

Toward a Godward Understanding of 1st and 2nd Samuel

Part 1—Introduction

Its place in the OT canon

- 1) In the **Prophets**, not the Law or the Writings
 - a) Included with Joshua, Judges, 1 & 2 Kings
- 2) In the **Former** Prophets, not the **Latter** Prophets (our major and minor prophets)

Its form in the OT canon

- This was originally one book, but it was divided in the Septuagint (Greek OT) around 200 BC.

Its value in the OT canon

- It shows the why and how of the transition from spiritual chaos (Judges 21:25) to God's kingdom rule by a man after God's own heart (1 Sam. 13:14).

Part 2—Historical and theological background

The time period

- Covers a period of time from the end of Judges (@ 1070 BC) to the Exile (586 BC)

The primary character is God. Do not overly focus on the secondary characters.

- Taken from Robert Chisolm, *1 & 2 Samuel, Teach the Text Commentary*
 - 1) How does God reveal himself in this passage? In other words, what does this passage teach us about God's character?
 - 2) How does God relate to his people in this passage? In other words, how does God intervene in the story and/or respond to the actions of the human characters?
 - 3) We need to use a theocentric hermeneutical principle, focusing on what we learn about our sovereign, relational God in this story. Such an approach is foundational to sound exposition of the Scriptures, a primary purpose of which is to reveal the infinite God to his finite creatures.

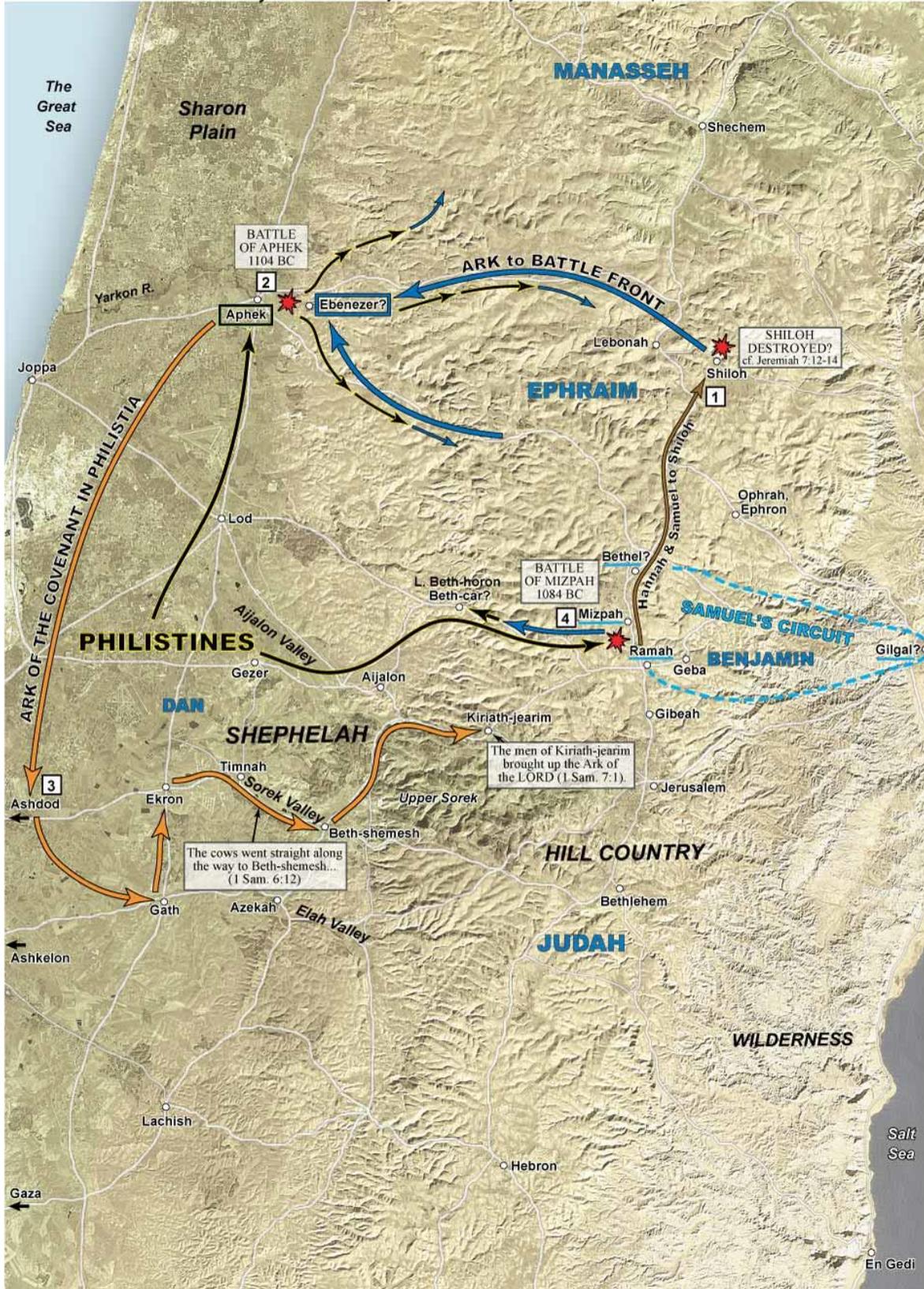
The secondary characters include:

- 1) Preliminary
 - a) Samuel—the prophet who anoints kings
 - b) Saul—the first human king of Israel (rules from 1051–1011 BC)
- 2) Primary
 - a) David—the second human king of Israel (rules from 1011-941 BC)

Part 3—Geographical background

- 1) The ministry of Samuel

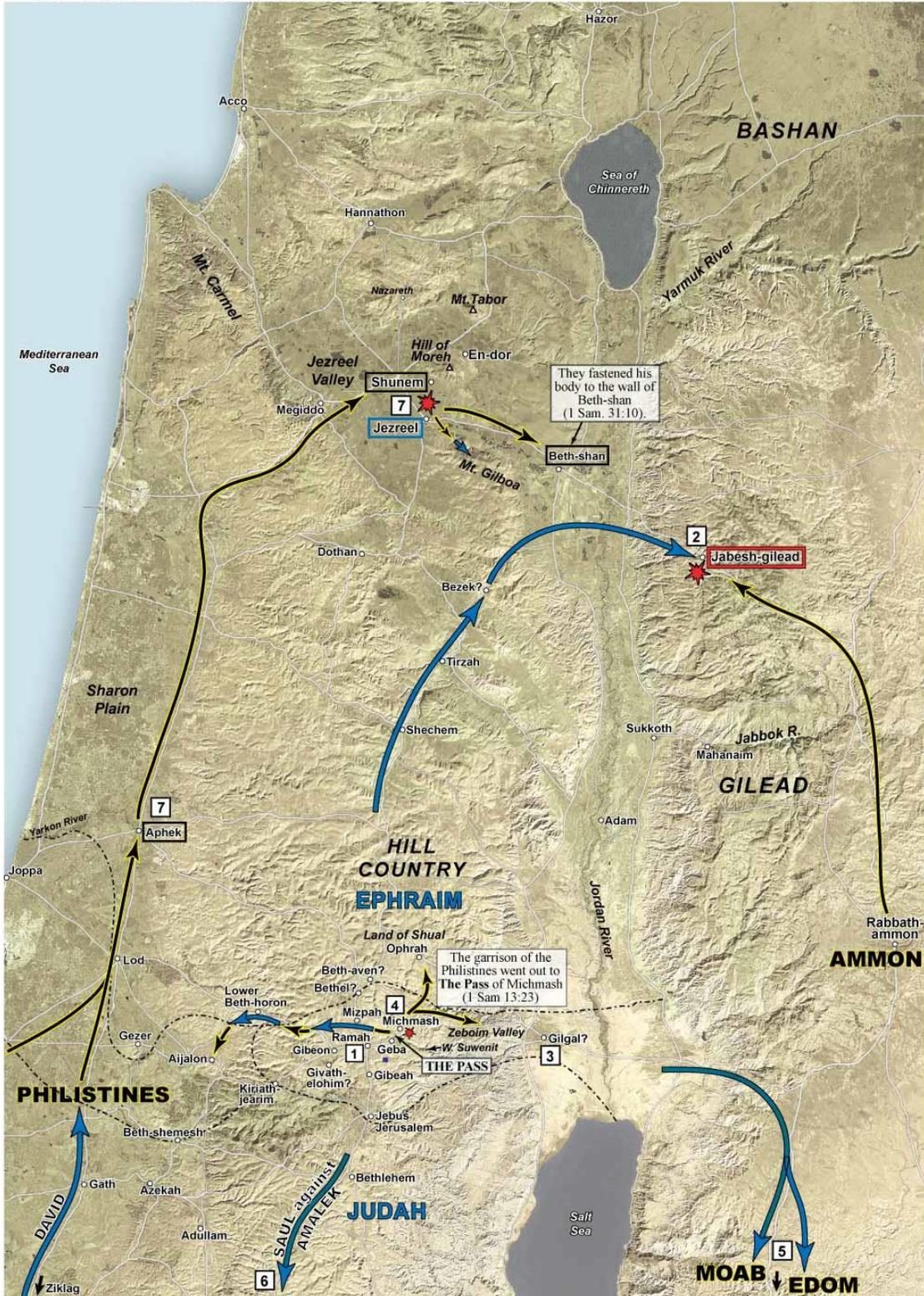
5-1 Samuel's Ministry Date: Early 11th Century BC (Battle of Aphek, c. 1104 BC) 5-1



