

We will be in 2 Samuel 8 this evening, and it's been several weeks since we have studied in 2 Samuel. It feels like forever ago to me. Actually, when I started studying for this week, I couldn't even remember what happened in chapter 7. I didn't even remember it.

What happened in chapter 7, and I really couldn't remember it until I opened the scriptures and perused the scriptures. That's right, perused. And it quickly came back to me very quickly so I can actually completely refresh your memories on chapter 7 with just eight words. And that would be, David wanted to build a temple for the Lord.

You remember that? It all came gushing back, didn't it? Now you like remember the whole chapter? You remember everything that took place?

Yeah, David wanted to build a temple for the Lord. He just could not stand the thought of living in an immaculate palace like he was living in knowing that worship was taking place in a tent. You know, I compared that before to like me living in a mansion in our church worshipping basically as a tent revival, you know, those big outdoor tents. Think you guys would be upset with me.

Of course, I could never do that, and that was David's heart as well. David just couldn't do that. Lord, please. Yeah, I just can't let you, I can't let you be in a tent.

I can't let church be happening in a tent when I'm living in a palace made of fine cedar wood. And he wanted to build the Lord a temple, but you know the story that the Lord loved David's heart on the issue, but he had to gently decline the offer. Because the Lord had a different plan, the timing wasn't right, the builder wasn't right. When we get about halfway through chapter 8 tonight, we'll be making that chapter 7 connection to chapter 8.

David was not allowed to build the Lord a temple, but he does do something in chapter 8 that reveals to us how David decided to handle that gentle no from the Lord. So it's going to be a good spiritual lesson for you as well. How do you handle it, anchored fellowship member, when the Lord gives you a gentle no? How do you handle it?

I think David can help us with that. But as we begin to study chapter 8, there's another connection from chapter 7 that we need to make first, and we read in the first verse of that chapter about the Lord giving David rest from all of his surrounding enemies. That's not just David, of course. That is national peace.

That's speaking of national rest. And yet, he hop on over now to chapter eight, and chapter eight does not look like national rest. Chapter eight is battle after battle. It's all about Israel being engaged in a bunch of battles.

It is not, however, anchored a contradiction. Israel's chapter seven rest was not just short-lived. It didn't get interrupted by the enemy. Actually, we need to think of these chapter eight battles a little bit differently.

They did not disrupt the peace that God gave to Israel in chapter seven. All of that is still true. God gave them peace from their surrounding enemies. Israel's enemies are no longer attacking them in chapter 7 in chapter 8 as well The enemies of the Lord's people they don't want to mess with the Lord's people.

They want nothing to do with that It's just that in chapter 8 David and Israel Decide to go on the offensive And once we get to verse 11, I'll share with you what I believe to be the reasons for that for David in the nation of Israel to go on the offensive here, but I won't give you any hints. You'll just have to wait it out. You have to stick around at least until verse 11. That's about maybe halfway or a little more than halfway through the teaching.

So I'll need you to stick around until then. Let's begin reading. Oh, by the way, just for your reference, because we will be hitting some of these verses tonight. But first Chronicles chapter 18, once again, that's a parallel account for what we are reading in 2 Samuel chapter 8.

It's almost word for word. There are some differences and I'll need to grab some of those differences from 1 Chronicles chapter 18 to help us with 2 Samuel chapter 8 tonight. But later on in your own time, if you'd like to compare those two, just do that. Go home and pull up.

Do you have two Bibles? I think everyone probably has two Bibles, don't you? On one Bible, 2 Samuel 8 on another Bible, 1 Chronicles 18. And I think you'll be amazed at how very close to word for word they are.

But let's begin reading 2 Samuel 8 verse 1. After this, David defeated the Philistines subdued them. Okay? This is something completely new.

We're going to see it throughout this chapter. I may point it out a time or two more as we go, but just so you know from the beginning it's there all throughout the chapter. Israel hasn't ever done this really before, at least not successfully to the point that it was recorded for us in the scriptures. Israel is no longer just beating up on their enemies and then retreating and hoping that the problem doesn't arise again in the future.

Instead, they're going to move in, they're going to beat up on their enemies, and then they're going to retain power over those who are left to survive of their enemies. So I think, you know, at this point, we'll say they have learned their lesson, but let's face it, David is the king here, so this is all David's thinking and strategy, but we'll just say they've learned their lesson. You know, how many times in the many, many years of their history have they come in to an enemy territory, conquered that enemy, and left, you know, a handful of Canaanites or some otherites to survive. And then a hundred years from that time, they're once again fighting those same people that they had conquered, because you know how this goes.

