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1 Samuel / Strength; Guidance; Restoration / 1 Samuel 30

In 1 Samuel 30, God strengthens His people in their trials so they may experience restoration and advance His purposes.

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[In the midst of crushing despair, true strength is found not in human strategy but in turning to the Lord, who providentially restores His people and establishes His kingdom through His chosen King, ultimately fulfilled in Christ, the greater David.]

## **Text: 1 Samuel 30**

**Call:** “*The grass withers and the flower fades,*”

**Response:** “*But the word of the Lord endures forever.*”

# **From Ziklag to Zion: Grace Restores All**

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## Introduction

This evening, as we turn to 1 Samuel chapter 30, we find David emerging from a period of trial and human strategy. In chapters 27 through 29, his path was marked by weariness and compromise. In chapter 27, he fled to Philistine territory, relying on his own understanding rather than the Lord, seeking safety among Israel's enemies. In chapter 29, God's providence is evident, though David had joined the Philistine army, the Lord prevented him from sinning, and fighting his own people, protecting him from that unnecessary conflict and demonstrating His sovereign care even in apparent exile. It's interesting how God did it, and certainly worth noting. God used closed doors, overnight changes in plans, and the rejection of people. All of these things were used by God to get David to exactly where he needed to be.

Now, as soon as the door had slammed shut on David's participation with the army, it didn't immediately break out into sunshine and rainbows. Chapter 30 opens with sudden catastrophe: Ziklag is burned, families are captured, and David faces overwhelming loss, with despair once again looming on the horizon. Unlike chapter 27, where he leaned on human strategy and did not seek God, here we see David handling despair differently. He turns to the Lord, strengthens himself in faith, seeks His guidance, and acts in obedience. This chapter reveals the power of dependence on God and the hope of restoration.

This evening, we will watch David's journey in chapter 30, where he goes from despair to deliverance, seeing how his trust in God points forward to Christ, the true and greater David, who endured ultimate loss, perfectly relied on the Father, and accomplished full restoration for His people. Even in our darkest trials, the providence of God sustains us and the grace of

# 1. Despair That Drives Us to God (v1–6)

## 1.1 The Crushing Loss (v.1–2)

In **verses 1 and 2**, the Holy Spirit gives us more information than David has. We are told that the Amalekites carried out the attack and that they killed no one. This small detail reveals a great mercy. Although the destruction is severe, it is not an act of divine anger meant to destroy David. It is fatherly discipline. For sixteen months, David had lived by human strategy and placed his people in a vulnerable place, and now the Lord allows the consequences to reach him. Scripture often shows that when the people of God lean on their own strength, the Lord permits trial in order to press them back to Himself. We should not be surprised when this happens, because God corrects His children with wisdom and love.

Lamentations 3:31–33 “For the Lord will not cast off forever, but, though he cause grief, he will have compassion according to the abundance of his steadfast love; for he does not afflict from his heart or grieve the children of men.”

Even when the Amalekites destroyed Ziklag, God’s ultimate purpose was mercy and restoration, not punishment.

Hebrews 12:5–11 “And have you forgotten the exhortation that addresses you as sons? “My son, do not regard lightly the discipline of the Lord, nor be weary when reproved by him. For the Lord disciplines the one he loves, and chastises every son whom he receives.” It is for discipline that you have to endure. God is treating you as sons. For what son is there whom his father does not discipline? If you are left without discipline, in which all have participated, then you are illegitimate children and not sons. Besides this, we have had earthly fathers who disciplined us and we respected them. Shall we not much more be subject to the Father of spirits and live? For they disciplined us for a short time as it seemed best to them, but he disciplines us for our good, that we may share his holiness. For the moment all discipline seems painful rather than pleasant, but later it yields the peaceful fruit of righteousness to those who have been trained by it.”

David’s despair at Ziklag is a moment of discipline that produces holiness, reliance on God, and prepares him for future victory. The sorrow of Ziklag becomes the very means by which God draws David back, strengthens his faith, and prepares him for the restoration that is

coming.

