

2 SAMUEL

- The Jewish practice is to treat the books of 1 and 2 Samuel as one book, but the men translating the Hebrew book into the Greek language (Septuagint) divided this book into two parts.
- In the Jewish Tanakh, Samuel is included in the section called the “Prophets” (Nevi’im) which is divided into two sections:
 - the “former prophets” including Joshua through Kings (except Ruth)
 - History from a prophetic point of view; history seen as the prophets view it.
 - the “latter prophets” including Isaiah through Malachi (except Daniel & Lamentations)
- According to Jewish tradition, Samuel wrote these two books.
- Nearly a millennium of Jewish history had transpired as Abraham lived circa 2000BC while David became King circa 1000BC. The importance of Israel had grown to its pinnacle with David that would begin to decline over the next 600 years with the Kings then captivity.
- The phrase "*until this day*" is repeated through the book (1 Samuel 5:5; 6:18; 27:6; 30:25; 2 Samuel 4:3; 6:8; 18:18) which leads the reader to believe that the book was written some time after the events.
- The Jewish Book of Samuel (1-2 Samuel) covers 150 years of history.
- As the last Judge, Samuel would anoint the first and second Kings of Israel.
- The name of “Samuel” means “name of God” (“Shem-El”/”His Name is El”) or “God has heard.”
- Samuel held three responsibilities:
 - Judge (1 Samuel 7:6, 15-17)
 - Prophet/Seer (1 Samuel 3:20; 9:9; 1 Chronicles 29:29)
 - Priest (1 Samuel 7:9-10; 10:8; 13:8-15; 16:5)

Books of Israel’s Rulers	
Septuagint	Vulgate
1 Samuel: I Book of Kingdoms	1 Kings
2 Samuel: II Book of Kingdoms	2 Kings
1 Kings: III Book of Kingdoms	3 Kings
2 Kings: IV Book of Kingdoms	4 Kings

- The success of King David did not come from perfection; it came from brokenness and repentance.

Contrast of Kingdoms	
Saul	David
Man’s Favor (1 Samuel 10:23-24)	God’s Favor (2 Samuel 7:8-16)
Desired Praise of People (1 Samuel 18:6-8)	Desired God’s Heart (Acts 3:22)
Cruel (1 Samuel 20:30-32; 22:11-29)	Kind & Benevolent (2 Samuel 7:29)
Unforgiving (1 Samuel 14:44; 18:9)	Forgiving (1 Samuel 26)
Resolute in Error (1 Samuel 15:10-31)	Repentant & Correctable (2 Samuel 12:13; 24:10)
Fearful (1 Samuel 17:11, 18-22)	Courageous (2 Samuel 17:1; 1 Chronicles 18)
Separated from God (1 Samuel 16:14)	Peace with God (Psalm 4:8; 37:11)
Rejected Kingdom (1 Samuel 15:23)	Eternal Kingdom through Christ (2 Samuel 7:29)

Simple Outline of 2 Samuel

- Chapters 1-10 David’s Triumphs
- Chapters 11-24 David’s Troubles

David is mentioned more than anyone else in Scripture except for Jesus:

- 62 Chapters are devoted to David
- 1118 Verses are dedicated to David

Read 2 Samuel 1:1-4...The Amalekite Reports Saul's Death to David

- 1:1 On the heels of victory (as David had defeated the Amalekites – 1 Samuel 30) comes trial and testing (1 Cor 10:12).
- Ziklag was a city that initially had been assigned to Judah (Joshua 15:31), but was then given to Simeon (Joshua 19:5). After the Babylonian captivity, some Israelites would live again in Ziklag (Nehemiah 11:28).
- 1:2 On the third day an Amalekite comes from Saul's camp (allegedly) to tell of Saul's death (similar to Joshua 9 in story possibly being a lie). Evil one's of the world will attempt to capitalize and take advantage of distressing times.
- Ziklag is approximated to be 100 miles from Mount Gilboa where King Saul had died (1 Samuel 31:1) which translates into a 4-day journey; therefore, the death of Saul would have occurred around the time of that David was destroying the Amalekites.
- 1:3 "From where do you come?" is the exact question that God asked Satan (Job 1:7)
- 1:4 The Amalekite speaks of both Saul and Jonathan being dead, but when questioned, the Amalekite only talked of "mercy killing" Saul without reference to Jonathan.
- **Saul's armor bearer was right to fear killing Saul (1 Samuel 31:4)**
 - **There are multiple answers to the identity of the one who killed Saul: Saul, Philistines, or an Amalekite. 1 Samuel 31:4, 2 Samuel 1:8; 21:12.**
 - **Even before Saul's death, David attributed Saul's death to God (1 Samuel 26:10).**
- 1:5 David asks the Amalekite how he knows what he knows. This is an insightful question regarding any knowledge.
- **According to 2 Samuel 1:1, who had David recently defeated to repossess all that was lost in Ziklag?**
 - **David had defeated the Amalekites (1 Samuel 30) for annihilating Ziklag and kidnapping the families of David's men.**
 - **According to 2 Samuel 1:2, how long after David had returned to Ziklag did the Amalekite messenger arrive?**
 - **Three Days**
 - **The messenger arrived on the Third Day; in Scripture, the number "3" often reflects "revelation"**
 - **According to 2 Samuel 1:3, what was the first question that David asked the Amalekite messenger?**
 - **"From where do you come?"**
 - **David's question to the Amalekite is similar to God's question to Satan about where he was coming from (Job 1:7). David would repeat this question (2 Samuel 1:13) with a different meaning; the first time that David asks, the question focuses on the immediate location that the Amalekite was coming from – the second question speak to the origin of the messenger (2 Samuel 1:13)**
 - **According to 2 Samuel 1:4, what was the messenger's news?**
 - **Saul and Jonathan had been killed**
 - **The Amalekite speaks of both Saul and Jonathan being dead, but when questioned, the Amalekite only talked of "mercy killing" Saul without reference to Jonathan.**

Read 2 Samuel 1:5-12...The Amalekite Claims to have Killed Saul

- 1:6 Mt. Gilboa was in the northern part of Israel (in Issachar's territory), so it is unlikely that an Amalekite would just "happen" to be there unless he was pilfering.
- 1:7 What is the likelihood of an Amalekite (with the chariots and cavalry hurriedly closing in) stopping to say, "I am at your service."
- 1:8 David had just returned from avenging the kidnappings and destruction by the Amalekites (1 Sam 30). The Amalekites were dishonorable soldiers preying on the weak (Deut 25:17-18). Saul had been told to kill all Amalekites, but he was disobedient (1 Sam 15:1-3).
- 1:9 For a "mortally wounded" man, Saul said a lot of words to the Amalekite while leaning on his spear.
- 1:10 If the Amalekite was telling the truth, Saul (who was worried about being tortured - 1 Sam 31:4) continued to wear his crown and armband designating him as king.
- 1:11 When David tore his clothes in mourning, the grief was replicated by those near him. (2 Samuel 13:31; 15:30; 19:2-3)
- Believers should understand how their attitudes affect those around them; this is the reason that the High Priest was not allowed to tear his garments in grief (Lev 21:10)
- 1:12 They fasted until evening which is to say – the start of the next day. In ancient times, a day began at sunset which would become codified at 6:00pm.
- **According to 2 Samuel 1:6, what excuse did the messenger give for being in northern Israel?**
 - **He just happened to be there; Mt. Gilboa was in the northern part of Israel (in Issachar's territory), so it is unlikely that an Amalekite would just "happen" to be there unless he was pilfering.**
 - **According to 2 Samuel 1:8, what was the nationality of this messenger?**
 - **David had just returned from avenging the kidnappings and destruction by the Amalekites (1 Samuel 30).**
 - **The Amalekites were dishonorable soldiers preying on the weak (Deut 25:17-18).**
 - **Saul had been told to kill all Amalekites, but he was disobedient (1 Sam 15:1-3).**

Read 2 Samuel 1:13-18...David Kills the Amalekite & Sings a Song

1:13 The man had one identifying characteristic – he was an Amalekite.

