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A Biographical Study of David

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David

CHRONOLOGICAL SUMMARY

I. The former years

A. The shepherd

1. His provision for the sheep

- a. "Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither" (1 Sam. 16:11).
- b. "David went and returned from Saul to feed his father's sheep at Bethlehem" (1 Sam. 17:15).
- c. "Now therefore so shalt thou say unto my servant David, thus saith the Lord of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel" (2 Sam. 7:8).
- d. "He chose David also his servant and took him from the sheepfolds: from following the ewes great with young he brought him to feed Jacob his people, and Israel his inheritance (Psa. 78:70-71).

2. His protection of the sheep—"David said unto Saul, thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock: and I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him. Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God" (1 Sam. 17:34-36).

B. The selected (1 Sam. 16:1-13)

1. The rejection of Jesse's older sons

- a. The command—At God's order, Samuel the prophet visited the home of Jesse in Bethlehem to anoint one of his sons who would replace the rejected Saul as Israel's next king.
- b. The confusion—Impressed by his appearance, Samuel mistakenly concluded that Eliab, Jesse' oldest son, would be God's choice. "It came to pass, when they were come that he looked on Eliab, and said, Surely the Lord's anointed is before him" (1 Sam. 16:6).
- c. The correction—"The Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart" (1 Sam. 16:7).

2. The selection of Jesse's youngest son—"Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The Lord hath not chosen these. And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and , behld, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither. And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look

to. And the Lord said, Arise, anoint him: for this is he. Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward. So Samuel rose up, and went to Ramah" (1 Sam. 16:10-13).

C. The singer (1 Sam. 16:14-23; 17:15)

1. The problem—"The Spirit of the Lord departed from Saul and an evil spirit from the Lord troubled him" (1 Sam. 16:14).
2. The performance
 - a. At the suggestion of his servants, Saul requested that David be invited to play his harp in the royal palace.
 - b. When David played, the evil spirit left Saul.
 - c. During this time David also served as Saul's armorbearer.
 - d. He thus traveled to and fro from the palace to the pasture, serving as both singer and shepherd.

D. The soldier (1 Sam. 17:1-58)

1. The criticism (David and Eliab)
 - a. At his father Jesse's instruction, David carried some food supplies to his three older brothers, who were in Saul's army fighting the Philistines (17:13, 17).
 - b. Upon arriving at the battle scene, David gazed upon a Philistine giant named Goliath (17:23).
 - c. For 40 days this huge warrior (nearly 10 feet tall) had defied both Israel and God (17:16).
 - d. During this time he had demanded that Saul send a soldier to fight him with the agreement that the entire army of the one defeated would surrender (17:8-10).
 - e. The Israelite army, however, was terrified at such a proposal (17:11, 24).
 - f. David wondered out loud why the defiance of this pagan giant was allowed to go unchallenged (17:26).
 - g. Eliab, David's oldest brother, rebuked him for his bold statements.
 - (1) The rebuke: "Why camest thou down hither? And with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightiest see the battle" (17:28).
 - (2) The reply: "What have I now done? Is there not a cause?" (17:29).
2. The concern (David and Saul)
 - a. David met with Saul and volunteered to fight Goliath himself (17:32).
 - (1) Saul's objection: "You're only a boy and Goliath is a seasoned and professional killing machine."
 - (2) David's answer:
 - (a) "In the past I have protected my father's sheep from a lion and a bear."
 - (b) "When either animal turned on me, I killed it."
 - (c) "The same God who delivered me from those animals will deliver me from this one."

- b. Saul then dressed David with the king's own coat of armor and brass helmet (17:38).
 - c. David, however, decided against wearing this strange and untested equipment (17:39).
 - d. Instead, choosing five smooth stones from the stream, he marched out to meet the giant with his sling (17:40).
- 3. The contempt (David and Goliath)
 - a. David was despised and cursed by Goliath, who vowed to give his flesh to the birds of the air and the beasts of the field (17:41-44).
 - b. His answer to this hostile warrior was both concise and confident (17:45-47).
 - (1) He would come against Goliath by the power of God.
 - (2) He would slay the giant, cut off his head, and feed his flesh to the birds and beasts.
 - (3) By this, all men would know that the battle was the Lord's.
- 4. The conquest (David and God)
 - a. David killed Goliath by striking the warrior in his forehead with a stone hurled from his sling (17:48-50).
 - b. He then cut off the Philistine's head with the giant's own sword (17:51).
 - c. With Goliath's head in his hand, David stood before Saul (17:57).

II. The frustrating years

A. The sought

- 1. The persecution by Saul
 - a. The background
 - (1) Following the battle, Saul commanded David to live with him in the king's court (1 Sam. 18:2).
 - (2) Whatever he was sent to do, David did it so successfully that Saul soon gave him a high rank in the army (1 Sam. 18:5).
 - b. The basis—Saul soon turned against David, prompted by two factors (1 Sam. 18:6-10, 12).
 - (1) A victory song—The women of Israel had composed a song to celebrate the victory of David and Israel over the Philistines. The words ran: "Saul has slain his thousands, and David his tens of thousands." Saul took a very dim view of this song. "Saul was very wroth, and the saying displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom?" (1 Sam. 18:8).
 - (2) A vicious spirit—At this time, the demon that David had once driven from Saul through his music (1 Sam. 16:14, 23) now returned to plague him (1 Sam. 18:10).
 - c. The bungling—On numerous occasions the wicked king attempted to kill David, but failed every time.

- (1) On at least three occasions, Saul tried to kill David by hurling a javelin at him (1 Sam. 18:10, 11; 19:9-10).
- (2) He offered his youngest daughter, Michal, to David in marriage. "Saul said, Thus shall ye say to David, The king desireth not any dowry, but an hundred foreskins of the Philistines, to be avenged of the king's enemies. But Saul thought to make David fall by the hand of the Philistines" (1 Sam. 18:25). To Saul's amazement and anger, David presented him with the foreskins of 200 Philistines and thus qualified to become the king's son-in-law (1 Sam. 18:27).
- (3) Saul sent soldiers to kill David in his own home, but Michal saved her husband by lowering him down through a bedroom window (1 Sam. 19:11-17).
- d. The blessing—through all these trying events, God's hand continued to rest upon David, causing his fame to increase.
 - (1) On the home front—"David behaved himself wisely in all his ways; and the Lord was with him . . . All Israel and Judah loved David, because he went out and came in before them" (1 Sam. 18:14, 16).
 - (2) On the battlefield—"There was war again: and David went out, and fought with the Philistines, and slew them with a great slaughter; and they fled from him" (1 Sam. 19:8).
- e. The befriending
 - (1) The great love and friendship between David and Jonathan (Saul's son) had begun when David killed Goliath (1 Sam. 18:1, 3-4).
 - (2) David was warned by Jonathan concerning his father's murderous intents (1 Sam. 19:1-3).
 - (3) After cautioning Saul against his hatred of David, Jonathan persuaded his father to declare a truce (1 Sam. 19:4-7).
 - (4) David secretly met with Jonathan (1 Sam. 20:1-23).
 - (a) Jonathan had concluded (sincerely and incorrectly) that his father had finally given up plans to kill David.
 - (b) Fearing the worst, David was reassured by Jonathan, who proposed a test to reveal Saul's true motives.
 - (c) He would absent himself from the New Moon Festival at the royal palace.
 - (d) If Saul showed anger over his absence, this would mean he was still planning to kill him.
 - (e) Following the banquet, Jonathan would let David know the true situation.
 - (5) Upon learning of David's absence at the banquet table, Saul became furious (1 Sam. 20:24-34).
 - (a) He cursed his own son Jonathan for befriending David.
 - (b) He actually attempted to kill Jonathan with a spear.

