

SESSION 3

The Story of David—Part One

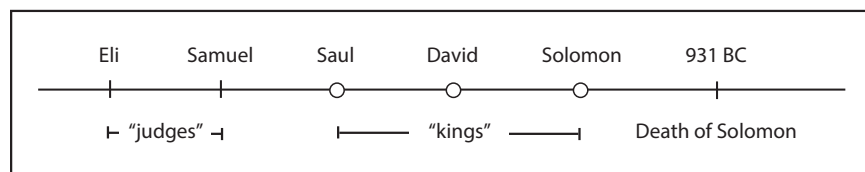
I. PRAYER

II. PANORAMA OF THE BIBLE

A. Movements 1-6

PANORAMA: TWELVE MOVEMENTS	
Movement	Biblical Books
1. Prologue	Genesis 1-11
2. Patriarchs	Genesis 12-50; Job
3. Redemption Wandering	Exodus, Leviticus Numbers, Deuteronomy
4. Conquest	Joshua
5. Apostasy	Judges, Ruth
6. Kingship: United Monarchy	1-2 Samuel, 1 Kings (Pss, Prov, Eccl, SS)

B. Timeline: Movement 6: United Monarchy



III. BROAD CONTEXT: STORY OF DAVID

A. Key Personalities of Movement 6

Name	Tribe	Office
Eli	Levi	Priest-Judge
Samuel	Levi	Priest-Judge-Prophet
Saul	Benjamin	King (First)
David	Judah	King (Second)
Solomon	Judah	King (Third)

B. Chart: 1 Samuel

1 Samuel		
Chapters	Key Personalities	Roles
1-7	Eli and Samuel	Transitional Judges
8-15	Samuel and Saul	1 st King Anointed
16-31	Saul and David	2 nd King Anointed

C. Chart: 2 Samuel

2 SAMUEL	
Chapters	Topic
1-10	King David: Looking Good
11-24	King David: Looking Bad
Pivot: Chapters 11-12 Affair with Bathsheba	

Note "Seven Key Distinctives:"

1. David becomes king.
2. Jerusalem becomes the nation's capital.
3. Joab (David's general) murders Abner (Saul's general).
4. Ark of the Covenant is moved to Jerusalem.
5. Davidic Covenant is established.
6. Bathsheba affair and public revelation
7. Misfortunes of David's latter rule

D. Chart: 1 Chronicles

1 Chronicles	
Chapters	Topic
1-9	Genealogy (Adam-return from Exile)
10	Reign of Saul (unfavorable view)
11-29	Reign of David (favorable view)

F. David's Life: Broad Overview

1. Biographically

David and Samuel	Early
David and Saul	Early to Middle
David as King	Middle to Late

2. Developmentally

- a. Stage 1: Training
- b. Stage 2: Triumphs
- c. Stage 3: Tragedies

This will be the outline of the life of David followed in this session.

IV. BIBLICAL DEVELOPMENT

The life of David, the second king of the United Monarchy, is chronicled in 1-2 Samuel (cf. also 1 Chron 10-29; selected Davidic psalms). He was a towering figure in the development of the theo-monarchy period of the nation's life. He was bold, personable, courageous, persuasive, and militarily adept. He also was deceitful (shrewd) and morally corruptible as the "Bathsheba affair" demonstrated. He was considered to be a man after God's own heart, spiritually sensitive (at times), a warrior-poet, and the greatest of kings.

This section covers the three-fold movement of his life, a look at three developmental stages.

A. Stage One: David's Training

1. Life as a **shepherd**
 - a. Anointed by Samuel

1 Samuel 16:1-3

The LORD said to Samuel, "How long will you mourn for Saul, since I have rejected him as king over Israel? Fill your horn with oil and be on your way; I am sending you to Jesse of Bethlehem. I have chosen one of his sons to be king."² But Samuel said, "How can I go? If Saul hears about it, he will kill me." The LORD said, "Take a heifer with you and say, 'I have come to sacrifice to the LORD.'³ Invite Jesse to the sacrifice, and I will show you what to do. You are to anoint for me the one I indicate."

Jesse of Bethlehem (of the tribe of Judah) had eight sons (17:12). Samuel the prophet came to the town and requested Jesse to bring forth his sons. As the prophet assessed each son by their external appearance (the very way Saul was initially assessed by the people), the Lord revealed the chosen one by a much different standard.