1:14 David did not agree with “mercy killings.” In spite of the leader’s great sin, God does not condone attacking His anointed.

1:15 David does not condescend to killing the false Amalekite personally, but instead directs his servant to carry out his justice.

1:16 It did not matter whether the Amalekite’s story was true because he condemned himself by what he said (Mt 12:34, 15:11; Lk 6:45)

- **According to 2 Samuel 1:13, what question does David repeat?**
 - *“From where do you come?”*
 - **David’s question to the Amalekite is similar to God’s question to Satan about where he was coming from (Job 1:7). The man had one identifying characteristic – he was an Amalekite.**
 - **David had repeated his initial question (2 Samuel 1:3) with a different meaning; the first time that David asked, the question focused on the immediate location that the Amalekite was coming from – the second time speaks of the origin of the messenger (2 Samuel 1:13)**
- **According to 2 Samuel 1:14, what did David think about Euthanasia?**
 - **David did not agree with “mercy killings.”**
- **According to 2 Samuel 1:14, how did David view Saul?**
 - **Saul was God’s anointed. In spite of the leader’s great sin, God does not condone attacking His anointed.**
- **According to 2 Samuel 1:15, who killed the Amalekite?**
 - **The Direction of David - The Actions of David’s Servant - The Words of the Amalekite**
- **According to 2 Samuel 1:16, why did it not matter whether the Amalekite was telling the truth or lying?**
 - **It did not matter whether the Amalekite’s story was true because he condemned himself by what he said (Mt 12:34, 15:11; Lk 6:45)**

Discuss 2 Samuel 1:17-27...David Mourns Jonathan’s Death

1:17 Just as in the book of Psalms, David sings composes a lament in song.

1:18-27 “The Song of the Bow” was recorded in the lost Book of Jashar (referenced twice - Joshua 10:13). The Book of Jashar is derived from two Hebrew words meaning “book of the upright/righteous one,” and it is thought to be an ancient Hebrew book of hymns and poetry (possibly related to war).

1:19 Three times in the song, “How the mighty have fallen” is repeated (2 Sam 1:25, 27). This comes to be a modern catch phrase. In this verse, Saul and Jonathan are referenced as “Israel’s beauty” but the Hebrew word is closer to Israel’s grace”. (Hebrew word “hassebi”)

1:20 Believers should not be vexed and mourn in front of the world; the sovereignty of God should be testified in difficult times (Lev 10:6; Ex 39:23) Gath was the furthest of the five principle Philistine cities while Ashkelon was the closest, but they represented the entire Philistine nation.

1:21 David was cursing the land of Gilboa where Saul and Jonathan had died; this is reminiscent of the land being cursed when an innocent man was killed. Rain was equated to blessing (Deut 11:8-17; Ps 72:6; Hos 6:3; 10:12; Ez 34:26). As the shield was oiled, it could practically deflect more effectively while showing brilliantly (Is 21:5). When leather was used, leather would also keep the leather pliable.

1:22 Saul’s shield was no longer anointed by oil, but covered in blood.

1:23 In spite of Saul’s gossip, Jonathan was true to him in life and in death.

1:24 Ironically, Saul had blessed Israel through garment and jewelry, but the scarlet mentioned can be viewed as rare cloth or that the treasures that Saul had bestowed were gained with blood (scarlet). It was the custom for the unmarried virgin women to go out and greet the returning soldiers after battle (1 Sam 18:6-7; Judges 5:28-30)

1:25 Jonathan seemed to remain in elevated rank and had died accordingly in the heights of Israel.

1:26 Jonathan’s faithfulness and friendship were even more meaningful than romance with a woman. Jonathan was always protective of David knowing that David would be the future King of Israel to the point of having David covenant that he would bless Jonathan’s descendants. (1 Sam 20:14-17)

1:27 Saul and Jonathan are referenced as weapons of war which is exactly what the Israelites had requested upon asking for a king (1 Samuel 8:20)

- **According to 2 Samuel 1:18, in what book is the “Song of the Bow”?**
 - **The Song of the Bow” was recorded in the lost Book of Jashar (referenced twice - Joshua 10:13).**
 - **The Book of Jashar is derived from two Hebrew words meaning “book of the upright/righteous one,”**
 - **It is thought to be an ancient Hebrew book of hymns and poetry.**
- **According to 2 Samuel 1:20, what guidance does David give to Israel?**
 - **Not to mourn in the cities of the Philistines**
- **According to 2 Samuel 1:26, what was his friendship better than?**

- Jonathan’s faithfulness and friendship were more meaningful than romance.
- David references Jonathan as his brother.
- In 2 Samuel 1:19, 25 &27, what is the recurring theme of David?
 - “How the Mighty have Fallen”
- According to 2 Samuel 1:27, how are Saul and Jonathan referenced?
 - Saul and Jonathan are referenced as weapons of war which is exactly what the Israelites had requested upon asking for a king (1 Samuel 8:20)

Read 2 Samuel 2:1-7...David Returns to Israel & Honors Jabesh-Gilead

2:1 David inquires of the Lord (1 Sam 23:2, 4; 2 Sam 5:19, 23; 21:1; 1 Chronicles 14:10, 14) and is told to go to Hebron (“friendship”) which is where Abram went after departing from Lot (Gen 13:18).

- David’s inquiries of God would stop being recorded at the death of his son with Bathsheba (2 Samuel 12:16).
- David’s inquiries of the Lord might have been made possible through the Urim & Thummim that Abiathar carried in the ephod when he escaped Doeg and Saul (1 Samuel 20:20-23, 23:6-9, 30:7)

2:2 David moves from Ziklag to Hebron with his two wives.

- Scripture names only eight of David’s many wives:
 - Michal (Saul’s daughter) – 1 Samuel 18-19; 2 Samuel 3; 2 Samuel 6:14-22
 - Abigail (Nabal’s widow) – 1 Samuel 25
 - Bathsheba (Uriah;s widow) – 2 Samuel 11:1-17; Psalm 51; 1 Chronicles 3:5
 - Ahinoam, Maacah, Haggith, Abital, and Eglah – 2 Samuel 3:2-5; 1 Chronicles 3:1-3
 - Additional unnamed wives – 2 Samuel 5:13

2:3 The 600 men of David also moved out of Ziklag in the Philistine territory to Hebron with their families.

2:4 This is the second time that David was anointed; the first being by Samuel (1 Sam 16:13) and the third being by the remainder of Israel (2 Sam 5:3). David is now king of Judah which would become the southern kingdom.

David was declared king on three different occasions		
1.	Individually by Samuel (Bethlehem)	1 Samuel 16:13
2.	The Men of Judah (Hebron)	2 Samuel 2:4
3.	All the Tribes of Israel (Hebron)	2 Samuel 5:3 / 1 Chronicles 11:1-3

2:5 As king of Judah, the first act of David was to thank Jabesh-Gilead for their honorable behavior.

2:6 David gives his blessing for the honor that the men of Jabesh-Gilead bestowed on the past king. David asks for an exceptional measure of God’s kindness be given to them – not only in the immediate – but faithfully in the future.

- The word “loving-kindness” (Hebrew – “hesed”) is a special word attached to an unconditional covenant; no “strings attached” loyalty.
- The word “truth” (Hebrew – “we’emet”) has connotations of faithfulness and trustworthiness.

2:7 David encourages the men of Jabesh-Gilead to continue in their bravery as David has accepted the kingship from the house of Judah.