If you let ten Canaanites survive in a hundred years, you're fighting a million of them. And for some reason it works the same way in Pennsylvania with ticks, stink bugs, and lantern flies. So if I had advice for you on that, I would say, if you see one, slay one. If you see any of that stuff, kill it, please help us.

But yeah, I think Israel is getting tired of that here, tired of beating an enemy, only for that enemy to reemerge later on and cause them problems in the future. David is just not going to let that cycle perpetuate. At this point, anyone who stays on the land that God gave to the nation of Israel, David is going to make them to be in subjection to him as the king and to Israel as the nation that they're living in. So no more messing around for David and the nation of Israel.

Reading on in verse one, and David took Methagama out of the hand of the Philistines. Methagama is an untranslated word. It's an untranslated Hebrew word. It was transliterated into English for us.

I think probably it would have just been better for the ESV to translate it because this word, Methagama, all that means is Mother City. It's just talking about a capital city of the Philistines, and that happens to be Gath. So, methagoma, when you read that in verse one, that is referring to Gath. And 1 Chronicles 18 tells us that.

If you want to go there and read that, you'll see that. Methagoma is Gath. Gath is a place that David has a good bit of familiarity with, right? In 1 Samuel chapter 21, when David was running for his life from Saul, Saul was just completely determined to kill David and he was running and trying to figure out where to go to get away from Saul and the army of Israel that was pursuing him.

And he attempted to try his luck in the city of Gath. Do you remember that study? I think you probably remember some of it, at least the major highlight of it, where David was acting like a madman, right? He goes in, he tries his luck in the city of Gath with Achish, the king of Gath.

It did not go well because David's reputation was just still too fresh in the minds of the people. They were still seeing David as like the primo-philistine killer. He was the giant killer. So they didn't buy it, that David wanted to make a league with them, and when he saw that he was in trouble, that's when he started acting like a rabid animal, scratching and clawing at the city gate there in Gath, and foaming at the mouth like he had rabies.

And that did work, that at least let the Philistines turn him loose, he lived to survive another day. Well, he tried again. He tried his luck again in Gath and that's found later on in 1 Samuel chapter 27. He comes back and now at this point enough time has passed and apparently rumor that Saul was trying to kill David had finally got to Gath, the king Achish and at this point foolishly Achish believed David.

He believed that David had become anti-Jewish, anti-Semitic. And that they had a wonderful warrior, a wonderful alliance in David. So they welcomed him in. He spent, the scripture tells us, a year and four months with the Philistines.

Some of that was in Gath. And then some of that was in a city all to their own, the king of Gath, Achish. He rewarded that to David to let David and all of his people go and live in that little city. Do you remember the name of the city?

Let me give you a hint. My title for that message was Zigzag in Ziklag. What did you say? Zigzag in Ziklag.

Ziklag between Gath and Ziklag a year and four months. So David's history with the city of Gath, what that means is that David would know the city of Gath inside and out. And I'm pretty sure that that would have helped him in this conquest against Gath here. He knew the people.

He knew the military personnel. He probably knew their numbers. He probably knew their posts. How many soldiers do they keep posted at this gate of the city, and how many soldiers at that other gate of the city?

He knew the whole place well. He would have known all of the weak points, and I'd certainly think that he would have ended up using that against Gath, basically using that knowledge to build the kingdom of Israel. So that is a positive side for David being on the wrong side of the tracks. Don't be surprised by that.

There's positives to no matter what. That's a biblical statement. We can say that biblically because we know that the Bible teaches that the Lord works all things for our good, all things. Even those times where we are on the wrong side of the tracks, even those rebellions that we have in life.

Once we are brought back, once we are restored to Him, He can take even that, the familiarity that we gained from our time of rebellion, and then He can use that for building the kingdom. For David, that meant going in there and destroying everyone, and whoever He didn't destroy, capture them and make them slaves. That was Old Testament kingdom building, but for New Testament believers, it looks a little bit different. For us, that's going back to those familiar places, the people that we gain some familiarity with during our time of rebellion, and then sharing the gospel with them, and bringing them into the kingdom of God.

That's how we build the kingdom on this side. So you have the Old Testament principle of it, the New Testament application of it, Testament kingdom building. Think of it like this, you know the devil, he

takes a lot of care to learn everything that he can about you. I'm not saying he's personally stationed to guard just you and to learn just you.

