



# DAVID

## *King of Hearts*

A Bible Study by Stan Key

—Answers: Volume 2—

*“Man looks on the outward appearance,  
but the Lord looks on the heart.” (I Sam 16:7)*



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# DAVID: *King of Hearts*

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## CHAPTER 8. BEAUTY AND THE BEAST

### I Samuel 25:1–44

#### I. The day David almost blew it

Though David has done very well at **dodging** Saul's spears (I Sam 18–19) and refusing to take **vengeance** on his enemies (I Sam 24 and 26), Nabal's insults were, for some reason, just too much. David temporarily forgot who he was and almost ruined everything by taking matters into his own hands. Perhaps the best way to study this passage is to simply examine the three main characters one at a time.

#### A. Nabal (vv 2–3).

1. In verse 3, Nabal is described as “harsh and badly behaved.” The words denote someone who is uncouth, stubborn, ill-mannered, brutish, vulgar, and mean. In verses 17 and 25, he is called **worthless** (literally, a “son of belial”). “No one can speak to him” (v 17). In other words, not only is he a jerk, he is **unteachable**.
2. He is also a **drunk** (v 36).
3. The word “nabal” means **fool**. In the Bible “foolishness” has nothing to do with intelligence or IQ. It means **morally deficient**. Nabal is the poster child for folly: “as his name is, so is he. Nabal is his name and folly is with him” (v 25).
4. He is also **rich** (v 2). Riches and folly often go together in the Bible. Jesus told a parable about a “Rich Fool” (Luke 12:16–21), which reveals the inner characteristics of a fool.
  - a. **Me, me, me**. Note the personal pronouns in verses 17–19.
  - b. **More, more, more**. How much is enough? His greed is insatiable.
  - c. **Now, now, now**. He could not see beyond the temporal satisfactions of this world. He had no understanding of delayed gratification.

Jesus' evaluation of this man is succinct and to the point: you **fool!** (v 20). This is especially significant in light of the fact that Jesus warned his disciples not to call anyone by this term (Matt 5:22).<sup>1</sup>

#### B. David.

1. David and his 600 soldiers were a band of good Samaritans, like Robin Hood and his Merry Men. They provided **protection** from outlaws, bandits, and thieves; a “wall” of protection for people in the area (v 16). But this protection cost money, so David expected some compensation; like a **tip**; a way to say thank you. So he sent ten men to Nabal with greetings of peace (*shalom*, 3 times) (vv 5–6). For our services to you, “Please give whatever you think is fair...”
2. Nabal not only refused to make a contribution but he **insulted** David. “Who is David?... There are many servants these days who are breaking away from their masters” (v 10). Note the personal pronouns in verse 11 (cf. Luke

<sup>1</sup> Though different Greek terms are used (*moros* in Matt 5:22 means stupid, dull, blockhead; *aphros* in Luke 12:20 means senseless, mindless), the ideas expressed are similar.

12:17–19). Though David had not once retaliated when Saul attacked with his spear, he lost his **temper** and all self-control when this fool attacked with his verbal jabs. “Every man strap on his sword!” (v 13).

3. David! David! What are you doing? Remember your true **identity**. You showed such grace and gentleness when Saul was trying to hurt you. Yet now you are ready to commit mass murder because some pompous little idiot has insulted you. Beware lest in dealing with a fool you **become a fool** yourself! Remember who you are!

### C. Abigail

1. Abigail has both **beauty** and **brains** (v 3). She is “discerning and beautiful,” “intelligent and beautiful” (NIV).
2. She has the wisdom and courage to step into the gap between two “fools.” Both Nabal and David are in the wrong. This is a lonely and **dangerous** place to be, especially for an unarmed woman, but she knows if she doesn’t act, her entire household will be destroyed. Notice the steps she takes to prevent disaster:
  - a. She **recognizes** the danger both for Nabal (death) and for David (bloodguilt on his throne for years to come; see vv 30–33).
  - b. She prepares an **offering** (vv 18–19). This is not just to appease David’s anger. It is to make compensation and restitution for all the good that his men had done.
  - c. She accepts the **responsibility** (not the **blame**) for Nabal’s action: “On me alone, my lord, be the guilt...” (v 24). Compare Ex 32:32; Rom 9:3.
  - d. She asks for mercy: “Please **forgive** the trespass of your servant (feminine)...” (v 28).
3. Her plan works! David calls off his lynching party (v 35) and God personally takes care of Nabal (vv 36–38). David then takes widow Abigail to be his wife (vv 39–42).
4. Notice how Abigail is a woman in a world dominated by **men**; is unarmed in a world filled with **weapons**; is a voice of wisdom in a world of **fools**; is a picture of beauty in a world of **ugly brutality**.

## II. Dealing with a fool

### A. Learn how to recognize fools and folly.

In almost 1,000 pages of mental disorders and dysfunctions, *The Diagnostic and Statistical Manual of Mental Disorders* has no entry entitled “folly.” And yet this is one of the primary terms used in the Bible to describe aberrant human behavior. Sin is not only wrong, it is really **stupid**. “For thee all the folly of sin I resign...” (“My Jesus, I Love Thee,” William R. Featherston, 1846–1873). The Bible wants us to know that we are not only sinners; we are fools. Therefore, the Bible is full of instructions to enable us to recognize the presence of foolishness both in ourselves and in others. Some fools are easy to spot, like Nabal (I Sam 25:25) and Saul (I Sam 13:13; 26:21), but others are more difficult to recognize. Here are some of the main characteristics of a fool taken from the book of Proverbs:

1. A fool thinks he is **always right**. He naively believes that his heart is good and his intelligence is sound.
  - a. “The way of a fool is right in his own eyes, but a wise man listens to advice.” (Prov 12:15)

- b. “There is a way that seems right to a man, but its end is the way to death.” (Prov 14:12)
  - c. “Whoever trusts in his own mind is a fool....” (Prov 28:26)
  - d. “Be not wise in your own eyes....” (Prov 3:7)
2. A fool is **unteachable**. Neither Nabal (I Sam 25:19) nor Saul is willing to listen to advice from anyone except those with whom he is in agreement. Fortunately, David was able to listen to godly advice and this made all the difference (I Sam 25:32–35; II Sam. 12:1–15; etc.).
- a. “Fools hate knowledge.” (Prov 1:22)
  - b. “Whoever corrects a scoffer gets himself abuse, and he who reproves a wicked man incurs injury.... reprove a wise man, and he will love you.” (Prov 9:7–8)
  - c. “Folly is bound up in the heart of a child, but the rod of discipline drives it far from him.” (Prov 22:15)
3. A fool can’t control his **anger**. Because fools are controllers by nature, they get very upset when they can’t manipulate things to suit them. Some shout, others pout. **Moses** was denied entrance to the Promised Land because of his uncontrolled outburst (Num 20:2–13) and David almost destroyed his reign before it even started because of anger (I Sam 25).
- a. “A fool is reckless and careless. A man of quick temper acts foolishly....” (Prov 14:16–17)
  - b. “Whoever is slow to anger has great understanding, but he who has a hasty temper exalts folly.” (Prov 14:29)
  - c. “Whoever is slow to anger is better than the mighty, and he who rules his spirit than he who takes a city.” (Prov 16:32)
  - d. “Let a man meet a she-bear robbed of her cubs rather than a fool in his folly.” (Prov 17:12)
  - e. “It is an honor for a man to keep aloof from strife, but every fool will be quarreling.” (Prov 20:3)
  - f. “A fool gives full vent to his spirit [anger], but a wise man quietly holds it back.” (Prov 29:11)
4. A fool loves to hear himself **talk, talk, talk**. Perhaps this explains why so many of them become lawyers, politicians, professors, and preachers!
- a. “The mouths of fools pour out folly.” (Prov 15:2)
  - b. “A fool takes no pleasure in understanding, but only in expressing his opinion.” (Prov 18:2)
  - c. “Even a fool who keeps silent is considered wise; when he closes his lips, he is deemed intelligent.” (Prov 17:28)
  - d. “Let every person be quick to hear, slow to speak, slow to anger; for the anger of man does not produce the righteousness of God.” (James 1:19–20)

B. The power of a woman’s influence.

Though Nabal was living with a saint, he **never listened** to her and thus he remained a fool. Though David was acting like a fool, he **listened** to a woman’s counsel and saved himself and many others. The Bible has much to say about the

power of a woman's influence over a man. See Proverbs 9 and how Solomon contrasts the seductive voices of Lady Wisdom and Lady Folly. A man's life is determined by which voice he listens to.

1. A man listens to **godly** counsel from a woman.
  - a. David listens to Abigail and calls off his plans for murder. (I Sam 25)
  - b. General Barak listens to Deborah and goes to battle. (Jdgs 4–5)
  - c. Moses listens to the daughters of Zelophehad who ask for an inheritance even though their father is dead. (Num 27:1–11)
  - d. Apollos listens to Priscilla and Aquilla as they explain to him the way of God "more accurately." (Acts 18:24–28)
2. A man listens to **ungodly** counsel from a woman.
  - a. Adam listens to Eve and eats the forbidden fruit. (Gen 3)
  - b. Abraham listens to Sarah and goes in to Hagar. (Gen 16)
  - c. Samson listens to Delilah. (Jdgs 16)
  - d. Haman listens to his wife Zeresh and plans to destroy Mordecai. (Est 5:9–14)
3. A man doesn't listen to **godly** counsel from a woman.
  - a. Nabal doesn't listen to his wife Abigail. (I Sam 25)
  - b. Pilate doesn't listen to his wife's warning concerning her dream. (Matt 27:19)
4. A man doesn't listen to **ungodly** counsel from a woman: Joseph doesn't listen to Potiphar's wife, who says "Lie with me." (Gen 39)

A man's greatest challenge: how to **discern** the voice of wisdom from the voice of folly.

A woman's greatest challenge: how to **submit** to the authority of a man acting like a fool.

#### TABLE TALK

1. David seemed to have lots of self-control when it came to dealing with Saul and his spear but seemed to lose all self-control when it came to dealing with Nabal and his insults. Why? What spiritual lessons should we learn from this?
2. Have you ever had to deal with a fool? Describe what it was like.
3. Why are fools often rich? Why are rich people often fools?
4. Have you ever been a fool? Which of the characteristics of folly do you most struggle with?
5. When Abigail intervened and said, "On me alone be the guilt" she was taking responsibility for a sinful situation but not taking blame. Why is this distinction important? Is there a situation where God may want you to take responsibility for a situation even though you are not to blame?
6. Do you think Abigail was insubordinate to her husband? Why or why not? Are there limits to submission?
7. What have you learned from this study about the power of a woman's influence over a man? Make it personal.





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## CHAPTER 9. GOD-IN-A-BOX

### II Samuel 6:1–23

#### I. One nation under God (II Sam 1–5)

##### A. A time to weep (II Sam 1:1–27)

Before tackling the assignment of being king over all Israel, David first **paused** to grieve the loss of Saul and Jonathan. Though Saul had been an evil, murderous, and unjust autocrat, David nevertheless mourned the loss of Israel's first king. The contemporary gospel of health, wealth, and happiness has little understanding of the place for **lamentation**.

##### B. A house divided (II Sam 2:1–4:12)

In 1858, Abraham Lincoln said: “A house divided against itself cannot stand. I believe this government cannot endure, permanently, half slave and half free. I do not expect the Union to be dissolved—I do not expect the house to fall—but I do expect it will cease to be divided. It will become all one thing or all the other.”<sup>2</sup> Some issues are so significant that tolerance is **intolerable**. A people must choose one path or the other. **Neutrality** is not an option.

This was true in Israel in David's day. David is anointed king over the tribe of Judah (II Sam 2:1–7). Ish-bosheth (Saul's surviving son) is anointed king over the other tribes of Israel (II Sam 2:8–11). Israel, thus, has two kings. But no one can serve **two masters** and a house divided cannot stand. For 7½ years there is civil war.

1. The Battle of Gibeon (II Sam 2:12–32). The army of Ish-bosheth under General Abner is beaten. Abner kills Asahel during the battle and this causes Joab (Asahel's brother) to plot **revenge**.
2. Abner decides to join forces with David (II Sam 3:1–39). David agrees but wants his former wife **Michal** back before the deal is complete (II Sam 3:12–16). Joab murders Abner. David grieves Abner's loss but takes no disciplinary action against Joab.
3. With Abner dead, the situation for Ish-bosheth becomes unstable and he is assassinated by two of his military captains (II Sam 4:1–12).

##### C. David rules over all Israel (II Sam 5:1–25)

1. All the tribes of Israel **unite** and anoint David king (II Sam 5:1–5). David is 30 years old.
2. Now that the king is enthroned and the people are united, God's work can be fully done:
  - Internal **strongholds** can be conquered. David captures Jerusalem and makes it the new capital of all Israel (II Sam 5:6–10).
  - External **threats** can be defeated (II Sam 5:17–25). The Philistines are beaten decisively.

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<sup>2</sup> Though many today imagine that Lincoln is the source for his “house divided” concept, we must remember that Lincoln learned much of his oratorical skill from the Bible. Jesus is the source of Lincoln's powerful speech: “And if a house is divided against itself, that house will not be able to stand” (Mark 3:25).

