

An Estimate of David. In estimating the character of David, it is generally allowed that he is the most gifted and versatile personage in Israelitish history; that he is surpassed in ethical greatness and general historical importance only by Moses; that he completed what Moses began; that he created out of Israel a nation and raised it to its highest eminence; and that in spite of all his human frailties he was a genuinely pious man, an ideal ruler, a lover of righteousness and peace, and the only man of his age who appreciated Israel's religious destiny.

David was a soldier, shepherd, poet, statesman, priest, prophet, king, the romantic friend, the chivalrous leader, and the devoted father, all in one.

He founded a dynasty. He established the principle of monarchy. He was patriotic, generous, and kind; a man of strong impulses and firm faith; brave, politic, and forgiving; yet a child of his time. Above everything else David placed religion.

In short, the least that can be said in praise of David is that he freed his country from its enemies, unified the nation, gave them Jerusalem as their capital, established religion and gave it a home, and as a just and patriotic ruler became an ideal of succeeding generations, and a type of the Messiah. According to 1 Samuel 13:14, he was "a man after God's own heart." (p. 797A)

Among the many virtues which David possessed, the one which stands out above all others is his poetical genius. He was the only musician in all Israel who had an ear for music and put his heart into his song. For it was David's heart that made his music cheer others' hearts: it was the divine nature in him that made him a divine musician. (pp. 797A–797B)

David's greatest service was the composition of his psalms. Some 73 are ascribed to him; his chief work was not war, nor statecraft, but religious song.² (797B)

10. The people of Israel went negative and rejected the Theocracy which God had assumed over the people and in 1 Samuel 8 they demanded of Samuel to "appoint a king for us to judge us like all the nations" (1 Samuel 8:5).
11. Samuel tried to convince the people that to opt for a human leader would result in the loss of divine guidance in exchange for an incompetent king.

² George L. Robinson, "David," in *The International Standard Bible Encyclopaedia*, gen. ed. James Orr (Wm. B. Eerdmans Publishing Co., 1956), 797A–797B.

12. Samuel's prophetic warning against a human ruler is documented in 1 Samuel 8:10-18. He warned the people that their freedoms and their property would be restricted and their possessions confiscated by him.
13. Saul was not God's choice. He was clearly not qualified to be king of Israel since he was not of the tribe of Judah but rather the tribe of Benjamin.
14. The rulership tribe was clearly given to Judah, an appointment stipulated by Jacob just before his death:

Genesis 49:10 - "The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until Shiloh comes, and to him shall be the obedience of the peoples."

14. Nevertheless, the people rejected God's preference of a selection from the tribe of Judah in favor of a Benjamite in the person of Saul.
15. David's bloodline, through which the Messiah will enter into human history, is revealed in a passage revered by all Israelites:

2 Samuel 7:12 - "And it will come to pass, when your days have been fulfilled [**David will die**] and you will lie down with your fathers [**physical death awaiting the resurrection**], that I will cause to raise up your seed [**David's offspring in the person of Solomon**] after you, who shall come forth from your body. Therefore, I will cause to be established His kingdom [**prophecy of the reign of Jesus Christ, the greater Son of David**].

v. 13 - "He [**prophetic to Solomon (1 Kings 5:1-5)**] shall build a house for My name, and I will establish the throne of his kingdom forever.

v. 14 - "I [**God**] will become a father to him and he [**Solomon**] will become a son to Me [**when in fellowship**]; when he goes into reversionism, then I will punish him with the rod of men and lashes of the sons of men,

2 Samuel 7:15 - but my lovingkindness [חֶסֶד] (*cheseth*)³] shall not depart from him [David], as I caused it to depart [Hiphil perfect of the verb סָרַר (*sur*): causative action that is completed: lovingkindness withdrawn] from Saul whom I removed [סָרַר (*sur*): impeached] before you.

v. 16 - “Your house [David’s dynasty] and your kingdom [Israel] will be permanent before Me forever; your royal throne shall be established forever.”

