

DAVID THE PROPHET

Daniel F. Cates

David is known for many things; some are negative (e.g., adulterer [2 Sam. 11:4] and murderer [2 Sam. 11:15-17]), some are neutral (e.g., king [1 Kin. 2:11] and military leader [1 Sam. 22:2]), and others are positive (e.g., courageous youth [1 Sam. 17:45-50], faithful friend [1 Sam. 23:18], "sweet psalmist" [2 Sam. 23:1], forerunner of Jesus [Mat. 1:1] the Christ [Mat. 22:42], and man after God's "own heart" [Acts 13:22]). These are the things which readily come to mind when one considers David, and all certainly are remarkable! Interestingly, however, none of these is the most important thing concerning David; rather, his role as prophet--a role often forgotten--is his most important attribute. Why would this be?

First, because of the placement of the prophecies. When Jesus referred to those things which pointed to Him, he said, "These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me" (Luke 24:44). Notice that Jesus included these works of David with the law of Moses and the prophets; David's writings were on equal footing both inspiration-wise and importance-wise and would be fulfillment-wise!

Second, because of the prolificacy of the prophecies. Numerous Psalms of David, including but surely not limited to Psalms 2, 8, 16, 18, 22-24, 27, 31, 34, 35, 38, 40, 41, 45, 67-69, 93, 96-99, 102, 107, 109, 110, 118, are to some degree Messianic [numerous other Psalms are also Messianic, but are not included here due to their likely non-Davidic authorship]. Some of these Psalms contain one Messianic verse, others a Messianic section, still others are wholly Messianic, and yet others are even included in Messianic sections covering numerous Psalms.

Third, because of the precision of the prophecies. The Psalms provide exact prophecies which were accurately fulfilled. By order of their appearance in the Psalms, some of these with the passages showing their fulfillment include, but again are not limited to, Jesus' role as begotten Son (Psa. 2:7; John 3:16), Jesus' not remaining in the Hadean realm (Psa. 16:10; Acts 2:27), Jesus' words on the cross (Psa. 22:1; Mat. 27:46), Jesus' being mocked (Psa. 22:6,7; 109:25; Mat. 27:39), the piercing of Jesus' hands and feet (Psa. 22:16; Mat. 27:35; John 19:37), the gambling over his garments (Psa. 22:18; John 19:25), the not breaking of Jesus' bones (Psa. 34:20; John 19:36), Jesus' silence in trial (Psa. 38:13; Mat. 26:62-64; cf Isa. 53:7), Jesus' betrayal by a friend (Psa. 41:9; John 13:18), Jesus' being given gall and vinegar to drink (Psa. 69:21; Mat. 27:34,48), Jesus' speaking in parables (Psa. 78:2; Mat. 13:34,35), Jesus' being after the order of Melchizedek (Psa. 110:4; Heb. 7:17), and Jesus being the rejected stone (Psa. 118:22; Mat. 21:42).

Fourth, because of the perspective of the prophecies. David reigned from 1011-971 B.C. and Jesus was not born until 4 B.C. or perhaps just prior. The vast majority of men today cannot speak with any authority regarding the Battle of Hastings which took place in 1066 B.C. although it was an extremely important battle in English, and, therefore, Western history. Why? Because it was around 950 years earlier than today. David, on the other hand, could speak with great exactness concerning not an event, but a person and countless events surrounding his life roughly the same amount of time later. Assuredly, none today can tell what the world will be like

in the year 3000 (if the world yet stands). David also spoke from the position of king writing about one whom even he called Lord (Psa. 110:1; Mat. 22:41-46); this was a recognition of David's comparative inferiority to the One Who would follow him. David also wrote from the perspective of one who was in the lineage of the One who was to come. David's prophecies, and others, required that the One of Whom he was writing be a direct descendant of David (Psa. 132:11; Luke 1:69,70; Acts 2:30).

