Fall 2024 – Adult Sunday School

Three Rivers Presbyterian Church

11/10/24

**Lesson 19 – 1, 2 Samuel**

(All Scripture English Standard version unless otherwise noted; *italics*, underlining, color & ‘greyscale’ mine)

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*Survey of the Old Testament*

ot501-19

<https://www.biblicaltraining.org/learn/institute/ot501-survey-of-the-old-testament/ot501-19-samuel>

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**I. Introduction** (00:13):

Okay, we are now moving into our lecture on the *Book of Samuel*. Now, you'll know this book as the books of *1, 2 Samuel*. But in the Hebrew arrangement, this is considered a single book. How did we get it as a *1, 2 Samuel* book? Well, when we translated it into Greek, about 200 BC, it got so long that we had to put on two different scrolls.

So, Hebrew is a very dense, compact language in terms of how it works with prefixes and suffixes. So, one word in Hebrew would need to be three or four, even sometimes five words in Greek. So, we're really doubling the scroll length. So, when you think about the *Book of Samuel*, you need to think about *1, 2 Samuel* being a whole. You can even see here that in terms of line divisions, we go from *1 Samuel 16* to *2 Samuel 1*.

1. 1 Sam 1-7
2. 1 Sam 8-15
3. 1 Sam 16 – 2 Sam 1
4. 2 Sam 2 – 1 Kgs 2:11
5. 1 Kgs 1 – 1 Kgs 11
6. 1 Kgs 12 – 2 Kgs 17
7. 2 Kgs 18-25

You would normally think, why do you have a *break* there? Those *breaks* aren't original. All right? They're just *later developments*. You can think of the verses in our English Bibles as just convenient ways to refer to texts, but have really little or no meaningful connection at all to dividing up the book. They're just a way in which we get the text.

So, in fact, the LXX considered both *Samuel* and *Kings* to be a single book. They called it the *Book of the Kingdoms*. There were 4 divisions. There was kingdoms *Alpha*, *Beta*, *Gamma*, and *Delta*, which are the four first words of the Greek alphabet. The Latin Vulgate followed this *fourfold division*, but changed *kingdoms* to *Kings* and used Roman numerals. So, they just said 1st, 2nd, 3rd, and 4th *Kings* or *Reigns*. We're going to think of this corpus of literature that we normally think of as *2 books* as *1 book*.

**Outline of 1, 2 Samuel** [Dr. Richard P. Belcher; RTS]

A. Israel's Need for a King (1 Sam 1-7)

1. Shiloh Narratives: *Samuel* (1-3)

2. Ark Narratives: *The Demise of Eli* (4-7)

B. The Rise and Fall of Saul (1 Sam 8-15)

1. Saul Becomes King (8-12)

2. God Rejects Saul (13-15)

C. The Rise of David, Israel's Promised King (1 Sam 16-2 Sam 4)

1. David in Saul's Court (16-20)

2. David and Saul Estranged (21-31)

3. David's Rise to Power in Judah (1-4)

D. The Reign of David, Israel's Greatest King (2 Sam 5-20)

1. The Consolidation of His Rule (5-9)

2. The Question of David's Heir (10-20)

E. Epilogue (2 Sam 21-24)

**Outline of 1, 2 Kings** [Dr. Richard P. Belcher; RTS]

A. The United Kingdom (1 Kgs 1:1-11:43)

1. The Rise of Solomon (1:1-2:46)

2. Solomon's Reign (3:1-11:43)

a. *The Wisdom of Solomon*

b. *The Glory of Solomon's Kingdom*

c. *The Decline of Solomon*

B. The Division of the Kingdom (1 Kgs 12:1–2 Kgs 13:25)

1. The Rise of Idolatry (12:1-16:34)

2. Elijah's Opposition to Idolatry (1 Kgs 17:1-2 Kgs 1:18)

3. Elisha's Work as Prophet (2:1-13:25)

C. The Fall of Israel (2 Kgs 14:1-17:41)

D. The Fall of Judah (2 Kgs 18:1-20:21)

**II. Outline and Content** (01:49):

Summary and Contents. The characters and events recorded in this *Book of Samuel* are many and various. We have a lot of little characters running around these books. A lot of names. But the *main three characters* here are going to be *Samuel*, the last *judge*, but also a *prophet* and a *priest*; *Saul*, Israel's first *king*; and *David*, Israel's most famous *king*.

**A. Samuel & Kings Outline** (02:19):

This is the king after whom Jesus is called, according to the flesh, the *heir of David* in Paul's writings. The climax of the *book of Samuel*, the high point is 2 Samuel 7, the *Davidic covenant*. Another important development in the administration of the *Covenant of Grace* that will find its ultimate fulfillment in the consummation of the *new heavens and earth* and in the *life of Jesus*.

The *Book of Samuel* is the last covenant of the old covenant administrations until we get to the New. We're going to get *Covenant of grace*, *Covenant of Works* in Genesis, *Noahic Covenant* in Genesis, and *Abrahamic Covenant* in Genesis. Then we get Moses running basically Exodus to Deuteronomy, but think of Deuteronomy as the main *Mosaic Covenant*. Then we have Joshua, Judges, then we get into 2 Samuel 7, *Davidic Covenant*. In the *Davidic Covenant*, it’s… who is going to be the *king* of the *kingdom*?

In terms of *history* and *geography*, it runs from the *birth of Samuel;* so, in terms of **history**, in approximately 1100 BC. *Saul* is anointed in 1050 BC, just by way of reckoning, to the *death of David* in 971 BC. The focus is the *city of Jerusalem*, also called the *city of David*, formally called J-E-B-U-S, *Jebus*. We see that in *Judges* a lot. So that's what it used to be called, *Jerusalem*.

So, think about that then. We have a period of just about 130 years covered in this big, long book. When you compare that to something like the *Book of the Judges* where you've got like over 300 years covered or something like that. Or *Genesis*, hundreds and/or thousands of years. So, however you want to reckon that. So, it's a very important time in the economy of God's covenants. In fact, the narratives around *David* are probably the longest narratives in the ancient world about a single person. So significant, significant focus on this person.

In terms of **geography**, the focus is on *Jerusalem*.

The *Book of Samuel* provides us with the answer to the *crisis of kingship* that we encountered in the conclusions to the *Book of Judges*. We didn't get into this too much, but the *Book of Judges* is structured by a *fourfold refrain*. *In those days, there was no king in the land*. *Everyone did what was right in their own eyes*.