- (6) The following morning, as agreed upon, David was warned by Jonathan (1 Sam. 20:35-41).
 - (7) Both reaffirmed their loyalty to each other. "Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of the Lord, saying, The Lord be between me and my seed and thy seed for ever. And he arose and departed: and Jonathan went into the city" (1 Sam. 20:42).
 - (8) During this time, David had visited the city of Ramah and told Samuel the prophet all that Saul had done to him (1 Sam. 19:18).
2. The flight from Saul
- a. David at Nob (1 Sam. 21:1-9)—He fled to Nob, where the tabernacle was located, and lied to Ahimelech, the high priest.
 - (1) The falsehood of David
 - (a) That he was on a secret mission for King Saul
 - (b) That it was therefore Ahimelech's duty to provide him with food and weapons
 - (2) The faithfulness of Ahimelech—The old priest gave David bread and Goliath's sword, which was wrapped in a cloth behind the ephod.
 - b. David at Gath (1 Sam. 2:10-15)
 - (1) Leaving Nob, David went to Gath, a city in Philistia and the former home of Goliath.
 - (2) David was immediately recognized by the servants of Achish, king of Gath.
 - (3) David, however, successfully faked insanity before the king and was allowed to leave the city.
 - c. David at Adullam
 - (1) Leaving Gath, David established temporary headquarters in a cave called Adullam, located near a Canaanite city halfway between Lachish and Jerusalem (1 Sam. 22:1).
 - (2) Here he was joined by his brothers, and his father's household, plus many in distress, in debt, or discontented. His followers now numbered about 400 (1 Sam. 22:1-2).
 - (3) These followers were men from the tribes of Benjamin and Judah who pledged their allegiance to David, realizing he was God's chosen one (1 Chron. 12:16-18).
 - d. David at Moab (1 Sam. 22:3-5)
 - (1) David asked and received permission from the king of Moab to move his father and mother there.
 - (2) He was then ordered by the Lord through the prophet Gad to return to Judah.
 - e. David in the forest of Hereth (1 Sam. 22:5-23)
 - (1) Here he learned from Abiathar (a son of the high priest Ahimelech) the horrible news concerning a massacre at the city of Nob.

- (2) Saul had executed the high priest plus 85 other priests for befriending David.
 - (3) The murderous king had then put the entire city to the sword.
- f. David at Keilah (1 Sam. 23:1-13)
 - (1) At God's command, David defeated the Philistines who had been robbing the threshing floors of the Israelite city Keilah.
 - (2) Upon learning of David's whereabouts, Saul sent an army to Keilah.
 - (3) God warned David to flee Keilah, for its fickle citizens were planning to hand him over to Saul.
- g. David in the wilderness of Ziph (1 Sam. 23:14-18)
 - (1) At this time his army numbered some 600 men. These 600 men were highly skilled, being able to shoot arrows and sling stones both with their right or left hands (1 Chron. 12:1-7).
 - (2) He once again met briefly with Jonathan. "Jonathan Saul's son arose, and went to David into the wood, and strengthened his hand in God. And he said unto him, Fear not: for the hand of Saul my father shall not find thee: and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth. And they two made a covenant before the Lord: and David abode in the wood, and Jonathan went to his house" (1 Sam. 23:16-18).
 - (3) This would be the final meeting of these close friends.
- h. David at Carmel (1 Sam. 25:1-44)—Following the death of Samuel, David met and married Abigail, the widow of a wealthy but doltish sheepherder named Nabal.
 - (1) Nabal had both refused and ridiculed David's modest request for a small amount of food.
 - (2) An angry David had prepared to do battle against Nabal.
 - (3) Learning of this, Abigail rode off to meet David with a large food gift.
 - (4) David's wrath subsided and he spared Nabal's life.
 - (5) Sometime later the drunken Nabal was struck dead by God.
 - (6) David then sent for Abigail and she became his wife.
 - (7) Saul had given David's first wife, Michal, to another man.
- 3. The kindness to Saul—On two separate occasions David spared the life of his mortal enemy Saul.
 - a. The episode in a cave (1 Sam. 24:1-22)
 - (1) The restraint (24:1-7)
 - (a) David established his headquarters in a cave near the Dead Sea in the wilderness of Engedi.
 - (b) Upon learning that David was in that area, Saul led an army of 3,000 chosen men to capture him.
 - (c) Totally unaware, Saul entered David's cave to relieve himself.

- (d) David refused to grant his men's request to kill Saul, but he secretly cut off a corner of the king's robe.
 - (e) Afterward, however, David's heart "smote him" because he had shown disrespect toward the king.
 - (2) The reprimand (24:8-15)
 - (a) After Saul had left the cave, David called out to him.
 - (b) He pointed out how easily he could have slain the king, showing Saul the piece that had been cut from his robe.
 - (c) He then demanded to know why Saul was trying to kill him, for he was innocent of any wrongdoing or rebellion.
 - (3) The remorse (1 Sam. 24:16-22)—"It came to pass, when David had made an end of speaking these words unto Saul, that Saul said, Is this thy voice, my son David? And Saul lifted up his voice, and wept" (1 Sam. 24:16).
 - (a) Saul acknowledged David's righteousness in not killing him when he could have done so.
 - (b) He said he knew David would soon become king over Israel.
 - (c) Saul asked for and received David's promise that he would not cut off his descendants or wipe out his name when he did become king.
- b. The episode on a hill (1 Sam. 26:1-25)
- (1) David and Abishai—the courage involved (26:1-12)
 - (a) Saul once again led an army of 3,000 chosen troops against David, hoping to capture him in the southeast part of the Judean desert.
 - (b) Spotting the king first, David and Abishai secretly entered the camp one night and removed from the sleeping monarch his water jug and spear.
 - (c) Again, David refused to kill Saul.
 - (d) God had caused the army to sleep deeply.
 - (2) David and Abner—the contempt involved (26:13-16)
 - (a) From a nearby hill David cried out and made his presence known.
 - (b) He then heaped contempt upon Saul's general, Abner, who had slept through everything. "David said to Abner, Art not thou a valiant man? And who is like to thee in Israel? Wherefore then hast thou not kept thy lord the king? For there came one of the people in to destroy the king thy lord. This thing is not good that thou hast done. As the Lord liveth, ye are worthy to die, because ye have not kept your master, the Lord's anointed. An now see where the king's spear is, and the cruse of water that was at his bolster" (1 Sam. 26:15-16).
 - (3) David and Saul—The confession involved (26:17-25)
 - (a) Saul tried to reestablish his friendship with David. "Saul knew David's voice, and said, is this thy voice, my son David? And David said, It is my voice, my lord, O king. And he said, Wherefore doth my lord thus pursue after his servant? For what have I done? Or what evil is in mine

hand? . . . Then said Saul, I have sinned: return, my son David: for I will no more do thee harm, because my soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly" (1 Sam. 26:17-18, 21).

(b) David wisely decided to go his way with his men.

B. David, the sidetracked (1 Sam. 27:1—28:2; 29:1—30:31; 2 Sam. 1:1-27)

1. His backsliding—"David said in his heart, I shall now perish one day by the hand of Saul: there is nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand" (1 Sam. 27:1).
 - a. Thus, in time of discouragement, David and his 600 men, for fear of Saul, left Judah and settled in the Philistine city of Ziklag, given to David by Achish the king. Here he would live for 16 months (1 Sam. 27:1-7).
 - b. During this time David went out and raided many Canaanite cities, but deceived Achish into believing they were Israelite settlements (1 Sam. 27:8-12).
 - c. After a while, King Achish prepared to do battle with Israel and requested that David and his men assist in the attack (1 Sam. 28:1-2).
 - d. Just before the battle, however, the Philistine military commanders, over the objections of Achish, refused to allow David to join their attack, fearing he would betray them (1 Sam. 29:1-11).
2. His bravery (1 Sam. 30:1-31)
 - a. Upon returning to Ziklag, David learned the Amalekites had attacked and burned the city and carried away into slavery all the wives and families of both David and his men.
 - b. David's men, for some unrecorded reason blamed him for their misfortune and threatened to stone him. "David was greatly distressed; for the people spake of stoning him, because the soul of all the people was grieved, every man for his sons and for his daughters: but David encouraged himself in the Lord his God" (1 Sam. 30:6).
 - c. God commanded David to pursue the Amalekites, assuring his servant of total victory.
 - d. The Lord kept his promise, and David utterly routed the enemy (1 Sam. 30:9-20).
 - (1) A captured slave agreed to lead David to the location of the Amalekite camp.
 - (2) Finding them drinking and reveling over the destruction of Ziklag, David fell upon them, killing all but some young men who rode off on camels and escaped.
 - (3) He then recovered all that the enemy had taken, including every single hostage.
 - e. For some reason 200 of David's 600 soldiers were too exhausted to fight and were placed in charge of the supplies as the remaining 400 rode into battle (30:21).

