

David: what was corrected in this life

Every sentence below was changed during the final pass on David. The earlier wording is quoted so the correction can be checked, and each corrected sentence carries the label it now belongs to.

Nothing was shortened. The seventeen movements, the covenant, 2 Samuel 11, the disputed questions, What Scripture does not tell us and Their story and our story are all here in full.

17 movements, unshortened

- 01 Bethlehem, and the son nobody sent for
- 02 The harp in Saul's court
- 03 The valley of Elah
- 04 Jonathan, and a king who begins to watch him
- 05 The fugitive years
- 06 Twice he does not kill the king
- 07 Nabal, Ziklag, and the death of Saul
- 08 Hebron, a long war, and one kingdom
- 09 Jerusalem, and the ark brought up
- 10 The promise: a house, a throne, a kingdom
- 11 Bathsheba and Uriah
- 12 Nathan, and a confession that is kept in the songbook
- 13 The long shadow in his own house
- 14 The census, and the threshing floor
- 15 Last words, and a charge to a son
- 16 Psalms the apostles read as pointing past David
- 17 Son of David

Corrections (13)

01 Movement 1: Bethlehem and the flock

Wording replaced

Nothing changes publicly for years.

Wording now

The account reports the flock and Saul's court next. Scripture does not say how long that stretch lasted, and records no public change of standing in it.

Label

Textual observation

Why it changed

A duration and a public silence were asserted that the narrative never states.

02 Movement 5: the fugitive chapters

Wording replaced

For years David is hunted.

Wording now

David is hunted over a stretch Scripture does not date.

Label

Textual observation

Why it changed

The chapters give a sequence, not a span of years.

03 Movement 5: the psalms of those chapters

Wording replaced

Several psalms carry headings tying them to this period, and their language is fear, not triumph.

Wording now

Psalms 34, Psalm 52, Psalm 56, Psalm 57 and Psalm 142 each carry a heading naming a scene from these chapters. Read them and judge their tone from the psalms themselves.

Label

Textual observation

Why it changed

A vague count became named psalms, and the tone is left to the reader rather than asserted. The standing of the headings is stated in Sources and notes.

04 Movement 6: Abigail and Ahinoam

Wording replaced

The man who would not take a throne takes a wife.

Wording now

The restraint of the previous chapters is absent here, and the account uses the verb took of him.

Label

Textual observation

Why it changed

A rhetorical parallel was replaced with the narrative's own verb.

05 Movement 13: the years after Nathan's word

Wording replaced

The account ties this stretch to chapter 12 and asks the reader to read it as consequence.

Wording now

What follows corresponds to 2 Samuel 12:10-12. Reading each later event as the itemised fulfilment of a specific clause is interpretation, and is labelled as such.

Label

Interpretation

Why it changed

An interpretive reading was presented as the narrator's own instruction.

06 Their story and our story: 2 Samuel 11

Wording replaced

A man can refuse to seize a throne and later seize a woman.

Wording now

The chapter's own verbs are used of David: he sent, he took, he had her brought. Scripture gives Bathsheba almost no words, and Audela does not supply her wants, her feelings or her choices.

Label

Explicit Scripture

Why it changed

An epigram was replaced with the narrative's verbs, and the silence of the text about Bathsheba is now named as a silence.

07 Their story and our story: consequences

Wording replaced

Violence entered David's household in the exact terms Nathan had named.

Wording now

Nathan named violence in David's house, and violence follows in the chapters after it. That is what the account records.

Label

Textual observation

Why it changed

"In the exact terms" claimed a correspondence tighter than the text states.

08 Their story and our story: examples

Wording replaced

Held out as example.

Wording now

Recorded conduct, and an application Audela draws from it. Each line says whether Scripture teaches the same thing elsewhere. The fifth reads: only reported, and not presented for imitation.

Label

Interpretation

Why it changed

The old heading put Audela's application in Scripture's mouth. The build now fails if that phrasing returns.

09 A man after God's own heart

Wording replaced

Scripture calls David a man after God's own heart, and the four passages together define what that means.

Wording now

1 Samuel 13:14 and Acts 13:22 are given as they stand, with 1 Samuel 16:7 beside them. Paul's wording draws on more than one Old Testament passage, and combining the four texts into a single definition is interpretation.

Label

Interpretation

Why it changed

A synthesis across four passages was reading as a single biblical statement.

10 The covenant and the resurrection: Acts 2

Wording replaced

Peter says the throne promise of 2 Samuel 7 was kept in the resurrection.

Wording now

Peter argues from Psalm 16 and from David's tomb that the words of the psalm were fulfilled in the resurrection of Jesus (Acts 2:29-32).

Label

Explicit Scripture

Why it changed

Peter's argument is allowed to be his own argument.

11 The covenant and the resurrection: Acts 13

Wording replaced

Paul says the same thing about the throne.

Wording now

Paul says God brought a saviour from David's offspring as promised (Acts 13:22-23), and then argues the resurrection from the psalms (Acts 13:32-37).

Label

Explicit Scripture

Why it changed

Two separate steps in Paul's speech were being merged into one claim.

12 The covenant and the resurrection: Audela's summary

Wording replaced

The throne promise of 2 Samuel 7 is kept in the resurrection.

Wording now

Stated as Audela's summary across Acts 2 and Acts 13, in the text and again in Sources and notes, and not attributed to Peter or to Paul.

