

## LESSON EIGHT 17-18

### DAVID AND THE TEMPLE. ISRAEL GOES TO WAR.

#### 9. DAVID'S PLANS FOR THE TEMPLE (Chapter 17)

##### INTRODUCTION

David's purpose to build the Temple resulted in Jehovah's revelation of the eternal establishment of David's house. David proceeded to extend his territory from the Great Sea to the Euphrates River.

##### TEXT

Chapter 17:1. And it came to pass, when David dwelt in his house, that David said to Nathan the prophet, "Lo, I dwell in a house of cedar, but the ark of the covenant of Jehovah dwelleth under curtains. 2. And Nathan said unto David, "Do all that is in thy heart; for God is with thee. 3. And it came to pass the same night, that the word of God came to Nathan, saying, 4. "Go and tell David my servant, 'Thus saith Jehovah, "Thou shalt not build me a house to dwell in: 5. For I have not dwelt in a house since the day that I brought up Israel, unto this day, but have gone from tent to tent, and from one tabernacle to another. 6. "In all places wherein I have walked with all Israel, spake I a word with any of the judges of Israel, whom I commanded to be shepherd of my people, saying, 'Why have ye not built me a house of cedar? 7. "Now therefore thus shalt thou say unto my servant David, 'Thus saith Jehovah of hosts, I took thee from the shepcote, from following the sheep, that thou shouldest be prince over my people Israel: 8. "And I have been with thee whithersoever thou hast gone, and have cut off all thine enemies before thee; and I will make thee a name, like unto the name of the great ones that are in the earth. 9. "And I will appoint a place for my people Israel, and will plant them, that they may dwell in their own place, and be moved no more; neither shall the children of wickedness waste them any more, as at the first, 10. and as from the day that I commanded judges to be over my people Israel; and I will subdue all thine enemies.

Moreover I tell thee that Jehovah will build thee a house. 11. "And it shall come to pass, when thy days are fulfilled that thou must go to be with thy fathers, that I will set up thy seed after thee, who shall be of thy sons; and I will establish his kingdom. 12. He shall build me a house, and I will establish his throne forever. 13. "I will be his father, and he shall be my son: and I will not take my lovingkindness away from him, as I took it from him that was before thee; 14. "but I will settle him in my house and in my kingdom for ever; and his throne shall be established forever." 15. According to all these words, and according to all this vision, so did Nathan speak unto David.

Then David the king went in, and sat before Jehovah; and he said, "Who am I, O Jehovah God, and what is my house, that thou hast brought me thus far? 17. "And this was a small thing in thine eyes, O God; but thou hast spoken of thy servant's house for a great while to come, and has regarded me according to the estate of a man of high degree, O Jehovah God. 18. "What can David say yet more unto thee concerning the honor which is done to thy servant? for thou knowest thy servant. 19. "O Jehovah, for thy servant's sake, and according to thine own heart, hast thou wrought all this greatness, to make known all these great things. 20. "O Jehovah, there is none like thee, neither is there any God besides thee, according to all that we have heard with our ears. 21. "And what one nation in the earth is like thy people Israel, whom God went to redeem unto himself for a people, to make thee a name by great and terrible things, in driving out nations from before thy people, whom thou redeemest out of Egypt? 22. "For thy people Israel didst thou make thine own people forever; and thou, Jehovah, becamest their God. 23. "And now, O Jehovah, let the word that thou hast spoken concerning thy servant, and concerning his house, be established forever, and do as thou hast spoken. 24. "And let thy name be established and magnified forever, saying 'Jehovah of hosts is the God of Israel, even a God to Israel: and the house of David thy servant is established before thee.' 25. "For thou, O my God, hast revealed to thy servant

that thou wilt build him a house: therefore hath thy servant found in his heart to pray before thee. 26. "And now, O Jehovah, thou art God, and hast promised this good thing unto thy servant: 27. "and now it hath pleased thee to bless the house of thy servant, that it may continue forever before thee: for thou, O Jehovah, hast blessed, and it is blessed forever."