## 1.2 The Depth of Weakness (v.3–5)

In **verse 3**, when David and his men reach Ziklag, the full weight of the disaster finally settles on them. The city is burned, their families are gone, and every visible sign of God's protection seems absent. Even seasoned warriors collapse under the sorrow of what they see. **Verse 4** tells us that they lifted their voices and wept until they had no strength left. This is a vivid picture of human frailty. Even the bravest and most capable cannot carry the weight of overwhelming loss in their own strength.

**Verse 5** makes the personal cost of the attack painfully clear. David's two wives, Ahinoam and Abigail, had been taken captive. The loss strikes at the very heart of his household and family, showing that suffering often reaches those we love and care for most deeply. Together, these verses reveal the depth of human weakness: grief overwhelms, sorrow saps strength, and even the most capable leaders are vulnerable when faced with circumstances beyond their control.

Scripture often brings us to moments like this to reveal our insufficiency and to teach that reliance on God alone is necessary. That's certainly where David has been brought. Now, even though God kept him from a war on his own people, the possibility of running home and settling back into the security of Ziklag has also been removed. Recognizing our weakness is the first step toward seeking His guidance, courage, and hope. Even when we turn to God, we may find little help from those around us. At this point, it would have been amazing for David's men to encourage him and rally around him, but the text shows two very different responses to disaster. We need to be ready as we walk with God to know that human support can be unreliable, and God alone must be our strength. David will certainly see that in verse 6.

## 1.3 The Turning Point: Seeking the Lord (v.6)

Here in **verse 6**, we see the decisive difference between human weakness and godly response. The situation is desperate. The men are exhausted and grief-stricken; some are even questioning David's leadership. They went so far as to have conversations about stoning David, and the verse tells us why. The tragedy had struck, and their hearts became bitter. Without turning to God, this is exactly what we can expect a heart to produce: a bitter

soul.

- My marriage isn't going well, turn to my own heart... bitter soul.
- I'm not promoted fast enough at work, turn to my own heart... bitter soul.
- Things in this life that belong to me are being taken, turn to my own heart... bitter soul.

Yet instead of succumbing to despair or following the way of the flesh, David turns and strengthens himself in the Lord. This is the heart of biblical faith: when circumstances overwhelm human strength, dependence on God becomes the source of courage, clarity, and direction. Verse 6 shows that the path from despair to deliverance begins with a conscious choice to seek the Lord. David's example teaches us that even in the darkest trials, before any plan is made or action taken, the soul must be fortified by God's presence and promises. Strengthening oneself in the Lord is not passive; it is active, intentional, and rooted in faith.

When Scripture says David "strengthened himself in the Lord," it is not describing a ritual or spiritual technique. Nor does it suggest that the intensity of his emotions lifted him to a higher plane of spiritual experience. Rather, it describes an act of faith: by faith alone, David laid hold of the Lord and His promises of salvation.

From this text, we dare not pass by without asking, "What does it mean to strengthen ourselves in the Lord? What did David do, and how can I do it too?" We gain insight from an earlier moment in 1 Samuel, when Jonathan came to David in his distress and "strengthened his hand in God". In chapter 23, Jonathan did this by reminding David of God's promise to elevate him to the throne, so that even Saul could not prevail against him.

Now at Ziklag, without Jonathan's encouragement, David reminded himself of God's promises. He likely reflected on God's prior deliverances, His sovereignty, His faithfulness, and His power. By meditating on who God is and appealing to Him for help, David overcame his fear and renewed his courage.

The contrast with Saul is striking, and this narrative makes it clear. We see Saul's situation and David's situation, and then Saul's course of action compared to David's. In his desperation, Saul sought guidance from a medium, bringing God's judgment of death. David, turns to the Philistines for protection and rest. But, David does not stop there, by faith, turned to the Lord and received new life, finding strength in Him rather than in human schemes or occult practices.

Awakening Church, this is the pattern of godly trust: when human strength fails, faith in the Lord sustains and restores, so turn to the Lord! So David makes good use of an important second way that we can strengthen ourselves in God. He uses his access to God's presence.

