



The Saul-David Transition

But he removed Saul and made David their king ...

Acts 13:22

The transition from Saul to David typically foreshadows a shift currently occurring in the church.

As I write in 2005, many across the Western church, including market researchers such as George Barna, are now recognising on empirical grounds (through measuring trends) that a revolution is occurring. Barna forecasts that over the next two decades the 70% of Christians who currently attend traditional church will reduce to 30% and the 30% currently outside of it will increase to 70%!

But what is the cause of this massive shift and where is it heading? Is it just a phenomenon of human reaction to institutional inertia—merely a social movement, or is there something far more fundamental: something not only institutionally subversive, but something of God—something cosmically invasive, and even eschatological?

In this article we will show that David typifies the new order of the kingdom, involving revolutionary transitions in six areas: paradigm, heart, purpose, structure, leadership, and principle. And in conclusion we will discuss the strategy and timing of the Saul-David transition.

The new order of the *kingdom*

The Scriptures present four representative men to whom we relate: Adam (racially), Abraham (redemptively), Moses (corporately), and David (regally). If we are desirous of a greater understanding of the emerging kingdom David provides its typical representation with Christ, the son of David, as the anti-type. David's life, therefore, becomes a lesson for the increase of the kingdom.

David was the beginning of a new order. He was the eighth son of Jesse, eight being the number of new beginnings (1 Sam 16:1-13). The eighth note is the first note of a new octave. With the coming of Christ a new sound was heard in the earth. God in Christ invaded history to inaugurate a new order. As the "son of David" (Mtt 1:1) Jesus becomes not only the "seed of the woman" (Gen 3:15) but also the "seed of Abraham" (Gal 3:19), fulfilling all the covenant promises. In his death, as the 'last Adam', he is the terminal point of the old Adam race and in his resurrection, as the 'second man', the beginning of a new humanity—a new order (1 Cor 15:45-47).

As the representative man he makes "all things new" (Rev 21:5). By truly becoming man – the last Adam – he suffered the passion, submitting to the death of the cross, to be powerfully raised in that same humanity – the second man – breaking once-and-for-all the power of death and seated at the right hand of the Father. As the divine Son having perfected humanity through his suffering of obedience he now governs and fills the universe as the God-man (Eph 4:10; Heb 2:10-11). Through his death "old things have passed away" and by his life "all things have been made new" (2 Cor 5:17). By the obedience of faith the believer is placed into Christ — into his death, resurrection, and ascension glory (Rom 6:3-10; Col 2:12-13; 3:1-4; Eph 1:3, 4, 7, 13, 20; 2:4-10). As fellow-heirs

with Christ, all that is his in *actuality* is now the believer's in *potentiality*, contingent only upon faith-obedience (Rom 1:5; 8:16-17; Gal 3:29; Eph 4:13).

While recognising the many interpretations of the book of Revelation, the fact remains that the kingdom *has come* definitively, *is coming* progressively, and *will come* consummatively. Therefore, "the tabernacle of God *is* with men" (Rev 21:3): the new heavens and the new earth – the new creation – have already come! The new order of the kingdom was inaugurated when Christ ascended to the right hand of the majesty on high, the Father declaring to him, "*Sit at my right hand until I make your enemies the footstool of your feet*" (Heb 1:3, 13; Acts 2:31-35; Mtt 22:41-46; Ps 110:1). On that day – the day of Christ's coronation – he was anointed as king, with the overflow of the coronation oil filling the upper room on the day of Pentecost (Ps 2; Acts 2). The promise of the Father, the Spirit, was thus sent to proactively and progressively subdue every enemy under Christ the king. Consequently, every visitation of the Spirit is nothing less than the coming of the kingdom to earth as the enemies of Christ are progressively made the footstool of his feet until the final consummation when the last enemy, death, is defeated (1 Cor 15:22-26).

