, but on every word that proceeds out through the mouth of God."
Matt. 8:20 And Jesus said to him, The foxes have holes, and the birds of heaven have roosts, but the Son of Man has nowhere to lay His head.
Matt. 9:12 Now when He heard this, He said, Those who are strong have no need of a physician, but those who are ill.
Matt. 9:13  But go and learn what this means, "I desire mercy and not sacrifice," for I did not come to call the righteous, but sinners.

Matt. 11:29  Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls.

Matt. 12:19  He will not strive nor cry out, nor will anyone hear His voice in the streets.

Matt. 12:20  A bruised reed He will not break, and smoking flax He will not quench until He brings forth justice unto victory.

Matt. 17:27  But that we do not stumble them, go to the sea and cast a hook, and take the first fish that comes up. And when you open its mouth, you will find a stater; take that and give it to them for Me and you.

Matt. 20:28  Just as the Son of Man did not come to be served, but to serve and to give His life as a ransom for many.

Matt. 27:12  And while He was being accused by the chief priests and elders, He answered nothing.

Matt. 27:14  And He did not answer him, not even to one word, so that the governor marveled greatly.

Mark 1:35  And rising very early in the morning, while it was still night, He went out and went away to a deserted place, and there He prayed.

Mark 6:39  And He ordered them to have all recline by companies on the green grass.

Mark 6:40  And they sat down in groups, by hundreds and by fifties.

Mark 6:41  And He took the five loaves and the two fish and, looking up to heaven, He blessed and broke the loaves and gave them to the disciples to set before them; and the two fish He divided among all.

John 6:12  And when they were filled, He said to His disciples, Gather the broken pieces left over that nothing may be lost.

John 7:6  Jesus therefore said to them, My time has not yet come, but your time is always ready.

Acts 16:7  And when they had come to Mysia, they tried to go into Bithynia, yet the Spirit of Jesus did not allow them.

2. The acacia wood being overlaid with gold both inside and outside signifies the divine nature penetrating the human nature and resting on the human nature so that it may be expressed through the human nature—Exo. 25:11; Rev. 3:18a; 2 Pet. 1:4; cf. Rev. 17:4.

Exo. 25:11  And you shall overlay it with pure gold; inside and outside you shall overlay it; and you shall make a rim of gold upon it all around.

Rev. 3:18  I counsel you to buy from Me gold refined by fire that you may be rich, and white garments that you may be clothed and that the shame of your nakedness may not be manifested, and eyesalve to anoint your eyes that you may see.

2 Pet. 1:4  Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.

Rev. 17:4  And the woman was clothed in purple and scarlet, and gilded with gold and precious stone and pearls, having in her hand a golden cup full of abominations and the unclean things of her fornication.

D. The propitiatory cover of the Ark signifies Christ as the meeting place of God and His redeemed people—Exo. 25:17-22:

Exo. 25:17  And you shall make an expiation cover of pure gold: two and a half cubits shall be its length, and one and a half cubits, its width.

Exo. 25:18  And you shall make two cherubim of gold; of beaten work you shall make them, at the two ends of the expiation cover.

Exo. 25:19  And make one cherub at one end and one cherub at the other end; of one piece with the expiation cover you shall make the cherubim on its two ends.
Exo. 25:20 And the cherubim shall spread out their wings above the cover, covering the expiation cover with their wings, with their faces toward one another; the faces of the cherubim shall be toward the expiation cover.

Exo. 25:21 And you shall put the expiation cover upon the Ark above it, and into the Ark you shall put the Testimony that I shall give you.

Exo. 25:22 And there I will meet with you, and I will speak with you from above the expiation cover, from between the two cherubim which are upon the Ark of the Testimony, of everything which I will give you in commandment to the children of Israel.

1. Christ is the One who propitiates (Heb. 2:17), the One who appeases the relationship between God and us, the One who reconciles us to God by satisfying God's demand through Himself as the propitiatory sacrifice (1 John 2:2; 4:10).

Heb. 2:17 Hence He should have been made like His brothers in all things that He might become a merciful and faithful High Priest in the things pertaining to God, to make propitiation for the sins of the people.

1 John 2:2 And He Himself is the propitiation for our sins, and not for ours only but also for those of the whole world.

1 John 4:10 Herein is love, not that we have loved God but that He loved us and sent His Son as a propitiation for our sins.

2. Christ is also the propitiatory cover with the shining of His divinity and the redeeming of His humanity, the place where we enjoy propitiation before God and where we can meet and fellowship with our righteous, holy, and glorious God to receive Him as grace—Rom. 3:25; Heb. 4:16:

Rom. 3:25 Whom God set forth as a propitiation place through faith in His blood, for the demonstrating of His righteousness, in that in His forbearance God passed over the sins that had previously occurred,

Heb. 4:16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.

a. The two cherubim of gold on the propitiatory cover indicate that God's glory shines out from Christ (Exo. 25:18-20); the blood of the propitiatory sacrifice being sprinkled on the propitiatory cover of the Ark signifies that because of the blood of Christ's redemption, we can have fellowship with the righteous God in the midst of His glory (Lev. 16:14-15).

Exo. 25:18 And you shall make two cherubim of gold; of beaten work you shall make them, at the two ends of the expiation cover.

Exo. 25:19 And make one cherub at one end and one cherub at the other end; of one piece with the expiation cover you shall make the cherubim on its two ends.

Exo. 25:20 And the cherubim shall spread out their wings above the cover, covering the expiation cover with their wings, with their faces toward one another; the faces of the cherubim shall be toward the expiation cover.

Lev. 16:14 And he shall take some of the blood of the bull and sprinkle it with his finger upon the expiation cover toward the east, and before the expiation cover he shall sprinkle some of the blood with his finger seven times.

Lev. 16:15 Then he shall slaughter the goat of the sin offering, which is for the people, and bring its blood inside the veil, and do with its blood as he did with the blood of the bull, and sprinkle it upon the expiation cover and before the expiation cover.

b. The more God meets with us and speaks with us, and the more we meet with God and listen to His speaking, the more of the testimony of God there will be in our experience.
III. The history of the Ark and the tabernacle portrays the desire of God's heart, the desolation of the church, and the recovery of the church for God's testimony, God's expression—Exo. 25:9-10; 26:26-30; 40:38:

Exo. 25:9 According to all that I show you, the pattern of the tabernacle and the pattern of all its furnishings, even so shall you make it.

Exo. 25:10 And they shall make an ark of acacia wood: two and a half cubits shall be its length; and one and a half cubits, its width; and one and a half cubits, its height.

Exo. 26:26 And you shall make bars of acacia wood, five for the boards of the one side of the tabernacle,

Exo. 26:27 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle at the rear westward.

Exo. 26:28 And the middle bar shall pass through in the center of the boards from end to end.

Exo. 26:29 And you shall overlay the boards with gold, and make their rings of gold as holders for the bars; and you shall overlay the bars with gold.

Exo. 26:30 And you shall set up the tabernacle according to its plan, which you were shown in the mountain.

Exo. 40:38 For the cloud of Jehovah was upon the tabernacle by day, and there was fire in it by night, in the sight of all the house of Israel on all their journeys.

A. As the center and content of the tabernacle, the Ark signifies Christ as the center and content of the church as God's tabernacle, God's house, for God's corporate expression—25:22; 40:21; Col. 2:9; Eph. 2:21-22; 1 Tim. 3:15.

Exo. 25:22 And there I will meet with you, and I will speak with you from above the expiation cover, from between the two cherubim which are upon the Ark of the Testimony, of everything which I will give you in commandment to the children of Israel.

Exo. 40:21 And he brought the Ark into the tabernacle and set up the veil for the screen and screened the Ark of the Testimony, as Jehovah had commanded Moses.

Col. 2:9 For in Him dwells all the fullness of the Godhead bodily,

Eph. 2:21 In whom all the building, being fitted together, is growing into a holy temple in the Lord;

Eph. 2:22 In whom you also are being built together into a dwelling place of God in spirit.

1 Tim. 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.

B. In the first stage of its history, the Ark was in the tabernacle; this signifies that the normal church was the expression of Christ, and Christ was the content of the church; however, the Ark eventually was separated from the tabernacle; this signifies that the church became degraded and lost the reality and presence of Christ—Exo. 40:34-35; 1 Sam. 4:1—7:2.

Exo. 40:34 Then the cloud covered the Tent of Meeting, and the glory of Jehovah filled the tabernacle.

Exo. 40:35 And Moses was not able to enter the Tent of Meeting, because the cloud settled on it and the glory of Jehovah filled the tabernacle.

1 Sam. 4:1 And the word of Samuel came to all Israel. And Israel went forth against the Philistines in battle; and they encamped near Eben-ezer, and the Philistines encamped in Aphek.

1 Sam. 4:2 And the Philistines arrayed themselves against Israel; and when the battle spread, Israel was struck down before the Philistines. And they slew about four thousand men of the array in the field.

1 Sam. 4:3 And when the people came to the camp, the elders of Israel said, Why has Jehovah struck us down today before the Philistines? Let us take for ourselves the Ark of the...
Covenant of Jehovah from Shiloh that it may come into our midst, and thus save us from the hand of our enemies.

1 Sam. 4:4 So the people sent men to Shiloh, and they took up from there the Ark of the Covenant of Jehovah of hosts who is enthroned between the cherubim. And the two sons of Eli, Hophni and Phinehas, were there with the Ark of the Covenant of God.

1 Sam. 4:5 And when the Ark of the Covenant of Jehovah came into the camp, all Israel shouted with a great shout, and the earth resounded.

1 Sam. 4:6 And the Philistines heard the sound of the shout and said, What does the sound of this great shout in the camp of the Hebrews mean? Then they found out that the Ark of Jehovah had come into their camp.

1 Sam. 4:7 And the Philistines were afraid, for they said, God has come into their camp. And they said, Woe to us! For there has never been such a thing as this before.

1 Sam. 4:8 Woe to us! Who will deliver us from the hand of these mighty gods? These are the gods that struck the Egyptians with every kind of plague in the wilderness.

1 Sam. 4:9 Be strong and be men, O Philistines, lest you become servants to the Hebrews as they have been servants to you. Be men then and fight.

1 Sam. 4:10 And the Philistines fought, and they struck Israel; and every man fled to his tent. And there was a very great slaughter, for thirty thousand foot soldiers of Israel fell.

1 Sam. 4:11 And the Ark of God was taken, and the two sons of Eli, Hophni and Phinehas, died.

1 Sam. 4:12 And a man of Benjamin ran from the array and came to Shiloh on the same day, with his clothes torn and earth upon his head.

1 Sam. 4:13 And when he came, there was Eli, sitting on his seat by the roadside watching; for his heart trembled for the Ark of God. And when the man came to tell the news to the city, the whole city cried out.

1 Sam. 4:14 Now Eli was ninety-eight years old; and his eyes were set, and he could not see.

1 Sam. 4:15 And the man said to Eli, I am he who has come from the array, and I fled from the array today. And he said, How did the matter go, my son?

1 Sam. 4:16 And when he mentioned the Ark of God, Eli fell from off his seat backward by the side of the gate. And he broke his neck and died, for he was an old man and heavy. And he had judged Israel forty years.

1 Sam. 4:17 And his daughter-in-law, the wife of Phinehas, was pregnant, about to deliver; and when she heard the report that the Ark of God had been taken and that her father-in-law and her husband had died, she bowed down and gave birth, for her pains came upon her.

1 Sam. 4:18 And around the time that she died, the women who stood around her said, Do not fear, for you have borne a son. But she did not answer or pay attention.

1 Sam. 4:19 And when she called the child Ichabod, meaning, The glory has departed from Israel, because the Ark of God had been taken.

1 Sam. 5:1 And when the Philistines took the Ark of God, they brought it from Eben-ezer to Ashdod.

1 Sam. 5:2 And the Philistines took the Ark of God and brought it into the house of Dagon, and they set it next to Dagon.

1 Sam. 5:3 And when the Ashdodites arose early the next day, there was Dagon, fallen on his face to the ground, before the Ark of Jehovah. And they took Dagon and put him back in his place.
1 Sam. 5:4 And when they arose early in the morning of the next day, there was Dagon, fallen on his face to the ground, before the Ark of Jehovah. And Dagon's head and the palms of his hands were cut off, lying on the threshold; only Dagon's trunk was left to him.

1 Sam. 5:5 Because of this, neither the priests of Dagon nor any who enter the house of Dagon tread upon Dagon's threshold in Ashdod to this day.

1 Sam. 5:6 But the hand of Jehovah was heavy upon the Ashdodites, and He devastated them and struck them with tumors, even Ashdod and its borders.

1 Sam. 5:7 And when the men of Ashdod saw that it was so, they said, The Ark of the God of Israel cannot stay with us, for His hand is hard on us and on Dagon our god.

1 Sam. 5:8 Therefore they sent for and gathered all the lords of the Philistines to themselves, and they said, What shall we do with the Ark of the God of Israel? And they said, Let the Ark of the God of Israel be brought around to Gath. And they brought the Ark of the God of Israel there.

1 Sam. 5:9 Then after they brought it there, the hand of Jehovah was against the city, causing a very great panic. And He struck the men of the city, from small to great; and they broke out with tumors.

1 Sam. 5:10 Then they sent the Ark of God to Ekron. But when the Ark of God came to Ekron, the Ekronites cried out, saying, They have brought the Ark of the God of Israel around to us to kill us and our people.

1 Sam. 5:11 And they sent for and gathered all the princes of the Philistines, and they said, Send away the Ark of the God of Israel; and let it return to its place, so that it does not kill us and our people. For the panic of death was throughout the whole city. The hand of God was very heavy there,

1 Sam. 5:12 And the men who did not die were stricken with tumors. And the cry of the city went up to heaven.

1 Sam. 6:1 Now the Ark of Jehovah was in the country of the Philistines seven months.

1 Sam. 6:2 And the Philistines called for the priests and the diviners and said, What should we do with the Ark of Jehovah? Make known to us how we should send it forth to its place.

1 Sam. 6:3 And they said, If you send away the Ark of the God of Israel, do not send it away empty, but be sure to return Him a trespass offering. Then you will be healed, and it will be made known to you why His hand has not turned away from you.

1 Sam. 6:4 And they said, What is the trespass offering that we should return to Him? And they said, Five golden tumors and five golden mice, according to the number of the lords of the Philistines; for one plague was upon you all and upon your lords.

1 Sam. 6:5 Therefore you shall make images of your tumors and images of your mice that devastate the land, and you shall give glory to the God of Israel; perhaps He will lighten His hand on you and your gods and your land.

1 Sam. 6:6 Why then should you harden your hearts as the Egyptians and Pharaoh hardened their hearts? When He had dealt severely with them, did they not let the people go, and they went?

1 Sam. 6:7 So now take and prepare a new cart and two milch cows on which the yoke has never come, and tie the cows to the cart, and bring their calves home, away from them.

1 Sam. 6:8 And take the Ark of Jehovah and put it on the cart; and in a box by the side of it, place the articles of gold which you are returning to Him as a trespass offering; and send it away that it may go.

1 Sam. 6:9 Then watch: If it goes up toward its own border at Beth-shemesh, it is He who has done us this great harm. But if it does not, we will know that it was not His hand that struck us; it happened to us by chance.

1 Sam. 6:10 And the men did so and took two milch cows and tied them to the cart and shut up their calves at home.
1 Sam. 6:11 And they put the Ark of Jehovah on the cart with the box and the gold mice and the images of their tumors.

1 Sam. 6:12 And the cows went straight in the way toward Beth-shemesh; they went on one road, lowing as they went; and they did not turn to the right or to the left. And the lords of the Philistines went after them as far as the border of Beth-shemesh.

1 Sam. 6:13 Now the people of Beth-shemesh were reaping their wheat harvest in the valley. And when they lifted up their eyes and saw the Ark, they rejoiced to see it.

1 Sam. 6:14 And the cart came into the field of Joshua the Beth-shemeshite and stood still there. And there was a great stone there. And they split up the wood of the cart and offered up the cows as a burnt offering to Jehovah.

1 Sam. 6:15 Then the Levites took down the Ark of Jehovah and the box that was with it, in which were the articles of gold; and they placed them on the great stone. And the men of Beth-shemesh offered up burnt offerings and sacrificed sacrifices that day to Jehovah.

1 Sam. 6:16 And when the five lords of the Philistines saw this, they returned to Ekron that day.

1 Sam. 6:17 And these are the gold tumors that the Philistines returned to Jehovah as a trespass offering: for Ashdod, one; for Gaza, one; for Ashkelon, one; for Gath, one; for Ekron, one;

1 Sam. 6:18 And the gold mice, according to the number of all the cities of the Philistines that belonged to the five lords, both of fortified cities and country villages, as far as the great stone on which they rested the Ark of Jehovah, which is there to this day, in the field of Joshua the Beth-shemeshite.

1 Sam. 6:19 And He struck the men of Beth-shemesh because they looked into the Ark of Jehovah; and He struck seventy men among the people. And the people mourned because Jehovah struck the people with a great slaughter.

1 Sam. 6:20 And the men of Beth-shemesh said, Who can stand before Jehovah, this holy God? And to whom shall He go up from us?

1 Sam. 6:21 And they sent messengers to the inhabitants of Kiriath-jearim, saying, The Philistines have returned the Ark of Jehovah; come down and take it up to you.

1 Sam. 7:1 And the men of Kiriath-jearim came and took up the Ark of Jehovah and brought it to the house of Abinadab on the hill, and they consecrated Eleazar his son to keep the Ark of Jehovah.

1 Sam. 7:2 And it was a long time from the day that the Ark began to abide in Kiriath-jearim, for it was twenty years. And all the house of Israel lamented after Jehovah.

C. The Ark typifies Christ as the embodiment of God and as the presence of the Triune God with His people for the carrying out of His economy to establish His kingdom on earth (Josh. 3:3, 10-17); to bring out the Ark was to bring out the presence of God (Num. 10:33-36; 1 Sam. 4:3-4).

Josh. 3:3 And they commanded the people, saying, When you see the Ark of the Covenant of Jehovah your God and the Levitical priests bearing it, you shall set out from your place and go after it.

Josh. 3:10 And Joshua said, By this you will know that the living God is in your midst, and that He will most certainly dispossess before you the Canaanites and the Hittites and the Hivites and the Perizzites and the Girgashites and the Amorites and the Jebusites. Josh. 3:11 The Ark of the Covenant of the Lord of all the earth is now crossing over before you into the Jordan.

Josh. 3:12 Therefore now take twelve men for yourselves out of the tribes of Israel, one man for each tribe.

Josh. 3:13 And when the soles of the feet of the priests who carry the Ark of Jehovah, the Lord of all the earth, come to rest in the waters of the Jordan; the waters of the Jordan, the waters that flow down from upstream, will be cut off, and they will stand in a heap.
Josh. 3:14 And so it happened that when the people set out from their tents to cross over the
Jordan, the priests who carried the Ark of the Covenant were before the people.
Josh. 3:15 And when those who carried the Ark came to the Jordan, and the feet of the priests
who carried the Ark dipped into the edge of the water (now the Jordan overflowed
all its banks throughout all the days of the harvest),
Josh. 3:16 The waters that flowed down from upstream stood and rose up in a heap a great
distance away, at Adam, the city that is beside Zarethan; and those that flowed
down toward the sea of the Arabah, the Salt Sea, were completely cut off. And the
people crossed over from opposite Jericho.
Josh. 3:17 And the priests who carried the Ark of the Covenant of Jehovah stood firmly on dry
ground in the middle of the Jordan while all Israel was crossing over on dry ground,
until all the nation had completely crossed over the Jordan.
Num. 10:33 So they set out from the mountain of Jehovah three days' journey, with the Ark of
the Covenant of Jehovah setting out before them three days' journey, to seek out a
resting place for them.
Num. 10:34 And the cloud of Jehovah was over them by day when they set out from the camp.
Num. 10:35 And when the Ark set out, Moses said, Rise up, O Jehovah, and let Your enemies
be scattered; / And let those who hate You flee before You.
Num. 10:36 And when it came to rest, he said, Return, O Jehovah, to the ten thousand thousands
of Israel.
1 Sam. 4:3 And when the people came to the camp, the elders of Israel said, Why has Jehovah
struck us down today before the Philistines? Let us take for ourselves the Ark of the
Covenant of Jehovah from Shiloh that it may come into our midst, and thus save us
from the hand of our enemies.
1 Sam. 4:4 So the people sent men to Shiloh, and they took up from there the Ark of the
Covenant of Jehovah of hosts who is enthroned between the cherubim. And the two
sons of Eli, Hophni and Phinehas, were there with the Ark of the Covenant of God.

D. The move of the Ark was a picture of God's move on the earth in Christ as His embodiment
(Psa. 68:1-18); however, during Israel's fighting with the Philistines, God did not intend to
move.

Psa. 68:1 Let God arise; let His enemies be scattered; / And let those who hate Him flee
before Him.
Psa. 68:2 As smoke is driven away, You will drive them away; / As wax melts before fire, / The wicked will perish before God.
Psa. 68:3 But the righteous will rejoice; they will exult before God / And be glad with rejoicing.
Psa. 68:4 Sing to God; sing psalms to His name; / Triumph in Him who rides through the
deserts - / For Jah is His name - and exult before Him.
Psa. 68:5 A Father to the orphans and a Judge for the widows / Is God in His holy habitation.
Psa. 68:6 God causes the solitary to dwell in a household; / He brings the prisoners forth into
prosperity; / But the rebellious dwell in a parched land.
Psa. 68:7 O God, when You went forth before Your people, / When You marched through the
desert, Selah.
Psa. 68:8 The earth trembled, the heavens also dripped, / At the presence of God; / Sinai there
quaked / At the presence of God, the God of Israel.
Psa. 68:9 You shed forth bountiful rain, O God; / You confirmed Your inheritance when it
languished.
Psa. 68:10 Your living flock dwelt in the land; / In Your goodness You provided for the poor,
O God.
Psa. 68:11 The Lord gives the command; / The women who bear the glad tidings are a great
host.
Psa. 68:12 The kings of the armies flee. / They flee! / And she who abides at home / Divides
the spoil.
Psa. 68:13 Though you lie among the sheepfolds, / There are dove wings covered with silver, / And its pinions, with greenish yellow gold.

Psa. 68:14 When the Almighty scattered / The kings in the land, / It snowed on Zalmon.

Psa. 68:15 O mighty mountain, O mountain of Bashan, / O many-peaked mountain, O mountain of Bashan:

Psa. 68:16 Why do you look with envy, O many-peaked mountains, / At the mountain on which God desires to dwell? / Indeed Jehovah will dwell there forever.

Psa. 68:17 The chariots of God are twenty thousand, / Thousands upon thousands; / The Lord is among them, / As at Sinai, in the sanctuary.

Psa. 68:18 You have ascended on high; You have led captive those taken captive; / You have received gifts among men, / Even the rebellious ones also, / That Jehovah God may dwell among them.

E. The children of Israel had no thought of or concern for God's economy, and their bringing out the Ark to battle the Philistines indicated that they were usurping God, even forcing Him to go out with them for their safety, peace, rest, and profit.

F. In principle, we do the same thing whenever we pray for our prosperity without any consideration of God's economy; instead of usurping God, we should pray, live, and be persons, like Samuel, according to God's heart and for His economy.

G. Today men are replacing God's testimony with man's need; when man's need replaces God's testimony, degradation begins and problems arise; the Ark was not only the Ark of God (1 Sam. 4:11, 13, 17-19, 21-22) but also the Ark of the Testimony (Exo. 25:22; 40:21).

1 Sam. 4:11 And the Ark of God was taken, and the two sons of Eli, Hophni and Phinehas, died.

1 Sam. 4:13 And when he came, there was Eli, sitting on his seat by the roadside watching; for his heart trembled for the Ark of God. And when the man came to tell the news to the city, the whole city cried out.

1 Sam. 4:17 And he who brought the news answered and said, Israel fled before the Philistines, and there was a great slaughter among the people; and even your two sons, Hophni and Phinehas, are dead; and the Ark of God has been taken.

1 Sam. 4:18 And when he mentioned the Ark of God, Eli fell from off his seat backward by the side of the gate. And he broke his neck and died, for he was an old man and heavy. And he had judged Israel forty years.

1 Sam. 4:19 And his daughter-in-law, the wife of Phinehas, was pregnant, about to deliver; and when she heard the report that the Ark of God had been taken and that her father-in-law and her husband had died, she bowed down and gave birth, for her pains came upon her.

1 Sam. 4:21 And she named the child Ichabod, meaning, The glory has departed from Israel, because the Ark of God had been taken and because of her father-in-law and her husband.

1 Sam. 4:22 And she said, The glory has departed from Israel, for the Ark of God has been taken.

Exo. 25:22 And there I will meet with you, and I will speak with you from above the expiation cover, from between the two cherubim which are upon the Ark of the Testimony, of everything which I will give you in commandment to the children of Israel.

Exo. 40:21 And he brought the Ark into the tabernacle and set up the veil for the screen and screened the Ark of the Testimony, as Jehovah had commanded Moses.

H. Israel should have repented, made a thorough confession, returned to God from their idols, and inquired of God as to what He wanted them to do.

I. Instead, having no heart for God's desire or for His eternal economy, they exercised their superstition to trust in the Ark based on their past victories that they had experienced through the move of the Ark.
J.    Due to Israel's degradation, the Ark was captured by the Philistines and was separated from the tabernacle, leaving the tabernacle an empty vessel with no reality, no proper content (1 Sam. 4:11—6:1); this signifies that in the second stage of its history, the church became degraded and lost the reality and presence of Christ (chs. 3—4; Rev. 3:20).

1 Sam. 3:1 And the boy Samuel ministered to Jehovah before Eli. Now the word of Jehovah was rare in those days; visions were not widespread.
1 Sam. 3:2 And at that time Eli lay in his place, and his eyesight had begun to grow dim, so that he could not see.
1 Sam. 3:3 And the lamp of God had not yet gone out. And Samuel lay in the temple of Jehovah, where the Ark of God was.
1 Sam. 3:4 Then Jehovah called to Samuel. And he said, Here I am.
1 Sam. 3:5 And he ran to Eli and said, Here I am, for you called me. And he said, I did not call. Go back and lie down. And he went and lay down.
1 Sam. 3:6 And Jehovah called yet again, Samuel. And Samuel rose up and went to Eli and said, Here I am, for you called me. And he said, I did not call, my son. Go back and lie down.
1 Sam. 3:7 Now Samuel did not yet know Jehovah, and the word of Jehovah had not yet been revealed to him.
1 Sam. 3:8 Then Jehovah called Samuel again, the third time. And he rose up and went to Eli and said, Here I am, for you called me. Then Eli perceived that it was Jehovah calling the boy.
1 Sam. 3:9 And Eli said to Samuel, Go and lie down, and if He calls you, you shall say, Speak, O Jehovah; for Your servant is listening. And Samuel went and lay down in his place.
1 Sam. 3:10 Then Jehovah came and stood by and called as at the other times, Samuel! Samuel! And Samuel said, Speak, for Your servant is listening.
1 Sam. 3:11 And Jehovah said to Samuel, I am about to do something in Israel which will make both ears of anyone who hears of it tingle.
1 Sam. 3:12 On that day I will fulfill against Eli all that I have spoken concerning his house, from beginning to end.
1 Sam. 3:13 For I have told him that I am about to judge his house forever because of the iniquity which he knew; for his sons brought the curse upon themselves, and he did not restrain them.
1 Sam. 3:14 And therefore I have sworn to the house of Eli that the iniquity of the house of Eli shall not be expiated by sacrifice or by offering forever.
1 Sam. 3:15 And Samuel lay down until the morning, when he opened the doors of the house of Jehovah. And Samuel was afraid to tell the vision to Eli.
1 Sam. 3:16 But Eli called Samuel and said, Samuel my son. And he said, Here I am.
1 Sam. 3:17 And he said, What was the word that He spoke to you? Do not hide it from me. May God do so to you, and even more, if you hide from me any of the word which He spoke to you.
1 Sam. 3:18 So Samuel told him everything and did not hide anything from him. And he said, He is Jehovah; let Him do what is good in His sight.
1 Sam. 3:19 And Samuel grew, and Jehovah was with him and let none of his words fall to the ground.
1 Sam. 3:20 And all Israel, from Dan to Beer-sheba, knew that Samuel had been established as a prophet of Jehovah.
1 Sam. 3:21 And Jehovah continued to appear in Shiloh, for Jehovah revealed Himself to Samuel in Shiloh by the word of Jehovah.
1 Sam. 4:1 And the word of Samuel came to all Israel. And Israel went forth against the Philistines in battle; and they encamped near Eben-ezer, and the Philistines encamped in Aphek.
1 Sam. 4:2 And the Philistines arrayed themselves against Israel; and when the battle spread, Israel was struck down before the Philistines. And they slew about four thousand men of the array in the field.

1 Sam. 4:3 And when the people came to the camp, the elders of Israel said, Why has Jehovah struck us down today before the Philistines? Let us take for ourselves the Ark of the Covenant of Jehovah from Shiloh that it may come into our midst, and thus save us from the hand of our enemies.

1 Sam. 4:4 So the people sent men to Shiloh, and they took up from there the Ark of the Covenant of Jehovah of hosts who is enthroned between the cherubim. And the two sons of Eli, Hophni and Phinehas, were there with the Ark of the Covenant of God.

1 Sam. 4:5 And when the Ark of the Covenant of Jehovah came into the camp, all Israel shouted with a great shout, and the earth resounded.

1 Sam. 4:6 And the Philistines heard the sound of the shout and said, What does the sound of this great shout in the camp of the Hebrews mean? Then they found out that the Ark of Jehovah had come into their camp.

1 Sam. 4:7 And the Philistines were afraid, for they said, God has come into their camp. And they said, Woe to us! For there has never been such a thing as this before.

1 Sam. 4:8 Woe to us! Who will deliver us from the hand of these mighty gods? These are the gods that struck the Egyptians with every kind of plague in the wilderness.

1 Sam. 4:9 Be strong and be men, O Philistines, lest you become servants to the Hebrews as they have been servants to you. Be men then and fight.

1 Sam. 4:10 And the Philistines fought, and they struck Israel; and every man fled to his tent. And there was a very great slaughter, for thirty thousand foot soldiers of Israel fell.

1 Sam. 4:11 And the Ark of God was taken, and the two sons of Eli, Hophni and Phinehas, died.

1 Sam. 4:12 And a man of Benjamin ran from the array and came to Shiloh on the same day, with his clothes torn and earth upon his head.

1 Sam. 4:13 And when he came, there was Eli, sitting on his seat by the roadside watching; for his heart trembled for the Ark of God. And when the man came to tell the news to the city, the whole city cried out.

1 Sam. 4:14 And when Eli heard the sound of the cry, he said, What does this sound of commotion mean? And the man hurried and came and told Eli.

1 Sam. 4:15 Now Eli was ninety-eight years old; and his eyes were set, and he could not see.

1 Sam. 4:16 And the man said to Eli, I am he who has come from the array, and I fled from the array today. And he said, How did the matter go, my son?

1 Sam. 4:17 And he who brought the news answered and said, Israel fled before the Philistines, and there was a great slaughter among the people; and even your two sons, Hophni and Phinehas, are dead; and the Ark of God has been taken.

1 Sam. 4:18 And when he mentioned the Ark of God, Eli fell from off his seat backward by the side of the gate. And he broke his neck and died, for he was an old man and heavy. And he had judged Israel forty years.

1 Sam. 4:19 And his daughter-in-law, the wife of Phinehas, was pregnant, about to deliver; and when she heard the report that the Ark of God had been taken and that her father-in-law and her husband had died, she bowed down and gave birth, for her pains came upon her.

1 Sam. 4:20 And around the time that she died, the women who stood around her said, Do not fear, for you have borne a son. But she did not answer or pay attention.

1 Sam. 4:21 And she named the child Ichabod, meaning, The glory has departed from Israel, because the Ark of God had been taken and because of her father-in-law and her husband.

1 Sam. 4:22 And she said, The glory has departed from Israel, for the Ark of God has been taken.

1 Sam. 5:1 When the Philistines took the Ark of God, they brought it from Eben-ezer to Ashdod.
1 Sam. 5:2 And the Philistines took the Ark of God and brought it into the house of Dagon, and they set it next to Dagon.

1 Sam. 5:3 And when the Ashdodites arose early the next day, there was Dagon, fallen on his face to the ground, before the Ark of Jehovah. And they took Dagon and put him back in his place.

1 Sam. 5:4 And when they arose early in the morning of the next day, there was Dagon, fallen on his face to the ground, before the Ark of Jehovah. And Dagon's head and the palms of his hands were cut off, lying on the threshold; only Dagon's trunk was left to him.

1 Sam. 5:5 Because of this, neither the priests of Dagon nor any who enter the house of Dagon tread upon Dagon's threshold in Ashdod to this day.

1 Sam. 5:6 But the hand of Jehovah was heavy upon the Ashdodites, and He devastated them and struck them with tumors, even Ashdod and its borders.

1 Sam. 5:7 And when the men of Ashdod saw that it was so, they said, The Ark of the God of Israel cannot stay with us, for His hand is hard on us and on Dagon our god.

1 Sam. 5:8 Therefore they sent for and gathered all the lords of the Philistines to themselves, and they said, What shall we do with the Ark of the God of Israel? And they said, Let the Ark of the God of Israel be brought around to Gath. And they brought the Ark of the God of Israel there.

1 Sam. 5:9 Then after they brought it there, the hand of Jehovah was against the city, causing a very great panic. And He struck the men of the city, from small to great; and they broke out with tumors.

1 Sam. 5:10 Then they sent the Ark of God to Ekron. But when the Ark of God came to Ekron, the Ekronites cried out, saying, They have brought the Ark of the God of Israel around to us to kill us and our people.

1 Sam. 5:11 And they sent for and gathered all the princes of the Philistines, and they said, Send away the Ark of the God of Israel; and let it return to its place, so that it does not kill us and our people. For the panic of death was throughout the whole city. The hand of God was very heavy there,

1 Sam. 5:12 And the men who did not die were stricken with tumors. And the cry of the city went up to heaven.

1 Sam. 6:1 Now the Ark of Jehovah was in the country of the Philistines seven months.

Rev. 3:20 Behold, I stand at the door and knock; if anyone hears My voice and opens the door, then I will come in to him and dine with him and he with Me.

K. In their degradation Israel was foolish because they did not trust in God directly; rather, they trusted in the systems ordained by God; before bringing the Ark of God out of the tabernacle, they should have checked with God as Joshua did at Jericho (Josh. 6:2-4; cf. 9:14).

Josh. 6:2 And Jehovah said to Joshua, See, I have given Jericho and its king and the mighty men of valor into your hand.

Josh. 6:3 And you shall circle the city, all the men of valor, going around the city one time. Thus shall you do for six days.

Josh. 6:4 And seven priests shall carry seven trumpets of rams' horns before the Ark. Then on the seventh day you shall circle the city seven times, and the priests shall blow the trumpets.

Josh. 9:14 And the men took some of their provisions, but they did not ask for the counsel of Jehovah.

L. From the depths of our spirit we should say to the Lord, "Lord, I am not here on earth for my health, my prosperity, my safety, my peace, my rest, or my profit; because I want to be a true overcoming Nazarite cooperating with You for the fulfillment of Your economy, I ask You what is on Your heart concerning me"—1 Sam. 2:30b, 35; Num. 6:1-9; cf. 1 Kings 8:48; Jer. 32:39.
1 Sam. 2:30 Therefore Jehovah the God of Israel declares, I surely said that your house and the house of your father would walk before Me forever; but now Jehovah declares, Far be it from Me; for those who honor Me I will honor, and those who spurn Me will be lightly esteemed.

1 Sam. 2:35 And I will raise up for Myself a faithful priest, who will do according to what is in My heart and in My mind; and I will build him a sure house; and he will go before My anointed continually.

Num. 6:1 Then Jehovah spoke to Moses, saying,

Num. 6:2 Speak to the children of Israel and say to them, When a man or a woman makes a special vow, the vow of a Nazarite, to separate himself to Jehovah,

Num. 6:3 He shall separate himself from wine and strong drink; he shall drink no vinegar of wine or vinegar of strong drink, nor shall he drink any juice of grapes, nor eat fresh or dried grapes.

Num. 6:4 All the days of his separation he shall eat nothing that is produced by the grape vine, from the seeds even to the skin.

Num. 6:5 All the days of his vow of separation no razor shall pass over his head. He shall be holy until the days are fulfilled for which he separated himself to Jehovah; he shall let the locks of the hair of his head grow long.

Num. 6:6 All the days that he separates himself to Jehovah he shall not come near a dead person.

Num. 6:7 He shall not make himself unclean for his father or for his mother, for his brother or for his sister, when they die, because his separation to God is upon his head.

Num. 6:8 All the days of his separation he is holy to Jehovah.

Num. 6:9 And if anyone dies very suddenly beside him so that he defiles the head of his separation, then he shall shave his head on the day he becomes clean; on the seventh day shall he shave it.

1 Kings 8:48 And if they return to You with all their heart and with all their soul in the land of their enemies, who have carried them captive, and they pray to You toward their land that You have given to their fathers, the city that You have chosen, and the house that I have built for Your name;

Jer. 32:39 And I will give them one heart and one way, to fear Me all the days, for their own good and for the good of their children after them.

M. In their degradation the children of Israel offended God to the uttermost, and God left them; eventually, instead of the Ark saving Israel, the Ark itself was captured, and the glory of God departed from Israel (1 Sam. 2:30, 34; 4:10-18, 22; Psa. 78:61); to be "Arkless" is to be "Christless," and to be "Christless" means that there is "Ichabod," meaning No Glory (1 Sam. 4:21-22; Rev. 3:20).

1 Sam. 2:30 Therefore Jehovah the God of Israel declares, I surely said that your house and the house of your father would walk before Me forever; but now Jehovah declares, Far be it from Me; for those who honor Me I will honor, and those who spurn Me will be lightly esteemed.

1 Sam. 2:34 And this will be the sign to you, which will come upon your two sons, upon Hophni and Phinehas: In one day both of them shall die.

1 Sam. 4:10 And the Philistines fought, and they struck Israel; and every man fled to his tent. And there was a very great slaughter, for thirty thousand foot soldiers of Israel fell.

1 Sam. 4:11 And the Ark of God was taken, and the two sons of Eli, Hophni and Phinehas, died.

1 Sam. 4:12 And a man of Benjamin ran from the array and came to Shiloh on the same day, with his clothes torn and earth upon his head.

1 Sam. 4:13 And when he came, there was Eli, sitting on his seat by the roadside watching; for his heart trembled for the Ark of God. And when the man came to tell the news to the city, the whole city cried out.
1 Sam. 4:14 And when Eli heard the sound of the cry, he said, What does this sound of commotion mean? And the man hurried and came and told Eli.

1 Sam. 4:15 Now Eli was ninety-eight years old; and his eyes were set, and he could not see.

1 Sam. 4:16 And the man said to Eli, I am he who has come from the array, and I fled from the array today. And he said, How did the matter go, my son?

1 Sam. 4:17 And he who brought the news answered and said, Israel fled before the Philistines, and there was a great slaughter among the people; and even your two sons, Hophni and Phinehas, are dead; and the Ark of God has been taken.

1 Sam. 4:18 And when he mentioned the Ark of God, Eli fell from off his seat backward by the side of the gate. And he broke his neck and died, for he was an old man and heavy. And he had judged Israel forty years.

1 Sam. 4:22 And she said, The glory has departed from Israel, for the Ark of God has been taken.

Psa. 78:61 And He gave over His Ark into captivity, / And His glory into the hand of the adversary.

1 Sam. 4:21 And she named the child Ichabod, meaning, The glory has departed from Israel, because the Ark of God had been taken and because of her father-in-law and her husband.

1 Sam. 4:22 And she said, The glory has departed from Israel, for the Ark of God has been taken.

Rev. 3:20 Behold, I stand at the door and knock; if anyone hears My voice and opens the door, then I will come in to him and dine with him and he with Me.

IV. Later, the Ark was recovered and brought first to the house of Abinadab at Kiriath-jearim, where it remained for twenty years (1 Sam. 6:2—7:2), and then to the house of Obed-edom the Gittite, where it stayed for three months (2 Sam. 6:1-11; cf. 1 Sam. 1:24; Josh. 18:1); this signifies that beginning from the second century a number of "Obed-edoms" were raised up, who had the Lord's presence (the Ark) but did not have the proper church life as the expression of Christ (the tabernacle).

1 Sam. 6:2 And the Philistines called for the priests and the diviners and said, What shall we do with the Ark of Jehovah? Make known to us how we should send it forth to its place.

1 Sam. 6:3 And they said, If you send away the Ark of the God of Israel, do not send it away empty, but be sure to return Him a trespass offering. Then you will be healed, and it will be made known to you why His hand has not turned away from you.

1 Sam. 6:4 And they said, What is the trespass offering that we should return to Him? And they said, Five golden tumors and five golden mice, according to the number of the lords of the Philistines; for one plague was upon you all and upon your lords.

1 Sam. 6:5 Therefore you shall make images of your tumors and images of your mice that devastate the land, and you shall give glory to the God of Israel; perhaps He will lighten His hand on you and your gods and your land.

1 Sam. 6:6 Why then should you harden your hearts as the Egyptians and Pharaoh hardened their hearts? When He had dealt severely with them, did they not let the people go, and they went?

1 Sam. 6:7 So now take and prepare a new cart and two milch cows on which the yoke has never come, and tie the cows to the cart, and bring their calves home, away from them.

1 Sam. 6:8 And take the Ark of Jehovah and put it on the cart; and in a box by the side of it, place the articles of gold which you are returning to Him as a trespass offering; and send it away that it may go.

1 Sam. 6:9 Then watch: If it goes up toward its own border at Beth-shemesh, it is He who has done
us this great harm. But if it does not, we will know that it was not His hand that struck us; it happened to us by chance.

1 Sam. 6:10 And the men did so and took two milch cows and tied them to the cart and shut up their calves at home.

1 Sam. 6:11 And they put the Ark of Jehovah on the cart with the box and the gold mice and the images of their tumors.

1 Sam. 6:12 And the cows went straight in the way toward Beth-shemesh; they went on one road, lowing as they went; and they did not turn to the right or to the left. And the lords of the Philistines went after them as far as the border of Beth-shemesh.

1 Sam. 6:13 Now the people of Beth-shemesh were reaping their wheat harvest in the valley. And when they lifted up their eyes and saw the Ark, they rejoiced to see it.

1 Sam. 6:14 And the cart came into the field of Joshua the Beth-shemeshite and stood still there. And there was a great stone there. And they split up the wood of the cart and offered up the cows as a burnt offering to Jehovah.

1 Sam. 6:15 Then the Levites took down the Ark of Jehovah and the box that was with it, in which were the articles of gold; and they placed them on the great stone. And the men of Beth-shemesh offered up burnt offerings and sacrificed sacrifices that day to Jehovah.

1 Sam. 6:16 And when the five lords of the Philistines saw this, they returned to Ekron that day.

1 Sam. 6:17 And these are the gold tumors that the Philistines returned to Jehovah as a trespass offering: for Ashdod, one; for Gaza, one; for Ashkelon, one; for Gath, one; for Ekron, one;

1 Sam. 6:18 And the gold mice, according to the number of all the cities of the Philistines that belonged to the five lords, both of fortified cities and country villages, as far as the great stone on which they rested the Ark of Jehovah, which is there to this day, in the field of Joshua the Beth-shemeshite.

1 Sam. 6:19 And He struck the men of Beth-shemesh because they looked into the Ark of Jehovah; and He struck seventy men among the people. And the people mourned because Jehovah struck the people with a great slaughter.

1 Sam. 6:20 And the men of Beth-shemesh said, Who can stand before Jehovah, this holy God? And to whom shall He go up from us?

1 Sam. 6:21 And they sent messengers to the inhabitants of Kiriath-jearim, saying, The Philistines have returned the Ark of Jehovah; come down and take it up to you.

1 Sam. 7:1 And the men of Kiriath-jearim came and took up the Ark of Jehovah and brought it to the house of Abinadab on the hill, and they consecrated Eleazar his son to keep the Ark of Jehovah.

1 Sam. 7:2 And it was a long time from the day that the Ark began to abide in Kiriath-jearim, for it was twenty years. And all the house of Israel lamented after Jehovah.

2 Sam. 6:1 And David again gathered all the chosen men of Israel, thirty thousand.

2 Sam. 6:2 And David rose up and went with all the people who were with him from Baale-judah to bring up from there the Ark of God, which is called by the Name, the name of Jehovah of hosts, who is enthroned between the cherubim.

2 Sam. 6:3 And they set the Ark of God upon a new cart and brought it out of the house of Abinadab, which was on the hill. And Uzzah and Ahio, the sons of Abinadab, drove the new cart.

2 Sam. 6:4 And they brought it with the Ark of God out of the house of Abinadab, which was on the hill; and Ahio went before the Ark.

2 Sam. 6:5 And David and all the house of Israel played before Jehovah on all manner of instruments of cypress wood, with lyres and with harps and with tambourines and with sistrums and with cymbals.
2 Sam. 6:6 And when they came to Nachon's threshing floor, Uzzah reached out for the Ark of God and took hold of it; for the oxen had stumbled.

2 Sam. 6:7 And the anger of Jehovah was kindled against Uzzah, and God struck him there for his error; and he died there by the Ark of God.

2 Sam. 6:8 And David was angry because Jehovah had broken forth with an outburst upon Uzzah; and that place has been called Perez-uzzah to this day.

2 Sam. 6:9 And David was afraid of Jehovah that day; and he said, How shall the Ark of Jehovah come to me?

2 Sam. 6:10 So David did not want to remove the Ark of Jehovah to himself in the city of David. But David carried it aside to the house of Obed-edom the Gittite.

2 Sam. 6:11 And the Ark of Jehovah remained in the house of Obed-edom the Gittite three months; and Jehovah blessed Obed-edom and all his household.

1 Sam. 1:24 And as soon as she weaned him, she brought him up with her, along with three bulls and one ephah of flour and a skin of wine; and she brought him to the house of Jehovah in Shiloh, although the child was young.

Josh. 18:1 And the whole assembly of the children of Israel gathered together at Shiloh, and they set up the Tent of Meeting there; and the land was subdued before them.

V. David moved the Ark from Obed-edom's house to a tent that he had prepared for it in his own city, at Mount Zion, the choicest place in Jerusalem (2 Sam. 6:12-19; 1 Chron. 15:1—16:1); this was an improved situation, but the Ark was still in an improper place because it had not been returned to the tabernacle:

2 Sam. 6:12 And it was told King David, saying, Jehovah has blessed the house of Obed-edom and all that he has because of the Ark of God. So David went and brought up the Ark of God from the house of Obed-edom into the city of David with rejoicing.

2 Sam. 6:13 And when those who bore the Ark of Jehovah had gone six paces, he sacrificed an ox and a fatling.

2 Sam. 6:14 And David danced with all his might before Jehovah; and David was girded with a linen ephod.

2 Sam. 6:15 So David and all the house of Israel brought up the Ark of Jehovah with shouting and with the sound of the trumpet.

2 Sam. 6:16 And when the Ark of Jehovah came into the city of David, Michal the daughter of Saul looked down through a window and saw King David leaping and dancing before Jehovah; and she despised him in her heart.

2 Sam. 6:17 And they brought in the Ark of Jehovah and set it in its place in the midst of the tent that David had pitched for it. And David offered up burnt offerings and peace offerings before Jehovah.

2 Sam. 6:18 And when David finished offering up the burnt offerings and the peace offerings, he blessed the people in the name of Jehovah of hosts.

2 Sam. 6:19 And he apportioned to all the people, to the whole multitude of Israel, to both men and women, to each one, a cake of bread and a portion of meat and a cake of raisins. And all the people went away, each to his own house.

1 Chron. 15:1 And David made houses for himself in the city of David, and he prepared a place for the Ark of God and pitched a tent for it.

1 Chron. 15:2 Then David said, None should bear the Ark of God except the Levites, for Jehovah has chosen them to bear the Ark of Jehovah and to minister to Him forever.

1 Chron. 15:3 So David assembled all Israel at Jerusalem in order to bring up the Ark of Jehovah to its place, which he had prepared for it.
And David gathered the sons of Aaron and the Levites:

Of the sons of Kohath, Uriel the leader, and his brothers, one hundred twenty;

Of the sons of Merari, Asaiah the leader, and his brothers, two hundred twenty;

Of the sons of Gershom, Joel the leader, and his brothers, one hundred thirty;

Of the sons of Elizaphan, Shemaiah the leader, and his brothers, two hundred;

Of the sons of Hebron, Eliel the leader, and his brothers, eighty;

Of the sons of Uzziel, Amminadab the leader, and his brothers, one hundred twelve.

And David called for Zadok and Abiathar the priests and the Levites, for Uriel, Asaiah and Joel, Shemaiah and Eliel and Amminadab;

And he said to them, You are the heads of the fathers' houses of the Levites; sanctify yourselves, you and your brothers, and bring up the Ark of Jehovah the God of Israel to the place that I have prepared for it.

For because you did not bring it up the first time, Jehovah our God broke forth upon us; for we did not seek Him according to the ordinance.

So the priests and the Levites sanctified themselves in order to bring up the Ark of Jehovah the God of Israel.

And the sons of the Levites bore the Ark of God as Moses had commanded, according to the word of Jehovah, upon their shoulders with the poles upon them.

And David told the leaders of the Levites to appoint their brothers as singers with musical instruments—harps, lyres, loud-sounding cymbals—to raise sounds of joy.

So the Levites appointed Heman the son of Joel; and of his brothers, Asaph the son of Berechiah; and of the sons of Merari their brothers, Ethan the son of Kushaiah;

And with them their brothers of the second order: Zechariah, and Jaaziel, and Shemiramoth and Jehiel and Unni, Eliab and Benaiah and Maaseiah and Mattithiah and Eliphelehu and Mikneiah, and Obed-edom and Jeiel, the doorkeepers.

So the singers, Heman, Asaph, and Ethan, were appointed to sound aloud with bronze cymbals;

And Zechariah and Aziel and Shemiramoth and Jehiel and Unni and Eliab and Maaseiah and Benaiah with harps set to alamoth;

And Mattithiah and Eliphelehu and Mikneiah and Obed-edom and Jeiel and Azaziah were appointed to lead with lyres set to sheminith.

And Chenaniah, the leader of the Levites, was over the song; he instructed about the song, because he was skillful.

And Berechiah and Elkanah were doorkeepers for the Ark.

And Shebaniah and Josiphath and Nethanel and Amasai and Zechariah and Benaiah and Eliezer, the priests, blew the trumpets before the Ark of God; and Obed-edom and Jehiah were doorkeepers for the Ark.

So David and the elders of Israel and the captains of thousands went to bring up the Ark of the Covenant of Jehovah from the house of Obed-edom with rejoicing.

And because God helped the Levites who bore the Ark of the Covenant of Jehovah, they sacrificed seven bulls and seven rams.

And David was clothed with a fine linen robe, as were all the Levites who bore the Ark and the singers and Chenaniah, the song leader of the singers; and David had on a linen ephod.

So all Israel brought up the Ark of the Covenant of Jehovah with shouting and with the sound of the horn and with trumpets and with cymbals, sounding aloud with harps and lyres.

And when the Ark of the Covenant of Jehovah came to the city of David, Michal the
daughter of Saul looked down through a window and saw King David dancing and playing; and she despised him in her heart.

1 Chron. 16:1 And they brought the Ark of God and set it in the midst of the tent that David had pitched for it. And they offered up burnt offerings and peace offerings before God.

A. This situation signifies that other believers who, like David, cared for God's interests, attempted to practice the church life according to their own choice, not according to God's revelation.

B. These believers had Christ, but they had Him with an improper practice of the church life (typified by David's tent in Jerusalem)—cf. 1 Kings 3:3-15.

1 Kings 3:3 And Solomon loved Jehovah, walking in the statutes of David his father; however he sacrificed and burned incense in the high places.

1 Kings 3:4 And the king went to Gibeon to sacrifice there, for that was the great high place; a thousand burnt offerings did Solomon offer on that altar.

1 Kings 3:5 In Gibeon Jehovah appeared to Solomon in a dream at night; and God said, Ask what I should give you.

1 Kings 3:6 And Solomon said, You have shown great lovingkindness to Your servant David my father, because he walked before You in truth and righteousness and in uprightness of heart with You; and You have kept for him this great lovingkindness and have given him a son to sit upon his throne, as it is this day.

1 Kings 3:7 And now, O Jehovah my God, You have made Your servant king in the place of David my father, though I am a little child; I do not know how to go out or come in.

1 Kings 3:8 And Your servant is in the midst of Your people, whom You have chosen, a vast people that cannot be numbered or counted for multitude.

1 Kings 3:9 Give therefore to Your servant an understanding heart to judge Your people and to discern between good and evil. For who is able to judge this great people of Yours?

1 Kings 3:10 And this word seemed good in the sight of the Lord, that Solomon had asked for this matter.

1 Kings 3:11 And God said to him, Because you have asked for this matter and have not asked for long life for yourself and have not asked for riches for yourself and have not asked for the life of your enemies, but have asked for discernment for yourself to understand justice;

1 Kings 3:12 I now do according to your words. I now give you a heart of wisdom and understanding, so that there has been no one like you before you, nor will one rise up after you like you.

1 Kings 3:13 And I also give you that for which you did not ask, both riches and glory, so that there will be no one among kings like you all your days.

1 Kings 3:14 And if you walk in My ways, keeping My statutes and My commandments, as David your father walked, I will extend your days.

1 Kings 3:15 Then Solomon awoke, and behold, it was a dream. And he went to Jerusalem and stood before the Ark of the Covenant of Jehovah, and he offered up burnt offerings and offered peace offerings and made a feast for all his servants.

VI. Finally, after Solomon finished the building of the temple in Jerusalem, the Ark was moved into the Holy of Holies in the temple for a full recovery of the normal situation; today in His recovery the Lord is working to restore the normal condition of Christ within the proper church as the reality of the Body of Christ for His expression—8:1-11, 48; Eph. 2:21-22; 3:16-21.

1 Kings 8:1 Then Solomon assembled the elders of Israel and all the heads of the tribes, the leaders of the fathers' houses of the children of Israel, before King Solomon in Jerusalem in order to bring up the Ark of the Covenant of Jehovah from the city of David, which is Zion.
1 Kings 8:2 And all the men of Israel assembled themselves before King Solomon at the feast in the month of Ethnaim, which is the seventh month.

1 Kings 8:3 And when all the elders of Israel came, the priests took up the Ark;

1 Kings 8:4 And they brought up the Ark of Jehovah and the Tent of Meeting and all the holy vessels that were in the tent; and the priests and Levites brought them up.

1 Kings 8:5 And King Solomon and all the assembly of Israel, who had assembled before him and were with him before the Ark, were sacrificing sheep and oxen which could not be counted or numbered for multitude.

1 Kings 8:6 And the priests brought the Ark of the Covenant of Jehovah to its place, into the innermost sanctuary of the house, into the Holy of Holies under the wings of the cherubim.

1 Kings 8:7 For the cherubim had their wings spread out over the place of the Ark, and the cherubim covered the Ark and its poles overhead.

1 Kings 8:8 And the poles extended out so that the ends of the poles could be seen from the Holy Place before the innermost sanctuary, but they were not seen outside; and they are there to this day.

1 Kings 8:9 There was nothing in the Ark except the two stone tablets, which Moses placed there at Horeb when Jehovah made a covenant with the children of Israel when they came out of the land of Egypt.

1 Kings 8:10 And when the priests came out of the Holy Place, the cloud filled the house of Jehovah;

1 Kings 8:11 And the priests were not able to stand and minister because of the cloud, for the glory of Jehovah filled the house of Jehovah.

1 Kings 8:48 And if they return to You with all their heart and with all their soul in the land of their enemies, who have carried them captive, and they pray to You toward their land that You have given to their fathers, the city that You have chosen, and the house that I have built for Your name;

Eph. 2:21 In whom all the building, being fitted together, is growing into a holy temple in the Lord;

Eph. 2:22 In whom you also are being built together into a dwelling place of God in spirit.

Eph. 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,

Eph. 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,

Eph. 3:18 May be full of strength to apprehend with all the saints what the breadth and length and height and depth are

Eph. 3:19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.

Eph. 3:20 But to Him who is able to do superabundantly above all that we ask or think, according to the power which operates in us,

Eph. 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

VII. The history of the Ark and the tabernacle is a prefigure of church history, giving us a full portrait of the course and situation of the church from the very beginning to the present time; there are five main aspects of this history:

A. The first situation is that of the church with Christ in it; this is typified by the Ark in the tabernacle, with the Ark as the content and the tabernacle as its expression; this is a picture of the first stage of the church in an absolutely normal condition of Christ being the content of the church and the church being the expression of Christ—Exo. 40:34-38; Eph. 3:16-21.
Exo. 40:34 Then the cloud covered the Tent of Meeting, and the glory of Jehovah filled the tabernacle.

Exo. 40:35 And Moses was not able to enter the Tent of Meeting, because the cloud settled on it and the glory of Jehovah filled the tabernacle.

Exo. 40:36 And whenever the cloud was taken up from over the tabernacle, the children of Israel set out on all their journeys;

Exo. 40:37 But if the cloud was not taken up, they did not set out until the day that it was taken up.

Exo. 40:38 For the cloud of Jehovah was upon the tabernacle by day, and there was fire in it by night, in the sight of all the house of Israel on all their journeys.

