

6724-U

SILVER STAR BIBLE SCHOOL 2000

DAVID, A MAN AFTER GOD'S OWN HEART

A SHEPHERD AND A FUGITIVE

Speaker: Bro. Ron Kidd

Study #2: A Man after God's own Heart

Reading: 1 Samuel 16

Good morning brethren and sisters. I'm sure it's going to get weaker by the day! I was told that by Friday there will only be ten at breakfast.

Yesterday, b&s, we covered the ground leading up to the time of David, and we left Saul a rejected man. A man who had all the opportunities provided for him by God, and yet neglected to fulfil his responsibilities as king, and in 1 Samuel chapter 15 (if we'll turn to that) we read there at verse 26, 'And Samuel said unto Saul, I will not return with thee, for thou hast rejected the Word of the LORD, and the LORD has rejected thee from being king, over Israel'. It's a sad thing, b&s, when we look at the life of Saul particularly, and that's really not our intention, but it's a sad thing to see how he responded to God's rejection.

God rejected him from being king over Israel, but as far as his personal salvation was concerned, there was every opportunity to secure that salvation and the love and mercy of God. And yet what we find when we look at Saul (and we'll see a tremendous contrast in the life of David) when we look at Saul, he was more concerned with personal honour; notice what he says in verse 25, 'Now therefore, I pray thee, pardon my sin and turn again with me, that I might worship the LORD'. And then in verse 30, 'I have sinned, yet honour I pray thee, before the elders of my people, and before Israel, and turn again with me that I may worship the LORD thy God'. And there's no evidence that Saul sought the kingdom back, he was more concerned with his personal honour, with how he looked in front of the people. We all like to keep face, don't we? b&s, everyone of us, we like to look good, despite the fact that we're always and more often rotten on the inside; we like to look good, between our brethren and sisters. What we'll see in the life of Saul, that whilst God allowed him the opportunity on a personal level to seek salvation and to repent of his ways, Saul became obsessed with thwarting the purpose of God, in attempting to destroy David!

And if we go to 1 Samuel 13, it was God who said to Saul, verse 14, 'Now thy kingdom shall not continue: the LORD hath sought him a man after His own heart', and he gets closer to the bone, when He tells him back in chapter 15 and at verse 28, 'The LORD hath rent the kingdom of Israel from thee this day and hath given it to a neighbour of thine that is better than thou'. What a blow to the ego of this man who was head and shoulders above every man in Israel! And yet, b&s, we read in verse 35 of 1 Samuel 15 right at the end, 'Nevertheless, Samuel mourned for Saul; and the LORD repented that He had made Saul king over Israel'. And we have a little bit of a problem with those terms, don't we? God repenting, especially when we read in verse 29, 'Also the Strength of Israel will not lie nor repent: for He is not a man, that He should repent'. And we're puzzled, aren't we? does God change His mind? Some people have suggested that, and there are times when God appears to change His mind. But there's a little phrase in verse 29, and it comes out again in our reading today in 1 Samuel 16, he says, 'God is not a man' and he says the same thing in verse 7 halfway through, 'The LORD seeth not as man seeth', and we've got to come to grips with that; sometimes we are encouraged to deal with God as though He's some kind of 'buddy' relationship; HE IS DIFFERENT THAN YOU AND I, and whilst it is important that we draw nigh unto Him, we must remember that God is very much different than you and I.

