

Psalm 18: Equipping the End-Time “David Generation” (part 2)

I. INTRODUCTION/REVIEW

19... He delivered me because He delighted in me. (Ps 18:19)

35... Your right hand has held me up, Your gentleness has made me great. (Ps 18:35)

- A.** Three primary applications of Psalm 18—to David, the end-time Church, and to Jesus at His return. We will focus mostly on what David experienced to inspire us to respond like David did. This psalm gives significant insights for the end-time “**David Generation**”—when the Spirit raises up leaders with a heart like David (Jer. 3:15). David is a model for the end-time Church (Isa.55:3-5).
- B.** **5 seasons of the life of David:** Bethlehem, Gibeah, Adullam, Hebron, Jerusalem.
- C.** **Ziklag:** The context of the deliverance is seen in 1 Samuel 21-26. During the last 16 months of the “Adullam season” there is a season of compromise when David flees to Ziklag. 1 Samuel 21-26 reports several of David’s compromises before his crisis in Ziklag (1 Sam. 30:1-6). *David disobeyed God’s command to stay in Judah (22:5) by fleeing to Ziklag.*
- 1David said in his heart, “Now I shall perish someday by the hand of Saul. There is nothing better for me than that I should speedily escape to the land of the Philistines...” (1 Sam. 27:1)***
- 5 Then David said to Achish, “If I have found favor in our eyes, let them give me a place in some town in the country, that I may dwell there. For why should your servant dwell in the royal city with you?” 6 So Achish gave him Ziklag that day...7 Now the time that David dwelt in the country of the Philistines was one full year and four months.* (1 Sam 27:5-8)**
- D.** **1 Sam 29-31:** As the Philistines gather at Aphek to fight Israel, David marches with Achish king of Gath, but the other Philistine commanders distrust him and insist he be sent back, sparing him from fighting against Israel. Returning to Ziklag, David finds the city burned and their families taken by the Amalekites; though his men speak of stoning him, ***David strengthens himself in the LORD***, seeks God’s guidance, pursues the raiders, and recovers everything. Meanwhile, Israel is defeated at Mount Gilboa, Saul’s sons are killed, and Saul, wounded and fearing capture, falls on his own sword, marking the tragic end of his reign as David is preserved for what comes next.
- E.** Psalm 18 is important to the Church in this hour: *To understand what David experienced with God (18:1-3) to inspire us to see and experience the Lord in a similar way in the face of trouble To see how God wants us to respond as revealed to David (18:25-27).*

II. DAVID TESTIFIES WHY HE LOVES GOD - 7 FACETS OF GOD’S LEADERSHIP

- A. **#1 *The Lord is my strength*** (18:1, 2, 32, 39): *David was empowered not to quit* when in pain and pressure. When under great pain and pressure, the most common compelling temptation in human experience is to draw back in our pursuit to walk in “the fullness” of God’s purpose.
- B. **#2 *The Lord is my rock*** (18:2, 31, 46): We have a solid rock to stand on. It is the only reliable foundation of truth. Thus, we can know the right narrative of our life and determine what truth is.
- C. **#3 *The Lord is my fortress*** (18:2): Jesus is our safe resting place. The walls of a fortress make it possible for people inside to rest and to put their guard down even being at home. It is a place they can feel secure and enjoy elements of family life.
- D. **#4 *The Lord is my deliverer*** (18:2, 43, 48, 50): There are a few days in our life when we experience a major deliverance. That’s when God delivers us from the primary people or pressures that cause us much trouble. Such days result in significant changes in our life. (David was delivered from Saul that day). God delivers us from personal struggles, addictions, financial pressure, legal troubles, etc.
- E. **#5 *The Lord is my shield*** (18:2, 30, 35): We use a shield against specific attacks. Even after we are delivered from our primary troubles, demonic powers attack us with “fiery arrows” (Eph. 6:16). We are now in the position with authority in Christ to use the shield of faith to quench specific attacks. Even after a initial deliverance, there are residual attacks against our mind, emotions, body, finances, relationships, ministry etc. We can resist each demonic arrow.

16...the shield of faith with which you will be able to quench all the fiery darts of the wicked one. (Eph. 6:16)

- F. **#6 *The Lord is my salvation*** (18:2, 35, 46): God will give us grace to *walk out* our vision to press in for “the fullness” of His salvation in multiple areas in our life—especially to go deep in God. At the end of Paul’s life, he continued to *press* for *the prize* of walking in the fullness of all that God ordained for him (Phil. 3:14). God desires to complete the work that He began in us

6...He who has begun a good work in you will complete it until the day of Jesus... (Phil. 1:6)

- G. **#7 *The Lord is my stronghold (high tower)*** (18:2): In a high tower one could see things that were far away. As “my high tower,” the Lord empowers us to see His “big picture” plans for our life that are rooted in His “billion-year plan” for our life. When we are anchored in the paradigm of eternity, we see things from a very different view. Our spiritual life is strongest as we cultivate an eternal perspective (2 Cor. 4:17-18). The enemy cannot overwhelm our heart when we are anchored in transcendence. Men can put us in prison and even kill us, but if we are anchored in the truth of eternity and transcendence, then our heart can be strong, at peace with hope.

