

## #24: King David

Monte F. Shelley, 4 July 2010

### Quotes

- Everyone is a good example of what to do or what not to do!

#### 1. David anointed to become king (1 Sam 16)

After Saul offered sacrifice, the LORD sought “a man after his own heart” (13:14). The Lord who “looketh on the heart” told Samuel to anoint David (HEB *beloved*) “and the Spirit of the Lord came upon David from that day forward. But the Spirit of the LORD departed from Saul, and an evil spirit ... troubled him” (16:7, 13–14).

Based on later info and Jewish tradition, David was between 13 and 15 at the time. (2 Sam 5:4; BD Chronology; Rona #24)

#### 2. David, Saul, and Jonathan (1 Sam 18)

[After David killed Goliath,] <sup>1</sup> Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. ... <sup>3</sup> Then Jonathan and David made a covenant, because he loved him as his own soul. <sup>4</sup> And Jonathan ... gave [his robe] to David, and his ... sword, ... bow, and ... girdle.

These were symbols of Jonathan's power as future king.

Jonathan “became one in spirit with David, and he loved him as himself.” (NIV)

**Neal A. Maxwell:** When we are struggling to learn to love, we can have faith in God's developmental plans for others as well as for ourselves. Then we do not feel threatened by those who are our superiors or who are becoming such. The more unselfish we are, the more able we are to find joy in their successes, all the while rejoicing without comparing. In any case, our only valid spiritual competition is with our old selves, not with each other. True love and friendship enable us to keep that perspective. The things about other people that truly matter are their qualities such as love, mercy, justice, and patience, and their service to others. (*Not My Will, But Thine*, 70)

Saul became jealous of David and tried to kill him, but Jonathan “delighted much in David” (19:2) and renewed their covenant (20:17). Jonathan defended David and helped him escape. Later, Jonathan said to David, “Fear not: for ... Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth.” (23:17–18)

**Neal A. Maxwell:** “For us to jettison our jealousies is to stop yet another form of waste, for we cannot go where He is if we worry rather than rejoice over who else will be there. Jousting for position among peers and friends is to waste what could better be used in the battle against the enemy of evil.” (Wherefore, Ye Must Press Forward, 94)

**Ezra Taft Benson:** Pride is enmity toward our fellowmen. We are tempted daily to elevate ourselves above others and diminish them. The proud make every man their adversary by pitting their intellects, opinions, works, wealth, talents... against others. ... ‘Pride gets no pleasure out of having something, only out of having more of it than the next man.’ ... When pride has a hold our hearts, we lose our independence of the world and deliver our freedoms to the bondage of men's judgment. The world shouts louder than the whisperings of the Holy Ghost. The reasoning of men overrides the revelations of God, and the proud let go of the iron rod. (*Ensign*, May 1989, 5)

Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth: (Prov 24:17)

Several times David could have killed Saul but instead took something from Saul. David said to his men, “The LORD forbid that I should stretch forth mine hand against the LORD's anointed” (26:11; 24:6). David told Saul, “The LORD judge between me and thee, and the LORD avenge me of thee: but mine hand shall not be upon thee” (24:12.)

#### 3. Saul and Jonathan die (1 Sam 28, 31; 2 Sam 1)

<sup>1</sup> The Philistines gathered their armies ... to fight with Israel. ... Saul ... was afraid. ... <sup>6</sup> When Saul enquired of the LORD, the LORD answered him not, neither by dreams, nor by Urim, nor by prophets. [He was cut off] <sup>7</sup> Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her. ... <sup>31:2</sup> [The next day] the Philistines slew ... Saul's sons. <sup>3</sup> And ... the archers hit [Saul]; and he was sore wounded. ... Saul took a sword, and fell upon it. ... <sup>6</sup> So Saul died.

[When David learned of the death of Saul and Jonathan,] David took hold on his clothes, and rent them; and ... mourned, and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people ... because they were fallen by the sword.

<sup>17</sup> David lamented with this lamentation over Saul and over Jonathan his son: ... <sup>19</sup> The beauty of Israel is slain upon thy high places: how are the mighty fallen! ... <sup>23</sup> Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions. ... <sup>25</sup> How are the mighty fallen in the midst of the battle!

The verses read at the memorial services of a fallen Israeli soldier include the ... lamentation of David (2 Sam 1:19-27).

David refused several times to kill Saul who was trying to kill him. “How is such a response possible? How can we not only resist vengeance toward those who have harmed us but apparently feel no desire for it? ... When [David] heard that both Saul and Jonathan had been killed in battle, he wept for Jonathan and Saul alike. ... How could David's feelings for one who tried to destroy him be so similar to the feelings he had for one who loved him as his own soul? ...

“How is it possible that two men, Saul and Jonathan, could respond so differently to their loss of the throne? And how is it possible that one man, David, could respond with the same loving attitude toward two men, Saul and Jonathan, whose treatment of him was so different? What makes such responses possible? Few questions are more pertinent to our lives, for who has not felt envious, angry, or embittered toward others? Such feelings seem to haunt our lives, but Jonathan and David suggest that they don't have to. Their lives testify of a better way.” (James L. Ferrell, *The Hidden Christ*, 163-165)

#### 4. Nabal, Abigail, and David (1 Sam 25)

Nabal which means *fool* was a wealthy man with 3000 sheep and 1000 goats. Therefore, he could hold “a feast ... like ... a king.” When David and his men were hiding in the wilderness from Saul, they protected Nabal's men and possessions “night and day” and “were very good” to them. David sent servants to ask Nabal for provisions. Nabal refused and insulted David. When David heard this, he said “he hath requited me evil for good” and then went with his men determined to kill Nabal and all his men.

When Nabal's servants told his wife Abigail what had happened, Abigail “made haste,” put plenty of food on donkeys and left with her servants to meet David.

<sup>23</sup> When Abigail saw David, she ... bowed herself to the ground, <sup>24</sup> ... and said, Upon me, my lord, ... let this iniquity be. ... <sup>25</sup> [NIV]

May my lord pay no attention to that wicked man Nabal. He is just like his name—his name is Fool, and folly goes with him.] ...

<sup>28</sup> I pray thee, forgive the trespass of thine handmaid: for the LORD will certainly make my lord a sure house; because my lord fighteth the battles of the LORD, and evil hath not been found in thee *all* thy days. ... <sup>31</sup> That this shall be no grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself.