## PARAPHRASE

Chapter 17:1. After David had been living in his new palace for some time he said to Nathan the prophet, "Look! I'm living here in a cedar-paneled home while the Ark of the Covenant of God is out there in a tent!" 2. And Nathan replied, "Carry out your plan in every detail, for it is the will of the Lord." 3. But that same night God said to Nathan, 4. "Go and give my servant David this message: 'You are not to build my temple! 5. I've gone from tent to tent as my home from the time I brought Israel out of Egypt. 6. In all that time I never suggested to any of the leaders of Israel—the shepherds I appointed to care for my people—that they should build me a cedar-lined temple.' 7. "Tell my servant David, 'The Lord of heaven says to you, I took you from being a shepherd and made you the king of my people. 8. And I have been with you everywhere you've gone; I have destroyed your enemies, and I will make your name as great as the greatest of the earth. 9. And I will give a permanent home to my people Israel, and will plant them in their land. They will not be disturbed again; the wicked nations won't conquer them as they did before, 10. when the judges ruled them. I will subdue all of your enemies. And I now declare that I will cause your descendants to be kings of Israel just as you are. 11. " 'When your time here on earth is over and you die, I will place one of your sons upon your throne; and I will make his kingdom strong. 12. He is the one who shall build me a temple, and I will establish his royal line of descent forever. 13. I will be his father, and he shall be my son; I will never remove my mercy and love from him as I did from Saul. 14. I will place him over my people and over the kingdom of Israel forever—and his descendants will always be kings.' " 15. So Nathan told King

David everything the Lord had said.

16. Then King David went in and sat before the Lord and said, "Whom am I, O Lord God, and what is my family that you have given me all this? 17. For all the great things you have already done for me are nothing in comparison to what you have promised to do in the future! For now, O Lord God, you are speaking of future generations of my children being kings too! You speak as though I were someone very great. 18. What else can I say? You know that I am but a dog, yet you have decided to honor me! 19. O Lord, you have given me these wonderful promises just because you want to be kind to me, because of your own great heart. 20. O Lord, there is no one like you—there is no other God. In fact, we have never even heard of another god like you! 21. "And what other nation in all the earth is like Israel? You have made a unique nation and have redeemed it from Egypt so that the people could be your people. And you made a great name for yourself when you did glorious miracles in driving out the nations from before your people. 22. You have declared that your people Israel belong to you forever, and you have become their God. 23. "And now I accept your promise, Lord, that I and my children will always rule this nation. 24. And may this bring eternal honor to your name as everyone realizes that you always do what you say. They will exclaim, 'The Lord of heaven is indeed the God of Israel!' And Israel shall always be ruled by my children and their posterity! 25. Now I have the courage to pray to you, for you have revealed this to me. 26. God himself has promised this good thing to me! 27. May this blessing rest upon my children forever, for when you grant a blessing, Lord, it is an eternal blessing!"

### COMMENTARY

The parallel to the account in chapter 17 is recorded in II Samuel 7:1-29.<sup>1</sup> David's "house of cedar" which Hiram had

<sup>1</sup>Beecher, Willis J., *The Prophets and the Promise*, Baker Book House, Grand Rapids, Mich., 1963, pp. 229-232. Spence, H. D. M., *The Pulpit Commentary, I Chronicles*, pp. 268-269.

helped him build caused David to experience some mixed emotions. He and his rather extensive family were very comfortably housed. The provisions made for them were such as would be worthy of a king and his household. All of this, David deeply appreciated. At the same time, his conscience accused him because the ark was in a tent and no permanent house had been built for Jehovah. David was disposed to give Jehovah first place in all considerations. Even to himself it appeared that in this matter of housing, his God had been sadly neglected. He must rule by the divine law. Jerusalem is the established capital. The ark is already in the city. God's house was only a tent. Surely Jehovah would smile upon him if he could be instrumental in building a house far more splendid and of grander proportions than his own in which the glory of the God of Israel would dwell. Moses took Jehovah's pattern and became the chief human agent in the building of the Tabernacle. David, in like manner, desired to serve his God in this later day setting up a permanent place of worship to be used by a people now permanently established.

