

DAVID

**SWEET PSALMIST OF GOD
A MAN AFTER GOD'S OWN HEART
MAN OF DESTINY**

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SWEET PSALMIST OF GOD

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MAN OF DESTINY

Why would one study the life of a man who was an adulterer? What do you say about someone who lusted after another man's wife, committed adultery with her, and then had her husband killed to cover his sin?

- God says, "He is a man after my own heart." (1 Samuel 13:14)
- God says, "He fulfilled my purposes in his generation." (Acts 13:36)

Many people only know David in regards to his sin with Bathsheba which, in western nations, has even been popularized by movies. Others know David from Sunday school lessons as the shepherd boy who killed the giant, Goliath, and later became King. But David was much more than that. He is the only man in Scripture called "a man after God's own heart" and a man of whom it was declared that he fulfilled God's purposes in his generation, meaning he achieved his God-given destiny.

What does it mean to be a man after God's heart?

-It does not mean perfection, because David was not always perfect.

-It is not based on education, because David was a simple shepherd at the time of his anointing as King.

-It wasn't because David came from the ideal family, because he didn't.

To be a person after God's own heart means to be God's kindred spirit, someone to God's liking, one in whom God finds a special affinity and delight. It is someone who has the heart of a worshiper. It is a person that, when confronted with sin, quickly confesses and humbles himself before God. It is a heart that forgives others with the same forgiveness received from God. It is a heart that is grieved by things that grieve the heart of God.

To be one who accomplishes the purposes of God in his/her generation means a person understands they are called for purpose, not privilege. They understand it is about Him, not them (Acts 13:36).

The purpose of this biographical study is not only to acquaint you with the historical facts of David's life, but to transform you into a man or woman "after God's own heart" who, like David, can fulfill their God-given destiny in this generation.

OVERVIEW

Reading: Read 1 Samuel chapters 1-15 and study the following outline as an introductory overview of the historical background preceding David's life and times.

- I. Samuel: The last of the judges: 1:1-7:17
 - A. Samuel's birth and childhood: 1:1-2:10
 - B. Eli's rejection and Samuel's call: 2:11-3:21
 - C. The ark among the Philistines: 4:1-7:1
 - D. Samuel's activities as judge: 7:2-17
- II. Saul: The first of the kings: 8:1-15:35
 - A. Israel's demand for a king: 8:1-22
 - B. The choice of Saul: 9:1-11:15
 - C. Samuel's farewell address: 12:1-25
 - D. Saul's war against the Philistines: 13:1-14:52
 - E. Saul's disobedience and rejection: 15:1-35

For study and reflection:

1. Summarize what you learn in 1 Samuel 1-15 about the life and ministry of Samuel.
 - What do you learn about his parents?
 - What do you learn of his birth and childhood?
 - Summarize the events surrounding Samuel's first visitation from God.
 - Why was Eli rejected by God? (1 Samuel 4) What were the results of his rejection? (1 Samuel 4-5)
 - What were spiritual and political conditions like in Samuel's times?
 - What significant events occurred during his ministry?
 - What positive qualities are evident in Samuel's life?
 - What negative qualities are evident in Samuel's life?
2. Why did Israel demand a king? (1 Samuel 8:1-22)
3. Was this God's perfect will for Israel? If not, why not? (1 Samuel 8:1-22)
4. Who was chosen as Israel's first king? (1 Samuel 9)
5. Summarize Saul's anointing by Samuel. (1 Samuel 9-11)
6. How old was Saul when he began his reign and how many years did he reign? (1 Samuel 13:1)
7. Why was Saul eventually rejected by God? (1 Samuel 15) This proves that God does set men aside who have violated His purposes and principles. We must learn to "wait until Samuel comes"—or wait for the Lord's timing instead of taking things into our own hands.
8. Summarize Saul's positive and negative character traits.
9. What was the relationship between Samuel and Saul after Saul's rejection by God? (15:34-35)

DAVID'S RELATIVES

Reading: 1 Samuel 16-17

Notes:

David was born about 1040 B.C., the eighth and youngest son of Jesse of Bethlehem. The name David is a Hebrew word pronounced *daw-veed*, meaning *beloved*. David was a descendant of the tribe of Judah and a direct physical ancestor of Jesus Christ (Matthew 1:1-17). His name is mentioned 600 times in the Old Testament and 60 times in the New Testament.

Little is recorded about David's parents. There is no record of his mother's name. His father's name was Jesse. David had seven brothers.

David's appearance is not described in detail in the Bible, but it does say he was handsome, had red hair (i.e. "ruddy"), and was rather short in stature (1 Samuel 16:12, 17:42).

For study and reflection:

From the previous notes and 1 Samuel chapters 16-17, answer the following questions.

1. Who was David's father?
2. Where did the family live?
3. How many brothers did David have?
4. How is David described?
5. What did David's name mean?
6. How many times is David mentioned in the Old Testament? In the New Testament?

DAVID'S ROUTINES

Reading: 1 Samuel 16:11,16-18; 17:34-37

Notes:

David was a shepherd, and it was in defending his flock from wild animals that he developed his fighting skills (1 Samuel 17:34-37). In the lonely, routine, quiet times on the hillsides, he also developed his musical skills with the flute and harp and, undoubtedly, his spirit of worship.

Before entrusting David with a nation, God first gave him a flock of sheep to guide and protect. As a shepherd, David experienced solitude, obscurity, and monotony—essentials that molded him into a man after God's own heart. It was on ordinary day, fulfilling routine tasks that David was anointed as king. Never discount the daily routines of your life. They are being used by God to prepare you for your destiny.

For study and reflection:

From 1 Samuel 16-17, answer the following questions.

1. What was David's life like as a shepherd?
2. What skills did David develop as a shepherd?
3. How did these skills aid in David fulfilling his destiny later on in his life?
 - His music?
 - His fighting?
 - His heart for worship?
 - His wisdom?
 - The fact that "God was with him."
4. Analyze your own life. What circumstances and/or routines might God be using in the present or in the past to make you a person after His heart?

DAVID'S RISE

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PART ONE: David's anointing.

Reading: 1 Samuel 16

Notes:

After God rejected the foolish and corrupt King Saul, He sent Samuel to Bethlehem to anoint David as the successor (1 Samuel 16:1-13). Jesse, a prosperous sheep farmer, was summoned by Samuel and seven of his eight sons were presented to the prophet, but each was rejected.

David was not even called in from the fields to be present for this important occasion until Samuel questioned whether there was another son. David was then summoned and Samuel anointed him to be the next king of Israel. You may be the least in your family, in society, or in your station in life, but you can be great in the eyes of God if you become a person after His heart. He sees you in your insignificant position, but He does not see you as a shepherd. He sees you as a king! Not as you are, but what you can be.

From the time of this anointing, *"The Spirit of The Lord came upon David from that day forward,"* (1 Samuel 16:13) and *"The Spirit of The Lord departed from Saul"* (1 Samuel 16:14). This was the first of three anointings David received.

After the anointing, David returned to shepherd his flock and from time to time he served King Saul as an armor bearer (1 Samuel 16:21-23) and a musician (1 Samuel 16:15). The Spirit of the Lord departed from Saul, and he was tormented by evil spirits. When the evil spirits came to terrorize King Saul, David ministered on his harp to him and Saul found relief.

God used David's musical skill to move him one step closer to the throne. Never discount any ability or talent you have because it can be mightily used when placed in God's hand. Also, at God's command you must always be willing to let go of your "lamb"(what you are presently doing) and take up your "harp" (embrace God's new plan). *A man's gift makes room for him, and brings him before great men. (Proverbs 18:16)*

A long time elapsed between David's anointing and his becoming king. Meanwhile, David went back to keep his sheep. It is important to faithfully fulfill your present responsibilities while waiting for God's promises. Don't fret over divine delays. It must have been frustrating for David. He had the ability and passion to lead the nation, but did not have the opportunity to do so for 20 years! Are you willing to wait for the promises of God to be fulfilled in your life or do you try to take things into your own hands and make it happen?

For study and reflection:

1. What was Samuel mourning? (1 Samuel 16:1) We cannot cling to the dead past, devoid of God's spirit. We must move on to the new plan of God.
2. Why did Samuel hesitate to go to Bethlehem to anoint a king? (1 Samuel 16:2)
3. What plan did God give Samuel to calm his fears? (1 Samuel 16:2-3)
4. Contrast the appointment of Saul with the anointing of David. (1 Samuel chapters 9-11 and chapter 16)
5. Upon what does our appointment as kings and priests to God depend? (See 1 Peter 2:9-10)
6. What specific quality was God looking for in a king? (1 Samuel 16:7)
7. From 1 Samuel 16:18, describe David's qualifications. How would each of these be important for his success as a king? Reflect on how these might be developed in your own life.
8. When the Prophet Samuel came to anoint one of Jesse's sons as king, David was not even called in from the fields. What does this tell you about his father? Do you think Jesse treated all his children as equals? David seemed to be least in his father's house. If you are least in your family—rejected or forgotten—don't be discouraged. God has a special anointing for your life. God's prepares and appoints His instruments. Record what the following verses teaches about this: Psalm 78:70 and 89:20; 1 Samuel 13:14 and 16:1.
9. Read 1 Samuel 17:28. What do you learn about Eliab that may reveal why God rejected him from being king?
10. What was Saul's relationship to God like after David's anointing? (1 Samuel 16:14)
11. Can an evil spirit come from God? See Judges 9:23.
12. How did God use David's musical abilities to move him closer to throne? (1 Samuel 16:23) Reflect on this: If godly anointed music can calm a troubled spirit, then what do you think ungodly music can do to your spirit? Pray about this if you listen to music that is not Christ-honoring.
13. See Supplemental Study One in the Appendix on "*The Anointing.*"

DAVID'S RISE

PART TWO: David's victory over Goliath.

Reading: 1 Samuel 17:1-58

Notes:

In the book of Joshua, we learn that although God told Israel to totally eradicate the enemy in their promised land, some of them were allowed to remain. Had Israel been totally obedient to God, the confrontation in 1 Samuel 17 would never have occurred. There wouldn't have been a Goliath.

(Note: This is often what we do in spiritual warfare. We stop praying after symptoms are gone. We don't persevere to deal with root causes so that the addiction, bitterness, etc., is totally eradicated. Hence, problems tend to return.)

The valley of Elah, where this story occurs, is located about 15 miles southwest of Bethlehem. David's brothers were members of Saul's army which was camped in this location in a stalled confrontation with enemy forces.

One day, David was sent by his father to take food to his brothers. When he arrived at the battle front, he saw two armies facing each other across a narrow valley through which ran a brook. The Philistines produced a giant soldier from Gath called Goliath, clad in heavy brass armor, carrying a sword and spear, and preceded by a shield-bearer. He arrogantly paraded daily on the opposite slope, challenging the Israelites to send out a champion against him.

David was amazed that no one would confront the giant, and he declared that he was able to do it. His eldest brother Eliab rebuked him saying, "*I know your presumption, and the evil of your heart*" (1 Samuel 17:28). Saul, however, heard of David's claims and sent for him. When David stood before Saul, he declared, "*Your servant will go and fight with this Philistine*" (1 Samuel 17:32). Saul gazed at him in astonishment and at first rejected the idea, "*...for you are but a youth, and he has been a man of war from his youth*" (1 Samuel 17:33). But David staunchly maintained that the God who had helped him slay a lion and a bear raiding his flock, would also empower him against Goliath.