Eph. 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,

Eph. 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,

Eph. 3:18 May be full of strength to apprehend with all the saints what the breadth and length and height and depth are

Eph. 3:19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.

Eph. 3:20 But to Him who is able to do superabundantly above all that we ask or think, according to the power which operates in us,

Eph. 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

B. The second situation is that of the church without Christ in it; this is typified by the Ark being captured and separated from the tabernacle because of the failure of the people of God; the tabernacle becoming empty portrays the failures of the Christians that caused the church to lose the reality and presence of Christ—Rev. 2:4-5; 3:20.

Rev. 2:4 But I have one thing against you, that you have left your first love.

Rev. 2:5 Remember therefore where you have fallen from and repent and do the first works; but if not, I am coming to you and will remove your lampstand out of its place, unless you repent.

Rev. 3:20 Behold, I stand at the door and knock; if anyone hears My voice and opens the door, then I will come in to him and dine with him and he with Me.

C. The third situation is that of Christ without the church; this is typified by the Ark being without the tabernacle; first, in the house of Abinadab at Kiriath-jearim for twenty years (1 Sam. 7:1-2) and then in the house of Obed-edom the Gittite for three months (2 Sam. 6:10-12), the Ark was apart from the tabernacle; church history reveals that from the second century to the present time there have been many Obed-edoms.

1 Sam. 7:1 And the men of Kiriath-jearim came and took up the Ark of Jehovah and brought it to the house of Abinadab on the hill, and they consecrated Eleazar his son to keep the Ark of Jehovah.

1 Sam. 7:2 And it was a long time from the day that the Ark began to abide in Kiriath-jearim, for it was twenty years. And all the house of Israel lamented after Jehovah.

2 Sam. 6:10 So David did not want to remove the Ark of Jehovah to himself in the city of David. But David carried it aside to the house of Obed-edom the Gittite.

2 Sam. 6:11 And the Ark of Jehovah remained in the house of Obed-edom the Gittite three months; and Jehovah blessed Obed-edom and all his household.

2 Sam. 6:12 And it was told King David, saying, Jehovah has blessed the house of Obed-edom and all that he has because of the Ark of God. So David went and brought up the Ark of God from the house of Obed-edom into the city of David with rejoicing.

D. The fourth situation is that of Christ with an inadequate church; David had prepared a tent for the Ark in Jerusalem, but it was not according to the pattern revealed by God to Moses; many
Christians have the Ark—Christ—with an inadequate church—v. 17; 1 Chron. 15:1; 2 Chron. 1:4; Exo. 25:9.

2 Sam. 6:17 And they brought in the Ark of Jehovah and set it in its place in the midst of the tent that David had pitched for it. And David offered up burnt offerings and peace offerings before Jehovah.

1 Chron. 15:1 And David made houses for himself in the city of David, and he prepared a place for the Ark of God and pitched a tent for it.

2 Chron. 1:4 However David had brought up the Ark of God from Kiriath-jearim to the place that David had prepared for it, for he had pitched a tent for it in Jerusalem.

Exo. 25:9 According to all that I show you, the pattern of the tabernacle and the pattern of all its furnishings, even so shall you make it.

E. The fifth situation is that of Christ with a proper church; this is typified by the Ark with the proper tabernacle that has been enlarged and increased to be the temple; it is in this situation—Christ as the reality with a proper church as His expression—that we feel completely at home—Psa. 90:1-2; 91:1-16; 92:12-15; 132:5, 8; 1 Chron. 28:11-20; 2 Chron. 3:1.

Psa. 90:1 O Lord, You have been our dwelling place / In all generations.
Psa. 90:2 Before the mountains were brought forth, / And before You gave birth to the earth and the world, / Indeed from eternity to eternity, You are God.
Psa. 91:1 He who dwells in the secret place of the Most High / Will abide in the shadow of the Almighty.
Psa. 91:2 I say of Jehovah, / My refuge and My fortress, / My God in whom I trust!
Psa. 91:3 For He will deliver You / From the snare of the fowler, / From the deadly pestilence.
Psa. 91:4 With His pinions He will cover You, / And under His wings You will take refuge; / His truth is a shield and a buckler.
Psa. 91:5 You will not be afraid of the terror by night, / Or of the arrow that flies by day,
Psa. 91:6 Or of the pestilence that walks in darkness, / Or of the destruction that lays waste at noon.
Psa. 91:7 A thousand will fall at Your side, / And ten thousand at Your right hand; / But it will not come near to You.
Psa. 91:8 You will only look on with Your eyes / And see the recompense of the wicked.
Psa. 91:9 For You have made Jehovah, who is my refuge, / Even the Most High, Your habitation;
Psa. 91:10 No evil will befall You, / Nor will any plague come near Your tent.
Psa. 91:11 For He will give His angels charge concerning You / To keep You in all Your ways.
Psa. 91:12 They will bear You up in their hands, / Lest You dash Your foot against a stone.
Psa. 91:13 You will tread upon the lion and the cobra; / You will trample the young lion and the serpent.
Psa. 91:14 Because He has set His love upon Me, I will rescue Him; / I will set Him on high, because He has known My name.
Psa. 91:15 He will call upon Me, and I will answer Him. / I will be with Him in distress; / I will deliver Him and honor Him.
Psa. 91:16 With an extension of His days I will satisfy Him, / And I will show Him My salvation.
Psa. 92:12 The righteous man will flourish like the palm tree; / He will grow like a cedar in Lebanon.
Psa. 92:13 Planted in the house of Jehovah, / They will flourish in the courts of our God.
Psa. 92:14 They will still bring forth fruit in old age; / They will be full of sap and green;
Psa. 92:15 To declare that Jehovah is upright; / He is my rock, and there is no unrighteousness in Him.
Psa. 132:5  Until I find a place for Jehovah, / A tabernacle for the Mighty One of Jacob.
Psa. 132:8  Arise, O Jehovah, unto Your resting place, / You and the Ark of Your strength.
1 Chron. 28:11 Then David gave Solomon his son the pattern of the portico of the temple and its buildings and its storehouses and its upper rooms and its inner rooms and the building for the expiation cover;
1 Chron. 28:12 And the pattern of all that he had by the Spirit, for the courts of the house of Jehovah, and for all the chambers around, and for the treasuries of the house of God, and for the treasuries of the dedicated gifts;
1 Chron. 28:13 And for the divisions of the priests and the Levites, and for all the work of the service of the house of Jehovah, and for all the vessels of the service of the house of Jehovah;
1 Chron. 28:14 And for the gold, by weight of the gold for all the vessels of each kind of service; for all the vessels of silver, by weight for all the vessels for each kind of service;
1 Chron. 28:15 And for the weight of the lampstands of gold and their lamps of gold, by weight for each lampstand and its lamps; and for the weight of the lampstands of silver, by weight for the lampstand and its lamps, according to the service of each kind of lampstand
1 Chron. 28:16 And for the gold, by weight for the tables of the rows of bread for each table, and for the silver for the tables of silver;
1 Chron. 28:17 And for the flesh hooks and the basins and the pitchers, of pure gold; and for the bowls of gold, by weight for each bowl; and for the bowls of silver, by weight for each bowl;
1 Chron. 28:18 And for the incense altar of refined gold, by weight; and gold for the figure of the chariot, that is, the cherubim, spreading out their wings and covering the Ark of the Covenant of Jehovah.
1 Chron. 28:19 All this, said David, has He made clear by a writing from the hand of Jehovah upon me, all the details of the pattern.
1 Chron. 28:20 And David said to Solomon his son, Be strong and be bold and do it; do not be afraid or dismayed, for Jehovah God, my God, is with you. He will not fail you nor forsake you until the completion of all the work for the service of the house of Jehovah.
2 Chron. 3:1 And Solomon began to build the house of Jehovah in Jerusalem on Mount Moriah, where He had appeared to David his father, at the place that David prepared, on the threshing floor of Ornan the Jebusite.
Message Five

War with the Amalekites

Hymns:

Scripture Reading: 1 Sam. 15; Exo. 17:8-13; Gal. 5:16-17, 24

1 Sam. 15:1 And Samuel said to Saul, Jehovah sent me to anoint you king over His people, over Israel. Now therefore listen to the voice of the words of Jehovah.

1 Sam. 15:2 Thus says Jehovah of hosts, I will punish the Amalekites for what they did to Israel when they set themselves against them in the way as they came up out of Egypt.

1 Sam. 15:3 Go now and strike the Amalekites; and utterly destroy all that they have, and do not spare them, but kill both man and woman, infant and suckling, oxen and sheep, camel and donkey.

1 Sam. 15:4 And Saul summoned the people and mustered them in Telaim, two hundred thousand footmen and ten thousand men of Judah.

1 Sam. 15:5 And Saul came to the city of the Amalekites and set an ambush in the river valley.

1 Sam. 15:6 And Saul said to the Kenites, Go, depart; go down from among the Amalekites; otherwise, I will destroy you with them; for you showed kindness to all the children of Israel when they came up out of Egypt. And the Kenites departed from among the Amalekites.

1 Sam. 15:7 Then Saul struck the Amalekites from Havilah as you go toward Shur, which is opposite Egypt.

1 Sam. 15:8 And he captured Agag the king of the Amalekites alive and utterly destroyed all the people with the edge of the sword.

1 Sam. 15:9 But Saul and the people spared Agag and the best of the sheep and of the oxen and of the fatlings, and the lambs and all that was good, and would not utterly destroy them; but everything that was despised and worthless, this they utterly destroyed.

1 Sam. 15:10 And the word of Jehovah came to Samuel, saying,

1 Sam. 15:11 I repent that I made Saul king, for he has turned back from following Me and has not fulfilled My words. And Samuel was angry, and he cried to Jehovah all night long.

1 Sam. 15:12 Then Samuel rose early to meet Saul in the morning. And it was told Samuel, saying, Saul went to Carmel and has now set up a monument for himself, and he has returned and passed on down to Gilgal.

1 Sam. 15:13 And Samuel came to Saul, and Saul said to him, Blessed are you of Jehovah! I have fulfilled the word of Jehovah.

1 Sam. 15:14 And Samuel said, What then is this bleating of sheep in my ears and the lowing of oxen that I hear?

1 Sam. 15:15 And Saul said, They have been brought from the Amalekites; for the people spared the best of the sheep and oxen to sacrifice to Jehovah your God, and the rest we have utterly destroyed.

1 Sam. 15:16 Then Samuel said to Saul, Stop, and I will tell you what Jehovah spoke to me last night. And he said to him, Speak.

1 Sam. 15:17 And Samuel said, Though you are small in your own eyes, are you not the head of the tribes of Israel? And Jehovah has anointed you king over Israel.

1 Sam. 15:18 And Jehovah sent you on a journey and said, Go and utterly destroy the sinners, the Amalekites, and fight against them until they are consumed.

1 Sam. 15:19 Why then did you not obey the voice of Jehovah, but flew upon the spoil and did that which
was evil in the sight of Jehovah?

1 Sam. 15:20 And Saul said to Samuel, I surely did obey the voice of Jehovah, and I went on the journey that Jehovah sent me on. And I have brought Agag the king of the Amalekites and have utterly destroyed the Amalekites.

1 Sam. 15:21 But of the spoil the people took sheep and oxen, the chief of those things devoted to destruction, to sacrifice to Jehovah your God in Gilgal.

1 Sam. 15:22 And Samuel said, Does Jehovah delight in burnt offerings and sacrifices As much as in obeying the voice of Jehovah? Behold, to obey is better than sacrifice, And to heed, than the fat of rams.

1 Sam. 15:23 For rebellion is like the sin of divination, And insubordination is like idolatry and teraphim. Because you have rejected the word of Jehovah, He has also rejected you from being king.

1 Sam. 15:24 And Saul said to Samuel, I have sinned; for I have transgressed the commandment of Jehovah and your words, because I feared the people and obeyed their voice.

1 Sam. 15:25 Now therefore pardon my sin, I beg you, and return with me so that I may worship Jehovah.

1 Sam. 15:26 But Samuel said to Saul, I will not return with you, for you have rejected the word of Jehovah, and Jehovah has rejected you from being king over Israel.

1 Sam. 15:27 And when Samuel turned around to go, Saul seized the corner of his cloak, and it tore.

1 Sam. 15:28 And Samuel said to him, Jehovah has torn the kingdom of Israel away from you today and has given it to an associate of yours, who is better than you.

1 Sam. 15:29 Moreover the Eminence of Israel does not lie nor repent, for He is not a man that He should repent.

1 Sam. 15:30 Then Saul said, I have sinned. Honor me now, I beg you, before the elders of my people and before Israel, and return with me so that I may worship Jehovah your God.

1 Sam. 15:31 So Samuel returned after Saul, and Saul worshipped Jehovah.

1 Sam. 15:32 Then Samuel said, Bring Agag the king of the Amalekites near to me. And Agag came to him cheerfully, for Agag said, Surely the bitterness of death has turned.

1 Sam. 15:33 And Samuel said, Just as your sword has made women childless, so shall your mother be childless among women. And Samuel hewed Agag to pieces before Jehovah in Gilgal.

1 Sam. 15:34 And Samuel went to Ramah, and Saul went up to his house in Gibeah of Saul.

1 Sam. 15:35 And Samuel never again saw Saul unto the day of his death, though Samuel mourned for Saul. And Jehovah repented that He had made Saul king over Israel.

Exo. 17:8 Then Amalek came and fought with Israel in Rephidim.

Exo. 17:9 And Moses said to Joshua, Choose men for us, and go out; fight with Amalek. Tomorrow I will stand on the top of the hill with the staff of God in my hand.

Exo. 17:10 So Joshua did as Moses had said to him and fought with Amalek; and Moses, Aaron, and Hur went up to the top of the hill.

Exo. 17:11 And when Moses lifted his hand up, Israel prevailed; and when he let his hand down, Amalek prevailed.

Exo. 17:12 But Moses' hands were heavy, so they took a stone and put it under him, and he sat on it; and Aaron and Hur supported his hands, one on one side and one on the other side. So his hands were steady until the going down of the sun.

Exo. 17:13 And Joshua defeated Amalek and his people with the edge of the sword.

Gal. 5:16 But I say, Walk by the Spirit and you shall by no means fulfill the lust of the flesh.

Gal. 5:17 For the flesh lusts against the Spirit, and the Spirit against the flesh; for these oppose each other that you would not do the things that you desire.

Gal. 5:24 But they who are of Christ Jesus have crucified the flesh with its passions and its lusts.

I. First Samuel 15 is a record of Saul's disobedience in his conquest of the
**Amalekites:**

1 Sam. 15 (omitted)

A. **He conquered the enemy, yet he was altogether disobedient to God—vv. 7-9.**

1 Sam. 15:7 Then Saul struck the Amalekites from Havilah as you go toward Shur, which is opposite Egypt.

1 Sam. 15:8 And he captured Agag the king of the Amalekites alive and utterly destroyed all the people with the edge of the sword.

1 Sam. 15:9 But Saul and the people spared Agag and the best of the sheep and of the oxen and of the fatlings, and the lambs and all that was good, and would not utterly destroy them; but everything that was despised and worthless, this they utterly destroyed.

B. **Here Saul was absolutely and thoroughly exposed, and then he was given up by God and also by Samuel—vv. 14-26.**

1 Sam. 15:14 And Samuel said, What then is this bleating of sheep in my ears and the lowing of oxen that I hear?

1 Sam. 15:15 And Saul said, They have been brought from the Amalekites; for the people spared the best of the sheep and oxen to sacrifice to Jehovah your God, and the rest we have utterly destroyed.

1 Sam. 15:16 Then Samuel said to Saul, Stop, and I will tell you what Jehovah spoke to me last night. And he said to him, Speak.

1 Sam. 15:17 And Samuel said, Though you are small in your own eyes, are you not the head of the tribes of Israel? And Jehovah has anointed you king over Israel.

1 Sam. 15:18 And Jehovah sent you on a journey and said, Go and utterly destroy the sinners, the Amalekites, and fight against them until they are consumed.

1 Sam. 15:19 Why then did you not obey the voice of Jehovah, but flew upon the spoil and did that which was evil in the sight of Jehovah?

1 Sam. 15:20 And Saul said to Samuel, I surely did obey the voice of Jehovah, and I went on the journey that Jehovah sent me on. And I have brought Agag the king of the Amalekites and have utterly destroyed the Amalekites.

1 Sam. 15:21 But of the spoil the people took sheep and oxen, the chief of those things devoted to destruction, to sacrifice to Jehovah your God in Gilgal.

1 Sam. 15:22 And Samuel said, / Does Jehovah delight in burnt offerings and sacrifices / As much as in obeying the voice of Jehovah? / Behold, to obey is better than sacrifice, / And to heed, than the fat of rams.

1 Sam. 15:23 For rebellion is like the sin of divination, / And insubordination is like idolatry and teraphim. / Because you have rejected the word of Jehovah, / He has also rejected you from being king.

1 Sam. 15:24 And Saul said to Samuel, I have sinned; for I have transgressed the commandment of Jehovah and your words, because I feared the people and obeyed their voice.

1 Sam. 15:25 Now therefore pardon my sin, I beg you, and return with me so that I may worship Jehovah.

1 Sam. 15:26 But Samuel said to Saul, I will not return with you, for you have rejected the word of Jehovah, and Jehovah has rejected you from being king over Israel.

C. **This chapter contains an important lesson for us today.**

**II. In typology, the Amalekites signify the flesh—the fallen man—Exo. 17:8-16:**

Exo. 17:8 Then Amalek came and fought with Israel in Rephidim.

Exo. 17:9 And Moses said to Joshua, Choose men for us, and go out; fight with Amalek. Tomorrow I will stand on the top of the hill with the staff of God in my hand.

Exo. 17:10 So Joshua did as Moses had said to him and fought with Amalek; and Moses, Aaron, and Hur went up to the top of the hill.
Exo. 17:11 And when Moses lifted his hand up, Israel prevailed; and when he let his hand down, Amalek prevailed.

Exo. 17:12 But Moses' hands were heavy, so they took a stone and put it under him, and he sat on it; and Aaron and Hur supported his hands, one on one side and one on the other side. So his hands were steady until the going down of the sun.

Exo. 17:13 And Joshua defeated Amalek and his people with the edge of the sword.

Exo. 17:14 And Jehovah said to Moses, Write this as a memorial in a book and recite it to Joshua, that I will utterly blot out the memory of Amalek from under heaven.

Exo. 17:15 And Moses built an altar and called the name of it Jehovah-nissi;

Exo. 17:16 For he said, For there is a hand against the throne of Jah! Jehovah will have war with Amalek from generation to generation.

A. Amalek, the flesh, is the leading enemy in frustrating us from going on with the Lord—v. 8;
Deut. 25:17-18:

Exo. 17:8 Then Amalek came and fought with Israel in Rephidim.

Deut. 25:17 Remember what Amalek did to you on the way when you came out of Egypt,

Deut. 25:18 That he met you on the way and struck you at the rear, struck all those who were worn out at your rear, when you were faint and weary; and he did not fear God.

1. The name Amalek means "warlike," indicating that the flesh is warlike, destructive, and disturbing.

2. The greatest destroyer of the Christian life is the flesh—1 Pet. 2:11.

1 Pet. 2:11 Beloved, I entreat you as strangers and sojourners to abstain from fleshly lusts, which war against the soul,

3. The fact that God has a continual war with Amalek reveals that God hates the flesh and desires to exterminate it—Exo. 17:16; Gal. 5:17.

Exo. 17:16 For he said, For there is a hand against the throne of Jah! Jehovah will have war with Amalek from generation to generation.

Gal. 5:17 For the flesh lusts against the Spirit, and the Spirit against the flesh; for these oppose each other that you would not do the things that you desire.

B. The flesh denotes the totality of the fallen old man, our entire fallen being—Gen. 6:3; Rom. 7:18a; Gal. 2:16:

Gen. 6:3 And Jehovah said, My Spirit will not strive with man forever, for he indeed is flesh; so his days will be one hundred twenty years.

Rom. 7:18 For I know that in me, that is, in my flesh, nothing good dwells; for to will is present with me, but to work out the good is not.

Gal. 2:16 And knowing that a man is not justified out of works of law, but through faith in Jesus Christ, we also have believed into Christ Jesus that we might be justified out of faith in Christ and not out of the works of law, because out of the works of law no flesh will be justified.

1. The flesh is the living out and the expression of the old man—Rom. 6:6.

Rom. 6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;

2. The flesh is enmity against God, the flesh is not subject to God's law, and the flesh is not able to subject itself to God's law—8:7.

Rom. 8:7 Because the mind set on the flesh is enmity against God; for it is not subject to the law of God, for neither can it be.
C. The flesh is the camp of God's enemy and the largest base for his work—Gal. 5:19-21:

Gal. 5:19 And the works of the flesh are manifest, which are such things as fornication, uncleanness, lasciviousness,
Gal. 5:20 Idolatry, sorcery, enmities, strifes, jealousies, outbursts of anger, factions, divisions, sects,
Gal. 5:21 Envyings, bouts of drunkenness, carousings, and things like these, of which I tell you beforehand, even as I have said before, that those who practice such things will not inherit the kingdom of God.

1. In the entire universe God's unique enemy, in a practical sense, is not Satan but the flesh—Rom. 8:7.

Rom. 8:7 Because the mind set on the flesh is enmity against God; for it is not subject to the law of God, for neither can it be.

2. The flesh, the fallen man, is absolutely one with Satan and is used by Satan to fight against God—Matt. 16:23; Gal. 5:17.

Matt. 16:23 But He turned and said to Peter, Get behind Me, Satan! You are a stumbling block to Me, for you are not setting your mind on the things of God, but on the things of men.
Gal. 5:17 For the flesh lusts against the Spirit, and the Spirit against the flesh; for these oppose each other that you would not do the things that you desire.

3. The flesh is the first among our enemies, taking the lead over sin, the world, and Satan to fight against us—Rom. 8:3.

Rom. 8:3 For that which the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh,

4. God hates the flesh in the same manner that He hates Satan, and He wants to destroy the flesh in the same manner that He wants to destroy Satan—Exo. 17:16; Deut. 25:17-19; 1 Sam. 15:2-3.

Exo. 17:16 For he said, For there is a hand against the throne of Jah! Jehovah will have war with Amalek from generation to generation.
Deut. 25:17 Remember what Amalek did to you on the way when you came out of Egypt,
Deut. 25:18 That he met you on the way and struck you at the rear, struck all those who were worn out at your rear, when you were faint and weary; and he did not fear God.
Deut. 25:19 Therefore when Jehovah God gives you rest from all your enemies surrounding you, in the land which Jehovah your God is giving you as an inheritance to possess, you shall blot out the memory of Amalek from under heaven; you shall not forget.
1 Sam. 15:2 Thus says Jehovah of hosts, I will punish the Amalekites for what they did to Israel when they set themselves against them in the way as they came up out of Egypt.
1 Sam. 15:3 Go now and strike the Amalekites; and utterly destroy all that they have, and do not spare them, but kill both man and woman, infant and suckling, oxen and sheep, camel and donkey.

D. With Amalek there is a hand against the throne of the Lord—Exo. 17:16; 1 Sam. 15:22-23:

Exo. 17:16 For he said, For there is a hand against the throne of Jah! Jehovah will have war with Amalek from generation to generation.
1 Sam. 15:22 And Samuel said, / Does Jehovah delight in burnt offerings and sacrifices / As much as in obeying the voice of Jehovah? / Behold, to obey is better than sacrifice, / And to heed, than the fat of rams.
1 Sam. 15:23 For rebellion is like the sin of divination, / And insubordination is like idolatry and teraphim. / Because you have rejected the word of Jehovah, / He has also rejected you from being king.

1. Amalek tried to overthrow God's throne, just as Satan once tried to do—Exo. 17:8, 16.

Exo. 17:8 Then Amalek came and fought with Israel in Rephidim.
Exo. 17:16 For he said, For there is a hand against the throne of Jah! Jehovah will have war with Amalek from generation to generation.

2. Like Satan himself, the flesh is against God's authority—Isa. 14:12-14:

Isa. 14:12 How you have fallen from heaven, / O Daystar, son of the dawn! / How you have been hewn down to earth, / You who made nations fall prostrate!
Isa. 14:13 But you, you said in your heart: / I will ascend to heaven; / Above the stars of God / I will exalt my throne. / And I will sit upon the mount of assembly / In the uttermost parts of the north.
Isa. 14:14 I will ascend above the heights of the clouds; / I will make myself like the Most High.

a. The flesh is in rebellion against God and against His throne.
b. Whatever God does governmentally, the flesh opposes it.

c. The flesh is against God and against His throne. Whatever God does governmentally, the flesh opposes it.
d. The flesh, whether good or evil, is an enemy of God's authority.
e. The flesh, whether good or evil, is an enemy of God's authority.
f. The flesh, whether good or evil, is an enemy of God's authority.

E. The flesh is versus kingship:

1. Where the flesh is, there can be no kingdom of God.
2. For this reason, the flesh must be thoroughly dealt with before the kingdom of God can come.

III. In 1 Samuel 15:2 Jehovah declared that He would punish the Amalekites for what they did to Israel when they fought against Israel:

1 Sam. 15:2 Thus says Jehovah of hosts, I will punish the Amalekites for what they did to Israel when they set themselves against them in the way as they came up out of Egypt.

A. Amalek fought against the children of Israel as they were journeying to attain to God's goal—Exo. 17:8-16; 1 Sam. 15:2-3:
Exo. 17:8 Then Amalek came and fought with Israel in Rephidim.
Exo. 17:9 And Moses said to Joshua, Choose men for us, and go out; fight with Amalek. Tomorrow I will stand on the top of the hill with the staff of God in my hand.
Exo. 17:10 So Joshua did as Moses had said to him and fought with Amalek; and Moses, Aaron, and Hur went up to the top of the hill.
Exo. 17:11 And when Moses lifted his hand up, Israel prevailed; and when he let his hand down, Amalek prevailed.
Exo. 17:12 But Moses' hands were heavy, so they took a stone and put it under him, and he sat on it; and Aaron and Hur supported his hands, one on one side and one on the other side. So his hands were steady until the going down of the sun.
Exo. 17:13 And Joshua defeated Amalek and his people with the edge of the sword.
Exo. 17:14 And Jehovah said to Moses, Write this as a memorial in a book and recite it to Joshua, that I will utterly blot out the memory of Amalek from under heaven.
Exo. 17:15 And Moses built an altar and called the name of it Jehovah-nissi;
Exo. 17:16 For he said, For there is a hand against the throne of Jah! Jehovah will have war with Amalek from generation to generation.
1 Sam. 15:2 Thus says Jehovah of hosts, I will punish the Amalekites for what they did to Israel when they set themselves against them in the way as they came up out of Egypt.
1 Sam. 15:3 Go now and strike the Amalekites; and utterly destroy all that they have, and do not spare them, but kill both man and woman, infant and suckling, oxen and sheep, camel and donkey.

1. In the war with Amalek described in Exodus 17:8-16, Moses stood on the top of the hill with the staff of God in his hand, and Joshua went out with chosen men to fight against, and to defeat, Amalek.

Exo. 17:8 Then Amalek came and fought with Israel in Rephidim.
Exo. 17:9 And Moses said to Joshua, Choose men for us, and go out; fight with Amalek. Tomorrow I will stand on the top of the hill with the staff of God in my hand.
Exo. 17:10 So Joshua did as Moses had said to him and fought with Amalek; and Moses, Aaron, and Hur went up to the top of the hill.
Exo. 17:11 And when Moses lifted his hand up, Israel prevailed; and when he let his hand down, Amalek prevailed.
Exo. 17:12 But Moses' hands were heavy, so they took a stone and put it under him, and he sat on it; and Aaron and Hur supported his hands, one on one side and one on the other side. So his hands were steady until the going down of the sun.
Exo. 17:13 And Joshua defeated Amalek and his people with the edge of the sword.
Exo. 17:14 And Jehovah said to Moses, Write this as a memorial in a book and recite it to Joshua, that I will utterly blot out the memory of Amalek from under heaven.
Exo. 17:15 And Moses built an altar and called the name of it Jehovah-nissi;
Exo. 17:16 For he said, For there is a hand against the throne of Jah! Jehovah will have war with Amalek from generation to generation.

2. While Joshua was fighting, Moses was praying.

3. After Joshua defeated Amalek, God declared that He would "have war with Amalek from generation to generation" (v. 16); this shows how seriously God regarded the frustration caused by the Amalekites.

Exo. 17:16 For he said, For there is a hand against the throne of Jah! Jehovah will have war with Amalek from generation to generation.

B. Exodus 17:8-13 shows us how to fight against Amalek:

Exo. 17:8 Then Amalek came and fought with Israel in Rephidim.
Exo. 17:9 And Moses said to Joshua, Choose men for us, and go out; fight with Amalek. Tomorrow I will stand on the top of the hill with the staff of God in my hand.
Exo. 17:10 So Joshua did as Moses had said to him and fought with Amalek; and Moses, Aaron, and Hur went up to the top of the hill.

Exo. 17:11 And when Moses lifted his hand up, Israel prevailed; and when he let his hand down, Amalek prevailed.

Exo. 17:12 But Moses' hands were heavy, so they took a stone and put it under him, and he sat on it; and Aaron and Hur supported his hands, one on one side and one on the other side. So his hands were steady until the going down of the sun.

Exo. 17:13 And Joshua defeated Amalek and his people with the edge of the sword.

1. We fight against Amalek by the interceding Christ and the fighting Spirit—Rom. 8:34; Heb. 7:25; Gal. 5:17:

Rom. 8:34 Who is he who condemns? It is Christ Jesus who died and, rather, who was raised, who is also at the right hand of God, who also intercedes for us.

Heb. 7:25 Hence also He is able to save to the uttermost those who come forward to God through Him, since He lives always to intercede for them.

Gal. 5:17 For the flesh lusts against the Spirit, and the Spirit against the flesh; for these oppose each other that you would not do the things that you desire.

a. Moses lifting up his hand on the mountaintop typifies the ascended Christ interceding in the heavens—Exo. 17:9, 11.

Exo. 17:9 And Moses said to Joshua, Choose men for us, and go out; fight with Amalek. Tomorrow I will stand on the top of the hill with the staff of God in my hand.

Exo. 17:11 And when Moses lifted his hand up, Israel prevailed; and when he let his hand down, Amalek prevailed.

b. Joshua fighting against Amalek typifies the indwelling Spirit fighting against the flesh—vv. 9, 13.

Exo. 17:9 And Moses said to Joshua, Choose men for us, and go out; fight with Amalek. Tomorrow I will stand on the top of the hill with the staff of God in my hand.

Exo. 17:13 And Joshua defeated Amalek and his people with the edge of the sword.

c. We need to be in union with the interceding Christ in order to cooperate with the fighting Spirit—Col. 3:1-3, 5; Rom. 8:34, 13; Gal. 5:24, 17.

Col. 3:1 If therefore you were raised together with Christ, seek the things which are above, where Christ is, sitting at the right hand of God.

Col. 3:2 Set your mind on the things which are above, not on the things which are on the earth.

Col. 3:3 For you died, and your life is hidden with Christ in God.

Col. 3:5 Put to death therefore your members which are on the earth: fornication, uncleanness, passion, evil desire, and greediness, which is idolatry;

Rom. 8:34 Who is he who condemns? It is Christ Jesus who died and, rather, who was raised, who is also at the right hand of God, who also intercedes for us.

Rom. 8:13 For if you live according to the flesh, you must die, but if by the Spirit you put to death the practices of the body, you will live.

Gal. 5:24 But they who are of Christ Jesus have crucified the flesh with its passions and its lusts.

Gal. 5:17 For the flesh lusts against the Spirit, and the Spirit against the flesh; for these oppose each other that you would not do the things that you desire.

2. In the battle against Amalek, we need to cooperate with the Lord by praying and by putting the flesh to death—Luke 18:1; 1 Thes. 5:17; Rom. 8:13; Gal. 5:24:

Luke 18:1 And He told them a parable to the end that they ought always to pray and not lose heart,
1 Thes. 5:17  Unceasingly pray.
Rom. 8:13  For if you live according to the flesh, you must die, but if by the Spirit you put to
death the practices of the body, you will live.
Gal. 5:24  But they who are of Christ Jesus have crucified the flesh with its passions and its
lusts.

a. When we pray, we are one with the interceding Christ—Rom. 8:34.
   Rom. 8:34  Who is he who condemns? It is Christ Jesus who died and, rather, who was
   raised, who is also at the right hand of God, who also intercedes for us.

b. When we put the flesh to death, we are one with the fighting Spirit—Gal. 5:17.
   Gal. 5:17  For the flesh lusts against the Spirit, and the Spirit against the flesh; for these
   oppose each other that you would not do the things that you desire.

c. On the one hand, we must pray with Christ; on the other hand, we must slay the flesh by
   the fighting Spirit—v. 24.
   Gal. 5:24  But they who are of Christ Jesus have crucified the flesh with its passions and
   its lusts.

d. Crucifying the old man was God's responsibility; crucifying the flesh is our
   responsibility—Rom. 6:6; 8:13; Gal. 5:24.
   Rom. 6:6  Knowing this, that our old man has been crucified with Him in order that the
   body of sin might be annulled, that we should no longer serve sin as slaves;
   Rom. 8:13  For if you live according to the flesh, you must die, but if by the Spirit you
   put to death the practices of the body, you will live.
   Gal. 5:24  But they who are of Christ Jesus have crucified the flesh with its passions and
   its lusts.

IV. God commanded Saul to "strike the Amalekites" and to "utterly destroy all
   that they have" and not spare them, but he did not obey Jehovah's command—
   1 Sam. 15:3-9:

1 Sam. 15:3  Go now and strike the Amalekites; and utterly destroy all that they have, and do not spare
   them, but kill both man and woman, infant and suckling, oxen and sheep, camel and
donkey.
1 Sam. 15:4  And Saul summoned the people and mustered them in Telaim, two hundred thousand
   footmen and ten thousand men of Judah.
1 Sam. 15:5  And Saul came to the city of the Amalekites and set an ambush in the river valley.
1 Sam. 15:6  And Saul said to the Kenites, Go, depart; go down from among the Amalekites;
   otherwise, I will destroy you with them; for you showed kindness to all the children of
   Israel when they came up out of Egypt. And the Kenites departed from among the
   Amalekites.
1 Sam. 15:7  Then Saul struck the Amalekites from Havilah as you go toward Shur, which is opposite
   Egypt.
1 Sam. 15:8  And he captured Agag the king of the Amalekites alive and utterly destroyed all the
   people with the edge of the sword.
1 Sam. 15:9  But Saul and the people spared Agag and the best of the sheep and of the oxen and of the
   fatlings, and the lambs and all that was good, and would not utterly destroy them; but
   everything that was despised and worthless, this they utterly destroyed.

A. Saul killed the Amalekites, but he spared Agag the king and the best of the sheep, the oxen,
   the fatlings, the lambs, and all that was good—vv. 7-9.
1 Sam. 15:7 Then Saul struck the Amalekites from Havilah as you go toward Shur, which is opposite Egypt.

1 Sam. 15:8 And he captured Agag the king of the Amalekites alive and utterly destroyed all the people with the edge of the sword.

1 Sam. 15:9 But Saul and the people spared Agag and the best of the sheep and of the oxen and of the fatlings, and the lambs and all that was good, and would not utterly destroy them; but everything that was despised and worthless, this they utterly destroyed.

B. Saul and the people's sparing the best part of the things that they should have utterly destroyed portrays the fact that, experientially, we treasure the good aspects of our flesh, our natural life, and do not wish to destroy them:

1. Whatever we do apart from God's grace and apart from depending on Him and trusting in Him is of the flesh—Phil. 3:3-4.
   - Phil. 3:3 For we are the circumcision, the ones who serve by the Spirit of God and boast in Christ Jesus and have no confidence in the flesh,
   - Phil. 3:4 Though I myself have something to be confident of in the flesh as well. If any other man thinks that he has confidence in the flesh, I more:

2. Every aspect of the flesh, whether good or evil, is in opposition to grace and God's kingdom and keeps us from enjoying Christ; therefore, we must hate every aspect of the flesh and be absolute in destroying the flesh—Rom. 8:13; Gal. 3:3; 5:2-4.
   - Rom. 8:13 For if you live according to the flesh, you must die, but if by the Spirit you put to death the practices of the body, you will live.
   - Gal. 3:3 Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh?
   - Gal. 5:2 Behold, I Paul say to you that if you become circumcised, Christ will profit you nothing.
   - Gal. 5:3 And I testify again to every man who becomes circumcised that he is a debtor to do the whole law.
   - Gal. 5:4 You have been brought to nought, separated from Christ, you who are being justified by law; you have fallen from grace.

C. God did not want Saul to use the best of the cattle as a sacrifice to Him—1 Sam. 15:15:

1 Sam. 15:15 And Saul said, They have been brought from the Amalekites; for the people spared the best of the sheep and oxen to sacrifice to Jehovah your God, and the rest we have utterly destroyed.

1. Anything presented and sacrificed to God that has its source in the flesh is evil in His sight—v. 19.
   - 1 Sam. 15:19 Why then did you not obey the voice of Jehovah, but flew upon the spoil and did that which was evil in the sight of Jehovah?

2. To offer something to God according to our own will is presumptuous and is sinful—Gen. 4:5; Matt. 7:22-23.
   - Gen. 4:5 But for Cain and for his offering He had no regard. And Cain became very angry, and his countenance fell.
   - Matt. 7:22 Many will say to Me in that day, Lord, Lord, was it not in Your name that we prophesied, and in Your name cast out demons, and in Your name did many works of power?
   - Matt. 7:23 And then I will declare to them: I never knew you. Depart from Me, you workers of lawlessness.

V. Doing good according to our own will is actually an act of rebellion against...
God's throne and His economy—1 Sam. 15:22-23; Exo. 17:16:

1 Sam. 15:22 And Samuel said, / Does Jehovah delight in burnt offerings and sacrifices / As much as in obeying the voice of Jehovah? / Behold, to obey is better than sacrifice, / And to heed, than the fat of rams.

1 Sam. 15:23 For rebellion is like the sin of divination, / And insubordination is like idolatry and teraphim. / Because you have rejected the word of Jehovah, / He has also rejected you from being king.

Exo. 17:16 For he said, For there is a hand against the throne of Jah! Jehovah will have war with Amalek from generation to generation.

A. Saul's disobedience exposed him as being a rebel against God and an enemy of God—1 Sam. 22:17.

1 Sam. 22:17 Then the king said to the runners who were standing around him, Turn, and kill the priests of Jehovah, because their hand is also with David, and because they knew that he was fleeing and they did not disclose it to me. But the king's servants would not put forth their hand to attack the priests of Jehovah.

B. Saul was utterly rebellious toward God; he had no subordination to God, nor did he take God as his King and Head.

C. He was constituted with rebellion, which is as evil as the worship of idols—15:23.

1 Sam. 15:23 For rebellion is like the sin of divination, / And insubordination is like idolatry and teraphim. / Because you have rejected the word of Jehovah, / He has also rejected you from being king.

D. What Saul did was as evil as contacting an evil spirit for the purpose of carrying out the intention of that spirit, not God's intention—v. 23.

1 Sam. 15:23 For rebellion is like the sin of divination, / And insubordination is like idolatry and teraphim. / Because you have rejected the word of Jehovah, / He has also rejected you from being king.

E. All rebellion is a matter of presumption, a matter of daring to do things without God.

VI. Saul lost his kingship because he did not utterly destroy Amalek—vv. 26, 28:

1 Sam. 15:26 But Samuel said to Saul, I will not return with you, for you have rejected the word of Jehovah, and Jehovah has rejected you from being king over Israel.

1 Sam. 15:28 And Samuel said to him, Jehovah has torn the kingdom of Israel away from you today and has given it to an associate of yours, who is better than you.

A. If we are not absolute in dealing with our flesh, we, like Saul, will lose our kingship—1 Pet. 2:9; Rev. 1:6; 5:10.

1 Pet. 2:9 But you are a chosen race, a royal priesthood, a holy nation, a people acquired for a possession, so that you may tell out the virtues of Him who has called you out of darkness into His marvelous light;

Rev. 1:6 And made us a kingdom, priests to His God and Father, to Him be the glory and the might forever and ever. Amen.

Rev. 5:10 And have made them a kingdom and priests to our God; and they will reign on the earth.

B. The account of Saul's disobedience is a warning, indicating that we should not do anything in the kingdom of God by our flesh; in everything we must crucify our flesh and faithfully exercise our spirit to follow the Lord, who is the life-giving, consummated Spirit indwelling our spirit and who is one with us—1 Cor. 15:45; 6:17; 2 Tim. 4:22; Gal. 5:16, 25.
1 Cor. 15:45  So also it is written, "The first man, Adam, became a living soul"; the last Adam became a life-giving Spirit.
1 Cor. 6:17  But he who is joined to the Lord is one spirit.
2 Tim. 4:22  The Lord be with your spirit. Grace be with you.
Gal. 5:16  But I say, Walk by the Spirit and you shall by no means fulfill the lust of the flesh.
Gal. 5:25  If we live by the Spirit, let us also walk by the Spirit.

C.  When Amalek is dealt with, the kingdom of God immediately comes in—Exo. 18:1-26:

Exo. 18:1  Now Jethro, the priest of Midian, Moses' father-in-law, heard of all that God had done for Moses and for Israel His people, how Jehovah had brought Israel out of Egypt.
Exo. 18:2  And Jethro, Moses' father-in-law, had taken Moses' wife Zipporah, after he had sent her away,
Exo. 18:3  And her two sons, of whom the name of one was Gershom, for Moses said, I have been a sojourner in a foreign land;
Exo. 18:4  And the name of the other was Eliezer, for he said, The God of my father was my help and delivered me from the sword of Pharaoh.
Exo. 18:5  So Jethro, Moses' father-in-law, came with his sons and his wife to Moses in the wilderness where he was encamped, at the mount of God.
Exo. 18:6  And he sent word to Moses: I, your father-in-law Jethro, am coming to you with your wife and her two sons with her.
Exo. 18:7  So Moses went out to meet his father-in-law and bowed down and kissed him; and each asked the other's welfare, and they came into the tent.
Exo. 18:8  And Moses told his father-in-law all that Jehovah had done to Pharaoh and to the Egyptians for Israel's sake, all the hardship that had come upon them on the way, and how Jehovah delivered them.
Exo. 18:9  And Jethro rejoiced for all the good which Jehovah had done to Israel, in that He had delivered them out of the hand of the Egyptians.
Exo. 18:10  And Jethro said, Blessed be Jehovah, who has delivered you from the hand of Pharaoh, and to the Egyptians for Israel's sake, all the hardship that had come upon them on the way, and how Jehovah delivered them.
Exo. 18:11  Now I know that Jehovah is greater than all gods, for it was demonstrated in this matter, when they dealt proudly against the people.
Exo. 18:12  Then Jethro, Moses' father-in-law, took a burnt offering and sacrifices for God, and Aaron came with all the elders of Israel to eat food with Moses' father-in-law before God.
Exo. 18:13  And on the following day Moses sat to judge the people, and the people stood around Moses from the morning to the evening.
Exo. 18:14  And when Moses' father-in-law saw all that he was doing for the people, he said, What is this thing that you are doing for the people? Why do you sit by yourself, and all the people stand around you from morning to evening?
Exo. 18:15  Then Moses said to his father-in-law, Because the people come to me to inquire of God.
Exo. 18:16  When they have a dispute, the matter comes to me; and I judge between a man and his neighbor, and I make known the statutes of God and His laws.
Exo. 18:17  And Moses' father-in-law said to him, The thing that you are doing is not good.
Exo. 18:18  You will surely wear yourself out, both you and this people who are with you, for the thing is too heavy for you; you cannot do it by yourself.
Exo. 18:19  Listen now to my voice: I will give you counsel, and God be with you. You stand for the people before God, and you bring the matters to God.
Exo. 18:20  And you shall teach them the statutes and the laws, and make known to them the way in which they should walk and the work that they should do.
Exo. 18:21 You also should look for able men among all the people who fear God, men of truth, who hate unjust gain; and place them over them, as leaders of thousands, leaders of hundreds, leaders of fifties, and leaders of tens.

Exo. 18:22 And let them judge the people at all times; and let them bring every great matter to you, but every small matter let them judge themselves. So it will be easier for you, and they will bear the burden with you.

Exo. 18:23 If you do this thing, and God so commands you, then you will be able to endure, and all these people also will go to their place in peace.

Exo. 18:24 So Moses listened to the voice of his father-in-law and did all that he had said.

Exo. 18:25 And Moses chose able men out of all Israel and made them heads over the people: leaders of thousands, leaders of hundreds, leaders of fifties, and leaders of tens.

Exo. 18:26 And they judged the people at all times; the hard cases they brought to Moses, but every small matter they judged themselves.

1. The kingdom of God denotes the authority of God by which all things are made subject to God—Mark 1:15; John 3:3, 5; Rev. 11:15; 12:10; Dan. 2:44.

Mark 1:15 And saying, The time is fulfilled and the kingdom of God has drawn near. Repent and believe in the gospel.

John 3:3 Jesus answered and said to him, Truly, truly, I say to you, Unless one is born anew, he cannot see the kingdom of God.

John 3:5 Jesus answered, Truly, truly, I say to you, Unless one is born of water and the Spirit, he cannot enter into the kingdom of God.

Rev. 11:15 And the seventh angel trumpeted; and there were loud voices in heaven, saying, The kingdom of the world has become the kingdom of our Lord and of His Christ, and He will reign forever and ever.

Rev. 12:10 And I heard a loud voice in heaven, saying, Now has come the salvation and the power and the kingdom of our God and the authority of His Christ, for the accuser of our brothers has been cast down, who accuses them before our God day and night.

Dan. 2:44 And in the days of those kings the God of the heavens will raise up a kingdom which will never be destroyed, and its reign will not be left to another people; it will crush and put an end to all these kingdoms; and it will stand forever.

2. Because the flesh is versus the kingship, the flesh must be thoroughly dealt with before the kingdom of God can come in—1 Cor. 6:9-10; Eph. 5:5.

1 Cor. 6:9 Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be led astray; neither fornicators nor idolaters nor adulterers nor effeminate nor homosexuals

1 Cor. 6:10 Nor thieves nor the covetous, not drunkards, not revilers, not the rapacious will inherit the kingdom of God.

Eph. 5:5 For this you realize, knowing that every fornicator or unclean person or greedy person (who is an idolator) has no inheritance in the kingdom of Christ and of God.

D. If we follow the Lord's word to utterly destroy the flesh and live and walk according to the spirit, we will have the kingship and will be in God's kingdom—Rom. 8:4; 14:17; Gal. 5:19-21; 2 Pet. 1:5-11.

Rom. 8:4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.

Rom. 14:17 For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

Gal. 5:19 And the works of the flesh are manifest, which are such things as fornication, uncleanness, lasciviousness,
Gal. 5:20 Idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, factions, divisions, sects,

Gal. 5:21 Envyings, bouts of drunkenness, carousings, and things like these, of which I tell you beforehand, even as I have said before, that those who practice such things will not inherit the kingdom of God.

2 Pet. 1:5 And for this very reason also, adding all diligence, supply bountifully in your faith virtue; and in virtue, knowledge;

2 Pet. 1:6 And in knowledge, self-control; and in self-control, endurance; and in endurance, godliness;

2 Pet. 1:7 And in godliness, brotherly love; and in brotherly love, love.

2 Pet. 1:8 For these things, existing in you and abounding, constitute you neither idle nor unfruitful unto the full knowledge of our Lord Jesus Christ.

2 Pet. 1:9 For he in whom these things are not present is blind, being shortsighted, having forgotten the cleansing of his past sins.

2 Pet. 1:10 Therefore, brothers, be the more diligent to make your calling and selection firm, for doing these things you shall by no means ever stumble.

2 Pet. 1:11 For in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be richly and bountifully supplied to you.
Message Six

Spiritual Principles, Life Lessons, and Holy Warnings Seen in the History of David

Hymns:

Scripture Reading: 1 Sam. 16:1—2 Sam. 24:25; Acts 13:22, 36

1 Sam. 16:1—2 Sam. 24:25 (omitted)

Acts 13:22 And when He had deposed him, He raised up David for them as king, to whom also He testified and said, I have found David, the son of Jesse, a man according to My heart, who will do all My will.

Acts 13:36 Now David, having served his own generation by the counsel of God, did indeed fall asleep and was buried with his fathers and saw corruption;

I. In the history of David (1 Sam. 16:1—2 Sam. 24:25), we need to see God's sovereignty and David's learning the lessons of the cross:

1 Sam. 16:1—2 Sam. 24:25 (omitted)

A. Under God's sovereignty David was tested and approved in his trusting God and defeating Goliath—1 Sam. 17:1-58:

1 Sam. 17:1 And the Philistines assembled their armies for battle, and they assembled in Socoh, which belongs to Judah. And they encamped between Socoh and Azekah in Ephes-dammim.

1 Sam. 17:2 And Saul and the men of Israel were assembled, and they encamped in the valley of Elah. And they set the battle in array against the Philistines.

1 Sam. 17:3 And the Philistines stood on one mountain on one side, and Israel stood on another mountain on the other side; and the valley was between them.

1 Sam. 17:4 And a champion came forth from the camps of the Philistines. His name was Goliath, from Gath, and he was six cubits and a span tall.

1 Sam. 17:5 And there was a bronze helmet upon his head; and he was clothed with scaled armor, and the weight of the armor was five thousand bronze shekels.

1 Sam. 17:6 And he had bronze greaves upon his legs and a bronze javelin slung between his shoulders.

1 Sam. 17:7 And the shaft of his spear was like a weaver's beam, and the head of his spear weighed six hundred iron shekels; and his shield bearer went before him.

1 Sam. 17:8 And he stood and called out to the ranks of Israel and said to them, Why do you come out to set the battle in array? Am I not a Philistine, and you, Saul's servants? Choose a man for yourselves, and let him come down to me.

1 Sam. 17:9 If he is able to fight with me and strike me down, we will be your servants; but if I prevail against him and strike him down, you will be our servants and serve us.

1 Sam. 17:10 And the Philistine said, I defy the ranks of Israel this day. Give me a man, and let us fight together.

1 Sam. 17:11 Now when Saul and all Israel heard these words of the Philistine, they were dismayed and greatly afraid.
1 Sam. 17:12 Now David was the son of that Ephrathite from Bethlehem-judah, named Jesse, who had eight sons. And the man was an old man in the days of Saul, advanced in years among men.

1 Sam. 17:13 And the three oldest sons of Jesse had gone after Saul to the battle. And the names of his three sons who had gone into the battle were Eliab the firstborn and the second to him Abinadab and the third Shammah;

1 Sam. 17:14 And David was the youngest. And the three oldest went after Saul,

1 Sam. 17:15 But David went back and forth from Saul to tend his father's sheep at Bethlehem.

1 Sam. 17:16 And the Philistine approached morning and evening, and he presented himself forty days.

1 Sam. 17:17 And Jesse said to David his son, Take an ephah of this parched grain for your brothers and these ten loaves, and take them quickly to your brothers' camp.

1 Sam. 17:18 Also bring these ten cheeses to the captain of their thousand; and see how your brothers are doing, and take some token from them.

1 Sam. 17:19 Now Saul and they and all the men of Israel were in the valley of Elah, fighting with the Philistines.

1 Sam. 17:20 And David rose early in the morning and left the sheep with a keeper. And he took up the goods and went, as Jesse had commanded him. And he came to the entrenchment as the army was going forth to the battle line and shouting for the battle.

1 Sam. 17:21 And Israel and the Philistines set the battle in array, array against array.

1 Sam. 17:22 And David left the things he had in the hand of the keeper of the equipment, and he ran to the array and went and greeted his brothers.

1 Sam. 17:23 And just as he was speaking with them, the champion, whose name was Goliath, the Philistine from Gath, came up out of the ranks of the Philistines, and he spoke according to the same words; and David heard.

1 Sam. 17:24 And all the men of Israel, when they saw the man, fled from before him; and they were very afraid.

1 Sam. 17:25 And the men of Israel said, Have you seen this man who has come up? Surely he comes up to defy Israel. But as for the man who strikes him down, the king will make him rich with great riches; and he will give him his daughter and make the house of his father free in Israel.

1 Sam. 17:26 Then David spoke to the men who were standing with him, saying, What shall be done for the man who strikes down this Philistine and turns away reproach from Israel? For who is this uncircumcised Philistine that he should defy the ranks of the living God?

1 Sam. 17:27 And the people spoke to him according to these words, saying, Thus shall it be done to the man who strikes him down.

1 Sam. 17:28 And Eliab his oldest brother heard him speaking to the men; and Eliab's anger was kindled against David, and he said, Why have you come down? And with whom have you left those few sheep in the wilderness? I know your pride and the evil of your heart, that you came down to see the battle.

1 Sam. 17:29 And David said, What have I done now? Is there no cause?

1 Sam. 17:30 And he turned around from him to another and spoke according to the same words, and the people responded to him according to the first words.

1 Sam. 17:31 And when the words that David spoke were heard, they were reported to Saul; and he had him brought.

1 Sam. 17:32 And David said to Saul, Let no man's heart fail because of him; your servant will go and fight with this Philistine.

1 Sam. 17:33 But Saul said to David, You are not able to go against this Philistine to fight with him, for you are but a youth and he has been a man of war since his youth.

1 Sam. 17:34 And David said to Saul, Your servant has been tending his father's sheep; and when a lion or a bear came and took a lamb from the flock,
1 Sam. 17:35 I would go out after it and strike it and deliver the lamb from its mouth. And when it rose up against me, I would seize it by its beard and strike it and kill it.

1 Sam. 17:36 Both the lion and the bear did your servant strike; and this uncircumcised Philistine will be like one of them, for he has defied the ranks of the living God.

1 Sam. 17:37 And David said, Jehovah, who delivered me from the paw of the lion and from the paw of the bear, He will deliver me from the hand of this Philistine. And Saul said to David, Go, and may Jehovah be with you.

1 Sam. 17:38 And Saul put his own garment on David, and he placed a bronze helmet on his head and put his armor on him.

1 Sam. 17:39 And David girded his sword over his garment and tried to go, for he had not tried the armor. Then David said to Saul, I cannot go in these because I have not tried them. And David took them off.

1 Sam. 17:40 Then he took his staff in his hand, and he chose for himself five smooth stones from the brook and put them into the shepherd's bag that he had, that is, in his pouch; and his sling was in his hand. And he drew near to the Philistine.

1 Sam. 17:41 And the Philistine came on and approached David, and the man who bore the shield was before him.

1 Sam. 17:42 And when the Philistine looked and saw David, he scorned him; for he was but a youth and ruddy and handsome in appearance.

1 Sam. 17:43 And the Philistine said to David, Am I a dog, that you come to me with staves? And the Philistine cursed David by his gods.

1 Sam. 17:44 And the Philistine said to David, Come to me, and I will give your flesh to the birds of heaven and to the animals of the earth.

1 Sam. 17:45 Then David said to the Philistine, You come to me with sword and spear and javelin, but I come to you in the name of Jehovah of hosts, the God of the ranks of Israel, whom you have defied.

1 Sam. 17:46 On this day Jehovah will deliver you up into my hand, and I will strike you and remove your head from you. And I will give the corpses of the camp of the Philistines to the birds of heaven and to the animals of the earth on this day. And all the earth will know that there is a God in Israel;

1 Sam. 17:47 And all this congregation will know that it is not by sword or spear that Jehovah saves, for the battle is Jehovah's and He will deliver you into our hand.

1 Sam. 17:48 And when the Philistine rose up and came and drew near to meet David, David hurried and ran toward the battle line to meet the Philistine.

1 Sam. 17:49 And David put forth his hand into his bag and took a stone from there. And he slung it and struck the Philistine in his forehead. And the stone sank into his forehead, and he fell on his face to the ground.

1 Sam. 17:50 Thus David prevailed over the Philistine with a sling and a stone, and struck the Philistine and killed him; but there was no sword in David's hand.

1 Sam. 17:51 Then David ran and stood beside the Philistine, and he took the Philistine's sword and drew it out of its sheath and made certain he was dead by striking off his head with it. And when the Philistines saw that their mighty man was dead, they fled.

1 Sam. 17:52 And the men of Israel and Judah rose up and shouted and pursued the Philistines until you come to Gai and to the gates of Ekron. And the Philistines lay slain along the way to Shaaraim as far as Gath and Ekron.

1 Sam. 17:53 And the children of Israel returned from chasing the Philistines, and they plundered their camps.

1 Sam. 17:54 And David took the head of the Philistine and brought it to Jerusalem, but he put his armor in his tent.

1 Sam. 17:55 Now when Saul saw David going forth to meet the Philistine, he said to Abner the captain of the army, Whose son is this youth, Abner? And Abner said, As your soul lives, O king, I do not know.

1 Sam. 17:56 And the king said, Inquire whose son this young man is.
1 Sam. 17:57 So when David returned from striking down the Philistine, Abner took him and brought him before Saul; and the Philistine's head was in his hand.
1 Sam. 17:58 And Saul said to him, Whose son are you, young man? And David said, The son of your servant Jesse the Bethlehemite.

1. David's experience as a shepherd had trained him to trust in the Lord, so when he heard Goliath's defiance, he could say to Saul, "Your servant has been tending his father's sheep; and when a lion or a bear came and took a lamb from the flock, I would go out after it and strike it and deliver the lamb from its mouth. And when it rose up against me, I would seize it by its beard and strike it and kill it...Jehovah, who delivered me from the paw of the lion and from the paw of the bear, He will deliver me from the hand of this Philistine"—vv. 34-37.