And so, now in his ascended glory he is filling the universe—but not on his own; seated at the Father's right hand,

*God has put everything under his feet and has made him the head
over all things to **the church, which is his body, the fullness of
the one who fills everything** in every way.*

Ephesians 1:22-23 NIV (author's emphasis)

Now, through the *ecclesia*, which is his body, he is filling "everything in every way". Through this corporate expression of the new kingdom order he is making known to principalities and powers the multi-faceted wisdom of God (Eph 3:10; Col 2:15). The new order is nothing less than a cosmic invasion of a new humanity filled with God's wisdom, having been conformed to Christ's image.

For this to occur, we now come to six transitions:

Paradigm-shift

First, there is currently a *paradigm-shift* in how we view 'church'. God is 'fussing' with our *ecclesiology*—our concepts of the *church*, the *ecclesia*. We have viewed the church through our particular theological or denominational lens, unwittingly investing the term *ecclesia* with extra-biblical meaning. Consequently, the word triggers, for many, less than positive connotations. At best it conveys a somewhat institutional concept. It is therefore time to recover the biblical content of this term and therefore the reality of what the church is—"his body" (Eph 1:22-23). Tragically we have produced Sunday events and religious structures, including Pentecostal ones, which call themselves "church" but can be as devoid of the presence and attributes of God as the local supermarket. We may fill them with excellent management and musical skills, historic liturgy or the latest songs, and the best technology, we might even experience stirring religious emotions in our services but without the presiding presence of God directing us we are functionally disconnected from the head of the body, Christ. Our appearance of Pentecostal/Evangelical or Traditional orthodoxy is increasingly belied by the absence of God's

presence. In fact, despite our best intentions, we have become expert at conjuring an atmosphere that we mistakenly take to be God's presence!

It is therefore time to issue a call to the church of the Western nations to return to the Lord and to his presence. Without his manifest presence governing our gatherings and councils we are merely another corporation or club. When the Holy Spirit is both *residing* and *presiding* in Christ's body our fractured humanity is healed and we are conformed to his image (2 Cor 3:16-18). Our union with him in the Spirit imparts to us his nature. His perfected humanity becomes ours as he "brings many sons to glory" (Heb 2:10). He is not alone in his perfection: "*For both He who sanctifies and those who are sanctified are all of one*" (Heb 2:11). It is inclusive of all those who in Christ have received and yielded to the inner work of the Spirit—this alone defines the true *ecclesia*.

The church, his body, is where he dwells. In fact, a body without a spirit is a dead body! We are mistaken to define the church by any other criteria. Doing so creates idolatries of doctrine, structure, ministry, or men. This is not to say these things may not be helpful, but they are merely the means not the source nor the end. All these things have their place in growing God's people, but it is God who gives the growth (1 Cor 3:5-7). The Father who put all things in subjection to Christ and his body is the one who "fills all in all" (Eph 1:23); for "*from him, through him, and to him are all things*" (Rom 11:36). It is all about him—he is the ultimate corrective.

In summary, our paradigm of the church is shifting from *structure* to *spirit*, from *institutional* to *communal*, from *programmatically* to *charismatic*; and therefore from *activity* to *adoration*. All the while God has been longing for a 'resting place' for his presence we have been busy building him a 'working place' (Ps 132:13-14). Even prayer meetings have been possessed by the so called 'protestant work ethic'. We have forgotten how to wait on the Lord, sending him instead on incessant errands—"Lord go heal this, bless that, and protect the other thing". Perhaps the final paradigm shift will be from *petition* to *contemplation*, assuming prayer is still part of our corporate culture.

In contrast to Saul, on coming to the throne David's first priority was the restoration of the ark of God's presence as he aptly critiqued, "... *we did not inquire of it during the reign of Saul*" (1 Chr 13:3b). Saul was not concerned for the presence. David by contrast, however, vowed:

Surely I will not enter my house, nor lie on my bed; I will not give sleep to my eyes or slumber to my eyelids, Until I find a place for the LORD, A dwelling place for the Mighty One of Jacob.

Psalm 132:3-5 NASB

The church as the 'community of the anointed' – that is, the 'body of Christ' – is by definition the dwelling place of God's presence!