Now, let me just ask you this question, *who was Israel's true king*? Yeah, the Lord. *Yahweh*. When they say in the conclusions then that *in those days, there was no king in the land*, that's not a statement of historical fact that we don't have a *monarchy* yet. That's the statement of fact that we've already begun to *reject* Yahweh. That's what's going on there. Because, when they ask for *Saul*, and *Samuel's* mad and [YHWH]says, "*Don't worry about it. They're not mad with you. They've rejected me from being their king*." So that's what that's about. It's not about the lack *monarchy*. I mean, part of it is about the lack of a *monarchy*. but it's about the fact that they've *rejected* Yahweh as being king because when they try to install *Gideon, i*t said, "*I'm not going to be your king. My son won't be your king because Yahweh rules over you*." At the end they say, "*No, he doesn't*. *They've begun to live the life of Ecclesiastes, a life under the sun and they're becoming corrupt like the people around them*." So, we can see that.

The *Book of Samuel* comprises the answer to the *crisis of kingship*. Now here comes the *king*. Of course, this was in fact not the truth because *Yahweh was king in Israel*. I just talked about that. Here, I'm going to just record for you. 1 Samuel 4-8, where we get this statement, "*Then all the elders of Israel gathered together and came to Samuel at Ramah. And they said to him, 'Behold, you are old and your sons do not walk in your way*s." That's a burn. "*Now, appoint a king for us to judge us like all the nations*." See, that's the bad part. A coming king is good, but *that prepositional phrase* is disastrous.

"*But the thing was displeasing in the eyes of Samuel when they said, 'Give us a king to judge us,' and Samuel prayed to the Lord and the Lord said, 'Samuel, listen to the voice of the people in regard to all that they say to you, for they have not rejected you*," [here it comes], "*But they have rejected me from being king over them. Like all the deeds, which they have done since the day I brought them up from Egypt to this day and that they have forsaken me and served other gods, so they're doing to you also*."

You see the way in which Israel treats the *king* is the same way in which they treat *God*. The way in which Israel treats the *judges*, for example, like with *Jephthah*. Israel has rejected God and they're also rejecting *Jephthah* and send him out. When they need help, they go get *Jephthah* and bring him back. It's a fickle thing.

The **genre** of the *book of Samuel*, once again, *classical Hebrew narrative*, *theological history*, but there's also some *songs* and some *lists* and some great things in there that we'll encounter.

**B. Two Poems** (07:17):

In fact, the life of David is framed by 2 big poems, which by now you have been taught that those poems are important. They shape and interpret things for you. So, you've got *Hannah's song* in 1 Samuel 2, when a child is miraculously born to her. Then you've got *David's song of thanksgiving* in 2 Samuel 22, followed by his last words in 2 Samuel 23. The whole thing is about the *Messiah*, the anointed one, and *Yahweh* exalting the horn of His anointed. Those expressions appear in both *Hannah's song*, so she's like a prophetess, and in *David's song* *of thanksgiving*. That the Lord has indeed brought his *Messiah* and exalted the horn of his anointed one. To God, to exalt the horn is to bring victory. So, there's that in there.

**Authorship**. *Samuel*, like *Joshua* and *Judges*, is anonymous. Early Jewish tradition named *Samuel* as the composer of 1 Samuel 1-24 and then attributes the rest of it to the prophets *Nathan* and *Gad* that show up. But again, we can't verify any of that. But I'm telling you, that's kind of the historical tradition that we're giving over. Most critical scholars would laugh at that. But I think it's certainly possible. We know that they were writing down things…the *kings* had *annals*…they kept track of things…the *prophets* did this stuff. So, it's in all likelihood good.

There are many theories about the compositional history of the *Book of Samuel*, but they're highly speculative and not helpful for really understanding the book. What higher critics do is they think, “*well, if we can just get behind the text, see how all the pieces came together and where they were and what different theologies were at work and how they slice them, then we can really understand the book*”. But no such book have we've ever found, and no such book would allow us to do that really, to compare like that. So, it's really a weird kind of thing that's being tried to do.

However, I can really see it, again, being shaped by *Samuel*, *Nathan*, and *Gad*, being preserved over time, and then finalized by someone like *Ezra* or *Nehemiah*. That's a very likely scenario.

There are a number of different ways to get the content in terms of **outline**. There's all kinds of ways to do it. But given that *kingship* dominates both *Samuel* and *Kings*, and some traditions have held that these books should be all held together, I have kind of one outline here for *Samuel* and *Kings*. You get two for one. [A-B-C-D-C-B-A]

1. 1 Sam 1-7 [*Samuel & Eli*]
2. 1 Sam 8-15 [*Samuel & Saul*]
3. 1 Sam 16 – 2 Sam 1 [*Saul & David*]
4. 2 Sam 2 – 1 Kgs 2:11 [*Life of* *David*]
5. 1 Kgs 1 – 1 Kgs 11 [*Life of* *Solomon*]
6. 1 Kgs 12 – 2 Kgs 17 [*The Divided Kingdom* to *destruction of the North/Israel*]
7. 2 Kgs 18-25 [*continuation of exile in the South/Judah* to *final destruction by Nebuchadnezzar*]

You can see it's got a little bit of a *chiasm* in it and I'll tell you what all those parts are right there. As you can see how it's really about *kingship* here, where you've got *Samuel* and *Eli* up here. You just put after this *Samuel* and *Eli*. *Samuel* and *Eli*, two people. They're preparing for *kingship*.

Then right here, you have *Samuel* and *Saul*, the first anointed *king*. *Saul* is from the *tribe of Benjamin* from the *city of Gibeon*. All right? So, he is exactly what the people asked for, *a king like the other nations*. He's a *sodomite* tribe. At end of the *book of Judges*, the *Benjaminites* are *sodomites*. The Lord wages a *holy war* on them. There's only a few left; they go steal wives for them; they reinstitute the *Benjaminite* tribe.

Number three right here is *Saul* and *David*. So, *Samuel* and *Eli*, *Samuel* and *Saul*, now *Saul* and *David*. You can see the *progression*, the *historical progression* just by the *names*.

That's why I like it. It's kind of easy. Then write smack in the middle you get *David*. This is the *life of David* right here. That's what we're going to focus on. Oh, don't dare to be *David*.

But then right after that in 1 Kings 1-11, you can see how David's life bleeds into here. So again, kind of crazy divisions. Then 1 Kings 1-11, that's the *life of Solomon*. A lot of spectacular things in there, the *life of Solomon*. Then right here, we have the *divided kingdom* up to the *destruction of the north* in 2 Kings 17.