1 Sam. 17:34 And David said to Saul, Your servant has been tending his father's sheep; and when a lion or a bear came and took a lamb from the flock,
1 Sam. 17:35 I would go out after it and strike it and deliver the lamb from its mouth. And when it rose up against me, I would seize it by its beard and strike it and kill it.
1 Sam. 17:36 Both the lion and the bear did your servant strike; and this uncircumcised Philistine will be like one of them, for he has defied the ranks of the living God.
1 Sam. 17:37 And David said, Jehovah, who delivered me from the paw of the lion and from the paw of the bear, He will deliver me from the hand of this Philistine. And Saul said to David, Go, and may Jehovah be with you.

2. David told Goliath that "it is not by sword or spear that Jehovah saves, for the battle is Jehovah's and He will deliver you into our hand" (v. 47); David went forth to fight against Goliath (vv. 40-48) and killed him by slinging a stone into Goliath's forehead and beheading him with his own sword (vv. 49-54).

1 Sam. 17:40 Then he took his staff in his hand, and he chose for himself five smooth stones from the brook and put them into the shepherd's bag that he had, that is, in his pouch; and his sling was in his hand. And he drew near to the Philistine.
1 Sam. 17:41 And the Philistine came on and approached David, and the man who bore the shield was before him.
1 Sam. 17:42 And when the Philistine looked and saw David, he scorned him; for he was but a youth and ruddy and handsome in appearance.
1 Sam. 17:43 And the Philistine said to David, Am I a dog, that you come to me with staves? And the Philistine cursed David by his gods.
1 Sam. 17:44 And the Philistine said to David, Come to me, and I will give your flesh to the birds of heaven and to the beasts of the field.
1 Sam. 17:45 Then David said to the Philistine, You come to me with sword and spear and javelin, but I come to you in the name of Jehovah of hosts, the God of the ranks of Israel, whom you have defied.
1 Sam. 17:46 On this day Jehovah will deliver you up into my hand, and I will strike you and remove your head from you. And I will give the corpses of the camp of the Philistines to the birds of heaven and to the animals of the earth on this day. And all the earth will know that there is a God in Israel;
1 Sam. 17:47 And all this congregation will know that it is not by sword or spear that Jehovah saves, for the battle is Jehovah's and He will deliver you into our hand.
1 Sam. 17:48 And when the Philistine rose up and came and drew near to meet David, David hurried and ran toward the battle line to meet the Philistine.
1 Sam. 17:49 And David put forth his hand into his bag and took a stone from there. And he slung it and struck the Philistine in his forehead. And the stone sank into his forehead, and he fell on his face to the ground.
1 Sam. 17:50 Thus David prevailed over the Philistine with a sling and a stone, and struck the Philistine and killed him; but there was no sword in David's hand.
1 Sam. 17:51 Then David ran and stood beside the Philistine, and he took the Philistine's sword and drew it out of its sheath and made certain he was dead by striking off his head with it. And when the Philistines saw that their mighty man was dead, they fled.

1 Sam. 17:52 And the men of Israel and Judah rose up and shouted and pursued the Philistines until you come to Gai and to the gates of Ekron. And the Philistines lay slain along the way to Shaaraim as far as Gath and Ekron.

1 Sam. 17:53 And the children of Israel returned from chasing the Philistines, and they plundered their camps.

1 Sam. 17:54 And David took the head of the Philistine and brought it to Jerusalem, but he put his armor in his tent.

3. David's victory over Goliath was a strong confirmation to God's choosing and anointing of him; from David's experience, we need to realize that because we are pursuing Christ today, every aspect of our environment is absolutely under God's sovereign hand—Matt. 10:29-31; Psa. 31:14-15a; 39:9; Rom. 8:28-29; Isa. 45:15.

Matt. 10:29 Are not two sparrows sold for an assarion? And not one of them will fall to the earth apart from your Father.

Matt. 10:30 But even the hairs of your head are all numbered.

Matt. 10:31 Therefore do not fear; you are of more value than many sparrows.

Psa. 31:14 But I trust in You, O Jehovah; / I say, You are my God.

Psa. 31:15 My times are in Your hand; / Deliver me from the hand of my enemies and from those who pursue me.

Psa. 39:9 I was dumb; I did not open my mouth; / For You have done this.

Rom. 8:28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.

Rom. 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;

Isa. 45:15 Surely You are a God who hides Himself, / O God of Israel, the Savior.

B. David, under God's sovereignty, was selected to be an attendant of Saul, the present king; by these two being put together, Saul was exposed as being a person who was opposite to God's will, and David was manifested to be a man according to God's heart—1 Sam. 18:6-11a:

1 Sam. 18:6 But when the men came home, as David returned from striking the Philistines, the women came out of all the towns of Israel singing and dancing to meet Saul the king, with tambourines and joyful songs and stringed instruments.

1 Sam. 18:7 And the women sang to one another as they played, and they said, Saul has struck down his thousands; / But David, his ten thousands.

1 Sam. 18:8 And Saul was very angry, for this saying displeased him. And he said, They ascribe ten thousands to David, but to me they ascribe only thousands. And what more can he have except the kingdom?

1 Sam. 18:9 So Saul eyed David from that day on.

1 Sam. 18:10 Then on the next day an evil spirit from God rushed upon Saul; and he prophesied in the midst of the house while David played the lyre by hand, as he had day by day. And the spear was in Saul's hand.

1 Sam. 18:11 Then Saul threw the spear; for he said, I will strike David even to the wall. But David fled from him twice.

1. For David to be tested in his relationship with Saul meant that David was continually put on the cross; on every mission that Saul sent him, David acted prudently, so Saul set him over the men of battle; once when David returned from striking the Philistines, the women came out of all the towns of Israel, and they sang to one another—"Saul has struck down his thousands; / But David, his ten thousands"—vv. 5-7.
1 Sam. 18:5 And David went forth; on every mission that Saul sent him he acted prudently. Therefore Saul set him over the men of battle, and it was good in the sight of all the people and also in the sight of Saul's servants.

1 Sam. 18:6 But when the men came home, as David returned from striking the Philistines, the women came out of all the towns of Israel singing and dancing to meet Saul the king, with tambourines and joyful songs and stringed instruments.

1 Sam. 18:7 And the women sang to one another as they played, and they said, Saul has struck down his thousands; / But David, his ten thousands.

2. This praise did not affect David, but it affected Saul; Solomon said, "A man is tried by the praise given him" (Prov. 27:21); Saul became very angry and envious of David, showing that he was a person fully in the flesh and absolutely for himself; from that day on, Saul decided to kill David, and David had no place to hide; Saul went from being envious of David to plotting how he might kill him without damaging his own name—1 Sam. 18:10—20:42.

Prov. 27:21 The refining pot is for silver and the furnace for gold, / And a man is tried by the praise given him.

1 Sam. 18:10 Then on the next day an evil spirit from God rushed upon Saul; and he prophesied in the midst of the house while David played the lyre by hand, as he had day by day. And the spear was in Saul's hand.

1 Sam. 18:11 Then Saul threw the spear; for he said, I will strike David even to the wall. But David fled from him twice.

1 Sam. 18:12 And Saul was afraid of David, for Jehovah was with him and had departed from Saul.

1 Sam. 18:13 So Saul removed him from being with him and made him the captain of a thousand. And he went out and came in before the people.

1 Sam. 18:14 And David acted prudently in all his campaigns, and Jehovah was with him.

1 Sam. 18:15 And when Saul saw that he acted very prudently, he stood in awe of him.

1 Sam. 18:16 And all Israel and Judah loved David, for he went out and came in before them.

1 Sam. 18:17 And Saul said to David, See, my oldest daughter Merab I will give to you as wife; only be valiant for me and fight Jehovah's battles. For Saul said, Let not my hand be upon him, but let the hand of the Philistines be upon him.

1 Sam. 18:18 And David said to Saul, Who am I, and what is my life or my father's family in Israel, that I should be a son-in-law to the king?

1 Sam. 18:19 But at the time when Merab the daughter of Saul was to be given to David, she was given to Adriel the Meholathite as wife.

1 Sam. 18:20 Now Michal the daughter of Saul loved David, and it was told Saul; and the matter pleased him.

1 Sam. 18:21 And Saul said, I will give her to him that she may be a snare to him and that the hand of the Philistines may be upon him. Therefore Saul said to David, For the second time, you may be my son-in-law today.

1 Sam. 18:22 Then Saul commanded his servants, Speak to David privately, saying, See, the king is pleased with you, and all his servants love you. So now become the king's son-in-law.

1 Sam. 18:23 And Saul's servants spoke these words in David's ears. And David said, Is it such a light thing in your sight for me to become a son-in-law to the king, since I am a poor man and lightly esteemed?

1 Sam. 18:24 And Saul's servants told him, saying, This is what David said.

1 Sam. 18:25 Then Saul said, Thus shall you say to David, The king has no desire for a dowry but for a hundred Philistine foreskins, that he may be avenged of the king's enemies. For Saul planned to have David fall by the hand of the Philistines.

1 Sam. 18:26 So when his servants told David these things, David was pleased to become the king's son-in-law. And when the time had not yet expired,
1 Sam. 18:27 David rose up and went, he and his men; and he struck down two hundred Philistine men. And David brought their foreskins, and they gave them in full number to the king, that he might become the king's son-in-law. And Saul gave him Michal his daughter as wife.

1 Sam. 18:28 And Saul saw and knew that Jehovah was with David. And Michal the daughter of Saul loved him.

1 Sam. 18:29 And Saul was even more afraid of David, and Saul was David's enemy from then on.

1 Sam. 18:30 Then the princes of the Philistines went forth; and as often as they went forth, David succeeded more than all the servants of Saul. So his name was very highly esteemed.

1 Sam. 19:1 And Saul told Jonathan his son and all his servants to kill David. But Jonathan, Saul's son, took great delight in David.

1 Sam. 19:2 And Jonathan told David, saying, Saul my father is seeking to kill you. Now therefore be on guard in the morning, and stay in some secret place, and hide yourself.

1 Sam. 19:3 And I will go out and stand by my father's side in the field where you are. And I will speak about you to my father; and if I learn anything, I will tell you.

1 Sam. 19:4 So Jonathan spoke well about David to Saul his father and said to him, May the king not sin against his servant David, because he has not sinned against you, and because his deeds have been very good for you.

1 Sam. 19:5 For he risked his life when he struck down the Philistine, and Jehovah accomplished a great salvation for all Israel. You saw it and rejoiced. Why then will you sin against innocent blood by having David killed without cause?

1 Sam. 19:6 And Saul listened to the voice of Jonathan; and Saul swore, As Jehovah lives, he shall not be put to death.

1 Sam. 19:7 Then Jonathan called David, and Jonathan told him all these things. And Jonathan brought David to Saul, and he was in his presence as before.

1 Sam. 19:8 And there was war again. And David went out and fought against the Philistines. And he struck them with a great slaughter, and they fled from before him.

1 Sam. 19:9 Then there came an evil spirit from Jehovah upon Saul, and he sat in his house with his spear in his hand while David played the lyre by hand.

1 Sam. 19:10 And Saul sought to strike David even to the wall with the spear, but he slipped away from Saul's presence. And Saul struck the wall with his spear, but David fled and escaped that night.

1 Sam. 19:11 Then Saul sent messengers to David's house to watch him and kill him in the morning. And Michal, David's wife, told him, saying, If you do not save your life tonight, in the morning you will be killed.

1 Sam. 19:12 So Michal let David down through the window, and he went away and fled and escaped.

1 Sam. 19:13 Then Michal took the teraphim and laid it in the bed. And she put a net of goats' hair on its head and covered it with clothing.

1 Sam. 19:14 And when Saul sent messengers to take David, she said, He is sick.

1 Sam. 19:15 And Saul sent the messengers to see David, saying, Bring him up to me on his bed that I may kill him.

1 Sam. 19:16 And when the messengers went in, there was the teraphim in the bed with a net of goats' hair on its head.

1 Sam. 19:17 Then Saul said to Michal, Why have you deceived me like this and let my enemy go so that he has slipped away? And Michal said to Saul, He said to me, Let me go; why should I kill you?

1 Sam. 19:18 So David fled and slipped away and came to Samuel at Ramah, and he told him all that Saul had done to him. And he and Samuel went and dwelt at Naioth.

1 Sam. 19:19 Then it was told Saul, saying, David is now at Naioth in Ramah.
1 Sam. 19:20 So Saul sent messengers to seize David; and when they saw the company of prophets prophesying and Samuel standing and presiding over them, the Spirit of God came upon Saul's messengers, and they also prophesied.

1 Sam. 19:21 And it was told Saul, and he sent other messengers, and they also prophesied. And Saul again sent messengers the third time, and they also prophesied.

1 Sam. 19:22 Then he himself went to Ramah. And he came to the great well that is in Secu; and he asked and said, Where are Samuel and David? And someone said, They are now at Naioth in Ramah.

1 Sam. 19:23 So he went there, toward Naioth in Ramah. And the Spirit of God came upon him as well, and he went on and prophesied until he came to Naioth in Ramah.

1 Sam. 19:24 And he also stripped off his clothes and also prophesied before Samuel, and he lay naked all that day and all that night. Therefore they say, Is Saul also among the prophets?

1 Sam. 20:1 Then David fled from Naioth in Ramah and came and said to Jonathan, What have I done? What is my iniquity, or what is my sin before your father, that he is seeking my life?

1 Sam. 20:2 And he said to him, Far from it! You shall not die. My father does nothing great or small that he does not disclose to me. So why should my father hide this matter from me? Such would not happen.

1 Sam. 20:3 Then David swore again and said, Your father fully knows that I have found favor in your sight; so he says, Do not let Jonathan know about this; otherwise, he will be grieved. But truly as Jehovah lives and as your soul lives, there is but a step between me and death.

1 Sam. 20:4 And Jonathan said to David, Whatever you say, I will do for you.

1 Sam. 20:5 And David said to Jonathan, It is the new moon tomorrow, and I am to sit with the king at the meal. But let me go, and I will hide myself in the field until the following evening.

1 Sam. 20:6 If your father misses me at all, you shall say, David earnestly asked leave of me to run to Bethlehem his city, for it is the yearly sacrifice there for all his family.

1 Sam. 20:7 If he says in this way, Fine; then your servant will have peace. But if he becomes angry at all, know that evil has been determined by him.

1 Sam. 20:8 Deal kindly then with your servant, for you have brought your servant into a covenant of Jehovah with you. But if there is any iniquity in me, you kill me. Why then should you bring me to your father?

1 Sam. 20:9 And Jonathan said, Far be it from you! For if I knew at all that evil has been determined by my father to come upon you, would I not disclose it to you?

1 Sam. 20:10 Then David said to Jonathan, Who will tell me whether or not your father has responded to you harshly?

1 Sam. 20:11 And Jonathan said to David, Come and let us go out into the field. And they both went out into the field.

1 Sam. 20:12 And Jonathan said to David, By Jehovah, the God of Israel: When I search out my father about this time tomorrow, or on the following day, and if he is good toward David, I will surely send word to you and disclose it to you.

1 Sam. 20:13 May Jehovah do so to Jonathan, and even more, if it pleases my father to do you evil, and I do not disclose it to you and send you away to go in peace. And may Jehovah be with you as He was with my father.

1 Sam. 20:14 And while I am still alive, do show me the lovingkindness of Jehovah, that I may not die;

1 Sam. 20:15 And never cut off your lovingkindness from my house, not even when Jehovah has cut off David's enemies to the man from the face of the earth.

1 Sam. 20:16 So Jonathan made a covenant with the house of David, saying, And Jehovah will require it at the hand of David's enemies.

1 Sam. 20:17 And Jonathan made David swear again by his love for him, for he loved him as he loved his own soul.
1 Sam. 20:18 Then Jonathan said to him, Tomorrow is the new moon; and you will be missed, for your seat will be empty.
1 Sam. 20:19 And when you have waited three days, you shall go far down and come to the place where you hid yourself while all this was happening; and you shall remain at the stone Ezel.
1 Sam. 20:20 And I will shoot three arrows to its side, as though I were shooting at a mark.
1 Sam. 20:21 And just then I will send a boy, saying, Go; find the arrows. If I say to the boy, The arrows are there to this side of you; gather them; then come, for you have peace and there is no problem, as Jehovah lives.
1 Sam. 20:22 But if I speak in this way to the young man, The arrows are there beyond you; then go, for Jehovah has sent you away.
1 Sam. 20:23 And concerning this matter that I and you have spoken of, it is Jehovah who is between me and you forever.
1 Sam. 20:24 So David hid himself in the field. And when the new moon came, the king sat at the meal to eat.
1 Sam. 20:25 And the king sat on his seat as at other times, on his seat near the wall; and Jonathan rose up, and Abner sat down beside Saul, but David's place was empty.
1 Sam. 20:26 But Saul said nothing that day about it, for he thought, Something has happened to him; he is not clean; surely he is not clean.
1 Sam. 20:27 And on the day after the new moon, the second day, David's place was empty. And Saul said to Jonathan his son, Why has the son of Jesse come neither yesterday nor today to the meal?
1 Sam. 20:28 And Jonathan answered Saul, David asked leave of me earnestly to go to Bethlehem.
1 Sam. 20:29 And he said, Let me go, I beg you; for our family has a sacrifice in that city, and my brother commanded me to be there. So now if I have found favor in your sight, let me slip away to see my brothers. Therefore he has not come to the king's table.
1 Sam. 20:30 And Saul's anger burned against Jonathan, and he said to him, You son of a perverse, rebellious woman! Do I not know that you have chosen the son of Jesse to your own shame and to the shame of your mother's nakedness?
1 Sam. 20:31 For as long as the son of Jesse is alive on the earth, you and your kingdom will not be established. Now therefore send someone and bring him to me, for he is as good as dead.
1 Sam. 20:32 And Jonathan answered Saul his father and said to him, Why must he be put to death? What has he done?
1 Sam. 20:33 But Saul threw his spear at him in order to strike him down. So Jonathan knew that it was determined by his father to put David to death.
1 Sam. 20:34 And Jonathan rose up from the table in burning anger and did not eat any food on the second day of the new moon, for he was grieved about David because his father had shamed him.
1 Sam. 20:35 Then in the morning Jonathan went forth to the field for the appointment with David, and a small boy was with him.
1 Sam. 20:36 And he said to his boy, Run and find the arrows that I am shooting. While the boy was running, he shot the arrow beyond him.
1 Sam. 20:37 And when the boy came to the place of the arrow that Jonathan had shot, Jonathan called out after the boy and said, The arrow is there beyond you.
1 Sam. 20:38 And Jonathan called out to the boy, Hurry up quickly; do not stay there. And Jonathan's boy gathered the arrows and came to his master.
1 Sam. 20:39 And the boy knew nothing; only Jonathan and David knew the matter.
1 Sam. 20:40 Then Jonathan gave his equipment to his boy and said to him, Go; bring them to the city.
1 Sam. 20:41 And when the boy went, David rose up from his hiding place toward the south and fell on his face to the ground; and he bowed himself three times. And they kissed each other; and they wept for each other, but David more greatly.

1 Sam. 20:42 And Jonathan said to David, Go in peace, because both of us have sworn in the name of Jehovah, saying, May Jehovah be between me and you and between my seed and your seed forever. Then David rose up and left, and Jonathan went into the city.

3. When Saul attempted to kill him, David did not fight or do anything to avenge himself; he only fled; avenging and fighting back are matters of the flesh, and those who practice the things of the flesh have no share in the kingdom of God—18:11; cf. Rom. 12:19; Eph. 4:26; Gal. 5:21, 24.

1 Sam. 18:11 Then Saul threw the spear; for he said, I will strike David even to the wall. But David fled from him twice.

Rom. 12:19 Do not avenge yourselves, beloved, but give place to the wrath of God, for it is written, "Vengeance is Mine, I will repay, says the Lord."

Eph. 4:26 Be angry, yet do not sin; do not let the sun go down on your indignation,

Gal. 5:21 Envyings, bouts of drunkenness, carousings, and things like these, of which I tell you beforehand, even as I have said before, that those who practice such things will not inherit the kingdom of God.

Gal. 5:24 But they who are of Christ Jesus have crucified the flesh with its passions and its lusts.

4. David was one who knew God's authority from his heart; in 1 Samuel we see Saul chasing David in the wilderness in order to kill him; David had the opportunity to kill Saul, but he feared God and did not dare to overthrow the divine order arranged by God—18:6—26:25.

1 Sam. 18:6—26:25 (omitted)

5. If David had rebelled against Saul, he would have been to the people an example of rebellion against the God-ordained, appointed king; David's attitude was that of denying the self and submitting to God's authority.

6. Saul had been disobedient to God and was rejected by God, but this was something between Saul and God; as for David, he submitted to God's anointed, and this was his responsibility before God—24:4-6; 26:9, 11; 2 Sam. 1:9-16.

1 Sam. 24:4 And David's men said to him, The day is here of which Jehovah said to you, I am about to give your enemy into your hand. Do then to him according to what seems good in your sight. So David rose up and cut off a corner of Saul's cloak without being noticed.

1 Sam. 24:5 But afterward David's heart smote him because he had cut off a corner of Saul's cloak.

1 Sam. 24:6 And he said to his men, Jehovah forbid that I should do such a thing to my lord, Jehovah's anointed, as stretch out my hand against him; for he is Jehovah's anointed.

1 Sam. 26:9 But David said to Abishai, Do not destroy him; for who can stretch out his hand against Jehovah's anointed and be guiltless?

1 Sam. 26:11 Jehovah forbid that I should stretch out my hand against Jehovah's anointed. Now therefore take the spear that is by his head and the water jug, and let us go.

2 Sam. 1:9 Then he said to me, Stand over me, and kill me; for anguish has seized me because my life is yet wholly within me.

2 Sam. 1:10 So I stood over him and put him to death, for I knew that he would not live after his fall; and I took the crown that was upon his head and the armlet that was on his arm, and I have brought them to my lord here.
2 Sam. 1:11 Then David took hold of his clothes and tore them, as did all the men who were with him.

2 Sam. 1:12 And they mourned and wept and fasted until evening for Saul and for Jonathan his son and for the people of Jehovah and for the house of Israel, because they had fallen by the sword.

2 Sam. 1:13 And David said to the young man who told him these things, Where are you from? And he said, I am the son of an Amalekite stranger.

2 Sam. 1:14 And David said to him, How is it that you were not afraid to stretch out your hand to destroy Jehovah's anointed?

2 Sam. 1:15 Then David called one of the young men and said, Come near; fall on him. And he struck him, and he died.

2 Sam. 1:16 And David said to him, Your blood be upon your head, for your mouth has testified against you, saying, I have killed Jehovah's anointed.

7. If some will pay the price to experience the breaking of the cross by living under the cross, know and deal with their natural life and disposition, put to death the flesh, and deny themselves before God, they will certainly know God's authority and be able to bring in God's authority—this is a basic principle.

8. According to the realization of the New Testament, David bore the cross every day under any kind of situation; Philippians 3:10 indicates that the strength for us to bear the cross is the power of Christ's resurrection; Christ has come into us to live in us and to bear the cross within us—cf. S. S. 2:8-9, 14.

S.S. 2:8 The voice of my beloved! Now he comes, / Leaping upon the mountains, / Skipping upon the hills.

S.S. 2:9 My beloved is like a gazelle or a young hart. / Now he stands behind our wall; / He is looking through the windows, / He is glancing through the lattice.

S.S. 2:14 My dove, in the clefts of the rock, / In the covert of the precipice, Let me see your countenance, / Let me hear your voice; / For your voice is sweet, / And your countenance is lovely.

9. As David was learning the lessons of the cross, he enjoyed God's provision with Jonathan and Michal; without them, David would not have had a way to escape from Saul—1 Sam. 20:1-42; 19:11-18.

1 Sam. 20:1 Then David fled from Naioth in Ramah and came and said to Jonathan, What have I done? What is my iniquity, or what is my sin before your father, that he is seeking my life?

1 Sam. 20:2 And he said to him, Far from it! You shall not die. My father does nothing great or small that he does not disclose to me. So why should my father hide this matter from me? Such would not happen.

1 Sam. 20:3 Then David swore again and said, Your father fully knows that I have found favor in your sight; so he says, Do not let Jonathan know about this; otherwise, he will be grieved. But truly as Jehovah lives and as your soul lives, there is but a step between me and death.

1 Sam. 20:4 And Jonathan said to David, Whatever you say, I will do for you.

1 Sam. 20:5 And David said to Jonathan, It is the new moon tomorrow, and I am to sit with the king at the meal. But let me go, and I will hide myself in the field until the following evening.

1 Sam. 20:6 If your father misses me at all, you shall say, David earnestly asked leave of me to run to Bethlehem his city, for it is the yearly sacrifice there for all his family.

1 Sam. 20:7 If he says in this way, Fine; then your servant will have peace. But if he becomes angry at all, know that evil has been determined by him.
1 Sam. 20:8 Deal kindly then with your servant, for you have brought your servant into a covenant of Jehovah with you. But if there is any iniquity in me, you kill me. Why then should you bring me to your father?
1 Sam. 20:9 And Jonathan said, Far be it from you! For if I knew at all that evil has been determined by my father to come upon you, would I not tell it to you?
1 Sam. 20:10 Then David said to Jonathan, Who will tell me whether or not your father has responded to you harshly?
1 Sam. 20:11 And Jonathan said to David, Come and let us go out into the field. And they both went out into the field.
1 Sam. 20:12 And Jonathan said to David, By Jehovah, the God of Israel: When I search out my father about this time tomorrow, or on the following day, and if he is good toward David, I will surely send word to you and disclose it to you.
1 Sam. 20:13 May Jehovah do so to Jonathan, and even more, if it pleases my father to do you evil, and I do not disclose it to you and send you away to go in peace. And may Jehovah be with you as He was with my father.
1 Sam. 20:14 And while I am still alive, do show me the lovingkindness of Jehovah, that I may not die;
1 Sam. 20:15 And never cut off your lovingkindness from my house, not even when Jehovah has cut off David's enemies to the man from the face of the earth.
1 Sam. 20:16 So Jonathan made a covenant with the house of David, saying, And Jehovah will require it at the hand of David's enemies.
1 Sam. 20:17 And Jonathan made David swear again by his love for him, for he loved him as he loved his own soul.
1 Sam. 20:18 Then Jonathan said to him, Tomorrow is the new moon; and you will be missed, for your seat will be empty.
1 Sam. 20:19 And when you have waited three days, you shall go far down and come to the place where you hid yourself while all this was happening; and you shall remain at the stone Ezel.
1 Sam. 20:20 And I will shoot three arrows to its side, as though I were shooting at a mark.
1 Sam. 20:21 And just then I will send a boy, saying, Go; find the arrows. If I say to the boy, The arrows are there to this side of you; gather them; then come, for you have peace and there is no problem, as Jehovah lives.
1 Sam. 20:22 But if I speak in this way to the young man, The arrows are there beyond you; then go, for Jehovah has sent you away.
1 Sam. 20:23 And concerning this matter that I and you have spoken of, it is Jehovah who is between me and you forever.
1 Sam. 20:24 So David hid himself in the field. And when the new moon came, the king sat at the meal to eat.
1 Sam. 20:25 And the king sat on his seat as at other times, on his seat near the wall; and Jonathan rose up, and Abner sat down beside Saul, but David's place was empty.
1 Sam. 20:26 But Saul said nothing that day about it, for he thought, Something has happened to him; he is not clean; surely he is not clean.
1 Sam. 20:27 And on the day after the new moon, the second day, David's place was empty. And Saul said to Jonathan his son, Why has the son of Jesse come neither yesterday nor today to the meal?
1 Sam. 20:28 And Jonathan answered Saul, David asked leave of me earnestly to go to Bethlehem.
1 Sam. 20:29 And he said, Let me go, I beg you; for our family has a sacrifice in that city, and my brother commanded me to be there. So now if I have found favor in your sight, let me slip away to see my brothers. Therefore he has not come to the king's table.
1 Sam. 20:30 And Saul's anger burned against Jonathan, and he said to him, You son of a perverse, rebellious woman! Do I not know that you have chosen the son of Jesse to your own shame and to the shame of your mother's nakedness?
1 Sam. 20:31 For as long as the son of Jesse is alive on the earth, you and your kingdom will not be established. Now therefore send someone and bring him to me, for he is as good as dead.

1 Sam. 20:32 And Jonathan answered Saul his father and said to him, Why must he be put to death? What has he done?

1 Sam. 20:33 But Saul threw his spear at him in order to strike him down. So Jonathan knew that it was determined by his father to put David to death.

1 Sam. 20:34 And Jonathan rose up from the table in burning anger and did not eat any food on the second day of the new moon, for he was grieved about David because his father had shamed him.

1 Sam. 20:35 Then in the morning Jonathan went forth to the field for the appointment with David, and a small boy was with him.

1 Sam. 20:36 And he said to his boy, Run and find the arrows that I am shooting. While the boy was running, he shot the arrow beyond him.

1 Sam. 20:37 And when the boy came to the place of the arrow that Jonathan had shot, Jonathan called out after the boy and said, The arrow is there beyond you.

1 Sam. 20:38 And Jonathan called out to the boy, Hurry up quickly; do not stay there. And Jonathan's boy gathered the arrows and came to his master.

1 Sam. 20:39 And the boy knew nothing; only Jonathan and David knew the matter.

1 Sam. 20:40 Then Jonathan gave his equipment to his boy and said to him, Go; bring them to the city.

1 Sam. 20:41 And when the boy went, David rose up from his hiding place toward the south and fell on his face to the ground; and he bowed himself three times. And they kissed each other; and they wept for each other, but David more greatly.

1 Sam. 20:42 And Jonathan said to David, Go in peace, because both of us have sworn in the name of Jehovah, saying, May Jehovah be between me and you and between my seed and your seed forever. Then David rose up and left, and Jonathan went into the city.

1 Sam. 19:11 Then Saul sent messengers to David's house to watch him and kill him in the morning. And Michal, David's wife, told him, saying, If you do not save your life tonight, in the morning you will be killed.

1 Sam. 19:12 So Michal let David down through the window, and he went away and fled and escaped.

1 Sam. 19:13 Then Michal took the teraphim and laid it in the bed. And she put a net of goats' hair on its head and covered it with clothing.

1 Sam. 19:14 And when Saul sent messengers to take David, she said, He is sick.

1 Sam. 19:15 And Saul sent the messengers to see David, saying, Bring him up to me on his bed that I may kill him.

1 Sam. 19:16 And when the messengers went in, there was the teraphim in the bed with a net of goats' hair on its head.

1 Sam. 19:17 Then Saul said to Michal, Why have you deceived me like this and let my enemy go so that he has slipped away? And Michal said to Saul, He said to me, Let me go; why should I kill you?

1 Sam. 19:18 So David fled and slipped away and came to Samuel at Ramah, and he told him all that Saul had done to him. And he and Samuel went and dwelt at Naioth.

10. Under God's sovereignty, David took the lessons of the cross, and eventually, he was not a loser but a gainer and a winner, not a sufferer but an enjoyer—Phil. 1:19; 3:8-9; 2 Cor. 4:7, 16-18; cf. 2:12-14.

Phil. 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,
Phil. 3:8 But moreover I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ

Phil. 3:9 And be found in Him, not having my own righteousness which is out of the law, but that which is through faith in Christ, the righteousness which is out of God and based on faith,

2 Cor. 4:7 But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.

2 Cor. 4:16 Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.

2 Cor. 4:17 For our momentary lightness of affliction works out for us, more and more surpassingly, an eternal weight of glory,

2 Cor. 4:18 Because we do not regard the things which are seen but the things which are not seen; for the things which are seen are temporary, but the things which are not seen are eternal.

2 Cor. 2:12 Furthermore, when I came to Troas for the gospel of Christ and a door was open to me in the Lord,

2 Cor. 2:13 I had no rest in my spirit, for I did not find Titus my brother; but taking leave of them, I went forth into Macedonia.

2 Cor. 2:14 But thanks be to God, who always leads us in triumph in the Christ and manifests the savor of the knowledge of Him through us in every place.

11. David's life signifies a life of brokenness; the breaking of the outer man is the breaking of our natural disposition, our self; the goal of the discipline of the Holy Spirit is for us to be a broken man; God puts us in a place of total inability and helplessness so that He can have the free way to work Himself with all His unsearchable riches into us—1:8-9; 4:16-18; 12:9-10; Hosea 6:1-3; Rom. 8:28-29; cf. John 12:3.

2 Cor. 1:8 For we do not want you to be ignorant, brothers, of our affliction which befell us in Asia, that we were excessively burdened, beyond our power, so that we despaired even of living.

2 Cor. 1:9 Indeed we ourselves had the response of death in ourselves, that we should not base our confidence on ourselves but on God, who raises the dead;

2 Cor. 4:16 Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.

2 Cor. 4:17 For our momentary lightness of affliction works out for us, more and more surpassingly, an eternal weight of glory,

2 Cor. 4:18 Because we do not regard the things which are seen but the things which are not seen; for the things which are seen are temporary, but the things which are not seen are eternal.

2 Cor. 12:9 And He has said to me, My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore I will rather boast in my weaknesses that the power of Christ might tabernacle over me.

2 Cor. 12:10 Therefore I am well pleased in weaknesses, in insults, in necessities, in persecutions and distresses, on behalf of Christ; for when I am weak, then I am powerful.

Hosea 6:1 Come and let us return to Jehovah; / For He has torn us, but He will heal us, / And He has stricken us, but He will bind us up.

Hosea 6:2 He will enliven us after two days; / On the third day He will raise us up, / And we will live in His presence.

Hosea 6:3 Therefore let us know, let us pursue knowing Jehovah: / His going forth is as sure as the dawn, / And He will come to us as the rain, / As the late rain which waters the earth.
Rom. 8:28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.

Rom. 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;

John 12:3 Then Mary took a pound of ointment, of very valuable pure nard, and anointed the feet of Jesus, and wiped His feet with her hair; and the house was filled with the fragrance of the ointment.

II. David cared for God's habitation on earth, the habitation of the Ark of God—2 Sam. 6:1—7:29; Psa. 132:1-18:

2 Sam. 6:1 And David again gathered all the chosen men of Israel, thirty thousand.
2 Sam. 6:2 And David rose up and went with all the people who were with him from Baale-judah to bring up from there the Ark of God, which is called by the Name, the name of Jehovah of hosts, who is enthroned between the cherubim.

2 Sam. 6:3 And they set the Ark of God upon a new cart and brought it out of the house of Abinadab, which was on the hill. And Uzzah and Ahio, the sons of Abinadab, drove the new cart.
2 Sam. 6:4 And they brought it with the Ark of God out of the house of Abinadab, which was on the hill; and Ahio went before the Ark.
2 Sam. 6:5 And David and all the house of Israel played before Jehovah on all manner of instruments of cypress wood, with lyres and with harps and with tambourines and with sistrums and with cymbals.
2 Sam. 6:6 And when they came to Nachon's threshing floor, Uzzah reached out for the Ark of God and took hold of it; for the oxen had stumbled.
2 Sam. 6:7 And the anger of Jehovah was kindled against Uzzah, and God struck him there for his error; and he died there by the Ark of God.
2 Sam. 6:8 And David was angry because Jehovah had broken forth with an outburst upon Uzzah; and that place has been called Perez-uzzah to this day.
2 Sam. 6:9 And David was afraid of Jehovah that day; and he said, How shall the Ark of Jehovah come to me?
2 Sam. 6:10 So David did not want to remove the Ark of Jehovah to himself in the city of David. But David carried it aside to the house of Obed-edom the Gittite.
2 Sam. 6:11 And the Ark of Jehovah remained in the house of Obed-edom the Gittite three months; and Jehovah blessed Obed-edom and all his household.
2 Sam. 6:12 And it was told King David, saying, Jehovah has blessed the house of Obed-edom and all that he has because of the Ark of God. So David went and brought up the Ark of God from the house of Obed-edom into the city of David with rejoicing.
2 Sam. 6:13 And when those who bore the Ark of Jehovah had gone six paces, he sacrificed an ox and a fatling.
2 Sam. 6:14 And David danced with all his might before Jehovah; and David was girded with a linen ephod.
2 Sam. 6:15 So David and all the house of Israel brought up the Ark of Jehovah with shouting and with the sound of the trumpet.
2 Sam. 6:16 And when the Ark of Jehovah came into the city of David, Michal the daughter of Saul looked down through a window and saw King David leaping and dancing before Jehovah; and she despised him in her heart.
2 Sam. 6:17 And they brought in the Ark of Jehovah and set it in its place in the midst of the tent that David had pitched for it. And David offered up burnt offerings and peace offerings before Jehovah.
2 Sam. 6:18 And when David finished offering up the burnt offerings and the peace offerings,
blessed the people in the name of Jehovah of hosts.

2 Sam. 6:19 And he apportioned to all the people, to the whole multitude of Israel, to both men and women, to each one, a cake of bread and a portion of meat and a cake of raisins. And all the people went away, each to his own house.

2 Sam. 6:20 Then David returned to bless his household. And Michal the daughter of Saul went forth to meet David; and she said, How the king of Israel has made himself honorable today, uncovering himself today in the sight of the maids of his servants as some worthless fellow might shamelessly uncover himself!

2 Sam. 6:21 And David said to Michal, It was before Jehovah, who chose me above your father and above all his house, to appoint me ruler over the people of Jehovah, over Israel; so I played before Jehovah.

2 Sam. 6:22 And I will yet be more lightly esteemed than this, and I will be base in my own sight; but by the female servants of whom you have spoken, by them will I be honored.

2 Sam. 6:23 And Michal the daughter of Saul had no child until the day of her death.

2 Sam. 7:1 And as the king dwelt in his house and Jehovah gave him rest all around from all his enemies,

2 Sam. 7:2 The king said to Nathan the prophet, See now, I dwell in a house of cedar, but the Ark of God dwells within curtains.

2 Sam. 7:3 And Nathan said to the king, All that is in your heart go and do, for Jehovah is with you.

2 Sam. 7:4 And in that night the word of Jehovah came to Nathan, saying,

2 Sam. 7:5 Go and say to My servant David, Thus says Jehovah, Is it you who will build Me a house for Me to dwell in?

2 Sam. 7:6 For I have not dwelt in a house, since the day I brought the children of Israel up out of Egypt to this day; but I went about in a tent and in a tabernacle.

2 Sam. 7:7 In all My going about among all the children of Israel, did I ever speak a word to any of the tribes of Israel, whom I commanded to shepherd My people Israel, saying, Why have you not built Me a house of cedar?

2 Sam. 7:8 And now thus shall you say to My servant David, Thus says Jehovah of hosts, I took you from the pasture, from following the sheep, that you might be ruler over My people, over Israel;

2 Sam. 7:9 And I have been with you in every place that you have gone and have cut off all your enemies before you; and I will make a great name for you, like the name of the great ones who are on the earth.

2 Sam. 7:10 And I will appoint a place for My people Israel and will plant them there, that they may dwell in their own place and be disturbed no more; and the sons of wickedness will ill-treat them no more as before,

2 Sam. 7:11 Even since the time when I commanded that there be judges over My people Israel; and I will give you rest from all your enemies. Moreover Jehovah declares to you that Jehovah will make you a house.

2 Sam. 7:12 When your days are fulfilled and you sleep with your fathers, I will raise up your seed after you, which will come forth from your body, and I will establish his kingdom.

2 Sam. 7:13 It is he who will build a house for My name, and I will establish the throne of his kingdom forever.

2 Sam. 7:14 I will be his Father, and he will be My son. If he commits iniquity, I will strike him with the rod of men and with the stripes of the sons of men;

2 Sam. 7:15 But My lovingkindness will not depart from him, as I took it away from Saul, whom I put away before you.

2 Sam. 7:16 And your house and your kingdom will be made sure forever before you; your throne will
be established forever.

2 Sam. 7:17 According to all these words and according to this whole vision did Nathan speak to David.

2 Sam. 7:18 Then King David went and sat before Jehovah; and he said, Who am I, O Lord Jehovah, and what is my house that You have brought me this far?

2 Sam. 7:19 And this was yet a small thing in Your sight, O Lord Jehovah; but You have spoken also of the house of Your servant for a great while to come; and is this the custom for man, O Lord Jehovah?

2 Sam. 7:20 And what more can David say to You? For You know Your servant, O Lord Jehovah.

2 Sam. 7:21 For Your word's sake and according to Your own heart, You have done all this greatness to make Your servant know it.

2 Sam. 7:22 Therefore You are great, O Lord Jehovah; for there is none like You, nor is there any God besides You, according to all that we have heard with our ears.

2 Sam. 7:23 And who is like Your people Israel, a nation unique on the earth, whom God went to redeem to Himself as a people in order to make a name for Himself and to do for You what is great and awesome for Your land and before Your people, whom You have redeemed to Yourself out of Egypt, from the nations and their gods?

2 Sam. 7:24 And You have established Your people Israel to be a people to You forever, and You, O Jehovah, became their God.

2 Sam. 7:25 And now, O Jehovah God, confirm forever the word which You have spoken concerning Your servant and concerning his house, and do as You have spoken.

2 Sam. 7:26 And may Your name be magnified forever when men say, Jehovah of hosts is God over Israel; and the house of Your servant David will be established before You.

2 Sam. 7:27 For You, O Jehovah of hosts, God of Israel, have revealed to Your servant, saying, I will build you a house; therefore Your servant has found it in his heart to pray this prayer to You.

2 Sam. 7:28 And now, O Lord Jehovah, You are God, and Your words are true, and You have spoken this good matter to Your servant;

2 Sam. 7:29 Now therefore may it please You to bless the house of Your servant, that it may be before You forever; for You, O Lord Jehovah, have spoken it. And with Your blessing may the house of Your servant be blessed forever.

Psa. 132:1 Remember, O Jehovah, for David's sake / All his afflictions;

Psa. 132:2 How he swore to Jehovah / And vowed to the Mighty One of Jacob:

Psa. 132:3 I shall not go into the tent of my house; / I shall not go up onto the couch of my bed;

Psa. 132:4 I shall not give sleep to my eyes, / Slumber to my eyelids;

Psa. 132:5 Until I find a place for Jehovah, / A tabernacle for the Mighty One of Jacob.

Psa. 132:6 Behold, we heard of it in Ephrathah; / We found it in the fields of Jaar.

Psa. 132:7 We will go into His tabernacle; / We will worship at His footstool.

Psa. 132:8 Arise, O Jehovah, unto Your resting place, / You and the Ark of Your strength.

Psa. 132:9 Let Your priests be clothed with righteousness, / And let Your faithful ones give a ringing shout.

Psa. 132:10 For the sake of David Your servant, / Do not turn away the face of Your Anointed One.

Psa. 132:11 Jehovah has sworn unto David in truth; / He will not turn from it: / Of the fruit of your body I will set One upon your throne.

Psa. 132:12 If your children keep My covenant / And My testimonies that I will teach them, / Their children also will sit / Upon your throne forever.

Psa. 132:13 For Jehovah has chosen Zion; / He has desired it for His habitation.

Psa. 132:14 This is My resting place forever; / Here will I dwell, for I have desired it.
Psa. 132:15 I will abundantly bless its provision; / I will satisfy its poor with bread.
Psa. 132:16 And its priests I will clothe with salvation, / And its faithful ones will shout with a ringing shout.
Psa. 132:17 There I will cause a horn of David to shoot forth; / I have prepared a lamp for My anointed one.
Psa. 132:18 I will clothe his enemies with shame, / But on him his crown will shine.

A. Although God did not want David to build the temple, he prepared the builder, the site, and the materials for the building of the temple; God also revealed to David by His Spirit the pattern of the temple, and before David died, he gave this pattern to Solomon his son; thus, David fulfilled his ministry and co-worked with God for the completion of the building of the temple—2 Sam. 8:11; 1 Kings 7:51; 1 Chron. 22:14-16; 29:1-5; 28:11-19; Acts 13:22, 36.

2 Sam. 8:11 King David consecrated these also to Jehovah along with the silver and gold that he consecrated from all the nations that he had subdued:

1 Kings 7:51 Thus all the work that King Solomon did in the house of Jehovah was finished. And Solomon brought in the things that David his father had sanctified, the silver and the gold and the vessels, and he put them in the treasuries of the house of Jehovah.

1 Chron. 22:14 Now then in my affliction I have prepared for the house of Jehovah one hundred thousand talents of gold and one million talents of silver and bronze and iron without weight, for it is in abundance; and timber and stone I have prepared; and you may add to these.

1 Chron. 22:15 And with you there are workmen in abundance, masons and workers in stone and wood and all manner of men who are skillful in every kind of work.

1 Chron. 22:16 To the gold and silver and bronze and iron there is no number. Arise and do it, and may Jehovah be with you.

1 Chron. 29:1 And David the king said to all the assembly, Solomon my son, he alone whom God has chosen, is young and tender, and the work is great because the palace is not for man but for Jehovah God.

1 Chron. 29:2 And as much as was in my power I have prepared for the house of my God the gold for the things of gold and the silver for the things of silver and the bronze for the things of bronze and the iron for the things of iron and the wood for the things of wood, onyx stones and inlaid stones, stones of antimony and variegated stones, and every kind of precious stone and marble stones in abundance.

1 Chron. 29:3 Furthermore, because I set my affection on the house of my God, and since I have a private treasure of gold and silver, I give it for the house of my God over and above all that I have prepared for this holy house:

1 Chron. 29:4 Three thousand talents of gold, from the gold of Ophir, and seven thousand talents of refined silver for overlaying the walls of the houses,

1 Chron. 29:5 Gold for the things of gold and the silver for the things of silver and for all the work by the hands of the craftsmen. And who will offer willingly, consecrating himself today to Jehovah?

1 Chron. 28:11 Then David gave Solomon his son the pattern of the portico of the temple and its buildings and its storehouses and its upper rooms and its inner rooms and the building for the expiation cover;

1 Chron. 28:12 And the pattern of all that he had by the Spirit, for the courts of the house of Jehovah, and for all the chambers around, and for the treasuries of the house of God, and for the treasuries of the dedicated gifts;

1 Chron. 28:13 And for the divisions of the priests and the Levites, and for all the work of the service of the house of Jehovah, and for all the vessels of the service of the house of Jehovah;

1 Chron. 28:14 And for the gold, by weight of the gold for all the vessels of each kind of service; for all the vessels of silver, by weight for all the vessels for each kind of service;
1 Chron. 28:15 And for the weight of the lampstands of gold and their lamps of gold, by weight for each lampstand and its lamps; and for the weight of the lampstands of silver, by weight for the lampstand and its lamps, according to the service of each kind of lampstand.

1 Chron. 28:16 And for the gold, by weight for the tables of the rows of bread for each table, and for the silver for the tables of silver;

1 Chron. 28:17 And for the flesh hooks and the basins and the pitchers, of pure gold; and for the bowls of gold, by weight for each bowl; and for the bowls of silver, by weight for each bowl;

1 Chron. 28:18 And for the incense altar of refined gold, by weight; and gold for the figure of the chariot, that is, the cherubim, spreading out their wings and covering the Ark of the Covenant of Jehovah.

1 Chron. 28:19 All this, said David, has He made clear by a writing from the hand of Jehovah upon me, all the details of the pattern.

Acts 13:22 And when He had deposed him, He raised up David for them as king, to whom also He testified and said, I have found David, the son of Jesse, a man according to My heart, who will do all My will.

Acts 13:36 Now David, having served his own generation by the counsel of God, did indeed fall asleep and was buried with his fathers and saw corruption;

B. David was zealous to build a temple for God (2 Sam. 7:1-3), but God rejected David's good intention; God sent Nathan the prophet to David to ask, "Is it you who will build Me a house for Me to dwell in?"—v. 5:

2 Sam. 7:1 And as the king dwelt in his house and Jehovah gave him rest all around from all his enemies,

2 Sam. 7:2 The king said to Nathan the prophet, See now, I dwell in a house of cedar, but the Ark of God dwells within curtains.

2 Sam. 7:3 And Nathan said to the king, All that is in your heart go and do, for Jehovah is with you.

2 Sam. 7:5 Go and say to My servant David, Thus says Jehovah, Is it you who will build Me a house for Me to dwell in?

1. This shows that all our work and service in the church must be initiated by God and must be according to His desire; anything that is initiated or started by man, regardless of how much it is for God, is a religious activity devoid of the presence of Christ.

2. Our heart to serve God is acceptable, but our decision to do something for Him is not acceptable; God said to David, "Is it you…?"; God does not want us to decide anything on His behalf.

C. Because David was one who feared God and cooperated with God, he did not react when God told him through Nathan to stop in his determination to be the one who would build the temple; the act of David's stopping to carry out his desire to build the temple is a great matter; Sister M. E. Barber said, "Whoever cannot stop working for the sake of God cannot work for the sake of God" (The Collected Works of Witness Lee, 1953, vol. 1, "Knowing Life and the Church," p. 283)—Luke 10:38-42.

Luke 10:38 Now as they went, He entered into a certain village, and a certain woman named Martha received Him into her home.

Luke 10:39 And she had a sister called Mary, who also sat at the Lord's feet and was listening to His word.

Luke 10:40 But Martha was being drawn about with much serving, and she came up to Him and said, Lord, does it not matter to You that my sister has left me to serve alone? Tell her then to do her part with me.
Luke 10:41 But the Lord answered and said to her, Martha, Martha, you are anxious and troubled about many things;

Luke 10:42 But there is need of one thing, for Mary has chosen the good part, which shall not be taken away from her.

D. David's stopping established a twofold testimony in the universe: first, all the work in the universe should come from God, not from man; second, all that matters is what God does for man, not what man does for God—2 Sam. 7:11-14a, 18, 25.

2 Sam. 7:11 Even since the time when I commanded that there be judges over My people Israel; and I will give you rest from all your enemies. Moreover Jehovah declares to you that Jehovah will make you a house.

2 Sam. 7:12 When your days are fulfilled and you sleep with your fathers, I will raise up your seed after you, which will come forth from your body, and I will establish his kingdom.

2 Sam. 7:13 It is he who will build a house for My name, and I will establish the throne of his kingdom forever.

2 Sam. 7:14 I will be his Father, and he will be My son. If he commits iniquity, I will strike him with the rod of men and with the stripes of the sons of men;

2 Sam. 7:18 Then King David went and sat before Jehovah; and he said, Who am I, O Lord Jehovah, and what is my house that You have brought me this far?

2 Sam. 7:25 And now, O Jehovah God, confirm forever the word which You have spoken concerning Your servant and concerning his house, and do as You have spoken.

E. We must learn deep within that God wants only our cooperation; He does not need us to do anything for Him; we must stop all our opinions, decisions, and ideas; we need to let Him speak, let Him come in, and let Him command—Matt. 17:5.

Matt. 17:5 While he was still speaking, behold, a bright cloud overshadowed them, and behold, a voice out of the cloud, saying, This is My Son, the Beloved, in whom I have found My delight. Hear Him!

III. The account of God's punishing judgment on David is written as a warning to us today (1 Cor. 10:11); God is not only loving and merciful, but He is also just and fearsome; God forgave David, but He also disciplined and chastised David according to His governmental righteousness (2 Sam. 12:10-14):

1 Cor. 10:11 Now these things happened to them as an example, and they were written for our admonition, unto whom the ends of the ages have come.

2 Sam. 12:10 Now therefore the sword will not depart from your house forever because you have despised Me and have taken the wife of Uriah the Hittite to be your wife.

2 Sam. 12:11 Thus says Jehovah, I will now raise up trouble against you from within your house; and I will take your wives before your eyes and will give them to your companion, and he will lie with your wives in the sight of this sun.

2 Sam. 12:12 For you did this secretly, but I will do this thing before all Israel and even before the sun.

2 Sam. 12:13 And David said to Nathan, I have sinned against Jehovah. And Nathan said to David, Jehovah has also put away your sin; you will not die.

2 Sam. 12:14 Nevertheless, because you have given the enemies of Jehovah much occasion to blaspheme Him because of this thing, the son who is born to you shall also surely die.

A. After all the enemies of Israel were subdued and David was exalted as the king of Israel, David committed great sins while he was in a peaceful situation—adultery and murder; this indicates that whenever we are at ease in a peaceful situation, it is easy for us to be seduced to indulge our flesh—11:1-27; 1 Pet. 4:1 and footnote 4.
2 Sam. 11:1 And at the turn of the year, at the time when kings go forth to battle, David sent out Joab and his servants with him and all Israel; and they destroyed the children of Ammon and besieged Rabbah. But David remained in Jerusalem.

2 Sam. 11:2 And late one afternoon David rose from his bed and went for a walk on the roof of the king's house. And from the roof he saw a woman bathing, and the woman was very beautiful to look at.

2 Sam. 11:3 And David sent and inquired about the woman. And someone said, This is none other than Bath-sheba the daughter of Eliam and wife of Uriah the Hittite.

2 Sam. 11:4 And David sent messengers and took her; and she came to him, and he lay with her. (Now she had just purified herself from her uncleanness.) And she returned to her house.

2 Sam. 11:5 And the woman conceived; and she sent word and told David and said, I am pregnant.

2 Sam. 11:6 Then David sent word to Joab: Send me Uriah the Hittite. So Joab sent Uriah to David.

2 Sam. 11:7 And Uriah came to him, and David asked how Joab was doing and how the people were doing and how the battle was going.

2 Sam. 11:8 And David said to Uriah, Go down to your house, and wash your feet. And Uriah went forth from the king's house, and there followed him a present from the king.

2 Sam. 11:9 But Uriah lay down at the entrance to the king's house with all the servants of his lord and did not go down to his house.

2 Sam. 11:10 And they told David, saying, Uriah did not go down to his house. Then David said to Uriah, Have you not just come from a journey? Why have you not gone down to your house?

2 Sam. 11:11 And Uriah said to David, The Ark and Israel and Judah dwell in huts, and my lord Joab and the servants of my lord are encamped in the open field. Shall I then go to my house to eat and drink, and to lie with my wife? As you live and your soul lives, I shall by no means do this thing!

2 Sam. 11:12 And David said to Uriah, Remain here today also, and tomorrow I will send you back. So Uriah remained in Jerusalem that day and the following.

2 Sam. 11:13 Then David invited him to eat and drink in his presence, and he made him drunk. Then in the evening he went forth to lie down on his bed with the servants of his lord, and he did not go down to his house.

2 Sam. 11:14 Then in the morning David wrote a letter to Joab and sent it by the hand of Uriah.

2 Sam. 11:15 And he wrote in the letter, saying, Put Uriah in the forefront of the hardest battle, and withdraw from him that he may be struck down and die.

2 Sam. 11:16 So when Joab besieged the city, he assigned Uriah to the place where he knew the valiant men were.

2 Sam. 11:17 And the men of the city went forth and fought with Joab; and some of the people, some of the servants of David, fell. And Uriah the Hittite died also.

2 Sam. 11:18 And Joab sent a messenger to tell David all the things concerning the battle;

2 Sam. 11:19 And he commanded the messenger, saying, When you have finished telling the king all the things concerning the battle,

2 Sam. 11:20 If the king's anger rises up and he says to you, Why did you go so close to the city to fight? Did you not know that they would shoot from the wall?

2 Sam. 11:21 Who struck down Abimelech the son of Jerubbesheth? Did not a woman throw an upper millstone upon him from the wall so that he died at Thebez? Why did you go so close to the wall? Then you shall say, Your servant Uriah the Hittite is also dead.

2 Sam. 11:22 So the messenger went, and he came and told David all that Joab had sent him for.

2 Sam. 11:23 And the messenger said to David, The men prevailed against us and came out to us in the field, but we drove them back to the entrance of the gate.

2 Sam. 11:24 Then the archers shot at your servants from the wall, and some of the king's servants died. And your servant Uriah the Hittite is also dead.
2 Sam. 11:25 Then David said to the messenger, Thus shall you say to Joab, Do not let this matter displease you, for the sword devours one as well as another. Strengthen your fighting against the city and overthrow it. And encourage him.

2 Sam. 11:26 And when the wife of Uriah heard that Uriah her husband was dead, she made lamentation for her husband.

2 Sam. 11:27 And when the mourning was over, David sent for her and brought her to his house; and she became his wife and bore a son to him. But the thing that David did displeased Jehovah.

1 Pet. 4:1 Since Christ therefore has suffered in the flesh, you also arm yourselves with the same mind (because he who has suffered in the flesh has ceased from sin),

◊Footnote 4—Pleasure heats up the lusts of our flesh (v. 2); suffering cools them down. The purpose of Christ’s redemption is to deliver us from our inherited vain manner of life (1:18-19). Suffering responds to Christ’s redemption in fulfilling this purpose, preserving us from a sinful manner of life, from the flood of dissoluteness (vv. 3-4). Such suffering, mainly from persecution, is God’s discipline in His governmental dealing. To undergo such suffering is to be judged, dealt with, and disciplined in the flesh by God (v. 6). Hence, we should arm ourselves with a sober mind to endure such suffering.

B. David's sin was the issue of his indulging the lust of the eyes and the lust of the flesh (2 Sam. 11:2-3); David, abusing the power of his kingship (vv. 4-5), committed willful adultery by robbery.

2 Sam. 11:2 And late one afternoon David rose from his bed and went for a walk on the roof of the king's house. And from the roof he saw a woman bathing, and the woman was very beautiful to look at.

2 Sam. 11:3 And David sent and inquired about the woman. And someone said, This is none other than Bath-sheba the daughter of Eliam and wife of Uriah the Hittite.

