

# The Battle Lines Drawn

*Book of 1 Samuel*

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**Bible Text:** 1 Samuel 17:12-30  
**Preached On:** Wednesday, August 17, 2016

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If you will, take your Bible and look with me in 1 Samuel 17, the last time we saw the formidable enemy represented by Goliath and certainly everything about him represents what we face in our lives whether it be our sin nature, whether it be the world, Satan, all that would stand opposed to Christ and his glory. But now we're moving into a brighter part of this chapter and that is the preparation for the battle and I've entitled this message "The Battle Lines Drawn." There is a battle that had to be waged in order for us as God's people to be delivered and it was a true battle. All of this is forward looking to that battle which Christ would wage and it's described as a battle in the New Testament. The writer to the Hebrews calls our Lord the captain of our salvation and Paul in writing said in Ephesians that he led captivity captive. Read the term. He's called a man of war.

And I know we mention it in our day because it seems like the further removed we get from the foundation even of this nation, the Constitution, the battle that was fought, battles, the freedom that we enjoy that was won over blood-bought, blood-fought battles, we tend to take that for granted and if that's true in physical things, how much more so in spiritual to never forget what it cost, the blood shed, not of men but of the Lord Jesus Christ himself, but that it was purposed that it be so in order that this victory be won fully, freely, finally forever for the Lord's people. There are some out there today that profess Christ who still act as if the battle is ongoing. It's not. It's over and that's why I find comfort in reading a portion like I did in Revelation 12 that there is nothing that Satan can do to touch one of the Lord's. It's over.

So we don't spend our time like some in a warm-up session before worship chasing the devil out. I've seen some pretty horrendous things on YouTube and if you really...it's not funny but if you want to see some of the nonsense that's going on. Someone sent me a video years ago and said, "Can you believe this is going on at Metropolitan Tabernacle?" They were all concerned because this was the place where Spurgeon had preached for so many years and now...well, the whole place burned down for a reason, that men wouldn't make an idol out of it. But they kept the front part, if you ever go to London you can drive by and the front looks just like it did back in Spurgeon's day but the whole back part has nothing to do with anything. It's all been rebuilt and yet they had there this one conference where they opened it up to some group of fanatics and they literally had balloons up on stage and were stomping out the balloons as if the balloons represented

Satan and they were going to stomp out Satan and take the city and they were going to win that city for God. It's amazing when God gives people over to their own reprobate minds what they will do.

So there is a battle. But that's what we see here in verse 12 of 1 Samuel 17. Let's begin, it says, "Now David," and I love that, "Now David," in opposition to verse 1, "When Saul and all Israel heard those words of the Philistines, they were dismayed, and greatly afraid." But, "Now David was the son of that Ephrathite of Bethlehemjudah, whose name was Jesse; and he had eight sons: and the man went among men for an old man in the days of Saul." He was aged.

"And the three eldest sons of Jesse went and followed Saul to the battle: and the names of his three sons that went to the battle were Eliab the firstborn, and next unto him Abinadab, and the third Shammah. And David was the youngest: and the three eldest followed Saul. But David went and returned from Saul to feed his father's sheep at Bethlehem. And the Philistine drew near morning and evening, and presented himself forty days." Forty in Scripture represents judgment. There were forty years in the desert, one for each day that the spies went into the land and came back and gave an evil report. Our Lord was tempted forty days in the wilderness. So forty is significant.

"And Jesse said unto David his son, Take now for thy brethren an ephah of this parched corn, and these ten loaves, and run to the camp to thy brethren; And carry these ten cheeses unto the captain of their thousand, and look how thy brethren fare, and take their pledge. Now Saul, and they, and all the men of Israel, were in the valley of Elah, fighting with the Philistines. And David rose up early in the morning, and left the sheep with a keeper." That's interesting. It doesn't say that he left the sheep, abandoned them. No, he left them with a keeper.

"And took, and went, as Jesse had commanded him; and he came to the trench, as the host was going forth to the fight, and shouted for the battle." That's where this title comes from, "The Battle Lines Drawn."

"For Israel and the Philistines had put the battle in array, army against army. And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren. And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words: and David heard them. And all the men of Israel, when they saw the man, fled from him, and were sore afraid. And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, that the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel. And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of the living God?" Who do you suppose caused David to pronounce those words but the Spirit of God.