2) The rule of Saul

5-2 Saul Date: 1051-1011 BC

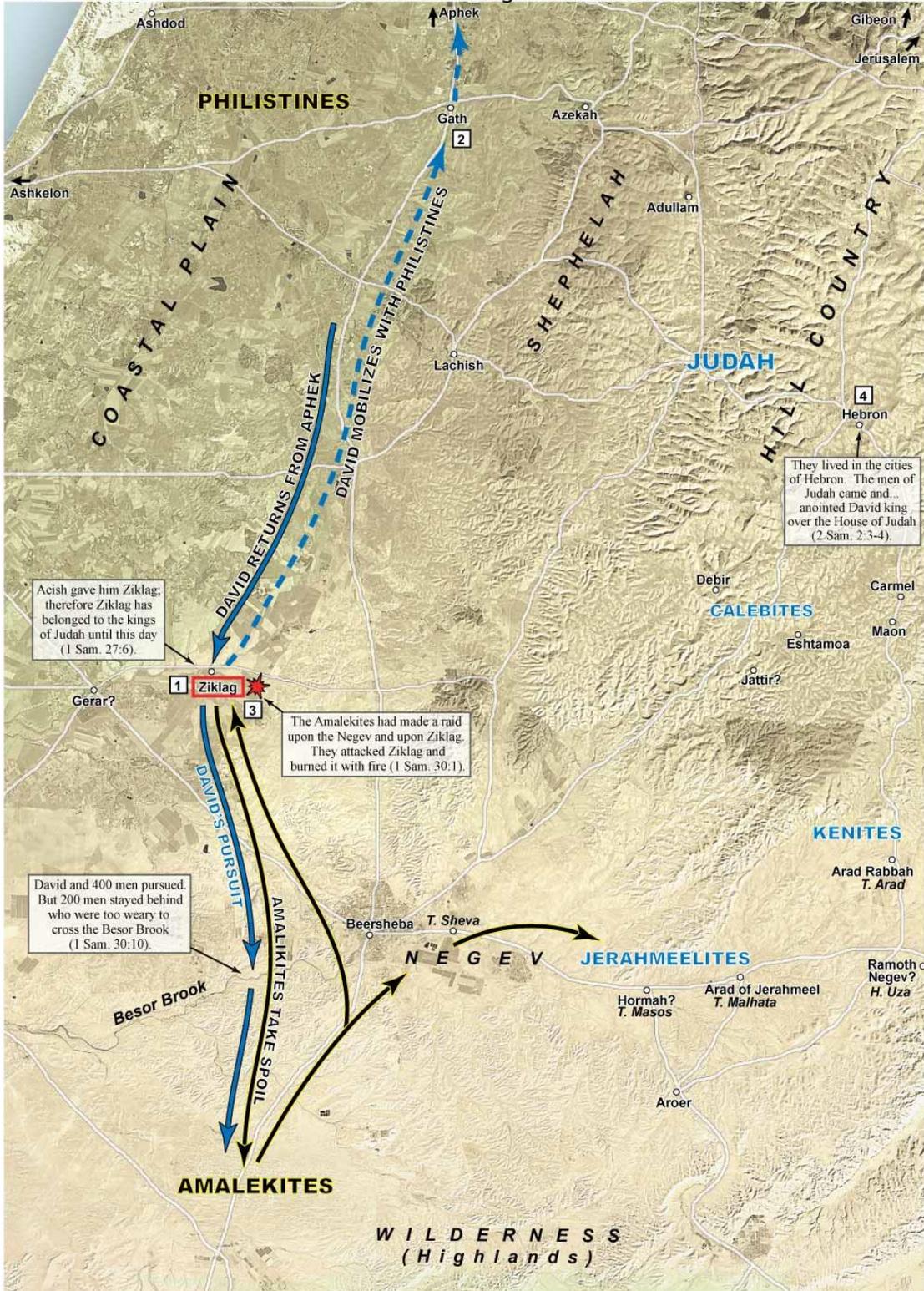
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3) The life of David

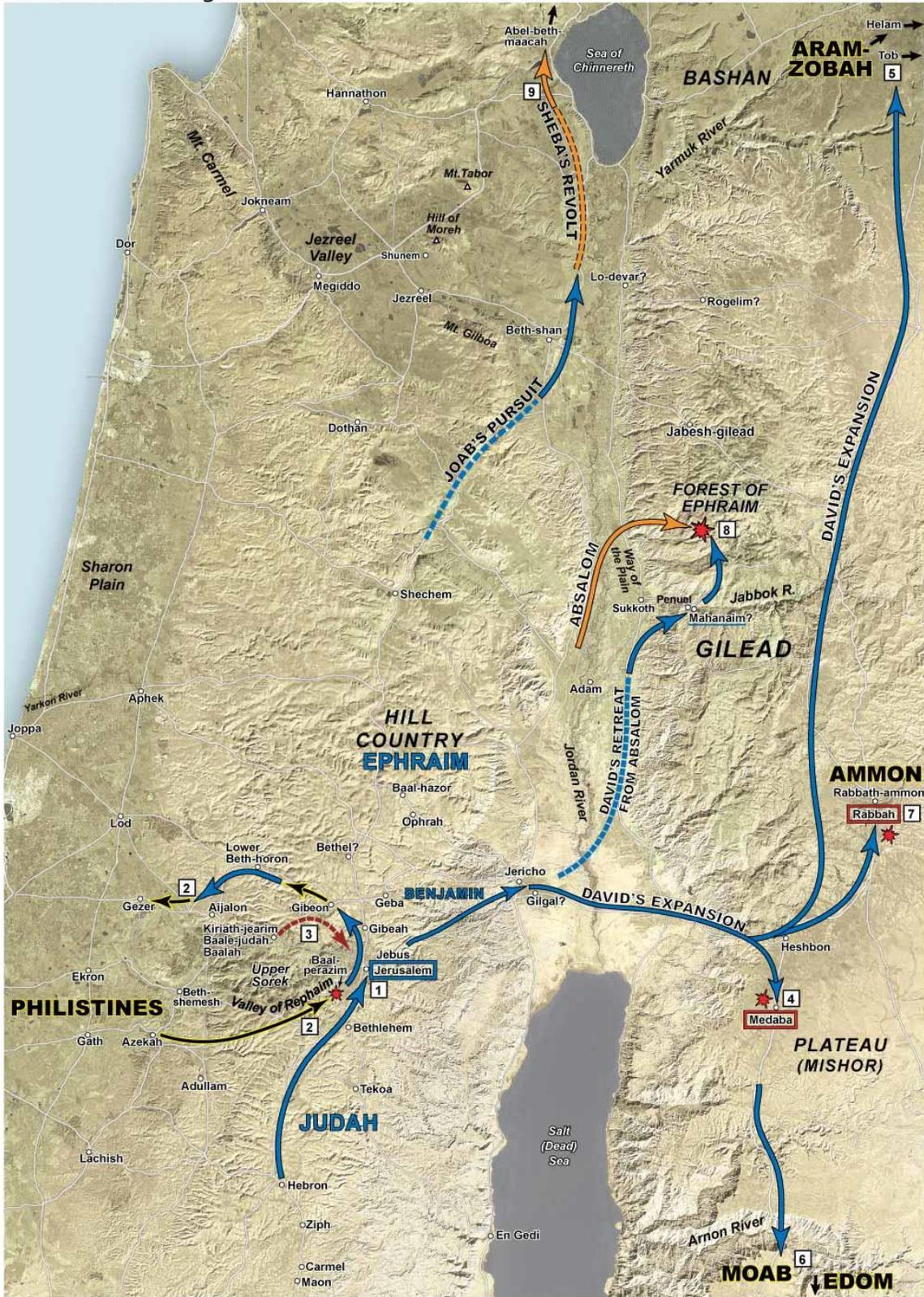
5-4 David Works for the Philistines at Ziklag Date: 1012 BC

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5-5 David's Reign Date: 1011-971 BC

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Part 4—An outline of the text

Samuel—God prepares a prophet, a prelude to the king (1 Sam. 1:1-7:17)

- 1) The narrative—1:1-7:14
 - a) **Focal point:** 3:1b-4:1a God calls Samuel
- 2) The summary—7:15-17

Saul—God provides His first king who forfeits his throne and dynasty (1 Sam. 8:1-14:52)

- 1) The narrative—8:1-14:46
 - a) **Focal point:** 11:14-13:1 Samuel's farewell address
- 2) The summary—14:47-52

David—God provides His second king (1 Sam. 15:1-2 Sam. 8:18)

- 1) The narrative—1 Sam. 15:1-2 Sam. 8:14
 - a) **Focal point:** 1 Sam. 21-31 God reverses the fortunes of Saul and David
- 2) The summary—2 Sam. 8:15-18

David—God preserves His second king (2 Sam. 9:1-20:26)

- 1) The narrative—9:1-20:22
- 2) The summary—20:23-26

Israel—God preserves His kingdom (2 Samuel 21-24)

Part 5—An explanation of the Text

Samuel—God prepares a prophet, a prelude to the king (1 Sam. 1:1-7:17)

- 1) The narrative begins—1:1-3:1a
 - a) Samuel's birth—1:1-2:11 [God honors the godly]
 - i) Yahweh opens Hannah's womb—1:1-20
 - (1) First use of "Yahweh of hosts" in OT, emphasizing His omnipotence—1:3
 - (2) Yahweh uses Peninnah's provocation to move Hannah to prayer.
 - (3) Note the use of "remember"—1:11, 19
 - (4) Hannah defends her honor against inaccurate accusations—1:15-16
 - ii) Hannah dedicates Samuel to a life in Yahweh's service—1:21-28
 - (1) She presented an extremely generous offering—1:24
 - iii) Hannah rejoices in prayer to Yahweh—2:1-11
 - (1) Yahweh's holiness, uniqueness, and protection—2:2
 - (2) Yahweh's omniscience—2:3
 - (3) Yahweh's sovereignty as King of the earth—2:4-10
 - (a) Demonstrated in His providence over all aspects of life—2:48a
 - (b) Demonstrated in His creation—2:8b
 - (c) Demonstrated in His coming global judgment—2:10a
 - (d) Demonstrated in His exaltation of God's anointed king (Messiah)—2:10b
 - b) Eli's ungodly sons—2:12-3:1a God punishes the ungodly
 - i) The sons of Eli show contempt for Yahweh—2:12-17
 - ii) Yahweh blesses Hannah with more children—2:18-21
 - iii) Yahweh determines to kill Eli's sons—2:22-25
 - iv) Yahweh shows favor to Samuel—2:26