Heart-shift

Second, there is a *heart-shift*. Saul's 'heart condition' was why God replaced him with David:

*And when He had removed him, He raised up David to them to be their king; to whom He also witnessed and said, I have found David the son of Jesse to be **a man after My own heart**, who shall fulfill all My will.*

Acts 13:22 MKJV (author's emphasis)

Jesus was clear that it was from the heart that evil proceeds; that it is our inner life that defiles and, therefore, disqualifies us for the kingdom (Mtt 15:18- 20; 1 Cor 6:9-10).

This was the sole reason for Saul's rejection. But surely David's behaviour was far more reprehensible? Did Saul, to our knowledge, commit murder or adultery? No! So, why did he lose the kingdom and not David? For one simple reason: when Saul was confronted with his disobedience he did not break internally. Instead, as we have previously seen, he blame-shifted and self-justified (1 Sam 15:18-26).

By contrast David broke:

I know how bad I've been; my sins are staring me down. You're the One I've violated, and you've seen it all, seen the full extent of my evil. You have all the facts before you; whatever you decide about me is fair. I've been out of step with you for a long time, in the wrong since before I was born.

Psalm 51:3-5 THE MESSAGE

God, who doesn't look on the outward, judges and deals with us according to the true nature of our heart: "*With the pure You show Yourself pure, And with the **crooked** You show Yourself **astute***" (Ps 18:26 NASB). It is significant that this scripture comes from the song of David when he was delivered from the hand of Saul. He was now free, coming clear of his wilderness years and the deep inner dealings preparatory for the throne. The Hebrew for "crooked" carries the thought of 'twists and distortions'. For David's destiny to be fulfilled he had to allow God into the inner recesses of his nature to unravel every twist of his fallen condition. The twists and turns of our inner nature cause us to distort reality. We misinterpret others and even God. To heal and deliver us God, therefore, shows himself as "astute" towards us—as appropriate to our distortions. The Hebrew for "astute" carries the meaning 'to be cunning, to twist, or wrestle'. The Lord wrestles with us showing great dexterity in responding to the distortions of our inner nature—he, in fact, out-foxes us! We are then faced with whether we will resist his dealings or surrender, whether we will harden our hearts or yield. This was the bottom-line difference between Saul and David.

Purpose-shift

Third, for those who respond to the Spirit of God, there is also a *purpose-shift* occurring—a shift from *gift* to *agape*.

Samuel's response to Saul's disobedience, "To **obey** [*agape*] is better than **sacrifice** [*gift*]", is instructive (1 Sam 15:22). Saul, like the contemporary church, had mistakenly focussed on gift and ministry. He saw ministry success as the main-game—as his purpose. It reminds me of some miracle workers on the day of judgement:

Not everyone who says to Me, 'Lord, Lord,' will enter the kingdom of heaven, but he who does the will of My Father who is in heaven will enter. "Many will say to Me on that day, 'Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?' "And then I will declare to them, 'I never knew you; depart from me, you who practice lawlessness.'

Matthew 7:21-23 NASB

Saul, like these miracle workers, thought that his high sounding words, "*The Lord bless you! I have carried out the Lord's instructions*", would throw the wool over the prophet's eyes (see 1 Sam 15:9-14). Our loud protestations of, "*Lord, Lord*", likewise, will not fool Jesus on the day of judgement. Those who have habitually practiced ministry out of self-will will be exposed for their disobedience to the Father. Operating their gifts and ministries outside of intimacy with the Father in this age, they will not only be deprived of their ministries in the age to come, for they will cease, but also intimacy with the very Lord they have just so vociferously addressed! What a warning to a contemporary church so enamoured with pseudo-spiritual 'spin'—with gift and celebrity!

This is why Paul exhorted the Corinthians, likewise enamoured with gift and celebrity – in their case pseudo-apostles – to pursue the "more excellent way" (1 Cor 12:31). Having just taught positively concerning these gifts, he is now telling them there is an alternative to their idolatrous infatuation. Through viewing gifts and ministry as the main-game they had succumbed to the cult of celebrity and success.