2 Sam. 11:4 And David sent messengers and took her; and she came to him, and he lay with her. (Now she had just purified herself from her uncleanness.) And she returned to her house.

2 Sam. 11:5 And the woman conceived; and she sent word and told David and said, I am pregnant.

C. After committing such an act, David tried to cover his evil deed by means of a pretense (vv. 6-13); then he murdered Uriah, his faithful servant, by conspiring with Joab, so that he could take Uriah's wife (vv. 14-25; 12:9).

2 Sam. 11:6 Then David sent word to Joab: Send me Uriah the Hittite. So Joab sent Uriah to David.

2 Sam. 11:7 And Uriah came to him, and David asked how Joab was doing and how the people were doing and how the battle was going.

2 Sam. 11:8 And David said to Uriah, Go down to your house, and wash your feet. And Uriah went forth from the king's house, and there followed him a present from the king.

2 Sam. 11:9 But Uriah lay down at the entrance to the king's house with all the servants of his lord and did not go down to his house.

2 Sam. 11:10 And they told David, saying, Uriah did not go down to his house. Then David said to Uriah, Have you not just come from a journey? Why have you not gone down to your house?

2 Sam. 11:11 And Uriah said to David, The Ark and Israel and Judah dwell in huts, and my lord Joab and the servants of my lord are encamped in the open field. Shall I then go to my house to eat and drink, and to lie with my wife? As you live and your soul lives, I shall by no means do this thing!

2 Sam. 11:12 And David said to Uriah, Remain here today also, and tomorrow I will send you back. So Uriah remained in Jerusalem that day and the following.
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2 Sam. 11:15 And he wrote in the letter, saying, Put Uriah in the forefront of the hardest battle, and withdraw from him that he may be struck down and die.

2 Sam. 11:16 So when Joab besieged the city, he assigned Uriah to the place where he knew the valiant men were.

2 Sam. 11:17 And the men of the city went forth and fought with Joab; and some of the people, some of the servants of David, fell. And Uriah the Hittite died also.

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2 Sam. 11:24 Then the archers shot at your servants from the wall, and some of the king's servants died. And your servant Uriah the Hittite is also dead.

2 Sam. 11:25 Then David said to the messenger, Thus shall you say to Joab, Do not let this matter displease you, for the sword devours one as well as another. Strengthen your fighting against the city and overthrow it. And encourage him.

2 Sam. 12:9 Why have you despised the word of Jehovah by doing what is evil in His sight? You have struck down Uriah the Hittite with the sword and have taken his wife as your wife and have slain him with the sword of the children of Ammon.

D. By his one sin David broke the last five of the Ten Commandments (Exo. 20:13-17); his sin was a great insult and offense to God, and it nearly annulled all his attainments from the past.

Exo. 20:13 You shall not kill.
Exo. 20:14 You shall not commit adultery.
Exo. 20:15 You shall not steal.
Exo. 20:16 You shall not testify with false testimony against your neighbor.
Exo. 20:17 You shall not covet your neighbor's house; you shall not covet your neighbor's wife, nor his male servant, nor his female servant, nor his ox, nor his donkey, nor anything that belongs to your neighbor.

E. David, being a man according to God's heart (1 Sam. 13:14), afforded God the way to begin the age of the kingship for the establishment of His kingdom on earth for His coming Christ, but he failed in the matter of the indulgence of the lust of the flesh (1 Kings 15:5); in this matter David was loose, and he sacrificed his high attainment in his spiritual pursuit of God; this should be a warning to all of us.

1 Sam. 13:14 But now your kingdom will not continue. Jehovah has sought a man according to His heart for Himself, and Jehovah has appointed him ruler over His people; for you have not kept that which Jehovah commanded you.

1 Kings 15:5 Because David did what was upright in the sight of Jehovah and did not turn aside from anything that He had commanded him all the days of his life, except in the matter of Uriah the Hittite.

F. How regrettable it was that David, at a crucial time of the evil one's temptation, did not exercise strong control over his lust but indulged in it and committed a gross sin that
offended God to the uttermost.

G.  God loved David, but because of his sin David lost his standing and position as well as eleven of the twelve tribes (2 Sam. 20:1-2); David's sin sowed the seed of Solomon's corruption (12:24), which issued in the dividing of the God-given kingdom (1 Kings 11:9-13; 12:1-17), and the seed of the corruption of Solomon's descendants in the kingship, which issued ultimately in the loss of the nation and of the holy land of their fathers, in the captivity of the holy people, and in their being scattered around the globe and having no peace up to the present time.

2 Sam. 20:1 Now there was a worthless fellow there whose name was Sheba, the son of Bichri, a Benjaminite. And he blew the trumpet and said, We have no portion in David, / Nor do we have an inheritance in the son of Jesse. / Every man to his tents, O Israel!

2 Sam. 20:2 And all the men of Israel went up from following David and followed Sheba the son of Bichri, but the men of Judah clung to their king, from the Jordan to Jerusalem.

2 Sam. 12:24 And David comforted Bath-sheba his wife and went in unto her and lay with her. And she bore a son, and he called his name Solomon. And Jehovah loved him;

1 Kings 11:9 So Jehovah became angry with Solomon because his heart turned away from Jehovah the God of Israel, who had appeared to him twice,

1 Kings 11:10 And who had commanded him concerning this very matter, not to go after other gods; but he did not keep that which Jehovah had commanded.

1 Kings 11:11 And Jehovah said to Solomon, Because you have done this and have not kept My covenant and My statutes, which I commanded you, I will surely tear the kingdom away from you and give it to your servant.

1 Kings 11:12 However I will not do it in your days, because of David your father; I will tear it out of your son's hand.

1 Kings 11:13 But I will not tear the whole kingdom away from you; I will give one tribe to your son because of David My servant and because of Jerusalem, which I have chosen.

1 Kings 12:1 Then Rehoboam went to Shechem, for all Israel had come to Shechem to make him king.

1 Kings 12:2 And when Jeroboam the son of Nebat heard of it (for he was still in Egypt, where he had fled from King Solomon; and Jeroboam dwelt in Egypt; 1 Kings 12:3 And they sent word to him and called him), Jeroboam and all the congregation of Israel came and spoke to Rehoboam, saying,

1 Kings 12:4 Your father made our yoke hard. Now therefore make the hard service of your father and his heavy yoke that he put upon us lighter, and we will serve you.

1 Kings 12:5 And he said to them, Go away for another three days, then return to me. And the people went away.

1 Kings 12:6 Then King Rehoboam took counsel with the elders who attended Solomon his father while he was alive, saying, What counsel do you give me to return as an answer to this people?

1 Kings 12:7 And they spoke to him, saying, If today you will be a servant to this people and serve them and answer them and speak good words to them, then they will be your servants always.

1 Kings 12:8 But he forsook the counsel of the elders with which they counseled him and took counsel with the young men who had grown up with him, who attended him.

1 Kings 12:9 And he said to them, What counsel do you give me that we may return an answer to this people who have spoken to me, saying, Lighten the yoke that your father put upon us?

1 Kings 12:10 And the young men who grew up with him spoke to him, saying, Thus shall you say to this people who have spoken to you, saying, Your father made our yoke heavy, but you must make it lighter on us; thus shall you speak to them, My little finger is thicker than my father's loins.
1 Kings 12:11 And now, whereas my father laid a heavy yoke upon you, I will increase your yoke; my father chastised you with whips, but I will chastise you with scorpions.
1 Kings 12:12 And Jeroboam and all the people came to Rehoboam on the third day as the king had spoken, saying, Return to me on the third day.
1 Kings 12:13 And the king answered the people harshly; and he forsook the counsel of the elders that they had given him.
1 Kings 12:14 And spoke to them according to the counsel of the young men, saying, My father made your yoke heavy, but I will increase your yoke; my father chastised you with whips, but I will chastise you with scorpions.
1 Kings 12:15 So the king did not listen to the people, for this turn of events was of Jehovah that He might establish His word which Jehovah had spoken through Ahijah the Shilonite to Jeroboam the son of Nebat.
1 Kings 12:16 And when all Israel saw that the king would not listen to them, the people returned an answer to the king, saying, What portion do we have in David? Neither do we have an inheritance in the son of Jesse. To your tents, O Israel. Now see to your own house, O David. And Israel went to their tents.
1 Kings 12:17 But as for the children of Israel who dwelt in the cities of Judah, Rehoboam reigned over them.

H. We can see from the history of David that falling under God's governmental hand is a serious matter (2 Sam. 12:10-14); David restored his fellowship with God very quickly, but God's discipline continued even after his death (v. 15b—20:26).

2 Sam. 12:10 Now therefore the sword will not depart from your house forever because you have despised Me and have taken the wife of Uriah the Hittite to be your wife.
2 Sam. 12:11 Thus says Jehovah, I will now raise up trouble against you from within your house; and I will take your wives before your eyes and will give them to your companion, and he will lie with your wives in the sight of this sun.
2 Sam. 12:12 For you did this secretly, but I will do this thing before all Israel and even before the sun.
2 Sam. 12:13 And David said to Nathan, I have sinned against Jehovah. And Nathan said to David, Jehovah has also put away your sin; you will not die.
2 Sam. 12:14 Nevertheless, because you have given the enemies of Jehovah much occasion to blaspheme Him because of this thing, the son who is born to you shall also surely die.
2 Sam. 12:15b—20:26 (omitted)

I. Through the confessing of his sins, David's fellowship with God was restored, as revealed in Psalm 51, but he came under God's governmental hand; after his failure many evils, including incest, murder, and rebellion, took place among his family—2 Sam. 12:15b—20:26.

Psa. 51 Title To the choir director. A Psalm of David, when Nathan the prophet came to him, after he had gone in to Bath-sheba
Psa. 51:1 Be gracious to me, O God, according to Your lovingkindness; / According to the greatness of Your compassions blot out my transgressions.
Psa. 51:2 Wash me thoroughly from my iniquity, / And from my sin cleanse me.
Psa. 51:3 For I do know my transgressions, / And my sin is before me continually.
Psa. 51:4 Against You and You alone have I sinned, / And I have done what is evil in Your sight. / Therefore You are righteous when You speak; / You are clear when You judge.
Psa. 51:5 Behold, I was brought forth in iniquity, / And in sin did my mother conceive me.
Psa. 51:6 Behold, You delight in truth in the inward parts; / And in the hidden part You would make known wisdom to me.
Psa. 51:7 Purge my sin with hyssop, and I will be clean; / Wash me, and I will be whiter than snow.
Psa. 51:8 Let me hear gladness and joy, / That the bones which You have broken may exult.
Psa. 51:9 Hide Your face from my sins, / And blot out all my iniquities.
Psa. 51:10 Create in me a clean heart, O God, / And renew a steadfast spirit within me.
Psa. 51:11 Do not cast me from Your presence, / And do not take the Spirit of Your holiness away from me.
Psa. 51:12 Restore to me the gladness of Your salvation, / And sustain me with a willing spirit.
Psa. 51:13 I will teach transgressors Your ways, / And sinners will turn back to You.
Psa. 51:14 Deliver me from the guilt of bloodshed, O God, O God of my salvation; / And my tongue will ring forth Your righteousness.
Psa. 51:15 O Lord, open my lips, / And my mouth will declare Your praise.
Psa. 51:16 For You do not delight in sacrifice; / Otherwise I would offer it; / You take no pleasure in burnt offerings.
Psa. 51:17 The sacrifices of God are a broken spirit; / A broken and a contrite heart, O God, You will not despise.
Psa. 51:18 Do good in Your good pleasure unto Zion; / Build the walls of Jerusalem.
Psa. 51:19 Then You will delight in the sacrifices of righteousness, / In burnt offerings and whole burnt offerings; / Then they will offer bulls upon Your altar.

2 Sam. 12:15b—20:26 (omitted)

J. God exercised a severe punishment upon David because his sin was very evil; the source of the unprecedented evil in David's family was David's indulgence in the lust of the flesh; this shows that God's chastisement and His governmental dealing with those who love Him may even affect their children.

K. This should be a solemn alarm and warning to us in our relationship with Christ; what we are, what we desire, what we intend to do, and how we behave have very much to do with our remaining in Christ and participating in all of His unsearchable riches for our enjoyment; if we are not right with God in any of these matters, we will suffer the loss of Christ as our enjoyment.

L. The all-inclusive Christ as our dwelling place, our all-inclusive good land, and everything we need for our enjoyment will vomit us out of Himself and not allow us to enjoy Him any longer if we are not proper in relation to Him—Lev. 18:25; Rev. 3:16.

Lev. 18:25 Because the land has become defiled, I visited its iniquity upon it, and the land vomited out its inhabitants.

Rev. 3:16 So, because you are lukewarm and neither hot nor cold, I am about to spew you out of My mouth.

M. Eventually, David not only became old but also was fading away; David's life had a good beginning, like the bright sun rising, and his life with his career became like the sun shining at noon; however, his indulgence in lust (2 Sam. 11:1-27) spoiled his career and caused his bright life to fade like the sunset in the evening; in David's old age there was nothing bright, excellent, or splendid (1 Kings 1:1-4; cf. Deut. 34:7; Gen. 48:14-16; Prov. 4:18).

2 Sam. 11:1 And at the turn of the year, at the time when kings go forth to battle, David sent out Joab and his servants with him and all Israel; and they destroyed the children of Ammon and besieged Rabbah. But David remained in Jerusalem.

2 Sam. 11:2 And late one afternoon David rose from his bed and went for a walk on the roof of the king's house. And from the roof he saw a woman bathing, and the woman was very beautiful to look at.

2 Sam. 11:3 And David sent and inquired about the woman. And someone said, This is none other than Bath-sheba the daughter of Eliam and wife of Uriah the Hittite.

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2 Sam. 11:5 And the woman conceived; and she sent word and told David and said, I am pregnant.
2 Sam. 11:6 Then David sent word to Joab: Send me Uriah the Hittite. So Joab sent Uriah to David.
2 Sam. 11:7 And Uriah came to him, and David asked how Joab was doing and how the people were doing and how the battle was going.
2 Sam. 11:8 And David said to Uriah, Go down to your house, and wash your feet. And Uriah went forth from the king's house, and there followed him a present from the king.
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2 Sam. 11:10 And they told David, saying, Uriah did not go down to his house. Then David said to Uriah, Have you not just come from a journey? Why have you not gone down to your house?
2 Sam. 11:11 And Uriah said to David, The Ark and Israel and Judah dwell in huts, and my lord Joab and the servants of my lord are encamped in the open field. Shall I then go to my house to eat and drink, and to lie with my wife? As you live and your soul lives, I shall by no means do this thing!
2 Sam. 11:12 And David said to Uriah, Remain here today also, and tomorrow I will send you back. So Uriah remained in Jerusalem that day and the following.
2 Sam. 11:13 Then David invited him to eat and drink in his presence, and he made him drunk. Then in the evening he went forth to lie down on his bed with the servants of his lord, and he did not go down to his house.
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2 Sam. 11:24 Then the archers shot at your servants from the wall, and some of the king's servants died. And your servant Uriah the Hittite is also dead.
2 Sam. 11:25 Then David said to the messenger, Thus shall you say to Joab, Do not let this matter displease you, for the sword devours one as well as another. Strengthen your fighting against the city and overthrow it. And encourage him.
2 Sam. 11:26 And when the wife of Uriah heard that Uriah her husband was dead, she made lamentation for her husband.
2 Sam. 11:27 And when the mourning was over, David sent for her and brought her to his house; and she became his wife and bore a son to him. But the thing that David did displeased Jehovah.
1 Kings 1:1 Now when King David was old and advanced in years, they covered him with clothing, but he could not get warm.
1 Kings 1:2 So his servants said to him, Let a young virgin be sought for my lord the king, and let her wait on the king and serve him; and let her lie in your bosom so that my lord the king may get warm.

1 Kings 1:3 Thus they sought for a beautiful young woman throughout all the territory of Israel, and they found Abishag the Shunammite and brought her to the king.

1 Kings 1:4 And the young woman was very beautiful, and she served the king and ministered to him; but the king did not know her.

Deut. 34:7 And Moses was a hundred and twenty years old when he died; his eye was not dim, nor had his freshness left him.

Gen. 48:14 But Israel stretched out his right hand and laid it upon Ephraim's head—although he was the younger—and his left hand upon Manasseh's head, guiding his hands with insight, even though Manasseh was the firstborn.

Gen. 48:15 And he blessed Joseph and said, / The God before whom my fathers Abraham and Isaac walked, / The God who has shepherded me all my life to this day,

Gen. 48:16 The Angel who has redeemed me from all evil, bless the boys; / And may my name be named on them, and the name of my fathers Abraham and Isaac; / And may they be a teeming multitude in the midst of the earth.

Prov. 4:18 But the path of the righteous is like the light of dawn, / Which shines brighter and brighter until the full day.

N. The Christian life is a life of learning God's government; we reap what we sow; the more generous we are to others, the more generous God will be to us; if we are mean and severe to our brothers, God will be mean and severe toward us; when others are sick or in trouble, it is the time for us to help them, not the time for us to criticize them—Gal. 6:7; 1 Thes. 5:14-15; Luke 6:36-38; Matt. 7:1-2:

Gal. 6:7 Do not be deceived: God is not mocked; for whatever a man sows, this he will also reap.

1 Thes. 5:14 And we exhort you, brothers, Admonish the disorderly, console the fainthearted, sustain the weak, be long-suffering toward all.

1 Thes. 5:15 See that no one repays anyone evil for evil, but always pursue what is good both for one another and for all.

Luke 6:36 Be full of compassion, even as your Father also is full of compassion.

Luke 6:37 And do not judge, and you shall by no means be judged; and do not condemn, and you shall by no means be condemned; release, and you will be released;

Luke 6:38 Give, and it will be given to you; a good measure, pressed down, shaken together, and running over, they will give into your bosom. For with what measure you measure, it shall be measured to you in return.

Matt. 7:1 Do not judge, that you be not judged.

Matt. 7:2 For with what judgment you judge, you shall be judged; and with what measure you measure, it shall be measured to you.

1. We must learn to be generous and forgiving persons; if we are severe toward others, God will be severe toward us; we should avoid criticizing, condemning, or speaking about others in a light way; our criticism and careless comments about others often become a judgment upon ourselves—6:15; 18:23-35.

Matt. 6:15 But if you do not forgive men their offenses, neither will your Father forgive your offenses.

Matt. 18:23 For this reason the kingdom of the heavens has become like a king who desired to settle accounts with his slaves.

Matt. 18:24 And when he began to settle them, one who owed him ten thousand talents was brought to him.
Matt. 18:25 But since he did not have the means to repay, the master commanded him to be sold, as well as his wife and children and all that he had, and repayment to be made.

Matt. 18:26 Then the slave fell down and worshipped him, saying, Be patient with me and I will repay you all.

Matt. 18:27 And the master of that slave was moved with compassion and released him and forgave him the loan.

Matt. 18:28 But that slave went out and found one of his fellow slaves who owed him a hundred denarii, and he took hold of him and began to choke him, saying, Repay me what you owe.

Matt. 18:29 Then his fellow slave fell down and begged him, saying, Be patient with me and I will repay you.

Matt. 18:30 But he would not; instead, he went away and threw him into prison until he would repay what was owed.

Matt. 18:31 Then his fellow slaves, seeing what had taken place, were greatly grieved and came and explained fully to their master all that had taken place.

Matt. 18:32 Then his master called him to him and said to him, Evil slave, all that debt I forgave you, because you begged me.

Matt. 18:33 Should you not also have had mercy on your fellow slave even as I had mercy on you?

Matt. 18:34 And his master became angry and delivered him to the torturers until he would repay all that was owed.

Matt. 18:35 So also will My heavenly Father do to you if each of you does not forgive his brother from your hearts.

2. There are many brothers who have fallen miserably today for one reason only—they have criticized others too severely in the past, and many of their weaknesses today are the very weaknesses that they criticized in the past.

3. We have been called to bless others, so we, as a blessed people, should always bless others that we may inherit blessing; what we bless others with, we will inherit ourselves—1 Pet. 3:8-11; Matt. 10:13; cf. Num. 6:22-27.

1 Pet. 3:8 And finally be all of the same mind, sympathetic, loving the brothers, tenderhearted, humble-minded;

1 Pet. 3:9 Not rendering evil for evil or reviling for reviling, but on the contrary blessing one another, because you were called to this, that you might inherit blessing.

1 Pet. 3:10 For "he who desires to love life and see good days, let him cause his tongue to cease from evil and his lips to speak no guile.

1 Pet. 3:11 And let him turn away from evil and do good; let him seek peace and pursue it;

Matt. 10:13 And if the house is worthy, let your peace come upon it; but if it is not worthy, let your peace return to you.

Num. 6:22 Then Jehovah spoke to Moses, saying,

Num. 6:23 Speak to Aaron and to his sons, saying, Thus you shall bless the children of Israel; you shall say to them,

Num. 6:24 Jehovah bless you and keep you;

Num. 6:25 Jehovah make His face shine upon you and be gracious to you;

Num. 6:26 Jehovah lift up His countenance upon you and give you peace.

Num. 6:27 So shall they put My name upon the children of Israel, that I Myself may bless them.
Message Seven

David Typifying Christ, the Real David—
the King of the Coming Kingdom of God

Scripture Reading: 1 Sam. 21:1-6; 2 Sam. 7:16; 23:1-7;
                Amos 9:11-12; Matt. 1:6; 12:1-4

1 Sam. 21:1 And David went to Nob to Ahimelech the priest. And Ahimelech came trembling to meet
David and said to him, Why are you alone, and no one with you?

1 Sam. 21:2 And David said to Ahimelech the priest, The king has charged me with some matter, and he said to me, Let no man know anything about the matter that I have sent you on and charged you with. So I have made an appointment with my young men at such and such a place.

1 Sam. 21:3 Now then what do you have on hand? Give five loaves of bread into my hand, or whatever there is to be found.

1 Sam. 21:4 And the priest answered David and said, There is no common bread on hand; yet there is holy bread, but only if the young men have kept themselves from women.

1 Sam. 21:5 And David answered the priest and said to him, Women have indeed been kept from us, as previously when I went forth; and the vessels of the young men were holy, even if it was a common journey. How much more then today will their vessels be holy!

1 Sam. 21:6 So the priest gave him what was holy, for there was no bread there except the bread of the Presence, which was taken from before Jehovah, to be replaced by hot bread at the time it was taken.

2 Sam. 7:16 And your house and your kingdom will be made sure forever before you; your throne will be established forever.

2 Sam. 23:1 Now these are the last words of David: The declaration of David the son of Jesse, / And the declaration of the man who has been raised up on high, / The anointed of the God of Jacob, / The one lovely in the psalms of Israel.

2 Sam. 23:2 The Spirit of Jehovah spoke through me, / And His word was on my tongue.

2 Sam. 23:3 The God of Israel spoke, / The Rock of Israel spoke to me, / Who rules among men rightly, / Who rules with the fear of God.

2 Sam. 23:4 And is like the light of the morning when the sun rises, / A morning without clouds, / As when the tender grass sprouts up from the earth / At the sun's shining after a rain.

2 Sam. 23:5 For is not my house so with God? / For He has made an eternal covenant with me, / Ordered in all things and secure. / For all my salvation and all my desire, / Will He not indeed make them grow?

2 Sam. 23:6 But the wicked, all of them, will be / Like thorns to be thrust away, / Because they cannot be taken with the hand.

2 Sam. 23:7 But the man who touches them / Must arm himself with an iron rod or with the shaft of a spear; / And they will be burned with fire in their place.

Amos 9:11 In that day I will raise up / The fallen tabernacle of David, / And I will wall up its breaches / And raise up its ruins / And build it up as it was in the days of old;

Amos 9:12 That they may possess the remnant of Edom and all the nations which are called by My name, declares Jehovah who does this.
Matt. 1:6 And Jesse begot David the king. And David begot Solomon of her who had been the wife of Uriah,
Matt. 12:1 At that time Jesus went on the Sabbath through the grainfields. And His disciples became hungry and began to pick ears of grain and eat.
Matt. 12:2 But the Pharisees, seeing this, said to Him, Behold, Your disciples are doing what is not lawful to do on the Sabbath.
Matt. 12:3 But He said to them, Have you not read what David did when he became hungry, and those who were with him;
Matt. 12:4 How he entered into the house of God, and they ate the bread of the Presence, which was not lawful for him to eat, nor for those who were with him, except for the priests only?

I. David typifies Christ, the real David—1 Sam. 21:1-6; 2 Sam. 23:1-7; Matt. 12:1-4:

1 Sam. 21:1 And David went to Nob to Ahimelech the priest. And Ahimelech came trembling to meet David and said to him, Why are you alone, and no one with you?
1 Sam. 21:2 And David said to Ahimelech the priest, The king has charged me with some matter, and he said to me, Let no man know anything about the matter that I have sent you on and charged you with. So I have made an appointment with my young men at such and such a place.
1 Sam. 21:3 Now then what do you have on hand? Give five loaves of bread into my hand, or whatever there is to be found.
1 Sam. 21:4 And the priest answered David and said, There is no common bread on hand; yet there is holy bread, but only if the young men have kept themselves from women.
1 Sam. 21:5 And David answered the priest and said to him, Women have indeed been kept from us, as previously when I went forth; and the vessels of the young men were holy, even if it was a common journey. How much more then today will their vessels be holy!
1 Sam. 21:6 So the priest gave him what was holy, for there was no bread there except the bread of the Presence, which was taken from before Jehovah, to be replaced by hot bread at the time it was taken.

2 Sam. 23:1 Now these are the last words of David: The declaration of David the son of Jesse, / And the declaration of the man who has been raised up on high, / The anointed of the God of Jacob, / The one lovely in the psalms of Israel.
2 Sam. 23:2 The Spirit of Jehovah spoke through me, / And His word was on my tongue.
2 Sam. 23:3 The God of Israel spoke, / The Rock of Israel spoke to me, / Who rules among men righteously, / Who rules with the fear of God.
2 Sam. 23:4 And is like the light of the morning when the sun rises, / A morning without clouds, / As when the tender grass sprouts up from the earth / At the sun's shining after a rain.
2 Sam. 23:5 For is not my house so with God? / For He has made an eternal covenant with me, / Ordered in all things and secure. / For all my salvation and all my desire, / Will He not indeed make them grow?
2 Sam. 23:6 But the wicked, all of them, will be / Like thorns to be thrust away, / Because they cannot be taken with the hand.
2 Sam. 23:7 But the man who touches them / Must arm himself with an iron rod or with the shaft of a spear; / And they will be burned with fire in their place.
Matt. 12:1 At that time Jesus went on the Sabbath through the grainfields. And His disciples became hungry and began to pick ears of grain and eat.
Matt. 12:2 But the Pharisees, seeing this, said to Him, Behold, Your disciples are doing what is not lawful to do on the Sabbath.
Matt. 12:3  But He said to them, Have you not read what David did when he became hungry, and those who were with him;
Matt. 12:4  How he entered into the house of God, and they ate the bread of the Presence, which was not lawful for him to eat, nor for those who were with him, except for the priests only?

A.  David is the most thorough type of Christ revealed in the Old Testament, covering the longest period of time; the New Testament also clearly reveals that David typifies Christ—Matt. 12:3.

Matt. 12:3  But He said to them, Have you not read what David did when he became hungry, and those who were with him;

B.  In keeping with the principle seen in Matthew 12, that Christ is greater than all the types, greater than all things and persons in the Old Testament that typify Him, Christ is the greater David:

Matt. 12:1  At that time Jesus went on the Sabbath through the grainfields. And His disciples became hungry and began to pick ears of grain and eat.
Matt. 12:2  But the Pharisees, seeing this, said to Him, Behold, Your disciples are doing what is not lawful to do on the Sabbath.
Matt. 12:3  But He said to them, Have you not read what David did when he became hungry, and those who were with him;
Matt. 12:4  How he entered into the house of God, and they ate the bread of the Presence, which was not lawful for him to eat, nor for those who were with him, except for the priests only?
Matt. 12:5  Or have you not read in the law that on the Sabbath the priests in the temple profane the Sabbath and are guiltless?
Matt. 12:6  But I say to you that something greater than the temple is here.
Matt. 12:7  But if you knew what this means, "I desire mercy and not sacrifice," you would not have condemned the guiltless.
Matt. 12:8  For the Son of Man is Lord of the Sabbath.
Matt. 12:9  And departing from there, He came into their synagogue.
Matt. 12:10  And behold, a man who had a withered hand was there. And they asked Him, saying, Is it lawful to heal on the Sabbath? so that they might accuse Him.
Matt. 12:11  And He said to them, What man will there be among you who will have one sheep, and if it falls into a pit on the Sabbath, will not take hold of it and lift it out?
Matt. 12:12  Of how much more value then is a man than a sheep! So then it is lawful to do well on the Sabbath.
Matt. 12:13  Then He said to the man, Stretch out your hand. And he stretched it out and it was restored, as sound as the other.
Matt. 12:14  But the Pharisees, going out, took counsel against Him as to how they might destroy Him.
Matt. 12:15  But Jesus, knowing it, withdrew from there. And many followed Him, and He healed them all;
Matt. 12:16  And He charged them not to make Him known,
Matt. 12:17  In order that what was spoken through Isaiah the prophet might be fulfilled, saying,
Matt. 12:18  "Behold, My Servant whom I have chosen, My Beloved in whom My soul has found delight. I will put My Spirit upon Him, and He will announce justice to the Gentiles.
Matt. 12:19  He will not strive nor cry out, nor will anyone hear His voice in the streets.
Matt. 12:20  A bruised reed He will not break, and smoking flax He will not quench until He brings forth justice unto victory.
Matt. 12:21  And in His name will the Gentiles hope."
Matt. 12:22  Then there was brought to Him one possessed by a demon, blind and dumb, and He healed him, so that the dumb man spoke and saw.
Matt. 12:23 And all the crowds were amazed and said, Is this not the Son of David?
Matt. 12:24 But the Pharisees, hearing this, said, This man does not cast out the demons except by Beelzebul, ruler of the demons.
Matt. 12:25 But knowing their thoughts, He said to them, Every kingdom divided against itself becomes desolate, and every city or house divided against itself will not stand.
Matt. 12:26 And if Satan casts out Satan, he is divided against himself. How then will his kingdom stand?
Matt. 12:27 And if I, by Beelzebul, cast out the demons, by whom do your sons cast them out? Therefore they shall be your judges.
Matt. 12:28 But if I, by the Spirit of God, cast out the demons, then the kingdom of God has come upon you.
Matt. 12:29 Or how can anyone enter into the house of the strong man and plunder his goods unless he first binds the strong man? And then he will thoroughly plunder his house.
Matt. 12:30 He who is not with Me is against Me, and he who does not gather with Me scatters.
Matt. 12:31 Therefore I say to you, Every sin and blasphemy will be forgiven men, but blasphemy against the Spirit will not be forgiven.
Matt. 12:32 And whoever speaks a word against the Son of Man, it will be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, neither in this age nor in the one to come.
Matt. 12:33 Either make the tree good and its fruit good, or make the tree corrupt and its fruit corrupt; for by the fruit the tree is known.
Matt. 12:34 Offspring of vipers, how can you, being evil, speak good things? For out of the abundance of the heart the mouth speaks.
Matt. 12:35 The good man, out of his good treasure, brings forth good things, and the evil man, out of his evil treasure, brings forth evil things.
Matt. 12:36 And I say to you that every idle word which men shall speak, they will render an account concerning it in the day of judgment.
Matt. 12:37 For by your words you shall be justified, and by your words you shall be condemned.
Matt. 12:38 Then some of the scribes and Pharisees answered Him, saying, Teacher, we want to see a sign from You.
Matt. 12:39 But He answered and said to them, An evil and adulterous generation seeks after a sign, and a sign shall not be given to it except the sign of Jonah the prophet.
Matt. 12:40 For just as Jonah was in the belly of the great fish three days and three nights, so will the Son of Man be in the heart of the earth three days and three nights.
Matt. 12:41 Ninevite men will stand up in the judgment with this generation and will condemn it, because they repented at the preaching of Jonah, and behold, something more than Jonah is here.
Matt. 12:42 The queen of the south will rise up in the judgment with this generation and will condemn it, because she came from the ends of the earth to hear the wisdom of Solomon, and behold, something more than Solomon is here.
Matt. 12:43 When the unclean spirit goes out from the man, it roams through waterless places, seeking rest, and does not find it.
Matt. 12:44 Then it says, I will return to my house from which I came out. And it comes and finds it unoccupied, swept, and decorated.
Matt. 12:45 Then it goes and takes along with itself seven other spirits more evil than itself, and they enter in and settle down there. And the last state of that man becomes worse than the first. Thus shall it be also with this evil generation.
Matt. 12:46 While He was still speaking to the crowds, behold, His mother and His brothers stood outside seeking to speak to Him.
Matt. 12:47 And someone said to Him, Behold, Your mother and Your brothers are standing outside seeking to speak to You.
Matt. 12:48  But He answered and said to him who spoke to Him, Who is My mother, and who are My brothers?
Matt. 12:49  And stretching out His hand toward His disciples, He said, Behold, My mother and My brothers!
Matt. 12:50  For whoever does the will of My Father who is in the heavens, he is My brother and sister and mother.

1. The Lord's word in Matthew 12:3-4 implies that He is the real David:

   Matt. 12:3  But He said to them, Have you not read what David did when he became hungry, and those who were with him;
   Matt. 12:4  How he entered into the house of God, and they ate the bread of the Presence, which was not lawful for him to eat, nor for those who were with him, except for the priests only?

   a. David had followers, and Christ, the real David, also had disciples as His followers.
   b. All of this implies that David and his followers were a type, a prefigure, of Christ and His disciples.

2. The Lord's word in Matthew 12:3-4 also implies a dispensational change from the priesthood to the kingship:

   Matt. 12:3  But He said to them, Have you not read what David did when he became hungry, and those who were with him;
   Matt. 12:4  How he entered into the house of God, and they ate the bread of the Presence, which was not lawful for him to eat, nor for those who were with him, except for the priests only?

   a. The coming of David changed the dispensation from the age of the priests to the age of the kings, in which the kings were above the priests.
   b. By the coming of Christ, the dispensation was also changed, this time from the age of the law to the age of grace, in which Christ is above all.
   c. In Matthew 1:6 David is called "the king" because it was through him that the kingdom with the kingship was brought in; he was the landmark of two ages, the conclusion of one age and the beginning of another age.

Matt. 1:6  And Jesse begot David the king. And David begot Solomon of her who had been the wife of Uriah,

C. David's typifying the suffering Christ is revealed in Psalms 22, 109, and 110:

   Psa. 22 Title  To the choir director: according to the hind of the dawn. A Psalm of David
   Psa. 22:1  My God, my God, why have You forsaken me? / Why are You so far from saving me, / From the words of my groaning?
   Psa. 22:2  O my God, I call out in the day, but You do not answer; / And in the night, but there is no rest for me.
   Psa. 22:3  But You are holy, You who sit enthroned / Upon the praises of Israel.
   Psa. 22:4  In You our fathers trusted; / They trusted and You rescued them.
   Psa. 22:5  To You they cried out and were delivered; / In You they trusted and were not put to shame.
   Psa. 22:6  But I am a worm and not a man, / A reproach of men and one despised by the people.
   Psa. 22:7  All who see me deride me; / They sneer at me; they shake their heads, saying,
   Psa. 22:8  He committed himself to Jehovah; let Him rescue him; / Let Him deliver him since He takes pleasure in him.
Psa. 22:9 But You are the One who drew me forth from the womb, / Who made me trust while at my mother's breasts.
Psa. 22:10 I was cast upon You from birth; / From my mother's womb You have been my God.
Psa. 22:11 Do not be far from me, / For trouble is near, / For there is none to help me.
Psa. 22:12 Many bulls surround me; / The mighty bulls of Bashan encompass me.
Psa. 22:13 They open their mouth at me; / Like a ravening and roaring lion.
Psa. 22:14 I am poured out like water, / And all my bones are out of joint. / My heart is like wax; / It is melted within me.
Psa. 22:15 My strength is dried up like a shard, / And my tongue is stuck to my jaws; / You have put me in the dust of death.
Psa. 22:16 For dogs surround me; / A company of evildoers encloses me; / They pierce my hands and feet.
Psa. 22:17 I count all my bones; / They look, they stare at me.
Psa. 22:18 They divide my garments to themselves, / And for my clothing they cast lots.
Psa. 22:19 But You, O Jehovah, be not far off; / O my help, hasten to aid me.
Psa. 22:20 Deliver my soul from the sword, / My precious life from the power of the dog;
Psa. 22:21 Save me from the mouth of the lion; / Indeed while I am in the horns of wild oxen, answer me.
Psa. 22:22 I will declare Your name to my brothers; / In the midst of the assembly I will praise You.
Psa. 22:23 You who fear Jehovah, praise Him! / All you seed of Jacob, glorify Him! / And stand in awe of Him, all you seed of Israel!
Psa. 22:24 For He has not despised nor detested / The affliction of him who is afflicted; / And He has not hidden His face from him; / But when he cried out to Him, He heard.
Psa. 22:25 From You comes my praise in the great assembly; / My vows will I pay before those who fear Him.
Psa. 22:26 The lowly will eat and be satisfied; / Those who seek after Jehovah will praise Him - / May your hearts live forever!
Psa. 22:27 All the ends of the earth / Will remember and return to Jehovah, / And all families of the nations / Will worship before You;
Psa. 22:28 For the kingdom is Jehovah's, / And He rules among the nations.
Psa. 22:29 All the flourishing of the earth / Will eat and worship. / All who go down into the dust will bow down before Him, / Even he who does not keep his soul alive.
Psa. 22:30 A seed will serve Him; / That which concerns the Lord will be told to a coming generation.
Psa. 22:31 They will come and declare His righteousness / To a people yet to be born, that He has done this.

Psa. 109 Title To the choir director. Of David. A Psalm
Psa. 109:1 O God of my praise, do not be silent;
Psa. 109:2 For the mouth of the wicked man and the mouth of deceit are opened / against me; / They speak to me with a lying tongue.
Psa. 109:3 And with words of hatred they have surrounded me / And have fought against me without cause.
Psa. 109:4 In return for my love they have become my adversaries, / But I am all prayer.
Psa. 109:5 And they have set against me evil in return for good / And hatred in return for my love.
Psa. 109:6 Appoint a wicked man over him, / And let an adversary stand at his right hand.
Psa. 109:7 When he is judged, let him come forth wicked; / And let his prayer be counted as sin.
Psa. 109:8 May his days be few; / May another take his office.
Psa. 109:9 May his children be orphans, / And his wife a widow.
Psa. 109:10 And may his children wander all about and beg, / And may they seek food far from their desolated ruins.
Psa. 109:11 May the creditor seize all that he has, / And may strangers plunder the fruit of his labor.
Psa. 109:12 May there be no one to extend him mercy, / Nor anyone to be kind to his orphans.
Psa. 109:13 May his posterity be cut off; / In the generation following may his name be blotted out.
Psa. 109:14 May his fathers' iniquity be remembered before Jehovah, / And may his mother's sin not be blotted out.
Psa. 109:15 May they be before Jehovah continually, / So that He may cut off the memory of them from the earth;
Psa. 109:16 Because he did not remember to show lovingkindness, / But persecuted the poor and needy and brokenhearted, / To put them to death.
Psa. 109:17 Indeed he loved cursing, so it came on him; / And he took no delight in blessing, so it was far from him.
Psa. 109:18 And he clothed himself with cursing like his garment, / So it came into his inward parts like water / And into his bones like oil.
Psa. 109:19 Let it be to him like the cloak that he wraps around himself, / And as a belt with which he constantly girds himself.
Psa. 109:20 This is the reward from Jehovah for my adversaries / And for those who speak evil against my soul.
Psa. 109:21 But You, O Jehovah Lord, deal with me, / For Your name's sake; / Because Your lovingkindness is good, deliver me.
Psa. 109:22 For I am poor and needy, / And my heart is wounded within me.
Psa. 109:23 I am gone like a shadow that declines; / I am shaken off like the locust.
Psa. 109:24 My knees wobble through fasting, / And my flesh has become lean, without fatness.
Psa. 109:25 I have also become a reproach to them: / When they see me, they shake their heads.
Psa. 109:26 Help me, O Jehovah my God; / Save me according to Your lovingkindness;
Psa. 109:27 And they will know that this is Your hand, / That it is You, O Jehovah, who have done it.
Psa. 109:28 Let them curse, but You bless; / When they arise, they will be put to shame, / And Your servant will rejoice.
Psa. 109:29 May my adversaries be clothed with humiliation, / And may they wrap themselves with their own shame as with a mantle.
Psa. 109:30 I will give much thanks to Jehovah with my mouth, / And in the midst of the multitude I will praise Him;
Psa. 109:31 For He stands at the right hand of the needy / To save him from those who judge his soul.

Psa. 110 Title Of David. A Psalm
Psa. 110:1 Jehovah declares to my Lord, / Sit at My right hand / Until I make Your enemies / Your footstool.
Psa. 110:2 Jehovah will send forth / The scepter of Your strength from Zion: / Rule in the midst of Your enemies.
Psa. 110:3 Your people will offer themselves willingly / In the day of Your warfare, / In the splendor of their consecration. / Your young men will be to You / Like the dew from the womb of the dawn.
Psa. 110:4 Jehovah has sworn, / And He will not change: / You are a Priest forever / According to the order of Melchizedek.
Psa. 110:5 The Lord is at Your right hand; / He will shatter kings in the day of His anger.
Psa. 110:6 He will execute judgment among the nations; / He will fill the place with corpses; / He will shatter the head / Over a great land.
Psa. 110:7 He will drink from the brook by the way; / Therefore He will lift up His head.

1. In Psalm 22 we see the suffering David typifying the suffering Christ passing through His death—vv. 1a, 6-21.
Psa. 22:1 My God, my God, why have You forsaken me? / Why are You so far from saving me, / From the words of my groaning?
Psa. 22:6 But I am a worm and not a man, / A reproach of men and one despised by the people.
Psa. 22:7 All who see me deride me; / They sneer at me; they shake their heads, saying,
Psa. 22:8 He committed himself to Jehovah; let Him rescue him; / Let Him deliver him since He takes pleasure in him.
Psa. 22:9 But You are the One who drew me forth from the womb, / Who made me trust while at my mother's breasts.
Psa. 22:10 I was cast upon You from birth; / From my mother's womb You have been my God.
Psa. 22:11 Do not be far from me, / For trouble is near, / For there is none to help me.
Psa. 22:12 Many bulls surround me; / The mighty bulls of Bashan encompass me.
Psa. 22:13 They open their mouth at me, / Like a ravening and roaring lion.
Psa. 22:14 I am poured out like water, / And all my bones are out of joint. / My heart is like wax; / It is melted within me.
Psa. 22:15 My strength is dried up like a shard, / And my tongue is stuck to my jaws; / You have put me in the dust of death.
Psa. 22:16 For dogs surround me; / A company of evildoers encloses me; / They pierce my hands and feet.
Psa. 22:17 I count all my bones; / They look, they stare at me.
Psa. 22:18 They divide my garments to themselves, / And for my clothing they cast lots.
Psa. 22:19 But You, O Jehovah, be not far off; / O my help, hasten to aid me.
Psa. 22:20 Deliver my soul from the sword, / My precious life from the power of the dog;
Psa. 22:21 Save me from the mouth of the lion; / Indeed while I am in the horns of wild oxen, answer me.

2. Psalm 109 is a prayer offered by David about his sufferings:

Psa. 109 Title To the choir director. Of David. A Psalm
Psa. 109:1 O God of my praise, do not be silent;
Psa. 109:2 For the mouth of the wicked man and the mouth of deceit are opened / against me; / They speak to me with a lying tongue.
Psa. 109:3 And with words of hatred they have surrounded me / And have fought against me without cause.
Psa. 109:4 In return for my love they have become my adversaries, / But I am all prayer.
Psa. 109:5 And they have set against me evil in return for good / And hatred in return for my love.
Psa. 109:6 Appoint a wicked man over him, / And let an adversary stand at his right hand.
Psa. 109:7 When he is judged, let him come forth wicked; / And let his prayer be counted as sin.
Psa. 109:8 May his days be few; / May another take his office.
Psa. 109:9 May his children be orphans, / And his wife a widow.
Psa. 109:10 And may his children wander all about and beg, / And may they seek food far from their desolated ruins.
Psa. 109:11 May the creditor seize all that he has, / And may strangers plunder the fruit of his labor.
Psa. 109:12 May there be no one to extend him mercy, / Nor anyone to be kind to his orphans.
Psa. 109:13 May his posterity be cut off; / In the generation following may his name be blotted out.
Psa. 109:14 May his fathers' iniquity be remembered before Jehovah, / And may his mother's sin not be blotted out.
Psa. 109:15 May they be before Jehovah continually, / So that He may cut off the memory of them from the earth;
Psa. 109:16  Because he did not remember to show lovingkindness, / But persecuted the poor and needy and brokenhearted, / To put them to death.
Psa. 109:17  Indeed he loved cursing, so it came on him; / And he took no delight in blessing, so it was far from him.
Psa. 109:18  And he clothed himself with cursing like his garment, / So it came into his inward parts like water / And into his bones like oil.
Psa. 109:19  Let it be to him like the cloak that he wraps around himself, / And as a belt with which he constantly girds himself.
Psa. 109:20  This is the reward from Jehovah for my adversaries / And for those who speak evil against my soul.
Psa. 109:21  But You, O Jehovah Lord, deal with me, / For Your name's sake; / Because Your lovingkindness is good, deliver me.
Psa. 109:22  For I am poor and needy, / And my heart is wounded within me.
Psa. 109:23  I am gone like a shadow that declines; / I am shaken off like the locust.
Psa. 109:24  My knees wobble through fasting, / And my flesh has become lean, without fatness.
Psa. 109:25  I have also become a reproach to them: / When they see me, they shake their heads.
Psa. 109:26  Help me, O Jehovah my God; / Save me according to Your lovingkindness;
Psa. 109:27  And they will know that this is Your hand, / That it is You, O Jehovah, who have done it.
Psa. 109:28  Let them curse, but You bless; / When they arise, they will be put to shame, / And Your servant will rejoice.
Psa. 109:29  May my adversaries be clothed with humiliation, / And may they wrap themselves with their own shame as with a mantle.
Psa. 109:30  I will give much thanks to Jehovah with my mouth, / And in the midst of the multitude I will praise Him;
Psa. 109:31  For He stands at the right hand of the needy / To save him from those who judge his soul.

a. Here David is a type of Christ, and David's sufferings typify Christ's sufferings.
b. David's prayer concerning his sufferings typifies Christ's prayer.

3. The prayer in Psalm 109 is answered in Psalm 110:

Psa. 109  (omitted)
Psa. 110 Title Of David. A Psalm
Psa. 110:1  Jehovah declares to my Lord, / Sit at My right hand / Until I make Your enemies / Your footstool.
Psa. 110:2  Jehovah will send forth / The scepter of Your strength from Zion: / Rule in the midst of Your enemies.
Psa. 110:3  Your people will offer themselves willingly / In the day of Your warfare, / In the splendor of their consecration. / Your young men will be to You / Like the dew from the womb of the dawn.
Psa. 110:4  Jehovah has sworn, / And He will not change: / You are a Priest forever / According to the order of Melchizedek.
Psa. 110:5  The Lord is at Your right hand; / He will shatter kings in the day of His anger.
Psa. 110:6  He will execute judgment among the nations; / He will fill the place with corpses; / He will shatter the head / Over a great land.
Psa. 110:7  He will drink from the brook by the way; / Therefore He will lift up His head.

a. Since Psalm 110 is the answer to the prayer of David as a type of Christ in Psalm 109, Psalm 110 should be considered as an answer to Christ's prayer—Heb. 5:7.

Psa. 109, 110 (omitted)
Heb. 5:7 This One, in the days of His flesh, having offered up both petitions and supplications with strong crying and tears to Him who was able to save Him out of death and having been heard because of His piety,

b. God answered this prayer not only through the resurrection of Christ but also through Christ's ascension—Acts 2:23-24, 32-33; 5:31.

Acts 2:23 This man, delivered up by the determined counsel and foreknowledge of God, you, through the hand of lawless men, nailed to a cross and killed;

Acts 2:24 Whom God has raised up, having loosed the pangs of death, since it was not possible for Him to be held by it.

Acts 2:32 This Jesus God has raised up, of which we all are witnesses.

Acts 2:33 Therefore having been exalted to the right hand of God and having received the promise of the Holy Spirit from the Father, He has poured out this which you both see and hear.

Acts 5:31 This One God has exalted to His right hand as Leader and Savior, to give repentance to Israel and forgiveness of sins.

D. David also typifies Christ in his last words—2 Sam. 23:1-7:

2 Sam. 23:1 Now these are the last words of David: The declaration of David the son of Jesse, / And the declaration of the man who has been raised up on high, / The anointed of the God of Jacob, / The one lovely in the psalms of Israel.

2 Sam. 23:2 The Spirit of Jehovah spoke through me, / And His word was on my tongue.

2 Sam. 23:3 The God of Israel spoke, / The Rock of Israel spoke to me, / Who rules among men righteously, / Who rules with the fear of God.

2 Sam. 23:4 And is like the light of the morning when the sun rises, / A morning without clouds, / As when the tender grass sprouts up from the earth / At the sun's shining after a rain.

2 Sam. 23:5 For is not my house so with God? / For He has made an eternal covenant with me, / Ordered in all things and secure. / For all my salvation and all my desire, / Will He not indeed make them grow?

2 Sam. 23:6 But the wicked, all of them, will be / Like thorns to be thrust away, / Because they cannot be taken with the hand.

2 Sam. 23:7 But the man who touches them / Must arm himself with an iron rod or with the shaft of a spear; / And they will be burned with fire in their place.

1. David, a type of Christ, ruled among men righteously with the fear of God—v. 3b.

2 Sam. 23:3 The God of Israel spoke, / The Rock of Israel spoke to me, / Who rules among men righteously, / Who rules with the fear of God.

2. David, a type of Christ, was like the light of the morning when the sun rises without clouds—v. 4a.

2 Sam. 23:4 And is like the light of the morning when the sun rises, / A morning without clouds, / As when the tender grass sprouts up from the earth / At the sun's shining after a rain.

3. When Christ rules among men righteously with the fear of God, He is like the light of the morning when the sun rises, "as when the tender grass sprouts up from the earth/At the sun's shining after a rain"—v. 4b.

2 Sam. 23:4 And is like the light of the morning when the sun rises, / A morning without clouds, / As when the tender grass sprouts up from the earth / At the sun's shining after a rain.

II. David the king typifies Christ the King—1 Sam. 16:12; 2 Sam. 16:5-6; Matt.
1:6; 2:2; 27:11; Rev. 19:16:

1 Sam. 16:12 So he sent for him and brought him in. Now he was ruddy and had beautiful eyes and a handsome appearance. And Jehovah said, Arise; anoint him, for this is he.
2 Sam. 16:5 And when King David came to Bahurim, a man of the family of the house of Saul came forth from there, whose name was Shimei, the son of Gera; he came forth, cursing as he came forth.
2 Sam. 16:6 And he threw stones at David and at all the servants of King David, and all the people and all the mighty men were on his right and on his left.
Matt. 1:6 And Jesse begot David the king. And David begot Solomon of her who had been the wife of Uriah,
Matt. 2:2 Saying, Where is He who has been born King of the Jews? For we saw His star at its rising and have come to worship Him.
Matt. 27:11 And Jesus stood before the governor, and the governor questioned Him, saying, Are You the King of the Jews? And Jesus said, It is as you say.
Rev. 19:16 And He has on His garment and on His thigh a name written, KING OF KINGS AND LORD OF LORDS.

A. King David typifies Christ—the King of the coming kingdom of God—as the king established by God, the warring king, and the king despised and rejected by men—1 Sam. 16:12; 2 Sam. 16:5-6:

1 Sam. 16:12 So he sent for him and brought him in. Now he was ruddy and had beautiful eyes and a handsome appearance. And Jehovah said, Arise; anoint him, for this is he.
2 Sam. 16:5 And when King David came to Bahurim, a man of the family of the house of Saul came forth from there, whose name was Shimei, the son of Gera; he came forth, cursing as he came forth.
2 Sam. 16:6 And he threw stones at David and at all the servants of King David, and all the people and all the mighty men were on his right and on his left.

1. As typified by David, Christ is the fighting King, who has won the victory over all His enemies, who has gained the land, and who has prepared all the materials for building up the church as the temple of God—1 Chron. 21:22-25; 29:29.

1 Chron. 21:22 And David said to Ornan, Give me the site of the threshing floor that I may build on it an altar to Jehovah. For the full price you shall give it to me, that the plague may be stayed from the people.
1 Chron. 21:23 And Ornan said to David, Take it; and may my lord the king do whatever seems good in his sight. Look, I have given the oxen for the burnt offerings and the threshing instruments for the wood and the wheat for the meal offering—all this I give.
1 Chron. 21:24 But King David said to Ornan, No; but I will surely buy it for the full price, for I will not take what is yours for Jehovah and offer up burnt offerings that cost me nothing.
1 Chron. 21:25 So David gave to Ornan six hundred shekels of gold by weight for the site.
1 Chron. 29:29 And the acts of David the king, the first and the last, are there written in the chronicles of Samuel the seer and in the chronicles of Nathan the prophet and in the chronicles of Gad the seer,

2. After Christ takes possession of the earth, He will reign over the earth as the King in the kingdom, ruling over the nations with His overcoming believers—Rev. 20:4, 6; 2:26-27.

Rev. 20:4 And I saw thrones, and they sat upon them, and judgment was given to them. And I saw the souls of those who had been beheaded because of the testimony of Jesus and because of the word of God, and of those who had not worshipped the
beast nor his image, and had not received the mark on their forehead and on their hand; and they lived and reigned with Christ for a thousand years.

Rev. 20:6  
Blessed and holy is he who has part in the first resurrection; over these the second death has no authority, but they will be priests of God and of Christ and will reign with Him for a thousand years.

Rev. 2:26  
And he who overcomes and he who keeps My works until the end, to him I will give authority over the nations;

Rev. 2:27  
And he will shepherd them with an iron rod, as vessels of pottery are broken in pieces, as I also have received from My Father;

3. As the coming King, Christ will be the Head and the center of the coming kingdom of God in the millennium; this will be the fulfillment of Isaiah 32:1, Jeremiah 23:5, and Zechariah 14:9 and 17.

Isa. 32:1  
Indeed a King will reign according to righteousness, / And the rulers will rule according to justice.

Jer. 23:5  
Indeed, days are coming, / Declares Jehovah, / When I will raise up to David a righteous Shoot; / And He will reign as King and act prudently / And will execute justice and righteousness in the land.

Zech. 14:9  
And Jehovah will be King over all the earth; and in that day Jehovah will be the one God and His name the one name.

Zech. 14:17  
And whichever of the families of the earth does not go up to Jerusalem to worship the King, Jehovah of hosts, upon them there will be no rain.

B. The prophets spoke of David and Christ as one—Jer. 30:9; Ezek. 34:23-24; 37:24-25; Hosea 3:5; Amos 9:11:

Jer. 30:9  
But they will serve Jehovah their God and David their King, whom I will raise up for them.

Ezek. 34:23  
And I will set up over them one Shepherd, My Servant David, and He will feed them; He will feed them, and He will be their Shepherd.

Ezek. 34:24  
And I, Jehovah, will be their God, and My Servant David will be a Prince among them. I, Jehovah, have spoken.

Ezek. 37:24  
And My Servant David will be King over them, and they all will have one Shepherd. They will also walk in My ordinances and observe My statutes and do them.

Ezek. 37:25  
And they will dwell in the land that I have given to Jacob My servant, in which your fathers dwelt; and they will dwell in it, they, their children, and their children's children, forever. And David My Servant will be their Prince forever.

Hosea 3:5  
Afterward the children of Israel will return and seek Jehovah their God and David their King, and they will come with fear to Jehovah and to His goodness in the last days.

Amos 9:11  
In that day I will raise up / The fallen tabernacle of David, / And I will wall up its breaches / And raise up its ruins / And build it up as it was in the days of old;

1. "They will serve Jehovah their God and David their King, whom I will raise up for them”—Jer. 30:9.

Jer. 30:9  
But they will serve Jehovah their God and David their King, whom I will raise up for them.

2. This refers to Christ, who is the real David and who will be the King in the restoration, that is, the millennium—Isa. 32:1; Rev. 20:4, 6.

Isa. 32:1  
Indeed a King will reign according to righteousness, / And the rulers will rule according to justice.
Rev. 20:4  And I saw thrones, and they sat upon them, and judgment was given to them. And I saw the souls of those who had been beheaded because of the testimony of Jesus and because of the word of God, and of those who had not worshipped the beast nor his image, and had not received the mark on their forehead and on their hand; and they lived and reigned with Christ for a thousand years.

Rev. 20:6  Blessed and holy is he who has part in the first resurrection; over these the second death has no authority, but they will be priests of God and of Christ and will reign with Him for a thousand years.

3. "I will set up over them one Shepherd, My Servant David, and He will feed them; He will feed them, and He will be their Shepherd...And My Servant David will be a Prince among them"—Ezek. 34:23-24:

Ezek. 34:23  And I will set up over them one Shepherd, My Servant David, and He will feed them; He will feed them, and He will be their Shepherd.

Ezek. 34:24  And I, Jehovah, will be their God, and My Servant David will be a Prince among them. I, Jehovah, have spoken.


