

If you recall, God entered into a gracious covenant with David in the previous chapter. In short, God promised David two things: (1) that his kingdom would be established through Solomon (who would build God a house), and (2) that through his seed the Messiah would come, whose kingdom would be eternally established (and would build God a spiritual house called the church).

These promises, resulted in David's prayer of praise (7:18-29), wherein he praised God for both the temporal and eternal aspects of God's promises. But they not only resulted in a prayer of praise but also a military campaign. Thus chapter 8 recounts David's conquests, as he defeated his enemies, and advanced the kingdom around him.

As a result, I want to examine this chapter from three perspectives—first, we shall look at David's conquest, secondly, Christ's conquest (as we shall view David as a type or shadow of Christ), and thirdly, we shall look at the Saint's conquest (as Christians are response to fight the good fight of faith beneath the banner of David's greater Son).

- I. David's Conquest
- II. Christ's Conquest
- III. Saint's Conquest

#### I. David's Conquest

1. V1—"After this it came to pass that David attacked the Philistines and subdued them"—the words "after this" ties the events of chapter 8 with chapter 7.
2. Having promised to establish David's kingdom and deliver him from all his enemies, David now acts on those promises.
3. In other words, having God's gracious promises in hand, David sets out to subdue his enemies and establish his throne.
4. Chapter 8 describes 4 major conquests—in v1 he defeats the Philistines, in v2 he defeats the Moabites, in vv3-8 he defeats the Arameans (and Syrians), and then in vv13-14 he defeats the Edomites.
5. Now, let me point out in passing, that what we have in chapter 8 is merely the headlines of what took much time and effort.
6. We are simply told in v1 that David defeated the Philistines, v2 the Moabites, vv3-8 the Syrians, and vv13-14 the Edomites.
7. But these were mighty nations, and for David to defeat them took many months, and it also costed many lives.
8. But the writer of 2Samuel is not concerned with details, but is merely interested in the broad strokes, the big picture.
9. And so, at this point I want to briefly summarize these conquests, by suggesting three broad truths about them.
10. (1) These were neighboring nations—in other words, they either bordered Israel or were closely located to Israel.
11. The Philistines were west of Israel, the Moabites east of Israel, the Syrians north, and the Edomites south of Israel.
12. Thus, it was important for David to defeat these nations, because they all, to some degree, threatened Israel's safety.
13. David was Israel's king, and as such, it was his responsibility to protect Israel from all possible harm and danger.
14. Had David done nothing, it would have been only a matter of time, before their enemies drove them from the land.
15. (2) These were lands promised to Israel, Gen.15:18—"To your offspring I give this land, from the river of Egypt to the great river, the river Euphrates."

16. And if you were to consult a map, you would find, that this is precisely the land that David took in these campaigns.
17. Thus, chapter 8 doesn't merely describe random conquests, as if David simply went about defeating nations at will.
18. No! He was intentionally defeating nations who occupied land that was expressly promised to the nation of Israel.
19. Perhaps we can say, David fought against these nations with God's promise in hand—these were given to Israel.
20. (3) These were avowed enemies of God—these were idolatrous nations who hated God and hated His people.
21. It's for this reason we twice read in v6 and v14—"So the LORD preserved David wherever he went"—that is, the LORD gave David success.
22. Why? Because these were not merely David's enemies, they were God's enemies—David was the LORD'S anointed.
23. Thus, it's important to remember, David's kingdom was really God's kingdom—it was the kingdom of God on earth.
24. And so, we must remove from our mind any and all notion that these conquests were in anyway immoral or unjust.
25. God has a right over His creation, and He can do with that creation as He sees fit. And so these conquests were a judgment upon these nations.
26. Deut.9:4—"Do not think in your heart, after the LORD your God has cast them out before you, saying, Because of my righteousness the LORD has brought me in to possess this land; but it is because of the wickedness of these nations that the LORD is driving them out from before you."
27. In other words, God gave victory to David over these nations as a righteous judgment upon these wicked nations.
28. Thus, far from being unrighteous, these conquests were righteous and just—David's conquests were God's conquests.
29. Through David, God brought righteous judgment upon His enemies, who refused to repent from their pagan ways.
30. And so, David defeated the nations, killing some, bringing the others into servitude, and leaving garrisons behind.
31. Thus, in this sense, David's kingdom extended throughout the conquered lands—pagan lands became God's land.
32. And David established order within his kingdom—setting various men over different aspects of the kingdom.
33. V15 is a summary verse—"SO David reigned over all Israel; and David administered judgment and justice to all his people."
34. This included Israel proper, but it also included the newly conquered lands where garrisons had been established.