1 Samuel 16:7

But the LORD said to Samuel, "Do not consider his appearance or his height, for I have rejected him. The LORD does not look at the things people look at. People look at the outward appearance, but the LORD looks at the heart."

Because Jesse's youngest son was tending the sheep in the fields, he was not present at the sacrifice. Samuel had Jesse send for the young boy.

1 Samuel 16:12-14

So he sent for him and had him brought in. He was glowing with health and had a fine appearance and handsome features. Then the LORD said, "Rise and anoint him; this is the one."¹³ So Samuel took the horn of oil and anointed him in the presence of his brothers, and from that day on the Spirit of the LORD came powerfully upon David. Samuel then went to Ramah.¹⁴ Now the Spirit of the LORD had departed from Saul, and an evil spirit from the LORD tormented him.

Note the following points:

- His appearance: pleasing to men
- His anointing: chosen by God
- His empowering: Holy Spirit enablement
- His rising: Saul's declining

b. Empowered by the Holy Spirit

- (1) At his anointing the Holy Spirit "came upon" David in power (16:13).
- (2) After his anointing David returned to the fields as a shepherd.
- (3) At a time of war (with Philistines in the Valley of Elah), David was sent by his father to the front to take provisions for his soldier-brothers.

1 Samuel 17:20-24

Early in the morning David left the flock in the care of a shepherd, loaded up and set out, as Jesse had directed. He reached the camp as the army was going out to its battle positions, shouting the war cry. ²¹Israel and the Philistines were drawing up their lines facing each other. ²²David left his things with the keeper of supplies, ran to the battle lines and asked his brothers how they were. ²³As he was talking with them, Goliath, the Philistine champion from Gath, stepped out from his lines and shouted his usual defiance, and David heard it. ²⁴Whenever the Israelites saw the man, they all fled from him in great fear.

The young, inexperienced David was incensed at the taunts issued by the Philistine giant, Goliath. "Who is this uncircumcised Philistine that he should defy the armies of the living God?" (17:26b).

Taken to King Saul, David defended his apparent bravado with his personal story of being a shepherd in the face of danger.

1 Samuel 17:34-37

But David said to Saul, "Your servant has been keeping his father's sheep. When a lion or a bear came and carried off a sheep from the flock, ³⁵I went after it, struck it and rescued the sheep from its mouth. When it turned on me, I seized it by its hair, struck it and killed it. ³⁶Your servant has killed both the lion and the bear; this uncircumcised Philistine will be like one of them, because he has defied the armies of the living God. ³⁷The LORD who rescued me from the paw of the lion and the paw of the bear will rescue me from the hand of this Philistine." Saul said to David, "Go, and the LORD be with you."

c. Triumphant over Goliath

David met Goliath on the battlefield armed only with his faith, his courage, a slingshot and five smooth stones.

(1) Goliath's boast

1 Samuel 17:41-44

Meanwhile, the Philistine, with his shield bearer in front of him, kept coming closer to David. ⁴²He looked David over and saw that he was little more than a boy, glowing with health and handsome, and he despised him. ⁴³He said to David, "Am I a dog, that you come at me with sticks?" And the Philistine cursed David by his gods. ⁴⁴"Come here," he said, "and I'll give your flesh to the birds and the wild animals!"

(2) David's reply

1 Samuel 17:45-47

David said to the Philistine, "You come against me with sword and spear and javelin, but I come against you in the name of the LORD Almighty, the God of the armies of Israel, whom you have defied. ⁴⁶This day the LORD will deliver you into my hands, and I'll strike you down and cut off your head. This very day I will give the carcasses of the Philistine army to the birds and the wild animals, and the

*whole world will know that there is a God in Israel.
47All those gathered here will know that it is not by sword or spear that the LORD saves; for the battle is the LORD's, and he will give all of you into our hands."*

(3) Outcome

1 Samuel 17:50

So David triumphed over the Philistine with a sling and a stone; without a sword in his hand he struck down the Philistine and killed him.

David the Shepherd boy defeated Goliath the professional soldier. Not a bad outcome for a mere shepherd.

2. Life as a **servant**

The Biblical text in 1 Samuel 16 describes the arrival of the Holy Spirit upon David (13) and the departure of the Spirit from Saul (14). Further, Saul was tormented by an evil spirit (permissively allowed and sovereignly used by God).

