

Sunday January 28<sup>th</sup> 2024  
From Time to Time – Part 18

1). 1 Sa 22:1 *David therefore departed from there and escaped to the cave of Adullam. So when his brothers and all his father's house heard it, they went down there to him. 2 And everyone who was in distress, everyone who was in debt, and everyone who was discontented gathered to him. So he became captain over them. And there were about four hundred men with him.*

We had seen in our previous study another event from the life of David that provides a type for a particular activity during the course of this dispensation. We had seen that David's 'escape' to the cave of Adullam provides a picture of the Lord's ascension to sit at the right hand of the Father following His death burial and resurrection, and forty days post resurrection ministry.

a). Christ's death, the death of God in the person of Son through the shedding of His blood has provided the only means by which redemption is possible. And this remains true whether we are dealing with the redemption of the ruined material creation in Genesis Chapter 1, which is based upon – Re 13:8.....*the Lamb slain from the foundation of the world.....*

Or the redemption of ruined man – Col 1:13 *He has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love, 14 in whom we have redemption through His blood, the forgiveness of sins.*

Or the coming redemption of the Jewish people – Jn 1:29 *The next day John saw Jesus coming toward him, and said, "Behold! The Lamb of God who takes away the sin of the world!"*

And as we know, the first part of the redemptive process for us began with death and shed blood, the death and shed blood of the Christ through His finished work on the cross.

b). And it is because of the Lord's resurrection that the next part of our redemptive process can begin – 1 Pe 1:3 *Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to **a living hope through the resurrection of Jesus Christ from the dead**, 4 to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you, 5 who are kept by the power of God through faith for salvation ready to be revealed in the last time.*

It is through the resurrection of Jesus Christ from the dead that we have access to the incorruptible and undefiled inheritance, the salvation of our soul, adoption as a firstborn son, a position as joint heir with Christ to rule with Him in His Millennial Kingdom.

c). And to see David in the type having escaped to the cave of Adullam, must take us beyond death and shed blood, not seen through David, to events in conjunction with resurrection and following ascension. Events then that have to do with those individuals who would be called out of the kingdom of Satan, becoming the 'ekklesia', the Church.

d). And to continue with the type, it is then following David's escape to the cave of Adullam that his brothers, his father's house and then all those in distress, in debt and who were discontented, gathered themselves to David. This is a sequence of events that take us from the Jewish beginning of the Church on the Day of Pentecost recorded in Acts Chapter 2, pictured in David's brothers and his father's house, to the grafting in of the Gentiles who became the main focus for the proclamation of the Word of the Kingdom following the end of the re-offer of the Kingdom to the Jews, recorded at the end of Acts Chapter 28, seen in those who came after David's brothers and his father's house. Those who were in distress, in debt and discontented.

e). The distress, debt and discontentment in the historical account would all have to do with circumstances as they existed for these individuals within Saul's kingdom. And as such those who gathered together with David at the cave provide a picture of those Christians from this dispensation who have aligned themselves with Christ as their coming King, separating themselves from Satan's kingdom through their change in allegiance and because of their hope of age lasting life.

f). And as we had noted last week, David's four-hundred men should not be seen as representative of all Christians from this dispensation but rather those who have heard the Word of the Kingdom and have, and are, producing fruit with respect to it, those who are seen in the fourth part of the Parable of the Sower, those who are pictured through the types of Ruth and Rebekah and the wise virgins.

g). And we might find it interesting to see that the word translated 'distress' is a word that means 'a narrow place', a place of confinement, which might lead us to think of – Lk 13:23 *Then one said to Him, "Lord, are there few who are saved?" And He said to them, 24 "Strive to enter through the narrow gate, for many, I say to you, will seek to enter and will not be able. 25 When once the Master of the house has risen up and shut the door, and you begin to stand outside and knock at the door, saying, 'Lord, Lord, open for us,' and He will answer and say to you, 'I do not know you, where you are from,'*

