

David Defeats the Amalekites

1 Samuel 30:16–31 [ESV](#)

¹⁶ And when he had taken him down, behold, they were spread abroad over all the land, eating and drinking and dancing, because of all the great spoil they had taken from the land of the Philistines and from the land of Judah. ¹⁷ And David struck them down from twilight until the evening of the next day, and not a man of them escaped, except four hundred young men, who mounted camels and fled. ¹⁸ David recovered all that the Amalekites had taken, and David rescued his two wives. ¹⁹ Nothing was missing, whether small or great, sons or daughters, spoil or anything that had been taken. David brought back all. ²⁰ David also captured all the flocks and herds, and the people drove the livestock before him, and said, “This is David’s spoil.”

²¹ Then David came to the two hundred men who had been too exhausted to follow David, and who had been left at the brook Besor. And they went out to meet David and to meet the people who were with him. And when David came near to the people he greeted them. ²² Then all the wicked and worthless fellows among the men who had gone with David said, “Because they did not go with us, we will not give them any of the spoil that we have recovered, except that each man may lead away his wife and children, and depart.” ²³ But David said, “You shall not do so, my brothers, with what the Lord has given us. He has preserved us and given into our hand the band that came against us. ²⁴ Who would listen to you in this matter? For as his share is who goes down into the battle, so shall his share be who stays by the baggage. They shall share alike.” ²⁵ And he made it a statute and a rule for Israel from that day forward to this day.

²⁶ When David came to Ziklag, he sent part of the spoil to his friends, the elders of Judah, saying, “Here is a present for you from the spoil of the enemies of the Lord.” ²⁷ It was for those in Bethel, in Ramoth of the Negeb, in Jattir, ²⁸ in Aroer, in Siphmoth, in Eshtemoa, ²⁹ in Racal, in the cities of the Jerahmeelites, in the cities of the Kenites, ³⁰ in Hormah, in Bor-ashan, in Athach, ³¹ in Hebron, for all the places where David and his men had roamed.

Introduction

Last week I mentioned that [1 Samuel 30](#) is all about David.

And I tried to show that David’s greatness points to Christ’s glory.

The second half of [1 Samuel 30](#) continues this emphasis on David.

In our passage this morning, David’s name is used 14 times!

In verse 21 alone, David’s name is used four times!

These verses are about David’s victory, and they come right before Saul’s defeat.

This morning’s passage highlights how David’s victory brings salvation and blessing to David’s people.

These verses present in miniature a presentation of the Gospel.

Both here and in the Gospel, the Lord’s anointed fights to save his bride and distributes gifts before ascending to the throne.

I will follow this pattern to outline this morning's sermon.

The outline is in three parts:

1. The Serpent attacks the Bride
2. The Man Defeats the Serpent
3. The Spoils of Victory are Shared

The Serpent Attacks the Bride

One of the details from last week's sermon that I did not draw attention to is the emphasis verse 5 puts on fact that David's wives had been captured when the Amalekites attacked Ziklag.

Over the last several weeks I have brought up the fact that the end of 1 Samuel follows the Exodus pattern in the Bible.

And one of the hallmarks of the Exodus pattern is that the bride is attacked.

The Serpent's Attack in Genesis

The easiest way to see this in the Bible is to look at the Exodus patterns that are found in the book of Genesis before Israel's Exodus from Egypt.

These are found in:

[Genesis 12](#), when Abram and Sarai went to Egypt because there was a famine in the land;

In [Genesis 20](#), when Abraham and Sarah went to sojourn in Philistia;

And in [Genesis 26](#), when Isaac took Rebekah to Philistia because there was famine in the land.

In all three of these proto-Exoduses, the bride is attacked.

In [Genesis 12](#), Pharaoh took Sarai.

In [Exodus 20](#), Abimelech took Sarah.

And, in [Genesis 26](#), Abimelech took Rebekah from Isaac.

The attack on the bride goes back of course to [Genesis 3](#).

In the account of humanity's fall the serpent attacked Eve, Adam's bride.

