

BETH MOORE
DAVID
Seeking a Heart Like His

DAVID *Seeking a Heart Like His*

viewer guide | session one

Our objective is to study the life of David. We will launch our journey with Scripture's first reference to him; then we will flash back momentarily to capture our historical context.

Read 1 Samuel 13:1-14.

Consider the following statements as starting points:

1. A person's story never begins with his or her own. Two figures loom large in David's introduction: Samuel, Israel's last judge, and Saul, Israel's first king.
2. Our lives are often laboriously intertwined with another we have neither chosen nor fully accepted. The lives of Samuel and Saul were knotted by two simple words: "asked for."
 - The name *Samuel* is a compound of the Hebrew words for name (*shem*) and God (*el*), and means he over whom the name of God has been said. In Hebrew the name also sounds very similar to the verb *ask* (*sha'al*).

- The Hebrew name *Saul* (*sha'ul*) is drawn from this very same word and literally means asked for. Ralph W. Klein presents Samuel as the one “who had been asked (‘Sauled’) of God (v. 20) and who had been dedicated (‘Sauled’) back to God (v. 28).”¹ (See 1 Sam. 1.)
- First Samuel 8:1-10 again has the play on words between the people’s request and the word *Saul*.²
- In 1 Samuel 13:12 “Sought the ... favor” means “to soften by caressing: to appease, flatter.”³

3. A position that exceeds passion often settles with appeasement.

1. Ralph Klein, *Word Biblical Commentary*, Vol.10 (Waco: Word Books, 1983), 9.

2. *Ibid.*, 76.

3. Robert L. Hubbard Jr., gen. ed., “The First Book of Samuel” in *New International Commentary on the New Testament* (Grand Rapids, MI: Eerdmans Publishing Company), 346.

DAVID *Seeking a Heart Like His*

viewer guide | session two

PART 1

A Deeper Look at David's Anointing

Read 1 Samuel 16:1-11.

1. God often places His servants in positions to test their reasoning (vv. 1,3).

- Robert Alter says of David, “By his sheer youth, he has been excluded from consideration as a kind of male Cinderella left to his domestic chores instead of being invited to the party.”¹
- “The LORD looks at the heart.” Compare 1 Samuel 16:7 to Acts 1:24. *Kardiognostes*: Knower of the heart

Read 1 Samuel 16:11-13.

- “Fine appearance” is literally “beautiful of eyes.”²
- “Handsome features” is literally “good of looking.”³

2. God's anointing on David offers glimpses into His anointing upon us.

- THE POWER—The word *Spirit* (*ruah* in Hebrew, *pneuma* in Greek)—carries the basic meaning of breath or wind. Both represent the power of the invisible to move the visible.
- THE SPEED—*Came upon*—literally means “rushed” (1 Sam. 16:13).
- THE SECRECY
- THE PERMANENCE

PART 2

A Deeper Look at David's Entrance into Saul's Service

Read 1 Samuel 16:14-23.

1. When God finds a heart given over to Him, He forms from it a life with facets and features that normally wouldn't fit.
2. Though every life is worthy of love, the activated Spirit of God within a person can make him or her irresistibly lovable.

1. Robert Alter, *The David Story* (New York: W. W. Norton & Company, 2000), 97.
2. Robert L. Hubbard Jr., gen. ed., “The First Book of Samuel” in *New International Commentary on the Old Testament* (Grand Rapids, MI: Eerdmans Publishing Company), 423.
3. Ibid.

DAVID *Seeking a Heart Like His*

viewer guide | session three

1. No one has ever fully embraced the concept of “ God alone ”
apart from grave disappointment (Ps. 62:5).

2. We are never in greater need of humility than when we are
confident someone else is wrong.

3. We will either wrestle all our lives with unmet expectations
or intentionally rest our souls in God.

- *Selah* is a musical term that means to pause or bring
a suspension.¹
- “Find rest” in verse 5 comes from a term that means “to stop ...
cease ... hold peace, quiet self, rest ... tarry, wait.”²
- The balance is this: We can’t put it up until we have
poured it out. *Sapak* means “to spill forth, to pour out
(a drink offering), to bare one’s soul in sorrow or anger.
Used literally to denote pouring out the contents of a
vessel.”³ Strong’s dictionary adds: “to mound up ... to sprawl
out ... to gush out.”⁴

4. Significant rest comes to the soul when we accept that God alone is in charge of our honor. God does not just defend our honor. He defines it.

5. To cease trusting altogether is more harmful for the soul than trusting in man. The message of the psalm: Trust in God at all times.