Mercy cannot rob justice (Al 42:25). Therefore a mediator like Abigail must meet the demands of justice. In Shakespeare's *Merchant of Venice*, Shylock gave Antonio a loan on condition that he repay it when his ships returned or lose a pound of flesh. When Antonio could not repay the debt on time, a friend offered to pay Shylock twice the amount loaned, but Shylock refused the offer and demanded a pound of flesh. Demanding justice in court backfired and he was soon begging for mercy.

After Abigail (HEB *my father is joy* BDB) delivered the provisions, "thereby atoning for Nabal's sin." She then took upon herself the sins of another and asked David to forgive *her* trespass, not Nabal's.

- She was sinless in the dispute between David and Nabal.
- She took upon herself Nabal's sin and kept David from sin
- She atoned for another's wrong (mercy cannot rob justice)
- She provided all that was needed to him who was harmed.
- She took the sinner's iniquity on her own innocent head.
- She pled for the avenger to give up vengeance.
- She was the means of delivering peace.

<sup>32</sup> David said to Abigail, Blessed *be* the LORD ... which sent thee ... to meet me: <sup>33</sup> And blessed *be* thy advice ... which hast kept me ... from coming to shed blood, and from avenging myself with mine own hand. ... <sup>35</sup> So David received of her hand *that* which she had brought him, and said ..., Go up in peace to thine house; see, I have hearkened to thy voice, and have accepted thy person.

We usually focus on how Christ atoned for our own sins, but Abigail invites us to consider how Christ atones for the sins of others against us by offering to fully compensate us for their wrongs. If we reject his offer and plea for our forgiveness, and pursue vengeance, then "there remaineth in [us] the greater sin" (D&C 64:9) for we have rejected his atonement.

Like Nabal, we are sometimes unwise, unjust, and sinful. Like David, we are easily provoked, quick to judge, and quick to punish. Like Abigail, we may be prompted to be Christ-like mediators and peacemakers. "The atonement is for those who are sinful. It is also for those who are sinned against—and who then respond in a sinful way." (S&S 94–96; *Hidden*, 168–170)

"By her atonement offering, Abigail freed David from the blind comfort of grudges. ... She created for David the most forgiveness-friendly environment ... [because she] had atoned in full for the sin. ... The Lord, by taking the sins of our Nabals upon his head, extends us the same mercy. 'Upon me let this iniquity be,' he pleads. 'Let me deal with it if there is any dealing to be done. But you, my dear son or dear daughter, let it go. Let me take it, as I already have done. Forgive.' ... When we withhold forgiveness from others, were are in effect saying that the Atonement alone was insufficient to pay for this sin. ... We are finding fault with the Lord's offering." (*Hidden*, 168–170)

Search diligently, pray always, and be believing, and all things shall work together for your good, if ye walk uprightly and

remember the covenant wherewith ye have covenanted one with another. (D&C 90:24)

All these things shall give thee experience, and shall be for thy good (D&C 122:7)

When Abigail told Nabal what happened, his heart failed him and 10 days later he died. "When David heard that Nabal was dead, he said, Blessed *be* the LORD, that ... hath kept his servant from evil: for the LORD hath returned the wickedness of Nabal upon his own head." David sent for Abigail and she became his wife.

Man shall not smite, neither shall he judge; for judgment is mine, saith the Lord, and vengeance is mine also, and I will repay. (Morm 8:20)

##### 5. David delivers his family from captivity (1 Sam 30)

<sup>2</sup> David and his men came to the city, and ... *it was burned* ... and their wives, ... sons, and ... daughters, were taken captives. ... <sup>7</sup> David said to Abiathar the priest ... bring me hither the ephod. ...

<sup>8</sup> David enquired at the LORD, saying, Shall I pursue? ... And he answered him, Pursue: for thou shalt ... recover *all*. <sup>18</sup> And David recovered all ... [and] rescued his two wives.

David's use of the ephod here almost certainly involved the use of the Urim and Thummim. The breastplate of the high priest, which held the Urim and Thummim, was attached to the ephod (see Ex 28:26–30; Reading 13-13). Thus, David asked the high priest to inquire of the Lord through the Urim and Thummim, and he got an immediate answer (see 1 Sam 30:8).

##### 6. David, king of Judah (2 Sam 2)

David enquired of the LORD, saying, Shall I go up into any of the cities of Judah? And the LORD said unto him, Go up ... unto Hebron. <sup>2</sup> So David went up ... [and] dwelt in ... Hebron. <sup>4</sup> And the men of Judah ... anointed David king over the house of Judah. ... <sup>10</sup> Ish-bosheth Saul's son ... began to reign over Israel, and reigned two years. ... <sup>11</sup> David was king in Hebron over the house of Judah ... seven years and six months.

##### 7. David, king of Israel (2 Sam 3, 5)

There was long war between the house of Saul and the house of David: but David waxed stronger .... and the house of Saul waxed weaker. ... <sup>3</sup> So all the elders of Israel came ... to Hebron; and king David made a league with them ... and they anointed David king over Israel. <sup>4</sup> David *was* thirty years old when he began to reign, and he reigned forty years.

David was anointed to become king 8 years before being anointed king of Judah. About 8 years (7.5) later he became king of Israel at age 30. This implies he was about 14 or 15 when he was first anointed to become king and fought Goliath. David was 13 according to Jewish tradition. (Rona #24)

David wisely chose Jerusalem as his capital, for it between the northern and southern tribes of Israel but it belonged to neither of them because it was still held by the Canaanite Jebusites.

<sup>11</sup> Hiram king of Tyre sent ... cedar trees, and carpenters, and masons: and they built David an house. <sup>12</sup> And David perceived that the LORD had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.

##### 8. David delivers Israel from Philistines (2 Sam 5)

<sup>17</sup> When the Philistines heard that they had anointed David king over Israel, all the Philistines came up ... <sup>19</sup> David enquired of the LORD, saying, Shall I go up? ... The LORD said ... Go up: for I will ... deliver the Philistines into thine hand. ... <sup>25</sup> David did so, as the LORD had commanded him; and smote the Philistines.