"And the people answered him after this manner, saying, So shall it be done to the man that killeth him. And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle." You're just here, David, just out of curiosity.

"And David said, What have I now done? Is there not a cause?" I love that right there. We know there's a cause. This is the Lord directing him and bringing him into that place where he would be manifest as God's anointed. You can see parallels when Christ would come to fight the battle. He didn't fall down from heaven as a king just riding in on a white horse, he was born of a woman just like the Scripture said, conceived in the womb and brought forth and for 30 years was not publicly manifest to Israel. Thirty years. You say, "Why thirty?" Well, everything has a reason or, as it says here, a cause. Is there not a cause for every detail? Well, if you go back and study in the Old Testament, a priest was not to enter into the ministry until the age of 30 and it's interesting that that's exactly when our Lord was publicly manifest. Prophet, priest and king.

"And he turned," verse 30, "from him toward another, and spake after the same manner: and the people answered him again after the former manner." We're going to have to draw a line there because there is just so much in this that we're going to have to consider together and our time is short.

But when we talk about the battle lines being drawn, the first thing we see here is where their battle lines there are two opposing sides and I mentioned it already but what we're seeing here is, again, the outworking of what God said would happen and take place all the way back in the garden in the fall. There is connectivity between all of Scripture and so what we're seeing here really was foretold in Genesis 3:15. And I know sometimes we quote these verses because we know them, or at least we think we do, but I like to have us go back and read them because oftentimes in reading it, the Lord will show us something that we hadn't seen before. But here is our Lord meting out this judgment back in the garden because of Adam and Eve's disobedience in eating of that tree of the knowledge of good and evil and as part of the judgment, particularly concerning the serpent in verse 14, it's not a mistake that the Lord chose the serpent to be the personification of Satan and that's why we just read it in Revelation 12, the serpent of old, it's describing the beginning here.

But we read in verse 14, "the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." So there was already a casting down here of Satan from the beginning. Not a destruction but a casting down; a purposed humiliation and yet a living humiliation. In other words, the end of the story is that the day will come when Satan and all his angels will be cast into the lake of fire and then will be the end.

But for now it's described here as going about the earth upon his belly. I've often said that people give far too much credence to Satan. They act as if he's God. They act as if he's omniscient. They act as if he's omnipresent. They act as if he's omnipotent. But he's not. I've pondered when you've got someone over here saying, "Well, Satan really is oppressing me," and then you've got millions of people all around the world saying, "Satan is oppressing me." You know, the oppression is from this flesh but just like with Goliath, people tremble at the voice of Satan and I will tell you, he's not to be messed with, I'm not saying that, but he's a defeated enemy of Christ and has been from the beginning ever since that he sought to exalt his throne above the throne of Christ. Who are we talking about here? We need not fear him as the enemy if we're the Lord's people, those that he has purposed to save through this seed of the woman.

And that's what you see in verse 15. "I," notice God, the LORD God, "put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Now, when God says he put enmity between thee and the woman, there is no room for compromise. You see, this is the problem with so-called Christianity today, it's a hybrid of people trying to get along and figure out a way, get along with the world, get along with Satan, get along with sin, and somehow manage their lives as best they can. There is no compromise. These lines have been drawn from the beginning, this battle line drawn from the beginning. And if you want a good study sometime, and I wish we had the time, we could literally go through the Scriptures and see where these battle lines have continued to be drawn. Right with Cain and Abel, there was a line drawn and, as we're seeing here in Samuel between Goliath and the people of Israel, and we certainly know that when Christ came to this earth there was a battle line drawn because immediately when he was taken out into the wilderness for forty days, the same description here of Israel that spent forty years in the wilderness but here Christ, to be tempted of who? Satan. He has been and continues to be the archenemy of Christ and there is no compromise, there is no change with him.

The battle line is drawn over the Gospel versus a perverted Gospel. On one side you've got works and you've got man, and on the other side you have Christ and his finished work. Never the twain shall meet. Any denomination you look at down through history is going to be on one of those two sides just like we have here in 1 Samuel 17. And as far as that enemy is concerned, that enemy will continually lash out and speak against anything that has to do with the glory of God. As we're going to read on later through this story, we're going to find Goliath mocking the God of Israel. Mocking him.