III. FOUR SPIRITUAL LAWS (PS. 18:25-26)

25With the merciful You will show Yourself merciful; with a blameless man You will show Yourself blameless; 26with the pure You will show Yourself pure; and with the devious You will show Yourself shrewd. (Ps. 18:25-26)

- A. David understood that God delivered him because he was blameless (18:20-24). He wrote this after 16 months of allowing some spiritual compromises in his life while at Ziklag. *David was blameless in the sense of not vindicating himself by taking revenge on those who betrayed him and for not scheming and manipulating to get on the throne.* David is speaking in context to how he treated people—such as Saul (1 Sam. 26:23), and many more who betrayed him. He trusted God to vindicate and deliver him, *he brought God into the conflict* (1 Sam. 24:12-15)

*20The LORD rewarded me according to my righteousness...
23I was blameless before Him... (Ps. 18:20-23)*

23May the LORD repay every man for his righteousness and faithfulness; for the LORD delivered you [Saul] into my hand, but I would not stretch out my hand against [you]... (1 Sam. 26:23)

12Let the LORD judge between you and me, and let the LORD avenge me on you. But my hand shall not be against you...15Let the LORD...plead my case, and deliver me... (1 Sam. 24:12-15)

- B. David highlighted 4 spiritual laws in the kingdom (18:25-26). *Each are in context to how we treat people.* God treats us in ways similar to how we treat others.
- C. *With the merciful (18:25):* We must give mercy to others in our attitude, words, and deeds. God often treats a person in the way that they treat others (Lk. 6:38). Showing mercy implies and requires that we see more about who God is and how He sees us and others in His eternal plan.
- 36Therefore be merciful, just as your Father also is merciful... 37Condemn not, and you shall not be condemned. Forgive, and you will be forgiven. 38Give [mercy], and it will be given to you: good measure, pressed down, shaken together, and running over will be put into your bosom. For with the same measure that you use, it will be measured back to you.” (Lk. 6:36-38)*
- 44“...bless those who curse you, do good to those who hate you...45that you may be sons of your Father...for He makes His sun rise on the evil and on the good... (Mt. 5:44-45)*
1. Our ultimate greatness is found in being deeply committed to showing gentleness (18:35) even to those who betray us in the most painful ways.

35...*Your right hand has held me up. Your gentleness has made me great. (Ps. 18:35)*

2. David understood that he refused to retaliate and vindicate himself but trusted God to do it—that it might lead to increased blessing on him from the Lord’s hand (2 Sam. 16:12).

5...Shimei...came out, cursing continuously...⁹Abishai said [to David], “...let me take off his head”...¹¹David said to Abishai...¹²“It may be that the LORD will look on my affliction, and that the LORD will repay me with good for his cursing this day.” (2 Sam. 16:5-12)

3. In Matthew 9, Jesus taught the Pharisees to go learn mercy. There is much learning that needs to be done in regards to mercy. Below I list *three areas we must learn mercy...* (though there is much more to “learning mercy” than these three areas)

13But go and learn what this means: “I desire mercy...” (Mt. 9:13)

18Who is a God like You, pardoning iniquity...because He delights in mercy. (Mic. 7:18)

- a. First, *We learn it’s His heart to give mercy.* He Delights in it. He extends mercy with joy as it’s His opportunity to express His heart and nature toward fallen people.
 - b. Second, *We learn to receive mercy from Him.* The arrogant heart wants to earn and deserve. It is a difficult and humbling thing to have the King of Glory wash your feet. To recognize that you are the one in need and have no ability within your self to fill that need is the *poverty of spirit* required. Receiving the free gift, by faith, is the entrance into the Kingdom and the means by which we are transformed into more of His likeness. All of our days we will learn more and more the depths of His mercy towards us. We never graduate from our need for mercy.
 - c. Third, *We must learn to extend mercy to others.* Right now, the church is in the school of mercy with an opportunity to grow in the Lord’s leadership and likeness.
4. *Matthew 18:21-35* - In the parable of the unforgiving servant we see the Lord requires mercy from those who He has extended mercy towards.

vs 34 And his master was angry, and delivered him to the torturers until he should pay all that was due to him. 35 So My heavenly Father also will do to you if each of you, from his heart, doest not forgive his brothers his trespasses. (Mt 18:34-35)

- D. ***With a blameless man (18:25):*** In 18:25, David defined what being blameless in this context means. David refused to pay back those who mistreated and betrayed him. He refused to manipulate or scheme in pursuing a position of power or privilege or to gain advantages over others. The Lord promises to lead such a person in ways to help them enter in the fullness of His will for their lives.
- E. ***With the pure man (18:26):*** The pure are those who respond to others with pure motives that seek their best interests as Jesus defined it (Mt. 5:44-48). They will see God more clearly (Mt. 5:8).

