

1st Samuel

Our Warrior King

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We have been reading a lot of narratives, so far, and will be reading a lot more narrative as we go throughout the Bible. We are talking about the stories of the Bible, like you learned in Vacation Bible School and Sunday school. 1st Samuel and 2nd Samuel is a lot of narrative, so I want to give you some pointers for how to read and study narrative. A lot of times when studying, we want to know what this story really teaches. It is easy to go to one of Paul's letters see the point; I'm supposed to do this, I know I'm not supposed to do that. But when we go to a story, it is hard to know, what exactly God is teaching in this story. So I want to give three pointers to interpreting a narrative. My professor, Dr. Vickers, taught that there is three things going on when you look at any narrative.

1. The Character

This is the who. So when you are reading a story, who are the characters, where they at, where are they going, and what are they doing? You are looking at the text, and you are just looking for facts; what is happening right there, what you can read, and what you can see.

2. The History

This is historical. What part of the Bible am I reading? Am I in the patriarchs, am I back in Genesis, or am I in the law? Where you are at in

the Bible determines how you read it. For instance, we are in 1st Samuel, which means we are in a transition between the times of the judges and the times of the kings. We are going from judges ruling, to a monarchy where there is going to be a king. We are about a thousand years before Jesus comes. So this is where the people of Israel are at this time.

3. The Why

This is the redemptive layer. Ask why, why is this story in the Bible? Why are these characters in the Bible? Why is this going on in Israel? What is the history behind this, and why? What does this portion of Scripture, or this story, have to do with the Kingdom of Christ? What does this have to do with the redemption that God is accomplishing in Jesus Christ?

That is what we are doing in Route 66. We are not going to tell all of what 1st Samuel is about. There is thirty-one chapters, and it would take a long time to do that. We want to help you to see where Jesus is in 1st Samuel; what it has to do with the Kingdom of God, and God's redemption for us in Jesus Christ.

I want us to walk through some of 1st Samuel and look at, especially at the end with David and Goliath, and ask those three questions. What I really want you to see in 1st Samuel is how this book has to do with King Jesus. We are going to read a portion of that famous story of David and Goliath.

Scripture

"When the Philistine arose and came and drew near to meet David, David ran quickly toward the battle line to meet the Philistine. And David put his hand in his bag and took out a stone and slung it and struck the Philistine on his forehead. The stone sank into his forehead, and he fell on his face to the ground. So David prevailed over the Philistine with a sling and with a stone, and struck the Philistine and killed him. There was no sword in the hand of David. Then David ran and stood over the Philistine and took his sword and drew it out of its sheath and killed him and cut off his head with it. When the Philistines saw that their

champion was dead, they fled. And the men of Israel and Judah rose with a shout and pursued the Philistines as far as Gath and the gates of Ekron, so that the wounded Philistines fell on the way from Shaaraim as far as Gath and Ekron. And the people of Israel came back from chasing the Philistines, and they plundered their camp. And David took the head of the Philistine and brought it to Jerusalem, but he put his armor in his tent.” (1st Samuel 17:48-54)

I want us to see Jesus in 1st Samuel and help us connect it with the bigger story of what God is doing through His Son, as He redeems a people for His own namesake. 1st Samuel opens up with this faithful girl named Hannah, but there is a problem; she is barren. To kind of clue you in on there that there is a problem going on here; they are in the Promised Land; they should be under Gods' favor, but here a woman is barren. So it is telling you something. There are times that are troubled in Israel. Things are not going well. At this point, Gods' favor is not on the hand of Gods' people, because of their own rebellion that we have been seeing in Judges and in Ruth. But there are glimpses of faith and I think we see that in Hannah. Hannah praised the Lord and God opened this barren womb to a new son, whose name is Samuel. Samuel, who the book is named after, is going to be that transitional figure who anoints the first kings of Israel.

I want us to look at the first seven chapters first. I want to talk about three kinds of priests:

1. Bad Priests
2. A Good Priest
3. A Great Priest

We see these really bad priests. Their names are Hophni and Phinehas. Pretty cool names. If you have two kids, those are some cool names to give to them, Hophni and Phinehas! But then, we are going to see a new priest, a good priest who is going to be born, named Samuel. And ultimately, I want Samuel to point us to a greater and forever priest, whose name is Jesus Christ.

