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2 SAMUEL - In the Heb. Bible 1 + ² Samuel are 1 book.

2 Samuel is concerned with the reign of David. It is paralleled by 1 Chron. 11-29.

- 1:1 While Saul had been fighting the Philistines David had been fighting the Amalekites. David then returned to Ziklag, the city the Philistines had given to him.
- 1:2 When he had been back three days, a man came to David from the camp of Saul with the signs of ^{deep} mourning on him: "with his clothes torn, and earth upon his head."
- 1:3 David asks him where he had come from. His response has already been indicated in v. 2. This tells how David found out.
- 1:4 When he asks about the battle, David is told about the deaths of Saul & Jonathan.
- 1:5 David then wants to know how he found this out.
- 1:6-10 The Amalekite answers. Obviously he is a liar, & this shows him to be also a hypocrite in v. 2 with his apparent mourning. The Amalekite evidently did not know how devoted David was to his king and his country, and so "judging him to be actuated by a selfish

principle, fabricated a story improbable and inconsistent, which he thought would procure him a reward. Having probably witnessed the suicidal act of Saul, he thought of turning it to his own account, and suffered the penalty of his grievously-mistaken calculation" (Jamieson, II, 217).

1:10 He had the evidence of Saul's death - "the crown that was upon his head, and the bracelet that was on his arm." Both were signs of royalty which Jamieson are "still worn by kings in some Eastern countries" (Stil).

1:11, 12 Here we have David's sorrow, + all that he mourned for:

- 1) "Saul."
- 2) "Jonathan."
- 3) "For the people of the Lord."
- 4) "For the house of Israel."

The last two refer to the same people, but 3) emphasizes the spiritual relationship; 4), the natural, or national relationship. QUITE EVIDENTLY DAVID WAS GRIEVED BECAUSE GOD HAD NOT BEEN GLORIFIED!

What a disgrace to the name of God that the first king of Israel should die at the hands of his enemies! David must have been well enough acquainted to know what this meant.

1:13-16 David has the Amalekite put to death.

The judgment of God upon Saul did not absolve the Amalekite from his responsibility.

ONE PRINCIPLE DAVID HAS MAINTAINED FAITHFULLY IS THAT NO ONE HAS THE RIGHT TO LAY HIS HAND UPON THE LORD'S ANOINTED.

1:17 The one whom Saul hated the most was to grieve the most when he died.

He wrote ode, or funeral elegy 1:18 and commanded that it be taught to the people of Judah. It was preserved in "the book of Jasher," which is also referred to in Josh. 10:13. Some think the book was lost, or destroyed, in the Babylonian captivity. It evidently contained historical references to the great men of Israel, praising them for their achievements.

Elegy - a lyric poem addressed to some person expressing deep feeling.
Song = picture of singing
Ode - a lyric poem addressed to some person expressing "The Bow" is the name of this ode. The Israelites were to learn from this & benefit in their own lives. T.B. Meyer (p. 153) - "Song of the Bow." HERE WE HAVE A LESSON IN THE USE OF MUSIC. EX. 15 is another example.

1:19 "How are the mighty fallen" indicates the stampas - cf. vv. 19, 25, 27.

"The beauty" - IS, "splendour, beauty, glory" (Gen., 881). The nation could not be above its leaders. Saul's death held a lesson for all.

"Thy high places" = Gilboa, supposedly a place of safety & to give advantage to the enemy.

"How . . ." can be a question or an exclamation. Here the latter seems best. It expresses dismay like it is hard to believe. THIS IS THE THEME.

1:20 The failures of the people of God are not to be published among those who are not the people of God. "Gath" was nearby; "Ashkelon" was on the coast. The Philistines might find out. Many of them knew already. BUT LET NOT AN ISRAELITE SPREAD THE NEWS.

"The daughters" - Usually the women of a nation celebrated the victories of their men.

1:21 next David turns his thoughts to the place where Saul was killed.

David prays that it may no longer be a productive place. WHAT IS THE BENEFIT OF MATERIAL BLESSING WITHOUT THE SPIRITUAL? Even the "offering", i.e., firstfruits, will be stopped.

It is not Saul who is referred to here as being "anointed with oil," but his shield - so that blood marks would not stay on it. But Saul in battle was as though he had no shield. Oil also made the shields tougher + so harder to penetrate.

1:22 Saul + Jonathan did not flee from fighting the Philistines. They put forth all of their efforts + were successful to a degree.

1:23 Here and in v. 24 David concentrates upon the good characteristics of Saul.

"Lovely" - means "worthy of love" (Isa., 17, under ☐□□).

"Pleasant" - "a friend" (Isa., 679, under ☐□Y]). What a tribute to them that father + son stayed together, were so devoted. David realized that he was the cause for any animosity which Saul felt for Jonathan.

They were excellent soldiers - "swifter... stronger."

1:24 Saul had done a great deal for the women of Israel - not only in meeting their needs, but in providing them with luxuries and delicacies.

1:25 The second verse has to do with Jonathan - and note that it is not as long as the one before which includes Jonathan but has to do especially with Saul.

v. 25 almost repeats v. 19.

"Passing the
true of women"
"brother, thou"
"a brave warrior"
"not be grieved,
of a woman."

(1:26) "Distressed" - which "denotes the pinching or pressure of the heart consequent upon pain and mourning" (K+D, 292). David was physically ill with grief - so great was his love for Jonathan. There is no joy here, no thought for the moment of all that this would mean.

(1:27) The last stanza and conclusion. Israel's defenses are gone.

It is significant that there is not one mention of Jehovah in this elegy. There is no word of hope. The picture could not be darker.

"The weapons of war" is taken by K+D & by Luther to mean the men who used the weapons.

ONLY BY THE GRACE OF GOD COULD ANYTHING COME OUT OF THIS.

confusion
& disorder
characterizes
Israel at this
point! The
Philistines
were our
conquerors!

Places with
spiritual sig.
are often
designated
to God as
rescue!

(2:1) After David's grief over Saul + Jonathan, DAVID FEELS THAT HE NEEDS TO KNOW THE WILL OF GOD FOR HIS IMMEDIATE FUTURE. Should he leave the Philistines, leave Ziklag, and go to Judah? Yes!

"David inquired" - cf. 30:8.

where?

"Unto Hebron."

What memories were associated with Hebron!

- 1) Abraham had lived there. Cf. Gen. 13:18
- 2) The cave of Machpelah was nearby.
- 3) It had been given to Caleb.
- 4) It was a city of refuge.
- 5) It was a city of the Levites.

Cf. 1 Sam. 30:31 - David had sent some of the spoils there. The Hebrew, תִּזְבַּח, is from the Hebrew verb, זָבַח, to be joined together, such as

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friends, companions, fellows. This has given rise to the thought of communion or fellowship.

David does not act hastily, assuming that he should go up, but simply goes to the Lord for direction.

(2:2) David's obedience.

Here he has 2 wives; in 3:2-6, he has 6!

(2:3) all of David's men and their families go with him.

(2:4) note how God is bringing order out of chaos. "There they anointed David King over the house of Judah" - as though Judah might become a separate nation.

The death of Saul is confirmed. "The men of Jabesh-Gilead" had "buried Saul."

(2:5) David praises them for what they have done in burying Saul.

(2:6) He assures them that God will bless them.

"Kindness" in vv. 5,6 is תּוֹן. It is a word which shows an eager, earnest desire to do something good, to show love. Cf. Gen., 33:1. Yesh is a basic part of the word.

"Truth" - תְּהֻמָּה. This speaks of continuing goodness, faithfulness (Gen., 69).

(2:7) Then he encourages them regarding the present and future - even though Saul

is dead!

"Let your hands be strengthened." This is the same word used of David in 1 Sam 30:6 & They were to bind themselves to the Lord and find their strength in Him! Heb: P¹⁷.

David would not have known how to tell others to do this unless he had done it himself.

"Be valiant" - They were to be courageous, ~~(2:8)~~ confident - not discouraged and defeat.

DAVID EVIDENTLY HAD BEEN GREATLY ENCOURAGED BY:

- 1) His guidance to go to Hebron.
- 2) The anointing by the men of Judah.

Perhaps he felt things would move rapidly now, but he never heard from Jabesh Gilead!

2:8 "Mahasaim" was east of the Jordan R.

Abner had evidently taken his men over there to reorganize + to try to regain their lost territory.

THIS WAS BAD NEWS FOR DAVID! Especially because "Ishboseth" was included. The real leader, however, seems to have been "Abner."

2:9 Note the differences in the years of the reigns of Ishboseth and David in vv. 10, 11.

It is evidently accounted for by the fact that in this verse we have the territory recaptured by Abner - WHICH TOOK 5½ YEARS.

THIS IS THE FIRST INDICATION OF THE DIVISION WHICH WAS TO BE SO REAL, + DEEP, + LONG - the division between "Israel" and Judah!

2:10 All looked bad for David again, but we are told something here which David did not know at the time - nor did anyone else:

"Ishbosheth...reigned two years" - AND ONLY TWO!

- (2:11) David's time in Hebron was limited, too.
- (2:12) Abner was ready to do now, ^{to Judah} what he had already done in Israel.
- (2:13) Joab, the son of David's sister, was leading David's forces
 "The pool of Gibeon" - a large reservoir!
 Evidently they were going to decide this by the 12 men ^{from Benj} + the 12 from Judah. See v. 15.
- (2:14) "Play," from פָּנָה, means here to skirmish.
 It can mean a mock fight, but this was the real thing.
- (2:15) The 24 men instantly killed each other.
- (2:16) A terrible battle followed. David lost 19 men (v. 30) + Asahel.
 Abner lost 360 men.
 Obviously, "Abner was beaten."
- (2:17) As Abner and his men fled, Joab + his two brothers pursued them (see v. 24) - probably with other men. Asahel outran them, being faster.
- (2:19-23) Asahel was intent on killing Abner. When he refused to give up, Abner killed him.
 The place was still commemorated when 2 Samuel was written.

2:25-28 When Abner tries to get Joab to stop, Joab (v. 27) informs him that there would have been no battle at all if he had not suggested it.

2:29-32 Both sides return home with the statistics of the battle given.

3:1 The following years are summarized here. Note the words "long" and "waxed stronger and stronger" and "waxed weaker and weaker".

WHAT GOD WAS DOING TOOK TIME - AND THE PROCESS WAS SLOW, GRADUAL. IT WAS NOT SUDDEN AND MIRACULOUS!

3:2-5 Now David has 6 wives instead of 2.

Cf. Deut. 17:17 a, "neither shall he multiply wives to himself, lest his heart turn not away..."

THIS WAS DAVID'S PROBLEM, AND SHOWS THE SIN-FUL TENDENCIES IN THE HEART OF A MAN WHO WAS A MAN WHO LOVED THE LORD.

Note: "These were born to David in Hebron."

Cf. v. 5. So the 4 were added during the 7½ years in Hebron.

3:3 "King of Geshur" - cf. 1 Sam. 27:8. So this was a Canaanite alliance, and "Absalom" who became such a grief to David was born of this marriage.

We do not know the origin of the other three.

3:6-21 ABNER'S DEFECTION TO DAVID.

3:6 Abner had always been on Saul's side.

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(3:7) For a man to take the concubines of the king meant that he was king, or intended to become king. Cf. 2 Sam. 16:21; 1 K. 2:21, 22.

Ishboseth's question amounts to a charge of rebellion!

(3:8) "A dog's head" - "something thoroughly contemptible" (K + D, 302). "A low, despicable character" (JFB, II, 222).

It should read here: "Am I ^adog's head that belongs to Judah? Today I show kindness to the house of Saul . . . and yet today you charge me with a guilt concerning this woman?"

Cf. NASB.

(3:9) Here we learn that Abner did know that God had promised the throne to David. SO ABNER HAD BEEN ACTING IN DEFIANCE OF WHAT HE KNEW WAS THE WILL OF GOD.

He probably had had designs upon the throne.

The victories of David's forces had turned some of the people toward David and obviously had made Abner realize that some day David would be upon the throne.

Note:

- 1) What is it in man that will make him resist God's will - knowing what it is!
- 2) The absolute folly of working against God.
Cf. Acts 5:33-42; Esther 6:13; Acts 11:17; Dan. 4:35; Job 9:12-14; Rom. 11:33-36; Isa. 43:13.

The sovereignty of God! What a comforting + yet amazing truth!

- (3:10) God makes even the wrath of men to praise him (cf. Psa. 76:10).
 But note how Abner talks like he is God.
- (3:11) Ishbosheth shows himself to be the weakling he is. Cf. Psa. 62:3, a description of those who fight against God.
- (3:12) First, he sends word to David. "Whose is the land?" means, It really belongs to you, David!
- (3:13) David agrees IF Michal is returned to him. This was just on David's part.
The motive: Probably to win the hearts of Saul's followers + to prove there was no animosity in his heart toward Saul.
- (3:14,15) Note how Ishbosheth responds so readily to David's request. Michal's husband can do nothing but concede (3:16).
- (3:17) In addition to Ishbosheth's weakness, Abner had faced a growing pro-David feeling among the people of Israel, esp. "the elders of Israel."
 Cf. 1 Sam. 25:40
 For the background, see 1 Sam. 18:12
- (3:18) Abner now wants them to recognize David as the King.
 We do not have this exact quotation, but this idea certainly develops out of God's promises concerning His people + the fact that David had been anointed as King.
- NOTE THE EVIDENCE HERE THAT ABNER KNEW MUCH ABOUT THE WORD OF GOD.
- (3:19) Abner also talks to the men "of Benjamin". This was Saul's tribe. Then he went on to

where he met with David.

3:20, 21 David receives Saul gladly, and an agreement is reached.

WE MUST RECOGNIZE THE PATIENCE OF DAVID DURING THE YEARS HE WAITED IN HEBRON. IT IS REAL EVIDENCE OF GOD'S WORK IN HIS HEART. Now all of this comes to him as a result of trouble between Ishboseth and ~~Abner~~^{Abner}, which David had nothing to do with.

THE MURDER OF ABNER BY JOAB. Cf. vv. 22-27.

3:22 Joab, as v. 23 shows, had just returned from another successful raid when they told him about Abner.

3:24, 25 Joab is indignant. He looks on Abner as a spy and the whole thing as a deceitful trick!

"Thy going out and thy coming in" - all the details of your life.

"all that thou doest" - "all thy plans" (K+D, 305). IN EFFECT, JOAB VERY DARINGLY CALLS HIS UNCLE, A FOOL!

No answer from David is recorded. It is best sometimes to leave a situation alone after a decision has been made.

3:26 Joab intrudes where it is none of his business - like Gehazi, Elisha's servant.
He also employs the same deceit that he had accused Abner of in calling Abner back.
Josephus says that "the well of Sirah" was only 20 stadia away, but we cannot be sure!

(3:27) This was like Cain killed Abel.
 "Quietly" = privately, secretly.

What a tragedy that Joab had harbored hatred in his heart for Abner instead of leaving the vengeance to God! Cf. Deut. 32:35, quoted in Rom. 12:19.

David knew nothing about what Joab was doing.

(3:28) David declares his innocence regarding the murder.

(3:29) Here we see the viewpoint of David regarding sin - its dreadful character and certain punishment.

How others were to suffer for Joab's sin!

(3:30) Abishai was with Joab in this although Joab seems to have been the one chiefly responsible.

M. Henry feels that David should have taken immediate steps to punish Joab. By the Law he should have died!

3:31-39 THE MOURNING FOR + BURIAL OF ABNER.

(3:31-37) The people were convinced by David's grief that he had not ordered the death of Abner.

(3:33) Did Abner die as an ungodly man?

(3:34) The meaning: He had not committed any crime so as to have to be bound like a criminal + executed. He died by murder!

Asahel had been killed in battle + only when he failed to give heed to Abner's repeated warnings.