Finally, King Saul decided to let him try. He told David to put on his armor and sword, but the boy declined. Instead, David elected to go equipped only with a staff, a sling, and his shepherd's pouch into which he put five smooth stones carefully selected from the brook. David knew he must do God's work God's way. (Don't let well-meaning people around you force their armor on you—their methods or traditions. The way you do ministry must be authentic, not an imitation, not tradition, and not always according to conventional methods.)

When Goliath saw David, he could hardly believe his eyes! Lumbering forward, he cried out that he would feed David's flesh to the birds and beasts. At just the right moment, David hurled a stone from the sling and hit Goliath in the forehead. Then David leapt forward, took Goliath's sword, and cut off his head. Seeing their champion was slain, the Philistines fled with the Israeli forces in pursuit.

Abner, Saul's general, then brought David to the king and Saul asked him to remain in his service. Saul's son, Jonathan, was present, and an abiding friendship was birthed between the two young men.

David's defeat of Goliath and the Philistines resulted in a great victory for Israel. The heroic act made David a favorite of the people, much to the dismay of Saul (1 Samuel 18:6-16). Eventually, Saul wanted David killed and made a number of attempts.

For study and reflection:

From 1 Samuel 17, answer the following questions:

1. Describe the battle scene.
2. Describe Goliath.
3. What challenge did Goliath make to the Israelites?
4. What was Israel's response to the giant's challenge?
5. How long had the impasse continued before David's arrival?
6. Why was David sent to the battle field?
7. What was the response of Eliab when David arrived at the battle front?
8. What incentives were the men of Israel offered to kill Goliath?
9. What were David's motives for battling Goliath?
10. What are your motives for ministry?
11. What did Saul consider essential for winning the battle?
12. What was David's response to Saul's armor and why did he respond in this way?
13. What weapons did David chose to use?
14. Contrast David and Goliath in terms of appearance, size, weapons, and reasons for confidence.
15. Describe the battle between David and Goliath.
16. What were the results of David's victory:
 - For Israel and Judah? 17: 47,52
 - For Goliath? 17: 48-51
 - For the Philistines? 17: 47, 52-54
 - For David? 17:55-18:2
 - For the whole world? 17:46
17. What reasons for success or failure can you draw from this story?
18. Goliath is a symbol of the spiritual giants we face in life. What are the giants in your life? How are you facing them—in your own strength or the strength of the Lord? Are you giant-focused or God-focused? What might happen if you face your giant instead of cowering in terror before him?

19. From this account, we can learn spiritual strategies for eliminating giants in our lives. See Supplemental Study Two in the Appendix entitled “*Techniques Of Giant Killing.*”

DAVID'S RETREAT

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PART ONE: Into The Wilderness

Reading: 1 Samuel 18-30

Notes:

Saul's jealousy: 1 Samuel 18-19

David was a success as a military leader and his fame and popularity grew. When Saul's army returned from one campaign, the women who came to greet them with dancing and music sang that "*Saul has slain his thousands, and David his ten thousands*" (1 Samuel 18:7). The king was angered and "*Saul eyed David from that day on*" (1 Samuel 18:9).

The jealous king tried to kill David twice with his javelin. After that he sent David on dangerous missions, hoping he might be slain in battle. On one occasion, Saul told David he could marry one of his daughters if he brought back the foreskins of a hundred dead Philistine soldiers. Instead of losing his life in the attempt, David killed double that number and claimed the princess Michal. On another occasion, Saul sent men to David's house to kill him, but Michal lowered him out of a window and put a dummy in his bed, pretending her husband was ill.

David flees to Ramah: 1 Samuel 19

When David realized his life was in danger, he first fled to the aged prophet Samuel in Ramah. At first, Saul sent men to catch David and then he later arrived in person. Fortunately Saul, who had a strong religious streak, was caught up in the ecstasy of the company of prophets around Samuel, and David was able to escape again.

David and Jonathan: 1 Samuel 20

David secretly contacted Jonathan, his dear friend, and told him of the problem with Saul. Jonathan could not believe his father really meant to kill his friend, but Saul's rage when David was absent from a court banquet left no room for doubt. Jonathan finally agreed that David should flee for his life. First Samuel 20 records the story of their sad parting. The sign of the arrows being shot beyond was a signal that all was not well. Many times in life, you do your duty, remain faithful, but still things don't work out and you have to move on. Follow the arrow beyond your comfort zone. It may mean exile and being an outcast, but it is the way to your destiny. Jonathan came to David and strengthened him in God, knowing that David would cost him the throne. Then he returned submissively to his father and king. Sometimes there will be conflict between God's plan and man's plan, between what our heart desires and the way of duty.

David at Nob: 1 Samuel 21

Alone, destitute, and unarmed, David reached the priestly sanctuary at Nob near Jerusalem. He pretended to be on a mission for the king and the head priest, Ahimelech, gave him loaves of the sacrificial bread as provisions. David also took Goliath's sword which had been preserved in the sanctuary. The priests at Nob later paid a cruel price for this kindness, as King Saul had them all slain. Only Abiathar, the son of the head priest, escaped joined David in exile (1 Samuel 22:6-23). This sad account of David's failing faith illustrates how others are affected by our sin. We never fail alone.

David at Gath: 1 Samuel 21

In his desperate flight, David went to the Philistine city of Gath. The King, Achish, would later befriend David, but for the time he was in the midst of the enemy. He pretended he was crazy and escaped unharmed. (David wrote Psalm 34 after escaping from Gath.) David's parents could not share the hardships of his wilderness life, so he put them under the protection of the king of Moab across the Jordan River.

Hiding in a cave and a forest: 1 Samuel 22

Fifteen miles north-east from Gath, David reached the hill country of Adullam which overlooked the place where he had conquered Goliath. The rocky gorges, bush, and caves were a natural refuge for a band of malcontents that joined him. (See Supplemental Study Three "*What To Do In A Cave.*")

During this, one of the darkest periods of David's life, God gave him a ministry to help 600 men who were in distress, debt, and discontented. God often uses the wilderness experiences in our lives to launch a new ministry. We form alliances with people we wouldn't ordinarily choose to be with, but God forms these bonds for future purpose.

(Note in 1 Samuel 24:1-2 that Saul chose skillful men instead of a "band of men whose hearts God had touched." His decline began shortly thereafter. David, with God's select men, was victorious. Be careful about who you surround yourself with.)

The Prophet Gad warned David he was not safe at Adullam, so he departed and hid in the forest for awhile.

Keilah: 1 Samuel 23

Near Adullam was the small Israelite town of Keilah. When this town was raided by the Philistines, David saw a chance to secure a firm base. He attacked the Philistines and captured the town. When King Saul heard this, he thought David was easy prey because he was now in a town with walls and gates. But David led his men out of the city and back into the rugged hills.

Ziph: 1 Samuel 23

David headed south-east past Hebron to Ziph. The men of Ziph were afraid of Saul so they quickly told him about the presence of David and his men. (Psalm 54 was written after David's betrayal at Ziph.)

David spares Saul's life: 1 Samuel 24 and 26

Twice, during the wilderness years, David spared Saul's life.

One incident occurred when King Saul entered a dark cave to rest without knowing that David and some of his men were hiding in its depths. David refrained from killing Saul, but cut a piece from the hem of Saul's robe.

As Saul emerged from the cave, David bowed himself to the ground and declared that he had never done any harm to the king and had, in fact spared his life, as the piece of cloth bore witness.

Saul exclaimed, "*You are more righteous than I, for you have repaid me good, whereas I have repaid you evil*" (1 Samuel 24:17). Saul admitted that he knew David would eventually become king of Israel and begged him to spare his family when it happened. Then Saul withdrew his forces and returned home for awhile.

Later on, Saul resumed his search for David. At one point in the pursuit, David found the king sleeping on the ground. Abishai, the priest, urged that Saul be killed, but David refused because he respected the anointing of God upon Saul. (If you are going to be a person after God's heart, then you must be bold enough to stand up for your convictions, even against others who seem "spiritual.")

Instead, David took Saul's spear and water jar and from a nearby hill shouted taunts at Saul's commander, Abner, for failing to protect Saul. When Saul woke and heard what had happened, he cried out, "*Behold, I have played the fool, and have erred exceedingly*" (1 Samuel 26:21). He called David "son", blessed him, admitted that he would triumph, and returned home.

It is interesting to note that after this event was when David experienced one of his deepest times of despondency and went to live in the midst of the enemy. He was so near victory, yet fled in fear. This often happens when you are nearing a spiritual breakthrough. It is the time of greatest spiritual assault.

In Philistine territory: 1 Samuel 27-29

David had accumulated a force of 600 men and their families and they desired a more secure and sedentary life. David felt his life was in peril, and so he turned to scheming instead of relying on God's protection. David and his band moved westward and offered their services to the leading Philistine ruler, Achish the king of Gath. (At the time, active warfare had died down between the Israelites and their Philistine adversaries.) David remained with Achish for sixteen months and the king appointed him governor of a small border town called Ziklag. David settled for the security of Ziklag in enemy territory rather than continue to rely upon God. Soon, he would be weeping over the ruins of the city.

In time, the Philistines resumed the war against Israel and Achish wanted David and his men to take an active part in the campaign. Fortunately for David, the other Philistine princes did not share Achish's trust in him and feared he would defect (1 Samuel 29:4). Achish then told David and his men to return home to Ziklag.

Ziklag: 1 Samuel 30

It took David and his men three days to get back to Ziklag, only to find that in their absence the Amalekites had raided their town and carried off the women and the children. The remaining townsmen were extremely angry at David and threatened to stone him. But David encouraged himself in the Lord—actually, he returned to his God. He sought God's direction once again, then collected his men and set off in pursuit of the enemy. If you are to be effective for God, you must learn how to encourage yourself in the Lord because there won't always be someone around to support you and lift you up in times of difficulty.

Along the way, David found a young Egyptian who had been in the desert for three days. He had fallen sick and was abandoned by his Amalekite master. Revived with food and water and given a promise of protection, the young Egyptian guided them to the location of the Amalekite raiding party. David attacked and retrieved the women, children, flocks, and herds. On arriving back to Ziklag, he sent a good number of the animals as gifts to towns in southern Judah that had helped him during his wilderness years.

Saul continued to decline, even resorting to seeking a witch for guidance (1 Samuel 28). David remained a fugitive until Saul was killed in battle against the Philistines near Mount Gilboa (1 Samuel 31:1-6).

During his wilderness years, David learned many lessons. Psalm 142 is one of the psalms composed during this time. Being a person after God's heart doesn't mean never experiencing problems or despair. It means being able to trust God in difficult times, knowing that He will someday fulfill His promises to you.