John 10:11  I am the good Shepherd; the good Shepherd lays down His life for the sheep.

Heb. 13:20  Now the God of peace, He who brought up from the dead our Lord Jesus, the great Shepherd of the sheep, in the blood of an eternal covenant,

Isa. 9:7  To the increase of His government / And to His peace there is no end, / Upon the throne of David / And over His kingdom, / To establish it / And to uphold it / In justice and righteousness / From now to eternity. / The zeal of Jehovah of hosts / Will accomplish this.

Hosea 3:5  Afterward the children of Israel will return and seek Jehovah their God and David their King, and they will come with fear to Jehovah and to His goodness in the last days.

Micah 5:2  (But you, O Bethlehem Ephrathah, / So little to be among the thousands of Judah, / From you there will come forth to Me / He who is to be Ruler in Israel; / And His goings forth are from ancient times, / From the days of eternity.)

Luke 1:32  He will be great and will be called Son of the Most High; and the Lord God will give to Him the throne of David His father,

Luke 1:33  And He will reign over the house of Jacob forever, and of His kingdom there will be no end.

b. When the Lord Jesus comes as the Shepherd to care for us, He comes also as the King to govern us; the issue of the Lord's caring for us as our Shepherd is that we obey Him as our King and come under His kingship and His throne within us.

4. "My Servant David will be King over them, and they all will have one Shepherd"—Ezek. 37:24:

Ezek. 27:24  These were your traders in the finest fabrics, in rolls of blue and embroidered cloth, and in chests of fine woven articles, tightly bound with cords, among your merchandise.

a. This refers to Christ our Shepherd, who is the real David.

b. In relation to Israel the prophecy given here will be fulfilled in the millennium, the age of restoration, and in eternity, in the new heaven and new earth.
5. "Afterward the children of Israel will return and seek Jehovah their God and David their King, and they will come with fear to Jehovah and to His goodness in the last days"—Hosea 3:5:

Hosea 3:5  Afterward the children of Israel will return and seek Jehovah their God and David their King, and they will come with fear to Jehovah and to His goodness in the last days.

a. David their King is Christ in the millennium.

b. The last days refers to the age of restoration—Matt. 19:28.

Matt. 19:28  And Jesus said to them, Truly I say to you that you who have followed Me, in the restoration, when the Son of Man sits on the throne of His glory, you also shall sit on twelve thrones, judging the twelve tribes of Israel.

C. In the Lord's upcoming reign God's authority and glory will be fully manifested, and the whole earth with its peoples will be brought into righteousness, peace, joy, and the full blessing of God's creation—6:13; Isa. 32:1, 16-18; 35:1-2, 5-7.

Matt. 6:13  And do not bring us into temptation, but deliver us from the evil one. For Yours is the kingdom and the power and the glory forever. Amen.

Isa. 32:1  Indeed a King will reign according to righteousness, / And the rulers will rule according to justice.

Isa. 32:16  Then justice will dwell in the wilderness, / And righteousness will remain in the fruitful field;

Isa. 32:17  And the work of righteousness will be peace, / And the result of righteousness, quietness and assurance forever.

Isa. 32:18  And my people will live in a peaceful habitation / And in secure dwellings and carefree resting places.

Isa. 35:1  The wilderness and the desert will be glad; / And the desert will exult and blossom / Like the rose.

Isa. 35:2  It will blossom and blossom, / And even exult with exultation and a ringing shout. / The glory of Lebanon will be given to it, / The splendor of Carmel and Sharon; / They will see the glory of Jehovah, / The splendor of our God.

Isa. 35:5  Then the eyes of the blind will be opened, / And the ears of the deaf will be unstopped;

Isa. 35:6  Then the lame will leap like a hart, / And the tongue of the dumb will give a ringing shout; / For water will break forth in the wilderness, / And streams in the desert.

Isa. 35:7  And the desert mirage will become a pool, / And the thirsty ground, springs of water; / In the habitation of jackals, their resting place, / There will be grass with reeds and rushes.

III. The kingdom of David typifies the coming kingdom of Christ—2 Sam. 7:12, 16; Mark 11:10; Rev. 11:15:

2 Sam. 7:12  When your days are fulfilled and you sleep with your fathers, I will raise up your seed after you, which will come forth from your body, and I will establish his kingdom.

2 Sam. 7:16  And your house and your kingdom will be made sure forever before you; your throne will be established forever.

Mark 11:10  Blessed is the coming kingdom of our father David! Hosanna in the highest!

Rev. 11:15  And the seventh angel trumpeted; and there were loud voices in heaven, saying, The kingdom of the world has become the kingdom of our Lord and of His Christ, and He will reign forever and ever.

A. Through the prophet Nathan, Jehovah spoke to David, saying, "Your house and your
kingdom will be made sure forever before you; your throne will be established forever”—2 Sam. 7:16:

2 Sam. 7:16 And your house and your kingdom will be made sure forever before you; your throne will be established forever.

1. David's house refers to Christ, David's kingdom refers to Christ's kingdom, and David's throne refers to Christ's throne—v. 16.

2 Sam. 7:16 And your house and your kingdom will be made sure forever before you; your throne will be established forever.


Isa. 9:7 To the increase of His government / And to His peace there is no end, / Upon the throne of David / And over His kingdom, / To establish it / And to uphold it / In justice and righteousness / From now to eternity. / The zeal of Jehovah of hosts / Will accomplish this.

Isa. 16:5 Then will a throne be established in lovingkindness, / And upon it One will sit in truth / In the tent of David, / Judging and pursuing justice / And hastening righteousness.

Luke 1:32 He will be great and will be called Son of the Most High; and the Lord God will give to Him the throne of David His father,

Acts 2:29 Men, brothers, I can say to you plainly concerning the patriarch David that he both deceased and was buried, and his tomb is among us until this day.

Acts 2:30 Therefore, being a prophet and knowing that God had sworn with an oath to him to seat One from the fruit of his loins upon his throne,

Acts 2:31 He, seeing this beforehand, spoke concerning the resurrection of the Christ, that neither was He abandoned to Hades, nor did His flesh see corruption.

3. The word of God conveyed by the archangel Gabriel also confirmed that the covenant of David will be fulfilled in Christ—Luke 1:32-33.

Luke 1:32 He will be great and will be called Son of the Most High; and the Lord God will give to Him the throne of David His father,

Luke 1:33 And He will reign over the house of Jacob forever, and of His kingdom there will be no end.

4. God's promise to David that his house and kingdom would be made sure and that his throne would be established forever was fulfilled in Christ.

5. Christ will inherit the throne of David according to the promise of God to David to reign over the house of Jacob forever, and of His kingdom there will be no end—vv. 32-33:

Luke 1:32 He will be great and will be called Son of the Most High; and the Lord God will give to Him the throne of David His father,

Luke 1:33 And He will reign over the house of Jacob forever, and of His kingdom there will be no end.

a. The earthly part of the millennial kingdom in the coming age will be the Messianic kingdom, which is called the kingdom of the Son of Man in Matthew 13:41 (Rev. 11:15).

Matt. 13:41 The Son of Man will send His angels, and they will collect out of His kingdom all the stumbling blocks and those who practice lawlessness,

Rev. 11:15 And the seventh angel trumpeted; and there were loud voices in heaven, saying, The kingdom of the world has become the kingdom of our Lord and of His Christ, and He will reign forever and ever.
b. This will be the restored kingdom of Israel (Acts 1:6), the tabernacle of David—the kingdom of David—which the Lord will rebuild (15:16; Mark 11:10).

Acts 1:6  So the ones who came together asked Him, saying, Lord, are You at this time restoring the kingdom to Israel?
Acts 15:16 "After these things I will return, and I will rebuild the tabernacle of David which has fallen; and I will rebuild its ruins and erect it again,
Mark 11:10 Blessed is the coming kingdom of our father David! Hosanna in the highest!

B. Amos prophesied that, as the King, Christ will raise up the "fallen tabernacle of David"—Amos 9:11:

Amos 9:11 In that day I will raise up / The fallen tabernacle of David, / And I will wall up its breaches / And raise up its ruins / And build it up as it was in the days of old;

1. The tabernacle of David is the kingdom of David and the royal family of David—2 Sam. 7:12, 16.

2 Sam. 7:12 When your days are fulfilled and you sleep with your fathers, I will raise up your seed after you, which will come forth from your body, and I will establish his kingdom.
2 Sam. 7:16 And your house and your kingdom will be made sure forever before you; your throne will be established forever.

2. That kingdom, that royal family, fell when Nebuchadnezzar came to capture the nation of Israel, devastate the land, burn the city, destroy the temple, and carry off the king—2 Kings 25:1-21.

2 Kings 25:1 In the ninth year of his reign, in the tenth month, on the tenth day of the month, Nebuchadnezzar the king of Babylon came, he and his whole army, against Jerusalem and encamped against it; and they built a siege wall against it all around.
2 Kings 25:2 So the city came under siege until the eleventh year of King Zedekiah.
2 Kings 25:3 On the ninth day of the fourth month, the famine was so severe within the city that there was no food for the people of the land.
2 Kings 25:4 Then the city was breached, and all the men of war fled by night by way of the gate between the two walls, which was by the king's garden, while the Chaldeans were all around the city; and the king went on the way toward the Arabah.
2 Kings 25:5 And the army of the Chaldeans pursued after the king, and they overtook him in the plains of Jericho; and all his army was scattered from him.
2 Kings 25:6 And they seized the king and brought him up to the king of Babylon at Riblah, and they pronounced judgment upon him.
2 Kings 25:7 And they slaughtered Zedekiah's sons before his eyes then put out Zedekiah's eyes and bound him with bronze fetters and brought him to Babylon.
2 Kings 25:8 In the fifth month, on the seventh day of the month (this was the nineteenth year of King Nebuchadnezzar, the king of Babylon), Nebuzaradan, the captain of the bodyguard, the servant of the king of Babylon, came to Jerusalem.
2 Kings 25:9 And he burned the house of Jehovah and the king's house and all the houses of Jerusalem, and every large house he burned with fire.
2 Kings 25:10 And all the army of the Chaldeans who were with the captain of the bodyguard broke down the walls around Jerusalem.
2 Kings 25:11 And the rest of the people who were left in the city and the deserters who deserted to the king of Babylon and the rest of the multitude, Nebuzaradan the captain of the bodyguard carried away into exile.
2 Kings 25:12 But the captain of the bodyguard left some of the poorest of the land to be vinedressers and field workers.
2 Kings 25:13 And the Chaldeans broke in pieces the bronze pillars, which were in the house of Jehovah, and the bases and the bronze sea, which were in the house of Jehovah. And they carried their bronze to Babylon.

2 Kings 25:14 And they took away the pots and the shovels and the snuffers and the cups and all the bronze vessels with which they ministered.

2 Kings 25:15 And the captain of the bodyguard took away the firepans and the bowls: that which was of gold, for its gold, and that which was of silver, for its silver.

2 Kings 25:16 As for the two pillars, the one sea, and the bases which Solomon had made for the house of Jehovah, the bronze of all these vessels was beyond weight.

2 Kings 25:17 The height of one pillar was eighteen cubits, and a bronze capital was upon it; and the height of the capital was three cubits; and a network and pomegranates were upon the capital all around, all of bronze; and the second pillar was like these with a network.

2 Kings 25:18 And the captain of the bodyguard took Seraiah the chief priest and Zephaniah the second priest and the three doorkeepers.

2 Kings 25:19 And from the city he took one eunuch, who was overseer of the men of war, and five men from the king's inner circle who were found in the city, and the scribe of the captain of the army, who mustered the people of the land, and sixty men of the people of the land who were found in the city.

2 Kings 25:20 And Nebuzaradan the captain of the bodyguard took them and brought them to the king of Babylon in Riblah.

2 Kings 25:21 And the king of Babylon struck them down and put them to death in Riblah, in the land of Hamath; so Judah was carried away into exile out of its land.

3. In Amos's prophecy God promised that in a certain day the kingdom of David and the family of David would be restored, and all the nations would be called by the name of Jehovah—Amos 9:11-12.

   Amos 9:11 In that day I will raise up / The fallen tabernacle of David, / And I will wall up its breaches / And raise up its ruins / And build it up as it was in the days of old;

   Amos 9:12 That they may possess the remnant of Edom and all the nations which are called by My name, declares Jehovah who does this.

4. This prophecy indicates that Christ will come back to be the real David (Isa. 9:7; 16:5; Jer. 30:9; Ezek. 34:23-24; 37:24-25; Hosea 3:5) and will rebuild, that is, restore, the kingdom of His forefather David for the restoration of the entire universe.

   Isa. 9:7 To the increase of His government / And to His peace there is no end, / Upon the throne of David / And over His kingdom, / To establish it / And to uphold it / In justice and righteousness / From now to eternity. / The zeal of Jehovah of hosts / Will accomplish this.

   Isa. 16:5 Then will a throne be established in lovingkindness, / And upon it One will sit in truth / In the tent of David, / Judging and pursuing justice / And hastening righteousness.

   Jer. 30:9 But they will serve Jehovah their God and David their King, whom I will raise up for them.

   Ezek. 34:23 And I will set up over them one Shepherd, My Servant David, and He will feed them; He will feed them, and He will be their Shepherd.

   Ezek. 34:24 And I, Jehovah, will be their God, and My Servant David will be a Prince among them. I, Jehovah, have spoken.

   Ezek. 37:24 And My Servant David will be King over them, and they all will have one Shepherd. They will also walk in My ordinances and observe My statutes and do them.
Ezek. 37:25  And they will dwell in the land that I have given to Jacob My servant, in which your fathers dwelt; and they will dwell in it, they, their children, and their children's children, forever. And David My Servant will be their Prince forever.

Hosea 3:5  Afterward the children of Israel will return and seek Jehovah their God and David their King, and they will come with fear to Jehovah and to His goodness in the last days.

5. At that time the kingdom of David will become the kingdom of Christ and of God for eternity—Rev. 11:15.

Rev. 11:15  And the seventh angel trumpeted; and there were loud voices in heaven, saying, The kingdom of the world has become the kingdom of our Lord and of His Christ, and He will reign forever and ever.

6. The Lord will sit on the throne of David and reign over Jacob, that is, the Jewish people (Luke 1:32-33), and He will rule over the nations on earth during the millennium (Psa. 2:8; 72:8; Dan. 7:14; 2:35).

Luke 1:32  He will be great and will be called Son of the Most High; and the Lord God will give to Him the throne of David His father,

Luke 1:33  And He will reign over the house of Jacob forever, and of His kingdom there will be no end.

Psa. 2:8  Ask of Me, / And I will give the nations as Your inheritance / And the limits of the earth as Your possession.

Psa. 72:8  And He will have dominion from sea to sea / And from the River unto the ends of the earth.

Dan. 7:14  And to Him was given dominion, glory, and a kingdom, / That all the peoples, nations, and languages might serve Him. / His dominion is an eternal dominion, which will not pass away; / And His kingdom is one that will not be destroyed.

Dan. 2:35  Then the iron, the clay, the bronze, the silver, and the gold were crushed all at once, and they became like chaff from the summer threshing floors; and the wind carried them away so that no trace of them was found. And the stone that struck the image became a great mountain and filled the whole earth.
Message Eight

The Seed of David
Becoming the Son of God

Hymns:

Scripture Reading: 2 Sam. 7:12a, 14a; Matt. 22:41-45;
Acts 13:23, 33; Rom. 1:3-4; 8:29; Rev. 22:16

2 Sam. 7:12a  When your days are fulfilled and you sleep with your fathers, I will raise up your seed after you, which will come forth from your body,….  
2 Sam. 7:14a  I will be his Father, and he will be My son….  
Matt. 22:41  Now while the Pharisees were gathered together, Jesus questioned them,  
Matt. 22:42  Saying, What do you think concerning the Christ? Whose son is He? They said to Him, David's.  
Matt. 22:43  He said to them, How then does David in spirit call Him Lord, saying,  
Matt. 22:44  "The Lord said to my Lord, Sit at My right hand until I put Your enemies underneath Your feet"?  
Matt. 22:45  If then David calls Him Lord, how is He his son?  
Acts 13:23  From this man's seed, God, according to promise, brought to Israel a Savior, Jesus,  
Acts 13:33  That God has fully fulfilled this promise to us their children in raising up Jesus, as it is also written in the second Psalm, "You are My Son; today I have begotten You."  
Rom. 1:3  Concerning His Son, who came out of the seed of David according to the flesh,  
Rom. 1:4  Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;  
Rom. 8:29  Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;  
Rev. 22:16  I Jesus have sent My angel to testify to you these things for the churches. I am the Root and the Offspring of David, the bright morning star.

I. "I will raise up your seed after you…I will be his Father, and he will be My son"—2 Sam. 7:12a, 14a:

2 Sam. 7:12a  When your days are fulfilled and you sleep with your fathers, I will raise up your seed after you, which will come forth from your body,….  
2 Sam. 7:14a  I will be his Father, and he will be My son….  

A.  Your seed here refers, literally, to Solomon, David's son—1 Kings 5:5; 8:15-20.  
   1 Kings 5:5  And now I intend to build a house for the name of Jehovah my God according to what Jehovah spoke to David my father, saying, Your son, whom I will put on your throne in your place, he will build the house for My name.  
   1 Kings 8:15  And he said, Blessed be Jehovah the God of Israel, who spoke with His mouth to David my father and fulfilled it with His hand, saying,  
   1 Kings 8:16  Since the day when I brought My people Israel out from Egypt, I have not chosen a city out of all the tribes of Israel to build a house for My name that it might be there; but I chose David to be over My people Israel.
1 Kings 8:17 And it was on David my father's heart to build a house for the name of Jehovah the God of Israel;
1 Kings 8:18 But Jehovah said to David my father, Because it was on your heart to build a house for My name, you have done well that it was on your heart;
1 Kings 8:19 However you will not build the house, but your son, who will come forth from your loins, he will build the house for My name.
1 Kings 8:20 And Jehovah has established His word which He spoke; for I have risen up in the place of David my father, and I sit upon the throne of Israel, as Jehovah promised, and I have built the house for the name of Jehovah the God of Israel.

B. According to Hebrews 1:5b, which quotes 2 Samuel 7:14a, David's seed is actually Christ as God's firstborn Son, who has both divinity and humanity—Heb. 1:5a, 6.
Heb. 1:5b …And again, "I will be a Father to Him, and He will be a Son to Me"?
2 Sam. 7:14a I will be his Father, and he will be My son…
Heb. 1:5a For to which of the angels has He ever said, "You are My Son; this day have I begotten You"? …
Heb. 1:6 And when He brings again the Firstborn into the inhabited earth, He says, "And let all the angels of God worship Him."

C. Your seed in 2 Samuel 7:12a and My son in verse 14a imply that the seed of David would become the Son of God, that is, that a human seed would become a divine Son—Rom. 1:3-4.
2 Sam. 7:12a When your days are fulfilled and you sleep with your fathers, I will raise up your seed after you, which will come forth from your body,…
2 Sam. 7:14a I will be his Father, and he will be My son…
Rom. 1:3 Concerning His Son, who came out of the seed of David according to the flesh,
Rom. 1:4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;

D. This word concerning the seed of David becoming the Son of God is continued and developed strongly in the New Testament—Matt. 22:41-45; Rev. 22:16.
Matt. 22:41 Now while the Pharisees were gathered together, Jesus questioned them,
Matt. 22:42 Saying, What do you think concerning the Christ? Whose son is He? They said to Him, David's.
Matt. 22:43 He said to them, How then does David in spirit call Him Lord, saying,
Matt. 22:44 "The Lord said to my Lord, Sit at My right hand until I put Your enemies underneath Your feet"?
Matt. 22:45 If then David calls Him Lord, how is He his son?
Rev. 22:16 I Jesus have sent My angel to testify to you these things for the churches. I am the Root and the Offspring of David, the bright morning star.

II. In Matthew 22:41-45 the Lord Jesus asked the greatest question in the universe: "What do you think concerning the Christ? Whose son is He?"—v. 42a:
Matt. 22:41 Now while the Pharisees were gathered together, Jesus questioned them,
Matt. 22:42 Saying, What do you think concerning the Christ? Whose son is He? They said to Him, David's.
Matt. 22:43 He said to them, How then does David in spirit call Him Lord, saying,
Matt. 22:44 "The Lord said to my Lord, Sit at My right hand until I put Your enemies underneath Your feet"?
Matt. 22:45 If then David calls Him Lord, how is He his son?

A. The Pharisees said that the Christ was David's son, and the Lord asked them how David could call the Christ Lord when the Christ was his son—vv. 43-45.
Matt. 22:43  He said to them, How then does David in spirit call Him Lord, saying,
Matt. 22:44  "The Lord said to my Lord, Sit at My right hand until I put Your enemies
underneath Your feet"?
Matt. 22:45  If then David calls Him Lord, how is He his son?

B. Christ can be known by us only in our spirit through God's revelation—v. 43; Eph. 3:5.
Matt. 22:43  He said to them, How then does David in spirit call Him Lord, saying,
Eph. 3:5  Which in other generations was not made known to the sons of men, as it has now
been revealed to His holy apostles and prophets in spirit,

C. Christ is God; in His divinity He is the Lord of David—Matt. 22:43.
Matt. 22:43  He said to them, How then does David in spirit call Him Lord, saying,

D. Christ is also a man; in His humanity He is the son of David—vv. 42, 45.
Matt. 22:42  Saying, What do you think concerning the Christ? Whose son is He? They said to
Him, David's.
Matt. 22:45  If then David calls Him Lord, how is He his son?

III. In Revelation 22:16 the Lord Jesus said, "I am the Root and the Offspring of
David":

Rev. 22:16  I Jesus have sent My angel to testify to you these things for the churches. I am the Root
and the Offspring of David, the bright morning star.

A. In His divinity, Christ is the Root, the source, of David; in His humanity, Christ is the
Offspring, the issue, of David.

B. Christ is the Lord as the Root of David, and He is also the son, the shoot, of David as the
Offspring of David; just as the Offspring of David denotes that the Lord is man and that He
came out of David, so also the Root of David denotes that He is God and that David came out
of Him.

C. In Revelation 22:16 Christ Himself acknowledged that He is man as well as God, that He has
both the human nature and the divine nature.

Rev. 22:16  I Jesus have sent My angel to testify to you these things for the churches. I am the Root
and the Offspring of David, the bright morning star.

IV. In Acts 13 Paul said that from David's seed "God, according to promise,
brought to Israel a Savior, Jesus" (v. 23), and that "God has fully fulfilled this
promise...in raising up Jesus, as it is also written in the second Psalm, 'You are
My Son; this day have I begotten You'" (v. 33):

Acts 13:23  From this man's seed, God, according to promise, brought to Israel a Savior, Jesus,
Psa. 2:7  I will recount the decree of Jehovah; / He said to Me: You are My Son; / Today I have
begotten You.
Acts 13:33  That God has fully fulfilled this promise to us their children in raising up Jesus, as it is
also written in the second Psalm, "You are My Son; today I have begotten You."

A. In verses 32 and 33 we see that Christ as the Firstborn of God was promised to the fathers,
and God fulfilled this promise by raising up Jesus.

Acts 13:32  And we announce to you the gospel of the promise made to the fathers,
Acts 13:33  That God has fully fulfilled this promise to us their children in raising up Jesus, as it
is also written in the second Psalm, "You are My Son; today I have begotten You."

B. Resurrection was a birth to the man Jesus:
1. He was begotten by God in His resurrection to be the firstborn Son of God among many brothers—Rom. 8:29.

   Rom. 8:29  Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;

2. He was the only begotten Son of God from eternity—John 1:18; 3:16.

   John 1:18  No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him.
   John 3:16  For God so loved the world that He gave His only begotten Son, that everyone who believes into Him would not perish, but would have eternal life.

3. After His incarnation, through resurrection He was begotten by God in His humanity to be God's firstborn Son—Heb. 1:6.

   Heb. 1:6  And when He brings again the Firstborn into the inhabited earth, He says, "And let all the angels of God worship Him."

C. Paul was able to see the Lord's resurrection in Psalm 2:7: "You are My Son; / Today I have begotten You":

   Psa. 2:7  I will recount the decree of Jehovah; / He said to Me: You are My Son; / Today I have begotten You.

1. Paul applied the word today to the day of the Lord's resurrection.

2. This means that Christ's resurrection was His birth as the firstborn Son of God.

3. Jesus, the Son of Man, was born to be the Son of God through being raised up from the dead; therefore, God's raising up Jesus from the dead was His begetting of Him to be His firstborn Son—Acts 13:33.

   Acts 13:33  That God has fully fulfilled this promise to us their children in raising up Jesus, as it is also written in the second Psalm, "You are My Son; today I have begotten You."

D. Through incarnation God's only begotten Son put on humanity and became the God-man (John 1:14, 18; Luke 1:35); then in resurrection this God-man was born of God to be His Firstborn (Acts 13:33; Heb. 1:6; Rom. 8:29):

   John 1:14  And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.
   John 1:18  No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him.
   Luke 1:35  And the angel answered and said to her, The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore also the holy thing which is born will be called the Son of God.
   Acts 13:33  That God has fully fulfilled this promise to us their children in raising up Jesus, as it is also written in the second Psalm, "You are My Son; today I have begotten You."
   Heb. 1:6  And when He brings again the Firstborn into the inhabited earth, He says, "And let all the angels of God worship Him."
   Rom. 8:29  Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;

1. Before incarnation God's only begotten Son did not have the human nature; He had only the divine nature.

2. In resurrection God's firstborn Son has the human nature as well as the divine nature.

E. Through His resurrection Christ was born to be the firstborn Son, and at the same time all His
believers were born to be the many sons of God—1 Pet. 1:3; Heb. 2:10:

1 Pet. 1:3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has regenerated us unto a living hope through the resurrection of Jesus Christ from the dead,

Heb. 2:10 For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.

1. Among these many sons, only the Firstborn is God's only begotten Son—John 1:18; 1 John 4:9.

John 1:18 No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him.

1 John 4:9 In this the love of God was manifested among us, that God sent His only begotten Son into the world that we might have life and live through Him.

2. This only begotten Son of God, in His resurrected humanity, is also the firstborn Son of God—Rom. 8:29.

Rom. 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;

3. The Firstborn has both divinity and humanity, and we, His believers as God's many sons, also possess both the human nature and the divine nature—2 Pet. 1:4.

2 Pet. 1:4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.

V. We need to know Christ in His resurrection designated as the Son of God in power with His human nature—Rom. 1:3-4:

Rom. 1:3 Concerning His Son, who came out of the seed of David according to the flesh,
Rom. 1:4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;

A. Before His incarnation and resurrection, Christ was the Son of God, the only begotten Son—John 1:18; 3:16.

John 1:18 No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him.

John 3:16 For God so loved the world that He gave His only begotten Son, that everyone who believes into Him would not perish, but would have eternal life.

B. Although Christ already was the Son of God before the incarnation, He still needed to be designated the Son of God out of resurrection because by incarnation He had put on the human nature, which had nothing to do with divinity—1:1, 14; Rom. 8:3:

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

Rom. 8:3 For that which the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh,

1. After the Son of God became incarnate, His divine nature was concealed by the flesh.

2. Christ was already the Son of God in His divinity, but the part of Him that was Jesus with
the human nature, born of Mary, was not the Son of God—Luke 1:31-32, 35.

Luke 1:31 And behold, you will conceive in your womb and bear a son, and you shall call His name Jesus.

Luke 1:32 He will be great and will be called Son of the Most High; and the Lord God will give to Him the throne of David His father,

Luke 1:35 And the angel answered and said to her, The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore also the holy thing which is born will be called the Son of God.

3. By His resurrection Christ sanctified and uplifted His human nature, His humanity, and He was designated out of resurrection as the Son of God with this human nature; in this sense He was begotten the Son of God in His resurrection—Rom. 1:3-4; Acts 13:33; Heb. 1:5.

Rom. 1:3 Concerning His Son, who came out of the seed of David according to the flesh,

Rom. 1:4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;

Acts 13:33 That God has fully fulfilled this promise to us their children in raising up Jesus, as it is also written in the second Psalm, "You are My Son; today I have begotten You."

Heb. 1:5 For to which of the angels has He ever said, "You are My Son; this day have I begotten You"? And again, "I will be a Father to Him, and He will be a Son to Me"?

4. This designation of the Son of God was "in power," the power of Christ's resurrection, the reality of which is the Spirit—Rom. 1:4; Phil. 3:10; Eph. 1:19-20.

Rom. 1:4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;

Phil. 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,

Eph. 1:19 And what is the surpassing greatness of His power toward us who believe, according to the operation of the might of His strength,

Eph. 1:20 Which He caused to operate in Christ in raising Him from the dead and seating Him at His right hand in the heavenlies,

C. Through designation in resurrection the Christ who was already the Son of God before His incarnation became the Son of God in a new way—Rom. 1:4:

Rom. 1:4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;

1. Before His incarnation He was the Son of God only with divinity; through His resurrection He was designated the Son of God with both divinity and humanity—v. 4.

Rom. 1:4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;

2. If Christ had not put on human nature, there would have been no need for Him to be designated the Son of God, for in His divinity He was already the Son of God, even from eternity—John 1:18; 17:5.

John 1:18 No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him.

John 17:5 And now, glorify Me along with Yourself, Father, with the glory which I had with You before the world was.

3. Having put on humanity through incarnation, He was designated the Son of God with humanity in resurrection—1:14; Rom. 8:3; 1:3-4; Heb. 2:14:
John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

Rom. 8:3 For that which the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh,

Rom. 1:3 Concerning His Son, who came out of the seed of David according to the flesh,

Rom. 1:4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;

Heb. 2:14 Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil,

a. As the designated Son of God, Christ has two natures, divinity and humanity; the humanity that He now has is not a natural humanity but a humanity uplifted in resurrection—Rom. 1:4.

Rom. 1:4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;

b. Even Christ's human nature has been designated the Son of God, for He has been designated the Son of God with both divinity and humanity.

D. The designation of Christ as the Son of God with humanity was "according to the Spirit of holiness"—v. 4:

Rom. 1:4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;

1. The Spirit of holiness is the life essence within the Lord Jesus; when He lived on earth in the flesh, He had this essence within Him—Matt. 1:18, 20; Luke 1:35.

Matt. 1:18 Now the origin of Jesus Christ was in this way: His mother, Mary, after she had been engaged to Joseph, before they came together, was found to be with child of the Holy Spirit.

Matt. 1:20 But while he pondered these things, behold, an angel of the Lord appeared to him in a dream, saying, Joseph, son of David, do not be afraid to take Mary your wife, for that which has been begotten in her is of the Holy Spirit.

Luke 1:35 And the angel answered and said to her, The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore also the holy thing which is born will be called the Son of God.

2. When the Lord Jesus was resurrected from among the dead, He was designated the Son of God in power by resurrection according to the Spirit of holiness that was in Him—Rom. 1:4.

Rom. 1:4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;

3. Now He is the Son of God in a way that is more wonderful than before, for now He has both the divine nature and the resurrected, transformed, uplifted, glorified, and designated human nature—6:4; Luke 24:26; John 17:5; Acts 3:13.

Rom. 6:4 We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.

Luke 24:26 Was it not necessary for the Christ to suffer these things and enter into His glory?

John 17:5 And now, glorify Me along with Yourself, Father, with the glory which I had with You before the world was.
Acts 3:13  The God of Abraham and Isaac and Jacob, the God of our fathers, has glorified His Servant Jesus, whom you delivered up and denied in the presence of Pilate, when he had decided to release Him.

E.  We need to connect Romans 1:3-4 and 8:29:

Rom. 1:3  Concerning His Son, who came out of the seed of David according to the flesh,
Rom. 1:4  Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;
Rom. 8:29  Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;

1. Through His incarnation, crucifixion, and resurrection, Christ, the Son of God, became the firstborn Son, and the many sons, who are the brothers of Christ, are being conformed to His image—Heb. 2:10-11; Rom. 8:29.

Heb. 2:10  For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.
Heb. 2:11  For both He who sanctifies and those who are being sanctified are all of One, for which cause He is not ashamed to call them brothers,
Rom. 8:29  Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;

2. In Romans 1:3-4 Christ, the Son of God, is the prototype, whereas in 8:29 the many brothers are those who have been "mass-produced" from the prototype and, by being saved in life, will be conformed to the image of the firstborn Son.

Rom. 1:3  Concerning His Son, who came out of the seed of David according to the flesh,
Rom. 1:4  Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;
Rom. 8:29  Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;

3. This brings us to the matter of deification and implies that God's intention in His economy is to make Himself man so that, in Christ, we, the believers in Christ and children of God, may become God in life, in nature, and in constitution (but not in the Godhead); such an implication is exceedingly great, and eventually, the Bible consummates with this matter—v. 29; 1:3-4; John 1:1-13; 1 John 3:1; Rev. 21:2, 10-11.

Rom. 8:29  Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;
Rom. 1:3  Concerning His Son, who came out of the seed of David according to the flesh,
Rom. 1:4  Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;
John 1:1  In the beginning was the Word, and the Word was with God, and the Word was God.
John 1:2  He was in the beginning with God.
John 1:3  All things came into being through Him, and apart from Him not one thing came into being which has come into being.
John 1:4  In Him was life, and the life was the light of men.
John 1:5  And the light shines in the darkness, and the darkness did not overcome it.
John 1:6  There came a man sent from God, whose name was John.
John 1:7  He came for a testimony that he might testify concerning the light, that all might believe through him.
John 1:8  He was not the light, but came that he might testify concerning the light.
John 1:9  This was the true light which, coming into the world, enlightens every man.
John 1:10  He was in the world, and the world came into being through Him, yet the world did not know Him.

John 1:11  He came to His own, yet those who were His own did not receive Him.

John 1:12  But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name,

John 1:13  Who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God.

1 John 3:1  Behold what manner of love the Father has given to us, that we should be called children of God; and we are. Because of this the world does not know us, because it did not know Him.

Rev. 21:2  And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

Rev. 21:10  And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,

Rev. 21:11  Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.
Message Nine

The Organic Building Up of the Church as the Body of Christ through the Process of Spiritual Metabolism according to the Believers’ Inner Experience of the Indwelling Christ

Scripture Reading: 2 Sam. 7:12-14a; Eph. 3:16-21

I. Second Samuel 7:12-14a is the unveiling of a prophecy through typology showing us that we need God to build Christ into our intrinsic constitution so that our entire being will be reconstituted with Christ—Matt. 16:18:

2 Sam. 7:12 When your days are fulfilled and you sleep with your fathers, I will raise up your seed after you, which will come forth from your body, and I will establish his kingdom.
2 Sam. 7:13 It is he who will build a house for My name, and I will establish the throne of his kingdom forever.
2 Sam. 7:14 I will be his Father, and he will be My son. If he commits iniquity, I will strike him with the rod of men and with the stripes of the sons of men;
Eph. 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,
Eph. 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,
Eph. 3:18 May be full of strength to apprehend with all the saints what the breadth and length and height and depth are
Eph. 3:19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.
Eph. 3:20 But to Him who is able to do superabundantly above all that we ask or think, according to the power which operates in us,
Eph. 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

A. God's eternal economy according to His heart's desire is to build Himself into man and to
build man into Him (Eph. 3:16-17a); this mutual abode is the reality of the Body of Christ consummating in the New Jerusalem (John 15:4-5a; 1 John 2:27-28; 3:24; 4:13, 15-16; Rev. 21:3, 22),

**Eph. 3:16** That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,

**Eph. 3:17** That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,

**John 15:4** Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me.

**John 15:5** I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.

**1 John 2:27** And as for you, the anointing which you have received from Him abides in you, and you have no need that anyone teach you; but as His anointing teaches you concerning all things and is true and is not a lie, and even as it has taught you, abide in Him.

**1 John 2:28** And now, little children, abide in Him, so that if He is manifested, we may have boldness and not be put to shame from Him at His coming.

**1 John 3:24** And he who keeps His commandments abides in Him, and He in him. And in this we know that He abides in us, by the Spirit whom He gave to us.

**1 John 4:13** In this we know that we abide in Him and He in us, that He has given to us of His Spirit.

**1 John 4:15** Whoever confesses that Jesus is the Son of God, God abides in him and he in God.

**1 John 4:16** And we know and have believed the love which God has in us. God is love, and he who abides in love abides in God and God abides in him.

**Rev. 21:3** And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.

**Rev. 21:22** And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.

**B. God's intention in His economy is to build Himself in Christ into our being—2 Sam. 7:12-14a; Eph. 3:17a; John 14:20; Gal. 4:19:**

**2 Sam. 7:12** When your days are fulfilled and you sleep with your fathers, I will raise up your seed after you, which will come forth from your body, and I will establish his kingdom.

**2 Sam. 7:13** It is he who will build a house for My name, and I will establish the throne of his kingdom forever.

**2 Sam. 7:14** I will be his Father, and he will be My son. If he commits iniquity, I will strike him with the rod of men and with the stripes of the sons of men;

**Eph. 3:17** That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,

**John 14:20** In that day you will know that I am in My Father, and you in Me, and I in you.

**Gal. 4:19** My children, with whom I travail again in birth until Christ is formed in you,

1. God desires to work Himself in Christ into us; everything that Christ is and everything that Christ has accomplished are for this one thing—Phil. 2:13; Eph. 3:17a; Col. 3:10-11.

**Phil. 2:13** For it is God who operates in you both the willing and the working for His good pleasure.

**Eph. 3:17** That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,

**Col. 3:10** And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,
Col. 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

2. We need God to build Himself in Christ into our humanity, working Himself in Christ into us as our life, our nature, and our person—Eph. 3:17a.

Eph. 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,

II. Ephesians 3:16-21 reveals that the Triune God has come into us to do a building work with Himself as the element and also with something from us as the material; this is illustrated by the parable of the sower in Matthew 13:

Eph. 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,

Eph. 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,

Eph. 3:18 May be full of strength to apprehend with all the saints what the breadth and length and height and depth are

Eph. 3:19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.

Eph. 3:20 But to Him who is able to do superabundantly above all that we ask or think, according to the power which operates in us,

Eph. 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

Matt. 13:1 On that day Jesus went out of the house and sat beside the sea.

Matt. 13:2 And great crowds were gathered to Him, so that He stepped into a boat and sat, and all the crowd stood on the shore.

Matt. 13:3 And He spoke many things to them in parables, saying, Behold, the sower went out to sow.

Matt. 13:4 And as he sowed, some seeds fell beside the way, and the birds came and devoured them.

Matt. 13:5 And others fell on the rocky places, where they did not have much earth, and immediately they sprang up because they had no depth of earth.

Matt. 13:6 But when the sun rose, they were scorched; and because they had no root, they withered.

Matt. 13:7 And others fell on the thorns, and the thorns came up and choked them.

Matt. 13:8 But others fell on the good earth and yielded fruit, one a hundredfold, and one sixtyfold, and one thirtyfold.

Matt. 13:9 He who has ears to hear, let him hear.

Matt. 13:10 And the disciples came and said to Him, Why do You speak in parables to them?

Matt. 13:11 And He answered and said to them, Because to you it has been given to know the mysteries of the kingdom of the heavens, but to them it has not been given.

Matt. 13:12 For whoever has, it shall be given to him, and he will abound; but whoever does not have, even that which he has shall be taken away from him.

Matt. 13:13 For this reason I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand.

Matt. 13:14 And in them the prophecy of Isaiah is being fulfilled, which says, "In hearing you shall hear and by no means understand, and seeing you shall see and by no means perceive.

Matt. 13:15 For the heart of this people has become fat, and with their ears they have heard heavily, and their eyes they have closed, lest they perceive with their eyes and hear with their ears and understand with their heart, and they turn around, and I will heal them."

Matt. 13:16 But blessed are your eyes because they see, and your ears because they hear.
Matt. 13:17 For truly I say to you that many prophets and righteous men have desired to perceive the things that you see, and have not perceived them, and to hear the things that you hear, and have not heard them.

Matt. 13:18 You therefore hear the parable of the one who sowed.

Matt. 13:19 When anyone hears the word of the kingdom and does not understand, the evil one comes and snatches away that which has been sown in his heart. This is the one sown beside the way.

Matt. 13:20 And the one sown on the rocky places, this is he who hears the word and immediately receives it with joy;

Matt. 13:21 Yet he does not have root in himself but lasts only for a time, and when affliction or persecution occurs because of the word, immediately he is stumbled.

Matt. 13:22 And the one sown in the thorns, this is he who hears the word, and the anxiety of the age and the deceitfulness of riches utterly choke the word, and it becomes unfruitful.

Matt. 13:23 But the one sown on the good earth, this is he who hears the word and understands, who by all means bears fruit and produces, one a hundredfold, and one sixtyfold, and one thirtyfold.

Matt. 13:24 Another parable He set before them, saying, The kingdom of the heavens has become like a man sowing good seed in his field.

Matt. 13:25 But while the men slept, his enemy came and sowed tares in the midst of the wheat and went away.

Matt. 13:26 And when the blade sprouted and produced fruit, then the tares appeared also.

Matt. 13:27 And the slaves of the master of the house came and said to him, Sir, did you not sow good seed in your field? Where then did the tares come from?

Matt. 13:28 And he said to them, An enemy has done this. And the slaves said to him, Do you want us then to go and collect them?

Matt. 13:29 But he said, No, lest while collecting the tares, you uproot the wheat along with them.

Matt. 13:30 Let both grow together until the harvest, and at the time of the harvest I will say to the reapers, Collect first the tares and bind them into bundles to burn them up, but the wheat gather into my barn.

Matt. 13:31 Another parable He set before them, saying, The kingdom of the heavens is like a mustard seed, which a man took and sowed in his field,

Matt. 13:32 And which is smaller than all the seeds; but when it has grown, it is greater than the herbs and becomes a tree, so that the birds of heaven come and roost in its branches.

Matt. 13:33 Another parable He spoke to them: The kingdom of the heavens is like leaven, which a woman took and hid in three measures of meal until the whole was leavened.

Matt. 13:34 All these things Jesus spoke in parables to the crowds, and apart from a parable He spoke nothing to them,

Matt. 13:35 So that what was spoken through the prophet might be fulfilled, saying, "I will open My mouth in parables; I will utter things hidden from the foundation of the world."

Matt. 13:36 Then, leaving the crowds, He went into the house. And His disciples came to Him, saying, Make the parable of the tares of the field clear to us.

Matt. 13:37 And He answered and said, He who sows the good seed is the Son of Man;

Matt. 13:38 And the field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one;

Matt. 13:39 And the enemy who sowed them is the devil; and the harvest is the consummation of the age; and the reapers are angels.

Matt. 13:40 Therefore just as the tares are collected and burned up with fire, so will it be at the consummation of the age.
Matt. 13:41 The Son of Man will send His angels, and they will collect out of His kingdom all the stumbling blocks and those who practice lawlessness,
Matt. 13:42 And will cast them into the furnace of fire. In that place there will be the weeping and the gnashing of teeth.
Matt. 13:43 Then the righteous will shine forth like the sun in the kingdom of their Father. He who has ears to hear, let him hear.
Matt. 13:44 The kingdom of the heavens is like a treasure hidden in the field, which a man found and hid, and in his joy goes and sells all that he has, and buys that field.
Matt. 13:45 Again, the kingdom of the heavens is like a merchant seeking fine pearls;
Matt. 13:46 And finding one pearl of great value, he went and sold all that he had and bought it.
Matt. 13:47 Again, the kingdom of the heavens is like a net cast into the sea and gathering from every species,
Matt. 13:48 Which, when it was filled, they brought onto the shore, and sat down and collected the good into vessels; but the foul they cast out.
Matt. 13:49 So it will be at the consummation of the age: the angels will go forth and separate the evil from the midst of the righteous,
Matt. 13:50 And will cast them into the furnace of fire. In that place there will be the weeping and the gnashing of teeth.
Matt. 13:51 Have you understood all these things? They said to Him, Yes.
Matt. 13:52 And He said to them, For this reason every scribe discipled to the kingdom of the heavens is like a householder who brings forth out of his treasure things new and old.
Matt. 13:53 And when Jesus had finished these parables, He departed from there.
Matt. 13:54 And He came into His own country and taught them in their synagogue, so that they were astounded and said, Where did this man get this wisdom and these works of power?
Matt. 13:55 Is not this the carpenter's son? Is not His mother called Mary, and His brothers James and Joseph and Simon and Judas?
Matt. 13:56 And His sisters, are they not all with us? Where then did this man get all these things?
Matt. 13:57 And they were stumbled because of Him. But Jesus said to them, A prophet is not without honor except in his own country and in his own house.
Matt. 13:58 And He did not do many works of power there because of their unbelief.

A. The Lord sows Himself as the seed of life into men's hearts, the soil, so that He might grow and live in them and be expressed from within them—v. 3.
   Matt. 13:3 And He spoke many things to them in parables, saying, Behold, the sower went out to sow.

B. The seed is sown into the soil to grow with the nutrients of the soil; as a result, the produce is a composition of elements from both the seed and the soil—v. 23.
   Matt. 13:23 But the one sown on the good earth, this is he who hears the word and understands, who by all means bears fruit and produces, one a hundredfold, and one sixtyfold, and one thirtyfold.

C. We have within us certain nutrients created by God as a preparation for His coming into us to grow in us; God has created the human spirit with the human nutrients along with the human heart as the soil for the growth of the divine seed within us—1 John 3:9; 1 Pet. 1:23; Col. 2:19:
   1 John 3:9 Everyone who has been begotten of God does not practice sin, because His seed abides in him; and he cannot sin, because he has been begotten of God.
   1 Pet. 1:23 Having been regenerated not of corruptible seed but of incorruptible, through the living and abiding word of God.
Col. 2:19   And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

1. The rate at which we grow in life depends not on the divine seed but on how many nutrients we afford this seed; the more nutrients we supply, the faster the seed will grow and the more it will flourish—Psa. 78:8; Matt. 5:3, 8:

Psa. 78:8   That they might not be like their fathers, / A stubborn and rebellious generation, / A generation that did not set their heart right, / And whose spirit was not faithful to God.

Matt. 5:3   Blessed are the poor in spirit, for theirs is the kingdom of the heavens.
Matt. 5:8   Blessed are the pure in heart, for they shall see God.

a. If we remain in our soul, in our natural man, there will not be any nutrients for the growth of the divine seed; but if we are strengthened into our inner man and if we pay attention to our spirit and exercise our spirit, the nutrients will be supplied and Christ will make His home in our heart—Eph. 3:16-17; Rom. 8:6; 1 Tim. 4:7.

Eph. 3:16   That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,
Eph. 3:17   That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,
Rom. 8:6    For the mind set on the flesh is death, but the mind set on the spirit is life and peace.
1 Tim. 4:7  But the profane and old-womanish myths refuse, and exercise yourself unto godliness.

b. If we are going to have the Lord as the seed of life grow within us to be our full enjoyment, we have to open to the Lord absolutely and cooperate with Him to deal thoroughly with our heart—Matt. 13:3-9, 19-23.

Matt. 13:3   And He spoke many things to them in parables, saying, Behold, the sower went out to sow.
Matt. 13:4   And as he sowed, some seeds fell beside the way, and the birds came and devoured them.
Matt. 13:5   And others fell on the rocky places, where they did not have much earth, and immediately they sprang up because they had no depth of earth.
Matt. 13:6   But when the sun rose, they were scorched; and because they had no root, they withered.
Matt. 13:7   And others fell on the thorns, and the thorns came up and choked them.
Matt. 13:8   But others fell on the good earth and yielded fruit, one a hundredfold, and one sixtyfold, and one thirtyfold.
Matt. 13:9   He who has ears to hear, let him hear.
Matt. 13:19  When anyone hears the word of the kingdom and does not understand, the evil one comes and snatches away that which has been sown in his heart. This is the one sown beside the way.
Matt. 13:20  And the one sown on the rocky places, this is he who hears the word and immediately receives it with joy;
Matt. 13:21  Yet he does not have root in himself but lasts only for a time, and when affliction or persecution occurs because of the word, immediately he is stumbled.
Matt. 13:22  And the one sown in the thorns, this is he who hears the word, and the anxiety of the age and the deceitfulness of riches utterly choke the word, and it becomes unfruitful.
Matt. 13:23 But the one sown on the good earth, this is he who hears the word and understands, who by all means bears fruit and produces, one a hundredfold, and one sixtyfold, and one thirtyfold.

2. On the one hand, God strengthens us with Himself as the element, and on the other hand, we afford the nutrients; through these two God in Christ carries out His intrinsic building—the building of His home—in our entire being.

D. According to the Bible, growth equals building; the Lord Jesus declared, "I will build My church" (Matt. 16:18); this building takes place by the growth of the divine seed within us (1 John 3:9; Eph. 4:15-16; Col. 2:19; Eph. 2:21-22; 1 Cor. 3:1, 6-9, 12; 16:13).

Matt. 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

1 John 3:9 Everyone who has been begotten of God does not practice sin, because His seed abides in him; and he cannot sin, because he has been begotten of God.

Eph. 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,

Eph. 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

Col. 2:19 And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

Eph. 2:21 In whom all the building, being fitted together, is growing into a holy temple in the Lord;

Eph. 2:22 In whom you also are being built together into a dwelling place of God in spirit.

1 Cor. 3:1 And I, brothers, was not able to speak to you as to spiritual men, but as to fleshy, as to infants in Christ.

1 Cor. 3:6 I planted, Apollos watered, but God caused the growth.

1 Cor. 3:7 So then neither is he who plants anything nor he who waters, but God who causes the growth.

1 Cor. 3:8 Now he who plants and he who waters are one, but each will receive his own reward according to his own labor.

1 Cor. 3:9 For we are God's fellow workers; you are God's cultivated land, God's building.

1 Cor. 3:12 But if anyone builds upon the foundation gold, silver, precious stones, wood, grass, stubble,

1 Cor. 16:13 Watch, stand firm in the faith, be full-grown men, be strong.

E. God's economy is to work Himself into us so that we may experience a metabolic process of spiritual digestion and assimilation that produces transformation as a gradual and intrinsic metabolic change in our natural life; this is for the building up of the Body of Christ to consummate the New Jerusalem—2 Cor. 3:18:

2 Cor. 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

1. In order for God's building to take place, we need to receive, digest, and assimilate the organic, pneumatic Christ, who is the life-giving Spirit, as our spiritual food, drink, and breath—John 6:51, 57; 7:37-39; 20:22.

John 6:51 I am the living bread which came down out of heaven; if anyone eats of this bread, he shall live forever; and the bread which I will give is My flesh, given for the life of the world.

John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.
John 7:37 Now on the last day, the great day of the feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink.

John 7:38 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.

John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

John 20:22 And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.

2. When we enjoy Christ by eating, drinking, and breathing Him, a metabolic process, a spiritual digestion and metabolism, takes place within us, and Christ is constituted into our being; this inner metabolism is transformation, and transformation is the building—Rom. 12:2; Phil. 1:20-21; cf. Rev. 21:18; 4:3.

Rom. 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

Phil. 1:20 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.

Phil. 1:21 For to me, to live is Christ and to die is gain.

Rev. 21:18 And the building work of its wall was jasper; and the city was pure gold, like clear glass.

Rev. 4:3 And He who was sitting was like a jasper stone and a sardius in appearance, and there was a rainbow around the throne like an emerald in appearance.

F. The organic building up of the church as the Body of Christ through the process of spiritual metabolism is actually what Jehovah prophesied to David in the way of typology in 2 Samuel 7:12-14a.

2 Sam. 7:12 When your days are fulfilled and you sleep with your fathers, I will raise up your seed after you, which will come forth from your body, and I will establish his kingdom.

2 Sam. 7:13 It is he who will build a house for My name, and I will establish the throne of his kingdom forever.

2 Sam. 7:14 I will be his Father, and he will be My son. If he commits iniquity, I will strike him with the rod of men and with the stripes of the sons of men;

III. In Ephesians 3:16-21 Paul prayed concerning the believers' inner experience of the indwelling Christ for the organic building up of the church as the Body of Christ—4:12, 16; 2:21-22:

Eph. 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,

Eph. 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,

Eph. 3:18 May be full of strength to apprehend with all the saints what the breadth and length and height and depth are

Eph. 3:19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.

Eph. 3:20 But to Him who is able to do superabundantly above all that we ask or think, according to the power which operates in us,

Eph. 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and
Eph. 4:12  For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ,

Eph. 4:16  Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

Eph. 2:21  In whom all the building, being fitted together, is growing into a holy temple in the Lord;
Eph. 2:22  In whom you also are being built together into a dwelling place of God in spirit.

A. Paul prayed to the Father that we would be strengthened through His Spirit into the inner man with the result that Christ could make His home in our heart and thereby occupy, possess, permeate, and saturate our whole inner being with Himself—3:16-17a.

Eph. 3:16  That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,

Eph. 3:17  That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,

Eph. 3:18  May be full of strength to apprehend with all the saints what the breadth and length and height and depth are

Eph. 3:19  And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.

Eph. 3:20  But to Him who is able to do superabundantly above all that we ask or think, according to the power which operates in us,

Eph. 3:21  To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

B. The Triune God may be likened to a big machine, of which Paul was the operator; we have to learn one lesson, that is, that there is a high principle in the entire universe; this principle is that God wants to do something, but He will only be the "machine," and He needs someone to be the operator:

1. When Paul prayed the prayer in Ephesians 3:16-21, he was a representative of the entire Body of Christ.

Eph. 3:16  That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,

Eph. 3:17  That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,

Eph. 3:18  May be full of strength to apprehend with all the saints what the breadth and length and height and depth are

Eph. 3:19  And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.

Eph. 3:20  But to Him who is able to do superabundantly above all that we ask or think, according to the power which operates in us,

Eph. 3:21  To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

2. The Father, the Son, and the Spirit are the three "parts" of this universal "machine," and the Body is the operator; when we pray this prayer as the operator, the Father works through His Spirit as a channel to strengthen every part of our inner being into the inner man so that the goal, the aim, the Son, might make His home within all the parts of our heart.

C. To say that we need to be strengthened with power into the inner man indicates that we are not in the inner man, that we live mostly in the outer man—v. 16; 1:19-22; 3:20.

Eph. 3:16  That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,

Eph. 1:19  And what is the surpassing greatness of His power toward us who believe, according to the operation of the might of His strength,

Eph. 1:20  Which He caused to operate in Christ in raising Him from the dead and seating Him at His right hand in the heavenlies,

Eph. 1:21  Far above all rule and authority and power and lordship and every name that is named not only in this age but also in that which is to come;
Eph. 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,
Eph. 3:20 But to Him who is able to do superabundantly above all that we ask or think, according to the power which operates in us,

D. Christ has the desire to occupy every room of our heart:

1. The phrase make His home is only one word in the Greek, katoikeo, which basically means to settle down in a dwelling, to make a dwelling place, and the prefix of this word, kata, means "down"—v. 17a.

Eph. 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,

2. As Christ makes His home deep down in our hearts, we are being rooted in love for God's farm and grounded in love for God's building—v. 17.

Eph. 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,

3. As He makes His home in our hearts, we will be full of strength to apprehend with all the saints the immeasurable Christ, whose dimensions are the dimensions of the universe—v. 18:

Eph. 3:18 May be full of strength to apprehend with all the saints what the breadth and length and height and depth are

a. Our experience of Christ in the church must be three-dimensional, like a cube (the breadth, length, height, and depth), and must not be one-dimensional, like a line.

b. Both in the tabernacle and the temple, the Holy of Holies was a cube—Exo. 26:2-8; 1 Kings 6:20.

Exo. 26:2 The length of each curtain shall be twenty-eight cubits, and the width of each curtain, four cubits; all the curtains shall have the same measurement.
Exo. 26:3 Five curtains shall be joined to one another; and the other five curtains shall be joined to one another.
Exo. 26:4 And you shall make loops of blue strands on the edge of the one curtain at the end in the set; and likewise you shall make them in the edge of the outermost curtain in the second set.
Exo. 26:5 You shall make fifty loops on the one curtain, and you shall make fifty loops on the edge of the curtain that is in the second set; the loops shall be opposite one another.
Exo. 26:6 And you shall make fifty clasps of gold, and join the curtains to one another with the clasps, so that the tabernacle may become one.
Exo. 26:7 And you shall make curtains of goats' hair for a tent over the tabernacle; eleven curtains you shall make in all.
Exo. 26:8 The length of each curtain shall be thirty cubits, and the width of each curtain, four cubits; the eleven curtains shall have the same measurement.
1 Kings 6:20 And the interior of the innermost sanctuary was twenty cubits long and twenty cubits wide and twenty cubits high; and he overlaid it with pure gold, and he overlaid the cedar altar.

c. Eventually, the New Jerusalem, God's building, will be an eternal cube, the Holy of Holies, twelve thousand stadia in three dimensions—Rev. 21:16.

Rev. 21:16 And the city lies square, and its length is as great as the breadth. And he measured the city with the reed to a length of twelve thousand stadia; the length and the breadth and the height of it are equal.
4. Christ's making His home in our hearts causes us to know the knowledge-surpassing love of Christ that we may be filled unto all the fullness of the Triune God for His corporate expression, His glorification—Eph. 3:19-21; cf. Gen. 24:47, 53, 61-67.

Eph. 3:19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.

Eph. 3:20 But to Him who is able to do superabundantly above all that we ask or think, according to the power which operates in us,

Eph. 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

Gen. 24:47 And I asked her and said, Whose daughter are you? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bore to him. And I put the nose-ring upon her nose and the bracelets upon her hands.

Gen. 24:53 And the servant brought forth silver jewelry and gold jewelry and clothing and gave them to Rebekah. He also gave precious things to her brother and to her mother.

