



BELIEVERS CHAPEL

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The Sermons of S. Lewis Johnson

1 Samuel 22:1-23

“David in Rejection”

TRANSCRIPT

[Message] We are turning to 1 Samuel chapter 22 for the next of our series of studies in the life of David, we're not trying to cover all of the life of David but just some of the events in his life and in chapter 22 of 1 Samuel we have the story of David in the cave of Adullam.

David in Adullam is a suggestive illustration of Jesus Christ in his present rejection by the age of which we are a part. In the New Testament we read he came unto his own and his own received him not, but as many as received him to them gave he power to become the children of God even to them that believe in his name. And so David, now, sought by Saul the king, is in a period of time which might be called a period of rejection and in this sense he illustrates the ministry of the Lord Jesus Christ. David's followers are also suggestive illustrations of Christ's rejection of his own in the present age.

In Luke chapter 15 in verse 2 in one of the famous parables that our Lord taught we have the statement made by the enemies of our Lord, "This man receiveth sinners and eateth with them." One of the most remarkable things about the New Testament to me is the fact that the statements of the enemies of our Lord Jesus Christ almost constitute a kind of fifth gospel, because after all that statement, this man receiveth sinners and eateth

with them, while meant as a criticism is taken by itself a beautiful picture of the work of the Lord Jesus in receiving sinners and saving them.

We read for example in connection with the sufferings of our Lord that they said of him he saved others himself he cannot save. But when they said he saved others they are in affect acknowledging that the Lord Jesus was a savior of men. We read that one of the high priest, Caiaphas, for example said it is expedient for us that one man should die for the people.

Now, they meant by that that we can dispense with the lord Jesus Christ he's expendable in order that the people may not be disturbed and the Romans not take away any of their privileges. But he worded it in such a way that it becomes an expression of the gospel of the Lord Jesus Christ. It is expedient for us that one man should die for the people because it is by virtue of substitutionary atonement that we have salvation.

So it's a remarkable thing that the New Testament speaks of our Lord as one who receives sinners and eats with them and in this sense we have in the gathering of David's men to himself in the cave of Adullam an illustration of how in the present age believers are brought by the Holy Spirit and to fellowship with the Lord Jesus Christ.

Now, the historical situation as we come to 1 Samuel chapter 22 is simply this, remember David has been called to kingship, but nevertheless he is not yet king in Israel, Saul is still king, he has had his wonder conquest of Goliath and demonstrated in that his capacity to rule and reign in Israel, but the remaining chapters after the overthrow of Goliath in chapter 17 describes the conflict that David has had with King Saul.

In the last chapter we read of David's declension from the faith, his fear, his flight from Saul, and then when Achish king of Gath said, isn't this David about whom they sang “Saul has killed his thousands and David is ten thousands.”

Well, David disguised his sanity before him and he acted insanely in their hands and scribbled on the doors of the gate and let his saliva run down into his beard so that

he feigned insanity. It was one of those periods of time in David's life in which he declined from the faith.

So we are picking it up now in chapter 22 and first, what I would like to do is to just go through this chapter and look at it from the standpoint of what does it say and then I'd like to conclude our study by drawing some parallels between the Lord Jesus Christ, his rejection and ministry, and David his rejection and his ministry.

And the opening verses of 1 Samuel chapter 22 the author of these verses speaks of David as an outcast. Let me read the five verses. 1 Samuel chapter 22:

"So David departed from there and escaped to the cave of Adullam and when his brothers and all his father's household heard of it they went down there to him. And everyone who was in distress and, everyone who was in debt, and everyone who was discontented gathered to him and he became captain over them. Now, there were about four hundred men with him and David went from there to Mizpeh of Moab and he said to the king of Moab, please let my father and my mother come and stay with you until I know what God will do for me. Then he left them with the King of Moab and they stayed with him all the time that David was in the stronghold. And the prophet Gad said to David, do not stay in the stronghold, depart and go in the land of Judah. So David departed and went into the forest of Hareth."