He has the host of demons, unclean spirits, to dispatch, to do that kind of work, but he takes that seriously. He learns everything that he can about you. I think we saw that very clearly in the story of Job, right? The Lord brings up Job's name.

Hey, have you considered military term? Have you like really inspected and picked apart? Have you spied this guy Job out? And what was Satan's response?

Oh yeah, already knows weakness. Already have that guy figured out. That's what the devil does to us. That's what the demonic does to us, they learn our weaknesses, they learn us really well, and then they use all of that against us to tempt us, to trip us up, to get us to say the wrong thing, to get us to do the wrong thing.

So isn't it nice in moments like this where you get some, I'm not encouraging rebellion, but where you do have some familiarity out there in the world, and then you can take can use that against your enemy for a change. Doesn't that feel kind of good? You're going into the enemy's camp and then you're creating victories for the kingdom. I just like that thought.

Verse 2, and he defeated Moab. So with the Philistines conquered, David now moves to the east side of the Jordan River river, where the two and a half tribes settled, Reuben Gad, half of Manasseh, and it says he measured them with a line, making them lie down on the ground, two lines he measured to be put to death, and one full line to be spared, and the Moabites became servants of David and brought tribute. All right, so the slaughter and the subjugation of the Moabites in verse 2 is very, very unexpected. If I was following along with David's story up until this point, there's no way that I would have guessed that the Moabites would have been on David's hit list.

First of all, they're outside of the land of promise as it's generally viewed from from the Jordan River to the Mediterranean. They're on the other side of the Jordan, the east. Remember those two and a half tribes didn't want to cross. They didn't want to come into the land that the Lord was given to the nation of Israel.

So he's out there on the other side of that thing and David was part Moabite. His great-grandmother Ruth was a Moabitess. And I shared this with you before. Half of David's family were Moabites.

Yes, half of his family were Jews. The other half of his family, they were Moabites. He had Moabite in his blood. And he seemed to have a very good relationship with the people of Moab.

We studied in 1 Samuel chapter 22 that when David's mom and dad came to where he was as Saul was trying to kill David, David was like, no way, there is no way. Mom, dad, there's no way I'm letting you stay with me. I've got to get you someplace safe. Because everyone that knows me, their lives are in jeopardy.

Saul won't just try to kill me, he will try to kill everyone that I hold dear. So what David did was he took his mom and dad to the king of Moab. And the scripture tells us that his parents stayed with the king of Moab the whole time that David was on the run from Saul. I don't know if that means they just stayed in the area of Moab or if it means like they were literally living in the King of Moab's palace, but we just saw that was good relations, right?

It makes sense. He had good relations with the Moabites. Well, what happened if that was a healthy family relationship between David and the Moabites, then what has happened here? David is a flesh and blood Moabite.

There used to be good blood between David and the Moabites. Now apparently there's bad blood between them. What happened? David kills two-thirds of them here.

That's what this is saying. He lined up three lines of Moabites. Just lined them up. Line one, dead.

Kill them. Line two, dead. on line 3, we'll let them live, but they're going to be slaves, they're going to be servants, and they're going to pay taxes. So what happened?

Why did things turn so badly? I don't have a really good answer. I could take a bunch of guesses at it. I don't know.

Did they harm his parents? Did they fail at the job keeping David's parents safe? I don't know. Did they attack Israel at some point?

Did there become tensions between Moab and Israel at some point? Perhaps maybe we don't know, but clearly something must have happened here, not just to sour the relationship, but for David to go in there and basically try to exterminate the Moabites, like make the Moabites go extinct. That's essentially what this amounts to here. It's pretty severe.

But I do want to add that David was not crossing any lines by doing this, that technically everything that he was doing here, technically, scripturally, would be A-OK with the Lord, because we know that there is this long-standing order that God wants Israel to either displace or exterminate all of the wicked people groups in these regions, yes that's of course on the west side of the Jordan from the Jordan to the Mediterranean obviously, but it's also on the east side where you can have those issues with the two and a half tribes that settled there remember that's Israeli territory at this point, so Moab they're right there on the east side and that makes them a threat. That makes the command of the Lord applicable here that essentially he would just be fulfilling the will of the Lord by exterminating the Moabites. The original landmass that was promised to Israel actually doesn't even stop there at Moab. I don't know if you can think back this far in our studies.