It's great to read this text because it says all of this happened *because they failed to obey the Lord* and *they were all idolaters*. So, He had to do it. He sent *prophets* to call them back, *Elijah* and *Elisha* to call them back. They didn't come back. The Lord had to be *faithful to His covenant* and bring the *curses*. The Lord wouldn't have been *faithful to His covenant* had He not *exiled* this tribe.

Then right here, we have the *continuation of exile in the south* and then their f*inal destruction* under Nebuchadnezzar. Here the *Assyrians* got them, then the *Babylonians* took over and conquered the *Assyrians*. Down here, the *Babylonians* came and got them. There were 3 deportations here. 586 was the last one and 605 *Daniel* goes down. Or *Daniel* goes up to Babylon in this. We'll see a little about that.

The *Book of Samuel* is book ended or set off by *two poems* that appear within the larger narrative complex. *Hannah's song of Thanksgiving*. I talked about that. Then *David's song of Thanksgiving*. Both *Psalms* are poems and *Samuel* belongs to the formal category known as *Thanksgiving Psalms*. So, they're the same *type* of Psalm. When we get to the *Book of Psalms*, I'll tell you about *Thanksgiving Psalms* and how they work.

**C. Two Metaphors** (12:30):

They have a specific form, I-M-A-R-T: *introduction, misery, appeal, rescue, testimony*. So, they both follow that one. This type of *Psalm* is also related to the *Lament*. And so basically you sing a *Lament* when you're in distress. You sing a *Thanksgiving Psalm* after you're out of distress.

There are two primary *metaphors* in *Hannah's song*, *rock* and *horn*. Now, we have already seen the origin and significance of the *rock one* in Exodus 17. In fact, *David's Song of Thanksgiving* in 2 Samuel 22, which is also Psalm 18, uses the *rock metaphor* five times. It's the *same five times* that *Moses* uses it in the *Song of Moses* in Deuteronomy 32. So, the *rock metaphor* is big and it plays such a major role, it also heads off Psalm 95. And do you remember why the *rock metaphor* is so important? It's because they're basically saying *the only way I can have any righteousness is if God is substitutionally struck for me and if I'm hidden in Him to be preserved through His wrath.*

So, the *rock of salvation*, *rock of refuge*. So, this is a *major confession of faith* on David's part because certainly *David* did not deserve *kingship* or even to keep his *kingship*. Think of the things he did. In some sense, compared to *Saul*, *David* was a much worse king. *Saul* didn't commit adultery and then kill the wife's husband. *Saul* didn't take a census and then have 70,000 people killed because of his disobedience. It's an amazing thing that *David's kingship* is not taken away from him, but *Saul's* is for doing *two things*.

*Being zealous to sacrifice before he goes to war*. *Samuel* wasn't there. He said, "*We've got to sacrifice before we go to war*." So, he did that and he wasn't supposed to.

Then *he was supposed to put a group of people to the ban*, the *Amalekites*, and he didn't do it. He kept the king alive and some of the staff and he brought them back so he could party and put them in chains. That was the reason. So, he is *religiously zealous*, *politically merciful*, things that we would commend, but they were both *acts of disobedience*. So, the Lord takes it away from him.

In fact, *Samuel* has to finish the deal. It says then *Samuel* hacked *Agag* into pieces before the Lord, described as *act of worship*. It's a different kind of *worship*, beyond the *regulatory principle* for today. But back in that day, that's what it was like.

**D. Eschatological Typology** (14:26):

One final note in terms of *eschatological patterning* and *typology* for this complex. *David* and *Solomon*, the *man of war*, precedes or comes before the *man of peace*. Remember we talked about it in some sense. *Moses* was kind of more the *man of peace*, *Joshua* the *man of war*. Even though *Moses* engaged in battle, his job was *establishing the temple*, just like *Solomon's* was, or the *tabernacle temple*.

In the *1st* and *2nd comings* of *Jesus*, the *Pharisees* are wanting the *man of war* to come first, then *Joshua*, and the *man of peace*. Even *Peter* is thinking that. That's why he's taking out a sword and beginning to fight. That's why the *Pharisees* are confused. The *patterning* is sometimes the same, but sometimes in reverse. You can have what's called an *ironic reversal*. So, the *man of war*, followed by the *man of peace*, Shlomo. *Solomon* means *peace*. His name means *peace* and *reconciliation*. Then you've got following the *man of war*. But in the New Testament, *Jesus* comes as a *suffering servant*, but returns as a *conquering king*. So just note that. Again, the *rule of two*.

**III. Life of David** (15:36):

Let me just take you through some of this first. What I want to do is look for you at the *life of David* real quick. You can see that even in the ***life of David***, which runs from 1 Samuel 16 to ~~1 Kings 1 or~~ 1 Kings 2. You can see there's some *patterning* there as well. You've got in that complex an A-B-C-B-C-A. It's *not a* *chiasm*. But right here, these two things are *reversed*.

A David Anointed King by Samuel [1 Sam 16-17]

B David’s Kingship in Crisis (*Saul*) [1 Sam 18–2 Sam 1]

C David’s Kingdom is Established (*Poetic Climax*) [2 Sam 2-10]

*David “covenants” with Israel* (2 Sam 2-6)

*Yahweh “covenants’ with David* (2 Sam 7-10)

B’ David’s Kingdom in Crisis (*David’s Sin*) [2 Sam 11-21]

C’ David’s Kingdom is Established (*Poetic Climax*) [2 Sam 22-24]

*David’s “Testimony” to Israel* (2 Sam 22)

*Yahweh’s “Testimony” to David* (2 Sam 23)

A’ Solomon Anointed King by David [1 Kgs 1:1-2:11]

**A. David is Anointed** (16:03):

So first, David is anointed king by Samuel. Notice that I put that in 1 Samuel 16-17. What happens in 16, Samuel goes and anoints David in the *first part*. In the *second part*, an evil spirit comes on Saul and David is hired by Saul to exorcize that spirit because he is a good music player. So, David's *anointed*. Saul's *unanointed*.

**B. Goliath** (16:30):

In 17, we encounter the *David & Goliath* scene. What is *Goliath* in terms of his height? A giant. What is *Saul* in compared to every other Israelites? Head and shoulders above the crowd. So, he's Israel's giant. They've called for a battle of champions and *Saul*, the king, won't go out. Why? The *spirit's been removed from him*. He's now got a *bad spirit*. He lacks the *ability* to do it. He lacks the *faith* to do it. So, David now comes and does it.