## 9. David brings ark of God to Jerusalem (2 Sam 6)

[David said,] let us bring again the ark of our God to us: for we enquired not at it in the days of Saul. (1 Chr 13:3) ... [David and the people]<sup>3</sup> set the ark ... [on a cart and]<sup>5</sup> played ... instruments. ...<sup>6</sup> When ... Uzzah put forth his hand to [steady] the ark ...<sup>7</sup> God smote him ... and there he died.

### God uses actual or fictional events to teach spiritual lessons

**David O. McKay:** "It is a little dangerous for us to go out of our own sphere and try unauthoritatively to direct the efforts of a brother. You remember the case of Uzzah who stretched forth his hand to steady the ark. [See 1 Chr. 13:7–10.] He seemed justified when the oxen stumbled in putting forth his hand to steady that symbol of the covenant. We today think his punishment was very severe. Be that as it may, the incident conveys a lesson of life. Let us look around us and see how quickly men who attempt unauthoritatively to steady the ark die spiritually. Their souls become embittered, their minds distorted, their judgment faulty, and their spirit depressed. Such is the pitiable condition of men who, neglecting their own responsibilities, spend their time in finding fault with others." (Conference Report, Apr. 1936, 60.)

**John Taylor:** "We have more or less of the principles of insubordination among us. But there is a principle associated with the kingdom of God that recognizes God in all things, and that recognizes the priesthood in all things, and those who do not do it had better repent or they will come to a stand very quickly; I tell you that in the name of the Lord. Do not think you are wise and that you can manage and manipulate the priesthood, for you cannot do it. God must manage, regulate, dictate, and stand at the head, and every man in his place. The ark of God does not need steadying, especially by incompetent men without revelation and without knowledge of the kingdom of God and its laws. It is a great work that we are engaged in, and it is for us to prepare ourselves for the labor before us, and to acknowledge God, his authority, his law and his priesthood in all things." (*Gospel Kingdom*, p. 166.)

## 10. The ark of God enters Jerusalem (2 Sam 6)

[David left the ark near there for 3 months. As the ark approached Jerusalem.] David danced ... with all *his* might ... girded with a linen ephod. ...<sup>16</sup> As the ark ... came into the city of David, Michal Saul's daughter ... saw king David leaping and dancing ... and she despised him in her heart.<sup>17</sup> And they ... set [the ark] in ... the tabernacle ... and David offered burnt offerings ...<sup>20</sup> Then David returned to bless his household. And Michal the daughter of Saul [and David's wife] came out to meet David, and said, How glorious was the king of Israel to day, who uncovered himself to day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself!<sup>21</sup> And David said ..., It was before the LORD, which chose me before thy father, and ... his house, to appoint me ruler over the people ... therefore will I play before the LORD. ...<sup>23</sup> Therefore Michal the daughter of Saul had no child unto the day of her death.

Michal had "loved David." Saul gave her to David for killing 200 Philistines. She helped David escape from Saul. Saul gave her to another after David fled.<sup>3:13</sup> [David] said, ... I will make a league with thee: but ... first bring Michal Saul's daughter. ...<sup>15</sup> Ish-bosheth ... took her from *her* husband [who wept].

\*Joseph was criticized for helping his wife or playing with kids.

"There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Prov 16:25; 14:12).

Her criticism and contempt seemed right but lead to the death of her marital relationship.

How couples deal with conflict predicts with 90% accuracy if they will divorce. Criticism, contempt, defensiveness, and stonewalling (giving up) are the "four horsemen" that destroy marriages. (John Gottman, *Why Marriages Succeed or Fail*)

"Michal is intentionally designated the daughter of Saul here, instead of the wife of David, because on this occasion she manifested her father's disposition rather than her husband's. In Saul's time people did not trouble themselves about the ark of the covenant [1 Chr 13:3]; public worship was neglected, and the soul for vital religion had died out in the family of the king. Michal possessed teraphim, and in David she only loved the brave hero and exalted king: she therefore took offence at the humility with which the king, in his pious enthusiasm, placed himself on an equality with all the rest of the nation before the Lord. ... The proud daughter of Saul was offended at the fact, that the king had let himself down on this occasion to the level of the people. She availed herself of the shortness of the priests' shoulder dress, to make a contemptuous remark concerning David's dancing, as an impropriety that was unbecoming in a king. ... With the words 'who chose me before *thy father and all his house,*' David humbles the pride of the king's daughter. His playing and dancing referred to the Lord, who had chosen him, and had rejected Saul on account of his pride. He would therefore let himself be still further despised before the Lord, *i.e.* would bear still greater contempt from men than that which he had just received, and be humbled in his own eyes [see Ps 131:1]; then would he also with the maidens attain to honour before the Lord. For whoso humbleth himself, him will God exalt [Matt 23:12]." (Keil and Delitzsch, 2:2:336–38.) (OT-I)

## 11. David offers to build a house for the Lord (2 Sam 7)

*David offers to build a house for the Lord—The Lord, through Nathan, says he has not asked David so to do—David's throne, through Christ, to be established forever—David offers a prayer of thanksgiving.*

**Davidic covenant:** When David offered to build a house for the Lord, the Lord told Nathan the prophet to tell David, "The LORD ... will make thee an house. ... I will set up thy seed after thee, ... and I will establish his kingdom. He [Solomon] shall build an house for my name, and I will establish the throne of his kingdom for ever" (7:11–13).