David shared his thoughts with Nathan, the prophet and counselor. Nathan, as the spokesman for Jehovah, probably brought God's word to David many times. Three specific occasions are recorded. David sinned with Bathsheba (II Samuel 12:1) and Jehovah sent Nathan with words of bitter condemnation. When Adonijah was about to seize the throne (I Kings 1:34), Nathan reminded David that Solomon was to be David's successor. The reference now under consideration (17:1) introduces us to this man of God, Nathan. What happened here makes it clear that Nathan was not briefed concerning Jehovah's will as this related to David and the Temple. To Nathan, David's concern for the ark was most gratifying. The prophet did not question the matter. He presumed that Jehovah would grant full approval and that God would be with David in this project. Here again the student learns that a prophet could only know what had been specifically revealed to him.

Verses 4-15 record the plans that Jehovah had decreed for

fulfillment with regard to David and his descendants. These plans were far-reaching and could have been initiated and executed only by Him who is all-wise and not bounded by time. Jehovah did not delay the announcement of His program involving David once the king had suggested building God's House. "The same night" Nathan received directly and in detail the particulars of Jehovah's plan. The careful wording of the divine decree impresses the reader both here and in II Samuel 7. David is called Jehovah's "servant". Even though David was king, he was completely satisfied with his servant relationship to Jehovah. That which David had planned to do was absolutely reversed. "Thou shalt not build me a house to dwell in". These words surely fell on David's ears as a stunning rebuke. They only served to make it plain that man's thoughts often do not agree with God's thoughts. David could well have reasoned within himself, "Jehovah is very difficult to understand. What I wanted to do seemed to me to be so necessary and so proper". God had other plans involving David and his descendants which were far more elaborate than David's most imaginative designs for a Temple. In the detailed veto of David's proposal, Jehovah emphasized the fact that in all of His experiences with Israel He had been satisfied to live in a tent. He had tabernacled with His people. At no time had He ordered a house (a more permanent structure) to be built for Him. The judges of Israel, men like Moses, Joshua, and Samuel had never heard the suggestion, much less the express command to build Jehovah a house of cedar. In effect, God said to David, "I appreciate the consideration, but the time is not right and you are not the man". If the word of God had been complete in verse six, David would have graciously accepted the over-ruling decision. By Jehovah's wise design David was prepared to be introduced to God's plan for him and for his house. Once more David is called Jehovah's "servant". Nathan was told to be careful to remind David that from the humble life of a shepherd he had been lifted to the throne of Israel. The sheepcote was a resting place for sheep and shepherds. It would refer to a kind of pasture which would provide good natural protection for the flocks. A

shepherd had become a king, the leader of the unique people, Israel. Nathan was ordered to remind David how Jehovah had been with him through every experience until this hour. All enemies had been removed. David's own brothers, Saul, the Philistines, Ishbosheth with their combined antagonism had not been able to thwart God's purpose. This was history. It had already happened. Now, the hour had struck when the Lord would reveal His plans for the future. "I will make thee a name like the great ones of the earth" (verse 8). David, the warrior, the administrator, the righteous ruler, Jehovah's special representative will take his place among the world's most illustrious kings. Israel, Jehovah's people, will be established in their own land. Enemies will not be able to scatter them and as a people they will be bound together by a genuine righteousness. The great revelatory proclamation involving David is recorded in verse 10, "Jehovah will build thee a house". The term "house" has to do with one's descendants. David had no lack of sons, as we have seen. Through a chosen son Jehovah will guarantee the continuation of David's reign. David would accomplish his ministry of kingship and even as he passed from earth's scene, Jehovah promised to set David's son on Israel's throne. The time came when by divine appointment Solomon, David's son, was made king (I Chronicles 29:1, 22, 23). Every promise made to Solomon was fulfilled. His kingdom was fully established. The far-reaching Messianic implications of this were recognized by Peter (Acts 2:29-33) and Paul (Acts 13:34) and in Gabriel's message to Mary (Luke 1:32, 33). David's son, Solomon, received divine orders to build Jehovah's house, the Temple. Solomon would be hedged about with every protection so he could be a great king. If Solomon failed, Jehovah could not be charged with lack of concern. "I will be his father, and he shall be my son". Jehovah would do whatever ought to be done to provide grace for a fruitful reign. The one who "was before thee" (verse 13) referred to king Saul. Jehovah removed His lovingkindness from Saul; but not before Saul had determined to do as he pleased. Saul hardened his own heart. He chose to be abandoned by God. Saul's house was doomed to