But, when God dealt with Adam, Eve, and the serpent after the Fall, it is clear that there will be an ongoing struggle between the bride and the serpent.

This is because God promised to bring salvation through the seed of the woman.

Therefore, the serpent is going to try and attack the woman throughout the Bible, attempting to keep the promised seed from coming in to the world.

Or, the serpent will attack the woman's seed to try and kill it as a baby.

The serpent hates the woman and the woman's seed, because he knows that, through the woman's seed, God will undo his work and bring salvation to humanity.

The Serpent's Attack in the Gospels

This is seen in a very obvious way in the Gospel when the Holy Family is attacked by the serpent at the beginning of the gospels.

In the gospels, Herod is a serpent-like figure.

He tries to attack the bride and the seed of the woman by having all the baby boys killed in Bethlehem when he hears about the messiah's birth.

The Serpent's Attack in our Day

Throughout the Bible these attacks of the serpent are persistent, but they are ultimately unsuccessful.

God made a promise that the woman's seed would crush the head of the serpent and God keeps his promises.

That promise has ultimately been kept in Christ but, until Christ returns, the serpent will continue to attack the woman and her seed.

The Serpent Attacks the Church (Bride)

One way to understand this is to understand that Satan attacks the Church.

The Church is the Body of Christ and, in our union with Christ, we represent the promised "Seed of the Woman".

At the same time, the Church is also the Bride of Christ.

In both of these realities, the serpent hates the Church and wants to destroy her.

The Serpent Attacks Feminine Glory

But another way to understand all of this is to see that Satan particularly hates women and children and will do all he can to destroy feminine glory and the seed of women.

This is seen most clearly in our day in Satan's attack on women and children through abortion.

Satan's attack is perpetrated most clearly through feminist propaganda that is ultimately "anti-feminine".

This propaganda is deceptive and deception is the primary way the serpent attacks the woman.

And there has been no greater deception in our day than the deception that bearing and raising children is something to be delayed, avoided, or aborted.

These are the deceptive lies of the serpent that seek to destroy the woman and her offspring.

But David fought for his brides when they were attacked.

David is a new Adam who resists the serpent unlike the first Adam.

In this, David points us to Christ.

And this brings us to our second section,

The Man Defeats the Serpent

When David and his men went down to the Amalekites they found them celebrating their victories.

In verses 17-20, David defeats the Amalekites, recovered all that they had taken with nothing missing, rescued his wives, and captured the flocks and herds.

The biblical story is one where the serpent attack the bride and the bridegroom delivers her by defeating the serpent.

This is what David does here.

His brides have been attacked and he defends them by defeating their enemy.

In this, David points us to Christ.

Christ is the promised “Seed of the Woman” who crushes the head of the serpent.

Evangelicals rightly emphasize the **atonement** work of Jesus.

That Jesus died to atone for sin.

But this emphasis can sometimes overshadow other aspects of Jesus’ ministry.

One of these other emphases is the victory over Satan and the powers of darkness.

But that is one of the primary themes that is found in Mark’s account of the Gospel.

In the Gospel of Mark Jesus is presented as a king who has come to take a kingdom by driving out the forces of darkness who have brought it under oppression.

Mark’s gospel begins with Jesus proclaiming that the kingdom of God is at hand and he is the king.

Jesus’ first miracle in [Mark 1](#) is to heal a demon oppressed man.

In fact, in proportion to the other gospels, Mark spends about twice as much space dealing with Jesus’ exorcisms.

Mark presents Jesus as the one who drives out the demonic serpents from the land.

While Mark’s gospel shows Jesus’ victory over the serpent throughout the gospel but, it is Jesus’ death on the cross that marks his final victory over Satan.

On the cross, Jesus not only atones for the sins of his people as a sacrifice, he also empties Satan of his power to accuse.