[Many years later,]<sup>7</sup> David said to Solomon, ... it was in my mind to build an house unto ... the LORD ...:<sup>8</sup> But the word of the LORD came to me, saying, ... thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight.<sup>9</sup> Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies ...: for his name shall be Solomon [peaceable], and I will give peace ... unto Israel in his days.<sup>10</sup> He shall build an house for my name; and he shall be my son, and I will be his father; and I will establish the throne of his kingdom over Israel for ever. (1 Chr 22:7–10)

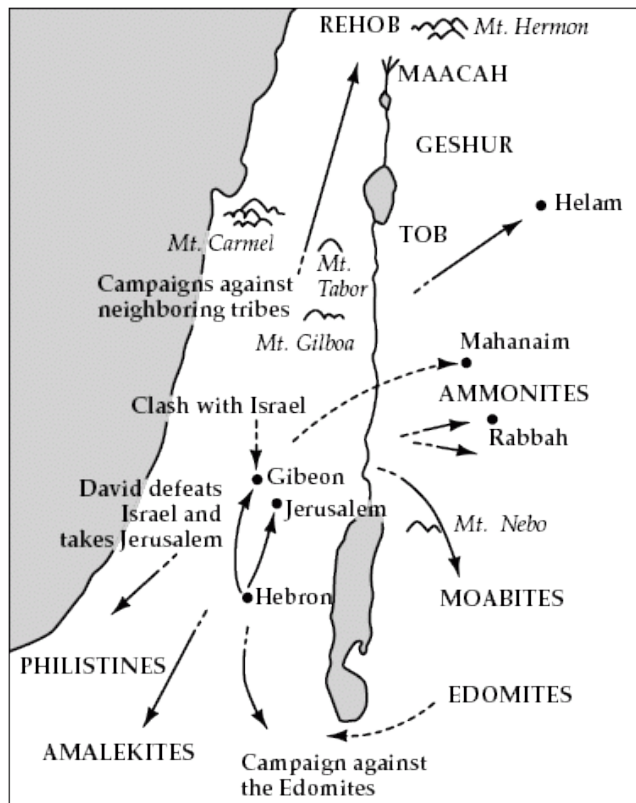
"Scholars ... describe the Davidic covenant as a royal grant, modeled on an ancient Near Eastern practice in which a king gifted land or some other favor to a loyal subject. ... David, having already proved his loyalty to Jehovah, had to do [no] more than accept God's seemingly unconditional gift of kingship. ... The 'house of David' was the dynastic title of David's descendants for more than 350 years." (JWOT 107)

## 12. David delivers Israel from enemies (2 Sam 8)

*David defeats and subjects many nations—The Lord is with him—He executes judgment and justice unto all his people.*

<sup>8:6</sup> The LORD preserved David whithersoever he went.

During David's reign, the descendants of Abraham, Isaac, and Jacob controlled for the first time the whole land promised to Abraham's seed nearly a thousand years earlier. Israel had not achieved such heights before, nor did they ever again



**Military campaigns of David**

## 13. David and Bathsheba (2 Sam 11)

[NIV In the spring] at the time when kings go forth to battle, ... David sent Joab, and his servants ... and they destroyed ... Ammon, and besieged Rabbah. But David tarried still at Jerusalem. ... <sup>2</sup> [NIPS Late one afternoon, David rose from his couch and strolled on the roof of the royal palace] and ... he saw a woman washing herself; and the woman was very beautiful. ...

David was about 50 and would be king for 20 more years.

Many homes in the Holy Land, both then and now, had flat roofs. In the heat of the Middle East, much of the people's time was spent walking or sitting on their roofs in the refreshing cool of evening or in the day to catch a daytime breeze. The roof of David's palace was probably high enough that he could have looked into the inner courts of a number of homes nearby. (OT-I)

<sup>3</sup> David ... enquired after the woman. And one said, Is not this Bath-sheba, [HEB daughter of the covenant] ... the wife of Uriah the Hittite? <sup>4</sup> And David sent messengers, and took her; and she came in unto him, and he lay with her; for [NIV she had just purified herself after her period] and she returned unto her house. <sup>5</sup> And the woman conceived ... and told David ..., I am with child.

NIV In the spring, at the time when kings go off to war,

NIPS At the turn of the year, the season when kings go out [to battle], David sent Joab with his officers and all Israel with him, and the devastated Ammon and besieged Rabbah; David

remained in Jerusalem. Late one afternoon, David rose from his couch and strolled on the roof of the royal palace; and from the roof he saw a woman bathing. The woman was very beautiful, and the king sent someone to make inquiries about the woman. He reported, "She is Bathsheba daughter of Eliam [and] wife of Uriah the Hittite." David sent messengers to fetch her; she came to him and he lay with her—she had just purified herself after her period—and she went back home. The woman conceived, and she sent word to David, "I am pregnant." Thereupon, David sent a message to Joab, "Send Uriah the Hittite to me"; and Joab sent Uriah to David.

Part of the Levitical cleanliness rites associated with the Law of Moses included a woman's menstrual cycle. Any issue of fluid from the human body, male or female, was considered unclean. Leviticus 15:19-28 describes that a woman was unclean for seven days at the start of her cycle. If the cycle had resolved during that week, as it would be for most women, then she was to be unclean for seven more days after that. The result was that a woman was unclean until the fourteenth day of her cycle—the exact time of ovulation. Bathsheba had completed her monthly purification and was fertile at the time David lay with her.

When we undertake to cover our sins, ... the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man. (D&C 121:37)

<sup>6</sup> And David sent to Joab, saying, Send me Uriah the Hittite. ...

"Uriah was a Hittite, a foreigner dwelling among the Israelites, ... 'Uriah' means ... , 'Jehovah is my light.' We also know that Uriah was a man of estimation in Israel. His house was close to the King's, and he is listed as one of thirty honorable men in Israel. (2 Sam 23:39.) (Dennis and Sandra Packard, Feasting upon the Word, 110) (GD.com)

<sup>7</sup> When Uriah was come ... <sup>8</sup> David said ... Go down to thy house. ... <sup>9</sup> But Uriah ... went not down to his house. ... <sup>11</sup> Uriah said unto David, The ark, and Israel ... abide in tents ...; shall I then go into mine house, to eat and to drink, and to lie with my wife? ... I will not do this thing. <sup>12</sup> And David said to Uriah, Tarry ... <sup>13</sup> [and David] made him drunk; and at even he ... went not down to his house. ... <sup>14</sup> In the morning, ... David wrote a letter to Joab, and sent it by ... Uriah. <sup>15</sup> ... saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may ... die. ... <sup>26</sup> When the wife of Uriah heard that Uriah ... was dead, she mourned. ... <sup>27</sup> David sent ... [for her] and she became his wife. ... But the thing that David had done displeased the LORD.