(3:38) David's eulogy of Abner:

- 1) "A prince" - ^{לְוִי} He was a leader, a master, a chief - second only to a king!
- 2) "A great man" - ^{גָּדוֹלָה} He was strong, highly esteemed. It must have been true because he alone held many in Israel back from going over to David.

again, as at the time of Saul's death, we see David's tendency to overlook the bad in men and to exalt the good.

(3:39) David considered himself "weak" - ^{עֲמַל}, by comparison, and possibly with respect to punishing Joab. He was tender, young - is the idea. ^{עֲמַל}

"Too hard" - This points to the hardness of their hearts, their stubbornness. Undoubtedly David had talked to them again & again, trying to dissuade them, BUT THEY WOULD NOT LISTEN.

CHAPTER 4 - THE MURDER OF ISHBOSETH.

This is the third time David has seen a basic principle violated:

- 1) The death of Saul.
- 2) The death of Abner.
- 3) The death of Ishboseth.

(4:1) Ishboseth's weakness as a man is seen in the fact that Abner's death, even more than his threats while alive, made his hands "feeble." The verb is ^{לְזַנְבֵּל}, from ^{לְזַנְבֵּל}, to be relaxed, to let the hands hang down.

This will happen to men in the day of the Lord. Cf. Isa. 13:7.

The verb speaks of discouragement.

See also Jer. 6:24; Zeph. 3:16 - 20.

Cf. Heb. 12:12, "wherefore, lift up the hands which hang down..."

"All Israel was disturbed" - [4:7]. From 4:7, they were "amazed, confounded, ... struck with terror" (Gen., 114). They were "utterly at a loss what to do to escape the vengeance of David, to which Abner had apparently fallen a victim" (K+D, 308).

Ishbosheth was unable to help his people.

The nation which had had such leaders as Saul, Abner, Ishbosheth, knew nothing about turning to the Lord in such a time.

This was a fulfillment of the warning in Lev. 26:17, 36, esp. the latter.

4:2 These two military leaders were:

- 1) Baanah.
- 2) Rechab.

They were of Benjamin - THE SAME TRIBE AS SAUL AND ISHBOSHETH (which makes their crime all the more dastardly).

4:3 "Hittaim" related to Gath, was in the western section of the land belonging to Benjamin. Some say it was just outside in the territory of the Philistines. We do not know for sure.

4:4 The reason for mentioning "Mephibosheth" here is to show added reason for discouragement: If anything happened to Ishbosheth, the only other heir to the throne was a helpless cripple.

We hear more about Mephibosheth in chs. 9, 16, 19.

(4:5) These two men made a trip all the way to Mahanaim, east of the Jordan, to kill Ishboseth, so that THIS CAN BE CONSIDERED AS NOTHING BUT A COLDLY, CALCULATED MURDER!

They chose an opportune time - when Ishboseth "was taking his midday rest" (NASB).

(4:6) Then they came under false pretences: "as though they would have fetched wheat," i.e., provisions for their men.

(4:7) Here we have an added detail. They "beheaded him,"

(4:8) And then took his head all of the way down to Hebron to David as proof of what they had done.

more than that - they make the Lord responsible for having made their crime possible: "The Lord hath avenged my lord the King this day of Saul, and of his seed."

They obviously were defecting to David, hoping to receive a reward for killing Ishboseth.

(4:9) David's testimony to the faithfulness and power of God to meet David's needs and to fulfil His purposes in David's life.

"As the Lord lives" - How differently David responds to situations. He was depending upon a living Jehovah, who was able to meet his every need, + who would never stoop to wickedness in doing it!

"Redeemed" - יְמִלֵּחַ. This lit. means to cut loose. God had repeatedly freed him "out of all adversity" - יְמִלֵּחַ. A time of adversity

Cf. Mt. 15:10-
20. Or 19:7a
out of the field
proceed
and brought
was 8:20.
4:23.

is a time when a person is in a narrow strait, confined, trapped — whether by some other person, some circumstances, one's own emotions (discouragement, etc.), and so on.

(4:10) David refers back to the Amalekite in ch. 1, and attributes to Baanah and Rechab the same motive: "that I would have given him a reward for his tidings."

(4:11) "Wicked men" — the adj. is וְשָׁוֹרִים. The idea of being noisy is in this adjective. They not only were guilty, but they shamelessly boasted about what they had done.

David called Ishboseth "righteous." He may have been weak, but he was not evil. He had done nothing to deserve death from anyone's hands.

Note: Capital punishment is required.

(4:12) "David... cut off their hands and their feet." Jamieson says that this was the treatment given to traitors. Cf. II, 225.

K + D (p. 312) say, "The hands with which they had committed the murder, and the feet which had run for the reward."

The bodies of these men were hung up "over the pool in Hebron" where they would serve as a warning of that which would follow for others who might try a similar thing.

This was where the people came to get water.

Require his
blood - from
7:7, to
death by capital
punishment.
~~but also~~

CHAPTER 5, vv. 1-5 - DAVID ANOINTED KING OVER ALL ISRAEL. Cf. 1 Chron. 11:1-3.

(5:1) Cf. "all the tribes" here with "all the elders" in v. 3. The elders came representing the tribes. BUT SEE 1 CHRON. 12:23-40. Thousands came with the elders. There were 280,000.
 Note: They came to Hebron to speak to David. David did not have to go to them; they came to him!

K+D state (p. 313) that they had 3 reasons for coming as stated in vv. 1, 2:

1) "Behold, we are thy flesh and blood" - All were descendants from Israel.

Cf. Deut. 17:15.

2) (5:2) "Also in time past, when Saul . . . , thou wast the world's leddest out and broughtest in Israel."

David had proved his ability as a leader. Cf. 1 Sam. 18:5-7.

3) What the Lord had said: but David would be -

a) The one to "feed my people, Israel." The verb is לְמַנְצֵל, from לְמַנְצָל, to be a shepherd to them - feeding, protecting, guiding, resting, healing.

Cf. 1 Pet. 5:2-4.

All that is described in Psa. 23 is in view here, but in a more limited way.

b) "a captain over Israel." Heb: רֹאשׁ. He was to be their leader, overseer - the chief one in the whole nation.

(5:3) The agreement is reached. "They anointed David King over Israel. This confirms what Samuel did in 1 Sam. 16. Note the faithfulness

What a great
day this
was for David!
and All Israel!

of God and His sovereignty over all men.

(5:4,5) David's age: 30

The years of his reign: 40.

His reign in Hebron: 7½ years

His reign over the whole nation: 33 years.

Possibly Psa. 133 was written at this time.

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(5:6) For v.v. 6-10, cf. 1 Chron. 11:4-9.

David shows real wisdom in moving his capital city:

- 1) So that it would not seem that he was simply absorbing Israel into Judah instead of joining the two nations.
- 2) To take an independent place which neither had occupied would tend to unify.
- 3) To take a place like Jebus, never before conquered, + such a strategic place, would be just the encouragement which the people needed at this time.

"The blind and the lame" - They felt so secure that even "the blind and the lame" would be able to hold off David!

(5:7) Here read 1 Chron. 11:6

"The strong hold of Zion" - the highest elevation + the most impregnable.

What evidence this is of the blessing of God!

"Gihon" - 7137, a waterfall. This would probably be defended in a special way, the taking of which would signify the fall of the Jebusites.

"The lame and the blind" - David turns this term around and uses it against them, saying that all Jebusites are lame and blind - and,

Therefore, UTTERLY DEFENSELESS!

David "hated" them, and said with the agreement of the people, "The blind and the lame (i.e., the Jebusites) shall not come into the house;" i.e., become a part of Israel!

Why did David hate them?

Cf. the refs to the Jebusites in: Gen. 10:16; Ex. 33:2; 34:11; Deut. 7:1; 20:17.

They represented the last & strongest entrenchment of Canaanite religion and immorality. All that is said of Canaanites was true of them. They should have been utterly destroyed long before. They were a pestilence in the nostrils of God. Their judgment was long past due!

Cf. Ps. 139:19-22, one of David's Psalms. How necessary this is in this day of peace at any price!

(5:9) David not only conquered Jebus, but he "dwelt in the fort," which evidently was called "Millo." Cf. 2 Chron. 32:5. It was all a part of Zion, the city of David.

What David did was to make it stronger than it ever had been.

(5:10) Cf. with 3:1.

David grew. He became stronger and greater

"The Lord God of hosts." The last and only other time "the Lord of hosts" is referred to in relation to David was in 1 Sam 17:5 - what he said to Goliath. THIS SPEAKS OF GOD'S SOVEREIGNTY OVER NATIONS AND ANGELS, AND OF ALL CREATION.

If the Lord God had not been "with him," none of the above would have taken place!

This means the Lord was blessing him, on his side! Cf. Psa. 46.

5:11 Here is another way the Lord sent blessing.

This is the same Hiram who also helped Solomon in the building of the Temple.

Evidently there were no men at this time in Israel who could do this kind of work!

Cf. Psa. 30 which must have been written at this time.

Hiram loved David (2 K. 5:1).

He must have been a believer (2 K. 5:7).

5:12 Note David's knowledge of what the Lord was doing for him.

- 1) "Perceived" = knew (יְדַע). That Jehovah "had established him" - יָצַא. Hiphil, 3 sing. of יָצַא. Cf. 7:13. This means to confirm the fact that he was king. God had set it up + firmly grounded it.
- 2) Note how David speaks of the kingdom - not that God had set ~~it~~ up Israel for him, but him for Israel!

David was God's gift to Israel.

Cf. Mark 10:45; Eph. 4:11, 12; 2 Cor. 4:5-15.

DAVID WAS GOD'S SERVANT!

THE KINGDOM WAS GOD'S KINGDOM.

THE PEOPLE WERE GOD'S PEOPLE.

5:13-16 Eleven more sons of David, + he took "more concubines and wives out of Jerusalem."

This is lamentable, + shows a basic weakness both in David + Solomon, having a tragic effect on the latter. David's looseness here ultimately led to his sin with Bathsheba.

how wonderful
I see how
completely God
does what needs
to be done.

Even things which were not judged by God, only tolerated, ultimately led His people away from the Lord!

See how the Lord protected wives and concubines in multiple marriages (Deut. 21:10-17).

How we need to be careful to follow "the perfect will of God."

5:17 From here down to v. 25 we have David's wars with the Philistines.

Evidently with the overthrow of the Jebusites, the Philistines felt their security threatened. For him to advance from what he had been in Hebron to what he is now in Jerusalem was too much for the Philistines.

"The stronghold" - cf. 1 Chron. 11:15, possibly Adullam. He went where he had been before.

5:18 "The Philistines ... in ... Rephaim." This was just south + possibly a little west of Jerusalem. Some say, just between Jru. + Bethlehem. THEY WERE VERY CLOSE.

5:19 What a time for prayer! And yet here is a man who knows that you cannot resist the will of God! Everything depends upon what God wants him to do.

HE HAD LEARNED THIS BEFORE HE BECAME KING.
HIS CONFIDENCE IN HIS POSITION AS KING WAS TESTED IMMEDIATELY.

The Lord gives him A COMMAND and A PROMISE.

5:20 note how David gives the Lord credit for the victory. It means that the Lord had "broken their power as a flood breaks through

note: they
specifically
were after
David! Being
in the will of
God does not
mean that
one's will
be trouble!
sometimes this
is the very reason
trouble comes!

and carries away whatever opposes it" (K + D, 324).

"Baal-perayim" - Baal means lord or possessor of a thing, in this case, perayim, the same root as the word, "breach," earlier in the chapter. And so we have the Lord described as the one who is the lord or possessor of breaches, that which is torn down or broken, scattered.

(5:21) See David's attitude toward idolatry. Evidently the Philistines had brought their gods to help them. NOT ONLY DID THEY FAIL THE PHILISTINES, BUT THEY COULD NOT EVEN HELP THEMSELVES!

"Greater is He that is in you..." (1 Jn. 4:4).

(5:22) THE SECOND ATTACK - BY THE SAME NATION IN THE SAME PLACE.

Why pray?

Would not God do the same thing again?

Every need requires prayer!

God's way was different this time. They were not to do the same thing, but to circle around behind them. Cf. (5:23).

(5:24) David was TO WAIT until he heard "the sound of a going," or, of marching!

Then, "bestir thyself" - from V77, be sharp, move rapidly, strike fast.

They had to WAIT and LISTEN!

For what?

The sound that the Lord was going out before them "to smite the host of the Philistines." Cf. 2 K. 6:15-17.

(5:25) SEE THE WISDOM OF OBEDIENCE GOD!

The distance of the pursuit was about 30 miles to the west of Jerusalem. The Philistines were completely routed as the Lord gave the victory to Israel because David prayed + obeyed!

3/15/72 CHAPTER 6 - David knew that, if the blessing of the people is to be restored, their fellowship with the Lord must be re-established. This called for worship and the ark of the covenant.

^{Exodus 25:10-22; 1 Chron. 13:3}
as background
import. of
ark even if
but it is
nation or
desert of
Judea.

During Eli's day it (the ark) had been in Shiloh. Cf. 1 Sam. 4:4.

The Philistines captured it in a battle with the Israelites. Cf. 1 Sam. 4:10, 11.

This caused Eli's death. Cf. 1 Sam. 4:8.

The Philistines took it to Ashdod, then to Gath, then to Ekron. It was among the Philistines for seven months. But everywhere it went it brought destruction from God upon the Philistines. Cf. 1 Sam. 5.

So it was returned to Israel - to Bethlehem, and then to Kirjath-jearim, which is Baale of Judah. Cf. 2 Sam 6:2; 1 Chron. 13:6.

There it was in the house of Abinadab, and Eleazar was the priest. Cf. 1 Sam. 7:1.

There it was at this point in Israel's history. David, wanting to restore proper worship, and wanting to center that worship in Jerusalem, wanted to bring the ark to Jerusalem as a starter.

Cf. the importance of the ark in the Tabernacle. For this project David got his best men - 30,000 of them.

6:1 "The chosen men" - 7:17. These were his crack troops, chosen for the strength and for their ability.

They came from all the tribes.

For such an extremely important mission only the best could be considered - probably because of:

- 1) The threat of the Philistines.
- 2) To indicate to the people the importance of this mission.

Cf. 1 Chron. 13 for 2 Sam. 6:1-11.

6:2 Note that David went with them. A LEADER MUST LEAD, NOT SIMPLY GIVE ORDERS.

"The ark of God, whose name is called by the name of the Lord of hosts who dwelleth between the cherubim," i. e., the ark, above which the name of the Lord of hosts is named. This means that it was at the ark where God revealed Himself, His glory, His divine nature to His people. It is where He manifested Himself in "His gracious presence in Israel" (K+D, 330).

Cf. Ex. 25:10-22 - coming first. also Heb. 9:3-5.

6:3 The men mentioned here are Levites.

"Hibeah" was at "Kiriat-jearim, or Baile-judah."

The ark had been there probably about ~~+~~ 70 years - all through the reign of Saul (40 years) + 20 years before + c. 10 years into David's reign.

"A new cart" - goes with "the chosen men" of v. 1. Obviously the best of preparations were put into this.

See how this was in violation of the Law. Cf. Num. 4:5, 6; 7:9; 18:3. The ark should have

been:

- 1) covered with badger skins.
- 2) carried by poles.
- 3) carried by the Kohathites.

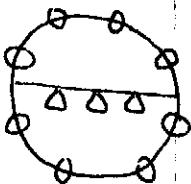
(b:4) This great procession starts home.

(b:5) There was great joy.

Five kinds of instruments are mentioned, all made out of fir. Some grammarians (K+D, Yes.) are inclined toward cypress, with a possibility of pine. BUT REGARDLESS, THEY WERE WOODEN!