- According to 2 Samuel 2:1, what does David do immediately after singing a dirge for the death of Saul?
 - David inquires of the Lord (1 Sam 23:2, 4; 2 Sam 5:19, 23; 21:1; 1 Chronicles 14:10, 14)
- According to 2 Samuel 2:2, where did God tell David to relocate away from Ziklag in the Philistine territory?
 - David is told to go to Hebron (“friendship”) which is where Abram went after departing from Lot (Gen 13:18)
- According to 2 Samuel 2:4, what did the men of Judah do with David at Hebron?
 - David is anointed to be King for the second time
 - This is the second time that David was anointed; the first being by Samuel (1 Sam 16:13) and the third being by the remainder of Israel (2 Sam 5:3).
 - David is now king of Judah which would become the southern kingdom.
- According to 2 Samuel 2:5, what was David’s first act as King of Judah?
 - As king of Judah, the first act of David was to thank Jabesh-Gilead for their honorable behavior.
- According to 2 Samuel 2:7, what does David report to Jabesh-Gilead at the end of his message?
 - That David has accepted the kingship from the house of Judah.
 - David also repeats Joshua’s theme to the house of Israel – “Be Strong & Courageous” (Joshua 1:6-9)

Read 2 Samuel 2:8-11...Abner Establishes Ishbosheth as King of Israel

2:8 Abner was the cousin of Saul and had been the commander of his army (1 Sam 14:50, 20:25).

- After five years, Abner appointed Ishbosheth (“man of shame”) just as Samuel had anointed David. Ishbosheth is also listed as Eshbaal (1 Chron 8:33, 9:39), and probably the only son of Saul to survive the Philistine onslaught.

- Mahanaim (meaning “two camps”) was east of the Jordan river and thought to be on the border between the lowest point of Manasseh and Gad.
- 2:9 Ishbosheth was king in the Transjordan area on the northeast side of the Jordan River. There are multiple theories as to who the Ashurites were: 1. Tribe of Asher 2. Source Targum: City of Ashur in Mesopotamia 3. Assyrians 4. The Vulgate defines it as the Geshurites which inhabited a city in the area.
- 2:10 Ishbosheth began to reign at the age of 40 (four symbolizing “testing”) and ruled for two years (witness).
- “Eshbaal” was renamed as “Ishbosheth” by Israel with both being recorded in Scripture.
 - “Esh” is the Hebrew word for “man” while “Baal” was the false male fertility god (1 Chron 8:33)
 - “Ish” means “man” while “bosheth” means “shame.”
 - The “man of Baal” is going to become the “man of Shame.”
- 2:11 The capital of David’s rule, Hebron, was located in Judah and about 60 miles from the capital of Ishbosheth in Mahanaim. David ruled Judah from the age of 30 for 7 ½ years (2 Samuel 5:4-5)
- It seems that Abner may not have made Ishbosheth king immediately since he only reigned two years while David reigned 7 ½ years.
- **According to 2 Samuel 2:8, who did Abner appoint as King of Israel?**
 - **Ishbosheth was appointed by Abner, but David was anointed by God**
 - **God’s leaders should be anointed - not appointed.**
 - After five years, Abner appointed Ishbosheth (“man of shame”) just as Samuel had anointed David.
 - Abner was the cousin of Saul and had been the commander of his army (1 Sam 14:50, 20:25).
 - Ishbosheth is also listed as Eshbaal (1 Chron 8:33, 9:39), and probably the only son of Saul to survive the Philistine onslaught.
 - **According to 2 Samuel 2:10, what age was Ishbosheth when he became King?**
 - Ishbosheth began to reign at the age of 40 (four symbolizing “testing”) and ruled for two years (witness).
 - **According to 2 Samuel 2:11, how long did David rule over Judah as King?**
 - David ruled Judah from the age of 30 for 7 ½ years (2 Samuel 5:4-5)
 - The time of Tribulation will also be around 7 years
 - The capital of David’s rule, Hebron, was located in Judah and about 60 miles from the capital of Ishbosheth in Mahanaim.

Read 2 Samuel 2:12-16...Abner’s Men Fight Joab’s Men

- 2:12-13 Abner led Ishbosheth’s soldiers just as Joab led David’s soldiers.
- Gibeon was the tribe of people who had deceived Joshua upon Israel’s entry into the Promised Land (Joshua 9).
 - Once again, this innocent meeting would prove to be deceptive.
 - Joab would also deceive Amasa at Gibeon to Amasa’s peril. (2 Samuel 20:8)
 - The Gibeon territory was in the northern part of the Tribe of Benjamin – near the middle between the two kingdoms.
- 2:14 Abner proposed the conflict between the 12 young men from each side. All 24 Judah and Israel representatives died together foreshadowing the self-annihilation that occurs when brother fights brother.
- 2:15 The men representing each side were 12; the number “12” represents organizational witness just as the twelve tribes in the Old Testament and the 12 disciples in the New Testament represent God’s people.
- 2:16 Twelve from Saul’s supporters and twelve from David’s supporters died fighting each other. This equates to 24 men, and the number 24 often represents all believers in the church at large (Rev 4:4; 1 Chron 24:1-19). This internal strife did not resolve anything nor does the infighting of believers.
- “Helkath-hazzurim” means a “field of rock” or a “smooth piece of ground.”
- **According to 2 Samuel 2:12, where did Abner’s servants originate from?**
 - Mahanaim (meaning “two camps/armies”) is the place that Jacob was met by angels after leaving Laban (Gn 32:1-2).
 - **According to 2 Samuel 2:15, what two Tribes wrestled and died?**
 - Benjamin is the only tribe named from Israel, but David’s men would have been from Judah
 - In the end, the only two tribes who would recognize Rehoboam as King would be Benjamin and Judah; they would become the southern kingdom
 - This place in Gibeon (“hill/elevated city”) was located within Benjamin’s tribal allotment of land; Benjamin and Judah were ultimately the only two tribes associated with the southern kingdom.
 - **According to 2 Samuel 2:15, what is the number of men who fought each other?**
 - Two (witness) groups of Twelve (organizational witness) men died; 24 men in all.
 - Twelve from Saul’s supporters and twelve from David’s supporters died together fighting each other.

- **This equates to 24 men, and the number 24 often represents all believers in the church at large (Rev 4:4; 1 Chron 24:1-19).**
- **This internal strife did not resolve anything nor does the infighting of believers.**
- **In the end, infighting destroys everyone and all witnesses**

Read 2 Samuel 2:17-23...Abner's Kills Joab's Brother, Asahel

2:17 Although David's men won the victory in the brutal battle, Joab is not mentioned or credited.

2:18 Joab ("Yahweh is Father") was the eldest son of Zeruah, David's sister or half-sister (1 Chron 2:16), making him David's nephew; brother of Abishai ("gift of my father") and Asahel ("made by God").

2:19 Asahel was not distracted (right or left) from his mission to catch Abner.

2:20 Abner understood that the death of Asahel would be an obstacle to the unity of Israel.

- Eventually when Abner instigated bringing all of Israel under David's rule (2 Sam 3:17-18), Abner was treacherously betrayed and killed because of Asahel's death (2 Sam 3:27).

2:21 The "spoil" referenced in this verse might be a belt or a weapon as a trophy of conquest over another.

2:22 Abner attempted to persuade Asahel to turn to the right or left, so that Abner could maintain a relationship with his brother Joab.

2:23 Abner stuck his spear through Asahel as he probably used Asahel's momentum against him. Asahel died in his pursuit and was a testimony to all who passed him. Asahel's death was not in vain as it brought about Abner's eventual death at the hands of Joab.

- **According to 2 Samuel 2:17, whose men won the battle?**
 - **Although David's men won the victory in the brutal battle, Joab is not mentioned or credited.**
- **According to 2 Samuel 2:18, what do we know about Asahel?**
 - **God had given Asahel a unique gift of speed, but this talent only brought his demise.**
 - **Asahel pursued Abner without distraction.**
 - **Asahel was mentioned among David's thirty mighty men (2 Sam 23:24; 1 Chron 11:26).**

Discuss 2 Samuel 2:24-32...Abner Requests Peace & Joab Halts Judah's Troops

2:24 Asahel's brothers, Joab and Abishai, continued to pursue Abner until evening.

