

2 Samuel Notes

Studies completed with Joe Focht, Chuck Smith, Damian Kyle, Jon Courson, Warren Wiersbe, Matthew Henry, NIV Study Bible, David Guzik, Matthew Poole, and Keil and Delitzsch.

Introduction:

1 and 2 Samuel were originally one book.

Chapter 1:

1:1 – “in Ziklag” – By this time, Saul and his sons have been killed in battle with the Philistines. David knows nothing of the battle and is waiting in Ziklag.

- David will ultimately reign 40 years over Israel.

1:2 – “on the third day” – It is 100 miles from Gilboa to Ziklag.

- “clothes torn and dust on his head” – These were signs of mourning.

1:4 – “How did the matter go?” – David is eager to hear the news from the battlefield.

- “Jonathan his son...dead” – This must crush David. Jonathan was his best friend.

1:6 – “by chance” – Amalekites were famous for plundering in battles, sometimes even in the midst of the battle as the battle lines moved back and forth.

1:8 – “an Amalekite” – Saul was ordered to destroy the Amalekites (1 Sam. 15), but disobeyed the Lord. And now 25 years later, it comes back to kill him.

- David just got back from freeing his wives and children from a marauding band of Amalekites. (2 Sam. 1:1)

1:10 – “I stood over him and killed him” – 1 Sam. 31:4-5 says that Saul killed himself. We are not sure this young man is actually telling the truth. (See also 1 Chronicles 10.)

- The Amalekite thinks he will get a reward for this news. (2 Sam. 4:10)
- “I was sure that he could not live” – He considers it a “mercy killing.”
- “I took the crown...have brought them here to my lord” – David will receive no assistance from the flesh (which the Amalekites are a type of), even though the Amalekite is trying to appease, or buy off, David with gifts.

1:15 – “execute him” – This is probably not the reward he was expecting to get.

- David would be risking his own life as the next anointed king of Israel if he let this man get away with or be rewarded for this. If the Amalekite would not respect the Lord’s anointed in Saul, what would make him respect it in David?

1:17 – “David lamented” – David grieves the loss of Saul and Jonathan. There is no hint of vengeance and bitterness in this psalm after over 10 years of persecution at the hands of Saul.

- “this lamentation” – David probably knows better than anyone else the heaviness and trouble that Saul was under.
 - “Do not rejoice when your enemy falls...” (Prov. 24:17)
 - “Fear God. Honor the king.” (1 Pet. 2:17)
 - “Do I have any pleasure at all that the wicked should die?...For I have no pleasure in the death of one who dies.” (Ezek. 18:23,32)

- 1:18 – “the Bow” – This was the title of the psalm and refers to either Jonathan as an archer or the archers who took down Saul.
- 1:19 – “the beauty of Israel” – This is David speaking of his enemy.
- 1:20 – “the uncircumcised” – David is referring to those outside the covenant of the Lord. He sees all of this with God and His honor in view.
- 1:21 – “O mountains of Gilboa, Let there be no dew nor rain upon you” – Mt. Gilboa is barren to the present-day. (When Israel reforested that region, they refused to reforest Mt. Gilboa because of this curse.)
- “not anointed with oil” – Leather shields were anointed with oil to keep them cracking.
 - The way this is written can imply that Saul had at one time anointed his shield with oil, but has since left it go undone and is no longer prepared for battle.
- 1:24 – “clothed you in scarlet” – Saul, as the first king of Israel, had brought some benefit and blessing to the kingdom.
- 1:25 – “the mighty have fallen” – This is said three times in chapter 1.
 - The mighty often fall little by little.
- 1:26 – “Your love to me” – Jonathan seems to be the giver in this relationship.
 - “Surpassing the love of women” – There is nothing sexual or homosexual in this.
 - Eros-love is not the highest form of love (nor is phileo-love or storge-love). The highest love is the self-sacrificial agape-love demonstrated by Jonathan.

Chapter 2:

“In order to govern, the question is not to follow out a more or less valid theory but to build with whatever materials are at hand. The inevitable must be accepted and turned to advantage.” Napoleon, quoted by Warren Wiersbe in the Bible Exposition Commentary

- 2:1 – “David inquired of the Lord” – About 13 years after being anointed king by Samuel and after 10 years of fleeing persecution at the hands of Saul, David still goes to God before moving on.
 - David’s inquiring of the Lord is the mark of his life and the reason for his power and victories.
 - It can be a tendency after time in the ministry to learn some lessons and neglect to seek the Lord as we did at first.
 - “To Hebron” – God waits for David to ask to give him the more specific direction.
 - “Hebron” – means “communion.”
 - It all begins with fellowship. David doesn’t have to seek it or strive after anything anymore.
- 2:2 – “two wives” – By 2 Samuel 3, David will have 6 wives.
- 2:4 – “they anointed David king” – This is David’s second anointing.
- 2:5 – “Jabesh Gilead” – David, in a great diplomatic move, appeals to those who were so supportive of Saul.

- 2:8 – “Abner” – Abner was Saul’s cousin. (1 Sam. 14:50)
- “commander of Saul’s army” – Abner must have fled when the battle turned against the Israelites. He is self-seeking and attempting to give himself a position. (1 Sam. 26:13-16)
 - “Ishbosheth” – means “man of the shameful thing.”
 - For some reason, Ishbosheth avoided the fighting that ended Saul’s and his brothers’ lives. He may have fled the battle with Abner after the battle had been lost.
 - “brought him” – Abner takes the initiative in the power vacuum created by Saul’s death, using the unassertive Ishbosheth as a pawn for his own ambitions.
- 2:11 – “over the house of Judah” – David waits another 7½ years to take over all of Israel.
- Faith very often reveals itself in waiting. David is waiting on God.
 - Sometimes a partial fulfillment is more difficult to handle than none at all.
- 2:13 – “Joab” – He will be the commander of David’s army. Joab was strong and ruthless, but also a bit out of David’s control.
- Joab, Abishai, and Asahel were David’s nephews, the sons of David’s sister Zeruah. (1 Chron. 2:16)
- 2:14 – “young men” – Often in war, it is the young men who get caught in the middle and die.
- “compete” – We are not sure if this is supposed to be a duel to the death or more of a sporting event, but it ends up being the death of all the young men.
 - Abner is leading Saul’s trained and equipped army and probably thinks they can easily defeat David’s rag-tag army that can be on the run for some time now. What he didn’t realize is that David’s men were battle-hardened.
- 2:18 – “Zeruah” – David’s half-sister.
- 2:21 – “one of the young men” – Abner is telling Asahel to pick on someone his own size. He is confident that Asahel will have little to no chance at defeating him, but he is more concerned with Joab, Asahel’s brother.
- 2:23 – “the blunt end of the spear” – The ends of the spears were often sharpened to use in hand-to-hand combat and to stick in the ground against a charging cavalry or infantry.
- “the spear came out of his back” – This is quite a good blow. Abner is a real good warrior.
 - “stood still” – This is in awe or in honor.
- 2:25 – “on top of a hill” – Abner regroups with the strength of a high position.
- 2:26 – “Abner called to Joab” – Abner halts the fighting while in the better battle position.
- 2:28 – “Joab blew a trumpet” – Joab seems to have the same conviction and agrees to stop the fighting.
- 2:30 – “nineteen men and Asahel” – David’s men only suffered 20 fatalities.
- 2:31 – “three hundred and sixty who died” – Abner’s army lost 360 men. That is more than a 15 to 1 loss ratio.
- Abner is in rebellion. He must know that David is to be the next king. Yet in his rebellion, 360 of his men die.

Chapter 3:

3:1 – “long war” – This goes on for about 7 years after which David will take over the entire kingdom.

3:2-5 – “sons were born to David” – Listed are 6 sons born to 6 women in 7 years.

- The kings of Israel were warned against the taking of many wives. (Deut. 17:17; as well as God’s order as given in Gen. 2:24)
- David had many failures as a husband and a father. David is coming to the throne and falling into a trap at the same time.
 - We have no right to compare our failures to David’s, unless we are also willing to compare our virtues to David’s as well.
- David’s example may in some way lead Solomon to take 700 wives and 300 concubines.

3:3 – “Chileab” – Called Daniel in 1 Chron. 3:1, we hear no more of him in the Scriptures.

- “Geshur” – A small Aramean city-kingdom located northeast of the Sea of Galilee, they were one of the Canaanite tribes David raided while in Ziklag. (1 Sam. 27:8)
- Kings would often intermarry as a means of ensuring peace or as a way to spy on an enemy. David doesn’t need to do either of those things.

3:7 – “Rizpah” – means “hot coal.” We hear of some of her children in 2 Sam. 21:8-11.

- “gone into my father’s concubine” – Taking the harem of a former king was symbolic of assuming his power. In this act, Abner would be openly taking the kingdom.
 - Typically one of two things were done with the harem; either the harem was put away by the succeeding king out of respect for the former king, or the harem was used by the succeeding king as his own as an indication of the power being transferred to the new king.
 - Absalom will take David’s concubines in a show of power in 2 Sam. 16:21-22.

3:8 – “Am I a dog’s head?” – Abner feels disrespected and fires back at Ishbosheth.

3:9 – “as the Lord has sworn to him” – Abner knew David was to be the king.

- Abner is not acting out of loyalty or conscience, but for self-preservation.

3:10 – “the throne of David” – This is the first mention in Scripture. Later in the Bible, this phrase will take on Messianic significance. (Isa. 9:6-7)

3:12 – “bring all Israel to you” – God doesn’t need Abner’s help to bring the kingdom to David.

3:14 – “give me my wife Michal” – This would be a political move signifying David returning to his rightful place as the son-in-law of the king. (1 Sam. 18:26-28; 25:44)

- Michal had previously delivered David from Saul’s men when Saul was trying to kill him. (1 Sam. 19:11-17)

3:17 – “seeking for David to be king over you” – This seems to imply that Abner talked them out of making David king in favor of Ishbosheth.

3:18 – “the Lord has spoken of David” – We don’t know when God said this, but it seems to be common knowledge.

- Abner is indicting himself. He has been going against God.

- 3:19 – “Benjamin” – This is the tribe of Saul’s house.
- 3:20 – “Abner...came to David” – David is very gracious with Abner in making peace. David, when in doubt, always gave grace.
- David was more willing to suffer personally than to cause strife in the nation.
- 3:21 – “reign over all that your heart desires” – Ruling over the people seems to be more the desire of Abner than of David.
- David seems content being the “sweet psalmist of Israel.” (2 Sam. 23:1)
- 3:24 – “What have you done?” – Joab’s personal desire for revenge on Asahel’s death is coloring his view of David’s grace and what is best for the nation. Joab sees David’s grace as weakness.
- Joab shows no respect to his king. He is loyal to David, but very suspicious.
- 3:27 – “in the gate” – Hebron was a city of refuge. Getting Abner outside the gate might be a way of trying to legalize this murder.
- “privately” – Joab is acting in complete deception.
 - Joab has great military strength, but shows little spiritual depth.
 - “stabbed him in the stomach” – This is exactly what Abner had done to Asahel, his brother. (2 Sam. 2:23)
 - Much of what we see in modern-day terrorism is the playing out of the avenger of blood.
- 3:28 – “guiltless” – David is distancing himself from this excess violence.
- 3:30 – “Abishai” – He was involved with Joab in plotting and executing the murder of Abner.
- Abner had killed Asahel in battle, out of self-defense, and after warning him multiple times. Joab and Abishai kill him in a much different manner than he killed Asahel.
- 3:31 – “David said to Joab...mourn for Abner” – Does David know Joab killed Abner? Certainly, he curses Joab for what he has done, but he does nothing to correct or restrain him from doing it again. (2 Sam. 20:4-13)
- By the end of his life, David knows who killed Abner. (1 Kings 2:5)
- 3:32 – “buried Abner in Hebron” – David buries Abner in the city of his throne.
- 3:35 – “if I taste bread” – David fasts in mourning for Abner.
- David could’ve been bitter and blamed Abner for the 7½ years wait until he could rule the entire nation.