Paul wrote this to the Colossians in [Col 2:13-15](#)

Colossians 2:13–15 **ESV**

¹³ And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses, ¹⁴ by canceling the record of debt that stood against us with its legal demands. This he set aside, nailing it to

the cross. ¹⁵ *He disarmed the rulers and authorities and put them to open shame, by triumphing over them in him.*

On the cross, God disarmed Satan and all the powers of darkness and put them to open shame by triumphing over them in Christ.

This morning's passage is one of many places in the Old Testament where the enemies of God's people are disarmed and defeated.

This is what Christ has done for you in his death and resurrection.

Christ has disarmed Satan and delivered you from the power of the World, the Flesh and the Devil.

The forces of darkness will still tempt and accuse you but because of Christ, Satan has ultimately been disarmed and defeated.

David's victory here points to Christ's victory in his death and resurrection.

But the comparisons between David's victory and Christ's continue in our final section as David shares the spoils of victory.

The Spoils of Victory are Shared

The final verses of [1 Samuel 30](#) offer an extended overview of how David decided to share the spoils of his victory.

Remember, when David left to pursue the Amalekites with his band of 600 men, 200 men stayed behind because they were too tired to carry on.

In verse 21, David and the men who fought the Amalekites came back to these 200 men who stayed with the baggage.

Verse 22 states that there were "wicked and worthless fellows" with David who didn't want to share the spoil with these men because they didn't fight with them.

But, in verses 23-25, David rebuked these men and said, ***"For as his share is who goes down into the battle, so shall his share be who stays by the baggage. They shall share alike."***

David's rationale for such a policy is that it was the LORD who had delivered the Amalekites into their hands and preserved David and his men.

They can't claim the spoil for themselves, because God gave it to them.

And, as God gave it to them, they should be generous in dealing it out to those who stayed behind with the baggage.

All of these details here harken back to [Numbers 31](#).

There, when Israel had defeated the Midianites, Moses made a plan for the distribution of the plunder for both the warriors who fought and the the people who didn't.

Here, David governs like Moses.

Unlike Saul, David rules and governs according to God's law.

And the wisdom of his rule leads to a people who love his rule.

Christ's Ascension

But in addition to showing the justice of David's governance, his distribution of the spoil points specifically to Christ's ascension.

One of the the things that the apostles highlight about Jesus' ascension is the fact that Jesus distributed gifts when he ascended on high.

This is first and foremost displayed in the gift of the Spirit at Pentecost.

When Jesus ascended to the Father, the gift of the Holy Spirit was poured out on the Church.

The victory of Jesus' death and resurrection, leads to the distribution of gifts in his ascension: specifically the gift of the Spirit.

The second example of the distribution of gifts in Christ's ascension is found in [Ephesians 4](#).

In [Ephesians 4:7-16](#) the Apostle Paul quotes from [Psalm 68](#) and applies it to Christ's ascension by writing:

"When he ascended on high he led a host of captives, and he gave gifts to men." – [Eph. 4:7](#)

Paul then specifically outlines the kind of gifts Jesus gave to the Church in his ascension:

Ephesians 4:11–12 ESV

¹¹ And he gave the apostles, the prophets, the evangelists, the shepherds and teachers, ¹² to equip the saints for the work of ministry, for building up the body of Christ,

In his ascension, Jesus has given gifts to his Church, specifically men who would shepherd and teach the church so that that the body of Christ would be build up.

This is the pattern we see laid out for us here with David as well.

David is victorious over those who have attacked the bride.

And in his victory he distributes the spoils of victory to his people.

In David we have, once again, the pattern of Christ.

And this pattern carries forward into the life of the Church.

God is generous and loves to give gifts to his children.

Primarily, God has given his Church the gift of the Spirit as a down payment of the fulness of our salvation.

But, each Lord's Day, I also draw attention to the gifts that God has given us at his table.

During our communion liturgy I declare to you that these are "the gifts of God for the people of God."

Because Christ has won the victory, you have been saved from your sins and brought into God's family.

And as children in God's house, you receive the gifts of God's kingdom, which is no less than Christ himself by the power of the Holy Spirit!

Thanks be to God!

In the name of the Father, and of the Son, and of the Holy Spirit! AMEN!