2:25 The men of Benjamin consolidate behind Abner on a hill.

2:26 Abner attempts to reason with Joab that this needless killing of Israelite brothers should stop.

2:27 Joab reminds Abner that it was his words that started the battle earlier that day, so the blood of any Israelite should be on Abner's head. (2 Samuel 2:14).

- Joab uses a play on words because the Hebrew word for God is "Yahweh" meaning "the ever living/only living God" – so to say "As Yahweh lives..." is somewhat self-defined and redundant.

2:28 Joab blew the trumpet to stop the tribe of Judah from pursuing their brothers.

2:29, 32 Abner and Joab marched their troops through the night to arrive at their home cities by morning.

2:30 David's men of Judah lost twenty men that day in the fight with Abner and the men of Israel.

2:31 For every one of David's twenty soldiers who died, eighteen of Abner's men (including Benjamites) also died. Joab had lost twenty men while Abner had lost 360 men.

- **According to 2 Samuel 2:27, who does Joab claim to have instigated the fight?**
 - **If Abner hadn't wanted hand-to-hand combat, there would have been no violence. (2 Samuel 2:14)**

Read 2 Samuel 3:1-5...David Grows Stronger as Ishbosheth Weakens

3:1 Over time, Saul's lineage of Ishbosheth became increasingly weaker while Abner gained more power (2 Sam 3:6). The house of David is contrasted to the house of Saul (not the house of Ishbosheth).

3:2-5 **Six children born (possibly only listing the firstborn of each of David's six wives) to David in Hebron (Absalom #3) versus eleven sons born in Jerusalem (2 Sam 5:13-16);** David had moved to Hebron with only two wives (2 Sam 2:2) but the wives grew to six in Hebron (Dt 17:17). Three of these "firstborns" (Kileab/Daniel, Shephatiah or Ithream) are not mentioned again.

3:3 **The third born, Absalom, would later attempt to usurp the throne of King David.** Absalom was the only son of royal blood as his Grandfather was King of Geshur (the land on the east side of the Sea of Galilee)

- **According to 2 Samuel 3:1, whose houses were at odds in verse 1?**
 - **David and Saul (not Ishbosheth)**
- **According to 2 Samuel 3:2-5, how many sons were born to David in Hebron?**
 - **Six children born (possibly only listing the firstborn of each of David's six wives) to David in Hebron**
 - **Absalom was the third son born in Hebron from royal lineage (King of Geshur)**
 - **Geshur is a small kingdom northeast of the Sea of Galilee (area of Bashan) where King Og had lived (Deut. 3:11)**

- **The King of Geshur is named Talmai (“Abounding in furrows; ridges”); the name Talmai was also the name of the giant descendants of Anak (Numbers 13:22; Joshua 15:14)**
- **Absalom’s mother was Maacah meaning “oppression” or “depression.”**
- **Eleven sons were born in Jerusalem (2 Sam 5:13-16)**

Wives:	Sons:
Michal (Saul’s daughter)	
Ahinoam	Amnon
Abigail (Nabal’s widow)	Kileab/Chileab/Daniel (1 Chron 3:1)
Maacah (King of Geshur’s daughter)	Absalom
Haggith	Adonijah – Rebelled after David’s Death (1 Kings 1-2)
Abital	Shephatiah
Eglah	Ithream
Bathsheba (wife of Uriah)	Shammua
	Shebab
	Nathan
	Solomon

Plus other sons...

David’s Wives			
1.	Mikal	Brook/Stream	1 Sa. 18:27; 2 Sa 3:3
2.	Achino’am	My brother is delight	1 Sa 25:43
3.	Abigail	My father is rejoicing	1 Sa. 25:30
4.	Ma’akah	Fondling female/Pet	Ge 2:7; 2 Sa 3:3
5.	Chaggith	Festal	2 Sa 3:4
6.	Abital	My Father is Dew	2 Sa 3:4
7.	Eglah	Heifer	Judg 14:18; 2 Sa 3:5
8.	Bathsheba	Daughter of the Oath	1 Chron 3:5; 2 Sa 11:3

Read 2 Samuel 3:6-11... Ishbosheth Offends Abner

3:6 Ishbosheth, the son of Saul, was losing power and influence to Abner, the commander of Israel’s army.

3:7 The next in power typically inherited the concubines of the deceased King, and Ishbosheth seemed nervous of Abner’s growing power. (2 Samuel 16:22; 1 Kings 2:22-23)

- Rizpah would lead to the downfall of a jealous king Ishbosheth when he believed her to entertain Abner; this would also eventually lead to the entire nation of Israel joining under David.
- The name of “Rizpah” means “floor, pavement”, and her two sons were killed in judgment by the Gibeonites (2 Samuel 21 :8-14)

3:8 Abner does not deny or support the accusation, but he does use the term “a dog’s head” meaning “a despised person” (1 Sam 17:43). Jews might reference Gentiles as “dogs” (Mt 7:6, 15:26-27; 2 Peter 2:22); wicked people are also correlated to rapacious, wild dogs (Philippians 3:2). Sheep dogs control sheep through barking and intimidation in contrast to the voice of a shepherd.

3:9 Abner understands that the Lord has purposed to make David King of Israel, and Abner concedes to support David as King. Samuel had communicated several times that David would be King (1 Samuel 15:28; 16:13; 25:28-31).

3:10 Abner (“father of light”) was falsely accused by Ishbosheth, so he changes alliance to make David King of all Israel from Dan (in the far north) to Beersheba (in the far south) – this was a metaphor of entire Israel (1 Samuel 3:20)

3:11 Ishbosheth no longer said anything to Abner because Ishbosheth feared him.

- **According to 2 Samuel 3:7, what incensed Abner against Ishbosheth?**
 - **The next in power typically inherited the concubines of the deceased King, and Ishbosheth seemed nervous of Abner’s growing power.**
- **According to 2 Samuel 3:8, how did Abner answer Ishbosheth’s allegation?**
 - **Abner considered himself a part of Israel and not Judah**
 - **Abner does not deny or support the accusation, but he does use the term “a dog’s head” meaning “a despised person” (1 Sam 17:43).**
 - **This is interesting because gentiles are referenced as “dogs” versus Jews (Mt 7:6, 15:26-27; 2 Peter 2:22) – strong terms are also used calling evil people dogs (Philippians 3:2).**
 - **Sheepdogs direct sheep through barking and intimidation versus the voice of a shepherd.**

Read 2 Samuel 3:12-16... Abner Makes Peace w/ David Who Requires Michal

3:12 Abner sends messengers to confirm with David that he was the rightful King to all of the land of Israel.

3:13 David agrees to covenant with Abner, but David requires Michal to be returned to him (3:13 → 1 Samuel 25:44).