## 2. Faith That Finds God's Guidance (v7-15)

### 2.1 Seeking God's Word (v.7-8)

In **verse 7**, David finally seeks the Lord. We have not heard David ask for the ephod since chapter 23, and we have not heard David speak of Yahweh since chapter 26. Many of us have been quietly screaming in our minds the whole time, saying things like, David pray, or David sing, or David call the priests and ask the Lord. But at last, he clears the way and directly seeks an answer from the Lord.

**Verse 8** gave me a little trouble as I read it. That's the question he asks? I feel like I would not have this question. If I come home and the dog is missing, I would go out looking for him. Yet here David's entire family and the families of all his men have been taken. All their possessions are gone. The town is burned to the ground. And David asks what seems to me to be the most obvious question in the world. Should we go after them?

Honestly, when I first read verse 8, I thought, David, of course you go after them, what else could you possibly do? But the longer I sat with this, the more I realised I had it backwards. David is not asking for permission because he's unsure of his duty. He already knows he must pursue; any man with blood in his veins would. No, David is doing something far more profound, and far more desperate.

He has just wept until he has no strength left. His own men are talking about killing him. Sixteen months of self-reliance have collapsed into ashes at his feet, and he has exactly nothing left, no plan, no strength, no certainty that this chase won't end in another disaster. So he brings the ephod, falls on his face before the Lord, and in one of the lowest moments of his life he begs not just for directions, but for a promise. "If I pursue, will I overtake? Will I actually recover all?" In other words, "God, if You do not speak a word of certain restoration right now, I have no heart to take another step."

And the beauty of grace is this: the Lord does not scold David for needing assurance. He does not say, "You should already know the answer." He gives him exactly what his broken heart needs, an unbreakable promise: Pursue, for you shall surely overtake them and without fail

recover all. That promise is what turns a despairing fugitive into a victorious king, and it is the same promise God gives to every sinner who, in their lowest moment, dares to ask, Lord, can all that sin has stolen ever truly be restored? The answer still thunders from the throne: Yes, pursue Me, trust Me, and without fail you will recover all in Christ.

So there it is, a broken man, face to the ground, receives a word from God so sure, so full, that it lifts him from despair to decisive action. That promise is the hinge on which the rest of this story turns. The moment David hears it, the weeping stops, the ephod is put away, and 600 men strap on their swords and march. Notice that David does not sit around waiting for a detailed battle plan, a map, or a sign in the sky. The promise is the plan. The promise is what puts steel in his spine and sends him straight into the wilderness. That is what the living word of God always does, it doesn't just inform us, it propels us. And that is exactly what we see next in verses 9 and 10.

## 2.2 Following God's Way (v.9-10)

In **verse 9**, David is once again acting like the man of faith we know and love. He is on the move, and this time in the right direction. A critic might ask, "What was the right direction?" After all, he was marching into a barren desert with little chance of ever finding the Amalekites. But after a year and four months of neglecting God's promise, David would surely answer that obeying God's clear command was both his duty and his hope. He does not move on impulse or presumption; he acts only after the Lord gives direction. This reminds us that obedience is never about our own wisdom or strength, but about submitting to God's revealed will and trusting His providence to guide the way forward.

God's word does not always spell out every detail. If He says "go," shall we sit down and refuse to move because He has not told us exactly how or where? If two groups of Christians receive the same command to "go," and one group sits still while the other, in faith and with all wisdom, chooses the best direction they can, my heart is bound up with the going pack of believers. That is where I expect to see God's providence at work, not in the sitting, but in the going.

In **verse 10**, we see that even when some of David's men are too weary to continue, he presses on in faith. By the world's standards, this would be a devastating blow, you are planning to head into battle and you just lost one-third of your fighting force. Under ordinary circumstances, this might turn a man back. But not David, not anymore. David is back! He is trusting God, and he will not be shaken. He knows that God's command is sufficient. The work of the Lord is never dependent on human numbers or ability, David proved that to the

whole nation when he faced Goliath. Success rests on God's sovereign power to accomplish what He has promised. So David trusts, leaves behind the 200 who cannot go on, and continues the pursuit.