- 3:39 – “weak” – Lit. “restrained and gentle.” This word is similar to the NT word “meek.” It doesn’t mean that David wasn’t strong enough to be king, but rather refers to David’s strength under control. His meekness stands in stark contrast to the “hard” way of his nephews.
- “sons of Zeruah” – That is Joab and Abishai.
 - It is a good lesson in giving those people that are too hard for us to deal with over to the Lord for Him to repay appropriately.
 - “the Lord shall repay” – David has a trust that God will cover him and fulfill all His promises to David. That heart is something the people are willing to follow.
 - “Exaltation comes neither from the east nor from the west nor from the south. But God is the judge.” (Ps. 75:6)
 - “A servant of the Lord must not quarrel (“strive” – KJV) but be gentle to all.” (2 Tim. 2:24) When you don’t have to strive to attain, then you don’t have to strive to maintain.
 - “Unless the Lord builds the house, they labor in vain who build it.” (Ps. 127:1)

Chapter 4:

- 4:1 – “Saul’s son” – That is Ishbosheth.
- “he lost heart” – The strongest man in his life was Abner and now he is gone.
 - “Israel was troubled” – Israel has resisted making David king to their own hurt.
- 4:4 – “Mephibosheth” – means “from the mouth of the shameful thing.”
- We will hear more from Mephibosheth in 2 Sam. 9.
- 4:5 – “lying on his bed at noon” – He is either taking a siesta or weary due to the happenings of Israel.
- 4:8 – “brought the head of Ishbosheth to David” – These are Saul’s men, killing Saul’s son, and thinking they were doing David a favor, but really they are committing treason.
- 4:9 – “the Lord lives, who has redeemed by life” – David knew the Lord would deliver him. He didn’t need help from Rechab and Baanah.
- God is going to use all this deception, treason, and murder to open the door for David to take the throne of Israel. He didn’t need them, but He will use them.
 - “from all adversity” – David is delivered through adversity, not kept from all of it.
- 4:11 – “wicked men have killed a righteous person” – Even for a king, it is never right to do what is wrong. No servant of God can ever consent to do evil that good may come.
- There is a great need for leaders to surround themselves with men and women of integrity.
- 4:12 – “they executed them” – David would not reward or even allow treason.
- If someone is willing to sin for you, they will soon be willing to sin against you.
 - David is keeping his promise to Jonathan from years earlier to look after his family.
 - “cut off their hands and feet” – He does this as an example to the rest of the nation, because they used their hands in murder and their feet to hide it.
 - There are still places around the world that publicly cut off hands for shoplifting and it serves as a terrific deterrent.

Chapter 5:

5:1 – “Then” – David is now 37 years old.

- This is 20 years after his first anointing by Samuel. He allowed it, without forcing it, to come to pass by patiently waiting on the Lord.
- “all the tribes” – This is the first time we see all the tribes together since the book of Joshua.
 - 1 Chron. 12:23-40 records that over 300,000 armed men came to David to anoint him king.

5:2 – “led Israel out and brought them in” – They are speaking of David’s military victories.

- “shepherd” – David has the heart of a shepherd and will employ that to the benefit of the nation.

5:3 – “covenant” – This is without Abner’s help.

- “they anointed David king” – This is David’s 3rd anointing.

5:4 – “David was thirty years old...he reigned forty years” – David will be 70 when he dies.

5:5 – “Jerusalem” – Jerusalem will be the capital of Israel. But at this time, Jerusalem is merely a secured fort with the Kidron Valley on the east, the Hinnom Valley on the south, and the Tyropean Valley on the west.

- Jerusalem was to be an Israelite city (Exod. 23:23-24; Deut. 7:1-2; 20:17; Josh. 10:3; Judges 1:21), but the Jebusites have taken control of it (Josh. 15:63).
- Hebron was too far to the south to serve as an appropriate capital. Jerusalem is located between the tribes of Benjamin and Judah and lies in the heart of the promised land.

5:6 – “the blind and the lame will repel you” – The city was so easily defensible that the Jebusites say blind and lame soldiers could repel David from taking the city.

5:7 – “David took the strong hold of Zion” – David resumes the possessing of the promised land. And this begins after nearly 1,000 years since Joshua.

- David will expand the kingdom from 6,000 sq. mi. to 60,000 sq. mi.
- It is the right king on the right throne at the right time. Every other battle is incidental; putting the right king on the throne is the only battle that is crucial. The right king will cut straight to the heart.
 - We put the right king on the throne to defeat the enemies. We don’t defeat the enemies to put the right king on the throne.
- “Zion” – means “shone upon, or sunny.”
 - The first king of Jerusalem was Melchizedek. (Gen. 14:18)

5:8 – “whoever climbs up by way of the water shaft” – Joab will take Jerusalem. (1 Chron. 11:6)

- “the water shaft” – That is Joab’s Tunnel or The Warren Shaft.

5:9 – “the Millo” – means “the landfill.” We are not sure what this refers to. Either David is fortifying the north with this fill or he is building up the eastern part of the city with a terrace system built with the fill.

5:10 – “went on and became great” – David was going and growing. Both are important.

- David is growing in boldness at the leader of Israel, learning to handle conflict with grace, managing in a godly way, and living in His peace moment-by-moment.

- 5:11 – “Hiram” – He will help Solomon build the temple and the palace too.
- “they built David a house” – This is not in chronological order, but it serves as a picture of David being established as king.
- 5:12 – “the Lord had established him” – All of this comes to David without David going after it for himself. God does it.
- “for the sake of His people Israel” – David was a king who served to the benefit of the people and not to his own self-advancement.
- 5:13 – “David took more concubines” – David struggled with the lust of the flesh.
- 5:14 – “Shammua, Shobab, Nathan, Solomon” – These are four sons of David and Bathsheba. (1 Chron. 3:5)
- This is looking to the future. Solomon won’t be born for some time yet.
- 5:17 – “when the Philistines heard that they had anointed David king” – The Philistines had not been disturbed by David’s reign over Judah, but now they acted to protect their interests in the north, much of which they dominated after the defeat of Saul. (1 Sam. 31)
- “the stronghold” – This may be a reference to Jerusalem.
- 5:19 – “David inquired of the Lord” – David doesn’t seem scared or panicked.
- 5:20 – “the Lord has broken through” – David sees the supernatural hand of God in this.
- 5:21 – “they left their images there” – These are the gods the Philistines thought would deliver Israel to them.
- David and his men burned these idols. (1 Chron. 14:12)
- 5:22 – “deployed themselves in the Valley of Rephaim” – The enemy is bold and comes right back to the same place of his earlier defeat.
- 5:23 – “David inquired of the Lord” – David doesn’t run out in momentum or follow some formula. He is sure to seek God with each new development in this war.
- Sometimes we get into a rut and can forget to truly seek God. When your service to God becomes your greatest hindrance to your communion with the Lord, something needs to change.
 - David’s victory is in seeking God. That is where the victory is won. It is the difference between fighting from victory and fighting for victory. We win the victory with the Lord in prayer.
 - “Trust in the Lord with all your heart, and lean not on your own understanding; In all your ways acknowledge Him, and He shall direct your paths.” (Prov. 3:5-6)
- 5:24 – “the sound of marching in the tops of the mulberry trees” – We are not sure what this was.
- 5:25 – “he drove back the Philistines” – This is another great victory for David and is directly related to his relationship with the living God.

Chapter 6:

6:1 – “thirty thousand” – These are the best troops from his army of 300,000.

6:2 – “Baale Judah” – That is Kirjath Jearim, located about 8 miles from Jerusalem.

- The ark has been in Kirjath Jearim for 70 years. Saul had largely neglected the ark. The tabernacle is either in Gibeah or Shiloh, or it is destroyed by now.
- “to bring up from there the ark of God” – There is no mention of prayer here.
- David, who prayed before going out to battle, now assumes God’s blessing in this act of worship.
- Jerusalem will not only be the geographical and political center of the nation, now it will be the religious center as well. (Ps. 132:13)
- This is a good desire. David wants to see the presence of God at the center of the nation (Deut. 16:16). But he will attempt to do the right thing in the wrong way and in the kingdom the ends never justify the means.
- “the ark” – God’s presence isn’t confined to this box, but it is the personal contact point the Lord has defined for Himself in the Word.

6:3 – “new cart” – The Church has a crazy fascination with the “new.” It is a sign that the Word of God, the work of the Holy Spirit, and the presence of God is not enough. (Exod. 25:12-15; Num. 4:15)

- The new cart was how the Philistines chose to transport the ark. (1 Sam. 6:7-8)
- They are putting the presence of God on a cart, as if He was a bail of hay or something without a will.
- For us, we want to please God and to be blessed of God, but there is a little cart builder in all of us. We take the pattern/formula from the world and try to apply it to God.
- Carts are nothing but boards with big wheels...and there are too many of them making decisions for the Church today.
- “Uzzah” – means “strength.”
- “Ahio” – means “friendly.”

6:5 – “all the house of Israel played music” – David got a lot of confirmation from the people. They are filling their activity with worship. They have all the outward religious signs of proper activity.

- There is a great demonstration of worship, but without true surrender to the Word.
- Every command of the Word of God is given for the purpose of demonstrating something of the eternal in our present reality.
- We are often tempted to judge a worship experience by how it makes us feel. But when we realize that worship is about pleasing God, we are driven to His word so we can know how He wants to be worshipped.

6:6 – “Nachon” – means “prepared.”

- “threshing floor” – It is here that David will be threshed.
- “put out his hand” – He wants to steady the ark to keep it from falling. He is doing a good thing in the wrong way.
 - When we try to prop up the work of God in our own strength, He is still quick to strike.
 - “Uzzah was therefore a type of all who with good intentions, humanly speaking, yet with unsanctified minds, interfere in the affairs of the kingdom of God, from the notion that they are in danger, and with the hope of saving them.” (O. v. Gerlach, quoted in Keil and Delitzsch)
- “stumbled” – This can also mean “kicked.”
 - No Levite ever stumbled while bearing the ark, because they were doing it God’s way. Bearing the ark of His presence is the only thing He has ever asked us to carry.

6:7 – “God struck him” – God strikes one man to spare the rest of the 30,000.

- God can stop a ministry on a dime.
- “error” – This can also be translated “rashness.”
- “Uzzah...died there” – David’s failure to do this God’s way led to the death of one of His people that David was responsible for.
 - 1 Chron. 15:2,13,15 says that David “did not consult Him about the proper order” and that he didn’t do “as Moses had commanded according to the word of the Lord.”
 - The instructions on the transport of the ark come in Exodus 25:12-14 and Numbers 4:1-20; 7:9 where the Kohathites were instructed to carry the ark on their shoulders.
 - If Numbers contained an instruction that was life or death to us, how many in the church would know it and do it?
 - The danger of the Calvary Chapel cart is the sense that now that we heard the Bible study, we are okay. But the Word is to be lived.

6:8 – “angry” – This is the same word as “the anger of the Lord” in v. 7.

- David has been publicly rebuked.
- David is hurt, but he doesn’t quit.

6:9 – “afraid” – There should be a proper reverence of the Almighty God.

- “The fear of the Lord is the beginning of knowledge.” (Prov. 1:7)
- Good fathers can be both close and gentle as well as firm and feared.
- “How” – The “what,” the “when,” and the “how” are all the Lord’s. (1 Chron. 15:13)
 - David hasn’t sought out God for the “how” yet. He needs to look into the Word.
 - God didn’t punish David’s motive, but his method.
 - To the Lord, how something is done is as important as what is done. (1 Cor. 3:10)
- “can” – not “if.” David knows this is the right thing to do.