Gifts and ministries can be an "excellent way"! However, he is now showing them a "more excellent way" as he shifts the next chapter. While he encourages them to "eagerly desire spiritual gifts" (1 Cor 14:1) there is another way that is distinctly counter-cultural—the '*agape* way' (1 Cor 13). This is the way of holy passion and selfless desire, of being lost in the heart of God, who is *agape*. Without this their gifts and ministries will only be empty noise—a clanging cymbal (v 1).

It is time for the contemporary church to "give up her childish ways", to move on from its infatuation with gifts—to move on from being *purpose driven* to *agape led*.

Paul could say regarding the transition from *gift* to *agape*:

When I was a child, I spoke like a child, thought like a child, and reasoned like a child. When I became a man, I gave up my childish ways. Now we see only a blurred reflection in a mirror, but then we will see face to face. Now what I know is incomplete, but then I will know fully, even as I have been fully known. Right

now three things remain: faith, hope, and love. But the greatest of these is love.

1 Corinthians 13:11-13 ISV

Faith, hope, and love all have lasting power. Faith and hope, though, activate *gifts*—it relates to what God *does*; while the greatest – *agape* – relates to who God *is*. Now is the time to move to the next level – from *gift* to *agape* – and to know as we have been known — and, therefore, to abandon ourselves to the holiness of divine desire.

Structure-shift

Fourth, God is not only messing with our main-game – the *purpose-shift* – but also with our structures! There is a *structure-shift* underway, re-shaping the contemporary church. He is replacing the old order of Moses' tabernacle with the new — he is restoring David's tabernacle (Acts 15:16-18).

Saul presided over an old structure, Moses' tabernacle, devoid of God's presence. The ark had gone into captivity under this old structure and its delinquent priesthood. However, it did not return to either. God raised up a new structure and a new priesthood. David's tabernacle, unlike Moses', had no prescribed pattern, nor an intermediary priesthood. In fact, because there was no prescribed pattern, simplicity was the order of the day. It was only a one-man tent. The complexity of the old order (Moses' tabernacle) was gone, and now it was simply about his presence. There was not even a veil—everyone had open access to the presence without a priest. The implications of this are revolutionary.

During the 3rd and 4th centuries the church reverted to Old Testament patterns of priesthood to legitimise the shift to Saul-type leadership—to the 'monarchical bishop'. Based in official authority, instead of spiritual, this became the pattern for today's position of senior pastor. He effectively, along with all the clergy, became intermediary priests. With the restoration though of David's tabernacle, in which there was no animal sacrifice and therefore no intermediary priesthood, everyone becomes a priest. There is no human covering between Christ and the believer, for the "head of every man is Christ" (1 Cor 11:3). As in David's tabernacle we all now offer spiritual sacrifices of prayer and worship (1 Pet 2:5, 9). This is not to say there is no authority in the church, but it does beg the question as to what kind of authority it should be. Very simply, the authority of Jesus and the apostles was supernatural. It came from God by the Spirit and functioned relationally. It was therefore not official or hierarchical in any way. It was not dependent on human structures, nor could it be devolved or delegated through them. The authority was resident in the *person* not a *position*.

Jesus taught this when he said:

You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them. It is not this way among you, but whoever wishes to become great among you shall be your servant,

Matthew 20:25-26 NASB

Here he is explaining that there are two kinds of authority for two distinct spheres: *secular* authority for the 'Gentiles' and *spiritual* authority 'among you' (i.e. the disciples). The former is based on 'lording' (i.e. on position and hierarchy), the latter on 'serving' (i.e. on character and relationship). The former is legitimate for the secular spheres (i.e. civil, state, business), but not for the house of God.

Just as Israel surrendered the priesthood to Aaron and their kingship to Saul, the church too surrendered its king-priest role to a professional caste—the clergy. With the emergence of the 'monarchical bishop', through Ignatius in the 2nd century and the confusion of authorities through Constantine in the 4th, secular styles of leadership replaced true spiritual authority. But now, in the fullness of reformation, God is working a final and revolutionary *structure-shift* from *secular* to *spiritual*.