Bad Priests

First, I want to look at the bad priests. Here you have two priests, Hophni and Phinehas, and they are terrible priest! The Bible says in chapter 2:12, "Now the sons of Eli were worthless men. They did not know the LORD." The priests were worthless. If God says you are worthless, that means you are worthless. This is not good...Secondly, the priests didn't know the Lord. These are the men of God, to lead the people of God, to intercede between people, and they don't even know the Lord! You have priests who don't even know the Lord, which gives you a temperature of Israel. Things are not going well in Israel when even the priests don't know the Lord. We see these bad priests, and really, we see a bad time. The whole period that these priests serve during is just a bad time in Israel.

Then, in chapter 4, Israel goes to battle with the Philistines and they lose. They lose badly. In losing the battle, they go and call for the Ark to be brought to the battle field. Which it should have been there anyway; God is the one who fights for them. But Israel neglected God, and they go and fight their own battle in their own way. So when things don't go well, they call for the Ark. It's really almost like they treat it as a magic stick, or a good luck charm. Hey, if we just bring this, it will be a good luck charm, and it will bring us good luck. But God's Ark doesn't work like a good luck charm, and God is not going to win this battle for them when they are treating His Ark and His presence with contempt, as the priests will show. So, they bring the Ark, and as the Ark comes in, they shout. All of the Philistines come and defeat them, and they lose the Ark in this battle; the Ark gets captured by the Philistines. Not only that, the priests, Hophni and Phinehas, die; they are killed. Then, when news is taken to Eli that the Ark has been captured and his sons are dead, he falls back in his chair and breaks his neck and dies. So now the whole priesthood family is all dead.

And if that weren't the worst, while this panic happens, Eli's daughter-in-law, who was at the point of giving birth, gives birth to a child and names him Ichabod. That is not a good name for your kid, because it literally means 'glory has departed Israel.' The Ark is taken, the priests are dead, and you have a new son named *God's glory has left us*. Times are bad! Times are troubled.

But I love chapters 5 and 6. It is one of my favorite two chapters in the book. The Philistines take the captured Ark of God (they have captured God!) and they put Him in the temple of Dagon, their god. And when they wake up the next morning, they go in the temple, and Dagon (the statue of their God) is laying down in a prostrate position before the Ark, in worship of God! They are like, *oh, no, we've got to do something!* So they prop their god back up, (their god needs propping up) and then they leave. They come back the next morning and Dagon is laying in the same position with both of his hands and his head chopped off. So they are in panic now. *Oh no, we thought we had captured God. But we can't capture God; He is going to defeat us!* All of a sudden, God begins to defeat the Philistines Himself. He sends tumors upon the people, and people start to die. The Philistines are like, look, we have got to get rid of God, because He is going to kill us. So they send the Ark back to Israel. We see God fight for Himself, and the glory returns to Israel. When Israel fights without God, they lose the Ark. But God fights His own battles; He fights for Himself.

That gave me great hope, because the culture we live in, the time we live in, it looks as though the glory is departing. It looks as though our culture is going farther and farther away from God. Sometimes, I just want to say poor, pitiful, God; I just want to help Him do something! But what this text tells me is that God doesn't need my help. He can fight His own battles. He can get his own glory back. He has the victory. So, I just want to participate in Him getting His glory back.

A Good Priest

But here we see that God fights for Himself, even though the times are absolutely troubled. In the midst of this, in the midst of bad priests and bad times, we see a good priest, and it is really a transitional point. It is saying hope is rising. 1st Samuel 2:17 says, "Thus the sin of the young men was very great in the sight of the LORD, for the men treated the offering of the Lord with contempt." These were bad priests, they were stealing the offering, and they were sleeping with women outside the Temple; horrible priests, sinning greatly. But the next verse says, "Samuel was ministering before the LORD, a boy clothed with a linen ephod." A linen ephod was what the priests wore. What it is saying is that yes, the priests are bad, the

priesthood is going really bad, the whole household is about to be defeated, but, there is a little boy who is standing in the Temple, and he is wearing a linen ephod. In other words, the times are bad, the priests are bad, but there a good priest who had been born that will bring success to the people of Israel. In these first seven chapters, we see the success of Samuel as a priest and as a judge over the people. Scripture says in chapter 7:3, "And Samuel said to all the house of Israel, "If you are returning to the LORD with all your heart, then put away the foreign gods and the Ashtaroth from among you and direct your heart to the LORD and serve him only, and he will deliver you out of the hand of the Philistines." So Samuel steps forth and he brings God's Word to the people, which was rare during those times. The priests were not bring the Word of God to the people. But Samuel steps forth and brings the Word of God to the people. He says, look, it is time to put away the false gods. It is time to follow the one true God. He stands up as a good priest, as a good prophet before the people, speaking the Word to them. Here is what it says about Samuel in verse 13, "So the Philistines were subdued and did not again enter the territory of Israel. And the hand of the LORD was against the Philistines all the days of Samuel."