Now, these men who came to David were men who were out of fellowship with Saul and his kingdom. And we read that there were four hundred of them and we also read that are described as people who were in distress, people who were in debt and people who were discontented in a moment we will have more to say about that but for the moment we will leave it. Notice, that in the third verse David goes to Mizpeh of Moab and he spoke to the King of Moab and said, "Please let my father and my mother come and stay with you until I know what God will do for me."

There's a wonderful lesson in this of course, and the lesson is simply the respect that a true believing man should have for his father and his mother. In the Law of Moses it was stated that one should honor one's father and mother, and David even though he himself is hunted by Saul and is an outcast, nevertheless, he is extremely careful to see what he can do for Jessie and Jessie's wife. It reminds us of our Lord who in his early days was subject unto his parents and then who when he was on the cross made every provision that he could make for Mary, by saying, woman (as he pointed to John the apostle) woman behold thy son, and to John behold thy mother. And establishing a relationship between them, even in some of the last breath that our Lord drew from the cross he was careful to do everything that he could to fulfill the Law of Moses, "Honor thy father and mother."

Now, the first official word that is come to David from the Lord God is described in the fifth verse, that is after his declination, is described in the fifth verse; and the prophet Gad said to David, "Don't stay in the stronghold go back to the land of Judah." So evidently David is now responding to the work of the Holy Spirit and being drawn out of that time when he was declining in his faith, so in a sense the spiritual darkness is lifting and the light is beginning to shine again in his life.

Beginning with the sixth verse now and going through the ninth verse the author describes Doeg and the massacre that took place of the priests. Now, remember when David had been with Ahimelech the high priest in Nob there Doeg the Edomite had been and reference is made to that in the preceding chapter in the seventh verse: "Now, one of the servants of Saul was there that day detained before the Lord and his name was Doeg the Edomite, a chief of Saul's shepherds." And remember, that David now, is being pursued by Saul so let's read verse 6 through 19. "Then Saul heard that David and the men who were with him had been discovered (now, Saul was sitting in Gibeah under the Tamarisk tree on the height with his spear in his hand and all his servants were standing around him) and Saul said to his servants who stood around him, hear now, O Benjamites

will the son of Jessie also give to all of you fields and vineyards, will he make you all commanders of thousands and commanders of hundreds."

Perhaps I should stop here and draw attention to the words, "Will the son of Jessie also give to all of you fields and vineyards?" We rather think that our present administration and the administrations in Washington over the past twenty-five or fifty years have been outstanding in the ways in which they have manipulated the spoils system in our own government. I think that in the United States Andrew Jackson, President Andrew Jackson is really the one who first set in motion what we call now the spoils system but you can see it really was an old thing and Saul is appealing to it here, he says, "Now, David, is he going to give you what I've given you, is he going to give you the fields and the vineyards is he going to make you commanders of thousands and commanders of hundreds?" So you see the same old sinful human nature existed then that exists today. All those who are in authority like to give away things to people in order that they may be preserved in their place of authority. So we're not seeing anything new when Washington seeks to give things away in order to remain in power.

Let me read on verse 8:

"For all of you have conspired against me he says so there is no one who discloses to me when my son makes a covenant with the son of Jessie and there is none of you who is sorry for me or discloses to me that my son has stirred up my servant against me to lie in ambush as it is this day. Then Doeg the Edomite who was standing by the servants of Saul answers and says, I saw the son of Jessie coming to Nob to Ahimelech the son of Ahitub and he inquired of the Lord for him, (that is Ahimelech did) he inquired of the Lord for him, gave him provisions and gave him the sword of Goliath the Philistine. Then the king sent someone to summon Ahimelech the priest the son of Ahitub and all his father's household. The priest who were in Nob and all of them came to the king and Saul said, listen now son of Ahitub, and he answered here I am my Lord, Saul then said to