16. Verse 16 is the prophecy all Israelites are familiar with, cling to, and hope for. David’s line will endure for all generations, his permanent bloodline will forever sit on David’s throne; the kingdom of Israel will last into eternity.
17. This passage is engrained in long-term memory, so when Peter quotes Psalm 16, the second Messianic Psalm composed by David, they get immediate recall of the Davidic Covenant given to David in 2 Samuel 7:12–16.
18. Here is the portion of that Psalm that Peter quotes in the two verses we have studied so far:

Acts 2:25 - “For David spoke concerning Jesus in Psalm 16:9, ‘I kept on foreseeing the Lord always before me prophetically, for He is always on my right hand through the recall of divine revelation, so that I should remain inwardly undisturbed. (EXT)

Acts 2:26 - ‘Therefore my heart was glad and my tongue exulted; moreover my flesh also will live in hope’ (NASB)

³ “חֶסֶד. This aspect of God is one of several important features of His character: truth; faithfulness; mercy; steadfastness; justice; righteousness. The classic text for understanding the significance of this word is Psalm 136 where it is used twenty-six times to proclaim that God’s kindness and love are eternal” (Warren Baker and Eugene Carpenter, “חֶסֶד,” in *The Complete Word Study Dictionary: Old Testament* [Chattanooga: AMG Publishers, 2003], 360). “Psalm 136 is the last of the Great Hallel psalms [120–136]. It was associated with one of the great annual feasts, especially with the Feast of Passover. The literary form is that of an antiphonal hymn. Structurally the psalm is simple. The focus is on the Lord’s continuous involvement in redemptive history, beginning with the Exodus and the Conquest. However, the Lord’s majesty and “love” (*cheseth*) are not to be limited to his people, as they extend to all of his creation by virtue of his being the Creator. The unfolding pattern reveals a beautiful symmetry, beginning and ending with a call to praise the Lord. This psalm repeats the liturgical formula ‘His love [*cheseth*] endures forever’ after every colon” (Willem A. VanGemeren, “Psalms,” in *The Expositor’s Bible Commentary*, gen. ed. Frank E. Gaebelein [Grand Rapids: Zondervan Publishing House, 1991], 5:823).

19. We have noted that the word “heart” is the noun *kardía* and “glad” is the verb *euphrainō* that we are describing as the “copacetic spiritual life.”
20. *Kardía* refers to the inventory of Bible doctrine resident in David’s soul while *euphrainō* indicates problem-solving device number 9: “happiness.”
21. We have given an overview of David’s life, his accomplishments, and his devotion to God and His Word.
22. This character sketch was maintained and amplified in David’s soul enabling him to acquire a mental attitude of happiness.
23. True happiness is built on confidence and assurance of the integrity of God that is established in the believer’s soul by being the recipient of His lovingkindness (*cheseth*).
24. Peter emphasizes the importance of mental-attitude happiness in 1 Peter 1:7-8. It is this happiness that Peter emphasizes in his reference back to the Davidic Psalm 16.

Peter’s Development of the Copacetic Spiritual Life

1. True happiness is the mental attitude possessed by Christ while being judged for the sins of the human race.
2. He was sustained by the enabling power of the Holy Spirit. The Lord’s doctrinal and grace orientations were motivated by His unconditional love for all mankind.
3. This happiness is made available to us through the execution of the ten problem-solving devices.
4. Knowledge of doctrines which teach about the Lord’s uses of these devices enables the believer to do the same by means of the Holy Spirit’s power.

5. The problem-solving devices utilized by our Lord on the cross are the subject of the first chapter of Peter's first Epistle.
6. Two verses are important to our study so we begin with verses 7 and 8 of chapter 1 followed by their expanded translations:

1 Peter 1:7 - The proof of your faith, being more precious than gold which is perishable, even though tested by fire, may be found to result in praise and glory and honor at the revelation of Jesus Christ;

v. 8 - and though you have not seen Him, you love Him, and though you do not see Him now, but believe in Him, you greatly rejoice with joy inexpressible and full of glory. (NASB)

1 Peter 1:7 - that the genuineness of your doctrinal inventory, being much more precious than gold, which is perishable, even though tested by fire for the purpose of approval, may be discovered to result in praise and glory and honor at the revelation of Jesus Christ at the Rapture;

v. 8 - and though you have never seen Him, you continue loving Him, with reference to Whom at the present time you continue not seeing Him, yet you keep on believing with sublime unalloyed happiness that is inexpressible and full of resplendent glory. (EXT)

1. Verse 7 concludes by referencing the Rapture of the church: "at the revelation of Jesus Christ." In verse 8, the personal pronoun "Him" refers to the Lord.
2. The initial verb in verse 8 is the aorist active participle of the verb ὁράω (*horáō*) accompanied by the negative conjunction οὐκ (*ouk*).
3. This is translated, "you have never seen Him." That we also have never seen Jesus Christ becomes a major issue in the Christian way of life for we must learn about Him from Scripture in order to know Him.