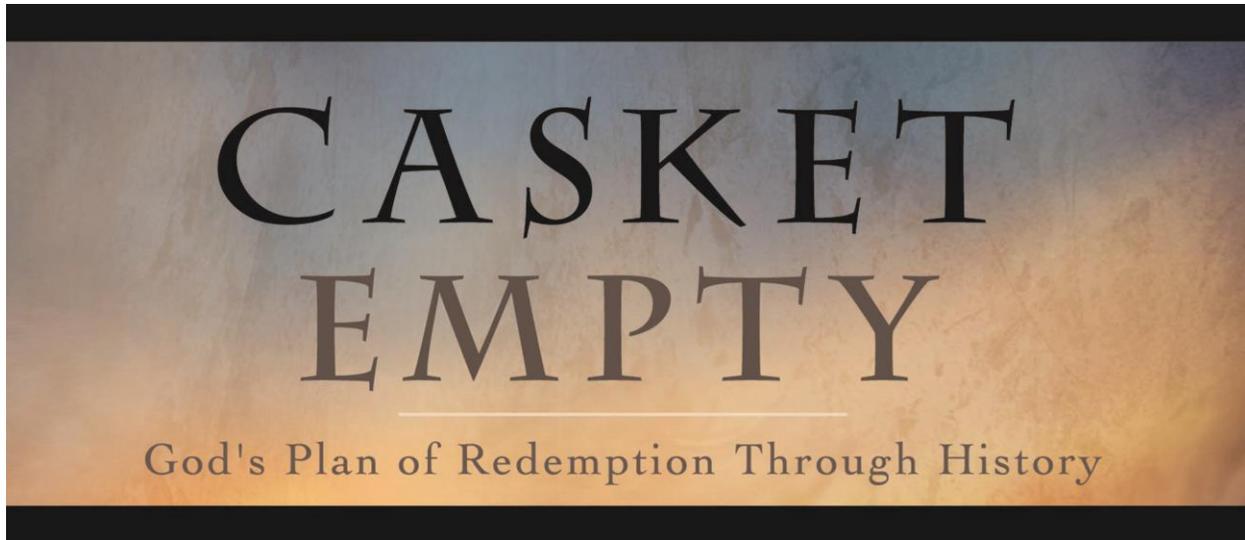


K is for Kings
CASKET EMPTY Sermon Series
Kenwood Baptist Church
Pastor David Palmer
October 15, 2017

TEXT: 1 Samuel 16:1-13



We continue this morning our fall series that is part of the year-long series *CASKET EMPTY*. We received a great call this week in the church office from a church in California who saw the pictures of the banners in our sanctuary and said: "We listen to the sermon series online. Where can we buy these banners?" Isn't that awesome? I think that's really awesome, but even more awesome than the banners is the Word of God! This morning we take a step forward in the great narrative of Scripture. Let's review briefly were done so far: C is for CREATION; A is for ABRAHAM. S is for SINAI; and K, this morning, is for KINGS. We transition to Israel's experience in the land. After the covenant of Sinai, after God's great saving action that brings them to the mountain, they come into the land, and God's people's experience in the land is really a magnified view of Adam and Eve's experience in the Garden. Instead of a couple in the Garden of Eden with God's Word, we have a nation with God's Word, and the drama of the narrative of Kings fills the Books of 1 and 2 Samuel, 1 and 2 Kings, and 1 and 2 Chronicles in the Bible. It is a major topic, and it is one that we have much to learn from as we pursue the text.

As we start the portion of Kings, we want to enter the narrative of this critical juncture in 1 Samuel 16, because in 1 Samuel 16, we have a striking contrast that appears before us of rival visions of the human life. These contrasting images are a contrasting picture of kingship like the

nations or kingship according to the Lord God Almighty. You may not articulate it in your heart this morning, but each of us rustles with this very tension: we want to be like this world. The things of this world are pleasing to our eyes. We ascribe value to them. We want these things because we think they will make us happy and content and successful, and yet the Lord has a different picture of the human life that begins in the Garden of Eden, and it is on grand display here in the contrasting picture of kingship that we see between David and Saul. So, let's jump into this narrative.

First Samuel 16:1 begins with the Lord speaking to Samuel:

“How long will you grieve over Saul, since 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 provided for Myself a king among his sons.”