**C. David’s the True King** (16:57):

And what this does is 1 Samuel 16 says *David's the true king*. *Saul's not the true king*. *1 Samuel 17* proves the point. *Saul* *can't conquer.* *David conquers* and then he leads the army after him. Then in 1 Samuel 18, *Jonathan* takes off all of his royal clothes, he's the next in line, and gives them to *David*. What is he saying by that? Because of the clothing that's *inheritance*, you're the *true* king. See, that's what all those things are doing. It's not just weird stuff that's going on. Like, why would he do that? *David* has his own clothes.

It's also interesting, too, that in terms of watching *Hebrew narrative* work, some of the stuff in 1 Samuel 16 is out of order from 1 Samuel 17. For at the end of 1 Samuel 16, *David* is hired as the singer. He's so trusted by *Saul* that he becomes his *armor bearer*. An *armor bearer* is your closest friend who you trust with your life and you can fight like mad.

In 1 Samuel 17, *David* doesn't know how to use any of the armor. So, he has to use a slingshot. So, what they're doing is they're saying how it *progressed* in 16. Then they're backing you up to say, *now, how do we get there*? Just like in Genesis 1-2, where you go all the way, then you back up and you redo it again from a slightly different perspective. So, I just want to know that because a lot of people say, "*What's going on here. It's out of order. It seems to be wrong*." It's *not* wrong.

They tell you the whole story first, until the armor bearer stage, and then back and say, *well, how did he become an armor bearer if he's just hired as a musician*? It's this thing right here. *David's* anointed by Samuel. Then *David's* kingship is in crisis. *Saul's* still alive. And *Saul* hates him now and he's always trying to throw spears at him, kill him, and he is running for his life. But *David* will not touch the Lord's anointed, even when he has the opportunity to.

**D. Poetic Climax: David’s Kingdom is Established** (18:38):

Then *David's kingdom* *is established* after *Saul* dies at the hand of the Philistines with the *poetic climax*. *David covenants with Israel* or *Yahweh covenants with David*. You see the *themes* there? Then *David's kingdom is in crisis* again because of family issues. His whole family falls apart. Dare to be a David, but don't have his family. All right? That kind of thing.

*David's kingdom* *is established again*. The *Davidic covenant*. The *climax* there, *David's testimony and his last words*. Then his last act is *anointing Solomon as king*.

You can see here in this next slide. So, this is just like a run through of the events like crazy. It's kind of helpful to keep things like this when you're reading, but it doesn't really show you how all the narratives work together. You don't have the A-B-C-B-C-A stuff.

So, it's one thing to have a *content outline* of just like *David* *and Goliath*, *David's troubles*, *David with the Philippines*. *Saul and the necromancer*, *rejected by the Philippines*, and *the wives are captured*. But, the *real question* is, *how do all those stories connect and work together to create a messag*e? Just like we did with the *whole* Bible, how do all those *parts* work together to create a message? That's why this one up here does a little bit better at putting those individual pieces together.

So, these will be posted for the class and you can kind of take a look at what I would call the *theological* one and then the *content* one. The same thing we had for the *Book of Judges*. We had the Roman numeral outline one we typically think of. But then we had the eight boxes that showed you really how all that stuff worked and went together. That's the way to think about it.

**IV. Theology of Kingship** (20:11):

Because we don’t have time to go over all of these wonderful events, narratives, and stories that are just amazing and remind us of God’s faithfulness and kindness and provoke us to have hope and endurance, I’m going to talk about two of the most important things here, which is the *theology of kingship* that undergirds all of *Samuel* and *Kings* and then the *Davidic covenant*, which is kind of the climax in the middle.

**A. Part of the Patriarchal Covenant with Abraham** (20:35):

The first thing we need to understand is that, this is going to be just a section on the *theology of kingship* that undergirds these things... the first thing that we need to understand is that kingship is a part of the patriarchal promises to Abraham. So, *land*, *descendants* and *blessings*, but sprinkled throughout these narratives are *additional little promises* in the patriarchs. It's like… *may you possess the gates of your enemies*, or… *you will possess the gates of your enemies*. *Kingship* is also thrown in there.

In Genesis 17:6, it says, "*I will increase you greatly and I will make you into a nation and kings will come forth from you*." So, part of the patriarchal promise is *royal dominion*.

Then 10 verses later, in verse 16, it says, "*And I will bless her*," [Sarah] "*And also, I will give or make from her a son for you. And I will bless him. And he will become a nation. Kings of people will be from him*."

So, *kingship* is a part of the *patriarchal promise*. We are on the administration of the *Covenant of Grace* that begins in the patriarchs, and right now, we're on that trajectory, fulfilling it in the *Mosaic* economy. We've got to get *land to descendants*, *blessings*, *gates* and *kings*, so we can get done. Does that make sense?

**B. Provisions in the Mosaic Covenant** (21:34):

After Genesis' *patriarchal promise*, there is a little adumbration of this in the *blessing of the tribe of Judah*. In Genesis 49, when Jacob is *blessing* each of the tribes, he says in Genesis 49:10, "*The scepter will not depart from Judah, nor the ruler's staff from between feet until he comes to whom it belongs and the obedience of the nations will be his*." So, there's already this sense before we even get out of the first book of the Bible that *the king is going to come from Judah*. Does that make sense?

And so, when God says, "*Samuel, go to Bethlehem in the tribe of Judah*." You should be getting excited. When he says *go to Saul* and *give you a Benjamin*, you should hear this *dun -dun-dun*. Like it says, it'll just be foreboding at that point.

In Numbers 24:7, we have *Balaam's oracle*. Remember *Balak*, king of Moab, hired *Balaam* to curse Israel because they were just doing great things. Then they're like, you might be next. The only way to get them is not to do it with armies, but to get someone to curse them. So, *Balaam* is going to actually usher in this big *curse*, but he can't. The Lord prevents him. So, he does a *blessing*.

And in that *blessing* in Numbers 24:7, it says, and this is a translation from the *Septuagint*, just so people know. "*A man will come out of his seed and he will reign over many nations and his kingdom will be exalted more than God..*." we know that *Ezekiel* and the *Book of Revelation*… "*and his kingdom shall increase*." So even this *foreign* *prophet* is prophesying *royal dominion* from God's people there.

**C. Kingship in Judges** (23:14):

The *Mosaic* economy, picking up on this from *Genesis* and *Numbers*, stipulates the *rules for kingship*. It says, *hey, one day they're going to be a king there*. The Lord provides for *kingship*, just like He provides for *prophets* and *judges* in the *Book of Deuteronomy*. So, this is in Deuteronomy 17:14-20.

