

God Directs David

I Samuel 23

Introduction: God's guidance is a wonderful thing for the Christian! Salvation, discernment for important life choices, etc.

- I. David delivers the city of Keilah
 - a. Note: They brought this plea for help to David and not to King Saul because Saul was not fulfilling his role as king over Israel
 - b. Deliverance/salvation is what our Lord can do for any who cry out- Rom. 10:13
 - c. God loved His people too much to let them suffer with an unfaithful king. If Saul wasn't up to the task, God would raise up a man who was, and David was the one. God directed David to act like a king even if he was not the king yet.
 - d. Therefore David inquired of the Lord: This showed David's wisdom and godliness. Some might have immediately said, "This isn't my responsibility, let Saul deal with it." Others might have immediately said, "Let's go! I can fix this problem!" Either course was foolish, but David was wise because he inquired of the Lord.
 - e. Go, and attack the Philistines, and save Keilah: By all outward appearance, this was a crazy thing to do. First, David had 400 men with thin resumes (1 Samuel 22:2) – not exactly a regular army. Second, this would bring David wide open out before King Saul. This was a dangerous course of action.
 - f. David did this for two reasons. He had the command of God, and the need of the people.
 - g. V. 3-4 - David inquired of the Lord once again: Wisely, David took the words from his men into great account. He wrestled with their advice and saw that in many ways it made a lot of sense. At the same time he knew this was an issue that had to be decided before the Lord

- h. Arise, go down to Keilah, for I will deliver the Philistines into your hand: God likes to confirm His word, especially when He directs us to do something hard or unusual. This time the Lord not only confirmed His previous command but He also gave a promise with the confirmation: “I will deliver the Philistines into your hand.”
 - i. (1Sa 23:5) David rescues the people of Keliath with a great slaughter!
 - i. Jonathan in I Sam 14:6: for there is no restraint to the Lord to save by many or by few.
 - ii. Don’t wait for a majority to begin serving!
 - j. God blessed the obedience of David. God perfectly kept His promise to David (1 Samuel 23:4-5).
 - k. Note the order: need presented (by God), enquiry made (to God), obedience (to God’s word), victory (through God)
 - l. So David and his men went to Keliath and fought: David did what God told him to do. It isn’t enough to ask or know God’s will. We must have a commitment to obey God’s will
- II. (1Sa 23:6-8) Saul comes against David
- a. Then Saul called all the people together for war: This was not a war against the Philistines, against the Edomites, against the Amelekites, or against the Moabites. This was against David.
 - b. V. 6, 9-12- the ephod’s significance
 - i. In the Old Testament, the ephod has two meanings. In one group of passages, it signifies a garment; in another, very probably an image. As a garment the ephod is referred to in the priestly ordinances as a part of the official dress of the high priest. It was to be made of threads “of blue and of purple, of scarlet, and fine twined linen” and embroidered in gold thread “with cunning work”
 - ii. The word ephod has an entirely different meaning in the second group of passages, all of which belong to the historical books. It is certain that the

word cannot here refer to a garment. This is evident in Judges 8:26–27, where it is recorded that Gideon took the golden earrings of the Midianites, weighing 1,700 shekels of gold, and made an “ephod thereof, and put it in his city, even in Ophrah,” where it was worshiped by all Israel. In Judges 17:5, Micah made an ephod and teraphim, or idol, for his sanctuary. The most natural inference from all these passages is that “ephod” here signifies an image (like a teraphim) which undoubtedly refers to graven images (Hosea 3:4). The conclusion is that ephod, in these cases, refers to a portable idol

- iii. The Urim ("lights") and Thummim ("perfections") were gemstones that were carried by the high priest of Israel on the ephod / priestly garments. Not much info given in the Bible about them. They were used by the high priest to determine God's will in some situations. Some propose that God would cause the Urim and Thummim to light up in varying patterns to reveal His decision. Others propose that the Urim and Thummim were kept in a pouch and were engraved with symbols identifying yes / no and true / false.
- iv. See Exodus 28:4, 30, Lev. 8:7-8
- c. 1Sa 23:9-13) David escapes from Keilah. David was in danger, but who had led him there? The Lord did, and He would lead him out of it too!
- d. He asks God for direction again!- The Lord doesn't mind our importunity! Luke 11
- e. 1Sa 23:14-15) David takes refuge in Wilderness of Ziph.
- f. (1Sa 23:16-18) Jonathan and David meet each other for the last time.
 - i. Jonathan knew David would be king, and so did Saul
 - ii. Even my father knows that: Saul knew that David would be the next king, that the Lord had ordained it. Yet he fought against the will of God with everything he had.

- g. The two of them made a covenant before the Lord: David and Jonathan already made a covenant (1 Samuel 18:3; 20:16) but now they confirm it again.
Renewing or reconfirming a covenant does not make the previous covenant less precious; it makes it more precious and valid.
- III. (1Sa 23:19-23) The Ziphites betray David.
- a. Our part shall be to deliver him into the king's hand: For every faithful Jonathan there is also a Ziphite willing to betray. Many a godly man or woman has known both friends and betrayers, just as Jesus did.
 - b. I am told that he is very crafty: It wasn't David's craftiness that kept him from Saul's clutches; it was the goodness and faithfulness of the Lord.
 - c. At this time, David expressed his feelings to the Lord in song, and that song is Psalm 54. (See title, read entire Psalm)
 - d. 1Sa 23:24-29) David's dramatic, narrow escape
 - e. Saul went on one side of the mountain, and David and his men on the other side of the mountain: If only Saul knew David was so close! They were on the same mountain (what we would think of as a large hill), separated by the ridge. Saul did his best to trap David, and it looked like he would.
 - f. But a messenger came to Saul: Out of the blue – actually, out of heaven – a messenger came to Saul, and drew him away from David to fight the Philistines. The hand of God was so evident that David and his men made a memorial of the spot: they called that place the Rock of Escape.

Conclusion:

- We do not have such direct means, but we do have a greater priest than David had- Heb 4:14-16
- We have the Holy Spirit who promises to guide us into all truth!
- Let's use our access to God so that He may direct our lives too!