For study and reflection:

1. Why did Saul become angry with David (1 Samuel 18:70-9). Note that David was doing everything right and behaving himself wisely when King Saul began his assault. You may experience similar situations in your life and ministry. What will your response be? Do you already have a “Saul” in your life—someone of whom you are afraid? Someone who intimidates you? How do you respond? How should you respond?
2. Why did Saul offer Michael to David? (1 Samuel 18:20-25)
3. What do 1 Samuel 18:12, 28-29 reveal about Saul’s relationship with David and God?
4. Why was David so successful? (1 Samuel 18:12 and 14)
5. Why did the people love David? (1 Samuel 18:16)
6. Why did David have reason to fear for his life? (1 Samuel 18:10-11; 19:10)
7. Who befriended David and helped save his life? (1 Samuel 20)
8. Does Jonathan understand David’s destiny? (2 Samuel 20:15)
9. Read Psalm 59 which David wrote after escaping from Saul. What were David’s feelings? Could you rejoice in similar circumstances?
10. Summarize the events at the priestly sanctuary of Nob. What did David say? What did the priests do? What were the results when Saul heard about it? (1 Samuel 22). David’s lie cost the men their lives. Read Psalm 119:28-29. Perhaps David was thinking about this event when he penned these words.
11. Summarize the events that occurred at Gath (1 Samuel 21:10-15). What was David’s plan? Did it work? Read Psalm 56 which was written after escaping from Gath. What lesson had David learned?
12. What were the men like who aligned themselves with David in exile? (2 Samuel 22:1-2). Compare this with Saul’s men (1 Samuel 24:1-2)
13. What happened to David’s parents during the wilderness years? (1 Samuel 22:3-4)
14. From 1 Samuel 22:6-19, describe how the enmity between Saul and David was escalating. Who was on Saul’s side? On David’s?
15. How did David secure Keilah? Why did he leave there? (1 Samuel 23)
16. Why didn’t David kill Saul the two times he had the opportunity? (1 Samuel 24 and 26) What does this reveal about David that illustrates he is a man after God’s own heart?
17. Why did Saul go to a witch for guidance? Was this pleasing to God? Why or why not? Was it really Samuel who appeared? (1 Samuel 28)
18. What saved David from fighting against Israel? (1 Samuel 29:4)
19. Summarize the events that occurred at Ziklag. What did David do before pursuing the enemy? Do you stop to do this when in battle, or do you just strike out on your own emotion, wisdom, etc.? (1 Samuel 30)
20. Why do you think David lost confidence when victory was so near? (1 Samuel 27:1-4)
21. From 1 Samuel 18-30, summarize the positive and negative aspects of David’s wilderness years.

DAVID’S RETREAT

PART TWO: Dealing with an angry man.

Reading: 1 Samuel 25

Notes:

First Samuel 25 records an noteworthy event for those who seek to be men and women after God’s heart. Although David conquered the temptation for revenge against Saul, in this chapter, we see him ready to take revenge on Nabal. There are always new temptations, quite often in areas where you have recently executed victory. If you think you stand, take heed lest you fall.

At shearing time David sent ten young men to Nabal, a rich sheep farmer, to seek provisions. (The name Nabal in Hebrews means “fool”. This story may illustrate why he had this name!) They pointed out that Nabal's flocks had been allowed to graze all winter in the hills, unmolested by David's men. Nabal rudely rejected them, and David led his men towards Nabal’s farm to wipe out everyone he found there.

Upon hearing about the encounter, Abigail, Nabal's wife, acted quickly to stop the confrontation. Without her husband's knowledge, she intercepted David's party, bringing several asses loaded with bread, corn, mutton, wine, raisins, and figs. David accepted her food and apologies and aborted his mission.

Abigail returned to find Nabal drunk at a feast after the shearing. The next day, she told him what she had done and it angered him so much that he apparently suffered a heart attack or stroke from which he died ten days later.

David’s first wife, Michal, the daughter of King Saul, had not followed him into exile and was remarried by her father to someone else, so upon learning that Abigail had become a widow, David sent messengers asking her to marry him. Abigail promptly accepted and joined David in exile.

It is important to remember from this account is that we all encounter the rude, crude “Nabals” of life enroute to our destinies. When we do, we can choose to respond in like manner or we can choose to be the “Abigals”—peacemakers who God will greatly reward. Abigal saved many lives by her actions and God rewarded her by advancement in the Kingdom.

Here are some guidelines for dealing with the “Nabals” of life:

- | | |
|--|--------------------------|
| -Ignore petty problems: | Proverbs 17:14 and 19:11 |
| -Don’t form close relationships with angry people: | Proverbs 22:24-25 |
| -Watch your mouth: | Proverbs 15:1 |

-Don't let anger build up:

Proverbs 27:4-6

For study and reflection:

1. From 1 Samuel 15, summarize the story of Nabal and Abigail's encounter with David.
 - What did David want?
 - What was Nabal's reply?
 - What did Abigail do in response to Nabal's reply?
2. How is Nabal described? How is Abigail described. (2-3)
3. Abigail had a prophetic understanding of God's plans for David. Summarize her reminders to him as recorded in 1 Samuel 15:26, 28-31.
4. What happened to Nabal after he learned what Abigail had done? (36-38)
5. What happened to Abigail after Nabal's death? (39-42)
6. What can you learn and apply from this encounter when you confront someone who is angry or treats you rudely?

DAVID'S RETURN

Reading: 1 Samuel 31:1-13; 2 Samuel 1

Notes:

David's return from life as a fugitive came at a great price. In 1 Samuel 31, we find Saul and Jonathan and their forces again battling the Philistines. Israel fled before the enemy and Jonathan and his two brothers were killed. Facing eminent death, King Saul was still concerned about his image, pride, and honor. He ordered his armor-bearer to kill him. When he refused, King Saul committed suicide and the armor-bearer did likewise.

With their king fallen in battle, Israel forsook their cities and fled. The next day, when the Philistines came to strip the slain, they found Saul and his three sons dead on Mt. Gilboa. They cut off Saul's head and took his armor and the bodies of his sons and put them on display. When the valiant men of Jabesh Gilead heard what the Philistines had done, they came and retrieved the bodies of Saul and his sons.

After Saul and Jonathan's were killed, a young Amalekite who served with Saul's army, escaped and brought the news to David. He claimed that he had killed King Saul at his request, and he produced Saul's crown and bracelet as proof. He expected a reward, but David ordered him to be killed, saying, "*Your blood be upon your head; for your own mouth has testified against you, saying, 'I have slain the Lord's anointed'*" (2 Samuel 1:16).

Although the king had persecuted David for years, Saul had united and led Israel for two decades and had been instrumental in raising David from obscurity to fame. Jonathan had been David's closest and most faithful friend. Out of his pain, David composed one of the most moving laments in literature as a memorial to the two men (2 Samuel 1:17-27).

Beth-shan, where Saul died, wasn't far from where he had been anointed king as a young man. When you die, spiritually-speaking will you be far from your starting point? Will the Kingdom have benefitted because of your life?

For study and reflection:

From 1 Samuel 31 and 2 Samuel 1, answer the following questions.

1. Who was fighting in this battle? (1 Samuel 31:1)
2. Who was winning? (1 Samuel 31:2-3)
3. Why do you think Saul wore a crown to battle when doing so would make him a target? (1 Samuel 28:15-20)
4. What did Saul ask his armor-bearer to do? Did the armor-bearer agree? What did Saul do? What did the armor-bearer then do? (1 Samuel 31:4-5)
5. Who else died that day? (1 Samuel 31:6)

6. What did the remainder of the army do? (1 Samuel 31:7)
7. What did the enemy do with the bodies of Saul and his sons? (1 Samuel 31:8-10)
8. What did the valiant men do? (1 Samuel 31:10-13)
9. Who brought word of Saul and Jonathan's death to David? (2 Samuel 1:1-10)
10. What was David's response? (2 Samuel 1:11-12) How do you respond when your enemy fails or falls?
11. What did David do to the man who brought him the news of Saul's death and why did he respond in this way? (2 Samuel 1:13-16)
12. Summarize the major points of the lament of David over Saul and Jonathan. (2 Samuel 1:17-27)

DAVID'S REIGN

Reading: 2 Samuel 2-10

Notes:

Establishing his kingdom: 2 Samuel 2-5

After Saul's death, David went to Hebron where he was anointed king of Judah. This was his second anointing, the first having been by Samuel. We need to experience successive anointings as we rise to new levels of service.

A seven and a half year civil war followed between the forces that supported David, and those that supported Ishbosheth, Saul's only surviving son, to lead Israel. The military and political situation grew steadily in favor of David however, and when Ishbosheth was assassinated, David was anointed king over all Israel (2 Samuel 4:1-12, 5:1-5). This was his third and final anointing.

David then moved his capital from Hebron to Jebus (an earlier name for Jerusalem). The king and his men marched to Jerusalem to attack the Jebusites, who lived there. The Jebusites thought David could not penetrate their city, but he captured the fortress of Zion, the City of David (2 Samuel 5:6-7). He also defeated the Philistines who opposed his reign.

The ark of the covenant: 2 Samuel 6

David then attempted to bring the Ark of the Covenant to the new capital city of Jerusalem from the house of Abinadab at Kirjath-jearim, about 7 miles from Jerusalem, where it had been for many years. There were special instructions from God regarding handling the Ark. It was to be carried by the Levites using poles inserted through rings and it was not to be touched.

Uzzah ignored these directions, and substituted the latest Philistine idea of using an ox-cart to transport it. You cannot replace God's plan by efficiency and disregard for His instructions. The consequence of this kind of thinking is spiritual death. Being a person after God's heart means doing His will His way.

David then became afraid to have the Ark in the City of David, so he left it in the house of Obed-Edom, a Philistine from Gath. Three months later, David brought the Ark to Jerusalem in the correct manner and it was placed in a new tabernacle that David set up. (See Supplemental Study Four, *The Ark Is Coming*, for further study of this event.)

God's covenant with David: 2 Samuel 7

Chapter 7 records an intimate interchange between David and God. David had an intense desire to build a house for the Lord. When he shared his vision with Nathan, the prophet, at first Nathan told him to go for it! But then God spoke to Nathan and revealed that David would not be the one to build the temple because he was a warrior with blood on his hands. Nathan sadly communicated this news to David.

God made several tremendous promises to David at this time, stating that his rule would never end—meaning it would continue through the Lord Jesus Christ who would come through his blood line. He also promised David that Solomon, his son, would succeed him and be allowed to build the temple. In response to this covenant, David prayed an intimate prayer of gratitude which is also recorded in this chapter.

David's successful reign: 2 Samuel 8-10

David's rise to greatness was characterized by great territorial gains for Israel. Within a relatively short period of time, he ruled from the Nile River in Egypt to the Euphrates River in the Tigris-Euphrates Valley.

There were many positive achievements of David's reign:

- He established national and religious unity.
- He expanded Israel's boundaries from 6,00 to 60,000 square miles.
- He established trade routes.
- He unified the nations.
- He subdued Israel's enemies.
- He turned the nation's attention to spiritual concerns.

As has happened with so many great men, David focused too heavily on material gains and it corrupted him. His adultery with Bathsheba and the murder of her husband Uriah in an attempt to cover it up was perhaps the darkest event of his life. As we will see, it resulted in the negative aspects of David's reign which were:

- He lost control of his family.
- He indulged in extravagant activities.
- He became a victim of pride.
- His wife, Michal, betrayed him.