- f. Following the victory, the 400 soldiers did not want to share the spoils of war with the 200 men.
 - g. David, however, overruled this objection: “Then said David, Ye shall not do so, my brethren, with that which the Lord hath given us, who hath preserved us, and delivered the company that came against us into our hand. For who will hearken unto you in this matter? But as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike. And it was so from that day forward, that he made it a statute and an ordinance for Israel unto this day” (1 Sam. 30:23-25).
 - h. David later sent some of the war plunder to his friends who were elders in Judah (1 Sam. 30:26-31).
3. His bereavement (2 Sam. 1:1-27)
- a. The reason for this bereavement—While in Ziklag, David learned that both Saul and Jonathan had been killed in the battle against the Philistines.
 - b. The reaction to this bereavement
 - (1) David ordered the execution of an Amalekite man who claimed he had personally killed the mortally wounded Saul.
 - (2) He then composed and cried out a lament for Saul and Jonathan.
 - (a) He ordered that the news of their deaths not be spread abroad, lest God’s enemies rejoice.
 - (b) He called for a divine judgment of drought and failing crops upon Mt. Gilboa where Saul fell.
 - c. He offered the highest praise for Saul and Jonathan, saying:
 - (1) They were the glory of Israel.
 - (2) In life they were loved and gracious.
 - (3) In death they were not parted.
 - (4) They were swifter than eagles and stronger than lions.
 - d. He commanded all Israel to join him in lamenting their deaths, pointing out that:
 - (1) Saul would be remembered as the one who had met Israel’s physical needs.
 - (2) Jonathan would be remembered as being David’s dearest and closest friend.
- III. The finest years
- A. David the sovereign, at Hebron, his first capital
- 1. Anointed king over one tribe
 - a. At God’s command, David left Ziklag at the death of Saul and moved to the city of Hebron (2 Sam. 2:1-3).
 - b. The men of Judah came to Hebron and anointed David as their king.
 - c. He would reign over this tribe for seven and a half years (2 Sam. 2:4, 11).
 - d. He commended the men of Jabesh-gilead for recovering Saul’s body which the Philistines had fastened to a wall. The body was then given a decent burial (compare 1 Sam. 31:8-13 with 2 Sam. 2:4-7).

- e. David entered into an agreement with Abner, former military commander under Saul (2 Sam. 3:12-21).
 - (1) Abner promised to bring the remaining 10 tribes of Israel under David's control.
 - (2) At David's request, Abner arranged to have Michal, the king's first wife, returned to him.
- f. Later, David was furious upon learning that Abner had been murdered by Joab, the king's military commander, who had doubtless viewed Abner as a potential rival (2 Sam. 3:22-38).
- g. Six of David's many sons were born during his reign in Hebron (2 Sam. 3:2-5); three of these would later cause him much grief.
 - (1) Amnon would rape his own half-sister, Tamar.
 - (2) Absalom would murder Amnon for this and later lead a revolt against David.
 - (3) Adonijah would attempt to steal the throne from Solomon, even as David lay on his deathbed.
- 2. Anointed king over 12 tribes
 - a. David was presented with the head of Ishbosheth (2 Sam. 4:1-12).
 - (1) Ishbosheth was Saul's son whom Abner had made king over 11 of Israel's tribes following his father's death.
 - (2) David, however, ordered the deaths of the two military men who murdered him.
 - b. David was anointed at Hebron by all 12 tribes of Israel (2 Sam. 5:1-3; 1 Chron. 11:1-3; 12:8-15, 23-40).
 - (1) They acknowledged that even when Saul was king, it was really David who provided inspiration and led them to victory.
 - (2) A total of 336,100 soldiers from all 12 tribes celebrated this great event for three days.
 - (3) Troops from three tribes are especially noted by the sacred account:
 - (a) Gad, of whom it was said they were men of valor, trained for war with the strength of lions and the swiftness of roes (1 Chron. 12:8)
 - (b) Issachar, of whom it was said they had understanding of the times, to know what Israel ought to do (1 Chron. 12:32)
 - (c) Zebulun, of whom it was said they were men of single heart (1 Chron. 12:33)
 - c. David was 37½ years old at the time (2 Sam. 5:4-5).
 - d. This marked David's third and final anointing.
- B. David the sovereign, at Jerusalem, his final capital
 - 1. The city of God—David captured Jerusalem and made it his permanent headquarters (2 Sam. 5:6-12; 1 Chron. 11:4-9; 14:1-2).

- a. The Jebusites, pagan defenders of Jerusalem, had ridiculed David's plan to take the city.
 - b. David promised that the first Israelite soldier to enter the city would become his military leader.
 - c. Joab, David's nephew, accomplished this and assumed the position of army commander.
 - d. Upon taking the city, David began to enlarge it.
 - e. He then contracted with Hiram, King of Tyre, to build him a house.
2. The Ark of God (2 Sam. 6:1-23; 1 Chron. 13:1-14; 15:1-29; 16:1-3)
- a. The journey of the Ark, part one:
 - (1) The transportation
 - (a) At the king's invitation, some 30,000 representatives from all over Israel accompanied him to the city of Kirjath-jearim (also called Baale of Judah) where the Ark of the Covenant was resting at the home of Abinadab (2 Sam. 6:1-4; 1 Chron. 13:1-7).
 - (b) It was placed on a new cart, driven by Abinadab's two sons, Uzzah and Ahio (2 Sam. 6:3-4; 1 Chron. 13:7).
 - (c) David and a multitude of worshipers ran before the cart, praising God with songs and musical instruments (2 Sam. 6:5; 1 Chron. 13:8).
 - (2) The tragedy
 - (a) Disaster struck when Uzzah's unwise handling of the Ark brought down the judgment of death from God (2 Sam. 6:6-7; 1 Chron. 13:9-10).
 - (b) Fearful to continue his trip, David placed the Ark in the house of a man named Obed-edom where it would reside for three months (2 Sam. 6:8-12; 1 Chron. 13:11-14).
 - (3) The transference—Realizing his problem resulted in the way the Ark was being transported, David discarded the cart and transferred the Ark to 762 Levitical priests, ordering them to carry it on their shoulders, as God had originally commanded Moses (1 Chron. 15:1-15).
 - b. The journey of the Ark, part two:
 - (1) The celebration
 - (a) David began the final part of the trip by offering up animal sacrifices to God (2 Sam. 6:13).
 - (b) Amid joyful shouting, singing, and the playing of musical instruments, David, the Levites, and the accompanying congregation entered the city of Jerusalem with the Ark (2 Sam. 6:15; 1 Chron. 15:16, 25-28).
 - (c) David himself danced before the Ark with all his might (2 Sam. 6:14).
 - (d) The Ark was then placed inside the tabernacle (2 Sam. 6:17; 1 Chron. 16:1).