“Trust in God is not a place of refuge to which the believer can retreat from the turmoil and the disappointments of the world in order to find there his satisfaction and rest. Trust in God is a cell of organic life, a power-centre which does not remain in isolation, but cannot help bearing fruit because it feels inwardly constrained to prove its living reality through acts of faith.”⁵

1. James Strong, *Strong's Exhaustive Concordance of the Bible* (Peabody, MA: Hendrickson Publishers, n.d.), #5542.
2. Strong, #1826.
3. Spiros Zodhiates, gen. ed., *The Complete Word Study Dictionary NT* (Chattanooga, TN: AMG Publishers, 1992), #9161.
4. Strong, #8210.
5. Artur Weiser, *The Psalms* (Philadelphia: Westminster Press, 1962), 450.

DAVID *Seeking a Heart Like His*

viewer guide | session four

The words of Psalm 27 flow from the pen of a man in a deadly battle he did not choose. Read Psalm 27. Compare Ephesians 6:10-12.

How to Have a Heads-Up on Our Enemy

1. Wake up. In the context of days of darkness, the apostle Paul wrote: “Wake up, O sleeper, rise from the dead, and Christ will shine on you” (Eph. 5:14).

2. Look up. What have we exalted?
Compare Psalm 27:1,10; 1 Samuel 22:1-5; and 2 Corinthians 10:3-5.

- A stronghold was a man-made fortress and a high place of hiding beyond normal reach.

3. Stand up (Eph. 6:10-14).

- Methodēia means “method”; the following or pursuing of an orderly and technical procedure in the handling of a subject.”¹
- “Everyone who competes in the games goes into strict training. They do it to get a crown that will not last; but we do it to get a crown that will last forever. Therefore I do not run like a man running aimlessly; I do not fight like a man beating the air” (1 Cor. 9:25-26).

4. Dress up (Eph. 6:11).

1. Spiros Zodhiates, gen. ed., *The Complete Word Study Dictionary, NT* (Chattanooga, TN: AMG Publishers, 1992), 954.

DAVID *Seeking a Heart Like His*

viewer guide | session five

We can pattern our own relationships after those of Christ Himself:

The World Witness (John 3:16)

The 72 Service (Luke 10:1-2)

The 12 Discipleship (Matt. 20:17)

The 3 Transparency (Matt. 26:36-38)

1 Intimacy (Matt. 26:38-39)

We can go so far with God in the fellowship and comfort of close companions, but a time comes when each true follower is summoned further still.

1. Further still ... when you are overwhelmed with sorrow
(Matt. 26:38).

The Greek term *perilypos* means “grieved all around, intensely sad.”¹

“It suggests a sorrow so deep it almost kills.”²

2. Further still ... when you desperately need to wrestle with the will of God (Matt. 26:39). (Compare Matt. 26:27-29 and Isa. 51:22.)

3. Further still ... when nobody else gets it. (Compare Matt. 26:38,41.)

4. Further still ... when the most serious matters of your life need settling (Matt. 26:50-54).

5. Further still ... when life can't be the same but the pain can bring gain.

1. James Strong, *Strong's Exhaustive Concordance of the Bible* (Peabody, MA: Hendrickson Publishers, n.d.), #4036.

2. Donald A. Carson, "Matthew" in *The Expositor's Bible Commentary*, vol. 8 (Grand Rapids, MI: Zondervan, 1984), 543.

Note: Beth read from *John for Everyone* by N. T. Wright. Published in 2004 by John Knox Publishers.

DAVID *Seeking a Heart Like His*

viewer guide | session six

PART 1

David's "So Far"

God had brought David all the way from the pasture to the establishment of the Davidic Covenant. This covenant is the God-ordained expansion of the original Abrahamic Covenant.

- Note the first-time reference to God as "Sovereign
LORD" (Gen. 15:2).
See 2 Samuel 7:18,19,20,22,28-29.
- God promised Abram, "I will make you very fruitful; I will make nations of you and kings will come from you" (Gen. 17:6).
- **The Abrahamic Covenant:** The promise of the land.
- **The Davidic Covenant:** The promise of the leader.
Note 2 Samuel 7:23-24.

PART 2

Our Own "So Far"

Focus on 2 Samuel 7:28. Three bone-deep beliefs keep us moving forward:

1. " You are God!" We can know we've come "so far" when we can make the shift from our plans for God to God's plans for us.

2. "Your words are trustworthy." We can know we've come "so far" when we begin to want most what God has already offered us.