The instruments:

- 1) "Harps" - These produced a harsh, shrill, creaking sound. It was light, portable, + was probably attached to a round box on one end. The strings were of gut, not metal. The strings were plucked with the fingers.
- 2) "Psalteries" - This was probably also a harp of a different shape and size. It has been described as having 10 to 12 strings + played with the fingers.
- 3) "Timbrels" - a round rim of wood covered with membranes. Had brass bells or rattles hung around it. Was shaken by the women. Cf. Yes., 1141.
- 4) "Cromets" - This was "an instrument formed of two thin, longish plates, bent together at the top so as to form an oval frame, and supplied with a handle at the lower end" (ISBE, III, 2101). On bars across this frame rings or disks were hung to make a noise when it was shaken.



5) "Cymbals" - Two metal plates. They were often 5" in diameter with handles. They were hit together.

1 Chron. 13: 8 also mentions trumpets.

(b:6) Now we can see why God wanted the ark carried.

This evidently was in the vicinity of Jerusalem. The area may have been thick with chaff, although it was in a flat, open place. The oxen stumbled & Uzzah did what was forbidden: HE TOUCHED THE ARK.

(b:7) Uzzah died - a sin unto death. As a Levite, he should have known better. The severity of God's punishment is always to enforce the necessity of obedience to a holy God.

THIS WHOLE SECTION EMPHASIZES THAT IT DOES MATTER HOW WE DO WHAT WE DO! The end does not justify any means.

Fellowship can only be established through obedience to the Word.

Needless to say, the whole, happy occasion suddenly came to a halt.

(b:8) "David was displeased" - David was burning with anger. BUT THE WORD CAN ALSO MEAN GRIEVED! How quickly our moods change! The verb is ַלְלָל.

Perhaps David felt the penalty too severe. Perhaps he was grieved that Uzzah had suffered for what he was doing. "Made a breach upon" = rent. So rent his life away

note what a
sacred thing
it is to approach
the presence
of the Lord.

from him.

- (6:9) David's fear and David's question may have indicated that he did not know why Urijah had died.

Was it because David did not seek guidance as he did in the case of the Philistines in ch. 5?

When we know that something is the will of God, how necessary it is for us to wait God's time and God's way!

- (6:10) David evidently abandons his plan, and places the ark in the home of a Levite, Obed-edom. He is called a Gittite because he was born in Gath - a Gathite.

Cf. 1 Chron. 16:4-6. ~~verses~~

- (6:11) Note the gracious blessing of God upon the "household" of Obed-edom. This becomes the sign to David that he should not give up his original plan, but that he needs to do it the right way.

3/22/72 (6:12) The 3 months that the ark was with Obed-edom proved:

- 1) That God had not removed His blessing.
- 2) That it could be kept in such a temporary place without divine judgment.

Therefore, he went to get it and took it to Jerusalem, "the city of David."

READ 1 CHRON. 15:1-13.

- (6:13) David had learned what his mistake had been the first time. THERE CAN BE NO REAL

LASTING BLESSING AND FELLOWSHIP WITH THE LORD
APART FROM OBEDIENCE TO THE WORD OF GOD.

Cf. 1 Jn. 1:6, 7.

"They that bare the ark of the Lord," i.e., the Levites. Cf. 1 Chron. 15:2, 12-15. (Read!)

"Six paces" means one of two things:

- 1) Either that in the less than 10 miles that the ark had to be taken the sacrifices were offered all along the way at about 6 paces apart,
- 2) Or, that when the Levites had taken 6 paces least the sacrifice mentioned in 1 Chron. 15:26 was offered — "seven bullocks and seven rams."

The latter sacrifice could have been offered at the end while the former were offered along the way.

Whatever the solution, sacrifices were a vital part. These point to CHRIST, our only way of access to God.

It does say in this verse (2 Sam. 6:13) that these sacrifices were "Oven and fatlings."

"Fatlings" — $\aleph > \tau \beta$, fatted calves. Cf. Isa. 1:11. This may refer to the peace offering which was offered for thanksgiving (cf. Lev. 7:11, 12a), but the burnt offering is also a possibility. Cf. v. 17.

(v. 14) Cf. 1 Chron. 15:27-29.

Dancing has been one way that men have expressed their joy and praise to God. Usually it was done by the women alone. Cf. Ex. 15:20; Judges 11:34; 21:19-21; 1 Sam. 18:6.

"A linen ephod" — which was the usual priestly garment.

David had evidently laid aside his royal

robes for this occasion, AND WAS HONORING THE PRIESTHOOD BY HIS DRESS. IT was a humbling experience for him, but, for one who had waited so long to lead Israel back to the Lord, THIS WAS AN OCCASION WHEN HIS JOY COULD NOT BE RESTRAINED OR CONTAINED!

This was more than Michal could take. See v. 16.

(v. 15) Cf. 1 Chron. 15:28.

The joy which they had been celebrating before (v. 5) is now complete.

(v. 16) note how "Michal" is referred to here - not as David's wife, but as "Saul's daughter."

Note 1 Chron. 13:3 b. During Saul's reign he was not interested in . . .

- the ark of God
- the presence of the Lord
- worship.

It is little wonder then that Michal - was not entering into the joy of her husband. - did not think this vital to Israel's present or future. - could not become excited about worship and/or praise.

Indeed, "she despised him in his heart," for what she felt was behavior unbecoming to a king.

THE CARNAL OR UNREGENERATE HEART SCOURS HUMILITY, JOY IN THE LORD, WORSHIP, SACRIFICE, etc.

"Despised" - [יִשְׂרָאֵל], from יִשְׂרָאֵל, to hold in contempt, to tread on one with your feet.

Cf. Gen., 12:1. Her pride was offended when the king humbled himself before his people.

cf. 1 Chr.
16:1

b:17 In view of the trouble David had had with the ark, it seems very certain that "the tabernacle" which is mentioned here "would certainly be constructed according to the type of the mosaic tabernacle" (K+D, 337).

Two offerings were made:

1) "Burnt offerings" (cf. Lev. 1; b:8-13).

2) "Peace offerings" (cf. Lev. 3; 7:11-34).

The former was ded. to God; the latter was thanksgiving.

b:18 "He" (David) "blessed the people in the name of the Lord of hosts" - "as Moses, Joshua, and Samuel had done before him" (JFB, II, 231).

For Moses, cf. Deut. 33:1.

For Joshua, cf. Josh. 23, 24.

For Samuel, cf. 1 Sam. 7:5; 12:20-25.

This means that David prayed for his people.

Think of the examples of this from the life and ministry of Paul in the NT.

Note: "the name of the Lord of hosts." This name of God shows David's growth in grace.

b:19 There are problems in the translation of this verse. See NSRB seems to give the most reliable rendering - that there were two cakes and a portion of meat (from the peace offering). There was no wine!

This gives us the Biblical principle that the people are to enter into and share in the worship of God following such a tremendous indication of God's blessing in the placing of the ark in Jerusalem.

see details
of the
problem in
JFB, II, 232.

From 1 Chron. 16 we learn that "for the first

time the service of praise was now introduced in the public worship of Israel" (Edensheim, I, 174).

Undoubtedly Psa. 24 was a part of this.

But we also have that recorded in 1 Chron. 16: 4-36. Either it is made up of excerpts from Psa. 105-107, or those Psalms have taken from 1 Chron. 16.

BUT THE FACT THAT IT IS HERE IS IMPORTANT.

It includes three main themes:

- 1) Let Israel praise the Lord - down through v. 22.
- 2) In v. 23 ff it becomes very missionary in spirit.
- 3) Esp. from v. 33 on we realize a messianic tone to the Psalm.

After all of the sacrificing and praising, "all the people departed, everyone to his house" (2 Sam. 6:19 b).

(6:20) WHAT A LET-DOWN DAVID HAD WAITING FOR HIM AT HOME!

Michal met him with words of contempt and scorn!

She accused David of disgracing himself before the maids of Israel, and probably her reference to "the vain, or worthless, fellows" is a pride remark about the Levites!

What David had done was to put himself on the level of the people, but no disgrace was involved at all.

"The vain fellows" - □ P. 71, empty, worthless, wicked (cf. Gen., 978)

MICHAL WAS COMPLETELY DEVOID OF SPIRITUAL LIFE AND UNDERSTANDING!

(b:21) Michal accused him of dancing before the maidens of Israel; HE TELLS HER THAT IT WAS "Before the Lord"!

She is motivated by pride — so he informs her that it was Jehovah who appointed him as ruler over Israel NOT ONLY REPLACING HER FATHER, SAUL, BUT ALSO REPLACING "ALL HIS HOUSE."

If she were inclined (as it seems she was) to compare her husband with her father, then she needed to be reminded of what had happened. It was through Saul's pride that he had fallen before God.

(b:22) David also tells Michal that he will continue to humble himself. (Note the expression, "and am willing to be base in mine own sight."

AND he knows that this will not lead his people to scorn him, but to "be had in honor" before them.

Cf. Mt. 23:11,12; 20:25-28; Jn. 13:12-17; 1 Cor. 9:19; 2 Cor. 4:5; Gal. 5:13; Phil. 2:5-11; ^{Luke 14:1-11} _{Gal 4:6,10} 1 Pet. 5:5,6.

(b:23) God has His own ways of humbling the proud.

One of the
main reasons
for all of
David's trials
was to produce
humility in
his life.

4/12/72 Chapter 7, Verses 1-17 - DAVID'S DESIRE TO BUILD A HOUSE FOR THE LORD - THE DAVIDIC COVENANT.

(7:1) The desire of David's heart (7:1-3).
David's "house" (cf. 5:11,12).

This indicates that David's heart is now set about his victories. Note the emphasis: "the Lord had given him rest round about from all his enemies." Cf. Deut. 12:10; 25:19; 28:7.

IT SEEMS CLEAR THAT DAVID'S DESIRE IN V. 2 GREW OUT OF TWO THINGS:

- 1) HIS KNOWLEDGE OF THE WORD (cf. Deut. 12:10-16).
- 2) HIS LOVE FOR THE LORD.
on the "rest," cf. v. 9 b.

7:2 David was grateful for what the Lord had done and did not feel that he was worthy to have a beautiful home while the ark, where God dwelt was in a tent.
He takes his problem to "Nathan, the prophet."

7:3 It is possible for even prophets to make mistakes when acting on assumptions. WE MUST NOT TAKE SOMETHING TO BE THE WILL OF GOD JUST BECAUSE IT SEEMS REASONABLE! Cf. Isa. 55:8,9.

"The Lord is with thee," i.e., is blessing thee. From this Nathan may have assumed that the Lord would be in whatever David might want to do.

Apple: Even when we are walking the closest to the Lord and experiencing His greatest blessing, every desire must be examined in the light of the Word and prayer.
Even the agreement between David and Nathan was not proof of God's will.

7:4 No one was seeking the Lord's will, but it "came."

HOW WONDERFUL TO KNOW THAT THE LORD WILL NOT LET US MAKE A MISTAKE WHEN WE REALLY WANT TO DO HIS WILL!

7:5 The Lord is far more concerned about leading us than we are to be led. "Go and tell my servant David, Thus saith the Lord..." The question implies a negative answer. Cf.

1 Chron. 17:4, "Thou shalt not build me an house to dwell in."

The NASV ~~says~~ has, "are you the one . . . ?"

7:6 It was God who gave Moses the instruction for the original Tabernacle. all through the wilderness wandering God had been in "a tent, even in a tabernacle" (NASV).

7:7 Never had the Lord said a word to any of the tribes who had been feeding the nation (= providing leaders for the nation) that He wanted them to build Him "an house of cedar". A PERMANENT HOUSE WOULD HAVE INDICATED THAT THEY WERE WHERE HE WANTED THEM TO STAY - AND NO SUCH WORD HAD BEEN GIVEN.

"A word" would mean even the slightest hint.

Principle: When God gives direction such as with the Tabernacle, no change should be made until another revelation comes from God.

Cf. Heb. 8:6 - 13.

7:8 In vv. 8,9 speak of what God had done for David.

For the second time we have, "my servant, David." It shows God's delight in what David wanted to do, but it also shows that David must get his direction from "the Lord of hosts." WHAT GOD IS DOING HERE AFFECTS ALL OF CREATION, HEAVENLY AND EARTHLY "hosts."

Note: "I took thee" - God's sovereign choice.

Cf. John 15:16; Mark 3:13,14a; Gal. 1:15,16.

Note: God not only chooses, but He exalts!

"From the sheepcote (pasture), from following the sheep, to be ruler over my people, over Israel."

How many men of God, ^{in the OT} have gotten their basic training with sheep! Cf. Abel, Abraham, Jacob, Joseph, Moses, + David! This is what our Lord called Himself, "I am the good shepherd." Cf. John 10:11, 14, 27.

"Prince" - T. J., as the messiah is called in Dan. 9:25. Cf. also Acts 5:29-32.

HERE WE SEE DAVID AS A TYPE OF CHRIST - AS THE COMING PRINCE OVER ISRAEL! This is apparent in David's humiliation and then his glory.

- 7:9 The Lord continues to speak about what He has done for David. Here, three things:
- 1) "And I was with thee wherever thou wentest." "With thee" means also for thee, caring, protecting, blessing, guiding, etc. Cf. Gen. 28:15 for an explanation of "with thee."
 - 2) "And have cut off all thine enemies out of thy sight" - leads right up to the present. Cf. 7:1. This is like cutting down trees, and means to destroy. (Cf. Rev. on 577, p. 492.) They were cut off so completely that they are gone from David's sight. There is no threat on the horizon.
 - 3) "And have made thee a great name, like unto the name of the great men who are in the earth." Cf. 5:10.

On a great name, cf. Gen. 12:2.

Then see Abraham, David, Christ in Mt. 1:1, 17; ^{mark} 12:35-37. How many times our Lord was called, the son of David! What greater honor than this!

Refer to
1 Sam 16-31.

David stands with our Lord and with the great men of God in Scripture, and with the great men of the earth. What a miracle!

(7:10) Now the emphasis shifts from David to Israel.

The main point in this verse seems to be in a yet prophetic sense. The expressions seem to point to a permanent condition not yet attained. THE ESTABLISHING OF DAVID'S HOUSE AND ITS PROPHETIC SIGNIFICANCE WAS WHAT WAS PRIMARILY IMPORTANT.

4/26/72 (7:11) This verse is clearer if the first word, "And," is changed to, Even. Israel's future is going to be entirely different from her past — i.e., from the times of the judges to David.

AND THEN COMES THE MAIN PROMISE.

The Lord had said in so many words, "You cannot build Me a house, but "the Lord telleth thee that He will make thee an house" — not a house of cedar, etc., but to make his seed as the only heirs to the throne of Israel. THIS FOLLOWS IN vv. 12-17.

Principle: DAVID WAS CONCERNED ABOUT WHAT HE COULD DO FOR THE LORD; THE LORD SPEAKS OF JUST THE OPPOSITE, I.E., WHAT HE (THE LORD) COULD DO FOR DAVID.

(7:12) Here we come to more of God's, I will's. "I will set up" — ESTABLISH. From ESTABLISH, this means to establish.

"Establish," from ESTABLISH means to increase more and more in steadiness and glory. Cf. Girdlestone, p. 94. See also p. 102. It speaks of stability.

In vv. 8, 9 — DAVID
In vv. 10, 11 — ISRAEL
In vv. 12-17 —
DAVID'S SEED

seed —
then one
or on
even children
in a long
line of succession
If in v. 15; Rom.
1:3; also 13:21-22

7:13 Solomon would be the one to build the Lord's house. Cf. 1 Chr. 22:8-11; 28:3,6.
 "To establish" here is again from 7:15, as in v. 12.
 note: "forever."

7:14) "Father...son" - a tender relationship, a permanent relationship. This is very rare in the OT, but comes into its fulness beginning with the ministry of Christ + after in the Epistles.

It also shows the resp. of the father toward the son to discipline, to provide. And of the son to honor, respect, obey the Father.