- (e) David then assigned the priests a very important task. “He appointed certain of the Levites to minister before the ark of the Lord, and to record, and to thank and praise the Lord God of Israel” (1 Chron. 16:4).
- (2) The criticism (2 Sam. 6:16, 20-23; 1 Chron. 15:29)
 - (a) Upon returning home to bless his family, David received a crushing blow.
 - (b) His wife Michal both ridiculed and rebuked him for displaying such zeal and praise to God.
 - (c) As a result of this, David and Michal no longer lived together as husband and wife.
- 3. The covenant of God (2 Sam. 7:1-17; 1 Chron. 17:1-15)
 - a. David’s request—to build a house for God
 - (1) After defeating all his enemies, David proposed to build a temple to house the Ark of the Covenant. “Now it came to pass, as David said to Nathan the prophet, Lo, I dwell in an house of cedars, but the ark of the covenant of the Lord remaineth under curtains” (1 Chron. 17:1).
 - (2) Nathan the prophet encouraged David to do this (2 Sam. 7:3; 1 Chron. 17:2).
 - (3) However, that very night God revealed to Nathan in a vision that it was not his will for David to build the temple because of his much bloodshedding in war (2 Sam. 7:4-7; 1 Chron. 17:3-6; 22:8-9).
 - b. God’s response—to build a house for David
 - (1) To the contrary, God would construct a house (dynasty) for David. “Also the Lord telleth thee that he will make thee an house” (2 Sam. 7:11). “For thou, O my God, has told thy servant that thou wilt build him an house” (1 Chron. 17:25).
 - (2) This “house covenant” (known as the Davidic Covenant) had three key promises attached to it (2 Sam. 7:8-17; 1 Chron. 17:7-15).
 - (a) God would make David’s name great.
 - (b) His son Solomon would succeed him and build the temple.
 - (c) David’s kingdom would be established forever.
- 4. The worship of God—During this time in his life, David worshiped God by offering up three thanksgiving prayers.
 - a. Thanking and worshiping God for his *presence*
 - (1) This had to do with the Ark of the Covenant, over which dwelt the glory of God (1 Chron. 16:7-36). “On that day David delivered first this psalm to thank the Lord into the hand of Asaph and his brethren” (1 Chron. 16:7).
 - (2) The words in this hymn of praise would later be included in Psalms 96, 105, and 106.

- b. Thanking and worshiping God for his *promise*—This had to do with the features in the Davidic Covenant (2 Sam. 7:18-29; 1 Chron. 17:16-27). “For thou, O my God, hast told thy servant that thou wilt build him an house: therefore thy servant hath found in his heart to pray before thee” (1 Chron. 17:25).
 - c. Thanking and worshiping God for his *power*. This had to do with the great military victories God had given David (2 Sam. 22:1-51). “David spake unto the Lord the words of this song in the day that the Lord had delivered him out of the hand of all his enemies, and out of the hand of Saul” (2 Sam. 22:1). Much of this material is later repeated in Psalm 18.
5. The blessings of God—As has been previously noted, God empowered David to defeat his various enemies.
- a. His military conquests
 - (1) Against the Philistines—David conducted six successful military campaigns against the Philistines.
 - (a) First campaign (2 Sam. 5:17-21; 23:13-17; 1 Chron. 11:15-19; 14:8-12)
 - i. On this occasion David expressed his longing for a drink of water from the well in Bethlehem, which was occupied by the Philistines at the time.
 - ii. Risking their own lives, three of David’s mighty men crept into the enemy area and secured a container of water for him.
 - iii. Unwilling to drink this water which was obtained under such selfless and dangerous conditions, David poured it out as an offering to God.
 - iv. He was by then commanded by God to attack and defeat the Philistines, which he did.
 - (b) Second campaign (2 Sam. 5:22-25; 1 Chron. 14:13-17)
 - i. David was instructed by God to encircle the attacking Philistines, stationing his men in the midst of some mulberry trees.
 - ii. When he heard a sound like the marching troops coming from the tops of the trees, he was to attack, for this would be God’s signal for victory.
 - (c) Third campaign (2 Sam. 21:15-17)
 - i. During this battle a huge Philistine giant named Ishbi-benob attached David with a ponderous sword, which apparently unnerved the king.
 - ii. But one of David’s warriors, Abishai, stepped in and killed the Philistine.

- iii. After the narrow escape, David's soldiers prevented him from exposing his life in battle, lest their beloved and irreplaceable king be taken from them.
- (d) Fourth campaign (2 Sam. 21:18; 1 Chron. 20:4)—During this battle another Philistine giant known both as Saph and Sippai was killed.
- (e) Fifth campaign (2 Sam. 21:19; 1 Chron. 20:5)—Lahmi, the brother of the Philistine giant Goliath, was killed by an Israelite soldier from Bethlehem named Elhanan.
- (f) Sixth campaign (2 Sam. 21:20-22; 1 Chron. 20:6-8)
 - i. This final battle was fought in the Philistine city of Gath.
 - ii. A relative of David named Jonathan killed an especially fierce and blasphemous giant who had six fingers on each hand and six toes on each foot.
- (2) Against the Moabites (2 Sam. 8:2; 1 Chron. 18:2)
 - (a) David devastated the land of Moab.
 - (b) He divided his victims by making them lie down side by side in rows.
 - (c) Two-thirds of each row were then executed and the remaining one-third became his servants.
- (3) Against the Aramaeans (2 Sam. 8:3-4; 1 Chron. 18:3-4)
 - (a) He destroyed the forces of King Hadadezer in a battle at the Euphrates River.
 - (b) David captured 1,700 cavalry and 20,000 infantry.
 - (c) He then lamed all of the chariot horses except for 100 teams.
- (4) Against the Edomites (2 Sam. 8:13-14; 1 Chron. 18:12-13)
 - (a) He destroyed 18,000 Edomites at the Valley of Salt.
 - (b) He then placed garrisons throughout Edom and forced the entire nation to pay tribute to Israel.
- (5) Against the Ammonites
 - (a) First campaign (2 Sam. 10:1-14; 1 Chron. 19:1-15)
 - i. Upon learning of the death of his friend Nahash, the king of Ammon, David sent ambassadors to comfort his son Hanun.
 - ii. Hanun, however, rejected and ridiculed these messengers, foolishly and falsely concluding they had been sent to spy out his land.
 - iii. The beards and clothes of the ambassadors were mutilated by Hanun.
 - iv. Later, realizing his stupid actions had aroused David's wrath, Hanun hired a Syrian army to help him attack Israel.
 - v. The alliance was, however, totally routed by Israel under the command of Joab, David's nephew.

- (b) Second campaign (2 Sam. 12:26-31; 1 Chron. 20:1-3)
 - i. David captured Rabbah, the capital of Ammon.
 - ii. Tremendous amounts of loot were carried back to Jerusalem, and David took the king of Rabbah's crown—a \$50,000 treasure made from solid gold set with gems—and placed it on his own head.
 - iii. He then made slaves of the people of the city.
 - (6) Again the Syrians
 - (a) First campaign (2 Sam. 8:5-8; 1 Chron. 18:5-8)
 - i. He killed 22,000 Syrians from Damascus.
 - ii. He then placed several army garrisons in Damascus and imposed tribute upon its people.
 - (b) Second campaign (2 Sam. 10:15-19; 1 Chron. 19:16-19)
- b. His military champions—Having considered David's military conquests, here is a list of his mighty men.
 - (1) Elhanan—He killed Lahmi, the giant brother of Goliath (2 Sam. 21:19; 1 Chron. 20:5).
 - (2) Jashobeam—He slew 300 enemy troops (1 Chron. 11:11).
 - (3) Adino—He killed 800 enemy troops (2 Sam. 23:8).
 - (4) Eleazer—He smote the enemy until his hand clave to his sword (2 Sam. 23:9-10; 1 Chron. 11:12).
 - (5) Shammah—He stood in a barley field and killed many Philistines (2 Sam. 23:11-12; 1 Chron. 11:13-14).
 - (6) Abishai—He killed 300 enemy troops and saved David's life by killing a huge Philistine warrior (2 Sam. 21:15-17; 23:18-19; 1 Chron. 11:20-21).
 - (7) Benaiah—He killed a lion in a pit in the snow. He also, armed only with a staff, slew a huge seven and a half-foot-high Egyptian warrior with his enemy's own enormous spear (2 Sam. 23:20-23; 1 Chron. 11:22-25).
- 6. The type of God (2 Sam. 9:1-13)
 - a. After securing his throne, David asked the following question: "Is there yet any that is left in the house of Saul, that I may shew him kindness for Jonathan's sake?" (2 Sam. 9:1).
 - b. He learned from Ziba, a former servant of Saul, that Jonathan had a crippled son living in Israel named Mephibosheth.
 - c. Upon finding him, David said: "Fear not: for I will surely show thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul . . . and thou shalt eat bread at my table continually" (2 Sam. 9:7).
 - d. David then commanded the 15 sons and 20 servants of Ziba to wait upon Mephibosheth.
 - e. Through all this David became a beautiful type of the Heavenly Father.

