

I. ESTABLISHING GAD AS A PROPHET

A. THE BIBLICAL TITLES APPLIED TO GAD

- “David’s seer” — chozeh (2 Samuel 24:11; 1 Chronicles 21:9).
 - Chozech emphasizes insight received by revelation, typically visual or visionary perception.
- “The prophet Gad” — navi’ (1 Samuel 22:5). He is explicitly called a prophet early in David’s life, before David’s kingship becomes secure.

B. WHY INCLUDE GAD AMONG THE PROPHETS

- His role is not peripheral. He is embedded in critical turning points of David’s life.
- His prophetic messages consistently guide, restrain, or discipline the king.
- He is linked with palace-level prophetic authority, the early institutional development of the monarchy’s prophetic oversight.
- Without Gad, some of the most significant developments in David’s rise and in the establishment of the future royal line would lack prophetic interpretation.

II. GAD’S EARLY APPEARANCE: THE PROPHET OF DAVID’S FLIGHT

A. FIRST MENTION: 1 SAMUEL 22:5 — THE PROPHET IN THE CAVE

- Sudden introduction of Gad
- Context of David’s situation; the cave of Adullam.
- Gad’s first directive: “Abide not in the hold; depart, and get thee into the land of Judah.”
- Implications of prophetic authority: David obeys without debate.
- God’s provision of spiritual leadership: Gad (prophet) arrives in the same chapter as Abiathar (priest).

B. THEMES OF GAD’S EARLY MINISTRY

1. Restoring David to the covenant land
2. Prophetic authority over royal action
3. Counterpart to Abiathar’s priestly counsel

III. GAD AND THE CENSUS JUDGMENT: THE PROPHETIC VOICE OF CORRECTION

A. THE TEXTUAL ACCOUNT AND GAD’S PROPHETIC ROLE (2 SAMUEL 24; 1 CHRONICLES 21)

- Gad as the chosen prophetic channel - 2 Samuel 24:11–12 — “The word of the Lord came unto the prophet Gad, David’s seer...” God speaks to Gad, bypassing both Nathan and the priesthood.
 - 2 Samuel 24:1 — God’s anger is the contextual cause.
 - 1 Chronicles 21:1 — Satan is the immediate provocateur.
- Gad delivers the judgment options
 - 2 Samuel 24:12–13 / 1 Chronicles 21:11–12 Gad presents three covenant-based punishments:
- Initiation and unfolding of the judgment: 2 Samuel 24:14–15 — David chooses to fall into the Lord’s hands. The plague begins immediately. 1 Chronicles 21:14–16 — The angel stands over Jerusalem with a drawn sword, a visible sign of divine wrath.
- Gad mediates the path to restoration - 2 Samuel 24:18 — Gad issues the same command: “Go up, rear an altar unto the Lord.” David obeys and builds the altar (2 Samuel 24:25), and the plague stops.
- 2 Chronicles 3:1 identifies this location as the site of Solomon’s Temple.
- Gad becomes, indirectly, the prophetic architect of Israel’s central place of worship.

B. WHY THIS EPISODE MATTERS

- Gad provides the theological interpretation of national disaster
- Gad stands as the mediator between king and angel
- Gad redirects the trajectory of Israel’s worship history
- Gad’s authority is unmistakable in David’s reign

V. GAD AS HISTORIAN AND CHRONICLER

A. 1 CHRONICLES 29:29

- Whether this book is lost or preserved in Chronicles, the text gives Gad a literary-prophetic role.
- He is one of the prophetic authors whose writings inform Israel’s historical memory.

B. GAD’S PROPHETIC RECORD AS A SOURCE

- He shapes the narrative of David’s reign.
- He stands with Samuel and Nathan as one of the three prophetic witnesses to David’s kingdom.