- 3:14 David reminds Ishbosheth that Michael was vowed to David for 100 foreskins from the Philistines. David wanted this reunion with Michal to be performed officially and publicly. Ishbosheth was fearful of David and Abner, so he submitted to David and collected Michal for him.
- 3:15 Ishbosheth took Michal (meaning “who is perfect?”) from her husband Paltiel (“deliverance”; or “banishment”) of Laish (“Lion”).
- Michal had loved David (1 Samuel 8:20, 28), and she had risked her safety to help David escape from the murderous attempt of her father, Saul (1 Samuel 19:8-10)
 - In regards to David being the rightful heir to becoming Israel’s king, his marriage to Saul’s daughter, Michal, would have added additional credibility to the claim.
 - Michal later taunted David (2 Samuel 6:20) saying: “*How glorious was the king of Israel today!*” Michal might be a type of Israel.
- 3:16 Abner intercepted Paltiel as he wept at Bahurim and sent Paltiel back home. Bahurim would be the location that David was cursed by Shimei (2 Samuel 16:5) as well as the location that Absalom searched for David’s spies (2 Samuel 17:17-18)
- **According to 2 Samuel 3:12, Abner pledged Israel to David, but what is David focused on?**
 - David sends messengers directly to his rival demanding that Michal be provided.
 - Ishbosheth had been concerned about Abner sleeping with dead king Saul’s concubine, but David would solidify his position for the kingdom even more greatly with King Saul’s daughter.
 - **According to 2 Samuel 3:15, who was Michal?**
 - Initially Michal had been the first and only wife of David, but in order to spite David, Saul had then given Michal in marriage to Paltiel (after David had married Abigail and now had a number of wives).
 - **According to 2 Samuel 3:16, where was Michal’s husband, Paltiel, sent home?**
 - Paltiel wept of his loss all of the way to Bahurim (meaning “young men”) which would be the same location that Shimei would harangue David in a tirade as he flees his son Absalom (2 Samuel 16:5).
 - This was possibly a judgment on David being too focused on women even at that point. Although he demanded his rightful wife from Paltiel, David would soon steal Uriah’s rightful wife, Bathsheba.

Read 2 Samuel 3:17-23... Abner Visits David

- 3:17 Abner affirms that the elders throughout all of Israel (beyond Judah) had wanted David to be their King.
- 3:18 Abner seems to understand God’s intention of making David King although Abner had originally promoted his own candidate, Ishbosheth.
- 3:19 The Benjaminites were renowned warriors and represented the strength of the remainder of Israel.
- 3:20 David did not receive Abner grudgingly, but instead amiably held a banquet for his past challenger.
- 3:21 Abner left David to unify the remaining Israelites under David’s kingship, but Joab would pursue his own personal vendetta against David.
- David may have been falling into other desires like Saul (2 Sam 3:21) when in reality, God’s people are called to love and seek Him with all their heart (Dt 4:29, 6:5, 10:12, 11:13, 26:16, 30:2, 6, 10; Joshua 22:5; 1 Sam 7:3, 12:20, 24; Mt 22:37; Mk 12:30; Lk 10:27)
 - In these three consecutive verses, Scripture emphasizes that David had sent Abner away in PEACE. (2 Samuel 3:21, 22, 23)
- 3:22 David may have planned to host Abner while Joab was away. Joab had not been defending Israel, but instead was acting as the Philistines in raiding and plundering.
- 3:23 Joab was not under any threat of Abner, but pursued him with retribution in mind.
- **According to 2 Samuel 3:17, what had the elders of Israel wanted to do?**
 - The elders wanted to appoint David King over them
 - The elders may not have acted before because Abner was in control of the army and had been faithful to Ishbosheth
 - **According to 2 Samuel 3:18, what did Abner understand?**
 - Abner seems to understand God’s intention of making David King although Abner had originally promoted his own candidate, Ishbosheth.
 - **According to 2 Samuel 3:20, what was David’s attitude of receiving his nemesis, Abner?**
 - David did not receive Abner grudgingly, but instead amiably held a banquet for his past challenger.
 - **According to 2 Samuel 3:22, where had Joab been when Abner was visiting David?**
 - Joab had not been defending Israel, but instead was acting as the Philistines in raiding and plundering.

Read 2 Samuel 3:24-30... Joab Kills Abner

- 3:24 Joab forgot about the larger picture of bringing all of Israel into a unified kingdom and instead focused on his personal vendetta of past wrongs. All too often believers forget about bringing others into the kingdom and in a similar way, hold grudges of past injuries.
- 3:25 Joab attempts to justify his retaliation with false accusations of the repentant.
- 3:26 Joab had found the water of the well (spiritually); the well of Sirah is thought to be about 2 miles north of Hebron on the way to Jerusalem, so Abner had not traveled far.
- 3:27 Joab kills Abner (Amos 1:1) in revenge for his brother Asahel (2 Sam 2:23). A believer must understand that what his fellow believers do in private can hurt the believer's testimony.
- 3:28 David tries to distance himself from the murder of Abner; David had spent his whole life protecting Saul and his Israelite brothers.
- 3:29 David curses Joab and his descendants; if Joab's descendants are ceremonially unclean with discharge or leprosy (Lev 13:14), they are not allowed to attend worship or social functions. The distaff was used primarily by women to weave, so a crippled man might use the distaff for his occupation. David goes on to include being killed in battle or being impoverished.
- 3:30 David made an obvious distinction between killing in war in contrast to vigilante killing (1 Kings 2:32); there was no avenger of blood (Goel) if someone had been killed in battle. Hebron was a "city of refuge" so there should be no Goel activity in the town anyway (Joshua 20:7).
- **According to 2 Samuel 3:24, how did Joab address David when he let Abner go in peace?**
 - *"What have you done?"*
 - **According to 2 Samuel 3:27, what was the result of Joab incorrectly judging Abner's intentions?**
 - **Joab forgot about the larger picture of bringing all of Israel into a united kingdom and instead focused on his personal vendetta of past wrongs.**
 - **All too often believers forget about bringing others into the kingdom and in a similar way, hold grudges of past injuries.**
 - **According to 2 Samuel 3:29, did David believe in vigilante killing?**
 - **No, David made an obvious distinction between killing in war in contrast to vigilante killing (1 Kings 2:32)**

Read 2 Samuel 3:31-39... David Mourns for Abner

- 3:31 This is the first instance, that Scripture uses the term "King David" as he walked in the funeral procession. The term "all of the people" is used repeatedly as David wanted "all of the people" to know that he was innocent of Joab's murder. (2 Samuel 20:32, 34, 35, 36, 37) A "bier" is a portable frame to carry a coffin to the grave.
- 3:32 Abner was buried in Hebron where David had ruled Judah.
- 3:33 David was comfortable writing and singing Psalms; just as David had done for Saul and Jonathan (2 Sam 1:17-27), David would now compose a short lament for Abner who had been the commander for David's challenger for the crown of Israel.
- 3:34 The focus of David's composition was on the unjust death of Abner (meaning "my father is a light"). The statement to Abner "*As one falls before the wicked, you have fallen*" characterizes Joab as wicked.
- 3:35 David vowed to fast on the day of Abner's funeral with the Lord as his judge to uphold his vow. Before dying, David would remind Solomon of Joab's murder and encourage Solomon to take Abner's life. (1 Kings 2:5)
- 3:36 Israel was pleased at David's repentant heart and indeed David pleased the people in everything
- 3:37 David's reaction to Abner's death accelerated the unification of Israel under his leadership
- 3:38 David interacts directly with his soldiers as to the leadership that was lost with Abner's death.
- 3:39 David had no prideful positioning; he was upfront about the wills of his military leaders. As always, David left room for God's vengeance instead of seeking his own revenge.
- **According to 2 Samuel 3:31, considering the "Law of First Mention", what words are being used for the first time in the Bible?**
 - **"King David" - This is the first instance, that Scripture uses the term "King David" as he walked behind the funeral procession.**
 - **According to 2 Samuel 3:31, what did David tell Joab to do?**
 - **David forced Joab to pay homage to Abner who Joab had murdered as King David personally participated in Abner's funeral.**
 - **A believer's response to sin can be a strong testimony; instead of making excuses, David forced humble repentance.**
 - **According to 2 Samuel 3:33-34, what did David do to grieve the passing of Abner?**
 - **David sang a lament - David was comfortable writing and singing Psalms; just as David had done for Saul and Jonathan (2 Sam 1:17-27), David would now compose a short lament for Abner who had been the commander for David's challenger for the crown of Israel.**

- **According to 2 Samuel 3:35-36, what did David do to please Israel?**
 - David vowed to fast on the day of Abner’s funeral with the Lord as his judge to uphold his vow.
 - Israel was pleased at David’s repentant heart and indeed David pleased the people in everything
- **According to 2 Samuel 3:39, how much power did the anointed King feel that he had on the day of Abner’s death?**
 - David felt weak b/c his military commanders went their own way.
 - David had no prideful positioning; he was up front about the wills of his military leaders. As always, David left room for God’s vengeance instead of seeking his own revenge.