3. You have promised "good things" to me.
We know we've come "so far" when we grow convinced that God only does us good.

- God's will for us is good (Rom. 12:2).
- God's purpose for us is good (Phil. 2:13).
- God's work in us is good (Phil. 1:6).
- The hope God has given us is good (2 Thess. 2:16).
- The works God created us for are good (Eph. 2:10).
- The fight God called us to win is good (1 Tim. 1:18-19).
- The fruit God produces in us is good (Jas. 3:17).
- The gifts God gives us are good (Jas. 1:16).
- God equips us with everything good (Heb. 13:21).
- God works all things together in our lives for good (Rom. 8:28).

DAVID *Seeking a Heart Like His*

viewer guide | session seven

If we're smart, we'll find ourselves thinking ...

If that can happen to David, it can happen to anybody.

Psalm 19 is a song hailing the revelation of God ...

- through nature

This portion of Scripture presents what one commentator calls “the paradox of inaudible noise.”¹

- through Torah
- to man's innermost self

Our responses to the intimate revelation of God requested in Psalm 19:11-14 set guards on the walls of our lives:

1. Love the Word.

2. Heed the warning.

“God's Word warns us of danger and directs us to hidden treasure.

Otherwise how will we find our way? Or know when we play the fool?” (Ps. 19:11-12, The Message)

3. Seek the discernment.

“The words related to *shagah*, ‘to err,’ suggest some act of turpitude perpetrated through distraction under the effect of anger, alcoholic intoxication, or the passion of love and hatred.”²

4. De-vault the fault.

5. Fear willful sin.

- Willful sins are either on purpose or driven by pride.
- Rule (Hebrew term *masal*) means “to rule, reign, govern, have dominion, manage”³ (Ps. 19:13).

Consider *meditation* as “the musical soliloquy sung in my heart.”⁴

1. Peter C. Cragie, “Psalms 1-5” in *World Biblical Commentary*, vol. 19 (Waco, TX: Word Books, 1983), 181.

2. Samuel Terrien, *The Psalms* (Grand Rapids, MI: William B. Eerdmans Publishing Co., 2003), 213.

3. Warren Baker, gen. ed., *The Complete Word Study Dictionary OT* (Chattanooga, TN: AMG Publishers, 1994), #4910.

4. Terrien, 214.

DAVID *Seeking a Heart Like His*

viewer guide | session eight

In Psalm 32:1-2, “blessed” (Hebrew *asherey*) means “O, the sheer
happiness of.”¹

Five Fabulous Facts to Feel Happy About

1. I am forgiven. In Psalm 32:1, “forgiven” is the Hebrew *nasa* meaning to lift up, “to bear, carry off.”²

In Psalm 32 note three appearances of the same Hebrew root word (*hata*) for sin:

- “Whose *sins* are covered” (v. 1).
- “I acknowledged my *sin*.”
- “You forgave the guilt of my *sin*” (v. 5).

See its literal rendering in Judges 20:16. The Greek equivalent is *hamartano*, “to miss the mark.”

God’s completing or perfecting something or someone was “not merely ending it, but bringing it to perfection or its destined
goal.”³

What is the destined goal? God’s glory (Isa. 43:7; Rom. 3:23).

2. I am covered (Ps. 32:1,5).

3. I am righteous (Ps. 32:6,11; Rom. 4:1-8).

Our righteousness is not reckoned according to our behavior.

It is reckoned according to our belief.

4. I am surrounded

• by songs of deliverance (Ps. 32:7)

• by the LORD's unfailing love (Ps. 32:10)

5. I am a lesson (Ps. 51:12-13).

Because I am forgiven by God, I can celebrate life.

1. John Eaton, *The Psalms* (New York: Continuum International Publishing Group, 2003), 148.

2. Warren Baker, gen. ed., *The Complete Word Study Dictionary OT* (Chattanooga, TN: AMG Publishers, 1994), #5375.

3. Spiros Zodhiates, gen. ed., *The Complete Word Study Dictionary NT* (Chattanooga, TN: AMG Publishers, 1992), #5055.

DAVID *Seeking a Heart Like His*

viewer guide | session nine

Review 2 Samuel 13:20-22.

- “Be quiet now, my sister. ... Don’t take this thing to heart.”
- “Tamar lived in her brother Absalom’s house, a desolate woman.”
- “When King David heard all this, he was furiously.”
- “Absalom never said a word to Amnon, either good or bad; he hated Amnon.”

Two years later: Absalom killed Amnon. Absalom fled to Geshur and remained for three years.

- “The spirit of the king longed to go to Absalom” (2 Sam. 13:39).

Review 2 Samuel 14:21-24.

- “He must go to his own house; he must not see my face.”

Two years later, after getting Joab’s attention, Absalom finally saw his father. The gesture came too late. He spent four years systematically undermining his father’s authority and then attempted to overthrow the throne in battle.

Review 2 Samuel 18:12,31-33.