- (1) The Heavenly Father seeks to show kindness to poor, lost, crippled sinners.
- (2) He does this for Jesus' sake.
- (3) Upon finding them, they are "accepted in the beloved" and invited to feast upon the riches of his grace (Eph. 1:6-7, 18).

I. The frightful years

A. David, the sinner (2 Sam. 11:1-27)

1. His sin of adultery (2 Sam. 11:1-5)
 - a. Instead of leading his troops who were at that time fighting against the Ammonites, David was indulging himself in Jerusalem.
 - b. One night, unable to sleep, he went for a stroll on the roof of the palace.
 - c. Looking out over the city, he saw a beautiful woman taking her evening bath.
 - d. Upon learning her name was Bathsheba, David sent for her, even though he also knew she was married to Uriah, one of his soldiers.
 - e. David lay with her and was soon told by her that she had become pregnant.
2. His sin of deceit (2 Sam. 11:6-13)
 - a. David brought Uriah home from the front lines, hoping he would sleep with his wife and later assume the unborn child to be his.
 - b. But Uriah refused (probably realizing the truth) to cooperate with the king's deceitful plan.
 - c. When asked by David why he did not spend the night with Bathsheba, Uriah replied in words that must have been a stinging slap to the king: "The ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? As thou livest, and as thy soul liveth, I will not do this thing" (2 Sam. 11:11).
3. His sin of murder (2 Sam. 11:14-27)
 - a. Realizing Uriah could not be compromised, David sent him back to the war with a sealed letter instructing Joab, Israel's military commander, to arrange for him to be killed in battle.
 - b. David soon received the message that Uriah had been slain in the fighting.
 - c. David eventually married Bathsheba, and their child, a boy, was born.

B. David, the sorrowful — "But the thing that David had done displeased the Lord" (2 Sam. 11:27).

1. The confrontation by the prophet — David was soundly rebuked by Nathan the prophet for his terrible sins of adultery, deceit, and murder (2 Sam. 12:1-9).
 - a. The illustration — Nathan related a story of how a rich farmer owning many flocks took from a poor farmer his only pet ewe lamb and served it up at a banquet.

- b. The indignation—A furious David vowed the rich man would be forced to restore fourfold to the poor farmer and then forfeit his life.
 - c. The identification—“Nathan said to David, Thou art the man. Thus saith the Lord God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul . . . Wherefore has thou despised the commandment of the Lord, to do evil in his sight? Thou has killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and has slain him with the sword of the children of Ammon” (2 Sam. 12:7, 9).
2. The chastisement from the Lord—“Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife. Thus saith the Lord, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbor, and he shall lie with thy wives in the sight of this sun. For thou didst it secretly: but I will do this thing before all Israel, and before the sun . . . The child also that is born unto thee shall surely die” (2 Sam. 12:10-12, 14).
3. The confession of the king—“Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightiest be justified when thou speakest, and be clear when thou judgest” (Psa. 51:1-4). “I acknowledge my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. Selah” (Psa. 32:5).
- C. David, the submissive—David’s first reaction to Nathan’s parable was the demand that the guilty man first make a fourfold payment to the poor farmer and then be put to death. Apparently God imposed upon David the king’s own sentence. While he would not die, David would nevertheless pay back fourfold for his sin against Uriah. The brokenhearted monarch now humbly submitted to the chastening hand of the Lord.
 1. First sin payback—sickness and death (2 Sam. 12:15-25)
 - a. The departure of Bathsheba’s first son
 - (1) David’s travail—“Nathan departed unto his house. And the Lord struck the child that Uriah’s wife bare unto David, and it was very sick. David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth” (2 Sam. 12:15-16).
 - (2) David’s testimony—Upon hearing from his servant that his son had died, the king responded: “While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? Can I

- bring him back again? I shall go to him, but he shall not return to me" (2 Sam. 12:22-23).
- b. The arrival of Bathsheba's second son—"David comforted Bathsheba his wife, and went in unto her, and lay with her: and she bare a son, and he called his name Solomon: and the Lord loved him" (2 Sam. 12:24).
2. Second sin payback—incest (2 Sam. 13:1-21).
 - a. Amnon deceived his half-sister Tamar.
 - (1) Amnon, son of David and half-brother to Tamar, David's daughter, burned in his lust toward her.
 - (2) Acting upon the advice of a crafty friend, Amnon feigned sickness and requested from David that Tamar be sent to nurse him.
 - b. Amnon defiled his half-sister Tamar.
 - (1) When they were alone, Amnon raped Tamar.
 - (2) He then compounded his vicious crime by refusing to marry her.
 - (3) Instead, he literally had her thrown out of his bedroom.
 - (4) David was furious upon hearing this, but did not punish Amnon for it.
 3. Third sin payback—murder (2 Sam. 13:22-39)
 - a. After planning for two full years, Absalom, David's son and Tamar's full brother, arranged to have his half-brother Amnon murdered.
 - b. Absalom then fled to the land of Geshur, where he remained for three years.
 - c. Again, David seemed helpless, and could do nothing but mourn the loss of one son and the absence of another.
 4. Fourth sin payback—rebellion (2 Sam. 14—20)
 - a. The reconciliation (2 Sam. 14:1-33)
 - (1) A mother, sent by Joab, tricked David into bringing back Absalom from exile.
 - (2) She sought the king's favor, pretending she had two sons, one of which had killed the other.
 - (3) David reassured her that upon his return the rebellious son would not be punished.
 - (4) The woman then immediately applied the lesson parable to David.
 - (5) Absalom was allowed to return, but for two long years his father refused to see him.
 - (6) Finally, after Absalom burned Joab's barley field to get attention, David agreed to meet his son.
 - (7) The king and Absalom were reconciled.
 - b. The revolt (2 Sam. 15:1-12)
 - (1) The politics leading to the revolt—"It came to pass after this, that Absalom prepared him chariots and horses, and fifty men to run before him. And Absalom rose up early, and stood beside the way of the gate:

and it was so, that when any man that had a controversy came to the king for judgment, then Absalom called unto him, and said, Of what city art thou? And he said, Thy servant is of one of the tribes of Israel. And Absalom said unto him, See, thy matters are good and right; but there is no man deputed of the king to hear thee. Absalom said moreover, Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice! And it was so, that when any man came nigh to him to do him obeisance, he put forth his hand, and took him, and kissed him. And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of Israel” (2 Sam. 15:1-6).

- (2) The place of the revolt—After a four-year period of preparation, Absalom went to the city of Hebron, blew a trumpet, and declared the revolt against his father.
- c. The retreat (2 Sam. 15:13-17)—“There came a messenger to David, saying, The hearts of the men of Israel are after Absalom . . . And the king went forth, and all his household after him. And the king left ten women, which were concubines, to keep the house” (2 Sam. 15:13, 16).
- d. The resolve—At the edge of the city, David suddenly noticed that his foreign friend Ittai, who had been visiting Jerusalem from the Philistine city of Gath, was accompanying the king along with the 600 Gittite warriors who served under him (2 Sam. 15:18-22).
 - (1) David’s advice—“What are you doing here? Go back with your men . . . for you are a guest in Israel . . . Should I force you to wander with me? Go on back . . . and may the Lord be merciful to you.”
 - (2) Ittai’s answer—“As the Lord liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be” (2 Sam. 15:21).
- e. The remorse—“All the country wept with a loud voice, and all the people passed over; the king also himself passed over the brook Kidron, and all the people passed over, toward the way of the wilderness . . . And David went up by the ascent of mount Olivet, and wept as he went up, and had his head covered, and he went barefoot: and all the people that was with him covered every man his head, and they went up, weeping as they went up” (2 Sam. 15:23, 30).
- f. The reflection (2 Sam. 15:24-29)—“Lo Zadok also, and all the Levites were with him, bearing the ark of the covenant of God: and they set down the ark of God; and Abiathar went up, until all the people had done passing out of the city. And the king said unto Zadok, Carry back the ark of God into the city: if I shall find favour in the eyes of the Lord, he will bring me again,

and shew me both it, and his habitation: but if he thus say, I have no delight in thee; behold, here am I, let him do to me as seemeth good unto him" (2 Sam. 15:24-26).