3. At last, David has the opportunity to lead Israel in the single action that will define them forever and make them **distinct** from all the other nations of history. Almost his first action is to bring the **Ark of the Covenant** to its permanent resting place. II Samuel 6 tells the story of bringing the ark to Jerusalem and II Samuel 7 tells the story of David's desire to build a permanent temple. This lesson focuses on II Samuel 6.

NOTE: The Ark of the Covenant was a rectangular box made of acacia wood that measured 4 x 2½ x 2½ feet. It was covered in gold and carried by poles inserted in rings at the four lower corners. Inside were the two tablets of the Decalogue, a pot of manna, and Aaron's rod. The lid (mercy seat) was made of gold with two cherubim at each end with outstretched wings. "There I will **meet with you**, and from above the mercy seat, from between the two cherubim that are on the ark of the testimony, I will speak with you..." (Ex 25:22). This box was much more than an artistic piece of liturgical furniture. It was the **dwelling place** of God. Whoever had the box, had God! This is certainly how Hophni and Phinehas and the Philistines understood it (I Sam 4-6). This was a god-in-the-box.

II. True worship: you better wear a helmet! (II Sam 6:1-23)

This passage is most instructive about **true worship**: its purpose, its nature, its practice and its participants. In a day when "worship wars" have defined many local congregations, this chapter is very helpful for those who, like David, passionately desire God's **manifest presence** in their lives.

A. The purpose of worship: the **Why** question

Let's pause to personally answer this most important of all questions. Before we define worship or discuss styles, let's ask why we worship in the first place. What is the **purpose** of worship?

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Although Scripture does not specifically state David's motivation for bringing the ark to Jerusalem, it is not difficult to discern his purpose: he desperately and passionately desires God's **presence, face, glory, and blessing**. More important than military strength, economic prosperity, political unity or an artistic renaissance, David knew that unless God's favor was on his kingdom, all was **vanity**. When his first attempt failed, David tried again when he learned that Lord had "blessed the household of Obed-edom and all that belongs to him" because the ark was stationed at his house (II Sam 6:12).

If seeking God's blessing becomes a means of **self-advancement**, then the purpose of worship has become grossly perverted. But when God's blessing is sought so we can experience a **face-to-face** relationship with him so that we can then **pour out our lives** in blessings to others, then we begin to grasp the purpose of worship.

*May God be gracious to us and bless us and make his face to shine upon us, that your way may be known on earth, your saving power among all nations. Let the peoples praise you, O God; let all the peoples praise you! (Ps 67:1-2)*

B. The nature of worship: the **What** question (definition)

By examining David's practice, we begin to discover that worship is much more than pious contemplation or serenely reading through a liturgy. David's worship is

passionate and emotional; it is multi-sensory; it is corporate; it involves his heart, his mind, and his body. The arts (music, dance, etc.) are involved as well.

*To worship is to quicken the **conscience** by the holiness of God, to feed the **mind** with the truth of God, to purge the **imagination** by the beauty of God, to open the **heart** to the love of God, to devote the **will** to the purpose of God.  
(William Temple)*

C. The practice of worship: the **How** question (worship styles)

David soon discovered that *how* we worship God is important. In fact, it is a matter of life and death. Good **motives** are not enough. If our goal in worship is to **feel better** and sing songs we like, we will never worship rightly. Though David's purpose in worship was right, his practice was wrong. He needed to learn that you can't worship the Holy One in an **unholy** manner!

1. David's initial **worship style** was to put the ark on a "new [ox] cart" (II Sam 6:3). This is how the Philistines had transported the ark years earlier (I Sam 6:7–8). An ox cart was state-of-the-art science. Why not use **Philistine technology** to facilitate worship?
2. At first, things went well. The people were "celebrating before the Lord, with songs and lyres and harps and tambourines and castanets and cymbals" (II Sam 6:5). What great worship! Then, suddenly, the situation changed dramatically.

*When they came to the threshing floor of Nacon, Uzzah put out his hand to the ark of God and took hold of it, for the oxen stumbled. And the anger of the Lord was kindled against Uzzah, and God struck him down there because of his error, and he died there beside the ark of God.  
(II Sam 6:6–7)*

David was so **upset** that he called off the worship service. At a loss to understand what had happened, David left the ark at the home of Obed-edom the Gittite, who lived near the place where the incident with Uzzah had occurred.

3. Before dismissing this incident as one of those strange Old Testament stories, consider what happened to **Ananias and Saphira** in the New Testament when they too failed to worship God rightly (Acts 5:1–11; cf. I Cor 11:27–39). By placing these two stories (Uzzah and Ananias/Saphira) in the opening events of a new era, God apparently wants us to understand that:
  - It's not enough to **worship** (pagans do that).
  - It's not enough to worship the **right God** (Uzzah did that, as did Ananias and Saphira).
  - We must worship the right God in the **right way**.
4. To understand what went wrong in David's worship service, let's examine two passages from the Mosaic Law that David should have known.

*You shall make **poles** of acacia wood and overlay them with gold. And you shall put the poles into the rings on the sides of the ark to carry the ark by them. (Ex 25:13–14)*

*As the camp sets out, ...the sons of Kohath shall come to carry [the furnishing of the Tabernacle], but they **must not touch** the holy things, lest they die. (Num 4:15)*

But why? What's wrong with an ox cart? Is God always opposed to Philistine technology? We simply know that God gave the instructions and David did not follow them. Chronicles tells us that after the incident with Uzzah, David spent time reflecting on what had happened and especially studying the Torah to learn **how** worship should be carried out.

*Then David summoned the priests Zadok and Abiathar, and the Levites... and said to them, "...Consecrate yourselves, you and your brothers, so that you may bring up the ark of the Lord.... Because you did not carry it the first time, the Lord our God broke out against us, because we did not seek him according to the rule." So the priests and the Levites consecrated themselves to bring up the ark of the Lord, the God of Israel. And the Levites carried the ark of God on their shoulders with the poles, as Moses had commanded according to **the word of the Lord**. (I Chron 15:11-15)*

5. Worshipping the Holy One is a bit like handling radioactive material. If you don't know what you're doing, you might get hurt. This is serious business, so **be careful!**

*Does anyone have the foggiest idea what sort of power we so blithely invoke? Or, as I suspect, does no one believe a word of it? The churches are children playing on the floor with the chemistry sets, mixing up a batch of TNT to kill a Sunday morning. It is madness to wear ladies' straw hats and velvet hats to church; we should all be wearing crash helmets. Ushers should issue life preservers and signal flares; they should lash us to our pews. For the sleeping god may wake some day and take offense, or the waking god may draw us out to where we can never return. (Annie Dillard)*

D. The participants of worship: the **Who** question

There are three main characters in this story that illustrate three kinds of people that are typically in every worship service.

1. David, the **true** worshipper. Though it took more than one try and cost him dearly, David finally got worship right. We know this is true because he "**danced** before the Lord with all his might" (II Sam 6:14). David learned the importance of worshipping God in **spirit** and in **truth** (John 4:24). God has given us clear instructions so that we can **boldly** and with **confidence** enter the very throne room of heaven (Heb 4:16). The architecture and furnishings of the Tabernacle/Temple are meant to educate us in this endeavor:
  - The single **gate** (Jesus is the door).
  - The **altar** of sacrifice (the blood of the lamb, the cross, forgiveness for sins, clean hands).
  - The laver (a **basin** for washing; cleansing from sin, a pure heart).
  - The Holy Place (table of **bread**, lamp stand, altar of incense).
  - The Most Holy Place (the Ark of the Covenant; the Presence/**Face of God**).
2. Uzzah, the **misguided** worshipper. Though his motives were good, his approach wasn't. He tried to worship God in his own way. Uzzah is the patron saint of all those who are enamored with Philistine technologies and **user-friendly** styles of worship. In reality, Uzzah was not worshipping God but rather his own god-in-a-box. He felt if he went through the right motions, God would automatically pop up and perform on command. God struck Uzzah dead

so all would understand: we must worship the Holy One according to the methods he himself has prescribed!

3. Michal, the **non-worshipper**. There is a “Michal” lurking in every worship service. She is not there to worship but rather to watch others as they worship. She “despises” David and those who are like him. Filled with cynicism, sarcasm, and **condescension**, Michal looks down her spiritual nose at the emotionalism of the riffraff who worship in such an unsophisticated manner.

#### TABLE TALK

1. What did you learn about God from this story? In *The Lion, the Witch and the Wardrobe*, Susan wanted to know if Aslan, the lion, was “safe.” Perhaps you wonder this as well.
2. What did you learn about worship from this story?
3. Do you consider the worship at your church on Sunday morning an expression of true worship?
4. When it comes to worship, why aren’t good motives enough?
5. If you saw someone dancing like David danced at your church, what would your reaction be? What lesson should we learn from Michal’s response?
6. In what sense is worship dangerous?
7. The fear of the Lord is the beginning of wisdom (Prov 9:10). Discuss.

## Psalm 24 of David

*The earth is the LORD’s and the fullness thereof,  
the world and those who dwell therein,  
for he has founded it upon the seas  
and established it upon the rivers.*

*Who shall ascend the hill of the LORD?  
And who shall stand in his holy place?  
He who has clean hands and a pure heart,  
who does not lift up his soul to what is false  
and does not swear deceitfully.*

*He will receive blessing from the LORD  
and righteousness from the God of his salvation.  
Such is the generation of those who seek him,  
who seek the face of the God of Jacob. Selah*

*Lift up your heads, O gates!  
And be lifted up, O ancient doors,  
that the King of glory may come in.  
Who is this King of glory?  
The LORD, strong and mighty,  
the LORD, mighty in battle!  
Lift up your heads, O gates!  
And lift them up, O ancient doors,  
that the King of glory may come in.  
Who is this King of glory?  
The LORD of hosts,  
he is the King of glory!*



# DAVID: *King of Hearts*

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## CHAPTER 10. DAVID'S MIGHTY MEN II Samuel 23:8–39; I Chronicles 11:10–12:40

### I. Take me out to the ball game

#### A. Why do we love the **Sports page**? Especially why do **men** love the Sports page?

Think about this. Many men find it difficult to read anything! And yet they devour the Sports page. This is not because it is great literature. In fact, much of the content is facts, figures, statistics, averages, etc. What's exciting about *that*? This is a great question!

#### B. The Hall of Fame

For a fan of baseball, visiting the Hall of Fame in Cooperstown, New York, is similar to a Muslim visiting Mecca. When one enters the actual gallery, one discovers that the actual "Hall" is just a collection of **plaques** arrayed along the wall. The atmosphere is hushed and fathers stand with their sons and read in whispered **reverence** words such as the following:

*Mickey Charles Mantle (NY Yankees from 1951–1968). Hit 536 home runs. Made 2415 hits. Batted .300 or more in each of ten years with top of .365 in 1957. Topped the American League in walks for 5 years. Was named on 20 American League all-star teams. Set the following World Series records: hit 18 home runs, scored 42 runs, had 40 RBIs, and got on base by walks 43 times.*

#### C. How do we explain this fascination and even **obsession** with sports? How do we account for such deep emotional connection with a game? With statistics? When one pauses to think about it, sports and religion have a lot in common.

1. **Sacred ceremonies.**
2. **A liturgical calendar.**
3. **Special clothing and colors.**
4. **Private rituals, signs, gestures, and motions.**
5. **Saints, heroes.**
6. **Symbols and icons.**
7. **Special music and songs.**
8. **Readiness to make sacrifices and offerings.**
9. **The focus of one's faith, hope and love.**
10. **Devotion, commitment.**

### II. The Sports page of the Bible

The Bible records the **names** and **statistics** of those heroes in David's army who excelled above the rest. These passages are unlike any other Scripture. It is not a narrative, a psalm, or liturgy. It is not an epistle, a prophecy, or a genealogy. It is not a teaching related to doctrine or practice. It reads more like the Sports page, giving names, numbers, statistics, and, most importantly, the **scores**! It also includes some very interesting details and minutia that make the stories come alive (at least for men). Of course, the Scriptures are

talking about **war** not sports. While women certainly can find benefit in these passages, the words seem to be saturated with **testosterone**.

A. II Samuel 23:8–39

1. The Three (II Sam 8–12)

- a. *Josheb-basshebeth* (v 8). The chief of The Three. With his spear, he killed **800** enemy soldiers at one time.
- b. *Eleazar* (vv 9–10). He was with David when they “**taunted**” the Philistines. During the battle his hand froze (a cramp?) to his sword.
- c. *Shammah* (vv 11–12). While his comrades were running away in fear, Shammah **single-handedly** stood his ground in a field of lentils and fought the enemy. And the Lord worked a great victory.

2. Illustration of the **heroic spirit** at work in David's Mighty Men (vv 13–17)

While the Philistines controlled Bethlehem, David openly expressed a desire for a drink of water from the well in his home town. Three mighty men fought their way to the well and brought this water for David to drink. “Such were the exploits of the three mighty warriors (v 17 NIV).” What would motivate a soldier to take a risk like this?

- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_

3. The Thirty (vv 18–39)

- a. *Abishai* (vv 18–19). The chief of The Thirty. He killed **300** men with his spear. He also accompanied David when they sneaked in Saul's camp and stole his spear and water jug while he was asleep (I Sam 26). He also once saved David's life when the huge Philistine Ishbi-benob sought to kill him (II Sam 21:15–17). “He was the most renowned of the thirty... but he did not attain to the three” (v 19).
- b. *Benaiah* (vv 20–23). The captain of David's bodyguard. Three exploits are mentioned of this valiant man:
  - He killed two of Moab's best soldiers (Hebrew: *ariels*).
  - He killed a lion in a pit on a snowy day.
  - He killed a huge Egyptian. Armed with only a **staff**, Benaiah snatched the spear from the Egyptian's hand and killed him with his own spear! “He was renowned among the thirty, but he did not attain to the three” (v 23).

c. The list of soldiers who composed The Thirty (vv 24–39)

Mothers prayed that their son's would be one of David's Mighty Men and little girls dreamed of marrying such a hero. Every boy in Israel grew up hoping that one day his name would be on the list. These were the heroes in Israel. Note:

- The Thirty is said to include 37 names (v 39), but the math is difficult to make fit. Apparently, The Thirty was meant to be understood in a fluid and flexible way.
- General **Joab**, David's greatest soldier, is *not* mentioned (though his two brothers (vv 18, 24) and his armor-bearer (v 37) are). This is

because Joab ended up on the **wrong team** when he sided with Adonijah and his effort to make himself king (I Kgs 1:5–8).

- **Uriah** the Hittite (v 39), the husband of Bathsheba whom David had killed, is one of David's Mighty Men thus making David's moral failure all the more despicable and heinous.

B. I Chronicles 11:10–12:40

I Chronicles 11:10–47 is similar to II Samuel 23:8–39. The differences are interesting but do not change the basic content of the passage. However, I Chronicles 12:1–40 gives new information about those “mighty men” who were part of David's entourage.

1. A group of **Benjaminites** (Saul's kinsmen) join David's army while he is still an exile in Ziklag (I Chron 12:1–7). “They were bowmen and could shoot arrows and sling stones with either the right or the left hand” (v 2).
2. A group of Gadites joined David (I Chron 12:8–15) while he was still hiding in the desert. They were “mighty and experienced warriors, expert with shield and spear, whose faces were like the faces of lions and who were swift as gazelles upon the mountains” (v 8). “The least was a match for **100** men and the greatest for **1,000**” (v 14).
3. Others came to David from the tribes of Benjamin and Judah while he was running from Saul (I Chron 12:16–18). But because some of these were kinsmen of Saul, David was cautious. Amasai, their chief, stepped forward and pledged **allegiance** to David: “We are yours, O David, and with you, O son of Jesse! Peace, peace to you, and peace to your helpers! For your God helps you” (v 18).
4. Some from Manasseh also came and joined forces with David (I Chron 12:19–22). “They were all mighty men of **valor** and were commanders in the army” (v 21).
5. The passage closes with a long list of men from various tribes in Israel who came over to join David when he first became king in Hebron (I Chron 12:23–40). Few details are given of these soldiers. However, one takes notice of the 200 chiefs who joined David from the tribe of Issachar: these men “**understood the times** and knew what Israel should do...” (v 32 NIV).

III. What does it take to become a member of David's Mighty Men?

If you had lived in David's day, would *your* name have been enrolled among his Mighty Men? Or would you have preferred a safer, more predictable existence, far from danger. The truth is that most people in David's day lived **mediocre** lives and were **forgettable**. What does it take to be a Mighty Man?

- A. You must make a **decision** to join the King's army.

Notice that these soldiers all joined David's forces when he was hiding in caves as an outcast. Just as a true sports fan is seen when his team is **losing**, so the true followers of King David were discovered when David appeared to be weak and unpopular. This tended to eliminate those who were motivated by **selfish ambition** and to attract those who were in desperate straits and wanted truth more than anything else.

*David departed from there and escaped to the cave of Adullam.... And everyone who was in **distress**, and everyone who was in **debt**, and everyone who was **bitter** in soul, gathered to him. And he became commander over them. And there were with him about four hundred men. (I Sam 22:1–2)*



*For consider your calling, brothers: not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth. But God chose what is **foolish** in the world to shame the wise; God chose what is **weak** in the world to shame the strong; God chose what is low and **despised** in the world, even things that are not, to bring to nothing things that are, so that no human being might boast in the presence of God. (I Cor 1:26–29)*

In other words, to join David's winning team, you must first be a **loser**!

B. You must **imitate** the King's character.

David was a man after God's own heart. He was a **warrior** and a **worshipper**. He had a sling and a harp. He could kill giants and sing praise songs. Further, he **trusted** in God and waited for God to promote him. He refused to act in the flesh. Joab ended poorly because he forgot this. Many today want to be on King Jesus' team, but they have no intention of living as Jesus lived; they want to be Christ-followers without following Christ; they want to be Christians without being Christlike. But you can't be on the King's team unless you imitate the King's character. Being a Christian is not a spectator sport!

C. You must **trust** in the King's resources.

Being part of David's army means that you fight the Lord's battles. This is **risky** and may cost you everything. But it is when we reach the end of our human resources that God's victorious power can take over. Shammah fought a great battle but "**the Lord** worked a great victory" (II Sam 23:12). David wrote: "Some trust in chariots and some in horses, but we trust in the name of the Lord our God" (Ps 20:7).

D. You must do **exploits**.

Three times in this passage (II Sam 23:17, 20, 22) the word "exploit" is used (NIV). The dictionary defines an "exploit" as a brilliant or heroic feat, deed, or act. Other translations say "great deed" or "heroic act." To become a Mighty Man of David had little to do with schooling, pedigree, looks, talents, or abilities. It had everything to do with whether or not you had done something **heroic**: an exploit.

Imagine David flipping through a stack of resume's for applicants to be a Mighty Man. MBA from Harvard? Son of a senator? Scored well on the SAT? Rich? Friendly personality? No.

- Stood alone in a field of lentils when everyone ran away.
- Killed a huge Egyptian with his own spear.
- Fought so hard his hand froze to the sword.
- Went in a pit on a snowy day and killed a lion.
- Got a drink of water from Bethlehem's well for my king.

Yeah, *that's* the kind of man I'm looking for! At the end of the day, many will have more regrets over what they **didn't do** in life than what they did do!

*When people look at their lives as a whole, inaction regrets outnumber action regrets 84 percent to 16 percent. Most of us regret sins of commission in the short-term. But it's the sins of omission, the missed opportunities, that haunt us the rest of our lives. We won't regret the mistakes we made as much as the God-ordained opportunities we missed. In other words, what we'll regret most at the end of our lives are the lions we didn't chase. (Batterson, p 116)*

### TABLE TALK

1. Do you love sports? Which part? Can you explain this love?
2. It is easy to recognize our culture's religious zeal (idolatry?) when it comes to sports. How did it happen? What does it mean? What should you do about it?
3. In Israel, David's Mighty Men were the models for manhood that all boys sought to emulate. What about you? Who is your hero? Who do you want to be like when you grow up?
4. Today, a culture of political correctness avoids talk that is gender-specific and militaristic. While recognizing the importance of being sensitive to others, should we allow culture to dictate the gender-driven emphasis of passages such as these or run from the militaristic overtones? What is at stake in how we handle passages like this?
5. In many churches, men (males) are invited to sing in the choir, pass out bulletins, help with Sunday School, etc. Is there a way to call the males in our churches to tasks that require more testosterone?
6. Talk about an exploit that you have been involved in. Or perhaps, discuss a missed opportunity, a risk you failed to take.
7. Is the Spirit of God nudging you to perform an exploit today? What is it? What's hindering you from doing it?
8. Imagine what would happen if positions of church leadership were open to those who had performed an exploit.
9. Daniel 11:32 says, "The people that do know their God shall be strong and do exploits." (Dan 11:32 KJV). Discuss.

## Soldiers of Christ, Arise

By Charles Wesley (1941)

*Soldiers of Christ, arise,  
and put your armor on,  
Strong in the strength which God supplies  
through His eternal Son.  
Strong in the Lord of hosts,  
and in His mighty power,  
Who in the strength of Jesus trusts  
is more than conqueror.*

*Stand then in His great might,  
with all His strength endued,  
But take, to arm you for the fight,  
the panoply of God;  
That, having all things done,  
and all your conflicts passed,  
Ye may o'ercome through Christ alone  
and stand entire at last.*

*Stand then against your foes,  
in close and firm array;  
Legions of wily fiends oppose  
throughout the evil day.  
But meet the sons of night,  
and mock their vain design,  
Armed in the arms of heavenly light,  
of righteousness divine.*

*Leave no unguarded place,  
no weakness of the soul,  
Take every virtue, every grace,  
and fortify the whole;  
Indissolubly joined, to battle all proceed;  
But arm yourselves with all the mind  
that was in Christ, your Head.*

*But, above all, lay hold on  
faith's victorious shield;  
Armed with that adamant and gold,  
be sure to win the field:  
If faith surround your heart,  
Satan shall be subdued,  
Repelled his every fiery dart,  
and quenched with Jesu's blood.*

*Jesus hath died for you!  
What can His love withstand?  
Believe, hold fast your shield,  
and who shall pluck you from His hand?  
Believe that Jesus reigns;  
all power to Him is giv'n:  
Believe, till freed from sin's remains;  
believe yourselves to Heav'n.*

*To keep your armor bright,  
attend with constant care,  
Still walking in your Captain's sight,  
and watching unto prayer.  
Ready for all alarms, steadfastly set your face,  
And always exercise your arms,  
and use your every grace.*

*Pray without ceasing, pray,  
your Captain gives the word;  
His summons cheerfully obey  
and call upon the Lord;  
To God your every want  
in instant prayer display,  
Pray always; pray and never faint;  
pray, without ceasing, pray!*

*In fellowship alone,  
to God with faith draw near;  
Approach His courts, besiege His throne  
with all the powers of prayer:  
Go to His temple, go, nor from His altar move;  
Let every house His worship know,  
and every heart His love.*

*To God your spirits dart,  
your souls in words declare,  
Or groan, to Him Who reads the heart,  
the unutterable prayer:  
His mercy now implore,  
and now show forth His praise,  
In shouts, or silent awe,  
adore His miracles of grace.*

*Pour out your souls to God,  
and bow them with your knees,  
And spread your hearts and hands abroad,  
and pray for Zion's peace;  
Your guides and brethren bear  
for ever on your mind;  
Extend the arms of mighty prayer,  
ingrasping all mankind.*

*From strength to strength go on,  
wrestle and fight and pray,  
Tread all the powers of darkness down  
and win the well fought day.  
Still let the Spirit cry in all His soldiers, "Come!"  
Till Christ the Lord descends from high  
and takes the conquerors home.*



# DAVID: *King of Hearts*

A Bible Study by Stan Key

## CHAPTER 11. BATHSHEBA-GATE II Samuel 11

### I. Heart rot disease

#### A. There's fungus among us.

Mighty trees can “suddenly” be toppled by a light wind if they have a fungal disease called **heart rot**. Fungi enter the tree through a **wound** in the bark and then **slowly** cause decay in the center of the trunk. The softened heartwood makes the tree structurally weak. Outwardly the tree continues to grow and appears to be green and healthy. But inwardly things are rotten! A good indication that heart rot may be present is the presence of **mushrooms** or fungus conks on the tree.

#### B. How the mighty have fallen! (cf II Sam 1:19, 25, 27)

Scripture reveals that King David had a form of heart rot disease. Outwardly, all appeared to be healthy and strong. But inwardly, a fungus was at work in David's heart. Remember, “man looks on the outward appearance, but the Lord looks at the **heart**” (I Sam 16:7). In what appeared to be a **sudden** moral failure, this mighty oak tree fell with such a loud crash that the reverberations are still felt 3,000 years later.

#### C. Different strains and varieties of heart rot.

**Unconfessed** sin that is allowed to continue in our lives works like a fungus. It often enters through an unhealed wound, working silently over long periods of time. The inner decay produces structural weakness and makes us more **vulnerable** to temptation. Heart rot comes in various strains: greed, bitterness, hatred, pride, addictions, envy, shame, sloth, gluttony, etc. The Bible is full of tragic examples of saints who experienced a moral failure caused by various forms of heart rot:

- Adam and Eve disobeyed a clear command and ate forbidden fruit.
- Noah got drunk and naked.
- Abraham lied by claiming his wife was his sister to save his own skin—twice!
- Lot got drunk and slept with his two daughters!
- Moses lost his temper in a public display of anger.
- Aaron built a golden calf and led the nation in idolatry.
- David committed adultery and murder.
- Peter denied his Lord three times and later refused to eat with Gentiles.
- Demas abandoned the gospel because he loved this present world.

#### D. David's fungal condition.

The fungus at work in David's heart was **sexual sin**. This fungus has been among us for thousands of years, causing the fall of many mighty men and women of God. It was sexual sin that caused the fall of:

- Samson—the **strongest** man in the world.
- Solomon—the **wisest** man in the world.
- David—the **most spiritual** man in the world (a heart like God's).