## 14. Nathan, the prophet (2 Sam 12)

[Nathan told David that a rich man took a poor man's lamb to feed a traveler. David got angry and said the rich man must die and restore the lamb four fold.] <sup>7</sup> Nathan said to David, Thou art the man. Thus saith the LORD ... I anointed thee king over Israel, and I delivered thee ... [from] Saul; ... <sup>9</sup> Wherefore hast thou ... [done] evil in his sight? thou hast killed Uriah ... with the sword, and hast taken his wife to be thy wife. ... <sup>10</sup> Therefore the sword shall never depart from thine house ... <sup>11</sup> I will raise up evil against thee out of thine own house, ... Thy neighbor ... shall lie with thy wives. ... <sup>12</sup> Thou didst it secretly; but I will do this thing before all Israel. ... <sup>14</sup> [Also] the child ... shall surely die.

## 15. Psalm 51

A Psalm of David, when Nathan the prophet came unto him, after he had gone in to Bath-sheba.

Have mercy upon me, O God, according to thy lovingkindness: according unto ... thy tender mercies blot out my transgressions. <sup>2</sup> Wash me thoroughly from mine iniquity, and cleanse me from my sin. <sup>3</sup> For I acknowledge my transgressions: and my sin is ever before me. ... <sup>7</sup> Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. ... <sup>10</sup> Create in me a clean heart, O God; and renew a right spirit within me.

Hyssop is a plant used: (a) to put blood on the doorposts at the first Passover; (b) to sprinkle blood to purify lepers; (c) to sprinkle living water and ashes from the red heifer sacrifice to purify one who had contact with a dead corpse; and (d) to offer vinegar to Christ on the cross. (BD Hyssop)

"I once sat in an interview with a fine young man who really desired to be pure in heart. He said to me: 'Bishop, I want to get my life in order. I want the Spirit to be with me, and so each night I take the time to list all my sins and all my problems to the Lord. I pray for his forgiveness and ask him for specific help to overcome each one.' I commended the young man for his diligence and his desires. I then suggested lovingly that he might consider an alternative approach—to pray about his nature and his desires, to ask the Lord to make of him a new creature in Christ, to give him in time a clean heart." (Robert L. Millet, *Steadfast and Immovable: Striving for Spiritual Maturity*, 138)

"Men will continue to have impure and poisoned blood, so long as they propagate unclean thoughts. Out of a clean heart comes a clean life and a clean body. Out of a defiled mind proceeds a defiled life and a corrupt body. Thought is the fount of action, life and manifestation; make the fountain pure, and all will be pure." (James Allen, *As a Man Thinketh*, 36)

<sup>11</sup> Cast me not away from thy presence; and take not thy holy spirit from me. <sup>12</sup> Restore unto me the joy of thy salvation. ... <sup>13</sup> Then will I teach transgressors thy ways; and sinners shall be converted unto thee. <sup>14</sup> Deliver me from bloodguiltiness, ... and my tongue shall sing aloud of thy righteousness. ... <sup>16</sup> For thou desirest not sacrifice; else would I give it. ... <sup>17</sup> The sacrifices of God are a broken spirit ... and a contrite heart.

**Neal A. Maxwell:** Real, personal sacrifice never was placing an animal on the altar. Instead, it is a willingness to put the animal in us upon the altar and letting it be consumed! (*Ensign*, Oct. 1998, 10)

**M. Russell Ballard:** After His mortal ministry, Christ elevated the law of sacrifice to a new level. In describing how the law would continue, Jesus told his Nephite Apostles that He would no longer accept burnt offerings but that His disciples should offer "a broken heart and a contrite spirit" (3 Ne. 9:19–20; see also D&C 59:8, 12). Instead of the Lord requiring our animals or grain, now He wants us to give up all that is ungodly. This higher practice of the law of sacrifice reaches into the inner soul of a person. (*Ensign*, Oct. 1998, 10)

## 16. The prophecies fulfilled (2 Sam 12–18; 1 Kings 1–2)

<sup>15</sup> The child that Uriah's wife bare unto David ... was very sick. <sup>16</sup> David ... besought God for the child; and David fasted, ... and lay all night upon the earth. ... <sup>18</sup> On the seventh day, ... the child died. ... <sup>24</sup> David comforted Bath-sheba his wife ... and she bare a son, and he called his name Solomon: and the LORD loved him.

David's four oldest sons were: Amnon<sup>1</sup> (Ahinoam), Chileab<sup>2</sup> (Abigail), Absalom<sup>3</sup> (Maacah), and Adonijah<sup>4</sup> (Haggith). (3:2–3).

Scholars suspect Chileab died since only mentioned here.

[**Amnon**<sup>1</sup> was love sick for Tamar, the sister of Absalom<sup>3</sup>. Amnon pretended to be sick and asked for Tamar to bring him food. When she came, he sent the servants away and said,] Come lie with me, my sister. <sup>12</sup> And she answered him, Nay, my brother, do not force me; for no such thing ought to be done. ... Speak unto the king; for he will not withhold me from thee. <sup>14</sup> Howbeit he would not hearken unto her voice: but, being stronger than she, forced her, and lay with her. <sup>15</sup> Then Amnon hated her exceedingly ... [and said,] be gone. <sup>16</sup> And she said ... this evil in sending me away *is* greater than the other that thou didst unto me. But he would not hearken unto her. ... <sup>19</sup> Tamar put ashes on her head, and rent her garment ... and went on crying. ... <sup>20</sup> Tamar remained desolate in her brother Absalom's house. <sup>21</sup> But when king David heard of all these things, he was very wroth.

When the power of persuasion failed, Amnon used the persuasion of power and raped her. Amnon learned that reality was very different from his lustful imagination and fantasies. Tamar removed her virgin clothes and mourned.

Lev and Deut prohibit marriage between bro and half-sis. A man who raped a virgin must give the father 50 shekels, and marry her without possibility of divorce (Deut 22:29). If she were betrothed or married, he must die.

<sup>22</sup> **Absalom**<sup>3</sup> hated Amnon<sup>1</sup>, because he had forced his sister Tamar. [After 2 years, Absalom had his servants kill Amnon and then he fled for 3 years.] ... <sup>39</sup> The soul of king David longed to go ... unto Absalom: for he was comforted concerning Amnon.

After 3 years, David allowed Absalom to return and 2 years later they reconciled. Absalom conspired against David and gained the support of the people. David fled and Absalom entered Jerusalem. "Absalom went in unto his father's concubines in the sight of all Israel." Joab killed Absalom and David mourned his son.