For study and reflection:

1. After Saul's death, where was David anointed as king? (2 Samuel 2:1-4)
2. What caused the civil war after David was anointed? (2 Samuel 2:8-4:15) How long did the war last? (2 Samuel 2:10)
3. What ended the war? (2 Samuel 3-4)

4. Summarize the events which occurred after the war as recorded in 2 Samuel 5.

From 1 Samuel 6, answer the following questions:

1. Why was the ark important? What did it signify?
2. How was the ark to be moved? How was this violated in the first attempt? What were the results?
3. What did David do after Uzzah was killed?
4. How did the second attempt to bring the Ark to Jerusalem differ from the first? Was it successful?
5. How did David express his joy as the Ark returned? How did David's wife, Michal, respond to David's joy? What happened to her as a result of her criticism?

From 1 Samuel 7, answer the following questions:

1. What did David want to do for God?
2. What was Nathan's first response to David's desire?
3. What did God tell Nathan to tell David? What was David's response to this disappointment?
4. What are the eight "I wills" in God's covenant with David?
5. Summarize the major points of David's prayer of submission.

From 1 Samuel 8-10, summarize the positive aspects of David's reign.

DAVID'S REGRESSION

Reading: 2 Samuel 11

Notes:

One afternoon, King David arose from a nap to walk on the roof of the palace where the cool breezes offered relief from the heat of the day. David actually should not have been relaxing in the luxury and ease of the palace, for Israel was at war and it was the duty of kings to lead the battle.

From the palace roof, David saw a beautiful young woman bathing. This pause in the way of temptation--like that of Eve on the path winding by the tree of knowledge--plunged David into a devastating cycle of sin which resulted in broken fellowship with God.

Despite the fact that Bathsheba was another man's wife, David brought her to the palace and had intimate relations with her. A short time later, Bathsheba sent word to David that she had conceived a child from their adulterous union.

The news that Bathsheba was pregnant panicked David. Her husband, Uriah, was one of David's mighty men and a national hero. David also knew that, according to the law, he and Bathsheba deserved death by stoning.

Trying to conceal his sin, David sent for Uriah to come back to Jerusalem and bring news of the battle. David wined and dined Uriah and encouraged him to spend the night with Bathsheba, but Uriah refused this pleasure (2 Samuel 11:11).

Manipulation having failed, David conceived an even more diabolical plan. He sent orders to the commander of the army to set Uriah in the front of the hottest battle and then abandon him to the enemy. One sin led to another in David's life. First there was transgression, then manipulation, and then murder. If you don't deal with sin at its inception, it continues to spread like a cancerous lesion. Sin begets sin.

After Uriah was killed in battle and Bathsheba properly mourned his death, David sent for her to come to the palace and she became his wife. It appeared for a while that David got away with adultery and murder, but the Bible records that "*the thing David had done displeased the Lord*" (2 Samuel 11:27).

Psalms 32 describes David's condition in his unrepentant state when His relationship with God was tarnished:

When I kept silent, my bones grew old, Through my groaning all the day long. For day and night your hand was heavy upon me; My vitality was turned into the

drought of summer. (Psalm 32:3-4, NKJ)

David was depressed, guilty, and even suffered physical effects from his sin. God's convicting power was at work in David, for he acknowledges that the Lord's hand was "*heavy upon me.*" God loves His children so much that He won't let them continue on in an unrepentant state.

For study and reflection:

From 2 Samuel 11, answer the following questions.

1. Summarize the events leading to David's regression into sin
2. Who was Uriah? What do you learn about him in this chapter?
3. How did David try to conceal his sin?
4. What did David do after Uriah's death?
5. What do you learn about David's unrepentant state in Psalm 32?
6. Do you have sins you are trying to conceal from God and others? Ask God cleanse you from these secret sins.

DAVID'S REPENTANCE

Reading: 2 Samuel 12 and Psalm 51

Notes:

Several months after David's sin, the Prophet Nathan came knocking at the palace door. Nathan used a parable to expose David's unconfessed sin. It was a moving story of a poor man who raised a lamb as a beloved pet and a rich man with many flocks and herds. When a traveler came to visit the rich man, he refused to kill his own animals to prepare dinner, but instead slaughtered the lamb that was dearly loved by the poor man.

This parable aroused David's anger and he said to Nathan, "*As the Lord lives, the man who has done this shall surely die!*" A poignant hush fell over the throne room as Nathan said to David:

"You are the man! Thus says the Lord God of Israel: I anointed you king over Israel, and I delivered you from the hand of Saul. I gave you your master's house and your master's wives...the house of Israel and Judah. And if that had been too little, I also would have given you much more! Why have you despised the commandment of the Lord, to do evil in His sight? You have killed Uriah the Hittite with the sword; you have taken his wife to be your wife" ... (2 Samuel 12:7-9, NKJ)

Here is David, who as a lad killed a giant on the battlefield, but as a king failed in the confrontation with the giant of lust. The warrior who slew thousands of enemy forces is now taken captive by sin. Here is the "man after God's own heart," the sweet psalmist of Israel, with shameful accusations reverberating down the halls of his palace.

To restore fellowship with God when you have sinned, you must do what David did. He repented of his sins and asked God to forgive him. If your relationship with God has been broken by sin, pray David's prayer right now:

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 mightest be justified when thou speakest, and be clear when thou judgest. Behold, I was shapen in iniquity; and in sin did my mother conceive me. Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean

heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee. (Psalm 51:1-13, NKJ)

David suffered the consequences of his sin--the child that was born to him and Bathsheba died. But not long after, Bathsheba conceived again and another son was born to David. He named him Solomon, which means "peaceful." His birth was a token of God being at peace with David once again. This young man succeeded his father to the throne and was the wisest ruler that ever reigned in Israel.

You may suffer the consequences of your sin. The "child" (your vision, your relationship with someone, your position in ministry) may die because of your transgressions--and perhaps there is nothing that can be done about it. People may not be willing to forget or forgive your failures. But God isn't finished blessing your life. Failure is not an eternal ending. In many cases, it can mark a new beginning. He is just waiting to birth your "Solomon."

For study and reflection:

1. Who did God send to confront David's sin?
2. What parable did he use to confront David's sin?
3. What was David's initial response to the parable? What was his response after he understood that the parable exposed his sin?
4. What were the consequences of David's sin?
5. Does failure mark the end of God's blessing David's life? If not, why not?
6. Pray the prayer of repentance in Psalm 51.

DAVID'S REAPING

Reading: 2 Samuel 13-20

Notes:

David's troubles were far from over after his repentance from sin. His baby son died and as predicted by Nathan, "the sword" never departed from his house. David's wives and children were constantly in fierce competition with each other within the family.

2 Samuel 13: Amnon, Tamar, and Absalom

One of David's sons, Amnon, fell in love with his half-sister Tamar, who was Absalom's sister. Pretending to be ill, Amnon asked the king to send Tamar to his quarters to make his favorite foods. When she refused to go to bed with him, he raped her and then had her thrown out. The dishonored girl was taken in by Absalom, who swore revenge. This offence was punishable by death according to Leviticus 20:17, but David had to choose between his son and following God's commands.

Two years later, Absalom invited all the king's sons to a sheep-shearing feast in the hills of Ephraim. When Amnon was drunk, he was killed by the servants on Absalom's orders. The surviving princes rushed back to Jerusalem to tell David, while Absalom fled to his maternal grandfather, the king of Geshur where he remained in exile.

2 Samuel 14: Absalom's return

After three years, Joab, who was David's nephew and Absalom's cousin, arranged for a woman from the village of Tekoa to have audience with the king. She pretended she was a widow with two sons, one of whom had killed the other in a quarrel. Her kinsmen demanded that the surviving son should also be put to death. David ruled that the young man should be spared.

When the woman hinted at the parallel with his own son, David suspected Joab had set up the whole thing. Joab confessed and was told he could bring Absalom back to Jerusalem. Still, David refused to see him for the next two years. Then, under pressure from Joab, Absalom came to David and they were reunited.

2 Samuel 15: Absalom's revolt

From appearances, the father and son were reconciled, but Absalom still harbored resentment and rebellion. He was a popular figure, and he used every means to undermine David's authority and gain a following. Finally, he staged a revolt at Hebron, David's former capital and was joined by Ahithophel, David's most respected counselor.

2 Samuel 15-16: David flees

As a father, David could not imagine that his son could do such a thing. David abandoned the capital to the rebels and fled again to the wilderness. The two high priests Abiathar and Zadok, left Jerusalem with him, taking along the sacred Ark of the Covenant. He persuaded them to turn back and to keep him informed of Absalom's plans. He requested his counsellor, Hushai, to join Absalom and gain his confidence. He also told the Gittite troops to return, but their captain, Ittai, refused.

During this flight, David was met by Ziba the steward of Mephibosheth, Jonathan's crippled son whom David had protected. Ziba claimed that his master had gone over to Absalom's side. David was also mocked by a man named Shimei as he fled the city.

2 Samuel 16-17: Hushai and Ahitopel

Ahitopel and Hushai gave conflicting advice to Absalom. When Ahitopel's advice was ignored, he committed suicide. Hushai got a message to David regarding the advice he had given and Absalom's plan of attack.

2 Samuel 18-19: Absalom's death and David's return

East of the Jordan, David made his way to Mahanaim in the land of Gilead where the local people provided his weary group with provisions. Having secured a base of operations, David organized his army into three divisions under the commands of Joab, Abishai, and Ittai.

Absalom recruited large forces and took up battle positions at Ephraim where David's army conquered them. David had asked his men to deal gently with Absalom, but Absalom was killed in battle by Joab.

Runners reached David with tidings of the victory, but his first question was about Absalom. When told that his beloved son was slain, he declared a day of mourning. Joab then rebuked David for caring more about his enemies than his friends and the troops who had risked their lives, and David promptly changed his attitude.

David's return to Jerusalem was orchestrated by the two high priests in Jerusalem who had remained loyal to him. They came to meet him on the Jericho plain along with the leaders of Judah. Shimei, an old Benjaminite who had shouted insults as David had fled the city, came to ask pardon, and David spared his life. Mephibosheth also came to meet David, explaining that he had intended to flee with him, but had been deceived by his steward Ziba. The eighty-year-old Gileadite, Barzillai, also greeted him, but declined the king's invitation to settle in Jerusalem, saying he preferred to die in his home town.

2 Samuel 20: Sheba's rebellion

The other tribes were indignant that Judah restored the king without consulting them. Their resentment was agitated by a man named Sheba, a Benjaminite, who claimed they had no portion in David. He led a protest cut short by his death which was orchestrated by an unnamed wise woman. After this aborted revolt, David was firmly established as king over the whole land.

For study and reflection:

From 2 Samuel 13, answer the following questions:

1. Summarize what occurred between Amnon and Tamar.
2. Why did Amnon end up hating Tamar?
3. What was actually the official punishment for this offense? (Leviticus 20:17)
4. How did Amnon respond to Tamar's rape at first and then later?
5. How did David respond to Absalom's revenge?
6. Where did Absalom flee after the murder?

From 2 Samuel 14, answer the following questions.

1. Summarize the performance of the widow of Tekoa. Who put her up to this? What was the purpose. How did this lead to Absalom's return?
2. Where did Absalom go when he first returned?
3. How long was it before he saw David?
4. Summarize what you learn about Absalom in this chapter.
5. Who orchestrated the final reconciliation between David and Absalom?

From 2 Samuel 15-16, answer the following questions.

1. Describe Absalom's conspiracy and revolt.
2. How did David respond to the revolt?
3. What was the role of the following people:
 - Ziba
 - Husai
 - Ahithopel
 - Abithar
 - Zadok
 - Shimei

From 2 Samuel 16-17 answer the following questions.