Gen. 24:61 And Rebekah arose with her maids, and they rode on the camels and followed the man. And the servant took Rebekah and went away.

Gen. 24:62 Now Isaac had come from going to Beer-lahai-roi, for he was dwelling in the region of the Negev.

Gen. 24:63 And Isaac went out to meditate in the field toward evening. And he lifted up his eyes and looked, and behold, camels were coming.

Gen. 24:64 And Rebekah lifted up her eyes; and when she saw Isaac, she sprang off the camel.

Gen. 24:65 And she said to the servant, Who is this man who is walking in the field to meet us? And the servant said, It is my master. And she took her veil and covered herself.

Gen. 24:66 And the servant told Isaac all the things that he had done.

Gen. 24:67 And Isaac brought her into the tent of Sarah his mother. And he took Rebekah, and she became his wife, and he loved her. And Isaac was comforted after the death of his mother.

E. Christ builds the church by building Himself into us, that is, by entering into our spirit and spreading Himself from our spirit into our mind, emotion, and will to occupy our entire being—2 Tim. 4:22; 1 Cor. 6:17; Eph. 3:17a:

2 Tim. 4:22 The Lord be with your spirit. Grace be with you.
1 Cor. 6:17 But he who is joined to the Lord is one spirit.
Eph. 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,

1. Since our heart is the totality of our inward parts, the center of our inward being, and our representative with regard to our inclination, affection, delight, and desire, when Christ makes His home in our heart, He controls our entire inward being and supplies and strengthens every inward part with Himself.

2. The more Christ spreads within us, the more He settles down in us and makes His home in us, occupying every part of our inner being, possessing all these parts, and saturating them with Himself.

3. In order for Christ's word in Matthew 16:18 concerning the building up of the church to be fulfilled, the church must enter into a state where many saints will allow Christ to make His home deep in their heart, possessing, occupying, and saturating their entire inner being.

Matt. 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.
4. The more Christ occupies our inner being, the more we will be able to be built up with others in the Body—Eph. 2:21-22; 4:12, 16.

Eph. 2:21 In whom all the building, being fitted together, is growing into a holy temple in the Lord;
Eph. 2:22 In whom you also are being built together into a dwelling place of God in spirit.
Eph. 4:12 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ,
Eph. 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

5. Ephesians 3:17 speaks of being rooted and grounded in love; our being rooted indicates that we are plants that need to grow, and our being grounded means that we need to be built up.

Eph. 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,

6. According to verse 18, we are eventually full of strength to apprehend the universal dimensions of Christ—the breadth, the length, the height, and the depth—not by ourselves individually but "with all the saints," that is, corporately and jointly; this reveals that we need to be built together.

Eph. 3:18 May be full of strength to apprehend with all the saints what the breadth and length and height and depth are

7. When Christ makes His home in our hearts, we will be filled unto all the fullness of God; this fullness is the church, the Body of Christ, as the corporate expression of the Triune God—v. 19.

Eph. 3:19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.

8. God's glory is wrought into the church, and He is expressed through the church above all that we ask or think; hence, God is glorified in the church—vv. 20-21.

Eph. 3:20 But to Him who is able to do superabundantly above all that we ask or think, according to the power which operates in us,
Eph. 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

F. Ephesians 3:16-21 shows Paul's spirit, attitude, prayer, and faith:

Eph. 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,
Eph. 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,
Eph. 3:18 May be full of strength to apprehend with all the saints what the breadth and length and height and depth are
Eph. 3:19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.
Eph. 3:20 But to Him who is able to do superabundantly above all that we ask or think, according to the power which operates in us,
Eph. 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

1. By revelation the mystery of Christ was made known to Paul (vv. 3-6); thus, his spirit and
attitude—what he saw, what he said, and what he cared about in his heart—were related to the vision of the building up of the church as the Body of Christ through the inner experience of the indwelling Christ.

Eph. 3:3 That by revelation the mystery was made known to me, as I have written previously in brief,
Eph. 3:4 By which, in reading it, you can perceive my understanding in the mystery of Christ,
Eph. 3:5 Which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in spirit,
Eph. 3:6 That in Christ Jesus the Gentiles are fellow heirs and fellow members of the Body and fellow partakers of the promise through the gospel,

2. Paul was obsessed with this vision, and it became his spirit and attitude; therefore, he had such a prayer (in the sphere and element of faith) recorded in Ephesians 3:16-21; if we have seen the vision of how Christ builds up the church as the Body of Christ through the inner experience of the indwelling Christ, we will have Paul's spirit, attitude, prayer, and faith when we serve God in the church.

Eph. 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,
Eph. 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,
Eph. 3:18 May be full of strength to apprehend with all the saints what the breadth and length and height and depth are
Eph. 3:19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.
Eph. 3:20 But to Him who is able to do superabundantly above all that we ask or think, according to the power which operates in us,
Eph. 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.
Message Ten

David, Mephibosheth, and the Kindness of God

Hymns:

Scripture Reading: 2 Sam. 9:1-13; Rom. 2:4;
Eph. 2:7; 4:32; Titus 3:4-5; Col. 3:12

2 Sam. 9:1 And David said, Is there still anyone left of the house of Saul, that I may show kindness to him for Jonathan's sake?
2 Sam. 9:2 Now there was a servant of the house of Saul, whose name was Ziba; and they called him to David. And the king said to him, Are you Ziba? And he said, I am your servant.
2 Sam. 9:3 And the king said, Is there yet anyone at all of the house of Saul, that I may show the kindness of God to him? And Ziba said to the king, There is still a son of Jonathan; he is crippled in his feet.
2 Sam. 9:4 Then the king said to him, Where is he? And Ziba said to the king, He is just now in the house of Machir the son of Amiel in Lo-debar.
2 Sam. 9:5 And King David sent men and took him from the house of Machir the son of Amiel, from Lo-debar.
2 Sam. 9:6 And Mephibosheth the son of Jonathan, the son of Saul, came to David and fell on his face and paid homage. And David said, Mephibosheth. And he said, Your servant is here.
2 Sam. 9:7 And David said to him, Do not be afraid, for I will surely show kindness to you for the sake of Jonathan your father; and I will restore to you all the land of your father Saul, and you will eat food at my table continually.
2 Sam. 9:8 And he paid him homage and said, What is your servant that you should look upon a dead dog like me?
2 Sam. 9:9 And the king called Ziba, Saul's attendant, and said to him, All that belongs to Saul and to all his house I give to your master's son.
2 Sam. 9:10 And you shall work the land for him, you and your sons and your servants; and you shall bring in the produce that your master's son may have food to eat; and Mephibosheth, your master's son, will eat food continually at my table. Now Ziba had fifteen sons and twenty servants.
2 Sam. 9:11 Then Ziba said to the king, According to all that my lord the king has commanded his servant, so will your servant do. And Mephibosheth, said David, shall eat at my table like one of the king's sons.
2 Sam. 9:12 And Mephibosheth had a young son, whose name was Mica. And all who dwelt in the house of Ziba were servants to Mephibosheth.
2 Sam. 9:13 And Mephibosheth dwelt in Jerusalem because he ate at the king's table continually. And he was crippled in both his feet.
Rom. 2:4 Or do you despise the riches of His kindness and forbearance and long-suffering, not knowing that God's kindness is leading you to repentance?
Eph. 2:7 That He might display in the ages to come the surpassing riches of His grace in kindness toward us in Christ Jesus.
Eph. 4:32 And be kind to one another, tenderhearted, forgiving one another, even as God in Christ also
Titus 3:4  But when the kindness and the love to man of our Savior God appeared,
Titus 3:5  Not out of works in righteousness which we did but according to His mercy He saved us, through the washing of regeneration and the renewing of the Holy Spirit,
Col. 3:12  Put on therefore, as God's chosen ones, holy and beloved, inward parts of compassion, kindness, lowliness, meekness, long-suffering;

I. Second Samuel 9:1-13 is a record of David's showing kindness to Mephibosheth, the son of Jonathan:

2 Sam. 9:1  And David said, Is there still anyone left of the house of Saul, that I may show kindness to him for Jonathan's sake?
2 Sam. 9:2  Now there was a servant of the house of Saul, whose name was Ziba; and they called him to David. And the king said to him, Are you Ziba? And he said, I am your servant.
2 Sam. 9:3  And the king said, Is there yet anyone at all of the house of Saul, that I may show the kindness of God to him? And Ziba said to the king, There is still a son of Jonathan; he is crippled in his feet.
2 Sam. 9:4  Then the king said to him, Where is he? And Ziba said to the king, He is just now in the house of Machir the son of Amiel in Lo-debar.
2 Sam. 9:5  And King David sent men and took him from the house of Machir the son of Amiel, from Lo-debar.
2 Sam. 9:6  And Mephibosheth the son of Jonathan, the son of Saul, came to David and fell on his face and paid homage. And David said, Mephibosheth. And he said, Your servant is here.
2 Sam. 9:7  And David said to him, Do not be afraid, for I will surely show kindness to you for the sake of Jonathan your father; and I will restore to you all the land of your father Saul, and you will eat food at my table continually.
2 Sam. 9:8  And he paid him homage and said, What is your servant that you should look upon a dead dog like me?
2 Sam. 9:9  And the king called Ziba, Saul's attendant, and said to him, All that belongs to Saul and to all his house I give to your master's son.
2 Sam. 9:10  And you shall work the land for him, you and your sons and your servants; and you shall bring in the produce that your master's son may have food to eat; and Mephibosheth, your master's son, will eat food continually at my table. Now Ziba had fifteen sons and twenty servants.
2 Sam. 9:11  Then Ziba said to the king, According to all that my lord the king has commanded his servant, so will your servant do. And Mephibosheth, said David, shall eat at my table like one of the king's sons.
2 Sam. 9:12  And Mephibosheth had a young son, whose name was Mica. And all who dwelt in the house of Ziba were servants to Mephibosheth.
2 Sam. 9:13  And Mephibosheth dwelt in Jerusalem because he ate at the king's table continually. And he was crippled in both his feet.

A. David felt obliged to show kindness, for the sake of Jonathan, to any remaining descendant of the house of Saul and asked a servant of the house of Saul, saying, "Is there yet anyone at all of the house of Saul, that I may show the kindness of God to him?"—v. 3a.
2 Sam. 9:3  And the king said, Is there yet anyone at all of the house of Saul, that I may show the kindness of God to him? And Ziba said to the king, There is still a son of Jonathan; he is crippled in his feet.

B. The servant told David that there was still a son of Jonathan, Mephibosheth, who was crippled in his feet—v. 3b.
2 Sam. 9:3 And the king said, Is there yet anyone at all of the house of Saul, that I may show the kindness of God to him? And Ziba said to the king, There is still a son of Jonathan; he is crippled in his feet.

C. David told Mephibosheth that he would show kindness to him for the sake of Jonathan his father and promised Mephibosheth that he would restore to him all the land of his grandfather and that he would eat at the king's table continually—vv. 7, 13.

2 Sam. 9:7 And David said to him, Do not be afraid, for I will surely show kindness to you for the sake of Jonathan your father; and I will restore to you all the land of your father Saul, and you will eat food at my table continually.

2 Sam. 9:13 And Mephibosheth dwelt in Jerusalem because he ate at the king's table continually. And he was crippled in both his feet.

D. King David preserved his life, restored to him all his inheritance, and invited him to feast with him at the same table—vv. 7, 9.

2 Sam. 9:7 And David said to him, Do not be afraid, for I will surely show kindness to you for the sake of Jonathan your father; and I will restore to you all the land of your father Saul, and you will eat food at my table continually.

2 Sam. 9:9 And the king called Ziba, Saul's attendant, and said to him, All that belongs to Saul and to all his house I give to your master's son.

E. David gave to Mephibosheth all that belonged to Saul and to all his house; Mephibosheth ate at the king's table continually, and "he was crippled in both his feet"—vv. 9, 13.

2 Sam. 9:9 And the king called Ziba, Saul's attendant, and said to him, All that belongs to Saul and to all his house I give to your master's son.

2 Sam. 9:13 And Mephibosheth dwelt in Jerusalem because he ate at the king's table continually. And he was crippled in both his feet.

II. Mephibosheth had no ground to receive grace, yet he received it; the same is true with regard to us and God:

A. Mephibosheth had no position at all before David—vv. 1-6:

2 Sam. 9:1 And David said, Is there still anyone left of the house of Saul, that I may show kindness to him for Jonathan's sake?

2 Sam. 9:2 Now there was a servant of the house of Saul, whose name was Ziba; and they called him to David. And the king said to him, Are you Ziba? And he said, I am your servant.

2 Sam. 9:3 And the king said, Is there yet anyone at all of the house of Saul, that I may show the kindness of God to him? And Ziba said to the king, There is still a son of Jonathan; he is crippled in his feet.

2 Sam. 9:4 Then the king said to him, Where is he? And Ziba said to the king, He is just now in the house of Machir the son of Amiel in Lo-debar.

2 Sam. 9:5 And King David sent men and took him from the house of Machir the son of Amiel, from Lo-debar.

2 Sam. 9:6 And Mephibosheth the son of Jonathan, the son of Saul, came to David and fell on his face and paid homage. And David said, Mephibosheth. And he said, Your servant is here.

1. He received kindness not because of himself but because of another person—v. 7.

2 Sam. 9:7 And David said to him, Do not be afraid, for I will surely show kindness to you for the sake of Jonathan your father; and I will restore to you all the land of your father Saul, and you will eat food at my table continually.

2. This is true for a sinner before God—Rom. 2:4.
Rom. 2:4 Or do you despise the riches of His kindness and forbearance and long-suffering, not knowing that God's kindness is leading you to repentance?

B. Lo-debar, the place where Mephibosheth lived, is a Hebrew word that means "a place without grass, without pasture"; the world today is a "Lo-debar"—2 Sam. 9:4:

2 Sam. 9:4 Then the king said to him, Where is he? And Ziba said to the king, He is just now in the house of Machir the son of Amiel in Lo-debar.

1. Mephibosheth, who ran away from David, was living in a place without grass, without any life supply—v. 4.

2. A sinner far away from God is also living in a place without grass.

C. Mephibosheth did not seek after David, but David sent men to fetch Mephibosheth—vv. 4-5.

2 Sam. 9:4 Then the king said to him, Where is he? And Ziba said to the king, He is just now in the house of Machir the son of Amiel in Lo-debar.

2 Sam. 9:5 And King David sent men and took him from the house of Machir the son of Amiel, from Lo-debar.

D. When David said, "Mephibosheth," there was a compassionate feeling in his heart, and there was a pleasant tone in his voice—vv. 6-7:

2 Sam. 9:6 And Mephibosheth the son of Jonathan, the son of Saul, came to David and fell on his face and paid homage. And David said, Mephibosheth. And he said, Your servant is here.

2 Sam. 9:7 And David said to him, Do not be afraid, for I will surely show kindness to you for the sake of Jonathan your father; and I will restore to you all the land of your father Saul, and you will eat food at my table continually.

1. Underneath this word was a heart that expressed God's heart—1 Sam. 16:7.

1 Sam. 16:7 But Jehovah said to Samuel, Do not regard his appearance and the height of his stature, because I have rejected him. For it is not how man sees that matters; for man looks on the outward appearance, but Jehovah looks on the heart.

2. David's heart was full of kindness and compassion—20:14-15.

1 Sam. 20:14 And while I am still alive, do show me the lovingkindness of Jehovah, that I may not die;

1 Sam. 20:15 And never cut off your lovingkindness from my house, not even when Jehovah has cut off David's enemies to the man from the face of the earth.

III. Spiritually speaking, we all are like Mephibosheth, the grandson of King Saul (2 Sam. 4:4), who was crippled in his feet:

2 Sam. 4:4 Now Jonathan, Saul's son, had a son who had crippled feet. He was five years old when the news came of Saul and Jonathan out of Jezreel. And his nurse took him up and fled. And as she hurried to flee, he fell and was made lame. And his name was Mephibosheth.

A. Although Mephibosheth dined with the king often, his two feet still remained lame—9:7.

2 Sam. 9:7 And David said to him, Do not be afraid, for I will surely show kindness to you for the sake of Jonathan your father; and I will restore to you all the land of your father Saul, and you will eat food at my table continually.

B. After Mephibosheth received grace from David, he looked only at the riches on David's table; he did not look at his crippled feet underneath the table.
C. Like Mephibosheth, we can dine at the King's table even though we are still crippled—v. 13:

2 Sam. 9:13 And Mephibosheth dwelt in Jerusalem because he ate at the king's table continually. And he was crippled in both his feet.

1. Our two feet are lame, but they are under the table.

2. After we have been saved, we should forget about our "crippled feet" and sit at the table of our King, Jesus Christ, to enjoy Him—v. 7; Rom. 14:17; Neh. 8:10:

2 Sam. 9:7 And David said to him, Do not be afraid, for I will surely show kindness to you for the sake of Jonathan your father; and I will restore to you all the land of your father Saul, and you will eat food at my table continually.

Rom. 14:17 For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

Neh. 8:10 Then he said to them, Go your way; eat the fat, and drink the sweet wine, and send portions to him for whom nothing has been prepared; for this day is holy to our Lord. And do not be grieved, for the joy of Jehovah is your strength.

a. Whenever we look at ourselves, we discover that we are lame, and we become discouraged—cf. S. S. 2:8—3:5.

S.S. 2:8 The voice of my beloved! Now he comes, / Leaping upon the mountains, / Skipping upon the hills.

S.S. 2:9 My beloved is like a gazelle or a young hart. / Now he stands behind our wall; / He is looking through the windows, / He is glancing through the lattice.

S.S. 2:10 My beloved responds and says to me, / Rise up, my love, / My beauty, and come away;

S.S. 2:11 For now the winter is past; / The rain is over and gone.

S.S. 2:12 Flowers appear on the earth; / The time of singing has come, / And the voice of the turtledove is heard in our land.

S.S. 2:13 The fig tree has ripened its figs, / And the vines are in blossom - they give forth their fragrance. / Rise up, my love, / My beauty, and come away.

S.S. 2:14 My dove, in the clefts of the rock, / In the covert of the precipice, Let me see your countenance, / Let me hear your voice; / For your voice is sweet, / And your countenance is lovely.

S.S. 2:15 Catch the foxes for us, / The little foxes, / That ruin the vineyards / While our vineyards are in blossom.

S.S. 2:16 My beloved is mine, and I am his; / He pastures his flock among the lilies.

S.S. 2:17 Until the day dawns and the shadows flee away, / Turn, my beloved, and be like a gazelle or a young hart / On the mountains of Bether.

S.S. 3:1 On my bed night after night / I sought him whom my soul loves; / I sought him, but found him not.

S.S. 3:2 I will rise now and go about in the city; / In the streets and in the squares / I will seek him whom my soul loves. / I sought him, but found him not.

S.S. 3:3 The watchmen who go about in the city found me - / Have you seen him whom my soul loves?

S.S. 3:4 Scarcely had I passed them / When I found him whom my soul loves; / I held him and would not let go / Until I had brought him into my mother's house / And into the chamber of her who conceived me.

S.S. 3:5 I adjure you, O daughters of Jerusalem, / By the gazelles or by the hinds of the fields, / Not to rouse up or awaken my love / Until she pleases.

b. We should look only at the riches on the Lord's table and enjoy them—Eph. 3:8.

Eph. 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel.
3. What God has spread out for us is wonderful, rich, and sweet; we simply need to eat—

John 6:50 This is the bread which comes down out of heaven, that anyone may eat of it and not die.
John 6:51 I am the living bread which came down out of heaven; if anyone eats of this bread, he shall live forever; and the bread which I will give is My flesh, given for the life of the world.
John 6:53 Jesus therefore said to them, Truly, truly, I say to you, Unless you eat the flesh of the Son of Man and drink His blood, you do not have life within yourselves.
John 6:54 He who eats My flesh and drinks My blood has eternal life, and I will raise him up in the last day.
John 6:55 For My flesh is true food, and My blood is true drink.
John 6:56 He who eats My flesh and drinks My blood abides in Me and I in him.
John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.
Matt. 8:11 But I say to you that many will come from the east and the west and will recline at table with Abraham and Isaac and Jacob in the kingdom of the heavens,
Matt. 22:2 The kingdom of the heavens has become like a king who prepared a wedding feast for his son.
Rev. 19:9 And he said to me, Write, Blessed are they who are called to the marriage dinner of the Lamb. And he said to me, These are the true words of God.

D. We need to turn away from self-introspection and look away unto the Lord—Heb. 12:2; 2:9.
Heb. 12:2 Looking away unto Jesus, the Author and Perfecter of our faith, who for the joy set before Him endured the cross, despising the shame, and has sat down on the right hand of the throne of God.
Heb. 2:9 But we see Jesus, who was made a little inferior to the angels because of the suffering of death, crowned with glory and honor, so that by the grace of God He might taste death on behalf of everything.

E. When we look only at the riches and the grace that God has spread before us, we will be peaceful, and our hearts will be satisfied—Matt. 5:6; 14:20.
Matt. 5:6 Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.
Matt. 14:20 And they all ate and were satisfied. And they took up what was left over of the broken pieces, twelve handbaskets full.

IV. David's kindness to Mephibosheth signifies the kindness of God—2 Sam. 9:3; Rom. 2:4; Eph. 2:7; Titus 3:4-5:

2 Sam. 9:3 And the king said, Is there yet anyone at all of the house of Saul, that I may show the kindness of God to him? And Ziba said to the king, There is still a son of Jonathan; he is crippled in his feet.
Rom. 2:4 Or do you despise the riches of His kindness and forbearance and long-suffering, not knowing that God's kindness is leading you to repentance?
Eph. 2:7 That He might display in the ages to come the surpassing riches of His grace in kindness toward us in Christ Jesus.
Titus 3:4 But when the kindness and the love to man of our Savior God appeared,
Titus 3:5 Not out of works in righteousness which we did but according to His mercy He saved us, through the washing of regeneration and the renewing of the Holy Spirit,

A. Kindness is a benevolent goodness that issues out of the mercy and love of God—Eph. 2:4, 7.
Eph. 2:4 But God, being rich in mercy, because of His great love with which He loved us,
Eph. 2:7 That He might display in the ages to come the surpassing riches of His grace in kindness toward us in Christ Jesus.

B. It is the kindness and the love of our Savior God that saved us and made us different from others—Titus 3:4:

Titus 3:4 But when the kindness and the love to man of our Savior God appeared,

1. The grace of God brings salvation to man; we have been saved by the grace of the Lord—2:11; 3:7.

Titus 2:11 For the grace of God, bringing salvation to all men, has appeared,
Titus 3:7 In order that having been justified by His grace, we might become heirs according to the hope of eternal life.

2. Titus 3:5 says that according to His mercy God saved us:

Titus 3:5 Not out of works in righteousness which we did but according to His mercy He saved us, through the washing of regeneration and the renewing of the Holy Spirit,

a. God's mercy reaches farther than His grace—Rom. 9:15-16, 18, 23; Heb. 4:16.

Rom. 9:15 For to Moses He says, "I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion."
Rom. 9:16 So then it is not of him who wills, nor of him who runs, but of God who shows mercy.
Rom. 9:18 So then He has mercy on whom He wills, and He hardens whom He wills.
Rom. 9:23 In order that He might make known the riches of His glory upon vessels of mercy, which He had before prepared unto glory,
Heb. 4:16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.

b. Our pitiful condition created a wide gap between us and God's grace.

c. It was God's mercy that bridged this gap and brought us to His salvation of grace—Rom. 2:4; 9:23.

Rom. 2:4 Or do you despise the riches of His kindness and forbearance and long-suffering, not knowing that God's kindness is leading you to repentance?
Rom. 9:23 In order that He might make known the riches of His glory upon vessels of mercy, which He had before prepared unto glory,

3. In Titus 3:4 and 5 Paul speaks not of grace but of kindness, love, and mercy:

Titus 3:4 But when the kindness and the love to man of our Savior God appeared,
Titus 3:5 Not out of works in righteousness which we did but according to His mercy He saved us, through the washing of regeneration and the renewing of the Holy Spirit,

a. Love is the source of grace; in 1 John we touch the love of God the Father as the source of grace—3:1; 4:9-10.

1 John 3:1 Behold what manner of love the Father has given to us, that we should be called children of God; and we are. Because of this the world does not know us, because it did not know Him.
1 John 4:9 In this the love of God was manifested among us, that God sent His only begotten Son into the world that we might have life and live through Him.
1 John 4:10 Herein is love, not that we have loved God but that He loved us and sent His Son as a propitiation for our sins.
b. In the heart of God the Father there is love; when this love is expressed through the Son, it becomes grace—John 1:14, 16-17.

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.
John 1:16 For of His fullness we have all received, and grace upon grace.
John 1:17 For the law was given through Moses; grace and reality came through Jesus Christ.

c. Kindness is God's attitude in giving us grace—Eph. 2:7.

Eph. 2:7 That He might display in the ages to come the surpassing riches of His grace in kindness toward us in Christ Jesus.

d. When we have mercy, love, and kindness, we automatically have grace—Titus 3:4-5, 7.

Titus 3:4 But when the kindness and the love to man of our Savior God appeared,
Titus 3:5 Not out of works in righteousness which we did but according to His mercy He saved us, through the washing of regeneration and the renewing of the Holy Spirit,
Titus 3:7 In order that having been justified by His grace, we might become heirs according to the hope of eternal life.

e. Our God and Father has shown us love, mercy, and kindness; it is by this that He saves us—vv. 4-5.

Titus 3:4 But when the kindness and the love to man of our Savior God appeared,
Titus 3:5 Not out of works in righteousness which we did but according to His mercy He saved us, through the washing of regeneration and the renewing of the Holy Spirit,

C. In the ages to come—the ages of the millennium and eternity future—God will display "the surpassing riches of His grace in kindness toward us in Christ Jesus"—Eph. 2:7:

Eph. 2:7 That He might display in the ages to come the surpassing riches of His grace in kindness toward us in Christ Jesus.

1. It is in God's kindness that the grace of God is given to us—v. 8.

Eph. 2:8 For by grace you have been saved through faith, and this not of yourselves; it is the gift of God;

2. The riches of God's grace in His kindness surpass every limit—v. 7:

Eph. 2:7 That He might display in the ages to come the surpassing riches of His grace in kindness toward us in Christ Jesus.

a. These are the riches of God Himself for our enjoyment—3:8.

Eph. 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel

b. The riches of God's grace in kindness will be publicly displayed for eternity—2:7.

Eph. 2:7 That He might display in the ages to come the surpassing riches of His grace in kindness toward us in Christ Jesus.

D. One item of the fruit of the Spirit is kindness—Gal. 5:22:

Gal. 5:22 But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness,

1. Having put on the new man (Col. 3:10), as God's chosen ones, holy and beloved, we need
to put on inward parts of compassion and kindness (v. 12).

Col. 3:10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,

Col. 3:12 Put on therefore, as God's chosen ones, holy and beloved, inward parts of compassion, kindness, lowliness, meekness, long-suffering;

2. The apostle Paul was a minister of God in kindness, and he charged us to continue in the kindness of God—2 Cor. 6:4, 6; Rom. 11:22.

2 Cor. 6:4 But in everything we commend ourselves as ministers of God, in much endurance, in afflictions, in necessities, in distresses,

2 Cor. 6:6 In pureness, in knowledge, in long-suffering, in kindness, in a holy spirit, in unfeigned love,

Rom. 11:22 Behold then the kindness and severity of God: on those who fell, severity; but on you, the kindness of God, if you continue in His kindness; otherwise you also will be cut off.

3. Love is kind (1 Cor. 13:4), and we need to be kind to one another, tenderhearted, forgiving one another, even as God in Christ also forgave us (Eph. 4:32).

1 Cor. 13:4 Love suffers long. Love is kind; it is not jealous. Love does not brag and is not puffed up;

Eph. 4:32 And be kind to one another, tenderhearted, forgiving one another, even as God in Christ also forgave you.
Message Eleven

David and Abigail Typifying the Warring Christ and the Warring Church

Scripture Reading: 1 Sam. 25:2-42; Eph. 5:25-27; 6:10-13; Rev. 19:7-9, 11-21; Heb. 6:19; 10:19-20; 13:13

1 Sam. 25:2 Now there was a man in Maon, whose possessions were in Carmel. And the man was very wealthy: He had three thousand sheep and a thousand goats. And at that time he was shearing his sheep in Carmel.

1 Sam. 25:3 And the man's name was Nabal, and his wife's name was Abigail. And the woman had good discernment and was beautiful in appearance. But the man was hard, and he was evil in his doings; and he was a Calebite.

1 Sam. 25:4 And David heard in the wilderness that Nabal was shearing his sheep.

1 Sam. 25:5 So David sent ten young men; and David said to the young men, Go up to Carmel, and go to Nabal and greet him in my name.

1 Sam. 25:6 And thus shall you say, Live long; and peace be to you, and peace be to your house, and peace be to all that you have.

1 Sam. 25:7 Now therefore I hear that you have shearers; your shepherds have now been with us, and we have not harmed them, nor has there been anything missing from them, all the time they were in Carmel.

1 Sam. 25:8 Ask your young men, and they will tell you. Therefore let these young men find favor in your sight, for we come in a good time. Give whatever you may have on hand to your servants and to your son David.

1 Sam. 25:9 So David's young men went and spoke to Nabal according to all these words in the name of David; then they waited.

1 Sam. 25:10 But Nabal answered David's servants and said, Who is David, or who is the son of Jesse? There are many servants today who break away from their masters.

1 Sam. 25:11 Shall I then take my food and my water and my meat that I have slaughtered for my shearers, and give it to men who come from I do not know where?

1 Sam. 25:12 Then David's young men turned back on their way. And they returned and came and told him all these things.

1 Sam. 25:13 And David said to his men, Each man gird on his sword. And each man girded on his sword, and David also girded on his sword. And they went up after David, about four hundred men. And two hundred remained with the baggage.

1 Sam. 25:14 But one of the young men told Abigail, Nabal's wife, saying, David has just sent messengers from the wilderness to greet our master, but he shouted insultingly at them.

1 Sam. 25:15 But the men were very good to us; and we were not harmed, nor did we miss anything all the time we went with them when we were in the fields.

1 Sam. 25:16 They were a wall to us both by night and by day all the time we were with them tending the sheep.
1 Sam. 25:17 Now therefore know and consider what you will do, because evil has been determined against our master and against all his house; for he is so worthless a man that no one can speak to him.

1 Sam. 25:18 Then Abigail hurried and took two hundred loaves of bread and two skins of wine and five sheep ready dressed and five measures of parched grain and one hundred clusters of raisins and two hundred cakes of figs, and she put them on her donkeys.

1 Sam. 25:19 And she said to her young men, Go on before me; I am coming right behind you. But she did not tell her husband Nabal.

1 Sam. 25:20 And as she rode on her donkey and came down under the cover of the mountain, David and his men at that moment came down toward her; and she met them.

1 Sam. 25:21 Now David had said, It was certainly in vain that I guarded all that this fellow has in the wilderness, so that nothing was missed of all that he has; for he has repaid me evil for good.

1 Sam. 25:22 May God do so to David's enemies, and even more, if I leave so much as a male child of all that he has until morning.

1 Sam. 25:23 And when Abigail saw David, she hurried and got down from her donkey and fell on her face before David; and she bowed herself to the ground.

1 Sam. 25:24 And she fell at his feet and said, Upon me alone, my lord, be this iniquity; and let your female servant speak in your hearing, and hear the words of your female servant.

1 Sam. 25:25 May my lord not take this worthless man Nabal to heart. For as his name is, so he is: Nabal is his name, and folly is with him. But I your female servant did not see my lord's young men, whom you sent.

1 Sam. 25:26 And now, my lord, as Jehovah lives and as your soul lives, since Jehovah has withheld you from entering into bloodshed and from avenging yourself by your own hand, now therefore let your enemies and those who seek harm against my lord be like Nabal.

1 Sam. 25:27 And now this present which your servant has brought to my lord, let it be given to the young men who follow my lord.

1 Sam. 25:28 Please forgive the transgression of your female servant, for Jehovah will no doubt make a sure house for my lord, because my lord fights the battles of Jehovah; and no evil will be found in you throughout your days.

1 Sam. 25:29 And though men rise up to pursue you and to seek your life, my lord's life will be bound up in the bundle of the living with Jehovah your God; and the lives of your enemies He will sling out, as from the hollow of the sling.

1 Sam. 25:30 And when Jehovah has done to my lord according to all the good He has spoken concerning you and has appointed you ruler over Israel,

1 Sam. 25:31 This will not be a qualm of conscience to you or a stumbling block in heart to my lord, that you shed blood without cause or that my lord has avenged himself. And when Jehovah has dealt well with my lord, may you remember your female servant.

1 Sam. 25:32 And David said to Abigail, Blessed be Jehovah, the God of Israel, who sent you this day to meet me.

1 Sam. 25:33 And blessed be your discretion; and blessed be you, who have kept me this day from entering into bloodshed and from avenging myself by my own hand.

1 Sam. 25:34 For surely as Jehovah the God of Israel lives, who has withheld me from harming you, unless you had hurried and come to meet me, indeed there would not have been left to Nabal even a male child until morning's light.

1 Sam. 25:35 So David took from her hand what she brought to him. And he said to her, Go up in peace to your house. See, I have listened to your voice and have accepted your person.

1 Sam. 25:36 And Abigail went to Nabal. And just then he was having a feast in his house, like the feast of a king. And Nabal's heart was merry within him, and he was extremely drunk; therefore
she told him nothing, small or great, until the light of morning.

1 Sam. 25:37 And in the morning, when the wine had left Nabal, his wife told him these things. And his heart died within him, and he became like a stone.

1 Sam. 25:38 And about ten days later Jehovah struck Nabal, and he died.

1 Sam. 25:39 And when David heard that Nabal was dead, he said, Blessed be Jehovah, who has pleaded the cause of my reproach at the hand of Nabal and who has withheld His servant from evildoing; and Jehovah has returned the evildoing of Nabal upon his own head. And David sent men to propose to Abigail, that he might take her to himself as wife.

1 Sam. 25:40 And when David's servants came to Abigail at Carmel, they spoke to her, saying, David has sent us to you, to take you to himself as wife.

1 Sam. 25:41 And she rose up and fell on her face to the ground. And she said, Here is your female servant, as a slave to wash the feet of my lord's servants.

1 Sam. 25:42 And Abigail hurried and rose up; and she rode on a donkey, with her five young women following her. And she went after the messengers of David, and she became his wife.

Eph. 5:25 Husbands, love your wives even as Christ also loved the church and gave Himself up for her

Eph. 5:26 That He might sanctify her, cleansing her by the washing of the water in the word,

Eph. 5:27 That He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.

Eph. 6:10 Finally, be empowered in the Lord and in the might of His strength.

Eph. 6:11 Put on the whole armor of God that you may be able to stand against the stratagems of the devil,

Eph. 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.

Eph. 6:13 Therefore take up the whole armor of God that you may be able to withstand in the evil day, and having done all, to stand.

Rev. 19:7 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.

Rev. 19:8 And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints.

Rev. 19:9 And he said to me, Write, Blessed are they who are called to the marriage dinner of the Lamb. And he said to me, These are the true words of God.

Rev. 19:11 And I saw heaven opened, and behold, a white horse, and He who sits on it called Faithful and True, and in righteousness He judges and makes war.

Rev. 19:12 And His eyes are a flame of fire, and on His head are many diadems, and He has a name written which no one knows but Himself.

Rev. 19:13 And He is clothed with a garment dipped in blood; and His name is called the Word of God.

Rev. 19:14 And the armies which are in heaven followed Him on white horses, dressed in fine linen, white and clean.

Rev. 19:15 And out of His mouth proceeds a sharp sword, that with it He might smite the nations; and He will shepherd them with an iron rod; and He treads the winepress of the fury of the wrath of God the Almighty.

Rev. 19:16 And He has on His garment and on His thigh a name written, KING OF KINGS AND LORD OF LORDS.

Rev. 19:17 And I saw an angel standing in the sun, and he cried out with a loud voice, saying to all the birds that fly in mid-heaven, Come here; gather yourselves to the great dinner of God,

Rev. 19:18 That you may eat the flesh of kings and the flesh of generals and the flesh of mighty men and the flesh of horses and of those who sit on them and the flesh of all men, both free and slave and small and great.
Rev. 19:19 And I saw the beast and the kings of the earth and their armies gathered together to make war with Him who sits on the horse and with His army.

Rev. 19:20 And the beast was seized, and with him the false prophet, who in his presence had done the signs by which he deceived those who received the mark of the beast and those who worshipped his image. These two were cast alive into the lake of fire, which burns with brimstone.

Rev. 19:21 And the rest were killed with the sword which proceeds out of the mouth of Him who sits on the horse, and all the birds were filled with their flesh.

Heb. 6:19 Which we have as an anchor of the soul, both secure and firm and which enters within the veil,

Heb. 10:19 Having therefore, brothers, boldness for entering the Holy of Holies in the blood of Jesus,

Heb. 10:20 Which entrance He initiated for us as a new and living way through the veil, that is, His flesh,

Heb. 13:13 Let us therefore go forth unto Him outside the camp, bearing His reproach.

I. First Samuel 25:1b-44 is a record of David's dealing with Nabal and Abigail:

1 Sam. 25:1 Then Samuel died, and all Israel gathered together and mourned for him; and they buried him at his house in Ramah. And David rose up and went down into the wilderness of Paran.

1 Sam. 25:2 Now there was a man in Maon, whose possessions were in Carmel. And the man was very wealthy: He had three thousand sheep and a thousand goats. And at that time he was shearing his sheep in Carmel.

1 Sam. 25:3 And the man's name was Nabal, and his wife's name was Abigail. And the woman had good discernment and was beautiful in appearance. But the man was hard, and he was evil in his doings; and he was a Calebite.

1 Sam. 25:4 And David heard in the wilderness that Nabal was shearing his sheep.

1 Sam. 25:5 So David sent ten young men; and David said to the young men, Go up to Carmel, and go to Nabal and greet him in my name.

1 Sam. 25:6 And thus shall you say, Live long; and peace be to you, and peace be to your house, and peace be to all that you have.

1 Sam. 25:7 Now therefore I hear that you have shearers; your shepherds have now been with us, and we have not harmed them, nor has there been anything missing from them, all the time they were in Carmel.

1 Sam. 25:8 Ask your young men, and they will tell you. Therefore let these young men find favor in your sight, for we come in a good time. Give whatever you may have on hand to your servants and to your son David.

1 Sam. 25:9 So David's young men went and spoke to Nabal according to all these words in the name of David; then they waited.

1 Sam. 25:10 But Nabal answered David's servants and said, Who is David, or who is the son of Jesse? There are many servants today who break away from their masters.

1 Sam. 25:11 Shall I then take my food and my water and my meat that I have slaughtered for my shearers, and give it to men who come from I do not know where?

1 Sam. 25:12 Then David's young men turned back on their way. And they returned and came and told him all these things.

1 Sam. 25:13 And David said to his men, Each man gird on his sword. And each man girded on his sword, and David also girded on his sword. And they went up after David, about four hundred men. And two hundred remained with the baggage.

1 Sam. 25:14 But one of the young men told Abigail, Nabal's wife, saying, David has just sent messengers from the wilderness to greet our master, but he shouted insultingly at them.
1 Sam. 25:15 But the men were very good to us; and we were not harmed, nor did we miss anything all the time we went with them when we were in the fields.

1 Sam. 25:16 They were a wall to us both by night and by day all the time we were with them tending the sheep.

1 Sam. 25:17 Now therefore know and consider what you will do, because evil has been determined against our master and against all his house; for he is so worthless a man that no one can speak to him.

1 Sam. 25:18 Then Abigail hurried and took two hundred loaves of bread and two skins of wine and five sheep ready dressed and five measures of parched grain and one hundred clusters of raisins and two hundred cakes of figs, and she put them on her donkeys.

1 Sam. 25:19 And she said to her young men, Go on before me; I am coming right behind you. But she did not tell her husband Nabal.

1 Sam. 25:20 And as she rode on her donkey and came down under the cover of the mountain, David and his men at that moment came down toward her; and she met them.

1 Sam. 25:21 Now David had said, It was certainly in vain that I guarded all that this fellow has in the wilderness, so that nothing was missed of all that he has; for he has repaid me evil for good.

1 Sam. 25:22 May God do so to David's enemies, and even more, if I leave so much as a male child of all that he has until morning.

1 Sam. 25:23 And when Abigail saw David, she hurried and got down from her donkey and fell on her face before David; and she bowed herself to the ground.

1 Sam. 25:24 And she fell at his feet and said, Upon me alone, my lord, be this iniquity; and let your female servant speak in your hearing, and hear the words of your female servant.

1 Sam. 25:25 May my lord not take this worthless man Nabal to heart. For as his name is, so he is: Nabal is his name, and folly is with him. But I your female servant did not see my lord's young men, whom you sent.

1 Sam. 25:26 And now, my lord, as Jehovah lives and as your soul lives, since Jehovah has withheld you from entering into bloodshed and from avenging yourself by your own hand, now therefore let your enemies and those who seek harm against my lord be like Nabal.

1 Sam. 25:27 And now this present which your servant has brought to my lord, let it be given to the young men who follow my lord.

1 Sam. 25:28 Please forgive the transgression of your female servant, for Jehovah will no doubt make a sure house for my lord, because my lord fights the battles of Jehovah; and no evil will be found in you throughout your days.

1 Sam. 25:29 And though men rise up to pursue you and to seek your life, my lord's life will be bound up in the bundle of the living with Jehovah your God; and the lives of your enemies He will sling out, as from the hollow of the sling.

1 Sam. 25:30 And when Jehovah has done to my lord according to all the good He has spoken concerning you and has appointed you ruler over Israel,

1 Sam. 25:31 This will not be a qualm of conscience to you or a stumbling block in heart to my lord, that you shed blood without cause or that my lord has avenged himself. And when Jehovah has dealt well with my lord, may you remember your female servant.

1 Sam. 25:32 And David said to Abigail, Blessed be Jehovah, the God of Israel, who sent you this day to meet me.

1 Sam. 25:33 And blessed be your discretion; and blessed be you, who have kept me this day from entering into bloodshed and from avenging myself by my own hand.

1 Sam. 25:34 For surely as Jehovah the God of Israel lives, who has withheld me from harming you, unless you had hurried and come to meet me, indeed there would not have been left to Nabal even a male child until morning's light.
1 Sam. 25:35 So David took from her hand what she brought to him. And he said to her, Go up in peace to your house. See, I have listened to your voice and have accepted your person.

1 Sam. 25:36 And Abigail went to Nabal. And just then he was having a feast in his house, like the feast of a king. And Nabal's heart was merry within him, and he was extremely drunk; therefore she told him nothing, small or great, until the light of morning.

1 Sam. 25:37 And in the morning, when the wine had left Nabal, his wife told him these things. And his heart died within him, and he became like a stone.

1 Sam. 25:38 And about ten days later Jehovah struck Nabal, and he died.

1 Sam. 25:39 And when David heard that Nabal was dead, he said, Blessed be Jehovah, who has pleaded the cause of my reproach at the hand of Nabal and who has withheld His servant from evildoing; and Jehovah has returned the evildoing of Nabal upon his own head. And David sent men to propose to Abigail, that he might take her to himself as wife.

1 Sam. 25:40 And when David's servants came to Abigail at Carmel, they spoke to her, saying, David has sent us to you, to take you to himself as wife.

1 Sam. 25:41 And she rose up and fell on her face to the ground. And she said, Here is your female servant, as a slave to wash the feet of my lord's servants.

1 Sam. 25:42 And Abigail hurried and rose up; and she rode on a donkey, with her five young women following her. And she went after the messengers of David, and she became his wife.

1 Sam. 25:43 David also took Ahinoam of Jezreel; and both of them became his wives.

1 Sam. 25:44 Now Saul had given Michal his daughter, David's wife, to Palti the son of Laish, who was from Gallim.

A. In this chapter we see Abigail's wisdom in appeasing David—vv. 23-31.

1 Sam. 25:23 And when Abigail saw David, she hurried and got down from her donkey and fell on her face before David; and she bowed herself to the ground.

1 Sam. 25:24 And she fell at his feet and said, Upon me alone, my lord, be this iniquity; and let your female servant speak in your hearing, and hear the words of your female servant.

1 Sam. 25:25 May my lord not take this worthless man Nabal to heart. For as his name is, so he is: Nabal is his name, and folly is with him. But I your female servant did not see my lord's young men, whom you sent.

1 Sam. 25:26 And now, my lord, as Jehovah lives and as your soul lives, since Jehovah has withheld you from entering into bloodshed and from avenging yourself by your own hand, now therefore let your enemies and those who seek harm against my lord be like Nabal.

1 Sam. 25:27 And now this present which your servant has brought to my lord, let it be given to the young men who follow my lord.

1 Sam. 25:28 Please forgive the transgression of your female servant, for Jehovah will no doubt make a sure house for my lord, because my lord fights the battles of Jehovah; and no evil will be found in you throughout your days.

1 Sam. 25:29 And though men rise up to pursue you and to seek your life, my lord's life will be bound up in the bundle of the living with Jehovah your God; and the lives of your enemies He will sling out, as from the hollow of the sling.

1 Sam. 25:30 And when Jehovah has done to my lord according to all the good He has spoken concerning you and has appointed you ruler over Israel,

1 Sam. 25:31 This will not be a qualm of conscience to you or a stumbling block in heart to my lord, that you shed blood without cause or that my lord has avenged himself. And when Jehovah has dealt well with my lord, may you remember your female servant.

B. David responded to Abigail's appeal by blessing Jehovah, who sent her to meet him, and also by blessing her, who kept him from entering into bloodshed and from avenging himself by his own hand—vv. 32-35.
1 Sam. 25:32 And David said to Abigail, Blessed be Jehovah, the God of Israel, who sent you this day to meet me.

1 Sam. 25:33 And blessed be your discretion; and blessed be you, who have kept me this day from entering into bloodshed and from avenging myself by my own hand.

1 Sam. 25:34 For surely as Jehovah the God of Israel lives, who has withheld me from harming you, unless you had hurried and come to meet me, indeed there would not have been left to Nabal even a male child until morning's light.

1 Sam. 25:35 So David took from her hand what she brought to him. And he said to her, Go up in peace to your house. See, I have listened to your voice and have accepted your person.

C. Abigail's beauty and wisdom caught David, and after Nabal's death he took her as his wife, and she became his counterpart in warfare—vv. 36-44.

1 Sam. 25:36 And Abigail went to Nabal. And just then he was having a feast in his house, like the feast of a king. And Nabal's heart was merry within him, and he was extremely drunk; therefore she told him nothing, small or great, until the light of morning.

1 Sam. 25:37 And in the morning, when the wine had left Nabal, his wife told him these things. And his heart died within him, and he became like a stone.

1 Sam. 25:38 And about ten days later Jehovah struck Nabal, and he died.

1 Sam. 25:39 And when David heard that Nabal was dead, he said, Blessed be Jehovah, who has pleaded the cause of my reproach at the hand of Nabal and who has withheld His servant from evildoing; and Jehovah has returned the evildoing of Nabal upon his own head. And David sent men to propose to Abigail, that he might take her to himself as wife.

1 Sam. 25:40 And when David's servants came to Abigail at Carmel, they spoke to her, saying, David has sent us to you, to take you to himself as wife.

1 Sam. 25:41 And she rose up and fell on her face to the ground. And she said, Here is your female servant, as a slave to wash the feet of my lord's servants.

1 Sam. 25:42 And Abigail hurried and rose up; and she rode on a donkey, with her five young women following her. And she went after the messengers of David, and she became his wife.

1 Sam. 25:43 David also took Ahinoam of Jezreel; and both of them became his wives.

1 Sam. 25:44 Now Saul had given Michal his daughter, David's wife, to Palti the son of Laish, who was from Gallim.

II. David typifies the warring Christ in the midst of sufferings—v. 28:

1 Sam. 25:28 Please forgive the transgression of your female servant, for Jehovah will no doubt make a sure house for my lord, because my lord fights the battles of Jehovah; and no evil will be found in you throughout your days.

A. David typifies the Lord Jesus as a man in His suffering on earth before His resurrection; David's suffering was for the conquering of the usurping enemies and the gaining of the good land, the ground for God's building—Psa. 69:1-9.

Psa. 69:1 Save me, O God; for the waters / Threaten my life.

Psa. 69:2 I sink in deep mire, / And there is no place to stand; / I have come to the depths of water, / And the flood flows over me.

Psa. 69:3 I am weary of my crying; / My throat is parched; / My eyes fail / While I wait for my God.

Psa. 69:4 More numerous than the hairs of my head / Are those who hate me without cause; / Mighty are those who would destroy me, / Those who are wrongly my enemies. / What I did not steal, / I must then restore.

Psa. 69:5 O God, You know my foolishness, / And my sins of guilt are not hidden from You.
Psa. 69:6  Do not let those who wait on You be put to shame because of me, / O Lord Jehovah of hosts; / Do not let those who seek You be humiliated because of me, / O God of Israel.

Psa. 69:7  Because for Your sake I have borne reproach; / Humiliation has covered my face.

Psa. 69:8  I have become a stranger to my brothers, / And a foreigner to my mother's children.

Psa. 69:9  For the zeal of Your house has devoured me, / And the reproaches of those who reproach You have fallen on me.

B. David's being established by God is seen in his repeated victories over the Philistines; thus, he is a type of the warrior Christ—2 Sam. 5:17-25.

2 Sam. 5:17  Now when the Philistines heard that they had anointed David king over Israel, all the Philistines went up in search of David; and David heard of it and went down to the stronghold.

2 Sam. 5:18  And the Philistines came and spread out in the valley of Rephaim.

2 Sam. 5:19  Then David inquired of Jehovah, saying, Shall I go up against the Philistines? Will You deliver them into my hand? And Jehovah said to David, Go up, for I will certainly deliver the Philistines into your hand.

2 Sam. 5:20  So David came to Baal-perazim, and David struck them there. And he said, Jehovah has broken forth upon my enemies before me like the breaking forth of a flood. Therefore he called the name of that place Baal-perazim.

2 Sam. 5:21  And the Philistines left their images there, and David and his men carried them away.

2 Sam. 5:22  And the Philistines came up again and spread out in the valley of Rephaim.

2 Sam. 5:23  And David inquired of Jehovah, and He said, You shall not go up; go around behind them and come upon them opposite the balsam trees.

2 Sam. 5:24  And when you hear the sound of marching in the tops of the balsam trees, then you shall act decisively; for then Jehovah will have gone forth before you to strike the army of the Philistines.

2 Sam. 5:25  And David did as Jehovah had commanded him, and he struck down the Philistines from Gibeon until you come to Gezer.

C. Because Jehovah is the Warrior fighting the battle for us and triumphing over all our enemies, He is our triumph, our victory—Exo. 17:8-16.

Exo. 17:8  Then Amalek came and fought with Israel in Rephidim.

Exo. 17:9  And Moses said to Joshua, Choose men for us, and go out; fight with Amalek. Tomorrow I will stand on the top of the hill with the staff of God in my hand.

Exo. 17:10  So Joshua did as Moses had said to him and fought with Amalek; and Moses, Aaron, and Hur went up to the top of the hill.

Exo. 17:11  And when Moses lifted his hand up, Israel prevailed; and when he let his hand down, Amalek prevailed.

Exo. 17:12  But Moses' hands were heavy, so they took a stone and put it under him, and he sat on it; and Aaron and Hur supported his hands, one on one side and one on the other side. So his hands were steady until the going down of the sun.

Exo. 17:13  And Joshua defeated Amalek and his people with the edge of the sword.

Exo. 17:14  And Jehovah said to Moses, Write this as a memorial in a book and recite it to Joshua, that I will utterly blot out the memory of Amalek from under heaven.

Exo. 17:15  And Moses built an altar and called the name of it Jehovah-nissi;

Exo. 17:16  For he said, For there is a hand against the throne of Jah! Jehovah will have war with Amalek from generation to generation.

D. Psalm 110:5-6 reveals that in addition to being the King and the Priest, Christ is the Warrior:

Psa. 110:5  The Lord is at Your right hand; / He will shatter kings in the day of His anger.

Psa. 110:6  He will execute judgment among the nations; / He will fill the place with corpses; / He will shatter the head / Over a great land.
1. In the day of His anger at His coming back, Christ will be the greatest Victor, overcoming all the nations, shattering the kings and the head of the enemies, and executing judgment on all those who oppose Him—vv. 1-2, 5-6.

Ps. 110:1 Jehovah declares to my Lord, / Sit at My right hand / Until I make Your enemies / Your footstool.
Ps. 110:2 Jehovah will send forth / The scepter of Your strength from Zion: / Rule in the midst of Your enemies.
Ps. 110:5 The Lord is at Your right hand; / He will shatter kings in the day of His anger.
Ps. 110:6 He will execute judgment among the nations; / He will fill the place with corpses; / He will shatter the head / Over a great land.

2. According to Revelation 19:11-14, in His coming back Christ will be the fighting One:

Rev. 19:11 And I saw heaven opened, and behold, a white horse, and He who sits on it called Faithful and True, and in righteousness He judges and makes war.
Rev. 19:12 And His eyes are a flame of fire, and on His head are many diadems, and He has a name written which no one knows but Himself.
Rev. 19:13 And He is clothed with a garment dipped in blood; and His name is called the Word of God.
Rev. 19:14 And the armies which are in heaven followed Him on white horses, dressed in fine linen, white and clean.

a. The Lord will not fight alone against Antichrist and the armies of the nations.

b. Christ will come with His bride as His army, and with her He will fight against Antichrist and his armies—vv. 7-9.

Rev. 19:7 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.
Rev. 19:8 And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints.
Rev. 19:9 And he said to me, Write, Blessed are they who are called to the marriage dinner of the Lamb. And he said to me, These are the true words of God.

E. The Warrior Christ is the victorious Christ—John 12:31; Eph.4:8; Heb. 2:14:

John 12:31 Now is the judgment of this world; now shall the ruler of this world be cast out.
Eph. 4:8 Therefore the Scripture says, "Having ascended to the height, He led captive those taken captive and gave gifts to men."
Heb. 2:14 Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil,

1. In His earthly ministry the victorious Christ defeated the devil and destroyed his works—Matt. 4:1-11; 1 John 3:8.

Matt. 4:1 Then Jesus was led up into the wilderness by the Spirit to be tempted by the devil.
Matt. 4:2 And when He had fasted forty days and forty nights, afterward He became hungry.
Matt. 4:3 And the tempter came and said to Him, If You are the Son of God, speak that these stones may become loaves of bread.
Matt. 4:4 But He answered and said, It is written, "Man shall not live on bread alone, but on every word that proceeds out through the mouth of God."
Matt. 4:5 Then the devil took Him into the holy city and set Him on the wing of the temple,
Matt. 4:6 And said to Him, If You are the Son of God, cast Yourself down; for it is written, "To His angels He shall give charge concerning You, and on their hands they shall bear You up, lest You strike Your foot against a stone."

Matt. 4:7 Jesus said to him, Again, it is written, "You shall not test the Lord your God."

Matt. 4:8 Again, the devil took Him to a very high mountain and showed Him all the kingdoms of the world and their glory.

Matt. 4:9 And he said to Him, All these will I give You if You will fall down and worship me.

Matt. 4:10 Then Jesus said to him, Go away, Satan! For it is written, "You shall worship the Lord your God, and Him only shall you serve."

Matt. 4:11 Then the devil left Him, and behold, angels came and ministered to Him.

1 John 3:8 He who practices sin is of the devil, because the devil has sinned from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil.

2. In His crucifixion the victorious Christ cast out the ruler of this world, destroyed the devil, caused the rulers and authorities to be stripped off, and nullified death—John 12:31; Matt. 27:51; Heb. 2:14; Col. 2:15; 2 Tim. 1:10.

John 12:31 Now is the judgment of this world; now shall the ruler of this world be cast out.

Matt. 27:51 And behold, the veil of the temple was split in two from top to bottom, and the earth was shaken and the rocks were split,

Heb. 2:14 Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil,

Col. 2:15 Stripping off the rulers and the authorities, He made a display of them openly, triumphing over them in it.

2 Tim. 1:10 But now has been manifested through the appearing of our Savior Christ Jesus, who nullified death and brought life and incorruption to light through the gospel,

3. The resurrection of the victorious Christ declares that He is victorious over death—2:8.

2 Tim. 2:8 Remember Jesus Christ, raised from the dead, of the seed of David, according to my gospel,

4. In His ascension the victorious Christ "led captive those taken captive"; He released us from the usurping hand of Satan and brought us to the highest place in the universe—Eph. 2:6; 4:8.

Eph. 2:6 And raised us up together with Him and seated us together with Him in the heavens in Christ Jesus,

Eph. 4:8 Therefore the Scripture says, "Having ascended to the height, He led captive those taken captive and gave gifts to men."

5. The victorious Christ will come as the fighting General, the Warrior, with His army to fight Antichrist, the kings under him, and their armies at Armageddon—Rev. 19:11-21.

Rev. 19:11 And I saw heaven opened, and behold, a white horse, and He who sits on it called Faithful and True, and in righteousness He judges and makes war.

Rev. 19:12 And His eyes are a flame of fire, and on His head are many diadems, and He has a name written which no one knows but Himself.

Rev. 19:13 And He is clothed with a garment dipped in blood; and His name is called the Word of God.

Rev. 19:14 And the armies which are in heaven followed Him on white horses, dressed in fine linen, white and clean.
Rev. 19:15 And out of His mouth proceeds a sharp sword, that with it He might smite the nations; and He will shepherd them with an iron rod; and He treads the winepress of the fury of the wrath of God the Almighty.