extinction. In the promise made to David (verse 10) Jehovah committed Himself to the maintenance of David's line. A successor to David may forget God and rule wickedly. Such a king will be judged on his own merits, however the Davidic king's son will have his opportunity to bring the people back to Jehovah. Often, for David's sake, Jehovah graciously endured the hateful attitudes of His people. The tremendous promise made to David was that as long as there should be a people of God, a true Israel, there will be a king of David's line ruling over this people. This promise found the beginning of its fulfillment in Solomon and its ultimate completion in Jesus Christ. The concept of an eternal kingdom (Daniel 2:44) is a favorite prophetic theme and is the major concern in the Epistle to the Hebrews.

Upon hearing Jehovah's word through Nathan, David immediately began to express his appreciation to God in a prayer of thanksgiving. This prayer is recorded in verses 16-27. A careful analysis of the prayer reveals David's comprehension of Jehovah's promise and the depth of the king's appreciation. David "sat before Jehovah". Most likely he went to the tent where the ark was housed and there he prayed. The king was sincere in his humility. His humble beginning in Bethlehem and his being the youngest of Jesse's eight sons did not qualify him for the high office he held. Why would the Lord turn to such a person promising to establish his house forever? By Jehovah's help David had been "brought thus far". This phrase echoes Samuel's gratitude to God when at Ebenezer he had said "hitherto hath Jehovah helped us" (I Samuel 7:12). At this time David had already been richly blessed. David had considered himself to be quite insignificant. Jehovah chose him from among all men to be the kingly representative of the people of God. Repeatedly David spoke of himself as a servant. A servant had become a prince. What had happened in this tremendous transaction had taken place through Jehovah's own free will. There was only one God. The decisions He made expressed His sovereign will. Having considered his own unworthiness, David in his prayer turned to expressions of thanksgiving for the people, Israel. God had brought Israel out



of Egypt and He had displaced powerful nations in Palestine to make a place of His people. Jehovah had entered into a covenant relationship with Israel. In this prayer the king pledged that he would use all of his energies to establish and magnify Jehovah's name. David rose from his prayer in wonderment repeating the words, "the Lord has said He will build me a house".

## 10. WAR WITH MOAB, PHILISTIA, AND SYRIA

(Chapter 18)

### TEXT

Chapter 18:1. And after this it came to pass, that David smote the Philistines, and subdued them, and took Gath and its towns out of the hand of the Philistines. 2. And he smote Moab; and the Moabites became servants to David, and brought tribute.

3. And David smote Hadarezer king of Zobah unto Hamath, as he went to establish his dominion by the river Euphrates. 4. And David took from him a thousand chariots, and seven thousand horsemen, and twenty thousand footmen; and David hocked all the chariot horses, but reserved of them for a hundred chariots.

5. And when the Syrians of Damascus came to succor Hadarezer king of Zobah, David smote of the Syrians two and twenty thousand men. 6. Then David put garrisons in Syria of Damascus; and the Syrians became servants to David, and brought tribute. And Jehovah gave victory to David whithersoever he went. 7. And David took the shields of gold that were on the servants of Hadarezer, and brought them to Jerusalem. 8. And from Tibhath and from Cun, cities of Hadarezer, David took very much brass, wherewith Solomon made the brazen sea, and the pillars, and the vessels of brass.

9. And when Tou king of Hamath heard that David had smitten all the host of Hadarezer king of Zobah, 10. he sent Hadoram his son to king David, to salute him, and to bless him, because he had fought against Hadarezer and smitten him (for

Hadarezer had wars with Tou); and he had with him all manner of vessels of gold and silver and brass. 11. These also did king David dedicate unto Jehovah, with the silver and the gold that he carried away from all the nations; from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek.