6:11 – “Obed-Edom” – means “servant of red/ruddy.” David was described as ruddy in his youth.

- Obed-Edom is offering David a great service in showing him how to handle this ark properly.
 - Obed-Edom was a Levite (1 Chron. 26:1-4) of the family of Kohath. (Num. 4)
- “three months” – David mulls this over for three months.
 - God doesn’t fit into our plans. We fit into His.
- “the Lord blessed Obed-Edom” – There isn’t anything wrong with the ark itself.

- 6:12 – “So David went” – David responds to the blessing he sees on Obed-Edom. He will come to realize that his God hasn’t changed.
- David had great highs and lows, even in response to the ark. (Ps. 132)
- 6:14 – “David danced before the Lord” – This one verse isn’t an excuse for weird behavior in the church gatherings. In the NT, the emphasis is on order. (1 Cor. 14:40)
- “a linen ephod” – This was a plain white robe. This was the garment of a working Levite.
 - David is humbling himself. He is no longer bringing up the ark as the king; he is coming as a Levite, a servant of the Most High God.
 - Michal is not scorning David’s worship before the Lord, she is scorning the fact that he would humiliate himself so to do it. This, in her mind, was not the proper attire of a king.
- 6:16 – “she despised him” – Saul had neglected the ark. Maybe that is part of the reason why Michal scorns David’s worship so much in this scene. (1 Chron. 13:3)
- Satan is always looking for a way to bring us off our mountaintop experiences to turmoil.
 - The opposition may come from within or without.
 - “Brother, if any man thinks ill of you, do not be angry with him for you are worse than he thinks you to be” – Spurgeon.
- 6:17 – “the tabernacle” – This is not the original tabernacle, but a new tent David had put up for this purpose. The original tabernacle may have been destroyed by the Philistines.
- 6:18 – “burnt offerings and peace offerings” – David is worshipping in an act of consecration and fellowship.
- 6:19 – “the whole multitude” – This would have been a huge feast.
- 6:20 – “David returned to bless his house” – Sometimes a man’s own household can be the hardest to bless.
- “in the eyes of the maids” – Michal’s opposition to David had to do with his appearance before the people. David didn’t act the part of the king; he dressed down. Michal thought that was ridiculous.
 - David had a different set of priorities. He knew God looks on the heart. (1 Sam. 16:7)
 - Michal still had some idolatry in her heart. (1 Sam. 19:13)
 - Any individual giving all to the Lord will have those who oppose them.
- 6:21 – “I will play music before the Lord” – David’s enthusiasm for God was crushed. He had made himself vulnerable in worship before the Lord and got stung by Michal’s comments. Therefore, he responds by lashing back.
- 6:22 – “humble” – The shepherd is never impressed by the IQ of the sheep.
- David had already been humbled by God in the striking down of Uzzah. This matter of dress and his place in the minds of the people is nothing to him.
- 6:23 – “had no children to the day of her death” – There may be some in our lives who will remain barren and unfruitful by holding a critical spirit toward what God has done in our lives.

Chapter 7:

- 7:1 – “the Lord had given him rest” – This is a new experience for David. No giants, no kings chasing him, no opposing king in his own kingdom, and no war.
- This is one of the high points of Scripture history.
 - David used his down time thinking of ways to glorify God...not himself.
 - “house” – This is likely the palace that Hiram, the king of Tyre, had built for David.
- 7:2 – “Nathan” – This is the first mention of Nathan. We don’t know where he came from.
- David keeps godly men in his life.
 - “the ark of God dwells inside tent curtains” – David has already set in order 24 courses of priests that represented the people. He has also enlisted 24,000 Levites, 4,000 musicians, and 4,000 guards of the temple precincts.
- 7:3 – “do all that is in your heart” – Nathan spoke for God without having heard from God. (1 Pet. 4:11)
- 7:4 – “the word of the Lord came to Nathan” – This prophet of God spoke out of turn. In Deuteronomy, they were told to stone prophets who falsely spoke the word and will of God. God extends grace to Nathan.
- “When you cross over the Jordan and dwell in the land which the Lord your God is giving you...then there will be the place where the Lord your God chooses to make His name abide.” (Deut. 12:10-11)
 - “Whereas it was in your heart to build a temple for My name, you did well that is was in your heart.” (2 Chron. 6:8)
 - “Is it time for you yourselves to dwell in your paneled houses, and this temple to lie in ruins?” (Haggai 1:4)
 - “You shall not build a house for My name, because you have been a man of war and have shed blood.” (1 Chron. 28:3)
- 7:5 – “Would you build me a house?” – God says “no,” then promises something better.
- Whenever God says no, it is always because He has something better.
- 7:6 – “in a tabernacle” – The tabernacle most closely pictured heaven (Exod. 25:9) and God incarnate (John 1:14).
- “Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people.” (Rev. 21:3)
- 7:7 – “I have moved about with all the children of Israel” – This was God’s presence with His people.
- 7:8 – “I took you from the sheepfold” – David is still only a shepherd called of God.
- God called all of us who have come to Him. “There is none who seeks after God...no, not one.” (Rom. 3:11,12)
- 7:11 – “the Lord tells you” – Lit. “the Lord is in the process of telling you.”
- “He will make you a house” – David may have thought that he arrived as king of Israel living in relative peace. But God isn’t done with him yet.
 - Far better is what God builds than what we build. (Ps. 127:1)
 - “house” – In context to David, it means a “royal dynasty.”

- 7:12 – “your seed after you” – The near fulfillment of this prophecy is in Solomon. The far (and ultimate) fulfillment of this prophecy is in Jesus Christ. (Jer. 23:5-6; Isa. 9:6-7; Luke 1:31-33)
- “seed” – The NT picks up this word as prophecy of the Messiah. (Gal. 3:16)
- 7:14 – “if he commits iniquity” – or “when iniquity is placed upon him.”
- “the rod of men” – Jesus bore the rod of men because He bore the iniquity of men.
- 7:17 – “this vision” – What did Nathan see?
- Solomon’s temple will be a shadow of the greater temple to come.
- 7:18 – “sat before the Lord” – David was “dwelling in his house” (v. 1). Now he is sitting in the tabernacle.
- This is the right place to go when our desires aren’t granted. It keeps us from being bitter.
 - “Who am I?” – David was a mere shepherd boy, but more than that, God has spoken to him these eternal promises.
 - David is humbled and overwhelmed by God’s grace to him.
 - God’s blessing reflects the greatness of the Giver, not the receiver.
- 7:19 – “yet this was a small thing” – David considers this spiritual promise that he will never see with his mortal eyes as of more value than being king of Israel or building a temple for God.
- “Your servant” – David speaks that of himself 10 times in this prayer.
 - “the manner of man” – This is a divine plan.
- 7:20 – “know” – This can also mean “especially acknowledge, or choose.”
- 7:21 – “for Your word’s sake” – David is not concerned about his own glory. He readily yields to God’s word and will.
- It is better to have a missionary’s heart and to be denied than to never heed the call at all.
- 7:25 – “do as you have said” – David receives God’s promise in faith. (See also v. 28.)
- 7:27 – “Therefore Your servant...pray this prayer” – David’s prayer is in response to something God has revealed concerning Himself.
- 7:29 – “bless the house of Your servant” – David seeks God’s blessing on his family line in light of the Messianic promise through his line.
- “be blessed forever” – The best kind of blessing...eternal.

Chapter 8:

- 8:1 – “David attacked the Philistines” – Israel goes from the defensive to the offensive. David expands the nation of Israel from 6,000 sq. mi. to over 60,000 sq. mi.
- David doesn’t get offended in what he cannot do; he simply resolves to do what he can do really well.
 - These wars will fund the building of the temple in Solomon’s day. (1 Chron. 29:2-9)
 - It is estimated that David gives the equivalent of over \$100 million from his own personal assets to the temple.
 - “Metheg Ammah” – means “bridle of the Philistines.” It seems the Philistines controlled Israel from this city.
 - Some think this is the same as the city of Gath. (1 Chron. 18:1)

- 8:2 – “he defeated Moab” – Hostility has arisen between Moab and Israel.
 - David had earlier given his parents into the care of the king of Moab. (1 Sam. 22:3-4)
- 8:3 – “David also defeated” – The Lord only gives this level of victory to someone after establishing His character in them. God will not waste His resources on a vessel that cannot hold it.
 - “at the river Euphrates” – David is pushing north, through Damascus, to the Euphrates.
- 8:4 – “hamstrung all the chariot horses” – “Some trust in chariots, and some in horses; But we will remember the name of the Lord our God.” (Ps. 20:7)
 - The kings of Israel were instructed not to multiply horses to themselves. (Deut. 17:16)
- 8:6 – “the Lord preserved David” – Two times in this chapter.
- 8:10 – “Toi set Joram his son” – Toi sees David as an ally and comes to make a treaty with him.
- 8:11 – “the silver and gold” – There will be so much gold that silver will be accounted as nothing. (1 Kings 10:21,27)
- 8:13 – “killing eighteen thousand Syrians” – Psalm 60 speaks of this battle.
- 8:15 – “David reigned over all Israel” – David’s government was simple and effective.
 - David, being a man submitted to authority, could have men serve under his authority as well.
 - “judgment and justice to all” – This is a remarkable leader serving to the benefit of the nation.
- 8:18 – “chief ministers” – There served as advisors.

Chapter 9:

Ch. 9 – “David administered judgment and justice to all his people.” (2 Sam. 8:15)

- 9:1 – “that I may show him kindness” – The grace of God in David’s life needs an outlet.
 - “for Jonathan’s sake” – Jonathan and David agreed on this about 20 years previous. “And you shall not only show me the kindness of the Lord while I still live, that I may not die; but you shall not cut off your kindness from my house forever, no, not when the Lord has cut off every one of the enemies of David from the face of the earth.” (1 Sam. 20:14-15; 23:17-18)
- 9:3 – “Is there not still someone of the house of Saul?” – This seems to indicate that Mephibosheth has been in hiding until now.
 - “the king” – David in his regal power is a picture of Jesus Christ.
 - “the kindness of God” – David’s intent to bless is clear from the start.
 - “lame in his feet” – Mephibosheth was being carried away by a nurse when they got news of Saul’s defeat at the hand of the Philistines. On the way out, the nurse dropped Mephibosheth and he became lame in both feet. (2 Sam. 4:4)
 - Mephibosheth, as a young boy of 5 years, would have experienced the news of his father’s death, being carried away from all that was familiar, and then dropped and experiencing the pain and loss of his legs.
 - Mephibosheth is a picture of us who have been crippled by the fall...yet accepted by the king.

9:4 – “Where is he?” – The king searches for the broken boy.
- The NT teaches that no one seeks after God; He seeks after us. (Rom. 3:10-12; John 6:44)
- “Machir” – means “sold.” (2 Sam. 17:27-29)
- “Ammiel” – means “the people of God.”
- “Lo Debar” – means “place of no pasture, barrenness, or nothingness.” It is a town in Gileadite territory in Transjordan.

9:6 – “Mephibosheth” – means “shameful one.”
- “he fell on his face” – This is an act of reverence and worship.
- Mephibosheth is broken and humbled. They don’t always go together.
- Mephibosheth must have been raised with some predisposed ideas as to what David must be like. This is how many of us see God before coming to Christ.
- “Mephibosheth?” – It is probable that he was born about the same time as the friendship between him and Jonathan.

9:7 – “for Jonathan your father’s sake” – Does he bear a resemblance to Jonathan?
- When God looks at us in Christ, He doesn’t see us, He sees Christ.
- “your father’s sake” – The kindness showed by a father to a friend comes back on the father’s son years later.
- “eat bread at my table” – The phrase is stated 4 times in this passage. (v. 7,10,11,13)

9:8 – “a dead dog” – He considered himself worthless...just as David had. (1 Sam. 24:14)
- Mephibosheth has a hard time accepting the goodness and blessings of the king.