Although the Lord spoke these words to the Jews the similarity between v25 and the conclusion to the parable of the wise and foolish virgins, provides the application in them for us. And in conjunction with these verses, we will note that which Jesus said in His conversation with Thomas, recorded in – Jn 14:5 *Thomas said to Him, "Lord, we do not know where You are going, and how can we know the way?" 6 Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father except through Me.*

To which we can add what Jesus had said, recorded four chapters earlier in John – Jn 10:7 *Then Jesus said to them again, "Most assuredly, I say to you, I am the door of the sheep. 8 All who ever came before Me are thieves and robbers, but the sheep did not hear them. 9 I am the door. If anyone enters by Me, he will be saved, and will go in and out and find pasture. 10 The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have it more abundantly. 11 "I am the good shepherd. The good shepherd gives His life for the sheep.*

Again, these are words spoken to the Jews and recorded by John during the time of the re-offer of the Kingdom of the heavens to them. But once

more we will find a secondary application for ourselves. A secondary application that we can place in conjunction with – Heb 10:19 *Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, [the result of the Good Shepherd giving His life for the sheep] 20 by a new and living way which He consecrated for us, through the veil, that is, His flesh, [entering through the Door of the sheepfold, who is Christ] 21 and having a High Priest over the house of God, 22 let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water. [the washing of water by the Word through hearing the voice of the Shepherd]*

There is then implicit in the idea of ‘a narrow place’, the ever-narrowing path of righteousness that must be trodden by those who will allow themselves to be led by the Spirit through the narrow gate. And in addition to this and in conjunction with it, we might consider what Paul had to say recorded in – 2 Co 4:8 *We are **hard-pressed on every side**, [therefore in a confined place] yet not crushed; we are perplexed, but not in despair; 9 persecuted, [for righteousness sake] but not forsaken; struck down, but not destroyed— 10 always carrying about in the body the dying of the Lord Jesus, that the life of Jesus also may be manifested in our body.*

Seeking first the Kingdom of the heavens and God’s righteousness will always result in us finding ourselves in a narrow place, ‘hard pressed on every side’. And this is because we are in the world but not of the world. We are to be a light in the midst of that which is only darkness. And because of our confession of the gospel of the glory of Christ there can only be persecution and rejection at the hands of those who share our common salvation but feed on leavened bread instead – 2 Ti 3:10 *But you have carefully followed my doctrine, manner of life, purpose, faith, longsuffering, love, perseverance, 11 persecutions, afflictions, which happened to me at Antioch, at Iconium, at Lystra—what persecutions I endured. And out of them all the Lord delivered me. 12 Yes, and **all who desire to live godly in Christ Jesus will suffer persecution.** 13 But evil men and impostors will grow worse and worse, deceiving and being deceived.*

These then are all issues having to do with faith to the saving of the soul, in the midst of a Laodicean environment that flourishes within Satan's kingdom while we look to the Judgment Seat. And clearly these are things that can only be embraced by those who have heard and understood the Word of the Kingdom rather than by Christians as a whole.

h). Now, the use of the word 'debt' in 1 Samuel 22:2 may well have negative connotations for us, as financial debt may well come to mind. But we are not in pursuit of the Kingdom because we are looking to escape from our credit card payments. However, we are in debt, in a positive sense – Ro 8:10 *And if Christ is in you, the body is dead because of sin, but the Spirit is life because of righteousness. 11 But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you. 12 Therefore, brethren, we are debtors—not to the flesh, to live according to the flesh. [if we are not debtors to the flesh then who are we debtors to? The Spirit] 13 For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live. 14 For as many as are led by the Spirit of God, these are sons of God.*

We owe no debt to the flesh, our old man, as he has done nothing for us, and therefore we do not live according to his precepts. But according to the Scripture we do owe a debt to the Spirit because the Spirit has given us life, spiritual life, and therefore access to the pure milk of the Word and the salvation ready to be revealed in the last time. And to 'repay' this debt, we should, by the Spirit, continually put to death the deeds of the body, and be led by the Spirit that we might be firstborn sons of God –