12. Moreover Abishai the son of Zeruiah smote of the Edomites in the Valley of Salt eighteen thousand. 13. And he put garrisons in Edom; and all the Edomites became servants to David. And Jehovah gave victory to David whithersoever he went.

14. And David reigned over all Israel; and he executed justice and righteousness unto all his people. 15. And Joab the son of Zeruiah was over the host; and Jehoshaphat the son of Ahilud was recorder; 16. and Zadok the son of Ahitub, and Abimelech the son of Abiathar, were priests; and Shavsha was scribe; 17. and Benaiah the son of Jehoiada was over the Cherethites and Pelethites; and the sons of David were chiefs about the king.

#### PARAPHRASE

Chapter 18:1. David finally subdued the Philistines and conquered Gath and its surrounding towns. 2. He also conquered Moab and required its people to send him a large sum of money every year.

3. He conquered the dominion of King Hadadezer of Zobah (as far as Hamath) at the time Hadadezer went to tighten his grip along the Euphrates River. 4. David captured a thousand of his chariots, seven thousand cavalry, and twenty thousand troops. He crippled all the chariot teams except a hundred that he kept for his own use.

5. When the Syrians arrived from Damascus to help King Hadadezer, David killed twenty-two thousand of them; 6. then he placed a garrison of his troops in Damascus, the Syrian capital. So the Syrians, too, were forced to send him large amounts of money every year. And the Lord gave David victory everywhere he went. 7. He brought the gold shields of King

Hadadezer's officers to Jerusalem, 8. as well as a great amount of bronze from Hadadezer's cities of Tibhath and Cun. (King Solomon later melted the bronze and used it for the Temple. He molded it into the bronze tank, the pillars, and the instruments used in offering sacrifices on the altar.)

9. When King Tou of Hamath learned that King David had destroyed Hadadezer's army, 10. he sent his son Hadoram to greet and congratulate King David on his success and to present him with many gifts of gold, silver, and bronze, seeking an alliance. For Hadadezer and Tou had been enemies and there had been many wars between them. 11. King David dedicated these gifts to the Lord, as he did the silver and gold he took from the nations of Edom, Moab, Ammon, Amalek, and the Philistines.

12. Abishai (son of Zeruiah) then destroyed eighteen thousand Edomites in the Valley of Salt. 13. He put garrisons in Edom and forced the Edomites to pay large sums of money annually to David. This is just another example of how the Lord gave David victory after victory.

14. David reigned over all of Israel and was a just ruler. 15. Joab (son of Zeruiah) was commander-in-chief of the army; Jehoshaphat (son of Ahilud) was the historian; 16. Zadok (son of Ahitub) and Ahimelech (son of Abiathar) were the head priests; Shavsha was the king's special assistant; 17. Benaiah (son of Jehoiada) was in charge of the king's bodyguard—the Cherethites and Pelethites—and David's sons were his chief aides.

#### COMMENTARY

The record at this point provides occasion for the student to recall how David the shepherd became commander-in-chief of a great army. The purpose of the present chapter is to summarize David's early military victories as king of Israel. The Philistines, Israel's ancient foe, had challenged David's army on two occasions in the Valley of Rephaim. Once the Philistines fled leaving behind their broken gods. Again, Jehovah caused the Philistines to hear the sounds of a mighty army coming down

upon them through the tops of the mulberry trees. No doubt, David followed the Philistines into their own country occupying Gath and other villages. Gath was about thirty five miles southwest of Jerusalem and about fifteen miles from the coast. It was one of the key Philistine cities. Israel's armies moved against the Moabites whose country was just to the east of the Dead Sea. Ruth, David's great great grandmother on his father's side, had come from Moab. I Samuel 22:3, 4 records how David had requested the Moabites to provide a place of refuge for his parents while he tried to avoid Saul. II Samuel 8:2 describes David's war with the Moabites indicating that he dealt with them in a very cruel manner. It is possible that the Moabites had not been faithful in the matter of caring for David's parents. The Moabites began to pay tribute to David. These people were the descendants of Lot.