Young David would be brought to Saul's court to soothe the King by playing his harp. Eugene Merrill (211-12) describes the account of David in Saul's court.

After the Spirit of Yahweh came upon David a demonic spirit was allowed to trouble Saul until his dying day (1 Sam 16:14). To counteract his fits of moodiness and rage, his servants sought a musician whose melodies might provide a soothing balm. Providentially, David was selected, a move which not only proved of benefit to Saul, but enabled David to become acquainted with life in the court and prepared him for the public role he must fill later on. Saul liked the lad very much and soon made him his armor-bearer as well as musician.

1 Samuel 16:21-23

David came to Saul and entered his service. Saul liked him very much, and David became one of his armor-bearers.

22Then Saul sent word to Jesse, saying, "Allow David to

remain in my service, for I am pleased with him.”

²³ Whenever the spirit from God came on Saul, David would take up his lyre and play. Then relief would come to Saul; he would feel better, and the evil spirit would leave him.

3. Life as a **soldier**

1 Samuel 18:1-5

After David had finished talking with Saul, Jonathan became one in spirit with David, and he loved him as himself. ²From that day Saul kept David with him and did not let him return home to his family. ³And Jonathan made a covenant with David because he loved him as himself. ⁴Jonathan took off the robe he was wearing and gave it to David, along with his tunic, and even his sword, his bow and his belt. ⁵Whatever mission Saul sent him on, David was so successful that Saul gave him a high rank in the army. This pleased all the troops, and Saul's officers as well.

B. Stage Two: David's Triumphs

1. David's victory over Goliath (1 Sam 17)

2. David's covenant with Jonathan (1 Sam 18)

David and Jonathan's close friendship was significant. In effect Jonathan acknowledged that David was destined to be the successor to his father's throne. He initiated a covenant with David, clothed him with his royal robes and placed his military assets submissively before David.

Later, when King Saul sought David's life, Jonathan supported David and made a request of him.

1 Samuel 20:14-17

“But show me unfailing kindness like the LORD's kindness as long as I live, so that I may not be killed, ¹⁵ and do not ever cut off your kindness from my family—not even when the LORD has cut off every one of David's enemies from the face of the earth.” ¹⁶ So Jonathan made a covenant with the house of David, saying, “May the LORD call David's enemies to account.” ¹⁷ And Jonathan had David reaffirm his oath out of love for him, because he loved him as he loved himself.

3. David's mercy over Saul (1 Sam 24)

As David's popularity with the people grew, Saul's hatred and bitter jealousy grew as well—enough so that the king sought the life of David. But David (even when opportunities arose) refused to take the life of the king. One example of David's restraint and mercy is found in 1 Samuel 24. Saul with three thousand men was searching for David and his men.

a. The cave and the robe

1 Samuel 24:3-4

He came to the sheep pens along the way; a cave was there, and Saul went in to relieve himself. David and his men were far back in the cave. ⁴The men said, "This is the day the LORD spoke of when he said to you, 'I will give your enemy into your hands for you to deal with as you wish.'" Then David crept up unnoticed and cut off a corner of Saul's robe.

b. The robe and second thoughts

1 Samuel 24:5-7

Afterward, David was conscience-stricken for having cut off a corner of his robe. ⁶He said to his men, "The LORD forbid that I should do such a thing to my master, the LORD's anointed, or lay my hand on him; for he is the anointed of the LORD." ⁷With these words David sharply rebuked his men and did not allow them to attack Saul. And Saul left the cave and went his way.

c. The shout out to Saul

David from the cover of the hilly terrain called out to Saul. "Some urged me to kill you, but I spared you; I said, 'I will not lift my hand against my master, because he is the LORD's anointed'" (24:10b).

David further lifted the piece of Saul's robe removed by David in the cave. He then in innocence asked the King:

1 Samuel 24:14-15

"Against whom has the king of Israel come out? Who are you pursuing? A dead dog? A flea? ¹⁵May the LORD

be our judge and decide between us. May he consider my cause and uphold it; may he vindicate me by delivering me from your hand."

Assured that it was truly David speaking, Saul displayed a momentary repentance. Even so, the moment would soon pass.