The ESV obscures something important about the very last verb in this verse. The Hebrew says literally that the Lord says: *“I have **seen** for Myself.”* It is a critical verb at the beginning. It is not that the Lord has provided, but the Lord has seen. He has looked and seen the life that is pleasing to Him, and it's this shape of a human life, of kingship, that pleases God that will pull us forward this morning. It is astonishing to me that I couldn't find any English version, except for the *Young's Literal Translation*, which is a very obscure translation, that renders this last verb: *“I have seen.”* The American Standard says: *“I have selected.”* The NIV says: *“I have chosen.”* The Contemporary English Bible says: *“I have found.”* Yet, what is at stake here is that the Lord looks and sees. We should keep that in mind as we move forward. In this first verse, we are alerted to the fact that there is a back story to this narrative, and we must remind ourselves of that briefly. The Lord tells prophet Samuel, “Don't grieve over Saul. I have rejected him as being king.” In the earlier chapters of Samuel, the emergence of Saul as a choice, as the self-selection of the people, is a counterpoint to God's seeing and selection of David. In 1 Samuel 8, backing up, the people come to Samuel toward the end of his ministry. Remember that God's people have been led by judges since they first came into the land. God has poured out His Spirit and raised up people to serve as temporary leaders. All along God has been their king; Samuel has been the prophet, and as the people come to him in person, and in 1 Samuel 8:5, they start with this devastating line:

“Behold, you are old and your sons do not walk in your ways. Now appoint for us a king to judge us like all the nations.”

No one wants to hear this. It's like going to the convenience store and being confused by a product and having some 17-year-old cashier say, “I'm sorry, these products are not marketed for your generation,” and you say, “Is he talking about me?” So, the people say to Samuel, “You're old.” Much worse than age, because age is actually a good thing in the Bible, is that Samuel's sons are not walking in the Lord's ways, so the people say, “Why don't you appoint for

us a king to judge us. We don't want God's judges. We want a king. That's what we really need.” The most devastating line is that they say: “We want a king **like the nations**. That's the kind of leader that we need. We need a king like the nations have, someone who can fight our battles for us. We need someone who can go out in front of us. We need someone of means, of community reputation, of international report. We need a stud at the front of this group so that we can really do something. We need a five-tool CEO-type figure to lead us into the Promised Land, unending double-digit returns, and a glorious future. That's what we need—a king like the nations!” Samuel was crushed by this request. It is not the request of kingship that is devastating. It's the request of a king like the nations that's devastating, and the Lord said to Samuel in 1 Samuel 8:7:

“Obey the voice of the people in all that they say to you, for they have not rejected you, but they have rejected Me from being king over them.”

What do you get when you ask for a king like the nations? We see in 1 Samuel 9 what you get. You get Saul, and there's a clever, sovereign choice of this man's name, because Saul, *Sha'ul* in Hebrew, means *asked for*. This is what you asked for, then this is what you get. In 1 Samuel 9:1 we see what we think to ask for. We are introduced to this man:

“There was a man of Benjamin whose name was Kish, the son of Abiel, son of Zeror, son of Becorath, son of Aphiah, a Benjaminite, a man of wealth.”

We are told that Saul's great-great-grandfather was a wealthy man, a leading family. That's a good choice, isn't it? In 1 Samuel 9:2, we then realized that he has a son named Saul, the one we asked for, and we are told in the ESV:

“And he had a son whose name was Saul, a handsome young man. There was not a man among the people of Israel more handsome than he. From his shoulders upward he was taller than any of the people.”

The Hebrew text actually says that he is *choice* and *good*. This is the kind of guy that we need: from a wealthy family; he is choice; and if that wasn't good enough, the text says there wasn't anyone among the people of Israel more strikingly handsome than this guy was. So he's wealthy, he is choice, he is handsome, and he gets better—he is tall. In fact, he is so tall that he is shoulders up taller than any of the other people. Sociological research indicates that tall people do 20% better in business, because we think here's someone I can really count on. Now, if you are tall, I am not saying height as a sin. I'm speaking as a short person, but I know you and I know me, and we are tempted to think wealthy, handsome, tall, and oh, by the way, he drives a nice car, because in 1 Samuel 9:5, we read that Saul goes in pursuit of the family donkeys, which you recall are the Mercedes-Benz of the ancient world. This guy has the full package, and he is anointed as king—a king like the nations from the beginning. As his kingship plays out, though, we see the difference between a king like the nations and a king after God's own heart.