9:9 – “the king called to Ziba” – David doesn’t even answer Mephibosheth’s comment.

9:10 – “Ziba had fifteen sons and twenty servants” – Long before David opened up his house to Mephibosheth, God was already preparing a workforce from Ziba’s house.

9:11 – “like one of the king’s sons” – Not only is he accepted, but he is accepted as his own son.
- David had many servants, but the sons were treated differently.
- What would it be like to see Mephibosheth drag himself to the table? He is crippled, but safe.
- Jesus was made like us in every way (Heb. 2:17). Jesus took crippled feet into eternity so we can sit at his table with Him.

9:13 – “ate continually at the king’s table” – This is not a matter of provision as much as a matter of fellowship. Mephibosheth would have plenty of food (v. 10).
- God’s hand or God’s face?
- Mephibosheth will be faithful to David through hard times to the end of his life.

Chapter 10:

Ch. 10 – “David reigned over all Israel.” (2 Sam. 8:15)

- Chapter 10 seems to provide the details to the battle with the Syrians and Hadadezer that was outlined in chapter 8.

10:1 – “Hanun” – means “favored.”

- 10:2 – “his father showed kindness to me” – We are not sure what that kindness was. Nahash was an enemy of Saul and fought against Israel in 1 Sam. 11.
 - David seems to be acting out of integrity toward Hanun.
- 10:3 – “to overthrow it” – They mistake David’s motives by thinking he is like them.
 - In the same manner in which they misjudged David’s heart, so it will eventually be done to them. (Matt. 7:2)
- 10:4 – “shaved off half of their beards” – The beards were a symbol of manhood in the eastern culture. Only slaves would have their beards shaved.
 - “cut off their garments in the middle” – They cut their robes and left them exposed.
- 10:5 – “he sent to meet them” – When an ambassador is offended, the king who sent him is also offended. David takes it as if they did this to him personally.
 - “Wait at Jericho” – David doesn’t act hastily.
- 10:6 – “the people of Ammon saw that they had made themselves repulsive” – Word of David’s displeasure gets back to Hanun.
 - “hired the Syrians” – Instead of admitting the error, they simply involve more people.
- 10:9 – “the battle line was against him before and behind” – Joab and the army are surrounded. They will have to fight in both directions.
- 10:12 – “be strong for our people” – They are fighting for the benefit of others.
 - “the Lord do what is good in His sight” – The outcome is committed to the Lord.
 - Trusting the Lord should make us tougher and stronger, as we are freed from the fear of failure.
- 10:14 – “the city” – That is Rabbah. (2 Sam. 12:26-31)
- 10:15 – “Syrians” – They should’ve minded their own business.
- 10:16 – “beyond the River” – They are sending as far away as the Euphrates for reinforcements.
- 10:17 – “he gathered all Israel” – David is personally leading them into this warfare now.
- 10:19 – “the people of Ammon” – David will return with his troops and winter in Jerusalem. In the spring, he will send Joab after Ammon again, but he will stay back...and fall.

Chapter 11:

Chapter 11 is “The Anatomy of a Fall.” David never ceased to be a lover of God, but more is necessary to keep us from falling than simply loving God.

11:1 – “when kings go out to battle” – David is in the middle of a war with the Ammonites that has taken a break for the winter. Ammon is held up and besieged in Rabbah. (2 Sam. 10:17-19; 12:26-31)

- It is a time in David’s life where success and victory abounded.
- David is about 50 years old at this time.
- “David remained at Jerusalem” – David was indestructible in battle. He couldn’t be beaten as long as he was about God’s business. But he was vulnerable when he was at ease.
- We will have no idea how many pitfalls we will avoid simply by being busy about the call of God on our lives.
- A Christian never gets a vacation from being a Christian or from the call of God on their lives.

11:2 – “arose from his bed” – David is just getting up after an afternoon siesta.

- “walked” – The word suggests that David paced back and forth on the roof
- “the roof” – In that culture, a roof served as a porch or parlor.
- It doesn’t say that Bathsheba was bathing on her roof. We don’t know how much of a conspirator or willing participant she was in all this.
- The Christian battle in the USA of 2008 is not one of persecution, but one of devotion.
- “he saw” – James speaks of the process of going from temptation to the will to conception to birth in real life. And it can happen so quickly. In an afternoon, David will bring a sin into his life that will destroy the kingdom.
- God provides a “way of escape” from every temptation. (1 Cor. 10:13)
- “to behold” – Sin has a history. David has already taken many wives and concubines. He has been sowing the seeds of this sin for a long time to come.

11:3 – “David sent and inquired about the woman” – David is sending after his sin. He is sinking.

- “Eliam” – He was the son of Ahithophel, David’s best counselor. (2 Sam. 23:34; 16:23)
- “the wife” – Adultery was a capital crime in Israel.
- “Uriah” – means “my light is the Lord.” He was one of David’s mighty men. (2 Sam. 23:39)

11:4 – “he lay with her” – There is no hint of rape in the text.

- “cleansed from her impurity” – This is a ceremonial cleansing and hypocritical.
- “she returned to her house” – The pleasures of sin are but for a season. (Heb. 11:25)

11:5 – “the woman conceived” – At this point, David has a choice. He could break before the Lord and before his friends by admitting and owning his sin or he can try to cover it by deception, lying, and hypocrisy.

- Both the adulterer and the adulteress were to be put to death. (Lev. 20:10)
- “Be sure your sin will find you out.” (Num. 32:23)
- “He who seeks to cover his sin shall not prosper.” (Prov. 28:13)

11:7 – “David asked how Joab was doing” – This is hypocrisy. That is not why David called Uriah in from the battlefield.

- 11:8 – “wash your feet” – David encourages Uriah to take his ease...as David had done.
 - “gift of food” – David is catering a meal for Uriah and Bathsheba.
- 11:11 – “I will not do this thing” – Uriah is a rebuke to David. He is too honorable to take his ease while the rest of his army is sleeping in the field and fighting the enemy.
- 11:13 – “made him drunk” – Now David is leading Uriah into the sin of drunkenness. David is hoping that Uriah will act outside of his own convictions due to the alcohol.
- 11:17 – “some of the people of the servants of David fell; and Uriah the Hittite died also” – Many people died as a result of David’s sin.
 - Bathsheba’s son, Amnon, Absalom, and Adonijah will all die early deaths as well.
 - “Uriah” – David doesn’t hate Uriah. He is simply in a mess.
- 11:21 – “Who struck Abimelech” – Joab knew that approaching too near the wall was a bad military move based on the OT example of Abimelech. (Judges 9:53)
- 11:24 – “Uriah the Hittite is dead also” – The messenger doesn’t wait to tell David of Uriah’s fate.
- 11:25 – “Do not let this thing displease you” – Lit. “do not let this thing be evil in your eyes.” It may not have been evil to Joab, but it certainly was to the Lord. (v. 27)
 - “the sword devours one as well as the other” – This is a flippant attitude to carry regarding the death of fellow Israelites.
 - David is under a lot of pressure; and he is buckling under the weight of it.
- 11:27 – “mourning was over” – This is probably a 7 day mourning period.
 - “David sent and brought her to his house” – This would make David look noble in the eyes of the people. He is playing the role of the kinsman-redeemer.
 - “displeased the Lord” – God’s is the only opinion that really matters.
 - David’s sin did not go unnoticed or unpunished. (2 Sam. 12:9,11-12)

Chapter 12:

Galatians 6:7 tells us that “whatever a man sows, that he will also reap.” There are three principles to sowing and reaping:

1. We always reap after the kind we have sown. We cannot reap of the Spirit if we have sown to the flesh.
2. We always reap later.
3. We always reap more or what we have sown.

James 1:14 teaches us that “each one is tempted when he is drawn away by his own desires and enticed.” David had a harem and he could’ve had one of many children. But the adultery with this woman found place in his heart and wouldn’t let go until it was satisfied.

- No sin is satisfied circumstantially. It is a matter of the heart. Jesus provides living water (the source) so that we will never thirst again. And He said, “Peace I leave with you; My peace I give to you; not as the world gives do I give to you.” Jesus’ peace is not provided circumstantially. It too is a matter of the heart.
- “David’s fall should put those who have not fallen on their guard, and save from despair those who have” – Augustine.

- 12:1 – “the Lord sent Nathan” – This comes about 1 year later. David has been dealing with the consequences to his sin for about a year now.
- “When I kept silent, my bones grew old through my groaning all the day long.” (Ps. 32:3)
 - David wouldn’t come to the Lord, so the Lord came to him. And Nathan and David have a previously existing long-standing relationship. (2 Sam. 7:2)
- 12:3 – “lay in his bosom” – The Bedouins still sleep with their sheep in their tent.
- 12:4 – “a traveler” – This is a picture of Satan travelling to and fro about the earth. (Job 1:7)
- We must be careful not to entertain or feed the traveler with that which is forbidden.
 - “took the poor man’s land” – David stole something from Uriah.
- 12:6 – “restore fourfold” – The fourfold restoration was in the Law. (Exod. 22:1) Capital punishment was excessive.
- True repentance requires restitution.
 - David’s sin with Bathsheba required capital punishment. Our sin always looks worse on someone else.
 - David will lose four sons as a result of this sin.
 - “he had no pity” – David’s conscience is speaking out.
- 12:7 – “you are the man” – The knife that cuts is also the knife that heals.
- 12:8 – “I also would have given you much more” – David didn’t have to take. God would’ve given.
- 12:9 – “despised the commandment of the Lord” – To not obey the Word is to despise it.
- “in His sight” – David has covered his sin and hid it from everyone else, but God sees.
 - God calls this sin for what it is. David cannot justify himself in it.
- 12:10 – “despised Me” – To despise the Word of God is to despise the God of the Word. God will never have fellowship with us outside the parameters of His word.
- 12:11 – “give them to your neighbor” – This will be Absalom, David’s own son. (2 Sam. 16:21-22)
- “in the sight of the son” – All sin will come into the light.
- 12:13 – “I have sinned against the Lord” – “Against you, You only, have I sinned, and done this evil in Your sight.” (Ps. 51:4)
- Adultery and murder were capital crimes in Israel. There were no sacrifices prescribed for the covering of these sins, so David says “You do not desire sacrifice, or else I would give it; You do not delight in burnt offering.” (Ps. 51:16)
 - Bathsheba will be the last wife David will take. He is truly repentant.
 - “you shall not die” – That is God’s grace.

- 12:14 – “However, because by this deed” – God takes the sin, but not all the consequences. Forgiveness is immediate, but restoration is a process. The consequences will come throughout the rest of David’s life through his family.
- Sin is a process; therefore restoration is a process as well. Spurgeon said that “a believer can be restored when their repentance and brokenness becomes more famous than their sin.”
 - David will never be the same king he once was. Alan Redpath said that “a believer who has sinned is like a bird with his wings clipped; it can fly again, but never as high.”
 - “the enemies of the Lord to blaspheme” – Sin in the life of a professing believer can actually prevent others from coming to the Lord.
- 12:15 – “the Lord struck the child” – Sadly, often the innocent suffer because of the sin of the guilty.
- 12:16 – “David therefore pleaded with God” – David’s knows the seriousness God’s judgment on his sin; but he also knows God’s grace.
- 12:18 – “on the seventh day” – David gives himself to seven days of weeping and fasting. David is owning his sin and its consequences.
- 12:20 – “went into the house of the Lord and worshipped” – David is holding onto God despite the consequences.
- 12:22 – “Who can tell?” – This is not a pessimistic prayer. David is throwing himself on the grace of God. He is asking God for God’s best.
- 12:23 – “I shall go to him” – And David knew that at the right hand of God were pleasures forevermore. (Ps. 16:11)
- The Bible seems to draw a line between children and adults. (Matt. 18:10; Deut. 1; Jonah 4)
- 12:24 – “she bore a son” – We don’t know the timeframe here.
- “Solomon” – means “peaceful.”
- 12:25 – “Jedidiah” – means “beloved of the Lord.” This is God’s viewpoint on this child.
- God is encouraging David and Bathsheba by His grace.
- 12:30 – “a talent of gold” – That is between 75-95 pounds. The crown was either attached directly to the throne or left over from the days of Og of Bashan.
- God will bless and use David, even after his fall.
- 12:31 – “with saws and iron picks” – Josephus makes it clear that they sawed the Ammonites in half.
- The Ammonites were famous for their cruelty (Amos 1:13), but David seems quite excessive and it may be a result of his own guilt from the dealings with Bathsheba and Uriah.