him why have you and the son of Jesse conspired against me in that you have given him bread and a sword and have inquired of God for him, that he should rise up against me by lying in ambush as it is to this day? Then Ahimelech answered the king and said, and who among all your servants is as faithful as David, even the king's son-in-law who is captain over your guard, (David was Saul's son-in-law he had married one of his daughters) he is captain over your guard and is over your house, did I just begin to inquire for him today? Far be it from me, do not let the king impute anything to his servant or to any of the household of my father for your servant knows nothing at all of the whole affair, but the king said, you shall surely die Ahimelech you and all your father's household. And the king said to the guards who were attending him said turn around and put the priests of the Lord to death because their hand also is with David and because they knew that he was fleeing and did not reveal it to me but the servants of the king were not willing to put forth their hands to attack the priest of the Lord. Then the king said to Doeg you turn around and attack the priests. And Doeg the Edomite turned around and attack the priests and he killed that day eighty-five men who wore the linen ephod, and he struck Nob the city of the priests with the edge of the sword both men and women, children and infant, also oxen, donkeys, and sheep he struck with the edge of the sword."

[Message] Now, you'll notice king Saul has become something of a paranoid in a sense this is a lesson in spiritual things because Saul is a person whose out of fellowship with the Lord God and it deals with the fact that sin persisted in leads to more sin. And King Saul has become irrational in his reaction against David and his relationship to the Lord God and so the more he persists in his rebellion against the Lord God the worse he gets.

It reminds us of many illustrations in the New Testament, for example of Herod, Herod was a person who was afflicted with what we would call a manic depressive

psychosis and consequently when he asked about the birth of the Messiah and he heard these rumors that there was something happening in Bethlehem the New Testament tells us that he was troubled. And then you'll remember Herod the Tetrarch who was responsible for the death of John the Baptist when he heard words about the miracles that the Lord Jesus Christ was performing he was convinced that John the Baptist had arisen from the dead and that accounted for these supernatural things that were happening. Because when a person sins against the Lord God and then persists in his sin that sin has a deadening and hardening affect.

Now, I think it would be interesting if we were able to do this and this is my own personal conviction and I would not want to teach it as a thing that comes from the Lord, but I personally feel that a great deal of the psychosis that afflicts people today is due not so much to so called, what shall we say, maladjustment or of psychological difficulties but rather of spiritual difficulties persisted in which have lead to a further hardening and darkening of the mind and the result is ultimately just what we see in Saul. I am sure that my Christian psychiatrist friends if they didn't know the situation would probably diagnose him something like that, possessed with a manic depressive psychosis; whereas, scripture has set him forth as a person who has turned away from the Lord and has persisted now in his rebellion against him. A great deal of our psychoses may undoubtedly, I think, this is my own personal opinion may be traced to our spiritual relationship to the Lord God. I don't deny that there are things that may not be traceable to this but many of them are. And we certainly see this in Saul we see it in Herod the king and also in Herod the Tetrarch.

Saul now, has all the elements of a kind of a hell within him because of his rejection of the truth that has come to him from the Lord God. In the Old Testament in Leviticus chapter 26 when God prophesies the future of the nation Israel, he says that down through the years they are going to be the subject of a great deal of persecution by the nations of the earth. And finally there's going to come a time when the sound of the

shaken leaf shall chase them. So that when we persist in our rejection of the things of the Lord God we become more and more hardened to spiritual truth and more and more irrational in our behavior.

Now, in this case it so happened that Doeg the Edomite had been present when David had come to Nob and Ahimelech had fed him, not knowing the situation, had fed him and when David had asked for a sword he had given him the sword of Goliath. And it just so happened you can see the providence of God in this, it just so happened that Doeg the Edomite is in the presence of Saul he's the chief of Saul's shepherds, happens to be in the presence of Saul when Saul says there isn't anybody who is really telling me the truth, no one is telling me about how my own son has made a covenant with David, no one is telling me the truth everyone is against me. "You notice for all of you have conspired against me." He says in the eighth verse.

