

COWBOY’S REST CHRISTIAN CAMP & RETREAT CENTER

SUMMER 2020 THEME



This year at Cowboy’s Rest, our Hebrew keyword is *מֶלֶךְ*, or *melek*, meaning “king”. (Strong’s #4428) As we study the second half of King David’s life, we’ll see how everyone around this monarch seemed to lay claim to his throne. His sons, his generals, his enemies -- nearly all of them desired to be king in David’s place. Even David himself occasionally acted as if he was the ultimate sovereign. Even he sometimes lost sight of the fact that another was truly Master of his destiny and Judge of his actions.

Not much has changed in our day and age. Who wants be *melek*? Everyone does. We all, at one point or another, desire to rule our own lives and dictate our own morality. But like David and his rebellious subjects, we must each learn that there is only one *Melech ha-M’lachim* -- only one King of kings. His name is Jesus, the Anointed One, and someday He will reign supreme on the throne of His ancestor David. Someday every created being will bow before Christ the Lord to the glory of His Father in Heaven.

Here and now, every individual must decide whether to willingly abdicate the throne of his or her heart to the King. The crucial question is not “Who wants to be *melek*?” That one’s easy. The most important question is this: “Who is *melek*? Jesus or me?”

Is that your final answer?



A NOTE TO OUR GUEST SPEAKERS:

Thank you so much for your willingness to teach the Word of God to our students at Cowboy’s Rest this summer! Our staff has been praying for you often throughout these past weeks, and we will continue to do so as camp rapidly approaches.

This packet of curriculum has been provided simply to aid you in your preparation for teaching. We certainly want you to feel free to follow the Holy Spirit's leading as you study for each session. If you sense Him guiding you toward other Scripture references or differing points of application, that's fine. If the Lord grants you insight into how to make these sessions more age-appropriate and interactive, that's wonderful. And if He gives you some crazy, creative ideas for making all this information stick, awesome! We only ask that you cling to the Word.

With that said, it is somewhat important that we stay on track during the week of camp with the "Teaching Schedule" outlined below. One of the goals of this curriculum is to cover the second half of the life of King David in chronological order. Since we'll be teaching some of the episodes via cabin devotions each morning, we hope that you'll stick to the scheduled chapters during the large group sessions. Just to clarify, our guest speakers will be responsible for covering the eight "Worship & The Word" lessons (both morning and evening). The "Cabin Worship", "Cabin Discussion" and "Dawn Patrol" times will be led by our counselors and staff. Of course, you are certainly welcome to participate in these small-group sessions if you like.

Thank you once again for joining our summer ministry team at Cowboy's Rest. We are so excited to see what the Lord will choose to accomplish this year, by His grace and for His glory. We look forward to partnering with you in serving His great Name!

**God Bless!
The CR Senior Staff**



KIDS' CAMP 1 JUNE 13 - 17, 2011

TEACHING SCHEDULE

MONDAY EVENING WORSHIP & THE WORD

2 Sam. 2:1-11 -- David is made king over Judah. The other eleven tribes follow Ish-bosheth.

MONDAY NIGHT CABIN WORSHIP

Ps. 2:1-12 -- *"...I have installed My King upon Zion, My holy mountain."*

TUESDAY MORNING DAWN PATROL

Ps. 86:1-17 -- *"You are great and do wondrous deeds; You alone are God."*

TUESDAY MORNING CABIN DISCUSSION

2 Sam. 2:12 - 3:1 -- Civil war breaks out between Israel and Judah.

TUESDAY MORNING WORSHIP & THE WORD

2 Sam. 3:1 - 5:5 -- Ish-Bosheth is killed. David is finally anointed king over all Israel.

TUESDAY EVENING WORSHIP & THE WORD

2 Sam. 5:6 - 6:23 -- David defeats the Philistines twice. He learns a lesson about God's holiness via his attempts to transport the ark of the covenant.

TUESDAY NIGHT CABIN WORSHIP

1 Chr. 16:7-37 -- David & Asaph's song of thanksgiving after the ark's arrival in Jerusalem.

WEDNESDAY MORNING DAWN PATROL

Ps. 30:1-12 -- *"For His anger is but for a moment, His favor is for a lifetime ... You have turned for me my mourning into dancing..."*

WEDNESDAY MORNING CABIN DISCUSSION

2 Sam. 7:1-29 -- David desires to build God a house. Instead, the LORD makes an everlasting covenant with the house of David.

WEDNESDAY MORNING WORSHIP & THE WORD

1 Chr. 17:1 - 19:19 -- God begins to fulfill His covenant with David by defeating Israel's enemies.

2 Sam. 9:1-13 -- David shows the lovingkindness of God to Mephibosheth.

WEDNESDAY EVENING WORSHIP & THE WORD

2 Sam. 11:1 - 12:15 -- David commits adultery and murder. He is confronted and confesses his sin. God forgives David and then outlines the consequences.

Ps. 51:1-19 -- David's prayer for forgiveness.

WEDNESDAY NIGHT CABIN WORSHIP

Ps. 32:1-11 -- *"How blessed is he whose transgression is forgiven, whose sin is covered!"*

THURSDAY MORNING DAWN PATROL

Ps. 103:1-22 -- *"As far as the east is from the west, so far has He removed our transgressions from us."*

THURSDAY MORNING CABIN DISCUSSION

2 Sam. 12:15-31 -- David and Bathsheba's infant son dies. Solomon is born. David defeats the Ammonites.

THURSDAY MORNING WORSHIP & THE WORD

2 Sam. 13:1 - 19:39 -- The rise, rebellion and downfall of Absalom.

THURSDAY EVENING WORSHIP & THE WORD

2 Sam. 19:39 - 20:26 -- The rebellion of Sheba.

2 Sam. 21:1-14 -- The three-year famine and the execution of Saul's descendants.

1 Chr. 21:1 - 22:5 -- David's sinful census. God's discipline and grace. David's purchase of the future site of the temple.

THURSDAY NIGHT CABIN WORSHIP

Ps. 3:1-8 -- David's prayer *"when he fled from Absalom his son."*

FRIDAY MORNING DAWN PATROL

Ps. 37:1-40 -- *"I have been young and now I am old, yet I have not seen the the righteous forsaken or his descendants begging bread."*

FRIDAY MORNING CABIN DISCUSSION

2 Sam. 23:1-7 -- *"The last words of David."*

FRIDAY MORNING WORSHIP & THE WORD

1 Kings 1:1 - 2:46 -- The rebellion of Adonijah and the anointing of Solomon. The fates of Adonijah and Joab.

1 Chr. 28:1 - 29:30 -- David's final charge to Solomon and the nation. David and the congregation's sacrificial worship. Solomon's second anointing and coronation. David's death.



AN ADDITIONAL NOTE TO OUR GUEST SPEAKERS:

In the pages that follow, I've attempted to flesh-out the speaking sessions a bit by providing some "Key Points of Application". Please view these merely as jumping-off points as you follow the Spirit's leading and gather your own thoughts on each passage.

At the beginning of each lesson, I've listed the "Key Passages and Events" that should be covered during that teaching session. Obviously, some of these events will need to be summarized or even omitted for the sake of time, especially at Jr. High and Kids' Camps where the schedule includes two fewer teaching times than High School Camp. I'm leaving the difficult decision of which passages to include and which to exclude entirely up to you! In listing parallel passages, I've included both the 2 Samuel and the 1 Chronicles accounts in the "Key Passages" section. Whenever I feel that either one of the parallel passages offers more information than the other, I've bolded and italicized its address to note this. However, once again, it's up to you whether you want to simply stick with 2 Samuel or jump back and forth to 1 Chronicles.

At the end of each lesson, I've also included an "Additional Notes" section. These points are in blue text and vary greatly in both quality and relevance. Basically, these are my notes from studying the life of David with a group of college guys over the course of the past year. I hope they can be of some use to you. If not, please feel free to ignore them! I must mention that many of the best ideas in these notes were gleaned from two sources. First, Robert D. Bergen's commentary *1, 2 Samuel* from *The New American Commentary* series. (Broadman and Holdman Publishers, 1996) Second, Russell Kelfer's sermon series, "God's Living Legends" (available from Discipleship Tape Ministries). I am indebted to both of these Biblical scholars for their excellent insights into the life of David.

Finally, please note that all direct quotations from Scripture in the pages that follow are taken from the New American Standard version of the Bible. Thank you in advance for wading through this curriculum packet. Remember, just stick to God's Word and let Him do the rest. I can't wait to see how He uses you to reach His children this summer!

Yours in Christ,
Steve Burrows, curriculum author



Rely on his wisdom and leading as you prepare for camp this summer and I am confident that he will do great things through you. We are blessed to have you joining us this summer. Please do not hesitate to reach out if you have any questions regarding the curriculum or anything about this summer. While I did not write this curriculum I have been studying it for the past couple months.

God Bless,
Ezra Jones, Program Director
(775)397-4980

KIDS' CAMP TEACHING CURRICULUM

MONDAY EVENING WORSHIP & THE WORD

THE QUESTION IS: WHO WANTS TO BE MELEK?

Summarized Passages & Events:

1 Samuel 16 - 2 Samuel 1 -- Review of David's life from his first anointing up to the death of Saul.

Key Passages & Events:

2 Sam. 2:1-7 -- David returns from Philistia to his homeland and is made king of Judah.

2 Sam. 2:8-11 -- Abner makes Ish-bosheth king over the remainder of Israel.

Key Points of Application:

This session should include a review of the first half of David's life, highlighting such key events as his anointing by Samuel, his victory over Goliath, his exile in the wilderness from King Saul, and his anointing by

the men of Judah after Saul's death. Several of the students will be somewhat familiar with this material from last summer's camp or from years of Sunday school. However, to many students it will be new information, and care should be taken to introduce David as God's anointed king over God's chosen people.

In 2 Sam. 2:4, we see David finally recognized as king by his kinsmen from the tribe of Judah. However, David should rightfully be ruling over all twelve tribes of Israel. The LORD had chosen him, and the prophet Samuel had anointed him around fifteen years earlier. Yet, another rival king was now on the scene in the person of Ish-Bosheth, and eleven of the twelve tribes chose to follow him. They rejected God's appointed ruler and went their own way.

It's often the same with us. Jesus is the rightful King, and He deserves to reign over the entirety of our hearts. Yet, we often enthrone other monarchs in our lives; things like relationships, popularity, entertainment, physical appetites or material possessions. Ultimately, we each desire to be ruler over our own life. Who wants to be *melek*? We all do.

In the end, however, there can be only one King of kings. As we study the life of David this week, we'll see that anything or anyone standing in opposition to the LORD's Anointed must ultimately be cast down. With that in mind, each of us has a choice of whether or not we'll enthrone Jesus in our hearts. As the Apostle Peter wrote to struggling believers, "*sanctify Christ as Lord in your hearts...*" (1 Pet. 3:15) In other words, set apart Jesus as the only King in your life. Don't trust in anything else. Don't be intimidated by anyone around you. Just make Jesus Lord and let Him reign.

So, tonight we simply ask the question, is Jesus Christ the King of my life? If the answer is no, then will I surrender the throne of my heart to Him? If the answer is yes, and if Jesus is my King, then is there any area of my life that I haven't yet yielded to His lordship? After all, He doesn't just want to reign over one "tribe" or one "compartment" of my heart. He desires and deserves every bit of me.

Additional Notes:

2 Sam. 2:1-11

- v. 1 -- David inquires of the LORD once again, and God confirms that he needs to return to Israel, very specifically guiding him to Hebron in Judah. David's comfortable life with the enemy Philistines has been destroyed, but the LORD has something much better in store for him. When we earnestly seek God's guidance He will reveal His plans to us, one specific step at a time. We must not rush into things, even if circumstances seem to clearly nudge us one direction or another. Take time to seek God's will.
- v. 4 -- David is anointed a second time, and on this occasion he is finally made king ... at least over the tribe of Judah. He has been *mashiyach* (or "the anointed one") for around fifteen years -- a rejected and exiled *mashiyach*. Now, at the age of thirty (2 Sam. 5:4), he is finally recognized as *melek* over a portion of the people that he should rightfully be ruling. It will take seven-and-a-half-more years (and three more chapters) before David is enthroned as *melek* over all Israel. (See 2 Sam. 5:4-5.) That means that from his first anointing at around age fifteen to his third and final anointing at around age thirty-eight, nearly a quarter century will have passed.
- The parallels with Christ are striking. The King of the Jews was rejected by the nation of Israel at His first coming. However, His kingdom is now in our midst and He is enthroned in the hearts of His Church. Someday, He will return physically to this earth to judge the nations and reign on the throne of David. When He does, He will be recognized by all Jews and Gentiles alike as King of Kings and Lord of Lords. In the meantime, each of us has the opportunity to follow Him as King today.
- vv. 5-6 -- David blesses the men of Jabesh Gilead for showing loyal, covenant love (Hebrew = *cheved*) to Saul. He prays that God will show them His truth and loyal love (*cheved*) in return. David then promises to show them goodness and implicitly offers to be their king
- v. 8 -- Abner was Saul's cousin. (Their fathers, Ner and Kish, were both sons of Abiel.) It seems that Abner wanted to keep the kingship in the family. Ish-bosheth was Saul's fourth and final son and seems to have been rather incompetent. His name (or possibly nickname) means "man of shame". In Chronicles he is referred to as Esh-Baal (or "Baal's fire".) Why wasn't he at the battle of Mt. Gilboa? Where was he during the Field of Daggers skirmish?
- v. 10 - It seems that it took Abner and Ish-bosheth almost five years to regain control of the northern tribes from the Philistines.



MONDAY NIGHT CABIN WORSHIP

Key Passage & Phrase:

Psalm 2:1-12 -- "...I have installed My King upon Zion, My holy mountain."