II. Examining the text (II Sam 11:1–27)

A. Outline of the passage

Moral Failure	Cover-Up Attempts	Shotgun Wedding
Idle at home (1–2a)	1 <sup>st</sup> try: “Go home, Uriah.” (6–11)	“But the thing David had done displeased the Lord.” (v 27)
Wandering eyes (2b)	2 <sup>nd</sup> try: “Get drunk, Uriah.” (12–13)	
A moment of pleasure (3–4)	3 <sup>rd</sup> try: “Take this letter, Uriah.” (14–25)	
“I’m pregnant.” (5)		
1–5	6–25	26–27

B. Notes on the passage

1. II Samuel 11 and 12 are a pivotal **turning point** in the David story. Prior to this, David’s life is an almost unbroken illustration of victory and godliness. After this incident with Bathsheba, his life is marked by family dysfunction, national turbulence and division, and moral ambiguity. It is noteworthy that rather than glossing over this shameful incident in David’s life, the Scriptures **accentuate** it!
2. David is about 50 years old and has been king for about 20 years. He already has a harem full of wives and concubines (I Sam 25:42–44; II Sam 5:13) but apparently this did not satisfy his sexual passion, it increased it! Our culture lies when it pretends that **gratifying** our drives is the best way to **control** them.
3. Notice the 12 uses of the word “send” in this one passage:
  - a. David *sent* Joab (v 1).
  - b. David *sent* and inquired about the woman (v 3).
  - c. David *sent* messengers and took her and she came to him (v 4).
  - d. Bathsheba *sent* and told David, “I’m pregnant” (v 5).
  - e. David *sent* word to Joab, “*Send* me Uriah.” And Joab *sent* Uriah to David (v 6).
  - f. David says to Uriah, “I will *send* you back” (v 12).
  - g. David wrote a letter to Joab and *sent* it by the hand of Uriah (v 14).
  - h. Joab *sent* and told David all about the fighting (v 18).
  - i. David *sent* and brought Bathsheba to his house (v 27).
  - j. And the Lord *sent* Nathan to David (12:1).

The word helps us see David is guilty of **abuse of power**. He gives orders from above, impersonally imposing his will on others and manipulating their lives like a puppeteer.

4. Though David’s initial sin (adultery) is serious, it is how he seeks to **cover up** his sin that makes the situation truly tragic (lies, manipulation, murder, conspiracy, etc.). The real issue in life is *not* that we are sinners but that we don’t know what to do with our sins. The great question is not *Have you sinned?* but rather *Are you prepared to **confess** your sin?*
5. The text hints that Bathsheba may share some guilt in this sordid affair. Why was she bathing so others could see? When it says “she came to him,” does it

imply consent? The text does not sound like a rape, but we must not blame the victim. David is singled out as the guilty party here. God holds him **fully responsible**.

6. By involving General Joab in his cover-up, David was giving this questionable character all the ammunition he needed to **blackmail** the king. Till his dying day, Joab would be a major source of difficulty for David.

### III. Spiritual heart rot: fungus among us

Heart rot is very **difficult** to detect. Those who have it typically don't know they have it. Often its presence is discovered only **after** the tree falls. So how can we know if we have heart rot? Answering this question may be harder than you think. Mushrooms (a type of fungus) are often the best indication that inner decay is occurring. David's moral failure introduces us to four types of fungi that may indicate the presence of heart rot in the life of a believer.

#### A. The **I-don't-want-to-fight-the-Lord's-battles-anymore** fungus.

"In the spring of the year, the time when kings go out to battle, David sent Joab.... But David remained at Jerusalem" (v 1). This is most uncharacteristic of the David we have known, always ready to lead the way into the Lord's battles and share in the adventure, hardship, and danger. What has happened to David? Maybe he:

- Is feeling old and **tired**.
- Believes he is **entitled** to a reprieve. Let someone else fight those battles!
- Has become soft and **lazy** (on his "couch" until late afternoon, v 2).

An old proverb says it well: "Idleness is the **devil's workshop**." To talk like this in a day like ours is to be counter-cultural! After working hard, aren't we all entitled to sit on our couches and be entertained, to retire from strenuous activity and let others fight the Lord's battles? Can't I move to Florida and spend my final three decades playing golf and collecting sea shells?

#### B. The **I-can-look-at-whatever-I-want-to** fungus.

"It happened, late one afternoon, when David arose from his couch and was walking on the roof of the king's house, that he saw from the roof a woman bathing; and the woman was very beautiful" (v 2). A big part of David's fungal condition related to his **eyes**. Perhaps he couldn't avoid the first look (visual stimuli bombard us from every direction). The problem was the **second look**. "We can't stop the birds from flying over our heads. But we can stop them from building nests in our hair!" (Martin Luther).

The Biblical account of the original fall in the Garden of Eden also places the emphasis on the eyes: "So when the woman **saw** that the tree was good for food, and that it was a **delight to the eyes**... she took of its fruit and ate..." (Gen 3:6). Long before Adam and Eve ate the forbidden fruit, they **ogled** it. The lust of the eyes is a fungal condition that can bring decay to the heart (I John 2:16). Nowhere is this more true (at least for males) than when it comes to sexual temptation. This explains why Job made a **covenant** with his eyes not to look lustfully at a woman (Job 31:1; see also Ps 101:2-3; Matt 5:27-29).

Seven steps in the progression of temptation and sin are outlined in James 1:14-15:

*But each person is tempted [Step 1: **the look**] when he is lured and enticed [Step 2: **the lure**] by his own desire [Step 3: **lust**]. Then desire when it has conceived [Step 4: **conception**] gives birth to sin [Step 5: **birth**], and sin when it is fully grown [Step 6: **growth**] brings forth death [Step 7: **death**].*

C. The **I-have-a-right-to-do-what-I-want** fungus.

Kings are above the law and can do whatever they want, right? Not in Israel! The king on his throne is just as much **under the law** as is the servant in the field. Even if our desires are strong and our perks and privileges are many, we do not have the right to violate God's laws. God holds us accountable for our actions.

D. The **let's-just-cover-it-up-and-move-on** fungus.

Ever since the Garden of Eden, we have been very creative in inventing all manner of **fig leaves** to cover up the exposure of our sins. When David learns that Bathsheba is pregnant, rather than confessing the truth, he embarks on an elaborate conspiracy to cover up his crime. Fungi thrive in **darkness**. Think of the ways we seek to cover up our sins:

1. **Denial**. *I didn't do anything. It's not true.*
2. **Rationalization**. *Other kings do this, why can't I. I can't help myself.*
3. **Justification**. *I deserve a little pleasure.*
4. **Blame**. *Don't blame me. Why was she bathing in the open?*

There is only one way to deal with the reality of sin:

*Blessed is the one whose transgression is forgiven, whose sin is **covered**. Blessed is the man against whom the Lord counts no iniquity, and in whose spirit there is no deceit. For when I kept silent, my bones wasted away through my groaning all day long. For day and night your hand was heavy upon me; my strength was dried up as by the heat of summer. I **acknowledged** my sin to you, and I **did not cover** my iniquity; I said, "I will **confess** my transgressions to the Lord," and you forgave the iniquity of my sin. (Ps 32:1-5)*

**TABLE TALK**

1. Without using names, share about a story of moral failure with which you are familiar. How is it similar to David's story? How is it different?
2. How do you account for David's sin? Describe your theory of why he fell.
3. What did you learn from this lesson about heart rot?
4. Are you aware of any mushrooms (fungus) growing in your life that perhaps indicate inner heart decay may be present?
5. Why are we so afraid to get rid of our fig leaves? Why is transparency and confession so terrifying to us?

## **Come, Thou Fount of Every Blessing**

Robert Robinson (1758)

*Come, Thou Fount of every blessing,  
Tune my heart to sing Thy grace;  
Streams of mercy, never ceasing,  
Call for songs of loudest praise.  
Teach me some melodious sonnet,  
Sung by flaming tongues above.  
Praise the mount! I'm fixed upon it,  
Mount of Thy redeeming love.*

*Here I raise my Ebenezer;  
Here by Thy great help I've come;  
And I hope, by Thy good pleasure,  
Safely to arrive at home.  
Jesus sought me when a stranger,  
Wandering from the fold of God;  
He, to rescue me from danger,  
Interposed His precious blood;*

*O to grace how great a debtor  
Daily I'm constrained to be!  
Let Thy goodness, like a fetter,  
Bind my wandering heart to Thee.  
Prone to wander, Lord, I feel it,  
Prone to leave the God I love;  
Here's my heart, O take and seal it,  
Seal it for Thy courts above.*





# DAVID: *King of Hearts*

A Bible Study by Stan Key

## CHAPTER 12. A ROYAL PAIN II Samuel 12:1–15a; Psalm 51

### I. National Prayer Breakfast—February 2, 2012

Speaking before 4,000 people, with President and Mrs. Obama, Vice President Biden, and Speaker of the House Nancy Pelosi seated behind him on the platform, Eric Metaxas had the audacity to confront the leaders of government with their sin. But rather than making a frontal assault, he addressed the matter indirectly, with **humor** and **stories**.

His theme was the difference between hypocritical religiosity and real faith. His examples were powerful and brought loud affirmations of praise from the audience and those on the platform:

- Just over 200 years ago, almost all members of Parliament went to church and yet they supported the **African slave trade**. Then *Wilberforce*, manifesting true faith, stood up and saved the day. Preach it, brother!
- In Nazi Germany many church-going Lutherans were supportive of Hitler's murderous hatred of **the Jews**. What hypocrisy! But *Bonhoeffer*, manifesting true faith, stood up and saved the day. Preach it, brother!

Then, coming to his punch line, Metaxas asked: "Who do we say is not fully human today? Who is expendable to us?" He answered his own question: **the unborn**. No one on the platform was smiling or saying "Preach it, brother!" The only thing missing was for Metaxas to put his finger in Obama's chest and say, "Thou art the man!"

### II. Getting away with murder

#### A. Whew, that was close!

A **year** has passed since David brazenly broke four of the Ten Commandments: covet another man's wife, murder, adultery, false witness. It appeared he had gotten away with it! No leaks, no investigation, no special prosecutor, etc. Perhaps David hoped that **time** would heal all wounds.

#### B. Read II Samuel 12:1–15a.

1. The role of the **prophet** in confronting people (even kings) with their sin is of vital importance. To be effective, a prophet must have: truth, timing, wise approach, a clear message, and courage.
2. Nathan is wise not to confront David **directly** and begin his message with a rebuke. Rather he uses an **indirect** method. He tells David a story that appeals to his sense of justice.
3. "You are the man!" (v 7). "The gospel is never about somebody else; it's always about you, about me. The gospel is never a truth in general; it's always a truth in specific... you, me; who you are and what you've done; who I am and what I've done" (Peterson, *Leap Over a Wall*, p 185).
4. Though the child born of David and Bathsheba's adulterous affair dies, a future child will be blessed of God and rule after David's death: **Solomon**.

C. What do you do with a guilty conscience?

The Biblical word that describes what a person feels when he is brought face to face with his sin is **conviction**. Suddenly, he is confronted with the shame, the guilt, and the sin in his life. This is painful. The conscience has been pricked by a prophet, a Bible verse, a memory, a worship service, etc. Conviction is one of the most important ministries of **the Holy Spirit** (John 16:7–11). Conviction is similar to that annoying red light on the dashboard of your car: *check engine!* When it lights up, what a royal pain!

When he was convicted of sin, David *could* have:

1. **Dismissed** the concept of guilt. *Nathan has put me on a guilt trip trying to make me neurotic about my behaviors.*
2. **Justified** his behavior. *I'm the king! I can have any woman I want. Uriah probably would have been killed in battle anyway.*
3. **Rationalized** his behavior. *Other kings do this all the time. Besides, I really do love her. I've prayed about it....*
4. Played **the victim** (the blame game). *It's not my fault. Bathsheba was the one taking a bath out in the open.*
5. **Ignored** the warning. *Great story, Nathan! Hey, anybody hungry? Let's go get some wings and watch the game tonight.*
6. **Shot** the messenger. That is like disconnecting the wires to the warning light on your dashboard. *Whew! Now I'm not bothered by that nuisance anymore.*
7. **Turned inward** to find a solution for his guilt within himself. Think of Shakespeare's Lady Macbeth, pacing the castle in the middle of the night, unable to sleep because of her guilty conscience. She imagines the blood from her murderous deeds still on her hands so she washes them over and over: "Out, damned spot!" (*Macbeth*, Act 5, Scene 1).

III. What David did when confronted with his sin

A. He let **conviction** do its work.

David realized that his feelings of guilt were not the result of a neurotic conscience or the manipulation of a zealous prophet. No! It was the Holy Spirit of God who was exposing the true condition of David's heart. He recognized the difference between conviction and **condemnation** (Rom 8:1).

B. He **confessed** the truth.

"I have sinned," David said (II Sam 12:13). No excuses, rationalizations, justifications, explanations, blaming someone else, or shooting the messenger. Three words: simple, to the point, and true. But are these words authentic? It's easy to get **cynical**. Others have said these words and the results are unimpressive: Pharaoh (Ex 9:27; 10:16), Balaam (Num 22:34), Achan (Josh 7:20), **King Saul** (I Sam 15:24, 30), and **Judas** (Matt 27:4). So how do we know that David's confession is for real? Because he also repented (changed his behavior).

C. He **repented** (changed his behavior) and experienced God's **redeeming grace**.

"The Lord also has put away your sin..." (II Sam 12:13). (See section IV. Psalm 51—Born again again.)

- D. He recognized that even forgiven sin often has **tragic consequences** for:
1. Our **family**. “Now therefore, the sword shall never depart from your house.... ‘Behold, I will raise up evil against you out of your own house. And I will take your wives before your eyes and give them to your neighbor, and he shall lie with your wives in the sight of the sun. For you did it secretly, but I will do this thing before all Israel....’” (II Sam 12:10–11).
  2. Our **witness** to unbelievers. “By this deed you have given occasion to the enemies of the Lord to blaspheme...” (II Sam 12:14 NKJV).
  3. **The innocent**. “The child also who is born to you shall die” (II Sam 12:14).