Well, now Doeg the Edomite happened to be there and so he speaks up and it illustrates the inability of a man who has made a profession because he was now in the employ of the nation Israel, the inability of a man who has made a profession to appreciate spiritual things.

Incidentally you can read in Psalm fifty-two David's appraisal of the situation at this time and I think it would be good for us to turn over to Psalm fifty-two because it will give you an ideal of what was going on in David's mind while all of this was happening so let's read Psalm fifty-two, it's not a long Psalm and while your finding it, it's after Psalm fifty-one you know, let me read the heading of it; it says, "A Maskil of David." That is a Psalm of instruction, and it says, "When Doeg the Edomite came and told Saul and said to him David has come to the house of Ahimelech." And so this is what David was thinking about at this time when the news comes to him of the actions of Doeg and Saul in connection with Ahimelech.

"Why do you boast in evil O mighty man? The loving kindness of God endures all day long your tongue devises destruction like a sharp razor O worker of deceit you love evil more than good, falsehood more than speaking what is right you love all words that devour O deceitful tongue, but God will break you down forever, he will snatch you up and tear you away from your tent and uproot you from the land of the living and the righteous will see and fear and will laugh at him saying, behold the man who would not make God his refuge but trusted in the abundance of his riches and was strong in his evil desire, but as for me I am like a green olive tree in the house of God. I trust in the loving kindness of God forever and ever I will give thee thanks forever because God has done it and I will wait on thy name for it is good in the presence of thy godly ones."

[Message] So David now has been restored to fellowship with the Lord God and his trusting in the name of the Lord God. Well, you read with me the story of how ultimately Saul now commands that the priests be slain there is no one who is willing to do it. That to is a very illustrative thing you can see that Saul is sinking now to even deeper depths of iniquity because disobedience ultimately leads to open rebellion against the Lord God.

Some of the Russians in the early days of the Russian revolution made some rather interesting statements; for example Mr. Bakunin who was very prominent in the early days said, "The first lie is God the second lie is right, let your own happiness be your law." Stalin us to insist that, "No good communist is unsympathetic with atheism." These are illustrations of how it is possible for us to continue in rejection of the truth of God and what it ultimately leads to.

Notice in the seventeenth verse also that when Saul calls upon the guards to slay the priests they refuse to do it, now that illustrates another important principle too. These guards were strong enough in their knowledge of the truth of God to desire to obey God rather than men so that would not obey king Saul and they would not put those priests to

death, but there was one man who would and that man was Doeg the Edomite and the chapter goes on to speak of how he did it.

Now, we come to the last few verses and we read in verse 20:

"But one son of Ahimelech the son of Ahitub named Abiathar escaped and fled after David. And Abiathar told David that Saul had killed the priests of the Lord and David said to Abiathar I knew on that day with Doeg the Edomite was there that he would surely tell Saul. I have brought about the death of every person in your father's household. (David takes the blame to himself here) stay with me do not be afraid for he who seeks my life seeks your life for you are safe with me."

Now, he sees of course, that this is largely due to his own failure, but at the same time it is an illustration of the providence of God and judgment because back in the earlier part of first Samuel we haven't read in our series of the study of David, God had said that he was going to bring judgment unto Eli's house and the slaying of the priests here is part of the providential judgment upon the house of Eli. And finally, the chapter concludes with the promise of David, "That if you're with me you're safe."

Now, I'd like in the remaining few moments that we have to speak about the way in which this incident in David's life and the time illustrates the relationships that exist between individuals and the Lord Jesus Christ. In fact, David's wife from its beginning on through its end is a type of logical illustration of the relationship of the Lord Jesus Christ bears to us. For David is one of the Old Testament types of Jesus Christ and there is a parallel of the present time and the present rejection of the Lord Jesus Christ and the ministry of the Lord Jesus Christ to the people that belong to him.