### **2.3 Trusting God's Provision (v.11-15)**

I want to look at **verses 11-15** as a larger section. David and his men encounter an abandoned Egyptian servant in the wilderness. By all appearances, stopping to care for him was a distraction from their urgent mission. David might have pressed on, reasoning that mercy was a luxury he could not afford in the midst of battle preparations. Yet he paused, gave food and water, and showed compassion. That very act of mercy became the turning point: the Egyptian provided the precise information David needed to locate the Amalekites. What seemed like an inconvenience was in fact God's providential hand supplying direction at the moment of greatest need.

This passage teaches us that obedience to God is never divorced from mercy. David's pursuit was commanded, but his compassion was the means by which God fulfilled that command. Providence often flows through interruptions, delays, and acts of kindness that seem inefficient to us. The Lord delights to use mercy as the channel of His guidance. When God's command seems unclear, or when resources feel insufficient, we are tempted either to press forward in our own strength or to sit still in despair. But David's example reminds us that the path of obedience includes mercy, patience, and trust. God may supply the very direction we lack through what feels like an interruption. He may provide the resources we need through the act of serving someone else. Believers today should therefore expect that God's providence will often come disguised in the form of mercy shown to others.

I wonder if David's quickness to supply mercy to this man in the desert had anything to do with the fact that he had just drunk from a fresh supply of it himself in Ziklag. As we continue through this narrative, we should cast our eyes backward to verse 8, where God, against all human expectation, not only responds, but promises David success in his pursuit.

What follows is going to be remarkable. David and his 400 men march into battle, not guided by their own wisdom or military strategy, but by an Egyptian slave whom God placed in their path. The very man who seemed a "hassle" to care for becomes the instrument of certain victory. This is the providence of God on full display, mercy shown in obedience becomes the channel of triumph.



## 3. Victory Secured by God's Grace (v16–31)

### 3.1 Complete Restoration (v.16–20) (5.5mins)

In **verse 16**, when David arrives at the Amalekite camp, the scene is striking. The Amalekites are feasting, drinking, and reveling in their stolen spoils. They celebrate as though their victory is secure, because they are convinced no one will pursue them since the Philistines are marching against Israel. They think they are safe, imagining judgment is far off, and that no one will see. Yet in all their false confidence, they had no idea their lives would be required that very night.

This is exactly the picture Scripture gives us elsewhere. Luke 17:26–30 reminds us of Noah's day and Lot's day, people eating, drinking, marrying, buying, and building, blind to the fact that judgment was about to fall. Paul warns in 1 Thessalonians 5:2–3 that while the world says, "Peace and security," sudden destruction will come like labor pains, and they will not escape.

What a vivid warning for the world right here in this narrative. The world rejoices in sin, boasts in temporary gain, and presumes judgment is far off. But in **verse 17**, God's justice comes suddenly, and His promises to His people are fulfilled in ways the Amalekites, and the world, never anticipate. In **verses 18–20**, David not only recovers all that was taken, just as God promised, but he receives far more than he expected, complete restoration of families, possessions, and even additional spoil.

Awakening Church, the lesson is clear and its right here for us to learn. The world may revel in its apparent victories, but God's purposes stand. His people will be restored. His enemies will be brought low. For believers today, this is both a warning and a comfort. It warns us not to be lulled by the world's celebrations, which are fleeting and blind to judgment. And it comforts us that God's promises are not only reliable but abundant. He restores fully, often beyond what we imagined, so that His glory is magnified. David sought recovery, but God gave restoration plus spoil. That is the pattern of God's dealings with His people, he gives not just what we ask, but far more than we expect.