The summary statement of Samuel is that he was a good priest, he was a good judge, and the people had success under Samuel. So the bad times turned to good times. Everything seems to be okay again. They have got Samuel, they have got hope. But there is a problem with Samuel, and the problem was time. You see, Samuel is good, but he is not great. The reason why is because Samuel is bound to time; he is going to die. Chapter 8:1 and 8:3 say, "When Samuel became old, he made his sons judges over Israel. Then, "Yet his sons did not walk in his ways but turned aside after gain. They took bribes and perverted justice." So Samuel had great success, everything was going well. But the problem is, he is old now. He is about to die and his sons are not going to do like Samuel. Samuel was a good priest for a little bit of time. But he is not a great priest, because he is bound to time. He is going to die, and upon his death, things are not looking good.

A Great Priest

I believe that Samuel is ultimately pointing us to a greater priest, a perfect priest, a forever priest who is never going to die, but will intercede for His people forever, and that priest is Jesus Christ. Even in this narrative, we get hints that Samuel is pointing to Jesus. I want to show you three of them.

1. Hannah's Prayer
2. Eli's Question
3. Samuel's Growth

- **Hannah's Prayer**

So how does Hannah's prayer point to Jesus? Hannah is barren, she cannot have a child. She prays to God and God opens her womb and she has a child. Then she prays this lengthy prayer to God, and it is included in Scripture. Now when a lengthy prayer is included in Scripture, it is usually important. So what is important about this prayer? Well, if you fast forward a thousand years in the future, you have this girl named Mary. She is not barren, she is a virgin. She gives birth, even though she is a virgin, which means her son is greater than Samuel, who is only born from a barren mother. What is so unique about this is that when Mary is informed of the news that she is going to give birth to Jesus (Luke chapter 1), she prays a prayer to God of thanksgiving. Her prayer is almost verbatim what Hannah prayed when she gave birth to Samuel. The structure is almost identical. The themes are almost identical. It is as if Mary, when she hears she is going to give birth to a son during troubled times of Israel, connects it to Hannah, who gave birth to a son during troubled times. Though Hannah was going to have a good priest, it's as if Mary connected that she is going to have a forever priest, a priest who is going to outshine Samuel, so she prays like Hannah prayed before the Lord. I think it has given us a connection to say Hannah's prayer is ultimately pointing to a perfect priest who is coming.

- **Eli's Question**

Next, we see Eli's question. In light of his sons in their grave sin, Eli goes to his sons and asks this question in chapter 2, "If someone sins against a man, God will mediate for him, but if someone sins against the LORD, who can intercede for him?" Eli is saying, look, if we have a problem with one another, God can mediate between us, but what happens when you have a problem with God? What happens when you sin against God? Who can intercede for you at that point?

That is a question that really doesn't get resolved in 1st Samuel. In other words, who can truly go before man and God and truly intercede for us? Who can really do that? Samuel can in a little way, but not in a full way. He can't really intercede between us and God, because he is not God. But in 1st Timothy 2, here is what we see, "For there is one God, and there is one mediator between God and men, the man, Christ Jesus..." So Eli's question of who can mediate? Paul's answer is only one guy, and His name is Jesus. The reason is because He is both God and man.

You see, He can go before God the Father and stand in His very presence. He has the right to. He can go into the throne room and plead on our behalf, because He is fully God. But He also can come along side you and me and understand our temptations and our sins, because He is fully man. So He is the only one who can bridge the gap between God and man, because He Himself is fully God and fully man. So this question, it beckons, who is this? And ultimately, the New Testament answers, the man is Jesus, the God-man.