- g. The ruse (2 Sam. 15:31-37; 16:15—17:23)
 - (1) Upon learning that his former advisor Ahithophel had joined Absalom's revolt, David ordered another loyal advisor, Hushai, to pretend to sell out to Absalom also, that he might frustrate and counter Ahithophel's counsel.
 - (2) This plan worked exactly as David hoped it would.
 - (a) The correct advice of Ahithophel—"Let me now choose out twelve thousand men, and I will arise and pursue after David this night: And I will come upon him while he is weary and weak handed, and will make him afraid: and all the people that are with him shall flee; and I will smite the king only" (2 Sam. 17:1-2).
 - (b) The crafty advice of Hushai—"The counsel that Ahithophel hath given is not good at this time . . . Therefore I counsel that all Israel be generally gathered unto thee, from Dan even to Beer-sheba, as the sand that is by the sea for multitude; and that thou go to battle in thine own person" (2 Sam. 17:7, 11).
 - (3) The vain Absalom decided upon Hushai's counsel, thus unknowingly allowing David time to mobilize the royal troops.
 - (4) Upon having his advice refused, Ahithophel went home and hung himself.
 - (5) Hushai then sent messengers warning David to cross the Jordan River and prepare his men for battle.
- h. The rendezvous—During the interval before the battle, David met with several individuals.
 - (1) His meeting with Ziba—Ziba, the chief steward of Mephibosheth (Jonathan's crippled son), approached David with both food and a falsehood (2 Sam 16:1-4).
 - (a) The food—He brought two donkeys, loaded down with bread, raisins, grapes, summer fruits [figs?], and a barrel of wine.
 - (b) The falsehood—Ziba slandered his master, saying Mephibosheth was in Jerusalem hoping David would be defeated so that he could get back his grandfather Saul's kingdom. David (at first) seemed to believe Ziba, and gave him the estate he had previously awarded to Mephibosheth. Later, however, the king would refuse this.
 - (2) His meeting with Shobi, Machir, and Barzillai—These three men, all non-Israelite friends of David, met the king and brought him mats to sleep on, cooking pots, serving bowls, wheat and barley flour, parched grain, beans, lentils, honey, butter, and cheese (2 Sam. 17:27-29).

- i. The reviling (2 Sam. 16:5-13)
 - (1) The reviler—Shimei, a member of Saul’s family, encountered David and hurled both curses and rocks at the king. “Come out, come out, thou bloody man, and thou man of Belial: The Lord hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned; and the Lord hath delivered the kingdom into the hand of Absalom thy son: and, behold, thou art taken in thy mischief, because thou art a bloody man” (2 Sam. 16:6-8).
 - (2) The reviled—Abishai, one of David’s soldiers sought permission to kill Shimei for his insults.
 - (a) The request—“Why should this dead dog curse my lord the king? Let me go over I pray thee, and take off his head” (2 Sam. 16:9).
 - (b) The refusal—“David said to Abishai, and to all his servants, Behold, my son, which came forth of my bowels, seeketh my life: how much more now may this Benjamite do it? Let him alone, and let him curse; for the Lord hath bidden him. It may be that the Lord will look on mine affliction, and that the Lord will requite me good for his cursing this day” (2 Sam. 16:11-12).
- j. The rout (2 Sam. 18:1-8)—David’s seasoned troops met Absalom’s inexperienced soldiers at the Battle of Mount Ephraim
 - (1) The concern prior to the battle
 - (a) The people’s concern for their king—“The king said unto the people, I will surely go forth with you myself also. But the people answered, Thou shalt not go forth: for if we flee away, they will not care for us: neither if half of us die, will they care for us: but now thou art worth ten thousand of us: therefore now it is better that thou succor us out of the city” (2 Sam. 18:2-3).
 - (b) The king’s concern for his son—“The king commanded Joab and Abishai and Ittai, saying, Deal gently for my sake with the young man, even with Absalom. And all the people heard when the king gave all the captains charge concerning Absalom” (2 Sam. 18:5).
 - (2) The casualties resulting from the battle
 - (a) David’s men killed 20,000 of Absalom’s soldiers.
 - (b) Even more than this number died of hunger, exposure, and exhaustion as a result of being scattered throughout the desolate and hostile countryside of Ephraim.
- k. The reprisal (2 Sam. 18:9-18)—In spite of David’s plan concerning his son, Joab found Absalom caught by his hair in the thick boughs of a great tree and killed him by thrusting three daggers into his heart.
- l. The reprimands (2 Sam. 18:19—19:7)

- (1) David's anguish—"The king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom! Would God I had died for thee, O Absalom, my son, my son!" (2 Sam. 18:33).
 - (2) Joab's anger—"Joab came into the house to the king, and said Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines; In that thou lovest thine enemies, and hatest thy friends. For thou hast declared this day, that thou regardest neither princes nor servants: for this day I perceive, that if Absalom had lived, and all we had died this day, then it had pleased thee well. Now therefore arise, go forth, and speak comfortably unto thy servants: for I swear by the Lord, if thou go not forth, there will not tarry one with thee this night: and that will be worse unto thee than all the evil that befell thee from thy youth until now" (2 Sam. 19:5-7).
- m. The return (2 Sam. 19:8—20:26)
- (1) The king on the east bank of the Jordan (2 Sam. 19:8-43)
 - (a) David and Zadok—Both Zadok and Abiathar the priest were sent to the elders and Judah that they might create some interest for the king's return. It seemed all the other tribes except his very own wanted this to happen.
 - (b) David and Amasa—David appointed his nephew Amasa to replace Joab as military commander-in-chief. Amasa thereupon convinced Judah's elders to urge David's return.
 - (c) David and Shimei—David spared the life of Shimei, who now met him and begged for forgiveness.
 - (d) David and Mephibosheth—Jonathan's lame son explained to David that Ziba had slandered him, falsely accusing him of treason. David, apparently not quite sure who to believe, divided Mephibosheth's estate equally, giving half to the lame son and half to Ziba.
 - (e) David and Barzillai—David urged this 80-year-old Gileadite who had previously befriended him to come to Jerusalem and live in the king's palace. But the old friend respectfully declined, pleading old age.
 - (2) The king at Jerusalem—At long last David had returned home. But two more bloody events would occur before peaceful conditions prevailed.
 - (a) Amasa's murder—Joab brutally and deceitfully murdered Amasa with a dagger, thus eliminating a future rival (2 Sam. 20:4-10).
 - (b) Sheba's malcontent—A Benjaminite named Sheba organized a brief revolt against David. At first, all the tribes but Judah followed him, deserting their king. But the revolt was short-lived, for Joab trapped

Sheba in the city of Abel. He then demanded and received from its citizens the head of Sheba (2 Sam. 20:1-3, 14-22).

II. The final years

A. David, the statesman (2 Sam. 21:1-14)

1. He surveyed a problem.
 - a. There was a famine that lasted for three years and David spent much time in prayer about it.
 - b. Finally, God told him the famine was a divine judgment upon Israel because of past sins committed against the Gibeonites.
 - c. In Joshua 9, Israel had made a covenant with these pagan people that they would not be harmed, but Saul and his family had murdered many of them.
2. He solved the problem.
 - a. David negotiated with the Gibeonite leaders, and they determined that justice could be done only by allowing them to execute seven of Saul's sons, all of which probably participated in the former Gibeonite massacre.
 - b. This was done and the plague was stayed.
 - c. The life of Mephibosheth was, however, spared.
 - d. Later David ordered a decent burial to be given to two of these sons, upon learning that their mother had watched over their bodies during the entire harvest season, driving away the vultures and wild animals.