It's been a while now, but we spend a lot of time talking about the promised land for the nation of Israel and as I have tonight, spend a lot of time considering it to be from the Jordan, well for you guys to be like this, from the Jordan to the Mediterranean Sea, but the territory, the actual territory that God gave to the nation of Israel, it's way bigger than that. From the Jordan River to the Mediterranean, it's about 30,000 square miles. But what God originally gave them was about 300,000 square miles, not from the Mediterranean Sea to the Jordan River, but from the Mediterranean Sea all the way to the Euphrates River. Technically all of that is Israel's, and you can read that a bunch, the Lord confirms that a bunch in the Scriptures, Genesis chapter 15 verse 18, Exodus chapter 23 verse 31, Deuteronomy chapter 1 verses 7 and 8, Deuteronomy chapter 11 verse 24, and then Joshua chapter 1 verse 4.

Every one of those occasions that's God establishing the borders and Mediterranean Sea all the way over to the Euphrates. So that's why the whole land dispute thing over the nation of Israel is extremely simple for me. You know, they're over there asking questions like, well, should Gaza be Israel's? Well, yes, of course.

And not just Gaza, and not just the Golan Heights or anything else that's ever been disputed there in the nation of Israel. This should be like Lebanon, Syria, Jordan, Iraq, Kuwait, a whole bunch of other places between Israel and the Euphrates, technically that's Israel's too. And they may not have it right now, but one day they will, I believe that with all my heart in the Millennial Kingdom for sure, all of that land is going to be the nation of Israel. So, David is building the kingdom.

He is expanding the territory and there's not a thing that he's going to do in this chapter that isn't at least aligning with the Scriptures and showing David as a guy that's actually listening to what the Lord had commanded for them to do in the law of Moses. David also defeated Haddad et Sair, the son of Rehob, king of Zoba, as he went to restore his power at the river Euphrates. Haddad et Sair was the one that was expanding east toward the Euphrates. That's what's being referred to there.

Not David, not David expanding east toward the Euphrates, but Haddad et Sair. He was building his kingdom, a neighboring nation or kingdom close to Israel and I mean you go look at that on a map that's a massive area that's the regions I was just mentioning you know Jordan, Syria, Iraq all those places so this guy Haddad Etzer he was building a massive kingdom there in that region he was expanding outward and I don't know how far David pressed toward the Euphrates but he He took that guy down. He cut that guy down right from the start. He completely eliminated this expanding kingdom of Zoba.

That was a necessary foe for David to cut down. That's a threat. An expanding kingdom like that, already massive, sooner is better than later, right? that nation down before it gets too overwhelmingly big and you can't do it, humanly speaking.

Verse four, and David took from him, from Haddad et Sar, 1700 horsemen and 20,000 foot soldiers, what that means is captured, took means captured. So these are now POWs. And David hamstringed all the chariot horses, but left enough for one hundred chariots. All right, he hamstringed the horses.

We've had this before in an Old Testament study. Oddly enough, it's not usually something that comes up in the New Testament for Sundays. We have had this before on Sunday nights. What does it mean to hamstringing a horse?

That's where you cut the tendon of the hamstring, and when you do that, you You are effectively ruining that horse from ever pulling a plow or pulling a chariot ever again. Now the animal does survive, that's the good thing about it. It can still get around. It's gimpy, it's limpy, but it can still get around.

But when you cut a tendon like that, it does not grow back. So you're effectively ruining, well what you're doing is you're retiring that horse from the military if you hamstring it, right? Now he left a hundred chariots, he kept those, which is odd, I find it odd, I honestly don't know how I feel about it, it is a very small number. So in the grand scheme of things, it's not a huge deal I guess, but we cannot forget that it was against the law of Moses for a king of Israel, and again God gave these These laws for the king of Israel, before they even dreamt of having a king, he just knew things would go in that direction and he gave this law that said, when you do have a king, here's something I do not want your king to do.

I do not want your king to multiply wives or what, amass horses and chariots. The Lord did not want that. That was against the law of Moses, Deuteronomy chapter 17, if memory serves. really did not want Israel to build up their military.

He didn't really want that. He wanted to keep Israel dependent upon him. If you have the most powerful military in the world, what are your tendencies going to be when the enemy starts to threaten? Your tendency is going to be, oh we don't even need to have a prayer meeting about this.

Let's just go. We will rock that little country's world. We're powerful. We got this.

No problem. So you don't seek the Lord. So of course you're not asking for the Lord's help. You know, the verse, not by might, not by power, but by my spirit, say it says the Lord.