1. What advice did Ahithopel give to Absalom?
2. How was Ahithopel's advice usually regarded by David and Absalom.
3. What happened when Ahithopel's advice was disregarded?
4. Whose advice did Absalom follow?
5. What word does Husai send to David?

From 2 Samuel 18-19 answer the following questions.

1. Summarize the circumstances of Absalom's death.
2. What was David's response to Absalom's death?
3. What was the response of the people to David's grief?
4. What rebuke did Joab give David? What was David's response to the rebuke?
5. Describe David's return to Jerusalem including encounters with:
 - Shimei
 - Mephibosheth
 - Barzillai
 - Kimham

From 2 Samuel 20, answer the following questions:

1. Who was Sheba and why did he rebel?
2. Describe his rebellion and defeat.
3. What part did the unnamed wise woman play in Sheba's defeat?

DAVID'S REMAINING YEARS

Reading: 2 Samuel 21-24

Notes:

Little is recorded of the remaining years of David's reign. There was a famine that lasted for three years which was regarded as belated punishment for Saul's slaying of a number of the inhabitants of Gibeon, an Amorite town north-west of Jerusalem (2 Samuel 21).

The Gibeonites demanded that David hand over seven of Saul's children and grandchildren as an act of atonement. David felt obliged to give them two sons Saul had by Rizpah, one of his concubines, and five grandsons, the children of Saul's oldest daughter Merab. The Gibeonites hanged all seven, and after this cruel balancing of accounts the famine ended. David tried to ease his troubled conscience by bringing back the bones of Saul and Jonathan from Jabesh-gilead, and burying them with the bodies of the other family members.

The chronic border warfare with the Philistines flared up again. During one battle, David grew weary. When a huge Philistine tried to kill him, he was saved by his nephew, Abishai. This narrow escape ended David's career as a warrior. His men told him, "*You shall no more go out with us to battle, lest you quench the lamp of Israel*" (2 Samuel 21:17).

It was also during this period that David decided to take a census of all the military men in his kingdom. The total was five hundred thousand men for Judah and eight hundred thousand for the rest of the tribes (2 Samuel 24).

But David's census was not approved by God and the judgment resulted in a pestilence that killed 70,000 people. On advice of the prophet Gad, David bought the threshing floor of Araunah the Jebusite for fifty silver shekels, built an altar there, offered sacrifices, and the pestilence ceased before it reached Jerusalem. The threshing floor later became the site of Solomon's Temple.

For study and reflection:

From 2 Samuel 21-24, answer the following questions.

1. What caused the famine?
2. What did the Gibeonites ask of David and what was his response?
3. What event in 2 Samuel 21 terminated David's military career?
4. By whom was David tempted to take the military census?
5. Why was the census wrong?
6. Who did God send to reprove David about the census? What did he offer him? What did David choose?

DAVID'S REPLACEMENT

Reading: 1 Kings 1-2

Notes:

David's vigor dimmed with age. No matter how many clothes were wrapped around him, he shivered with cold, so his servants brought a young maiden, Abishag the Shunammite, to be his companion and keep him warm. A beautiful friendship grew between the aging ruler and the young woman who became his nurse and ministered to him (1 Kings 1:2-4).

With the king declining, the question of succession to the throne became a pressing issue. With Amnon and Absalom both dead, Adonijah was the next in line as likely heir to the throne (1 Kings 2:15). Adonijah decided to assert his claim without waiting for his father's death. He was encouraged in his quest by Joab the commander-in-chief, and Abiathar, a high priest, two of the leading men in the kingdom. They stood with David during the difficult early days, but now they wanted to ensure a smooth transition of power and forestall the claims of Solomon to the throne.

Adonijah, his brothers, and the important people of the city gathered for a feast at the spring of Enrogel in the valley of Kidron outside the city walls of Jerusalem. Solomon was not invited to participate, nor were Nathan, the prophet; Zadok, another other high priest; and Benaiah, the captian of the royal guard.

When news of this became known, Bathsheba told David that Adonijah was trying to usurp the throne he had promised to her son, Solomon. David instructed Zadok, Nathan, and Benaiah to take Solomon to the spring of Gihon, also in the valley of Kidron, and anoint him.

They followed David's instructions, taking a host of people with them. When the noise of the crowd rejoicing at Solomon's coronation reached Adonijah's company further down the valley, they learned that Solomon had already replaced David as king. Adonijah's guests hurriedly departed. Adonijah sought sanctuary at the altar and was spared by Solomon for the time.

For study and reflection:

From 1 Kings 1-2, answer the following questions.

1. Who was selected to tend to David in the final days of his life?
2. Who was actually next in line to succeed David as king?
3. What did he do to assert his claim to the throne?
4. What was Bathsheba's response to this?
5. What did David do in response to Bathsheba's request?
6. Who was actually anointed king?
7. What was the response of those who had supported Adonijah?

DAVID REFLECTING

Reading: 2 Samuel 22 and 23:1-7

Notes:

2 Samuel 22 records David's song of praise which he sang after he had been delivered from all of his enemies.

2 Samuel 23:1-7 records David's last words.

For study and reflection:

From 2 Samuel 22, answer the following questions.

1. Summarize David's condition as described in verses 5-6.
2. Who did he call upon for help? (7)
3. What was God's response to David's plea? (7-20)
4. Why did God respond to David? (21-25)
5. What do you learn about God in verses 26-28?
6. Make a composite list of all the ways David describes God in this chapter.
7. What happened to David's enemies? (38-39,41-46)
8. Who did David credit for his fighting abilities? (40)
9. Why is David praising God in verses 47-51?

From 2 Samuel 23:1-7, answer the following questions.

1. Who does David credit with his anointing?
2. How does David describe himself?
3. Who spoke through and to David?
4. What did God say regarding one who rules in righteousness and the fear of the Lord?
5. Summarize what David said about his covenant with God.
6. What did David say regarding evil men?

DAVID'S RELEASE

Reading: 1 Kings 2:1-12; 1 Chronicles 28-29

Notes:

These passages record David's release from this life into eternal life. No life is complete until there is death. Denying death is avoiding life.

Just prior to David's death, he communicated to Solomon the plans God had given for the temple and an abundance of materials were gathered to build it. As you will recall, David had desired to build a permanent tabernacle for the Lord. When David first asked Nathan the prophet about it, he assured him to do what he desired. Then God spoke to Nathan and he had to come back and tell David of God's redirection (2 Samuel 7). David's son, Solomon, would be permitted to build the temple. David's motives were pure, but he wasn't the right man to carry out the plan because he was a man of war. Although he was excited about the project, he allowed himself to be stopped by God. David was disappointed he couldn't build the temple, but he wasn't bitter. (Read how he responded: 2 Samuel 7:18. How do you respond when the Lord says no to something you want to do?) God told David, "You did well that it was in your heart."—in other words, God credits us with what we would have done if we could. If you can't do something you desire, let God use you to help others achieve like David did.

On his deathbed, David imparted his last wishes to Solomon. David's challenge to Solomon is recorded in 1 Kings 2:1-46. He said, "*I am about to go the way of all the earth. Be strong, and show yourself a man*" (1 Kings. 2:2). He told Solomon to follow the Lord's commandments and walk before Him in truth, as he, David, had done. David also asked Solomon to show special kindness to the children of Barzillai the Gileadite, and to settle his accounts with Joab and Shimei who had betrayed him.

Despite his human faults, David was a dedicated and repentant man of God who served God's purposes in his generation. After a reign of forty years and six months (2 Samuel 5:5, 1 Chronicles 3:4), David died at the age of seventy and was buried in the city of David. (1 Kings. 2:10).

David was a skilled fighter, a great statesman, and a loving husband and father. During his reign, Israel reached the peak of its political and military strength. The kingdom was expanded into an empire extending from the sea to the desert. Sadly, after Solomon's death, due to his evil successors it was to split again into the two rival kingdoms of Israel and Judah.

For study and reflection:

1. How many years did David reign? (1 Chronicles 29:26; 1 Kings 2:10)
2. How old was he when he died? (1 Kings 2:10)
3. Where was he buried? (1 Kings 2:10)

4. Summarize David's religious accomplishments during his reign: (2 Samuel 22:2-29:30)
5. What requests did David make of Solomon? (1 Kings 2:5-9)
6. What message of encouragement did he give to Solomon? (1 Kings 2:2-4)
7. Why was David denied the opportunity of building the temple? Who would build the temple? (2 Chronicles 28:6)
8. What promise was given Solomon and what was the condition for the promise? (2 Chronicles 28:7)
9. What charge was given to Solomon in 2 Chronicles 28:8-10 and 20-21?
10. Where had David receive the plans for the temple? (2 Chronicles 28:12,19)
11. From where did the resources to build the temple come? (2 Chronicles 29:1-9)
12. Summarize David's prayer in 2 Chronicles 29:10-19.
13. What was the response to Solomon's accession to the throne? (2 Chronicles 29:21-25)

DAVID'S RELATIONSHIPS

Analyzing relationships David fostered with others yields insights as to the types of relationships a believer needs they minister, are in a position of authority, and when they seek to accomplish the purposes of God in their generation.

Reading: 1 Samuel 13; 14; 18:1-3; 19; 20; 23:16-18;31:2; 2 Samuel 1: 4:4; 9:3-7; 15:27,36; 17:17,20; 21:7, 12-14, 21; 23:32;1 Kings 1:42-43; 1 Chronicles 2:32-33; 8:34; 39-40; 10:2; 11:34; 20:7

Jonathan: David's relationship with Jonathan is perhaps the best known. Jonathan was David's closest friend. You need intimate friends who are godly, unselfish, and have your best interests at heart.

Reading:2 Samuel 15:19-22; 18:2-12; 23:29

Ittai: He accompanied David when he fled from Absalom. Even though David encouraged him to return home to safety, he battled side by side with David. You need friends who will battle side by side with you when you are in difficulties and doing a work for God.

Reading: 2 Samuel 20, 22, 30; 1 Kings 1, 2, 4; 2 Kings 15. For other references, consult a concordance.

Zadok and Abiathar: These priests wanted to support David by bringing the ark with them. Feeling their godly influence might soften Absalom's heart, they instead remained in Jerusalem even though it might bring them hardship and maybe death. Some, like Ittai, will go with you into ministry, others--like these men--are needed to remain behind and provide support on the home front.

Reading: 2 Samuel 15, 16, 17; 1 Kings 4:16; 1 Chronicles 27:33

Hushai: He came to David wearing signs of compassion--a torn robe and dust on his head. He was ready to remain by David's side, but David asked him to return to the city to spy and report what he heard to David. You need friends who are perceptive about God's will, His way, and His plans for your life and ministry and who will be brave enough to communicate these to you.

Reading: 2 Samuel 17:27; 2 Samuel 17:27; 19:32-39; 2 Samuel 21:8; 1 Kings 2:7

Shobi and Barzillai: These men met physical needs for David and his men. You will need those who will partner with you financially and materially in ministry.

Reading: 1 Samuel 26:6; 2 Samuel 2; 3; 2 Samuel 8:16; 2 Samuel 10:7-14; 11; 12:26-27; 14; 18; 19; 20; 23; 24; 1 Kings 1; 2; 11:15, 16,21; 1 Chronicles 2:16, 54; 11; 18:15; 19:8,10,14-15; 20:1; 21; 26:28; 27:7,24,34.