**Verse 20** closes with a beautiful moment of honor and gratitude as the people joyfully set apart the extra flocks and herds for David personally, crying out, "This is David's spoil!" Far from being a problem, this is the people's glad recognition that their leader, under God, has brought them complete deliverance. It is a foretaste of the honor that will one day belong to the Greater David, the Lord Jesus, to whom all the spoils of victory rightly belong (Colossians 2:15; Isaiah 53:12).

Yet even this moment of celebration immediately gives way to a test: not every heart with David is aligned with the generosity of God's kingdom. Some of the men will soon reveal selfish instincts, and David will have to bring kingdom order.

### 3.2 Kingdom Order (v.21–31)

In **verse 21**, David returns with the spoil and comes across the 200 men who had remained at the brook Besor. But instead of rejoicing together in God's victory, **verse 22** shows us the ugliness of pride. Some of the men who fought with David immediately reveal their hearts. They say, in effect: "This is what we recovered, and those who did not fight should get nothing. Send them away with only their wives and children."

Scripture does not soften its judgment of these men. They are called "wicked and worthless fellows." Their selfishness was not only an attempt to hoard the spoil, but to fracture the unity of God's people by casting out the weary 200.

But David will not allow that spirit to govern God's people. In **verse 23** he corrects them with kingdom perspective: "You shall not do so, my brothers, with what the Lord has given us." Notice the contrast: they call it "what we recovered," but David calls it "what the Lord has given." That difference changes everything. If the spoil is ours, then we can decide who deserves it. But if the spoil is the Lord's, then it must be shared according to His generosity, not our pride.

**\*\*Here is an entire sermon hiding in verse 23: we are stewards in the vineyard, not the Masters.\*\***

The vineyard belongs to the Lord. We are laborers in His field, entrusted with His resources, but never owners.

This lesson echoes Jesus' parable of the laborers in the vineyard from Matthew 20:1–16. Some worked all day, others only an hour, yet all received the same wage. Why? Because the vineyard and its wages belonged to the master, not the workers. The point should be clear, God distributes according to His grace, not our merit. To grumble or withhold is to forget that everything we have is a gift.

David's men said, "This is what we recovered." That is the language of ownership.

But David corrected them: "This is what the Lord has given." That is the language of

stewardship.

The difference is everything.

If we think we own the vineyard, we will measure, compare, and exclude. But if we know it belongs to God, we will share freely, because His generosity sets the order of the kingdom.

In the church, this means that whether you are on the “front lines” or serving quietly in the background, your portion is secure because it is the Lord’s to give. Pride says, “I earned this.” Grace says, “The Lord gave this.” And when we live as stewards, not masters, we confess that all belongs to Him, and we rejoice that He gives abundantly to all His people.

So David enshrines this into national law! He establishes a lasting principle in **verses 24–25**: “The share of the one who goes down into battle shall be the same as the share of the one who stays by the baggage.” This is kingdom order. Everyone has a part to play, and all belongs to the Lord anyway. To withhold from others is not only selfish, but prideful and judgmental, as if the victory were ours to distribute. David reminds his men that the victory was the Lord’s, the spoil was the Lord’s, and therefore the distribution must reflect the Lord’s generosity.

Finally, in **verses 26–31**, David extends this principle beyond his immediate men. He sends portions of the spoil to all who had supported him during his years of wandering, even when he had nothing to give in return. This was a wisdom saturated, political master stroke, but this was not mere political maneuvering; it was real kingdom-oriented love and care. David’s generosity reflected the Lord’s generosity, reminding us that God’s people are bound together not by merit, but by grace.

It’s at this point that the story really presses in on us. David’s correction of the “wicked and worthless” men, his insistence that the spoil is “what the Lord has given,” and his establishment of kingdom order all point beyond himself. David thought so highly of the grace of God that he enshrined it into law. The king, with all his authority, declared to everyone who would listen: “This is how the world should operate.” But even this was only a shadow. All these things prepare us to see the true King, Christ, the One who rescues by grace, restores abundantly, and shares His victory freely with all His people.

If David’s kingdom order was good news for weary men at Besor, how much greater is the

gospel order of Christ for weary sinners today.