Key Points of Application:

Ultimately, it's futile to rebel against God's rule. He reigns from the heavens and He laughs at man's puny political power. The LORD has chosen a King, who is also His Son. Someday, this Anointed One will return to earth and rule over the nations with a rod of iron. However, we have the option of submitting to the Son and taking refuge in Him now. Those who do so are truly blessed.

Additional Notes:**Psalm 2:1-12**

- We know from [Acts 4:25-28](#) that David wrote this psalm as a prophesy regarding Christ. Many other passages in the New Testament identify "the Son" in this psalm as Jesus. ([Acts 13:33](#), [Heb. 1:5](#) & [5:5](#), [Rev. 2:26-27](#) & [19:15](#)) The quotation in [vv. 7-9](#) may be a restatement of God's covenant with David, but it is most appropriate on the lips of "the descendant of David", Jesus Christ. ([Rev. 22:16](#))
 - Note that this psalm uses both of our Hebrew keywords as titles for Jesus: *Mashiyach* ([v. 2](#)) and *Melek* ([v. 6](#)).

**TUESDAY MORNING DAWN PATROL**

NOTE: Dawn Patrol is an optional time of worship and devotion for campers which is held before breakfast each morning. Traditionally, it is led by members of the Cowboy's Rest support staff since our counselors and guest speakers attend a concurrent morning prayer meeting. This summer, we will continue to explore the psalms of David at Dawn Patrol with a view to discovering the heart of this warrior-poet. This is a worthwhile endeavor insomuch as the heart of David the psalmist reflects the very heart of God. (See [2 Sam. 23:1-2](#) for more on the divine inspiration of David's poetry.)

Key Passage & Phrases

[Ps. 86:1-17](#) -- "There is no one like You among the gods, O Lord ... For You are great and do wondrous deeds; You alone are God."

**TUESDAY MORNING CABIN DISCUSSION****Key Passage & Events:**

[2 Sam. 2:12 - 3:1](#) -- Civil war breaks out between Israel and Judah.

-- The mighty man Asahel is killed at the battle of the "Field of Daggers".

Key Points of Application:

If the northern tribes of Israel had accepted the LORD's chosen king, David, as their ruler, the bloodshed in this chapter could have been avoided. Three-hundred and eighty men, including the mighty man Asahel, would not have died needlessly.

When we refuse to yield to Christ's kingship in our own lives, the result is often frustration and heartache in the long run. The King of kings truly knows what's best for us and how to meet our needs. Will we trust Him and accept His lordship over us? How many unnecessary tears must we shed before we give up trying to run our own lives?

Additional Notes:**2 Sam. 2:12-32**

- Asahel was one of David's mighty men. ([2 Sam. 23:24](#)) He was noted for being as swift-footed as a gazelle. ([2 Sam. 2:18](#)) During David's reign in Hebron, Asahel served as the commander of 24,000 troops. This was the fourth division of the royal army which served during the fourth month of the year. After Asahel's death, his son Zebadiah became commander in his place. ([1 Chr. 27:7](#))

- This battle between Israelite brothers was tragic and unnecessary. When Christ is not reigning as King in the hearts of His people, His church will never experience unity.

**TUESDAY MORNING WORSHIP & THE WORD**

WHO WANTS TO BE MELEK? THE ANSWER IS: ISH-BOSHETH!

Key Passages & Events:

[2 Sam. 3:1-5](#) -- Sons are born to David in Hebron. (Note Amnon, Absalom and Adonijah)

[2 Sam. 3:6-39](#) -- Abner attempts to transfer the kingdom to David. Joab murders Abner.

2 Sam. 4:1-12 -- Ish-Bosheth is murdered by his commanders.

2 Sam. 5:1-5 & 1 Chr. 11:1-3 -- David is finally anointed king over all Israel.

Key Points of Application:

The power struggle between the houses of David and Saul in ancient Israel parallels the battle between the Spirit and the flesh that rages in every Christian today. (See Rom. 7:14-25.) Just as the old Benjamite dynasty lost its chieftain when Saul was slain on Mt. Gilboa, so the old sin nature (or old self) which formerly ruled the heart of a believer has now been crucified with Christ. (Rom. 6:5-7) The power of sin has been broken in our lives, and we are no longer enslaved by it. However, just as Ish-Bosheth clung to the crown and challenged the new, God-appointed king, so our fallen flesh sets itself in opposition against the Holy Spirit and the new nature which God has created within us. (Gal. 5:16-17, 2 Cor. 5:17)

Like the Israelites in the 11th century BC, each Christian now has a choice of whose marching orders he or she will follow: the Spirit of Christ or the dying dynasty of the flesh. Will we allow sin to reign in our bodies so that we are mastered by its lusts? (Rom. 6:12-14) Or will we remember that we've laid aside the old self and "*put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth*"? (Eph. 4:22-24, Col. 3:9-10)

The decision to walk in the Spirit rather than the flesh is one that must be made on a moment-by-moment basis. And, indeed, sometimes it seems as though the struggle between the two will never end. But just like the civil war between David and Ish-Bosheth, the outcome of the battle within us is never really in doubt. 2 Sam. 3:1 tells us that "*David grew steadily stronger, but the house of Saul grew weaker continually.*" So also the Apostle Paul confidently predicts the outcome of the war between his inner man and his flesh. "*Wretched man that I am! Who will set me free from the body of this death? Thanks be to God through Jesus Christ our Lord!*" (Rom. 7:24-25a) It's only as we yield to the King of kings and His Spirit within us that we begin to experience the ultimate victory He brings. (1 Cor. 15:57)

Additional Notes:

2 Sam. 3:2-39

v. 2-5 -- David picks-up four new wives here, and at least one of them is not an Israelite. He's violating God's command not to marry the daughters of the Canaanite lands. (Deut. 7:3-4) Geshur was east of the Jordan near Mt. Hermon. Marrying the daughter of Talmi was politically savvy for David because it gave him an ally north of Ish-Bosheth's capital. But was it a good move spiritually?

- David is also violating the commandment that kings of Israel should not multiply wives. (Deut. 17:17)

- Was Chileab excluded from the line of succession because he was counted as an heir to Nabal under the law of levirate marriage?

v. 6 -- If Abner did indeed have sexual relations with Rizpah, the king's concubine, then he would have been declaring himself the new king, just as Absalom would later do with David's concubines. (2 Sam. 16:21-22)

v. 7 -- Rizpah shows-up again in the tragic account of the divine famine (2 Sam. 27). She had borne two sons to Saul.

v. 15-16 -- Bahurim was in the southern territory of Benjamin. If Paltiel and Michal were living in Mahanaim at the time, then Paltiel followed her a long way weeping (even crossing the Jordan). Was he turned back at the border of Judah's territory? Alternatively, if Paltiel and Michal were living in his ancestral home of Gallim (1 Sam. 25:44), then he only followed her about five miles.

- Paltiel is a sympathetic character, but his marriage to Michal was technically an adulterous one since David had never divorced her. What were David's motives in demanding her back? To bring about a righteous state between them? Because he really did love her? Or to strengthen his claim on territories once ruled by Saul? Perhaps all three.

v. 26 -- The well of Sirah was about two miles northwest of Hebron.

v. 39 -- Vengeance belongs to the LORD. Yet, why doesn't David penalize Joab for this injustice? He repays Ish-Bosheth's murderers in the next chapter. As king, isn't it his duty to promote justice? So why doesn't he deal justly with the murdering Joab? David's laxness with those closest to him becomes a rather glaring flaw as the book goes on.

2 Sam. 5:1-5

- David is finally anointed king over all Israel. The people are well aware that he is God's chosen ruler and shepherd. Why didn't they seek God's will earlier?

- At his anointing, David makes a covenant with the elders before the LORD. This is as much a religious ceremony as it is a political one. Our King has also made a covenant with us -- a new covenant in His blood. (Luke 22:20)

- This passage informs us of David's age at both of his latter anointings: thirty when anointed king of Judah; thirty-seven-and-a-half when made king of all Israel.



TUESDAY EVENING WORSHIP & THE WORD

WHO WANTS TO BE MELEK? SURVEY SAYS: THE PHILISTINES!

Key Passages & Events:

2 Sam. 5:6-10 & 1 Chr. 11:4-9 -- David conquers Zion and makes it his capital city. Joab is promoted.
2 Sam. 5:11-16 & **1 Chr. 14:1-7** -- Hiram, king of Tyre, builds David a house. David begets more children.
2 Sam. 5:17-25 & **1 Chr. 14:8-17** -- David defeats the Philistines twice.
2 Sam. 6:1-11 & **1 Chr. 13:1-14** -- The first attempt to transport the ark of the covenant. The death of Uzza.
2 Sam. 6:12-23 & 1 Chr. 15:1 - 16:6, 16:37-43 -- The ark brought to Jerusalem. David worships the LORD.

Key Points of Application:

The LORD has now established David as ruler over all Israel, and He's beginning to exalt David's kingdom for the sake of His people. (1 Chr. 11:9, 14:1) However, some folks aren't very happy about this arrangement; namely, the Philistines who have effectively oppressed the land for more than 100 years (since before the time of Samson). They now muster their armies and camp near Jerusalem, intending to subjugate the Israelites and their king yet again.

This is often the case in our lives. When we make the decision to enthrone Christ as Lord and follow His leading, our enemy goes on the offensive. The devil uses the things of this world that have enslaved or addicted us in the past as weapons to keep us in a cycle of defeat. And if we attempt to face these attacks in our own strength, we will indeed fall. Like David, we must remember that "*the battle is the LORD's*". (1 Sam. 17:47) Just as the humble king sought divine guidance and then relied on his Heavenly Commander in Chief to march out against the Philistines, so we must submit to God before resisting the devil. (James 4:7) When we stand firm in the strength of the Lord and make His Word our weapon, then the enemy will flee. (Eph. 6:10-18) After all, "*greater is He who is in you than he who is in the world.*" (1 John 4:4)

Of course, if even our enemy fears God and shudders (James 2:19), then how much more should we revere the LORD? David himself needed to be reminded that a holy God must be approached with holy reverence. This was a lesson he sadly had to learn via the death of the well-meaning Uzza. David's first attempt to transport the ark of the covenant to Jerusalem was undertaken without obedience to God's word, without God's guidance, and apparently without sacrifice to God. (1 Chr. 15:2 & 13) It resulted in disaster. David recovered a healthy fear of the LORD that day (1 Chr. 13:12), and on his next attempt, the ark was carried in God's prescribed manner and accompanied by great animal sacrifice and worship. (2 Sam. 6:13 & 17, 1 Chr. 15:26)

Has God changed in our day and age? Is He any less holy? Are born-again believers exempt from showing Him the reverence due His name? The answer to these questions in the New Testament is a resounding "no!" (Matt. 10:28; Acts 5:11-12, 9:31 & 19: 17; 2 Cor. 7:1; Eph. 5:21; Phil. 2:12-13; Heb. 12:28-29; Rev. 11:18 & 15:4) So why do we treat God so flippantly? We need to remember that a blood sacrifice was indeed required for us to draw near to the most Holy One. This sacrifice was made by God the Son when He poured out His life for us on the cross. (1 Pet. 1:17-19) Let us never forget what it cost our Lord to bring us into a relationship with Him. And, therefore, let us approach God the Father with reverence and awe, yet also with confidence and assurance in Christ. (Heb. 4:15-16, 10:19-22) Then let us worship before Him with all our might, no matter what the world may say. (2 Sam. 6:21-22)

Additional Notes:

2 Sam. 5:6-10

- Josh. 18:28 states that Jerusalem was part of Benjamin's tribal territory. David wisely moved his capital northward from Hebron to help unify the nation. This may have been a concession to those still loyal to Saul's Benjamite dynasty.
- The Jebusites were one of the condemned Canaanite tribes which God had ordered his people to destroy. (Deut. 20:16-18) 400 years after Joshua, they were still living in this fortified city. (See Josh. 15:63 and Judg. 1:21). Perhaps David singled them out in order to continue his purge of YHWH's enemies, like the Amalekites. Was he intentionally obeying the Torah in targeting Jebus?
- v. 8 -- David mentions the "water tunnel" (or *tsinnuwr*). This may have been a vertical 49 foot shaft providing water to the city from the Gihon spring. Did Joab climb up from the spring below? Other translations for the Hebrew word *tsinnuwr* apparently include "grappling-iron", "trident" and "dagger".
- David seems to refer derisively to the Jebusites by their own taunt. He calls them all lame and blind, and the maxim is developed that they shall not come into the house. Does this mean that Jebusites were excluded from David's royal city, Jerusalem?
- The "Millo" was a mound or terrace. Perhaps David brought in many tons of earth to make the mountaintop more level for his new capital.
- v. 10 -- David becomes greater and greater because YHWH Sabaoth is with him. The Spirit of the Lord had come upon David at his first anointing and had never left. (1 Sam. 16:13) All throughout David's life, his successes are attributed to the fact that the LORD is with him. (e.g. 1 Sam. 18:14) The same God has promised that He will be with us wherever we go. (Josh. 1:9, Heb. 13:5) We can have confidence in His provision and protection.

1 Chr. 14:1-7

- Hiram, king of Tyre, builds a house for David. David realizes that it is God who has exalted him, and that it is for the sake of God's people that his kingdom has been established. David takes more wives and concubines, but is this a violation of Deut. 17:17? Multiplication of wives does not bode well.

- See [1 Chr. 3:5-9](#) for another list of David's sons born in Jerusalem. The first four are all attributed to Bathsheba. Why are they listed in that order? Is it the reverse of the order in which they were born.