"I will chasten him" - יְמִינֵנִי... This is the Hiphil of מִינָה, "to set right by punishment" (Gen., 39:8).

"The rod" - רַבְעֵת. This is a rod which a father uses to chastise + correct.

Cf. Prov. 22:15; 23:13,14; 22:6; 10:13.

"men" will be used as God's rod.

"stripes" - סְבִבּוֹת. These are the blows inflicted by the rod. Note: Lit., the sons of men will be used to punish the sons of God!

7:15) HERE WE HAVE GOD'S UNCHANGEABLE PROMISE. He will not treat David's seed (v. 12) as He had done with Saul.

"my mercy" - תִּדְבֹּר. These are "the sure mercies of David" (Isa. 55:3). It is a word which includes grace, love, kindness. God in grace had chosen David + Solomon, and He would not reverse that choice!

Appl.: To salvation, God's choice of us.

Also to the fact that salvation is in Christ. Cf. Ecc. 3:14.

Cf. Psa. 89:33,34.

prophetic of
Christ
Cf. Heb. 1:2,5

I will be
and it shall
be... see
Promises are
fulfilled

7:16 "Forever" - 2x.

This could not have been fulfilled in David, or in Solomon. IT DOES POINT TO CHRIST.

Cf. Isa. 9:6,7; Jr. 23:5,6; 33:14-26; Eze. 34:11-31;
Luke 1:30-33

7:17 Nathan finishes giving this amazing message to David.

David went in, was quiet before prayer, and then stayed longer than usual.

7:18 "Sat" - I(1). K + D prefer, remained (pp. 349, 350).

The prayer is divided into two parts:

~~David's answer is given directly to the Lord, not to Nathan~~

1) Worship - for all that God has done, & promised to do (vv. 18-24).

2) Prayer - for the glory of God (vv. 25-29).

"Who am I?" - Cf. 1 Sam. 18:18; Gen. 32:10; Psa. 8:5; 144:3.
like this before he became King; it is interesting to see that he spoke the same way afterwards!

Neither in himself nor in his family was there any reason why God should have brought him this far! Here we have HUMILITY.

Regardless of how high a man may go, he is still only a man.

7:19 "And this was yet a small thing in thy sight, O Lord God" - by which he means that doing what He did (v. 18) was not enough for blessing so He had to do more. Ges., p. 923, "did not suffice." Cf. Gen. 33:3.

And so He spoke "also of thy servant's house for a great while to come." This has to do with the eternal character of the Kingdom.

"Manner" here is law. 2 Chron. 17:17 probably gives the best meaning: "Thou... hast regarded me according to the estate of a man of high degree, O Lord God."

There might also be the idea that David is saying, "This is not the custom (Ges., 1125).

PRINCIPLE:

Regardless of the greatness
of the gift,
from blessing
in the past,
greater blessing
is ahead

f. Psa. 31:19.

David refers
to himself
as the Son's
own
servant
all through
the passage.

5/3/72

for men to deal with each other in this way!

①
↑
Two ideas here
↓

7:20 Like we often are when we seek to praise God, we find our words inadequate and we have to cast ourselves upon the fact that the Lord is omniscient + therefore knows what we are trying to say.

Cf. Psa. 40:9; 139:1-6.

② David also is here indicating that he can ask the Lord for nothing more since the Lord has already far exceeded what David ever expected or could possibly deserve.

7:21 Instead of feeling that he deserved what the Lord has done, David recognizes two other reasons:

1) "For thy word's sake." Cf. Psa. 138:2.

God's purposes and His promises are expressed in His Word. These do not change. Instead, we enter into and are the recipients of blessings that come to us within the providence of God.

1 Chron. 17:19 says, "For thy servant's sake." So both are involved.

Cf. on the Word, Psa. 119:89; Mt. 5:18; 24:35.

Unquestionably this has to do with the messianic hope of Israel. Cf. Gen. 49:10; Num. 24:17-19.

2) "according to thine own heart." What God has determined to do for man's blessing. He loves to do. It is the expression of His grace and mercy.

THEREFORE, IT CAN BE SAID THAT ULTIMATELY,
 THE EXPLANATION FOR ALL THAT GOD HAS DONE LIES ~~WITHIN~~ WITHIN HIS OWN HEART - NOT IN MAN'S WORTHINESS FOR SUCH BLESSINGS.

"All these great things" - "great" = נַעֲמָה.
 This speaks of God's works as mighty deeds.
 Cf. Hos., 180. It is used again in v. 23.

7:22 Here David is concerned with the Lord; in vv. 23, 24, with Israel.

A God who does "great things" (v. 21) has to be "great" Himself — the same root.

God is unique: "There is none like thee."

God is God (Deity) and only He is God: "neither is there any God beside thee."

"According to all . . ." David has heard the Word, and believes it. This is FAITH!

7:23 Now for Israel!

What God has done for His people provides us with an occasion to praise Him!

There is no nation on earth like Israel.

David goes back to Exodus as marking the beginning of the nation.

7:24 The relationship between God and Israel is "confirmed" — נִזְמָן. This is the same verb, נִזְמָן, as in v. 13. There it is translated, established. God has set up something which will never be changed: that Israel would be His people, and that He would be their God.

7:25 NOW BEGINS DAVID'S PRAYER.

Here we have a lesson in prayer.

David is turning God's Word back to Him in prayer.

First, it is for Israel.

"We must turn God's promises into prayers, and then they shall be turned into performances; for, with God, saying and doing are not two things, as they often are with men" (M.H., II, 484).

think of how
this applies
to believers
today!

cf. Psa. 119:49

7:26 Then, it is that God might be glorified through the blessing that comes to His people. Cf. the model prayer of our Lord.

7:27 Here David indicates where He got the courage to pray such a prayer — "For thou, O Lord of hosts, God of Israel, hast revealed to thy servant, saying, I will build thee an house."

IT IS AMAZING, BUT TRUE, THAT WHEN WE ARE CONCERNED ABOUT WHAT GOD IS GOING TO DO FOR US, INSTEAD OF WHAT WE ARE GOING TO DO FOR HIM, WE ARE MORE INCLINED TO PRAY.

7:28 Again, David acknowledges the faithfulness of God and His Word.

7:29 God's promises did not make David assume that God's blessings would follow.

CHAPTER 8 — DAVID'S CONQUESTS IN ESTABLISHING HIS KINGDOM. Cf. 1 Chron. 18.

The various nations are mentioned in v. 12. note the statement in vv. 6, 14,

"and the Lord preserved David wherever he went." Cf. 1 Chron. 18:6, 13b.

The Lord is being faithful to His covenant with David. Cf. 7:9-11.

8:1 note: "After this . . ." — suggesting a chron. connection with ch. 7.

"methegammah" — This seems to be a figurative expression rather than a proper name. The NASB has it, "And David took control of the chief city from the hand of the Philistines." In 1 Chron. 18:1 the parallel to this verse is,

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a picture of
our Lord's
millennial
reign.

"David . . . took Gath and its towns out of the hand to the Philistines."

Thus, we are seeing that the ref. is to the conquest of Gath as being over (the capital) of all the chief cities of the Philistines.

K+D translate יָבֵא לְמִצְרַיִם וְלֹא־יָבֵא as, "David took the bridle of the mother^{out} of the hand of the Philistines." Cf. p. 355.

Gath was the mother. The control was taken from the Philistines by David so that he was the ruler.

(8:2) "Moab" was next.

The meaning of this verse is that David made the captured men lie down. He measured them according to a line so that $\frac{2}{3}$ were put to death and $\frac{1}{3}$ were kept alive.

We do not know why David was so severe against the Moabites, but

"Jewish writers assert that the cause of this particular severity against this people was their having massacred David's parents and family, whom he had, during his exile, committed to the king of Moab" (JFB, II, 236, 237).

(8:3) "Zobah" was "north-east of Damascus and south of Hamath, between the Orontes and Euphrates."

Cf. 10:15-19.

"As he went to recover his border" seems to point to Hadadezer, not David, since David's kingdom had not been that extensive before. But God had promised Abraham all of that territory. Cf. Gen. 15:18. This is what David was claiming.

(8:4) The correct reading in place of "seven hundred" seems to be seven thousand!

"David houghed," or hamstrung - 7 P. V:1.

In doing this they cut the sinews of the hind leg rendering the horses useless for war any more.

Cf. Josh. 11:6-9.

This was a major victory.

(8:5) When the Syrians joined with Hadadezer, David killed 22,000 of them - making his victory even more glorious.

(8:6) "Garrisons" - □: I, S. These were occupation troops, a military outpost.

The reason for the preceding victories is stated in the twice-mentioned statement at the end of this verse: "And the Lord preserved David wherever he went."

"Preserved" - □: He saved him; He helped him.

(8:7,8) Not only was David extending his territory and those under his rule, but also was increasing his wealth - "shields of gold... very much bronze."

(8:9) The king of Hamath, delighted that David had defeated his enemy, Hadadezer,

(8:10) brought to David "vessels of silver, and vessels of gold, and vessels of brass." All of these

(8:11) David dedicated to the Lord with all of the

"silver and gold that he had dedicated of all ~~nations~~ nations which he subdued."

(8:12) The six nations David had conquered:

- 1) Syria - north
- 2) Moab - s.e. } Gen. 19:37, 38 - Lot's descendants
- 3) Ammon } (near)
- 4) Philistines - s.w.
- 5) Amalek - Esau's descendants (Gen 36:12, 16).
(south)
- 6) Zobah - far north

(8:13) now another name is ~~to~~ to be added
to David's conquests: "Edom" - also
descendants of Esau.

THIS VERSE SHOULD READ,

And David got him a name, when
he returned from smiting the Syrians,
in the valley of Salt (south of the Dead
Sea) where he killed 18,000 Edomites.

We did not fight the ~~Syrians~~ Syrians in the valley
of salt, but the Edomites, as v. 14 indicates.

"David got him a name" - cf. 7:9.

(8:14) Occupation troops are stationed in ~~Edom~~
as they were in Syria.

Again we read, as in v. 6, "And the Lord
preserved David wherever he went."

(8:15) THIS IS MOST IMPORTANT OF ALL: THE NATURE
OF DAVID'S REIGN IN ALL OF THESE PLACES -

- 1) "Executed", lit., was doing, "judgment," or justice - וְדִינָה. He did that which was right - "lawful,
conformable to law" (Gen., 6:31).
- 2) "Justice," or, better, righteousness - מִשְׁרָתָה.
Perhaps the best way to understand these

for only did
David /sign
the foreign
powers on
all Israel." 11:26

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two words here is to see that

- 1) David was judging his people. He was teaching them what was right and wrong. He was concerned about them. He judged cases when necessary.
- 2) His judgments were righteous, i.e., according to the divine rule.

Often people and children do wrong because leaders and parents do not care!

8:16-18 DAVID'S SIX KEY MEN, AND DAVID'S SONS.

David's
principal
officers of
state
Ederheim, 1881

- (8:16) 1) "Jozab" - the commander in chief of David's army. This is the meaning of "host" here.
- 2) "Jehoshaphat... was recorder" - who kept "a record of everything that takes place around king, furnishes him with an account of all that occurs in the kingdom," sees that his desires are carried out, etc. Cf. K+D, 365.
- (8:17) 3) "Zadok" } - "priests."
 4) "Ahimelech" }

5) "Seraiah" - "the scribe." K+D (p. 367) call him "a secretary of state." See Heb. 10:510.

(8:18) 6) "Benaiah" - executioners. "The Cherethites and the Pelethites" were the king's bodyguards. (Svid.).

7) "David's sons were chief rulers" - בְּנֵי יְהוָה. This can be translated here, princes, "the chief ministers of the kingdom" (Gen., 450). Ederheim (p. 188) calls them "intimate advisers."

F. B. Meyer says that David wrote the following

Psalms during this time: 2, 20, 21, 60, 110. Cf. p. 188.

As picturing the millennial kingdom, note the following facts:

- 1) In vv. 1-6 (concluded by the statement which is repeated in v. 14) WE SEE WHAT DAVID DID TO RENDER HIS ENEMIES HELPLESS.
- 2) In vv. 7-12 - HOW HE DEDICATED TO THE LORD ALL THAT HE TOOK FROM THEM.
- 3) The "garrisons" (vv. 6, 14) speak of AN ENFORCED RULE.
- 4) HE REIGNS OVER "ALL ISRAEL" (v. 15a).
- 5) THE QUALITY OF HIS KINGDOM (v. 15b).
- 6) THOSE WHO SHARED HIS REIGN WITH HIM (vv. 16-18).

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CHAPTER 9 - This is one of the most touching of all incidents in the life of David. It comes when he was well-established as the king - in the zenith of his power. It is an evidence of the truly great character of David. This was in fulfillment of a promise which David had made to Jonathan. Cf. 1 Sam. 20:11-17

Mephibosheth was 5 years old when Saul and Jonathan died. Now he has a son of his own. Cf. 2 Sam. 4:1-4. So meph. could have been 25 or 30 - making this at least mid-way through David's reign of 40½ years.

Sensatio
n "diminu
ting to
time or
sent" (v. 17:1)

- (9:1) David's question reflects the word that he uses in it: "kindness" - טֹבַת. Besides this translation we can use such words as, love, mercy, grace, compassion. And Is. (p. 331) says, "The primary idea seems to be that of eager and earnest desire, ardour, zeal, by which one is activated."

In other words, this was not something which David felt that he had to do, but it was something which he very much wanted to do.

9:2 "Ziba," who had been Saul's chief servant, or p steward (which probably was his position according to Edersheim - p. 189), was called. He has not been mentioned before.

9:3,4 Ziba responds in the affirmative. There was one son, "lame of his feet," and he was living with "Machir, the son of Ammiel, from Lo-debar;" or, more accurately, Lidbir. Cf. K+D, 370. This was north of the brook Jabbok, east of the Jordan, south + east of the Sea of Galilee.

"Machir" - cf. his friendship for David in 2 Sam. 17:29-29. What he does here indicates that he was a man of great wealth. So, Mephib. was well-provided for. However, nothing could have been as great as living with the king.

He was evidently of the tribe of Manasseh. Carrying this prominent tribal name, he could have been the chief man of Manasseh. Cf. Gen 50:23.

9:5 David brings Mephibosheth to Jerusalem.

9:6 David's word in v. 7 indicates that Mephib. was afraid, probably thinking that now David was going to kill him - which was generally done to the family of an ousted king.

9:7 David does four things:

- 1) He alleviated meph's fears - "Fear not."
- 2) He announced his intentions, and the reason behind what he was going to do: "I will surely show thee kindness for Jonathan thy father's sake."
- 3) He told him two things he would do:
 - a) "Restore thee all the land of Saul, thy father" (actually, grandfather).
 - b) "Thou shalt eat at my table continually." This was to be a life-long arrangement. What greater honor could there be than to be taken into the home and fellowship of the King?

9:8 note Meph's expression of complete unworthiness, + cf. 1 Sam. 24:14. This is what David had said to Saul.

Surely David saw in meph. the likeness of Jonathan! And his heart was drawn to him.

9:9 Ziba is called in again, + is told what David had ^{not} given to Meph.

9:10 Meph. would have to provide for his own family and servants, but all of his personal needs would be met by the King.

9:11 Ziba, ~~the~~, agreed to the arrangement

9:12,13 The conditions which prevailed are stated here, as above. The concluding remark seems to have special emphasis: "And he (Mephib.) was lame on both his feet."

This is the first time it is mentioned that both of Mephibosheth's feet were lame - lame from a fall.

WHY WOULD SUCH A CHAPTER BE INCLUDED IN SCRIPTURE? Some commentaries pass over it without a comment!