Leader-shift

Fifth, there is a *leader-shift* occurring in the church. If David is the proto-typical man of *God's government*, Saul is the proto-typical man of *human government*.

Just as Israel opted for Saul, rejecting Samuel the man of the Spirit, the church likewise rejected their men of the Spirit, the apostles and prophets. They opted instead for the 'monarchical bishop': in effect, like Israel, they had said, "*Give us a king to be like all the other nations!*" (1 Sam 8:5). Human government kicked in, setting the pattern for hierarchical leadership mentalities and structures to this day.

However, in obscurity God prepared a man, David, who in the fullness of time would receive the kingdom. Likewise today—the kingdom is being taken from Saul-leaders and given to a Davidic company prepared by God. There is a shift right now from *human* to *divine* leadership. And just as David submitted to wilderness preparations, experiencing many perplexing dealings, so too this emerging company. Their hearts of pride and self-sufficiency have been humbled and broken through life's experiences. And, like David, they are currently sensing the stirrings of imminent destiny fulfilment, inquiring of the Lord: "*Is this the time to go up ... ?*" (1 Sam 2:1). Timing and spiritual precision is of the essence. Unlike Moses and Saul, who both ran ahead of God, David submitted himself to God's perfect timing for kingdom advancement.

David was a 'processed' man. He had been through the deep heart searchings and brokenness necessary for true spiritual leadership in the kingdom. In the fullness of time God drew him out of the "valley of the shadow of death" raising him to the throne. Tragically this is not often the case with today's leaders and was not so with Saul.

While Saul was not a 'processed' man he was "head and shoulders" above his peers (1 Sam 9:2). He stood out from the crowd as a man with all the natural attributes of leadership. Saul-leadership is characterised by the "head" and by the "shoulders"—by human thinking and strength. In man's estimation he was an obvious choice. In fact, he was effectively the people's choice (1 Sam 8:5 ff). Contemporary leadership culture in the church either focuses on the "head" through humanist-existentialist theologies or on the "shoulders" through market-driven pragmatism than on a heart processed by God. Intimacy with God and acquaintance with his dealings – that is, a sovereign supernatural call and preparation – generally are not prerequisites for today's ministry.

David on the other hand was not the obvious choice. The youngest son of Jesse, he was forgotten and clearly not considered a front-runner when Samuel visited looking to anoint the new king (1 Sam 16). After viewing all the obvious choices the Lord reminded Samuel:

Samuel, don't think Eliab is the one just because he's tall and handsome. He isn't the one I've chosen. People judge others by what they look like, but I judge people by what is in their hearts.

1 Samuel 16:7 CEV

God's choice is not based on human considerations. Who we may think is a natural and obvious leader is not often the one God chooses. He sees through the talent and natural attributes to the heart. This is where the issues of life are decided (Prov 4:23); and it is where the *leader-shift* in the church is occurring right now. Many in the past season have been making decisions at a *heart-level*, which will now play out at *ground-level*. The things that have been hidden will now be made visible.

A judgement is about to be pronounced over the old order:

But now your kingdom shall not endure. The Lord has sought out for Himself a man after His own heart, and the Lord has appointed him as ruler over His people, because you have not kept what the Lord commanded you.

1 Samuel 13:14 NASB

Principle-shift

Sixth, for those sensitive to the Holy Spirit there is a *principle-shift*.

A principle may be defined as the basic way in which something works.

How we live the Christian life is changing. There is a fundamental shift occurring from the *cognitive* to the *intuitive*, or in biblical terms from the *flesh* to the *spirit*. The *flesh*, in the Pauline sense, is unbroken human strength. This centres in the mind and in the will. Autonomous man – self-directed, self-sufficient, and self-governing – has ruled in the church. Coming out of our own understanding, out of cognitive processes – acquiring knowledge through reasoning – we have determined structures and programmes to run the machine we mistakenly call "church". This was Saul's error. Saul-leadership is characterised by sense knowledge and human reason. As Samuel confronted him over keeping the best of the flock and sacrificing he asked:

What have you done?' ... Saul replied, 'When I saw that the men were scattering, and that you did not come at the set time, and that the Philistines were assembling ... , I thought, 'Now the

Philistines will come down ... and I have not sort the Lord's favour.' So I felt compelled to offer the burnt offering.