Rev. 19:16 And He has on His garment and on His thigh a name written, KING OF KINGS AND LORD OF LORDS.

Rev. 19:17 And I saw an angel standing in the sun, and he cried out with a loud voice, saying to all the birds that fly in mid-heaven, Come here; gather yourselves to the great dinner of God,

Rev. 19:18 That you may eat the flesh of kings and the flesh of generals and the flesh of mighty men and the flesh of horses and of those who sit on them and the flesh of all men, both free and slave and small and great.

Rev. 19:19 And I saw the beast and the kings of the earth and their armies gathered together to make war with Him who sits on the horse and with His army.

Rev. 19:20 And the beast was seized, and with him the false prophet, who in his presence had done the signs by which he deceived those who received the mark of the beast and those who worshipped his image. These two were cast alive into the lake of fire, which burns with brimstone.

Rev. 19:21 And the rest were killed with the sword which proceeds out of the mouth of Him who sits on the horse, and all the birds were filled with their flesh.

III. Abigail typifies the warring church in the midst of sufferings—1 Sam. 25:2-42:

1 Sam. 25:2 Now there was a man in Maon, whose possessions were in Carmel. And the man was very wealthy: He had three thousand sheep and a thousand goats. And at that time he was shearing his sheep in Carmel.

1 Sam. 25:3 And the man's name was Nabal, and his wife's name was Abigail. And the woman had good discernment and was beautiful in appearance. But the man was hard, and he was evil in his doings; and he was a Calebite.

1 Sam. 25:4 And David heard in the wilderness that Nabal was shearing his sheep.

1 Sam. 25:5 So David sent ten young men; and David said to the young men, Go up to Carmel, and go to Nabal and greet him in my name.

1 Sam. 25:6 And thus shall you say, Live long; and peace be to you, and peace be to your house, and peace be to all that you have.

1 Sam. 25:7 Now therefore I hear that you have shearers; your shepherds have now been with us, and we have not harmed them, nor has there been anything missing from them, all the time they were in Carmel.

1 Sam. 25:8 Ask your young men, and they will tell you. Therefore let these young men find favor in your sight, for we come in a good time. Give whatever you may have on hand to your servants and to your son David.

1 Sam. 25:9 So David's young men went and spoke to Nabal according to all these words in the name of David; then they waited.

1 Sam. 25:10 But Nabal answered David's servants and said, Who is David, or who is the son of Jesse? There are many servants today who break away from their masters.

1 Sam. 25:11 Shall I then take my food and my water and my meat that I have slaughtered for my shearers, and give it to men who come from I do not know where?

1 Sam. 25:12 Then David's young men turned back on their way. And they returned and came and told him all these things.

1 Sam. 25:13 And David said to his men, Each man gird on his sword. And each man girded on his sword, and David also girded on his sword. And they went up after David, about four hundred men. And two hundred remained with the baggage.

1 Sam. 25:14 But one of the young men told Abigail, Nabal's wife, saying, David has just sent
messengers from the wilderness to greet our master, but he shouted insultingly at them.

1 Sam. 25:15 But the men were very good to us; and we were not harmed, nor did we miss anything all the time we went with them when we were in the fields.

1 Sam. 25:16 They were a wall to us both by night and by day all the time we were with them tending the sheep.

1 Sam. 25:17 Now therefore know and consider what you will do, because evil has been determined against our master and against all his house; for he is so worthless a man that no one can speak to him.

1 Sam. 25:18 Then Abigail hurried and took two hundred loaves of bread and two skins of wine and five sheep ready dressed and five measures of parched grain and one hundred clusters of raisins and two hundred cakes of figs, and she put them on her donkeys.

1 Sam. 25:19 And she said to her young men, Go on before me; I am coming right behind you. But she did not tell her husband Nabal.

1 Sam. 25:20 And as she rode on her donkey and came down under the cover of the mountain, David and his men at that moment came down toward her; and she met them.

1 Sam. 25:21 Now David had said, It was certainly in vain that I guarded all that this fellow has in the wilderness, so that nothing was missed of all that he has; for he has repaid me evil for good.

1 Sam. 25:22 May God do so to David's enemies, and even more, if I leave so much as a male child of all that he has until morning.

1 Sam. 25:23 And when Abigail saw David, she hurried and got down from her donkey and fell on her face before David; and she bowed herself to the ground.

1 Sam. 25:24 And she fell at his feet and said, Upon me alone, my lord, be this iniquity; and let your female servant speak in your hearing, and hear the words of your female servant.

1 Sam. 25:25 May my lord not take this worthless man Nabal to heart. For as his name is, so he is: Nabal is his name, and folly is with him. But I your female servant did not see my lord's young men, whom you sent.

1 Sam. 25:26 And now, my lord, as Jehovah lives and as your soul lives, since Jehovah has withheld you from entering into bloodshed and from avenging yourself by your own hand, now therefore let your enemies and those who seek harm against my lord be like Nabal.

1 Sam. 25:27 And now this present which your servant has brought to my lord, let it be given to the young men who follow my lord.

1 Sam. 25:28 Please forgive the transgression of your female servant, for Jehovah will no doubt make a sure house for my lord, because my lord fights the battles of Jehovah; and no evil will be found in you throughout your days.

1 Sam. 25:29 And though men rise up to pursue you and to seek your life, my lord's life will be bound up in the bundle of the living with Jehovah your God; and the lives of your enemies He will sling out, as from the hollow of the sling.

1 Sam. 25:30 And when Jehovah has done to my lord according to all the good He has spoken concerning you and has appointed you ruler over Israel,

1 Sam. 25:31 This will not be a qualm of conscience to you or a stumbling block in heart to my lord, that you shed blood without cause or that my lord has avenged himself. And when Jehovah has dealt well with my lord, may you remember your female servant.

1 Sam. 25:32 And David said to Abigail, Blessed be Jehovah, the God of Israel, who sent you this day to meet me.

1 Sam. 25:33 And blessed be your discretion; and blessed be you, who have kept me this day from entering into bloodshed and from avenging myself by my own hand.

1 Sam. 25:34 For surely as Jehovah the God of Israel lives, who has withheld me from harming you,
unless you had hurried and come to meet me, indeed there would not have been left to
Nabal even a male child until morning’s light.

1 Sam. 25:35 So David took from her hand what she brought to him. And he said to her, Go up in peace
to your house. See, I have listened to your voice and have accepted your person.

1 Sam. 25:36 And Abigail went to Nabal. And just then he was having a feast in his house, like the feast
of a king. And Nabal’s heart was merry within him, and he was extremely drunk;
therefore she told him nothing, small or great, until the light of morning.

1 Sam. 25:37 And in the morning, when the wine had left Nabal, his wife told him these things. And his
heart died within him, and he became like a stone.

1 Sam. 25:38 And about ten days later Jehovah struck Nabal, and he died.

1 Sam. 25:39 And when David heard that Nabal was dead, he said, Blessed be Jehovah, who has
pleaded the cause of my reproach at the hand of Nabal and who has withheld His servant
from evildoing; and Jehovah has returned the evildoing of Nabal upon his own head. And
David sent men to propose to Abigail, that he might take her to himself as wife.

1 Sam. 25:40 And when David's servants came to Abigail at Carmel, they spoke to her, saying, David
has sent us to you, to take you to himself as wife.

1 Sam. 25:41 And she rose up and fell on her face to the ground. And she said, Here is your
female servant, as a slave to wash the feet of my lord's servants.

1 Sam. 25:42 And Abigail hurried and rose up; and she rode on a donkey, with her five young women
following her. And she went after the messengers of David, and she became his wife.

A. From 1 Samuel 25 onward, Abigail was always at the side of David the warrior and followed
him in his wars—vv. 40-42:

1 Sam. 25 (omitted)
1 Sam. 25:40 And when David's servants came to Abigail at Carmel, they spoke to her, saying, David
has sent us to you, to take you to himself as wife.
1 Sam. 25:41 And she rose up and fell on her face to the ground. And she said, Here is your
female servant, as a slave to wash the feet of my lord's servants.
1 Sam. 25:42 And Abigail hurried and rose up; and she rode on a donkey, with her five young women
following her. And she went after the messengers of David, and she became his wife.

1. Abigail's marriage to David typifies the church enlisted as an army for warfare—Eph. 6:10-20.

Eph. 6:10 Finally, be empowered in the Lord and in the might of His strength.
Eph. 6:11 Put on the whole armor of God that you may be able to stand against the
stratagems of the devil,
Eph. 6:12 For our wrestling is not against blood and flesh but against the rulers, against the
authorities, against the world-rulers of this darkness, against the spiritual forces
of evil in the heavenlies.
Eph. 6:13 Therefore take up the whole armor of God that you may be able to withstand in
the evil day, and having done all, to stand.
Eph. 6:14 Stand therefore, having girded your loins with truth and having put on the
breastplate of righteousness
Eph. 6:15 And having shod your feet with the firm foundation of the gospel of peace;
Eph. 6:16 Besides all these, having taken up the shield of faith, with which you will be able
to quench all the flaming darts of the evil one.
Eph. 6:17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is
the word of God,
Eph. 6:18 By means of all prayer and petition, praying at every time in spirit and watching
unto this in all perseverance and petition concerning all the saints,
Eph. 6:19 And for me, that utterance may be given to me in the opening of my mouth, to make known in boldness the mystery of the gospel,
Eph. 6:20 For which I am an ambassador in a chain, that in it I would speak boldly, as I ought to speak.


Rev. 1:9 I John, your brother and fellow partaker in the tribulation and kingdom and endurance in Jesus, was on the island called Patmos because of the word of God and the testimony of Jesus.
Rev. 11:15 And the seventh angel trumpeted; and there were loud voices in heaven, saying, The kingdom of the world has become the kingdom of our Lord and of His Christ, and He will reign forever and ever.
Rev. 12:10 And I heard a loud voice in heaven, saying, Now has come the salvation and the power and the kingdom of our God and the authority of His Christ, for the accuser of our brothers has been cast down, who accuses them before our God day and night.

B. The type of Abigail portrays our need to be one with Christ in His sufferings—Phil. 3:10; Col. 1:24; Rev. 1:9:

Phil. 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,
Col. 1:24 I now rejoice in my sufferings on your behalf and fill up on my part that which is lacking of the afflictions of Christ in my flesh for His Body, which is the church;
Rev. 1:9 I John, your brother and fellow partaker in the tribulation and kingdom and endurance in Jesus, was on the island called Patmos because of the word of God and the testimony of Jesus.

1. The afflictions of Christ are of two categories: those for accomplishing redemption, which were completed by Christ Himself, and those for producing and building the church, which need to be filled up by the apostles and the believers—Col. 1:24.

Col. 1:24 I now rejoice in my sufferings on your behalf and fill up on my part that which is lacking of the afflictions of Christ in my flesh for His Body, which is the church;

2. The fact that Paul mentions the afflictions of Christ in connection with the stewardship of God indicates that the stewardship can be carried out only through suffering—v. 25:

Col. 1:25 Of which I became a minister according to the stewardship of God, which was given to me for you, to complete the word of God,

a. If we desire to share in the stewardship of God, we must be prepared to suffer—Rev. 1:9; 2 Cor. 1:3-6.

Rev. 1:9 I John, your brother and fellow partaker in the tribulation and kingdom and endurance in Jesus, was on the island called Patmos because of the word of God and the testimony of Jesus.
2 Cor. 1:3 Blessed be the God and Father of our Lord Jesus Christ, the Father of compassions and God of all comfort,
2 Cor. 1:4 Who comforts us in all our affliction that we may be able to comfort those who are in every affliction through the comforting with which we ourselves are comforted by God.
2 Cor. 1:5 For even as the sufferings of the Christ abound unto us, so through the Christ our comfort also abounds.
2 Cor. 1:6 But whether we are afflicted, it is for your comforting and salvation; or whether we are comforted, it is for your comforting, which operates in the endurance of the same sufferings which we also suffer.

b. All those who participate in the service of the church or in the ministry must be ready to partake of the afflictions of a steward; this means that we must be willing to pay whatever price is necessary to fulfill our stewardship—4:10-12; John 12:24-26.

2 Cor. 4:10 Always bearing about in the body the putting to death of Jesus that the life of Jesus also may be manifested in our body.
2 Cor. 4:11 For we who are alive are always being delivered unto death for Jesus' sake that the life of Jesus also may be manifested in our mortal flesh.
2 Cor. 4:12 So then death operates in us, but life in you.
John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.
John 12:25 He who loves his soul-life loses it; and he who hates his soul-life in this world shall keep it unto eternal life.
John 12:26 If anyone serves Me, let him follow Me; and where I am, there also My servant will be. If anyone serves Me, the Father will honor him.

C. The type of Abigail portrays the church's participation with the Lord Jesus in spiritual warfare—Eph. 6:10-20:

Eph. 6:10 Finally, be empowered in the Lord and in the might of His strength.
Eph. 6:11 Put on the whole armor of God that you may be able to stand against the stratagems of the devil,
Eph. 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.
Eph. 6:13 Therefore take up the whole armor of God that you may be able to withstand in the evil day, and having done all, to stand.
Eph. 6:14 Stand therefore, having girded your loins with truth and having put on the breastplate of righteousness
Eph. 6:15 And having shod your feet with the firm foundation of the gospel of peace;
Eph. 6:16 Besides all these, having taken up the shield of faith, with which you will be able to quench all the flaming darts of the evil one.
Eph. 6:17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,
Eph. 6:18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,
Eph. 6:19 And for me, that utterance may be given to me in the opening of my mouth, to make known in boldness the mystery of the gospel,
Eph. 6:20 For which I am an ambassador in a chain, that in it I would speak boldly, as I ought to speak.

1. The church as Christ's counterpart, His bride, is revealed in Ephesians 5:25-27, and this counterpart becomes the warrior, the fighter, in Ephesians 6:10-13:

Eph. 5:25 Husbands, love your wives even as Christ also loved the church and gave Himself up for her
Eph. 5:26 That He might sanctify her, cleansing her by the washing of the water in the word,
Eph. 5:27 That He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.
Eph. 6:10 Finally, be empowered in the Lord and in the might of His strength.
Eph. 6:11 Put on the whole armor of God that you may be able to stand against the stratagems of the devil,
Eph. 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.
Eph. 6:13 Therefore take up the whole armor of God that you may be able to withstand in the evil day, and having done all, to stand.

a. Ephesians 5 and 6 will be fulfilled in Revelation 19.

Eph. 5:1 Be therefore imitators of God, as beloved children;
Eph. 5:2 And walk in love, even as Christ also loved us and gave Himself up for us, an offering and a sacrifice to God for a sweet-smelling savor.
Eph. 5:3 But fornication and all uncleanness or greediness, let it not even be named among you, as is fitting for saints,
Eph. 5:4 And obscenity and foolish talking or sly, filthy jesting, which are not becoming, but rather the giving of thanks.
Eph. 5:5 For this you realize, knowing that every fornicator or unclean person or greedy person (who is an idolator) has no inheritance in the kingdom of Christ and of God.
Eph. 5:6 Let no one deceive you with vain words, for because of these things the wrath of God is coming upon the sons of disobedience.
Eph. 5:7 Therefore do not be partakers with them;
Eph. 5:8 For you were once darkness but are now light in the Lord; walk as children of light

Eph. 5:9 (For the fruit of the light consists in all goodness and righteousness and truth),
Eph. 5:10 Proving what is well pleasing to the Lord.
Eph. 5:11 And do not participate in the unfruitful works of darkness, but rather even reprove them.
Eph. 5:12 For the things which are done by them in secret it is shameful even to speak of.
Eph. 5:13 But all things which are reproved are made manifest by the light; for everything that makes manifest is light.
Eph. 5:14 Therefore He says, Awake, sleeper, and arise from the dead, and Christ will shine on you.
Eph. 5:15 Look therefore carefully how you walk, not as unwise, but as wise,
Eph. 5:16 Redeeming the time, because the days are evil.
Eph. 5:17 Therefore do not be foolish, but understand what the will of the Lord is.
Eph. 5:18 And do not be drunk with wine, in which is dissoluteness, but be filled in spirit,
Eph. 5:19 Speaking to one another in psalms and hymns and spiritual songs, singing and psalming with your heart to the Lord,
Eph. 5:20 Giving thanks at all times for all things in the name of our Lord Jesus Christ to our God and Father,
Eph. 5:21 Being subject to one another in the fear of Christ:
Eph. 5:22 Wives, be subject to your own husbands as to the Lord;
Eph. 5:23 For a husband is head of the wife as also Christ is Head of the church, He Himself being the Savior of the Body.
Eph. 5:24 But as the church is subject to Christ, so also let the wives be subject to their husbands in everything.
Eph. 5:25 Husbands, love your wives even as Christ also loved the church and gave Himself up for her
Eph. 5:26 That He might sanctify her, cleansing her by the washing of the water in the word,
Eph. 5:27 That He might present the church to Himself glorious, not having spot or
wrinkle or any such things, but that she would be holy and without blemish.

Eph. 5:28 In the same way the husbands also ought to love their own wives as their own
bodies; he who loves his own wife loves himself.

Eph. 5:29 For no one ever hated his own flesh, but nourishes and cherishes it, even as
Christ also the church,

Eph. 5:30 Because we are members of His Body.

Eph. 5:31 For this cause a man shall leave his father and mother and shall be joined to
his wife, and the two shall be one flesh.

Eph. 5:32 This mystery is great, but I speak with regard to Christ and the church.

Eph. 5:33 Nevertheless you also, each one of you, in the same way love your own wife
as yourself; and the wife should fear her husband.

Eph. 6:1 Children, obey your parents in the Lord, for this is right.

Eph. 6:2 "Honor your father and mother," which is the first commandment with a
promise, (6:3) "That it may be well with you and that you may live long on
the earth."

Eph. 6:4 And fathers, do not provoke your children to anger, but nurture them in the
discipline and admonition of the Lord.

Eph. 6:5 Slaves, be obedient to those who are your masters according to the flesh with
fear and trembling, in singleness of your heart, as to Christ;

Eph. 6:6 Not with eye-service as men-pleasers but as slaves of Christ, doing the will of
God from the soul;

Eph. 6:7 With good will serving as slaves, as serving the Lord and not men;

Eph. 6:8 Knowing that whatever good thing each one does, this he will receive back
from the Lord, whether he is a slave or a free man.

Eph. 6:9 And masters, do the same things toward them, giving up your threatening,
knowing that both their Master and yours is in the heavens, and there is no
respect of persons with Him.

Eph. 6:10 Finally, be empowered in the Lord and in the might of His strength.

Eph. 6:11 Put on the whole armor of God that you may be able to stand against the
stratagems of the devil,

Eph. 6:12 For our wrestling is not against blood and flesh but against the rulers, against
the authorities, against the world-rulers of this darkness, against the spiritual
forces of evil in the heavenlies.

Eph. 6:13 Therefore take up the whole armor of God that you may be able to withstand
in the evil day, and having done all, to stand.

Eph. 6:14 Stand therefore, having girded your loins with truth and having put on the
breastplate of righteousness

Eph. 6:15 And having shod your feet with the firm foundation of the gospel of peace;

Eph. 6:16 Besides all these, having taken up the shield of faith, with which you will be
able to quench all the flaming darts of the evil one.

Eph. 6:17 And receive the helmet of salvation and the sword of the Spirit, which Spirit
is the word of God,

Eph. 6:18 By means of all prayer and petition, praying at every time in spirit and
watching unto this in all perseverance and petition concerning all the saints,

Eph. 6:19 And for me, that utterance may be given to me in the opening of my mouth, to
make known in boldness the mystery of the gospel,

Eph. 6:20 For which I am an ambassador in a chain, that in it I would speak boldly, as I
ought to speak.

Eph. 6:21 But that you also may know the things concerning me, how I am doing,
Tychicus, the beloved brother and faithful minister in the Lord, will make all
things known to you.

Eph. 6:22 Him I have sent to you for this very thing, that you may know the things
concerning us and that he may comfort your hearts.
Eph. 6:23 Peace to the brothers and love with faith from God the Father and the Lord Jesus Christ.

Eph. 6:24 Grace be with all those who love our Lord Jesus Christ in incorruptibility.

Rev. 19:1 After these things I heard as it were a loud voice of a great multitude in heaven, saying, Hallelujah! The salvation and the glory and the power are of our God.

Rev. 19:2 For true and righteous are His judgments; for He has judged the great harlot who corrupted the earth with her fornication, and He avenged the blood of His slaves at her hand.

Rev. 19:3 And a second time they said, Hallelujah! And her smoke goes up forever and ever.

Rev. 19:4 And the twenty-four elders and the four living creatures fell down and worshipped God, who sits upon the throne, saying, Amen, Hallelujah!

Rev. 19:5 And a voice came out from the throne, saying, Praise our God, all His slaves and those who fear Him, the small and the great.

Rev. 19:6 And I heard as it were the voice of a great multitude and like the sound of many waters and like the sound of mighty thunders, saying, Hallelujah! For the Lord our God the Almighty reigns.

Rev. 19:7 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.

Rev. 19:8 And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints.

Rev. 19:9 And he said to me, Write, Blessed are they who are called to the marriage dinner of the Lamb. And he said to me, These are the true words of God.

Rev. 19:10 And I fell before his feet to worship him. And he said to me, Do not do this. I am your fellow slave and a fellow slave of your brothers who have the testimony of Jesus. Worship God. For the testimony of Jesus is the spirit of the prophecy.

Rev. 19:11 And I saw heaven opened, and behold, a white horse, and He who sits on it called Faithful and True, and in righteousness He judges and makes war.

Rev. 19:12 And His eyes are a flame of fire, and on His head are many diadems, and He has a name written which no one knows but Himself.

Rev. 19:13 And He is clothed with a garment dipped in blood; and His name is called the Word of God.

Rev. 19:14 And the armies which are in heaven followed Him on white horses, dressed in fine linen, white and clean.

Rev. 19:15 And out of His mouth proceeds a sharp sword, that with it He might smite the nations; and He will shepherd them with an iron rod; and He treads the winepress of the fury of the wrath of God the Almighty.

Rev. 19:16 And He has on His garment and on His thigh a name written, KING OF KINGS AND LORD OF LORDS.

Rev. 19:17 And I saw an angel standing in the sun, and he cried out with a loud voice, saying to all the birds that fly in mid-heaven, Come here; gather yourselves to the great dinner of God,

Rev. 19:18 That you may eat the flesh of kings and the flesh of generals and the flesh of mighty men and the flesh of horses and of those who sit on them and the flesh of all men, both free and slave and small and great.

Rev. 19:19 And I saw the beast and the kings of the earth and their armies gathered together to make war with Him who sits on the horse and with His army.

Rev. 19:20 And the beast was seized, and with him the false prophet, who in his presence had done the signs by which he deceived those who received the mark of the beast and those who worshipped his image. These two were cast alive into the lake of fire, which burns with brimstone.
Rev. 19:21  And the rest were killed with the sword which proceeds out of the mouth of Him who sits on the horse, and all the birds were filled with their flesh.

b. The totality of the overcomers becomes the bride to be the counterpart of Christ (vv. 7-9), and this counterpart becomes Christ's army to defeat Antichrist at Armageddon (vv. 11-21).

Rev. 19:7  Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.

Rev. 19:8  And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints.

Rev. 19:9  And he said to me, Write, Blessed are they who are called to the marriage dinner of the Lamb. And he said to me, These are the true words of God.

Rev. 19:11  And I saw heaven opened, and behold, a white horse, and He who sits on it called Faithful and True, and in righteousness He judges and makes war.

Rev. 19:12  And His eyes are a flame of fire, and on His head are many diadems, and He has a name written which no one knows but Himself.

Rev. 19:13  And He is clothed with a garment dipped in blood; and His name is called the Word of God.

Rev. 19:14  And the armies which are in heaven followed Him on white horses, dressed in fine linen, white and clean.

Rev. 19:15  And out of His mouth proceeds a sharp sword, that with it He might smite the nations; and He will shepherd them with an iron rod; and He treads the winepress of the fury of the wrath of God the Almighty.

Rev. 19:16  And He has on His garment and on His thigh a name written, KING OF KINGS AND LORD OF LORDS.

Rev. 19:17  And I saw an angel standing in the sun, and he cried out with a loud voice, saying to all the birds that fly in mid-heaven, Come here; gather yourselves to the great dinner of God,

Rev. 19:18  That you may eat the flesh of kings and the flesh of generals and the flesh of mighty men and the flesh of horses and of those who sit on them and the flesh of all men, both free and slave and small and great.

Rev. 19:19  And I saw the beast and the kings of the earth and their armies gathered together to make war with Him who sits on the horse and with His army.

Rev. 19:20  And the beast was seized, and with him the false prophet, who in his presence had done the signs by which he deceived those who received the mark of the beast and those who worshipped his image. These two were cast alive into the lake of fire, which burns with brimstone.

Rev. 19:21  And the rest were killed with the sword which proceeds out of the mouth of Him who sits on the horse, and all the birds were filled with their flesh.

2. Not only must God's eternal purpose be fulfilled and the desire of His heart be satisfied, but God's enemy must be defeated; for this, the church must be a warrior—Eph. 1:11; 3:9-11; 6:10-12.

Eph. 1:11  In whom also we were designated as an inheritance, having been predestinated according to the purpose of the One who works all things according to the counsel of His will,

Eph. 3:9  And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things,

Eph. 3:10  In order that now to the rulers and the authorities in the heavenslies the multifarious wisdom of God might be made known through the church,

Eph. 3:11  According to the eternal purpose which He made in Christ Jesus our Lord,

Eph. 6:10  Finally, be empowered in the Lord and in the might of His strength.
Eph. 6:11  Put on the whole armor of God that you may be able to stand against the stratagems of the devil,
Eph. 6:12  For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.

3. Spiritual warfare is necessary because Satan's will is set against God's will—Matt. 6:10; 7:21; Isa. 14:12-14:

Matt. 6:10  Your kingdom come; Your will be done, as in heaven, so also on earth.
Matt. 7:21  Not everyone who says to Me, Lord, Lord, will enter into the kingdom of the heavens, but he who does the will of My Father who is in the heavens.
Isa. 14:12  How you have fallen from heaven, / O Daystar, son of the dawn! / How you have been hewn down to earth, / You who made nations fall prostrate!
Isa. 14:13  But you, you said in your heart: / I will ascend to heaven; / Above the stars of God / I will exalt my throne. / And I will sit upon the mount of assembly / In the uttermost parts of the north.
Isa. 14:14  I will ascend above the heights of the clouds; / I will make myself like the Most High.

a. Spiritual warfare has its source in the conflict between the divine will and the satanic will.

b. As the church, our fighting is to subdue the satanic will and to defeat God's enemy—Rev. 12:11.

Rev. 12:11  And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they loved not their soul-life even unto death.

4. Satan is terrified of the church as the Body of Christ, the corporate warrior fighting against him and his kingdom—S. S. 6:10; Eph. 6:10-20.

S.S. 6:10  Who is this woman who looks forth like the dawn, / As beautiful as the moon, / As clear as the sun, / As terrible as an army with banners?
Eph. 6:10  Finally, be empowered in the Lord and in the might of His strength.
Eph. 6:11  Put on the whole armor of God that you may be able to stand against the stratagems of the devil,
Eph. 6:12  For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.
Eph. 6:13  Therefore take up the whole armor of God that you may be able to withstand in the evil day, and having done all, to stand.
Eph. 6:14  Stand therefore, having girded your loins with truth and having put on the breastplate of righteousness
Eph. 6:15  And having shod your feet with the firm foundation of the gospel of peace;
Eph. 6:16  Besides all these, having taken up the shield of faith, with which you will be able to quench all the flaming darts of the evil one.
Eph. 6:17  And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,
Eph. 6:18  By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,
Eph. 6:19  And for me, that utterance may be given to me in the opening of my mouth, to make known in boldness the mystery of the gospel,
Eph. 6:20  For which I am an ambassador in a chain, that in it I would speak boldly, as I ought to speak.

5. Christ will marry the one who has been fighting the battle against God's enemy for years—
Rev. 19:7-9, 11-16.

Rev. 19:7  Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.

Rev. 19:8  And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints.

Rev. 19:9  And he said to me, Write, Blessed are they who are called to the marriage dinner of the Lamb. And he said to me, These are the true words of God.

Rev. 19:11 And I saw heaven opened, and behold, a white horse, and He who sits on it called Faithful and True, and in righteousness He judges and makes war.

Rev. 19:12  And His eyes are a flame of fire, and on His head are many diadems, and He has a name written which no one knows but Himself.

Rev. 19:13  And He is clothed with a garment dipped in blood; and His name is called the Word of God.

Rev. 19:14  And the armies which are in heaven followed Him on white horses, dressed in fine linen, white and clean.

Rev. 19:15  And out of His mouth proceeds a sharp sword, that with it He might smite the nations; and He will shepherd them with an iron rod; and He treads the winepress of the fury of the wrath of God the Almighty.

Rev. 19:16  And He has on His garment and on His thigh a name written, KING OF KINGS AND LORD OF LORDS.

6. The overcomers who constitute the bride of Christ fight the battle against all the enemies of God and defeat them in order to bring in the kingdom of God—2:7, 11, 17, 26; 3:5, 12, 21; 11:15; 12:10.

Rev. 2:7  He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.

Rev. 2:11  He who has an ear, let him hear what the Spirit says to the churches. He who overcomes shall by no means be hurt of the second death.

Rev. 2:17  He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give of the hidden manna, and to him I will give a white stone, and upon the stone a new name written, which no one knows except he who receives it.

Rev. 2:26  And he who overcomes and he who keeps My works until the end, to him I will give authority over the nations;

Rev. 3:5  He who overcomes will be clothed thus, in white garments, and I shall by no means erase his name out of the book of life, and I will confess his name before My Father and before His angels.

Rev. 3:12  He who overcomes, him I will make a pillar in the temple of My God, and he shall by no means go out anymore, and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name.

Rev. 3:21  He who overcomes, to him I will give to sit with Me on My throne, as I also overcame and sat with My Father on His throne.

Rev. 11:15  And the seventh angel trumpeted; and there were loud voices in heaven, saying, The kingdom of the world has become the kingdom of our Lord and of His Christ, and He will reign forever and ever.

Rev. 12:10  And I heard a loud voice in heaven, saying, Now has come the salvation and the power and the kingdom of our God and the authority of His Christ, for the accuser of our brothers has been cast down, who accuses them before our God day and night.

IV. The type of Abigail portrays a believer who goes forth unto Jesus outside the
camp, bearing His reproach—Heb. 13:13:

Heb. 13:13  Let us therefore go forth unto Him outside the camp, bearing His reproach.

A. Our Christian life has two aspects—an inward aspect and an outward aspect—6:19-20; 13:13:

Heb. 6:19  Which we have as an anchor of the soul, both secure and firm and which enters within the veil,

Heb. 6:20  Where the Forerunner, Jesus, has entered for us, having become forever a High Priest according to the order of Melchizedec.

Heb. 13:13  Let us therefore go forth unto Him outside the camp, bearing His reproach.


S.S. 6:4  You are as beautiful, my love, as Tirzah, / As lovely as Jerusalem, / As terrible as an army with banners.

S.S. 6:10  Who is this woman who looks forth like the dawn, / As beautiful as the moon, / As clear as the sun, / As terrible as an army with banners?

S.S. 6:13  Return, return, O Shulammite; / Return, return, that we may gaze at you. / Why should you gaze at the Shulammite, / As upon the dance of two camps?

Heb. 13:13  Let us therefore go forth unto Him outside the camp, bearing His reproach.

2. On the one hand, we are within the veil, in the Holy of Holies; on the other hand, we are outside the city, the camp, before men—6:19-20; 13:13.

Heb. 6:19  Which we have as an anchor of the soul, both secure and firm and which enters within the veil,

Heb. 6:20  Where the Forerunner, Jesus, has entered for us, having become forever a High Priest according to the order of Melchizedec.

Heb. 13:13  Let us therefore go forth unto Him outside the camp, bearing His reproach.

a. Inwardly, we enjoy the resurrected Christ, and outwardly, we follow Jesus—6:19; 13:13.

Heb. 6:19  Which we have as an anchor of the soul, both secure and firm and which enters within the veil,

Heb. 13:13  Let us therefore go forth unto Him outside the camp, bearing His reproach.

b. When we touch the Lord in the inner chamber, in the Holy of Holies, in the secret place, we can be likened to the Shulammite—10:19-20; S. S. 1:4; 4:10; 6:13.

Heb. 10:19  Having therefore, brothers, boldness for entering the Holy of Holies in the blood of Jesus,

Heb. 10:20  Which entrance He initiated for us as a new and living way through the veil, that is, His flesh,

S.S. 1:4  Draw me; we will run after you - The king has brought me into his chambers - / We will be glad and rejoice in you; / We will extol your love more than wine. / Rightly do they love you.

S.S. 4:10  How beautiful is your love, my sister, my bride! / How much better is your love than wine, / And the fragrance of your ointments / Than all spices!

S.S. 6:13  Return, return, O Shulammite; / Return, return, that we may gaze at you. / Why should you gaze at the Shulammite, / As upon the dance of two camps?

c. When we testify for the Lord and work for the Lord in our outward living, we can be likened to Abigail wandering with David in the wilderness—1 Sam. 25:40-42.

1 Sam. 25:40  And when David's servants came to Abigail at Carmel, they spoke to her, saying, David has sent us to you, to take you to himself as wife.
1 Sam. 25:41 And she rose up and fell on her face to the ground. And she said, Here is your female servant, as a slave to wash the feet of my lord's servants.

1 Sam. 25:42 And Abigail hurried and rose up; and she rode on a donkey, with her five young women following her. And she went after the messengers of David, and she became his wife.

B. Every day we can experience these two aspects—Heb. 6:19-20; 10:19-20; 13:13:

Heb. 6:19 Which we have as an anchor of the soul, both secure and firm and which enters within the veil,

Heb. 6:20 Where the Forerunner, Jesus, has entered for us, having become forever a High Priest according to the order of Melchizedec.

Heb. 10:19 Having therefore, brothers, boldness for entering the Holy of Holies in the blood of Jesus,

Heb. 10:20 Which entrance He initiated for us as a new and living way through the veil, that is, His flesh,

Heb. 13:13 Let us therefore go forth unto Him outside the camp, bearing His reproach.

1. We are within the veil as the Shulammite, living in the Holy of Holies and enjoying the resurrected and glorified Christ, and we are outside the camp as Abigail, living in the world and following the lowly Jesus—6:19-20; 13:13.

Heb. 6:19 Which we have as an anchor of the soul, both secure and firm and which enters within the veil,

Heb. 6:20 Where the Forerunner, Jesus, has entered for us, having become forever a High Priest according to the order of Melchizedec.

Heb. 13:13 Let us therefore go forth unto Him outside the camp, bearing His reproach.

2. Like the Shulammite and Solomon, we remain in the palaces of ivory and fellowship with the Lord inwardly, and like Abigail, we outwardly live and work by following David to war and suffering—Psa. 45:8; 1 Sam. 25:40-42.

Psa. 45:8 All Your garments smell of myrrh and aloes, of cassia; / From palaces of ivory, harpstrings have made You glad.

1 Sam. 25:40 And when David's servants came to Abigail at Carmel, they spoke to her, saying, David has sent us to you, to take you to himself as wife.

1 Sam. 25:41 And she rose up and fell on her face to the ground. And she said, Here is your female servant, as a slave to wash the feet of my lord's servants.

1 Sam. 25:42 And Abigail hurried and rose up; and she rode on a donkey, with her five young women following her. And she went after the messengers of David, and she became his wife.

3. The One within us is the resurrected Christ, and the One without is Jesus the Nazarene—Rev. 1:17-18; Matt. 2:23.

Rev. 1:17 And when I saw Him, I fell at His feet as dead; and He placed His right hand on me, saying, Do not fear; I am the First and the Last

Rev. 1:18 And the living One; and I became dead, and behold, I am living forever and ever; and I have the keys of death and of Hades.

Matt. 2:23 And he came and settled in a city called Nazareth, so that what was spoken through the prophets might be fulfilled, He shall be called a Nazarene.

4. Inwardly, we have the enjoyment of the Shulammite in the secret place, and outwardly, we have the public living of Abigail.

C. When a believer in Christ comes out from within the veil, the inner chamber of fellowship, he is able to take the way of the cross and follow the suffering Jesus—Heb. 6:19; 10:19-20; 13:13:
Heb. 6:19  Which we have as an anchor of the soul, both secure and firm and which enters within the veil,

Heb. 10:19  Having therefore, brothers, boldness for entering the Holy of Holies in the blood of Jesus,

Heb. 10:20  Which entrance He initiated for us as a new and living way through the veil, that is, His flesh,

Heb. 13:13  Let us therefore go forth unto Him outside the camp, bearing His reproach.

1. Only those who enter within the veil can go forth unto Jesus outside the camp and bear His reproach—6:19; 10:19-20; 13:13.

Heb. 6:19  Which we have as an anchor of the soul, both secure and firm and which enters within the veil,

Heb. 10:19  Having therefore, brothers, boldness for entering the Holy of Holies in the blood of Jesus,

Heb. 10:20  Which entrance He initiated for us as a new and living way through the veil, that is, His flesh,

Heb. 13:13  Let us therefore go forth unto Him outside the camp, bearing His reproach.

2. It is the resurrected Christ in us who leads us to follow the suffering Jesus—v. 13.

Heb. 13:13  Let us therefore go forth unto Him outside the camp, bearing His reproach.

3. The Lord Jesus has walked the way of the cross and entered into resurrection, and now He is leading us, His Abigail, to take the way of the cross and follow Him outside the camp, bearing His reproach—v. 13.

Heb. 13:13  Let us therefore go forth unto Him outside the camp, bearing His reproach.
Message Twelve

Spiritual Principles, Life Lessons, and Holy Warnings concerning the Enjoyment of the Good Land Seen with Five Major Figures in 1 and 2 Samuel


Hymns:

1 Sam. 2:27 And a man of God came to Eli and said to him, Thus says Jehovah, I revealed Myself to the house of your father when they were in Egypt as slaves to Pharaoh's house.

1 Sam. 2:28 And I chose him out of all the tribes of Israel to be My priest, to go up to My altar, to burn incense, and to wear the ephod before Me. And I gave the house of your father all the offerings by fire of the children of Israel.

1 Sam. 2:29 Why then do you kick at My sacrifice and My offering, which I have commanded in My habitation, and honor your sons more than Me by making yourselves fat with the best of all the offerings of Israel My people?

1 Sam. 2:30 Therefore Jehovah the God of Israel declares, I surely said that your house and the house of your father would walk before Me forever; but now Jehovah declares, Far be it from Me; for those who honor Me I will honor, and those who spurn Me will be lightly esteemed.

1 Sam. 2:35 And I will raise up for Myself a faithful priest, who will do according to what is in My heart and in My mind; and I will build him a sure house; and he will go before My anointed continually.

1 Sam. 3:21 And Jehovah continued to appear in Shiloh, for Jehovah revealed Himself to Samuel in Shiloh by the word of Jehovah.

1 Sam. 12:3 Here I am; testify against me before Jehovah and before His anointed. Whose ox have I taken? Or whose donkey have I taken? Or whom have I defrauded? Whom have I oppressed? Or from whose hand have I taken a bribe in order to blind my eyes with it? Then I will restore it to you.

1 Sam. 12:4 And they said, You have not defrauded us or oppressed us or taken anything from anyone's hand.

1 Sam. 12:5 And he said to them, Jehovah is Witness against you, and His anointed is witness this day, that you have not found anything in my hand. And they said, He is witness.

1 Sam. 12:23 Moreover as for me, far be it from me that I would sin against Jehovah by ceasing to pray for you, but I will instruct you in the good and right way.

1 Sam. 18:1 Now when he had finished speaking to Saul, the soul of Jonathan became knit with the soul of David; and Jonathan loved him like his own soul.

1 Sam. 18:2 And Saul took him that day and would not let him return to his father's house.

1 Sam. 18:3 Then Jonathan and David made a covenant, because he loved him like his own soul.

1 Sam. 18:4 And Jonathan stripped himself of the robe that was upon him, and he gave it to David, as
well as his armor and even his sword and his bow and his belt.

1 Sam. 23:16 Then Jonathan the son of Saul rose up and went to David at Horesh, and he strengthened his hand in God.

1 Sam. 23:17 And he said to him, Do not be afraid, for the hand of Saul my father will not find you; and you will become king over Israel, and I will be second to you; and even Saul my father knows that.

1 Sam. 23:18 And the two of them made a covenant before Jehovah. And David remained in Horesh, and Jonathan went to his house.

1 Sam. 9:1 Now there was a man from Benjamin whose name was Kish, the son of Abiel, the son of Zeror, the son of Becorath, the son of Apiah, a Benjaminite, a man of wealth.

1 Sam. 9:2 And he had a son whose name was Saul, a choice and handsome man; and there was not a man among the children of Israel more handsome than he; from his shoulders and up he was taller than all the people.

1 Sam. 9:17 And when Samuel saw Saul, Jehovah declared to him, Here is the man of whom I spoke to you. This man shall rule over My people.

1 Sam. 13:13 Then Samuel said to Saul, You have acted foolishly; you have not kept the commandment of Jehovah your God, which He commanded you. For now Jehovah would have established your kingdom over Israel forever;

1 Sam. 13:14 But now your kingdom will not continue. Jehovah has sought a man according to His heart for Himself, and Jehovah has appointed him ruler over His people; for you have not kept that which Jehovah commanded you.

1 Sam. 15:19 Why then did you not obey the voice of Jehovah, but flew upon the spoil and did that which was evil in the sight of Jehovah?

1 Sam. 15:23 For rebellion is like the sin of divination, / And insubordination is like idolatry and teraphim. / Because you have rejected the word of Jehovah, / He has also rejected you from being king.

1 Sam. 16:1 And Jehovah said to Samuel, How long will you mourn for Saul, though I have rejected him from being king over Israel? Fill your horn with oil, and go; I will send you to Jesse the Bethlehemite; for I have selected for Myself a king among his sons.

1 Sam. 16:12 So he sent for him and brought him in. Now he was ruddy and had beautiful eyes and a handsome appearance. And Jehovah said, Arise; anoint him, for this is he.

1 Sam. 16:13 And Samuel took the horn of oil and anointed him in the midst of his brothers, and the Spirit of Jehovah rushed upon David from that day forward. Then Samuel rose up and went to Ramah.

1 Sam. 30:6 And David was very distressed because the people spoke of stoning him, for the soul of all the people was bitter, every man because of his sons and his daughters. But David strengthened himself in Jehovah his God.

1 Sam. 30:7 And David said to Abiathar the priest, the son of Ahimelech, Bring the ephod to me. So Abiathar brought the ephod to David.

1 Sam. 30:8 And David inquired of Jehovah, saying, Shall I pursue after this band? Will I overtake them? And He said to him, Pursue, for you will certainly overtake them, and you will certainly deliver them.

1 Sam. 30:9 So David went, he and the six hundred men who were with him; and they came to the brook Besor, where those who were left stayed behind.

1 Sam. 30:10 And David pursued, he and four hundred men; for two hundred stayed behind, who were too exhausted to cross over the brook Besor.

1 Sam. 26:19 Now therefore let my lord the king hear the words of his servant. If it is Jehovah who has stirred you up against me, let Him accept an offering; but if it is the sons of men, let them be
cursed before Jehovah; for they have driven me out today, so that I cannot share in Jehovah’s inheritance, saying, Go, serve other gods.

2 Sam. 11:1 And at the turn of the year, at the time when kings go forth to battle, David sent out Joab and his servants with him and all Israel; and they destroyed the children of Ammon and besieged Rabbah. But David remained in Jerusalem.

2 Sam. 11:2 And late one afternoon David rose from his bed and went for a walk on the roof of the king’s house. And from the roof he saw a woman bathing, and the woman was very beautiful to look at.

2 Sam. 11:3 And David sent and inquired about the woman. And someone said, This is none other than Bath-sheba the daughter of Eliam and wife of Uriah the Hittite.

2 Sam. 11:4 And David sent messengers and took her; and she came to him, and he lay with her. (Now she had just purified herself from her uncleanness.) And she returned to her house.

2 Sam. 11:5 And the woman conceived; and she sent word and told David and said, I am pregnant.

2 Sam. 11:6 Then David sent word to Joab: Send me Uriah the Hittite. So Joab sent Uriah to David.

2 Sam. 11:7 And Uriah came to him, and David asked how Joab was doing and how the people were doing and how the battle was going.

2 Sam. 11:8 And David said to Uriah, Go down to your house, and wash your feet. And Uriah went forth from the king’s house, and there followed him a present from the king.

2 Sam. 11:9 But Uriah lay down at the entrance to the king’s house with all the servants of his lord and did not go down to his house.

2 Sam. 11:10 And they told David, saying, Uriah did not go down to his house. Then David said to Uriah, Have you not just come from a journey? Why have you not gone down to your house?

2 Sam. 11:11 And Uriah said to David, The Ark and Israel and Judah dwell in huts, and my lord Joab and the servants of my lord are encamped in the open field. Shall I then go to my house to eat and drink, and to lie with my wife? As you live and your soul lives, I shall by no means do this thing!

2 Sam. 11:12 And David said to Uriah, Remain here today also, and tomorrow I will send you back. So Uriah remained in Jerusalem that day and the following.

2 Sam. 11:13 Then David invited him to eat and drink in his presence, and he made him drunk. Then in the evening he went forth to lie down on his bed with the servants of his lord, and he did not go down to his house.

2 Sam. 11:14 Then in the morning David wrote a letter to Joab and sent it by the hand of Uriah.

2 Sam. 11:15 And he wrote in the letter, saying, Put Uriah in the forefront of the hardest battle, and withdraw from him that he may be struck down and die.

2 Sam. 11:16 So when Joab besieged the city, he assigned Uriah to the place where he knew the valiant men were.

2 Sam. 11:17 And the men of the city went forth and fought with Joab; and some of the people, some of the servants of David, fell. And Uriah the Hittite died also.

2 Sam. 11:18 And Joab sent a messenger to tell David all the things concerning the battle;

2 Sam. 11:19 And he commanded the messenger, saying, When you have finished telling the king all the things concerning the battle,

2 Sam. 11:20 If the king’s anger rises up and he says to you, Why did you go so close to the city to fight? Did you not know that they would shoot from the wall?

2 Sam. 11:21 Who struck down Abimelech the son of Jerubbesheth? Did not a woman throw an upper millstone upon him from the wall so that he died at Thebez? Why did you go so close to the wall? Then you shall say, Your servant Uriah the Hittite is also dead.

2 Sam. 11:22 So the messenger went, and he came and told David all that Joab had sent him for.

2 Sam. 11:23 And the messenger said to David, The men prevailed against us and came out to us in the
field, but we drove them back to the entrance of the gate.

2 Sam. 11:24 Then the archers shot at your servants from the wall, and some of the king's servants died. And your servant Uriah the Hittite is also dead.

2 Sam. 11:25 Then David said to the messenger, Thus shall you say to Joab, Do not let this matter displease you, for the sword devours one as well as another. Strengthen your fighting against the city and overthrow it. And encourage him.

2 Sam. 11:26 And when the wife of Uriah heard that Uriah her husband was dead, she made lamentation for her husband.

2 Sam. 11:27 And when the mourning was over, David sent for her and brought her to his house; and she became his wife and bore a son to him. But the thing that David did displeased Jehovah.

I. Under Eli the old Aaronic priesthood had become stale and waning (1 Sam. 2:12-30), and God desired to have a new beginning for the accomplishing of His economy:

1 Sam. 2:12 Now the sons of Eli were worthless men; they did not know Jehovah,
1 Sam. 2:13 Nor did they regard the priests' rightful due with the people. When any man offered a sacrifice, the priest's attendant would come with a three-pronged fork in his hand while the flesh was boiling,
1 Sam. 2:14 And he would thrust it into the pan or kettle or cauldron or pot; all that the fork brought up, the priest took with it. Thus they did in Shiloh to all the Israelites who came there.
1 Sam. 2:15 Indeed before they burned the fat, the priest's attendant would come and say to the man sacrificing, Give some flesh to roast for the priest, for he will not accept boiled flesh from you, but only raw.
1 Sam. 2:16 And if the man said to him, Let them burn up the fat first, then take as much as your soul desires; he would say, No, but you shall give it now; otherwise, I will take it by force.
1 Sam. 2:17 And the sin of the young men was very great before Jehovah, for the men despised the offering of Jehovah.
1 Sam. 2:18 And Samuel ministered before Jehovah, as a boy wearing a linen ephod.
1 Sam. 2:19 And his mother would make him a little robe and bring it up to him yearly when she went up with her husband to offer the yearly sacrifice.
1 Sam. 2:20 And Eli would bless Elkanah and his wife and say, May Jehovah give you seed by this woman in place of the one she requested of Jehovah; and they would go back to their place.
1 Sam. 2:21 And Jehovah visited Hannah, and she conceived and bore three sons and two daughters. And the boy Samuel grew before Jehovah.
1 Sam. 2:22 Now Eli was very old, and he heard of all that his sons did to all Israel and how they lay with the women who were engaged in service at the entrance of the Tent of Meeting.
1 Sam. 2:23 And he said to them, Why do you do such things? For I hear of your evil dealings from all this people.
1 Sam. 2:24 No, my sons; for it is not a good report that I hear Jehovah's people spreading.
1 Sam. 2:25 If one man sins against another man, God will arbitrate for him; but if a man sins against Jehovah, who will arbitrate for him? But they would not listen to the voice of their father, for Jehovah was pleased to kill them.
1 Sam. 2:26 And the boy Samuel continued to grow in stature and in favor both with Jehovah and with men.
1 Sam. 2:27 And a man of God came to Eli and said to him, Thus says Jehovah, I revealed Myself to the house of your father when they were in Egypt as slaves to Pharaoh's house.
1 Sam. 2:28 And I chose him out of all the tribes of Israel to be My priest, to go up to My altar, to burn
incense, and to wear the ephod before Me. And I gave the house of your father all the offerings by fire of the children of Israel.

1 Sam. 2:29 Why then do you kick at My sacrifice and My offering, which I have commanded in My habitation, and honor your sons more than Me by making yourselves fat with the best of all the offerings of Israel My people?

1 Sam. 2:30 Therefore Jehovah the God of Israel declares, I surely said that your house and the house of your father would walk before Me forever; but now Jehovah declares, Far be it from Me; for those who honor Me I will honor, and those who spurn Me will be lightly esteemed.

A. We all need to reject anything of staleness, oldness, lukewarmness, and pride and keep ourselves empty, open, fresh, new, living, and young with the Lord; we need to be one with His desire for us to be one with Christ, filled with Christ, and occupied by Christ to live Christ for the organic building up of the Body of Christ—Rev. 3:15-22; Luke 18:17; Phil. 3:7-14; Gal. 1:15-16; 2:20; 4:19; Eph. 4:16.

Rev. 3:15 I know your works, that you are neither cold nor hot; I wish that you were cold or hot.

Rev. 3:16 So, because you are lukewarm and neither hot nor cold, I am about to spew you out of My mouth.

Rev. 3:17 Because you say, I am wealthy and have become rich and have need of nothing, and do not know that you are wretched and miserable and poor and blind and naked,

Rev. 3:18 I counsel you to buy from Me gold refined by fire that you may be rich, and white garments that you may be clothed and that the shame of your nakedness may not be manifested, and eyesalve to anoint your eyes that you may see.

Rev. 3:19 As many as I love I rebuke and discipline; be zealous therefore and repent.

Rev. 3:20 Behold, I stand at the door and knock; if anyone hears My voice and opens the door, then I will come in to him and dine with him and he with Me.

Rev. 3:21 He who overcomes, to him I will give to sit with Me on My throne, as I also overcame and sat with My Father on His throne.

Rev. 3:22 He who has an ear, let him hear what the Spirit says to the churches.

Luke 18:17 Truly I say to you, Whoever does not receive the kingdom of God like a little child shall by no means enter into it.

Phil. 3:7 But what things were gains to me, these I have counted as loss on account of Christ.

Phil. 3:8 But moreover I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ

Phil. 3:9 And be found in Him, not having my own righteousness which is out of the law, but that which is through faith in Christ, the righteousness which is out of God and based on faith,

Phil. 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,

Phil. 3:11 If perhaps I may attain to the out-resurrection from the dead.

Phil. 3:12 Not that I have already obtained or am already perfected, but I pursue, if even I may lay hold of that for which I also have been laid hold of by Christ Jesus.

Phil. 3:13 Brothers, I do not account of myself to have laid hold; but one thing I do: Forgetting the things which are behind and stretching forward to the things which are before,

Phil. 3:14 I pursue toward the goal for the prize to which God in Christ Jesus has called me upward.

Gal. 1:15 But when it pleased God, who set me apart from my mother's womb and called me through His grace,

Gal. 1:16 To reveal His Son in me that I might announce Him as the gospel among the Gentiles, immediately I did not confer with flesh and blood,
Gal. 2:20  I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.

Gal. 4:19  My children, with whom I travail again in birth until Christ is formed in you,

Eph. 4:16  Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

B. In the days of Eli the word of God was rare; God's speaking was almost lost (1 Sam. 3:1); in the priesthood the first thing that a priest should do is to speak for God (Exo. 28:30); a priest must be a person who is intimate with God, who is one with God, who knows the heart of God, and who speaks forth the unique and healthy teaching of God's eternal economy (1 Tim. 1:3-4; 6:3).

1 Sam. 3:1  And the boy Samuel ministered to Jehovah before Eli. Now the word of Jehovah was rare in those days; visions were not widespread.

Exo. 28:30  And you shall put in the breastplate of judgment the Urim and the Thummim; and they shall be on Aaron's heart when he goes in before Jehovah, and Aaron shall bear the judgment of the children of Israel on his heart before Jehovah continually.

1 Tim. 1:3  Even as I exhorted you, when I was going into Macedonia, to remain in Ephesus in order that you might charge certain ones not to teach different things

1 Tim. 1:4  Nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.

1 Tim. 6:3  If anyone teaches different things and does not consent to healthy words, those of our Lord Jesus Christ, and the teaching which is according to godliness,

C. Eli taught Samuel to say to the Lord, "Speak, O Jehovah; for Your servant is listening"; in order to speak for the Lord and be one with Him to carry out His eternal economy, we must first treasure and listen attentively to His speaking so that we may know His desire and preference—1 Sam. 3:9-10, 21; Isa. 50:4-5.

1 Sam. 3:9  And Eli said to Samuel, Go and lie down, and if He calls you, you shall say, Speak, O Jehovah; for Your servant is listening. And Samuel went and lay down in his place.

1 Sam. 3:10  Then Jehovah came and stood by and called as at the other times, Samuel! Samuel! And Samuel said, Speak, for Your servant is listening.

1 Sam. 3:21  And Jehovah continued to appear in Shiloh, for Jehovah revealed Himself to Samuel in Shiloh by the word of Jehovah.

Isa. 50:4  The Lord Jehovah has given me / The tongue of the instructed, / That I should know how to sustain the weary with a word. / He awakens me morning by morning; / He awakens my ear / To hear as an instructed one.

Isa. 50:5  The Lord Jehovah has opened my ear; / And I was not rebellious, / Nor did I turn back.

D. Eli disregarded the priesthood in his loose disciplining of his two evil sons (1 Sam. 2:28-29); this caused the tragedy of the ending of his history, the termination of his enjoyment of the good land, and the fading of the priesthood in the divine revelation, that is, in the speaking for God; today we need to learn of Eli to have a high regard for what God has given us in His recovery.

1 Sam. 2:28  And I chose him out of all the tribes of Israel to be My priest, to go up to My altar, to burn incense, and to wear the ephod before Me. And I gave the house of your father all the offerings by fire of the children of Israel.

1 Sam. 2:29  Why then do you kick at My sacrifice and My offering, which I have commanded in My habitation, and honor your sons more than Me by making yourselves fat with the best of all the offerings of Israel My people?
II. Samuel was faithful to God in all his God-given statuses and offices:

A. As a Levite, he served God his whole life; as a Nazarite, he kept his consecration without failure (v. 35); as a priest-prophet, he spoke for God honestly and initiated the prophethood to replace the fading priesthood in the divine revelation; as a judge, he was faithful to God and just to the people, terminating the judgeship and bringing in the kingship in order to change the age for the fulfillment of God's economy.

1 Sam. 2:35 And I will raise up for Myself a faithful priest, who will do according to what is in My heart and in My mind; and I will build him a sure house; and he will go before My anointed continually.

B. As one who worked together with God for the carrying out of His economy (John 5:17; 2 Cor. 6:1a), Samuel was established as a prophet of Jehovah to speak for Him by listening to His word (1 Sam. 3:9-10, 20-21); we need to continually exercise ourselves to have an ear to "hear what the Spirit says to the churches" (Rev. 2:7); furthermore, we need to follow the pattern of Mary, who "sat at the Lord's feet and was listening to His word" (Luke 10:38-42):

John 5:17 But Jesus answered them, My Father is working until now, and I also am working.
2 Cor. 6:1 And working together with Him, we also entreat you not to receive the grace of God in vain;
1 Sam. 3:9 And Eli said to Samuel, Go and lie down, and if He calls you, you shall say, Speak, O Jehovah; for Your servant is listening. And Samuel went and lay down in his place.
1 Sam. 3:10 Then Jehovah came and stood by and called as at the other times, Samuel! Samuel!
1 Sam. 3:20 And all Israel, from Dan to Beer-sheba, knew that Samuel had been established as a prophet of Jehovah.
1 Sam. 3:21 And Jehovah continued to appear in Shiloh, for Jehovah revealed Himself to Samuel in Shiloh by the word of Jehovah.
Rev. 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.
Luke 10:38 Now as they went, He entered into a certain village, and a certain woman named Martha received Him into her home.
Luke 10:39 And she had a sister called Mary, who also sat at the Lord's feet and was listening to His word.
Luke 10:40 But Martha was being drawn about with much serving, and she came up to Him and said, Lord, does it not matter to You that my sister has left me to serve alone? Tell her then to do her part with me.
Luke 10:41 But the Lord answered and said to her, Martha, Martha, you are anxious and troubled about many things;
Luke 10:42 But there is need of one thing, for Mary has chosen the good part, which shall not be taken away from her.