1 Co 6:19 *Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and **you are not your own?** 20 For **you were bought at a price;** therefore glorify God in your body and in your spirit, which are God's.*

And as we continue to think of the debt that we owe to the Spirit, we could also add this – Mt 18:21 *Then Peter came to Him and said, "Lord, how often shall my brother sin against me, and I forgive him? Up to seven times?" 22 Jesus said to him, "I do not say to you, up to seven times, but up to seventy times seven. 23 Therefore the kingdom of heaven is like a certain king who*

wanted to settle accounts with his servants. 24 And when he had begun to settle accounts, one was brought to him who owed him ten thousand talents. 25 But as he was not able to pay, his master commanded that he be sold, with his wife and children and all that he had, and that payment be made. 26 The servant therefore fell down before him, saying, 'Master, have patience with me, and I will pay you all.' 27 Then the master of that servant was moved with compassion, released him, and forgave him the debt. 28 "But that servant went out and found one of his fellow servants who owed him a hundred denarii; and he laid hands on him and took him by the throat, saying, 'Pay me what you owe!' 29 So his fellow servant fell down at his feet and begged him, saying, 'Have patience with me, and I will pay you all.' 30 And he would not, but went and threw him into prison till he should pay the debt. 31 So when his fellow servants saw what had been done, they were very grieved, and came and told their master all that had been done. 32 Then his master, after he had called him, said to him, 'You wicked servant! I forgave you all that debt because you begged me. 33 Should you not also have had compassion on your fellow servant, just as I had pity on you?' 34 And his master was angry, and delivered him to the torturers until he should pay all that was due to him. 35 "So My heavenly Father also will do to you if each of you, from his heart, does not forgive his brother his trespasses."

The debt that we have been forgiven, which without the Lord's forgiveness of it would have cost us our lives for the endless ages, and the debts we continue to be forgiven for by our High Priest, without which we would have no life for the age, must be repaid through the forgiveness that we extend to one another. And this of itself puts us in 'a narrow place' as there are no extenuating circumstances when it comes to forgiveness – *Jesus said to him, "I do not say to you, up to seven times, but up to seventy times seven.*

*Eph 4:32 And be kind to one another, tenderhearted, forgiving one another, even as God in Christ forgave you.*

*Mk 11:26 But if you do not forgive, neither will your Father in heaven forgive your trespasses."*



And the Kingdom connection is clear – Mt 6:9 *In this manner, therefore, pray: Our Father in heaven, Hallowed be Your name. 10 Your kingdom come. Your will be done On earth as it is in heaven. 11 Give us this day our daily bread. 12 **And forgive us our debts, As we forgive our debtors.***

The word that is translated ‘discontented’ in 1 Samuel Chapter 22 is a word that means bitter. And we find its first use in connection with Esau Ge 27:34 *When Esau heard the words of his father, he cried with an exceedingly great and **bitter** cry, and said to his father, “Bless me—me also, O my father!”*

And clearly Esau’s exceedingly ‘discontented’, ‘bitter cry’ was because of the recognition of that which he had lost, his birthright, lost through his own actions and his own choice. Now those who were with David who were ‘discontent’, picturing those Kingdom seeking Christians today who have aligned themselves with Christ, were not bitter in themselves as bitterness in Scripture is seen to be a work associated with the old man, not the new – Heb 12:15 *looking carefully lest anyone fall short of the grace of God; lest any root of bitterness springing up cause trouble, and by this many become defiled.....*

