

BETH MOORE  
DAVID  
*Seeking a Heart Like His*

# DAVID *Seeking a Heart Like His*

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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).”<sup>1</sup> (See 1 Sam. 1.)
- First Samuel 8:1-10 again has the play on words between the people’s request and the word *Saul*.<sup>2</sup>
- In 1 Samuel 13:12 “Sought the ... favor” means “to \_\_\_\_\_ by caressing: to \_\_\_\_\_, flatter.”<sup>3</sup>

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.”<sup>1</sup>
- “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 \_\_\_\_\_.”<sup>2</sup>
- “Handsome features” is literally “\_\_\_\_\_ of \_\_\_\_\_.”<sup>3</sup>

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.<sup>1</sup>
- “Find rest” in verse 5 comes from a term that means “to \_\_\_\_\_ ...  
\_\_\_\_\_ ... hold peace, quiet self, rest ... tarry, wait.”<sup>2</sup>
- 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.”<sup>3</sup> Strong’s dictionary adds: “to mound up ... to \_\_\_\_\_  
out ... to \_\_\_\_\_ out.”<sup>4</sup>

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.”<sup>5</sup>

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.”<sup>1</sup>
- “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.”<sup>1</sup>

“It suggests a sorrow so deep it almost \_\_\_\_\_.”<sup>2</sup>

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 \_\_\_\_\_.”<sup>1</sup>

- 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.”<sup>2</sup>

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, \_\_\_\_\_”<sup>3</sup> (Ps. 19:13).

Consider *meditation* as “the \_\_\_\_\_ soliloquy sung in my heart.”<sup>4</sup>

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.”<sup>1</sup>

Five Fabulous Facts to \_\_\_\_\_ About

1. I am \_\_\_\_\_. In Psalm 32:1, “forgiven” is the Hebrew *nasa* meaning to \_\_\_\_\_, “to bear, carry off.”<sup>2</sup>

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 \_\_\_\_\_.”<sup>3</sup>

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).<sup>1</sup>

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.”<sup>1</sup> 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.”<sup>2</sup> “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.”<sup>3</sup>

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 \_\_\_\_\_.”<sup>1</sup>

## **PART 1**

### The Lord Is My Shepherd

- He \_\_\_\_\_ of me.
- He \_\_\_\_\_ my soul. A more literal rendering of “He restores” is: “He causes to \_\_\_\_\_.”<sup>2</sup>
- 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.’”<sup>3</sup>

## 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  
“\_\_\_\_\_.”<sup>4</sup>
- “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.”<sup>5</sup>
- “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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