Saul's kingship is characterized by a tyrannical violence and disobedience to God. When Samuel tells him to wait seven days at Gilgal for a battle and wait for Samuel to come and offer peace offerings and burnt offerings to the Lord, Saul gets nervous. The people are grumbling, he's ready to go, and he decides on taking matters into his own hands. Saul presumes on the kingship and offers the offering. Samuel comes and shows up right as he's finished and tells him in 1 Samuel 13:13:

"You have done foolishly. You have not kept the command of the LORD your God, with which He commanded you. For then the LORD would have established your kingdom over Israel forever."

Then Samuel says to Saul in 1 Samuel 13:14:

"But now your kingdom shall not continue. The LORD has sought out a man after his own heart, and the LORD has commanded him to be prince over His people, because you have not kept what the LORD commanded you."

This is the contrast: a king like the nations, everything we would think to ask for or a man after God's own heart. That phrase, "after His own heart," does not describe the future David, but it describes the Lord. It is the king after God's own choosing. The people, we choose a king like the nations; God chooses a king after His own heart, after God's sovereign purpose to put on display in the community, and eventually to all of us this morning as we will see His vision of Kingship, His vision of a Royal Son that echoes the character and qualities all the way back to the Garden. Deuteronomy 17 stands behind this description as a king in Israel is supposed to be very different from the "kings like the nations." The king of Israel and Deuteronomy 17 does not exalt himself above his brothers. He does not take the resources of the community and consume them for himself. The king in Israel is supposed to have a copy of the Scriptures that he meditates on day and night. Most kings in the ancient world couldn't even read. The king in Israel does not multiply horses or armaments for himself, but his trust is in God. This ideal king the Lord finds among the sons of Jesse.

Saul's kingship is forfeited in 1 Samuel 13, and ultimately in 1 Samuel 15 when He sends him out to battle and Saul takes this battle. He is supposed to defeat the Amalekites completely and devote that and consecrate that as an offering to God. When Saul finishes the battle, he actually keeps the plunder for himself. He keeps the best for himself and builds a monument for himself and takes the worthless things and gives them to God. Samuel comes and says: "You have not obeyed the Lord, and the kingship is torn from you." That is the scene right before our scene. The Lord says to Samuel: "I have rejected him. Go to the sons of Jesse." Samuel knows that obeying God could be dangerous. Saul has become very violent at this point. and sometimes obeying God can put your life at risk. Samuel, though, goes. The Lord tells him to invite Jesse to the sacrifice, and the Lord says in 1 Samuel 16:3:

“Invite Jesse to the sacrifice, and I will show you what you shall do. And you shall anoint for Me him whom I declare to you.”

The Lord says: “I am going to make known to you one that I have selected and you shall anoint him.” In Hebrew, the verb *to anoint* is *mashach* from where we get the noun *mashiach*, the *anointed one* or *messiah*. This is My messiah. I’ve seen and I will make known.

Samuel does what the Lord commands. Don't you love the command-fulfillment pattern of Hebrew narrative? I love that. I love it even more than I did in the fall. God says it and you do it. It's just so wonderful. Would that all of life were like that! One day it will be. Samuel then goes. He comes to Bethlehem, and we read in 1 Samuel 16:4:

“The elders of the city came to meet him trembling and said, ‘Do you come peaceably?’”

They know that sometimes when Samuel shows up there is trouble. Samuel says in 1 Samuel 16:5:

“Peaceably; I have come to sacrifice to the LORD. Consecrate yourselves, and come with me to the sacrifice.’ And he consecrated Jesse and his sons and invited them to the sacrifice.”

He doesn't announce to the elders of the city: “Oh, by the way, I have come to anoint a new king.” He consecrates Jesse and his sons and invites them to the sacrifice. The first of Jesse’s sons comes, and this is a great verse for progressive sanctification. In 1 Samuel 16:6, they come:

“When they came, he looked on Eliab and thought, ‘Surely the LORD's anointed is before Him.’”