B. David, the statistician (2 Sam. 24; 1 Chron. 21)

1. The project—David commanded Joab, his military commander, to conduct a census throughout the land that he might know the population of Israel.
2. The protest
 - a. Joab objected to the project, but David insisted it be carried out.
 - b. At the end of nine months and 20 days Joab gave David the figures (2 Sam. 24:8).
3. The perception—Soon David realized this census was (for some unrecorded reason) highly displeasing to God.
4. The plea—"David's heart smote him after that he had numbered the people. And David said unto the Lord, I have sinned greatly in that I have done: and now, I beseech thee, O lord, take away the iniquity of thy servant; for I have done very foolishly" (2 Sam. 24:10).
5. The punishment—God allowed David to choose one of three possible punishments.
 - a. A period of famine
 - b. Ninety days of retreat before his enemies
 - c. A three-day pestilence
6. The plague—David chose the third punishment. "David said unto Gad, I am in a great strait: let us fall now into the hand of the Lord; for his mercies are

- great: and let me not fall into the hand of man. So the Lord sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beersheba seventy thousand men” (2 Sam. 24:14-15).
7. The pardon—“When the angel stretched out his hand upon Jerusalem to destroy it, the Lord repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand. And the angel of the Lord was by the threshingplace of Araunah the Jebusite” (2 Sam. 24:16).
 8. The purchase
 - a. David was commanded to build an altar at the place where the plague stopped. David was able to see the angel.
 - b. David built the altar, but not before buying the threshing floor of Araunah (also called Ornan) the Jebusite.
 - c. It was upon this spot that Abraham had once offered Isaac (Gen. 22:2), and on it the temple of Solomon would later be built (2 Chron. 3:1).
 - d. God approved of David’s offering by sending down fire from heaven to consume the sacrifice (1 Chron. 21:26).
 - C. David, the sponsor (1 Chron. 22—29)—“David said, Solomon my son is young and tender, and the house that is to be builded for the Lord must be exceeding magnifical, of fame and of glory throughout all countries: I will therefore now make preparataion for it. So David prepared abundantly before his death” (1 Chron. 22:5).
 1. The background involved—David was now nearly 70. When he was but 37, he had determined to build a temple for God but was forbidden to do so. “David said to Solomon, My son, as for me, it was in my mind to build an house unto the name of the Lord my God: but the word of the Lord came to me, saying, thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight. Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness unto Israel in his days. He shall build an house for my name; and he shall be my son, and I will be his father; and I will establish the throne of his kingdom over Israel for ever” (1 Chron. 22:7-10).
 2. The purpose involved—It was to provide a home for the Ark of God (1 Chron. 22:19) and the other vessels from a temporary tabernacle, which was located at Gibeon (1 Chron. 21:29). The original tabernacle of Moses had been set up at Shiloh (Josh. 18:1; 19:51; Judg. 18:31; 1 Sam. 1:9; 3:3) but was destroyed along with the city of Shiloh by the Philistines (see Psa. 78:60; Jer. 7:12, 14; 26:6) in 1 Samuel 4.
 3. The cost involved (1 Chron. 22:14, 16)

- a. It took 100,000 talents of gold and 1,000,000 talents of silver, plus untold tons of bronze, iron, and timber to build the temple. This would equal several billion dollars by today's standards.
 - b. David himself contributed millions to the project (1 Chron. 29:3-5).
4. The workers involved—David appointed 38,000 Levites for the temple construction (1 Chron. 23:3-5): 24,000 workers; 6,000 to function as officers and judges; 4,000 temple guards.
5. The music involved
 - a. There were 4,000 singers and musicians (1 Chron. 23:5).
 - b. To this number David then appointed 288 special master musicians (1 Chron. 25:7-8).
6. The priests involved—At this time David divided the priesthood into 24 divisions (1 Chron. 23:6; 24:1-3; compare 1 Chron. 24:10 with Luke 1:5).
7. The army involved—David had an army of 288,000 men, consisting of 12 divisions of 24,000 warriors (1 Chron. 27:1-15).
8. The blueprints involved—David gave Solomon the temple building plans which God had given him (1 Chron. 28:11-12, 19).
9. The challenges involved (given by David)
 - a. The recipients of his challenge
 - (1) Solomon (1 Chron. 22:11-13; 28:9-10, 20)—“Wherefore David blessed the Lord before all the congregation: and David said, Blessed be thou, Lord God of Israel our father, for ever and ever” (1 Chron. 29:10). “Be strong and of good courage, and do it: fear not, nor be dismayed: for the Lord God, even my God, will be with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the Lord” (1 Chron. 28:20).
 - (2) The resident aliens in Israel (1 Chron. 22:2)
 - (3) The religious, military, political, and financial leaders in Israel (1 Chron. 22:17-19; 28:1-8)—“Is not the Lord your God with you? And hath he not given you rest on every side? For he hath given the inhabitants of the land into mine hand; and the land is subdued before the Lord and before his people. Now set your heart and your soul to seek the Lord your God; arise therefore, and build ye the sanctuary of the Lord God, to bring the ark of the covenant of the Lord, and the holy vessels of God, into the house that is to be built to the name of the Lord” (1 Chron. 22:18-19).
 - b. The results of his challenge (1 Chron. 29:6-9, 20-21).
 - (1) Concerning the princes of Israel—“Then the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with rulers of the king's work, offered willingly” (1 Chron. 29:6).

- (2) Concerning the people of Israel—“Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord: and David the king also rejoiced with great joy” (1 Chron. 29:9).

10. The prayer involved (1 Chron. 29:10-19)

- (a) David’s description of God—“Wherefore David blessed the Lord before all the congregation: and David said, Blessed be thou, Lord God of Israel our father, for ever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou are exalted as head above all. Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? For all things come of thee, and of thine own have we given thee. For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding. O Lord our God, all this store that we have prepared to build thee an house for thine holy name cometh of thine hand, and is all thine own (1 Chron. 29:10-16).
- (b) David’s desire from God—“Give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all these things, and to building the palace, for the which I have made provision” (1 Chron. 29:19).

D. David, the sinking

1. His final work

- a. The insurrection of Adonijah—On his deathbed David was visited by Bathsheba and Nathan the prophet, who informed the king of the rebellion led by Adonijah (his oldest son) against Solomon (1 Kings 1:15-27).
- b. The instruction of David—The dying king quickly instructed Zadok the high priest and Nathan the prophet to do the following (1 Kings 1:32-40):
- (1) To place Solomon on the king’s personal mule
 - (2) To anoint Solomon (by Zadok)
 - (3) To publicly crown Solomon amid the blowing of trumpets
 - (4) To ride to the palace and sit upon David’s throne

2. His final words

- a. To his Savior (2 Sam. 23:1-7)—“Now these be the last words of David. David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, the Spirit of the Lord spake by me, and his word was in my tongue. The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be

just, ruling in the fear of god. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain” (2 Sam. 23:1-4).

- b. To his son (1 Kings 2:1-9)—“Now the days of David drew nigh that he should die; and he charged Solomon his son, saying, I go the way of all the earth: be thou strong therefore, and shew thyself a man; and keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself” (1 Kings 2:1-3).

E. David, the scribe (the psalms that David wrote)

1. The number of his psalms—David authored at least 75 of the 150 psalms.
 - a. Of these, 73 are ascribed to him in the Old Testament. These are: 3-9; 11-32; 34-41; 51-65; 68-70; 86; 101; 103; 108-110; 122; 124; 131; 133; 138-145.
 - b. Two of the psalms are ascribed to him in the New Testament. These are:
 - (1) Psalm 2 (Acts 4:25)
 - (2) Psalm 95 (Heb. 4:7)
2. The nature of his psalms—the historical background for some of David’s psalms is as follows:
 - a. Psalm 8—Written after his victory over Goliath (1 Sam. 17)
 - b. Psalm 11—Written while he was still living in Saul’s court (1 Sam. 18)
 - c. Psalm 59—Written after his wife Michal saved him from Saul (1 Sam. 19)
 - d. Psalms 63, 143—Written when fleeing from Saul (1 Sam. 19—31)
 - e. Psalms 34, 56—Written after escaping from Achish, the Philistine king of Gath (1 Sam. 21)
 - f. Psalm 52—Written upon learning of the slaughter of the priests at Nob by the cruel Doeg (1 Sam. 22)
 - g. Psalms 57, 142—written while he was living in the cave of Adullam (1 Sam. 22)
 - h. Psalm 54—Written after being betrayed by the citizens of Ziph (1 Sam. 23)
 - i. Psalm 18—Written after Saul had given up trying to kill him (1 Sam. 26:21)
 - j. Psalms 19, 101—Written to celebrate the capture of Jerusalem (2 Sam. 5)
 - k. Psalms 15, 24, 68, 132—Written when the Ark of the Covenant was brought into Jerusalem (2 Sam. 6)
 - l. Psalm 89—Written after receiving the Davidic Covenant (2 Sam. 7)
 - m. Psalm 60—Written to celebrate Joab’s victory over the Edomites (2 Sam. 8)
 - n. Psalm 21—Written after his kingdom was established (2 Sam. 8)
 - o. Psalms 32, 51—Written in regard to his sin of adultery and murder
 - (1) Psalm 32 describes the terrible guilt he experienced before his confession (2 Sam. 11)