- v) Yahweh pronounces judgment on Eli's family—2:27-36
- 2) **The focal point:** Yahweh calls Samuel—3:1b-4:1a
- a) This depicts the transition from boy (3:1) to prophet (3:20).
 - b) Samuel is the first named prophet since Moses (Deut. 18:15-29; 34:10; Judg. 6:8)
 - i) See also Abraham (Gen. 20:7), Aaron (Ex. 7:1)
 - c) While Samuel's influence extended from the far north to the far south of Israel (3:20), his primary ministry focused on the central portion of Israel (7:16-17).
- 3) The narrative resumes—4:1b-7:14
- a) Yahweh destroys the priestly dynasty of Eli—4:1b-22 (fulfilling 2:27-36; 3:10-14)
 - i) Not long after Samson's interactions with the Philistines; Samuel is probably in his late teens at this time.
 - ii) This is the first reference to the Philistines in Samuel—4:1
 - (1) This is approximately 1104 BC.
 - iii) The people ask the right question, but arrive at the wrong answer based on a wrong assumption—4:3
 - (1) They change the lyrics from "*Thou Art Worthy*" to "*Thou Art Useful*."
 - b) The travels of Yahweh's ark—5:1-7:1
 - i) Shiloh's destruction becomes an object lesson (cf. Jer. 7:12-14; 26:6, 9; Ps. 78:60)
 - ii) Yahweh humiliates the chief Philistine deity—5:1-6:12
 - (1) Dagan (god of grain) was viewed as Baal's father.
 - (2) Note the ironic repetition of "hand" in 5:4, 6, 7, 9, 11; 6:3, 5, 9.
 - (3) Note the ironic repetition of "glory/weight" in 2:29-30; 4:21-22; 5:6, 11; 6:5-6
 - (4) Note the irony of Israel losing the Ark in battle but God brings it back by means of 2 milk cows in 4:11; 6:10-16.
 - iii) Yahweh judges irreverent Levites/Kohathites—6:13-7:1
 - (1) Yahweh's expectations of his own holy people are not incumbent on those who are not his. That is, the ark was holy only to the holy people. (Merrill)
 - (2) Kiriath-jearim is 11 miles east from Beth-shemesh and 1,700' higher in elevation.
 - c) Samuel's victory and lifelong rule—7:2-14
 - i) This battle takes place in 1084 BC.
 - ii) Genuine repentance is demonstrated—7:3-6
 - iii) For the first time, Samuel is identified as acting as a judge—7:6
 - iv) The tables are turned on the Philistines—4:2, 3, 10; 7:10
 - v) Compare the use of "thunder" 2:10 and 7:10.
 - vi) The song "*Come, Thou Fount of Every Blessing*" borrows from 7:12.
- 4) The summary of Samuel as a judge—7:15-17

Saul—God provides His first king who forfeits his throne and dynasty (1 Sam. 8:1-14:52)

- 1) The narrative begins—8:1-11:13 (@ 30-35 years after 7:17, before 1051 BC)
- a) The request for a king—8:1-22
 - Remember the statement from Judg. 17:6; 18:1; 19:1; 21:25.
 - Remember also the later statement from Hosea 13:10-11.
 - i) The basis of their formal requests (cf. Deut. 17:14-20; Judg. 8:22)
 - (1) The desire to avoid future military losses—8:20; 12:12
 - (2) The corruption of the present leadership—2:12-17; 8:3, 5

- (3) The desire to be like the other nations—8:5, 20
 - ii) Their motive was the rejection of Yahweh's rule—8:7
 - iii) The eventual price of having a king—8:11-18
 - (1) The institution of a military draft by the government—8:11-12
 - (2) The subjugation of the people to the government—8:13
 - (3) The appropriation of private land (eminent domain) by the government—8:14
 - (4) The taxation of private goods by the government—8:15
 - (5) The removal of personal liberty by the government—8:16-17
 - (6) An adversarial relationship with the government—8:18
 - b) The private introduction of Saul—9:1-10:16
 - Remember the infamous tribe of Benjamin from Judg. 19-20.
 - Dominant in this section is the Hebrew word for “find/found” (12x).
 - i) From a financially and socially impressive family—9:1
 - ii) A physically impressive individual—9:2
 - iii) An incompetent shepherd—9:3-10
 - (1) He was willing to return home without his father's donkeys (9:5)
 - iv) A spiritually ignorant individual—9:6-7 (cf. his reputation in 10:11)
 - (1) Ignorant of God's prophet/judge Samuel
 - (2) Fails to seek God's help
 - (3) Assumed spiritual favors could be bought
 - v) A divinely chosen individual—9:15-10:8
 - vi) God gave him another heart in order to serve as king—10:9
 - (1) This is not regeneration, but for service.
 - c) The public choosing of Saul—10:17-27
 - i) A mixed response from the people—cf. 10:24-26 with 10:27 and 11:12
 - ii) God provided Saul with human resources to accomplish His purpose—10:26
 - d) The first victory of Saul; DEFENSIVE TACTICS—11:1-13 (against the polytheistic Ammonites, descendants of Lot; Gen. 19:38; Deut. 2:19)
 - i) This is the same ministry of the Spirit as with the judges (Judg. 6:34; 11:29; etc.)
 - ii) Those living in Jabesh Gilead were relatives of Saul (Judg. 21:8-15).
 - iii) The western tribes had been unwilling years ago to assist Jabesh Gilead when they asked for help—11:3; Judg. 11:4-11
 - (1) This refusal to help was reciprocated in Judg. 19-21
 - iv) Saul's early morning creative military strategy was successful—11:11
 - (1) Morning watch was from 2-6 AM.
- 2) **The focal point:** Samuel's farewell address—11:14-13:1
- This is the final phase of the transition from the time of Judges to the time of Monarchy.
 - This is the THIRD of four times Saul is anointed or proclaimed king (cf. 9:1-10:16; 10:17-27; 15:1).
 - Remember the historical significance of Gilgal (Josh. 4:19-24)
 - This takes place during wheat harvest (the end of May or early June)—12:17
 - Peace offerings (cf. Lev. 3:1-16; 7:11-18, 28-34)
- a) Samuel reviews Israel's recent history—12:1-12
 - b) Samuel warns Israel of the seriousness of spiritual infidelity—12:13-13:1
 - i) If ... then ...—12:13-18
 - ii) The sinfulness of sin—12:19-25

- (1) Note the Godward reasoning, a focus on His aseity (self-existence and independence)—12:22
- iii) The text of 13:1 is difficult to interpret. Cf. Acts 13:21
 - (1) View # 1 (most common)—the Hebrew text is corrupted; the numbers are missing
 - (2) View # 2 (Bookman)—the Hebrew text is accurate; this is a Hebrew formula to indicate that the events on chapter 13 occur after Saul is firmly established as king
 - (a) Saul rules from 1050-1010 BC.
- 3) The narrative resumes—13:2-14:46
 - a) Saul's disastrous war preparations; OFFENSIVE, THEN DEFENSIVE TACTICS—13:2-16a
 - This marks the beginning of the end for Saul (13:13-14)
 - i) The Philistines retaliate for Prince Jonathan's victory—13:2-7
 - ii) Saul's disobedient response to Samuel's delay—13:8-16a
 - (1) Note Saul's self-oriented interpretation of events—13:11-12
 - (a) This recalls 10:8 from 2 years prior
 - (b) By emphasizing "you" in this way, Saul shifts the blame to Samuel
 - (2) Saul's potential dynasty voided—13:13b-14a
 - (a) Saul himself is rejected in 15:17-29
 - (b) Cf. Gen. 49:10; the kingly line will be through Judah, not Benjamin
 - (3) Saul's replacement has already been chosen—13:14b
 - (a) As an adjective—David's affection/loyalty for Yahweh
 - (b) As an adverb—Yahweh's sovereign and wise choice of David, in contrast to the choice of the people (cf. 9:20)
 - b) Saul's disastrous leadership—13:16b-14:46
 - i) The oppression by the Philistines—13:16b-23
 - ii) The prince exceeds the king—14:1-15
 - (1) Remember 2:27-36; 3:11-14; and 4:19-22. Under a pomegranate tree, in the capital city, sits a king (whose dynasty has been rejected) with a priest (whose line has been rejected).
 - iii) Yahweh saves Israel from the Philistines—14:16-23
 - (1) The ark of Yahweh is at Kiriath-jearim (cf. 7:1-2)
 - iv) Further evidence of Saul's incompetence as a leader—14:24-35
 - (1) Note Saul's self-oriented perspective of the Philistines—14:24
 - v) Yahweh spares Prince Jonathan—14:36-46
 - (1) Saul intensifies the penalty for disobedience to his command (cf. 14:24, 39).
- 4) The summary—14:47-52
 - Note how power has gone to Saul's head, he "seized" the kingship (cp. 11:13 & 14:47)
 - a) Saul's military career—14:47-48
 - i) East—Ammon, Moab
 - ii) Southeast—Edom
 - iii) Northeast—Zobah
 - iv) West—Philistines
 - v) Southwest—Amalekites
 - b) Saul's family and administration—14:29-52

David—God provides His second king (1 Sam. 15:1-2 Sam. 8:18)

- 1) The narrative begins—1 Sam. 15:1-20:42

- a) Saul's disastrous battle against the Amalekites—15:1-35
- i) Saul selectively obeys God's command concerning Amalek (15:1-16)
 - Key words in this chapter: "listen/hear" [*shama*] (15:1, 4, 14, 19, 20, 22 [2x], 24) and "destroy" [*charam*] (15:3, 8, 9 [2x], 15, 18, 20, 21)
 - Here, Saul fails to do what he ought to have done, whereas earlier (cf. 13:9) he did what he ought not to have done.
 - (1) Cf. God's prophecy in Ex. 17:8-16; Num. 24:20; Deut. 25:17-19
 - (a) The Amalekites were descendants of Esau (Gen. 36:12, 16)
 - (2) Yahweh has the right to judge sin at any point in history. (300-year interval)
 - (3) Apparently, some Amalekites avoided destruction (cf. 27:8; 30:1).
 - ii) Saul is officially rejected by Yahweh (15:17-29)
 - (1) Yahweh views Saul's actions as disobedience and evil (15:19)
 - (a) The singular verbs indicate Samuel noting Saul's personal guilt.
 - (2) Note Samuel's understanding of the sinfulness of sin (15:22-23)
 - (a) Earlier Saul's dynasty had been rejected (13:14); now Saul himself is rejected.
 - (3) Note Saul's remorse (15:24-25)
 - (4) A new name for Yahweh (The Strength/Glory/Eminence/Eternal One) is revealed (15:29)
 - (5) Yahweh's grief re-stated (15:35)
 - (a) Cf. Gen. 6:6; 1 Sam. 15:11, 29
 - (b) "Nonchalance is never listed as an attribute of the true God." (D.R. Davis)
- b) David's FIRST anointing, done "privately"—16:1-23 (he is not a usurper)
- The key word in this chapter is "see" [*ra'ah*] (verb: 16:1, 6, 7, 17, 18) (noun: 16:7 [2x], 12)
 - David is from the tribe of Judah (cf. Gen. 49:10), whereas Saul was from the tribe of Benjamin
- i) In this time of grief, God gave Samuel a gentle correction and a privileged responsibility with specific details (16:1-5)
 - (1) Samuel is under obligation to speak truthfully, but he was not obligated to tell everything he knew. (W. Kaiser)
 - ii) Note how Samuel's personal experience seems to be in conflict with God's revelation (16:6-10)
 - (1) Cf. 9:2; 2 Sam. 14:25
 - iii) The next king is introduced (16:11-13a)
 - (1) Cf. Ps. 78:70
 - (2) David is @ 15 years old at this time. [@ 1025 BC]
 - (a) David begins reigning as king at the age of 30 [1010 BC] (2 Sam. 2:11)
 - (b) Saul remains king for at least 15 more years.
 - iv) The anointing Spirit departs from Saul and is transferred to David (16:13b-14).
 - v) Yahweh uses David to bring relief to Saul (16:14-23)
 - (1) About 8-10 miles north of his home (2-3 hours of walking)
- c) God's victory over Goliath/Philistines through David/Israel—17:1-58
- The Philistines attempt to split Israel north-south by attacking them through the east-west Elah valley.
 - The most detailed of David's battle accounts; more quotes than any other story
 - Key word in this chapter is "defy/blaspheme" [*charap*]: (verb: 17:10, 25, 26, 36, 45) (noun: 17:26)