Chapter 13:

13:1 – “Amnon” – He is David’s firstborn son born to Ahinoam the Jezreelitess. (2 Sam. 3:2)

- “Absalom” – means “peaceful.” He is David’s third son born to Maacah, daughter of Talmi, king of Geshur. (2 Sam. 3:3; 13:37)
 - The second son of David, Chileab (or Nathan), quietly passes off the scene leaving Absalom as second in line to the throne behind Amnon.
- “Tamar” – She was Absalom’s full sister and Amnon’s half-sister.
- “loved her” – Lit. “desired her.”

13:2 – “improper for Amnon to do anything to her” – It seems as if he has tried a few angles and failed to this point.

13:3 – “a friend whose name was Jonadab” – It is not much of a friend who helps you to satisfy your own lust and ungodly desires.

- “Faithful are the wounds of a friend.” (Prov. 27:6)
- “Jonadab” – He is Amnon and Absalom’s cousin.

13:4 – “becoming thinner” – Amnon is losing weight. He is being consumed by his lust.

13:5 – “pretend to be ill” – Jonadab and Amnon are planning incest and rape.

- These men didn’t know David in his youth. They have only seen David at his worst and they follow suit. We rarely, if ever, understand the extent of the ramifications of our sinful decisions.
- David prayed “Restore to me...Then I will teach transgressors Your ways.” (Ps. 51:12-13)

13:6 – “pretended to be ill” – David had taken Bathsheba subtly. Now Amnon is doing the same.

13:12 – “do not force me” – That is rape.

13:13 – “not withhold me from you” – Leviticus 18:9; 20:17 made incestuous relationships punishable by death or excommunication.

13:15 – “Amnon hated her exceedingly” – Love and hate are not opposite emotions. They are two sides of the same coin and when love is violated, hate takes over.

- True love puts the best interest of other first. If a man loves a woman, he’ll wait until the wedding night to satisfy his God-given desires in the proper context. If he loves himself, he will push to be satisfied immediately.
- Amnon was only using her to gratify his own fleshly lusts and desires.

13:20 – “Has Amnon your brother been with you?” – Absalom seems to have known Amnon’s intentions.

- “remained desolate” – In ancient Israel, she would have been made of little or no value.
 - Sex is lethal today. It only takes one time to acquire a deadly illness.

13:21 – “he was very angry” – But David didn’t say or do anything to right the wrong. David seems paralyzed by his own past sins. He is now failing as a father. (Exod. 22:16-17; Deut. 22:28-29)

- It is important to parent our children based on the Word of God and not based off of our own experience. Our failure doesn’t annul their responsibility.
- Silence is implicit permission.

- 13:22 – “neither good nor bad” – Absalom wouldn’t even talk to him.
- “Absalom hated Amnon” – Amnon committed a capital crime.
 - Amnon, as the oldest son of David, is the heir to the throne.
- 13:23 – “after two full years” – Absalom will watch David for two years and David will remain silent.
- 13:26 – “Why should he go with you?” – David seems suspicious of Absalom’s motives.
- 13:27 – “Absalom urged him” – Neglected kids make good manipulators.
- David is sending Amnon to his death, as he sent Uriah years earlier.
- 13:28 – “merry with wine” – This is also as David did to Uriah.
- 13:32 – “Then Jonadab” – Jonadab must be playing some angle with these comments. He is constantly telling people what they want to hear.
- 13:37 – “Talmi...king of Geshur” – There are his grandparents on his mother’s side. He is fleeing into unbelieving, Gentile territory.
- 13:39 – “David longed to go to Absalom” – David has, in essence, lost both of his sons.

Chapter 14:

- 14:1 – “the king’s heart was concerned about Absalom” – Amnon is dead, Tamar is defiled, and David is longing for Absalom.
- 14:2 – “pretend to be a mourner” – Joab is trying to get David to make a pronouncement by telling a story, much as Nathan had done earlier. He is getting this woman to act out a story.
- 14:7 – “extinguish my ember” – This would leave her without a male heir.
- 14:11 – “Then she said” – She keeps pressing until she gets the verdict she desires.
- “As the Lord lives” – David pronounces an oath.
 - “not one hair of your son shall fall to the ground” – David is absolving justice (by forsaking the avenger of blood) by mere decree.
- 14:13 – “the king does not bring his banished one home” – David is willing to pardon the woman’s son who killed his brother, but he won’t pardon his own son.
- 14:14 – “we will surely die” – Death is the end to all human life.
- God doesn’t keep us from dying, but He does offer another way to live.
 - “He devises means, so that His banished ones are not expelled from Him” – He can be “just and the justifier of one who has faith” in Him (Rom. 3:26) by Jesus.
 - God is holy. That is both the problem and the remedy. His standard is holiness and therefore He is unreachable. But His love is holy too and it is that love that will lead Him to offer the sacrifice that is our remedy.
 - David will have to sacrifice justice for mercy in bringing back Absalom.
 - “His banished ones” – As Adam and Eve were banished from the garden of Eden and separated from His presence.

- 14:15 – “this thing” – She goes back to her original story.
- 14:17 – “as the angel of God” – She is buttering him up now.
- 14:19 – “the hand of Joab” – Joab must have been there the whole time.
- It may have been Joab that procured the audience with the king for this woman.
- 14:20 – “to bring about this change of affairs” – It was Joab’s idea to get David to make this pronouncement.
- 14:22 – “I have found favor in your sight” – Is Joab playing for Absalom’s favor in case of a coup or some sort of an uprising against David that will place Joab in a bad position? Is Joab looking for another option? (1 Kings 1:5-7)
- 14:24 – “let him return...not see the king’s face” – David offers forgiveness without fellowship.
- David has been offered a full forgiveness from his sin, but he is struggling to forgive his own son in the same way.
- 14:26 – “he weighed the hair” – This is a mark of the pride of Absalom.
- “the hair of his head” – The source of his pride will also be his downfall.
- “two hundred shekels” – That is 4-6 lbs.
- 14:27 – “Tamar” – He names his daughter after his defiled sister.
- 14:29 – “he would not come to him” – Joab is ignoring Absalom’s request. This may be at David’s instruction.
- 14:30 – “set the field on fire” – Absalom knows how to get Joab’s attention.
- Neglected children make great manipulators.
- Sometimes it seems that God sets our fields on fire to get our attention as well.
- 14:31 – “Joab arose and came to Absalom’s house” – Joab puts up with Absalom’s tactics. He doesn’t just kill Absalom.
- 14:33 – “he came to the king” – This is the first time in 5 years that David has seen his son. David had been longing for Absalom while Absalom was in exile, but for some reason he won’t see him after he came back.
- “the king kissed Absalom” – Again, it doesn’t seem as if justice is sustained. David simply extends forgiveness without Absalom’s confession or repentance.
- Absalom still hates David. He is just getting close enough for the kill.
- Absalom’s real problems were not merely pride, vengeance, and deceitfulness. The source is his bitterness toward the failure of his father. God still loves David, yet Absalom forgot that and is ready to get rid of him because of David’s failure.

Chapter 15:

The Psalms written at or about these most difficult times in David's life: Ps. 3, 41, 42, 55, 61, 62, 63, and 143.

- 15:1 – “provided himself with chariots and horses” – All the other sons of the king had donkeys (2 Sam. 13:29). Absalom is taking a position over them. (Deut. 17:16; Ps. 20:7)
- It seems that Absalom is the next in line to the throne. Amnon, the oldest, is dead and Chileab is never heard from.
- 15:2 – “beside the way to the gate” – Absalom is greeting the people before they get to the gate, where the representatives to the king would be.
- “the gate” – This served like our town halls. It was the place complaints were heard and judgment was offered.
- 15:3 – “there is no deputy of the king to hear you” – He is claiming that David is failing the people by not providing the proper people to hear these complaints. He is defaming David.
- David may have been taken by an illness at this time. (Ps. 41)
 - It is a tactic of the evil one to undermine our King's care for His people.
- 15:4 – “Oh, that I were made judge in the land” – Those are good indeed that are good in their own place, not that pretend how good they would be in other people's places.
- 15:5 – “kiss him” – That is just like a politician.
- 15:6 – “stole the hearts” – This is how Absalom takes everything he wants. He steals it.
- The hearts of the people are so easily swayed; jumping on the latest fad, the latest plan, and the latest personality.
 - David was a hero. Absalom was only a celebrity.
- 15:7 – “after forty years” – There is some debate between 40 and 4 years. We are not told what this is dated from.
- Could this be Absalom's age?
 - “to the Lord” – He is taking the Lord's name in vain. He has got no concern for the Lord God.
- 15:9 – “Go in peace” – David's final words to Absalom. The next time he will see his son, Absalom will be dead.
- David, no doubt, wants very badly to believe this lie of Absalom.
 - “Hebron” – This is where David was first proclaimed king.
 - Absalom was probably only a small boy when David was anointed at Hebron. Apparently, he remembers.
- 15:11 – “men invited” – It was their job to look after the king's son.
- “innocently” – David sends these men along with Absalom to protect him. But it makes it look like Absalom has gained the majority favor to be the newly anointed king.

- 15:12 – “Absalom sent for Ahithophel” – Absalom and Ahithophel are united over their bitterness toward David.
- “Ahithophel” – means “brother of a fool.” He was David’s friend and counselor for many years. (Ps. 41:9; 55:12-14; 2 Sam. 16:23)
 - Ahithophel was the grandfather of Bathsheba. (He was the father of Eliam – 2 Sam. 23:34, who was the father of Bathsheba – 2 Sam. 11:3.) The turn of events between David and Bathsheba drives Ahithophel away to stew in bitterness for over ten years. Eventually, Ahithophel will side with Absalom to seek revenge on David.
 - “Giloh” – means “exile.”
 - “he offered sacrifices” – Absalom maintains a spiritual façade.
- 15:14 – “let us flee” – David will lose his kingdom in his old age.
- Hold onto your own personal relationship with the Lord. Everything else will be taken away in a moment’s time at some point.
 - “bring disaster upon us” – David knows Absalom’s mindset at this point.
 - David takes God’s chastening. He will never again be the king he once was, but he will be a better psalmist. He is now entering into the sufferings of Christ. (Ps. 3, 4, 6, 27, and 28)
 - David can make the distinction between God’s love and God’s chastening. God chastens the sons that He loves. (Heb. 12:6)
 - “strike the city with the edge of the sword” – David would rather suffer wrong than to put the city of Jerusalem through a civil war.
 - There are some confrontations that are better to be postponed to save those around us, even though it may mean a cost to our pride.
- 15:18 – “Cherethites...Pelethites” – These are David’s special forces.
- “six hundred men who had followed him from Gath” – These may have been the men who gathered to David at the cave of Adullam. (1 Sam. 22)
 - They have been through better days, but remain loyal to David in hardship. They were joined to the man, not the office.
- 15:19 – “Ittai the Gittite” – He is a Gentile, a Philistine, showing this loyalty and love.
- Ittai doesn’t need to be involved in this. Difficulties can often reveal to you who your friends are.
 - It is remarkable that in this defining moment of his latter reign, foreigners rallied around David. It is even more remarkable that his own countrymen and his own family were nowhere to be found.
- 15:21 – “as the Lord lives” – This Philistine has become a believer.
- Former Philistines who now believe in the God of Israel are good supporters of the king.
- 15:23 – “loud voice” – They are mourning.
- “crossed over the Brook Kidron” – David is entering into the fellowship of the sufferings of Christ. (John 18:1; Ps. 22)
 - The phrase “crossed over” is used nine times in this passage.
 - “Kidron” – means “dark, or black.” This is the first mention of the Kidron in the Bible.