1 Chr. 14:8-12

- The Philistines learn of David's accession and gather their entire army to seek him out. They camp in the Valley of Rephaim, which is southwest of Jerusalem. [2 Sam. 5:17](#) states that David "*went down to the stronghold.*" Did he flee Jerusalem for the Cave of Adullam? Or was he simply using the stronghold in Jerusalem which he had recently built? If [2 Sam. 5:17](#) is indeed referring to the cave of Adullam when it uses the word "*stronghold,*" then the heroic story from [2 Sam. 23:13-17](#) fits here. (Note that in the latter story, the Philistines are similarly encamped in the Valley of Rephaim.) It's interesting that David is not referred to as "king" in the [2 Sam. 23](#) tale, which may mean that this event occurred during his earlier stay in Adullam. ([1 Sam. 22](#)) How often did the Philistines camp in the valley of Rephaim? How often did David use the stronghold of Adullam? Ultimately, it's not a big deal. I'd just like to know at what point in David's life the "Bethlehem water" incident of [2 Sam. 23](#) actually occurred.

1 Chr. 13:1-14

The ark of the covenant had been captured by the Philistines when Samuel was young (ca. 1080 BC, which was about 40 years before David was born). At that time, the Israelites had trusted in the ark itself (and not in the God of the covenant) to deliver them from the Philistines. ([1 Sam. 4](#)) After the LORD inflicted the Philistines with plagues and humiliated their gods, they returned the ark to Israelite territory on a cart pulled by milk cows. ([1 Sam. 5-6](#)) The ark first arrived in Beth-Shemesh, but the LORD struck down a large number of that town's inhabitants after they looked inside of it. The people of Beth-Shemesh lamented, "*Who is able to stand before the LORD, this holy God?*" ([1 Sam. 6:20](#)) Eventually, the men of Kiriath-Jearim came and took the ark, entrusting it to the household of Abinadab and consecrating his son Eleazar to keep it. But was Abinadab a Levite? [1 Chr. 15:13](#) would seem to suggest otherwise.

- Touching the ark was a capital offense. Not even Levites from the family of Kohath could touch it or see it, though it was their responsibility to carry it. An Aaronic priest first had to cover the ark and the other holy objects. (See [Num. 4:15-20](#).)

- The ark was supposed to be carried on poles by the Kohathites ([Ex. 25:13-15](#), [Num. 4:4-6,15](#))... not on a cart pulled by oxen!

- [2 Sam. 6:7](#) states that the anger of the LORD burned against Uzza(h) because of his "*irreverence*".

- Obed-Edom the Gittite was a Levite. ([1 Chr. 15:17-18](#), [26:1-8](#)) God blessed him with fertility and many sons. (See [1 Chr. 26:4-8](#).) He became a gatekeeper of the Lord's house, and generations later his family was still guarding the Temple treasury. ([2 Chr. 25:24](#)) But why was he called a Gittite? Had his family lived in Gath before the Philistines occupied it? "Gittite" literally means "from Gath".

1 Chronicles 15:1-16:43

- The journey from Obed-Edom's home to Jerusalem was about 10 miles.

- In [2 Sam. 6:22](#) David says that he will be humble in his own eyes as he worships the LORD. This is the prerequisite for God exalting a man. See [Prov. 29:23](#) and [1 Pet. 5:5-6](#). Robert D. Bergen writes, "Like the people of profound faith throughout the ages, David was willing to risk being misunderstood and humiliated as he pursued a deeper relationship with God." (*1,2 Samuel*, 334)



TUESDAY NIGHT CABIN WORSHIP

Key Passage & Event:

[1 Chr. 16:7-37](#) -- David & Asaph's song of thanksgiving after the ark's arrival.

Key Points of Application:

This song of jubilant praise was apparently co-written by King David and Asaph*, one of the chief singers from the tribe of Levi. The festive occasion was the arrival of the ark of the covenant in Jerusalem. Notice that although this is a song of joyful thanksgiving, it never loses sight of the fact that God is holy and that He deserves reverent fear. (See verses [10](#), [25](#), [29](#), [30](#), and [35](#).) The more we revere God for His holiness, the more grateful and amazed we grow at His grace. As a result, the deeper and more celebratory our worship becomes.

Also notice how this song hearkens back to God's covenant with Abraham, which was made about 1,000 years before the time of David. A covenant is an agreement, treaty or pledge made between two people or two groups. David recalled God's promise to Abraham and his sons which was to give them the land of Canaan as an inheritance. (See verses [15-22](#).) As the king saw the earthly symbol of God's presence entering the new national capital, he praised the LORD for keeping this ancient covenant. When God makes us a promise, we can count on Him to keep it!

Additional Notes:

1 Chronicles 16:7-37

* See [2 Chronicles 29:30](#) for a probable reference to the song from this passage where it is attributed to both David and Asaph.

- Asaph, son of Berechiah, served as one of the three chief singers (along with Heman and Ethan) in the procession of the ark to Jerusalem. ([1 Chr. 15:17-19](#)) Once the ark was settled in its tent, King David made Asaph and his descendants ministers continually before it "*to celebrate and to thank and praise the LORD God of Israel*". ([1 Chr. 16:4 & 37](#)) Asaph's instrument of choice seems to have been "*loud-sounding cymbals*". ([1 Chr. 15:19](#), [16:5](#)) He was also a prophet and seer who closely served the king ([1 Chr. 25:2](#), [2 Chr.](#)

29:30), and he was present as a singer at the dedication of Solomon's temple. (2 Chr. 5:12) Twelve psalms in the Psalter are attributed to Asaph or his descendants. (Ps. 50 & Pss. 73-83)
 - v. 22 -- Note the use of the word *mashiyach* translated as "anointed ones" in 1 Chr. 16:22.



WEDNESDAY MORNING DAWN PATROL

Key Passage & Phrase:

Ps. 30:1-12 -- "*For His anger is but for a moment, His favor is for a lifetime ... You have turned for me my mourning into dancing...*"

Key Points of Application:

After undergoing divine discipline for his overconfidence, David now rejoices in the fact that the LORD's favor has not departed from him. The king has called upon the LORD in the midst of His distress, and God has once again proven Himself faithful to answer and restore His servant. As believers, we can have the same confidence in God's grace. No matter what situations we may face back home, no matter what challenges may lie ahead, the LORD's favor on us as His children will last throughout our lifetimes. We will sing His praises and give thanks to His name forever.

Additional Notes:

Psalm 30:1-12

- Scholars are divided over what event in the life of David inspired the composition of this psalm. The title mentions "*the Dedication of the House.*" Is this referring to the palace that the servants of Hiram king of Tyre built for David early in his reign? (2 Sam. 5:11) Or was this song written to mark the establishment of the ark of the covenant in a new "house of the LORD" in Jerusalem? (See 2 Sam. 6:17, as well as 12:20.) Finally, could this psalm be referring to David's purchase and dedication of the grounds upon which the temple would someday be built? (1 Chr. 21:25 - 22:1) Both of the latter interpretations seem to fit well with the content of the psalm. In both instances, David has been guilty of overconfidence (either by transporting the ark without consulting the LORD, or by numbering his soldiers and trusting in his military might). In both cases, God has chastened David (either through the death of Uzza, or through a nationwide pestilence). And in both accounts, David's sorrowful repentance leads to God's restoration and blessing (either when the ark finally arrives in Jerusalem, or when the future site of the temple is revealed). Although we can't be completely certain where this psalm fits into the life of David, one thing we know for sure: we serve a God who frequently turns His people's mourning into dancing.



WEDNESDAY MORNING CABIN DISCUSSION

Key Passages & Events:

2 Sam. 7:1-29 & 1 Chr. 17:1-27 -- David desires to build God a house.

-- God makes an everlasting covenant with the house of David.

Key Points of Application:

In this passage we find God's unconditional covenant with David. It includes promises that will form the backbone of many later Old Testament prophecies. These predictions will in turn see many New Testament fulfillments in the person of Christ. For this cabin discussion time, we will focus on how the promises in the covenant relate to David and his immediate successor, Solomon. The large group session that follows will bridge the gap to the ultimate Son of David, Jesus.

Perhaps the best approach to this passage is to ask a lot of questions. The following could be used in the text of the student handbooks...

What specific promises does God make to David and the Israelites here?

- A great name for David; a place for the nation; rest from all their enemies; a house (or dynasty) for David; an everlasting throne and kingdom for David and his descendants; a promise that David's son will build a house for the LORD.

Which of these promises were fulfilled in David's time?

- A great name; a place for the nation; rest from their enemies.

Which of them were fulfilled in the time of David's son Solomon?

- a dynasty for David; a son who would build a house for the LORD.

Which of His promises to David has God yet to keep?

- In one sense, all of the promises are incomplete. The children of Israel don't currently experience peace on all sides within the land God promised them. And a descendant of David is not presently reigning on an earthly throne. However, when God keeps His promise to establish the throne of the ultimate Son of David forever, all the other clauses of the covenant will also be perfectly fulfilled.

What is David's response to the many promises God makes to Him?

- Humility, trust, worship, and acceptance.

As David points out in verse 19, some of God's promises to him concern the distant future. What does it take to receive a promise which we may not live to see kept?

Faith.

God's covenant with David definitely included some awesome promises. But has the LORD made any promises to us? 2 Peter 1:4 states that "He has granted to us His precious and magnificent promises..." So what are some of them? Which of them has He already kept? Which of them await a future fulfillment? Do we trust God to keep His word? Are we relying on His promises? How often do we praise the LORD for His faithfulness? Like David, let's take time to praise God for His wonderful promises right now.

Additional Notes:

1 Sam. 7:1-29

- v.2 -- This is the first time we see Nathan the prophet. He will play a major role in David's life. He also is responsible for recording much of Israel's history from this era. (1 Chr. 29:29, 2 Chr. 9:29)

- vv. 5-7 -- God doesn't need a building in order to dwell with us. (Is. 66:1-2, Acts 7:46-50) His presence is made manifest in our lives. This was true with David. How much more does it hold true in our Spirit-filled lives?

- v. 12 -- It's interesting that God says He will "raise-up" David's descendant and establish his kingdom. Apparently the Hebrew word here allows for the idea of resurrection!

- vv. 14-15 -- Like the Abrahamic covenant (and unlike the Mosaic), this covenant is unconditional. God will chasten David's descendants, but He will not take-back these promises. God's faithfulness guarantees this covenant.



WEDNESDAY MORNING WORSHIP & THE WORD:

THE MILLION DOLLAR QUESTION: WHO IS MELEK?

Key Passages & Events:

2 Sam. 7:1-29 & 1 Chr. 17:1-27 -- Review of God's everlasting covenant with David.

2 Sam. 8:1-18 & 1 Chr. 18:1-17 -- David defeats Philistia, Moab, Zobah, Aram and Edom.

2 Sam. 10:1-19 & 1 Chr. 19:1-19 -- David goes to war against Ammon and defeats even more Arameans.

2 Sam. 4:4 & 9:1-13 -- David shows the lovingkindness of God to Mephibosheth.

Key Points of Application:

These passages of Scripture include some of the most striking parallels between David and Christ that we'll examine this week. Thus, this session might be an excellent time to present the gospel and extend a formal invitation to students who don't yet know Jesus as Lord. Perhaps the chain of thought for this session could proceed as follows.

In God's covenant with David, it is clear that the LORD is speaking about more than just David's son Solomon becoming the next king and building the first temple. God promises first that a descendant of David will build a lasting house for the LORD; second, that the throne and kingdom of this Davidic ruler will be established forever; and third, that this future king will Himself be the Son of God. (1 Chr. 17:11-14) Many subsequent Old Testament prophecies elaborate upon these promises and heighten the expectations regarding the coming "root of Jesse". (Is. 11:10) (See the "Additional Notes" section for several more Scriptures which deepen our understanding of the Davidic covenant.)

Of course, Jesus is the King who fulfills all these promises. He is indeed a descendant of David according to the flesh. But He is also the divine Son of God, as proven by His resurrection. (Rom. 1:3-4) In other words, Christ is both the Son of David in His humanity, and David's Lord in His divinity. (Mt. 22:41-46) As promised in the Davidic covenant, this Son is building-up an eternal house for God -- a spiritual temple

which is being constructed from the living stones of His saints. (1 Cor. 3:9-17, Eph. 2:20-22, 1 Pet. 2:4-6) And just as God pledged, the kingdom and throne of this descendant of David will endure throughout all eternity for He is King of kings and Lord of lords. (Rev. 17:14, 19:15-16 & 22:16)

So where does that leave each of us? Well, from the outset, we are all enemies of the King. Every human being is born with a sin nature and a built-in desire to rebel against God's law. That's bad news, because just like the host of enemy nations that were defeated by King David, so everyone who stands in opposition to Christ will ultimately be conquered and cast down. (Phil. 2:9-11, Heb. 10:12-13) Chapters 18 and 19 of 1 Chronicles (which may need to be merely summarized during this session) include the names of at least eight kingdoms or city-states which fell before David and his army. (These include Philistia, Moab, Zobah, Damascus, Edom, Ammon, Amalek, and Maacah. And don't forget Beth-Rehob and Tob from the parallel passage in 2 Sam. 10:6.) The accounts of Israel's victories over these armies illustrate how the LORD was already fulfilling His promises to grant His people rest from all their enemies and to make David a great name. (See 2 Sam. 8:13.) Most importantly, however, this list of defeated peoples drives home the fact that the enemies of God's King will undoubtedly be conquered and judged.

So, again, where does that leave us? The bad news is that we are born as rebels. The good news is that, by the grace of the King, we can be adopted as sons like Mephibosheth. 2 Sam. 9:3 tells us that David's intention was to "*show the kindness of God*" to this crippled son of Jonathan. Certainly, in the king's subsequent treatment of Mephibosheth, we see a picture of our Lord's gracious redemption of His saints. Consider the following parallels...