God does not go back on His word! Just turn with me to Ezekiel chapter 24 and verse 14, you see, that's our problem. We start something and we say, 'Oh, well, it didn't work out, let's find another way to do it', and we change our mind, we regret having started it in the first place. And lots of times we change our mind through virtue of our frustration. That's not the way God works; Ezekiel chapter 24 and verse 14 tells us, 'I the LORD have spoken it: it shall come to pass, and I will do it: I will not go back, neither will I spare, neither will I repent; according to thy ways, and according to thy doings, shall they judge thee, saith the Lord God'. GOD DOES NOT GO BACK ON HIS WORD, in fact, if we go to the New Testament and we look at 2 Timothy chapter 2 and verse 2, we've got to be very thankful for the comments that the apostle Paul makes; he says at verse 12, 'If we suffer with Him, we shall reign also with Him; if we deny Him, He also will deny us. If we believe not, yet He abideth faithful, He cannot deny Himself', and the purpose of God, b&s, whether you're in it or not, and whether I'm in it; we may walk away from the truth, we might turn our backs upon the things of God like Saul did, but it's not going to stop the purpose of God from marching on! And so God doesn't repent in that way, and we've an interesting passage in Malachi chapter 3 and verse 6, he says, 'I am Yahweh, I change not; therefore ye sons of Jacob are not consumed', and that shows us the love of God. If God was like you and I, Israel wouldn't be around today; we would have got rid of them long ago for what they did to His only begotten Son, but because God is Yahweh, He who shall be, because God has a purpose and He doesn't change. The only thing that changes is whether you and I will participate in it!

And there was Saul, the kingdom rent from him, but God left him there as king in Israel and he had every opportunity from that time onwards, to make personal amends, to seek forgiveness before God, and to receive the mercy of God for his eternal salvation.

And what God did, it 'grieved' Him, that's what that word 'repented' means, it means 'to be comforted or to grieve or to lament or to sorrow'(5162) it's got all these kind of meanings. And that's what God did, He sorrowed because of Saul, God sorrowed because of Israel, He said, 'my heart (in Hosea) is turned within Me', that's how far God's emotions went for those who slapped Him in the face. God's work is consistent within the framework of His divine character. 'Yahweh, Yahweh El, merciful and gracious, longsuffering and abundant in goodness and truth; but will by no means clear the guilty', and God works within that framework, b&s, and He invites you and I to do the same. There's an example of that,(just one example) in Jeremiah chapter 18, this shows us the divine character coming out in the way in which He deals with Israel, Jeremiah 18 and verse 7, 'At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up and to pull down, and to destroy it: If that nation, against whom I have pronounced turn from their evil, I will repent of the evil that I thought to do unto them'. So there's the environment in which God works, God makes a statement that He will destroy Nineveh if they don't repent in 40 days; and they did! and you know the problem, b&s, Jonah couldn't accept that God was merciful with Nineveh. And we have the same problem that's why God says, 'I'm not a man' because you and I seem to have problems with people that are genuinely seeking to turn their lives around, and we don't give them the opportunity, so many times. God was merciful with Saul, he was around for many, many years later, but it was Saul who walked away from God!

Just before we get into chapter 16, there's a little introduction to it, back in chapter 9, (you're going to be wondering, when the heck is this brother going to get on with David) but there is so much in the life of Saul which takes us to David, and I'd like just to cover this little parable, as it were, in 1 Samuel chapter 9, it's an enacted parable and it leads us right into David. You know, it's the time when Saul's father had lost their asses, and it's Saul and his servant who are sent out to go and find these asses, and if you've read the record, they had wandered all over the place. They went north and west and east and south, and they went everywhere trying to find these animals, and they couldn't find them. And just to give you an indication of what Saul was like, it was his servant who said, 'there's a prophet here, a seer' and Saul doesn't seem to be aware of the fact, that Samuel lived in that area. He said, 'let's go and ask him' and they do, and when they get there they're told that somebody else, who had remained nameless, had found the asses. Now what's all that about? It's a parable, it's a parable of Israel at that time; just to give you two examples. In scripture of Jeremiah chapter 2, Israel is depicted as a wild ass in verse 23 for connection, 'How canst thou say, I am no polluted', God says to Israel, 'I have not gone after Baalim> see thy way in the valley, know what thou hast done: that art a swift dromedary traversing her ways; a wild ass used to the wilderness, that snuffeth up the wind at her pleasure; in her occasion who can turn her away?' and the wild ass was something that was very stubborn, once she'd made her mind up, that's the way she was going to go! And God likens Israel to this wild ass, and that's typical of what Israel was like, in the days of Saul. It's the same in Hosea chapter 8, another passage which identifies Israel in this manner, verse 9, he says talking about Israel, 'They've gone up to Assyria, a wild ass alone by himself. Ephraim hath hired lovers'. And so Israel is this wild ass and they're lost from the Father's house; and Saul

goes out and he can't find them, and he can't find them, b&s, because he was not the right material. Somebody else had be appointed to find those wild asses! and we're not told who it was in the record of 1 Samuel chapter 9, but we are told in Psalm 78.