Several answers can be given:

- 1) It shows that becoming King had not spoiled David. No revenge in his heart.
- 2) It shows David's faithfulness to his promise which he made to Jonathan. One test of a good man is that he will do the right when he really does not have to.
- 3) It shows that David recognized where his own goodness came from. See, "the kindness of God," in v.3.
- 4) Perhaps the greatest reason: It gives us a wonderful illustration of the Gospel.

Note:

- a) He was lame.
- b) He was injured in a fall.
- c) He was lost to the King, and alienated from him.
- d) The King sought him, and found him.
- e) He was graciously spared when he could have been put to death.
- f) His fears were relieved.
- g) He had restored to him what he had lost, and more!
- h) He was brought into the King's house.
- i) He actually became a member of the family.
(He was to be a permanent relationship.)
- j) He had (daily) fellowship with David at his table.
- k) He was still lame.
- l) The account is of what David did for him,

not what he did for David.

CHAPTER 10 - Chs. 9 and 10 are similar at the beginning, but with what different results! Ch. 9 resulted in great blessing; ch. 10 in war and tragedy. Ch. 9 had to do with fellow-Israelites; ch. 10 with the heathen Ammonites - related to Abraham through Lot. Cf. Gen. 19:38.

(10:1) David's kindness is instigated by the death of the King of Ammon, called Nahash.
SEE THE PARALLEL CHAPTER IN 1 CHR. 19.

(10:2) David wanted to show him "kindness" - תִּמְנָה, the same word that is used in 1 Chron. 9:1!

Just when Nahash showed kindness to David, we do not know.

"Comfort," from תִּמְנָה, means "to console... to express grief, compassion" (Ges., 664). Note the graciousness, the tenderness of David.

(10:3) As stated in Hebrew, the first question anticipates a negative answer; the second, a positive answer.

Things forbidden by the Lord do not bring blessing regardless of how sincere our motives may be.

(10:4) What the Ammonites did to the Israelites was an insult greater than death. It was a sin against their manliness and against their modesty.

This is not the only occasion in history

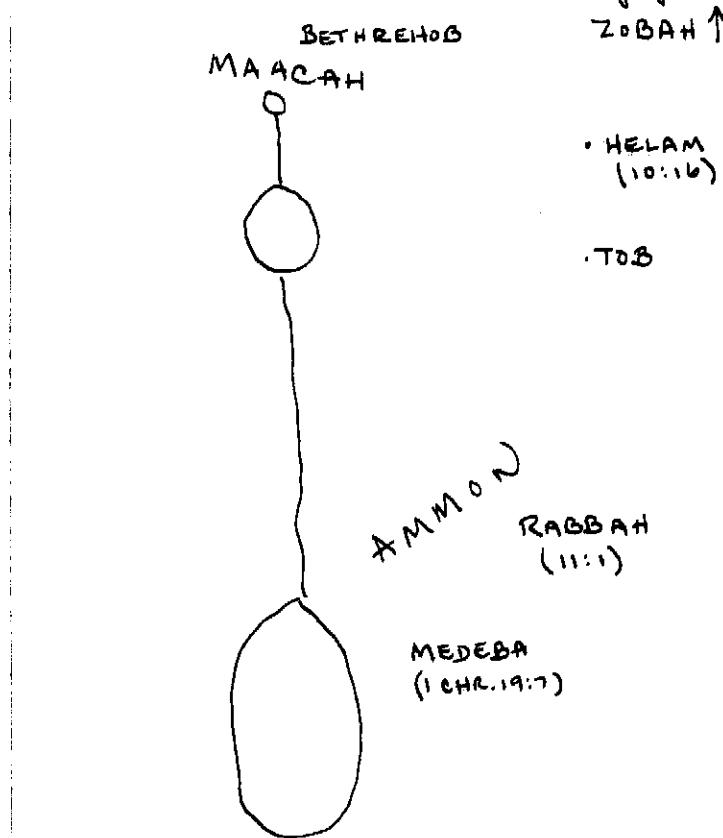
note how
David was
violating the
soul. Cf.
Deut. 23:3-6.
What made
him do it?

where such acts have led to war.

(10:5) David ordered them to stay "at Jericho," just inside the land, until their beards were grown.

(10:6) "They stank," or "had become odious" - from וְקַרְבָּן. They had become loathsome! So this meant revenge.

The Ammonites appealed to the Syrians.



(10:7) It seems that David was not doing anything until he "heard" what the Ammonites were doing. Cf. 1 Chron. 19:8.

"All the host of the mighty men" - David's best and most experienced men.

(10:8) The armies met at Medeba. Cf. 1 Chr. 19:7. The Ammonites were by the city; the Syrians in the field - so as to be able to hit the Israelites on both sides.

(10:9) Joab was a brilliant military commander. He took the best forces against the overwhelming numbers of the Syrians.

(10:10) Abishai, his brother took the rest against the Ammonites in Medeba.

(10:11) The battle plan was decided upon.

(10:12) "Be of good courage" - בָּרְאֵךְ. This is our familiar verb where "David encouraged himself in the Lord his God." It is a verb of binding - binding themselves to the Lord, and to each other.

This is the verb which the Lord used with Joshua (1:6). Perhaps this is where Joab got it.

"Let us play the men" - also from בָּרְאֵךְ, a hith-pael, meaning to show oneself strong. Cf. Pss., 30b. In 1 Chr. 19:13, "and let us behave ourselves valiantly for our people . . ."

And then the outcome is placed in the Lord's hands: "And the Lord do that which seemeth to him good."

It is an expression:

- 1) Of faith.
- 2) Of submission.
- 3) Of rest.
- 4) Of confidence.

(10:13) Joab is victorious. The Syrians flee.

(10:14) This disheartened the Ammonites, and they fled too.

Then Joab returned to Jerusalem.

Again, can we not see the Israelites doing

all that they can to maintain peace.

10:15 But the pride of the Syrians had been wounded.

10:16 Hadarezer was "the most powerful of the Aramaean kings" (K+D, 379) - or, Syrian. This is the same king called Hadadezer in 8:5. He was "king of Zobah." SO NOW ISRAEL IS FACING ALL THE MIGHT OF THE SYRIANS.

10:17 Note again, as in v. 7, David does nothing until he hears what they are doing.
THEN HE TAKES THE OFFENSIVE.

10:18 Again, David's overwhelming victory. It seems at this time that David actually went into battle with his men. This may throw some light on 11:1, "But David tarried still at Jerusalem."

10:19 Peace often comes through war - as it did here.

Lessons from ch. 10:

- 1) We cannot go contrary to the Word and succeed, as David did in trying to make friends with the Ammonites.
- 2) Overwhelming numbers against us mean nothing if God is for us.
- 3) David seems to have waited both times until he heard what the enemy was doing - and then he took the offensive.

Cf. Dane's In the Arena of Faith.

- 4) Peace is not the result of compromise or of retreat, or of fear, but of aggressive positive faith.

William M. Taylor, in his book, David, King of Israel (p. 264) says,

"Not without the deepest reluctance do I compel myself to-night to make public allusion to the great blemish of David's career. Willingly would I have passed it over in silence, or attempted, like Noah's sons, to go backward and drop over it the mantle of concealment. But to have done that would only have been to leave out of the Psalmist's history its most solemn lesson, while it would have rendered all but unintelligible to you the appalling calamities that came upon him in his later days. Hence, I can see no way of evading the consideration of this painful subject, and my earnest prayer is that the God of purity may so guide me that I shall speak only words of wisdom."

Outline - 2 Sam. 11.

- I. David's sin (vv. 1-5)
- II. David's attempt to cover his sin (vv. 6-25):
 - A. By sending Uriah home (vv. 6-11).
 - B. By making Uriah drunk (vv. 12, 13)
 - C. By having Uriah killed (vv. 14-25).
- III. The aftermath (vv. 26, 27).
 - A. David and Bathsheba married (vv. 26, 27a).
 - B. The Lord's displeasure (v. 27b).

- 5) According to K+D, Psalms 44 and 60 date from this period. See also Ps. 68. Cf. K+D, 374.

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CHAPTER 11 — The battle here, may be the follow up of 10:14. The account is given in 12:26-31 when David actually joined them. In between we have David's sin and restoration. IT IS THE DARKEST PERIOD IN DAVID'S HISTORY — FAR WORSE THAN ANYTHING THAT SAUL DID TO HIM.

11:1 "At the time when kings go forth to battle" — at the beginning of the spring (March-April), the Jewish new year in Abib (or Nisan). "Rabbah" — the capital of Ammon, east of Jordan R.

11:2 "He saw..." Cf. Gen. 3:6; Joshua 7:21; Matt. 4:8.

This account deals with David's side — not Bathsheba's. Whatever may have been Bathsheba's fault, David was in error. WE CANNOT BLAME OUR SINS ON OTHER PEOPLE.

11:3 Sight is followed by sending and inquiring. That was wrong, but the answer should have settled it: "Is not this Bathsheba... the wife of Uriah...?"

THE WORD SHOULD HAVE STOPPED DAVID THERE.
Cf. Lev. 20:10.

11:4 Cf. Jas. 1:13-15. His lust had reached such a pitch that it could not be stopped. HOW DANGEROUS IT IS TO PLAY WITH SIN!

"For she was purified..." should read, "When she was purified." Intercourse rendered both unclean until the evening. Cf. Lev. 15:18.

HOW SCRUPULOUS WE CAN BE ABOUT ONE THING, MINOR BY COMPARISON, AND DISREGARD MAJOR ISSUES! ~~for~~

11:5 David does not go into action until he gets Bathsheba's message, "I am with child." The issue was Lev. 20:10!

"Be sure your sin will find you out" (Num. 32:23b). Cf. Isa. 59:12; Gen. 4:7; 44:16.

The polygamy of David's life obviously softened him up for this sin. Disobedience in some matters weakens us for others.

11:6 now it becomes necessary for David to cover sin with more sin - first, dishonesty; then, drunkenness; finally, murder. So he sends for Uriah.

11:7 David's insincere questions. Sin disarms us so that our hands are weakened for the work.

11:8 David's first plan was to make Uriah go home to spend a night with his wife so that he would think the child was his.

"A mess of meat," a present of food from the king was a great honor.

11:9 Uriah stayed with the men, i.e., the soldiers.

11:10 David questions Uriah as to why he did not go home.

11:11 HOW SHAMED DAVID MUST HAVE BEEN BY THE ANSWER! Here was a Hittite who was showing more principles than the king. Duty

rated higher with him than pleasure.

11:12 David exercises his authority to keep Uriah in Jerusalem.

11:13 Then David tries drunkenness - BUT URIAH REMAINS TRUE TO HIS DUTY.

11:14 PLAN #3 - the worst yet, but it was to be successful. To make it even more despicable, he makes Uriah carry the letter which calls for his own (Uriah's) death!

11:15 The letter from David to Joab.

How different a man becomes when he gets away from the Lord! David, who in the past would hardly defend himself, now obviously will do anything to cover his sin.

But cf. Prov. 28:13.

How tragic it is to see how our sins affect the lives of others!

11:16 not only ^{does} David's sin affect Uriah, but also Joab.

11:17 Uriah is killed.

11:18 Joab sends his report to David.

11:19-21 Joab had violated the basic, ^{military} strategy which he knew so well in order to carry out David's commands.

"Abimelech" - Gideon's son. Cf. Judges 9:50-54.

(11:22-24) The messenger gives his report to David, ending with, "Uriah, the Hittite, is dead also."

(11:25) More of David's hypocrisy.

(11:26) The time of mourning was usually a week. Cf. 1 Sam. 31:13. Also Gen. 50:10.

(11:27) When David and Bathsheba were married. "But the thing that David had done displeased the Lord." NASB: "was evil in the sight of the Lord."

Conclusion: The continuing possibility of sin. We need to pay attention to the Word, and walk in fellowship with the Lord.

CHAPTER 12 - DAVID'S REPENTANCE, THE DEATH OF HIS CHILD, THE BIRTH OF SOLOMON
- in vv. 1-25. VICTORY OVER AMMON in vv. 26-31.

(12:1) To bring David to repentance, we read of a sovereign act of God: "And the Lord sent Nathan unto David." The last we heard of Nathan was in 7:2, 3, 4, 17.

M.H. (II, 500)
says that we
might expect
we had to send
one or two flocks
nathan!
The Lord we
see no sign we
will
run no risk
but
Cf. gen 57:16

Parables were a favorite way of teaching in the Middle East. It is a story taken from life that David did not realize it was a parable.

The rich man = David. "many flocks and herds" = David's wealth, wives, children, etc. (12:2)
The poor man = Uriah.
"One little ewe lamb;" a female lamb = Bathsheba.

The rest of v. 3 shows how much Uriah

loved Bathsheba. It was quite customary for people in that part of the world to make pets out of lambs, to have them in their homes, and to bring them up as children. Cf JFB, II, 243.

(12:4) The only detail of the story which applies here is that the rich man "took the poor man's lamb." THIS PICTURES DAVID TAKING BATHSHEBA FROM URIAH.

It is, therefore, important to note that not every detail in the parable applies. The parable is meant to teach one thing: that the rich man was guilty - pointing to David's guilt.

(12:5) David is caught and pronounces a death penalty on himself for a crime in the parable which is nothing in comparison with his own.

(12:6) "Fourfold" - cf. Ex. ~~22:1~~^{22:1}. David was even more severe than the Law.

(12:7) Now the point is made with Nathan's, "You art the man."

THEN NATHAN BEGINS TO ENUMERATE ALL THE BLESSINGS AND WEALTH OF DAVID - NONE OF WHICH BELONGED TO URIAH.

- 1) "I anointed thee king over Israel."
- 2) "I delivered thee out of the hand of Saul."
- 3) "I gave thee thy master's house, and thy master's wives" - as the custom was for a successor to take over his predecessor's home. This does not speak of God's approval, but simply uses terms to indicate that David had become king.

If a man deserves
to die for taking
his neighbor's
calf, should he
not die for taking
his neighbor's
wife?
We can be more
sensitive to
the pain of others
than we are to our
own.

4) "I ... gave thee the house of Israel and of Judah," i.e., the whole nation.

And - "if that had been too little ..." - the Lord would have given him more!

Note the emphasis on the fact that "the Lord God of Israel ... gave ... gave... would have given..."

(12:9) Now the question: "Why?" not, Why did you sin, BUT, WHY DID YOU DESPISE THE COMMANDMENT OF THE LORD. "Despise" - the same מִנְתָּה with which Michal "despised" David when she saw him dancing.

Cf. Psa. 119:11.

(12:10) The effects of David's sin is to be felt in his family. WHAT A DETERRENT THIS WOULD BE IF WE ONLY REALIZED IT!

"Thou hast despised me" - TO DESPISE THE WORD IS TO DESPISE THE LORD

(12:11) "Evil" = trouble, difficulty!

Both sins were to be experienced by his family. Think of Amnon, Tamar, Absalom, Adonijah. The story is immediately ahead of us!

DAVID HAD HAD TROUBLE BEFORE, BUT NEVER LIKE HE WAS GOING TO HAVE!

(12:12) "Secret sin on earth is open scandal in heaven" - and it soon becomes that on earth.

How dreadful for a leader to sin - and his judgment is all the more severe than all others may learn NOT TO SIN.

Cf. 1 Cor 10:6-13.

(12:13) Here we have:

- 1) Confession.
- 2) Forgiveness. Cf. Ex. 20:13, 14; Lev. 20:10.
- 3) Mercy.

Confession: "I have sinned against the Lord."

Cf. Ps. 32; 51; 103.

See esp. Ps. 51:4.

"The Lord hath put away thy sin;" or, "let thy sin pass by (i.e. forgiven it)" (K+D, 391).

"Thou shalt not die" - Cf. Ps. 51:16.

(12:14) The child which was conceived when David sinned is now born which means THAT DAVID HAD KEPT THIS SIN UNCONFESSED FOR ABOUT A YEAR. The baby would die!

What a tragedy that we do not keep short accounts with God!