8Blessed are the pure in heart, for they shall see God... (Mt 5:8)

4bless those who curse you, do good to those who hate you...48You shall be perfect, just as your Father...is perfect. (Mt. 5:44-48)

- F. ***With the devious (18:26):*** The Lord will show Himself shrewd. He will allow devious people to get ensnared and trapped by their own doings—the hurtful things they did and said about others. God will allow them to draw false conclusions about what they are doing without showing them the harm it will result in. He allows this even with some of His children to wake them up spiritually.
- G. The word translated “shrewd” (sometimes “astute” or “cunning”) does not mean sinful deceit. It means God deals wisely and skillfully with the crooked. God responds to people in ways consistent with *their* character. This does not mean God changes morally. Rather, His unchanging holiness is experienced differently depending on the heart of the person encountering Him.
- H. God outmaneuvers the deceitful. He turns the schemes of the wicked back on themselves.

12 He frustrates the devices of the crafty, so that their hands cannot carry out their plans. 13 He catches the wise in their own craftiness, and the counsel of the cunning comes quickly upon them. (Job 5:12-13)

18 Let no one deceive himself. If anyone among you seems to be wise in this age, let him become a fool that he may become wise. 19 For the wisdom of this world is foolishness with God. For it is written, “He catches the wise in their own craftiness” (1 Cor 3:19)

- I. In the book of Esther we read of a devious man named Haman and how he meets his end.

9 now... one of the eunuchs, said to the king, “Look! The gallows, fifty cubits high, which Haman made for Mordecai, who spoke good on the king’s behalf, is standing at the house of Haman.” Then the king said, “Hang him on it! (Esther 7:9)

1. **Queen Vashti Removed (Chapters 1–2):** King Ahasuerus removes Queen Vashti after she refuses to appear at his banquet. A search for a new queen leads to Esther, a young Jewish woman raised by her cousin Mordecai. Esther becomes queen
 2. **Mordecai’s Loyalty (Chapter 2):** Mordecai uncovers a plot to assassinate the king and reports it through Esther. His loyalty is recorded in the royal chronicles but goes unrewarded at the time.
 3. **Haman’s Rise and Hatred (Chapter 3):** Haman, a high-ranking official, becomes enraged when Mordecai refuses to bow to him. In retaliation, Haman persuades the king to issue a decree ordering the destruction of all Jews in the empire.
 4. **Esther’s Courage (Chapters 4–5):** Mordecai challenges Esther to intervene, famously saying she may have come to the kingdom “for such a time as this” (Esther 4:14). After fasting, Esther risks her life by approaching the king without invitation. She invites the king and Haman to a banquet. End of chapter 5, the night before the banquet Haman decides to build 50 cubit gallows to hang Mordecai. He plans to suggest to the king, at the banquet, that Mordecai be hanged.
 5. **The Great Reversal (Chapters 6–7):** On a sleepless night, the king reads the royal records and discovers Mordecai had saved his life. Mordecai is honored publicly—the very honor Haman had hoped for himself. At Esther’s banquet, she reveals Haman’s plot. The king orders Haman executed on the gallows he built for Mordecai.
 6. **Deliverance and Celebration (Chapters 8–10):** Although Persian law cannot be revoked, a new decree allows the Jews to defend themselves. They are victorious over their enemies. The Jewish festival of Purim is established to commemorate their deliverance. Mordecai is promoted to a high position in the empire.
- J. Charles Spurgeon in his commentary, *The Treasury of David*’ regarding the Lord’s dealing with the devious. “Every man shall have his meat weighed in his own scales, his corn meted in his own bushel, and his land measured with his own rod. No rule can be more fair, to ungodly men more terrible, or to the generous man more honorable. How would men throw away their light weights, and break their short yards, if they could but believe that they themselves are sure to be in the end the losers by their knavish (*dishonest*) tricks... We see then what the stubborn at length gain by their obduracy (*stubborn resistance*); it is this, that God hardens himself still more to break them in pieces, and if they are of stone, he causes them to feel that he has the hardness of iron.”