- i) The introduction of externally imposing threat—17:1-11
 - (1) 9'9" tall, @ 125 pounds of armor, @ 15-pound spear head, etc.
 - (2) Does 16:7 still ring in your ears? What about 8:20?
- ii) The introduction of the externally non-imposing defender—17:12-23
- iii) David responds to the challenge—17:24-40
 - (1) The first recorded words of David in the Bible (17:26)
 - (a) The first mention of God in this otherwise God-less chapter so far.
 - (2) David recognized Yahweh's work in his life (17:37)
 - (3) The stones were the size of a tennis ball and weighed at least 9 ounces.
 - (2) David recognized Yahweh's work in his life (17:37)
 - (3) The stones were the size of a tennis ball and weighed at least 9 ounces.
- iv) Theological center of the story—17:41-47
 - (1) Does the principle of Gen. 12:3 ring true? (17:43)
 - (2) Does the principle of Lev. 24:16 ring true? (17:45)
- v) Yahweh enables victory over the Philistines—17:48-58
 - (1) Remember the posture of Dagon in 5:3-4? (17:49, 51)
- **Note:** Don't allegorize this account into how you can personally overcome obstacles in your life. This is about the living God! Both Goliath and David understood their encounter in this way.
- d) Saul's jealousy of David—18:1-19:24
 - Demonstrated on both Saul's turf (Gibeah) and Samuel's turf (Ramah)
 - A key word in chapter 18 is "wisely" [*sakal*] (18:5, 14, 15, 30)
- i) The relationship seems to start well—18:1-5
 - (1) Prince Jonathan (Saul's eldest son) is 25-30 years older than David.
 - (2) Jonathan selflessly and sacrificially makes a binding pledge of his loyalty to the next king. (cf. 20:30-31; 23:17)
 - (3) Remember Samuel's warning about the king taking their sons (cf. 18:2; 8:11)
- ii) The suspicion begins—18:6-9
 - (1) This folk song has only 5 words in Hebrew.
- iii) The animosity is real—18:10-11
- iv) David acts wisely—18:12-30
 - (1) Saul seeks to kill David indirectly as David's celebrity grows—18:12-16
 - (2) Saul seeks to kill David indirectly as he marries into Saul's family—18:17-30
 - (a) Later, Merab and her husband Adriel will lose 5 sons (2 Sam. 21:5-9)
 - (b) Remember David came from a relatively poor family with some Moabite blood (cf. Ruth 4:13-17; 1 Sam. 18:23)
 - (c) Is David using Michal to advance his own position in the palace? (18:26; cf. 17:26)
- v) The animosity intensifies—19:1-24
 - A key word in chapter 19 is "escape" [*malat*]: (19:10, 11, 12, 17, 18)
- (1) Saul seeks to kill David indirectly, but Jonathan defends David—19:1-7
- (2) Attempted murder (directly and indirectly)—19:8-17
 - (a) Remember the teraphim reference of 15:23. See also Ps. 59.
 - (3) God the Holy Spirit defends David from Saul—19:18-24
 - (a) Cf. 1 Sam. 10:11
- vi) Can a political ruler ultimately hinder the fulfillment of God's Word? Will David sit on the throne as God has promised?
- e) Introduction to David's life as a fugitive—20:1-42
 - A key word in chapter 20 is "kindness" [*chesed*] (20:8, 14, 15)
 - God protects His promised king through a human instrument.

- i) This chapter illustrates David's wisdom [*sakal*] mentioned in 18: 5, 14, 15, 30.
 - ii) This chapter also illustrates the Godward attitude of loyalty that Prince Jonathan demonstrates toward Yahweh's anointed king.
 - iii) David's faithfulness to this covenant is shown in 2 Sam. 9.
 - iv) Saul disowns Jonathan at this time (20:30)
 - (1) Remember 13:13-14.
 - v) How ironic that Saul was concerned about his dynasty but was willing to attempt to murder his own heir (20:33)
 - vi) This is the next-to-last time David and Jonathan will meet.
 - (1) It is their covenant that will bind them together permanently.
- 2) **Focal point:** God reverses the fortunes of Saul and David—1 Sam. 21-31
- This period will last perhaps 8-9 years. David will gain valuable information about the various people and geographical features of the land he is to eventually rule.
 - At least 6 psalms are written during this time (34, 52, 54, 56, 57, 142)
- a) The early period of David's fugitive life—21:1-22:23
 - Demonstrated at Nob, Gath, Adullam, Mizpah of Moab
 - David writes Ps. 34 and 56 while in Gath (21:10-15)
 - i) This is the first mention of David being afraid (21:12)
 - ii) The focal point is the 400 fighting men joined with David (22:2)
 - David possibly writes Ps. 57 and 142 at this time.
 - iii) Remember that David's great-grandmother Ruth was from Moab.
 - iv) The prophet Gad commands David not to remain in Moab (cf. Deut. 23:3-6).
 - (1) The prophets Gad and Nathan were compilers of David's biography (1 Chron. 29:29).
 - v) The low point is Saul's murder of Ahimelech through Doeg at Nob (22:6-23)
 - David writes Ps. 52 at this time.
 - (1) Note Ahimelech's testimony concerning David: he is Saul's servant, faithful, Saul's son-in-law, captain of Saul's bodyguard, and highly respected (22:14)
 - (2) Is David's sense of guilt legitimate? (cf. 21:1-6; 22:22)
 - (3) Through the sinful destruction of the priests, Yahweh mercifully provides David with the priestly ephod with the Urim and Thummim to give him guidance as king (23:6, 9).
 - Remember also the prophecy concerning Eli's house (2:30-36)
 - Even in opposing God's kingdom God's enemies only bring to pass God's word. (D. R. Davis)
 - b) David delivers Keilah (south of Adullam) from the Philistines—23:1-18
 - This takes place during the April-June grain harvest
 - i) This is David's first defense of Israel apart from Saul's leadership.
 - (1) He has seen a 50% increase of followers since 22:2.
 - ii) David fulfills God's desire for Saul (23:2, 5; cf. 9:16)
 - iii) Note Jonathan's Godward worldview (23:16-18)
 - iv) This is the last time David and Jonathan meet (23:18)
 - c) David spares Saul's life the first time—23:19-24:22
 - This takes place near En Gedi, near the west shore of the Dead Sea.
 - i) This is the first time David is betrayed by the people of Ziph (23:19-20)
 - (1) David possibly writes Ps. 54 in response to this betrayal
 - ii) Note the sensitivity of David's conscience (24:5)

- iii) Saul's acknowledges David's impending kingship (24:20; cf. 23:17)
 - (1) Even though they had arrived at some sort of agreement, David still goes up to the stronghold. This is "trust but verify" in action. (24:22)
- d) **Center:** The death of Samuel and David's marriage to Abigail—25:1-44
 - David operates in the area near Maon and Carmel (south of Hebron)
 - This chapter shows the foolishness of rejecting David and the wisdom and discernment of embracing him as king.
 - i) Samuel dies in Ramah (25:1) [1014 BC]
 - ii) Note the description of Abigail (25:3; cf. 25:33)
 - (1) Same Hebrew word [*sekel*] used to describe David (18:5, 14, 15, 30)
 - iii) Nabal despises Yahweh's anointed king (25:10)
 - (1) In contrast to Abigail referring to David as "lord" (15x in 25:24-31, 41) and herself as "maidservant" (6x in 25:24-25, 28, 31, 41).
 - iv) The core: note how Abigail understands the situation:
 - This is the longest recorded speech by a woman in the Old Testament
 - (1) David refrains from revenge (25:26, 31)
 - (2) David's innocence (25:28)
 - (3) God's protection and blessing of David (25:29)
 - (4) God's choice of David and David's dynasty (25:28-31)
 - (a) Abigail's witness is added to that of Yahweh (16:1), the servants of Achish (21:11), Jonathan (23:17), and Saul (24:20)
 - v) Saul forces a divorce on David and Michal and gives her to Palti (25:44)
 - **Note:** Be grateful for God's restraining work in our lives (25:26, 33, 34, 39)
 - Pray that God would bring someone like Abigail into our lives (25:32).
- e) David spares Saul's life the second time—26:1-25
 - This takes place in the wilderness of Ziph (south of Hebron).
 - i) This is also the second time David is betrayed by the people of Ziph (26:1)
 - (1) The distance from Ziph to Gibeah is at least 25 miles.
 - ii) Abishai and Joab are David's nephews by his sister Zeruah (26:6)
 - (1) Along with their fleet-footed brother Asahel (2 Sam. 2:18)
 - iii) David trusts that Yahweh will address Saul just as he dealt with Nabal (26:10)
 - iv) Yahweh supernaturally protects David (26:12)
 - v) They take Saul's symbol of authority (spear) and his means of survival in the desert (jug of water) (26:16)
 - vi) Saul expresses knowledge of his sin (26:21)
 - vii) These are the last recorded words between Saul and David (26:21-25)
 - **Note:** Chapters 24-26 clearly demonstrate that David is not seeking to usurp Saul's throne. The guilt is Saul's, not David's.
- f) David protects the towns of Judea—27:1-28:2 [@ 1012-1011 BC]
 - Yahweh is not mentioned in this section. It is God-less.
 - i) David operates near Gath and Ziklag (southwest of Jerusalem) (27:3, 6).
 - ii) This takes place over a period of 16 months (27:7)
 - iii) It is difficult to evaluate David's behavior during the period. It is similar to the faith-wavering we observe in 21:1-22:5.
 - iv) Note the irony of Achish's offer to David (28:2)
 - (1) He plans to make David "a guardian for my head" (cf. 17:51, 54)
- g) The Philistines gather in the Jezreel Valley to squash Israel's rebellion—28:3-31:13
 - i) Saul participates in a seance at Endor (south of Mt. Tabor)—28:3-25