Joab: This man dared to confront David after Absalom's death when David's response was not as it should be. You need friends honest enough to confront you when your attitude needs an adjustment.

Reading: 2 Samuel 5:14; 7; 12; 23:36; 1 Kings 1; 4:5; 1 Chronicles 2:36; 3:5; 11:38; 14:4; 17:1-3,15; 29:29; 2 Chronicles 9:29; 29:25

Nathan: This prophet, who confronted David with his sin, is an excellent example of a friend who will be honest enough to hold us accountable before God for our sinful conduct.

Reading: 2 Samuel 9

Mephibosheth: David's relationship with this young man is a type of God's relationship with fallen humanity as exemplified by the following parallels:

- Mephibosheth lived in Lo-debar; which means no pasture, a barren place.
- Mephibosheth once enjoyed fellowship with the King, but lost it.
- Mephibosheth's nurse fell and he was injured. Man fell and was injured spiritually.
- Out of love for Jonathan, David demonstrated love for Mephibosheth. God so loved the world that He sent His Son.
- Mephibosheth had nothing, deserved nothing, and did nothing to win the king's favor.
- David took Mephibosheth from a barren place and restored him.
- David adopted Mephibosheth into his family and he became a son of the king. The lands that belonged to his grandfather, Saul, were returned to him, along with a servant named Ziba who had served his grandfather.
- Mephibosheth's limp was a constant reminder of grace. Our limp of sin is a constant reminder of God's grace.

For study and reflection:

Make a list of each man mentioned. Beside each, complete the following:

1. Summarize what you learned about this persons's relationship with David.
2. Summarize what you learn from each of David's relationships that you can apply to your own life and ministry.

SUPPLEMENTAL STUDY 1

THE ANOINTING

The Anointing Is From God:

When Samuel anointed Saul, he said, "*The Lord hath anointed thee...*" (1 Samuel 10:1; 15:17).

When Jesus proclaimed His anointing, He said "*The Lord hath anointed me*" (Luke 4:18; see also Acts 10:38).

God is the source of the anointing:

But the anointing which ye have received of Him abideth in you ...1 John 3:27

You do not experience the anointing by being ordained by an organization or denomination (although there is nothing wrong in doing this).

Stephen was ordained by man as a deacon. He was anointed by God as an evangelist (Acts 6). It is the anointing of God, not of man, that is the most important.

The Basis Of The Anointing:

God does not anoint on the basis of intelligence, education, experience, or abilities. The anointing is not based on outward appearance. It is based on the attitude of the heart.

When Samuel went to the house of Jesse to anoint a new king, he was looking for a man with great outward appearance:

And it came to pass, when they were come, that he (Samuel) looked on Eliab, and said, Surely the Lord's anointed is before Him. But the Lord said unto Samuel, Look not on his countenance, or no 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 Samuel 16:6-7

God anointed David because of the attitude and condition of his heart. God looks at what you are inside.

Purposes Of The Anointing:

The anointing is not just for personal blessing. Here are some purposes of the anointing:

1. To Destroy The Yoke.

The Bible indicates there are three types of yokes:

There is the yoke of sin:

I am the Lord your God, which brought you forth out of the land of Egypt (sin) that ye should not be their bondmen; and I have broken the bands of your yoke and made you go upright. Leviticus 26:13

There is the yoke which keeps people in bondage to "flesh" or "self", which is the old sin nature:

For that which I do I allow not; for what I would, that I do not; but what I hate, that do I. Romans 7:15

There is the yoke of man which is bondage put on us by others. This yoke can include bondages of guilt, tradition, or impossible standards of behavior which are imposed:

For they bind heavy burdens and greivous to be borne and lay them on mens' shoulders but they themselves will not move them with one of their fingers...Matthew 23:4-5

The anointing destroys all of these yokes:

...And the yoke shall be destroyed because of the anointing. Isaiah 10:27

These yokes will not be destroyed by deep teaching. They will not be destroyed by education, counseling, or organization.

They will be destroyed by the anointing of God upon spiritual leaders who know how to bring the message of deliverance to those in bondage.

2. To Determine Position.

God anoints people for specific positions or callings in ministry. For example, the position of the priests was determined "by reason of the anointing" (Numbers 18:8).

The New Testament makes it clear that God gives different spiritual gifts and callings to believers. You must know your personal calling, your spiritual gifts, and your specific purpose in God's plan in order to walk in the anointing of the Holy Spirit.

If you try to serve in a position for which you have neither been called or anointed, you will experience difficulty.

3. To Fulfill God's Purposes.

The anointing is given to fulfill God's purposes. Jesus said:

The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor, he hath send me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.
Luke 4:18

Expect Opposition:

If you are anointed by God you can expect opposition from Satan and his forces, as well as ungodly men:

The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed...Psalms 2:2

Wherewith thine enemies have reproached, O Lord; wherewith they have reproached the footsteps of thine anointed. Psalms 89:51

Ungodly forces want to hinder you from walking in the anointing because they know it is anointed ministry which accomplishes God's purposes.

SUPPLEMENTAL STUDY 2

TECHNIQUES OF GIANT KILLING

Text: *There was none of the Anakims left in the land of the children of Israel; only in Gaza, in Gath, and in Ashdod there remained (a few of them). (Joshua 11:22)*

Introduction

When Israel entered Canaan, they found giants in the land:

And there we saw the giants, the sons of Anak, which come of the giants; and we were in our own sight as grasshoppers, and so we were in their sight. (Numbers 13:33)

Spiritually speaking, "giants" stand for the great difficulties you face in life. You will meet "giant" problems in your family, church, social life, ministry, job, and in your own heart.

It is in the way of duty that you find giants. When Israel was going forward they met giants. When they turned back into the wilderness, they found none. If you are meeting "giant" problems in your life and ministry, the good news is that you are progressing in God. You are on the borderland of your Canaan and moving forward to claim the promises of God.

God told Israel to totally destroy the inhabitants of Canaan, including the giants. But Israel did not heed God's warning:

...but ye have not obeyed my voice...wherefore...they shall be as thorns in your sides and their gods shall be an snare unto you. (Judges 2:1-3)

Israel conquered much of Canaan, but they left just "a few giants." If the giants of your life are not eliminated, they will become "snares and thorns" in your spiritual experience. There would have been no Goliath had Israel followed God's command to eliminate the giants. Giants beget giants.

Techniques Of Giant-Killing

Somebody had to face the giant! God used a young man named David, upon whom His Spirit and anointing rested. The "techniques of giant-killing" used by David in this natural battle can be applied spiritually as you face the giants in your own life.

First: Prepare

In order to face the giants in life, you must prepare in the lesser battles you face. David recalls how he conquered a lion and bear who attacked the sheep for which he cared (1 Samuel 17:34-36). He knew he could face this giant because he had prepared himself in the "little battles" of life.

When you determine to face the giant, get ready for attacks from others! Remember that those who walk by faith are always challenged by those who walk in fear. David was attacked by those closest to him, his own family (1 Samuel 17:28). He was attacked by leadership (1 Samuel 17:33) and he was mocked by the giant himself (1 Samuel 17:44).

When you prepare to face the giants in your life, those closest to you, including your family, may attack you. Leadership may even say it is impossible. The giants themselves will rise up to mock you. But if you have prepared yourself spiritually in the lesser battles of life, you will confidently say "I can conquer this giant"!

Second: Profess

David had the proper profession. He professed his confidence in God saying, "I know I can conquer this giant in the name of the Lord" (see 1 Samuel 17:26,32,37, and 45-46).

Third: Prove

Read 1 Samuel 38-40. If you are to be successful in slaying giants, you must have proven your weapons. Saul tried to clothe David in his own armor, but David had not proven Saul's armor. You cannot conquer giants on the basis of someone else's power or experience. You must put on the whole armor of God described in Ephesians 6 and prove it yourself. You "prove" the armor of God as you use it to face the everyday problems and challenges of life, then when you face the really big giants of life, you are ready.

Fourth: Penetrate

And it came to pass when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine (1 Samuel 17:48). Your preparation may be good, you may have proven your armor, and you can have a good profession of faith in God. But if you run from the giant, you will never conquer him.

David ran towards the giant. You must do the same if you are to conquer your enemy. You must penetrate the giant's territory. No victory is possible while you sit

immobilized on the hillside rationalizing, compromising, or excusing your continued defeat.

When the 12 Israeli spies returned from spying out Canaan, Joshua and Caleb said of the giants, *"They are bread for us...we will eat them up."* In other words, "We will be stronger by overcoming them than if there had been no giants to overcome." You will either face the giant, or be rendered immobile in the wilderness. When you face the giant, you will be stronger than if there had been no giant to overcome.

Fifth: Proper Motive

When you face the giants of life, you must face them with the proper motive:

This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel.

And all this assembly shall know that the Lord saveth not with sword and spear; for the battle is the Lord's, and he will give you into our hands. (1 Samuel 17:46-47)

David's motive was not to gain glory for himself or show how strong he was. His motive was to bring glory to God.

Sixth: Perfect Pattern

God had a perfect pattern for David's victory. It was a sling shot and five smooth stones, the first of which hit its mark and toppled the giant. Your giant is God's enemy and you must fight with His weapons. Although the weapons described in Ephesians 6 seem as unlikely as five stones to conquer giants, they do work! You cannot fight spiritual giants with natural, carnal weapons. You must follow God's perfect pattern.

Seventh: Prevail

You must prevail over the giant. This means you must totally destroy him. When the giant fell from the stone which David had slung, the young man then rushed and took the giant's own sword and beheaded him.

When you fight God's way, you will use the very thing that the enemy has threatened you with to defeat him. But remember: You must totally prevail over the giant or it will return to trouble you

Summary:

To conquer giants you must...

- Prepare properly.
- Profess confidence in God.
- Prove your spiritual armor.
- Penetrate the giant's territory.
- Have the proper motive.
- Follow the perfect pattern.
- Prevail totally over the enemy.

SUPPLEMENTAL STUDY 3

WHAT TO DO IN A CAVE

Text: 1 Samuel 22:1

Introduction:

1 Samuel 22:1 : The cave of Adulam was a large cave about 12 miles southwest of Jerusalem. Here David gathered all those in distress, discontent, in debt:

-Those in distress: "Straits" in a psychological or spiritual sense; dismay from distressful situations (Job 7:11) Distress from scarcity (Proverbs 24:10); Numbers 22:26 translated "tsar", a narrow space easily blocked by a single person.

-Those who were discontented: Embittered in soul; those who had a grievance.

-Those in debt: Those that had a creditor.

David's Predicament:

-Calamities beset me: 1

-Reproaches would swallow me up: 3

-Madmen gnash at me with their teeth and cut me with their tongues: 4

-I am in the midst of enemies; slander, gossip: 4

-They set snares for my soul: 6

-They have set a trap for me: 6

-I am greatly distressed: 6

David's Profession:

David made a positive profession of faith despite his negative circumstances:

-My soul trusts in you: 1

-You are my refuge: 1

-I have confidence in you: 2,3

-You will save me from reproach: 3

-You will show mercy and truth: 3

-Your mercy is great: 10

-Your truth reaches unto heaven: 10

David's Praise:

Verses 7-11: When you cannot praise God for the circumstances, praise Him for His mercy and truth!