- Mephibosheth was an invalid who considered himself "*a dead dog*". (2 Sam. 9:8) So we are dead in our sins and powerless to save ourselves until God intervenes. (Eph. 2:1-3)
- Mephibosheth was a member of the house of Saul, and his family still considered themselves enemies of David. (See Shimei's attitude toward the king in 2 Sam. 16:5-8) So we are enemies of God before He saves us. He demonstrated His great love for us by sending His Son to die on our behalf even when we were still hostile toward Him. (Rom. 5:6-11, Col. 1:21-22)
- It was King David who, out of lovingkindness, first called Mephibosheth to appear before him. So God in His rich mercy initiates the process of redemption in each of our lives. (John 6:44 & 65) He calls us, justifies us and glorifies us. (Rom. 8:29-30) Indeed, He actually makes us alive spiritually for the very first time as we are raised with Christ to walk in newness of life. (Eph. 2:4-5, Rom. 6:4-5) It's all His doing.
- Once he had heard David's offer and declared himself the king's servant, Mephibosheth was treated as one of the king's sons and seated at the king's table. (2 Sam. 9:10) So we, once we have accepted Jesus' sacrifice on our behalf and confessed Him as our Lord, are adopted as sons and daughters of God. (Rom. 8:15-17, Gal. 4:4-7) We are treated as fellow heirs of the Father with Christ and seated in the heavenly places with the Son. (Eph. 2:6) Someday, we will literally feast with the King to celebrate His glorious return. (Rev. 19:9, Matt. 26:29, Luke 22:28-30) Beyond that, the ages to come promise unspeakable joy as the Father unveils "*the surpassing riches of His grace in kindness toward us in Christ Jesus.*" (Eph. 2:7)

So, the question is quite simply this: Do we want to remain rebels, or do we desire to be adopted as children of the King? The life, death and resurrection of Jesus Christ have made reconciliation with the Father possible. But God loves us too much to make the decision for us. Who will be *melek* in your life? The choice is yours.

Additional Notes:

1 Chr. 17:1-27 -- Other Scriptures which elaborate upon the Davidic covenant:

- In Gen. 49:10, Jacob had prophesied that the scepter would not depart from Judah "*until Shiloh comes, and to Him shall be the obedience of the peoples.*" This prophecy is furthered with the Davidic covenant, and anticipation for the One who shall reign over all the earth is made even more acute.
- Ps. 132:10-12, 17-18 -- The psalmist appeals to God on the basis of the Davidic covenant. "*Do not turn away the face of Your anointed.*"
- Is. 9:6-7 -- The descendant of David will be called "*Mighty God, Eternal Father,*" and "*Prince of Peace*" (a reference to Shiloh?). He will reign on David's throne and over David's kingdom with peace, justice, and righteousness forever!
- Is. 11:1-16 -- The shoot from Jesse's roots will rule the earth with fairness, and there will be unprecedented peace. The knowledge of the Lord will fill the earth during His reign. He will be a signal for the peoples, and the nations will resort to Him. All the lost tribes of Israel will return and be reconciled under Him.
- Is. 16:5 -- A judge will reign in the tent of David with justice and righteousness. Lovingkindness will establish His throne.
- Is. 55:3-4 -- The new, everlasting covenant that God makes with His children will be according to the faithful mercies shown to David. David (or maybe his Seed) is a witness, leader and commander to the Gentile nations which will serve him.
- Jer. 23:5-6 -- In contrast to the corrupt shepherds of Israel, the LORD will raise up for David a righteous Branch who will act wisely and do justice and righteousness. His name will be YHWH *Tsedeq* or "*The LORD our righteousness.*"

- [Jer. 30:8-9](#) -- The Messiah is actually referred to as "*David their king*", whom God will raise up for His people.
- [Jer. 33:15-26](#) -- God restates the promise of the righteous branch of Jesse. (See [23:5-6](#)) Then He declares that if the natural covenant of day and night can be broken, only then can His covenant with David be broken. The rulers over the descendants of Abraham will always be from David's seed
- [Ezek. 34:23-25](#) -- God Himself will shepherd His people and David will be His prince. Does this actually refer to David or the Seed of David? Again, it's not entirely clear. God will make a covenant of peace with His people to protect them from those who would harm them.
- [Ezek. 37: 24-27](#) -- The LORD will re-unite all of Israel under one King -- David. He will make an everlasting covenant of peace with them. Note that Christ is so directly linked to David that He is simply referred to by His ancestor's name here.
- [Hos. 3:5](#) -- In the last days, Israel will return and seek the LORD their God and David their king with trembling. Again, Messiah is simply called "David".
- [Amos 9:11-12](#) -- The LORD will rebuild David's fallen booth or dynasty. The descendant of David will reign over Edom and all of the nations.
- [Zech. 9:7-12](#) -- The family of the house of David will be like God or the angel of the Lord in the last days when Jerusalem is besieged. David's family will also weep with all of the other families when they look on the LORD whom they have pierced.
- [Matt. 1:1](#) -- "*Jesus the Messiah, the son of David, the son of Abraham*". The very first reference in the NT to Jesus identifies Him as a descendant of both David and Abraham. He is the fulfillment of God's unconditional covenants made with both these saints.
- [Matt. 22:41-46](#) -- The Christ is the Son of David, but He is also the Lord of David. Jesus quotes David's writings in [Ps. 110:1](#) to make this point.
- [Luke 1:32](#) -- Gabriel tells Mary that her Son will be given the throne of His father David.
- [Acts 2:25-36](#) -- Peter points out that David wrote [Ps. 16](#) as a prophetic vision of Christ. David knew God's promise to him, and so he predicted the resurrection of his divine descendant.
- [Acts 13:22-23](#) -- God brought Israel a Savior from the descendants of David, just as He had promised. (Paul quotes David quite a bit in his address to the synagogue at Pisidian Antioch.)
- [Rom. 1:1-4](#) & [2 Tim 2:8](#) -- Essential to Paul's gospel were two facts: Jesus is the descendant of David and He is risen from the dead.
- [Rev. 5:5](#) -- "...*the Lion that is from the tribe of Judah, the Root of David, has overcome...*" And that Lion is the Lamb.
- [Rev. 22:16](#) -- In His second-to-last quotation in the Bible, Jesus identifies Himself as the descendant and root of David. From this perspective at the end of time, the Lord has kept His promises to David and to Israel, and will keep them throughout eternity.

1 Chr. 18:1-17

- [v. 1](#) -- David finally subdues the Philistines and takes control of Gath, their chief city. Praise God! Do the accounts of the mighty men slaying giants at Gath fit here? ([2 Sam. 22:15-22](#), [1 Chr. 20:4-8](#)) The problem is that those accounts all seem to occur after David is old, and (in Chronicles) explicitly after the campaign against the Ammonites. Perhaps only the story of Jonathan son of Shimei fighting a champion at Gath fits here. Or perhaps the chronology has simply been lost.
- [v. 2](#) -- David killed two thirds of the Moabite soldiers to ensure their servitude to him. ([2 Sam. 8:2](#))
- [v. 12](#) -- Success against the Edomites in the Valley of Salt is attributed to Abishai here, to David in [2 Sam. 8:13](#), and to Joab in [Ps. 60](#). In that psalm, Joab is only credited with killing 12,000 Edomites compared to 18,000 here. Was that psalm composed as David was weary from fighting and relying on the LORD to finish off the victory against Edom? Note that [2 Sam. 8:13](#) marks a partial fulfillment of the Davidic covenant as David makes a name for himself in the defeat of Edom.

1 Chr. 19:1-19

- [vv. 6-7](#) -- Both Beth-Rehob and Maacah were smaller Aramean kingdoms north of Galilee, but south of Damascus.
- [v. 13](#) -- Joab alludes to the old battle cry from Joshua's day, "*Be strong and ... courageous*". David sent a similar message to the men of Jabesh Gilead after Saul's death. It's interesting that Joab passively invokes the LORD's help. He doesn't seek God's guidance or pray for victory. He simply leaves the matter in YHWH's hands. It doesn't seem that he has a close relationship with the LORD.

2 Sam. 9:1-12

- In [1 Sam. 20:14-17](#), Jonathan made his friend David promise to show the *cheqed* of the LORD to his descendants. David makes good on this covenant as he basically adopts Jonathan's son, Mephibosheth. In doing so, he demonstrates that it's possible for a Spirit-filled human being to show the same faithful lovingkindness as YHWH Himself.



WEDNESDAY EVENING WORSHIP & THE WORD

THE QUESTION IS: WHO WANTS TO DICTATE THEIR OWN MORALITY?

Key Passages & Events:

- [2 Sam. 11:1-27](#) -- David commits adultery and murder.
- [2 Sam. 12:1-15](#) -- David is confronted and confesses his sin. God forgives him and outlines the consequences.
- [Ps. 51:1-19](#) -- David's prayer for forgiveness.

Key Points of Application:

These chapters are so very sad. Yet, they teach us some valuable lessons about both sin and forgiveness. First off, David's adultery with Bathsheba and his subsequent deceit and cold-blooded murder of Uriah illustrate the lethal progression of sin. As [James 1:14-15](#) describes it, "*But each one is tempted when he is carried away and enticed by his own lust. Then when lust has conceived, it gives birth to sin; and when sin*

is accomplished, it brings forth death." This was certainly true in David's case. It all started with a lustful second glance, and it ended in death -- not just for Uriah, and not just for an innocent infant, but for over 20,000 Israelites. (2 Sam. 18:7) Few Biblical stories more graphically illustrate the truth that "*the wages of sin is death*". (Rom. 6:23)

This account also points out the root of sin: contempt for God's Word and God's authority. When the prophet Nathan confronts David he asks, "*Why have you despised the word of the LORD by doing evil in His sight?*" (2 Sam. 12:9) When we sin, we reject God's laws and commandments in favor of our own morality. In essence, we set ourselves above His Word and, by our actions, declare that we are a higher authority. In short, we despise God Himself. (2 Sam. 12:10) David came to realize that all transgressions, no matter who else they might affect, are ultimately sins directly against the LORD. (2 Sam. 12:13, Ps. 51:4)

Yet, as much as this passage has to teach us about the terrible nature of sin, it has even more to say about the wonderful power of God's grace. 2 Sam. 12:13 provides us with a picture of the instantaneous restoration of fellowship that occurs when a believer confesses his or her sin to the LORD. David has only to utter the words, "*I have sinned against the LORD*", and immediately Nathan informs him that God has blotted out his transgression. It's a living illustration of 1 John 1:9. On this side of the cross, when saints trespass God's law, they need only confess their sin to their Heavenly Father in order to be made right with Him again. Indeed, their sins are forgiven before they are even committed because the one Sacrifice for all time has already been made. (Hebrews 10:14) No further penance or man-made sacrifice is necessary. As David wrote to the LORD at this very point in his life, "*You do not delight in sacrifice, otherwise I would give it; You are not pleased with burnt offering. The sacrifices of God are a broken spirit; A broken and a contrite heart, O God, You will not despise.*" (Ps. 51:16-17)

So, David confesses his sin and is instantly restored to a right relationship with the LORD. And although the king deserves the death penalty for both of his crimes of adultery and murder, Nathan announces that God will graciously allow him to live (thereby illustrating the second half of Rom. 6:23). However, David's sin is not without consequences. The prophet outlines both the short term and long term results of the king's transgressions, and the picture isn't a pretty one. You see, even forgiven sins sometimes have natural consequences in this life. (Ps. 99:8) Lest we are tempted to view God's grace as an invitation to sin with impunity, let us remember Paul's sobering words to the believers in Galatia: "*Do not be deceived, God is not mocked: for whatever a man sows, this he will 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)

Perhaps this session could end with a few quiet moments of meditation on Psalm 51. Many of the students will be memorizing this psalm throughout the week, and this would be a good time to formally read it aloud as a camp. As the Spirit leads, an invitation to confession or rededication could also be extended at the end of this teaching. If students feel the need to talk through some of their sin issues with their counselors, time should be set apart to give them such an opportunity.

Additional Notes:

2 Samuel 11:1-27

- v. 1 -- If "*kings go out to war*" in spring, shouldn't David have been leading the attack on Rabbah? Satan strikes when we are idle or at ease. When we "take a break" from God's calling on our lives, that's when we're most vulnerable to the enemy.

- v. 2 -- The progression of sin began when David looked twice, long enough to notice Bathsheba's beauty. She was probably bathing modestly in an enclosed courtyard, but his palace was higher than the other houses on Mt. Zion.

- v. 3 -- Was Bathsheba the daughter of the Eliam listed as one of David's mighty men in 2 Sam. 23:34? If so, she was the granddaughter of Ahitophel the Gilonite, one of David's most trusted advisors who later betrayed him. Beyond speculation, we know that she was the wife of Uriah the Hittite. His name means "YHWH is my light" or "flame". He had probably converted from paganism to worship the LORD and had his name changed. He was one of the thirty-seven chief mighty men. (2 Sam. 23:39)

- When David heard the word "wife" he should have dropped it. Had he already committed adultery with Bathsheba in his heart? In Matt. 5:27-30, Jesus teaches that lusting after a woman carries the same guilt as actually committing adultery with her. Our Lord encourages us to take radical measures to avoid temptation.

- v. 4 -- It doesn't sound like Bathsheba had much choice in the matter. David was abusing his power, oppressing his subjects, and worst of all, breaking God's commandments. (Ex. 20:14) The prohibition against adultery was repeated several times in God's law.

- It's strange that Bathsheba went through the requirements of ceremonial purification after their sin. She washed herself in accordance with Lev. 15:18. Was this mere pretense on her part or did she truly desire to be pure before the LORD?

- v. 5 -- The first step of reaping the consequences: Bathsheba is pregnant. This is a chance for David to fess-up and make things right.

- v. 11 -- Uriah shows his devotion to the LORD and to David in refusing to go home. Had he engaged in intercourse with his wife, he would not have been consecrated for serving the LORD in the military. David routinely required his men to abstain from sex before battle. (1 Sam. 21:5) Uriah demonstrates solidarity with his fellow soldiers. He also shows that he is a better man than David. In ch. 7, it was David who was concerned about the ark of the covenant being housed in a tent. Now, Uriah is more sensitive to God's glory and mission than the sinful king.

- v. 27 -- From the world's perspective, David got away with his sin. But God saw and knew, and it was evil in His sight. His view of a situation is all that really matters.