This is a great verse for progressive sanctification because Samuel the prophet, who had served the Lord for many years, needed to learn, and I take great hope that every encounter we have with the Lord is instructive for us. It's so wonderful to keep learning, isn't it? Jesus calls us to be disciples. Jonathan Edwards said: “Eternity is just long enough for us to appreciate the infinite greatness of God. We are going to need every second of eternity.” So, Samuel looks at Eliab and he thinks: “Here it is. Here must be the man.” But notice, he is still thinking like a human being. He is still elevating human criteria. Eliab is the firstborn son. This would be the natural choice. From the next verse we see when the Lord tells him not to look at his appearance or the height of his stature. We can presume that Eliab is also handsome, that he is tall, and is probably strong. Oh, and by the way, he has an awesome name: Eliab, *my God is father*. Samuel looks and thinks surely this is the man. But the Lord tells Samuel, and to all of us this morning, in 1 Samuel 16:7 not to look at what you see:

“Do not look on his appearance or on the height of his stature, because I have rejected him. For the LORD sees not as man sees: man looks on the outward appearance,

but the LORD looks on the heart."

The Lord sees not as we see. You and I will always make the choice of the wealthy, tall, handsome guy with a donkey and put our hopes there. The Lord says: "I'm not looking as you look." Man looks at the outward appearance, but the Lord looks at the heart, and you don't. What is so critical is that the Lord doesn't really tell us what He sees. He doesn't tell us what He's looking for other than just to say: "I am looking into the heart," and what He's looking for will become clear as we continue. For now, Samuel is told to "wait until I tell you," and so there's a tremendous dramatic tension that builds in the narrative.

Jesse calls a second son Abinadab, which also is an awesome name: *my father is consecrated to God*. He passes before Samuel. Jesse is the one who brings him, and the Lord has not chosen him. A third son, Shammah, comes. Neither has the Lord chosen this one, and the narrative tension rises almost to the breaking point as Jesse goes out and brings seven sons before Samuel. He must have been thinking at this point, "I'm running out of ammunition here! This is a moment of dramatic transformation for my family, and I'm running out of kids." Seven sons passed by and Samuel says nothing to any of them. Finally, Samuel says in 1 Samuel 16:11:

"Are all your sons here?' And he said, 'There remains yet the youngest, but behold, he is keeping the sheep.'"

He is a most unlikely choice. He is looking over the flock. Then we read in 1 Samuel 16:11b:

"And Samuel said to Jesse, 'Send and get him, for we will not sit down till he comes here.'"

So, Jesse sent and he brought him in. David comes in, and the way he is described is to capture our attention and highlight the contrast between the king like the nations and this boy. He comes in, and we are told he was ruddy; he was youthful, freckled-faced. He was so young, and he had shimmering eyes, the bright eyes of a child, and he was handsome, not in the picture of like the cover of *GQ Magazine*, the stud of 1 Samuel 9. He is just a handsome, cute-looking kid. He's a boy. No one would choose a boy when a king was needed, and the Lord said in 1 Samuel 16:12:

"Arise, anoint him, for this is he."

Samuel pours his horn of oil and anoints David in the midst of his brothers, surrounded with his family, the most unlikely human selection, and something decisive happens immediately following. The Spirit of the Lord rushes on David, and that makes all the difference. From this moment, the Holy Spirit begins to produce something in the king after God's own heart, the one after His sovereign choice. This is so decisive for us, because it is not the case that David has these qualities apart from God. Neither do you, neither do I, but when the Lord calls, you see this is New Testament theology all of the sudden: the Lord calls us and justifies us, forgives

us, and fills us with His Holy Spirit, and we begin to walk in His ways. What does the Spirit of God then work in David? What does God see in the man after His own choosing? He sees the vision of kingship that He desires and that echoes back to the Garden of Eden: the Royal Son and how we are to live. This morning, I want to plead with you to cast aside your frequent selection of a king like the nations, whether that's a choice externally that you're making or putting someone in a position of power, leadership, authority, or whether that's the vision that you are living out for your own life. Let me tell you the way that God makes His point. I love it, and I want you to love it too.