- (1) Ironically this takes place after Saul killed Yahweh's priests (cf. 22:18-21) and after Saul has removed the mediums and spiritists from Israel (28:3).
 - (a) Note the actions of the spiritually desperate.
 - (b) Cf. 1 Chron. 10:13
 - (2) Who is responsible for the death of Saul and his sons? (cf. 28:19; 31:1-6)
 - (3) Remember Samuel's words regarding Saul's disobedience in 15:23.
- ii) David returns to Ziklag in the south—29:1-11
- (1) The Philistines move north to Aphek, 35 miles southwest of the Jezreel Valley (29:1)
 - (2) David is discharged by the Philistine King Achish (29:6-11)
 - (a) Note how Achish refers to Yahweh (29:6)
- iii) David defeats the Amalekites in the south—30:1-31
- Ziklag is @ 50 miles south of Aphek
- (1) Note the significance of the last line of 30:6.
 - (a) David has not asked for the ephod since 23:9.
 - (b) David has not spoken about Yahweh since 26:24.
 - (2) Cf. 30:7-8 with 28:6, 15
 - (3) Note to Whom David gives credit (30:23)
- iv) The death of Saul and his three eldest sons [1010 BC] at Mt. Gilboa—31:1-13
- On the southeastern end of the Jezreel/Esdraelon Valley
- (1) The story picks up from 28:25 (with 29-30 as a parenthesis re: David)
 - (a) Cf. 1 Chron. 10:1-14
 - (2) Cf. 31:9 with 17:51
 - (a) "Our gods have defeated the 'god' of the Israelites."
 - (3) Remember the people from Jabesh Gilead years earlier (cf. 31:11; 11:1-11)

- 3) The narrative resumes—2 Sam. 1:1-8:14
- This section relates how David became king over all Israel. Second Samuel, however, is not about David, but about the covenant God who makes covenant promises to a covenant king through whom He will preserve His covenant people. (Davis)
- a) David executes the Amalekite man who claims to have killed Saul—1:1-16
- i) The man travels south from Mt. Gilboa to Ziklag (minimum of 90 miles).
 - ii) Note David's response to "compassionate killing"
 - (1) If the Amalekite was of such noble character, why did he steal Saul's crown and armband?
 - iii) Remember how Saul had refused to kill the king of the Amalekites (1 Sam. 15)
 - iv) This is the only place (1:12) in the Old Testament where the 3 words (mourned, wept, and fasted) are used together.
- b) David laments for Saul and Jonathan—1:17-27
- i) Since the royal family has been destroyed, David writes a musical reminder for the nation and the Philistines. It was also recorded in the non-inspired Book of Jasher (cf. Josh. 10:12-13).
 - (1) The name of David's poem is The Bow (1:18), perhaps in recognition of Jonathan's weapon and gift (2 Sam. 1:22; 1 Sam. 18:4).
 - (2) While rebellion against God culminates in humiliating divine discipline/punishment, the demise of rebels against God is to be lamented, not celebrated. (Chisolm)
 - ii) It is wrong to see 1:26 as a reference to homosexuality. (cf. 1 Sam. 18:3; 20:17)
- c) David's SECOND anointing, **over Judah**—2:1-11 (1011 BC)
- i) This takes place 12-15 years after the first anointing in 1 Sam. 16:13.
 - ii) This takes place at Hebron, @ 20 miles south-southwest of Jerusalem.
 - (1) It is possible that David's marriage to Abigail, the widow of a Calebite (1 Sam. 25:3), made him more acceptable to a Calebite city (Josh. 14:14; 15:13). David had sent them gifts earlier (1 Sam. 30:26-31).
 - (2) Or perhaps because David was from their tribe. (cf. 1 Sam. 17:12; 18:16; Gen. 49:10)
 - (3) Here, for the first time, Yahweh's chosen king visibly rules on earth. (Davis)
 - iii) David shows kindness to Saul's supporters in Jabesh Gilead (who live merely on the fumes of memory (Davis)) (2:4-7)
 - iv) Abner, Saul's cousin, attempts to revive Saul's dynasty by human effort in open rebellion against God's clear revelation. (2:8-11)
 - (1) Ishbosheth (aka Esh-Baal; 1 Chron. 8:33; 9:39) was Saul's youngest son, apparently born during the early years of Saul's reign.
 - (2) Perhaps Abner was still stinging from 1 Sam. 26:5, 14-16?
- d) The assassination of Abner—2:12-3:39
- i) David's nephews encounter Abner—2:12-32
 - The pool of Gibeon was @ 40' across, and over 35' deep, with a tunnel extending another 45' lower. It is located @ 8 miles NW of Jerusalem.
 - (1) Initial failure for resolution (2:12-17)
 - (2) Immature zeal against a seasoned veteran (2:18-32)
 - (a) Abner's defense of himself (2:23)
 - (i) The butt end of spears often had a metal casing
 - (b) Abner's appeal to reason (2:26)
 - (i) Remember Judges 21:2-3

- (3) Note well the danger of *knowing* the truth but not *embracing* the truth.
- ii) Abner recognizes the dangers of rival tribes—3:1-11
- (1) Ongoing conflict (3:1)
 - (a) This is not so much war between two nations but rather two families vying for undisputed control over one nation. (Robert Bergen)
 - (b) Note the phrase “house of David” (1 Sam. 20:16; 3:1, 6)
 - (c) Note the use of “weak” in 3:1, 39
 - (2) David’s multiple wives (royal harem) and children (3:2-5)
 - (a) David’s offspring: cf. 1 Chron. 3:1-4; 2 Sam. 5:13-16
 - (b) Remember Deut. 17:17
 - (c) Some of these were political/diplomatic marriages.
 - (3) Abner is accused of sexual misconduct (3:6-11)
 - (a) Saul’s loyal general acknowledges David’s right to the throne (3:8-10, 21)
- iii) Abner’s covenant with David costs him his life—3:12-30
- (1) Abner seeks to outwardly demonstrate the reunification of the 2 royal families (3:12-16)
 - (2) Joab and Abishai achieve revenge for their brother Asahel, but did this not also eliminate a threat to Joab’s position in the kingdom? (3:17-30; cf. 3:39)
 - (a) Joab murders Abner in a city of refuge (Josh. 21:13; Num. 35:22-34).
 - (i) Note the irony of Joab’s words and actions (3:25-27)
 - (b) There is a danger of settling public battles with private vendettas. (Davis)
 - (c) Joab is eventually punished by Solomon (1 Kings 2:5-6, 28-35)
- iv) David’s Godward lament over Abner—3:31-39
- (1) This is an attempt to exonerate David of Abner’s murder.
 - (2) David’s curse calls for the feminization of Joab’s male relatives (cf. Is. 19:16; Nah. 3:13; Jer. 51:30)
- e) David executes those who killed Saul’s son Ishbosheth, David’s rival and brother-in-law—4:1-12
- i) The setting of the military coup (4:1-4)
 - Two of Saul’s own tribesmen accomplish this, not David
 - (1) Ishbosheth was unwilling to lead the kingdom
 - (2) Mephibosheth was unable to lead the kingdom
 - (a) Also known as Merib-baal (1 Chron. 8:34)
 - ii) The murder of Ishbosheth (4:5-7)
 - iii) David’s response to the leaders of the coup (4:8-12)
 - (1) They misuse theological words in a vain attempt to cover their sin (4:8)
 - (2) David responds with gratitude to Yahweh (4:9)
 - (3) Note David’s strong moral evaluation (“wicked”, “righteous”) of the act (4:11)
- f) David’s THIRD anointing; makes Jerusalem the **military/political** capital—5:1-25 (1004 BC)
- See Ps. 78:68, 71; 132:13
- i) David becomes king over all the tribes of Israel at age 37 (cf. 2:1-11)—5:1-16
 - (1) David becomes king by covenant for 3 reasons (5:1-5) (cf. 1 Sam. 16:12-13)
 - Cf. 1 Chron. 12:23-40 for a list of those who attended
 - (a) He is one of them (5:1)
 - (b) He is able (5:2a)
 - (c) He is chosen by Yahweh (5:2b)
 - (2) David captures the capital city by Yahweh’s enablement (5:6-10)

- (a) About 12 acres in size, in the tribal allotment of Benjamin
 - (i) This is the first mention of Zion
 - (b) The invading military team was led by Joab (cf. 1 Chron. 11:6)
- (3) David recognizes Yahweh's sovereignty (5:11-12)
 - (a) The actual building of this palace takes place @ 25 years later.
 - (b) Psalm 30 may have been written for this occasion.
- (4) David's growing harem will cause him much grief later (5:13-16)
 - (a) This is the first mention of Solomon
- ii) David's early victory over the Philistines—5:17-25
 - Note the focus on prior prayer (5:19, 23)
 - (1) Phase 1: battle at Baal Perazim near Jerusalem (5:17-21)
 - (a) Direct attack at the Philistines to the southwest who were seeking to cut Judah off from the rest of the tribes
 - (b) Remember the idols of 1 Sam. 31:9 (cf. 1 Chron. 14:12; Deut. 7:5)
 - (2) Phase 2: battle at Geba (5:22-25)
 - (a) Outflanking the Philistines to the west and north
 - (b) Remember Saul's disobedience in 1 Sam. 13:13-14
 - (3) Note the result of these victories (1 Chron. 14:17)
 - (4) Consider the later recounting of these events in 2 Sam. 23:13-17
- g) David joyfully brings the ark to Jerusalem, now the **religious** capital—6:1-23
 - Note the repetition of "breaking out" (5:20; 6:8)
 - Note the repetition of the word "name" (6:2, 18)
 - i) David's unsuccessful plans (6:1-5) (cf. 1 Chron. 13:1-8)
 - (1) Remember the last location of the ark (cf. 1 Sam. 7:1-2; 14:18), at least 50-60 years have passed. Saul had neglected it throughout his 40-year reign.
 - (2) Man's respectful, sincere plans may still violate God's Word (cf. Ex. 25:12-15; Num. 4:4-15; 7:9)
 - (a) This was like the Philistines (1 Sam. 6:7-14)
 - (3) Uzzah was not an Aaronic priest, and thus forbidden to touch the ark
 - (a) This is the third time Yahweh defends His ark (1 Sam. 5:3-12; 6:19-20)
 - ii) Judgment against Uzzah (6:6-11)
 - (1) The 3-month delay in David's plans because of Yahweh's anger (cf. 1 Chron. 13:9-14)
 - (2) David spent some of this time studying God's Word (cf. 1 Chron. 15:13-15).
 - iii) David's successful plans (6:12-19) (cf. 1 Chron. 15-16)
 - (1) This was over 400 years after the construction of the tabernacle and its furnishings.
 - (2) The temporary move here is to Mt. Zion, but not Mt. Moriah where the tabernacle and temple will eventually stand.
 - iv) Judgment against Michal (6:20-23) (cf. 1 Chron. 15:29)
 - (1) Genuine worship may be misinterpreted by others. The spirit (the "deep-state") of Saul lives on in his daughter.
 - (2) Yahweh prevents Saul's household from having any part of David's dynasty.
 - v) Consider Psalm 24, 47 and 132.
- h) God's irrevocable, unconditional covenant with David—7:1-17 (cf. 1 Chron. 17)
 - See also Ps. 2, 45, 72, 89, 220, 132
 - Key word in this chapter is "house" (15x)
 - i) David's desire to build a temple for Yahweh (7:1-3)