Read 2 Samuel 4:1-7...Ishbosheth is Beheaded

- 4:1 One difficulty with a strong leader is that when they pass (e.g., retire, etc.), the whole land is at a loss. This is one benefit of following the ever-living God.
- 4:2 Two (witness) brothers were leaders of Ishbosheth’s own raiding parties. Like the Philistines, these men attacked and plundered instead of defending.
- 4:3 Baanah (“son of affliction”) and Rechab (“chariot”), were Hivite Beerothites; Beeroth (2 miles south of Gibeon) was one of the four Canaanite cities that deceived Joshua into making a covenant with them (Joshua 9:17), and now they were included in the fierce tribe of Benjamin.
- 4:4 Jonathan had a son, Mephibosheth (“exterminator of shame/idols”), who had been crippled by being dropped by his nurse on the day of his father and grandfather’s (Saul’s) death.
- 4:5 Ishbosheth is found sleeping as the enemy is attacking him; some believers might sleep spiritually unaware of an impending spiritual ambush.
- 4:6 Wheat usually signifies true believers – “the real thing.”
- 4:7 After their sin, they beheaded Ishbosheth just as Saul himself was beheaded. The perpetrators traveled in the dark of the night, so often believers walk in the light of the day, but after their sin comes judgment and the darkness of life.
- **According to 2 Samuel 4:1, what was Ishbosheth’s emotional response to Abner’s death?**
 - Fear - Ishbosheth had relied on for the protection of his kingdom
 - Abner - One difficulty with a strong leader is that when they pass (e.g. retire, etc.), the whole land is at a loss. This is one benefit of following the ever-living God.
 - **According to 2 Samuel 4:2, how is Ishbosheth referenced?**
 - As Saul’s son - Ishbosheth is identified with Saul in this verse – not Saul as King, but Saul as sinful.
 - **According to 2 Samuel 4:5-6, who killed Ishbosheth?**
 - Baanah (“son of affliction”) and Rechab (“chariot”), were Hivite Beerothites;
 - Two (witness) brothers were leaders of Ishbosheth’s own raiding parties.
 - Like the Philistines, these men attacked and plundered instead of defending.
 - **According to 2 Samuel 4:4, why were the details of Mephibosheth inserted into the story of the death of Ishbosheth?**
 - This parenthetical aside into Mephibosheth seems to imply that his being crippled saved him from the murderous intentions of Baanah and Rechab.
 - **According to 2 Samuel 4:5, what was Ishbosheth doing when the enemy attacked him?**
 - Ishbosheth is found sleeping as the enemy is attacking him;
 - Some believers might sleep spiritually unaware of an impending spiritual ambush.
 - **According to 2 Samuel 4:7, what time of day did the murderers escape with the head?**
 - These two unfaithful men pursued their sin in broad daylight; they beheaded Ishbosheth (at midday) just as Saul himself was beheaded.
 - The perpetrators then traveled in the dark of the night, so often believers walk in the light of the day, but after their sin comes judgment and the darkness of life.

Read 2 Samuel 4:8-12...Capital Punishment for Ishbosheth’s Murderers

- 4:8 These two murderers did not understand their wrongdoing; they were so misguided that they bragged about their sin thinking that it would bring them honor.
- 4:9 This is the second time that Baanah is referenced as Rechab’s brother (2 Samuel 4:6). David credited the Lord for redeeming his life from all distress instead of these wicked men providing any peace.
- 4:10 David likens this situation to the Amalekite that he killed who brought the story of Saul.
- 4:11 David did not approve of evil acts even when they were carried out in his name and to his benefit.
- 4:12 Ishbosheth and Abner were murdered by treacherous men following their own way instead of God’s. Both of these men would be buried together in Hebron
- **According to 2 Samuel 4:8, were the two murderers ashamed of killing Ishbosheth?**
 - These two murderers did not understand their wrongdoing; they were so misguided that they bragged about their sin thinking that it would bring them honor.

- The world today often takes pride in actions of embarrassment;
- The world believes that they have acted honorably by rejecting God’s authority and pursuing their own reason –not realizing that they are as bad as murderers.
- According to 2 Samuel 4:10, what does David tell the murderers?
 - David informs these boasters of his past judgments against murderers.
 - These two men did not realize the King’s verdict against wrongdoing.
 - So many of the world today do not realize how God judges, and instead of reading His word, they act self-righteously.
 - David did not approve of evil acts even when they were carried out in his name and to his benefit.
- According to 2 Samuel 4:12, who was Ishbosheth buried beside?
 - Abner - Both of these men would be buried together in Hebron
 - Ishbosheth and Abner were murdered by treacherous men following their own way instead of God’s.
 - These two unfaithful men pursued their sin in broad daylight, and murdered in the same way as Joab – through piercing Ishbosheth’s stomach.

Read 2 Samuel 5:1-10...David Anointed King Over Israel & Conquers Jerusalem

- 5:1 The tribes of Israel claim relation to King David just as those who come to King Jesus, humble themselves as they approach their “kinsman redeemer”. This occurs around 1002-1004 B.C., which was a millennium before the advent of Jesus taking on human form.
- 5:2 While Saul’s selfish focus had been the pursuit of David, David had led in attacks against Israel’s true enemies. This son of Jesse had been raised as a shepherd, and now he was well prepared to shepherd God’s people reflecting the “Great Shepherd” Jesus. (John 10:11; Hebrews 13:20; 1 Peter 5:4)
- 5:3 This was the 3rd anointing of David (1 Chronicles 11:1-3); the first anointing was by Samuel (1 Sam 16:13) and the second anointing by Judah (2 Sam 2:4). David made a covenant with the elders of Israel’s tribes.
- 5:4 As David becomes King at the age of thirty, Jesus started His ministry at thirty (Lk 3:23). Men entered Priesthood at the age of thirty (Num 4:23, 30, 35);
- Joseph is thirty when he is elevated second to Pharaoh (Gen 41:46) and married a Gentile bride (Gen 41:45).
 - David reigned over all of Israel for forty years (four symbolizing testing) as did Saul (Acts 13:21) and Solomon (1 Kings 11:42)
 - The general timeline would have been:
 - 1042BC – Saul anointed as King
 - 1002BC – David anointed as King
 - 962BC – Solomon anointed as King
- 5:5 David was king of Judah from Hebron for 7 ½ years (equal to the tribulation) before extending his reign to all of Israel (as Jesus rules the world in the millennium) for 33 years.
- Hebron was too far (25 miles) south into Judah to be the capital of all of the tribes of Israel; Hebron would take an additional day’s journey from the north. Jerusalem was on the border of the Tribe of Benjamin which was centrally located.
 - Jerusalem (“city of peace”) had originally been called Salem (“peace”) which was the home of Melchizedek (Genesis 14:18)
 - The city was also inhabited by the Jebusites, and it was called Jebus meaning “trodden hard” or “waterless hill” (Joshua 11:3; Judges 1:8)
- 5:6 After becoming king over all of Israel, the first action that King David took was taking Jerusalem from Jebusites. The Jebusites believed that Jerusalem was so well fortified that even the lame and blind could defend the city.
- According to the Table of Nations (Genesis 10), the Jebusites were descended from Ham through Canaan (Gen 10:15-16)
 - These non-Jews had secured this fortress that was in the middle (in the heart) of the promised land that could be a wedge between the Saul’s supporters (northern) and David’s supporters (southern) as it was situated near the border of Judah and Benjamin.
 - Jerusalem was a stronghold bastion with the Gihon spring supplying water and deep valleys surrounding the city as a natural defense on three sides.
- 5:7 David’s men conquered Jerusalem by climbing through the water tunnels. If one is to have victory in this life, they must also experience the “living water” of Christ (Jn 4:10; 7:38).
- 5:8 The water tunnel seems to have been a well or water shaft of sorts that went up into the city; from a spiritual perspective, the water tunnel would be the area of weakness for the world and the pathway to victory for God’s people. David makes a play on words using the Jebusites own statement about the blind and the lame (2 Samuel 5:6).
- The blind represents those without spiritual insight while the lame represents those who do not walk with the Lord. Certainly, they could not stop God’s army.