David's Purposes:

Despite his circumstances, David never lost his sense of purpose:

- His purpose regarding himself: Be merciful to me.
- His purpose regarding God: Be exalted, O God.
- His purpose regarding the nations: Let your glory be above the earth.

Conclusion:

When in a dark cave experience of life, hold to your profession of faith, your God-given purpose, and continue to praise God!

SUPPLEMENTAL STUDY 4

THE ARK IS COMING

Text:

Thus all Israel brought up the ark of the covenant of the Lord with shouting, and with sound of cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps. (1 Chronicles 15:28)

Introduction

God told Moses, "If you make the tabernacle according to the pattern, my glory will dwell there" (Exodus 25:9). Man was originally created for the glory of God. We were created in His image and set over the works of His hands to bring glory to Him (Hebrews 2:7). When man sinned, the "pattern" was changed and the glory was lost:

For all have sinned and come short of the glory of God. (Romans 3:23)

Like the tabernacle of Moses, you are the tabernacle of God. If you build your spiritual life according to the proper pattern the glory will dwell there. If you change the pattern, the glory departs:

Because that when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

Professing themselves to be wise, they became fools.

And changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four footed beast, and creeping things. (Romans 1:21-23)

Thus they changed their glory into the similitude of an ox that eateth grass. (Psalms 106:20)

Through the judgment of God, some will repent and the glory will be restored:

And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand; and the remnant were afrighted and gave glory to the God of Heaven. (Revelation 11:13)

Some will never repent and regain the glory:

*And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues; and they repented not to give Him glory.
(Revelation 16:9)*

The sinner is without glory. It is restored through the redemption process:

...whom He called, them he also justified; and whom He justified, them He also glorified. (Romans 8:28-30)

The "glory" also departs from God's people when sin separates them from His presence. What can be done when the glory of God has departed because the pattern has been changed by sin? The Old Testament study of the Ark of God departing and returning to Israel provides natural parallels of a great spiritual truth that answers this question.

The Departure And Return Of The Ark

The Ark of God symbolized the glory of God in the midst of His people. The Ark preceded Israel as they traveled through the wilderness. It led the way as they crossed the Jordan River into Canaan. It went before them in battle as a symbol of God's presence.

In 1 Samuel chapters 4 through 7 there is a sad story about how this Ark, the symbol of God's presence among His people, was lost. Read these chapters in your Bible before proceeding with the remainder of this lesson.

Shiloh To Ebenezer:

1 Samuel 4 opens with the nation of Israel battling the Philistines. Israel is camped at a place called Ebenezer and the Philistine army has pitched their tents in Aphek. Israel was losing the battle because of sin in their midst, especially in their leadership (see 1 Samuel chapter 3). When they lost 4,000 men in battle, they began to ask "Why has the Lord smitten us?"

Instead of seeking the Lord and searching their hearts to reveal the true problem, the Israeli army decided to take the Ark, the symbol of God's presence, and send it before them in battle. In previous battles, at God's command, the Ark had preceded Israel's army into battle, but it was only the symbol of God's presence. Because of sin, the presence of God was not with His people in this battle so the symbol of His presence was meaningless.

After the first phase of conquest of Canaan, the tabernacle had been set up at a place called Shiloh. Israel sent to Shiloh and brought the Ark to Ebenezer. When the

Ark came into the camp, Israel gave a great shout of joy because they were sure that now they would be able to win the battle with the Philistines.

But the symbol without the actual presence of God was meaningless. When the battle resumed, 30,000 Israeli soldiers were killed and the Philistines seized the ark of God. Even the sons of Eli, the priest, were killed.

When a messenger came to tell Eli the news, he was so shocked that he fell off his chair, broke his neck, and died. His pregnant daughter-in-law immediately went into labor and gave birth to a son. She named the child "Ichabod" which means "the glory of God is departed":

And she said, The glory is departed from Israel; for the ark of God is taken. (1 Samuel 4:22)

The symbol of God's presence was now in the hands of the enemy and Israel was defeated in battle. When we lose God's presence, we are also rendered ineffective in battle.

In many places today, the Church has settled for symbols of the presence of God. We have symbols of crosses and doves, holy communion dishes, candles, and great church buildings. We may even have the emotions of shouting and praising God, as did Israel when the Ark came into the camp.

But is the presence of God truly with us, or have we settled for symbols and rituals? Whenever we settle for symbol, ritual, and tradition, the presence of God withdraws. The glory of God is lost to the enemy. Have you settled for ritual instead of the reality of God's presence?

Ebenezer To Aphek:

When the Philistines seized the Ark of God, they took it first to a place called Aphek which means "strength and fortress." This is one area that Israel never was able to take from the Canaanites when they conquered Canaan. 1 Samuel 4:1 and 29:1 records that it eventually became a base from which to launch attacks against Israel.

In Aphek, the Philistines actually raped the symbol of God's presence by defiling and plundering it. Any area of your life left unconquered becomes a stronghold and fortress of Satan. It will be used by the enemy to launch attacks against you and you will lose the glory of God. Satan will take that which is precious and rape it by defiling, violating, and plundering. Ritual (Ebenezer) always leads to rape (Aphek).

Aphek To Ashdod:

In 1 Samuel 5, the Bible records that the Philistines next moved the Ark to a place called Ashdod. Ashdod was one of the five chief cities of the Philistines and the location of one of the most famous temples of the national god, Dagon. At Ashdod, the Philistines tried to set up the Ark with other idols but their gods kept falling on their faces and finally were broken in pieces.

When you have lost the glory of God through ritual and been spiritually raped by the enemy, your next move is to try to rationalize your position by compromise. Like the Philistines, you do this by trying to set up the glory of God along with worldly idols in your life. These may be actual physical idols of stone or clay, or they may be idols of possessions or worldly attitudes and behavior. You try to see just how much of the world you can hold on to and still have the glory of God in your life.

But all other idols must fall before the glory of God. When the Philistines recognized God's power, they were frightened and sent the ark on to the city of Gath.

Ashdod To Gath:

The name "Gath" means "winepress." Whenever you compromise and allow the enemy to establish strongholds in your life (both Aphek and Ashdod mean "stronghold") you will soon find yourself in his "winepress." He will squeeze, press, and push you until everything good is drained out of your life.

At Gath, God sent judgment on the Philistines in their "secret parts" (private body organs). It was here that the repercussions of the lost glory began to be manifested and the judgment of God began to fall.

God will not settle for spiritual ritual. He will not allow His presence to be raped in our lives and churches. He will not long tolerate rationalizing by compromise without sending the repercussions of His judgment.

Gath To Ekron:

Ekron means eradication which means "death." Deadly destruction came upon this city as judgment from God. The eradication of spiritual death is not far behind the repercussions of God's judgment. If we do not heed God's message, we soon become like the Church at Sardis with a name that we live, yet we are dead (Revelation 3:1).

Ekron To Bethshemesh:

It was at Ekron that the Ark of God changed directions and began its long and slow return to Israel. But the symbol of God's presence would not immediately return to God's people. It would take over 20 years to arrive in Jerusalem!

After the eradication by death at Ekron, the Philistines decided they had better send the Ark back where it belonged (1 Samuel 6). They built a cart, placed the Ark on it, and used two milk cows to pull the load. These two cows had calves shut up at home. Their natural instinct when left to their own resources would have been to head towards their young ones. Instead, the cows headed straight towards Israel. (Even dumb animals know the glory belongs to God's people and not in the hands of the enemy!)

The cows and their precious cargo arrived first at a place called Bethshemesh where some people of Israel were reaping their harvest. When they saw the ark, they began to rejoice. They took the cart and cows and offered them as an offering to the Lord.

But the men of Bethshemesh refused to realize that God does not send His presence just to bless us. Holiness must be at the heart of any move of God. These men wanted God's presence among them, but they did not want it God's way. They looked into the Ark, which had been forbidden by God, over 50,000 people died because of their sin (Exodus 19:21).

Many times we rejoice when the presence of God begins to move in our midst and we claim we want "revival." Yet we refuse to walk in holiness. We want the presence of God, but we refuse to abide by the law of God. Because of this, God's presence moves on.

Bethshemesh To Kirjath-Jearim:

Because the people of Bethshemesh refused God's standards, the Ark was sent on to Kirjath-Jearim where it remained for 20 years:

*And it came to pass, while the Ark abode in Kirjath-jearim, that the time was long; for it was twenty years; and all the house of Israel lamented after the Lord.
(1 Samuel 7:2)*

Although the Ark itself was in the midst of the people of Kirjath-Jearim, they rejected its power. They had the symbol of the presence of their God in their midst, yet they and all of Israel "lamented" after the Lord. This means they longed for His power, hungering and thirsting for His presence. Jerusalem was void of the presence of God, while the Ark of God was only eight miles away!

For years, the Ark was shifted from city to city with little or no regard, respect, or understanding of its significance. It carried with it the potential of all the mighty power of God, but nobody understood, nobody cared, and no one paid much attention to it.

Is this a description of your spiritual condition? Are you bound in the ritual of religion and raped of the presence of God? Have you rationalized your worldly position, felt the repercussions of God's judgment and even the eradication of spiritual death upon your life?

Then there is good news for you...The Ark of God, His glory and presence is near....It is only a short distance away. All God is waiting for is a man or a woman with enough longing for His presence that they will lead the way in the restoration of God's power.

Kirjath-Jearim To Jerusalem:

There came a day when the Lord found a man after His own heart who would not rest until the Ark of God's glory was fully restored to His people. That man was David. David longed to bring the Ark of God back to the people of God. He asked, "How shall I bring the Ark of God home to me?" (1 Chronicles 13:12). Many are asking the same question today...."How shall we enter into this restoration of God's presence, this new move of the Spirit for which we long?"

First read 1 Chronicles 13:1-7 in your Bible. This passage records David's first attempt to bring the Ark back to God's people. Because the Philistines had carried the Ark on a cart he thought Israel might move it in a similar way. The Ark was placed on a cart pulled by oxen. When the oxen stumbled, two men reached up and touched the Ark to steady it, and they were stricken dead.

As believers, we are to walk by God's Word, not by example or experience. God requires a higher standard of His servants than unbelievers. Judgment fell because the Ark was not moved in the way God had commanded. David recalls this experience in 1 Chronicles 15:1-24. He said the first attempt to bring back the glory was "not after the due order." If the glory is to return, it must return God's way.

The Process Of Return

Read about David's successful attempt to return the Ark in 1 Chronicles 13-17. Four things were necessary for the Ark of God's glory to return to His people. These things are also necessary if we are to experience a return of His glory today:

1. Desire:

For some 20 years, all Israel longed after a more intimate relationship with the Lord. They had the desire for His glory. The first step in the process of return is to have a desire for the glory of God. But desire in itself is not enough. You can want something very much, but in order to get it you must also have...

2. Determination:

David was determined to bring back the Ark. He said, *"Let us bring again the ark of our God to us"* (1 Chronicles 13:3). Not only must you desire the glory of God, you must determine in your heart that you will not stop until you receive it. Even failure did not stop David. When he was unsuccessful on his first attempt, he tried again!

3. Direction:

David and his men began to move in the direction of the Ark to bring it back. Desire is not enough. Even determination is not enough. You must begin to move in the direction of the presence of God if the glory is to be regained.