Let's go to Psalm 78 and verse 70. God says, 'He chose David also His servant, and he took him from the sheepfolds. From following the ewes great with young, he brought him to feed Jacob His people, and Israel His inheritance. So he fed them according to the integrity of his heart', and there was the nameless man that found those wild asses, it was David, a man who was used to shepherding the sheep on the mountainsides of Bethlehem. And David went out as we shall see in the studies which bro. John will be looking at, when Israel came to him,(he trespassed on mine last night, let's trespass a little on his today; I was getting worried when he talked about Zion!). Look at the terminology in 2 Samuel chapter 5. 'Then came all Israel unto David at Hebron, and they spake unto him saying, Behold, we are thy bone and thy flesh (right out of Genesis chapter 3) also in time past when Saul was king over us, thou was he that leddest and broughtest in Israel. And the LORD said to thee, thou shalt feed My people Israel'. David was the one that God had chosen to find these wild asses and to turn them into sheep that they might follow the shepherd, and walk in the pastures of righteousness and faithfulness. And he was to take another 12 years, b&s, from the time of 1 Samuel chapter 16, he was to take another 12 years before David was ready to take on that responsibility. David had to learn the same lesson that Moses had to learn, when he initially manifested himself to Israel in Egypt under bondage, and it says in the Acts of the apostles, he thought that they would have understood that he was sent to deliver them, but he had to spend 40 years being a shepherd before he could do the job right. And David had to learn something in those difficult and tumultuous years, before he was ready to lead Israel in the paths of righteousness.

Now there's a little observation that I want us to note in chapter 13 of 1 Samuel (and my voice is getting deeper and by Friday, I will be a duplicate for Paul Robson, because it tends to do this, so you'll have to forgive me, if my voice gives out a little bit). 1 Samuel 13 and verse 14, 'But now thy kingdom shall not continue: the LORD hath sought him a man after His own heart, and the LORD hath commanded him to be captain over His people, because thou hast not kept that which Yahweh commanded thee'. And there's a little comment there which I'd like us just to consider for a moment, 'the LORD hath commanded', you see, it wasn't as though God said, 'well, Saul's made a mess of all this, who can we find now?' the commandment, b&s, had gone forth, and when we reflect upon that, we've got to appreciate all that was involved in bringing David to that position, and the scene in Israel at that time. The commandment had gone forth and it went forth in Genesis 49 verse 10, 'the sceptre shall not depart from Judah'; the purpose of God had already been settled. God had already made His mind up as we were reminded last night, the king was to be a king of Salem, Melchizedek, king of righteousness and king of peace. The commandment had gone forth, and all through the prophets, we're being reminded of the fact that God's purpose was established. Look at Isaiah chapter 11 and verse 1, 'There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots', and so God is telling us that David

originated long before his father did, in the mind of God, in the purpose of God; the commandment had gone forth.