Fifth, because of the power of the prophecies. Fulfilled prophecy is one of the many great weapons in the believer's arsenal to be able to silence critics. Conversely, if just one prophecy of Scripture went unfulfilled, the whole Bible could be rejected. The Bible's authority is directly tied to Its prophetic accuracy. Scripture is replete with prophecies fulfilled by Jesus; David's Psalms are just some among many such. How? "For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost" (2 pet 1:20,21).

DAVID: SWEET IMPRECATOR OF ISRAEL

Dan Cates

The description of David which precedes his last words reads, "David the son of Jesse said, and the man *who was* raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel" ([2Sa_23:1](#)). What a beautiful characterization of the second king of Israel and the producer of most of the Psalms; what a beautiful description of the one whose heart was like Lord's ([1Sa_13:14](#); [Act_13:22](#); c.f., [1Ki_15:3-5](#)). He was not perfect, but he was very admirable, this "sweet psalmist of Israel."

Seeing this David described as sweet, and how do we reconcile his being capable of praying concerning his enemies things such as "Destroy thou them . . . let them fall" or "[let them] be ashamed and sore vexed" or "let them be silent in the grave" or "Destroy . . . and divide their tongues"? Would this not be a grievous attitude on the part of David? Considering these statements in their fuller versions, one understands a little about what attitude backed these imprecations (imprecation being "The act of calling down a curse that invokes evil" [WordWeb, ver. 4.5a]) of David as well as other psalmists, including the writer of the harsh [Psa_137:7-9](#) which reads, "Remember, O LORD, the children of Edom in the day of Jerusalem; who said, Rase *it*, rase *it*, *even* to the foundation thereof. O daughter of Babylon, who art to be destroyed; happy *shall he be*, that rewardeth thee as thou hast served us. Happy *shall he be*, that taketh and dasheth thy little ones against the stones." Here they are:

"Destroy thou them, O God; let them fall by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against thee" ([Psa_5:10](#)).

"Let all mine enemies be ashamed and sore vexed: let them return *and* be ashamed suddenly" ([Psa_6:10](#)).

"Yea, let none that wait on thee be ashamed: let them be ashamed which transgress without cause" ([Psa_25:3](#)).

"Give them according to their deeds, and according to the wickedness of their endeavours: give them after the work of their hands; render to them their desert" ([Psa_28:4](#)).

"Let me not be ashamed, O LORD; for I have called upon thee: let the wicked be ashamed, *and* let them be silent in the grave" ([Psa_31:17](#)).

"Destroy, O Lord, *and* divide their tongues: for I have seen violence and strife in the city" ([Psa_55:9](#)).

See also the Messianic [Psa_69:21-28](#) and large sections of [Psa_18:40-42](#) and [Psa_35:3-8](#) and the whole of [Psa_109:1-31](#).

Could you see the attitude behind these imprecatory Psalms? Even though they may not seem such on the surface (and even though many have misunderstood them), the psalmists' imprecations are righteous ones for the following reasons:

They call upon God to be the One who exercises vengeance ([Psa_94:1](#); [Psa_58:10](#); [Psa_149:6-7](#); [Deu_32:35](#), [Deu_32:43](#); c.f. [Rom_12:19](#)).

They recognize God as being a God of judgment ([Psa_149:9](#)) and justice ([Psa_7:9](#); [Psa_82:3](#)) as the psalmist wrote, "Justice and judgment *are* the habitation of thy throne: mercy and truth shall go before thy face" ([Psa_89:14](#)).

They represent vindication for the righteous ([Psa_58:11](#)).

They exemplify the old principle of retaliation ([Psa_137:8-9](#); c.f., [Exo_21:23-25](#); [Lev_24:20](#); [Deu_19:21](#)).

When we read these Psalms, let us consider not the harsh language, but the righteous indignation behind the psalmists' words.

HISTORICAL PSALMS

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The historical psalms can be divided into two groups: those concerning Old Testament history aside from David's and those concerning David's history specifically.