- (2) Psalm 51 describes the prayer he offered during his confession (2 Sam. 12)
- p. Psalms 3, 4, 35, 41 — Written during his flight from Absalom's rebellion (2 Sam. 15–18)
- q. Psalm 30—Written at the end of a divine plague caused by a census he took (2 Sam. 24)
- r. Psalm 72—Written as a prayer for his son Solomon (1 Chron. 29)

THEOLOGICAL SUMMARY

- I. David and God
 - A. God's evaluation of David
 - 1. He was one who walked in God's image, obeying divine statutes and commands (1 Kings 3:14; 11:38).
 - 2. He was a man possessing integrity and uprightness (1 Kings 9:4; 14:8; 15:5).
 - 3. He was a man after God's own heart (1 Sam. 13:14; Acts 13:22).
 - B. God's promises to David
 - 1. That he would be given an everlasting kingdom (2 Sam. 7:16)
 - 2. That Jerusalem would be the capital of the kingdom (1 Kings 11:36; 15:4)
 - 3. That the Messiah from the house of David would someday rule over the everlasting kingdom (Isa. 9:6-7; 16:5; Jer. 23:5; 33:15-17)
 - 4. That David would serve as vice regent under the Messiah during the Millennium (Jer. 30:9; Ezek. 34:24; 37:24-25; Hos. 3:5)
- II. David and Israel—Israel and Judah were often saved from their enemies by God for David's sake. This happened during the reigns of:
 - A. Solomon (1 Kings 11:12)
 - B. Joram (2 Kings 8:19)
 - C. Hezekiah (2 Kings 19:34; 20:6)
 - D. Jehoshaphat (2 Chron. 17:3)
- III. David and Israel's kings—David became the standard and role model for Israel's kings. God used him to measure and evaluate the following monarchs:
 - A. Solomon (1 Kings 3:14; 11:4, 6)
 - B. Jeroboam (1 Kings 14:8)
 - C. Abijah (1 Kings 15:3)
 - D. Asa (1 Kings 15:11)
 - E. Ahaz (2 Kings 16:2)
 - F. Hezekiah (2 Kings 18:3)
 - G. Josiah (2 Kings 22:2)
- IV. David and Israel's cities—Two of the nation's most important cities were known as the city of David.
 - A. Bethlehem (Luke 2:4, 11)
 - B. Jerusalem (1 Kings 2:10; 2 Chron. 12:16; 14:1; 16:14; 21:1, 20; 24:16, 25; 27:9)

- V. David and Gabriel—The angel of the Lord referred to David in his announcement to Mary concerning the virgin birth of Christ (Luke 1:29-33).
- VI. David and Zechariah—The old priest referred to David during his prophecy concerning his infant son, John the Baptist (Luke 1:69).
- VII. David and Jesus
 - A. Jesus referred to an event in David's life to defend his disciples, who were criticized for plucking grain on the Sabbath (Matt. 12:3-4; Mark 2:25-26).
 - B. He mentioned David during his attempts to convince the wicked Pharisees of his own deity (Matt. 22:41-45).
 - C. Christ was referred to as the son of David during his earthly ministry and after his death:
 - 1. By Matthew (Matt. 1:1)
 - 2. By two blind men (Matt. 9:27)
 - 3. By a crowd when he healed a blind and mute demoniac (Matt. 12:23)
 - 4. By a Canaanite mother (Matt. 15:22)
 - 5. By two blind men in Jericho (Matt. 20:30-31)
 - 6. By the crowd at his triumphal entry into Jerusalem (Matt. 21:9, 15)
 - 7. By the Pharisees (Matt. 22:41-42)
 - 8. By Bartimaeus (Mark 10:46-48)
 - 9. By Paul (Rom. 1:3; 2 Tim. 2:8)
 - 10. By one of heaven's elders (Rev. 5:5)
 - 11. By Jesus himself (Rev. 22:16)
- VIII. David and Peter—Peter referred to those prophetic psalms of David that predicted at least four key events in the life of Christ.
 - A. His betrayal—Psalms 41, 69, 109 (Acts 1:16-20)
 - B. His resurrection—Psalm 16 (Acts 2:25-29)
 - C. His ascension—Psalm 110 (Acts 2:34-35)
 - D. His millennial reign—Psalm 2 (Acts 4:25-26)
- IX. David and Paul
 - A. Paul said Christ was from the seed of David (Acts 13:23; Rom. 1:3; 2 Tim. 2:8).
 - B. He referred to the selection of David by God (Acts 13:22).
 - C. He referred to David's Psalm 16, which predicted the resurrection of Christ (Acts 13:35-37)
 - D. He used David to illustrate how God saves people by grace, apart from works (Rom. 4:6-8)
 - E. He mentioned David to explain Israel's present-day spiritual blindness. According to David's prophecy (Psa. 69:22), this blindness was a divinely imposed judgment because of Israel's sin (Rom. 11:8-10).
- X. David and Stephen—Stephen referred to David during his defense before the Sanhedrin (Acts 7:45).
- XI. David and James—James referred to David during the Jerusalem Council (Acts 15:16).

XII. David and the book of Hebrews

- A. The author quoted from David's Psalm 95, using it as an example of warning about unbelief (Heb. 4:7-11).
 - 1. The historical example given by David—It was the sin of unbelief which once kept Moses' generation out of the promised land.
 - 2. The present-day warning—It is the sin of unbelief which will keep us out of the promised land, that is, the perfect will of God.
- B. The author referred to David as a role model for faith (Heb. 11:32).

STATISTICS

Father: Jesse (Ruth 4:17, 21)

Spouses: Michal, Ahinoam, Abigail, Maach, Haggith, Abital, Eglah, and Bathsheba (1 Sam. 18:27; 2 Sam. 3:2-5; 11:27; 1 Chron. 3:1-8)

Sons: Amnon, Chileab (also called Daniel), Absalom, Adonijah, Shephatiah, Ithream, Shammua, Shobab, Nathan, Solomon, Ibhar, Elishua, Eliphelet, Nogah, Nepheg, Japhia, Elishama, Eliada, and Eliphelet (2 Sam. 3:2-5; 5:13-16; 1 Chron. 3:1-8; 14:3-5)

Brothers: Eliab, Abinadab, Shammah, Nethaneel, Raddai, and Ozem (1 Sam. 17:12-13; 1 Chron. 2:13-15); one unnamed

Sisters: Zeruah and Abigail (1 Chron 2:16)

First mention: Ruth 4:17

Final mention: Revelation 22:16

Meaning of his name: "Beloved"

Frequency of his name: Referred to 1,118 times

Biblical books mentioning him: 28 books (Ruth, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Psalms, Proverbs, Ecclesiastes, Song of Solomon, Isaiah, Jeremiah, Ezekiel, Hosea, Amos, Zechariah, Matthew, Mark, Luke, John, Acts, Romans, 2 Timothy, Hebrews, Revelation)

Occupation: Shepherd, soldier, king of Judah, king of all Israel (1 Sam. 16:11; 18:5; 2 Sam. 2:1-7; 5:1-5)

Place of birth: Bethlehem (Ruth; 1 Sam. 16:1)

Place of death: Jerusalem (1 Kings 2:10-11)

Age at death: 70 (2 Sam. 5:4-5)

Important fact about his life: He was Israel's greatest king and author of over half the Psalms