- **Samuel's Growth**

I think Samuel's growth is a pointer toward Jesus. Now, when reading narrative, one of the things you want to look for is what is being repeated, often and a lot, because those are important things. One of the things that often repeated in 1st Samuel is that Samuel grows. It says in chapter 2, "Now the boy Samuel continued to grow both in stature and in favor of the LORD and also with man." That is repeated three times. Why does it tell three times is that Samuel is growing? Well, that line came right after Eli had just asked who could intercede. You see Samuel is growing in both

wisdom and stature before God and man, so Samuel is coming to do it; but not perfectly. It is pointing to Jesus, who is also going to be a little boy, who is going to grow into our forever priest. We see what Luke says about Jesus' "And Jesus increased in wisdom and in stature and in favor with God and man." Almost the exact same statement is said about Jesus. I think it is pointing to Jesus. He is ultimately the One who is going to grow up and be that perfect intercessor between God and man, because He is going to live forever. Samuel is going to die, and he is going to do us no good today. Jesus lives forever as our perfect intercessor who goes between God and man as our faithful high priest. Samuel points us to Jesus, our greater high priest, who lives forever.

Just like we saw bad priest, good priest and great priest, I want to show you three kinds of kings, beginning in 1st Samuel, chapters 8-31.

1. A Bad King
2. A Good King
3. A Great King

But the first question we have to ask is, why in the world do they even have a king? They have got judges, they have God, why have a king? Well, the text tells us it was because the people of Israel wanted a king. Now listen to what they say, in their own words, "...Now appoint for us a king to judge us like all the nations." But the thing displeased Samuel when they said, "Give us a king to judge us." And Samuel prayed to the Lord. And the Lord said to Samuel, "Obey the voice of the people in all that they say to you, for they have not rejected you, but they have rejected me from being king over them." The people have their judges, but they realize Samuel is going to die and his sons are wicked. So they say, look Samuel, we don't need another judge; what we need is a king. But I want you to notice why they think they need a king. The reason they think they need a king is so they can be like the nations. The whole point of Israel was to be different and unique from the nations! God is their King, they don't need a person; they have got God who goes before them and wins their victories for them. The nations don't have that! But Israel says, you know what, we want a king so that we can be like the nations. I don't think it was necessarily sinful for them to ask for a king. Because if you go to Genesis, God tells us

that from Abraham they are going to become kings. Deuteronomy gives structure for how the king is going to behave, and gives rules for the kingship. So the people knew that at some point, it looked like there was going to come a king. If they would have said, hey God, give us a king to rule under You so that we can follow him as he follows You, it might have been different. But they didn't ask for that. They said give us a king so we can be like the nations. What I think they really wanted was not just a king, they wanted a God substitute. Because all the kings of the nations were, in a sense, the gods of the people. In Daniel, you have Nebuchadnezzar who makes a statue and everyone is commanded to worship him. That's not idolatry among the people; that was normal because kings got worshipped; because kings were seen as gods. So what Israel was saying was what we need is a God substitute. What we need is a king who we can treat like God.

God tells Samuel to make sure they know what the king is going to be like. So Samuel tells them what their king will be like: He is going to take your sons, he is going to take your daughters, he's going to take your servants, he's going to take your land, he's going to take your money, and you are all going to serve him. It is not going to go well. It is not going to go like you think. But they didn't listen to Samuel, and they say, yep, that is what we want. They say, "No, but there shall be a king over us that we may be like the nations and that our king may judge us and go out before us and fight our battles." They are saying, we don't care what it is going to cost us; we want to be like the nations. We want a king like them. Now, notice what they say a king does, judge them and fight for them. Those were the two things God was already doing for them! God was their judge and God was their warrior. They should have known by now, throughout all of their history, through all those pillars of stones that are set up all throughout their land, God is our warrior; we don't need a king. But they said, we don't need a God, we need a king. We need a king to go out and fight our battles for us. So what they are really asking for is a god substitute; we want somebody to come for us.

A Bad King

So here enters our first king, a bad king, Saul. We are going to call Saul the people's king. We see a lot of circumstances that bring Saul to Samuel. Samuel anoints him, and then he is presented to the people, and then in chapter 10:23, it says, "And when he stood among the people, he was taller than any of the people from his shoulders upward." This is saying, he looked apart. Out of all the people, he looked like a king. He looked like the one, from an outward perspective, who was going to be the king. And Samuel said to the people, "And Samuel said to all the people, "Do you see him whom the LORD has chosen? There is none like him among all the people." And all the people shouted, "Long live the king!""

