

BETH MOORE
DAVID
Seeking a Heart Like His

DAVID *Seeking a Heart Like His*

viewer guide | session one

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

Read 1 Samuel 13:1-14.

Consider the following statements as starting points:

1. A person's _____ never begins with his or her own. Two figures loom large in David's introduction: _____, Israel's last _____, and _____, Israel's first _____.

2. Our lives are often laboriously _____ with another we have neither _____ nor fully _____. The lives of Samuel and Saul were knotted by two simple words: "_____ _____."

- The name *Samuel* is a compound of the Hebrew words for _____ (*shem*) and _____ (*el*), and means he over whom the name of God has been said. In Hebrew the name also _____ very similar to the verb *ask* (*sha'al*).

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

3. A _____ that exceeds _____ often settles with _____.

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

2. *Ibid.*, 76.

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

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PART 1

A Deeper Look at David's Anointing

Read 1 Samuel 16:1-11.

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

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

Read 1 Samuel 16:11-13.

- “Fine appearance” is literally “_____ of _____.”²
- “Handsome features” is literally “_____ of _____.”³

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

- THE _____—The word *Spirit* (*ruah* in Hebrew, *pneuma* in Greek)—carries the basic meaning of _____ or _____. Both represent the power of the _____ to _____ the _____.
- THE _____—*Came upon*—literally means “_____” (1 Sam. 16:13).
- THE _____
- THE _____

PART 2

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

Read 1 Samuel 16:14-23.

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

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

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

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

3. We will either _____ all our lives with unmet _____
or intentionally _____ our souls in God.

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

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

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

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

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

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

How to Have a Heads-Up on Our Enemy

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

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

- A stronghold was a man-made _____ and a _____ place of _____ beyond normal reach.

3. _____ (Eph. 6:10-14).

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

4. _____ (Eph. 6:11).

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

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

The _____ (John 3:16)

The _____ (Luke 10:1-2)

The _____ (Matt. 20:17)

The _____ (Matt. 26:36-38)

_____ (Matt. 26:38-39)

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

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

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

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

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

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

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

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

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

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

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

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PART 1

David's "So Far"

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

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

PART 2

Our Own "So Far"

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

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

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

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

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

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

If that can happen to _____, it can happen to _____.

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

- through _____

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

- through _____
- to man's _____

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

1. _____ the _____.

2. _____ the _____.

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

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

3. Seek the _____.

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

4. _____ the _____.

5. Fear willful sin.

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

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

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

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

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

4. Terrien, 214.

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

Five Fabulous Facts to _____ About

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

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

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

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

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

What is the destined goal? _____ (Isa. 43:7; Rom. 3:23).

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

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

Our righteousness is not reckoned according to our _____.

It is reckoned according to our _____.

4. I am _____

• by songs of _____ (Ps. 32:7)

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

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

Because I am forgiven by God, I can _____.

1. John Eaton, *The Psalms* (New York: Continuum International Publishing Group, 2003), 148.
2. Warren Baker, gen. ed., *The Complete Word Study Dictionary OT* (Chattanooga, TN: AMG Publishers, 1994), #5375.
3. Spiros Zodhiates, gen. ed., *The Complete Word Study Dictionary NT* (Chattanooga, TN: AMG Publishers, 1992), #5055.

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Review 2 Samuel 13:20-22.

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

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

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

Review 2 Samuel 14:21-24.

- “He must go to his own house; he must not _____.”

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

Review 2 Samuel 18:12,31-33.

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

A Corporate Lesson on Family _____

1. It is no _____ of _____.
2. It's _____.
3. It often _____.

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

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

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

See Psalm 8:3-5.

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

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

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

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

1. The son of Jesse

All spirituality begins with _____.

2. The man raised up on high

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

3. The anointed of the God of Jacob

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

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

4. The sweet psalmist of Israel

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

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

Read 2 Samuel 22:4-17.

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

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

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

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

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1. The _____ and the _____

2. The _____ and the _____

“In his imagination, he goes back to the _____
of his _____ ... The Old Testament belief in God ...
powerfully draws together in a _____ integrated reflection
thoughts of the _____, the _____ and
the _____.”¹

PART 1

The Lord Is My Shepherd

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

PART 2

_____, Lord, Are My _____

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

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