## II. Christ's Conquest

1. As I have mentioned several times before, David is the fullest type of Christ throughout the entire OT Scripture.
2. This is true in three ways—first, just as David endured 15 years of shame and humiliation, so Christ endured 3 years of shame and humiliation.
3. Secondly, just as David was anointed as King of all Israel, so Christ, in His resurrection and ascension, was anointed King over His people.
4. And thirdly, just as David advanced his kingdom through conquest, so Christ, as King of His church, advances His kingdom throughout the world.
5. Thus, in each of these three aspects, David served as a prominent type or shadow of Christ (who is David's greater Son).

6. This means, there are important similarities between the kingdom of David and the kingdom of his greater Son.
7. And so, I want to suggest that David shadows Christ in his conquests, in at least five evident and important ways.
8. (1) He conquers His enemies in fulfillment of promise—this of course was also true of David (as found back in chapter 7).
9. God promised David, that his throne would endure, and that his kingdom would prevail over all of his enemies.
10. Thus, David is fighting against his enemies in chapter 8, because of the promise he received from God in chapter 7.
11. Well the same was true concerning Christ, David's greater Son, who received a similar promise from His Father.
12. Ps.2:7-8—"I will declare the decree: the LORD has said to Me, You are My Son, Today I have begotten You. Ask of Me, and I will give You the nations for Your inheritance, and the ends of the earth for Your possession."
13. These are the words of Christ to His Father—"the LORD has said to Me, You are My Son, Today I have begotten You."
14. This is the Son, repeating what the Father promised Him from eternity past in the eternal covenant of redemption.
15. The NT applies the phrase "today I have begotten You" to the resurrection, when Christ became the Firstborn from the dead.
16. The Father then promised the Son an inheritance consisting of the nations or the ends of the earth as His own possession.
17. Thus, there is a sense in which, each time our Savior saves a sinner, He does so in fulfillment to His Father's promise.
18. (2) He conquers His enemies and makes them servants—David not only conquered his enemies but turned them into his servants.
19. V2—"So the Moabites became David's servants, and brought tribute" v6—"Then David put garrisons in Syria of Damascus; and the Syrians became David's servants, and brought tributes" v14—"He also put garrisons in Edom; throughout all Edom he put garrisons, and all the Edomites became David's servants."
20. Twice we are told that these servants brought "tribute" to David, which referred to some form of riches or wealth.
21. This tribute was an open evidence of their sincere allegiance to David—it was a sign of their loyalty and devotion.
22. And so it is, when Christ conquers a sinner and turns him into a servant, he offers all that he is and has as tribute.
23. Now of course, with regards to these nations, the motivation behind their tribute may be questioned—that is, it may not have been heartfelt.
24. But this is not so when Christ conquers a soul, because our Savior changes us on the inside, making us willing slaves.
25. Thus, every person Christ saves comes to Him as Lord, they bow before Him as His humble and loving servants.
26. (3) He conquers His enemies and seizes their riches—from vv9-12 we find that David took all the gold, silver, and bronze from the nations he defeated and brought it to Jerusalem.
27. V11—"King David also dedicated these to the LORD, along with the silver and gold that he had dedicated from all the nations which he had subdued."
28. That David dedicated it to the LORD means, he stored it in the newly remade tabernacle for the glory of God.
29. It's very likely that much of these precious metals were later used to build the temple and all of its glorious furniture.
30. But it also rendered David's kingdom as glorious, and it was also a reminder, that all things really belong to God.