## 4. Application And Call To Christ

### Christ, the Greater David: Our Final Victory

If we were to make a list of what this chapter has just shown us of God, it would look something like this:

#### 1. Providence

The sermon repeatedly shows God governing all events, closing doors, opening doors, overruling David's sin, and guiding circumstances to bring David to restoration.

#### 2. God's Fatherly Discipline of Believers

Ziklag's devastation as discipline, not wrath. This affirms that God lovingly chastens His children to produce holiness.

#### 3. Human Depravity and Human Weakness

David and his men collapse in grief, the men become bitter, and left to themselves they turn to stoning and selfishness. This highlights human frailty and moral corruption apart from grace.

#### 4. The Necessity of Faith

David "strengthens himself in the Lord" and seeks God's word. The text teaches that God's people must rely on Him, not their own strength.

#### 5. The Sufficiency and Authority of God's Word

David waits on a word before acting. The whole movement from despair to deliverance comes through the promise "you shall recover all."

This affirms the doctrine that God's word directs, sustains, strengthens, and governs.

#### 6. God's Guidance Through Ordinary Means

The text highlights that God guides through providence, interruptions, and acts of mercy, such as caring for the Egyptian.

This teaches that God often works through seemingly mundane events.

#### 7. Divine Sovereignty in Salvation and Deliverance

David does not recover Ziklag because he is strong, but because God promises and accomplishes restoration.

This points to the pattern that salvation is the work of God, not man.

#### 8. Generous Grace

God not only restores but gives additional spoil. The sermon emphasizes the abundance of God's grace, giving more than asked or expected.

#### 9. Stewardship

David says, "what the Lord has given," opposing the men's "what we recovered." This reflects that all blessings, success, and resources belong to God, not us.

#### 10. Unity of the People of God

David establishes equal shares for fighters and those who stayed by the baggage. This affirms the doctrine that every member of God's people shares in the same grace and inheritance, regardless of role.

#### 11. Kingdom Ethics

David's generous distribution models a kingdom shaped by grace rather than merit, pride, or human reward structures.

#### 12. Typology: David as a Shadow of Christ

The text shows that David's restoration work points forward to the greater David, Christ, who

- endures loss
- trusts perfectly
- recovers and restores His people
- divides the spoil with the many

#### 13. Warning of Final Judgment

The Amalekites feasting in security while judgment is imminent reflects biblical warnings about sudden judgment (Noah, Lot, Thessalonians).

This teaches the doctrine of divine judgment.

#### 14. The Assurance of Future Restoration for Believers

David recovers all, and God's promise proves true. We can connect this to complete restoration in Christ.

This affirms our eschatological hope in the fullness of redemption.

## 15. The Church as One Body with Shared Inheritance

Equal distribution and shared spoil mirror the doctrine that all believers partake in the same salvation and spiritual inheritance through Christ.

This is what I want us to see here: look at the end result, and look at the One on whom that result depended. As these chapters rise to a crescendo of action, the point is not simply that Saul performed poorly while David performed well, so Saul received death and David received life. If that is all we see, we are missing the order of grace.

Here is the big deal, the one big point of our time here this evening.

God restores His people when they turn to Him in weakness and seek His guidance by faith.

Everything in the sermon flows from that truth:

- David sinks into despair.
- David turns to the Lord.
- David seeks the Word of the Lord.
- David obeys in faith.
- God brings full restoration.

It is really one message:

Strength comes from turning to the Lord and trusting His Word, and through that trust God restores what is broken.

David went to the Philistines, and Saul went to the occult. Both were wrong. Neither sought the Lord. The point cannot be that David was wiser or more virtuous. So why is it that David received life while Saul received death? The answer is not found in David's wisdom or virtue, but in the sovereign grace of God. David was upheld by covenant mercy, while Saul was given over to judgment. The difference lies not in the men themselves, but in the God who rescues His people from their sins and righteously condemns the unrepentant. David is

restored by grace; Saul is judged in his folly.