IV. Psalm 51—Born again again

In few other places in Scripture will one find a more eloquent testimony to the hideous power of **sin** and the glorious power of **grace**. The old hymn “Beneath the Cross of Jesus” (Elizabeth C. Clephane, 1868) says it succinctly:

*And from my stricken heart with tears,  
 Two wonders I confess,  
 The wonders of redeeming love  
 And my unworthiness.*

Haunted by the memory of what he has done, David doesn’t talk to himself (like Lady Macbeth). Rather he talks to God! He prays, he sings, he writes a psalm. Unlike most contemporary **superficial** understandings of sin and grace, this psalm takes us **deep**. Rather than dissecting, analyzing and diagramming this psalm, let’s allow its four main themes to penetrate our minds and hearts.

- A. Deep **sin**. “I was brought forth in iniquity, and in sin did my mother conceive me” (Ps 51:5).

David is *not* suggesting that his birth was the result of his parents’ sin. He is saying that there is something at the very core of his being that is **rotten**, out of alignment, twisted (Gen 6:5; Jer 17:9; Matt 15:19; etc.). This introduces us to the doctrine of **Total Depravity / Original Sin**. The real problem is not what I do but *who I am*.

Today when people say the **Sinner’s Prayer**, they typically have a very superficial understanding of sin. *I’m a decent person who occasionally does bad things*. But David’s prayer helps us to come to grips with deep sin: *I’m a low-down, no-good dirty rotten bum who occasionally does good things*. David realizes that he is not a sinner because he sins. Rather he sins because he is a sinner. Therefore:

I NEED MORE THAN	I NEED
Clean hands	A clean <b>heart</b>
<b>Forgiveness</b>	Cleansing
Release from guilt of sin	Victory over the <b>power</b> of sin
God to do something <b>for</b> me	God to do something in me
Justification	<b>Sanctification</b>
<b>Calvary</b>	Pentecost

*Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all; we acknowledge and bewail our manifold sins and wickedness, which we, from time to time most grievously have committed by thought, word and deed against Thy Divine Majesty, provoking most justly they wrath and indignation*

*against us. We do earnestly repent and are heartily sorry for these our misdoings; the remembrance of them is grievous upon us; the burden of them is intolerable. Have mercy upon us, have mercy upon us most merciful Father; for Thy Son our Lord Jesus Christ's sake. Forgive us all that is past; and grant that we may ever serve and please Thee in newness of life, to the honor and glory of Thy name; through Jesus Christ our Lord. (The Book of Common Prayer)*

- B. Deep **repentance**. "Blot out my transgressions.... Wash me thoroughly... cleanse me.... Purge me.... Deliver me..." (Ps 51:1, 2, 7, 14).

David's grief over what happened goes much deeper than sorrow for his **actions**. He realizes that he needs much more than forgiveness for his deeds. Unless his heart is transformed, he might **repeat** the same shenanigans again! Therefore, David's repentance is not just for the beastly things he's done but for the beastly person he is! *Lord, the real problem is not so much what I've done; it's who I am!*

You can hose a pig down and make him clean. But unless his **pig-nature** is changed, he will go back and wallow in the mud again.

*Times without number have I prayed,  
"This only once forgive";  
Relapsing, when Thy hand was stayed,  
And suffered me to live.*

*Yet now the kingdom of Thy peace,  
Lord, to my heart restore;  
Forgive my vain repentances,  
And bid me sin no more. (Charles Wesley)*

- C. Deep **grace**. "Create in me a clean heart... and renew a right spirit within me" (Ps 51:10).

David is asking God to transform his inner being, change his **nature**. The word "create" is used only of something God can do (Gen 1:1; etc.). Though many think of conversion as **behavior modification**, David now realizes that his need goes much deeper than that. The good news of the gospel is that "where sin increased, grace abounded all the more" (Rom 5:20). Yes, sin goes deep, but grace goes deeper still!

*Now may the God of peace himself sanctify you completely, and may your whole spirit and soul and body be kept blameless at the coming of our Lord Jesus Christ. He who calls you is faithful; he will surely do it. (I Thess 5:23-24)*

- D. Deep **faith**. "Then I will teach transgressors your ways, and sinners will return to you.... my tongue will sing aloud of your righteousness.... and my mouth will declare your praise" (Ps 51:13-15).

David realizes that his heart is cleansed in the same way that his hands are washed: by God's **grace alone** (not works) through **faith alone**. Some think we are only justified by faith but sanctified by works. This is a false doctrine that leads to despair.

### TABLE TALK

1. Can you think of an example when the *indirect* method of confronting someone with their sin might have worked better than the direct method?
2. What made it possible for David to actually receive Nathan's message and do the right thing?
3. When you feel conviction of sin, what is your default position for responding? Do you tend to justify, rationalize, blame, shoot the messenger, etc.?
4. Why is the distinction between conviction and condemnation so important?
5. Why do American evangelicals tend to have such a superficial understanding of sin, repentance, grace, and faith?
6. Think about this question: am I a sinner because I sin or do I sin because I am a sinner? Why is this question so important?
7. Do you believe that the human heart really can be purified of sin? If so, what does it look like in real life?

## Grace, Greater than Our Sin

Julia H. Johnston (1911)

*Marvelous grace of our loving Lord,  
Grace that exceeds our sin and our guilt!  
Yonder on Calvary's mount outpoured,  
There where the blood of the Lamb was spilled.*

Grace, grace, God's grace,  
Grace that will pardon and cleanse within;  
Grace, grace, God's grace,  
Grace that is greater than all our sin.

*Sin and despair, like the sea waves cold,  
Threaten the soul with infinite loss;  
Grace that is greater, yes, grace untold,  
Points to the refuge, the mighty cross.*

*Dark is the stain that we cannot hide.  
What can avail to wash it away?  
Look! There is flowing a crimson tide,  
Brighter than snow you may be today.*

*Marvelous, infinite, matchless grace,  
Freely bestowed on all who believe!  
You that are longing to see His face,  
Will you this moment His grace receive?*



# DAVID: *King of Hearts*

A Bible Study by Stan Key

## CHAPTER 13. ABSALOM, MY SON, MY SON!

II Samuel 13–18; I Kings 1–2

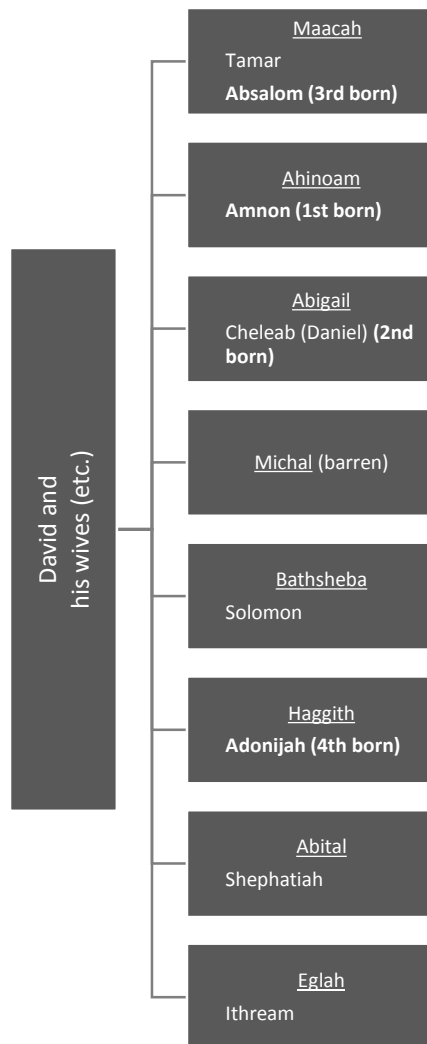
### I. The family tree

#### A. Dirty laundry

For students in psychology studying **dysfunctional families**, David’s family is a great place to start. Perhaps only Abraham’s family (Gen 12–50) can equal the unhealthy relationships and damaged people that we find among David’s offspring. It is important to note that Scripture does not **hide** this reality; it accentuates it!

#### B. Generic baggage

A big part of the dysfunction in David’s family comes from the simple fact that he had multiple wives and thus a **blended family**. Though this was not necessarily “sinful,” it reminds us that when we wander from the pattern set forth in Genesis 1–2, we wander into danger. (See I Sam 25:42–44; II Sam 3:2–5; 5:13–16; I Chron 3:1–9; 14:3–7)



C. Specific baggage

The real problems in David's family were not caused by the generic baggage of his blended family. Rather, Scripture pinpoints the real origin of David's family problems in his **moral failure** with Bathsheba. Prior to this, there is little indication of family problems. But afterward, all hell broke loose. Though David confessed his sin and received forgiveness, the damage done to his kids would haunt him the rest of his life.

*'Now therefore the sword shall never depart from **your house**, because you have despised me and have taken the wife of Uriah the Hittite to be your wife.' Thus says the Lord, 'Behold, I will raise up evil against you out of **your own house**. And I will take your wives before your eyes and give them to your neighbor, and he shall lie with your wives in the sight of this sun. For you did it secretly, but I will do this thing before all Israel and before the sun.'* (II Sam 12:10–12)

Note it well: even forgiven sin often has tragic **consequences**.

*Do not be deceived: God is not mocked, for whatever one sows, that will he also reap. For the one who sows to his own flesh will from the flesh reap **corruption**, but the one who sows to the Spirit will from the Spirit reap eternal life.* (Gal 6:7–8)

D. Think about it!

How are *children* likely to respond when a parent who is a professing Christian has a moral failure—even if they repent and come clean?

- Loss of **respect** for dad—and perhaps for other authority figures as well.
- **Cynicism**, lack of trust, suspicion, etc.
- A feeling of being entitled to push the envelope (*Daddy did it, why can't I?*).
- **Rebellion**, anger, etc.
- \_\_\_\_\_.
- \_\_\_\_\_.

How is the *parent* apt to respond (even if he/she has been forgiven)?

- Reluctance to **discipline** their children (*Who am I to hold moral standards for others?*).
- Inability to **discern** right from wrong, truth from error (moral ambiguity).
- **Passivity**, inaction, feeling stunned, etc. (*What happened?*).
- \_\_\_\_\_.
- \_\_\_\_\_.

II. My three sons

David had many children, but in II Samuel 13–18 and I Kings 1–2, three of his sons are the focus of attention. One after another they each caused him great heartbreak.

A. Amnon (II Sam 13:1–22)

Amnon is the **first born**, thus the apparent heir to the throne. Tamar is his half-sister. Absalom (3<sup>rd</sup> born) is the full brother of Tamar. Because nothing is known of Chileab (2<sup>nd</sup> born), it is possible he had died, making Absalom second in line to the throne. The list of dysfunctions going on in this situation is long and troubling:

1. **Obsessive-compulsive** behavior. He was “tormented” by his infatuation.
2. Lust. Passions out of control.

3. Lies. Amnon pretends to be sick.
4. **Incest**. This was strictly forbidden in Israel (Lev 18:6,9,11).
5. **Rape**. A capital offense.
6. Hatred.

Note especially how David responded to this horrific incident that happened in his family (II Sam 13:21).

- He became very **angry**. His response is emotional.
- He did **nothing**. There is no dealing with the issue, no discipline, no punishment.
- See the footnote in the ESV for verse 21: “Dead Sea Scroll, Septuagint add ‘But he would not punish his son Amnon, because he loved him, since he was his firstborn.’”

B. Absalom (‘father is peace’ or ‘father of peace’) (II Sam 13:23–18:33)

The **vacuum** of moral leadership in David’s family and the nation created the atmosphere in which an ambitious Absalom could thrive. *If Daddy won’t do anything about things that are wrong in this kingdom, I will!*

1. Absalom takes vengeance on Amnon for what he did to his sister Tamar and **murders** him (II Sam 13:23–33).
2. Notice David’s response to his son’s outrageous act (II Sam 13:36–39). He “**wept** very bitterly” (v 36) and “**mourned** for his son day after day” (v 37). But then, “the spirit of the king **longed** to go out to Absalom” (v 39). These are very **emotional** responses. But again, the father/king takes no action. He is **passive**.
3. For three years Absalom goes into hiding (II Sam 14:1–33). David grieves Absalom’s absence but does **nothing** to address the situation. So Joab hires a woman who fabricates a story to manipulate David into inviting Absalom back to Jerusalem. Absalom returns, but his father refuses to have a relationship: no visits, no phone calls, no emails; just silence (II Sam 14:23–24). To say that David is **emotionally distant** from his son is putting it mildly. After two years of frustration, Absalom forces a meeting with his father by setting Joab’s fields on fire (II Sam 14:28–33). Father and son embrace and kiss but no issues are addressed, no wrongs are righted, no forgiveness is sought or given. Reconciliation without **repentance** is not reconciliation! It is a recipe for rebellion, anarchy, chaos, and division.
4. Using his good looks (II Sam 14:25–27), his cunning ways (II Sam 15:1–6) and especially taking advantage of the **lack of leadership** in Israel, Absalom “stole the hearts of the men of Israel” (II Sam 15:6) and formed a strong conspiracy against his father.
5. The *coup d’etat* forces David to flee (II Sam 15:13–16:14). The departure from Jerusalem is described in detail. Again, the text puts the emphasis on David’s **emotions**: “David went up the ascent of the Mount of Olives, **weeping** as he went, barefoot and with his head covered” (II Sam 15:30).
6. When Absalom enters Jerusalem to take control of the government (II Sam 16:15–23), he sleeps with his father’s concubines so that “all Israel will hear that you have made yourself a **stench** to your father...” (v 21).
7. There is one decisive battle between David’s army and Absalom’s army (II Sam 17:1–18:33). Though David has given strict instructions to his generals to “**deal**



**gently**” with Absalom (II Sam 18:5), the rebellious son is killed by Joab when his head (hair?) gets caught in the branches of a tree (II Sam 18:9–15).