But that's what men do and it may not be necessarily in such an open rebellious manner, but I will tell you that anybody that even subtly believes that somehow their salvation is conditioned upon them or their will or their decision, that battle line is drawn. They have put themselves on the side against Christ and his glory. That's what the Pharisees did. When Christ came and John the Baptist was preaching and pointing sinners to Christ, you remember what he said to them, "O generation of," what? "Vipers." That's the seed of the serpent. He was clearly identifying them for who they were. Try that today in most of these congregations that consider themselves Christians, stand up and say, "O generation of vipers," they're like, "Did this guy get lost? He's talking to the wrong people."

But John didn't mince words. He says, "How can ye being evil speak good things?" When you look at the language here of Goliath, he was incapable of saying anything good about God and about his people. He is described calling good evil and considering evil good. That's the evidence of one who is on this side of the seed of the serpent. And I know people, we tend to...I saw "we" but people tend to make excuses for people in false religion. They say, "Well, they didn't really mean that." Yes, they did. Scripture, the same thing in that Matthew 12:34 it says, "for out of the abundance of the heart, the mouth speaketh." So I don't care who you're talking to, if you want to find out what side of the battle they're on, just listen to them and if in any way they give themselves the glory in any sense, what they're doing is declaring their heart.

Now, don't try to smooth it over. There is no compromising with Goliath. This was going to be a fight to the death. He was challenging them to send out a champion and that according to God's purpose. There is no compromise with false religion and anybody that can live in a place and worship in a place where Christ is not clearly set forth and preached and all of the glory given to him and his finished work there at the cross, if they can comfortably stay there, it means they're of one mind with them. That's all it is because out of the heart the mouth speaks. That's not me saying it, that's Scripture.

And you remember because Christ was saying this to the self-righteous Pharisees of his day over in John 8. So, again, I'm just showing you how this battle line is drawn. There are two sides, one of God and one of Satan. Here in John 8:44-45, now they kept questioning our Lord and boasting in their tradition and their heritage saying that they were of Abraham and Christ said, "If you were Abraham's children," you see that in verse 39, "you would do the works of Abraham." He's not directing them to works but what were Abraham's works? They were works of faith, of looking to Christ and not to any obedience in himself.

"But," he says in verse 40, "now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham." And notice, "Ye do the deeds of your father." So that's true. "Then said they to him, We be not born of fornication; we have one Father, even God." You see, this is what is so deceptive about false professors. Everybody believes in God. "I believe in God. I don't know what you're talking about."

But here's our Lord's answer in verse 42, "Jesus said unto them, If God were your Father, ye would love me." Love me just as I am. Love me in all the glory without exception. You see, people today treat the Lord Jesus like it's a smorgasbord, "I'm going to take these. I'm going to take this part I like, this part I like," but talk about his sovereignty, talk about him having a people that God the Father gave him, "No, I can't buy that. I like a Savior that is in my hands, not me in his." So they make up what they like and don't like. You can't do that.

He said, "If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me." You see, this was the battle even with David's older brother saying, "You've just come out here out of curiosity." "Nope,

I've been sent." So you can see a lot of parallels between how they treated David, especially his brothers. You read in John, it says that Christ's brethren, those that were born after he was of Joseph and Mary, they believed not on him. They were born in that rebellious state and the same sort of opposition and we would be the same were it not for the grace of God.

But he says in verse 43, "Why do ye not understand my speech? even because ye cannot hear my word." You talk about the inability of the sinner. That's why I don't really like the word "responsibility." Number 1, it's not in the Scripture; and number 2, it assumes an ability to respond. Well, think about the word: responsibility. There is none. There is accountability. You're accountable for what you hear or don't hear. I've often said that. There are people that drive by all the time and see the Scriptures on our sign out there, they're accountable for what they could hear or choose not to hear, just to go on down the road. That's accountability, but responsibility, there is none.

There is none able to come to Christ or, as it says here, even to hear him. It says, "ye cannot hear my word." The problem isn't with physical ears. It's like a deaf person, you look at them and they have physical ears but they can't hear. The problem isn't with the physical ear, it's with the hearing, and so it is with those that are left to their own reprobate minds and hearts.