- 15:25 – “Carry the ark of God back” – David held the God of the ark above the ark of God.
- Job 13:15 – “Though He slay me, yet will I trust Him.”
 - Dan. 3:17-18 – Shadrach, Meshach, and Abednego said “our God whom we serve is able to deliver us...But if not...”
 - It is not just what God does, but who He is that makes Him special.
 - “If I find favor in the eyes of the Lord” – David has fully surrendered.
- 15:28 – “until word comes from you” – David is allowing them to be his secret service.
- 15:30 – “by the Ascent of the Mount of Olives” – David is walking through Gethsemane.
- 15:32 – “he worshipped God” – David is weeping and yet still worshipping. He has lost everything; his health, his position, his home, his friend, etc., but he hasn’t lost His God.
- “Hushai” – He was David’s friend. (v. 37)
 - Ahithophel was David’s counselor. But Hushai was David’s friend.
- 15:33 – “a burden to me” – Apparently Hushai is rather old and would slow David down.
- 15:34 – “defeat the counsel of Ahithophel” – David seems to fear the counsel of Ahithophel more than the military might of Absalom. (2 Sam. 16:23)
- 15:37 – “David’s friend” – A friend that stays with you through your mistakes and difficulties is a real friend.

Chapter 16:

- 16:3 – “your master’s son” – That is Mephibosheth. (2 Sam. 9)
- “Israel will restore the kingdom of my father to me” – This is a lie, but David doesn’t know it and it adds to the heaviness of his departure. (2 Sam. 19:24-30)
 - Ziba was an example of someone who wickedly used a crisis for his own benefit.
- 16:4 – “that I may find favor in your sight” – Ziba is constantly looking to be upwardly mobile and improving his position, even at the worst of times and while trampling upon the weakest of people.
- 16:6 – “threw stones” – Shimei keeps a coward’s distance.
- 16:8 – “all the blood of the house of Saul” – David never once lifted his hand against Saul. This is all a lie.
- Satan is “the accuser of the brethren” (Rev. 12:10) and loves to turn up the heat when we are down.
 - David’s willingness to wait on God to remove Saul makes it possible to endure this trial at a most difficult time in life.
- 16:9 – “Abishai” – In his desire for revenge, he is a grief to David. To kill Shimei at this time would make Shimei’s claim of David’s blood-thirstiness true.
- David will choose to wait on God and not take revenge into his own hands.

- 16:11 – “the Lord has ordered him” – David has fully submitted to his circumstances.
- David takes this cursing from God’s hand, just as he has taken Absalom’s rebellion. There is tremendous strength in letting this go and refusing to fight back.
- 16:13 – “cursed as he went” – Shimei will greatly regret these actions.
- For David’s later actions regarding Shimei, see 2 Sam. 19:18-23; 1 Kings 2:8-9.
- 16:14 – “there” – That is the Wilderness of Judea.
- 16:16 – “Long live the king!” – He doesn’t say which king.
- 16:17 – “Is this your loyalty” – Absalom is suspicious of Hushai.
- 16:18 – “whom...the men of Israel choose” – Hushai is saying he honors the position of the king more than a relationship of a friend.
- Absalom, because of his character, falls for this type of disloyalty.
- 16:19 – “so will I be in your presence” – Hushai sells this to David.
- 16:20 – “what we should do” – Absalom is no real leader at all. Now he needs constant advice so he can maintain what he stole in rebellion and treachery.
- Absalom is a picture of the end of selfish ambition. There is something about waiting on God that allows God to work into us the character we will need to do what God is calling us to do. If we thwart the process, we will be ruined.
 - David inquired of the Lord. The strength of his leadership came from who he was following.
- 16:21 – “Ahithophel said to Absalom” – Ahithophel advises something very similar to what David did to his granddaughter, Bathsheba.
- 16:22 – “the top of the house” – Where David had first spotted Bathsheba.
- “went into his father’s concubines” – This would be a public display of the separation between David and Absalom and demonstration of a commitment to the treason.
 - This completely fulfills Nathan’s prophecy to David in 2 Sam. 12:11-12.
- 16:23 – “as if one had inquired at the oracle of God” – Ahithophel was a giantly spiritual man. Even God calls Ahithophel’s advice “good” in 2 Sam. 17:14. But his fall was great due to his bitterness.

Chapter 17:

- 17:1 – “twelve thousand men” – David has about 600 men with him.
- 17:2 – “he is weary” – Ahithophel was right. (2 Sam. 16:14)
- “strike only the king” – Ahithophel’s only true desire is to see David dead.
- 17:4 – “the saying pleased Absalom” – The saying pertaining to killing his father. Absalom not only wants the throne, he wants his father dead.

- 17:5 – “Now call Hushai” – God intervenes to get Absalom to hear Hushai.
- 17:7 – “not good at this time” – He isn’t disagreeing with Ahithophel’s advice as much as the timing of it all.
- 17:8 – “like a bear robbed of her cubs” – Hushai is painting a picture for Absalom. He is doing whatever he can to convince this young, arrogant man to do what Hushai advises.
- 17:11 – “all Israel be gathered to you” – This would certainly stroke Absalom’s ego as the new king. Hushai is appealing to Absalom’s vanity.
- Hushai might be picking up on some fear in Absalom that would make the further outnumbering of David’s army a more appealing option.
- 17:14 – “the Lord had purposed” – David may not be able to see God working at this time, but God is actively moving to see David set free (as David had prayed in 2 Sam. 15:31).
- God is the One pulling the strings in the halls of government for “the Most High rules in the kingdom of men and gives it to whomever He pleases.” (Dan. 4:17, 25, 32)
- 17:15 – “Hushai said to Zadok” – He takes this precaution in case Absalom chooses to follow Ahithophel’s advice.
- 17:17 – “En Rogel” – Located outside of Jerusalem, this would allow them to hide from Absalom.
- 17:18 – “a well in his court” – Wells were often at the ground level and not very big. She makes it look like she is drying wheat right on the ground.
- 17:20 – “they had searched and could not find them” – No doubt, these men weren’t too persistent in looking for fear that they would run into Joab and David unawares.
- 17:22 – “crossed over the Jordan” – David is leaving the promised land; retracing the steps Joshua and the nation of Israel had taken years earlier.
- 17:23 – “hanged himself” – Ahithophel is consumed by his own bitterness. This is a picture of the end of bitterness. (Heb. 12:15)
- He must realize that his advice hasn’t been taken and that there was a good chance that David was going to come back into the city.
 - Suicide is self-murder. It is a lie of the evil one; it doesn’t end anything, it only begins eternity.
 - Wise men do stupid things at times.
 - Bitterness is only diffused with forgiveness.
- 17:25 – “Amasa” – He is Joab’s cousin and David’s nephew.
- “Nahash” – Possibly another name for Jesse, the father of David.

- 17:27 – “Mahanaim” – means “two camps.” It was here that the angels of God met Jacob as he was returning to meet Esau. (Gen. 32:2)
- David is realizing that God is still there; He still has a presence in David’s life.
 - “Shobi” – He was the brother of Hanun; the king of Ammon who disgraced the servants of David. (2 Sam. 10:2)
 - “Machir” – He cared for Mephibosheth in Lo-Debar. (2 Sam. 9:4-5)
 - “Lo Debar” – means “barrenness, or no pasture.”
 - “Barzillai” – He is an 80 year old man carrying about beds and basins and providing food for David and his men. (2 Sam. 19:32)
 - After the Babylonian exile, there were claimants to the priesthood among his descendants. (Ezra 2:61-63; Neh. 7:63)
 - These men come to help David before they knew the outcome of this rebellion and at great risk to themselves. They are motivated by a greater cause.

Chapter 18:

- 18:1 – “David numbered the people” – David left Jerusalem with about 600 men. Now it seems that many more have come to him.
- 18:2 – “go out with you myself” – David is over 60 years old at this time.
- He is probably very aware of the consequences of not going out to war against Ammon and falling in sin with Bathsheba.
- 18:3 – “you are worth ten thousand of us now” – There is no sense in them going to battle if David would die in that battle.
- This is going to keep David out of the battle that brings about the death of his son.
- 18:5 – “for my sake” – David seems to be blaming himself for this situation.
- David knows Joab and Abishai’s cruelty.
 - David cannot win. If he wins as a king, he loses as a father. If he wins as a father, he loses as a king.
- 18:6 – “the woods of Ephraim” – This is in the territory of Gad, but may refer to the Ephraimites that fought in the battle with Jephthah.
- 18:7 – “a great slaughter of twenty thousand” – The cost of this civil war.
- David’s men are now killing those he was serving just a few months earlier.
- 18:8 – “the woods devoured” – God actively joins the battle that gets David back to Jerusalem.
- 18:9 – “his head caught in the terebinth” – Josephus said it was his hair that got caught.
- “left hanging” – Absalom will seek mercy at the point of his vulnerability, but will not get any. Instead, Absalom will reap what he had sown.
- 18:13 – “set yourself against me” – He thinks Joab would’ve turned the young man into David.
- This may be true; Joab doesn’t argue.

- 18:14 – “he took three spears” – David lost control of Joab the day he sent Uriah to him with a note that commanded Joab to kill Uriah.
- It was Joab who had worked to see Absalom returned to Israel. Absalom had burnt Joab’s barley field. He may be bitter or feel betrayed.
- 18:16 – “Joab held back the people” – He is calling off the slaughter.
- 18:17 – “all Israel fled” – They are fearing David and his return to Jerusalem.
- 18:18 – “I have no son” – We are told that Absalom had three sons. (2 Sam. 14:27) Either they died at a young age or he built the tower before they were born.
- “to keep my name in remembrance” – Absalom is attempting to memorialize himself. But this only serves as a memorial of evil and its end in a life.
 - “If my life is motivated by an ambition to leave a legacy, what I will probably leave is a legacy of ambition” – Rich Mullins.
 - Absalom wants to be remembered well, but without the character necessary to be thought of with esteem.
 - “Absalom’s Monument” – The current location of “Absalom’s Tomb” is in the Kidron Valley. But that is probably not a reliable location.
- 18:20 – “You shall not take the news” – David was known to take out his anger and sorrow on the messengers of bad news. (2 Sam. 1:4-16; 4:8-12)
- Joab seems to have some respect for Zadok and the rest of the priests.
 - “the king’s son is dead” – Joab clearly tells Ahimaaz that Absalom is dead.
- 18:22 – “you have no news ready” – So many want to run into ministry, but they don’t have anything to say when they get there.
- In contrast, the Cushite shares “what you have seen.” (v. 21)
- 18:24 – “running alone” – It was typically good news when one was running, as opposed to the entire army running away.
- 18:28 – “All is well!” – (Heb. “shalom”) Lit. “peace.”
- 18:29 – “Absalom safe?” – That is all David could think about.
- 18:30 – “Turn aside” – Ahimaaz cannot (or will not) deliver the full message...he only has the good news and won’t speak the bad news. Therefore he is set aside.
- 18:33 – “the king was deeply moved” – No doubt, David is overcome with guilt as well as grief. Nathan had prophesied that this was going to happen. (2 Sam. 12:10)
- Only God’s grace can overcome this kind of guilt.
 - “deeply moved” – Lit. “trembled violently.”
 - “O my son Absalom” – Absalom would have killed David if he had the chance. It seems that David would be willing to die in Absalom’s place by Absalom’s own hand.