- Numbers 32:23 -- "...*be certain your sin will find you out.*"

- The penalty for adultery was death for both guilty parties. (Lev. 20:10, Deut. 22:22)

2 Samuel 12:1-15

- v. 6 -- Perhaps David's response to Nathan's parable was prophetic in itself. Perhaps he would have to make four-fold restitution for the life of Uriah. Four of his sons would die prematurely, after all, but this connection is only conjecture.

- v. 13 -- God takes away or "puts away" David's sin. It is remembered no more. David wrote in Psalms 103:10-12, that God graciously removes our sins from us as far as the east is from the west.

- Nathan declares that David will not die. As Christians, we are no longer objects of God's wrath and will not experience spiritual death because of our transgressions. However, sin often has natural or legal consequences. In David's case, Nathan outlines the following three...

- Immediate Consequences: David's child with Bathsheba will die. (2 Sam. 12:14)

- Mid-Range Consequences: David's close "*companion*" will humiliate David by lying with his wives in broad daylight before all Israel. (2 Sam. 12:11-12)

- Long-Term Consequences: The sword will never depart from David's house. (2 Sam. 12:10)

- As believers, our relationship and standing with God cannot be altered by our own failings. We are His children forever by covenant. However, our personal fellowship with the LORD can be blocked by our own rebellion. Sometimes He must discipline His children with the rod of men. But He will never withdraw His faithful lovingkindness from them. (2 Sam. 7:14-15)

- Prov. 28:13 -- "*He who conceals his transgressions will not prosper, but he who confesses and forsakes them will find compassion.*"

- v. 14 -- The first consequence of David's sin was that his newborn son would die. David was in a public position where his sin impacted how people viewed God's holiness. Thus, the result would have to be a public one.

Ps. 51:1-19

v. 7 -- Hyssop is a plant in the mint family that was often used to sprinkle sacrificial blood. It was employed at the first Passover to spread the blood of the sacrificial lamb on the doorposts. Thus, David bears in mind that only blood can purify him even as he realizes that the blood of bulls and goats is inadequate. (v. 16 and Heb. 10:4) His plea for God's forgiveness and cleansing looks ahead to the ultimate Sacrifice.



WEDNESDAY NIGHT CABIN WORSHIP

Key Passage & Phrase:

Ps. 32:1-11 -- "*How blessed is he whose transgression is forgiven, whose sin is covered!*"

Key Points of Application:

From his own personal experience David recounts how awful it is to hide one's sin, how liberating it is to confess it, and how wonderful it is to be forgiven. Note once again that God's removal of guilt is immediate the moment His child confesses. (See verse 5.)

Verses 8 and 9 seem to be a quotation attributed to God. The LORD invites His children to turn to Him for guidance and counsel on how to live. He doesn't wish to lead His people harshly like pack animals, but desires for His saints to come to Him willingly.

The psalm concludes with a call to rejoicing for all the righteous ones who are upright in heart. That includes all of us who have been washed in the blood of Christ. We are indeed holy, perfect and righteous before God, so let us shout for joy ... even if it's now past "Lights Out" time!



THURSDAY MORNING DAWN PATROL

Key Passage & Phrase:

Ps. 103:1-22 -- "*As far as the east is from the west, so far has He removed our transgressions from us.*"



THURSDAY MORNING CABIN DISCUSSION

Key Passages & Events:

2 Sam. 12:15-23 -- David and Bathsheba's infant son dies. David worships the LORD.

2 Sam. 12:24-25 -- Solomon is born. God declares that he is "beloved of the LORD".

2 Sam. 12:26-31 & 1 Chr. 20:1-3 -- David and Joab defeat the Ammonites.

Key Points of Application:

As David begins to reap the consequences of his sin, he models the best possible response to divine discipline: worship. The king trusts in God's compassion and goodness even as his infant son perishes according to God's word. And after the child's death, David's first official action is to visit the house of the LORD and worship. Perhaps he understands that "*those whom the LORD loves, He disciplines*". (Prov. 3:12, Heb. 12:6) Indeed, maybe David is beginning to realize that the ultimate outcome of divine discipline is "*the peaceful fruit of righteousness*." (Heb. 12:11)

The king's faith in God's goodness is well-founded. Out of David's worst failing, the LORD brings forth his great, lasting legacy. David and Bathsheba's next son, Solomon, is called "beloved of the LORD", and it soon becomes clear that he will be David's promised successor. Indeed, even the divine descendant of David will trace His ancestry back through Bathsheba. (Matt. 1:6, Luke 3:31) It's amazing how a sovereign God can redeem messed-up people and sinful situations, and then use them for His glory. Nothing can hinder the advancement of His kingdom. He turns mistakes into miracles.

The LORD also turns defeat into victory. Once David has repented of his sin, God takes Him back to where He should have been all along -- fighting the Ammonites -- and grants him a great triumph. It's often the same in our lives. If we rebel against God's will for us, He'll only allow us to run so far before chastening us and bringing us to a place of repentance. Once our fellowship with Him is restored, we may need to back-track and obey Him in that area in which we initially rebelled. (See the Book of Jonah for another striking example of this.) By God's grace, repentance often leads to greater victory in our lives, and this brings even greater glory to His name.

**THURSDAY MORNING WORSHIP & THE WORD**

WHO WANTS TO BE MELEK? ABSALOM'S FINAL ANSWER

Key Passages & Events:

2 Sam. 13:1-22 -- Amnon rapes Tamar.

2 Sam. 13:23-39 -- Absalom murders Amnon and flees.

2 Sam. 14:1-33 -- Absalom returns to Jerusalem and regains his place in the king's court.

2 Sam 15:1-12 -- Absalom steals the hearts of the people and is anointed king.

2 Sam. 15:13 - 16:14 -- David flees from Jerusalem to the Jordan.

-- Note David's interactions with Ittai, Zadok and Abiathar (and sons), Hushai, Ziba, and Shimei

2 Sam. 16:15-23 -- Absalom enters Jerusalem and violates David's concubines.

2 Sam. 17:1-23 -- God thwarts Ahitophel's counsel and provides David with time to escape across the Jordan.

2 Sam. 17:24-29 -- God uses the generosity of others to provide for David while in exile.

2 Sam 18:1 - 19:8 -- Joab kills Absalom and David mourns. Joab admonishes him.

2 Sam. 19:8-39 -- David crosses the Jordan and prepares to return to Jerusalem.

-- Note his continued gracious interactions with Amasa, Shimei, Mephiboseth, Ziba, & Barzillai.

NOTE: Obviously these passages contain some disturbing material. Care needs to be taken to ensure that the narrative is presented in a manner appropriate to the students' maturity level. This consideration, as well as time constraints, may necessitate the omission of some of the details of Absalom's estrangement and rebellion. However, let us remember that God's Word rarely shies away from portraying the actual nature and consequences of sin. With that in mind, please proceed prayerfully and sensitively.

Key Points of Application:

As the long-term consequences of David's sin begin to unfold, the chastened king faces them with the same humility and trust in the LORD that he displayed earlier. (See 2 Sam. 12:15-23 and this morning's cabin discussion.) Indeed, as things go from bad to worse in David's personal and political life, the one thing that doesn't seem to falter is his reliance on God's sovereignty and goodness. This earthly monarch has been

reminded of just who the true King of kings is. Thus, even when his own treasonous son and many of his countrymen are seeking to kill him, David can leave the situation in God's hands. Even if the LORD decides to let him perish, David's response is simply, "*behold, here I am, let Him do to me as seems good to Him.*" (2 Sam. 15:26) Such a statement can only come from the lips of a man who has realized that he himself is not *melek*. Only one who has experienced both God's power and God's mercy can surrender so completely to God's sovereignty.

Contrast that with Absalom. This handsome, affable, charismatic young man certainly sees himself as the "captain of his own destiny". He trusts in his own abilities, and completely disregards God's sovereignty. The only time that Absalom even refers to the God of Israel is when he takes the LORD's name in vain and lies about holy vows he hasn't made. And this is in order to obtain David's permission to travel to Hebron where he plans to initiate a *coup d'état* against the king. (2 Sam. 15:7-8) The allegiance that Absalom swears to God and to the LORD's anointed is all merely lip service. When the chips are down, the only king that Absalom serves is himself.

Perhaps some of us can relate. We may play the church game and even label ourselves with the name "Christian" on Facebook. We may give God plenty of lip-service when it makes us look good, but deep down, our hearts are far from Him. (Matt. 15:8) We're pretty impressed with ourselves and our talents, and we don't need God or all of His demands on our time. After all, we've got big plans for ourselves.

So did Absalom. If there's one over-arching truth to be learned from his tragic story it is this: "*Pride goes before destruction, and a haughty spirit before stumbling.*" (Prov. 16:18) Indeed, the contrasting attitudes of Absalom and David throughout this account demonstrate the principle that God actively opposes the proud but gives grace to the humble. (Prov. 3:34, 1 Pet. 5:5) The LORD had determined from the outset of Absalom's rebellion to bring calamity upon the arrogant prince. (2 Sam. 17:14) Ironically, He did so by exploiting one of the physical features of which Absalom was so proud: his long, flowing locks.

Once again, all of this leaves us with a choice. Like David, we can humble ourselves under the mighty hand of God, trusting Him to exalt us at the proper time. (1 Pet. 5:6) Or like Absalom and most of the world, we can exalt ourselves, follow our hearts, believe in our dreams, and soar! Just watch out for low-hanging branches...

Additional Notes:

2 Sam. 13:1-39

- David's eldest sons are listed in 2 Sam. 3:1-5. Amnon was the oldest. Chileab was probably considered Nabal's heir by levirate marriage. So, Absalom was second in line for the throne.
- v.1 -- Amnon "loved" Tamar in the sense that he lusted after her. The Hebrew word for love here (*'ahab*) is not very precise. It was used in 1 Sam. to describe all of the following people's love for David: Michal, Jonathan, Saul, and the nation of Israel at large. Obviously, these were all very different types of love.
- Lev. 18:11 forbade Israelite men to marry or have relations with their half sisters.
- v. 3 -- If Jonadab was indeed a "wise" man, then his wisdom was merely "*earthly, natural, demonic*". (James 3:15)
- v. 12 -- Tamar clearly said "no!" She also appealed to Amnon's sense of morality. Disgraceful things like this were not done among God's chosen people of Israel.
- v. 15 -- Lust usually does turn to hate. True love seeks the best for the beloved. Lust seeks only to gratify self.
- v. 20 -- Poor Tamar! In a way, she actually followed the Law regarding the desolation of those who have relations with blood relatives. Throughout this account she is portrayed as nothing but virtuous.
- v. 21 -- What should David's response have been to all this? What does God's law have to say about Amnon's actions?
 - Lev. 20:17 -- A man who had relations with his sister should have been cut-off from God's people.
 - Deut. 22:28 -- A rapist was required to pay 50 shekels of silver to the girl's father and marry her for life.

David did not enforce either of these punishments from God's law. He was "*very angry*", but he did not discipline his son. Perhaps David's personal moral failings undercut his perception of his own authority. Still, it's possible that the coming ordeal with Absalom could have been avoided if only David had fulfilled his disciplinary role as a father to Amnon.

- v. 23 -- Baal-hazor was about 14 miles north of Jerusalem, far enough away for Absalom to kill Amnon and escape without being apprehended.
- v.28 -- Absalom isn't willing to kill Amnon himself, but orders his servants to do it for him. He encourages them to "*be courageous*" (or *chazaq*), echoing that ancient Israeli battle cry from the days of Joshua. In paraphrasing Josh. 1:9, Absalom actually places himself in a position of authority similar to that of YHWH!
- v.37 -- Absalom fled to his grandfather Talmi's kingdom of Geshur. It was an Aramean kingdom to the east of the Sea of Galilee and within the tribal territory of Manasseh. The distance between Jerusalem and Geshur was about 85 miles.

2 Sam. 14:1-33

- v. 2 -- Tekoa was ten miles south of Jerusalem.
- v. 14 -- The woman says true things about God. He does indeed bring home the banished. But David was under the Mosaic Law, and according to that law, Absalom deserved the death sentence for murdering his brother.
- All in all, Joab's attempt to bring back Absalom involves deceit, flattery and manipulation. It does not seem to be from the LORD.
- v. 32 -- Absalom's statement here sounds very much like statements that David made when he was an exile from Saul. However, while David was blameless before Saul, Absalom is indeed guilty of iniquity.

2 Sam. 15:1-37

- v.14 -- In his decision to leave Jerusalem, David seems to be concerned primarily with the safety of its inhabitants. If he stays, Absalom will kill everyone. If he goes, only he will be hunted. Absalom has at least 12,000 men at his disposal by this time. (2 Sam. 17:1)

- v.21 -- Ittai is the man! He's a former inhabitant of Gath who swears by YHWH and shows great loyalty to the LORD's anointed. David will soon give him command over a third of the army.

- v.25-26 -- David doesn't assume that God will bring him back. But he does trust in the LORD's goodness. Perhaps the king does not want to disrupt the people's worship of YHWH by removing the ark from the city. To David, Jerusalem is God's "*habitation*", the place that the LORD has chosen for His people to meet with Him. (See Deut. 12:5.) David will not treat the ark like "God-in-a-box" just to bolster support for his kingship. Rather, he leaves it in Jerusalem hoping that God will bring him back to see it. The humble ruler submits to whatever the LORD has planned for him.

- v.30 -- David is weeping as he goes. For his throne? For God's people? Because of the betrayal of his son? Because of his sin and its now evident consequences?

- v.31 -- Notice how God begins to answer David's prayer to thwart Ahitophel's counsel almost as soon as David prays it. He's ascending the Mt. of Olives as he prays, and at the summit, he meets Hushai who is just the man that God can use. Even in the greatest of crises, God hears our prayers and answers.