Col 3:19 *Husbands, love your wives and do not be bitter toward them.*

But that which these individuals experienced within Saul’s kingdom was a bitter experience, causing them to reject the dominion of Saul in the hope of the future dominion of David. And for the ‘Ruth’ Christian today the same would hold true. We are not bitter towards one another or bitter because of our circumstances, but what we know and see of Satan’s kingdom with its deceit, its violence and ultimate aim makes it a bitter place to have to live. And we have come to realize that through its deceptions Satan’s kingdom would have us act in such a way that we would give up our birthright, as Esau did – Mt 13:24 *Another parable He put forth to them, saying: “The kingdom of heaven is like a man who sowed good seed in his field; 25 but while men slept, his enemy came and sowed tares among the wheat and went his way. 26 But when the grain had sprouted and produced a crop, then the tares also appeared..... 33 Another*

*parable He spoke to them: "The kingdom of heaven is like leaven, which a woman took and hid in three measures of meal till it was all leavened."*

*1 Ti 4:1 Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons, 2 speaking lies in hypocrisy, having their own conscience seared with a hot iron, 3 forbidding to marry, and commanding to abstain from foods which God created to be received with thanksgiving by those who believe and know the truth.*

*Heb 12:16 lest there be any fornicator or profane person like Esau, who for one morsel of food sold his birthright.*

We have, in the face of this deception, chosen to reject Satan's dominion and its lie, and align ourselves with Christ and the way of truth and await with patient endurance the Day of His power.

i). And as we consider those in distress, in debt and discontented, we will see these as not three independent groups but a complete description of the condition that has led us all to leave the land of our birth to go to the land of our calling – *Ge 12:1 Now the LORD had said to Abram: "Get out of your country, From your family And from your father's house, To a land that I will show you....."*

*Ge 24:58 Then they called Rebekah and said to her, "Will you go with this man?" And she said, "I will go."*

*Ru 1:16 But Ruth said: "Entreat me not to leave you, Or to turn back from following after you; For wherever you go, I will go; And wherever you lodge, I will lodge; Your people shall be my people, And your God, my God. 17 Where you die, I will die, And there will I be buried. The LORD do so to me, and more also, If anything but death parts you and me."*

*Heb 12:1 Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us, 2 looking unto Jesus, the author and finisher of our faith, who for the joy that was set*



*before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.*

2). For David and his four-hundred men the cave of Adullam did not provide a refuge from Saul's attention. In the historical account Saul continued to seek the life of David and the overthrow of those with him. All in fact who provided a threat to his kingdom, even to the extent of killing the priests of the Lord – 1 Sa 22:16 *And the king said, "You shall surely die, Ahimelech, you and all your father's house!"* 17 *Then the king said to the guards who stood about him, "Turn and kill the priests of the LORD, because their hand also is with David, and because they knew when he fled and did not tell it to me."* But the servants of the king would not lift their hands to strike the priests of the LORD. 18 *And the king said to Doeg, "You turn and kill the priests!"* So Doeg the Edomite turned and struck the priests, and killed on that day eighty-five men who wore a linen ephod. 19 *Also Nob, the city of the priests, he struck with the edge of the sword, both men and women, children and nursing infants, oxen and donkeys and sheep—with the edge of the sword.*

In the viciousness of Saul's actions, we may gain a glimpse into the type of viciousness that is inherent in Satan's actions against those who rest their hope fully upon the grace that is to be brought to them at the revelation of Jesus Christ. Satan's actions today are not as blatant and bloody as we see here with Saul but the degree of malevolence behind his enticement to deception is just as great – 1 Pe 5:8 *Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour.*

In the historical account as we know, Saul continued to seek the death of David, but such is completely impossible with respect to Satan and Christ. Which means that in Saul's pursuit of David they are no longer a type for Satan and Christ. And in order to deal with those pictured through David's four-hundred men, we need to go to another type, found back in the foundation - Ge 3:1 *Now the serpent was more cunning than any beast of the field which the LORD God had made. And he said to the woman.....*