- The center of Israel had initially been Gilgal (Joshua 4:19-20; 5:9-10), but then it had been relocated to Shiloh (Joshua 18:1).
 - Shiloh - where a corrupt religious system abounded under Eli (1 Sam 2:12-17). During the Battle of Ebenezer, the Philistines took the Ark of God, and Shiloh was probably destroyed around 1050 BC.
 - The Ark of God was with Philistines in Ashdod, Gath, Ekron (1 Samuel 5)
 - Ramah- Samuel led Israel out of his home town of Ramah (1 Samuel 7:15-17);
 - The Ark of God was returned to Beth-shemesh (1 Samuel 6:13-18)
 - The Ark of God was transferred to Abinadab's house in Kiriath-Jearim (1 Samuel 6:19-21)
 - Gibeah - When Samuel died, Saul led Israel out of his home town of Gibeah (1 Samuel 10:26, 15:34, 22:6).
 - Hebron - Then David led Israel out of Hebron
 - Jerusalem - David relocated the capital of Israel to Jerusalem.
 - David moved the Ark of God to Obed-Edom's house (2 Samuel 6:1-11; 1 Chronicles 13:6)
 - David may have had to search for the Ark of God (Psalm 132:6)
 - David moved the Ark of God to Jerusalem (2 Samuel 6:12-19)

5:9 David did not relax his efforts, but he built off of his victories instead of resting on past accomplishments. The Millo may allude to "supporting terraces" (1 Chron 11:8) and is also mentioned in Solomon's building program (1 Kings 9:15).

Beth-millo is referenced as a citadel inside a city (Judges 9:6, 20), so it may have been a tower within the city.

5:10 David's stronghold in Jerusalem grows as does his power, but the deciding factor of David was that the Lord was with him. (1 Samuel 3:19; 16:18; 17:37; 18:12, 14, 28; 20:13; 2 Samuel 7:3)

- **According to 2 Samuel 5:1, how did Israel reference David?**
 - **The tribes of Israel claim relation to King David**
 - **Just as those who come to King Jesus, humble themselves as they approach their "kinsman redeemer".**
 - **This occurs around 1004 B.C., which was exactly a millennium before the advent of Jesus taking on human form.**
- **According to 2 Samuel 5:2, how did the men contrast David to Saul?**
 - **While Saul's selfish focus had been the pursuit of David, David had led in attacks against Israel's true enemies.**
 - **It would be sad when David stopped going into battle with his men; that's how he was tempted by Bathsheba**
 - **This son of Jesse had been raised as a shepherd, and now he was well prepared to shepherd God's people reflecting the "Great Shepherd" Jesus.**
- **According to 2 Samuel 5:3, what did the elders of Israel do to David at Hebron?**
 - **This was the third anointing of David over all of the tribes of Israel (First in 1 Sam 16:13 by Samuel and second in 2 Sam 2:4 by Judah)**
- **According to 2 Samuel 5:4, how old was David when he became King?**
 - **As David becomes King at the age of thirty, Jesus started His ministry at thirty (Lk 3:23).**
 - **Men entered Priesthood at the age of thirty (Num 4:23, 30, 35);**
 - **Joseph is thirty when he is elevated second to Pharaoh (Gn 41:46) and marries a gentile bride (Gn 41:45).**
- **According to 2 Samuel 5:4, how long was David's total reign?**
 - **David total reign was for forty years (four symbolizing testing)**
- **According to 2 Samuel 5:6, what did David do immediately upon becoming King?**
 - **After becoming king over all of Israel, the first action that King David took was taking Jerusalem from Jebusites.**
 - **These non-Jews had secured this fortress that was in the middle (in the heart) of the promised land that could be a wedge between the Saul's supporters (northern) and David's supporters (southern) as it was situated near the border of Judah and Benjamin.**
 - **Jerusalem was a stronghold bastion with the Gihon spring supplying water and deep valleys surrounding the city as a natural defense on three sides.**
- **According to 2 Samuel 5:8, why is there emphasis that the blind and lame would never get in?**
 - **To enter Jerusalem/Zion, one has to have spiritual sight and a healthy walk with the Lord**

Read 2 Samuel 5:11-16...David Settles in as King

5:11 While David developed Jerusalem, King Hiram ("exalted birth/high born") sends craftsmen to build a house for David. Hiram was an ally to David and Solomon in their building. Tyre may have been one of the earliest allies to recognize David as King; Tyre depended on merchants and inland trade routes for their wares from the sea faring vessels.

- Tyre ("a rock") was a Phoenician center of commerce with artisans and trade routes for supplies and riches (1 Kings 9:26; 2 Chron 8:17).

- 5:12 David came to the realization that God has established him as king – not for his own pleasure, but for the sake of Israel.
- 5:13-16 Eleven sons were born to David in Jerusalem along with six born to David in Hebron (2 Sam 3:2-5).
- Chronicles records two additional sons: "Nogah" (1 Chron. 3:7), and a second "Eliphelet" (1 Chron. 3:8), who is also called "Elpelet" (1 Chron. 14:5).
 - King David's greatest battles would not be with external foes, but instead with those within his own household. The Lord calls His house of believers to live in humbly unified to His purpose.
 - Israel's Kings were warned against increasing wives, wealth and weapons/horses (Deut. 17:14-17)
 - A concubine is contrasted to a wife in that the concubine had legal sexual rights, but children had limited inheritance privileges.

Read 2 Samuel 5:17-21...David Defeats the Philistines as King

- 5:17 It seems that the worldly Philistines were accepting of David's limited kingship over Judah, but total kingship over all of Israel brought attacks. Satan may also be willing to tolerate modicum obedience, but total commitment often brings attack from the world.
- 5:18 The valley of Rephaim (southwest of Jerusalem) can also be called the "valley of the giants." One can be defeated or victorious over the low points (valleys) of life where worldly attacks seem monumental.
- Three mighty men drew water from the well of Bethlehem for David (2 Samuel 23:13-17)
- 5:19, 23 David continues to inquire of the Lord about battles (1 Samuel 2:28; 22:20; 23:2-4; 30:7; 2 Samuel 2:1). Abiathar and Zadok were priests with David (1 Samuel 23:6; 30:7).
- 5:20 David obeyed the Lord's guidance as he went to Baal-perazim (meaning "Lord of break-through"). The Lord was David's bursting flood while Egypt depended on the Nile (Ez 29:10) and the Assyrians depended on the Tigris/Euphrates (Zech 10:11).
- 5:21 Just as the sons of Eli (Phinehas/Hophni) had taken the Ark into the battle at Ebenezer (1 Samuel 4:3-4), the Philistines carried their false gods into battle as well. When encountering the power of the one true God, the world often abandons their idols. In victory, David's men would need to be wary of these idols as plunder, so they later burned the idols (1 Chronicles 14:12) which adhered to the Law (Deut. 7:5)
- **According to 2 Samuel 5:17, how did the Philistines take the news as David as King of Israel?**
 - It seems that the worldly Philistines were accepting of David's limited kingship over Judah, but total kingship over all of Israel brought attacks.
 - Satan may also be willing to tolerate modicum obedience, but total commitment often brings attack from the world.
 - **According to 2 Samuel 5:18, where was the Philistine army located?**
 - The valley of Rephaim (southwest of Jerusalem) can also be called the "valley of the giants."
 - All of the Tribes except Issachar had lost in the valley; Issachar had relied on the Lord sending torrential rains and thunder which neutralized the enemy's iron weapons (Judges 4:7 & 5:21)
 - One can be defeated or victorious over the low points (valleys) of life where worldly attacks seem monumental.
 - **According to 2 Samuel 5:20, how does it seem that David won this battle in the valley?**
 - God burst out like a flood
 - **According to 2 Samuel 5:20-21, the Philistines abandoned their idols like Sisera had abandoned his chariot (Judges 4:15)– what happened?**
 - The flood made the heavy iron chariots and idols difficult to carry (much less the Philistines carrying their iron spears as lightning rods)
 - When encountering the power of the one true God, the world often abandons their idols. In victory, David's men would need to be wary of these idols as plunder.