2 Sam. 16:1-23

- vv. 1-4 -- David seems a little suspicious of Ziba just showing-up without Mephibosheth. The king's first question is "*Why do you have these?*" Nevertheless, David makes a snap decision and gives all of Mephibosheth's land to Ziba after hearing only one side of the story. It's interesting that, unlike Mephibosheth, the account never describes Ziba as bowing before David. The man only says that he prostrates himself. Was Ziba loyal in lip service only?

- vv. 5-14 -- David does not return evil for evil to Shimei. He trusts that God will overcome evil with good. Compare this passage with the young David who flew off the handle and strapped-on his sword when Nabal delivered a mild insult. (See 1 Sam. 25.) Now that David has been forgiven much, he is more apt to forgive others. He is able to bless those who curse him because he himself has been a recipient of grace and mercy.

- Also, note again that David is unsure about whether the LORD still wants him as king. But he trusts in the goodness of God. David's attitude of faith and patience is an example to all of us when we undergo divine discipline. Perhaps Shimei's cursing is a tool that God is using in David's life. As much as it hurts, David can trust his good and sovereign LORD.

- vv. 15-23 -- Absalom's defilement of David's concubines was a direct fulfillment of Nathan's prophecy regarding the consequences of David's sin with Bathsheba. (2 Sam. 12:11-12) However, Absalom was breaking God's law against having sexual relations with one's father's wife. (Lev. 20:11) The punishment for this sin was death.

2 Sam. 17:1-29

- vv. 1-4 -- Ahitophel's counsel is indeed good advice. David is at his most vulnerable at this very moment, and Absalom's forces could have easily over-run the king's weary, disorganized troops.

- vv. 5-14 -- With divine help, Hushai buys David time to retreat and regroup by advising Absalom to wait. It's true that David is a mighty man experienced in battle. He has also never been captured by an enemy force, though many have tried. Hushai plays upon Absalom's fears and encourages him to trust in the superior force of the entire Israelite army once it is assembled. Unlike Ahitophel, Hushai also advises Absalom to go into battle personally, which will prove a fateful decision.

- The LORD has determined to destroy Absalom. The pretender to the throne has committed at least three sins punishable by death according to God's law: murdering his brother, defiling his father's wives, and rebelling against his father. (Deut 21:18-21) God is the righteous Judge, and He will see that justice is done.

- vv. 15-23 -- The account of Ahimaaz and Jonathan is a great spy story. God uses a loyal, unnamed couple in Bahurim to protect the two spies who then relay valuable intel to David. Now that David is sure that Absalom means to kill him, he needs to cross the Jordan as soon as possible.

- v. 17 -- En-rogel was the site of a spring less than a quarter mile southeast of Jerusalem.

- v.18 -- Bahurim was a little over a mile east of Jerusalem along the road to the Jordan. It was on the far side of the summit of the Mt. of Olives.

- v.22 -- The fact that David and all his followers (including women and children) cross safely over the Jordan by night is another testament to God's grace and protection.

- v.23 -- Perhaps Ahitophel sees the handwriting on the wall. Since his advice has not been followed, David will escape, Absalom will eventually be defeated, and his own life will be forfeit as a traitor to the crown. Might as well end it now.

- vv. 24-26 -- David seeks refuge in the walled city of Mahanaim. This was previously Ish-bosheth's seat of power. It would become Samaria in Jesus' day.

- v. 25 -- Absalom puts Amasa in command over the entire army of Israel. Amasa is presumably another of David's nephews, the son of the king's sister (or half-sister) Abigail. Abigail was the sister of Zeruah and the daughter of Nahash. Since Nahash seems to be a masculine name (see v. 27), did Abigail's mother bear her to a man named Nahash either before or after she was married to David's father, Jesse? Or can Nahash also be a feminine name? If so, was this the name of David's mother, the wife of Jesse? At any rate, Amasa's father was apparently an Ishmaelite named Ithra or Jether. See 1 Chr. 2:12-17 for more information on this puzzling family tree.

- v. 26 -- If Absalom and company are camped in the land of Gilead, then they must have crossed the Jordan further north than Mahanaim. They are probably camped somewhere around Jabesh Gilead, north of David's position.

- vv. 27-29 -- Is Shobi son of Nahash the new leader of the Ammonites? Had he been set on the throne in place of his foolish brother, Hanun, after David conquered Rabbah? (2 Sam. 10:1, 12:20) Regardless, Shobi shows great support for the deposed sovereign of Israel.

- Machir the son of Amiel is the man who had housed and supported Mephibosheth for several years before David brought the crippled prince to Jerusalem. (2 Sam. 9:4)

- Barzillai is from Rogelim, near Mahanaim. All three of these wealthy men greatly support David in his hour of need. So we ought to look after our brothers and sisters in Christ. ([1 John 3:16-18](#)) If we see the least of our fellow men hungry, thirsty, or weary, we ought to care for them as we would care for our King. ([Matt. 25:34-40](#))

2 Sam. 18:1-33

- [v. 8](#) -- This verse is so intriguing! How did the forest devour more people than the sword? Was it simply the treacherous terrain? Or did God intervene supernaturally as He fought on David's behalf? This verse certainly brings to mind passages from Lewis and Tolkien.

- [vv. 14-15](#) -- According to [Deut. 21:22-23](#), anyone who is hanged on a tree and killed is accursed by God. Absalom has violated God's Law multiple times and he now dies as a cursed man under that Law. It's just, but still very sad.

- [v. 18](#) -- Absalom's three sons must have died previous to the erecting of this monument. ([See 2 Sam. 14:27.](#))

2 Sam. 19:1-39

- [vv. 24-30](#) -- As a humble Mephibosheth comes to meet David at the fords, it becomes clear that Ziba's story was not entirely true. David made a hasty decision after hearing only Ziba's account, and now he must back-pedal a bit. This reminds us of the wisdom found in [Prov. 18:17](#): "*The first to plead his case seems just, until another comes and examines him.*" Mephibosheth's true loyalties are revealed in his statement that Ziba can keep all the land. He's simply content that his king has returned.



YET ANOTHER NOTE TO OUR GUEST SPEAKERS:

Okay, here's where it gets crazy. As noted earlier, this camp schedule contains two fewer teaching times than our high school camps. As a result, the following two "Worship & the Word" sessions are jam-packed with information. We do want to provide students with as detailed a sketch of King David's reign as possible. Therefore, I've included all of the lessons from the high school camp curriculum below. However, I do realize that not all of the following Scripture references can realistically be covered in just two sessions. As always, please just let the Spirit lead as you decide what to cut and what to keep. Godspeed!



THURSDAY EVENING WORSHIP & THE WORD

👑 WHO WANTS TO BE MELEK? A.) JUDAH B.) ISRAEL C.) SHEBA D.) JOAB 👑

Key Passage & Events:

[2 Sam. 19:9-15](#) -- Review David's arrangements to return to Jerusalem and his replacement of Joab with Amasa.

[2 Sam. 19:39 - 20:26](#) -- Sheba's rebellion. Amasa's murder by Joab. Sheba's demise.

Key Points of Application:

Just as things are finally looking-up for David, just as he's returning to Jerusalem to reclaim the throne, another rebellion breaks-out that threatens to do even more harm than Absalom's. And what's the cause of this uprising? A ridiculous squabble between the tribes about who should have escorted David across the Jordan River. Sensing the rising tensions between Judah and Israel, "*a worthless fellow*" named Sheba seizes the moment to defect from David and start a following for himself. ([2 Sam. 20:1](#)) Of course, his revolt is short-lived and ends with his own decapitation, but the unity of the nation still suffers greatly.

And then there's Joab. Talk about a guy who dictates his own morality. More and more, this general acts as though he is accountable to no one. He adds the murder of his cousin Amasa to the blood already on his hands, and this will catch-up with him sooner rather than later. Justice will be served. The Lord's Anointed will see to it.

As we consider the actions of the Israelite tribesmen, of Sheba and of Joab, we're reminded that when everyone wants to be *melek*, there can be no unity in a kingdom. The same holds true for the body of Christ. Every single believer is a member of this body, and it's meant to be a unified whole with Jesus as its head. ([Rom. 12:3-5](#); [1 Cor. 12:12-27](#); [Eph. 4:3-6, 15-16](#)) However, as long as we're motivated by pride, and as long as we all desire control, there will sadly be division. Petty arguments will break-out, members of the body will form their own factions, and inevitably, fellow brothers and sisters will be hurt.

Oh, that we could each humble ourselves under Christ as our King and head. Oh, that we could give up trying to control the other believers around us and simply follow Jesus. Oh, to experience the unity of the body for which Christ prayed and which He will someday perfect. ([John 17:20-23](#))

Additional Notes:

2 Sam. 19:39-43

- Was David's under-the-table political move of contacting the men of Judah via the priests (2 Sam. 19:11-14) partially to blame for this disagreement between the tribes? Should David have waited on the LORD's timing for all twelve of the tribes to come together and bring him back across the Jordan? Maybe he was relying on his own political savvy at this point as he offered Amasa command of the army. Perhaps David missed an opportunity to trust the LORD more completely here.

2 Sam. 20:1-26

- v. 14 -- Abel Beth Macaah was about 30 miles north of the Sea of Galilee. Abel may have been the fortified citadel, while Beth Macaah was the town surrounding it.

- v. 20 -- Joab's hypocrisy in this verse is striking. Far be it from him to destroy anyone in cold blood!

👑 THE BILLION DOLLAR QUESTION: WHAT IS MELEK LIKE? 👑

Key Passages & Events:

2 Sam. 21:1-14 -- The three-year famine and the execution of Saul's descendants.

2 Sam. 24:1-25 & 1 Chr. 21:1-30 -- David numbers the people. God punishes Israel with pestilence.
-- David purchases the threshing floor where the plague is halted.

1 Chr. 22:1-5 -- David designates this site for the temple and prepares for its construction.

Key Points of Application:

These two episodes from late in David's reign remind us once again that only the LORD is truly sovereign over the entire earth. He is King of kings, and He bestows authority and power on whomever He wishes. (Dan. 4:17) These accounts also teach us some important lessons regarding God's attributes. Not only do they reaffirm that God is our King; they illustrate just what kind of King He is.

The story of the execution of Saul's descendants demonstrates the fact that God is immutable (or unchanging from age to age). He is also perfectly just. Even a treaty made with the Gibeonites 360 years before David's birth is still binding in the eyes of the LORD. (See Josh. 9, especially verses 18-21 for more on this ancient covenant between Israel and Gibeon.) And even wrong-doing committed by King Saul at least 30 years prior to this point in David's reign still has to be set right. God takes injustice very seriously, and there is no statute of limitations in His judicial system. In this case, innocent blood had been shed, and such blood pollutes a country before the LORD and cries out to Him for vengeance. (Num. 35:30-34, Gen. 4:10)

It's important for us to remember that just because a sin occurred a long time ago, that doesn't necessarily mean God has forgotten or forgiven it. Only the shedding of blood can remove the guilt of iniquity. (Num. 35:33, Heb. 9:22) Of course, the sacrificial blood of Jesus cleanses believers from all sins -- past, present and future. (1 John 1:7, Heb. 10:14) God is perfectly just in removing our transgressions "*as far as the east is from the west*" (Ps. 103:12) because the blood of His Son was poured out as payment for our sins. Indeed, the innocent blood of Christ now speaks on our behalf even better than the accusatory blood of murder victims (like the Gibeonites) ever spoke. (Heb. 12:24) Our forgiveness is not an exception to the LORD's justice and immutability. Rather, it is the result and proof of these divine attributes.

We can learn even more about the King of kings and His wonderful characteristics via the story of David's sinful census. The attribute most prominently on display in this account is God's mercy.

David's transgression in this instance seems to be that he trusts in his own military might, rather than in the LORD. In fact, the king desires to "*delight*" himself in the number of his troops and not in God's protection or provision. (2 Sam. 24:3) This is a far cry from what a more spiritually-sensitive David writes in Ps. 20:7, "*Some boast in chariots and some in horses, but we will boast in the name of the LORD our God.*" At any rate, on this occasion, David loses sight of who is actually sovereign, and he starts to trust in his own resources. No matter how long we've walked with the LORD, this is something each of us needs to guard against in our own lives. Indeed, sometimes the mightier the works we've seen God accomplish through us, the more we begin to rely on our own abilities, and the less we depend on His grace. That's not a good place to be, as David soon learns.

As a penalty for David's sin, the LORD offers him a choice of three consequences. Wisely, the king selects the option involving direct divine discipline, not punishment at the hand of his enemies. As David declares to God the seer, "*please let me fall into the hand of the LORD, for His mercies are very great. But do not let me fall into the hand of man.*" (1 Chr. 21:13) Once again, we see that the king's response to God's discipline is complete trust in God's mercy. And once again, this trust is well-placed. Even as the divinely-sent destroyer angel stretches out his sword over Jerusalem, the LORD sees and is sorry over the calamity. (1 Chr. 21:15) 2 Sam. 24:16 puts it this way: "*The LORD relented from the calamity and said to the angel who*

destroyed the people, 'It is enough! Now relax your hand!'" The point of these verses is not that God changed His mind or somehow forgot His plan. He knew all along that this would be the outcome and that the angel would stop at the threshing floor of Ornan. The main emphasis here is that God was grieved by the suffering of His people. The King of kings is not a ruthless, heartless tyrant. Rather, our God is a compassionate, merciful, gracious Shepherd, even when He chastens and corrects us. (See [Ps. 103:8-14](#) for more of David's meditations on God's mercy.)

Finally, just in case you've somehow missed it this week, this account reminds us once again that the LORD is sovereign. As stated above, He had known the exact location in which the pestilence would be halted, and He works out events so that David purchases the site. God even sends fire from heaven as a symbol of His acceptance of David's offering in this location. And at the end of the day, the king can say, "*This is the house of the LORD God, and this is the altar of burnt offering for Israel.*" ([1 Chr. 22:1](#)) And so the future site of Solomon's temple (for which David will spend the rest of his life making preparations) is determined. And so the LORD again brings something good and glorious out of mankind's sin and suffering. That's just the kind of God He is.