Though we sing to our children "Psalms of David," of the 150 Psalms, David actually may have written only about half of them

Stan Crowley wrote that 73 are ascribed to David [though those notes are not inspired themselves], two are credited to him in the Inspired New Testament--so he certainly wrote Psalms 2 ([Act 4:25-26](#)) and 95 ([Heb 4:7](#)), and there others which are anonymous of which he may have written some--no wonder he was "the sweet psalmist of Israel" ([2Sa 23:1](#))

Other writers included Moses (Psalm 90), Solomon (at least Psalms 72 and 127), Asaph who wrote twelve, the sons of Korah who wrote ten, and Heman and Ethan who wrote one each (Psalms 88 and 89, respectively)

Different lists will recognize different Psalms as historical, and some are clearly historical but are unclear as far as the specific context is concerned--this is a reasonable list

General, pre-Davidic history

Psalms 114,135,136

David's actions

Psalms 3,7,18,30,34,51,52,54,56,57,59,60,63,78,89,105,106,142--
notably they are not chronologically arranged

We actually will start with an overview of David's life, fitting in the Psalms of his history; then we shall look at the other Psalms associated with the greater history of Israel

David's history (dates from Stan Crowley) and associated Psalms

Born around 1040 B.C., David was the youngest son of Jesse ([1Sa 16:10-11](#); [1Sa 17:12](#))

As a youth, David was anointed to be Saul's successor ([1Sa 16:1-13](#)), served as his armourbearer ([1Sa 16:21](#)), and soothed him with the harp ([1Sa 16:23](#))

Also, as a youth David was a faithful and protective shepherd ([1Sa 17:34-35](#))--while it is not a historical Psalm, Psalm 23 shows David's reliance upon his Shepherd

In his youth David also killed the giant Goliath ([1Sa 17:40-50](#)), after which David gained a best friend ([1Sa 18:3](#)) and a wife ([1Sa 18:20](#), [1Sa 18:27](#)) he also gained the affection of the people ([1Sa 18:7](#)), and increasingly drew the vitriol of Saul (e.g., [1Sa 18:21](#))

From about 1021 B.C. to about 1011 B.C., Saul's desire to kill David ([1Sa 19:1](#)) prompted much of David's writing

"To the chief Musician, Altaschith, Michtam ["secret" or "writing"]-

Fausset or "golden"-Spurgeon] **of David; when Saul sent, and they watched the house to kill him**" ([Psa_59:1](#) pre)
[1Sa_19:11-18](#)

Spurgeon wrote, "Strange that the painful events in David's life should end in enriching the repertoire of the national minstrelsy. Out of a sour, ungenerous soil spring up the honey-bearing flowers of Psalmody. Had he never been cruelly hunted by Saul, Israel and the church of God in after ages would have missed this song. The music of the sanctuary is in no small degree indebted to the trials of the saints. Affliction is the tuner of the harps of sanctified songsters."

"To the chief Musician, Altaschith, Michtam of David, when he fled from Saul in the cave" ([Psa_57:1](#) pre)

Probably [1Sa_22:1](#) (Adullam) or [1Sa_24:3](#) (Engedi)

"Maschil ["instruction"-Fausset] of David; A Prayer when he was in the cave." ([Psa_142:1](#) pre)

Probably [1Sa_22:1](#) (Adullam) or [1Sa_24:3](#) (Engedi)

"A Psalm of David, when he was in the wilderness of Judah"
([Psa_63:1](#) pre)

[1Sa_22:5](#) or [1Sa_23:14-16](#), [1Sa_23:23-25](#) (Saul's threat) or
[2Sa_15:1~2Sa_17:29](#) (Absalom's threat)

"To the chief Musician on Neginoth, Maschil, *A Psalm* of David, when the Ziphims came and said to Saul, Doth not David hide himself with us?" ([Psa_54:1](#) pre)

[1Sa_23:19](#)

Spurgeon wrote, "To curry favour with Saul they were guilty of gross inhospitality. What cared they what innocent blood was shed so that they earned the graceless monarch's smile! David came quietly among them, hoping for a little rest in his many flights, but they desecrated him in his solitary abode, and betrayed him. He turns to God in prayer, and so strong was his faith that he soon sang himself into delightful serenity."