- “Protect the young man Absalom for my sake” (2 Sam. 18:12).
- “O my son Absalom! My son, my son Absalom!
If only I had died instead of you—
O Absalom, my son, my son!”

A Corporate Lesson on Family Calamity

1. It is no respector of persons.
2. It's never uncomplicated.
3. It often involves consequences.

See Hebrews 12:5-13; Psalm 103:10.

“Wherefore straighten out the limp hands and the paralyzed knees and make straight paths for your feet in order that the lame thing may not get turned wrong but rather be cured”
(Heb.12:12-13).¹

4. It doesn't have to be irreparable.
5. If the relationship is irreparable, the individual need not be.

See Psalm 8:3-5.

“God sets the lonely in families, he leads forth the prisoners with singing; but the rebellious live in a sun-scorched land” (Ps. 68:6).

1. Richard C. H. Lenski, *The Interpretation of the Epistle to the Hebrews and the Epistle of James* (Minneapolis, MN: Augsburg Fortress Publishing, 2008), 441.

DAVID *Seeking a Heart Like His*

viewer guide | session ten

The New King James Version arranges David's descriptions like this:

“Now these are the last words of David.
Thus says David the son of Jesse;
Thus says the man raised up on high,
The anointed of the God of Jacob,
And the sweet psalmist of Israel” (2 Sam. 23:1).

1. The son of Jesse

All spirituality begins with biology.

2. The man raised up on high

“The two Hebrew words reflected in this translation, *huqam 'al*, have a gorgeous strangeness as compacted idiom.”¹ Compare 2 Samuel 22:36.

3. The anointed of the God of Jacob

This title refers to God as “the one who transforms twisted human material.”² “May the LORD answer you when you are in trouble; may the God of Jacob make you secure!” (Ps. 20:1, NET).

- The Hebrew word *Mashach* is the root word of Messiah and means “anointed one.”
- This anointing was nothing less than the anointing of the divine royal lineage (2 Sam. 23:1). (See 1 Sam. 2:10; 2 Sam. 23:5.)

4. The sweet psalmist of Israel

“Yahweh’s breath spoke through me, His word was upon my tongue” (2 Sam. 23:2, The Anchor Bible).

“God does not go to all the trouble of revealing reality so that we can stand around as spectators and look at it.”³

Read 2 Samuel 22:4-17.

Note “He drew me out” (Hebrew *Masha*).

1. Robert Alter, *The David Story* (New York: W. W. Norton & Company, 1999), 345.

2. Joyce G. Baldwin, *1 and 2 Samuel: An Introduction and Commentary* (Downers Grove, IL: IVP Academic, 2008), 291.

3. Eugene H. Peterson, *First and Second Samuel* (Louisville, KY: Westminster John Knox Press, 1999), 250.

DAVID *Seeking a Heart Like His*

viewer guide | session eleven

1. The *Shepherd* and the *sheep*

2. The *Host* and the *guest*

“In his imagination, he goes back to the *sunny* *days* of his *youth* ... The Old Testament belief in God ... powerfully draws together in a *single* integrated reflection thoughts of the *past*, the *present* and the *future*.”¹

PART 1

The Lord Is My Shepherd

- He *takes* *care* of me.
- He *restores* my soul. A more literal rendering of “He restores” is: “He causes to *come* *back*.”²
- He *guides* me down the right path.
- He is *with* *me*. *Salmawet* combines two words: *sel* (*shadow*) and *mawet* (*death*). “Together these words express the superlative—in this case, something like ‘the *shadowiest* of all shadows.’”³

PART 2

 You , Lord, Are My *Host*

- “You prepare a table before me.” *Prepare* also means *arrange* .
We’re probably not reading too much into Psalm 23:5 to see
“ *Eucharistic* *overtones* .”⁴
- “in the *presence* of my enemies”
- “You anoint my head with oil; my cup *overflows* .”
- “Surely goodness and love will follow me.” *Radaf* means *pursue* ,
 chase . “*Pursue* is used outside of its normal context in an
ironic manner.” The verb used here is “often used to describe the
 hostile *actions* of enemies.”⁵
- “I will dwell in the *house* of the LORD *forever* ”

1. Artur Weiser, *The Psalms* (Philadelphia: Westminster Press, 1962), 228.
2. Samuel Terrien, *The Psalms* (Grand Rapids, MI: William B. Eerdmans Publishing Co., 2003), 239.
3. Jamie Grant, “Psalms” in the *NIV Application Commentary* (Grand Rapids, MI: Zondervan, 2009), 434.
4. Robert Dorn, Leander Keck, J. McCann, Carol Newsom, *New Interpreters Bible Commentary*, Vol. 4 (Nashville, TN: Abingdon Press, 1996), 770.
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