Psalm 118:14–18 declares: “The Lord is my strength and my song; he has become my salvation... I shall not die, but I shall live, and recount the deeds of the Lord. The Lord has disciplined me severely, but he has not given me over to death.”

And it’s more than that, isn’t it? David wasn’t just saved, he was given more, more than he ever had, more than he needed, more than he deserved. He sought recovery, but God gave restoration plus spoil. This is the pattern of God’s dealings with His people. And the New Testament speaks of this same abundant provision: “He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things?” (Romans 8:32).

This is what all the Scriptures point to. This is what the story of David is about. David’s mercy to the Egyptian slave points us to Christ’s mercy to sinners. David’s complete restoration points us to Christ’s promise to restore all that sin and death have stolen. David’s kingdom order, sharing the spoil with all, points us to Christ who shares His victory with every believer, whether strong or weak, front-line or hidden.

David was restored by grace, and grace made him generous. When God returned all that was lost and added even more, David turned outward again to bless the people of God. His restored heart produced restored compassion. This is the pattern of grace in the life of every believer.

And David points us to Christ. Christ has won a far greater battle, setting us free from sin and death. We did even less than the men who stayed behind with the baggage, yet Christ calls us friends and shares the full spoil of His triumph. Scripture says that when He ascended, He gave gifts to His people. These gifts include salvation, spiritual life, renewed hearts, and every grace needed to build up the church.

So let me ask you, Awakening Church. Has the grace of God turned you outward the way it did David? Has the restoration you have received from Christ produced restored generosity toward the people of God? Christ gives gifts to His church for the good of His church. Let us ask Him today to make us a blessing to others with all that He has placed in our hands.

And if you have wandered like David wandered, then return to Christ today. He restores fully. He gives more than you lost. He gives Himself. Lift your eyes. Pursue Christ. Run to Him. In His hands, everything will be recovered, and more.

Now to Him who is able to do far more abundantly than all that we ask or think, according to the power at work within us, to Him be glory in the church and in Christ Jesus throughout all generations, forever and ever. Amen.

## 5. Questions for Reflection and Discipleship

Please be encouraged to use these questions in family devotion throughout the week and Awakening discipleship group discussions.

### 1. **False Security:**

The Amalekites feasted in false confidence, thinking judgment was far off. Where do we see the world today celebrating in ways that ignore God's coming judgment, and how are we tempted to join them?

### 2. **Sudden Justice:**

How does the suddenness of God's justice in verse 17 challenge our tendency to presume upon His patience?

### 3. **Complete Restoration:**

David recovered all that was lost, and more. How does this picture of restoration help us trust Christ to restore what sin and suffering have stolen in our lives?

### 4. **Abundant Provision:**

David received spoil beyond what was taken. How does this foreshadow the gospel truth that God gives us not only what we need, but far more than we ask or imagine (Ephesians 3:20)?

### 5. **Ownership vs. Stewardship:**

The men said, "This is what we recovered," but David said, "This is what the Lord has given." How does this contrast expose our own attitudes toward possessions, ministry, or success?

### 6. **Kingdom Order:**

David enshrined generosity into law, declaring that all share alike. How does this principle challenge selfishness in the church today, and how does it reflect Christ's



kingdom?

**7. Unity of the Body:**

What dangers arise when we measure who “deserves” more in the body of Christ, and how does David’s correction point us back to gospel unity?

**8. Heavenly Rewards:**

How does the Reformed teaching on heavenly rewards, that greater reward means greater capacity to bless others, reshape the way we think about serving Christ now? (Refer to the writings of Jonathan Edwards, John Calvin, Richard Baxter, and Thomas Boston for deeper study.)

**9. Grace vs. Merit:**

David was restored not because he was wiser, but because of covenant mercy. How does this truth guard us against pride in our own spiritual victories?

**10. Christ as the Greater David:**

If David’s restoration, mercy, and kingdom order point us to Christ, how should this chapter deepen our worship of Jesus as the One who rescues by grace, restores abundantly, and shares His victory freely with all His people?