"Lying with the king's concubines was an appropriation of the royal harem, and, as such, a complete usurpation of the throne ... which would render any reconciliation between Absalom and his father utterly impossible, and therefore would of necessity instigate the followers of Absalom to maintain his cause with all the greater firmness. This was what Ahithophel hoped to attain through his advice. For unless the breach was too great to be healed, with the affection of David towards his sons, which might in reality be called weakness, it was always a possible thing that he should forgive Absalom; and in that case Ahithophel would be the one to suffer." (Keil and Delitzsch, *Commentary*, 2:2:428.)

**Adonijah**<sup>4</sup> held a coronation feast while David was still alive. He was supported by Joab, David's military commander, and Abiathar, one of the high priests. Nathan and Bathsheba informed David who had Solomon anointed king. After David's death Adonijah requested Abishag, his father's concubine, to be his wife. Since this could be interpreted as an attempt to usurp the throne, king Solomon had him killed.

"Nathan intervened on behalf of Bathsheba in convincing David that Solomon was to succeed him instead of his son Adonijah who had attempted to usurp the throne. Under the direction of David, Nathan and others were present when the high priest Zadok anointed Solomon ... to be the new king." (JWOT 211)

## 17. Why is the David and Bathsheba story in the Bible?

The Bible referred to David's adultery with "she came in unto him, and he lay with her," but described the consequences in 9 chapters. If the story were a modern movie, the focus would be on the bedroom more than the consequences.

Some readers will focus on David's sins and where he will spend eternity.

After Nathan told David about the rich man taking the poor man's lamb, David condemned the rich man and then Nathan said "Thou art the man." Readers who condemn David for adultery and Amnon for rape miss the point of the stories. In analogous ways, the Spirit will tell us that we are them.

**Moroni:** Condemn me not because of mine imperfection ...; but rather give thanks unto God that he hath made manifest unto you our imperfections, that ye may learn to be more wise than we have been. (Morm 9:31)

### Let us discuss how these stories help us be "more wise."

If it could happen to David, it could happen to any of us.

Sin is like going over a high waterfall. It seems fun, but the landing may kill or injure you. If you live, it may take a long time for the pain to go away and the body to heal. However, the fall and injuries could have been avoided by not getting in the river or by getting out before being caught in the rapids just before the falls. Modern prophets have given guidelines to help us avoid the waterfall of sexual sin.

**Get in river:** When did David get in the river?

"When kings go forth to battle, David tarried still in Jerusalem." Idle mind. Leisurely stroll.

Stand in holy places. Follow promptings. Avoid places or things.

Ken Honeycutt's greenie insisted on tracting a home Ken had felt prompted to skip every day. Two women answered the door, took his companion by the arms, and eagerly invited him into this house of ill repute. Very soon his companion came running out the door and continued for some time.

**Bad thought:** Sin is like a seed that when planted, bears fruit.

David saw Bathsheba bathing.

Harold B. Lee was asked in a new missionary meeting about bad thoughts. He said that you can't keep a bird from flying over or landing in your yard, but you can keep it from building a nest.

Some people put bird feeders in their yard to attract birds. Others go looking for them. Avoid attracting or looking for birds.

Not always possible to avoid seeing immodesty. In some cultures or healing professions, immodesty is common.

**Change mental channel:** sing hymn; touch a body part (remote). Fast forward or backward without audio. Fill mind with good thoughts. Focus on what you want, not on what you don't want.

**Bruce Lee:** "I have a system of ridding my mind of negative thoughts. "I visualize myself writing them down on a piece of paper. Then I imagine myself crumpling up the paper, lighting it on fire, and burning it to a crisp. It may seem silly, but the system works at least for me." (Chuck Norris. *The Secret Power Within*, 75)

**Thoughts:** The mind is like a garden. A bad thought is planted, watered, and fed when we spend time thinking or talking about it positively or negatively. Don't look where you don't want to go. We are disturbed or enticed not by what we see but by our

thoughts about what we see.

**Three men and naked lady:** Three men in a car stopped at a light early one morning and saw a beautiful naked lady crossing the street. One man began having lustful thoughts and fantasies. The second began was disgusted that immodesty was now called good not evil. The third not judging this as good or evil noticed her eyes were shut. She was sleepwalking. He got out of the car, put his coat around her, and awakened her. (W. Timothy Gallwey, *The Inner Game of Tennis*, 41-42)

Positive or negative replay/comments feed plant. Don't think about pink elephant.

**Zen Buddhist story:** Two monks approached a river bank. A young woman asked for help crossing the river. He exclaimed, "Don't you see that I am a monk, that I took a vow of chastity?"

The older monk carried her across and let her down on the other bank. The younger monk was very upset, but said nothing. Several miles later, the older monk asked what was wrong.

The younger monk said, "You shouldn't have carried her on your back. It's against our rules."

The older monk replied, "I left her a long time ago at the bank. Why are you still carrying her?"

**Lust, desire:** Seed grows and blossoms appear. Media invites fantasy of wonderful illicit sex without consequences (baby, responsibility, STD). One can buy or force sex, but not love.

How are sex sins portrayed in the scriptures? (refers to not visualize) TV show/movie focused on the bedroom, OT focus on consequences

**My nightmare:** Many years ago, I had a dream that I committed adultery and saw the consequences for me and my family. I awoke from this nightmare in a sweat. It scared the hell out of me. For some good men and women, it is no dream. Friends and church leaders have lost their families, were excommunicated, and some spent or will spend time in prison.

**Get to know:** ask, meet, flirt, and date publically and privately. Avoid these activities when one or both are married.

David coveted "the wife of Uriah." Not covet one's belongings.

**Get alone:** Kissing and physical affection in intimate setting.

Limit time of day, amount of time, location, and types of physical affection. Stay out of bedrooms or houses when no one else will be home. Avoid late at night.

Avoid appearance of evil: scouting, teachers, Broderick could not travel 2 hours with his relief society president to a stake meeting.

Bishops have someone near. Woman asked to see her stake president late one evening. In his office, she began undressing. Sex or false accusation was likely. He invited his wife in.

**Invite:** Joseph fled but was falsely accused and imprisoned. Tamar refused Amnon's invitation but was raped. Excessive physical affection can be seen as an invitation and often leads one into the rapids where it is hard to stop before the water fall.