31. Well so too, throughout the OT, the advancement of Christ's kingdom is associated with the gathering of great wealth.
32. Isa.60:3-6—"The Gentiles shall come to your light, and kings to the brightness of your rising v5 the wealth of the Gentiles shall come to you v6 they shall bring gold and incense, and they shall proclaim the praises of the LORD."
33. Notice, the Gentiles shall come to Christ bringing their wealth—they shall bring gold and incense, bowing before Him.
34. What does this mean? Well, surely brethren it at least means, just as David's kingdom was glorious because physical wealth, so Christ's kingdom is glorious because of spiritual wealth.
35. Hag.2:7-8—"They shall come to the Desire of All Nations, and I will fill this temple with glory, says the LORD of hosts. The silver is Mine, and the gold is Mine, says the LORD of hosts. The glory of this latter temple shall be greater than the former, says the LORD of hosts."
36. In other words, just as He made Solomon's temple glorious with silver and gold (taken from the nations), Christ's temple (the church) will be even more glorious with spiritual riches and wealth.
37. Rev.21:24—"And the nations of those who are saved shall walk in its light, and the kings of the earth bring their glory and honor into it."
38. This refers to Christ's kingdom at His return—all of His saved people shall enter into His kingdom bringing their glory and honor into it (that is, all their wealth and riches).
39. What does this mean? Does this mean—those who die rich will bring all of their riches with them into heaven?
40. No! Of course not! But it simply using OT imagery to say, that the kingdom of Christ will be eternally glorious.
41. Thus, the fact that David captured the riches of conquered nations simply means, Christ's kingdom is most glorious.
42. And why is it most glorious? But because the riches that Christ possesses are foremostly spiritual and eternal riches.
43. Prov.8:18—"Riches and honor are with me, enduring riches and righteousness. My fruit is better than gold, yes, than fine gold, and my revenue than choice silver."
44. Lk.16:11—"So if you have not been trustworthy in handling worldly wealth, who will trust you with true riches?"
45. Eph.3:8—"To me, who am less than the least of all the saints, this grace was given, that I should preach among the Gentiles the unsearchable riches of Christ."
46. (4) He conquers His enemies to make Himself a name, v13—"And David made himself a name when he returned from killing eighteen thousand Syrians in the Valley of Salt."
47. This means, the name of David was honored throughout the land for his heroic and gallant military conquests.
48. And so, through Christ advances His kingdom through His church, it's ultimately His work for which He receives honor.
49. (5) He conquers His enemies and rulers over them justly, v15—"So David reigned over all Israel; and David administered judgment and justice to all his people."
50. We much today about social injustice and inequality, but brethren, there's one kingdom where justice is upheld.

### III. Saint's Conquest

1. Having examined the passage historically (with regards to David), and then typologically (with regards to Christ), I now want to spend a few minutes examining the passage practically (with regards to ourselves).
2. Now, here I want to begin with a confession—when I first read this chapter, I was tempted to skip it and go to chapter 9.
3. Not that I didn't think chapter 8 is important, I just didn't see how the chapter can provide practical instruction.
4. But, as I began to think about the chapter and the theme of conquest, it became evident that I was very mistaken.