Now have you ever thought, that all the things that had to happen in order for David to be there in the first place? And I think it's a good exercise for our minds, just look at Matthew chapter 1, and it says, 'The book of the generation of Jesus Christ, the son of David, the son of Abraham'. So there's David along with this mountain of a man, Abraham, the very focus of the purpose of God with Jesus Christ, and it was the genealogy there, and look who we've got in the genealogy, verse 3, 'Judas begat Pharez and Zerah of Tamar'. And then we come down to verse 5, 'And Salmon begat Boaz of Rahab, and Boaz begat Obed of Ruth, and Obed begat Jesse, and Jesse begat David the king'. Now just for a moment, think of the providential work of God, in bringing about the circumstances whereby David would be born. You've got Tamar (and we mentioned this yesterday) who was promised after the death of her first husband, the next son in line; the son of Judah died and she was promised the next son, Shelah, but he wasn't old enough. So many years went by and Judah forgot about it; and when she realized that she went and played the harlot and Judah (who had no business doing what he did) he went in and lay with her. And Pharez and Zerah were born, and there began the line of David, through Judah; not the best circumstances but God used those circumstances to provide the circumstances for David's birth. And then we have Rahab, Rahab was in the city of Jericho which God had said, it had to be utterly destroyed; and so He says, 'go out and spy out the Land, and see what it's like', and two of the spies came into Jericho and for some reason or other, they went and slept in the harlot's house, which was Rahab. And here was a woman who had tremendous faith, she trembled at what had happened at the Red Sea 40 years before; so here was a woman who had embraced the hope of Israel, she even quotes the words of Moses. Someone must have told her or word had got back, and all of a sudden out of that city which had to be utterly destroyed, Rahab and her family (because of her faith) are preserved alive and she's in the line of David. And a little later, you've got Bethlehem, the city of David, where He was to be born; Elimelech takes his wife, Naomi, and his two sons and they go off into Moab and there one of the sons marries a daughter of Moab, and he dies, and they come back to Bethlehem; now do you see how God has been behind the scenes, b&s? All the circumstances which the angelic care had to work with, in order to preserve the commandment which had gone forth from the Almighty.

The ministering spirits which had been sent out to minister unto those that had been heirs of salvation, and I think, b&s, when we think upon these things and appreciate the amount of work that God has gone to, to bring you and I to a knowledge of the truth, we're very humbled by the way in which the Almighty, the Creator of heaven and earth, has been working on our behalf. And I think we can appreciate better, what the apostle Peter says, when he speaks in 1 Peter chapter 1 and verse 2, 'that we are elect according to the foreknowledge of God'; God's been working on your behalf for hundreds and hundreds of years, and there have been thousands upon thousands of angels, as Daniel tells us in chapter 7, who've been behind the scenes working to bring us into an environment, where we can learn the truth. And we wonder what we're going

to be doing in the kingdom of God? when the apostle Paul says, 'It hath not been given to the angels to look after the kingdom' (that's the work of the saints) and our work will then take over, and we'll be behind the scenes, working throughout that thousand year period, bringing about those who are heirs of salvation. The commandment had gone forth and David was about to be revealed to Israel!

Let's just go back now to 1 Samuel 16, you know, as human beings we are very, very slow; we don't seem to get the message very quick. In 1 Samuel 16, we know the story, Samuel goes to Bethlehem because he's been appointed by God to anoint the next king in Israel; and he goes to Jesse's house and he asks him to bring his sons before him. And it says in verse 6, 'And it came to pass when they were come, and he looked on Eliab, and he said, surely this is the LORD'S anointed!'; do we get the point? You see, Saul was head and shoulders above everybody, and so that's why they gravitated to him, and here's Samuel of all people, he stands before Eliab the eldest, and he said, 'my word, what a fine fellow, this has got to be the next king of Israel!' and God said, 'look not on his countenance, neither on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart' we look on the outward appearance. Do you remember what Jesus said in John chapter 7 (and I sometimes wonder how different we would have been, if we would have been just as the scribes and Pharisees) in John chapter 7 and verse 24, Jesus said to the scribes and the Pharisees, 'Judge not according to appearance, but judge righteous judgment'; and chapter 8 and verse 15, Jesus said to His contemporaries, 'Ye judge after the flesh; I judge no man'. And that was true, wasn't it? even in the incident of the discussion a little later on in that chapter. They say of Jesus in verse 41, 'we be not born of fornication, we know all about your past! we know how you were born'; they judged on appearance, and again in Matthew 13 and verse 15, when He was speaking to them, they marvelled at the words which He spoke. They said, 'well, isn't this the carpenter's son?' Do you see how we judge by appearance? we look at the background and it makes all the difference in the kind of people that we're going to deal with.