We can note the obvious here, the serpent spoke directly to the Woman for the purpose of deception, he did not speak to Adam. The Christ, having returned to the heavens to the right hand of His Father is untouchable in this respect and He had already proved through His temptation in the wilderness that He couldn't be deceived. The same cannot be said of course for those pictured through the Woman and David's four-hundred men. Christians are susceptible to deception, even those who have embraced the Word of Truth and Satan has been working nearly two-thousand years to accomplish just that. And it is because of the type and antitype that we see through Adam and Christ, that Satan can only speak separately to the Woman apart from Adam. And the same has been true for Christians ever since the Lord's ascension. Deception is brought to those who have the potential to be the Bride, never to the Bridegroom.

a). Satan does not need to confront us face to face with respect to this as he had already begun the corruption of the Word of the Kingdom at the beginning of the dispensation with the introduction of the tares among the wheat seen in the parable of the same – Acts 20:28 *Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood. 29 For I know this, that after my departure savage wolves will come in among you, not sparing the flock. 30 Also from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves. 31 Therefore watch, and remember that for three years I did not cease to warn everyone night and day with tears.*

2 Pe 2:1 *But there were also false prophets among the people, even as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Lord who bought them, and bring on themselves swift destruction. 2 And many will follow their destructive ways, because of whom the way of truth will be blasphemed.*

Let's be very clear in our understanding of this. In the Matthew 13 Parables the tares were introduced among the wheat, those from the fourth part of the Parable of the Sower who had heard the Word of the Kingdom and were producing fruit, some one-hundredfold, some sixty and some thirty. And through the tares the leaven was introduced into the

three measures of meal for the purpose of stopping those producing fruit from continuing to do so.

b). Satan does not need to corrupt that which has already been corrupted or to deceive those who are already deceived but those who are seeking first His Kingdom and His righteousness are another matter entirely. This is why we are admonished – Eph 5:15 *See then that you walk circumspectly, not as fools but as wise, 16 redeeming the time, because the days are evil. 17 Therefore do not be unwise, but understand what the will of the Lord is. 18 And do not be drunk with wine, in which is dissipation; but be continually filled with the Spirit, 19 speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, 20 giving thanks always for all things to God the Father in the name of our Lord Jesus Christ, 21 submitting to one another in the fear of God.*

And his deception will always have its primary focus on the Word of Truth, the Word of the Kingdom, which is why we must search out the Scriptures for ourselves making sure everything lines up line upon line and precept upon precept as we allow the Scripture to interpret itself. And why we must not forsake the gathering of ourselves together to encourage one another to love and good works, to keep us all on the correct path that leads to righteousness that we may enter by the narrow gate.

c). And should we choose not to do these things then it would certainly be detrimental to those who do faithfully do them, but perhaps more significantly, it would make us much more vulnerable to Satan's deceptive wiles, as deception with respect to the Scriptures opens the door of deception with respect to the world, deception with respect to our flesh and deception with respect to the devil.

d). And to give us more clarity on this we can return to the account of Saul, not Saul as a type of Satan this time, but to a series of events in his life that remain instructive for us. One of which we have already read verses from today concerning the killing of the Lord's priests, an action which finds its origin in the verses we will read to close out with this morning – 1 Sa 15:1 *Samuel also said to Saul, "The LORD sent me to anoint you king over His people, over Israel. Now therefore, heed the voice of the words of the LORD. 2 Thus says the LORD of hosts: 'I will punish Amalek for*

*what he did to Israel, how he ambushed him on the way when he came up from Egypt. 3 Now go and attack Amalek, and utterly destroy all that they have, and do not spare them. But kill both man and woman, infant and nursing child, ox and sheep, camel and donkey.' " 4 So Saul gathered the people together and numbered them in Telaim, two hundred thousand foot soldiers and ten thousand men of Judah. 5 And Saul came to a city of Amalek, and lay in wait in the valley.*

This though will have to wait until next time if we remain and the Lord is willing, and we have prayed.