1. Mary sat at the feet of the Lord Jesus and not at the feet of anyone else; no method is better than coming to Him moment by moment, loving Him, worshipping Him, and unceasingly fellowshipping with Him and remaining in His presence.

2. Mary sat at the feet of the Lord; she put herself in a humble position in order to hear the Lord's speaking and receive His blessing; humility is not belittling ourselves; humility is ignoring ourselves, negating ourselves, and considering ourselves as nothing.

3. She was sitting down; those who are busy to the point of being distracted from the Lord's presence have a wandering mind and vacillating thoughts; they must stop themselves in order to spend personal time with the Lord on a daily basis.
4. She was listening to the Lord's word; the words that the Lord speaks to us are spirit and life (John 6:63); her listening to the Lord's word afforded the Lord the opportunity to communicate Himself to her and to dispense Himself into her so that she could gain the Lord Himself.

John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.

C. Samuel enjoyed his portion of the good land to the fullest for his whole life; thus, in a New Testament sense, we can say that there was no defect in his enjoyment of Christ; the only defect in Samuel's history was that he appointed his two sons as judges among the children of Israel—1 Sam. 8:1-3:

1 Sam. 8:1 Now when Samuel was old, he made his sons judges over Israel.
1 Sam. 8:2 And the name of his firstborn son was Joel, and the name of his second was Abijah; they were judges in Beer-sheba.
1 Sam. 8:3 But his sons did not follow in his ways, but turned aside after unjust gain and took bribes and perverted justice.

1. The unjust ways of Samuel's sons were contrary to their father's pure and just way in his whole life (12:3-23) and gave the people of Israel cause to ask Samuel to appoint a king to judge them like all the nations (8:1-7); hence, the sons of Samuel should not be reckoned judges among the people of Israel (Acts 13:20), and their father Samuel should be considered the last judge.

1 Sam. 12:3 Here I am; testify against me before Jehovah and before His anointed. Whose ox have I taken? Or whose donkey have I taken? Or whom have I defrauded? Whom have I oppressed? Or from whose hand have I taken a bribe in order to blind my eyes with it? Then I will restore it to you.
1 Sam. 12:4 And they said, You have not defrauded us or oppressed us or taken anything from anyone's hand.
1 Sam. 12:5 And he said to them, Jehovah is Witness against you, and His anointed is witness this day, that you have not found anything in my hand. And they said, He is witness.
1 Sam. 12:6 And Samuel said to the people, It is Jehovah who appointed Moses and Aaron and who brought your fathers up out of the land of Egypt.
1 Sam. 12:7 Now therefore stand here, that I may plead with you before Jehovah concerning all the righteous acts of Jehovah, which He did to you and to your fathers.
1 Sam. 12:8 When Jacob went to Egypt, and your fathers cried out to Jehovah, Jehovah sent Moses and Aaron; and they brought your fathers out from Egypt and caused them to dwell in this place.
1 Sam. 12:9 But they forgot Jehovah their God, and He sold them into the hand of Sisera, the captain of Hazor's army, and into the hand of the Philistines and into the hand of the king of Moab; and they fought against them.
1 Sam. 12:10 Then they cried out to Jehovah and said, We have sinned, for we have forsaken Jehovah and have served the Baals and the Ashtaroth; but deliver us now from the hand of our enemies, and we will serve You.
1 Sam. 12:11 And Jehovah sent Jerubbaal and Bedan and Jephthah and Samuel, and He delivered you from the hand of your enemies all around; and you dwelt securely.
1 Sam. 12:12 And when you saw that Nahash the king of the children of Ammon came against you, you said to me, No; but a king will reign over us, though Jehovah your God was your King.
1 Sam. 12:13 Now therefore here is the king whom you have chosen and whom you have asked for. See then, Jehovah has set a king over you.
1 Sam. 12:14 If you fear Jehovah and serve Him and listen to His voice and do not rebel against the commandment of Jehovah, and if both you and the king who reigns over you follow Jehovah your God, fine.

1 Sam. 12:15 But if you do not listen to the voice of Jehovah, but rebel against the commandment of Jehovah, then the hand of Jehovah will be against you, as it was against your fathers.

1 Sam. 12:16 Now therefore stand here and see this great thing that Jehovah will do before your eyes.

1 Sam. 12:17 Is it not the wheat harvest today? I will call to Jehovah, that He send thunder and rain; and you will know and see that your wickedness which you have done in the sight of Jehovah by asking for a king for yourselves is great.

1 Sam. 12:18 And Samuel called to Jehovah, and Jehovah sent thunder and rain on that day. And all the people feared Jehovah and Samuel greatly.

1 Sam. 12:19 Then all the people said to Samuel, Pray to Jehovah your God for your servants that we would not die, for we have added to all our sins the evil of asking for a king for ourselves.

1 Sam. 12:20 And Samuel said to the people, Do not be afraid. You have done all this evil, yet do not turn away from following Jehovah, but serve Jehovah with all your heart.

1 Sam. 12:21 And do not turn away, for your turning away would be after vain idols, which cannot profit or deliver you, for they are vanity.

1 Sam. 12:22 For because of His great name Jehovah will not forsake His people, for Jehovah has been pleased to make you a people for Himself.

1 Sam. 12:23 Moreover as for me, far be it from me that I would sin against Jehovah by ceasing to pray for you, but I will instruct you in the good and right way.

2. Humanly, Samuel made a mistake in this matter, but this mistake helped God to manage the situation among His people by bringing in the kingship for the fulfillment of His economy.

III. Jonathan loved David, made a covenant with him, and predicted that David would become the king and that the kingdom would be his kingdom—1 Sam. 18:1-4; 19:1-7; 20:8, 14-17, 41-42; 23:16-18:

1 Sam. 18:1 Now when he had finished speaking to Saul, the soul of Jonathan became knit with the soul of David; and Jonathan loved him like his own soul.

1 Sam. 18:2 And Saul took him that day and would not let him return to his father's house.

1 Sam. 18:3 Then Jonathan and David made a covenant, because he loved him like his own soul.

1 Sam. 18:4 And Jonathan stripped himself of the robe that was upon him, and he gave it to David,
well as his armor and even his sword and his bow and his belt.

1 Sam. 19:1 And Saul told Jonathan his son and all his servants to kill David. But Jonathan, Saul's son, took great delight in David.

1 Sam. 19:2 And Jonathan told David, saying, Saul my father is seeking to kill you. Now therefore be on guard in the morning, and stay in some secret place, and hide yourself.

1 Sam. 19:3 And I will go out and stand by my father's side in the field where you are. And I will speak about you to my father; and if I learn anything, I will tell you.

1 Sam. 19:4 So Jonathan spoke well about David to Saul his father and said to him, May the king not sin against his servant David, because he has not sinned against you, and because his deeds have been very good for you.

1 Sam. 19:5 For he risked his life when he struck down the Philistine, and Jehovah accomplished a great salvation for all Israel. You saw it and rejoiced. Why then will you sin against innocent blood by having David killed without cause?

1 Sam. 19:6 And Saul listened to the voice of Jonathan; and Saul swore, As Jehovah lives, he shall not be put to death.

1 Sam. 19:7 Then Jonathan called David, and Jonathan told him all these things. And Jonathan brought David to Saul, and he was in his presence as before.

1 Sam. 20:8 Deal kindly then with your servant, for you have brought your servant into a covenant of Jehovah with you. But if there is any iniquity in me, you kill me. Why then should you bring me to your father?

1 Sam. 20:14 And while I am still alive, do show me the lovingkindness of Jehovah, that I may not die;

1 Sam. 20:15 And never cut off your lovingkindness from my house, not even when Jehovah has cut off David's enemies to the man from the face of the earth.

1 Sam. 20:16 So Jonathan made a covenant with the house of David, saying, And Jehovah will require it at the hand of David's enemies.

1 Sam. 20:17 And Jonathan made David swear again by his love for him, for he loved him as he loved his own soul.

1 Sam. 20:41 And when the boy went, David rose up from his hiding place toward the south and fell on his face to the ground; and he bowed himself three times. And they kissed each other; and they wept for each other, but David more greatly.

1 Sam. 20:42 And Jonathan said to David, Go in peace, because both of us have sworn in the name of Jehovah, saying, May Jehovah be between me and you and between my seed and your seed forever. Then David rose up and left, and Jonathan went into the city.

1 Sam. 23:16 Then Jonathan the son of Saul rose up and went to David at Horesh, and he strengthened his hand in God.

1 Sam. 23:17 And he said to him, Do not be afraid, for the hand of Saul my father will not find you; and you will become king over Israel, and I will be second to you; and even Saul my father knows that.

1 Sam. 23:18 And the two of them made a covenant before Jehovah. And David remained in Horesh, and Jonathan went to his house.

A. Saul's intention was to preserve the kingdom for Jonathan; however, Jonathan was not willing to take the kingdom but recognized that David should be on the throne.

B. Jonathan should have told his father about this and then should have left his father to be with David; in typology, for Jonathan to follow David would have signified our following Christ today and our giving Him the preeminence—Col. 1:18b; Rev. 2:4.

Col. 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;

Rev. 2:4 But I have one thing against you, that you have left your first love.
C. Jonathan lost the proper and adequate enjoyment of his portion in the good land promised by God because of his failure in not following David according to God's will due to his natural affection for his father; although Jonathan realized that David would be king, he stayed with his father, and as a tragic result, he suffered the same fate as his father and died with him in battle—1 Sam. 31:2-6.

1 Sam. 31:2 And the Philistines chased Saul and his sons; and the Philistines struck down Jonathan and Abinadab and Malchi-shua, Saul's sons.

1 Sam. 31:3 And the battle bore heavily against Saul, and the archers hit him; and he was badly wounded by the archers.

1 Sam. 31:4 Then Saul said to his armor bearer, Draw your sword, and thrust me through with it, lest these uncircumcised come and thrust me through and abuse me. But his armor bearer would not, for he was very afraid. So Saul took his sword and fell on it.

1 Sam. 31:5 And when his armor bearer saw that Saul was dead, he likewise fell on his sword and died with him.

1 Sam. 31:6 So Saul and his three sons and his armor bearer, as well as all his men, died that day together.

D. Jonathan stood between Saul and David; he was one man standing between two ministries; he should have followed the second ministry, but because his relationship with the first ministry was too deep, he could not disentangle himself:

1. In every age the Lord has special things that He wants to accomplish; He has His own recoveries and His own works to do; the particular recovery and work that He does in one age is the ministry of that age—cf. Gen. 6:13-14.

   Gen. 6:13 And God said to Noah, The end of all flesh has come before Me, for the earth is filled with violence because of them; and now I am about to destroy them with the earth.

   Gen. 6:14 Make yourself an ark of gopher wood; you shall make rooms in the ark and shall cover it within and without with pitch.

2. David was a minister of his age with the ministry of that age (Acts 13:21-22, 36a); in the Old Testament, Noah had the ministry of that age to build the ark, Moses had the ministry of that age to build the tabernacle, and David and Solomon had the ministry of that age to build the temple.

   Acts 13:21 And afterward they asked for a king; and God gave them Saul, the son of Kish, a man of the tribe of Benjamin, for forty years.

   Acts 13:22 And when He had deposed him, He raised up David for them as king, to whom also He testified and said, I have found David, the son of Jesse, a man according to My heart, who will do all My will.

   Acts 13:36 Now David, having served his own generation by the counsel of God, did indeed fall asleep and was buried with his fathers and saw corruption;

3. A minister of the age with the ministry of the age is different from the local ministers; Luther was a minister of his age, and Darby was also a minister of his age; in order to catch up with the ministry of this present age, there is the need for us to see the vision; Michal was married to David, yet she did not see anything; she only saw David's outward condition, and she could not tolerate it; as a result, she was left behind—2 Sam. 6:16, 20-23.

   2 Sam. 6:16 And when the Ark of Jehovah came into the city of David, Michal the daughter of Saul looked down through a window and saw King David leaping and dancing before Jehovah; and she despised him in her heart.
2 Sam. 6:20 Then David returned to bless his household. And Michal the daughter of Saul went forth to meet David; and she said, How the king of Israel has made himself honorable today, uncovering himself today in the sight of the maids of his servants as some worthless fellow might shamelessly uncover himself!

2 Sam. 6:21 And David said to Michal, It was before Jehovah, who chose me above your father and above all his house, to appoint me ruler over the people of Jehovah, over Israel; so I played before Jehovah.

2 Sam. 6:22 And I will yet be more lightly esteemed than this, and I will be base in my own sight; but by the female servants of whom you have spoken, by them will I be honored.

2 Sam. 6:23 And Michal the daughter of Saul had no child until the day of her death.

4. In the New Testament, the ministry of the Lord Jesus is to build up the church as the Body of Christ (Matt. 16:18); the many gifted persons produced in the Lord's ascension have only one ministry, that is, to minister Christ for the building up of the Body of Christ, the church; this building up is not accomplished directly by the gifted ones but by the saints who have been perfected by the gifted ones (Eph. 4:11-12, 16).

Matt. 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

Eph. 4:11 And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers,

Eph. 4:12 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ,

Eph. 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

5. In God's building ministry there are those who take the lead in that ministry in every age; may the Lord open our eyes to see that as long as we are human beings, we should be Christians; as long as we are Christians, we should enter into the Lord's ministry in this age.

6. It is God's mercy that a person can see and come into contact with the ministry of the age, yet it is altogether a different thing for a person to take up the courage to forsake past ministries and enter into God's present ministry—cf. 1 Sam. 14:1-46; 2 Sam. 6:16, 20-23.

1 Sam. 14:1 Now one day Jonathan the son of Saul said to the young man who carried his armor, Come and let us cross over to the garrison of the Philistines that is on the other side; but he did not tell his father.

1 Sam. 14:2 And Saul was staying in the outskirts of Gibeah under the pomegranate tree that is in Migron; and the people with him were about six hundred men,

1 Sam. 14:3 Including Ahijah the son of Ahitub, Ichabod's brother, the son of Phinehas, the son of Eli, the priest of Jehovah in Shiloh, wearing an ephod; and the people did not know that Jonathan went.

1 Sam. 14:4 And in the pass by which Jonathan sought to cross over to the garrison of the Philistines, there was a rocky crag on one side, and another rocky crag on the other side; and the name of the one was Bozez, and the name of the other was Seneh.

1 Sam. 14:5 The one crag rose up on the north before Michmash; and the other, on the south before Geba.

1 Sam. 14:6 And Jonathan said to the young man who carried his armor, Come and let us cross over to the garrison of these uncircumcised. Perhaps Jehovah will act on our behalf, for there is no constraint on Jehovah to save by many or by few.
1 Sam. 14:7 And his armor bearer said to him, Do all that is in your heart. Go to it; I am here with you according to your heart.

1 Sam. 14:8 And Jonathan said, Now we will cross over to the men and disclose ourselves to them.

1 Sam. 14:9 If they say this to us, Wait until we come to you; then we will stand in our place and not go up to them.

1 Sam. 14:10 But if they say this, Come up to us; then we will go up, for Jehovah will have delivered them into our hand, and this will be the sign of it to us.

1 Sam. 14:11 And both of them disclosed themselves to the garrison of the Philistines. And the Philistines said, The Hebrews are now coming out of the holes that they hid themselves in.

1 Sam. 14:12 And the men of the garrison answered Jonathan and his armor bearer and said, Come up to us, and we will show you something. Then Jonathan said to his armor bearer, Come up after me, for Jehovah has delivered them into the hand of Israel.

1 Sam. 14:13 And Jonathan went up on his hands and feet with his armor bearer behind him; and the Philistines fell before Jonathan, and his armor bearer went behind him killing them.

1 Sam. 14:14 And that first slaughter that Jonathan and his armor bearer made was of about twenty men in half a furrow of an acre of land.

1 Sam. 14:15 And there was a panic in the camp, in the field, and among all the people; even the garrison and the raiders were in a panic; and the earth quaked. And there came to be a very great panic.

1 Sam. 14:16 And Saul's watchmen in Gibeah of Benjamin looked; and the multitude was just then melting away, and they were going here and there.

1 Sam. 14:17 Then Saul said to the people who were with him, Call a muster, and see who has gone from us. And they called a muster, and Jonathan and his armor bearer were not there.

1 Sam. 14:18 And Saul said to Ahijah, Bring the Ark of God here; for the Ark of God was at that time with the children of Israel.

1 Sam. 14:19 And while Saul spoke to the priest, the tumult that was in the camp of the Philistines continued to increase. Then Saul said to the priest, Withdraw your hand.

1 Sam. 14:20 And Saul and all the people who were with him gathered together and went into the battle. And each man's sword was against his companion; the tumult was very great.

1 Sam. 14:21 And the Hebrews who had previously been with the Philistines and who had gone up with them into the camp all around, they also turned to be with the Israelites who were with Saul and Jonathan.

1 Sam. 14:22 Likewise, when all the men of Israel who had hidden themselves in the hill country of Ephraim heard that the Philistines had fled, even they followed them closely in the battle.

1 Sam. 14:23 Thus Jehovah saved Israel that day, and the battle crossed over beyond Beth-aven.

1 Sam. 14:24 And the men of Israel were distressed that day; for Saul had laid an oath on the people, saying, Cursed be the man who eats any food before the evening, when I am avenged of my enemies. So none of the people even tasted food.

1 Sam. 14:25 And all those from the land came upon a honeycomb, and there was honey on the surface of the ground.

1 Sam. 14:26 And when the people came to the honeycomb, there was honey flowing; but no one put his hand to his mouth, for the people were afraid of the oath.

1 Sam. 14:27 But Jonathan had not heard his father charge the people with the oath; and he put forth the end of his staff that was in his hand and dipped it in the honeycomb, and he put his hand to his mouth, and his eyes brightened.
1 Sam. 14:28 Then someone from among the people responded and said, Your father sternly charged the people with an oath, saying, Cursed be the man who eats any food today; and so the people are faint.

1 Sam. 14:29 Then Jonathan said, My father has troubled the land. Look how my eyes lit up because I tasted a bit of this honey.

1 Sam. 14:30 How much more if today the people had eaten up the spoil from their enemies, which they found, for now the slaughter among the Philistines has not been great.

1 Sam. 14:31 Now they had struck down the Philistines that day from Michmash to Aijalon, and the people were very faint.

1 Sam. 14:32 And the people flew upon the spoil; and they took sheep and oxen and calves, and slew them on the ground; and the people ate them with the blood.

1 Sam. 14:33 And it was reported to Saul, saying, The people are now sinning against Jehovah by eating the spoil with the blood. And he said, You have dealt treacherously. Roll a large stone to me today.

1 Sam. 14:34 And Saul said, Disperse yourselves among the people, and say to them, Let each man bring his ox here to me, and each his sheep; and slay them here and eat; and do not sin against Jehovah by eating these things with the blood. And all the people brought their oxen with them there that night and slew them there.

1 Sam. 14:35 And Saul built an altar to Jehovah; it was the first altar that he built to Jehovah.

1 Sam. 14:36 And Saul said, Let us go down after the Philistines by night and take spoil among them until the morning light, and let us not leave a man among them. And they said, Do all that is good in your sight. But the priest said, Let us draw near to God here.

1 Sam. 14:37 And Saul inquired of God, Shall I go down after the Philistines? Will You deliver them into the hand of Israel? But He did not answer him that day.

1 Sam. 14:38 Then Saul said, Come here, all you chiefs of the people; and find out how this sin has happened today.

1 Sam. 14:39 For as Jehovah lives, who saves Israel, even if it is with Jonathan my son, he shall surely be put to death. But there was no one among all the people who answered him.

1 Sam. 14:40 And he said to all Israel, You shall be on one side, and I and Jonathan my son shall be on the other side. And the people said to Saul, Do what is good in your sight.

1 Sam. 14:41 Then Saul said to Jehovah the God of Israel, Show perfectly. And Jonathan and Saul were taken by lot, but the people escaped.

1 Sam. 14:42 And Saul said, Cast the lot between me and Jonathan my son. And Jonathan was taken.

1 Sam. 14:43 Then Saul said to Jonathan, Tell me what you have done. And Jonathan told him and said, I did indeed taste a bit of honey with the end of the staff that was in my hand. Here I am; I must die.

1 Sam. 14:44 And Saul said, God do so to me and more so, for you shall surely die, Jonathan.

1 Sam. 14:45 Then the people said to Saul, Shall Jonathan die, who has executed this great salvation in Israel? Far from it! As Jehovah lives, not a hair of his head shall fall to the ground; for he has worked with God this day. So the people rescued Jonathan so that he did not die.

1 Sam. 14:46 Then Saul went up from following the Philistines, and the Philistines went to their own place.

2 Sam. 6:16 And when the Ark of Jehovah came into the city of David, Michal the daughter of Saul looked down through a window and saw King David leaping and dancing before Jehovah; and she despised him in her heart.

2 Sam. 6:20 Then David returned to bless his household. And Michal the daughter of Saul went forth to meet David; and she said, How the king of Israel has made himself honorable today, uncovering himself today in the sight of the maids of his servants as some worthless fellow might shamelessly uncover himself!
2 Sam. 6:21 And David said to Michal, It was before Jehovah, who chose me above your father and above all his house, to appoint me ruler over the people of Jehovah, over Israel; so I played before Jehovah.

2 Sam. 6:22 And I will yet be more lightly esteemed than this, and I will be base in my own sight; but by the female servants of whom you have spoken, by them will I be honored.

2 Sam. 6:23 And Michal the daughter of Saul had no child until the day of her death.

7. The ministry of the age ministers the present truth to God's people; in 2 Peter 1:12 the present truth can also be rendered "the up-to-date truth"; every worker of the Lord should inquire before God as to what the present truth is—Matt. 16:18; Eph. 4:15-16; Rev. 2:7, 11, 17, 26-29; 3:5, 12, 21; Psa. 48:2; Rev. 19:7-9; 21:2.

2 Pet. 1:12 Therefore I will be ready always to remind you concerning these things, even though you know them and have been established in the present truth.

Matt. 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

Eph. 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,

Eph. 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

Rev. 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.

Rev. 2:11 He who has an ear, let him hear what the Spirit says to the churches. He who overcomes shall by no means be hurt of the second death.

Rev. 2:17 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give of the hidden manna, and to him I will give a white stone, and upon the stone a new name written, which no one knows except he who receives it.

Rev. 2:26 And he who overcomes and he who keeps My works until the end, to him I will give authority over the nations;

Rev. 2:27 And he will shepherd them with an iron rod, as vessels of pottery are broken in pieces, as I also have received from My Father;

Rev. 2:28 And to him I will give the morning star.

Rev. 2:29 He who has an ear, let him hear what the Spirit says to the churches.

Rev. 3:5 He who overcomes will be clothed thus, in white garments, and I shall by no means erase his name out of the book of life, and I will confess his name before My Father and before His angels.

Rev. 3:12 He who overcomes, him I will make a pillar in the temple of My God, and he shall by no means go out anymore, and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name.

Rev. 3:21 He who overcomes, to him I will give to sit with Me on My throne, as I also overcame and sat with My Father on His throne.

Psa. 48:2 Beautiful in elevation, / The joy of the whole earth, / Is Mount Zion, the sides of the north, / The city of the great King.

Rev. 19:7 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.

Rev. 19:8 And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints.
Rev. 19:9  And he said to me, Write, Blessed are they who are called to the marriage dinner of the Lamb. And he said to me, These are the true words of God.

Rev. 21:2  And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

IV. Saul was chosen by God and anointed by Samuel to be the king of Israel—1 Sam. 9:1-2, 17; 10:1, 24:

1 Sam. 9:1  Now there was a man from Benjamin whose name was Kish, the son of Abiel, the son of Zeror, the son of Becorath, the son of Aphiah, a Benjaminite, a man of wealth.

1 Sam. 9:2  And he had a son whose name was Saul, a choice and handsome man; and there was not a man among the children of Israel more handsome than he; from his shoulders and up he was taller than all the people.

1 Sam. 9:17  And when Samuel saw Saul, Jehovah declared to him, Here is the man of whom I spoke to you. This man shall rule over My people.

1 Sam. 10:1  Then Samuel took the vial of oil and poured it upon his head, and he kissed him and said, Jehovah anoints you ruler over His inheritance.

1 Sam. 15:3  Go now and strike the Amalekites; and utterly destroy all that they have, and do not spare them, but kill both man and woman, infant and suckling, oxen and sheep, camel and donkey.

1 Sam. 28:17  And Jehovah has done for Himself just as He spoke through me, for Jehovah has torn the kingdom out from your hand and given it to an associate of yours, to David.

1 Sam. 28:18  Because you did not listen to the voice of Jehovah and did not execute His burning anger upon the Amalekites, therefore Jehovah has done this thing to you this day.

1 Sam. 28:19  And Jehovah will also give Israel with you into the hand of the Philistines, and tomorrow you and your sons will be with me; Jehovah will also give the camp of Israel into the hand of the Philistines.

1 Sam. 15:1  And Samuel said to Saul, Jehovah sent me to anoint you king over His people, over Israel. Now therefore listen to the voice of the words of Jehovah.

1 Sam. 15:2  Thus says Jehovah of hosts, I will punish the Amalekites for what they did to Israel when they set themselves against them in the way as they came up out of Egypt.

1 Sam. 15:3  Go now and strike the Amalekites; and utterly destroy all that they have, and do not spare them, but kill both man and woman, infant and suckling, oxen and sheep, camel and donkey.

1 Sam. 15:4  And Saul summoned the people and mustered them in Telaim, two hundred thousand footmen and ten thousand men of Judah.

1 Sam. 15:5  And Saul came to the city of the Amalekites and set an ambush in the river valley.

1 Sam. 15:6  And Saul said to the Kenites, Go, depart; go down from among the Amalekites; otherwise, I will destroy you with them; for you showed kindness to all the children
of Israel when they came up out of Egypt. And the Kenites departed from among the Amalekites.

1 Sam. 15:7 Then Saul struck the Amalekites from Havilah as you go toward Shur, which is opposite Egypt.

1 Sam. 15:8 And he captured Agag the king of the Amalekites alive and utterly destroyed all the people with the edge of the sword.

1 Sam. 15:9 But Saul and the people spared Agag and the best of the sheep and of the oxen and of the fatlings, and the lambs and all that was good, and would not utterly destroy them; but everything that was despised and worthless, this they utterly destroyed.

1 Sam. 15:10 And the word of Jehovah came to Samuel, saying,

1 Sam. 15:11 I repent that I made Saul king, for he has turned back from following Me and has not fulfilled My words. And Samuel was angry, and he cried to Jehovah all night long.

1 Sam. 15:12 Then Samuel rose early to meet Saul in the morning. And it was told Samuel, saying, Saul went to Carmel and has now set up a monument for himself, and he has returned and passed on down to Gilgal.

1 Sam. 15:13 And Samuel came to Saul, and Saul said to him, Blessed are you of Jehovah! I have fulfilled the word of Jehovah.

1 Sam. 15:14 And Samuel said, What then is this bleating of sheep in my ears and the lowing of oxen that I hear?

1 Sam. 15:15 And Saul said, They have been brought from the Amalekites; for the people spared the best of the sheep and oxen to sacrifice to Jehovah your God, and the rest we have utterly destroyed.

1 Sam. 15:16 Then Samuel said to Saul, Stop, and I will tell you what Jehovah spoke to me last night. And he said to him, Speak.

1 Sam. 15:17 And Samuel said, Though you are small in your own eyes, are you not the head of the tribes of Israel? And Jehovah has anointed you king over Israel.

1 Sam. 15:18 And Jehovah sent you on a journey and said, Go and utterly destroy the sinners, the Amalekites, and fight against them until they are consumed.

1 Sam. 15:19 Why then did you not obey the voice of Jehovah, but flew upon the spoil and did that which was evil in the sight of Jehovah?

1 Sam. 15:20 And Saul said to Samuel, I surely did obey the voice of Jehovah, and I went on the journey that Jehovah sent me on. And I have brought Agag the king of the Amalekites and have utterly destroyed the Amalekites.

1 Sam. 15:21 But of the spoil the people took sheep and oxen, the chief of those things devoted to destruction, to sacrifice to Jehovah your God in Gilgal.

1 Sam. 15:22 And Samuel said, / Does Jehovah delight in burnt offerings and sacrifices / As much as in obeying the voice of Jehovah? / Behold, to obey is better than sacrifice, / And to heed, than the fat of rams.

1 Sam. 15:23 For rebellion is like the sin of divination, / And insubordination is like idolatry and teraphim. / Because you have rejected the word of Jehovah, / He has also rejected you from being king.

1 Sam. 15:24 And Saul said to Samuel, I have sinned; for I have transgressed the commandment of Jehovah and your words, because I feared the people and obeyed their voice.

1 Sam. 15:25 Now therefore pardon my sin, I beg you, and return with me so that I may worship Jehovah.

1 Sam. 15:26 But Samuel said to Saul, I will not return with you, for you have rejected the word of Jehovah, and Jehovah has rejected you from being king over Israel.

1 Sam. 15:27 And when Samuel turned around to go, Saul seized the corner of his cloak, and it tore.

1 Sam. 15:28 And Samuel said to him, Jehovah has torn the kingdom of Israel away from you today and has given it to an associate of yours, who is better than you.

1 Sam. 15:29 Moreover the Eminence of Israel does not lie nor repent, for He is not a man that He should repent.
1 Sam. 15:30 Then Saul said, I have sinned. Honor me now, I beg you, before the elders of my people and before Israel, and return with me so that I may worship Jehovah your God.

1 Sam. 15:31 So Samuel returned after Saul, and Saul worshipped Jehovah.

1 Sam. 15:32 Then Samuel said, Bring Agag the king of the Amalekites near to me. And Agag came to him cheerfully, for Agag said, Surely the bitterness of death has turned.

1 Sam. 15:33 And Samuel said, Just as your sword has made women childless, so shall your mother be childless among women. And Samuel hewed Agag to pieces before Jehovah in Gilgal.

1 Sam. 15:34 And Samuel went to Ramah, and Saul went up to his house in Gibeah of Saul.

1 Sam. 15:35 And Samuel never again saw Saul unto the day of his death, though Samuel mourned for Saul. And Jehovah repented that He had made Saul king over Israel.

B. In this chapter Samuel told Saul, "Rebellion is like the sin of divination, / And insubordination is like idolatry and teraphim" (v. 23a); to practice divination is to have contact with evil spirits; what Saul did in rebelling against God was like this sin of divination; he was not subordinate to God and in fact became an enemy to God; as a result, he lost his kingship.

1 Sam. 15:23 For rebellion is like the sin of divination, / And insubordination is like idolatry and teraphim. / Because you have rejected the word of Jehovah, / He has also rejected you from being king.

C. Saul's tragic end was altogether due to his not being properly related to God's economy; God, wanting to build up His kingdom among His chosen people, had brought Saul into His economy, but instead of participating in God's economy and cooperating with it, Saul was selfish and usurped God's kingdom to build up his own monarchy; he was filled with thoughts of the kingship, including thoughts about how his son would succeed him—20:31.

1 Sam. 20:31 For as long as the son of Jesse is alive on the earth, you and your kingdom will not be established. Now therefore send someone and bring him to me, for he is as good as dead.

D. In this, Saul was selfish and wrong to the uttermost; eventually, God gave Saul up and cut him off, tearing the kingdom away from him (15:28); because Saul was given up by God, he was left alone, like an orphan, having no provision of help when trouble came.

1 Sam. 15:28 And Samuel said to him, Jehovah has torn the kingdom of Israel away from you today and has given it to an associate of yours, who is better than you.

E. Because of Saul's selfishness, the people of Israel suffered defeat and were slaughtered in the fight against the Philistines, and Saul and his sons were killed; Saul's ambition to have the kingdom for himself and for his son, with his jealousy of David, confiscated and ended his enjoyment of the good land promised by God—20:30-34.

1 Sam. 20:30 And Saul's anger burned against Jonathan, and he said to him, You son of a perverse, rebellious woman! Do I not know that you have chosen the son of Jesse to your own shame and to the shame of your mother's nakedness?

1 Sam. 20:31 For as long as the son of Jesse is alive on the earth, you and your kingdom will not be established. Now therefore send someone and bring him to me, for he is as good as dead.

1 Sam. 20:32 And Jonathan answered Saul his father and said to him, Why must he be put to death? What has he done?

1 Sam. 20:33 But Saul threw his spear at him in order to strike him down. So Jonathan knew that it was determined by his father to put David to death.
1 Sam. 20:34 And Jonathan rose up from the table in burning anger and did not eat any food on the second day of the new moon, for he was grieved about David because his father had shamed him.

F. The collective death of Saul, his three sons, and his armor bearer was God's fair judgment on the one who had rebelled against Him, had usurped Him, and had become His enemy (1 Chron. 10:13-14); from Saul's tragic end we should learn the lesson of crucifying our flesh and denying our selfishness—our self-interest and self-seeking (Gal. 5:24; Matt. 16:24; Phil. 2:3).

1 Chron. 10:13 So Saul died on account of his unfaithfulness which he committed against Jehovah, because of the word of Jehovah which he did not keep, and also because he asked the counsel of a medium, inquiring of it.

1 Chron. 10:14 And he did not inquire of Jehovah; therefore He killed him and turned the kingdom to David the son of Jesse.

Gal. 5:24 But they who are of Christ Jesus have crucified the flesh with its passions and its lusts.

Matt. 16:24 Then Jesus said to His disciples, If anyone wants to come after Me, let him deny himself and take up his cross and follow Me.

Phil. 2:3 Doing nothing by way of selfish ambition nor by way of vainglory, but in lowliness of mind considering one another more excellent than yourselves;

G. The record of Saul's terrible end is a strong warning to all who serve in the kingdom of God not to do a separate work within the kingdom of God or to abuse anything in the kingdom; we should not be like Saul, trying to build up a "monarchy" for ourselves; rather, we should all do one unique work to build up the kingdom of God, the Body of Christ—1 Sam. 31:1-13.

1 Sam. 31:1 Now the Philistines were fighting against Israel; and the men of Israel fled from before the Philistines and fell down slain on Mount Gilboa.

1 Sam. 31:2 And the Philistines chased Saul and his sons; and the Philistines struck down Jonathan and Abinadab and Malchi-shua, Saul's sons.

1 Sam. 31:3 And the battle bore heavily against Saul, and the archers hit him; and he was badly wounded by the archers.

1 Sam. 31:4 Then Saul said to his armor bearer, Draw your sword, and thrust me through with it, lest these uncircumcised come and thrust me through and abuse me. But his armor bearer would not, for he was very afraid. So Saul took his sword and fell on it.

1 Sam. 31:5 And when his armor bearer saw that Saul was dead, he likewise fell on his sword and died with him.

1 Sam. 31:6 So Saul and his three sons and his armor bearer, as well as all his men, died that day together.

1 Sam. 31:7 And when the men of Israel who were on the other side of the valley and who were on the other side of the Jordan saw that the men of Israel had fled and that Saul and his sons were dead, they forsook the cities and fled; and the Philistines came and dwelt in them.

1 Sam. 31:8 And the next day the Philistines came to strip the slain, and they found Saul and his three sons fallen on Mount Gilboa.

1 Sam. 31:9 And they cut off his head and stripped off his armor; and they sent them all around, throughout the land of the Philistines in order to announce the good news in the houses of their idols and to the people.

1 Sam. 31:10 And they put his armor in the house of Ashtaroth; and they fastened his body to the wall of Beth-shan.

1 Sam. 31:11 And when the inhabitants of Jabesh-gilead heard what the Philistines had done to Saul,
1 Sam. 31:12 All the valiant men rose up and went all night and took the body of Saul and the bodies of his sons from the wall of Beth-shan; and they came to Jabesh and burned them there.

1 Sam. 31:13 And they took their bones and buried them under the tamarisk at Jabesh, and they fasted seven days.

V. David was chosen and anointed by God through Samuel to be the king of Israel—16:1, 12-13:

1 Sam. 16:1 And Jehovah said to Samuel, How long will you mourn for Saul, though I have rejected him from being king over Israel? Fill your horn with oil, and go; I will send you to Jesse the Bethlehemite; for I have selected for Myself a king among his sons.

1 Sam. 16:12 So he sent for him and brought him in. Now he was ruddy and had beautiful eyes and a handsome appearance. And Jehovah said, Arise; anoint him, for this is he.

1 Sam. 16:13 And Samuel took the horn of oil and anointed him in the midst of his brothers, and the Spirit of Jehovah rushed upon David from that day forward. Then Samuel rose up and went to Ramah.

A. After David slew Goliath, he was praised by the women of Israel as higher than Saul (18:7), but with David there is no hint that he was made proud or that he became ambitious for the kingship; when David was under the trial of Saul's persecution, he was approved to be the right one to carry out God's economy by establishing the kingdom of God on earth.

1 Sam. 18:7 And the women sang to one another as they played, and they said, Saul has struck down his thousands; / But David, his ten thousands.

B. When David was under Saul's persecution, he had two chances to destroy Saul, but David would not do this because of his fear of God in that Saul was God's anointed; this indicates that David maintained a good order in God's kingdom—chs. 24 and 26; cf. Rom. 12:3.

1 Sam. 24:1 And when Saul returned from following the Philistines, some told him, saying, David is now in the wilderness of En-gedi.

1 Sam. 24:2 And Saul took three thousand choice men from all Israel and went to seek David and his men upon the Rocks of the Wild Goats.

1 Sam. 24:3 And he came to the sheepfolds along the way, and a cave was there. And Saul went in to relieve himself. Now David and his men were sitting in the innermost part of the cave.

1 Sam. 24:4 And David's men said to him, The day is here of which Jehovah said to you, I am about to give your enemy into your hand. Do then to him according to what seems good in your sight. So David rose up and cut off a corner of Saul's cloak without being noticed.

1 Sam. 24:5 But afterward David's heart smote him because he had cut off a corner of Saul's cloak.

1 Sam. 24:6 And he said to his men, Jehovah forbid that I should do such a thing to my lord, Jehovah's anointed, as stretch out my hand against him; for he is Jehovah's anointed.

1 Sam. 24:7 So David checked his men with these words and would not allow them to rise up against Saul. And Saul rose up out of the cave and went on his way.

1 Sam. 24:8 Then David rose up afterward and came out of the cave. And he called after Saul, saying, My lord the king. And when Saul looked behind him, David bowed with his face to the ground and paid him homage.

1 Sam. 24:9 And David said to Saul, Why do you listen to men's words that say, David now seeks your harm?
1 Sam. 24:10 Just this day your eyes have seen that Jehovah gave you into my hand today in the
cave. And though some told me to kill you, I spared you and said, I will not stretch
out my hand against my lord, for he is Jehovah's anointed.

1 Sam. 24:11 Now my father, look, indeed, look at the corner of your cloak in my hand; for in
that I cut off the corner of your cloak and did not kill you, know and see that there
is no harm or transgression in my hand. And though I have not sinned against you,
you hunt after my life in order to take it.

1 Sam. 24:12 May Jehovah judge between me and you, and may Jehovah avenge me of you; but
my hand will not be against you.

1 Sam. 24:13 As the proverb of the ancients says, Out of the wicked comes forth wickedness; but
my hand will not be against you.

1 Sam. 24:14 After whom does the king of Israel come out? Whom do you pursue? A dead dog; a
single flea.

1 Sam. 24:15 May Jehovah then be Judge and decide between me and you. And may He see and
plead my cause and release me through His judgment out of your hand.

1 Sam. 24:16 And when David finished speaking these words to Saul, Saul said, Is this your
voice, my son David? And Saul lifted up his voice and wept.

1 Sam. 24:17 And he said to David, You are more righteous than I; for you have repaid me with
good, while I have repaid you with evil.

1 Sam. 24:18 And you have declared today how you did good to me, because Jehovah delivered
me up into your hand, but you would not kill me.

1 Sam. 24:19 For if a man finds his enemy, will he send him away safely? May Jehovah therefore
reward you with good for what you have done to me this day.

1 Sam. 24:20 And now I indeed know that you will surely be king and that the kingdom of Israel
will be established in your hand.

1 Sam. 24:21 Now therefore swear to me by Jehovah that you will not cut off my seed after me
and that you will not destroy my name from my father's house.

1 Sam. 24:22 So David swore to Saul. And Saul went to his house, and David and his men went
up to the stronghold.

1 Sam. 26:1 And the Ziphites came to Saul at Gibeah, saying, David is hiding himself on the hill
of Hachilah, which is opposite the desert!

1 Sam. 26:2 And Saul rose up and went down to the wilderness of Ziph, with him three thousand
choice men of Israel, to seek David in the wilderness of Ziph.

1 Sam. 26:3 And Saul encamped on the hill of Hachilah, which is opposite the desert, by the
road. And David remained in the wilderness, but he saw that Saul had come into the
wilderness after him.

1 Sam. 26:4 And David sent spies and knew for certain that Saul had come.

1 Sam. 26:5 So David rose up and went to the place where Saul encamped. And David looked
on the place where Saul and Abner the son of Ner, the captain of his army, lay. Now Saul was lying within the entrenchment, and the people were encamped
around him.

1 Sam. 26:6 And David responded and spoke to Ahimelech the Hittite and Abishai the son of
Zeruiah, the brother of Joab, saying, Who will go down with me to Saul at the
camp? And Abishai said, I will go down with you.

1 Sam. 26:7 So David and Abishai went to the people by night; and there lay Saul, sleeping
within the entrenchment, and his spear was stuck in the ground by his head. And
Abner and the people lay around him.

1 Sam. 26:8 And Abishai said to David. God has delivered your enemy into your hand today.
Now therefore let me strike him with the spear even to the ground with one stroke,
and I will not do it twice.

1 Sam. 26:9 But David said to Abishai, Do not destroy him; for who can stretch out his hand
against Jehovah's anointed and be guiltless?

1 Sam. 26:10 And David said, As Jehovah lives, Jehovah will strike him down, or his day will
come to die, or he will go down in battle and perish.
1 Sam. 26:11 Jehovah forbid that I should stretch out my hand against Jehovah's anointed. Now therefore take the spear that is by his head and the water jug, and let us go.

1 Sam. 26:12 So David took the spear and the water jug by Saul's head, and they went away. And no one saw it or knew about it, nor did anyone awake, for all of them were sleeping; for a deep sleep from Jehovah had fallen upon them.

1 Sam. 26:13 And David crossed over to the other side and stood on the top of the hill far off; a great distance was between them.

1 Sam. 26:14 And David called out to the people and to Abner the son of Ner, saying, Will you not answer, Abner? And Abner answered and said, Who are you that calls out to the king?

1 Sam. 26:15 And David said to Abner, Are you not a man? Who is like you in Israel? Why then have you not guarded your lord the king? For one of the people came in to destroy the king your lord.

1 Sam. 26:16 This thing is not good that you have done. As Jehovah lives, you are as good as dead because you did not guard your lord, Jehovah's anointed. Now therefore, see where the king's spear and the water jug that were by his head are.

1 Sam. 26:17 And Saul recognized David's voice; and he said, Is this your voice, my son David? And David said, It is my voice, my lord, O king.

1 Sam. 26:18 And he said, Why does my lord pursue after his servant? For what have I done? Or what evil is in my hand?

1 Sam. 26:19 Now therefore let my lord the king hear the words of his servant. If it is Jehovah who has stirred you up against me, let Him accept an offering; but if it is the sons of men, let them be cursed before Jehovah; for they have driven me out today, so that I cannot share in Jehovah's inheritance, saying, Go, serve other gods.

1 Sam. 26:20 Now therefore do not let my blood fall to the ground apart from the presence of Jehovah; for the king of Israel has come forth to seek a single flea, as one might hunt a partridge in the mountains.

1 Sam. 26:21 And Saul said, I have sinned. Return, my son David; for I will not harm you anymore, because my life was precious in your sight this day. I have indeed acted foolishly and have made a very great mistake.

1 Sam. 26:22 And David answered and said, Here is the spear, O king. Let one of the young men cross over and get it.

1 Sam. 26:23 And Jehovah will repay to each man his righteousness and faithfulness: Because Jehovah has delivered you into my hand today, and I would not stretch out my hand against Jehovah's anointed;

1 Sam. 26:24 Then just as great as your life was in my eyes this day, so great may my life be in Jehovah's eyes that He would deliver me from all distress.

1 Sam. 26:25 And Saul said to David, Blessed are you, my son David. You shall most certainly both do and prevail. And David went on his way, and Saul returned to his place.

Rom. 12:3 For I say, through the grace given to me, to everyone who is among you, not to think more highly of himself than he ought to think, but to think so as to be sober-minded, as God has apportioned to each a measure of faith.

C. No doubt, David learned a lot regarding not avenging himself but denying himself for the fulfilling of God's purpose, on the basis that he was a man according to God's heart—1 Sam. 13:14a.

1 Sam. 13:14 But now your kingdom will not continue. Jehovah has sought a man according to His heart for Himself, and Jehovah has appointed him ruler over His people; for you have not kept that which Jehovah commanded you.

D. David is a typical model of a genuine child of Israel in the enjoyment of the good land promised and given by God to His chosen people; he trusted in God and walked with God according to His sovereignty and according to His leading and instruction in all his trials; David expected to remain in the good land, sharing in God's inheritance and serving Him—
17:36-37; 23:14-16; 30:6b-10; 26:19b.

1 Sam. 17:36 Both the lion and the bear did your servant strike; and this uncircumcised Philistine will be like one of them, for he has defied the ranks of the living God.

1 Sam. 17:37 And David said, Jehovah, who delivered me from the paw of the lion and from the paw of the bear, He will deliver me from the hand of this Philistine. And Saul said to David, Go, and may Jehovah be with you.

1 Sam. 23:14 And David remained in the wilderness in strongholds, and he remained in the hill country in the wilderness of Ziph. And Saul sought him every day, but God did not deliver him into his hand.

1 Sam. 23:15 And David saw that Saul went forth to seek his life, and David was in the wilderness of Ziph at Horesh.

1 Sam. 23:16 Then Jonathan the son of Saul rose up and went to David at Horesh, and he strengthened his hand in God.

1 Sam. 30:6 And David was very distressed because the people spoke of stoning him, for the soul of all the people was bitter, every man because of his sons and his daughters. But David strengthened himself in Jehovah his God.

1 Sam. 30:7 And David said to Abiathar the priest, the son of Ahimelech, Bring the ephod to me. So Abiathar brought the ephod to David.

1 Sam. 30:8 And David inquired of Jehovah, saying, Shall I pursue after this band? Will I overtake them? And He said to him, Pursue, for you will certainly overtake them, and you will certainly deliver them.

1 Sam. 30:9 So David went, he and the six hundred men who were with him; and they came to the brook Besor, where those who were left stayed behind.

1 Sam. 30:10 And David pursued, he and four hundred men; for two hundred stayed behind, who were too exhausted to cross over the brook Besor.

1 Sam. 26:19 Now therefore let my lord the king hear the words of his servant. If it is Jehovah who has stirred you up against me, let Him accept an offering; but if it is the sons of men, let them be cursed before Jehovah; for they have driven me out today, so that I cannot share in Jehovah's inheritance, saying, Go, serve other gods.

E. David's sincere trust in God and his faithful walk with God qualified him fully to enjoy the good land to a high level, even up to the kingship according to God's heart with a kingdom that became the kingdom of God on the earth; David was one with God; what was his was God's, and what was God's was his; he and God had only one kingdom; such a one enjoyed the good land, typifying Christ, to the uttermost.

F. After the death of Saul, "there was a long war between the house of Saul and the house of David; but David became continually stronger, and the house of Saul became continually weaker" (2 Sam. 3:1); David was established by God as king with his kingdom exalted for the sake of God's people Israel (5:6-25); furthermore, "David became greater and greater; and Jehovah the God of hosts was with him" (v. 10); this indicates that David had God's presence.

2 Sam. 3:1 Now there was a long war between the house of Saul and the house of David; but David became continually stronger, and the house of Saul became continually weaker.

2 Sam. 5:6 And the king and his men went to Jerusalem against the Jebusites, the inhabitants of the land. And they spoke to David, saying, You shall not come in here: Even the blind and the lame will drive you back! (thinking, David cannot come in here.)

2 Sam. 5:7 But David took the stronghold of Zion, which is now the city of David.

2 Sam. 5:8 And David said on that day, Whoever would strike the Jebusites, let him go up to the watercourse and strike the lame and the blind, who are hated by David's soul. Therefore they say, The blind and the lame shall not come into the house.

2 Sam. 5:9 So David dwelt in the stronghold and called it the city of David. And David built all around from the Millo and inward.
2 Sam. 5:10 And David became greater and greater; and Jehovah the God of hosts was with him.
2 Sam. 5:11 And Hiram the king of Tyre sent messengers to David, as well as cedar timbers and carpenters and masons; and they built David a house.
2 Sam. 5:12 And David perceived that Jehovah had established him as king over Israel and that He had exalted his kingdom for the sake of His people Israel.
2 Sam. 5:13 And David took more concubines and wives from Jerusalem after he came from Hebron, and more sons and daughters were born to David.
2 Sam. 5:14 And these are the names of those who were born to him in Jerusalem: Shammua and Shobab and Nathan and Solomon
2 Sam. 5:15 And Ibhar and Elishua and Nepheg and Japhia
2 Sam. 5:16 And Elishama and Eliada and Eliphelet.
2 Sam. 5:17 Now when the Philistines heard that they had anointed David king over Israel, all the Philistines went up in search of David; and David heard of it and went down to the stronghold.
2 Sam. 5:18 And the Philistines came and spread out in the valley of Rephaim.
2 Sam. 5:19 Then David inquired of Jehovah, saying, Shall I go up against the Philistines? Will You deliver them into my hand? And Jehovah said to David, Go up, for I will certainly deliver the Philistines into your hand.
2 Sam. 5:20 So David came to Baal-perazim, and David struck them there. And he said, Jehovah has broken forth upon my enemies before me like the breaking forth of a flood. Therefore he called the name of that place Baal-perazim.
2 Sam. 5:21 And the Philistines left their images there, and David and his men carried them away.
2 Sam. 5:22 And the Philistines came up again and spread out in the valley of Rephaim.
2 Sam. 5:23 And David inquired of Jehovah, and He said, You shall not go up; go around behind them and come upon them opposite the balsam trees.
2 Sam. 5:24 And when you hear the sound of marching in the tops of the balsam trees, then you shall act decisively; for then Jehovah will have gone forth before you to strike the army of the Philistines.
2 Sam. 5:25 And David did as Jehovah had commanded him, and he struck down the Philistines from Gibeon until you come to Gezer.

G. If in any matter we do not have the inner sense that the Lord is with us, we must be careful and reconsider our way (1 Sam. 16:14); in the Lord's recovery, whenever we do anything, we must take care of the sense of the Lord's presence; we all need to learn the lesson of caring for two things: the inward presence of God and the outward confirmation in our environment (cf. 2 Sam. 5:11-12).

1 Sam. 16:14 And the Spirit of Jehovah departed from Saul, and an evil spirit from Jehovah terrorized him.
2 Sam. 5:11 And Hiram the king of Tyre sent messengers to David, as well as cedar timbers and carpenters and masons; and they built David a house.
2 Sam. 5:12 And David perceived that Jehovah had established him as king over Israel and that He had exalted his kingdom for the sake of His people Israel.

H. Furthermore, we all need to learn of David on the negative side as well as on the positive side; the lust of the flesh is a devastating element that can destroy us; if such a godly man as David could be seduced, how can we escape?—11:1-27; cf. 2 Tim. 2:22; 1 Cor. 6:13, 18:

2 Sam. 11:1 And at the turn of the year, at the time when kings go forth to battle, David sent out Joab and his servants with him and all Israel; and they destroyed the children of Ammon and besieged Rabbah. But David remained in Jerusalem.
2 Sam. 11:2 And late one afternoon David rose from his bed and went for a walk on the roof of the king's house. And from the roof he saw a woman bathing, and the woman was very beautiful to look at.
2 Sam. 11:3 And David sent and inquired about the woman. And someone said, This is none other than Bath-sheba the daughter of Eliam and wife of Uriah the Hittite.

2 Sam. 11:4 And David sent messengers and took her; and she came to him, and he lay with her. (Now she had just purified herself from her uncleanness.) And she returned to her house.

2 Sam. 11:5 And the woman conceived; and she sent word and told David and said, I am pregnant.

2 Sam. 11:6 Then David sent word to Joab: Send me Uriah the Hittite. So Joab sent Uriah to David.

2 Sam. 11:7 And Uriah came to him, and David asked how Joab was doing and how the people were doing and how the battle was going.

2 Sam. 11:8 And David said to Uriah, Go down to your house, and wash your feet. And Uriah went forth from the king's house, and there followed him a present from the king.

2 Sam. 11:9 But Uriah lay down at the entrance to the king's house with all the servants of his lord and did not go down to his house.

2 Sam. 11:10 And they told David, saying, Uriah did not go down to his house. Then David said to Uriah, Have you not just come from a journey? Why have you not gone down to your house?

2 Sam. 11:11 And Uriah said to David, The Ark and Israel and Judah dwell in huts, and my lord Joab and the servants of my lord are encamped in the open field. Shall I then go to my house to eat and drink, and to lie with my wife? As you live and your soul lives, I shall by no means do this thing!

2 Sam. 11:12 And David said to Uriah, Remain here today also, and tomorrow I will send you back. So Uriah remained in Jerusalem that day and the following.

2 Sam. 11:13 Then David invited him to eat and drink in his presence, and he made him drunk. Then in the evening he went forth to lie down on his bed with the servants of his lord, and he did not go down to his house.

2 Sam. 11:14 Then in the morning David wrote a letter to Joab and sent it by the hand of Uriah.

2 Sam. 11:15 And he wrote in the letter, saying, Put Uriah in the forefront of the hardest battle, and withdraw from him that he may be struck down and die.

2 Sam. 11:16 So when Joab besieged the city, he assigned Uriah to the place where he knew the valiant men were.

2 Sam. 11:17 And the men of the city went forth and fought with Joab; and some of the people, some of the servants of David, fell. And Uriah the Hittite died also.

2 Sam. 11:18 And Joab sent a messenger to tell David all the things concerning the battle;

2 Sam. 11:19 And he commanded the messenger, saying, When you have finished telling the king all the things concerning the battle,

2 Sam. 11:20 If the king's anger rises up and he says to you, Why did you go so close to the city to fight? Did you not know that they would shoot from the wall?

2 Sam. 11:21 Who struck down Abimelech the son of Jerubbesheth? Did not a woman throw an upper millstone upon him from the wall so that he died at Thebez? Why did you go so close to the wall? Then you shall say, Your servant Uriah the Hittite is also dead.

2 Sam. 11:22 So the messenger went, and he came and told David all that Joab had sent him for.

2 Sam. 11:23 And the messenger said to David, The men prevailed against us and came out to us in the field, but we drove them back to the entrance of the gate.

2 Sam. 11:24 Then the archers shot at your servants from the wall, and some of the king's servants died. And your servant Uriah the Hittite is also dead.

2 Sam. 11:25 Then David said to the messenger, Thus shall you say to Joab, Do not let this matter displease you, for the sword devours one as well as another. Strengthen your fighting against the city and overthrow it. And encourage him.

2 Sam. 11:26 And when the wife of Uriah heard that Uriah her husband was dead, she made lamentation for her husband.
2 Sam. 11:27 And when the mourning was over, David sent for her and brought her to his house; and she became his wife and bore a son to him. But the thing that David did displeased Jehovah.

2 Tim. 2:22 But flee youthful lusts, and pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart.

1 Cor. 6:13 Foods are for the stomach, and the stomach for foods; but God will bring to nought both it and them. But the body is not for fornication but for the Lord, and the Lord for the body.

1 Cor. 6:18 Flee fornication. Every sin which a man may do is outside the body, but he who commits fornication sins against his own body.

1. Regardless of our attainment in our spiritual pursuit, it is possible for any of us to commit such a sin; we should read this account seriously in the presence of God; this account warns us that the indulgence of the flesh is a serious thing; David was tempted simply by a glance, and then he failed to restrict himself.

2. All the saints, especially the young ones, should search their hearts and make a strong resolution of heart never to go the way of the indulgence of the flesh (Judg. 5:15-16); we need to say, "Lord Jesus, I love You, I need You, and I receive You"; if we say this, He will be our Savior and our dynamic salvation; as the pneumatic Christ, He will save us, preserve us, and protect us from the contamination of this age, so that we may keep the glory that we have attained.

Judg. 5:15 And the princes in Issachar were with Deborah; / And Issachar was true to Barak; / Into the valley they were sent behind him. / Among the divisions of Reuben / There were great resolutions in heart.

Judg. 5:16 Why did you sit among the sheepfolds / Listening to the pipings for the flocks? / In the divisions of Reuben / There were great searchings of heart.