1 Samuel 13: 11-12 NIV

Saul made two fatal mistakes: he *saw* and he *thought*. He operated out of sense knowledge (what he saw) and by reason (what he thought). We walk either by sight or by faith. The prophet's verdict was immediate:

'You acted foolishly ... You have not kept the command the Lord your God gave you; if you had, he would have established your kingdom over Israel for all time. But now your kingdom will not endure; the Lord has sought out a man after his own heart and appointed him leader of his people ...

1 Samuel 13:13-14 NIV

Saul's immediate response was to count his men (v 15). Completely phased by what his eyes saw and oblivious to what the prophet said he could only look to the force of numbers – to his own resources – to human power to win the battle.

God is longsuffering and slow to anger. He came the second time to Saul with another assignment to give him another opportunity to change principles—to operate out of the *spirit* rather than the *flesh* (1 Sam 15). But tragically the die was cast; he did not change and the kingdom was taken from his grasp.

Let us hear the warning and make the *principle-shift*. God is destroying the wisdom of the wise. Now is the time to turn from the wisdom of man to the foolishness of God—from our understanding and trust in the Lord with all our hearts (1 Cor 1:18-25; Prov 3:5).

Strategy & timing¹

In summary, the Saul-David transition represents the transition from an old order to the new from human government to God's. There has been a system of human control over the church, rooted originally in Babel, entering the church in the second, third, and fourth centuries, mainstreamed through the Middle Ages, slipping through the Reformation, and inherited as normative by the contemporary church. However, with the work of restoration begun approximately 500 years ago it is being irrevocably shaken and dismantled. The Reformation is coming to its fullness and the church is coming out of its Babylonian captivity. Nevertheless, how the transition occurred from the old to the new in the *Saul-David transition* is instructive.

Once anointed at Bethlehem David did not embark on a campaign for the kingdom. He did not politically recruit or organise. “Surely,” we say, “*he should have `networked' the important influencers the courtiers and princes of Saul's palace, and brought them into his circle! Wouldn't it be commonsense to form an `alliance' of military commanders and young warriors!*”

¹ See also Appendix II, *A Statement Concerning the City-Church*, Article XII.

Waiting for the *appointed time*

However, God's ways are not ours. David is thrust into obscurity to wait the *appointed time*. Through his fugitive stronghold of Adullam God sovereignly gathers and prepares, in anonymity, a forerunner group—a Davidic company who will establish the new kingdom order.

David and his company had to wait for the Lord and for his timing. Through the often tortuous dealings of Saul's pursuit David learned to entrust himself to his God. His naturally impetuous nature was disciplined as he waited for the Lord to deliver him and, thus, vindicate the prophetic word that had gone out over his life. Therefore, he could pray:

*Into your hands I commit my spirit ... My times are in Your hand;
Deliver me from the hand of my enemies and from those who
persecute me.*

Psalm 31:5, 15 NASB

The times and seasons of our lives are sovereignly determined (Job 14:5; Ps 139:16; Isa 28:24-29; Ecc 3:1-8; Rom 8:28). They are not in our control. As the prophet declared:

*Woe to the one who quarrels with his Maker-- An earthenware
vessel among the vessels of earth! Will the clay say to the potter,
'What are you doing?' Or the thing you are making say, 'He has
no hands'?*

Isaiah 45:9 NASB

The potter has power over the clay (Rom 9:21). He makes the vessels he desires and applies the pressure of his moulding hands as he wills. As absurd as it is for clay to talk back to the potter, so it is for us to resist the hand of God in our lives. He uses adversity, pain, and disappointment to prepare vessels for honour. Our responses in these delays and disappointments will determine whether we are prepared and ready for the *appointed time* (2 Tim 2:20-21).