Label

Interpretation

Why it changed

A synthesis of two apostolic arguments was carrying the weight of a quotation.

13 David the shepherd, and Psalm 51

Wording replaced

The shepherd of 1 Samuel 16 is a type of the good shepherd of John 10.

Wording now

The shepherd comparison with John 10:11, and Psalm 51 read as a model prayer, are both kept and both labelled reflection.

Label

Christian theological reflection

Why it changed

Scripture does not itself draw this comparison, so it is held as reflection.

Questions the text leaves open

Goliath and Elhanan (2 Samuel 21:19; 1 Chronicles 20:5)

Three positions named, none presented as a statement of Scripture.

Confidence: Uncertain or disputed

The psalm superscriptions

Two positions named. The five headings of the fugitive chapters are listed, and the ambiguity of the Hebrew preposition is stated.

Confidence: Possible, and uncertain

Matthew and Luke after David

Three positions named. Mary's descent is labelled an inference.

Confidence: Uncertain or disputed

The census numbers (2 Samuel 24:9; 1 Chronicles 21:5)

The difference is stated, and three proposals are listed as proposals.

Confidence: Uncertain or disputed

The City of David

Long-running excavation on the ridge south of the Temple Mount.

Confidence: Historical, strong

The Tel Dan stele

The 1993 to 1994 basalt inscription reading house of David, with the minority objection noted.

Confidence: Scholarly accepted

The name David

Given from a standard lexicon, related to the root meaning to love. The formation of the name is not certain.

Confidence: Language, lexicon

How every connection is categorised

David reigned forty years, seven and a half of them at Hebron and thirty-three at Jerusalem, according to the numbers Scripture itself gives.

Label: Scripture explicitly states · Hebron and one kingdom

The name David is generally understood by Hebrew lexicons to mean beloved.

Label: Hebrew and Greek lexicons · Who he was

Uncertain: Scripture does not explain the name, and lexicons note that the formation is not certain.

The stronghold David took and renamed the city of David is identified with the ridge south of the later temple platform in Jerusalem, where excavation has been carried out for over a century.

Label: Strong historical evidence · Jerusalem and the ark

A ninth-century BC Aramaic inscription found at Tel Dan refers to the house of David, and is widely treated as extra-biblical evidence that a dynasty bore that name.

Label: Widely accepted scholarly view · The promise

Uncertain: A minority of scholars have questioned the reading of the phrase. The inscription concerns a dynasty's name and does not by itself describe David's reign.

The numbers given for the census differ between 2 Samuel 24 and 1 Chronicles 21, and Scripture does not explain the difference.

Label: Debated among scholars · The census

Uncertain: Proposals include different categories of men counted, different sources used by each writer, and transmission of the numerals. None of these is stated by the text.

Reading the shepherd imagery of David's life as a picture of Christ the good shepherd is Christian reflection. Scripture connects Jesus with David by promise and descent, not by presenting the Elah episode as a type.

Label: One major Christian interpretation · Their story and our story

That the differing lines after David in Matthew and Luke are to be explained by Mary's descent is one interpretation, not a statement of either gospel.

Label: One major Christian interpretation · Son of David

Whether 2 Samuel 21:19 and 1 Chronicles 20:5 describe the same event and the same man is disputed.

Label: Debated among scholars · The valley of Elah

Uncertain: The two lists word the killing differently and Scripture does not reconcile them. Audela presents both verses as they stand.

Psalms 34, 52, 56, 57 and 142 carry headings naming events from the years Saul pursued David. The headings are part of the received Hebrew text; how long the fugitive period lasted, and when each psalm was written, are not stated.

Label: Possible but not certain · The fugitive years

Uncertain: Scripture does not date the psalms or the pursuit. Audela cites the headings as they stand and does not describe the mood of a group of psalms on the reader's behalf.

Peter in Acts 2:29-32 argues from Psalm 16 and David's tomb to the resurrection of Jesus; Paul in Acts 13:22-23 says the saviour came from David's offspring as promised, and in Acts 13:32-37 argues from the psalms that he was raised. Stating these as one claim, that the throne promise of 2 Samuel 7 is kept in the resurrection, is Audela's synthesis of the two arguments.

Label: One major Christian interpretation · Psalms the apostles read past David

Uncertain: Each passage is explicit in what it argues. The combined sentence is a summary across passages, and Audela labels it as such rather than attributing it to Peter or Paul.

Where Audela says an action of David's is worth following, that is an application drawn from recorded conduct. Scripture reports these acts and does not present them as commands to the reader.

Label: One major Christian interpretation · Their story and our story

Fixed and confirmed

- Every one of the corrections above stands in the page you are reading.
- All five application lines carry a label saying the application is Audela's, and the build fails if the old phrasing returns.
- Older Bible wording is rejected automatically anywhere in this life, in the profile beside it, in notes, interpretations and in the labels and details of every source.
- Every reference on the page resolves to a real book, chapter and verse range, and the words are read from the translation you have selected.
- The opening passage keeps Save, Highlight, Listen, Copy, Share and Read in context.
- A quiet index sits after the opening Scripture, never above it, with a second list of all seventeen movements inside the story.

Still open

Nothing is open. Every item raised in the pass was resolved.

Bible First QA: pass.