Well, just do it backwards. In that case, it's not by the Lord's spirit, but it's by our might and by our power. We're just gonna go do this. And then And of course, when the battle is over, if miraculously there was a victory without the Lord's involvement, then we can pretty much guess the tendency would be that you're not going to stop and thank the Lord for the victory.

And in that whole process, you've missed out on something very important, something all important to the Lord, and that's a faith-based relationship. That's why God didn't want Israel to build its military. He wanted a faith-based relationship, and the best way to do that with a large nation is to keep their military small, so that when the enemy does come and when the enemy does threaten, they're forced to turn to the Lord. I mean, that even worked for Saul.

You remember that? As far out there as Saul was, when he got in real deep, and the Philistines were out there across the valley in just incredible number? Even that, even Saul I should say, was driven to prayer. Of course it was too late at the time, but even Saul was driven to prayer in that situation knowing that his military was the underdog.

So that's kind of the big reason there that the Lord didn't want any of that to happen with the military. So I don't know why David collected a hundred chariots. I mean, good for him for not keeping all of them, but why keep a hundred chariots? I don't know.

All things considered. Again, it's a very small number, but I do know that David eventually understood this. He eventually completely got the concept of what the Lord was wanting to do with that Deuteronomy 17 law. And he writes in Psalm chapter 20 verse 7, some trust in horses, some trust in chariots, and in some trust in horses, but we trust in the name of the Lord our God.

Now Solomon was a different animal. That's actually a good expression for him because of all of his wives. didn't care about Deuteronomy 17. Nothing stopped him from amassing horses and chariots.

Obviously, nothing stopped him from multiplying wives, 700 wives, 300 concubines. He just didn't care, but David, he's got a better heart than Solomon when it comes to these things. So it is surprising. Verse 5, And when the Syrians of Damascus came to help Hedad et sere, king of Zoba, David struck down 22,000 men of the Syrians.

So the Syrians backed the wrong horse there. They picked the wrong guy. They picked the wrong king. They picked the wrong side.

Israel is God's people. God was fighting for them. You don't interfere with that. You don't get in the way of that.

You stay out of the way of that and hope that the Lord doesn't notice you and and like throw you on the hit list. So this was a very foolish decision on their part to get caught in the fray of this battle between Israel and Zoba, but they do, they get involved, they pay a high cost for it. 22,000 soldier deaths. I mean, that is a very high casualty count.

I mean, those are, if you're looking at casualty numbers, Those are Antietam and Gettysburg numbers. Antietam, one day battle, 22,000 plus, almost 23,000 casualties. One day battle. But, you know, bloodiest battle of the American Civil War.

But those were casualties. Of those 22,726, only 3,654 soldiers died, at least initially, from that battle. And then Gettysburg was a three-day campaign, three days of battle. Casualties were 51,000 total, give or take, but the total deaths from the battle itself, not counting lingering injuries from the war that eventually took soldiers or sicknesses, but initial death count from those three days of battle, 7,058.

And yet, if you've ever been to Gettysburg, you know you couldn't walk that battlefield without, I mean, there were just bodies covering that entire city there. All those open fields, a mile plus of open field by the time it's done, bodies everywhere. In the wheat field, they said you couldn't even walk through the wheat field because you had to step on or over bodies. They were just laying solid in the wheat field.

This is 22,000 people dead. Those are massive numbers. And I don't know why, but this verse, when I'm thinking about, boy, I really picked the wrong side. It got me thinking about the record of when God had an attempted usurper in heaven, and all of the angels had a decision who they wanted to back.

Do you go with Yahweh, or do you go with this new up-and-coming whippersnapper? Isn't even a God, mind you, not even a God, he's not eternal. He was created by who? By the one he's opposing Yahweh, and yet, dumbfoundingly, a third of the holy angels.

And holy angels is about to be past tense for that third. A third of the holy angels picked the wrong side. It still just, it makes me marvel to think about it. Every time I think about it, I just, I have a, it just boggles my mind every time.

Well, they picked the wrong side. And David and the nation of Israel made them pay for it. Number six, then David put garrisons. So I'll point this out again, garrisons are small military posts.

This is just what David and Israel is doing here. This is exactly what the United States does today. Anywhere overseas where they can set up a little base, a little embassy, something, a little dispatch, a little post of soldiers, they do that because then that gives them an advantageous position in that country, either to help that country or should they need to to utilize that location to launch an attack against that country. So as a result, you have the US with all these little military posts all over the world, right?