1 Samuel 24:16-22

When David finished saying this, Saul asked, "Is that your voice, David my son?" And he wept aloud. ¹⁷"You are more righteous than I," he said. "You have treated me well, but I have treated you badly. ¹⁸You have just now told me about the good you did to me; the LORD delivered me into your hands, but you did not kill me. ¹⁹When a man finds his enemy, does he let him get away unharmed? May the LORD reward you well for the way you treated me today. ²⁰I know that you will surely be king and that the kingdom of Israel will be established in your hands. ²¹Now swear to me by the LORD that you will not kill off my descendants or wipe out my name from my father's family." ²²So David gave his oath to Saul. Then Saul returned home, but David and his men went up to the stronghold.

Note the reactions of the convicted Saul:

- (1) He wept (in light of the whole encounter).
- (2) He declared David more righteous.
- (3) He confessed his bad treatment of David.
- (4) He prayed the Lord's blessing because of how David treated the king.
- (5) He acknowledged that David would one day be the king.
- (6) He asked for David's word ("oath") to not cut off Saul's descendants.
- (7) He left.

4. David's installation as king (2 Sam 5)

2 Samuel 5:1-5

All the tribes of Israel came to David at Hebron and said, "We are your own flesh and blood. ²In the past, while Saul

was king over us, you were the one who led Israel on their military campaigns. And the LORD said to you, "You will shepherd my people Israel, and you will become their ruler."

³ *When all the elders of Israel had come to King David at Hebron, the king made a covenant with them at Hebron before the LORD, and they anointed David king over Israel.*

⁴ *David was thirty years old when he became king, and he reigned forty years.* ⁵ *In Hebron he reigned over Judah seven years and six months, and in Jerusalem he reigned over all Israel and Judah thirty-three years.*

5. David's bringing of the Ark of the Covenant to Jerusalem (2 Sam 6)

King David's reign totaled forty years, the first seven or so years from Hebron (effectively over Judah) and the final thirty-three from Jerusalem, the newly chosen religious capitol of Israel-Judah (the united monarchy). At Jerusalem David will reign, build his palace, bring to the city the Ark of the Covenant, and propose to God to build there a permanent tabernacle, i.e. the first Temple (though in fact his son, Solomon, will actually build it).

The Ark of the Covenant was a highly revered religious article, a part of the furniture arrangement of the Tabernacle. It was placed in the Holy of Holies in the Tabernacle but had at critical times been transported to the battlefield as a symbol of God's presence and power over Israel's enemies.

Earlier the Philistines had captured the ark (2 Sam 4-5), but after seven months they released the ark due to unforeseen troubles (e.g. cf. 1 Sam 5:8-12).

1 Samuel 5:6-7

The LORD's hand was heavy on the people of Ashdod and its vicinity; he brought devastation on them and afflicted them with tumors. ⁷ *When the people of Ashdod saw what was happening, they said, "The ark of the god of Israel must not stay here with us, because his hand is heavy on us and on Dagon our god."*

Eventually the ark would be taken first to Beth-Shemesh (1 Sam 6:13-21), then later to Kiriath Jearim (1 Sam 7:1-4). The Biblical, parallel historical account records David's reasoning.

1 Chronicles 13:1-4

David conferred with each of his officers, the commanders of thousands and commanders of hundreds.² He then said to the whole assembly of Israel, "If it seems good to you and if it is the will of the LORD our God, let us send word far and wide to the rest of our people throughout the territories of Israel, and also to the priests and Levites who are with them in their towns and pasture-lands, to come and join us.

³ Let us bring the ark of our God back to us, for we did not inquire of it during the reign of Saul."⁴ The whole assembly agreed to do this, because it seemed right to all the people.

a. The first attempt

2 Samuel 6:3-5

They set the ark of God on a new cart and brought it from the house of Abinadab, which was on the hill. Uzzah and Ahio, sons of Abinadab, were guiding the new cart ⁴with the ark of God on it, and Ahio was walking in front of it. ⁵David and all Israel were celebrating with all their might before the LORD, with castanets, harps, lyres, timbrels, sistrums and cymbals.

- (1) The ark was a powerful symbol of God's presence. It had no innate power in and of itself.
- (2) The ark was vital to Israel's worship. The angelically adorned lid was called "the mercy seat" (cf. Ex 25:10-22), the place of the sprinkled blood on the Day of Atonement (Lev 16).
- (3) The sacred nature of the ark (and all that it represented) was reflected in the careful, holy way it was transported. Only priests could transport it using special poles (cf. Ex 25:12-15; Num 4:5) and without anyone touching the sacred article.