A friend's brother allowed himself to be alone with a woman in a bedroom. He went to prison for several years for rape. About 10 years after he was out, she admitted that she had lied. Some guilty men lie about (attempted) rape to avoid prison.

**Sex:** Some sex is consensual, some is not. Judah paid a Tamar for sex. Amnon raped another Tamar.

6/11/10 Shawn Leonard arrested for a brutal rape, attempted murder, and armed robbery in Provo.

**Result:** Loss of the spirit and feelings of shame, guilt, or hatred are common even if no pregnancy. Movie fantasies are lies.

**Cover up:** David had faithful Uriah carry his own death sentence. David did to Uriah what Saul had tried to do to him. Today, murder (abortion) has become acceptable option.

When we undertake to cover our sins, ... the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man. (D&C 121:37)

Richard G. Scott quote?

**Marriage?** Couple may get married (David), or not (Amnon).

Man did not want to marry my pregnant friend and she didn't want to give up child. Finally they decided to marry.

**Consequence:** Nathan and Tamar revealed the sins. Both had unpleasant consequences. Tiger Woods and politicians revealed

Stake president excommunicated. Much harder to return and receive positions of trust.

Woman demanded husband be excommunicated. SWK told stake president to have her stop or excommunicate her.

**Repentance?** Some distance themselves from God (Cain, Saul). Saul became a murderer like early apostates who tried to kill Joseph and the saints. Others like David seek to return to God. Psalm 51 and his later actions show his efforts to repent..

**Alma to Corianton:** Thou didst forsake the ministry, and did go ... after the harlot. ... These things are ... most abominable above all sins save it be the shedding of innocent blood or denying the Holy Ghost. ... <sup>6</sup> which is unpardonable; yea, and whosoever murdereth against the light and knowledge of God, it is not easy for him to obtain forgiveness. (Alma 39:3–6)

"David's wives and concubines were given unto him of me, by ... Nathan, my servant, ... and in none of these things did he sin against me save in the case of Uriah and his wife; and, therefore he hath fallen from his exaltation, and received his portion; and he shall not inherit them out of the world, for I gave them unto another, saith the Lord." (D&C 132:39)

**Boyd K. Packer:** The discouraging idea that ... [mistakes make] it everlastingly too late, does not come from the Lord. ... Repentance is like soap; it can wash sin away. Ground-in dirt may take the strong detergent of discipline to get the stains out, but out they will come" (Ensign, May 1989, 59).

**Joseph Smith:** "What must a man do to commit the unpardonable sin? He must receive the Holy Ghost, have the heavens opened unto him, and know God, and then sin against Him. After a man has sinned against the Holy Ghost, there is no repentance for him. He has got to say that the sun does not shine while he sees it; he has got to deny Jesus Christ when the heavens have been opened unto him, and to deny the plan of salvation with his eyes open to the truth of it; and from that time he begins to be an enemy. This is the case with many apostates. ... When a man begins to be an enemy to this work, he hunts me, he seeks to kill me, and never ceases to thirst for my blood. He gets the spirit of the devil—the same spirit that they had who crucified the Lord of Life. ... You cannot save such persons; you cannot bring them to repentance; they make open war, like the devil." (TPJS, 358/371; King Follett)

"Heavens opened" → occurs about 12 times, → visions, ...

"The sin against the Holy Ghost requires such knowledge that

it is manifestly impossible for the rank and file to commit such a sin." (Teachings of Spencer W. Kimball, 23).

## 18. Prophets counsel David (2 Sam 24; 1 Kings 1–2)

David sins in numbering Israel and Judah—... The Lord destroys 70,000 men by pestilence—David sees an angel, offers sacrifice, and the plague is stayed.

"People in the ancient world were wary when anyone proposed a census because a census was taken only ... to increase taxes or to enlist people in the military or forced labor. David's census seems to have been of the military variety." (JWOT 211)

Gad, a prophet, told David to set up an altar in the threshing floor. When David offered to buy the threshing floor, the owner offered to give it to David. David said, "I will surely buy it ...: neither will I offer burnt offerings unto the LORD ... of that which doth cost me nothing. So David bought the threshing floor and the oxen. ... <sup>25</sup> David built there an altar ... and offered burnt offerings. ... and the plague was stayed from Israel.

Later because of the prophet Nathan's counsel, David had Solomon anointed king (1 Kings 1). David told Solomon to build the temple according to the pattern "he had by the spirit" with the gold and other materials David had stored (1 Chr 22, 28–29). The temple was built on this threshing floor that David bought.

## 19. What Jews think of David

The Jews expect a "latter-day" David. He would be similar to the former David in that he would be militarily, politically and spiritually capable. ... Jews choose to reflect on David's good characteristics rather than on his grievous mistakes. His repentance is recognized.

**Bar Mitzvah "David" Expectation:** There is a tradition to anticipate the expected latter-day David. This is done in joyful singing at a Bar Mitzvah celebration when a boy is thirteen years old. ... That is the age Jews traditionalize the ancient David was chosen and ordained by the Prophet Samuel to be the King of Israel. The folk song of David has even become a pop-song: "David, Melech Israel, hai, hai ve kayam."

**Repentance Causes Some Good to Come from Bad:** "In an absolute monarchy such as David's, Nathan was able to publicly criticize the king without being killed immediately; ... [and] David apparently realized his transgression, and repented his act. Nathan subsequently became a partisan of Bath-Sheba, and prophesied that her son Solomon would become king." (EJ Jr.)

**Latter-day Joseph and David:** There are rabbinic suggestions of expected heaven-sent visitors that include a latter-day Messiah Ben-Joseph who will receive the keys of the gathering of Israel and restore temple worship. This was referred to by the Chief Rabbi Abraham HaCohen Kook when he explained that the Temple could not be built right away because there was no priesthood. There are other versions of this tradition of a Joseph of latter days. Also a latter-day David is expected (this is implied at almost every Bar Mitzvah as the congregants sing "David King of Israel" to the young lad). Their expectation is of a David who will emerge from obscurity to be a great king or leader in these last days. "But they shall serve the LORD their God, and David their king, whom I will raise up unto them." (Jer 30:9) "I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken it." (Ezek 34:24) "Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days." (Hosea 3:5) (Rona #24)

## 20. How do we remember David?

"If the Latter-day Saints ever hope to make any headway with the Jewish people, they must stop talking about King David as a tragic, sinful figure, for we view him as one of the great figures of our history." So spoke a Jewish youth to his LDS neighbor.