Now, here, let me just back up and explain why I'm doing this. We don't have time in a survey like this to cover all the different aspects of *kingship*. So, what I want to do is give you the *theology* that kind of runs through the book. That way, when you go back and for yourselves read all the different narratives, you've got the kind of the freight to know what's going on. Then we'll talk about a couple of instances. I would really love to talk about *David and Goliath* more. I'd really love to talk about the *David* and *Bathsheba* thing more. I'd really like to talk more about *Solomon*, but we have to limit ourselves.

So, in Deuteronomy 17:14-20, it lays out the *rules for kingship*. I can even put it right here for you. There are *qualifications*, *restrictions*, and *duties*.

**Biblical-Theological Trajectories in Kingship**

Deuteronomy 17:14-20

*Provision of Kingship in the Mosaic Covenant*

Qualifications:

*Chosen by YHWH*

*An Israelite*

Restrictions:

*Not too many horses, especially from Egypt*

*Not too many wives to lead heart astray*

*Not too much silver and gold*

Duties:

*Copy the Torah*

*Read and Study the Torah*

*Obey the Torah*

**D. Israel asks for a king** (24:46):

**Qualifications** are *two-fold*. He *must be chosen by the Lord* and he *must be an Israelite*.

Right now, we're really focused on the *seed promise*. But the *seed* is going to be a *blessing* to *all the other nations*. So, it's focus is with a bigger view in mind. That's the *chosen by Yahweh*, *an Israelite*.

**Restrictions**: What are the *restrictions*? There are *three*. When I read these restrictions, I want you to think about *Solomon*.

1. *not too many horses, especially from Egyp*t.

Solomon had armies of horses. Where did he buy them from? Yes, Egypt.

*(B) not too many wives* *so that their heart won't be led astray*.

What does Solomon have? Many. Yeah. A thousand. 700 wives by royal descent, which means marriage alliances, and 300 combines.

(C) *not too much silver and gold*.

Solomon was the richest dude in the world. They said silver was like nothing in his day. It's like finding a penny on the floor today. We just kind of kick it to the side or throw it in the trash. That's what it was like with silver.

Now, I want you to think about in terms of *restrictions*, why those *restrictions* are there. Was the Lord *anti-horse*, *anti-wife*, *anti-money*? No. Horses equal military power. The Lord wanted His kings to be weak militarily so that He could fight for them. So weak in *politics*, weak in *armies*. No executive branch of the military here. Now, *too many wives*. Those 700 wives of royal descent, that's how you entered into *covenants* with other lands.

So, *covenant with Moab*, *covenant with Edom*, *covenant with Egypt*. Solomon's first wife was from *Egypt*. They're not really your favorites and you may not even see them very much, but you may just consummate the marriage and be done. But now you're in *covenant* with them. The *covenant of marriage* symbolizes the *covenant with the nation*. The Lord didn't want them do that because the Lord didn't need this: He didn't need them to be politically savvy or have political strength because the Lord could take care of all that.

So, *weak in military might*, *weak in foreign affairs*. Then here, not too rich, so not economically strong. So, *weak in the economy*. So, they would have to depend on the Lord. All of these are *restrictions* are meant to provoke *dependence on the Lord*. Two *qualifications*, three *restrictions*, and two *duties*. Well, you can say three.

When he became *king*, he had to *copy the Torah* before the priests. So, the king had to be *literate* and he had to be *able to write*, which means he had to have scribal skills. So, you've got this *scribal king*.

Then he would have to *read* and *study* the Torah every day. That's why if you read and study your Bible every day, you're doing a kingly thing. That's what I've told my kids before, even though they don't believe it or do it. I say, when you do this, this is a royal activity.

Then finally, he's got to *obey the Torah* and *provoke obedience* in his subjects. *David* did that. *Solomon* did not. He went down the wrong path. So that's what we can see there.

Kingship in Judges. We know that one of the problems in *Judges* was the fact that when the Judge died, the people turned their back on the Lord and hoarded after the nations again. So, what you need is not *charismatic judges* that are raised up randomly, you need a *dynasty* to secure the rest of the land and the continuity of leadership. So, it's like almost manipulating the Lord that way in the request.

So, the men of Israel in the *days of* *Gideon* said, "*Hey, we need this for a long period of time. So, rule over us, you and your son and your grandson, for you have saved us from the hand of Midian*." *Gideon* says, "*I will not rule over you. My son will not rule over you. The Lord will rule over you*." If you want *true continuity*, you need *true kingship*. This is almost a *prophetic* statement here.

Yes, indeed. The Lord will one day rule over them when the *seed of David* comes. That's great stuff when you think about it in its bigger picture.

**E. Saul as Israel’s first king** (28:40):

Of course, the next part comes in Judges 17-21, where we say *in those days there was no king in the land*. We've done that. I can skip that. We've already talked about that. Then we get 1 Samuel 8 where *Israel asked for a king*.

Here are three is about the *nature* of the request. *They want him to judge Israel*. And of course, *Jephthah* said *Yahweh* is your judge. *They want to be like all the other nations*. They want that guy to go out before us and fight our wars. Now, here's a very interesting thing. It was always the Lord who went out and fought for Israel in the *exodus*, in the *wilderness*, in the *days of Joshua* and *Judges*.

So, it was *always the Lord who went out first*. Now they're saying we want *a* *human king*, *like all the other nations, to go out for us.* What a weak substitute. So that's a really big *rejection* there.

Then they *reject Yahweh as king* and *Samuel* makes comment of that in 1 Samuel 10:19, "*The Lord said to Samuel, 'Listen to the voice of the people to all that they have said to you. For they have not rejected you, but they've rejected Me from being king over them*."

*Saul* represents that reality. *Saul* *is a living embodiment of* *Israel's rejection of Yahweh* walking around. *Saul* as Israel's first king is very interesting because his name in Hebrew is *Shaul*. It means *what is asked for*. We often don't think about that. It's never, ever brought out in scripture. But when you just say, what does *Shaul* mean? It's a past participle ‘*to ask*’ and it just means *what is asked for.*

So, it's very interesting. He's an *Israelite*, a *Benjaminite*, and a *Canaanite*. *Saul* is anointed by *Samuel* in 1 Samuel 10. He gets the *spirit of Yahweh*, the *sign of prophecy*, *divine presence*, *another heart*. He's taken by *Lot* and they go to Gibeon. So, he does get another *heart*. The Lord gives him *a heart to rule*, but it doesn't work for him. Then we get *Saul's rejection* in 1 Samuel 13.