Numbers 4:15

“After Aaron and his sons have finished covering the holy furnishings and all the holy articles, and when the camp is ready to move, only then are the Kohathites to come and do the carrying. But they must not touch the holy things or they will die. The Kohathites are to carry those things that are in the tent of meeting.”

- (4) For David the moment was special. The highly prized ark was being brought to the new religious and political center of the nation. But for all of David's zeal and good intentions, he had neglected to follow (fully and completely) all of the instructions given by God.

2 Samuel 6:6-11

When they came to the threshing floor of Nakhon, Uzzah reached out and took hold of the ark of God, because the oxen stumbled. ⁷The LORD's anger burned against Uzzah because of his irreverent act; therefore God struck him down, and he died there beside the ark of God. ⁸Then David was angry because the LORD's wrath had broken out against Uzzah, and to this day that place is called Perez Uzzah. ⁹David was afraid of the LORD that day and said, “How can the ark of the LORD ever come to me?” ¹⁰He was not willing to take the ark of the LORD to be with him in the City of David. Instead, he took it to the house of Obed-Edom the Gittite. ¹¹The ark of the LORD remained in the house of Obed-Edom the Gittite for three months, and the LORD blessed him and his entire household.

- (1) Uzzah inappropriately touched the ark and died (“irreverent act”).
- (2) David responded with anger (either at Uzzah because of his forbidden act of touching or at God's harshness and withholding of expected blessing in bringing the ark to Jerusalem).

(3) The transport of the ark was immediately stopped. The ark was then kept in the house of Obed-Edom the Gittite (a Levite; cf. 1 Chron 15:18; 26:4-8) for three months, a time of spiritual blessing for him and his family.

b. The second attempt

2 Samuel 6:12-16

Now King David was told, "The LORD has blessed the household of Obed-Edom and everything he has, because of the ark of God." So David went to bring up the ark of God from the house of Obed-Edom to the City of David with rejoicing. ¹³ When those who were carrying the ark of the LORD had taken six steps, he sacrificed a bull and a fattened calf. ¹⁴ Wearing a linen ephod, David was dancing before the LORD with all his might, ¹⁵ while he and all Israel were bringing up the ark of the LORD with shouts and the sound of trumpets. ¹⁶ As the ark of the LORD was entering the City of David, Michal daughter of Saul watched from a window. And when she saw King David leaping and dancing before the LORD, she despised him in her heart.

- (1) Noting the blessing of the house of Obed-Edom, David made plans to finish the transport of the ark to Jerusalem.
- (2) On this second journey, care was taken to follow all the requirements of the Torah.
- (3) Further, David instructed the priests to sacrifice animals to mark the progress. The text also described David as wearing a "linen ephod."

Insight: "linen ephod"

It is true that Aaronic priests wore linen ephods as a part of their unique, priestly vestments (Ex 28:1-14). And it is also true that David was of the tribe of Judah, not Levi. So, did David sin before God by taking on the role of a priest?

First, note that David did not necessarily sacrifice offerings but only commanded the priests to do so.

Second, the linen ephod David wore was not identified as the priest's actual vestment. Perhaps David in this joyful occasion is associating or identifying himself with the priestly ministrations.

Third, it will be the lineage of King David that will one day bring forth the Priest-King (cf. Gen 49:10; cp 2 Sam 7:5-16 with Heb 7:1-17 and Ps 10:4). As such, David's actions may carry some prophetic importance.

- (4) While the people led by David and the priests joyously brought the ark to the city, the wife of the king ("Michal daughter of Saul") despised David.

Baldwin (*1-2 Samuel*, 209) notes:

"Her idea seems to have been that the king should avoid mixing with the people, and be aloof and inaccessible. As it was, she despised him for the very qualities that made him great, namely, devotion to the Lord and spontaneity in worship."

6. David's covenant (or the Davidic Covenant—2 Sam 7)
See later discussion in Session 4, pp. 90-96.
7. David's victories (2 Sam 8-10)
- a. Over the Philistines (2 Sam 8:1)
 - b. Over the Moabites (2 Sam 8:2)
 - c. Over the Zobahites and Ammonites (2 Sam 8:3-14)
 - d. Over Ammonites (again) and Arameans (2 Sam 10:1-19)

8. David's treatment of Mephibosheth (2 Sam 9)

C. David's Tragedies

1. The Bathsheba affair (2 Sam 11-12)

The sordid story of David's spiritual and moral failure with Bathsheba and her husband (Uriah) forms the pivot or hinge of 2 Samuel. Note the earlier chart of 2 Samuel, p. 63. This event pivots from the king "looking good" to the king "looking bad."