And notice our Lord, verse 44, he says, "Ye are of your father the devil." Again, why does all of this keep coming back to the devil? The word "devil" means "an adversary." Well, it goes back to the garden, the seed of the woman. Here we have the seed of the woman speaking. This is our Lord crushing the head of the serpent.

He says, "Ye are of your father the devil, and the lusts of your father ye will do." What are those lusts? It's to oppose Christ in every way.

So in this matter of the battle lines being drawn, if you want to know which side someone is on, exalt Christ. Take this word and declare Christ and all his glory, in his person as God, and in his work, having fully accomplished salvation so that when he finished that work at Calvary, it was upon completion of that work that those sinners that he represented were declared righteous before a holy God, the battle was over and there was nothing Satan could do about it.

You see, that's the clear declaration of the Gospel. People complicate the Gospel. When you read what Paul wrote about it to the Corinthians there in 2 Corinthians 5:21, he just simply said that he was made sin. It doesn't say he was made a sinner. Actually the way it's put is taken from the Old Testament where it said he was made a sin offering. It's an ellipsis. Rather than saying the whole thing, it was he was made a sin offering who knew no sin that we might be made the righteousness of God in him. If someone were to say, "In one minute give me the Gospel," that's it. There at the cross, God the Father took the sin of that people that he purposed to save and laid it to the account of the Lord Jesus Christ; charged him with that sin, the guilt of it. And upon completion, so complete was

that work, that when it was finished, there remained nothing but righteousness to impute to the account.

Here we come with the story of David and Goliath. Goliath made that challenge but he was not saying one thing more or less than what God had already purposed. You could say he was going to be made to eat his words because that's exactly what we see taking place. David now coming to the fore, but the battle line being drawn, these two opposing sides.

There is so much more there we could talk about but the second thing coming back here to 1 Samuel 17 is what I've already alluded to, none of this takes place immediately. There is a building, there is what I wrote here in my notes, progressive providential manifestation of the promised seed. A lot of "p's" there. But in type and picture and prophecy and promise, God is unfolding his purpose concerning his Son over generations. And this is like a storybook. This is like you'd sit down and read to a child a storybook. We all love stories but it's all with a purpose. This is to show us the unfolding of God's purpose and if you'll slow down and just read carefully, you don't have to have a Master's degree or a Doctor's degree to understand these parallels. In fact, I dare say that many Doctor's degrees are what hinder people from seeing this because they're off here reasoning out here somewhere when the plain declaration of Scripture is right in front of their nose and they don't even see it. There is a veil, like Paul said of the Jews of his day, that is over their heart, covering their heart lest they should see.

But I see the parallels here even where you've got in verse 12, Jesse the father, ancient of days, giving now the instruction to David to go check on his brethren. We know here, I believe, Jesse could easily be a representation of the Father, God the Father, in sending his son for one purpose, to check on the brethren. In other words, he came unto his own. He came for those that were the Father's just like these were of Jesse's seed even though they didn't initially believe on him.

I see a parallel here with Joseph, don't you? How the father sent Joseph to check on the brothers and initially there was a reaction against him just like we see Eliab here, the eldest brother in verse 28, "Why camest thou down hither?" That was said of Joseph. It was to be manifest progressively over time, manifest that indeed Joseph was that one that would be their deliverer just like here it would be manifest. And here's the great part about representation in salvation because even though Eliab, his eldest brother, and these others opposed him initially, when this thing was said and done, that victory was won for him as much as anybody else there in Israel. I hear people say all the time, "Christ died for every sin except for unbelief." Well, do you know what? If that were the condition, that excludes us all because none of us was born in this world believing in this Christ that we now rejoice in.

I have to say that there were years I was blind. I would have taken, I did take this same position of Eliab. There is no understanding of what Christ's mission was in coming to this world. We just have little facts. What did he come down here, on a stroll? Did he come down to try to save? There are all kinds of opinions until it pleases God to reveal

Christ in you and then suddenly you realize this is God's appointed representative all along. And even in my unbelief, none of that changed David. None of it discouraged David. None of it deterred David. In fact, he was strengthened in a way that even his brothers were surprised because he wouldn't back down. Why? He was on a mission.