Chapter 19:

19:5 – “you have disgraced all your servants” – David was wrong and Joab was brutally honest with him.

19:6 – “all of us had died” – David’s grief is causing him to fail as a king and misrepresent the care of the king for his people.

19:7 – “arise, go out and speak comfort” – Joab’s advice was in the best interest of David and the kingdom.

19:8 – “the king arose and sat in the gate” – A leader is expected to put public service ahead of personal grief.

19:9 – “dispute throughout all the tribes of Israel” – There is a division forming between Judah, in the south, and Israel/Ephraim, in the north.

- Strife always arises when the true king is not on the throne.

19:10 – “bringing back the king” – The rebellion has been squashed, but they are hesitant to turn back to David.

- Why are we so slow to bring the King back? Sometimes it is harder to bring the King back than it was to make Him king in the first place. But God’s grace will reach past even these failures.

19:11 – “the elders of Judah” – That is David’s family line. They seem to be ashamed of how they had treated David at Absalom’s rebellion.

- “bring the king back to his house” – David is not insecure. He is not forcing his way back.

19:13 – “Amasa” – The commander of the army under Absalom.

- “my bone and my flesh” – Amasa and David are related. He is David’s nephew.
- “commander of the army...in place of Joab” – David, in an attempt to unite the kingdom and angry at Joab for killing Absalom, replaces Joab with Amasa.

19:14 – “he swayed the hearts of all the men” – Judah’s hearts were broken and turned to David.

19:17 – “a thousand men of Benjamin with him” – Shimei must’ve been an influential man.

19:18 – “Shimei...fell down before the king” – He returns and repents, rather than hides.

- Shimei will have stipulations to live by when Solomon reigns. (2 Sam. 16:5; 1 Kings 2:8-9)
- Don’t kick a man when he is down. You don’t know how long he will be down.

19:22 – “today I am king over Israel” – David knew mercy. It was his sin that led David into that battle with Absalom in the first place.

- This was the guy who hit David when he was down and at the lowest point in his life. David extends mercy to even him.

19:24 – “not cared for his feet” – Mephibosheth has really let himself go. He has been mourning the loss of David.

- Ziba told David that Mephibosheth was plotting to take the throne from David, but David can tell from his appearance that his heart is for David.

- 19:27 – “do what is good in your eyes” – Mephibosheth is throwing himself upon David’s mercy.
- 19:29 – “divide the land” – This is similar to Solomon’s decision to cut the baby in half to show who the true mother was. He is testing Mephibosheth’s loyalty.
- 19:30 – “the king has come back” – Having David back is all that concerns Mephibosheth.
- 19:32 – “a very aged man, eighty years old” – That was an especially old age in those days.
 - Barzillai would have lived through the times of Samuel and Saul.
- 19:35 – “taste what I eat or what I drink” – Solomon picks up on this in Ecclesiastes 12.
- 19:36 – “why should the king repay me” – No reward is necessary. He was only doing what was right.
- 19:37 – “your servant Chimham” – Barzillai wants to see the next generation blessed.
 - Chimham is likely the son of Barzillai. (1 Kings 2:7)
 - Charles Stanley said it was Chimham that started the tradition to help the poor and strangers near Bethlehem that built the inn that would eventually house a pregnant Mary and Joseph from Nazareth.
- 19:41 – “the men of Israel...the men of Judah” – The first hint of conflict between the northern and southern tribes of Israel. Years later, the nation will split along these lines.
 - “stolen you away and brought the king” – Previously, the nation was fighting against David. Now they are arguing to be close to David...very fickle.
- 19:43 – “ten shares” – The ten tribes of northern Israel.

Chapter 20:

- 20:1 – “rebel” – Lit. “a man of Belial.” “Rebellion is as the sin of witchcraft.” (1 Sam. 15:23)
 - “a Benjamite” – Sheba is from the same tribe as King Saul.
 - “no share in David” – Sheba is causing a rebellion along the line of the division that began when the nation argued as to who was to bring the king back to the throne.
 - Sheba picks a very strategic time to incite this rebellion.
- 20:3 – “his concubines” – Those that Absalom raped after David fled the palace.
 - “shut up” – The idea is “cared for.”
- 20:4 – “three days” – They must hurry to assemble an army to put down the rebellion.
- 20:6 – “David said to Abishai” – Amasa has delayed, either because of incompetence or conspiracy, so David sends Abishai to fight in Amasa’s place.
 - Time will cost David lives. Amasa’s slowness is very expensive.
 - David goes to Abishai instead of Joab.
- 20:7 – “the Cherethites, the Pelethites” – These are David’s special forces.

- 20:8 – “Amasa came before them” – Amasa either returned to David to find the army had left already and then ran to catch up or he has run across David’s army as it was heading out after Sheba and as he was heading back to David.
- “it fell out” – This allows him to unsheathe his sword in subtlety.
 - It seems that Sheba is wearing the uniform Joab was accustomed to wearing as commander of the army.
- 20:9 – “brother” – They are cousins. Both Joab and Amasa are David’s nephews.
- 20:11 – “follow Joab” – Joab got his old job back.
 - It is hard to fire Joab. He just kills his replacement and takes his job back.
- 20:14 – “to Abel and Beth Maachah” – Sheba and his army has hold up in a fortified city.
 - It is typical of a terrorist to use the people as a human shield. It is the act of a coward.
 - These cities are located to the north of Dan. (1 Kings 15:20; 2 Chron. 16:4)
- 20:16 – “wise woman” – Joab’s army is willing to destroy an entire city to get at one man. This woman will deliver one man to justice to preserve the rest of the city.
- 20:18 – “they used to talk” – There is a need for communication and diplomacy over the use of brute force and war.
 - “seek guidance at Abel” – Abel is known as a city of counsel and wisdom.
- 20:20 – “far be it from me” – Can Joab say that in sincerity...after murdering Amasa?
- 20:23-26 – We get another quick glimpse of David’s government as it stands at the end of his reign. It is much the same as the list that was given at the beginning of his reign in 2 Sam. 8:15-18. The men close to David was very loyal and committed to David and the work he assigned them to.

Chapter 21:

This chapter may not be in chronological order. It comes sometime after David is recognized as king in Hebron or in Jerusalem.

- Chapter 22 comes after David fled and was delivered from Saul.
- 21:1 – “there was a famine” – Israel was a land “which drinks water from the rain of heaven” (Deut. 10:11) corresponding to their relationship with God. (Lev. 26:18-20; Deut. 28:23-24) God is obviously displeased and David recognizes it after three years.
- “for three years” – Sometimes it takes that long for us to see that God is in something.
 - “David inquired of the Lord” – David asked for God’s direction and wisdom.
 - “the Lord answered” – God clearly answers David’s prayer.
 - “his bloodthirsty house” – It seems that Saul’s sons participated in the murder of the Gibeonites.
 - “he killed the Gibeonites” – Israel had a covenant with Gibeon (Josh. 9), but Saul broke that covenant to take the Gibeonites’ land as his own. (v. 5)
 - Israel disobeyed God in making a covenant with Gibeon, but once the covenant is made God expected it to be kept.
 - The Gibeonites, also called the Nethinim, were the ones who drew water for the laver and brought wood for the altar of the tabernacles.
 - The Gibeonites occupied territory partly assigned to the tribe of Benjamin and Saul’s great-grandfather was known as the “father of Gibeon.” (1 Chron. 8:29; 9:35)

- 21:2 – “in his zeal for the children of Israel” – It doesn’t say “in his zeal for the Lord.” Saul was a weak leader because he always wanted the approval of the people.
- “It is a very small thing that I should be judged by you or by a human court.” (1 Cor. 4:3)
- 21:4 – “nor shall you kill any man in Israel for us” – Lit. “neither is it for us to put any man to death in Israel.”
- 21:6 – “hang them” – This is likely impaling. The ancient Jews didn’t practice hanging by the neck as a means of execution.
- The Scriptures declared it to be a curse to be hung on a tree. (Deut. 21:23)
 - “before the Lord” – God honors the execution of these seven descendents of Saul.
 - The Law prescribed eye of eye justice and the role of the kinsman-redeemer. (Num. 35:31)
 - The passage of time does not lessen the guilt of sin.
 - “Gibeah” – This is the place of Saul’s residence. (1 Sam. 10:26)
- 21:7 – “the king spared Mephibosheth” – If this event happens early in David’s reign, it may be at this time that David shows his kindness to Mephibosheth. (2 Sam. 9)
- 21:8 – “Rizpah” – She was Saul’s concubine. (2 Sam. 3:7)
- “Mephibosheth” – He is Jonathan’s half-brother.
 - Mephibosheth had an uncle named Mephibosheth.
 - “five sons of Michal...whom she brought up for Adriel” – Michal was David’s wife. But this verse seems to indicate that she raised Adriel’s children to Merab (1 Sam. 18:19; 25:44). The prophecy that Michal was to be barren and unfruitful found its fulfillment in her losing the sons she was raising.
- 21:9 – “put to death” – Ezek. 18:20 says “The soul who sins shall die. The son shall not bear the guilt of the father, nor the father bear the guilt of the son.” So these descendants of Saul are being punished for their own sin of some sort.
- In the nation of Israel, the blood of unpunished murders defiled the land and God promised to one day require that blood from the nation. (Num. 35:33)
 - It may be that Saul’s sons and grandsons participated in the attacks on Gibeon for they are noted as a “bloodthirsty house.” (v. 1) Or could they be somehow benefitting from the injustice of their grandfather?
- 21:10 – “from the beginning of harvest” – That was around May.
- “until the late rains” – The harvest rains came in October.
 - It may be that Rizpah has guarded the bodies for about 5 months.
 - The rains would show that God accepted these sacrifices as atonement for the land.
- 21:12 – “David went and took the bones of Saul” – This seems to remind David of Saul and Jonathan being hung on the wall of Beth Shan after being killed by the Philistines.
- 21:14 – “in the tomb of Kish his father” – David, out of respect to Rizpah, buries all of them together.
- 21:15 – “David grew faint” – David, a little older here, is getting tired in battle. His strength is waning.
- 21:16 – “three hundred shekels” – This was about 8 lbs.

21:17 – “Abishai...came to his aid” – Abishai twice offered to kill Shimei and David said “What have I to do with you, you sons of Zeruiah?” They are different from David, but he is glad to have them on his team.

- “came to his aid” – The men whom David had protected now turn and protect David.
 - These young soldiers are more concerned with David and the light of his life than what David can do for them in battle.
- “the lamp of Israel” – They recognize David as the reason why God has blessed Israel.

21:19 – “the brother of Goliath” – Here “the brother of” is in italics and therefore not in the original Hebrew. But in 1 Chron. 20:5, we are told in the original that Elhanan killed Lahmi the brother of Goliath.

21:21 – “Jonathan” – He was David’s nephew.

21:22 – “these four were born to the giant in Gath” – It seems these are the four brothers of Goliath. (1 Chron. 20:5)

- This may be why David picked up 5 rocks before going to fight Goliath.
- “the giant” – (Hebrew “rapha”) Lit. “the rephaim.”
 - This is the last we really hear of giants in the Bible.

Chapter 22:

22:1 – “when the Lord had delivered him” – This psalm may have been written around the time of 2 Samuel 7-8.

22:2 – “And he said” – This psalm is the same as Psalm 18 with some minor changes.

- “my...” – 9 times. David is writing to a personal, intimate, and real God.
 - David looks to the living God in the worst of times and because of that, he is secure in times of trouble.

22:5 – “made me afraid” – David is honest. He was afraid in this situation.

22:6 – “confronted” – Lit. “preceded, or to come before.”

22:7 – “His temple” – The temple in Jerusalem hasn’t been built yet. David is making reference to heaven.