- (1) Nathan the prophet gives approval without consulting Yahweh first.
- (2) Cf. Deut. 12:10-11
- ii) Yahweh's eternal covenant with the House of David (7:4-17) (cf. Gen. 14:6; 49:10; Ex. 19:6)
 - (1) Yahweh's wisdom compared with David's misunderstanding (7:4-7)
 - (a) Four reasons why David's plan is rejected:
 - (i) A historical argument (7:6)
 - (ii) The silence of Yahweh (7:7)
 - (iii) David's previous violence (1 Chron. 22:8; 28:3)
 - (iv) Yahweh's timing
 - (b) D. R. Davis reminds us: Yahweh's finest servants are often deficient in properly discerning His will.
 - (2) Yahweh's grace compared with David's name (7:8-11a)
 - (a) Yahweh's choice of David (7:8b)
 - (b) Yahweh's presence (7:9a)
 - (i) Yahweh is "with David" (cf. 1 Sam. 16:18; 17:37; 18:12, 14, 28; 20:13; 2 Sam. 5:10)
 - (c) Yahweh's power (7:9b)
 - (d) David's reputation (7:9)
 - (e) The security of Israel (7:10)
 - (3) Yahweh's loyal love compared with David's dynasty (7:11b-17) (cf. Luke 1:31-33)
 - Note well: *death* cannot annul it (7:12-13), *sin* cannot destroy it (7:13-15), and *time* will not exhaust it (7:16) (D. R. Davis)
 - (a) A dynasty/posterity (7:12-13, 16)
 - (b) A throne (7:13, 16)
 - (c) A kingdom (7:13, 16)
- i) David's joyful, submissive response to God's covenant—7:18-29 (cf. 1 Chron. 17:16-27)
 - i) He recognizes God's incomparable sovereignty
 - (1) This is the only time in the Bible where someone prays while sitting.
 - (2) Note the shift to Adonai Yahweh (Lord GOD) (7:19 [2x]; 20, 22, 28, 29)
 - (a) Cf. the use of this name in Gen. 15:2, 8
 - (3) This applies to all humanity in the distant future, not just David's day (7:19)
 - ii) He recognizes himself as God's humble servant
 - (1) See 7:19, 20, 21, 25, 26, 27 [2x], 28, 29 [2x]
 - iii) He recognizes God's greatness, uniqueness, goodness, and truthfulness
 - (1) See 7:21, 22, 23, 28
 - (2) Yahweh's choice of David is good for Yahweh's chosen nation Israel.
 - (3) The verbal phrase "went to redeem" (7:23) is plural, hinting at the Tri-Unity.
 - iv) He recognizes the need to pray in line with God's promises
 - Note how David prays concerning God's promises
 - (1) He expresses humility for God's in the **present** (7:18-21)
 - (2) He expresses gratitude for God's work in the **past** (7:22-24)
 - (3) He expresses confidence for God's work in the **future** (7:25-29).
- j) David's further victories as king—8:1-14 (cf. 1 Chron. 18:1-17)
 - Key word in this chapter is "defeat/strike down" (8:1, 2, 3, 5, 9, 10, 13)
 - This is partial fulfillment of Yahweh's promise to Abraham (Gen. 13:14-15)

- i) He defeated [*nakah*] and subdued [*kana*] the Philistines to the **west** (8:1)
 - (1) The Philistines had been a problem for the last 125 years.
 - ii) He defeated and enslaved Moab to the **east** (8:2)
 - iii) He defeated and enslaved Syria to the **northeast** (8:3-8)
 - (1) Note Yahweh's providential protection of David (8:6)
 - (a) Psalm 60 was written to commemorate this occasion.
 - (2) Damascus sat at the junction of the 2 primary north-south trade routes through this region, on either side of the Jordan River.
 - iv) He receives tribute money from the defeated nations (8:9-12)
 - (1) There were no significant regimes in Egypt or in Mesopotamia at this time.
 - (2) An apparent play on words with *qadash* ("dedicated") and *kabash*
 - v) He defeated and enslaved Edom to the **southeast** (8:13-14)
 - (1) Note David's growing reputation (8:13) is the partial fulfillment of Yahweh's promise in 7:9.
 - (a) David's victory through his nephew Abishai (1 Chron. 18:12).
 - (2) Note Yahweh's providential protection of David (8:14)
 - vi) Note how David obeys 2/3 of Yahweh's law concerning Israel's kings
 - (1) He did not multiply horses to himself (8:4; Deut. 17:16)
 - (a) Cf. Josh. 11:6, 9
 - (2) He did not multiply gold to himself (8:11; Deut. 17b)
 - (a) Cf. 1 Kings 7:51
- 4) The summary—2 Sam. 8:15-18
- a) David's reign was characterized by legal justice and ethical righteousness (8:15)
 - i) This reflects the character of his God (cf. Ps. 33:5; 36:6; 99:4; 103:6)
 - ii) David's kingdom was imperfect, but at least in principle he obeyed God's will.
 - b) Parts of David's administration cabinet are listed (8:16-18)
 - i) Military, historian, religion, secretary/scribe, personal bodyguards, etc.

David—God preserves His second king (2 Sam. 9:1-20:26)

- Revealing that sin, though forgiven, may still have consequences
- 1) The narrative—9:1-20:22
 - a) David's sin—9:1-12:31
 - i) David demonstrates loyal love to Jonathan's son, Mephibosheth—9:1-13
 - Mephibosheth ("exterminating the idol/shame") is also known as Merib-baal ("Baal is my advocate") (cf. 1 Chron. 8:34; 9:40)
 - Remember 1 Sam. 20:12-17, 42. David keeps his promise to Jonathan.
 - Remember 1 Sam. 24:21-22. David keeps his promise to Saul.
 - (1) Note the repetition of the word "kindness" [*hesed*] (cf. 9:1, 3, 7)
 - (a) David goes above and beyond his covenant with Jonathan and promises Mephibosheth 3 things: *protection* (Don't be afraid), *provision* (I will restore), and *position* (at my table).
 - (b) However, some people are never satisfied with what you do (cf. 16:2-4)
 - (2) This demonstrates that David has no animosity toward Saul's household.
 - (a) Many kings would purge the previous regime to prevent a potential rebellion. Cf. 1 Kings 16:8-14; 2 Kings 10:1-11
 - ii) David demonstrates loyal love to the people of Ammon to the East—10:1-19
 - Cf. 1 Chron. 19:1-19 [ca. 993-990 BC]

- Rabbah-Ammon is the same as today's capital city of Amman, Jordan (cf. 11:1)
 - (1) David's attempt to show loyal love to his neighbors fails (10:1-5)
 - (a) Cf. 1 Sam. 11:1-11 for the earlier battle with Nahash
 - (b) This is not the first false accusation against David (cf. 1 Sam. 22:13; 24:9; 25:10)
 - (c) The significance of shame:
 - (i) The significance of Jewish beard-shaving (cf. Lev. 19:27; Isa. 7:20)
 - 1. David was exceedingly kind to these men (10:5)
 - (ii) The significance of public partial nudity (cf. Is. 20:4)
 - (iii) To shame the king's messengers was to shame the king himself.
 - (2) There are serious consequences for rejecting loyal love (10:6-8)
 - (a) Cf. 1 Chron. 19:6; 1,000 talents of silver would be @ 75,000 lbs. or @ \$15 million in today's money.
 - (3) Yahweh fights for His people Israel as He had promised (10:9-19)
 - (a) Stage 1: expansion to the east (10:9-14)
 - (i) Note Joab's Godward focus in 10:12
 - (b) Stage 2: expansion to the northeast (10:15-19)
 - (c) This battle gives David basic control of the 2 major north-south trade routes, one on either side of the Jordan River.
 - (d) Cf. Ps. 60
- iii) David's sin with Bathsheba—11:1-12:25 [ca. 992 BC, David's age 49-50]
- This demonstrates: (1) the kingdom is not safe, even in David's own hands; and (2) even David's atrocious sins cannot invalidate God's covenant and purposes.
 - Some key words to look for: send, sleep, daughter, took
 - Note the absence of Yahweh's name until 11:27
- (1) David's sin with Bathsheba, a child is conceived (11:1-5)
 - (a) Will David fall like Samson? (cf. Judg. 14:1; 16:1)
 - (b) After the rainy winter months (11:1)
 - (i) Food/grain will now be available to feed the troops/livestock and the roads will be more passable.
 - (c) Bathsheba, probably a Gentile, is following the purification Laws (cf. Lev. 15:25-26, 30; 18:19; Ezek. 36:17)
 - (i) She may be the granddaughter of Ahithophel (David's advisor) and the daughter of Eliam (one of David's 30 warriors, cf. 23:34).
 - (d) Bathsheba's only recorded speech in this matter: "I'm pregnant."
- (2) David covers his guilt (11:6-27)
 - (a) David's frustration: failure to cover the cause of her pregnancy (11:6-13)
 - (i) Uriah disobeys his king out of respect for Yahweh and others (11:11)
 - (b) David's success: the elimination of her husband (11:14-27)
 - (i) This was similar to what Saul did to David (cf. 18:25)
 - (ii) Note Yahweh's evaluation (cf. 11:27; 12:9), a phrase found over 15x throughout 2 Kings
 - Yahweh's standards are higher than Joab's (cf. 11:25)
 - Yahweh may be seen to be silent at this point, but He is not sightless. The next chapter shows that neither is He silent.
- (3) **Focal point:** God uncovers David's sin (12:1-12)