The Hadarezer of verse three is called Hadadezer in other references in the Bible. His kingdom was called Zobah and was located between Damascus and the Euphrates River. With the rise of this new power of Israel, Hadarezer moved to extend his kingdom even as far west as Hamath. This city was located on the Orontes River about 250 miles north of Jerusalem. The region involved would mark the northern-most part of the territory to be controlled by David. In subduing Hadarezer David extended the boundaries of his kingdom to the Euphrates River. This was a military victory of considerable proportions. One thousand chariots represented a fortune in military equipment. Solomon (I Kings 10:29) brought chariots out of Egypt at a price of six hundred shekels of silver each. This may be estimated at about four hundred dollars for each chariot. A horse in Solomon's day could be bought for one hundred fifty shekels of silver, or about one-fourth the price of a chariot. David may already have had all of the horses he needed and for this reason he "hocked" the enemy's horses. A sharp slash of the sword at the back of the horse's hoof cut the tendon and made the animal unfit for service. David did select from among all of the horses taken in this battle one hundred choice animals to be added to his stables. Seven thousand horsemen and

twenty thousand foot soldiers were taken. These most likely were simply taken as prisoners of war and were subjected to task work.

When Hadarezer found himself in real difficulty contesting Israel's power, the Syrians called out their army to help him. The ancient capital of Syria was Damascus. This important city was about one hundred and thirty miles north northeast of Jerusalem. Through this city a very important trade route passed between the east and the west. Abraham had traveled this road when he had come to Canaan. There he had purchased Eliezer who became his chief servant. In the days of Ahab, more than a hundred years after David's time, the kings of Syria once more would trouble Israel. However, Damascus and the Syrians could not withstand David's power. Twenty two thousand enemy warriors fell before Israel's onslaught. To make certain that the Syrians were kept in their place, David stationed detachments of Hebrew warriors at Damascus. At regular intervals tribute was collected from the conquered people. David did not set out to conquer the world. Whatever territories were annexed to his kingdom were within the limits of the original promises to Abraham—between the Great Sea and the Euphrates River. Within these limits "Jehovah gave victory to David whithersoever he went" (verse 6). David knew that it was not his work to build the Temple; but from the time he first thought about it until he died, preparations for the Temple were of primary importance. The gold taken in battle from the Syrians was laid up in Jerusalem. The fact that the warriors of Zobah had "shields of gold" indicates the remarkable wealth of that nation. Tibhath and Cun are identified as cities of Hadarezer. Their exact location is not known. From them the armies of Israel took a great amount of brass. This brass (or copper) was used for the "brazen sea" which was set in the court of priests at the Temple. It measured ten cubits (about 15 feet) in diameter. It was five cubits high (about 7½ feet). It was a hand-breadth in thickness (three or four inches). The capacity of the vessel has been estimated at about twenty four thousand gallons. The pillars were located at the entrance to the Holy

Place, one on either side (I Kings 7:15-22). Each pillar with its capital was twenty three cubits high. Each had a circumference of twelve cubits (about 18 feet). The vessels of brass included ten lavers used in connection with the great sea of brass. The bases for these lavers measured four cubits by four cubits by three cubits in height (I Kings 7:27). Each contained about four hundred eighty gallons. In addition to these, bowls, flagons, spoons, pans and many other instruments were made of this material. So much brass was used in the construction of the Temple that no attempt was made to weigh or evaluate it. In his wars David was concerned with preparing a stockpile of materials out of which a splendid Temple could be built.

The king who is here called "Tou" is called "Toi" in other references. He is identified as king of Hamath. Tou had engaged Hadarezer in battle on previous occasions and had formed no real obstacle in the king of Zedah's move toward the Great Sea. When Tou learned that David had overpowered the great king to the East, he decided not to challenge David. His son, Hadoram, elsewhere called Joram, came with precious gifts of gold, silver, and brass. Abundant wealth flowed into David's treasuries and he dedicated all of it to Jehovah. Edom paid tribute to Israel. This was a reversal of what happened when Jacob had sent gifts to Esau upon Jacob's return from Haran (Genesis, chapter 33). The Edomites were the descendants of Esau. Moab and Ammon, sons of Lot, often contested the right of Israel to live in Palestine. In David's day they, too, bring their tribute. David continually maintained military superiority over the Philistines. The Amalekites, like the Edomites, were descendants of Esau. Like the other nations, this ancient enemy, which sent the first army to attack Israel after the Hebrews left Egypt, is forced to pay tribute to David. Jehovah blessed David in all of his enterprises.