It is interesting to know where Saul was right before this happened. He was hiding in the baggage, and they had to go and pull him out of the baggage and prop him up as their king. He was the people's king. He looked the part. Outwardly, he looked like he would be a king just like they wanted; a king to play God. So Saul becomes the first king of Israel.

In chapters 9- 31, we see that Saul has great success. Then we see Samuel's farewell address. And then, we see that ultimately, Saul ends his life in greater failure. He starts off well, and ends really, really badly.

So at the beginning, he has great success. He has a battle with the Amorites and he rallies all of Israel to battle against them. They had great victory, and everyone is excited. They have a coronation celebration and they crown him king. Everyone is celebrating! It looks as though they have their king and they have their success; everything is going great. So Samuel stands forth among the people, in chapter 12, and says, ok, here is the deal. If your king will follow God and if you will follow your king, everything will go well. This is not really what you should have asked for, but if he will follow God and you will follow him, things will go well. If he doesn't follow God and you don't follow him, things will not go well. So blessings and curses were going to be dependent on whether or not the king would follow God and the people would follow the king.

Then we see the great failure of Saul, because Saul does not follow God. Instead, Saul, with his new power and his new pride that wells up in him,

puts himself in the place of God. He trusts his own word and his own thoughts rather than trusting the God who gives him his word. We see three big events. The first event is as they are going out to battle, there is sacrifice that needs to be made, and he is supposed to wait for Samuel to come. Samuel delays, so Saul takes it upon his own initiative to go and make the sacrifices. Against the word of God, Saul decides, I'm just going to do it so I can rally the people, so he goes forth and he does it. And then Samuel comes up and tells him, you have sinned against God. You are not following God, so your kingdom is going to be given to your neighbor. Your kingdom is going to leave the house of Saul. You are no longer going to be the king who is going to bring about the Kingdom of God. There is going to be another.

And then, at one point, Saul makes this rash vow. They are going to war and he makes this vow, "No man shall eat anything until we get victory over all the enemies." And it really hurts the people! Because we have Jonathan who tastes them food, and now he is under a death sentence and the people of Israel have to redeem him back from the hand of Saul. The people are so hungry; they are so famished. So when they get the victory, they slaughter the animals and they eat raw meat and blood, which is forbidden by God. Saul's prideful vow almost kills his son and causes all the people of Israel to sin against God. Saul is a terrible king.

And then the last straw; Saul is to go into a nation and wipe them out. That is God's command to him; take out everyone. He goes in and gets the victory, but he doesn't wipe them out. He keeps the king Agag, and he keeps the spoils of the war as trophies for himself. Then Samuel shows up and says, your kingdom is over. It has been taken away. It has been torn in two.

And then the whole rest of the book is really Saul's jealousy of David. David is anointed the new king. Saul continually tries to kill David, even though he is his son-in-law, he tries to kill him repeatedly! He invites him to his house, and tries to throw spears at him. He uses the whole army of Israel to track him down at various places. He is chasing down the new anointed king and trying to kill him for the whole rest of the book.

Then at the end of it, he goes and visits a witch doctor to try to summon a word from the Lord. Something that was absolutely forbidden for the people of Israel! His legacy ends with him committing suicide with his own sword, and all of his sons dying. That is Saul's end. Great success at the beginning, greater failure at the end. We see this rejection of Saul. Because he has rejected God's Word, God is rejecting him from being king.

A Good King

This brings us to God's king, the good king, David. In chapter 15, we have another anointing, the anointing of a second king, who is going to be God's king, who is going to be after God's own heart. When Samuel goes to the house of Jesse to anoint the new king, he looks at the oldest. It has got to be the oldest because he is tall, handsome, and everything's great. He goes to anoint him, and God says this, "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.'" This is one of those famous verses in 1st Samuel. God is telling Samuel, don't look on the outward appearance. That is what you did with Saul. That is what the people did with Saul.

So Jesse starts bringing his other sons before Samuel, but God chooses none of them. Dad says, I've got one more. So they bring David who is out in the field keeping sheep. He comes in and God says that is my man; that's my king. Why does God choose him? There is something about this eighth son named David. God said, there is something in him you can't see that makes all the difference. He is a man after My own heart. The difference between David and Saul is that Saul tried to replace God and be God; David will pursue God, and love God, and rule under God. That is exactly what a good king must do to lead the people under God, not trying to be God.