And that's, again, why I think verse 29 is so important, "David said, What have I now done? Is there not a cause?" People describe Christ coming down here as if he really didn't have a mission. He came to try to save but ultimately, alas they crucified him. No. All of that was purposed of God. But it's an unfolding over time, this progression of what we see here, him coming into the battle and inquiring and hearing all that was taking place. This is unfolding over time, what God's purpose was all along. It had already been determined that this would be the way that David would be known and manifest in Israel by the slaying of Goliath.

So that brings me to the third part here that David fulfilling all that his father bid him to do. This was not a charge that he took to himself. And here, again, we find a parallel in Hebrews 5. Look in Hebrews 5 and our time is about gone but we'll pick up with this again. Hebrews 5, notice the language here. It says in verse 1 because we're seeing David as a representative of Christ who was prophet, priest and king, but here as high priest, "For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins." Notice: ordained for men. "Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity." That's the priest. "And by reason hereof he ought, as for the people, so also for himself, to offer for sins. And no man," here's the part I want you to see, "no man taketh this honour unto himself." David was not there to try to prove a point. He wasn't seeking his own honor.

"No man taketh this honour unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchisedec. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him; Called of God an high priest after the order of Melchisedec." That's what we see with David. He was sought out, brought out and in time manifest as being the Lord's anointed.

But what you see in verse 22, coming back to 1 Samuel 17, we see with what urgency he came to accomplish what, remember, what his father sent him to do. Here's this battle array lined up but it says there in verse 22, "David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren." That shows vigor. That shows direction. That shows purpose. He came to do exactly what his father sent him to do.



Then verse 23, even in the face of the bold and daring claims of this Philistine, "as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words: and David heard them." Our Lord Jesus Christ walked among wicked men. He not only heard what they said, he knew their thoughts, and yet none of that deterred him.

And even in the face of the faint-hearted response of the men of Israel. These were some of the best soldiers that were there aligned and yet it says they all trembled in fear. Such would be our case. The best that man has to go up against this enemy, there is not one that unless it's the Lord's appointed that would ever be able to defeat this enemy. And we've seen already last time, even Saul who represents works religion. Saul had a profession. He made as if he were a true worshiper of God and yet he was impotent in the face of Goliath.

So in the end we see that this is the Lord's way now of bringing David to the fore and that's why the coming of Christ is described as the rising of the sun. I've mentioned this before that they talk about sunrise being at a certain time in the morning. Have you ever gone out at that time and looked? You kind of see a little bit of glow on the horizon but, you know, you're thinking, "Well, the sun hasn't really risen." Well, it's rising. At least that's the term we use. There it's turning. But you understand the day dawns and this is how we read the Scripture. Right now this is kind of the light on the horizon but as you read on through progressively through the Scriptures, you come to where the day star rises and he is fully manifest and you see him for who he is.

There is a modern contemporary song that was written and I have a friend that put it to music and it's a beautiful rendition but it really describes this battle and I'll just close with this. It says,

"There's a line that is drawn through the ages,  
On that line stands the old rugged cross.  
On that cross, a battle is raging,  
For the gain of man's soul for its loss."

And there we know of the gain of the soul of that people that the Father gave Christ.

"On one side march the forces of evil,  
All the demons, all the devils of hell.  
On the other, the angels of glory,  
And they meet on Golgotha hill."

Remember we read in Revelation 12 about Michael and the angels. That's Christ and his angels.

"The earth shakes with the force of the conflict,  
And the sun refuses to shine.  
For there hangs God's Son in the balance,

And then through the darkness he cries,

"It's finished, the battle is over!  
It's finished, there'll be no more war!  
It's finished, the end of the conflict,  
It is finished and Jesus is Lord."

And I love the next verse. It says,

"Yet in my heart the battle was still raging,  
Not all prisoners of war had come home.  
These were battlefields of my own making,"

You see, our biggest enemy is ourselves.

"I didn't know that the war had been won.

"Oh but then I head the King of the ages,  
Had fought all the battles for me.  
And that victory was mine for the taking,"

It says "claiming" but it's believing.

"And now, praise his name, I am free."

Then it goes back to,

"It's finished, the battle is over!  
It's finished there'll be no more war!  
It's finished, the end of the conflict,  
It's finished and Jesus is Lord."