And so it was with David. Through many trials he had to bide his time, waiting for the passing of the old. He was not permitted to react or rebel against it. The moment he lifted his hand to do so his heart convicted him (1 Sam 24:5).

From Adullam to Hebron

However, in the fullness of time Saul fell upon his own sword and died (1 Sam 31). And so, in the timing of God David sought the Lord for specific direction:

*Then it came about afterwards that David inquired of the LORD:
"Shall I go up to one of the cities of Judah?" And the LORD said
to him, "Go up." So David said, "Where shall I go up?" And He
said, "To Hebron."*

2 Samuel 2:1 NASB

In this exchange David became progressively more accurate in his inquiring of the Lord: "*Shall I go up?*" – "*Yes*" – "*Where shall I go up?*" – "*To Hebron*".

In obedience he goes up to Hebron, is anointed the second time, and from there leads Judah for seven-and-one-half years (2 Sam 2). After which, he is anointed the third time with all Israel gathering to him. He then takes Jerusalem and receives the fullness of the kingdom (2 Sam 5).

We can see, therefore, that the kingdom did not come to David through any political initiative or skill, but through three anointings, representing the three seasons of his life, each according to the Lord's sovereign timing.

This is why Jesus said, "*My kingdom is not of this world, or else my servants would fight ...*" (Jn 18:36).

The transition to the new kingdom order is a work of God. He will not share his glory with another; and so, no man will be able to lay claim to it. No amount of 'networking' or 'organisation' will do it. Saul lost the kingdom because of unbroken self: self-will, self-seeking, and self-promotion.

This explains David's oft-perplexing circumstances they were designed to break him and deal with his self-life. For the new order to work David was to be animated by a different spirit.

The Saul-nature will disqualify us for the increase of the kingdom. This may explain some of our own journey and the apparent self-selection of many leaders who begin the journey towards "the city whose builder and maker is God" but do not continue.

A line of demarcation

Therefore, like Paul turning from the Jews to the Gentiles, I submit that the Lord is turning from the leadership of the current system to a new breed of leader—to those with a Davidic heart and calling. There is a line of demarcation falling in the church right now. This is not to say that many will not still come from the system. Many from the synagogues still turned and believed despite Paul's withdrawal. Moreover, despite Paul's primary call as the apostle to the Gentiles outside of the established order, it did not preclude his involvement with it (Acts 13:41-46; 18:6; 19:8).

The Lord is creating a new wineskin. This is in preparation to receive the new wine of the next visitation of God's Spirit. He is the master strategist and the outpouring of the Spirit sent to usher in the fullness of the kingdom will not be wasted. There will be a forerunner people readied by God to receive it—a remnant that will prepare the way for the larger body of Christ. There will be a Joseph people sent ahead for their deliverance. It is significant that

both David and Joseph were sent ahead through the betrayal of their brethren, and yet through this, returned to them for their salvation. Jesus suffered outside the camp so that those within it might be saved and called out – as the *ecclesia* – to pursue "the city whose builder and maker is God". So let us be ready to bear the reproach outside the city gates if necessary (Heb 13:11-16). This is the record of revival history.

I submit that the *appointed time* has come, as the prophet declared:

*You will arise and have compassion on Zion; For it is time to be
gracious to her, For the appointed time has come.*

Psalm 102:13 NASB

I see the period of 1950-2025 as the approximation of this *kairos* moment—the transition from Saul to the new Davidic order of the kingdom.

Spiritual Accuracy

Even so, like David each of us must wait for the vision to come to pass in our individual lives. Our lives are under preparation until our own *appointed time*. Though it tarries we are commanded to wait for it (Hab 2:3).

There is a *kairos* moment of destiny fulfilment for which we must wait. Saul will die and then we will inquire of the Lord as to the timing and the location of our emergence.

An emerging Davidic company is about to pass through the eye of the needle into the kingdom—it is time for spiritual accuracy!

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