There are several things I want to point out about David's life. David was a shepherd. I think that means he could govern over the people really well. Like caring for his sheep, he could care for people. He was a warrior. He

goes out and fights, as we are going to see in David and Goliath. But there is also a point where he is sort of a priest in a way. He goes into the temple at one point and eats the bread of presence, which is forbidden for kings to do. Only priests can do that. But he is allowed to. In the New Testament, when Jesus is told you can't work on the Sabbath, Jesus said, yes, I can, in the same way that David went in and ate something that was supposedly forbidden, because God allowed both. I think what God is showing us about David is, I'm setting up a king, but not only a king; he is a king who is also a priest, and he is foreshadowing someone to come. And we not only see a king-priest, but we see a king-prophet, because David writes Scripture, penning the very words of God. He is putting forth Scripture, so he is acting as a prophet.

The last thing I want you to notice about David in 1st Samuel is that he is righteous. When Saul is trying to kill him, David has ample chances to kill Saul. One funny story is that at one point, Saul went into a cave to relieve himself. David and his men are hiding in there, and his men say, David, go kill him. He is not going to be able to defend himself. David sneaks in and cuts a little piece of his robe. Then when Saul leaves, David holds it out and says, look, Saul, I could have killed you, but I didn't. Saul says David, you are more righteous than I.

There is this theme of David as the righteous one in 1st Samuel. But I want you to see that David is a good king, but he is not a great king. In the next lesson, we are going to see he has some problems; he has some failures. But the big point is that he is not a great king, because he dies. David does us no good today because he is dead. So we don't need a good king. What we need is a great king. What we need is a forever king who doesn't die, but who lives forever and rules and reigns over us as God's people.

A Great King

Ultimately, David is pointing to our greater King Jesus, who lives forever, ruling and reigning over us. Think about how David is and how much better Jesus is in all these things. David was a shepherd, but Jesus is the Good Shepherd, who doesn't just rule over sheep, but He rules over His

people and gives them perfect rest as the Good Shepherd. David is a warrior, but Jesus is the greatest warrior who fights our greatest enemy, Satan, sin, and death, and gets victory over the cosmos. We see Jesus as our greater Priest, because he not only speaks the Word of God, He is the Word of God in flesh, the full and final revelation of God. He is the greater Priest because He perfectly intercedes between us and God. He is more righteous than David. He is more righteous than us. He is the only perfect righteous One. All these things about David point to Jesus who does them all better, because Jesus is our greater King.

What I want to end with is to look at Jesus is our warrior King. That is the theme I want us to go away with. Let's look at is the story of David and Goliath. The big point of David and Goliath is that David won the war so the Israelites could win the battle. I want to play it out; David and Goliath. You have the Philistines who are on one mountain, and the Israelites on the other mountain, and there is a war to be had. The Philistines put a champion forth, Goliath. He is a scary dude. He is a giant. He is bigger than everyone. He is scary. No one wants to take Goliath on. Goliath comes for forty days and says, hey Israel, send me one to represent you. If he wins, we are defeated; if I win, you are defeated. Whoever gets the victory between this one on one battle is going to determine the fate of everyone else. In comes David bringing his brothers some food. He is too young to be at war yet, so he comes and brings his brothers some food. Goliath comes out on that fortieth day, taunting Israel, taunting Israel's God, but the Bible said that David heard him. It's a transitional point; something is about to happen. All of a sudden, David hears, and David is like, hey, who is this guy? How come someone hasn't went and killed him yet? They are like, do you see him? He is huge, and all of us are small! It is not going to go well with anybody. No one is going to go fight him. Then, there is a buzz around the camp; hey, there is a crazy dude here who might go fight Goliath! So word gets back to Saul, and David is brought to Saul. And Saul is like, oh, this is probably not going to work. Uh, David, you are a little boy. Goliath has been fighting since he was a little boy. It's not going to go well, you can't go do this. David says, look, King Saul, I have beat bears and lions because God has been with me; God fights my battles for me. So I am going to go out there and I am going to kill Goliath,