And let me just set forth some of the things that immerse as you think about these things. In the first place Saul the rejected king is on the throne. Now, God has already rejected King Saul he said that Saul is not the king but David is the king; in fact, David

has already been anointed by Samuel as the king. We have read about that. In the present day the person who is in authority in the present day in the affairs of human life is not the Lord God. Oh, I know that he is the Sovereign God who controls all the affairs of men, but the apostle John states the whole world lieth in the evil one. We're living in the day in which the prince of this age is Satan himself and so Saul is the rejected king but he's on the throne and in the present day because of the fall of man in the Garden of Eden things are not as they will ultimately be.

The writer of the Epistle of the Hebrews says, as he surveys the human scene, we see not yet all things subjected to the son of God, but we see him at the right hand of the Father, and that's the evidence that the time is coming when he will be in sovereign authority over all things but he's not at the present time. He's the rejected King, he is the King who has been crucified, he is the King who has ascended to the right hand of the Father and he's awaiting the time when his enemies shall be made the footstool of his feet. And so Saul the rejected king illustrates for us the present time in that the Lord Jesus the true King is not yet upon his throne.

David the type of Christ is the true king, he has been divinely called and he has been victorious in his struggle with Goliath and in this he illustrates the Lord Jesus Christ who has been called to authority over the whole of the earth and he has demonstrated the fact that he is the King by virtue of his sovereign overcoming of Satan on the cross at Calvary. There he has overcome the Goliath. The Goliath of Satan and won the victory. As Mr. Spurgeon use to like to say he has the giants head in his hand and he's carried the witness of victory to the city of God and there at the right hand of the throne of God the Lord Jesus Christ having overcome Satan awaits the time when his victory shall be made known in this sphere of life of which we are a part now.

Then thirdly, David the true king is persecuted by Saul the rejected king and we are living in the day in which, the interests of our Lord Jesus Christ are suffering persecution. That's illustrated in a specific case, in the persecution of the early church by

men like the apostle Paul or he was one who persecuted the church of God and wasted it. He came unto his own and his own did not receive him and we are living in the day in which the Lord Jesus Christ is the rejected king. So David the true king is persecuted by Saul the rejected king and today the Lord Jesus Christ the true King the true Sovereign over this particular earthly sphere is persecuted by the followers of Satan.

Then fourthly, there is another parallel between David and the Lord Jesus Christ, David at this present time, David is the true king and he is persecuted by Saul he is chased all over that part of the country but at the same time he gathers followers to himself and so there come to him in the cave of Adullam four hundred individuals and they become subject to him, to David. They become actually those who are going to later be David's mighty men. So in the present age while the Lord Jesus Christ and those who are identified with him are being persecuted by Satan and his followers, nevertheless, the Lord God is gathering men to the Lord Jesus Christ. We read in Acts chapter 15 that God is visiting the present day to take out of the present day a people for his name and that is the church of the Lord Jesus Christ that is what we are seeing take place. We are seeing that in the preaching of the gospel. Wherever the gospel goes forth the Holy Spirit is gathering people into the body of Christ, and consequently; the Lord Jesus Christ is gathering through this ministry followers to himself so in this he too illustrates David.

Now, notice another thing David's followers owe their life to him. It's because of David that they are even alive, because it was David who overcame Goliath and so the followers of the Lord Jesus Christ owe their life to him. We read in the gospel of John that he is one who lays down his life for the sheep. We read in John chapter 10 and verse 27 and 28 words like this: "My sheep hear my voice and I know them and they follow me and I give eternal life to them and they shall never perish and no one shall snatch them out of my hand." They have their life because the son of God has suffered on the cross for them and because also he gives life to them, we love him because he first

loved us and therefore those followers of the Lord Jesus Christ owe their life to him just like David's followers owed their life to him and his victory over Goliath.

This of course, is the fundamental thing so far as the children of Israel were concerned it was David who had won that victory that determined their freedom and for us today the fundamental thing is the cross of our Lord Jesus Christ. You know we never can get a way from the cross of Christ we never can get away from that fundamental fact of our spiritual life that we have it because of the cross of the Lord Jesus. And any preaching that is not centered in the cross of Jesus Christ is not true New Testament preaching.