- a. The story: chiasmic structure

Youngblood (*1-2 Samuel*, 428) proposes the following structure for 2 Samuel 11-12:

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- A** David sends Joab to besiege Rabbah (11:1).
B David sleeps with Bathsheba, who becomes pregnant (11:2-5).
C David has Uriah killed (11:6-17).
D Joab sends David a message (11:18-27a).
E The Lord is displeased with David (11:27b).
D' The Lord sends David a messenger (12:1-14).
C' The Lord strikes David's infant son, who dies (12:15-23).
B' David sleeps with Bathsheba, who becomes pregnant (12:24-25).
A' Joab sends for David to besiege and capture Rabbah (12:26-31).
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As in other chiasms the centerpiece is the middle emphasized letter (here, E). The key thrust of the story is the sad, telling description, "*But the thing David had done displeased the LORD*" (27b). David's life as king will never again have the positive blessings as before. It becomes a defining moment.

- b. The affair (2 Sam 11)

2 Samuel 11:1-5

*In the spring, at the time when kings go off to war,
David sent Joab out with the king's men and the whole*

Israelite army. They destroyed the Ammonites and besieged Rabbah. But David remained in Jerusalem.
² One evening David got up from his bed and walked around on the roof of the palace. From the roof he saw a woman bathing. The woman was very beautiful,
³ and David sent someone to find out about her. The man said, "She is Bathsheba, the daughter of Eliam and the wife of Uriah the Hittite."
⁴ Then David sent messengers to get her. She came to him, and he slept with her. (Now she was purifying herself from her monthly uncleanness.) Then she went back home.
⁵ The woman conceived and sent word to David, saying, "I am pregnant."

- (1) David covets: "he saw a woman bathing"
- (2) David steals: "sent messengers to get her"
- (3) David conceals: "send me Uriah the Hittite"

Note David's attempted cover-ups:

- "Clean" cover-up (2 Sam 11:6-11)
2 Samuel 11:8-9
Then David said to Uriah, "Go down to your house and wash your feet." So Uriah left the palace, and a gift from the king was sent after him. ⁹ But Uriah slept at the entrance to the palace with all his master's servants and did not go down to his house.
- "Dirty" cover-up (2 Sam 11:12-13)
2 Samuel 11:12-13
Then David said to him, "Stay here one more day, and tomorrow I will send you back." So Uriah remained in Jerusalem that day and the next. ¹³ At David's invitation, he ate and drank with him, and David made him drunk. But in the evening Uriah went out to sleep on his mat among his master's servants; he did not go home.

- “Criminal” cover-up (2 Sam 11:14-17)
2 Samuel 11:14-15
In the morning David wrote a letter to Joab and sent it with Uriah. ¹⁵In it he wrote, “Put Uriah out in front where the fighting is fiercest. Then withdraw from him so he will be struck down and die.”

Note David’s breaking of the Decalogue:

- Commandment #6 (“You shall not murder” –Ex 20:13.)
- Commandment #7 (“You shall not commit adultery”–Ex 20:14.)
- Commandment #8 (“You shall not steal” –Ex 20:15.)
- Commandment #10 (“You shall not covet your neighbor’s wife”–Ex 20:17.)

Note David’s internal stress over his unconfessed sin:

Psalm 32:1-4 (cf. also Ps 51)

Blessed is the one whose transgressions are forgiven, whose sins are covered. ²Blessed is the one whose sin the LORD does not count against them and in whose spirit is no deceit. ³When I kept silent, my bones wasted away through my groaning all day long. ⁴For day and night your hand was heavy on me; my strength was sapped as in the heat of summer.

c. The exposure

a. Nathan’s parable

2 Samuel 12:1-6

The LORD sent Nathan to David. When he came to him, he said, “There were two men in a certain town, one rich and the other poor. ²The rich man had a very large number of sheep and cattle, ³but the poor man had nothing except one little ewe lamb he had bought. He raised it, and it grew up with him and his children. It shared his food, drank from his cup and even slept in his arms. It was like a daughter to him. ⁴”Now a traveler came to the rich man, but the rich man refrained from taking

one of his own sheep or cattle to prepare a meal for the traveler who had come to him. Instead, he took the ewe lamb that belonged to the poor man and prepared it for the one who had come to him.”⁵ David burned with anger against the man and said to Nathan, “As surely as the LORD lives, the man who did this must die!⁶ He must pay for that lamb four times over, because he did such a thing and had no pity.”