"Shiggaion ["variable songs"-Spurgeon] of David, which he sang unto the LORD, concerning the words of Cush the Benjamite"

([Psa_7:1](#) pre)

Perhaps [1Sa_24:9-15](#) if Cush is a name for Saul

Fausset wrote, "Cush, "the Benjamite," heading of Psalm 7. An enigmatic title for Saul the Benjamite, with an allusion to the similar sounding name of Saul's father, Kish. Cush or the Ethiopian expresses one black at heart, ..."

If not Saul, the occasion is unknown

Smith wrote, "He was probably a follower of Saul, the head of his tribe,"

Spurgeon wrote, "From the title we learn the occasion of the composition of this song. It appears probable that Cush the Benjamite had accused David to Saul of treasonable conspiracy against his royal authority. This the king would be ready enough to credit, both from his jealousy of David, and from the relation which most probably existed between himself, the son of Kish, and this Cush, or Kish, the Benjamite. He who is near the throne can do more injury to a subject than an ordinary slanderer."

"To the chief Musician, *A Psalm* of David, the servant of the LORD, who spake unto the LORD the words of this song in the day *that* the LORD delivered him from the hand of all his enemies, and from the hand of Saul: And he said,"

[\(Psa_18:1 pre\)](#)

[2Sa_22:1-51](#)

Spurgeon wrote, "We have another form of this Psalm with significant variations (2 Sam 22), and this suggests the idea that it was sung by David at different times when he reviewed his own remarkable history, and observed the gracious hand of God in it all."

David's dealing with other nations as a refugee fits this time also

"To the chief Musician upon Jonathelemrechokim, Michtam of David, when the Philistines took him in Gath"

[\(Psa_56:1 pre\)](#)

[1Sa_21:10-15](#)

"*A Psalm* of David, when he changed his behaviour before Abimelech; who drove him away, and he departed"

[\(Psa_34:1 pre\)](#)

[1Sa_21:12~1Sa_22:1](#)

"To the chief Musician, Maschil, *A Psalm* of David, when Doeg the Edomite came and told Saul, and said unto him, David is come to the house of Ahimelech"

[\(Psa_52:1 pre\)](#)

[1Sa_22:9-19](#) and/or [1Sa_22:6-23](#)

From 1010-971 B.C. David reigned as king--the first seven years in Hebron, the last thirty-three in Jerusalem ([2Sa_5:5](#); [1Ki_2:11](#); et al)

This period yielded Psalms of war...

"To the chief Musician upon Shushaneduth, Michtam of David, to teach; when he strove with Aramnaharaim and with Aramzobah, when Joab returned, and smote of Edom in the valley of salt twelve thousand"

([Psa_60:1](#) pre)

[2Sa_8:1-15](#)

... of remorse

"To the chief Musician, A Psalm of David, when Nathan the prophet came unto him, after he had gone in to Bathsheba" ([Psa_51:1](#) pre)

[2Sa_11:1~2Sa_12:25](#)

... of rebellion

"A Psalm of David, when he fled from Absalom his son"

([Psa_3:1](#) pre)

[2Sa_15:1~2Sa_17:29](#)

... of dedication

"A Psalm *and* Song *at* the dedication of the house of David"

([Psa_30:1](#) pre [note, the temple was not built by David, so Spurgeon calls this "a song of faith"; the temple was built by Solomon ([1Ki_8:20](#)) and so dedicated ([1Ki_8:63](#)); remember what Solomon said: "And it was in the heart of David my father to build an house for the name of the LORD God of Israel. And the LORD said unto David my father, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart. Nevertheless thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my name" ([1Ki_8:17-19](#)) about 957 B.C.)]