That was the problem in the letter to James, wasn't it? in James chapter 2, James tells us in verse 1, 'My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons; For if there come unto your assembly a man with a gold ring in goodly apparel, and there come also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool'. That's an interesting phrase isn't it? Psalm 110, 'His enemies are under God's footstool', and that's where we're prepared to put the poor man who doesn't meet our expectations visually. And what does James say? 'Are ye not partial and are become judges of evil thoughts? Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith and heirs to the kingdom which He hath promised to them that love Him'. There's the qualification, we've not got to look upon the outward appearance, b&s, our concern is with the inner man. Now I'm not suggesting that appearance doesn't matter, let's reflect for a moment under the Law. And under the Law in Numbers chapter 15, the Israelites

(all of them were asked) or commanded to sow upon their garments, fringes of blue, and it was for a very good reason. Their dress code was important in Israel. In Numbers 15 it tells us, 'Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments, throughout their generations, and that they put on the fringes of their borders a ribbon of blue; and it shall be unto thee a fringe that ye may remember all the commandments of God, and do them and that ye seek not after your own heart'. And what we're being told brethren and sisters, is that sometimes your clothes can reflect what is in our heart, and our clothes can demonstrate that we're rebelling against authority; we've got to be very careful. God's concerned with where our heart is, and many times we can only judge what is in our heart, by our actions and the way we dress. That doesn't mean by dressing up like a tailor's donkey it makes us automatically, good faithful people. But we've got to have this balance in our ecclesial life; and Samuel is given the reason! Don't look on the outward appearance because that can be deceiving; Let's make every attempt to understand the individual that we're dealing with, and look on the heart, and see if we can determine what is going on inside the heart of that individual. Our concern is with the inner man, and Paul tells us in Ephesians chapter 3, of course, in that well-known passage, 'That God would grant us, according to the riches of His glory, that we might be strengthened with might by His Spirit, in the inner man!' And the inner man if it's developed right, will begin to reflect outwardly, the values that we hold dear to us in the truth.

What did God see in David? Well, the first thing God saw was the qualities of his great-grandmother, Ruth. A Moabitess, a Gentile, who was not allowed into the congregation of Israel because of the Law. But she was a virtuous woman; remember what it says in Ruth chapter 3? 'And now my daughter, fear not! I will do to thee, all that thou requireth; for all the city of my people doth know that thou art a virtuous woman'. And God could see the quality of his great-grandmother in David's heart; notice what God said of Ruth. Chapter 2 verse 11, 'And Boaz answered and said unto her, It hath fully been showed me, all that thou hast done unto thy mother-in-law since the death of thine husband: and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knowest not. The LORD recompense thy work, and a full reward be given thee of the LORD God of Israel, under whose wings thou art come to trust'. It's a beautiful phrase, and you know, David uses it so frequently in the book of Psalms which reflect his mind. David was very conscious, just as his great-grandmother was, that he was living under the shadow of God's almighty wings. Look at Psalm 17, (let's just look at a couple of instances) Psalm 17 and verse 8, 'Keep me as the apple of the eye; hide me under the shadow of thy wings'; Psalm 36 and verse 7, 'How excellent is thy loving-kindness, O God! Therefore the children of men put their trust under the shadow of thy wings'. Psalm 57 and verse 1, 'Be merciful, O God, be merciful unto me: for my soul trusteth in Thee; yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast'. And that's one of the psalms of the fugitive years. David had the same values of his great-grandmother, and God could see that.

The other quality of David was his love for the Word of God. Just go back with me to

Deuteronomy chapter 17 and verse 14, 'When thou art come unto the land which the LORD thy God giveth thee, and shall possess it and shall dwell therein, thou shalt say, I will set a king over me like as all the nations that are about me. Thou shalt in any wise set him king over thee, whom the LORD thy God shall choose', and then he goes on to say that he would be from among thy brethren (and we'll comment on that if we've got time in a minute), it also tells us in verse 16 and 17, that the king had to avoid certain pitfalls. He hadn't to accumulate horses, and multiply wives and so on, but when we come down to verse 18 it says, 'It shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites: And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them: That his heart be not lifted up', and it was one thing to write the law out, following it was another thing. And it's one thing to be impressed by our bibles that are well marked up, but how well do we know it? How well do we know them? I remember many years ago, when we moved to Toronto, bro. Ron Abel who was very dear to me, used to bully me to go into Allen Gardens to defend the truth; and we made sure that we had all the passages marked up in our bibles. We didn't have time to read our bibles when we were contending for the faith; and after about two weeks I found out I was a miserable failure, if I wanted to read what I had written. We had to get it inside our minds, and that's what David did! he wrote the law out, but it was in his heart, b&s.