b. Nathan’s accusation

2 Samuel 12:7-10 (judgment word)

Then Nathan said to David, “You are the man! This is what the LORD, the God of Israel, says: ‘I anointed you king over Israel, and I delivered you from the hand of Saul.⁸ I gave your master’s house to you, and your master’s wives into your arms. I gave you all Israel and Judah. And if all this had been too little, I would have given you even more.⁹ Why did you despise the word of the LORD by doing what is evil in his eyes? You struck down Uriah the Hittite with the sword and took his wife to be your own. You killed him with the sword of the Ammonites.¹⁰ Now, therefore, the sword will never depart from your house, because you despised me and took the wife of Uriah the Hittite to be your own.’”

2 Samuel 12:11-12

“This is what the LORD says: ‘Out of your own household I am going to bring calamity on you. Before your very eyes I will take your wives and give them to one who is close to you, and he will sleep with your wives in broad daylight.¹² You did it in secret, but I will do this thing in broad daylight before all Israel.’”

c. David’s response

2 Samuel 12:13-14

Then David said to Nathan, “I have sinned against the LORD.” Nathan replied, “The LORD has taken away your sin. You are not going to die.¹⁴ But because by doing this you have shown utter contempt for the LORD, the son born to you will die.”

“David had his faults. He did much that was very wrong, but he kept his nation from going into idolatry. Although his private sins were grievous, he stood like a rock for Jehovah. He sinned, but he repented and gave God a chance to forgive and cleanse him. He illustrates the conflict that Paul describes in Romans 7. He was a great saint even though he was a great sinner.”
(H. Mears, *What the Bible is All About*, 127)

2. Family troubles: (2 Sam 13-19)
 - a. Incest-rape of Tamar (2 Sam 13)
 - b. Murder of Amnon (2 Sam 13)
 - c. Rebellion of Absalom (2 Sam 14-15)
 - d. Cursings of Shimei (2 Sam 16)
 - e. Anarchy-treason (2 Sam 16-17)
 - f. Inappropriate mourning over Absalom (2 Sam 18-19)

3. Sin of census (2 Sam 24)

The final four chapters of 2 Samuel form a kind of epilogue to the Book of Samuel (1 and 2 Samuel was originally one book in the Hebrew Scriptures). Youngblood (558) suggests the following chiastic arrangement:

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- A** The Lord’s wrath against Israel (21:1-14)
B David’s heroes (21:15-22)
C David’s song of praise (22:1-51)
C’ David’s last words (23:1-7)
B’ David’s mighty men (23:8-39)
A’ The Lord’s wrath against Israel (24:1-25)
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Most often in this kind of structure the centerpiece (here C and C’) is the emphasized point. In this case David’s psalm and next, his final words are central. The

following scriptural selections emphasize the central meaning (of the chiasmic structure and therefore, the final four chapters, i.e. the epilogue).

2 Samuel 22:21

"The LORD has dealt with me according to my righteousness; according to the cleanness of my hands he has rewarded me."

2 Samuel 23:2-4

"The Spirit of the LORD spoke through me; his word was on my tongue. ³The God of Israel spoke, the Rock of Israel said to me: 'When one rules over people in righteousness, when he rules in the fear of God, ⁴he is like the light of morning at sunrise on a cloudless morning, like the brightness after rain that brings grass from the earth.'"

As we have seen in our study of King David, he was a man after God's own heart. His devotion and commitment were unusually high and strong. But he was at times weak and wavering in his commitment to God and the Torah. Youngblood (603) notes that this final chapter (2 Sam 24) "provides a fitting conclusion to the story of David by calling attention, once more and finally, not only to his ambition and pride, but also to his humility and remorse."

a. The census (God's will; David's sin; Satan's instigation)

2 Samuel 24:1

Again the anger of the LORD burned against Israel, and he incited David against them, saying, "Go and take a census of Israel and Judah."