8. When the battle is over, David only shows concern for the fate of Absalom. When he learns that his rebellious son is dead, he weeps loudly and uncontrollably (II Sam 18:33). He’s an **emotional wreck!** His victorious soldiers “stole into the city that day as people steal in who are ashamed when they flee in battle” (II Sam 19:3).

C. Adonijah (I Kings 1:1–2:25)

1. Though David’s desire was for Solomon to be heir to the throne, apparently he had not made this clear. This **ambiguity** created a vacuum into which Adonijah (3<sup>rd</sup> born but now the natural choice for king since the 1<sup>st</sup> and 2<sup>nd</sup> born sons are dead) stepped forward and exalted himself: “I will be king” (I Kgs 1:5).
2. Though David will remedy the situation and ensure that Solomon is crowned king, the **damage** left in the wake of his hesitation is great. When Adonijah later asks for Abishag (David’s “concubine”; I Kgs 1:1–4) to be his wife, Solomon recognizes that this is an attempt to take the throne. He orders his half-brother killed (I Kgs 2:13–25).
3. The key text that describes David’s relationship with Adonijah is I Kings 1:6—”His father had never at any time displeased him by asking, ‘Why have you done thus and so?’” *The Message* translation makes it more understandable to our modern ears: “His father had **spoiled him rotten** as a child, never once reprimanding him.”

III. How to raise a hellion (demon, holy terror, she-devil)

There are lots of *how-to* books today that offer parents steps to follow to produce godly and emotionally healthy children. By looking at David’s parenting, we learn how to produce children that are really **messed up**. If you desire to raise an incestuous pervert, a rapist, a murderer, an arsonist, an anarchist, a Judas, or a Benedict Arnold, then follow David’s formula.

A. Make sure you are a spiritual **hypocrite**.

When your children see that your **walk** at home does not match your **talk** at church, you will be well advanced on the road to family dysfunction. The Scriptures are clear that it was David’s affair with Bathsheba that set the stage for the chaos that came to this family. Though he could tell inspiring bedtime stories about when he fought Goliath, sing on the worship team and play his harp like an angel, and though he could write Psalms good enough to be in the Bible, David’s boys soon learned that their daddy was a **womanizer** and a **liar** who **killed** people that got in his way. Though David found forgiveness with God, his sin seemed to leave his kids really messed up.

B. Never **discipline** your children. **Spoil** them rotten and give them everything they want.

Though David’s children were committing rape, incest, murder, and open rebellion, **not once** do we see him disciplining them. When children are not disciplined by a loving parent, the likelihood is great that they will:

- Never realize that actions have **consequences**.
- Have disrespect for **authority**.
- Believe that they have a right to everything they want; they are **entitled** to it.
- Learn that throwing a **tantrum** works; it gets them what they want.

- Never experience genuine **love**. “Whoever spares the rod hates his son, but he who loves him is diligent to discipline him” (Prov 13:24).

C. Be emotionally distant; **disconnected** from your children.

David was detached, especially from Absalom. He seemed completely unable (unwilling?) to provide an opportunity to talk **heart to heart**, to deal with real issues, to have honest confrontations. Thus there was no place at home for confession, repentance, forgiveness, reconciliation. This meant that Absalom had to **guess** what his father was feeling and thinking. He was screaming, “Daddy talk to me! If I’ve done wrong then punish me! But please, don’t be silent.” It appears that Absalom simply never got over this **father wound**.

D. Let your **emotions** control you rather than you controlling them.

After his affair with Bathsheba, David was an emotional wreck. This meant he was **unpredictable**; his kids never quite knew where he was going to land. His moral compass had become **unreliable**. He loved those who hated him and hated those who loved him (II Sam 19:6). The text highlights *anger* and *grief* as the two emotions that dominated his later years and whipped him this way and that. When David was young, he also had strong emotions, but he was not controlled by them. Rather he was controlled by faith, by justice, by love—by God. He was able simply to live by the rule: **do the right thing**. When parents’ emotions are the basis for decisions, priorities, relationships, and beliefs then you can be sure of family dysfunction.

#### TABLE TALK

1. Do you see any similarities between David’s dysfunctional family and the family you were raised in? Discuss.
2. Are you troubled by the fact that even forgiven sin often has terrible consequences? Why is this? What should we learn?
3. In his later years, David became a passive, emotionally detached father. This seems to describe many fathers today. What is God trying to say to us about this sad reality?
4. Sibling rivalry in David’s family was very real. Part of the rivalry was provoked by incompetent parenting, but part was caused by the egos and selfish desires of the kids. Does this help you to better understand any relational difficulties you may have with your siblings?
5. God is our heavenly Father and the perfect parent! And yet his children very often turn out badly. What does this teach us?
6. Is it possible to develop a *how-to* method for raising godly kids by reversing the steps given in this lesson for raising hellions?

## **Eternal Father, Strong to Save**

United States Navy Hymn

William Whiting (1860)

*Eternal Father strong to save  
Whose arm has bound the restless wave  
Who bids the mighty ocean deep  
It's own appointed limits keep  
O hear us when we cry to Thee  
For those in Peril on the sea.*

*Oh Christ whose voice the waters heard  
And hushed their raging at Thy word  
Who walkest on the foamy deep  
And how amidst the storm did sleep  
O hear us when we cry to Thee  
For those in Peril on the sea.*

*Oh Christ, the Lord of hill and plain,  
O'er which our traffic runs amain.  
By mountain pass or valley low,  
Wherever, Lord our brethren go,  
Protect them by Thy guarding hand  
From every peril on the land.*

*O Spirit, whom the Father sent  
To spread abroad the firmament.  
Oh wind of heaven, by Thy might  
Save all who dare the eagle's flight.  
And keep them by thy watchful care  
From every peril in the air.*

*O Trinity of love and power,  
Our brethren shield in danger's hour.  
From rock and tempest, fire, and foe  
Protect them wheresoe'er they go.  
That evermore shall rise to Thee,  
Glad praise from air and land and sea.*



# DAVID: *King of Hearts*

A Bible Study by Stan Key

## CHAPTER 14. THE SON OF DAVID

### II Samuel 7; Psalm 110

#### I. Matthew 22:41–46

In Matthew 22, Jesus’ enemies ask a series of trick **questions**, seeking to expose him as an imposter and “entangle him” in his own words (22:15): “Is it lawful to pay taxes to Caesar?” (22:17), “In the resurrection, whose wife will she be [of the seven brothers she had married]?” (22:28), “Which is the greatest commandment?” (22:36). Jesus responds to their questions with a question of his own whose intent is to both expose their **hypocrisy** and invite them to **think** differently:

*Now while the Pharisees were gathered together, Jesus asked them a question, saying, “What do you think about the Christ [Messiah]? Whose **son** is he?” They said to him, “The son of **David**.” He said to them, “How is it then that David, in the Spirit, calls him **Lord**, saying, “The Lord [Yahweh] said to my Lord [Adonai], “Sit at my right hand, until I put your enemies under your feet”? [Ps 110:1] If then David calls him Lord, how is he his son?” And no one was able to answer him a word, nor from that day did anyone dare to ask him any more questions. (Matt 22:41–46)*

- A. Everyone agrees that the Messiah will be the **son of David**.
- B. Yet David recognized that this son of his would also be his **Lord**. How can this be?
- C. Answering this question is **the key** to the gospel and to our own salvation!

#### II. II Samuel 7:1–29

David wants to build a house for God but God says “No.”	God wants to build a house for David. David says “Yes.”	David’s prayer: “Confirm forever” the word that you have spoken concerning me and my house.
1–3	4–17	18–29

#### A. Our focus is on verses 8–16:

*“Thus says the LORD of hosts, I took you from the pasture, from following the sheep, that you should be prince over my people Israel. And I have been with you wherever you went and have cut off all your enemies from before you. And I will make for you a **great name**, like the name of the great ones of the earth.... Moreover, the LORD declares to you that the LORD will make you a **house**. When your days are fulfilled and you lie down with your fathers, I will raise up your **offspring** after you, who shall come from your body, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom **forever**. I will be to him a **father**, and he shall be to me a **son**. When he commits iniquity, I will discipline him with the rod of men, with the stripes of the sons of men, but my steadfast love will not depart from him, as I took it from Saul, whom I put away from before you. And your house and your kingdom shall be made sure **forever** before me. Your throne shall be established forever.”*

Few passages in the Bible are more important. God is establishing a **covenant** with David. Along with the covenants made with Noah, Abraham, and Moses, this Davidic

covenant helps set the stage for the New Covenant inaugurated through Jesus. The huge question, of course, is this: *Who* is the Lord talking about? Who is **David's son**?!

- Is Scripture talking about Amnon? Absalom? Adonijah?
- Could it be **Solomon**?
- Could it be one of the other 20 descendants of David who reigned over Judah?
- After the destruction of Jerusalem and the exile in Babylon, the throne of David was either **vacant** or filled by people of questionable validity (e.g., **Herod**).

B. The prophets recognized the importance of this question.

*Therefore the Lord himself will give you a sign. Behold, the virgin shall conceive and bear a **son**, and shall call his name Immanuel. (Isa 7:14)*

*For to us a child is born, to us a **son** is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there will be no end, on the throne of **David** and over his kingdom, to establish it and to uphold it with justice and with righteousness from this time forth and forevermore. The zeal of the Lord of hosts will do this. (Isa 9:6–7)*

*There shall come forth a shoot from the stump of **Jesse**, and a branch from his roots shall bear fruit. And the Spirit of the Lord shall rest upon him... He shall not judge by what his eyes see, or decide disputes by what his ears hear, but with righteousness he shall judge the poor, and decide with equity for the meek of the earth.... The wolf shall dwell with the lamb, and the leopard shall lie down with the young goat, and the calf and the lion and the fattened calf together; and a **little child** shall lead them. The cow and the bear shall graze; their young shall lie down together; and the lion shall eat straw like the ox. The nursing child shall play over the hole of the cobra, and the weaned child shall put his hand on the adder's den. They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea. In that day the root of **Jesse**, who shall stand as a signal for the peoples—of him shall the nations inquire, and his resting place shall be glorious. (Isa 11:1–10)*

*But you, O **Bethlehem** Ephrathah, who are too little to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel, whose coming forth is from of old, from **ancient days**.... And he shall stand and shepherd his flock in the strength of the Lord.... he shall be great to the ends of the earth. And he shall be their peace. (Mic 5:2–5)*

To whom do these prophecies refer? Written in times of great turbulence, they announce the coming of a king who is from ancient times yet will rule **forever**; who is localized in Judah but will rule over **all the earth**; who is a son of man (David) and yet a **son of God**. He will establish universal **shalom** (the peaceable kingdom). Who can this be?

### III. The gospel's shocking announcement

- A. From the opening verse (Matt 1:1) to the closing paragraph (Rev 22:16), the New Testament shouts loudly for all to hear that Jesus of Nazareth is the Son of David. Our Messiah has come! Over a dozen verses proclaim this announcement.
1. The book of the genealogy of Jesus Christ, the "*son of David...*" (Matt 1:1).
  2. "Behold, an angel of the Lord appeared to him in a dream, saying, 'Joseph, *son of David*, do not be afraid to take to you Mary your wife..." (Matt 1:20 NKJV).
  3. Gabriel said to Mary, "you will conceive and give birth to a son.... He will be great and will be called the Son of the Most High. The Lord God will give him the throne of *his father David*, and he will reign over Jacob's descendants forever; his kingdom will never end" (Luke 1:31–33 NIV).
  4. "Then a demon-oppressed man who was blind and mute was brought to [Jesus], and he healed him, so that the man spoke and saw. And all the people were amazed, and said, 'Can this be *the Son of David?*'" (Matt 12:22–23).
  5. "Behold, a Canaanite woman from that region came out and was crying, 'Have mercy on me, O Lord, *Son of David*; my daughter is severely oppressed by a demon'" (Matt 15:22).
  6. "Behold, there were two blind men sitting by the roadside, and when they heard that Jesus was passing by, they cried out, 'Lord, have mercy on us, *Son of David!*'" (Matt 20:30).
  7. "And the crowds that went before him and that followed him were shouting, 'Hosanna to the *Son of David!* Blessed is he who comes in the name of the Lord!'..." (Matt 21:9).
  8. "Concerning his Son, who was *descended from David* according to the flesh and was declared to be the Son of God in power according to the Spirit..." (Rom 1:3–4).
  9. "Remember Jesus Christ, risen from the dead, *the offspring of David*, as preached in my gospel" (II Tim 2:8).
  10. "I, Jesus... am *the root and the descendant of David...*" (Rev 22:16).