Additional Notes:

2 Sam. 21:1-14

- [v. 1](#) -- "*David sought the presence of the LORD.*" Why did it take him three years to do so? Shouldn't one year of drought have started the king praying? Why is it that we wait for situations to get drastically bad before we seek the LORD's guidance?
- [v. 2](#) -- There's a lesson to be learned here from Saul and his misdirected zeal. The former king was zealous for the sons of Israel, but not for the God of Israel. Saul didn't care about treaties made or oaths taken in the name of YHWH. And in trying to exterminate the Gibeonites, he was breaking one such covenant. We need to be careful that our zeal for our nation, our particular denomination, or our family doesn't blind us to what the LORD is doing around us. First and foremost, we ought to identify ourselves as followers of Christ and citizens of His kingdom. All other claims on our allegiance ought to rank a distant second.
- [vv. 3-4](#) -- Note David's humility here. Often making peace and seeking reconciliation requires great humility and sacrifice.
- [v. 8](#) -- It's likely that these seven sons and grandsons of Saul were involved in his attempted genocide of the Gibeonites. Otherwise, they could not have been put to death for the sins of their father according to God's law. ([Deut. 24:16](#))
- [v. 9](#) -- The Mosaic law is clear about the fact that murder requires the death penalty. ([Ex. 21:23-25](#)) This punishment applied to the murder of both Israelites and strangers in their midst. ([Lev. 24:21-22](#)) In [Gen. 9:5-6](#) the justification for the death penalty is given based on the fact that humans are made in God's image. Thus, to destroy a man's life is to show contempt for the God whose likeness he bears.
- [v. 10](#) -- The barley harvest was in April. The first rains usually came in October. Therefore, Rizpah kept watch over the bodies of her loved ones for around six months! Hers is a sad tale indeed.

1 Chr. 21:1-30

- The Chronicles account includes some dramatic details that its parallel in 2 Samuel leaves out (e.g. the angel's drawn sword and his visible manifestation to Ornan and sons; God's acceptance of David's sacrifice via fire from heaven.)
- [v. 1](#) -- God allowed Satan to tempt David. In fact, [2 Sam. 24:1](#) states that it was actually the anger of the LORD which incited David. Was God upset with His children about something else? Did He choose to bring judgment on the nation at this time through David's actions? That's really all speculation. We simply know that David sinned here, and Israel was punished as a result. The king's sin was found in delighting and trusting in numbers rather than the LORD.
- Note that Satan can indeed urge humans to take sinful actions. This doesn't mean that every time we're tempted it's directly from the devil. Our flesh does a pretty good job without any help. We need to remember that God always provides a way of escape during temptation. ([1 Cor. 10:13](#)) We also need to realize that it's never God who tempts us, but usually our own sinful lusts. ([James 1:13-15](#))
- [Ex. 30:11-16](#) states that if a census was taken of God's people, each individual age twenty and up was required to contribute a half shekel to the service of the tabernacle. Was part of David's sin found in the fact that he did not take up this contribution? [Ex. 30:12](#) states that a plague may come among the people if they are not ransomed to the Lord during a census.
- [1 Chr. 27:23-24](#) states that counting the people displayed a lack of trust in God's promise to multiply them like the stars of heaven. A full census was never undertaken.
- The following passages all have something to say about trusting in the LORD and not troops or chariots: [Ps. 20:6-9](#), [Ps. 147:10-11](#), [Ps. 33:16-29](#). Ironically, David wrote the first passage in the list, and possibly the other two as well. Did he forget these principles when he numbered his troops?
- [v. 4](#) -- The 2 Samuel account describes Joab's route through all of Israel. The census took over nine and a half months to complete, and Joab even excluded two tribes.
- [vv. 7-8](#) -- According to [2 Sam. 24:10](#), David's heart troubled him even before the LORD struck Israel. His reaction to the census numbers was not delight, but conviction over what he had done. If the Holy Spirit lives in us, then sin just doesn't satisfy like it used to.
- [v. 9](#) -- Gad had been David's seer since the days of his exile from Saul in the desert. ([1 Sam. 22:5](#))
- [vv. 11-12](#) -- Whichever consequence David chose, one thing was certain: the number of his troops would decrease and his census would be invalidated. In the end, "*70,000 men of Israel fell.*" ([v. 14](#)) Where these all fighting men? Did women and children also perish in the pestilence, or only soldiers?
- [v. 25](#) -- \$1,338.88 is the price of gold per ounce today (January, 2011). 600 shekels would be around 240 ounces. So, in modern terms, David paid roughly \$321,331 for Ornan's property. Note that this is probably the price that David eventually paid for the entire temple site. [2 Sam. 24:24](#) seems to give the price he paid in silver on the spot simply for the threshing floor. (50 shekels of silver = roughly \$846.79 today)

1 Chr. 22:1-5

- David chooses the site of the Temple based on God's acceptance of his offering there during the pestilence. He anticipates the Temple being "*exceedingly magnificent, famous and glorious*". He gathers all the materials and workmen that will be necessary to build it.



THURSDAY NIGHT CABIN WORSHIP

Key Passage & Event:

Ps. 3:1-8 -- David's prayer "*when he fled from Absalom his son.*"

Key Points of Application:

Weary, outnumbered, and surrounded by enemies, David is able to lay down and sleep. Why? Because he knows that the LORD is a shield about him. The exiled ruler simply trusts that the King of kings will eventually lift his head and restore his dignity. Even as tens of thousands of his own subjects are taking-up arms against him, David literally rests in God's omnipotence. His life is in God's hands, and that's an excellent place for it to be. After all, "*salvation belongs to the LORD...*" (verse 8)

What about us? Have we ever encountered a situation as stressful, terrifying or hurtful as the one David faced when running for his life from his own son? Probably not. Yet, how do we respond when opposition enters our lives? What is our reaction when events beyond our control shake-up our little world? Do we serve the same God as David? Is the LORD as powerful today as He was then? Then why don't we trust Him as completely as David did?



FRIDAY MORNING DAWN PATROL

Key Passage & Phrase:

Ps. 37:1-40 -- "*I have been young and now I am old, yet I have not seen the the righteous forsaken or his descendants begging bread.*"



FRIDAY MORNING CABIN DISCUSSION

Key Passage

2 Sam. 23:1-7 -- "*The last words of David*"

Key Points of Application:

As David reaches the end of his life, he reflects on all that the LORD has accomplished, both for him and through him. The shepherd boy turned king realizes that it was the God of Jacob who both anointed him and raised him up. It was the Spirit of the LORD who spoke through him and composed his many psalms. And it was the Rock of Israel who taught him to rule with justice, righteousness and reverence. It has all been God's doing. And the LORD isn't finished yet.

Even as David prepares to go "*the way of all the earth*", (1 Kings 2:2), he looks ahead to the future with confident expectation. Based on God's covenant with him, the dying king trusts that his dynasty will endure forever. Someday, his "*salvation*" and his "*desire*" will come forth from his own descendants. (See the NASB's rendering of 2 Sam. 23:5.) However imperfectly, David does understand that a divine Savior for mankind is on the horizon, and this is his one hope as he steps into eternity.

This Savior is our one hope and desire today as well. On this side of the cross, much more of God's redemptive plan has been spelled out to us than was revealed to David. We know that the salvation David longed for is found in a Person named Jesus, a name that literally means "the LORD is Salvation". And

because of our LORD's death and resurrection, those who place their faith in Him have indeed been saved for all eternity.

Yet, like David, we still await the complete fulfillment of God's promises. We still long for the return of our King. We still anticipate the day when He will judge the wicked and exterminate all evil. ([2 Sam. 23:6-7](#)) The divine descendant of David is still the salvation and the desire of all who trust in the LORD. How eagerly do you await His return? How longingly do you desire His reign on earth?

Additional Notes:

2 Sam. 23:1-7

- In his last official proclamation, David looks ahead to the fulfillment of the covenant God made with him. He recognizes that he is God's "anointed" or *mashiyach* ([v. 1](#)), and he anticipates that his house will grow and prosper before the LORD. It's interesting that David expects his "desire" and his "salvation" to be fulfilled at some point in the future. As he prepares to die, David is looking forward to the ultimate *Mashiyach* who will save his soul. The psalmist is confident and secure in God's promises. Divine salvation and divine judgment are both on the horizon.

- This passage is ultimately a prophecy of the coming Messiah who will bring light to the nations, and who will judge the wicked and see them burned up like weeds. These "*last words*" are called an "oracle" in some translations. Note that David realized he sometimes spoke as a prophet when the Holy Spirit came upon him. The NT regards him as a prophet as well. ([Acts 2:30](#))



FRIDAY MORNING WORSHIP & THE WORD

👑 WHO WANTS TO BE MELEK? ADONIJAH, COME ON DOWN! 👑

Key Passages & Events:

[1 Kings 1:1-53](#) -- The rebellion of Adonijah and the anointing of Solomon.

[1 Kings 2:1-46](#) -- David dies. Adonijah, Joab, Abiathar and Shimei all pay the price for their rebellion.

Key Points of Application:

The account of Adonijah's power-play for the throne serves as one more reminder that rebellion against God's chosen King is ultimately self-defeating. Taking a page out of Absalom's playbook, this new heir-apparent procures a chariot and soldiers, and then exalts himself declaring, "*I will be king.*" ([1 Kings 1:5](#)) There's just one problem: God has already selected Solomon as David's successor. ([2 Sam. 12:24-25](#), [1 Kings 1:17](#)) Therefore, despite Adonijah's savvy political maneuvering and impressive list of allies, the outcome is a foregone conclusion. Solomon is anointed king and seated on the throne of Israel. ([1 Kings 1:46](#)) The new king graciously spares his treacherous brother's life on the condition that Adonijah prove himself worthy and loyal via his future actions.

Unfortunately, after David's death, Adonijah simply rebels again. This is despite the fact that he himself admits that "*the kingdom has turned about and become my brother's, for it was his from the LORD.*" ([1 Kings: 2:15](#)) By requesting to take one of David's concubines as his wife, Adonijah is attempting to supersede Solomon's claim to the throne. And he's attempting to do it right under Solomon's nose. Of course, the wise king immediately sees through his brother's scheme, and according to his earlier promise, Solomon orders Adonijah executed for the wickedness found in him. ([1 Kings 1:52](#)) And so, another revolt against the LORD's anointed ends in futility and destruction.

As believers, do we ever act like Adonijah? We know that Jesus is King of kings. We know that He ought to be ruling in our hearts. We know the commandments He's given us. We know that following His Word means fullness of joy and abundance of life. And we know that He sees everything we do, hears every word we speak, and knows every thought we think. Yet, somehow, we still rebel against Him. For some reason, we act as if God is not aware of our actions or as though His standards don't apply to us. In short, we keep on trying to be king.

Let's just STOP IT. No more exalting ourselves. No more declaring "I will be *melek*". No more rebelling. Let's decide that from here on out, Jesus alone will be Lord of our lives. When next we find ourselves attempting to usurp His throne, we'll confess it, surrender to Him, and move on. From now on, Jesus only will be King. We will be His subjects. And *that* is our final answer.

Additional Notes:

[1 Kings 1:1-53](#)

- [v. 12](#) -- Apparently, Adonijah was planning to kill Solomon and Bathsheba, and possibly even Nathan and Benaiah. Had he invited these individuals to his sacrifice and feast, he would have been obligated to protect them under the rules of Middle Eastern hospitality.

- [v. 39](#) -- This must be the first time that Solomon was anointed king. It makes sense that the scene in [1 Chr. 28 & 29](#) came after this, since there was no question in anyone's mind then that David's successor was Solomon. Also, note that Scripture mentions Solomon being made king a second time in [1 Chr. 29:22](#).

1 Kings 2:1-46

- [vv. 1-4](#) -- This is David's spiritual charge to Solomon. As in [1 Chr. 22](#) and [28](#), the king uses language very reminiscent of God's pep talk with Joshua from [Josh. 1](#). "*Be strong, therefore, and show yourself a man.*" ([1 Kings 2:2](#)) It's interesting to note that in both Joshua and Solomon's cases, an older man of God has finished his race, and his younger successor is preparing to take up his mantle.

- [vv. 5-11](#) -- David passes along his unfinished business to Solomon. Both Joab and Shimei are worthy of death according to God's law. David doesn't tell Solomon to murder them in cold blood. He says that, in his wisdom, Solomon will know when the time for punishment is right. David's last recorded words in 1 Kings deal with the punishment of the wicked. Divine justice is very important to him as is evidenced in many of his psalms.

- [vv. 12-46](#) -- Solomon's throne is established even as he ties-up a few loose ends.

- [v. 15](#) -- Adonijah is a petulant, little whiner. Worse yet, he realizes that YHWH has given the kingdom to Solomon, and he's still trying to steal it back.

- [v. 46](#) -- The LORD is the One who establishes Solomon's kingdom and blesses him with unprecedented royal majesty. ([1 Chr. 29:25](#))

👑 THE GAZILLION DOLLAR QUESTION: WHO IS MELECH HA-M'LACHIM? 👑

Key Passages & Events:

[1 Chr. 22:6-19](#) -- David publicly charges Solomon and the leaders of Israel to construct the temple.

[1 Chr. 28:1-21](#) -- David's final charge to Solomon. The transfer of the temple plans. (Same event as [chapter 22](#)?)

[1 Chr. 29:1-21](#) -- David and the people give sacrificially to the LORD as they worship Him.

[1 Chr. 23:1](#), [1 Chr 29:22-30](#) -- Solomon is anointed a second time. David dies at a ripe, old age.