Another awful result of David's sin: "Thou hast given great occasion to the enemies of the Lord to blaspheme."

(12:15) God's sovereignty again: "And the Lord struck the child." The verb נִקַּח means to smite so as to inflict judgment.

(12:16) What a tender sight this is!: DAVID GOING TO THE LORD IN PRAYER. And he also "fasted."

(12:17) "The elders of his house," probably his "oldest and most confidential servants" (K+D, 392). How wonderful it is to have those who are concerned for us in times of trial

(12:18) The death of the child was known by David's servants before he knew it -

G. N. 9:16

AND THEY WERE FEARFUL OF WHAT HE MIGHT DO
TO HIMSELF WHEN HE HEARD.

But never underestimate the grace of God!
"Jex himself" = do himself evil, or harm.
They perhaps brought that he would commit suicide.

(12:19) David asks, and is told.

(12:20) David arose, washed himself, "laid aside all signs of penitential grief and mourning, went into the house of the Lord ... and worshipped" (K+D, 392), and then ate.

(12:21) David's servants could not understand this

(12:22) David was evidently praying for a sign that God would be gracious to him.
BUT THAT SIGN WAS NOT GIVEN!

(12:23) Death was the answer. Note David's hope even in death. Cf. 1 Th. 4:13 ff.

This is an important passage on what happens to ~~babies~~ when they die.

(12:24) The grace of God upon David and Bathsheba - "Solomon" - in the messianic line, himself a grand type of our Lord!
"The Lord loved him" - cf. John 14:21, 23; 2 Cor. 6:17, 18; Deut. 7:7, 13; Jer. 31:3

(12:25) The name which Nathan brought from the Lord was a confirmation that the Lord had not turned away from His covenant with David. God is faithful to His Word. Cf 2 Sam 7:14-16

Cf. Mt. 1:6

6/21/20 (12:26) now we resume what was started in 11:1. While the events of 11:2-12:25 were taking place (or at least part of them), Joab was busy conquering Rabbah in Ammon - "the royal city."

(12:27) From Ammon he reports back to David with news of the victory. It is called "the city of waters" because it was located "on both banks of the river... Amman (the upper Jabbok), in a valley which is shut in upon the north and the south by two bare ranges of hills of moderate height" (K+D, 314).

(12:28) So the north was an acropolis, particularly strong, and glory awaited the one who could subdue it.

"Lest... it be called by my name." If Joab took it, he would get the glory.

(12:29) "People" = soldiers. Evidently Joab's forces needed replenishing after what may have been a costly battle for the lower city.

(12:30) The king of Ammon was either captured or killed.

His crown was taken.

And much spoil was taken.

The victory was overwhelmingly in David's favor.

(12:31) THE BEST READING for this verse indicates, not that David made them slaves, but that he put "the people," i.e., the men of the

Ammonite army to death in the most severe way, using the means indicated below: "with bows... axes," etc.

He subdued the Ammonites in this way.

For the reason — note some of the atrocities of the Ammonites. Cf. Amos 1:13; 1 Sam. 11:2.

THE AMAZING THING ABOUT THIS IS THAT DAVID COULD GAIN SUCH A VICTORY FOLLOWING SUCH A TERRIBLE FALL INTO SIN.

CHAPTER 13. In vv. 1-22, Ammon's sin.

In vv. 23-39, Absalom's vengeance (after two full years).

(13:1) Absalom and Tamar were children of David — full brother and sister.

Ammon was the oldest son of David, half-brother to Absalom and Tamar.

(13:2) From the latter part of this verse it seems that Tamar's virtue and very high character were a deterrent even to Ammon.

(13:3) How often in times of temptation the wrong person is around! Ammon had his Jonahab — a first cousin.

He was "a very subtle man" — the NASB calls him, "shrewd." He was cunning (奸诈). He was smart. He could figure out ways to do and get what you wanted. Obviously, he was not guided by moral standards — even those which Ammon seems to have had.

(13:4) Jonahab asked Ammon why he was so "lewd from day to day?" He worked week,

sin again
gets planted
with & took
cf. 2nd 1.
13-15.

emaciated, thin — with probably the feeling of being "depressed" (NASB) too.

So Amnon told Jonadab what was wrong with him.

(13:5) Jonadab was smart enough to get by this.

The plan was all a lie to do something which was forbidden by the Mosaic Law.

(13:6-11) The plan works perfectly with David as an unsuspecting part of it.

And the time comes when he says, "Come, lie with me, my sister."

Cf. Shechem and Dinah in Gen. 34:2.

Also Joseph and Potiphar's wife in Gen. 39:7-12.

Not only did Amnon have the direct prohibition of scripture, but he had historical examples of what was pleasing to God and what was not! Cf. Ex. 20:14.

(13:12) Perhaps Tamar got the word "folly" from Gen. 34:7 where it is first used of immorality. It is like Nabal's name, [?]. So sin is to be a fool. Weakness is also related to the meaning of the word. A ~~strong~~ person is always weak — not strong!

(13:13) Tamar tries to get Amnon to see the consequences for her and for him. He certainly had every possible deterrent.

(13:14) There is no man so blind as the one who will not see, nor so deaf as the man who will not hear!

The result: a very grievous sin!

Also Agest
and David
in Gen. 38

Ex. 20:18:
Gen. 20:17
This does not
mean her
sister
but David
would do this
as it might
she could have
been brought to
get away from
Amnon.

(13:15) How attractive sin is before; how dreadful afterwards!

This often happens. Just so quickly turns to vicious hatred!

(13:16) Cf. Deut. 22:25-29.

This would certainly seem to be the only scripture that would apply - BUT AMNON COULD HAVE CARED LESS ABOUT THE WORD AT THIS POINT.

HE DID NOT NOW REALIZE THAT HE ONLY HAD TWO YEARS TO LIVE AS A RESULT OF HIS SIN. Cf. 13:23.

For the second time it is recorded, "But he would not hearken unto her."

A MOST IMPORTANT POINT: If we sin, how important it is to seek God's remedy. The tragedy of David and Amnon's sins is heightened because they did not seek God's answer: confess, forsake, restore.

(13:17) So he has Tamar put out.

(13:18) Even though Tamar had on the garments of a virgin, yet Amnon's servants put her out as an immoral woman.

(13:19) She put "ashes" on her head. This is really the first mention in scripture unless we put Job first (as he probably was). Cf. Job 42:6. It was a sign of repentance as well as grief. The two usually go hand in hand.

The "tore her garment" - as a sign that she was no longer a virgin; "laid her hand on her head," "as a sign that a grievous trouble had come upon her, that the hand of God was resting as it were upon her" (K+J, 400). Cf. Jer. 2:37.

(13:20) Absalom knows what has happened, and tries to comfort her wife (he thought that Amnon was) her brother.

But "Samaria remained desolate", i.e., like a barren desert (Gen., 1085). All the radiance, the beauty, the joy, was gone!

Samaria is not mentioned after this except in the 11 passage = 1 Chron. 3:9.

(13:21) David got angry, but it does not seem that he did anything else.

The LXX adds: "He did not trouble the spirit of Amnon his son, because he loved him, for he was his first-born" (in K+D, 400).

(13:22) Absalom hated Amnon. Two years later he killed him.

Thus, another problem develops — WHEN THE SIN OF ONE CAUSES ANOTHER TO SIN. How much better if Absalom had settled in God's way:

- 1) Committing it to the Lord.
- 2) Forgiving
- 3) Seeking to get David as the King to take action against his son. Cf. Rom. 13:1-4.

6/28/72

(13:23) "Beth-hayon" was located about 15 or 20 miles north of Jerusalem.

Feast/feasting time was always a joyous occasion. So "Absalom invited all the king's sons."

(13:24) Evidently the sons are called "servants" here because they are subjects of the king, even though they are sons.

Note the parallel with us: WE ARE SONS, BUT ALSO SERVANTS!

(13:25) David blessed Absalom for the invitation, but declined because he did not want to be "burdensome" (NSRB) to him.

(13:26,27) If David would not go, could his heir go.

Why?, says David.

after Absalom's insistence, David approves, and the sons go.

(13:28) This verse has overtones of what David had tried to do with Uriah, not to kill him, but to get him to go home to Bathsheba.

Absalom is willing to take the responsibility for Amnon's death. "Have not I commanded you?"

(13:29) The terrible plot is carried out.

Several things of importance are to be seen here:

1) David should have taken action against his son, ^{Amnon}. His failure precipitated Absalom into action he should never have taken.
WE MUST NOT LET THE SINS OF OTHERS PROVOKE US TO ACTION.

2) What other action should Absalom have taken?

- a) He could have appealed to David.
- b) He could have committed it to the Lord.
- c) He could have gone to Absalom.
- d) He could have forgiven him.

Cf. Rom. 12:17-21; Deut. 32:35.

BUT HE HAD NO RIGHT TO TAKE MATTERS INTO HIS OWN HANDS.

(13:30) The exaggerated report.

(13:31) The report brought grief to David which must have been similar to Job's -

(13:32) But the actual case was not as bad as the report had indicated - ONLY AMNON WAS DEAD.

Note how much Jonadab knows. He probably was not even there when it happened, but, just as he had been an accomplice with Amnon, SO IT SEEMS THAT HE WAS ALSO WITH ABSALOM. Perhaps the plan he expected was Jonadab's.

He knows that Absalom has been determined to kill Amnon for two years.

(13:33) Again Jonadab assures David, "Amnon only is dead."

(13:34) "But Absalom fled." v.37, 38 tell where + for how long.

The man who was watching sees "many people" coming. It turns out to be...

(13:35) "The king's sons."

(13:36) Great weeping follows the confirmation of Amnon's death.

(13:37) Absalom had gone to his maternal grandfather. Cf. 2 Sam 3:3.

(13:38) Absalom was in Geshur three years.

Absalom was a man who:

- 1) Reacted wrongly to the sins of others.
- 2) Employed deceit to accomplish his own purposes.
- 3) Knew nothing of spiritual things, i.e., confessing sin, waiting on the Lord, seeking the Lord's will.
- 4) He was proud and self-seeking.

DAVID - How could he inflict upon his son a penalty which had not been executed in his case.

(Jamieson adds Psalms 38, 39)

Psalms 41 and 55 were supposed to have been written at this time. "It is thought by some that at this time David was smitten with some severe form of disease" (Meyer, 201), but there is nothing to prove this!

(13:39) There is a problem in the translation of this verse. K + D (pp. 404, 405) give it this way: "And it (this) held King David back from going out to Absalom, for he comforted himself concerning Amnon, because he was dead."

Ederlein also suggests that "toward" in 14:1 should be, against.

This all explains what Joab did what he did in ch. 14, and why David would not see Absalom for 2 full years.

Ederlein: "King David was restrained from going out after Absalom, because he was comforted concerning Amnon." See II, 13.

← CHAPTER 14 - ABSALOM'S RECONCILIATION WITH DAVID THROUGH WHAT JOAB DID.

(14:1) "Joab, the son of Zeruiah" - i.e., David's nephew. Cf. 1 Chron. 2:15, 16.

"Toward Absalom" should be against, or the chapter does not make sense.

JOAB WAS PROBABLY MOTIVATED BY A FEELING THAT ABSALOM WOULD BE THE NEXT KING AND HE WANTED: 1) TO BE IN GOOD WITH HIM, AND 2) HE MIGHT ESCAPE PUNISHMENT FOR KILLING ABNER.

Thus, Joab schemes to get his own way - seeking to side-set the providence of God.

(14:2) His plan: Similar to Nathan's approach to David in ch. 12. The difference: Nathan's was of God; Joab's was of himself!

She was to appear to David in sorrow. "Tekoa" - about half way between Jerusalem & Hebron to the south.

(14:3) Joab gave her the story to tell David.

TEKOAH
12 mi. so.
of Jerusalem

14:4 The woman of Tekoa evidently was sympathetic with what Joab was doing. This is different also from Nathan (ch. 12) who was David's friend.

14:5 She claims to be a widow.

14:6 She also claims that she had had two sons until one killed the other.

14:7 Now her family wanted to kill the living brother and thus take revenge for the dead one.

"Heir" gives a hint as to Joab's thought about Absalom.

"Drench my coal," i.e., kill the heir and so do away with kindling a new fire, i.e., establishing a new king. Cf. 21:17; contrast Psa 132:17

14:8 By the words here David means that he will protect the surviving son. He might have the Lord in his favor since there is no evidence of pre-meditated murder.

14:9 She takes any guilt upon herself.

14:10 David's promise is given - a repeat of v. 8 in different words.

14:11 Here an oath is taken with the words, "As the Lord liveth . . ."

14:12 She asks permission to say another word. He grants permission.

14:13 Now she applies what she has said to Absalom.

14:14 She argues in words which have often been taken to resemble the Gospel.
BUT THERE IS A DIFFERENCE!

She says that we are all going to die anyway, and there is no return from death. So, since God does not respect any man's person but devises means to return the banished, SO SHOULD DAVID.

But God does not pardon without justice.
Cf. Isa. 53:6.

14:15 She continues on with her story here and in **4:16, 17**.

14:18-20 David realises that Joab has done this — and the woman acknowledges that this is true!

JOAB MUST HAVE SOUGHT ABSALOM'S RETURN BEFORE.

14:21 David gives permission for Joab to bring Absalom back.

14:22 Joab thanks David and **14:23** goes to Geshur to get Absalom.

14:24 David refused to see his son — evidence that he had brought him back even though he did not want to.
On David's leniency, cf. Num. 35:30, 31

THE BEGINNING OF THE ACCOUNT OF ABSALOM'S REBELLION.

nothing
is more
valuable
than water
in the East

(14:25) Absalom was very handsome.

(14:26) If the reading is correct here it could mean that each year Absalom has 6 pounds of hair cut off! (By another measurement, 3 lb., 2 oz. - JFB, II, p. 150.)

(14:27) In the naming of his children, we see how much Absalom loved Tamar, his sister.

(14:28) BUT - not only did David refuse to see David for two full years, but

(14:29) goat would not come when Absalom sent for him.

(14:30) So Absalom burned Job's field of barley.

(14:31) Job could only complain against the king's son.

(14:32, 33) Job went to the king & the king forgave Absalom although Absalom says nothing about forgiveness

CHAPTER 15 - ABSALOM'S PLAN FOR REVOLT CONTINUES.

(15:1) "Fifty men to run before him" - to attract attention.

Here we see:

- 1) Absalom's pride.
- 2) " self-seeking spirit which results from pride."
- 3) Absalom's deception.

15:2 Here we see the way Absalom through doubt upon his father's rule. He would tell the people that no one was assigned to take care of their problems 15:3.

15:4 Absalom says, "judge"; in view of the statement in v. 2, he might as well have said, King.

15:5,6 This happened again and again. "So Absalom stole the hearts of the men of Israel."

15:7 "Forty" should read four.

15:8 Is there a possibility that Absalom had made a vow like this in Geshur?

Note: "Geshur in Syria."

Note the emphasis on "the Lord," not on David!

15:9 The King grants his request, apparently not knowing what Absalom had been doing — nor what he planned on doing.

15:10 Note his plan.

15:11 More deception of 200 men who did not know what he was doing.

15:12 Achitophel must have been an accomplice with Absalom before and only gone to Giloh to make it easier to join David. Giloh was located due west of Tekoa. Evidently Absalom had concentrated his efforts south of Jerusalem.

(15:13) THE FLIGHT OF DAVID FROM ABSALOM.

7/12/72 The report of the insurrection reaches David.

(15:14) Knowing military strategy when outnumbered so greatly, he knows that he must get out of Jerusalem. David seems anxious to preserve the city from destruction.

(15:15) David's faithful servants are ready to stand with him and to do what he says.

(15:16) David's family and servants go, BUT TEN CONCUBINES ARE LEFT TO CARE FOR THE KING'S HOUSE. Cf 16:20-23.