Principal Denny who was the principal of the divinity school of the University of Glasgow around the turn of the century use to say, "I would rather preach with the crucifix in my hand and the feeblest power of moral reflection than have the finest insight into ethical principles and no, Son of God who came by blood." Now, Denny was right, there's no use in our talking about ethical principles if we do not ground them in the suffering of the Lord Jesus Christ. There's no kind of preaching that is effective even though it present a beautiful moral and ethical system, if it is not grounded in the blood of the cross. The reason for that is simple, is that no one can possibly follow any ethical and moral principle without new life. And new life can only come by virtue of the cross and the knowledge of the Son of God who gave himself for sinners.

So consequently, in all preaching there must be stressed upon the sin of man the sufferings of Christ directed toward the deliverance of men from that sin and the gift of life by virtue of the shedding of blood. And Denny was right. It's true of every preacher of the gospel. I would rather preach with a crucifix in my hand reminding men of the cross of Christ even though I may not have great deal of understanding of moral and ethical principles yet; I'd much rather have that, than have the finest insight into ethical principles and no Son of God who came by blood. That's really the reason the church of Jesus Christ is so sick today and why so much of the Church of Jesus Christ has gone off

into apostasy and evidently is lost forever so far as, usefulness in the things of God is concerned. They have overlooked that preaching of the cross of Jesus Christ because they have not come to understand fully their need and what Christ has done to meet.

So David's followers owe their life to him and we owe our life to Jesus Christ. Isn't it interesting when you talk to Christians you can almost by the tone of their voice tell whether they truly belong to the Lord or rather they're really just professing truth. And even among Christians there is an entirely different disposition of those who have come to understand fully. Well, I guess we'll never understand anything fully about the cross of Christ but understand deeply what Christ has done for them. There is a depth and a flavor to the believer's life who understands that; that cannot be imitated. It's a very significant thing. A characteristic of such a Christian is gratitude and it expresses itself in service and dedication and any other way that true love for Christ and appreciation for what he has done for us does.

But one other thing that is parallel is the fact that David's followers is described like we should be described look again at the way they are described in verse 2 of chapter 22: "And everyone who was in distress." You know what that means? The Hebrew word means "oppressed," everyone who was oppressed. Now, the Lord Jesus said, "Come unto all ye that labor and are heavy laden and I will give you rest take my yoke upon you and learn of me and I am meek and lowly in heart." So those who are oppressed those who feel themselves under the yoke of seeking to obey the law when they do not have the divine power necessary to obey law, the distressed, the oppress. Then they are described as those who are in debt everyone who was in debt. I know all of you're in debt out there, but this is not the kind of debt we are talking about in New Testament times. This of course, was a reference to usury, but one of the reasons was that they were persecuted and consequently they were impossible to extricate themselves from their debt because of their relationship to David, so everyone who was in debt.

Now, in spiritual things we read in the New Testament in the book of Philemon for example in that wonderful little picture to the cross of Christ the apostle Paul in verse 18 of the little book of Philemon says, "But if he has wronged you in any way or owes you anything charge that to my account." It's a beautiful illustration of what the Lord Jesus Christ has done by virtue of his saving work. He has in a sense taken the sins of all of the elect and they have been charged to his account, and so all of you who are in debt, that is in debt for the guilt of your sins and the condemnation of your sins. So those who are in distress, those who were in debt, and those who were discontented, that literally means embittered of soul. There is never an unsaved man who is not embittered of soul there is never an unsaved man who is not in some sense discontented.