**F. Saul’s Rejection** (30:52):

Of course, I told you he's rejected because he's done those two things. He has been *religiously zealous* and *politically merciful*. It says here in 1 Samuel 13:14, beginning in verse 13, "*And Samuel said to Saul, 'You have done foolishly. You have not kept the command of Lord your God with which He commanded you. For then the Lord would've established your kingdom over Israel forever. But now your kingdom shall not continue. The Lord has sought out a man after His own heart. The Lord has commanded him to be a prince over his people because you have not kept what the Lord has commanded you.' and Samuel rose and went*."

Now, we know this famous text, “*the Lord sought out for a man after His own heart*”. I'm just going to tell you briefly that the way in which we normally understand that is slightly incorrect. I can point you some really good resources. A friend, former student of Bill’s, as well as a colleague of mine, Jason Drew, she's written a big, long article on this and has locked it down.

What it says here in Hebrew is *Yahweh has sought out for himself a man according to his heart*. That phrase at the end, “*according to His heart*”, can be either *adjectival* or *adverbial*. It can either *modify the man*, adjectival, or *the choosing* or *the seeking*, adverbial. In every other instance that we have in the Old Testament, it's always *adverbial*, modifying the *verb*. Even *David* uses this to describe Yahweh's choice of him according to his own will…some of the translations to it. So that's what it means, *according to his will*.

**G. David is Anointed as King** (32:23):

So, *Yahweh sought out for Himself a man according to His own will*. I'm going to tell you the *contrast* here. It's important because it's going to explain something I mentioned earlier. *Saul is the people's choice*. *David is Yahweh's choice*. Does that make sense? He said, *you asked for it*. *I gave it to you. It didn't work. Now I'm going to give you something that will work.* In a very weird way, because it's going to be broken and he's going to have to fix it.

But one of the reasons David's kingship isn't removed from him because of the *David and Bathsheba affair* or the *census affair* is because of this *irrevocable pledge* right here, *that David is the Lord's man, no matter what*, which is kind of an *assurance of faith* thing. Once we become His man or His woman, we can *never* be rejected, even in the midst of our sin. He atones for that somehow. All right. So, it's very important.

So, in 2 Samuel 7:21, this is where the *Davidic covenant* comes into play. It says, "*For the sake of your word and according to your will…*" [It's the exact same prepositional phrase] *you have done this great thing and made it known to your servant*. So, he is hyperlinking back to 1 Samuel 13 and 2 Samuel 7, saying, this is what's happened *now*. It's an amazing thing. What you've done is you've taken away the crushing weight of trying being a man after God's own heart, which you can't be.

The whole *problem* here is we need *circumcised hearts* and that's not happening until Jesus. That's the thing. Actually, the heart plays a big role in the *Samuel* narratives. *Saul* gets a new heart, then it's taken away. *David* is a man according to Yahweh's heart or will. When *David* has chosen in 1 Samuel 16, they say, "*Oh, here's this big, tall brother*." The Lord says, "*Hey, don't look at him. Man looks with the eyes, but God looks with the heart*."

But they translate *as man looks at the outer appearance*, *God looks at the inner person*. But that's *not* what it means. *Man looks with his eyes*. *That's all he can see*. *But God looks with His mind, or will, or heart*. So, He is making that choice. So, that's an important thing.

But what's also interesting in light of that, is that the *next king* and the *building of the temple* come from David's greatest two tragedies, *David and Bathsheba*, like the hallmark sin right there, but the result of that union is *Solomon*. And the *census* that's taken, the *angel of the Lord* stopped, and they have to buy that *field* and offer sacrifice. That's the *field* in which the temple's built or the *mountain* in which that temple's built. So, we're watching these things happen where the Lord is taking *catastrophe* and turn it into *eu-catastrophe*. It's the *ironic reversal of humanity's sin*. He's taking it and making it right somehow.

Then we get *Saul* *rejected as king*. We can skip that. In 1 Samuel 16, *David* *is anointed as king* and the whole thing of *seeing* and *appearing*. Again, it's great in Hebrew. I just mentioned this. It said *Yahweh said to Samuel, "Do not look at his appearance,"* [which is the same verbal root as *seeing*] *or his height or his stature, for I have rejected him.* *For I'm not looking at what the man is*," [The word there is *see]*, "*For man* *sees* *with the eyes and God sees with the heart*." It's very interesting that word. You get the *verbal root* for *seeing* there *four times* in that one verse. So again, we're just playing off that.

1 Sam 16:7 (ESV)

7 But the LORD said to Samuel,

“*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*.”

וַיֹּאמֶר יְהוָה אֶל־שְׁמוּאֵל

אַל־תַּבֵּט אֶל־מַרְאֵהוּ וְאֶל־גְּבֹהַּ קוֹמָתוֹ

כִּי מְאַסְתִּיהוּ

כִּי לֹא אֲשֶׁר יִרְאֶה הָאָדָם

כִּי הָאָדָם יִרְאֶה לַעֵינַיִם

וַיהוָה יִרְאֶה לַלֵּבָב׃

**H. Davidic Covenant** (35:43):

That gets us then finally to the *Davidic covenant*. I want to read the opening lines of it to you. I mean, it's so *programmatic*. We could spend 45 minutes on the *Davidic covenant*. This has to do with the *house* and *house building* because *when a king conquers, he builds a house*.

So, a *king conquers*, he gets *rest from his enemy*, he *builds a house*. *Yahweh conquers Egypt* out in *the wilderness*. Next thing to do is they *build a house* called the *tabernacle*. Interestingly, the Hebrew word for *palace* and *temple* is the exact same. It just depends who lives there. If a *king* lives there, it's called a *palace* in English. If *God* lives there, it's called a *temple*. *God is both king and God*. So, he has this *one big* *house*.

Once you get the *monarchy*, there's the *king's house* and the *temple*. But until that time, there's *only one house*.

2 Samuel 7:1-17 – *The Lord’s Covenant with David*

Now, when the king lived in his house and Lord had given him rest from all of his surrounding enemies, the king said to Nathan the prophet, "*See, now, I dwell on a house of Cedar, but the arc of God dwells in that tent*." Nathan said to the king, "*God dwells in your heart. The Lord is with you*."

But that same night, the word of the Lord came to Nathan, "*Go and tell my servant, David, thus says the Lord, 'Would you build a house for me to dwell in*?"

[This is all of our human instincts, like we're going to do something to benefit God].

"*I have not lived in a house since the day I brought up the people out of Egypt to this day. I have been moving about and in a tent for my dwelling. In all the places where I have moved with all the people of Israel, did I ever speak a word with any of judges of Israel, whom I commanded to shepherd my people Israel saying, why have you not built a house for me*?"