You will not experience the glory if you are heading the opposite direction in the way of the world. You will not experience it if you are running from God in disobedience to His calling on your life. You must go God's direction if the glory is to be manifested.

4. Due Order:

On the first attempt to return the Ark, the oxen stumbled and the cart toppled. The glory could not return on a man-made cart. It had to return according to God's plan, according to "due order." We have tried to bring the glory of God in our midst through our "man-made" carts. We have our programs and rituals and speak of unity and brotherhood.

Interesting enough, the names of the two men who died for touching the ark mean strength (Uzza) and brotherly (Ahio). Our man-made carts may look sweet and brotherly, but they are really the strength of men. The end result of man-made carts is stumbling, slipping, sliding, and finally....death. We cannot by our own plans, programs, or strength bring the power to Zion. It must come God's way on the basis of His Wrd. David later confessed:

The Lord our God made a breach upon us, for that we sought Him not after the due order. (1 Chronicles 15:13)

When the "due order" of God was followed, the glory returned.

SUPPLEMENTAL STUDY 5

A HEART FOR GOD

David was a man after God's heart because he had a heart for God (1 Samuel 13:14). Review how David responded in various real life situations, then consider these questions in relation to your own life:

- | | |
|---------------------------|--|
| 1 Samuel 16: | How can I choose God's best? |
| 1 Samuel 17: | How do I fight God's enemies? |
| 1 Samuel 18,19,20: | How should I handle my fears? |
| 1 Samuel 21,22: | Do I trust God when I'm under pressure? |
| 1 Samuel 23,24: | How do I make decisions? |
| 1 Samuel 25: | Do I listen to Godly counsel? |
| 1 Samuel 26,27: | Am I tense or trusting? |
| 1 Samuel 28:1-2; 29,30: | How Do I relate to God after failure? |
| 1 Samuel 31; ,2 Samuel 1: | Am I willing to "lose My life"? |
| 2 Samuel 2,3: | Can I trust God's timing? |
| 2 Samuel 3:2-39: | How do I treat my enemies? |
| 2 Samuel 4-5:25: | How do I handle success? |
| 2 Samuel 6: | Is my worship genuine? |
| 2 Samuel 7: | Can I see from God's perspective? |
| 2 Samuel 8,9,10: | Do I act with justice and righteousness? |
| 2 Samuel 11:1-12:25: | Do I face my sin? |
| 2 Samuel 12:26-15:12: | How do I best love my family? |
| 2 Samuel 15:1-16:14: | How do I respond to God's judgment? |

2 Samuel 16:15-18:33:	How do I show mercy?
2 Samuel 19:1-20:26:	Am I loyal?
2 Samuel 24:	Am I willing to trust God's judgment?
2 Samuel 22:1-23:7:	How would God describe my life?
1 Kings 1:1-2:12:	Do I know the real secret of success?

SUPPLEMENTAL STUDY SIX

BIBLICAL REFERENCES TO DAVID

The books of 1 and 2 Samuel, 1 and 2 Kings, and 1 and 2 Chronicles contain the majority of biblical references to King David. He is mentioned in practically every chapter. In addition to studying these books, the following biblical references may be used for further study David's life.

Ruth 4:17

And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he is the father of Jesse, the father of David.

Ruth 4:22

And Obed begat Jesse, and Jesse begat David.

Ezra 3:10

And when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the Lord, after the ordinance of David king of Israel.

Ezra 8:2

Of the sons of Phinehas; Gershom: of the sons of Ithamar; Daniel: of the sons of David; Hattush.

Ezra 8:20

Also of the Nethinims, whom David and the princes had appointed for the service of the Levites, two hundred and twenty Nethinims: all of them were expressed by name.

Nehemiah 3:15

But the gate of the fountain repaired Shallun the son of Colhozeh, the ruler of part of Mizpah; he built it, and covered it, and set up the doors thereof, the locks thereof, and the bars thereof, and the wall of the pool of Siloah by the king's garden, and unto the stairs that go down from the city of David.

Nehemiah 3:16

After him repaired Nehemiah the son of Azbuk, the ruler of the half part of Bethzur, unto the place over against the sepulchres of David, and to the pool that was made, and unto the house of the mighty.

Nehemiah 12:24

And the chief of the Levites: Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brethren over against them, to praise and to give thanks, according to the commandment of David the man of God, ward over against ward.

Nehemiah 12:36

And his brethren, Shemaiah, and Azarael, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with the musical instruments of David the man of God, and Ezra the scribe before them.

Nehemiah 12:37

And at the fountain gate, which was over against them, they went up by the stairs of the city of David, at the going up of the wall, above the house of David, even unto the water gate eastward.

Nehemiah 12:45

And both the singers and the porters kept the ward of their God, and the ward of the purification, according to the commandment of David, and of Solomon his son.

Nehemiah 12:46

For in the days of David and Asaph of old there were chief of the singers, and songs of praise and thanksgiving unto God.

Psalms 18:50

Great deliverance giveth he to his king; and sheweth mercy to his anointed, to David, and to his seed for evermore.

Psalms 72:20

The prayers of David the son of Jesse are ended.

Psalms 78:70

He chose David also his servant, and took him from the sheepfolds:

Psalms 89:3

I have made a covenant with my chosen, I have sworn unto David my servant,

Psalms 89:20

I have found David my servant; with my holy oil have I anointed him:

Psalms 89:35

Once have I sworn by my holiness that I will not lie unto David.

Psalms 89:49

Lord, where are thy former lovingkindnesses, which thou swarest unto David in thy truth?

Psalms 122:5

For there are set thrones of judgment, the thrones of the house of David.

Psalms 132:1

Lord, remember David, and all his afflictions:

Psalm 132:11

The Lord hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne.

Psalm 132:17

There will I make the horn of David to bud: I have ordained a lamp for mine anointed.

Psalm 144:10

It is he that giveth salvation unto kings: who delivereth David his servant from the hurtful sword.

Proverbs 1:1

The proverbs of Solomon the son of David, king of Israel;

Ecclesiastes 1:1

The words of the Preacher, the son of David, king in Jerusalem.

Song of Solomon 4:4

Thy neck is like the tower of David builded for an armoury, whereon there hang a thousand bucklers, all shields of mighty men.

Isaiah 7:2

And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

Isaiah 7:13

And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also?

Isaiah 9:7

Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

Isaiah 16:5

And in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness.

Isaiah 22:9

Ye have seen also the breaches of the city of David, that they are many: and ye gathered together the waters of the lower pool.

Isaiah 22:22

And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open.

Isaiah 29:1

Woe to Ariel, to Ariel, the city where David dwelt! add ye year to year; let them kill sacrifices.

Isaiah 38:5

Go, and say to Hezekiah, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years.

Isaiah 55:3

Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.

Jeremiah 17:25

Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever.

Jeremiah 21:12

O house of David, thus saith the Lord; Execute judgment in the morning, and deliver him that is spoiled out of the hand of the oppressor, lest my fury go out like fire, and burn that none can quench it, because of the evil of your doings.

Jeremiah 22:2

And say, Hear the word of the Lord, O king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy people that enter in by these gates:

Jer 22:4

For if ye do this thing indeed, then shall there enter in by the gates of this house kings sitting upon the throne of David, riding in chariots and on horses, he, and his servants, and his people.

Jeremiah 22:30

Thus saith the Lord, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.

Jeremiah 23:5

Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

Jeremiah 29:16

Know that thus saith the Lord of the king that sitteth upon the throne of David, and of all the

people that dwelleth in this city, and of your brethren that are not gone forth with you into captivity;

Jeremiah 30:9

But they shall serve the Lord their God, and David their king, whom I will raise up unto them.

Jeremiah 33:15

In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.

Jeremiah 33:17

For thus saith the Lord; David shall never want a man to sit upon the throne of the house of Israel;

Jeremiah 33:21

Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers.

Jeremiah 33:22

As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me.

Jeremiah 33:26

Then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them.

Jeremiah 36:30

Therefore thus saith the Lord of Jehoiakim king of Judah; He shall have none to sit upon the throne of David: and his dead body shall be cast out in the day to the heat, and in the night to the frost.

Ezekiel 34:23

And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd.

Ezekiel 34:23

And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd.

Ezekiel 34:24

And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it.

Ezekiel 37:24

And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.

Ezekiel 37:25

And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever.

Hosea 3:5

Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days.

Amos 6:5

That chant to the sound of the viol, and invent to themselves instruments of musick, like David;

Amos 9:11

In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:

Zechariah 12:7

The Lord also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah.

Zechariah 12:8

In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them.

Zechariah 12:10

10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

Zechariah 12:12

And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart;

Zechariah 13:1

In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.

Matthew 1:1

The book of the generation of Jesus Christ, the son of David, the son of Abraham.

Matthew 1:6

And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias;

Matthew 1:17

So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

Matthew 1:20

But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

Matthew 9:27

And when Jesus departed thence, two blind men followed him, crying, and saying, Thou Son of David, have mercy on us.

Matthew 12:3

But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him;

Matthew 12:23

And all the people were amazed, and said, Is not this the son of David?

Matthew 15:22

And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil.

Matthew 20:30

And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou Son of David.

Matthew 20:31

And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou Son of David.

Matthew 21:9

And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

Matthew 21:15

And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased,

Matthew 22:42

Saying, What think ye of Christ? whose son is he? They say unto him, The Son of David.

Matthew 22:43

He saith unto them, How then doth David in spirit call him Lord, saying,

Matthew 22:45

If David then call him Lord, how is he his son?

Mark 2:25

And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him?

Mark 10:47

And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou Son of David, have mercy on me.

Mark 10:48

And many charged him that he should hold his peace: but he cried the more a great deal, Thou Son of David, have mercy on me.

Mark 11:10

Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.

Mark 12:35

And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the Son of David?

Mark 12:36

For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

Mark 12:37

David therefore himself calleth him Lord; and whence is he then his son? And the common people heard him gladly.

Luke 1:27

To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

Luke 1:32

He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

Luke 1:69

And hath raised up an horn of salvation for us in the house of his servant David;

Luke 2:4

And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)

Luke 2:11

For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

Luke 3:31

Which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of Nathan, which was the son of David,

Luke 6:3

And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him;

Luke 18:38

And he cried, saying, Jesus, thou Son of David, have mercy on me.

Luke 18:39

And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou Son of David, have mercy on me.

Luke 20:42

And David himself saith in the book of Psalms, The Lord said unto my Lord, Sit thou on my right hand,

Luke 20:44

David therefore calleth him Lord, how is he then his son?

John 7:42

Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

Acts 1:16

Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

Luke 20:44

David therefore calleth him Lord, how is he then his son?

Acts 2:25

For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:

Acts 2:29

Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

Acts 2:34

For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand,

Acts 4:25

Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?

Acts 7:45

Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drove out before the face of our fathers, unto the days of David;

Acts 13:22

And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will.

Acts 13:34

And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David.

Acts 13:36

For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:

Acts 15:16

After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

Romans 1:3

Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

Romans 4:6

Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

Romans 11:9

And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them:

2 Timothy 2:8

Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel:

Hebrews 4:7

Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.

Hebrews 11:32

And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets:

Revelation 3:7

And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

Revelation 5:5

And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

Revelation 22:16

I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.