### IV. Psalm 110

Eugene Peterson points out that while Psalm **23** is the favorite psalm of most evangelicals today, it is not quoted even once in the New Testament. However, Psalm **110** is quoted 7 times and alluded to 15 times. No other psalm comes close. "The community of first-century Christians pondered, discussed, memorized, and mediated on Psalm 110. When they opened their prayer book, the Psalms, the prayer that they were drawn to and that shaped their common life was Psalm 110." (*Where Your Treasure Is*, p 37). Yet most American evangelicals don't know this psalm at all. The conclusion seems to be this: if what you seek in life is personal comfort, then Psalm 23 is a great place to camp. But if you want to **change the world** and start a **revolution**, then perhaps you should spend time in Psalm 110.

#### A. New Testament usage

1. *Matthew 22:41–46*. Jesus quotes it ("Yahweh said to my Adonai..." (v 44)) to prove that David's son can also be David's Lord. (Doctrinal truth: **Deity** of Jesus and the **Trinity**)
2. *Acts 2:34–35*. On Pentecost, Peter quoted it to show that Jesus (not David) ascended into heaven and is the "Lord" referred to sitting at God's right hand. (Doctrinal truth: Current reign of Christ, **Jesus is Lord**, not Caesar)

3. *Hebrews 7* quotes from it to show that although Jesus was from the tribe of Judah (therefore, not a Levite), he was still a priest. His was a higher order of priesthood: the order of Melchizedek. (Doctrinal truth: the **priesthood** and ministry of **intercession** of Jesus)
- B. There are two primary oracles affirmed boldly in this psalm.
1. “The Lord [Yahweh] says to my Lord [Adonai]: ‘Sit at my right hand, until I make your enemies your footstool.’” (v 1).
    - a. Jesus is **Adonai (Lord)**.
    - b. The **Trinity**. David was intimate enough with God to overhear him talking to himself!
    - c. Sitting (rather than standing) implies that the work Jesus did is **finished**.
    - d. The “right hand” of God is the place of current sovereign Lordship over the universe. Jesus is Lord (not Caesar).
    - e. However, the battle is not yet over. The word “until” reminds us of the present day struggle to live out our faith in a **hostile** world.
  2. “The Lord has sworn and will not change his mind, ‘You are a priest forever after the order of Melchizedek’” (v 4).
    - a. As Messiah, Jesus is not only **King/Lord** (v 1), he is a **priest**. Although the kingdom of Israel made a strict distinction between priest and king, Temple and palace, church and state, in Jesus, the two roles are united: he is the king/priest.
    - b. This priesthood is *not* of the Levitical order but of the order of **Melchizedek** (Gen 14:17–24), which is **better** (see Heb 7).
      - 1) It is centuries **older** than the Levitical priesthood.
      - 2) It is a royal priesthood: Melchizedek was priest and king.
      - 3) Melchizedek is the king of righteousness (the meaning of his name) and also king of **peace** (King of Salem, Jerusalem).
      - 4) Abraham gave tithes to Melchizedek, and because his descendants included the Levites, then by implication, the Levites were giving these tithes.
      - 5) Melchizedek blessed Abraham, who had the promises. “It is beyond dispute that the inferior is blessed by the **superior**” (Heb 7:7).
      - 6) Because Melchizedek has no genealogy, his priesthood is **eternal**.
      - 7) The Levitical priesthood was flawed; it never enabled people to be **perfect**. Thus there was a need for a change of priesthood, one of a higher order.
      - 8) Jesus was not a Levite. He was from the tribe of Judah. But God has established him as a priest—after the order of Melchizedek. He became priest “not on the basis of a legal requirement concerning bodily descent, but by the power of an **indestructible** life” (Heb 7:16).
      - 9) This means that Jesus’ priesthood has **replaced** the Levitical priesthood and is infinitely better! “A better hope is introduced, through which we draw near to God” (Heb 7:19).
      - 10) God established this new priesthood with an **oath**. “This makes Jesus the guarantor of a better covenant” (Heb 7:22).
      - 11) Levitical priests died, but Jesus “holds his priesthood **permanently**, because he continues forever” (Heb 7:24).

- 12) Levitical priests were sinners who needed to offer sacrifices first for their own sins. Not Jesus! He is like us in every respect, “yet without sin” (Heb 4:15).
- 13) “Consequently, he is able to save to the **uttermost** those who draw near to God through him, since he always lives to make intercession for them” (Heb 7:25).
- 14) “Now the point in what we are saying is this: we have such a high priest, one who is seated at the right hand of the throne of the Majesty in heaven” (Heb 8:1).

V. Jesus is David’s greater son!

A. He is King.

1. He is reigning **now**—and will reign forever.
2. He is king not just over Judah but over **all nations**.
3. He is just and righteous.
4. **Victory** is certain. King Jesus will “shatter kings on the day of his wrath. He will execute judgment among the nations...” (Ps 110:5–6).
5. Though victory is certain, our enemies are **not yet** “under his feet.” We are called to live in the reality that God’s enemies are defeated—but not quite yet. “At present, we do not yet see everything in subjection to him. But we see him...” (Heb 2:8–9).

B. He is Priest.

1. The order of Melchizedek is much **better** than the Levitical order.
2. He is priest forever. There will be no changes in priesthood ever again.
3. Because Jesus is perfect and sinless, he can save us **perfectly** (to the uttermost).
4. There is no longer any separation between church and state; Jesus is the royal priest and the priestly king. In him, all of human existence becomes **unified**.
5. As priest, he always **intercedes** for us!

**TABLE TALK**

1. Having studied the life of David in the Old Testament, what is significant about the fact that the Messiah is called “the son of David”?
2. Why did the Pharisees fail to recognize Jesus as “the son of David”?
3. Why did God insist on the separation of church and state (temple and palace, priest and king) in Israel? What is significant about the fact that in the kingdom of God these roles will be united?
4. Why do American evangelicals prefer Psalm 23 to Psalm 110?
5. What is significant about the fact that first-century Christians meditated deeply on Psalm 110? What impact did it have on their lives?
6. Is the doctrine of the ascension and the current reign of King Jesus at the right hand of God as king and priest important to you? Why or why not?



## Hail to the Lord's Anointed

By James Montgomery

*Hail to the Lord's anointed,  
Great David's greater son!  
Hail, in the time appointed,  
His reign on earth begun!  
He comes to break oppression,  
To set the captive free,  
To take away transgression  
And rule in equity.*

*He comes with rescue speedy  
To those who suffer wrong,  
To help the poor and needy  
And bid the weak be strong;  
To give them songs for sighing,  
Their darkness turn to light,  
Whose souls, condemned and dying,  
Were precious in his sight.*

*He shall come down like showers  
Upon the fruitful earth;  
And love, joy, hope, like flowers,  
Spring in his path to birth.  
Before him on the mountains  
Shall peace, the herald, go;  
And righteousness in fountains  
From hill to valley flow.*

*Kings shall fall down before him  
And gold and incense bring;  
All nations shall adore him,  
His praise all people sing.  
To him shall prayer unceasing  
And daily vows ascend;  
His kingdom still increasing,  
A kingdom without end.*



# DAVID: *King of Hearts*

A Bible Study by Stan Key

## CHAPTER 15. PASSING THE TORCH

I Kings 2:1–4; I Chronicles 28–29

### I. Famous Last Words

#### A. Before I go...

By “last words,” I’m *not* thinking of what might be uttered from a deathbed or just as someone is about to die (Nathan Hale, Thomas Jefferson, Admiral Nelson, John Wesley, etc.). I’m thinking rather of those occasions when someone who has lived a remarkable life stands before a great crowd of people and gives a prepared speech. The intent is to **summarize** the meaning of life and **challenge** those who listen to carry on the work:

- Abraham Lincoln’s second inaugural address: “With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in.”
- Ronald Reagan leaving the oval office after eight years: “My friends, we did it. We weren’t just marking time; we made a difference. We made the city stronger—we made the city freer—and we left her in good hands. All in all, not bad. Not bad at all.”
- Lou Gehrig’s retirement speech (he was dying) from the New York Yankees: “Fans, for the past two weeks you have been reading about the bad break I got. Yet today I consider myself the luckiest man on the face of the earth....”
- Peyton Manning’s announcement that he was retiring from football after 18 seasons: “There’s a scripture reading, 2 Timothy 4:7—I have fought the good fight and I have finished the race. I have kept the faith. Well, I’ve fought the good fight, I’ve finished my football race and, after 18 years, it’s time. God bless all of you and God bless football.”
- General Douglas MacArthur’s farewell address to the cadets at West Point on May 12, 1962, when he was 82: “Duty, honor, country... I want you to know that when I cross the river, my last conscious thoughts will be of the Corps, the Corps, the Corps.”

#### B. David’s **last words**. Several passages could qualify as David’s final words: David’s Song of Deliverance (I Sam 22; Ps 18), or The Last Words of David (II Sam 23:1–7). However, for this study, our focus will be upon I Kings 2:1–4 and I Chronicles 28–29.

#### C. Passing the torch

1. Ancient Greece had a competition called the **torch race** in which a lighted torch was passed from one runner to the next (a relay race). Thus the expression “passing the torch” came to mean relinquishing responsibilities to another; conferring on someone else the duty of carrying on the tradition, the work, the mission.

NOTE: In a relay, regardless of how well the runners run, the critical moment is when the baton is passed from one runner to the next. If the “torch” is **dropped**, the race will be lost.

2. Paul understood well the importance of passing the torch.

*You then, my child [Timothy], be strengthened by the grace that is in Christ Jesus, and what you have heard from me in the presence of many witnesses entrust to faithful men who will be able to teach others also. (II Tim 2:1-2)*

Paul speaks of four generations: **Paul** → **Timothy** → **faithful men** → **others also**.

Tragically, as the flaming torch is passed from one generation to the next, the fire has a tendency to go out: Abraham, Isaac and Jacob... David, Solomon, Rehoboam, etc.

## II. Examining the text

### A. I Kings 2:1-4:

*When David's time to die drew near, he commanded Solomon his son, saying, "I am about to go the way of all the earth. Be strong, and show yourself a man, and keep the charge of the Lord your God, walking in his ways and keeping his statutes, his commandments, his rules, and his testimonies, as it is written in the Law of Moses, that you may prosper in all that you do and wherever you turn, that the Lord may establish his word that he spoke concerning me, saying, "If your sons pay close attention to their way, to walk before me in faithfulness with all their heart and with all their soul, you shall not lack a man on the throne of Israel."*

1. The context: facing **death**. David is about to die. The reality of the "torch" becomes more clear when seen in the context of death.
2. The first essential of keeping the charge passed down is **courage** ("be strong... show yourself a man").
3. Solomon's primary charge is found in two words: **walking** and **keeping**.
4. If Solomon does his part, then God will **prosper** him in all his ways.

### B. I Chronicles 28-29

David's charge to Israel	David's charge to Solomon	Offerings for the Temple	David prays over the congregation
I wanted to build the Temple but God said "No." Therefore, observe the commandments!  28:1-8	Know God, serve him and seek him. Be strong and courageous and do the work committed to you!  28:9-21	David is the first one to give an offering. <sup>3</sup> Then leaders and then people also give generously.  29:1-9	Yours is the kingdom... You test the heart... Grant to Solomon a whole heart.  29:10-22

## III. On a clear day you can see forever

Not all moments in life are created equal. Some moments are **pregnant** with possibilities and become pivotal to all of life. Nothing is ever the same again. One such moment is when

<sup>3</sup> David's personal offering for the Temple capital campaign was 3,000 talents of gold (about 112 tons) and 7,000 talents of silver (262 tons) (I Chron 29:4). The people's offering was about 188 tons of gold, 375 tons of silver, 675 tons of bronze and 3,750 tons of iron.

the torch is passed and words are said to explain what is happening. As the torch begins to be transferred from one hand to another, we see more clearly than ever before.

A. The reality of death

David's opening words to Solomon set the context: "I am about to go the way **of all the earth...**" (1 Kgs 2:2). He reminds his son that death is a reality for everyone. Everyone has an **appointment** with death. "It is appointed for man to die once, and after that comes the judgment" (Heb 9:27). God knows the date of this appointment, but he's not talking (Ps 139:16). Therefore, live in the reality of death. In the Middle Ages, Christians sometimes greeted one another with the Latin expression *Memento mori* ("Remember death"; "Remember that you will die"). Much poetry (elegies), art (tombstones), devotional literature ("The Art of Holy Dying" by Jeremy Taylor), music (requiems), architecture (you walk through a cemetery to get to church) and special days (Ash Wednesday, All Saints Day, etc.) aimed to help people reflect on their mortality. Consider John Donne's words written in 1624:

*No man is an island, entire of itself.  
Each is a piece of the continent, a part of the main.  
If a clod be washed away by the sea, Europe is the less....  
Each man's death diminishes me,  
For I am involved in mankind.  
Therefore, send not to know  
For whom the bell tolls,  
It tolls for thee.*

American culture **ignores** death, makes jokes about it, and pretends it isn't there. But it is only those who know how to die who really know how **to live**. Solomon wrote: "It is better to go to the house of mourning than to go to the house of feasting, for this is the end of all mankind, and the living will lay it to heart" (Ecl 7:2).

B. The unfinished task

David had a God-given vision to build **the Temple**. He bought the land, drew up plans, gave the money, and organized the labor force, but God told him "No" (1 Chron 28:2-3). David died with an unfinished dream. Based on this text, Alan Redpath (once pastor at Moody Church in Chicago) preached a sermon in which he spoke of "the blessing of a **frustrated** desire" (p 251f). As long as this God-given desire was unfulfilled, David kept praying, trusting, obeying, etc.—not a bad way to spend your life. Few things keep us closer to God than frustrated desire.