- (a) Note Yahweh's method:
 - (i) Emphasis on God's grace to David
 - (ii) Emphasis on the sinfulness of David's sin
 - (iii) Emphasis on God's sovereign control over sin for His own purposes
- (b) Note the root sins: treating God's Word with contempt (12:9), treating Yahweh with contempt (12:10; cf. 1 Sam. 2:30)
 - (i) David violates at least 4 of the 10 commandments: adultery, coveting, murder, and stealing
 - (ii) Note what this does for Yahweh's enemies (12:14)
- (c) Four of David's sons will experience premature death, 3 of them violently (cf. David's earlier judgment in 12:6).
- (4) David admits his guilt (12:13-15a)
 - (a) Yahweh demonstrates mercy by not killing David
 - (b) Cf. Ps. 51 for David's description of this event
- (5) David and Bathsheba's child dies; another child (Solomon) is conceived (12:15b-25) ("restitution payment" # 1)
 - (a) The first baby dies before he is circumcised into the covenant.
 - (b) Solomon's God-given name, Jedidiah, is related to David's name.
- (6) Note well the following principles regarding God's response to sin:
 - Taken from Robert Chisolm's commentary on Samuel, p. 242
 - (a) Yahweh confronts His servants when they rebel against Him (Heb. 12:8)
 - (b) Yahweh's discipline is just and can be very severe.
 - (c) Yahweh is willing to forgive His repentant servants, yet forgiveness does not necessarily mean that all consequences are eliminated.
 - (d) Yahweh ultimately assures His repentant servants of His continuing love.
- iv) David's victory over the people of Ammon—12:26-31 (cf. 1 Chron. 20:1b-3)
 - (1) A distance of 40-45 miles to the east
 - (2) Note Joab's willingness to honor David (12:28-29)
- b) The consequences of David's sin—13:1-20:22
 - i) Absalom's revolt—13:1-15:12 ("restitution payments" # 2 & 3)
 - (1) Amnon, David's firstborn son, rapes his half-sister Tamar—13:1-22
 - Cf. words/phrases with the rape account in Judges 19
 - (a) Amnon enlists the help of his cousin Jonadab
 - (b) Absalom (David's 3rd eldest son) and Tamar were children of David's wife Maacah, and grandchildren of Talmai, king of Geshur (cf. 2 Sam. 3:3; 13:37)
 - (i) Absalom names his daughter Tamar (2 Sam. 14:27)
 - (ii) Chileab/Daniel, David's 2nd eldest son by Abigail, has either become Nabal's heir or else has died by now. This is significant in light of what happens in 13:23-39. Absalom is 2nd in line for the throne.
 - (c) Tamar makes several appeals: a command, appeal to conscience, a reference to Scripture (Gen. 34:7; Lev. 18:9, 11; 20:17), consider the consequences, and potential gratification
 - (d) David's response is simply passive anger. He does not exercise appropriate justice for Tamar as her king or as her father (13:21)
 - (i) Cf. Ex. 22:16; Deut. 22:28-29
 - (e) Sometimes the most painful aspect of divine discipline is when the Lord allows the children to repeat the sins of the parents. (Chisolm)

- (2) Absalom's murder of Amnon—13:23-39
- This takes place in April-May 2 years later (@ 985 BC) and @ 15 miles north-northeast of Jerusalem. David is @ 56 years old.
- (a) Rumors abound (13:30)
- (b) Scoundrels abound (13:32-33)
- (c) Absalom flees to the east of the Sea of Galilee (modern Golan Heights/NT Gergesenes) to his Gentile, maternal grandfather, where he remains for 3 years (13:34-39)
- (d) **Question:** Can the murder of David's firstborn hinder Yahweh's covenant with David concerning his seed sitting on David's throne? (cf. 7:11-16)
- (3) David is "reconciled" with Absalom—14:1-33
- Remember that Joab is both David's military commander and David's nephew by his sister Zeruah.
 - This takes place @ 982 BC. Absalom is @ 26 years old. David is @ 59.
- (a) The plan is hatched—14:1-20
- (i) Joab makes his plan to reunite David and Absalom (14:1-3)
1. There is some irony here in light of 18:9-17.
 2. **Question:** what does this say about Joab's view of David's other children, including Solomon?
- (ii) The skillful actress of Tekoa (@ 10 miles south of Jerusalem) speaks with King David concerning Absalom (14:4-20).
1. She tells Joab's fabricated story (14:4-7)
 - a. Similar *content* as Cain and Abel (cf. Gen. 4); similar *intent* as Nathan's parable (cf. 12:1-6)
 - b. By Law, Absalom should have been put to death (Lev. 24:17; Num 35:16-21)
 2. David takes an oath to protect her and her family (14:8-11)
 3. She confronts David (14:12-17)
 - a. A **private** situation is now compared with a **public** situation.
 4. David perceives Joab's activity (14:19-20)
 - a. **Question:** Is this an appeal to wisdom or to sentimentality?
- (b) The plan is implemented—14:21-33
- (i) Joab speaks with King David concerning Absalom (14:21-24)
1. David appears to react rather than rule; he does not reign but rather consents. (D. R. Davis)
- (ii) Absalom is described (14:25-27)
- Appearances CAN deceive the public (cf. 1 Sam. 16:7)
1. Absalom's 3 sons must have died very young (cf. 18:18)
 2. Absalom may have named his daughter after his sister. While is admirable in one sense, every time he spoke his daughter's name may have tempted him to relive the tragedy from years ago.
- (iii) Absalom forces Joab to action (14:28-33)
1. The "reconciliation" was limited. This keeps Prince Absalom from any legitimate claim to David's throne.
 2. Note the 2 years: the same amount of time for Absalom's revenge to simmer as for David to make Absalom wait in Jerusalem.
 - a. David is @ 61; Absalom is @ 28.
 - b. Isn't it curious how we view time when it is to our advantage?

3. Absalom's unrepentance is still on display.
 - a. He was required by Law to reimburse Joab (Ex. 22:6)
 - b. Absalom's view of his behavior: (2 possible options)
 - i. He sees himself as innocent
 - ii. He sees David as a weak-willed, indulgent father who will not punish him.
 4. Absalom's submission to the King is short-lived.
- (c) **Question:** Is human "wisdom" effective to frustrate Yahweh's purpose as to who should sit on David's throne? Is it wise and just to welcome back the unrepentant wrongdoer? Are there potential dangers in doing so?
- (4) Absalom's treasonous insurrection against King David—15:1-12
 - Occurs @ 2-4 years after chapter 14. David is now @ 63-65, Absalom is @ 30-32. The years is @ 978-976 BC.
 - There is a textual issue here: 40 years, or only 4?
 - (a) He publicly lays claim to the throne (15:1) (cf. 1 Sam. 8:11)
 - (b) He steals the hearts of the men of Israel (cf. Gen. 31:20, 26) by offering to act as a judge (demonstrating false concern and deceptively promising justice), insinuating that his father did not care about the people. (15:2-6)
 - (i) What has been David's track record? (cf. 8:15; 14:1-20)?
 - (c) He lies to his father the king. (15:7-9)
 - (d) He manipulates a conspiracy. (15:10-12)
 - (i) Remember that Hebron is where Absalom was born, and where David was anointed king over all the tribes of Israel. (cf. 3:2-3; 5:1-5)
 - (ii) Ahithophel may have gone along because of what happened to his granddaughter Bathsheba and her husband Uriah. (cf. 11:3; 23:34)
 - (iii) By removing 200 men from Jerusalem, he reduces the city's ability to defend itself.
 1. These men would likely be viewed as rebels in the future.
 - (e) **Question:** Can the self-centered rebellion of others frustrate God's purpose as to who should sit on David's throne?
- ii) David's flight from Jerusalem—15:13-17:29
 - The year is @ 976 BC; David's age is @ 65
 - David writes Psalms 3 and 63 concerning this time in his life.
 - (1) David flees to the East (15:13-16:14)
 - (a) The people who went with David (15:13-29)
 - The ark of the covenant is now in Jerusalem.
 - David demonstrates both wisdom and kindness by leaving Jerusalem.
 - (i) Military/bodyguards (15:18-23)
 1. The Philistine, Ittai, is an island of fidelity in a sea of treachery (15:21) (D. R. Davis)
 2. David later rewards Ittai (cf. 18:2, 5, 12)
 - (ii) Priests/religious leaders (15:24-29)
 1. Note David's trust in Yahweh (15:26)
 - (b) David's time on the Mount of Olives (15:30-37)
 - (i) David and Absalom are now separated by one hill.
 - (ii) Note David's response (15:32)
 - (c) David's time between the Mount of Olives and Jericho (16:1-14)

- It is fascinating how David addresses these situations, all the while under great personal attack and distress.
 - (i) David is deceived by the Manipulator, a servant of Saul's grandson (16:1-4) (cf. 19:24-30)
 - 1. Ziba's gift reminds us of Abigail's gift (cf. 1 Sam. 25:18)
 - (ii) David is falsely accused by the Curser, a relative of Saul (16:5-14)
 - 1. David accepts this as part of Yahweh's discipline
 - (2) Meanwhile, back in Jerusalem (16:15-17:23)
 - (a) Absalom interacts with 2 of King David's friends (16:15-23)
 - (i) With David's official friend, Hushai the Loyal (16:15-19) (cf. 15:32-37)
 - 1. Absalom makes an assumption much like Haman in Esther 6:6.
 - (ii) With David's official advisor, Ahithophel the Betrayer (16:20-23)
 - 1. This public sin fulfills 12:11-12.
 - 2. He advises Absalom to violate the Law of Yahweh.
 - a. Consider David's later response (cf. 20:3)
 - (b) Yahweh's hidden providence uses Hushai to defeat Ahithophel (17:1-14)
 - The key verse is 17:14. (cf. 1 Cor. 11:23; Rom. 8:32)
 - (i) Ahithophel's advice (17:1-4)
 - 1. The plan contained 3 important aspects: overwhelming force, the element of surprise, and a narrowly focused objective. (Bergen)
 - (ii) Hushai's advice (17:5-14)
 - 1. Points out what is wrong with Ahithophel's advice (17:5-10)
 - 2. Suggests an alternative plan (17:11-14)
 - (iii) Thus, Yahweh answers David's **prayer** (cf. 15:31) and fulfills David's **plans**. (cf. 15:34)
 - 1. Ahithophel may know how to execute successful revolts but Hushai knows how to stroke thirsty egos. (D. R. Davis)
 - (c) Yahweh uses Hushai to protect David at the Jordan River (17:15-22)
 - (i) Cf. 15:24-29, 35-36
 - (ii) To cross the Jordan River at night is, in itself, an act of faith.
 - (d) Ahithophel commits suicide (17:23)
 - (i) This is one of seven recorded suicides in Scripture: Abimelech (Judg. 9:50-56); King Saul (1 Sam. 31:4); Saul's unnamed armorbearer (1 Sam. 31:5); Samson (Judg. 16:23-31); King Zimri (1 Kings 16:15-19); and Judas (Matt. 27:3-10)
 - (3) Yahweh provides for King David east of the Jordan River (17:24-29)
 - (a) Keep Barzillai's name in mind (cf. 19:31-39)
- iii) **Focal point:** the death of Absalom—18:1-19:8 (another "restitution payment")
- (1) David awaits news at the gate of Mahanaim (18:1-5)
 - (a) Note the emphasis on the reference to David as king.
 - (2) Absalom is defeated and killed (18:6-18)
 - (a) The defeat of Absalom's army (18:6-8)
 - (i) Note the significant loss of life in Absalom's forces. (18:7)
 - (b) The death of Absalom (18:9-15) (cf. 12:10)
 - (i) Joab's offer of silver was the equivalent of 1 year's wages. (18:11)
 - (ii) Note the play on words: Absalom was stabbed in the heart while he was in the heart of the tree. (18:14)

