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Midweek Advent IV
22 December 2010
Grace Lutheran Church, Wichita
2 Sam 5:1-10

In the name of the Father and of the ✠ Son and of the Holy Spirit

Is Jesus the Son of David,
or is David the Son of Jesus?

Who's the Lord and who's the servant?
That's the question for today's Pharisees,
"What do you think about the Christ? Whose Son is He?" (Mt 22:42).

And what's this from our Psalm,
"You are a priest forever after the order of Melchizedek" (110:4)?

Is David King or Priest,
and while we're at it,
is David a Prophet, too?

Or are we starting in the wrong place—
is Jesus King or Priest or Prophet?

You see, when you read into these Old Testament figures the lines get blurred.
What goes for David often goes for Jesus;
and vice versa is true, too!

And so we're right be a bit confused when we read in our Psalm:
**"The LORD says to my Lord:
'Sit at my right hand, until I make your enemies your footstool.'"** (Ps 110:1)

But let's back up and start with David.
He's King of Israel.
He's the poet who wrote these beautiful Psalms—
Psalms that are the Prayer-book of the Church!

But before that, let's look at how he enters the Scriptures.
The first time we hear of David is actually in the book of Ruth.
There it's written:
"Then Naomi took the child and laid him on her lap and became his nurse. The women of the neighborhood gave him a name, saying, 'A Son has been born to Naomi.' They named him Obed. He was the father of Jesse, the father of David" (4:16-17).

As the book of Ruth comes to an end,
the story of David takes off!

David was chosen by Yahweh to be king over Israel.

However, he's not exactly the expected fit:

**“Then Samuel said to Jesse,
‘Are all your sons here?’**

And he said,

‘There remains yet the youngest, but behold, he is keeping the sheep.’

And Samuel said to Jesse,

‘Send and get him, for we will not sit down till he comes here.’

Now David was ruddy and had beautiful eyes and was handsome. And Yahweh said,

‘Arise, anoint him, for this is he!’

Then Samuel took the horn of oil and anointed him in the midst of his brothers. And the Spirit of Yahweh rushed upon David from that day forward.” (1 Sam 16:11-13)

This is what we now know to be a “Cinderella Story”—

The youngest, least “manly,” most unlikely candidate for King
is the one Yahweh wants.

And the one Yahweh wants is the one He gets—

Samuel anoints him with oil and the Spirit of Yahweh rushes upon him.

Two things here are important about this anointing

(other than the fact that this makes the boy David king!):

First: “to anoint” in Hebrew is “*mashak*”, where we get “Meshiak,” or, more English sounding yet, ‘*Messiah*’ (the ‘anointed’).

David is Israel’s *Messiah*.

Second: with his anointing we hear that the “**Spirit of Yahweh rushed upon him**” (16:13).

The Spirit of Yahweh, *the Holy Spirit*, attaches Himself to this anointing.

The oil, along with the Word Samuel spoke, delivered the Holy Spirit to David.

Yes—you’re right to be thinking “means of grace” and “ordination” here!

While this anointing of the boy David might be new to you,

There’s no doubt you’re familiar with another story of his boyhood—

“He took his staff in his hand and chose five smooth stones from the brook and put them in his shepherd’s pouch. His sling was in his hand, and he approached [Goliath] the Philistine” (1 Sam 17:40).

David was that young boy who stood against the giant Goliath.

Now that’s not just a story of the little guy believing in Himself, conquering his fears in adversity.

It wasn’t meant to tell you to try harder,

or that, if you just set your mind to it you’ll achieve your goal.

None of that!

David’s defeat of Goliath serves as a type, image, or icon of Christ’s defeat of Satan.

Remember, David is Israel’s *Messiah*!

But David’s defeat of Goliath was only the beginning.

“When David returned from striking down the Philistine, the women came out of all the cities of Israel, singing and dancing, as they celebrated, ‘Saul has struck down his thousands, and David his ten thousands.’” (1 Sam 18:6-7)

As you can imagine,

“Saul was very angry...And eyed David from that day on” (1 Sam 18:8-9).

David and Saul had a bit of a rocky relationship.

While Saul stood as King,

David was the anointed one, the *Messiah*;

so Saul tried to kill David, but David would get away.

This went on over and over and over again.

Saul’s pride and fear couldn’t receive David as a companion or friend, let alone King!

This just about catches us up to today’s text,

where we again have David being anointed, *Messiah-ed*, as King.

As the tribes of Israel gathered around David they exclaimed,

“We are your bone and flesh” (5:1).

And, **“It was you who led out and brought in Israel”** (5:2).

The people are the bone and flesh of David,

That is, they’re one with him,

Behind him, supporting him, and within him—

much like we’re the *body of Christ*.

Where David goes, they go;

what David says, they say;

the One whom David worships, they worship.

David’s the Lord’s man—

He’s the Lord’s *lord*—

The anointed one, His *Messiah*.

And so Yahweh said to David,

“You shall be shepherd of my people Israel; you shall be prince over Israel” (5:2).

In the ancient world Shepherd was a standard metaphor for King.

To be shepherd is to be king—

It’s to lead the people, to care for them, to guide them, and to rule over them.

David was Yahweh’s Shepherd.

“David became greater and greater, for Yahweh, God of hosts was with him” (5:10).

But as you all know, not all the sheep do what the shepherd says!
 Some wander off, out of the fold, and into the wild.
 And more than that, every shepherd encounters his wolves, bears, and coyotes!
 David's the shepherd given command to guard the sheep.

But David isn't the *Good Shepherd*.
 What makes the shepherd *good*, anyway?

For David, the *Good Shepherd* must suffer.
 He must protect the sheep at the cost of his own life.

Choosing to save his own life, instead of Israel's,
 David pleaded to Yahweh later in his life:
"But into the hands of men certainly do not let me fall" (2 Sam 24:14).

David acted as a hireling.
 Saving his own life,
 he left the sheep and fled (Jn 10:12).

But when Yahweh brought David to repentance, David exclaimed,
**"Behold, I have sinned, and have done wickedly.
 I am the evil shepherd"** (2 Sam 24:17).

Here you see the distinction between Jesus and David—
 where David failed as shepherd, Jesus succeeded.
 When it came to giving his life on behalf of the people of Israel,
 David backed down, but Jesus rose up!

The Good Shepherd must *suffer*—
 He must lay down His life for His sheep (Jn 10:11).

And that's what Jesus is all about—
 Being the *Good Shepherd*,
 The One who comes as a babe in the manger *in order to lay in the ground*.

It's precisely in dying, that the shepherd best serves the sheep.
 It's in laying down His own life on behalf of them.

This, and this alone, is what makes Jesus David's Lord.

Jesus, the eternal Son of the Father,
 Yahweh who takes on flesh,
 Is David's Son *and* David's Lord!

And as for being a priest—
 Well what's a priest but one who offers sacrifice.

Our Priest is the High Priest,
after the order of Melchizedek,
Who has neither beginning, nor end,
and who offers Himself to us—
First on the cross,
and now on the altar.

That's how we know Jesus is David's Shepherd,
his *Good Shepherd*—
because Jesus lays down His life for you and me, and even David.

In the name of the Father and of the ✠ Son and of the Holy Spirit