

Five Reasons Why David Was a Man after God's Own Heart

A. Introduction:

David is the most mentioned named in Bible (more than 1100 times); “a man after My own heart, who will do all My will” (Acts 13:22, 1 Sam. 13:14).

He was the standard and role model for kings after him (Solomon—1 Ki. 9:4; 11:6, 2 Chr. 7:17, Jeroboam—1 Ki. 11:33,38; 14:8, Abijam—1 Ki. 15:3,5, Asa— 1 Ki. 15:11, Amaziah—2 Ki. 14:3, Ahaz—2 Ki. 16:2, 2 Chr. 28:1, Hezekiah—2 Ki. 18:3, 2 Chr. 29:2, Josiah—2 Ki. 22:2, 2 Chr. 34:2, Jehoshaphat—2 Chr. 17:3).

God extended favor to Judah's wicked kings and the city of Jerusalem because of His promise to David's descendants (1 Ki. 2:45; 8:45; 9:5, 2 Chr. 6:16; 7:18, Jer. 33:17,21, Solomon—1 Ki. 11:12, Rehoboam—1 Ki. 11:13,32,34, Abijam—1 Ki. 15:4, Jehoram—2 Ki. 8:19, 2 Chr. 21:7, Jerusalem—2 Ki. 19:34; 20:6).

The Kingdom of God is also called the kingdom of David because David's rule was a model of God's kingdom in the five ways listed here, which correspond to the five steps in the “mind of Christ,” His self-emptying (Php. 2:5-8, Is. 9:7, Mk. 11:10). After King Saul's failure, Israel's kingdom was ruled from “*the throne of David*” until the split after Solomon, and the following 20 kings of Judah continued to reign from “the throne of David” (2 Sam. 3:10, 1 Ki. 2:12,24,33,45, Jer. 13:13; 22:2,4,30; 29:16; 36:30). *Jesus is seated on “the throne of David,”* also called “the throne of the Lord” (1 Chr. 29:23, Ps. 132:11, Lu. 1:32).

Jesus is called “the son of David” about 15 times (Mt. 9:27; 12:23; 15:22; 20:30-31, 21:9,15; 22:42, Mk. 10:47-48; 12:35, Lu. 18:38-39; 20:41,44) and “*the seed of David*” three times (Jn. 7:42, Rom. 1:3, 2 Tim. 2:8). “The seed of Abraham” always refers to believers, except once, where Jesus took on the nature of fallen man as “the seed of Abraham” (Heb. 2:16, Lu. 1:55, Jn. 8:33,37, Ac. 3:25, Rm. 4:13,16; 9:7; 11:1, 2 Cor. 11:22, Gal. 3:16, 29). Kingdom and authority refer to David, and our humanity refers to Abraham. *Thus a study in life of David is a study in spiritual authority.* (2 Sam. 22-23, Ps. 2; 18; 68:1-2; 110; 144:1-2, etc)

The New Testament Church is called “the Tabernacle of David” (Acts 15:16). The Church is God's instrument to establish His authority and dominion on earth (and “all creation”). The book of Revelation is the final stage (“futurist” view) as well as the present activity (“historical” view) of the reclaiming of earth from Satan by Christ through His Church (the “overcomers”), which is the ultimate purpose for which we have been given authority and power over Satan (Mt. 10:1,7-8; 16:19, Mk. 16:17-18, Lu. 10:9, 17-18, Acts 1:8; 2:43; 3:11; 4:14,16,22,30,33; 5:12,16; 6:8; 7:36; 8:6-7; 14:3; 15:12; 19:11; 28:8-9, 1 Cor. 4:20, 2 Cor. 10:4-6; 12:12, Eph. 1:19-21; 6:10-12, Heb. 2:4; 11:32-35, Rev. 1:6)

Jesus is coming again as the Lion of the Tribe of Judah, the Root of David” to reign on earth with and through His saints (Rev. 5:5; 19:11-15). Saints perfected through suffering and tribulation (“overcomers”) are given “the key of David” (authority) to open and close doors in the spiritual realm (Rev. 3:7, Mt. 18:18-19, Pr. 31:8-9, Is. 45:11, Josh. 10:12, Dt. 9:19, 25-29). Jesus first declared this authority to Peter when he understood who Jesus really was (Mt. 16:18-19). (See Rom. 8:17, 2 Tim. 2:12, Rev.1:6; 2:26-27; 5:10; 12:5; 20:6; 22:5, Ex. 19:5-6)

e. He took covenant and commitment seriously. His honored his covenant with Jonathan by restoring his lame son, Mephibosheth, a political enemy, to the palace (1 Sam. 18:3;

B. Two things every father wants of his children: *fellowship* and *responsibility*. In his relationship with God and his responsibilities toward others, David fulfilled these two ideals in five areas (fellowship—1,3) and responsibility (2,4,5). Tragically, he failed with his own family (the consequence of having multiple wives).