God hasn't told us yet what the king after His own heart is like. The way that God makes His point, the way that God shows us is by showing us in the narrative, and this was my exegetical euphoria this week. I had three pads of paper going, and I was saying: "Lord, how do you help me to see this? How do you want me to understand it? What does it look like? You picked this man not because of anything great in him, because nothing great has been said about him, but the Spirit of God rushes upon David and what happens?" I had to start a fourth pad of paper when I realized that 1 Samuel 17 is an illustration of what we are reading here. You see, 1 Samuel 17 is the great narrative of David and Goliath. It's a glorious narrative, but God makes His point by telling us a story and putting it on display because you're supposed to see the life of the Kingdom, not just read about it, not just have someone tell you about it. You're supposed to see it in action. I want to spend the last 10 minutes of my sermon really applying and illustrating the vision of the Spirit-filled life of the Royal Son that we see in David. All of these are instructive for us. What will happen to you? What will happen to me when the Spirit of God comes upon you?

The first thing that happens is you will become ***courageous in battle***. The Lord illustrates this confrontation in the Valley of Elah. I keep five smooth stones that I picked up myself from the Valley of Elah along with several others from Kenwood last November. I have them right on my desk by the phone. In the Valley of Elah, there came a champion, bronze-age warfare-style Goliath of Gath. Note the narrative's intention to remind us of his stature. He's tall because that's how we pick winners. He is tall and he is an absolute stud. His nine foot probably goes up to the plume on his helmet, and he's got quite a set of gear: a bronze helmet, armor. The weight of his gear was 5,000 shekels. You can do the math at home. That's heavy. He is covered with bronze; the shaft of his spear was like a weaver's beam, and his spearhead was 600 shekels of iron, and this tall stud, with an undefeated record, taunted God's people. Where was the king like the nations? Saul was hiding and not engaging, filled with cowardice. David's older brothers were there and did not engage.

Finally, David, the boy, comes and offers to fight this giant. David comes to face him, and as he



moves forward, Goliath came near David with his shield-bearer in front, and Goliath looked at David and disdained him. Goliath cites the same phrasing that we heard earlier about David. Goliath looked at him and saw him and scorned him

and mocked him. Why? Because he was young; because he was a boy; because he was ruddy and handsome; and he was youthful and totally inappropriate for this confrontation. He mocked him and said in 1 Samuel 17:43:

“Am I a dog, that you come to me with sticks?” And the Philistine cursed David by his gods.”

He then said to David in 1 Samuel 17:44:

“Come to me, and I will give your flesh to the birds of the air and to the beasts of the field.”

This was traditional curse language. One of the most terrible things that can happen in the ancient world is to not receive a proper burial of your body, for it to be out on the field and have the beasts of the field and the birds consume it. But David comes to him with a spirit-born courage, and he says in 1 Samuel 17:45-47:

“You come to me with a sword and with a spear and with a javelin, but I come to you in the name of the LORD of hosts, the God of the armies of Israel, whom you have defied. This day the LORD will deliver you into my hand, and I will strike you down and cut off your head. And I will give the dead bodies of the host of the Philistines this day to the birds of the air and to the wild beasts of the earth, that all the earth may know that there is a God in Israel and that all this assembly may know that the LORD saves not with sword and spear. For the battle is the LORD's, and He will give you into our hand.”

David comes with the smooth stones and throws his first one, and it strikes Goliath so that he falls, and David rushes and takes off Goliath's head with Goliath's own sword.

David knows and displays for us the courage in battle that is born of the Holy Spirit. I know some of your battles I know some of mine right now. I don't even know all of them, but you will

face huge battles in this life. Some of them may look like a nine-foot Philistine with a lot of gear. Most of them won't look exactly like that, but there will be battles, and you'll be tempted to trust in your gear. You'll be tempted to trust in something else, and yet what David puts on display here is that ideal kingship of Deuteronomy 17. It's what David wrote about in the Psalms. Psalm 33:16-19:

“The king is not saved by his great army; a warrior is not delivered by his great strength. The war horse is a false hope for salvation, and by its great might it cannot rescue. Behold, the eye of the LORD is on those who fear Him, on those who hope in His steadfast love, that He may deliver their soul from death.”

When you have the battle, it comes hard, straight at you, and you are tempted to think: “What's my equipment? What are my resources? What will help me?” You have got to go right where the Spirit of the Lord takes David, and that is to trust in the Lord. The eye of the Lord is on those who fear Him. “Oh, Lord, I hope in Your steadfast love. I’m not sure how this is going to turn out, but I’m trusting in You and I believe You will give me the victory.” Amen!