China doesn't like that about us. They're constantly trying to chase us out of the ocean over there. They don't want us anywhere close. They don't want us in, you know, South Korea.

They don't want any of our military bases close. Russia, same way we have those struggles all the time because the US has got their military in all of those little pockets of the world. Why do you do that? You do that generally to help you rule over those locations.

Now I'm not saying the U.S. does that. I wouldn't call the U.S. a world ruler.

In our case we're still like, you know, world police. We're still, I guess I can say this. We're still attempting to be the peacemaker for the world. Not if that's always what it amounts to, but in general, that's the story we get, right?

Well, David's doing that, he's putting up, you'll read this again, he's putting garrisons in all these places, conquer them, subjugate them, collect tribute, taxes from them, put a military base there, put some garrisons in the area to control it, and that way you don't have to worry about losing control of that region again. You don't have to worry about future fighters rising up and rebelling and then causing you issues. So David put garrisons in a ram of Damascus and the Syrians became servants to David and brought tribute and the Lord gave victory to David wherever he went. So just like the Lord did with Joshua.

where you remember that? Joshua, wherever you set your foot, that's now yours. Wherever you walk, you know, that's now yours. Every time you even just go for an evening stroll, you're gaining ground for the kingdom.

And it worked the same way with David. David, wherever you want to go fight, that's going to be kingdom territory that you're claiming. That's going to be progress, that's going to be kingdom expansion. And all of that requires being offensive.

I don't mean like upsetting people. I mean militarily offensive rather than defensive, right? You do not regain ground by fighting a defensive war, do you? If it's a defensive battle, you can't possibly be gaining ground.

What are you doing if you're fighting a defensive battle? You're trying to maintain ground. You're trying to keep the enemy away. You're trying to protect what you already got.

But if you're going to go get what you don't already have, if you're going to press into new regions, that's offensive warfare. That's offensive military campaigns. And spiritually speaking, that is exactly the ministry that Jesus has called us to. He didn't say, stay therefore in your local church and defend it at all costs and don't let the unbeliever take it from you.

He said go you therefore into all the world, preach the gospel, baptize, you know, cast out unclean spirits, look up the whole great commission. It's a whole bunch of stuff that the Lord called us to do, to go be believers in front of the unbelievers and then let the signs of the believers follow us, right? All of those signs that Jesus predicted, that's all offensive Christianity. Yes, your pastor is encouraging offensive Christianity.

And I hope you don't take that wrong. And I hope you don't tell that wrong to your friends. Pastor wants us to try to be more offensive. You know what I mean?

Offensive in our spiritual strategies. That means not content to just let the world know, hey, we have a live stream. We're here. If you decide to join us, come join us.

We'll let you in. We'll accept you. It's more than that. It's offensive.

It's not keeping the gospel here and hoping that the unbeliever comes and finds us. It's offensive. It's taking the gospel out there, territory that we don't have right now, and then it's winning that ground for the kingdom. expanding the kingdom in that way offensively.

So yes, angered fellowship, do your best to be offensive Christians in the world. Matthew chapter 16, verse 18, Jesus said, I will build my church and the gates of hell shall not prevail against it. You realize that that is offensive, right? He's teaching offensive strategy there.

Gates don't attack people. So he's not talking about a bunch of gates attacking the church and the church fending off the gates. Gates don't attack people. Gates are inanimate.

The point of it is that the picture Jesus is trying to paint would be the church storming the gates of hell and pounding on the gates of hell and busting down the gates of hell And then setting the prisoners of hell free, the unbelievers, those bound, those addicted, those hurting, those suffering, those unsaved. That's what Jesus was teaching to us again, once again, offensive Christianity. It's taking the fight to the gates of hell and the gates of hell not being able to stand up against our onslaught. So be an offensive Christian.

as offensive as you can this week. In the right way. Verse 7, and David took the shields of gold, underline gold, he took the shields of gold that were carried by the servants of Hadad et Sair and brought them to Jerusalem. Verse 8, and from Batah and from Barothai, cities of Hadad et Sair, King David took very much of bronze, underline that.

Verse 9, when Toy, king of Hamath, heard that David had defeated the whole army of Haddad Ezzar. Verse 10, Toy sent his son Joram to King David to ask about his health and to bless him because he had fought against Haddad Ezzar and defeated him for Haddad Ezzar had often been at war with Toy. All right, so Toy is thrilled that David took down Haddad Ezzar. I mean, obviously, Haddad et sere was a real jerk.