1. His first priority was fellowship and intimacy with God.

a. His troubles drove him *into* God rather than away from Him.

(1) His 73 psalms reflect the intensity of his heart for God's presence. “I have set the Lord always before me; because He is at my right hand I shall not be moved” (Ps. 16:8a; see Ps. 51:11).

(2) Ps. 16:8-11 gives the key to the resurrection of Jesus, mentioned by Peter on the Day of Pentecost (Acts 2:32). (see Ps. 30; 31:4-5)

(3) Ps. 25 reveals his attention to God's heart through *waiting* for Him. (see Ps. 27:8; 33:16-22; 40:1; 59:9; 62:1,5; 69:3-6; see Is. 30:18; 50:10-11)

b. The secret of his success was his lifestyle of worship and prayer (Ps. 34).

(1) One of his first acts after becoming king over all Israel and the conquest of Jerusalem was to bring the Ark of the Covenant to the city and establish continuous worship before it (1 Chr. 13-16).

(2) His attention to God corresponds with Abraham's driving away the vultures attempting to devour the sacrifices he had cut in half when God “cut covenant” with him in Genesis 15. (vv. 10-11)

2. He took seriously his stewardships—shepherd, warrior, armor-bearer, company commander, leader of his own band of men, and teacher of God's people. Honored his commitments, covenants. Jonathan/Mephibosheth

a. He took his shepherd's job with a dedication far exceeding any normal man. He trusted God in face to face encounters with lion or bear, and his defeat of Goliath for the *nation* was the natural outcome of his faithfulness over a flock of sheep (1 Sam. 17:34). Psalm 78:70-72 connects David's care of sheep with shepherding God's inheritance, noting David's integrity and skill. His years of worship on his harp as he watched sheep led him to play before the king and become his armorbearer (1 Sam. 16:14-23).

b. Saul observed his skill and wisdom and made him an army commander (1 Sam. 18:5). When Saul became jealous and placed David in dangerous situations to be killed, David, instead of rebelling or being resentful, “behaved more wisely than all his servants,” and Saul feared him increasingly and “knew that the Lord was with David” (1 Sam. 18:10-30).

c. He unified and led social misfits and political and military discontents into a small army and refused to allow them to defend him against Saul when they had opportunity. Through his example he won the hearts of the best of Saul's army, including the mighty Benjamites, “until it was a great army, like the army of God.” (1 Sam. 22:2; 23:13; 24:4; 26:8-9, 1 Chr. 12:1-22)

d. He regarded God's anointing and sovereign choice with such respect and reverence, that he refused to pave the way for or hasten his own calling by terminating Saul's wicked reign by his own hand or by eliminating his personal enemies, no matter what they did to him. In this he followed in the footsteps of Jesus, “the Son of David” (1 Sam. 24, 26, 2 Sam. 1: 1-16; 3:29-39; 15:25-26; 16:5-14, Ps. 35:11-14).

20:16, 42; 23:18, 2 Sam. 9). He restored the covenant Joshua had made with the Gibeonites, which Saul had broken and which had led to three years of famine in Israel (Josh. 9:15-21, 2 Sam. 21, Ps. 15:4).

He placed relationship with God's people, His congregation, on the same level as his relationship with God.

a. His number one desire was God, and he knew God's presence, beauty, guidance, protection, power, glory, and goodness are found "in the house of the Lord" (Ps. 26:8, 27:4-6; 63:2; 65:4; see Ps. 48; 50:1-6). A thousand years ahead of his time, he saw God "saints who are on the earth" as "the excellent ones, in whom is all my delight" (Ps. 16:3; see 2 Cor. 5:16-17, Eph. 4, Col. 1:24-29).

b. He regarded God's house as more important than his own home, comfort, and sleep because he knew it was God's highest desire, His "dwelling place," His "resting place forever." There God would provide for the poor, clothe her leaders with "salvation" (*yeshua*, 3468, deliverance, safety, welfare, prosperity, victory), and deal with His enemies. (Ps. 132)

c. He recognized that authority, judgment, peace, anointing, prosperity, and blessing issue from the *unity of the brethren*. (Ps. 122, 133; see Ps. 2; 48:4-7; 50:1-6, 1 Cor. 12, Eph. 3:1-10; 6:10-18)

d. When he broke through darkness into revelation and victory, he "proclaimed the good news of righteousness in the *great assembly*." "I have not hidden Your righteousness within my heart; I have declared Your faithfulness and Your salvation; I have not concealed Your lovingkindness and Your truth from the great assembly." (Ps. 40:1-10; see Ps. 22:22,25; 51:13, Mk. 16:15, Rom. 10:14-15, 2 Cor. 5:18-21, Eph. 4:11-13; Heb. 10:25)