The second great contrast between the king like the nations and the king after God's own heart emerges in the narrative as David not only becomes courageous in battle, he becomes **constant in seeking the Lord's will**. I got drawn into the narrative; I got drawn into pursuing the point of the text, and I saw over and over and over David constantly seeking God's will. David inquired of the Lord: “Shall I go and attack these Philistines?” The Lord said: “Arise and go.” In 1 Samuel 30:8, David inquired of the Lord:

“Shall I pursue after this band? Shall I overtake them?” He answered him, ‘Pursue, for you shall surely overtake and shall surely rescue.’”

In 2 Samuel 2:1, David inquired of the Lord:

“Shall I go up into any of the cities of Judah?”

David inquired of the Lord, and sometimes the Lord told him he should not go up and David did not. The Lord said you shall not go up this way, but, in 2 Samuel 5:23-24, He said:

“You shall not go up; go around to their rear, and come against them opposite the balsam trees. And when you hear the sound of marching in the tops of the balsam trees, then rouse yourself, for then the LORD has gone out before you to strike down the army of the Philistines.”

David is constantly seeking the Lord's will. What a contrast of Saul's presumption of the priesthood, and Saul's descent into darkness ends as he consults a medium, the witch of Endor, to try to get God's will. Oh what a contrast. David wrote about this as well in Psalm 34:1-4:

“I will bless the LORD at all times; His praise shall continually be in my mouth. My soul

makes its boast in the LORD; let the humble hear and be glad. Oh, magnify the LORD with me, and let us exalt His name together! I sought the LORD, and He answered me and delivered me from all my fears."

To seek the Lord and be constant in seeking His will means you go to God in prayer and say, "Lord, what should I do?" What would happen to the direction and shape of your life if at every crossroad, major and minor, you say to Lord, "What do you want me to do here?" It doesn't have to be an hour and a half of intercession, but it can be, "Oh Father, what is Your will here? Recalibrate my heart; help me to see as You see. Help me to know the things that You know." David wrote in Psalm 27:4:

"One thing have I asked of the LORD, that will I seek after: that I may dwell in the house of the LORD all the days of my life, to gaze upon the beauty of the LORD and to inquire in His temple."

One of the most powerful things that can happen on a Sunday morning is you come needing God's direction, and countless times, He will reveal that. He will speak in the lyrics of a song; He will speak in the sermon; He will speak through a brother or sister and we will know His will. Be ready.

David becomes by the Spirit of God not only courageous in battle, not only constant in seeking, God. He becomes **contrite over sin**, and this is a critical distinction for the life that pleases God. David's ideal kingship does not hide David's real sin, and they are significant ones. David's sin is real. The Scripture does not conceal it, and yet what separates David from Saul on this point, and really separates a pretend Christian, a false Christian, from a real one is not sin. It's what you do when you sin. It's your reaction to your sin. One of the works of the Holy Spirit is to produce contrition. That's a fancy word. It had to be a C-word as we are doing Cs. I could have used *guilt* if it had been a set of Gs. It's that realization where you say, "Oh, my God, I have sinned against You and You alone. Oh Lord, if you pull back your restraining grace, I will do that again, and Lord, I am sorry for what I did. Would You forgive me?" You cannot produce that feeling. I cannot produce that in you, but the Holy Spirit produces that and God honors contrition. When David sinned in major ways and was confronted by the prophet Nathan who came and told him a parable. At the end of that parable, he said to David: "You are this man. You are the evil character in this parable." We don't know from the text of Samuel what David said, but we know how he responded from what he wrote in Psalm 51. It is a Psalm of David and has a superscription on the top that says: "*This was a Psalm of David when Nathan the prophet went to him after he had gone into Bathsheba and sinned against God.*" A spiral of sin came out of that, and when David was confronted, he responded and he wrote in Psalm 51:1:

"Have mercy on me, O God, according to Your steadfast love; according to Your abundant mercy blot out my transgressions."

If you have never felt that, then you should take honest stock if you're in the Kingdom, because you cannot cross the threshold of the Kingdom of God unless you could pray with David as he did in Psalm 51:2-12:

² *Wash me thoroughly from my iniquity, and cleanse me from my sin!*

⁷ *Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.*

¹⁰ *Create in me a clean heart, O God, and renew a right spirit within me.*

¹¹ *Cast me not away from Your presence, and take not Your Holy Spirit from me.*

¹² *Restore to me the joy of Your salvation, and uphold me with a willing spirit.*

That's what contrition over sin looks like, and the prayer that's prayed and offered in that way, God will always hear. If we confess our sin, He is faithful and will forgive them. If you hold on to it, if you keep silent, if you think that your sin will just somehow get better and God will forget about it, then you'll experience what David wrote about in Psalm 32:3 when he said:

"For when I kept silent, my bones wasted away through my groaning all day long."