And he was conquering kingdoms and nations. And this guy, Toyhi, is just absolutely thrilled that David went in there and annihilated that situation. And if David and Israel didn't show up when they did, then Hamath would probably have fallen to Zoba. That this guy, Haddad et sere, probably would have overcome them.

So Hamath now becomes a political alliance of sorts for Israel. And David we would say had a friend in Toy and honestly this is the original Toy story. And it was much better before Disney got a hold of it and ruined it. They just took it in a completely different direction.

This is the original Toy story. Verse 11, these also King David dedicated to the Lord, together with the, did I read verse A? Yes. Together with the, no I didn't read the rest of it, and Joerim, verse 10, brought with him articles of silver underline, of gold underline, and of bronze underline that as well.

Verse 11, these also King David dedicated to the Lord together with the silver and gold that he dedicated from all the nations and he subdued. Okay, verse 12, from Edom, Moab, the Ammonites, the Philistines, Amalek, and from the spoil of Haddad at Sair, the son of Rehob, king of Zoba. All right, all of these spoils, all of these gifts, all that stuff I had you underline. It all gets dedicated to the Lord in verse 11.

What does it mean when you dedicate something to the Lord. That means you're not, this is not going to be money that you're going to spend on the Defense Department. This is not going to be money that you're going to spend on government utilities for the people. This isn't going to build your welfare program.

You're not going to use this money to balance the budget and try to bring down national debt. You're not doing any of that with the money. If you've If you've dedicated all of this money, all of this gold, silver, bronze, if you've dedicated it all to the Lord, iron two, then that means it can only be used in one place. And where is that?

The temple, the tabernacle, it can only be used in the worship service of the Lord. So these spoils and what David does with them, first of all, shows us that in all of this, his heart stays right. It's always the temptation when you come into money, when you come into power, when your kingdom, if you will, is expanding. The temptation is that it all goes to your head and you end up becoming a terrible person.

That was Saul. This is part of Saul's problem. He got power. He got a lot of wealth.

He got a strong military. All of that went to his head. He didn't want or need the Lord anymore until he did. But David doesn't happen to him.

David all of this wealth, he's throwing it all out. One thing, and you know what it is, this is what we're connecting to chapter seven. He's throwing all of this wealth that he's getting on these offensive campaigns that he's going on, he's throwing it all at the temple of the Lord. You know that word dedicate, you could put the word consecrate in there.

That's a very biblical word, it's sanctification, it's consecrating, it's setting something apart only for one particular use. In this case, Lord, this money is yours, use it for the worship center. So what he's doing should be pretty obvious. In chapter 7, the Lord told David, David, I can't let you build the temple.

So what is he doing? He's doing everything he can do to help that along. He's doing everything that he can and stopping right before he crosses the line. He's doing everything but build the temple.

So when the Lord gave him that, no, he did not resign from his position as king. He didn't backslide. He didn't mope around for the rest of his life. Instead, when the Lord told him, no, he got busy for the rest of his life doing all that he could possibly do in order to help the right guy at the right time to build the temple of the Lord.

David would say this in 1 Chronicles chapter 22 verses 14 through 16, with great pains I have provided for the house of the Lord a hundred thousand talents of gold, a million talents of silver and bronze and iron beyond weighing for there is so much of it. Timber and stone too I have provided. To these you must add, you have an abundance of workmen, stonecutters, masons, carpenters and all kinds of craftsmen without number, skilled in working gold, silver, bronze and iron, arise and work, the Lord be with you." He tells them right out in the rest of the chapter there, Solomon, go build the temple. That's who he's talking to here.

All right. In adjusted numbers, that is about between just the gold and silver alone, two hundred and seventy billion dollars adjusted for modern finances. That's just the silver and gold, all right? That's not counting the timber, the stone, the bronze, the iron.

We were just told that they didn't get weights on the bronze and iron. There's so much of it. They didn't even weigh the bronze and the iron. And where do you think all that came from?

It came from places like 2 Samuel chapter 8 that we're studying tonight. So all of this is dedicated to the Lord. This was all going to fund the construction of the temple. He read that verse.

David didn't just provide the funds, he provided the workers. He had workers already working on this stuff and he provided the workers too for his son Solomon. So obviously Solomon was the guy and on day one of Solomon's reign the temple was ready to be built. Solomon wouldn't have to go around and defeat enemies in a mass wealth.