"*Now, therefore, thus you shall say to my servant, David, thus says the Lord of hosts, 'I took you from the pasture.*"

[Notice this *historical prologue*. We're getting the *covenant language* right there. Rehearse *I took you out of Egypt* or *I took you out of Ur*].

"*I took you from the pasture to be prince over my people, Israel, and I have been with you wherever you went and have cut off all of your enemies before you and I will make for you a great name*."

[Remember that promise in Genesis 12? *I'll make your name great*… Following on the *tower of Babel,* which they want to make themselves their *name* *great*].

"*Like the name of the great ones of the earth, and I will appoint a place for my people, Israel, and I will plant them so they may dwell in their own place and be disturbed no more and violent men shall afflict them no more as formally from the time I appointed judges over my people, Israel. And I will give you rest from all of your enemies. More over the Lord declares to you that the Lord will make you a house*."

[Now, the same word for *house* and *dynasty* is the same in Hebrew. They're not talking about *physical house*, but a *dynasty*].

"*When your days are fulfilled and you lie down with your fathers, I will raise up your offspring over you and who shall come from your body and I will establish his kingdom. He shall build a house for my name and I will establish his throne of his kingdom forever. And I will be to him, a father. And he shall be to me, a son. When he commits in inequity, I'll discipline him with the rot of men and the stripes of the sons of men*."

"*But with my steadfast love, I will not depart from him, as I took it from Saul, whom I put away from me before you. And your house and your kingdom shall be made sure forever before me. Your throne shall be established forever… in accordance with all these words, in accordance with all the vision Nathan spoke to David*."

So, it meant a lot to go there. So, you can imagine when they're in *exile*, they're trying to figure out this text. What happened? But here are the contents. We've got the *historical prologue*.

You were a *shepherd*. I brought you out of the pasture to make you *king*. So, from *nothing* to *everything*. You've got the *covenant grant* and that *covenant of grant* means it's *unilateral*. That David doesn't have to do anything to hold up his end of the terms. It's already sure and secure.

We'll talk about the covenants again. He's going to get *a great name*. He's going to get *a permanent place*, *rest from enemies*, and *a royal house*. This *house* is what? He's already got a *house*. Remember?

The whole thing started because David said, "*I've got a house and now I want to build the Lord a house*." So, the Lord's playing off this and says, "*Now I'm going to give you an eternal house or dynasty*." Then in a *house*, a *throne*, an *eternal kingdom*, and *adoption* come out of that. That's the *Davidic covenant*. This is the number one designation that Jesus goes by, *son of David*. That's what *Paul* calls him in Romans 1. So, this is very programmatic.

So, we've gone from in *Genesis…* the Savior is going to come from the *seed of the woman*. Which seed? *Abraham's seed*. Well, Abraham has lots of *seeds* now, the *patriarchs*, *Judah*. Which *Judah*? David. Does that make sense? We've laser beamed our focus.

Then how's that going to look for *this* *king*? He's going to have a *great name*, an *eternal place*, *rest from enemies*, and a *royal house*.

Now, we know that *David's kingdom* gets sacked in 722, and then in 586, and there's *no king anymore*, which means, it's slapping us in the face back and forth saying, “*look, I'm not talking about this earthly kingdom. Look, these things are only to point beyond themselves*”.

“Look… *I'm crushing this temple like a sand castle. It's nothing to me. Look, I'm wiping out this seed right now because it's not what we really need. We need something not made with human hands that can never be taken away*”.

So, the Lord is kind to show us these things, but I don't want to go back and have *sacrifices* and *offerings*. I don't want to go back and have *temple*. I don't want to go back and have a *human king* who can make mistakes. I don't want to reinstitute *Israel's theocracy* and have to live under it at all. If you do that, you miss the *point, pattern, type*, and *shadow*, over and over again. But good *patterns, types,* and *shadows*, they're showing us, the author of Hebrew’s says, *of the good things to come*. So, we've got to see those things as *the good things to come*.

**I. Solomon** (41:02):

I wanted to say a few things about *Solomon*. But I think I've mentioned enough to know that *Solomon* is the *first stage* of the *fulfillment* of the *Davidic covenant*.

Because it says here, "*I will give you a house and that next king will build the temple. Not you*." And *Solomon* comes and builds the *earthly temple*. So, *Solomon* is the *first stage* in the *fulfillment* of a lot of that. All the way up until chapter 8, *Solomon* is rock solid. It's 9, 10, and 11, where it hits the fan. It is because of *foreign alliances* due to his *wives* that causes his heart to be led astray where he becomes an *idolater* and turns from the Lord.

And it says there in 1 King's 11, "*Solomon did that which was evil in the eyes of the Lord*," repeating the *refrain* from the *book of Judges*. It says, "*Therefore, I'm going to tear the kingdom for you*." It says, "*But for the sake of my servant, David, I'll give you one tribe*." That's an amazing thing.

It's a very similar kind of thing that *Moses* did at the *golden calf* episode. He appealed to the *Abrahamic covenant*. So, Yahweh said, "*If I were just doing this according to the mosaic covenant, you'd be dead meat. But I'm going to say because if David and the irrevocable covenant, I'm going to give you a tribe for a while*."

I told you in the *Book of Acts*, that there are *3 major sermons* that punctuate and explain redemptive historical significance of the *New Covenant*. Here's one. I'm just going to read one. I've got a bunch, but one. According to the apostle *Peter* in Acts 2:29-35, he's trying to explain the coming of the Spirit. And he says,

"*Brothers and sisters, I may say to you with confidence about the patriarch David, that he both died and was buried and his tomb is with us to this day."*

"*Being therefore a prophet and knowing that God had sworn with him an oath to him that he would set one of his descendants on his throne for he foreknew and spoke about the resurrection of the Christ. That he was not abandoned to Hades, nor did his flesh seek corruption. This Jesus God raised up and of that we are all witnesses. Being therefore exalted at the right hand of God and having received from the father the promise of the holy spirit, he has poured out this that you yourselves are seeing and hearing*." [The Spirit]. "*For David did not ascend into the heavens, but he himself says, 'The Lord said to my Lord, sit in my right hand until I make your enemies your footstool."*

This is Psalm 110. Even David knew that he was not the king that was the true Solomon, but he knew that the heavenly Lord was going to come and do it. *Paul* makes the same reference down here in Acts 13, where he says, "*For David, after he had served the purpose of God in his own generation and fell asleep and was laid with his fathers, and saw corruption, but he whom God raised up did not see corruption*." Jesus. See the *connection* there? Jesus is the true and better David. “*Let it be known, therefore, brothers, that through this man forgiveness of sins comes and is proclaimed to you*”. That's what it says there.