*If you are living with such a frustrated desire, an ambition which God has cut right across, what have you done about it? When your great dreams of accomplishment lie shattered around you, have you allowed your appetite for the service of the Lord to turn sour, or can you truly say that you are doing your part to build the church of Jesus Christ?... Have you accepted the **blessing** of a frustrated desire?... Though you may not reap, yet you can sow. Though you may not water, you can plant.... We can clear the ground for the temple... Learn to enter into the blessing of a frustrated desire, and gladly accept your part in God's plan. (Redpath, p 251f)*

C. The heart of the matter

In his old age, the **most important** thing that David can do is pass the torch to the next generation. God's work is much bigger than one lifetime. The most **critical moment** in the race David is running is that moment when he passes the baton to the next generation. If the baton is dropped, the race will be lost. David succinctly

summarizes the heart of the matter when he says to Solomon there are three things you must **know** and three things you must **do**:

1. Things you must know

- a. Know **God**. “And you, Solomon my son, know the God of your father...” (I Chron 28:9). David had a personal relationship with God and he wants the same for his son. J. I. Packer states the matter succinctly: “A little knowledge *of* God is worth more than a great deal of knowledge *about* him” (p 26). Don’t leave your children a **religion**; leave them a **relationship**!
- b. Know that God is **with you**. “Do not be afraid and do not be dismayed, for the Lord God, even my God, is with you” (I Chron 28:20). Yes, Solomon, you are **young** and **inexperienced** and the task is great and the enemies many. But remember, you are not alone. God + me = a majority.
- c. Know your **enemies**. David instructed Solomon to take care of Joab, the sons of Barzillai and Shimei (I Kgs 2:5–9). Recognizing who our enemies are is harder than you think. The elders need to help the next generation know who their real enemies are. Historically, the church has named three enemies who are out to destroy every Christian: the **world**, the **flesh**, and the **devil**.

2. Things you must do

- a. Be **courageous**, don’t be afraid. “Be strong, and show yourself **a man**” (I Kgs 2:2). “Be strong and courageous and do it” (I Chron 28:10, 20). Life is hard. There are battles to be fought. Danger is real. Get over it! Grow up and act like a man.
- b. **Walk**. “Keep the charge of the Lord your God, walking in his ways and keeping his statutes... walk before me in faithfulness...” (I Kgs 2:3–4). The Christian faith is not so much a legal status as it is a **journey**. Don’t leave your children the idea that being a Christian is praying a prayer. Rather, it is walking a walk.
- c. **Finish** the work. “Keep the charge of the Lord...” (I Kgs 2:3). Complete the temple. God’s work is not done. Find your God-given mission and do it!

3. The heart of the matter is the matter **of the heart**. David was chosen as king because he had a heart like God’s (I Sam 13:14; 16:7). Though once David allowed his heart to be captured by sin (adultery, murder, etc.), he asked God to create in him a new heart, a clean heart (Ps 24:3–4; 51:10). Thus, David’s final words focused on the heart:

- “If your sons pay close attention to their way, to walk before me in faithfulness with **all their heart** and with all their soul, you shall not lack a man on the throne of Israel” (I Kgs 2:4).
- “And you, Solomon my son, know the God of your father and serve him with a **whole heart** and with a willing mind, for the Lord searches all hearts and understands every plan and thought...” (I Chron 28:9).
- “I know, my God, that you **test the heart** and have pleasure in uprightness...” (I Chron 29:17).
- “O Lord... keep forever such purposes and thoughts in the hearts of your people, and direct their hearts toward you. Grant to Solomon my son a

**whole heart** that he may keep your commandments...” (I Chron 29:18–19).

### TABLE TALK

1. Think of the generation that preceded you (your parents, your teachers, your pastors, etc.). What work was left unfinished and given for you to complete? Have you been faithful with the charge entrusted to you?
2. Now think of the generation to come (your children, your students, etc.). What work will be unfinished when you die? What are you doing to pass the torch to them?
3. Remember that scene in *Tom Sawyer* when Tom and Huck attended their own funeral? Hiding in the balcony of the church, they listened to what people said about them. Now, *memento mori*, imagine your own funeral. What will people say? What do you *want* them to say?
4. What message do you want to leave your children? Have you told them?
5. We have labeled our study of David “King of Hearts.” What have you learned about the heart from this study?

## A Charge to Keep

By Charles Wesley

*A charge to keep I have,  
A God to glorify,  
A never-dying soul to save,  
And fit it for the sky.*

*To serve the present age,  
My calling to fulfill:  
Oh, may it all my pow'rs engage  
To do my Master's will!*

*Arm me with jealous care,  
As in Thy sight to live;  
And O Thy servant, Lord, prepare  
A strict account to give!*

*Help me to watch and pray,  
And on Thyself rely,  
Assured, if I my trust betray,  
I shall forever die.*



# DAVID: *King of Hearts*

A Bible Study by Stan Key

## ANSWERS

### Chapter 8. *Beauty and the Beast*

- I. dodging; vengeance; (A1) worthless; unteachable; (A2) drunk; (A3) fool; morally deficient; (A4) rich; (A4a) Me, me, me; (A4b) More, more, more; (A4c) Now, now, now; fool!; (B1) protection; tip; (B2) insulted; temper; (B3) identity; become a fool; (C1) beauty; brains; (C2) dangerous; (C2a) recognizes; (C2b) offering; (C2c) responsibility; blame; (C2d) forgive; (C4) men; weapons; fools; ugly brutality
- II. (A) stupid; (A1) always right; (A2) unteachable; (A3) anger; Moses; (A4) talk, talk, talk; (B) never listened; listened; (B1) godly; (B2) ungodly; (B3) godly; (B4) ungodly; discern; submit

### Chapter 9. *God-in-a-Box?*

- I. (A) paused; lamentation; (B) intolerable; Neutrality; two masters; (B1) revenge; (B2) Michal; (C1) unite; (C2) strongholds; threats; (C3) distinct; Ark of the Covenant; meet with you; dwelling place
- II. trust worship; manifest presence; (A) Why; purpose; presence; face; glory; blessing; vanity; self-advancement; face-to-face; pour out our lives; (B) What; conscience; mind; imagination; heart; will; (C) How; motives; feel better; unholy; (C1) worship style; Philistine technology; (C2) upset; (C3) Ananias and Saphira; worship; right God; right way; (C4) poles; must not touch; how; the word of the Lord; (C5) be careful; (D) Who; (D1) true; danced; spirit; truth; boldly; confidence; gate; altar; basin; bread; Face of God; (D2) misguided; user-friendly; (D3) non-worshipper; condescension

### Chapter 10. *David's Mighty Men*

- I. (A) Sports page; men; (B) plaques; reverence; (C) obsession; (C1) Sacred ceremonies; (C2) A liturgical calendar; (C3) Special clothing and colors; (C4) Private rituals, signs, gestures, and motions; (C5) Saints, heroes; (C6) Symbols and icons; (C7) Special music and songs; (C8) Readiness to make sacrifices and offerings; (C9) The focus of one's faith, hope and love; (C10) Devotion, commitment
- II. names; statistics; scores; war; testosterone; (A1a) 800; (A1b) "taunted"; (A1c) single-handedly; (A2) heroic spirit; (A3a) 300; (A3b) staff; (A3c) Joab; wrong team; Uriah; (B1) Benjaminites; (B2) 100; 1,000; (B3) allegiance; (B4) valor; (B5) understood the times
- III. mediocre; forgettable; (A) decision; losing; selfish ambition; distress; debt; bitter; foolish; weak; despised; loser; (B) imitate; warrior; worshipper; trusted; (C) trust; risky; the Lord; (D) exploits; heroic; didn't do

### Chapter 11. *Bathsheba-gate*

- I. (A) heart rot; wound; slowly; mushrooms; (B) heart; sudden; (C) Unconfessed; vulnerable; (D) sexual sin; strongest; wisest; most spiritual
- II. (B1) turning point; accentuate; (B2) gratifying; control; (B3) abuse of power; (B4) cover up; confess; (B5) fully responsible; (B6) blackmail

- III. difficult; after; (A) I-don't-want-to-fight-the-Lord's-battles-anymore; tired; entitled; lazy; devil's workshop; (B) I-can-look-at-whatever-I-want-to; saw; eyes; second look; saw; delight to the eyes; ogled; covenant; the look; the lure; lust; conception; birth; death; (C) I-have-a-right-to-do-what-I-want; under the law; (D) let's-just-cover-it-up-and-move-on; fig leaves; darkness; (D1) Denial; (D2) Rationalization; (D3) Justification; (D4) Blame; covered; acknowledged; did not cover; confess

## Chapter 12. A Royal Pain

- I. humor; stories; African slave trade; the Jews; the unborn
- II. (A) year; time; (B1) prophet; (B2) directly; indirect; (B4) Solomon; (C) conviction; the Holy Spirit; (C1) Dismissed; (C2) Justified; (C3) Rationalized; (C4) the victim; (C5) Ignored; (C6) Shot; (C7) Turned inward
- III. (A) conviction; condemnation; (B) confessed; cynical; King Saul; Judas; (C) repented; redeeming grace; (D) tragic consequences; (D1) family; (D2) witness; (D3) The innocent
- IV. sin; grace; superficial; deep; (A) sin; rotten; Total Depravity/Original Sin; Sinner's Prayer; (Column 1) Forgiveness; for; Calvary; (Column 2) heart; power; Sanctification; (B) repentance; actions; repeat; pig-nature; (C) grace; nature; behavior modification; (D) faith; grace alone; faith alone

## Chapter 13. Absalom, My Son, My Son

- I. (A) dysfunctional families; hide; (B) blended family; (C) moral failure; your house; your own house; consequences; corruption; (D) respect; Cynicism; Rebellion; discipline; discern; Passivity
- II. (A); first born; (A1) Obsessive-compulsive; (A4) Incest; (A5) Rape; angry; nothing; (B) vacuum; (B1) murders; (B2) wept; mourned; longed; emotional; passive; (B3) nothing; emotionally distant; repentance; (A4) lacked of leadership; (A5) emotions; weeping; (A6) stench; (A7) "deal gently"; (A8) emotional wreck; (C1) ambiguity; (C2) damage; (C3) spoiled him rotten
- III. messed up; (A) hypocrite; walk; talk; womanizer; liar; killed; (B) discipline; Spoil; not once; consequences; authority; entitled; tantrum; love; (C) disconnected; heart to heart; guess; father wound; (D) emotions; unpredictable; unreliable; do the right thing

## Chapter 14. The Son of David

- I. questions; hypocrisy; think; son; David; Lord; (A) son of David; (B) Lord; (C) the key
- II. (A) great name; house; offspring; forever; father; son; forever; covenant; David's son; Solomon; vacant; Herod; (B) son; son; David; Jesse; little child; Jesse; Bethlehem; ancient days; forever; all the earth; son of God; shalom
- IV. 23; 110; change the world; revolution; (A1) Deity; Trinity; (A2) Jesus is Lord; (A3) priesthood; intercession; (B1a) Adonai (Lord); (B1b) Trinity; (B1c) finished; (B1e) hostile; (B2a) King/Lord; priest; (B2b) Melchizedek; better; (B2b1) older; (B2b3) peace; B2b5) superior; (B2b6) eternal; (B2b7) perfect; (B2b8) indestructible; (B2b9) replaced; (B2b10) oath; (B2b11) permanently; (B2b13) uttermost
- V. (A1) now; (A2) all nations; (A4) Victory; (A5) not yet; (B1) better; (B3) perfectly; (B4) unified; (B5) intercedes



## Chapter 15: Passing the Torch

- I. (A) summarize; challenge; (B) last words; (C1) torch race; dropped; (C2) Paul; Timothy; faithful men; others also
- II. (A1) death; (A2) courage; (A3) walking; keeping; (A4) prosper
- III. pregnant; (A) of all the earth; appointment; ignores; to live; (B) the Temple; frustrated; blessing; (C) most important; critical moment; know; do; (C1a) God; religion; relationship; (C1b) with you; young; inexperienced; (C1c) enemies; world; flesh; devil; (C2a) courageous; a man; (C2b) Walk; journey; (C2c) Finish; (C3) of the heart; all their heart; whole heart; test the heart; whole heart



# DAVID: *King of Hearts*

A Bible Study by Stan Key

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# ICU

By Stan Key

*I thought that I was doing fine  
And in control of what was mine  
When suddenly, I'm on my back  
Suffering from a heart attack.*

*The monitor above my bed  
Puts fear and panic in my head.  
They tell me I will lose my life  
If I refuse the surgeon's knife.*

*"Lord, I'm almost in despair  
Lying in Intensive Care;  
The sickness of my heart is such  
I need more than human touch!"*

*The Great Physician took my hand  
And spoke so I could understand;  
"Your options here are only two:  
But the choice remains with you.*

*If the fear of my incision  
Leads you to the wrong decision  
You may spare yourself some pain  
Yet your sickness will remain.*

*But if you submit to me  
Trusting my ability,  
You will find the operation  
Causes inward transformation!"*

*As he spoke, his loving Voice  
Gave me power to make the choice:  
"Doctor, please! I'm in your care,  
Cut me open, strip me bare."*



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