I love the story of the old Christian Quaker who often spoke to his friends about the Lord Jesus Christ, but they were not very responsive to what he said, but he tried as best he could to reach them for the Lord but they were all so contented apparently with their material possessions that they were not very responsive and so one day he had a ten acre plot of land and he had a sign put up on this ten acre plot of land and the sign said this: "I will this field to anyone who is really contented." And it wasn't long before one of his most prosperous neighbor friends came along and saw the sign. He looked at the sign and said, "Hello, what's this?" He read the sign that said I will give this field to anyone who's really contented, he said, "If there is any contented man in this city I am that contented man." He said, "I have one of the finest farms in that country, I have one of the finest families, I have a fine nest egg that's resting down in the bank. My children in excellent circumstance and they're doing well. I have the best of health, I surely am a contented man." So he made his way quickly to the Quaker's door, and he said that he was there to demand the field. "Ah, friend," said the Quaker. "If thee is contented what does thee want of my field." [Laughter]

So, in spiritual things is true there is not a single person who is unsaved who's really contented and they may give you the impression that they are contented but they

are not contented. There is no peace saith my God to the wicked. And so David has gathered to him in the cave of Adullam, David the rejected king but the anointed king by God gathers to him those who were in distress, those who were in debt and those who were discontented; and notice added are the words, "Now, there were about four hundred of them."

Now, what we will learn in the story of David as we continue to read it is this: Now, these followers of David these four hundred people who gathered to him in the cave of Adullam. What a beautiful picture they are of you people sitting out here in the audience, oppressed, in debt, discontented, that's what you were before you came to Jesus Christ. But you've gathered to him, in this world, in which you're not accepted. You don't have any acceptance in this world. This world does not love believers. In fact, Jesus Christ said if they hated me they will hate you and if you're on good terms with the world something is the matter if you are really witnessing for our Lord Jesus Christ standing for the truth you'll have your enemies, you're bound to have your enemies.

Now, these followers of David are trained by their association with David, the rejected king, and these four hundred men will later emerge as David's mighty men. So what a beautiful picture it is of our own association with the Lord Jesus Christ during this present age. We fellowship with him in the word of God, we fellowship with one another, we learn of him through the study of the scriptures, we grow in grace and in the knowledge of him and ultimately the scriptures tell us that we shall rule and reign with him upon the earth. So you see one of the reasons why you're in the cave of Adullam at the present time is to associate with your King, to learn of him, and then be used by him.

Well, in David's day there was need for a decision. The Israelite had to say, "Which king am I going to serve; am I going to serve king Saul or shall I serve David who's been anointed by Samuel?"

There's another story that I like. Napoleon's soldier's were once walking through the streets of Paris when their General's cause hung in the balance and a working woman

by the name of Jeanette, as the soldier's marched by seized a broom and putting it on her shoulders fell in line with the troops and everybody who was watching the troops began to laugh at her; and someone asked if she was expected to fight with the broom she said, "No, but I can show which side I'm on." And so we have an opportunity today to show which side we're on.

Now, I'll begin by reminding you of the fact that they said of the Lord Jesus Christ, this man receiveth sinners. But we really can modify that because the word that is used in Luke chapter 15 is the word that means to "welcome", this man welcomes sinners. He doesn't patronize, but he takes us to his heart, he's not on the throne yet, but he is going to be on the throne and at the present time he is gathering mighty men to serve him.

If you should happen to be in the audience tonight and you have never believed in the Lord Jesus Christ, of course, your responsibility is to recognize him as the one who has offered the all atoning sacrifice and to flee to him. You flee to your cave of Adullam in order that you may have fellowship with the King who is ultimately to reign. Who has won the great victory over Goliath, Satan, and makes it possible for you to have everlasting life. And if you've already come to know him, then of course, you need to learn to associate with your King more closely, in order that by association with him you might be trained to be useful to him.

May the Lord help us to respond to this beautiful illustration of the present day, it's time for us to stop, let's close with a word of prayer.

[Prayer] Father we are grateful to thee for these lessons that come from holy scripture reminding us of our relationship to us of our greater David, the Lord Jesus Christ. We thank thee for the blood that was shed. How grateful we are that we have life. Oh, God also enable us to know him better and to be of use to him. Enable us to make if very plain which side we're on to who we truly belong for Jesus sake. Amen.