Psalm 40 and verse 8, 'I delight to do thy will, O my God, yea, thy law is within my heart', there's where the law was in David's mind. Psalm 37 and verse 31, 'The law of his God is in his heart; none of his steps shall slide', so we are living, breathing bibles in that sense that we can reflect upon it in our minds, we can sort of mull it over, like the clean beasts under the law regurgitate the food; we can only do that, b&s, if we know our bibles, and that takes time and effort. And David had lots of time: and you know, he couldn't carry his pocket bible with him on the hillsides of Judah, he had to go to the tabernacle, and read the Law at the foot of the priests. There may have been one in his home, but you didn't take the big scrolls with you while you were busy on the hillsides, so he had to memorize it so that he could reflect upon it, on the hillsides of Judaea. And David was guided and influenced by God's Word every day of his life. Look at Psalm 17 and verse 4, 'Concerning the words of men, by the word of thy lips I have kept me from the paths of the destroyer', that's what saved David, it wasn't his ability as we shall see tomorrow, God willing, to deal and fight with the enemy on the enemy's terms, to be as big and better than the enemy. David fought sin by the influence of the Word in him. Psalm 56 and verse 3, 'What time I am afraid, I will trust in thee. In God I will praise His Word, in God I have put my trust; I will not fear what flesh can do unto me', and so the Word was the foremost thing in his life. And if we could do nothing else as we go away from this bible school, if we could leave it ringing in our ears, that the Word of God has got to become part of us; 'thy Word, says the Psalmist, have I hid in my heart, that I might not sin against Thee'. That's what we've got to do, and there was the quality that God saw in David, the man after His own heart.

And as it says in Deuteronomy 17 and verse 20, 'that his heart be not lifted up above his brethren; and that he turn not aside from the commandment to the right hand or to the left', that was only said of three kings, b&s, out of all the kings of Israel, there's only 3 kings that it is said, that they turned neither to the right hand nor to the left. We won't turn them up but David is one in 1 Kings 15 verse 3, Jehoshaphat is another in 1 Kings 22 and verse 43, and Josiah is the other in 2 Chronicles 34 verse 2. And God chose him because of the integrity of David's heart; that's what we read, isn't it? in Psalm 78 and in 1 Kings 9, of course, we have this comment about David. Verse 4, He' talking to Solomon, He says, 'If thou wilt walk before me, as David thy father walked, in the integrity of his heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments: Then I will establish the throne of thy kingdom'. The quality of David was on the inside and it reflected outwardly, and it drew men and women to him, even through that difficult period of the fugitive years.

One last comment, b&s, there was something about David which God loved; and God loves people who love what God loves. And God loves Zion, God loves the city of Zion, 'this is My rest forever', says God in Psalm 132. If we go back to Exodus 15 incidentally, we see there, God, even at that early stage, talking about a place, a hill, that Israel would be brought to Exodus 15 verse 13, it says, 'Thou in thy mercy hast led forth the people which thou has redeemed: Thou hast guided them in thy strength unto thy holy habitation', and I don't believe it's talking about Sinai here, I think He's talking about Zion, because He goes on to say in verse 17, 'Thou shalt bring them in and plant them, in the mountain of thine inheritance, in the place, O Yahweh, which Thou hast made for Thee to dwell in, in the sanctuary O LORD, which thy hands have established', and so there was to be a holy mountain where God was going to plant Israel and establish Himself there. And of course, in Deuteronomy 12, to which bro. John alluded to last night, God reminds them that there was a special place in God's heart which He had selected to place His name, Deuteronomy 12 and verse 5, 'Unto the place where the LORD God shall choose out of all your tribes to put His name there, even unto His habitation shall ye seek, and thither thou shalt come'. And that place was associated with peace and rest, as it says in verse 9, 'For ye are not as yet come to the rest, and to the inheritance which the LORD your God giveth you; but when you go over Jordan and dwell in the Land, which the LORD your God giveth you to inherit, and when He shall give you rest from all your enemies roundabout so that you dwell in safety; then shall there be a place which the LORD your God shall choose', and that place, b&s, was Zion.