Perhaps written by David, but apparently at least from this time are
Psalms 105,106

The prior history of Israel likewise finds record in the Psalms

Psalms 114,135,136 all record wonderful works of God

Psalm 114 is a picturesque, figurative view of the Exodus

Psalm 135 gives history from the Creation to the plagues to the entry and conquering of Canaan showing the greatness of God over false idols

Psalm 136 likewise begins with the Creation and plagues and speaks of the victory over Pharaoh in crossing the Red Sea before dealing with the entry into Canaan and victory over His people's enemies

Not written by David, Psalm 78 and 89 likely fit his period but speak of earlier events including reference to the Exodus and other works of God for His people

"Maschil of Asaph" ([Psa_78:1](#) pre)

"Maschil of Ethan the Ezrahite" ([Psa_89:1](#) pre)

History is important--so much so that even inspired poetry proclaims history--His story!

SOLOMON: THE IMPRUDENT WISE KING

Dan Cates

TEXTS: [1Ki 10:9](#); [1Ki 11:1](#), [1Ki 11:4](#); [Ecc 12:13](#)

INTRODUCTION:

1. Solomon was a very great king ([1Ki 10:1-9](#)) to a point.
2. Solomon has been compared to a combining of Augustus and Aristotle.

I. “Blessed be the LORD thy God, which delighted in thee” ([1Ki 10:9](#)).

- A. Granted a request of God, chose humbly ([1Ki 3:5-10](#)); therefore, blessed greatly ([1Ki 3:11-13](#)).
 1. Politically and physically blessed ([1Ki 4:21-34](#); [1Ki 10:1-29](#)).
 2. Building of temple ([1Ki 5:1~1Ki 9:1](#)).
 3. Great literary produce ([1Ki 4:32-33](#)).
 - a. Consisted of three books (Proverbs, Ecclesiastes, Song of Solomon).
 - b. Perhaps including two Psalms ([Psa 72:1-20](#); [Psa 127:1-5](#))
- C. He was not above needing to meet God's conditions ([1Ki 3:14](#); [1Ki 9:3-9](#)).

II. “But” ([1Ki 11:1](#)) . . . “his heart was not perfect with the LORD his God” ([1Ki 11:4](#)).

- A. First sin seen in [1Ki 3:1-3](#).
- B. Lack of propriety seen in [1Ki 4:1-19](#).
- C. Sin of marrying strangers seen in [1Ki 11:1-3](#).
- D. Sin of idolatry stemming from marriages seen in [1Ki 11:4-8](#).
- E. Wrath of God seen in [1Ki 11:9-13](#).
- F. Raised enemies against Solomon seen in [1Ki 11:14](#), [1Ki 11:23](#), [1Ki 11:26](#).

III. “Let us hear the conclusion of the whole matter” ([Ecc 12:13](#)).

- A. It appears that Ecclesiastes is a confession ([Ecc 1:17](#)).
- B. At the very least it is an acknowledgment ([Ecc 12:13-14](#)).

CONCLUSION:

1. Many great lessons:
 - a. God will reward the humble ([Jam 4:6](#), “But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.”); therefore, the righteous must be humble ([1Pe 5:5-6](#), “Likewise, ye younger, submit yourselves unto the elder. Yea, all *of*

you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:").

1. Solomon's early humility testified to this fact ([Pro_22:4](#), "By humility *and* the fear of the LORD *are* riches, and honour, and life.").
- b. Difference between knowledge, wisdom, and prudence.
- c. Progress of sin ([Jam_1:14-15](#), "But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death."; [Gen_13:12-13](#), "Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched *his* tent toward Sodom. But the men of Sodom *were* wicked and sinners before the LORD exceedingly.").
- d. The result of being tied to the world and its baggage ([1Co_15:33](#)).
 - (1). Solomon should have heeded his own warnings ([Pro_9:6](#), "Forsake the foolish, and live; and go in the way of understanding."; [Pro_13:20](#), "He that walketh with wise *men* shall be wise: but a companion of fools shall be destroyed.").
- e. Man's essence is intended to produce fear of and reverence toward God ([Ecc_12:13](#)).