If you hold onto it, it will crush you and eat you up on the inside. If we confess to the Lord, He is faithful and will forgive.

The last C, our final one this morning, the Spirit of God makes us *courageous in battle*. The Spirit of God is at work powerfully in us to make us *constant in seeking His will*. The Spirit makes us *contrite over our sin*, and lastly, the Spirit of the Lord causes us to **consecrate our victories** to the glory of God. It is God's intention from creation is to fill the earth with the knowledge of the glory of the Lord as the waters cover the sea. God gives us great victory. We will take that victory, and we will say: "Not to us be the glory, Lord, but to Your name, forever and ever." When Saul achieved victory, he took the best spoils for himself and built a monument for himself, but when the Lord had given David rest from his enemies and given him great victories, David had in his heart, and he said: "Lord, You have given me all these victories, and I want to honor You." In 2 Samuel 7:2, he says:

"See now, I dwell in a house of cedar, but the ark of God dwells in a tent."

David wishes to build a house for the Lord, a temple that would glorify God. Nathan the prophet speaks to David this powerful word in return. In 2 Samuel 7:11, the Lord says to David through Nathan:

"I will give you rest from all your enemies. Moreover, the LORD declares to you that the LORD will make you a house."

This house will not be a structure, but it will be a royal dynasty that will endure forever. When David consecrates his victories to God, we get one of the most important passages in the entire Old Testament. In 2 Samuel 7:12, Nathan the prophet says to David:

“When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom.”

The Davidic line will endure forever. In 2 Samuel 7:13, He says:

“He shall build a house for My name, and I will establish the throne of his kingdom forever. I will be to him a Father, and he shall be to Me a son. When he commits iniquity, I will discipline him with the rod of men, with the stripes of the sons of men, but My steadfast love will not depart from him, as I took it from Saul, whom I put away from before you.”

The line of David will endure forever. When sin happens in the community, the punishment for the sin of the community will be put on the Son of David. He will be struck with rods and the stripes of the sons of men. The Son of David will bear the sin of the community, and the Spirit will not leave, and His reign will be forever. In 2 Samuel 7:16, He says:

“And your house and your kingdom shall be made sure forever before Me. Your throne shall be established forever.”

From this opening scene, we see this binary distinction in the narrative of kings, and I trust the



Spirit of God, one of the great moves of the Spirit in Scripture is on artisans. Bezalel and Oholiab were given the Spirit to make beautiful things. I've been amazed at how our artists making our banners have received the Spirit. We actually haven't talked, and when I saw this banner come up for Kings, I was just overwhelmed. You see at the center of the image is the anointing horn of oil falling down on the blue legitimate kings, and this will be the line of David that will go forward. The top half are the red, illegitimate kings. The red kings descend in the narrative, as we'll see in the coming weeks. The blue kingly line of David will go forward. It will point up, and you see a very hopeful corner on the edge of the banner of the earth coming into view where there is renewal, and one day we will be under the rule of the Son of David who will rule forever. Let me remind you of the opening line of the New Testament that *“this is the Book of the*

genealogy of Jesus Christ, the Son of David.” The offspring is realized in full in Jesus Christ, and in Him we too become *courageous in battle, constant in seeking God, contrite over our sin, and able to consecrate our victories to Him.* Can we do that together? Let's pray.

Lord Jesus, we exalt You this morning. You have so much to teach us. Lord, we need Your Word; we needed to tear down how we think on our own. Lord, on our own, we will always pick the rich, tall, handsome guy, with a fancy car, and Lord, You're looking for something really different. We pray, Father, to help us this morning live and lead out of Your vision. Real power comes we are on our knees. Real power is in men and women courageous in battle, not relying on human arms, but on You. Lord, real power comes from seeking Your will and be willing to do it. Real power comes, Lord, when we are contrite over our sin and we discover new depths of Your grace.

I want to ask you to stand now and we want to consecrate ourselves as trophies of God's victory in our lives. Let's sing to Him.

In Jesus' Name, Amen.