**V. Conclusion** (44:09):

So, all of these *kings* are pointing to the *king of kings*. We've got to think of that. The *Davidic covenant* undergirds that all. You know that that is rooted all the way back in the *patriarchs*, right? It's plan A.

In fact, it's rooted all the way back in *creation* when *Adam* and *Eve* were installed in Eden as vice-regent *priest-kings*. We see *David* being that as well, *Melchizedek* being that as well, and *Jesus* being that ultimately. So, it is the *gospel promised beforehand*, or you could say *foreshadowed beforehand*.

**Discovering the Gospel in 1-2 Samuel – Tim Keller**

Gospel in Life

<https://www.youtube.com/watch?v=KtdszwnRBTM>

If two armies put a champion forward, the one Army wins even though it was only one person that risked his life, and the other Army loses, even though it was only one person that lost his life. And therefore, when David kills Goliath, his victory is imputed, it's transferred to the Israelite army. They win without lifting a finger.

Hi, this is a series on how do we find the gospel in every single book of the Bible, and today we're going to be talking about first and second Samuel. Let’s start right off by pointing out that 1, 2 Samuel, 1, 2 Kings, 1, 2 Chronicles are actually not six books, they're three books. They're… each one is written by the same author. Uh, the reason they got divided, uh we're not totally sure why, but probably they were divided in order to fit them on Scrolls. Uh, we don't know quite when that happened. But the point is, you need to be looking at each of those 1st and 2nd books as really one book.

And 1, 2 Samuel is a book about two things in particular: it's about *kingship* and it's about *repentance*. If you're going to break down 1, 2 Samuel it's fairly easy the first seven chapters are about Samuel, who was the last of the judges of Israel. He was a prophet and a judge. And then from chapter 7 all the way to the end of 1 Samuel, it's a story of the *kingship of Saul*, who was the first of all the Israelite Kings. Then 2 Samuel, beginning with chapter one all the way to the end chapter 24, is where *David*… we now have as the second king. So, you've got pretty simple: it's the *last* Judge, *first* king, and the *second* king. And *kingship* was actually mentioned in *Deuteronomy*.

When Moses was talking about the future of Israel, he talked about our God. It's through Moses he talked about the fact that at some point Israel would have a king, and this is what the king should do. So, the idea that a king would come, uh, wasn't a crazy idea at all, in fact, uh, the original gospel presentation, which is actually in Genesis 3:15, as we said before, where God predicts that a descendant of Eve, uh, the seed of the woman, a descendant of Eve, would destroy the works of the devil, would destroy the works of evil, would crush the devil's head. That meant that there was a *deliverer* coming. And so, the idea of a *king* coming, maybe that's the *deliverer* that God has talked about.

And what a *true king* would do would be to *deliver us from all our perils* and also, uh, *make us the people we ought to be*. But the story of *1, 2 Samuel* is that the first king doesn't do that at all… *Saul* because he doesn't repent. He does many things wrong, but he doesn't repent, and the second King, *David*, does a much better job, because he also does things wrong, but unlike Saul, he *repents*. So, the two themes are the *kingship* and the *importance of* *repentance*.

That leads us to one thing we always do here [which] is to ask what's … 1, 2 Samuel do to/for the biblical storyline? How does it contribute to the biblical storyline? And the answer, I've already hinted at the answer, is this: by the end of *1, 2 Samuel*, you begin you realize, you know what, a human King is not going to do it either. Uh, we need a king who can make us all that we are, we need a king who can deliver us from all oppressive forces. But even David, who is the best of the Kings, was quite imperfect. He was guilty of adultery and guilty of murder and guilty of many things. And so, by the end you're realizing we're going to need a king, but not just a human king. And in that sense, we/you see the biblical storyline being moved along.

David, for example, really looks like… *this is the guy… this, this is the deliverer… this is the one that Genesis 3-15 talked about*. But even inside 2 Samuel 7, God Appears to David and says, *you're not the one… there's going to be one of your descendants who is going to reign forever and ever*. So, a King is coming who's going to deliver everyone, but it's not you. And that's how we're moving this biblical storyline along.

Uh, one more thing. How does, for *1, 2 Samuel*, help us understand the gospel? And again, these things all move into one another. The gospel is number one… that *we're saved by grace not by works*… no human effort can save us… only Jesus’ effort can save us. And of course, *1, 2 Kings* is setting us up to see that no human effort, no human king, no human deliverer, nothing that human beings do, can really rid us of our sin and evil, and can make us what we should be.

The other thing we are beginning to see is the *power of repentance*. Because you see it in Saul. He's guilty of envy, self-deception, all kinds of problems, but he can't solve them because he doesn't *repent*. David has many, many, problems, but he solves them because he *repents*. And as we know, *repentance* is crucial to understanding the *gospel* because it's *not good works* that save you, it's your *willingness to repent*, or as the Westminster Confession of Faith says, *as there is no sin so small but it deserves damnation, so there's no sin so great that it can bring damnation on those who truly repent*.

Lastly, how does this actually point us to Christ? How does *1, 2 Samuel* point us to Christ? There are key, um, images, that point us to Jesus. The one is *David* and *Goliath*. The most famous chapter in the book is where little David stands forth as a champion, and risks his life, against Goliath. And a champion was someone… if two, if two armies put a champion forward, and the champion who beat the other champion, uh, that meant that the one Army wins, even though it was only one person that risked his life, and the other Army loses, even though it was only one person that lost his life. And therefore, when David kills Goliath, his victory is imputed, it's transferred to the Israelite army; they win without lifting a finger. And the same way of course, Jesus Christ is our substitute, he's our champion. He of course puts himself forward and fought for us, not at just the risk of his life but at the cost of his life, and his victories transferred to us.

Secondly, of course, as many of you know, um, the uh, the son of David that is predicted in 2 Samuel 7 is Jesus. God tells David there's going to be one of your descendants [who] is going to reign forever. And so, there ever after, that the Messiah, the predicted Messiah was known as going to be the son of David.

One last idea, uh, Jesus is a *true king*. But as we're going to see, he's also a *suffering servant*. And at this point, that's not yet to be seen. Uh, it won't come out until we get into the prophets. But right now, we do know that he is the *king*, that you're, that you need, that I need, and that all of our hearts need.

Thank you.