Psalm 132, and I'm just going to look at one little comment in this section, because I know bro. John will be dealing with it; one little comment, verse 13, he says, 'The LORD has chosen Zion; He has desired it for His habitation. This is My rest for ever; here will I dwell; for I have desired it', and the point that we want to make, b&s, is that this was David's choice also. David loved Zion, and I don't know whether you noticed in Deuteronomy, it says, 'that when you are living at rest in the Land, and your enemies have been put down, then I will choose out a place. So the resting place was contingent upon the enemies of God being taken out of the way, and there were the Philistines in David's day, they were still there, and Jerusalem was occupied by the Jebusites. But

David's heart was filled with the purpose of God, and he says there in verse 4, 'I will not give sleep to mine eyes nor slumber to mine eyelids, Until I find out a place for the LORD, a habitation for the mighty God of Jacob. Lo, we heard of it at Ephratah; we found it in the fields of the wood'. What's he talking about? He's talking about the ark of the covenant, isn't he? You see, that little phrase 'the fields of the wood', is a phrase which means 'Kirjath-jearim', the city of woods(7704) (7157) and David had heard all about the purpose of God in Bethlehem, 'we heard of it at Ephratah', and what did he find? He found the ark of the covenant resting all during the reign of Saul at Kirjath-jearim, and David says, 'I'm not going to give rest to mine eyes, I'm not going to sleep or slumber until I've found that place! for the God of Jacob'. He loved the gates of Zion, b&s, he loved what God loved, and that's what we've got to do in our daily life.

Look what David says in Psalm 51 and verse 18, 'Do good in thy good pleasure unto Zion; build Thou the walls of Jerusalem. Then shalt Thou be pleased with the sacrifices of righteousness', God wasn't going to be happy until that rest had been found in Zion, and David prays for that day. Look what he says again in Psalm 14 and verse 7, 'Oh, that the salvation of Israel were come out of Zion! When the LORD bringeth back the captivity of His people, Jacob shall rejoice and Israel shall be glad'. You see, the rest of God was contingent upon the enemies being removed, and David's longing was for that day; and when David stood before Samuel, in 1 Samuel chapter 16 at the end of verse 12, God says, 'Arise, anoint him; for this is he. And Samuel took the horn of oil and he anointed him in the midst of his brethren'. And I recommend that you trace the horn of oil through scripture; what does it mean? It is the horn of salvation, because now Israel was about to be redeemed by a king who cared for them, who longed after them, but more appropriately, who's desire was focused on the purpose of God and the accomplishment of that purpose in the establishment of Zion, as the place of God's rest.

This is he, and he was anointed in the midst of his brethren; and we have, b&s, a beautiful type of the work of the Lord Jesus Christ; you see, there's a commentary in Psalm 89 about the Davidic covenant (if we had time to develop that, it would be very beneficial as we look through the Davidic covenant, and perhaps that will be done by bro. John) but in Psalm 89 and verse 19, it's talking about the covenant in verse 3, 'I have made a covenant with my chosen, I have sworn unto David my servant', and it says in verse 19, 'Then thou spakest in vision to thy holy one, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people', and God chose David from the sheepecotes. Initially, David was the one that was to be Israel's salvation, they were lost like those asses, and David was to be brought from the sheepecote, having been trained by the best, to learn the ways of shepherding, to guide Israel in the ways of God. But you see, it's the pointing forward to the Lord Jesus Christ, a man who was taken from amongst His brethren, exalted out of the people, partaker of our flesh and blood, who had the capability of destroying sin. And by God's grace, b&s, tomorrow we'll have an opportunity to see how David dealt with the ways of sin, as he went out to meet the challenges of Goliath!