"Was David a good man?" ... Under David Israel reached its golden age, the zenith of its power. For the first time, under his direction the chosen people controlled the whole land promised to Abraham's seed nearly a thousand years earlier. Israel had not achieved such heights before, nor did they ever again.

Do we emphasize the David who killed Goliath, or the David who killed Uriah? Should we view him as the servant who refused to lift his hand against the Lord's anointed, or as the Lord's anointed who lifted his hand against a faithful and loyal servant? Was his life a tragedy, or a triumph?

If a triumph, why, then, has "he fallen from his exaltation" (D&C 132:39). ... If a tragedy, why is the Messiah prophesied to sit "upon the throne of David" (Isa 9:7), and be called "David their king"? (Jer 30:9; 23:5-6; 30:15-17; Ezek 37:24-25). Why are we told that Jesus shall receive "the throne of his father David" (Luke 1:32) and that He has "the key of David"? (Rev 3:7). (OT-I)

### Conclusion

David was a *melchizedek* or king of righteousness. Most of king David's life is a type of Christ and the millennial reign of the King of Kings. He was a good example of how to love God and neighbor most of his life. His life is also a warning to all that even "a man after [God's] heart" can be enticed to sin and to cover up his sin. May we learn from his fall so we can be "more wise" when we are enticed to sin.

David like Saul remained king long after a prophet told him of God's displeasure. Samuel stopped seeing Saul, but Nathan continued seeing David. Saul began to follow an evil spirit seeking to kill David and those who helped him. David sought forgiveness, tried to do God's will, and counseled Solomon to build the temple. After having Amnon killed for raping his sister, Absalom fled. Several years later, David forgave his prodigal son Absalom as he hoped to be forgiven. The kingdom was taken from Saul but not from David or his descendants.

The brother of the prodigal son refused the invitation to enter his father's house because his sinful brother had returned to his father's open arms. If David or one of my enemies were to end up in the Celestial kingdom, would I be grateful for the tender mercies of Christ who took upon himself their sins and fully compensated their victims, or would I like the prodigal son's brother get mad and refuse to enter?

When Abigail offered full payment for her husband's wrong, took his sin upon her, and pled for David to forgive her, David had to choose to forgive and let it go, or to seek vengeance against the guilty party. When I have been wronged and seek to get even, will I accept Christ's offer to fully compensate me and accept his plea for forgiveness?

May we pray for Christ's tender mercies not only for ourselves, but also for our enemies and other sinners. May we rejoice when we or they receive His tender mercies and experience the power of His atonement to change hearts and to make full restitution for all wrongs.

**Read underlined part of Pres. Uchtdorf's quote**

## Quotes

**Richard G. Scott:** Do not take comfort in the fact that your transgressions are not known by others. That is like an ostrich with his head buried in the sand. He sees only darkness and feels comfortably hidden. In reality he is ridiculously conspicuous. Likewise our every act is seen by our Father in Heaven and His Beloved Son. They know everything about us. ... If you have seriously transgressed, you will not find any lasting satisfaction or comfort in what you have done. Excusing transgression with a cover-up may appear to fix the problem, but it does not. The tempter is intent on making public your most embarrassing acts at the most harmful time. Lies weave a pattern that is ever more confining and becomes a trap that Satan will spring to your detriment. (*Ensign*, May 1995, 77).

**Boyd K. Packer:** The discouraging idea that a mistake ... makes it everlastingly too late, does not come from the Lord. He has said that *if* we will repent, not only will He forgive us our transgressions, but He will forget them and remember our sins no more. ... Repentance is like soap; it can wash sin away. Ground-in dirt may take the strong detergent of discipline to get the stains out, but out they will come" (*Ensign*, May 1989, 59).

**Dieter F. Uchtdorf:** In our zeal, we sometimes confuse sin with sinner, and we condemn too quickly and with too little compassion. ... "The worth of souls is great in the sight of God." ... Once we understand that, we can begin to understand how we should treat our fellowmen. ... Let our hearts and hands be stretched out in compassion toward others, for everyone is walking his or her own difficult path. As disciples of Jesus Christ ... we are called to support and heal rather than condemn. We are commanded "to mourn with those that mourn" and "comfort those that stand in need of comfort." It is unworthy of us as Christians to think that those who suffer deserve their suffering. ... Our Savior willingly took upon Himself the pain and sickness and suffering of us all—even those of us who appear to deserve our suffering. ... As we extend our hands and hearts toward others in Christlike love, something wonderful happens to us. Our own spirits become healed, more refined, and stronger. We become happier, more peaceful, and more receptive to the whisperings of the Holy Spirit. ('You Are My Hands', *Ensign*, May 2010, 68-70, 75)

### Sources:

- OT-I = Old Testament Institute manual
- SOSL = Trumbull, *Studies in Oriental Social Life*.
- S&S = Donald W. Parry and Jay A. Parry, *Symbols & Shadows*
- *Hidden* = James L. Ferrell, *The Hidden Christ*
- TT = Margaret Barker, *Temple Theology*
- EJ = *Encyclopedia Judaica*
- JWOT = Holzapfel, *Jehovah and the World of the Old Testament*
- Rona = Daniel Rona, [www.israelrevealed.com/comp-sup-r.htm](http://www.israelrevealed.com/comp-sup-r.htm).
- DBI = *Dictionary of Biblical Imagery*
- BDB = Brown, Driver, Briggs *Hebrew and English Lexicon*
- KD = Keil-Delitzsch *Commentary on the Old Testament*
- Wight = Fred H. Wight, *Manners and Customs of Bible Lands*.
- Donald W. Parry, *Temples of the Ancient World*, 134-135
- [beardall2000.com/gospdoct.shtml](http://beardall2000.com/gospdoct.shtml); [www.gospeldoctrine.com/](http://www.gospeldoctrine.com/)
- KJV King James Version of the Bible.
- NJPS = New Jewish Publication Society translation of the Bible
- NIV = New International Version of the Bible