(15:17) They went quite a distance before they stopped.

(15:18) We learned in 8:18 that "all the Cherethites and all the Pelethites" were the king's bodyguards.

"All the Cherethites" were those "who came after him from Gath."

HOW DISCOURAGING THIS MUST HAVE BEEN TO FIND THEMSELVES IN THE SAME POSITION WITH ABSALOM THAT THEY HAD BEEN WITH SAUL! What room for resentment and bitterness!

(15:19) "Ithai, the Gittite," i.e., from Gath, a Philistine. From 18:2 we know that he must have been a Philistine general - having been given command of $\frac{1}{3}$ of David's men. THIS WAS AN ADDED BLESSING FROM THE LORD.

15:20 Note David's thoughtfulness. Why should "a foreigner, and also an exile" be inconvenience by civil disorders within Israel?

15:21 Ishai's OATH. ^{cf Ruth 1:16, 17.} He sounds like Ruth the Moabitess. This also must have been greatly encouraging to David.

15:22 Ishai and "all his men, and all the little ones," i.e., his family, were permitted to remain.

15:23 Note the grief: "All the country wept with a loud voice."

15:24-29 DAVID AND ZADOK

15:24 Zadok and Abiathar evidently felt that the ark of the covenant would give David the protection that he needed. Besides, he had brought the ark into Jerusalem.

15:25 BUT DAVID WILL NOT PUT HIMSELF AHEAD OF THE THINGS OF GOD: "Carry back the ark into the city."

Then we have in the rest of the verse + in 12:26:

1) David's faith in the overruling power of God

2) David's submission to the will of God

THE LORD OFTEN HAS TO BRING US TO A PLACE LIKE THIS BEFORE WE FACE THESE ISSUES — AGAIN! HERE WE HAVE DAVID IN HIS LATER YEARS CONTINUING

TO LEARN!

(15:21-29) David's faith did not keep him from being practical. David will let Zadok and Abiathar send their sons to inform him "in the plain of the wilderness" as to what was going on in Jerusalem.

So Zadok and Abiathar returned, + stayed there.

(15:30) David and the people go up the mount of Olives - "weeping as they went up."

(15:31) And, it seems that at times like this that insult is added to injury. Word comes that "Ahithophel is among the conspirators with Absalom."

THIS IS WHEN DAVID PRAYS - VERY BRIEFLY, BUT VERY SINCERELY.

"Ahithophel was the king's counsellor" (1 Chron 27:33) - as close to David as any. David's confidence in him is seen in 2 Sam 16:23.

This must have been almost too much.

15:32-37 DAVID AND HUSHAI

(15:32) When David and his men got to the top of the mount of Olives, Hushai came. He also was one of David's top men - but evidently OLD - "a burden to me" (15:33).

SO HUSHAI IS TO GO BACK TO HELP ZADOK AND ABIA-THAR GET INFORMATION FOR HIM.

Note how David's confidence that things were in the Lord's hands made him do everything

to prepare to take advantage of the situation.

15:35 The primary purpose is to "defeat the counsel of Abiathar."

15:36 See two sons of Zadok and Abiathar that were mentioned for the same reason in v. 27.

15:37 Hushai goes back to Jerusalem, and ABSALOM ARRIVES THERE TOO!

CHAPTER 16 - A foolish decision by David (vv. 1-4), SHIMEI'S CURSE UPON DAVID (vv. 5-14); ABSALOM IN JERUSALEM (vv. 15-23).

16:1 Ziba, Mephibosheth's servant, brings provisions for David and his men - continued in **16:2**.

16:3 "And where is thy master's son?" - meaning Mephibosheth.

Ziba says that he had stayed in Jem. thinking that the throne might be given to him, Jonathan's son. Not only an unlikely story, BUT A LIE, as 19:24 ff. shows.

16:4 In the confusion, David, believing Ziba, gives Mephibosheth's possessions to Ziba.

16:5-14 DAVID AND SHIMEI

16:5 K + D (p. 424) speak of Bahurim as "on the other side of the mount of Olives."

Shimei, a relative of Saul, came cursing David.

(16:6) It looks like he, in the bitterness of his heart, was taking on all of David's men.

(16:7,8) He accuses David of being bloody, a murderer, and worthless (KJV - "a man of Belial").

He feels that God is judging him for all that David had done to the house of Saul - one area where David was completely innocent.

(16:9) David's nephew, Abishai, asks permission to behead Shimei.

(16:10) "Ye sons of Zerubbabel" - Perhaps Joab had joined his brother in the request of v.9. David feels that the Lord may have sent Shimei to curse him.

(16:11) If David's son can seek his life, how much more "this Benjamite"! "Let him alone, and let him curse; for the Lord hath bidden him."

(16:12) Again we see David's belief in THE OVERRULING SOVEREIGNTY OF GOD.

"Requite me good" - God had turned calamities into blessings before and David felt that, in view of his repentance, He might do so again.

(16:13) as a result Shimei continues with his cursing.

(16:14) This was probably quite a distance beyond Bahurim

16:15 what is merely mentioned in 15:37 is now described in detail.

Absalom's triumph now seems to be complete.

"Ahithophel" — Absalom had sent for him.

Cf. 15:12. He had been David's counsellor (1 Chr. 27:33) — and a very excellent one. Cf. 16:23. See David's prayer in 15:31.

16:16 On "Hushai" — cf 15:32-37. He is called, "David's friend," and he really was (unlike Ahithophel)! He was there in Jerusalem to "defeat the counsel of Ahithophel" (15:34). And so he gives homage to Absalom.

16:17 Absalom is immediately surprised that Hushai did not stay with his father. Note: "thy friend" — 2x!

16:18 Hushai indicates that he considers this change of the Lord. And, how could he honor David any more than to "serve in the presence of his son" 16:19.

16:20 Absalom's reason for asking counsel at this point was that he might do something to secure the throne in the eyes of the people.

16:21 On this, cf. what Abner did in 3:7.

This was a pagan custom and had nothing to do with the will of God. Cf. Isa. 55:8,9.

It "would render any reconciliation between Absalom and his father utterly impossible" (K+D, 428).

(16:22) Absalom does as Achitophel says - and in fulfillment of God's predicted judgment upon David - Cf. 2 Sam. 12:7-12.

(16:23) This is a general summary of the way both David and Absalom felt about the advice of Achitophel. BUT IT SEEMS TO BE STATED HERE AS A WARNING AGAINST PUTTING CONFIDENCE IN MEN. Cf. 1 Cor. 1:19, 20; 3:19. See Psa. 7:14, 15; cf. Est. 7:10; Psa. 9:15, 16; Jas. 3:13-16.

CHAPTER 17 - Vv. 1-14 are really a continuation of the advice of Achitophel. The reason is stated in v. 14.

(17:1) Achitophel's plan is very wise.

(17:2) He probably could have defeated David that night.

(17:3) David is the key. If he can be killed (and this is all that Achitophel wants to do - see 18:3), then all the people will come over to Absalom's side. THIS EXPLAINS WHY ABSALOM EVENTUALLY WENT OUT AFTER HIS FATHER.

(17:4) This advise "pleased Absalom well, and all the elders of Israel," and it is therefore nothing short of amazing that Absalom would even ask Hushai, AS HE DOES IN V. 5.

Note, too, the wickedness of Absalom's heart, and the hearts of his men. This had to bring the judgment of God - as in Haman's case.

(17:5) Absalom calls Hushai.

(17:6) He is told what Achithophel has said, and is asked for his advice.

(17:7) Achithophel may have been like a seer before (16:23), but his advice is bad this time, says Hushai,

(17:8) Down through (17:10) Hushai explains what is wrong with Achithophel's advice.

- 1) David and his men are outstanding men of war.
- 2) In addition, they have been enraged by what has taken place and so will be stronger than ever.
- 3) David would not be foolish enough to stay with his men.

(17:9) 4) When some of Absalom's men are defeated, the report will have a shattering effect on the people (17:10) because that is the way the people would interpret "a slaughter" (17:9), knowing what they do about David's ability as a soldier.

(17:11) HUSHAI'S ADVICE:

- 1) The 12,000 men (v. 1) would not be enough. Absalom needs all of the men of war in the country - "from Dan even to Beersheba." (See the outcome in 18:6-8.)
- 2) ONE OF THE MOST IMPORTANT DIFFERENCES: Don't let Achithophel take the men to war; YOU GO YOURSELF! This appealed to Absalom's pride. Cf. Prov. 16:18. More about this in ch. 18.

17:12

- 3) David could only be defeated by being greatly outnumbered. Hushai suggests killing all of David's men as well as David - not just David alone (see v. 2).
- 4) With such a force David would not be able to escape, even if he had succeeded in getting into a city.

17:13

- 5) It is easy to see why Absalom liked Hushai's advice better.

But it certainly meant greater trouble for David if the Lord did not undertake for him! The reason for this advice is stated here: "For the Lord had appointed to defeat the good counsel of Abithophel, to the intent that the Lord might bring evil upon Absalom."

Why was Abithophel's better?

- 1) It would not have endangered Absalom's life.
- 2) It would have meant far less bloodshed.
- 3) It would have tended to unify the nation.

How could Hushai, and David, too, be so confident? Cf. the prophecy regarding Solomon in 1 Chron. 22:9,10. Also see Psalm 3.

NOW THIS INFORMATION HAD TO BE SENT TO DAVID.

- 17:15 The two plans were told by Hushai to the priests

- 17:16 Hushai asks the priests to send their sons with the message.

- 17:17 The two sons were not in the city, but

at "En-rogel", the spring Rogel, "at the southeast corner of Jerusalem" (K+D, 432).

"A maid-servant," who would not be suspected, went out to tell "Jonathan and Ahimaaz."

<sup>But he has his
summoned
people, or
encouragement
to those who
feel insignificant
and unimportant.</sup>

(or a servant, possibly a spy to watch for such things)

7:18 A boy, ^{put them}, and told Absalom.

Jonathan + Ahimaaz got to Bahurim and to a certain man's house. His wife 7:19 put them in the well and covered it over with grain, as though drying it.

7:20 ^(Absalom's servants) She told them, that Jonathan + Ahimaaz had gone on. When Absalom's men could not find them, they went back to Jerusalem — probably because they knew it was not safe to get too close to David and his men.

7:21 The report gets to David.

note: "Thus hath Ahitophel counseled against you."

IT WAS AHITHOPHEL'S PLAN TO GO AFTER DAVID. HUSHAI HAD CHANGED IT SO THAT IT COULD NOT POSSIBLY SUCCEED. BUT AHITHOPHEL WOULD HAVE BEEN CHARGED WITH THE FAILURE!

Therefore in 7:23 he kills himself! He probably would have been executed if Absalom had lived, or by David's men. In either case he would have died.

7:22 By morning all of David's men were over on the east side of the Jordan.

7:23 Ahithophel's suicide.

7:24 "Mahanaim" — Cf. 2 Sam. 2:8. This was in Gilead (v. 26). It evidently was an easy place to defend.

Absalom crosses the Jordan, too, in pursuit of David — a fatal mistake.

(17:25) Absalom plays politics. "Amasa," another nephew of David, a cousin of Joab, was appointed the head of Israel's army.

(17:26) With both armies in Gilead, the battle cannot be far off. Sometimes God saves us from, sometimes through!

(17:27) THE GOODNESS OF THE LORD

These are obviously men whose hearts God had touched. Cf. 1 Sam. 10:16.

The ~~two~~^{two} places mentioned, "Lo-debar" and "Rogelim," are both in Gilead.

"Shobi" was an Ammonite.

(17:28, 29) The abundant provision to meet the needs of David and his men, preparing them physically for the battle of 18:1-8.

7/26/72 18:1-5 PREPARATION FOR WAR WITH ABSALOM.

(18:1) David counted his men.

(18:2) His forces were divided under three leaders: His two nephews, "Joab; and Abishai," and "under the hand of Ittai, the Jittiite."

On Ittai, cf. 15:19-22.

Each man was responsible to direct his own forces, as "under the hand of" indicates.

(18:3) The people refused to let David go to war with them for the reasons stated here. Cf. what Ahithophel had said to ~~the~~ Absalom in 17:1, 2.

PSALM 3 WAS
WRITTEN DURING
DAVID'S FLIGHT
FROM ABSALOM.

18:4 David agrees to remain.

18:5 That David anticipated victory is seen in his instructions to his "captains." We have here the heart of a father, not a deposed king or a soldier.

18:6-8 THE BATTLE, AND ITS OUTCOME.

18:6 "The forest of Ephraim" - some say it was on the east of the Jordan; some say, on the west.

The context here would favor the east. See 17:24-26.

18:7 David and his men were overwhelmingly victorious, killing 20,000 men, ~~most~~^{most} of whom were "devoured" by the forest - 18:8 "full of ravines, precipices, and marshes" (K+D, 438), where they fled from David.

This, God gave them the victory!

18:9-18 THE DEATH AND BURIAL OF ABSALOM.

18:9 Evidently Absalom was fleeing & his head was caught between two branches.

18:10 One of Joab's men saw him & reported it to Joab.

18:11 Joab asked him why he had not killed him, indicating he would have rewarded him with "ten shekels of silver, and a belt."

18:12 This man then replied that he could

not have done it for 100x that amount - "a thousand shekels of silver." A silver shekel was worth about 64 cents. See NSRB, p. 112. So we have here \$6.40 as compared with \$640!
OBEDIENCE TO THE KING WAS WORTH MORE THAN MONEY.

18:13 Also, this man felt that Joab would even have turned against him

18:14 Joab himself then goes and kills Absalom, his cousin.

18:15 Ten of Joab's personal bodyguards finished the job of killing Absalom.

18:16 The main purpose of the war is over, so "Joab blew the trumpet" so that the battle would stop and no more Israelites die!

18:17 CONTRAST v. 17 WITH v. 18.

This is the memorial Absalom got.

18:18 " " " " " " had made for himself.

v. 17 shows his humiliation; v. 18 shows his pride. The man who will not be humbled will sooner or later be humiliated!

18:19-33) THE NEWS OF ABSALOM'S DEATH GETS TO DAVID.

18:19 It is necessary to read v. 27 here.

normally with the victory, Ahimaaz would have carried the good news. But since Absalom was dead, Joab would not let Ahimaaz take it 18:20. So a Cushite slave was chosen.

18:21

18:22 Ahimaaz still wanted to go.

"Thou hast no tidings ready" means that you do not have anything to tell the king that the Cushite will not have already told him.

18:23 Because Ahimaaz continued to insist, goat says, "Run."

so Ahimaaz takes a short cut and gets to David before the Cushite does.

18:24 THE SCENE SHIFTS HERE TO DAVID.

David's watchman spies Ahimaaz coming.

18:25 David believes this is good news.

18:26 Seeing the Cushite David still feels that information is coming which is good - and 18:27 when the former runner is identified as Ahimaaz, David is sure that he comes "with good tidings."

18:28 Ahimaaz tells about the victory

18:29 When asked about Absalom, Ahimaaz indicates that he does not know.

18:30 - 32 David tells Ahimaaz to stand aside, and he asks the Cushite the same question who tells him ~~in~~ in a round-about way that Absalom is dead!

18:33 David's grief.

CHAPTER 19 - THE AFTERMATH OF THE VICTORY.

19:1-7 JOAB'S REBUKE FOR DAVID.

19:1 Job is informed about David's grief.

19:2 The victory became ^{a time of} mourning for David and all his men.

19:3 The victors, instead of entering triumphantly, entered the city in shame.

19:4 A repeat of David's grief. Cf. 18:33.

19:5 Job's rebuke - continues through 19:7
He reprimands the King for shaming his men.

He says that the King would probably have been happy if the situation had been reversed.

He warns him that his men will leave him if he does not stop his mourning.