not in my name, but in the name of the Lord. It's the thing that Saul should have been doing, the thing the people of Israel should have been doing; they have God on their side! But David is the only one willing to go out and fight this giant. So, it happens. Here is Goliath, he is running toward David, and David running towards him. David doesn't have any armor on, he has a staff and a sling. They are running, they are going to meet, and looks like this is not going to go well. It is going to be like a gnat splatting on a semi! This is not going to go well for David. It is just going to look ugly. And they are all kind of like, oh poor David! I am sure they could probably hear this little wish, wish, wish, as he twirls the sling over his head. Then all of a sudden, he throws and a rock flies through the air, and smacks Goliath right on the head! I can imagine every warrior there was silenced...Now, Goliath is stammering around and falls to the ground, face first, in the dust. David won the war. What is amazing is that in light of David winning the war, all of the Israelites who were scared and cowardly, now begin to yell and scream! They pick up their swords and they run after the Philistines, and they win the battle. You see, David won the war, so now the Israelites can go and win the battle. One person got the victory, and now everyone can celebrate in that victory. Now they can all go and pick up their swords and win the battle.

Redemptive Markers

So what does this story ultimately have to do with Christ and the gospel and the kingdom? I think there are redemptive markers in the story that point us toward Jesus. One of the markers is the head of Goliath.

Remember I said that in narrative, you are looking for things that repeat itself. When you get to the point where David puts the rock in Goliath's forehead, usually we stop there when we tell our kids that story. But we shouldn't, the story goes on. The rest of the story is that David goes up, takes Goliath's sword out of his sheath and cuts his head off. Why does David cut his head off? And more importantly, why does the Scripture say "head" six times in seven verses? *He had a rock in his head, he fell on his head, David cut his head off, David picks up his head, David takes his head to Saul; David returns his head to Israel.* Why does it repeatedly talk about

David getting victory by chopping off Goliath's head? Here is Goliath, this warrior, who is the direct enemy God, his head is chopped off and laying in the dust. It should take us back to Genesis 3:15. Because in Genesis 3:15, there is a prophecy that there was going to be a son born who is going to crush Satan's head. He is going to have the final blow. The head of Satan is going to go rolling off. Here we have David as this warrior king, who had been anointed king by God, step forth and chop Goliath's head off. What it is doing is shouting of something to come. There is going to be a warrior king and His name is Jesus. He is going to go in our place, in our stead, in a one on one battle with Satan, sin, and death, and He is going to get the victory. He is going to chop the head of sin off, and now the power of sin is laying on the dust with its head rolling off, meaning there is no power in sin anymore!

But I want you to notice what happens with the people of Israel. They were all scared. They were all running, but now in light of David winning the war, they yell, pick up their swords, and they go and fight. And that is what happens with us. In the story of David and Goliath, you are not David who goes and slays the giant. That is not the point of that. The point is that you are Israel; you are scared, you can't fight, you have no power to fight; sin is too big. But here is the point. Someone has went before you, and He defeated sin on your behalf. He chopped the head off of it, so the giant has been slain.

So what does that mean for us? Now we can now enter into the battle! We can now shout and pick up our swords, and all those little sins that seem so big to us, we should see them in light of the power of sin laying on the ground with its head chopped off! It has no power anymore. So when we see these sins of temptation and lust and immorality, and all these things that we struggle with, all these habits that we just can't break, we need to know that the power those things hold on us, they are done away with. They have been disarmed by the cross of Jesus Christ. He died and rose again to slay them. So what we do is pick up our sword. When we face temptation, we don't fight it in our own power, in our own way, we fight it through the gospel. We fight it in light of Jesus who went before us as our warrior king. He won the war, so that we now can win the victories;

we now can win the battles. So whatever sin you are facing; you need to see it in light of the power that is behind that. It is laying on the ground with its head chopped off. It has no power over you. So with a shout of the church of God, we go forth and we slay every sin and every temptation, because the power of the gospel gives us that. Our warrior King won the war for us.

What I hope you see in 1st Samuel is that you are thankful for Samuel and for David. Samuel was a good priest and David was a good king. But the problem is they are both dead, which means they do not do us any good today. I hope that even more than that, you are grateful for King Jesus, who is your great priest. He is never going to die, and He perfectly intercedes between you and your Heavenly Father. And ultimately, I hope you see Jesus as your perfect King, who is going to live forever, and has won the war for you. Sin and death has no power over you anymore. Therefore, in thankfulness for Jesus and in light of the gospel, you can go and slay every sin and every temptation that comes your way. The power of sin and death has been broken through the gospel. Your warrior King has won the war so you can now go win the battles.