5. Because as I have said, a primary theme of chapter 8 is the kingdom of God, and that is a very practical theme.
6. Now remember, the kingdom of God in the OT was physical, with physical weapons, and with physical enemies.
7. Fundamental to concept of kingdom is the notion of rule or reign—as David's kingdom advanced, so his rule or reign advanced.
8. This is also true of the kingdom of Christ—Christ's kingdom is spiritual as He reigns in the hearts of His people.
9. While Christ Himself goes before us and advances His kingdom, we as His people have a responsibility to fight.
10. For example, even though David led his people in battle, there was a large army that fought beneath his banner.
11. And so, we all as Christians, who fight under the banner of Christ, have a responsibility to advance His kingdom.
12. And we are to do this in two ways—we must advance His kingdom outwardly in the world, and inwardly in our soul.
13. (1) Outwardly in the world—that is, we are to preach the gospel to every creature to the four corners of the world.
14. The world is divided into two kingdoms—there's the kingdom of darkness (non-Christians), and the kingdom of light (Christians).
15. And all Christians are commanded (privileged) to take the light of the gospel back into the kingdom of darkness.
16. Acts 26:18—"I will send you) to open their eyes, in order to turn them from darkness to light, and from the power of Satan to God."
17. While these words describe Christ's commission of Paul, it's the same commission given to the church as a whole.
18. Think of the church as God's true and spiritual Israel, and all around us, on every side, there's the kingdom of darkness.
19. Brethren, this is true for all of us—regardless where we go in this world, we are constantly surrounded by enemies.
20. The other day I was riding down 12<sup>th</sup> street, and there was a half-dozen ladies who were walking/working the streets.
21. I typically look straight-a-head and don't look at them, but for whatever reason, I looked at one of these ladies.
22. She looked at me at the same time, and the only thing I thought was—how she is so young (likely low twenties).
23. Brethren, I have said this many time over the years, but we must look upon people from two related perspectives.
24. First, we must look upon the lost villains and secondly, as victims—sinners are first of all villains—they are enemies of God.
25. But secondly, sinners are also victims—they are enslaved by Satan, who has darkened their minds and their hearts.
26. Thus, when we look at such people as this young lady, we must look at her from these two related perspectives.
27. (2) Inwardly in the soul—by this I mean, Christians must not only advance the kingdom in the world but in their soul.
28. The NT Scriptures everywhere speak of the Christian life with imagery borrowed from war and the battlefield.
29. Christians must fight against the flesh and put to death the deeds of the body, furthermore, they must strive to promote justice and righteousness within their souls.
30. While King Jesus has conquered the capital city of our souls, we all have remaining enemies within our hearts.

31. And thus, we must put on the full armor of God and daily fight the good fight—we must take the kingdom by violence.
32. Thus, in our time remaining, I want to briefly suggest three ways in which the kingdom advances (both outwardly in the world and inwardly in the soul).
33. (a) The kingdom advances as the result of promise—by this I mean, Christians promises that His kingdom will advance.
34. O brethren, what a wonderful truth to keep in mind—we are not fighting a meaningless battle—we fight as victors.
35. Remember, Christ Himself goes before us—we fight beneath His banner—He Himself will ensure the victory!
36. (b) The kingdom advances as the result of prayer—that is, we must pray that Christ would advance His kingdom both in the world and deeper in our souls.
37. Matt.6:9-10—"In this manner, therefore pray: our Father in heaven, Hallowed be Your name. Your kingdom come."
38. These two go together—one hand God has promised a people to Christ, and on the other hand, these shall be saved in answer to our prayers.
39. If you remember these two (God's promise and prayer) were brought together in those words of Savior in Psalm 2.
40. Ps.2:7-8—"I will declare the decree: the LORD has said to Me, You are My Son, Today I have begotten You. Ask of Me, and I will give You the nations for Your inheritance, and the ends of the earth for Your possession."
41. While the Father promised Christ the nations, He would have Christ receive them through prayer—"Ask of Me, and I will give You the nations."
42. Or brethren, surely we have not because we ask not! Let us come boldly before the throne of our Father pleading that His kingdom would come!
43. (c) The kingdom advances as the result of pursuit—by this I mean, we must make Christ's kingdom a priority in our lives.
44. Matt.6:33—"But seek first the kingdom of God and His righteousness, and all these things shall be added to you."
45. What does it mean to seek the kingdom of God first but to put the highest priority upon it! This is what I am here to do!
46. Yes, the kingdom will come in fulfillment to promise—yes, the kingdom will come in answer to our humble prayers!
47. But this in no way removed our need for work! We must seek the kingdom of God first. We must labor to establish righteousness in the world and in our soul.
48. Dear brethren, let me ask you this question—Who is doing the fighting in 2Samuel 8? Is it God or is it David?
49. Well obviously, it's David who fights in the power and strength of the Lord. David fights and God gives him the victory!
50. Ps.18:37-42—"I have pursued my enemies and overtaken them; neither did I turn back again till they were destroyed. I have wounded them, so that they could not rise; they have fallen under my feet. For You have armed me with strength for the battle; You have subdued under me those who rose up against me. You have also given me the necks of my enemies, so that I destroyed those who hated me. Then I beat them as fine as the dust before the wind; I cast them out like dirt in the streets."
51. If all we had were verses 37, 38, and 42, we would think that David alone was responsible for his military conquest.
52. But from vv38-41 we learn, that it was the LORD who gave David strength and success! The battle is the LORD'S.