1 Chronicles 21:1-2

Satan rose up against Israel and incited David to take a census of Israel. ² So David said to Joab and the commanders of the troops, "Go and count the Israelites from Beersheba to Dan. Then report back to me so that I may know how many there are."

(1) The two texts appear to disagree. Did God cause David or did Satan cause the sinful census to be taken?

(2) Although many solutions to this quandry have been offered, perhaps the best answer is this: God for His own purposes and according to the counsel of His own will through the agency of Satan “incited” David to sinfully take the census. Note also:

- This is reminiscent of the Lord’s use of Satan to try and test Job (Job 1-2).
- This is similar to God’s handing over of Jesus to wicked men.

Acts 2:23

“This man was handed over to you by God’s deliberate plan and foreknowledge; and you, with the help of wicked men, put him to death by nailing him to the cross.”

- This is also similar to Paul’s experience.

2 Corinthians 12:7

Therefore, in order to keep me from becoming conceited, I was given a thorn in my flesh, a messenger of Satan, to torment me.

Insight:

God can justly use even the devilish activities of Satan to accomplish His holy and righteous purposes.

(3) The taking of the census indicated that David was not trusting in God’s protection and provision but in his perceived, determined military might.

b. The confession (by David)

2 Samuel 24:10

David was conscience-stricken after he had counted the fighting men, and he said to the LORD, “I have sinned greatly in what I have done. Now, LORD, I beg you, take away the guilt of your servant. I have done a very foolish thing.”

c. The consequences

Although David did finally acknowledge his sin, God's judgment did fall (cf. 2 Sam 24:1 1-17). True confession always restores fellowship with God but the consequences of our sin may still remain.

VI. CONCLUSION OF DAVID'S LIFE

Merrill (285-86) offers a summary of David's contributions:

By the time of David's death he had created and was able to pass on a monarchy that allowed Israel to take a leading place among the nations of the contemporary world. He had united the tribes without obliterating their separate identities and loyalties; he had secured Israel's borders against her traditional enemies; he had entered into relationships with newly emerging states such as the Aramean kingdoms, usually in a role of superiority to them; and he had established Jerusalem as both the political and religious center of the nation. This last contribution is the most significant of all, for it symbolized the merging of the patriarchal and Sinaitic covenant traditions with the notion of divinely appointed human monarchy. David had come to understand that he, as the adopted son of Yahweh, not only ruled over but also represented his people. He was able to persuade the nation of this truth and thus to prepare it for its historical and eschatological role as the servant nation to whom the peoples of the earth must look for salvation.

VII. TAKEAWAYS

A. Measure of a Man

The selection of Saul and David illustrates two ways of evaluating: outward appearance or inward integrity. The Lord's words to Samuel still ring true.

1 Samuel 16:7

But the LORD said to Samuel, "Do not consider his appearance or his height, for I have rejected him. The LORD does not look at the things people look at. People look at the outward appearance, but the LORD looks at the heart."

1 Chronicles 29:17

"I know, my God, that you test the heart and are pleased with integrity. All these things I have given willingly and with honest intent. And now I have seen with joy how willingly your people who are here have given to you."

B. Anointing (Filling) of the Holy Spirit

In the Old Testament the ministry of the Spirit differed from that revealed in the New. The Holy Spirit would come upon individuals (such as Saul or David) to supernaturally enable them to a specific task, one such as leading the nation of the Israelites.

Today (in the NT era) we are commanded to be filled with the Spirit thus enabling us to live out with Holy Spirit strength the "normal" Christian life.

Ephesians 5:18

Do not get drunk on wine, which leads to debauchery. Instead, be filled with the Spirit...

Galatians 5:16

So I say, walk by the Spirit, and you will not gratify the desires of the flesh.

C. Friendships

David's covenant with Jonathan and further deep friendship illustrates the need for close friendships. Note the following bits of wisdom from Proverbs:

Proverbs 17:17

A friend loves at all times, and a brother is born for a time of adversity.

Proverbs 27:17

As iron sharpens iron, so one person sharpens another.

D. Law of the Harvest

The sad results of David's failure in the Bathsheba affair drives home the need for moral purity, obedience to Biblical truth and the need to combat the temptations of life. The thoughtful believer will consider:

Galatians 6:7-8

Do not be deceived: God cannot be mocked. A man reaps what he sows.⁸ Whoever sows to please their flesh, from the flesh will reap destruction; whoever sows to please the Spirit, from the Spirit will reap eternal life.