- God can hear out of heaven. It is not too far away.
- “If My people who are called by My name will humble themselves, and pray and seek My face, and turn from their wicked ways, then I will hear from heaven...” (2 Chron. 7:14)

22:13 – “the brightness before Him” – Jesus will destroy the Antichrist with the brightness of His coming. (2 Thess. 2:8)

22:14 – “the Lord thundered” – The same thing happened for Samuel. David may be making reference to that battle in which Samuel interceded.

- This stuff would make these great enemies seem much smaller.

22:17 – “He sent from above, He took me” – This sounds like the rapture of the Church.

- 22:19 – “the Lord was my support” – The Lord gave David stability in otherwise difficult times.
- 22:20 – “He delighted in me” – The Hebrew underlying this expression is used in 2 Sam. 15:26 (“pleased”) and Psalm 22:8 (cf. Matt. 3:17 – “well pleased”) and expresses the idea of the sovereign good pleasure and favor of God toward His anointed one.
- David was convinced that God loved and cared for him. This is what drove David.
 - This is God’s motivation for responding to David’s prayer as He did. It is not because of who David is or what he does.
 - God loves us as He loved Jesus. (John 17:23)
 - This is the cure for every self-esteem problem on the face of the earth.
- 22:21 – “rewarded me according to my righteousness” – This is a theme of the early psalms, but later in his life David will lean more on the grace and mercy of God.
- The OT Jew lived with the mentality that God blessed them more when they were good than when they were not.
- 22:25 – “the Lord has recompensed me” – “He has not dealt with us according to our sins, nor punished us according to our iniquities.” (Ps. 103:10)
- 22:29 – “enlighten my darkness” – This is a non-physical darkness.
- “But all things that are exposed are made manifest by the light, for whatever makes manifest is light.” (Eph. 5:13)
- 22:31 – “His way is perfect” – That can be tough to see while in the middle of the circumstances.
- 22:33 – “God is my strength” – God’s deliverance in David’s life was not to cause him to escape the circumstances, but to give him strength to bear up under the difficulties.
- 22:34 – “deer” – These would be the ibex of the Middle East.
- 22:36 – “Your gentleness has made me great” – God is strong enough to be gentle.
- This stands in such stark contrast to the majesty of God described earlier in the psalm.
- 22:40 – “armed me with strength for the battle” – David understood that he was fighting the battles of the Lord. That is why he went out against Goliath and not against Saul, Ziph, or Keilah.
- 22:45 – “foreigners submit to me” – We don’t know how many Gentiles came to Israel under David.
- 22:50 – “I will give thanks to You” – There is no hint of bitterness here, even after almost 20 years of running from Saul from the time of his anointing.
- Quoted by Paul in Rom. 15:9.

Chapter 23:

- 23:1 – “the last words of David” – These are not his deathbed words, but the last anointed words penned as a psalm.
- “says” – Lit. “declared.” This is an interesting Greek word. It is used nearly 300 times in the Bible and almost every time it refers to God. It is used only three times of humans: 1. Balaam, as he tried to curse Israel, but blessed instead, 2. Lemur, in Proverbs 31, and 3. David, here.
 - The Holy Spirit has come upon David causing him to pen this psalm.
 - “the son of Jesse” – He is remembering where he came from...just a shepherd-boy. God took a young man living in obscurity and “raised (him) up on high.”
 - David is the 3rd generation from a Moabite, Ruth.
 - “anointed” – David is remembering God’s calling through the hands of Samuel years earlier.
 - “the sweet psalmist of Israel” – This is how David wants to be remembered, not as the king or the giant-killer, but as a psalmist.
 - No doubt, David would have given up his position as king for a position of priest if the opportunity arose.
- 23:3 – “the Rock of Israel” – The Rock that followed Israel through the wilderness was Christ. (1 Cor. 10:4)
- “rules over men must be just, ruling in the fear of God” – Man that doesn’t act under the authority or in the fear of God will fail to govern others with justice.
- 23:4 – “the light of the morning when the sun rises” – The power of God is as strong and as gentle as the sunrise.
- “clear shining after rain” – David is looking ahead to a different age, when the real king is on His throne. This is the promised dynasty of David.
- 23:5 – “Although...Yet...” – We all live our lives between those two words. What we are now is nothing when compared to what we shall be.
- “my house is not so with God” – David is recognizing his personal failure.
 - “everlasting covenant” – That is based solely on God’s promised Word.
 - David is looking ahead to the promised Messiah, Jesus Christ.
 - “all my desire” – “One thing I have desired of the Lord, that will I seek: That I may dwell in the house of the Lord all the days of my life.” (Ps. 27:4)
- 23:6 – “the sons of rebellion” – These are those that refuse Christ.
- “as thorns” – Thorns are unprofitable, they grow up quickly, and they cannot be handled.
- 23:7 – “with iron” – One has to use a rake to move thorns, rather than moving them by hand.
- “burned with fire in their place” – This is speaking of a specific place.
 - David isn’t restricting anyone. He is in despite being an adulterer and a murderer. The access to heaven is due to David’s trust in God’s promise alone and not in his own performance. This salvation is based on a covenant.
- 23:8 – “the mighty men whom David had” – God is taking note of those who are willing to go to battle for Him.
- “chief among the captains” – Josheb-Basshebeth was David’s chief military advisor.
 - “eight hundred men at one time” – This is supernatural, like Samson going against the Philistines with the jawbone of a donkey.

- 23:9 – “the men of Israel retreated” – It doesn’t seem that David’s men retreated often, but apparently it happened this time.
- “with David” – This man fought back-to-back with David against an army of the Philistines.
- 23:10 – “his hand stuck to the sword” – When physically exerting a lot of energy, the forearms can cramp and seize up.
- He couldn’t tell where his hand ended and where the sword began.
- 23:11 – “lentils” – These beans were rather worthless. But he is stationed there by his king and his God and remains faithful to the calling. He wouldn’t give ground to the enemy and fought for whatever fruit was in the land.
- 23:12 – “he stationed himself” – Shammah was willing to fight alone.
- 23:13 – “the cave of Adullam” – This is before David came to be king. (1 Sam. 22:1)
- 23:14 – “Bethlehem” – This is where David grew up. He is probably rather wistful when he said this and possibly he is concerned for his family and their safety.
- 23:15 – “said with longing” – David sighed out loud.
- These men were close enough to hear his whispered words, loyal enough to take his wish as their command, and brave enough to obey at any cost.
- 23:16 – “broke through the camp of the Philistines” – They risk their own lives and break through enemy lines simply to bless their king.
- They may have been looking for an excuse to attack the Philistines.
 - What causes men like that to put their lives on the line for this man? David has inspired these men and it may be because he is like them. They fought for David like this because that is how he fought for them. David was a giant killer too. He led by example and allowed those around him to be great.
 - David “served his own generation by the will of God.” (Acts 13:26)
 - “poured it out to the Lord” – David honors these men by pouring out the water. That water is too valuable for him to drink.
- 23:18 – “the brother of Joab” – Joab is not listed with the mighty men here.
- “chief of another three” – Abishai was in the second tier of leadership among David’s mighty men.
- 23:20 – “Benaiah” – He was a remarkable man who was born to serve as a priest. (1 Chron. 27:5) He would later become the leader of David’s special forces and would eventually replace Joab as commander of the army of Israel under King Solomon.
- 23:34 – “Eliam” – The father of Bathsheba. (2 Sam. 11:3)
- 23:39 – “Uriah” – The husband of Bathsheba. (2 Sam. 11:6)
- 23:24-39 – God takes note of the men who fight for Him in obscurity.
- These mighty men came to David distressed, in debt, and discontented. (1 Sam. 22:2)

Chapter 24:

24:1 – “anger of the Lord was aroused against Israel” – We are not told why, but it may be that David and Israel are taking the glory for that which God is doing and has provided. It also may be that God is looking to judge those who participated in the rebellion against David with Absalom.

- David is about 70 years old and Israel is well established. Many times complacency and compromise can come at that stage of life.
- David was never vulnerable on the battlefield; only when he was comfortable.
- “He moved David” – Here it seems God has stirred up David to this sin. But 1 Chron. 21:1 says Satan moved David to sin. God seems to be releasing David to his own by removing His covering and protection from David.
- David is falling into self-sufficiency and self-reliance and God will not allow Him to get away with leaving a legacy of pride to the next generation.

24:2 – “that I may know the number of the people” – The mere taking of a census was hardly sinful (see Num. 1:2-3; 26:2-4), but in this instance it represented an unwarranted glorying in and dependence upon human power rather than on God. David is now counting the people to determine his strength.

- A census in Israel required a corresponding ransom to the Lord, “that there may be no plague among them when you number them.” (Exod. 30:12)
- “The Lord is my rock and my fortress and my deliverer; the God of my strength, in whom I will trust.” (2 Sam. 22:2-3)
- “the number” – There is a sin of numbers. Measuring the size of the congregation and the budget seems to be an indication of pride.

24:3 – “why does my lord the king desire this thing?” – Joab knows something is wrong with this.

24:4 – “against the captains of the army” – David argues with these men. That is especially difficult in light of all that that David’s mighty men have done for him and the nation.

24:8 – “nine months and twenty days” – David had over 9 months to change his mind.

24:9 – “eight hundred thousand...five hundred thousand” – These numbers differ from those of 1 Chron. 21:5. The difference may be in the term “valiant.” The numbers may be referring to different groups of fighting men.

24:10 – “David’s heart condemned him” – This is the same word for when David smote the Philistines.

- “sinned greatly...very foolishly” – This is a stronger reaction than even when David was confronted with his sin of adultery with Bathsheba.

24:11 – “the prophet Gad” – He came to David at Adullam. (1 Sam. 22:5)

24:12 – “choose one of them” – God is punishing David, but also allowing David to choose which punishment he must endure.

24:14 – “mercies” – David throws himself into the hand of God.

- 24:15 – “the appointed time” – That is the time of the evening sacrifice. This plague kills 70,000 people in a matter of 6 hours.
- “the Lord sent a plague” – God kills 70,000 Israelites, but David is left alone. God is using this to punish Israel, but He is also working something into David.
- 24:17 – “he saw the angel” – 1 Chron. 21:16, 20 says that David, Araunah (Ornan), and his 4 sons all saw this angel.
- This one angel is more powerful than all 1.3 million valiant men combined.
 - “be against me” – The self-sacrificing heart of David reflects that of David’s greater son, Jesus.
- 24:18 – “erect an altar” – God is showing David how atonement can be made.
- 24:22 – “take and offer up whatever seems good to him” – Araunah sees this angel and is willing to give up whatever is necessary to see the mercy and favor of God.
- 24:24 – “that which costs me nothing” – David was looking to give something to the glory of God. He wasn’t looking for the easy way.
- A sacrifice is measured by what you have to give up to offer it.
 - The sacrifice of David is in fellowship with the sacrifice of Jesus who gave all He had for the atonement of the people of God and to stop the cursed plague.
 - Salvation is free, but discipleship will cost us something.
 - “David bought the threshing floor” – This will be the site of Solomon’s temple.
 - This is the bill of sale for Mount Moriah. That land is Israel’s. The highest point on the Moriah ridge is Golgotha. Under the Dome of the Rock mosque is a jagged rock on which the Arabs say Abraham offered Ishmael. And just north of the Dome of the Rock is another dome, the Dome of the Tablets, under which is a perfectly flat piece of bedrock. That seems like a better location for a threshing floor and may be the location of Araunah’s threshing floor.
 - “fifty shekels of silver” – In addition to the threshing floor and oxen, David also paid 600 shekels of gold for the rest of the mountain. (1 Chron. 21:25)
 - When David offered the oxen as a sacrifice, God responded by sending fire from heaven just as He did at the start of the tabernacle worship in Lev. 9:22. (1 Chron. 21:26)
- 24:25 – “David built there an altar to the Lord” – It seems David comes back to this location to worship through substitutionary sacrifice through the end of his life.