19:8 DAVID ACCEPTS THE REBUKE, AND "SAT IN THE GATE." His attitude evidently was changed as he reviewed his men and thanked them.

19:9-15 This conflict between the men of Israel and Judah became the source of discord which led to the strife which Sheba took advantage of in ch. 20.

HERE THERE IS A MOVE IN ISRAEL TO BRING DAVID BACK. Contrast with 19:41-43.

In 19:11 David rebukes the men of Judah.

because they have not brought him back since:

- 1) Israel wants him back.
- 2) Judah is his own flesh and blood.

(19:15) So Judah comes to "Gilgal" to bring him back.

Then follows the account of David's encounter with three men:

- 1) Shimei - vv. 16 - 23.
- 2) Mephibosheth - vv. 24 - 30.
- 3) Barzillai - vv. 31 - 40.

19:16-23 DAVID AND SHIMEI.

(19:17) note: Ziba is with him.

(19: ~~19,20~~) Shimei's outward repentance

(19:21) Abishai believes that Shimei deserves to die.

(19:22,23) David's unwise decision to forgive Shimei + spare him.

19:24-30 DAVID AND MEPHIBOSHETH.

(19:24) Here we have evidence of Mephi's loyalty to David.

(19:26,27) Ziba had lied about Mephi in 16:3.

(19:29) David foolishly makes Ziba + Mephi divide Mephi's land.

(19:30) meph. does not care about the land because of his great joy that David has come back to Jerusalem.

19:31-40 DAVID AND BARZILLAI. Cf. 17:27-29.

This section shows the goodness of the Lord to David through Barzillai, and David's desire to return his kindness. But Barzillai rejects David's offer + returns to his home. He had probably helped to feed David + his men all of the time they were in Mahanaim.

19:41-43 THE CONFLICT, ^{or STRIFE,} BETWEEN JUDAH AND ISRAEL.

(19:41) Israel's first question

(19:42) Judah's answer.

(19:42a) - Israel's second question

(19:42b) = The division is now so sharp that a second rebellion follows under SHEBA in ch. 20.

8/2/72 **CHAPTER 20 - SHEBA'S REBELLION.**

(20:1) The strife with which ch. 19 closes ~~gave~~ gave Sheba the opportunity he needed to set Israel against Judah.

Thus, hardly before one insurrection is over, David faces another one.

"Belial" - 4v. 7, wicked, or worthless. The word also indicate one who is obstinate and rebellious (cf. Ges., pp. 135, 136).

cf. Gen. 17:11
20: 1-5, 8-9
4: 1-6, 11-11

"Every man to his tents" is explained in v.2a.

20:2 So all Israel followed Sheba; only Judah remained true to David.

20:3 David did not flee from Jerusalem as he had during Absalom's rebellion. He cares for his 10 concubines, + puts them in a safe place, but does not go into them again because of what Absalom had done. They were widows for the rest of their lives.

20:4 In 19:13 David had appointed Amasa, his nephew, Joab's cousin, to succeed Joab as commander of David's forces. David now orders Amasa to assemble the fighting men of Judah in three days.

20:5 This Amasa goes out to do, but fails to report back with the three days.

20:6 David knows that time is working in Sheba's favor, so he~~s~~ orders Abishai to take the royal guard and go after Sheba, "lest he get for himself fortified cities, and escape us."

20:7 So David's men left.

20:8 At "Gibeon" they meet Amasa.

20:9,10 After greeting him, Joab acted like he was going to kiss him, but, instead, killed him. Just what Joab's motive

was, we do not know. Whether jealousy, or because he suspected Amasa of treason, can only be a guess with us. He had failed to report back to David, an offense which was very serious in time of war.

THEN THEY CONTINUED THEIR PURSUIT OF SHEBA

20:11 The men all asked to rally around Job if they are for David.

20:12,13 Amasa's body was left in the road where he "wallowed in his own blood." It was not until his body was taken into the field + covered that the men continued with their campaign to get Sheba.

20:14 The place mentioned here is north of the sea of Galilee, by Dan, inland from Tyre. Thus, they pursued Sheba all the way to northern Israel.

20:15 Job and his men prepared to destroy the city, knowing that Sheba was there, + thinking that the city was in sympathy with what he was doing, + protecting him.

20:16 A wise woman speaks from inside the wall.

20:17 She makes sure she is talking to Job.

20:18 "Abel" evidently had a reputation for its wisdom, + people had gone there taking the word of its wise men and women) as final. "And so they ended the matter."

20:19 According to the Mosaic Law, Joab should have asked about the loyalty of the city before preparing to destroy it. Cf. Deut. 20:10-18.

The woman assures Joab, evidently speaking for the city, that they are "peaceable and faithful in Israel."

20:20 Joab says he is not after the city, but (20:21) after Sheba.

If they will give Sheba over, the city shall be spared.

The woman agrees to throw his ~~head~~ over the wall.

20:21 This they did, + Joab calls his men away to return to Jerusalem.* "So ended the last rising against David - and, we may add, the political history of his reign" (Eddersheim, II, 36).

20:22-26 "The second section of the history of David's reign closes, like the first (ch. viii. 16 sqq.), with a list of the leading ministers of state" (K + D, 456).

N.B.

CHAPTER 21 - RESTITUTION TO THE GIBEONITES.

Eddersheim calls chs. 21-24, an Appendix.

21:1 Just when this happened, we do not know. BUT IT IS RECORDED (because it would not have been) in harmony with the nature of the history before, and) HERE BECAUSE IT TEACHES A PRINCIPLE: TIME DOES NOT ERASE SIN. NOR DOES THE CHARACTER OF THE GIBEONITES

JUSTIFY SAUL IN BREAKING THE PROMISE OF JOSHUA ⁹:
19-21.

Cf. also Num. 35:30-34. The same Law which provided for the safety of those who unintentionally killed someone else, also demanded death of a murderer see also Num. 35:16-21.

THE HAND MUST NOT BE DEFILED; IT MUST BE HOLY.

Cf. Num. 35:34.

A three-year famine had caused David to ask the Lord, why? The answer: An unrevealed instance in which Saul had killed many Gibeonites.

(21:2) All we know of the event is recorded here. But see also v. 5.

(21:3) David asked the Gibeonites what he wanted ~~them~~ to do.

(21:4) The Gibeonites evidently knew that they could not demand payment in money — and they were right! Cf. Num. 35:31.
Nor did they have the right to do anything.

(21:5) Here they mention what Saul wanted to do, + in (21:6) we see what the Gibeonites are demanding — "seven of his sons".

David agrees!

They were crucified after death, not as a means of death!

(21:7) David would not give up Mephibosheth because of his oath to Jonathan — 1 Sam. 20:15-17.

(21:8) David takes 2 sons from Saul's concubine, Rizpah, and 5 of Saul's grandsons by Michal. It should read merab, not Michal. See 1 Sam. 18:19.

(21:9) All seven are put to death at once.

(21:10) Rizpah made her bed by the corpses to keep the birds of prey from eating their flesh — "until water dropped upon them out of heaven." SIGNIFYING THAT GOD'S WRATH WAS APPEASED, AND THE FAMINE OVER!

Evidently Deut. 21:22, 23 did not apply in this case because of the special circumstances.

(21:11) When word of Rizpah's amazing devotion and deep sorrow reached David, (21:12-14) he got Saul's bones & Jonathan's, and buried the bones of all 9 men in Saul's father's tomb in Zelah, Benjamin. "And after that God (of Jew and Gentile) was entreated for the land."

The verb 7574, to entreat, means to hear and answer prayer. Cf. Gen., p. 831.

21:15-22 DAVID'S WARS AGAINST FOUR PHILISTINE GIANTS.

This may form a historical basis for the praise of ch. 22, or it may be placed here as the result of a cause (21:1-14), i.e., that making things right with the Lord leads to blessing and victory.

The things that are impossible with men are possible with God.

CHAPTER 22 - This is Psalm 18 (or practically so. The fact that we have such a close duplication of a Psalm is evidence of its great importance.

OUTLINE:

- I. The Heading (v. 1)--telling when and why the Psalm was written.
- II. Introduction (vv. 2-4)--praising the Lord for what He is.
- III. What The Lord Had Done FOR David (vv. 5-20).
- IV. WHY The Lord Had Done It (vv. 21-28).
- V. What The Lord Had Done TO David (vv. 29-37).
- VI. What The Lord Had Done THROUGH David (vv. 38-46).
- VII. Conclusion (vv. 47-51)--praising the Lord for what He had done.

(22:1) When was this? It is impossible to say.

Some say it belongs right here. Others say in ch. 5. But regardless, IT IS WRITTEN TO TELL US HOW IT ALL HAPPENED, AND WHAT DAVID LEARNED DURING THAT TIME.

(22:2) Here and in (22:3) David speaks of the Lord under 8 figures of speech ("rock" - 2x, counted once), and most of them refer to various things which served for David's defense during those difficult days. THE POINT IS THAT HE SAW THE LORD IN IT ALL AND THAT HE WAS NOT PUTTING HIS TRUST IN ANY SECONDARY DEFENSES.

Cf. Psa. 16:8. Also Rom. 11:36.

"Horn" is like the horn of an animal.

(22:4) Both in the last of v. 3 and here the

Lord alone is given the glory for his deliverance

22:5-20] WHAT THE LORD HAD DONE FOR DAVID.

This is the whole period of conflict and deliverance picture in poetic form, as v. 5 indicates: "floods of ungodly men."

22:5) This was a storm to David.

22:6) He despaired at times even of his life
- so hopeless was his situation.

22:7) His only hope was in the Lord, through prayer. The Lord Heard!

22:8-20] HOW GOD ANSWERED. The significant thing about this is that there is not one word in this whole passage stating what David did; IT ALL SPEAKS OF WHAT THE LORD DID FOR DAVID.

Cf. Ex 15 - no praise given to Moses

Read the passage with the emphasis on "he... his... him... the Lord... the Most High."

Note the change beginning with v. 17:

1) "He took me" } (v. 17).

2) "He drew me out" } (v. 17).

3) "He delivered me" (v. 18).

4) "The Lord was my stay," i.e., his support after victory. Cf. v. 19.

5) "He brought me forth" } (v. 20).

6) "He delivered me" }

7) "He delighted in me" - anticipating vv. 21-28.

22:21-28 WHY THE LORD DID IT.

Notice:

- 1) The emphasis upon the Lord Himself in v. 22.
- 2) The emphasis upon the Word in v. 23. David's righteousness was through his obedience to the Word.
vv. 26, 27 show how the Lord's dealings with us reflect our dealings with others. Cf. Mt. 6:1, "Blessed are the merciful..." Also, Luke 6:38, "Give and it shall be given to you..."

22:29-37 WHAT THE LORD HAD DONE TO DAVID.

Cf. vv. 30, 33-37.

The Lord had become:

"Hind's feet" - deer's feet (v. 34).

- 1) "my lamp" (v. 29).
- 2) "my strength and power" (v. 33).

Note:

- 1) God's way (v. 31).
- 2) David's way (v. 33).

And, instead of being hardened by the circumstances, he could say, "Thy gentleness hath made me great" (v. 36).

22:38-46 As we begin to read this we might think ~~that~~ that David is now speaking of what he had done.

True! He was doing it.

But look at the reasons stated in vv. 40, 41, 44.

The victory is obviously complete - "destroyed" and "consumed" (v. 38); "they could not arise" (v. 39); see v. 43, 45, 46.

What could possibly be left except what we find in...

22:45-51 - praising the Lord for WHAT HE HAD DONE. (note the difference in emphasis from vv. 2-4.)

David takes no credit to himself.

Note:

- 1) The Lord had brought down David's enemies (v. 48).
- 2) He had at the same time lifted David up (v. 49).

Note:

- 1) "God" (v. 48).
- 2) "Lord" (v. 50).

v. 51 projects all of the truth of this Psalm, about God and His wonderful works, "to his seed for evermore." Can not the "seed" here point ultimately to CHRIST? Cf. Rom. 1:3.

8/16/72

2 SAMUEL 23

This looks
THEAD; or
in years
back.

In vv. 1-7 we have David's "last words."

In v. 8-39, David's men.

23:1 Four titles are given to David here:

- 1) "The son of Jesse."
- 2) "The man who was raised up on high."
- 3) "The anointed of the God of Jacob."
- 4) "The sweet psalmist of Israel." This points to the songs which David had written in celebration of lowness, the glory of God.

23:2 Here he claims inspiration. And this introduces statements which speak of the TRINITY.

22:3 "The God of Israel" - contrast with "the God of Jacob in v. 1.

"Rock" = defense.

The Ruler is Christ. He "must be just, ruling in the fear of God."

22:4 This evidently carries on with the idea of his righteousness, and the nature of it, as well as ²⁾ the results which follow.

It will be a day such as the world has never seen.

There will be nothing to mar the picture: "no clouds."

And finally a picture of resurrection - of a rejuvenated earth.

22:5 The NASB gives a better rendering by making the first and the last a question.

"Truly is not my house so with God?
For He has made an everlasting covenant with me,
Ordered in all things, and secured;
For all my salvation and all my desire,
Will He not indeed make it grow?"

This unquestionably shows it to be Messianic and refers back to the covenant of Ch. 7. note the details.

22:6,7 There will be a purging out of our Lord's kingdom all ungodliness.

K + D (p. 490) ~~said~~ say that the ungodly personify worthlessness.

22:8-39 DAVID'S MIGHTY MEN.

This shows several things as David looks back to see the place that men

Lord in his victories.

One notices:

- 1) Short time frames overwhelming odds, impossible circumstances.
- 2) 2x - "the Lord wrought a great victory."
- 3) How often the victory was given even though we read:
 - a) "The men of Israel were gone away" (v. 9).
 - b) "The people fled from the Philistines" (v. 11).
- 4) The devotion of David's men (vv. 15, 16).
- 5) David's devotion to the Lord (vv. 16 b, 17) — and to his men

CHAPTER 24 - A final account of judgment

(24:1) note: The Lord was angry with Israel — not David

On this verse, cf. 1 Chron. 21: 1; 27: 23, 24.
as in Job's case we see the activity of Satan as something which God was to use as judgment.

(24:2) Obviously, David wanted to know his military strength — promised by God, but certainly not to be gloried in by David.

(24:3) God tries to keep him from it. See his question at the end.

(24:4-9) The census is taken and the results given to David:

- 1) Israel - 800, 000
- 2) Judah - 500, 000

(24:10) Here David is conscious of his sin:

"David's heart smote him." He realized his pride. This led to confession.

24:11-13 God, the peer, comes, and David is offered three choices. See v. 13.

24:14 David chooses to fall into God's hands.

24:15 Here is God's judgment upon the nation as well as upon David - 70,000 men died!

What was the reason for the judgment?

- 1) PRIDE.
- 2) SELF-SUFFICIENCY.
- 3) A REFUSAL TO GIVE GOD THE GLORY.

24:16 When the judgment got to Jerusalem, God stopped it.

24:17 David speaks of the people as "these sheep." He is their shepherd. Note how this indicates that God had used David's early experiences to prepare him for his life work as King.

"It belongs to the very nature of truly penitential prayer, that the person praying takes all the blame upon himself, acknowledges before God that he alone is deserving of punishment, and does not dwell upon the complicity of others for the sake of palliating his own sin in the sight of God" (K & D, 510).

24:18-25 To turn away the judgment, there had to be confession and sacrifice.

David purchases Araunah's "threshing floor." Note: He goes there because the Lord through God tells him to go there. See v. 18. Cf. 2 Chron. 21:18.

as David bought, so did Abraham, the

cave of Macpelah.

THIS WAS TO BECOME THE SITE OF SOLOMON'S
TEMPLE. Cf. 1 Chron. 22:1.

This is a picture of the cleansing of the
people in preparation for the coming of the
messiah. Cf. #

Note the additional details in 1 Chron. 21:
18-30.