He took full responsibility for his errors and sins without interfering with God's chastening and purging (Ps. 32, 51).

a. He invited God to allow the enemy to destroy him rather than let him get away with evil or injustice (Ps. 7:3-5). When Shimei cursed him and threw stones at him as David fled Jerusalem because of Absalom, he took it patiently because he recognized that "the Lord has ordered him" as chastening, no doubt with his own sin in mind (2 Sam. 16:5-13). When Zadok the priest brought the ark with him to accompany David in his escape, David told him to return to Jerusalem with it. "If I find favor in the eyes of the Lord, He will bring me back and show me both it and His dwelling place. But if He says thus: 'I have no delight in you,' *here I am, let Him do to me as seems good to Him.*" (2 Sam. 15:24-26)

b. When he did sin and God exposed him through Nathan, he "acknowledged" his sin and repented deeply, begging God to "purge" and "wash" him until his heart was clean, his spirit was "steadfast," truth was deep in his heart, the joy of salvation had returned, and he was assured of the presence of the Holy Spirit (Ps. 51, 2 Sam. 11-12:23). He longed to be totally *honest* before God, a man "in whose spirit there is no deceit," and accepted God's punishment as designed to bring him to complete *transparency* (Ps. 32:1-5; 39:4-11; 139:23-24; 141:5).

c. Instead of harboring bitterness in the face of God's anger and the terrible suffering that resulted because of his sin, David drew even closer to God. When "loved ones and . . . friends" turned against him because of it, and his enemies plotted his destruction, it weaned him of every other desire but God and he became *deaf* and *dumb* to every

accusation, fear, and need to react or defend himself. He presented his case entirely before God, knowing in Him alone was deliverance. (Ps. 38)

5. He endured the darkness far beyond normal human endurance, paving the way for our transformation through the suffering of Christ. (Is. 50:4-11)

a. His suffering and endurance became a pattern for the crucifixion of Christ, Abandoned by his "own familiar friend" and seemingly even by God, David kept enduring. Little did he realize that his prayer from the lowest pit would detail the crucifixion of Christ a thousand years later, and Jesus would cling to it in His darkest hour when He became sin and God had to "forsake" Him. This enabled Him to "rest in hope" for the resurrection (Ps. 16:8-11; Ps. 22, 38, 41:7-9; see Is. 53, 2 Cor. 5:21, Rom. 4:25, Heb. 2:14-15).

b. . . The revelation he received in his darkness connected Christ's sacrifice with our obedience. (Ps. 40:6-8, Heb. 10:5-10; see Col. 1:24, 1 Pet. 3:17-18; 4:1-2, Isa. 50—of Christ, vv. 4-9; of us, vv. 10-11)

c. He followed the footsteps of his forefathers, especially Judah.

(1) Judah sold for 20 silver shekels his half-brother Joseph, the most perfect type (symbol) of Christ in the O.T. He then left Jacob's family and married into the wicked Canaanite line, where God slew his two eldest sons for their wickedness. And when his widowed (Canaanite) daughter-in-law (Tamar) became pregnant, he had her brought to be burned to death, but she proved he was the father. Therefore Judah is a type of Judas, Greek for Judah. (Gen. 38)

(2) But Judah "acknowledged" his sin and overcame his wickedness through "binding his donkey [old man, sin-nature] to the vine [God's Kingdom]. . . . He washed his garments in wine [atonement blood], and his clothes in the blood of grapes. His eyes are darker than wine [renewed vision], and his teeth whiter than milk" [transformed by the word of God he'd heard through Abraham, Isaac, Jacob, and perhaps God himself]. (Gen. 49:11-12; see 32:22-32)

(3) When Joseph, as governor of Egypt severely tested Jacob's 10 sons through what they would do with their half-brother Benjamin (they had reason to be jealous of him as they had been of young Joseph), Judah, now humbled and broken by reason of his own failure, offered his own life in place of Benjamin, to be a slave forever in Egypt. (Gen. 42-44)

(4) Both Judah and David thus became true "representatives" before God of *real* fallen humanity. In their sinful weakness and among sinful humans, like Jacob, they "struggled with God and with men, and have prevailed." This "wrestling match" changed Jacob's name to Israel, *prince*, because he "overcame" or conquered his "Jacob" (supplanter, deceiver) nature through *facing God* instead of *avoiding* Him. (Gen. 32:22-32; see Isa. 6:5, Hos. 12:3-6)

(5) This is why Jesus will return as *the Lion of the tribe of Judah, the root of David*. He will rule this earth, *with His saints* (overcomers), as our *true Representative*, like a judge who truly *understands* our fallen condition. (Rev. 5:5; 2:26-27; 19:14-15, 1 Cor. 6:2-3, Heb. 2:14-18; 5:1-9)

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