- (iii) The same phrases “struck and killed him” were used of Absalom killing his brother Amnon (cf. 13:28; 14:6-7)
- (c) The desecration of Absalom’s body (18:16-18)
 - (i) Cf. Josh. 7:26; 8:29; 10:27
- (3) David hears the news at the gate of Mahanaim (18:19-19:8)
 - (a) Ahimaaz takes the longer but quicker route to David in Mahanaim. (18:19-27)
 - (i) Note the African messenger (the Cushite) involved with Israel (18:21-23, 31-32)
 - (b) Note how the news is delivered, and David’s response (18:28-33)
 - (i) David certainly never anticipated speaking the words of 18:33 while he sinned with Bathsheba in chapter 11. (Davis & Whitcomb)
 - (c) Joab’s stern rebuke of his uncle the king (19:1-8)
 - (i) David “cried bitterly/screamed” to express grief (cf. Tamar in 13:19)
 - (ii) Know well that your personal response to grief impacts others.
- (4) **Question:** How can the kingdom of Israel be spared unless the enemy who assaults that kingdom be destroyed? (D. R. Davis)
- iv) David’s return to Jerusalem—19:9-43 (David @ age 65)
 - (1) David’s attempt at public relations with the tribe of **Judah** (19:9-15)
 - (a) Division among the tribes (19:9-10)
 - (i) This theme dominates throughout the chapters 19-20.
 - (b) David’s appeal (19:11-15)
 - (i) David replaces his nephew Joab (by his sister Zeruah; David’s disobedient general) with his nephew Amasa (by his half-sister Abigail; Absalom’s general). (19:13)
 - 1. Appointing Amasa as general tells the followers of Absalom that there will be no hard feelings.
 - (ii) Note the location (Gilgal) of David’s restoration (cf. 1 Sam. 11:14-15)
 - (2) David’s attempt at public relations with the tribe of **Benjamin** (19:16-30)
 - (a) Shimei the Curser (cf. 16:5-14) begs for mercy now (19:16-23)
 - (i) Note his self-absorbed mindset (19:20)
 - (ii) What eventually happens to Shimei? (1 Kings 2:8-9)
 - (b) The confusion concerning Mephibosheth is cleared up (19:24-30)
 - (i) Remember Ziba’s deception in 16:1-4.
 - (3) David’s attempt at public relations with **all** the tribes (19:31-43)
 - (a) With Barzillai the Generous (19:31-39; cf. 17:27-29)
 - (i) Cf. 1 Kings 2:7 about 5 years later
 - (ii) Cf. Jer. 41:17 hundreds of years later
 - (b) With the divided tribes (19:40-43)
 - (4) **Question:** Can Yahweh protect the kingdom of Israel from petty squabbles?
- v) A specific example of the division: Sheba of Benjamin revolts—20:1-22
 - (1) The northern tribes are unwilling to follow David (20:1-2)
 - (a) This is similar to what occurred under Ishbosheth (2:8-4:6)
 - (b) Note Sheba’s character (20:1)
 - (i) Similar phrases are used: 1 Sam. 1:16; 2:12; 10:27; 25:17, 25; 30:22; 2 Sam. 16:7; 23:6
 - (2) David addresses the 10 concubines raped by Absalom (20:3)
 - (a) Cf. 16:22
 - (3) David prepares to address the rebels (20:4-7)

- (4) Joab assassinates Amasa at Gibeon, regaining control of the military (20:8-13)
 - (a) Cf. Joab's previous murders (3:26-30; 18:14; 1 Kings 2:5)
 - (b) Joab is both intensely loyal and complete uncontrollable. (D. R. Davis)
- (5) Joab pursues Sheba to Abel Beth-Maacah (20:14-22)
 - (a) This is 25+ miles north of the Sea of Galilee, @ 4 miles west of Dan
 - (b) Yahweh provides a wise woman to destroy Sheba.
- 2) The summary of David's administration cabinet—20:23-26
 - a) Cf. 8:15-18
 - b) Note there is no punishment for Joab's murder of Amasa.

Israel—God preserves His kingdom (2 Sam. 21-24)

- These chapters are not intended to be chronological, but topical
- 1) Famine caused by Saul's sin against Gibeon—21:1-14 (unknown date)
 - a) The setting of the famine (21:1-6) (cf. Deut. 28:22-24)
 - i) Refers back to Saul's unrecorded murder of the Gibeonites.
 - ii) Refers back to Josh. 9-10 @ 400 years earlier.
 - iii) By giving seven of Saul's relatives over to the Gibeonites, it reduces the number of possible rival claimants to David's throne.
 - b) David meets the demands of the Gentile Gibeonites (21:7-9) (April-May)
 - i) David remains faithful to his covenant with Jonathan (cf. 1 Sam. 18:3; 20:8; 23:18; 2 Sam. 9)
 - c) David honors Saul and Jonathan (21:10-14) (cf. 1 Sam. 31:11-13)
 - i) A strong demonstration of maternal loyalty by Rizpah (21:10)
 - ii) Ends with Yahweh answering prayer in behalf of the Land (21:14)
 - 2) David's four heroes, including two nephews, under his leadership—21:15-22 (unknown date) (cf. 1 Chron. 20:4-8)
 - a) Battle against a Philistine giant resolved by Abishai (David's sister's son) (21:15-17)
 - b) Battles against three additional Philistine giants resolved in part by Jonathan (David's brother's son) (21:18-22)
 - 3) **Focal point # 1:** his relationship with Yahweh, David's song of praise—22:1-51
 - Echoes Hannah's song in 1 Sam. 2; nearly identical to Ps. 18
 - This outline is based on that of Robert Bergen in his commentary
 - a) Praise to Yahweh (22:1-4)
 - b) Yahweh delivers David (22:5-20)
 - c) **Focus:** Reasons for David's deliverance (22:21-29)
 - d) Yahweh delivers David (22:30-46)
 - e) Praise to Yahweh (22:47-51)
 - i) Note the inclusion of Gentiles (22:50) (cf. Rom. 15:9-12)
 - ii) Note David's confidence in Yahweh's covenant with him (22:51)
 - 4) **Focal point # 2:** his relationship with Yahweh, David's last prophetic words—23:1-7
 - cf. Matt. 22:43; Mark 12:36; Acts 1:16; 2:30; 4:24-25
 - a) David speaks in the 3rd person about himself (23:1)
 - i) Note the emphasis on the inspiration of the Word of God
 - ii) Note the three-fold description of himself.
 - iii) David is speaking concerning "the anointed of the God of Jacob", not himself
 - b) David speaks in the 1st person (23:2-3a)
 - i) Note the deity of the Holy Spirit

- c) **Focus:** God speaks of Messiah (23:3b-4)
 - i) Ruling according to God's standard
 - ii) Ruling in awe of God
- d) David speaks in the 1st person (23:5)
 - i) David recognizes this is not about himself but the future Messiah
- e) David speaks in the 3rd person about evil men (23:6-7)
- 5) David's heroes under his leadership—23:8-39 (cf. 1 Chron. 11:10-47)
 - a) The three leaders on The Thirty (23:8-12)
 - b) The Thirty (23:13-39)
 - i) An act of brave allegiance by an anonymous trio (23:13-17)
 - ii) Two examples (Abishai and Benaiah) of supreme military skill (23:18-23)
 - iii) The Thirty (23:24-39)
 - (1) Did you notice the last name? The list ends with a thud. (D. R. Davis)
- 6) Plague caused by David's sin by doing a census—24:1-25 (cf. 1 Chron. 21:1-27)
 - Apparently, this takes place late in David's reign.
 - This shows us that Yahweh's wrath is wrapped in His mercy. (D. R. Davis)
 - a) The background to David's sin (24:1-9)
 - i) Yahweh's is anger against Israel (just the northern tribes?) (cf. 6:7)
 - (1) Cf. 1 Chron. 21:1 indicates an adversary (*satan*, not necessarily Satan) encouraged David to do this.
 - ii) Surprisingly Joab was hesitant to carry out this order.
 - iii) 1.3 million military age men are counted in this nearly 10-month-long census.
 - (1) The census begins in the east and proceeds counterclockwise.
 - b) The repentance concerning David's sin (24:10-14) (cf. 1 Sam. 24:5)
 - i) David recognizes the sinfulness of his sin (sin, iniquity, foolishness)
 - ii) David trusts in the mercy of Yahweh.
 - c) The **immediate** consequences of David's sin (24:15-17)
 - i) Approximately 5% of the number of military age men died at the hand of angels.
 - ii) David again recognizes the sinfulness of his sin (sin, wickedness).
 - iii) David recognizes the relative innocence of the people under his rule.
 - d) The **ultimate** consequences of David's sin (24:18-25)
 - i) Araunah/Ornan is a Canaanite (cf. 24:18, 23)
 - (1) David pays a small sum (@ \$300) for the location of this altar. (24:24)
 - (a) This is on the north side of the City of David.
 - (2) David pays a large sum (@ \$275,000) for the location of the Temple (1 Chron. 21:25; 2 Chron. 3:1).
 - (3) This whole area is also known as Mt. Moriah (cf. Gen. 22:2, 14)
 - ii) Ends with Yahweh answering prayer on behalf of the Land (24:25)