Key Points of Application:

Despite his failures as a moral leader and his shortcomings as a father, King David finishes his life very well. This is due, first and foremost, to the grace of God. However, one factor that has allowed God to use David in such a powerful way is the king's acknowledgement that the LORD alone is *Melech Ha-M'Lachim*. We've seen over and over again how David has submitted to God's sovereignty as the King above all kings. Now, in his last public act as the ruler of Israel, David lives out his conviction that all authority, power, and majesty belong to the LORD. [Chapters 28](#) and [29](#) of [1 Chronicles](#) demonstrate how David's belief in God's kingship profoundly impacted his relationship with the LORD in the following three areas: serving, giving, and worshipping.

At least four times in Scripture we find David charging Solomon to "*be strong*" and to act courageously. ([1 Kings 2:2](#), [1 Chr. 22:13](#), [1 Chr. 28:10 & 20](#)) The elderly king probably feels the need to repeat this exhortation because he is leaving his inexperienced son with such a massive task: the construction of the temple of the LORD. The financial and administrative considerations for this undertaking would be staggering even for a seasoned leader. However, God has specifically selected young Solomon for the job. ([1 Chr. 22:9-11](#), [28:5-6](#)) Therefore, David knows that the King of kings will grant the new ruler success in this endeavor, so long as Solomon submits himself to the LORD's authority. Since God has called him to the ministry of temple building, Solomon can confidently "*arise and work*". ([1 Chr. 22:16](#))

What an encouragement to us today! No matter how daunting a task may seem, if the King of kings assigns it to his servants, then we can rely on Him to tackle it through us. Perhaps the LORD has been speaking to some of our hearts this week, revealing a new ministry or mission field in which He desires us to serve. Let us remember all that we've learned about God's sovereignty and kingship. Let us confirm His calling through Scripture meditation and prayer. And then let us "*be strong and courageous and act*", knowing that the King is with us. ([1 Chr. 28:20](#)) As the Apostle Paul writes to a young believer named Archippus, "*Take heed to the ministry which you have received in the Lord, that you may fulfill it.*" ([Col. 4:17](#))

The reality of God's kingship not only impacts David's attitude toward serving the LORD, but also his perspective on giving to the LORD. In his beautiful benediction ([1 Chr. 29:10-19](#)), the human king demonstrates how his theology of divine sovereignty directly informs his philosophy of tithing. In short, everything belongs to God in the first place and comes to us as a blessing from His hand. Therefore, all our resources ought to be given back to Him willingly and joyfully for His service. These are more than just empty words for David who, on this occasion, gives of his treasures "*over and above*" all that he has already dedicated to the LORD. ([1 Chr. 29:3](#)) Indeed, between this passage and [chapter 22](#), David has now donated 103,000 talents (or approximately 124,000,000 ounces) of gold for the temple building. This would be worth somewhere around 165 billion modern US dollars! And that's not including the silver, bronze, iron, wood, and

precious stones that the king has also donated. David declares that everything belongs to the King of kings, and then he cheerfully puts his money where his mouth is. Furthermore, his example inspires everyone around him to follow suit.

What about us? Are we the cheerful givers that God desires us to be? (2 Cor. 9:7) Do we periodically give back the first-fruits of His blessings in our lives? Do we follow a plan for regular, prayerful tithing? If not, why not? Could it be that our view of God's kingship is underdeveloped? If we truly believe that He owns "*the cattle on a thousand hills*" (Ps. 50:10), then can't we trust Him to provide for us? If every breath we take is a blessing from Him, then isn't He somewhat entitled to our time and resources? If we were to actually live as if everything we own belongs to the King, then wouldn't our fists be a little less tightly clinched?

NOTE: Hopefully, students will be presented with an opportunity to practice giving back to the LORD during the week of camp. Cowboy's Rest is currently searching for a ministry or missionary with which to partner financially this summer. Our ideal candidate would be a church-building project in the third world. This would give the students a chance to contribute to the construction of a much needed house of worship, just as David and the Israelites donated for the temple. Anyway, the opportunity to give would need to be presented to the students before this session. Perhaps on this last morning, the total amount raised throughout the week of camp could be announced as part of the lesson on worshipful tithing. Please join us in praying about this opportunity. And if you are acquainted with any ministries who might be a good fit, please do let us know.

So, we've seen how David's understanding of God's sovereignty impacts his service and giving to the LORD. The last area we'll examine is David's worship of the LORD, which incorporates both of the former aspects. One of the great themes that runs throughout David's life story is the principle that God judges the hearts of all men. The LORD chose young David because he was a man after God's own heart (1 Sam. 13:14, Acts 13:22), not because of the shepherd boy's looks or stature. (1 Sam. 16:7) Here at the end of his life, King David hasn't forgotten that it's all about the heart. In his final public address, he keeps coming back to the necessity of worshiping God whole-heartedly. (1 Chr. 28:9, 29:9, 29:17-19) For David, there's no fooling the King of kings. The LORD sees through all pretense and lip-service, but He delights in genuine uprightness and integrity. So David prays that God would always direct the hearts of His people to Himself, and that He would give Solomon "*a perfect heart*". (1 Chr. 29:19)

As we draw near to worship the King of kings, we need to remember that perfection is indeed the requirement to enter His presence. And spiritual perfection has indeed been attributed to those of us who have accepted Christ's offering on our behalf. (Heb. 10:14) Therefore, like David and his people, let us worship God with undivided hearts. Let us honor our LORD with extravagant gifts and offerings. (1 Chr. 29:21) And let us celebrate before the King of kings "*with great gladness*." (1 Chr. 29:22)

Now, as we close the book on the life of David, we see a man "*full of days, riches and honor*" who finished well. (1 Chr. 29:28) We see Israel's most beloved king against whose example every subsequent ruler would be measured, and from whose line Messiah would someday come. Indeed, we see a saint of whom it could be written: he "*served the purpose of God in his own generation*". (Acts 13:36) What a testimony and what a legacy!

But here's the kicker: David didn't care much about his legacy. He wasn't consumed with his own kingly glory. And, with just a few tragic exceptions, he had no interest in lording his power over his subjects. He realized that ultimate sovereignty belonged to Another. So, David submitted himself to this heavenly Ruler, attributing all greatness, power, glory, victory, majesty and dominion to Him. (1 Chr. 29:11) And so, the LORD exalted the humble former shepherd and made him into one of the greatest kings of all time. What was King David's secret? He knew he wasn't the King of kings. What made him a great *melek*? He continually yielded his heart to the One who is *Melech Ha-M'lachim*.

Will we do the same?

Additional Notes:

1 Chr. 22:6-19

- David reminds Solomon of God's covenant and the prophecies concerning him. He charges his son to keep God's law and to be "*strong and courageous*". Is this the same charge he gives Solomon in ch. 28? Or did David have a similar conversation with his son on two separate occasions? The latter chapter seems to be a more formal oration from the king to his people. It's one of David's very last acts.

1 Chr. 28:1-21

- vv. 1-8 -- David charges the people to observe God's commands so that they will enjoy the blessings of the land.
 - vv. 9-10 -- David charges Solomon to serve the LORD with a whole heart, to be courageous, and to act!
 - vv. 11-19 -- A list of the extensive plans and measurements which David had drawn up for the temple. In essence, he was leaving Solomon with an "instant temple kit"! In v. 19, the king reveals that he has received all of this information from the LORD via divine inspiration. This is reminiscent of the way that God showed Moses the pattern for the tabernacle on Mount Sinai.

- vv. 20-21 -- David continues his charge to Solomon. Note his use of the Hebrew phrase *chazaq 'amats* ("strong and courageous"). He uses language identical to God's charge to Joshua, and Joshua's charge to the people. In both cases, the following ideas are expressed: The LORD is with you. Do not fear or be dismayed. He will not fail you or forsake you. He has a work and a ministry for you.

1 Chr. 29:1-30

- vv. 1-9 -- David gives all his treasures to the LORD, and then the people willingly offer their riches as well. This is a great lesson on cheerful giving, especially with David's prayer that follows.

- vv. 10-22a -- David offers a prayer of blessing to the LORD followed by the people's sacrifices. What a joyous occasion marked by selfless worship!

- vv. 22b-30 -- Solomon is made king a second time. He prospers as God exalts him. David passes away after a long and honorable life. He has accomplished God's purposes for him in his generation. (Acts 13:36)

- Note vv. 22 & 23 where Solomon is pictured as reigning on "*the throne of the LORD*", and as "*a ruler for the LORD*". Ultimately, the kingdom belongs to the LORD and He bestows it upon whomever He wishes. (28:5) YHWH alone is *Melech ha-M'lachim*.



ADDITIONAL PASSAGES

The following portions of Scripture all greatly enhance our knowledge of King David's reign. However, for various reasons they have not been included in the main body of this curriculum. Of course, you should feel free to incorporate them into your teaching as the Spirit leads. Perhaps during the week of camp, students who are interested in further exploring the life of David can be directed toward these passages as well.

1 Chr. 12:23-40 -- Delegations sent from each tribe to anoint David in Hebron.

- This is a record of the military representatives sent from each tribe to turn over the kingdom to David in Hebron. "*There was joy indeed in all Israel.*" (v. 40) These men supported David with perfect, undivided hearts. (vv. 33 & 38) May our zeal and devotion to the King of kings be described as such.

2 Sam. 21:15-22 & 1 Chr. 20:4-8 -- Mighty men of David who slew Philistine giants.

- 1 Chronicles implies that this all went down after the fall of Rabbah (and therefore after David's sin with Bathsheba). But how do these accounts tie in with David's victory over Gath in 1 Chr. 18:1? What's the correct chronology?

- These dramatic battles were covered in summer 2010 as part of the nightly "War Stories". However, David's victory over Gath could be noted within the context of the present curriculum.

2 Sam. 22:1-51 & Psalm 18:1-50 -- The Song of David

- Note the use of both *melek* and *mashiyach* in the final verse of this passage. This is a strong restatement of the Davidic covenant.

- Portions of this amazing psalm were memorized by the students in summer 2010. It has been fairly well covered.

2 Sam. 23:8-39 & 1 Chr. 11:10-47 -- The list of David's mighty men.

These valiant warriors and their deeds were covered in detail during 2010 via "War Stories". In fact, eight of the mighty men served as team names for that year's competition, and returning students should still be familiar with them. The teams were as follow...

- | | |
|---|--|
| - Jonathan, son of Saul -- Code-name: MTN. GOAT | - Jashobeam AKA Adino the Ezrite -- Code-name: THE SPEAR |
| - Eleazar, son of Dodo -- Code-name: GUNNY | - Shammah, son of Agee -- Code-name: CROSSHAIRS |
| - Abishai, son of Zeruiah -- Code-name: NITRO | - Joab, son of Zeruiah -- Code-name: SEWER RAT |
| - Asahel, son of Zeruiah -- Code-name: ACE | - Benaiah, son of Jehoiada -- Code-name: THE REV |

If possible, it would be a nice touch of continuity to allude to these code-names whenever these particular mighty men appear in the course of 2 Samuel. This would certainly help returning students tie it all together.

1 Chr. 23:1-32 -- David numbers and organizes the non-Aaronic Levites into groups for temple service.

- David divided the non-Aaronic Levites into groups to serve in the house of the LORD. Their different offices included overseeing the work in the temple, serving as officers and judges, serving as gatekeepers, and serving as musicians for worship.

- One of David's last acts as king was to lower the age of temple service for Levites from thirty to twenty. He did this as a reflection of the peace and rest with which God had blessed Israel.

1 Chr. 24:1-31 -- David, Zadok and Ahimelech organize the Aaronic priests into twenty-four divisions.

- Note that Ahimelech is now the representative of the line of priests descended from Ithamar. This chapter must have been written after the rebellion of Adonijah and the dishonoring of Abiathar. The change in priestly leadership was a fulfillment of God's judgment on Eli's family. (1 Sam. 2:30-36, 1 Kings 2:27)

- Each of the twenty-four divisions of priests would serve in the temple for two weeks out of each year. Note that this system was still in place during Jesus' day. Zacharias was from the order of Abijah. (1 Chr. 24:10, Luke 1:5)

1 Chr. 25:1-31 -- David organizes the Levitical musicians into twenty-four divisions.

- Note that it was David and the commanders of the army who set apart these Levites as musicians. Did they choose the 228 in [v. 7](#) to accompany them into battle? Why would military men be involved in this decision?
- Note that prophesy can be delivered through music and poetry, not just the spoken word. ([1 Chr. 25:2-3](#))

1 Chr. 26:1-32 -- Levites assigned to watch the gates, keep the treasuries, and serve as judges in Israel.

- [vv. 1-19](#) -- A list of the Levite gatekeepers. Note the many sons of Obed-Edom. God truly blessed this man because he housed the ark of the covenant.
- [vv. 20-28](#) -- A list of the Levites responsible for the treasuries of the house of the LORD. Note that Moses' descendants were the chief officers over the treasures. Those mentioned as having dedicated gifts to the LORD include David, Samuel, Saul, Abner, Joab and many army commanders. That's pretty cool.
- [vv. 29-32](#) -- A list of the Levites who were made judges and officers in Israel. There were 1,700 for the territory west of the Jordan and 2,700 for the lands east of the Jordan. David appointed these men in the fortieth and final year of his reign. ([26:31](#))

1 Chr. 27:1-34 -- The military and civilian leaders of Israel.

- [vv. 1-15](#) -- The commanders of the monthly divisions in David's army. This list was referred to briefly in summer 2010. Note the mighty men teams who show-up here: Jashobeam, Eleazar (Dodai?), Benaiah, and Asahel.
- [vv. 16-24](#) -- The princes of the tribes of Israel. Note the reminder of the sinful census in [vv. 23-24](#).
- [vv. 25-34](#) -- A list of those responsible for the king's property and livestock, followed by his counselors and commanders.
- In [1 Chr. 28:1](#), David assembles all of the princes, officials, commanders and priests who have been listed in the last five chapters. Together they worship the LORD and acknowledge Him as the King above all kings.