Abishai (verse 12) was one of three sons of Zeruah, David's sister. Joab and Asahel, Abishai's brothers, were great warriors. The Valley of Salt, sometimes called the Vale of Siddim, was located at the southern extremity of the Dead Sea. A valley, called the Arabah, extended south of the Dead Sea to the Gulf

of Aqaba. The Valley of Salt was in the Edomite country. At some time in David's day Abishai led an expedition against the Edomites which conflict resulted in the deaths of eighteen thousand of the enemy. As David had done at Damascus in stationing garrisons of soldiers to hold conquered territory, so he did in the land of Edom. This guaranteed the collection of the tribute.

David's remarkable ability in subduing Israel's enemies magnified his reputation as a great king. At this point in the history David was making good progress as he ushered in Israel's "golden age". The expanding kingdom not only brought power and fame to David as king, but it also magnified the importance of each office in the government under David. The kingdom was united as it had never been before. David's rule was characterized by justice and righteousness. He ruled by Jehovah's Law. He was no respecter of persons. His reign was to become the model for all who followed him. Joab was the chief military leader under David. From this time every Hebrew king had a man on his cabinet called a "recorder" whose responsibility was to write an accurate account of the king's reign. Jehoshaphat held this responsible position in David's court. We are indebted to the work of these recorders for the accurate records of the life and times of the kings of Israel and Judah. Shavsha was the scribe or secretary. He probably held the responsible position of secretary of state and would serve as chief diplomat in all foreign relations. Zadok and Abimelech (or Ahimelech) served as the chief priests. One most likely served at the Tabernacle, the other at the ark in Jerusalem. Benaiah had the chief responsibility over the Cherethites and Pelethites who served as David's personal bodyguard. They formed his secret service corps. David practiced nepotism in that he set his own sons in certain offices of trust. The expanding kingdom necessitated a more highly developed government than that which would have been required in king Saul's day.

## SUMMARY QUESTIONS

## LESSON EIGHT 17-18

240. Describe David's private house in Jerusalem.
241. Who is Nathan?
242. What was the nature of Nathan's error?
243. Why was David prohibited in building the Temple?
244. Summarize Jehovah's word to David regarding building a Temple.
245. Explain the circumstances of David's humble beginning.
246. Explain the phrase, "I will make thee a name".
247. What will be the fate of David's enemies?
248. What wonderful revelation does Jehovah now make to David? Where is a previous record of these events in the Bible?
249. Whose destiny involved the actual construction of the Temple?
250. How long is this kingdom to function?
251. In what attitude did David receive this revelation?
252. What did David say about Jehovah?
253. How did Egypt figure into David's prayer?
254. How does David understand Jehovah's promise to "build David a house"?
255. Carefully locate Gath.
256. Name the person who was the father of Moab.
257. Locate Zobah and Hamath.
258. Describe the "hocking" of a horse.
259. How did David deal with the Syrians?
260. What did David do with the gold taken in war?
261. For what purposes was the brass used?
262. Explain the reference to the pillars in 18:8.
263. Explain the action taken by Tou.
264. Carefully locate Edom. From what person were the Edomites descended?
265. Who was the father of Ammon?
266. Identify Amalek.
267. Where was the Valley of Salt?



268. Identify Abishai and Zeruiah.
269. Why was David so successful in his military endeavors?
270. Who was Joab and how had he earned his position?
271. What were the duties of a recorder?
272. Name the chief priests. Why would there be two men in this office?
273. Describe the work of the scribe.
274. Explain the peculiar responsibilities of the Cherethites and Pelethites.
275. How did David employ his sons? Was this wise?