He wouldn't have to go around and gather materials. David had basically, on day one of his reign, provided him with an Ikea temple. All he had to do was put it together, and hopefully David's instructions were better than the Ikea instructions, you know, like, where I don't see an L panel, do you see an L panel? What's all these extra bolts for?

But that's basically all Solomon had to do was put it together, and David already had provided the workers to do it, Ikea temple, they should have called it that. Verse 13. And David made a name for himself when he returned from striking down 18,000 Edomites in the Valley of Salt. So David's reputation is growing.

Already Chapter 7, the enemies of Israel didn't want to mess with David and Israel and his reputation is only growing because his kingdom is expanding now. He's taking territory for the Lord and for Israel. Verse 14. Then he put garrisons, again small military posts, in Edom, throughout all Edom he put garrisons, and all the Edomites became David's servants, and the Lord gave victory to David wherever he went.

Verse 15, so David reigned over all Israel, and again in Israel that has just grown incredibly larger in this chapter because of the Lord working through David. reading on and David ministered justice and equity to all his people and now real quickly and then we're done and this will be very quick but we're gonna meet David's staff now okay one thing I think you'll appreciate appreciate about it is it's a skeleton crew he's got millions and millions of Israelites to rule over the kingdom's growing and

expanding but he's got a very small government. In fact, Republicans are really into smaller government. Democrats are into bigger government, right?

That's a fact. I won't say it was always the case, but that is the case right now, and that is definitely a plus for the Republicans. We are better off with the smaller government. David has done this masterfully.

Let's meet his group here. Verse 16, Joab, the son of Zariu Aya, was over the army. And we already knew that, right? This is David's general.

It's his nephew. He's Israel's general. He's been serving not a great guy. David should not have let this guy live because of what he did to Abner, but he's there.

He's going to be the general until Solomon takes over. And reading on Jehoshaphat, the son of Ahalud. No, it doesn't sound right. Ahalud, sounds good, we'll keep it.

Ahalud was recorder. Okay, a recorder was a top-level government official who served as the king's chief administrator, advisor, and record keeper for official matters. Now I know I use this term a lot, but this position, the recorder, they would essentially be the king's right hand man. Okay, so this was a very high position and a long-standing position within the nation of Israel.

You'll read about this position recorder, clear into, you know, through the rest of 2 Samuel, through 1 Kings, all the way through there, verse 17, and Zadok, the son of a high tub, and Ahimelech, the son of Abiathar, were priests. And you don't me to tell you what priests are. You know what priests are. These are the spiritual positions within the staff.

They were concerned about all things tabernacle. And Saraiyya was secretary. All right. And that is the Hebrew word, so far.

So it literally means scribe. It's way more than the position of an office secretary like answering David's calls and making appointments. David, don't forget you got a luncheon with the king of whatever at four. Okay, it's a much bigger position than that.

The royal secretary drafted royal decrees, recorded laws, decisions, proclamations. They managed official correspondence between David and other nations. They oversaw scribes who copied documents, largely legal documents. They maintained royal archives, so the historical records, you know, they had someone on that.

They helped formalize treaties and covenants. They served as essentially legal advisors for David. And in modern terms, we would probably compare this to, like, secretary of state position. Verse 18, Ambanaya, the son of Jehoida, was over the charathites and the pelithites, and David's sons were priests.

The charathites and palathites were foreign mercenaries. It's an odd choice because these two groups are serving as the royal guard for David. I think I would want to pick locals, but he picks foreigners, foreign mercenaries. They do end up being very devoted to David.

You're going to see these folks a bunch as well in 2 Samuel and 1 Kings. So they will do anything for David. I think it does come down to the fact that they could have and probably should have been dead but David spared them when he conquered their nations and as a result they feel as though they owe David their lives and essentially they do give David their lives. Now when it says here that David's sons were priests that does not mean priests working in the tabernacle.

It is the Hebrew word cohanim which is often translated as priests but it can be translated as minister either religiously and spiritually or governmentally. So that's what we're speaking of here. We're speaking of a minister within the government. Probably priest is not the best word to use as a translation here.

And if you want proof of that, look at 1 Chronicles, chapter 18, verse 17. It tells us straight out, David's sons were the chief officials in the service of the king. They weren't priests serving in the tabernacle. They couldn't.

They weren't allowed to. They're ministers, but they're governmental ministers and not spiritual ones.