Read 2 Samuel 5:22-25...Angelic Marching at the Tops of Trees against Philistines

- 5:22 The enemies of God (the worldly Philistines) would now regroup to attack again in the same "valley of the giants."
- 5:23 David does not presume to attack although God had given prior direction in the exact same circumstances, but instead he inquires of the Lord.
- The walk with the Lord is relational, and God wants communion and obedience in His way and time.
 - The ambush from behind is reminiscent of the directions that God had given Joshua against Ai (Joshua 8:2)
- 5:24 The sound of God's armies would be heard marching and making the way ready (2 Kings 6:17, 7:6); this spiritual battle would be evidenced in the physical.
- The word Balsam is used 7 times in Scripture, and the oils from balsam were used as balm for anointing and perfume.
- 5:25 In telling David to circle around behind the Philistines, they cut off the way of escape for these attacking worldly men.
- Gezer is on the coastal plains, so the point is that David chased the Philistines out of the hill country to the Mediterranean.

- So often believers struggle with the world’s “raiding parties” time and again instead of cutting these dangerous assaults at the source (e.g. possibly eliminating media/TV/computer access or getting rid of a contact/friend that might draw you away from the Lord).
- **According to 2 Samuel 5:22, where did the Philistine army settle the second time?**
 - **At the same place - the valley of Rephaim (southwest of Jerusalem) can also be called the “valley of the giants.”**
 - **One can be defeated or victorious over the low points (valleys) of life where worldly attacks seem monumental.**
 - **The Philistines possibly camped at the exact same position where they lost in order to “flip-the-script” on Israel and surprise them in some different way than the first time**
 - **This might be the reason that God warned against a frontal attack**
 - **In telling David to circle around behind the Philistines, they cut off the way of escape for these attacking worldly men.**
 - **So often believers struggle with the world’s “raiding parties” time and again instead of cutting these dangerous assaults at the source (e.g. possibly eliminating media/TV/computer access or getting rid of a contact/friend that might draw you away from the Lord).**
- **According to 2 Samuel 5:23, what does David do when he doesn’t know what to do?**
 - **David does not presume to attack although God had given prior direction in the exact same circumstances, but instead he inquires of the Lord.**
 - **The walk with the Lord is relational, and He wants communion and obedience in His way and time.**
- **According to 2 Samuel 5:24, what was David told to wait for?**
 - **The sound of God’s armies would be heard marching and making the way ready (2 Kings 6:17);**
 - **This spiritual battle would be evidenced in the physical.**
 - **The word Balsam is used 7 times in Scripture, and the oils from balsam were used as balm for anointing and perfume.**
 - **Mature Balsam trees range from 40’-60’ tall**

Read 2 Samuel 6:1-8...David Moves the Ark on a Cart – Uzzah Dies

- 6:1 Joshua had established an army of 30,000 men to fight Ai (Joshua 8:3), and 30,000 warriors from Judah accompanied Saul in his first battle to save Jabesh-Gilead (1 Sam 11:8). Solomon would draft 30,000 construction workers for the building of the Temple (1 Kings 5:13). To their shame, Israel lost 30,000 men when the ark was captured and they were defeated by the Philistines (1 Sam 4:10).
- 6:2 The ark had been kept at Baale-judah (“lords of Judah” also called Kirjath-jearim) which was a Gibeonite town on the border of Benjamin. It had been kept at Kiriath-jearim 50-70 years since the Philistines released it after taking it from Eli’s sons (1 Sam 7:1, 2).
- 6:3 David attempts to retrieve ark of God in his way instead of God’s (Num 4:15, 7:9, Deut. 10:8); this was the same way that the worldly Philistines had moved it when they had stolen the ark of the covenant from God’s people (1 Sam 6:7-8). Believers must approach God’s holiness on His terms and not our own (which often mirrors the world around us). It is not enough to desire the presence of the Lord; His presence must be humbly and obediently received His way.
- 6:4 Ahio (Uzzah’s brother) is mentioned six times in Scripture and his name means “his brother”.
- 6:5 David’s people celebrated with six types of musical instruments: 1.fir wood instruments 2.lyres 3.harps 4.tambourines 5.sistrums 6.cymbals
- 6:6 At the threshing floor of Nacon (“with certainty”) Uzzah (“goat” like the sin offering) steadies the ark because the ark stumbles. Scripture symbolizes God’s workers/servants as Ox, and though His servants stumble, His holiness is always secure through His power and not any man’s.
- 6:7 The sin began with a poor arrangement (Num 7:9), so one man paid the penalty with his life.
- 6:8 David becomes angry at God for a death that he probably felt was unfair, and more importantly was personally responsible due to poor preparation. David wisely names the location accurately instead of from his personal view - “Outburst against Uzzah.”
- **According to 2 Samuel 6:2, David inquired of the Lord when assaulted by enemies, but what did David not do when attempting to relocate the ark?**
 - **David did not inquire of the Lord**
 - **The ark had been kept at Baale-judah (“lords of Judah” also called Kirjath-jearim) which was a Gibeonite town on the border of Benjamin.**
 - **It had been kept there approximately seventy years since the Philistines released it after taking it from Eli’s sons (1 Sam 7:1, 2).**
 - **Sincerity is not enough; the desire to do the right thing does not make the thing that’s is done right.**

- **The right thing, done the wrong way, is still wrong.**
- **The last time that the Ark of God been transported the Philistines had put it on a cart**
 - **This was the same way that the worldly Philistines had moved it when they had stolen the Ark of the Covenant from God’s people (1 Sam 6:7-8).**
 - **David attempts to retrieve ark of God in his way instead of God’s (Num 4:15, 7:9, Deut 10:8);**
 - **This sin began with a poor arrangement (Num 7:9), so one man paid the penalty with his life.**
- **Believers must approach God’s holiness on His terms and not our own (which often mirrors the world around us).**
 - **It is not enough to desire the presence of the Lord; His presence must be humbly and obediently received His way.**
- **To their shame, Israel lost 30,000 men at the Battle of Ebenezer when the ark was captured and they were defeated by the Philistines (1 Sam 4:10).**
 - **This is the same number of “choice men” w/ David attempting to move the Ark**
 - **Joshua had established an army of 30,000 men to fight Ai (Joshua 8:3)**
 - **30,000 warriors from Judah accompanied Saul in his first battle to save Jabesh-Gilead (1 Sam 11:8).**
 - **Solomon would draft 30,000 construction workers for the building of the Temple (1 Kings 5:13).**
- **According to 2 Samuel 6:3, what was the reason that Uzzah was next to the Ark?**
 - **The ark was being moved from his Father’s (Abinadab) home.**
 - **Uzzah would have grown up around the ark**
 - **Uzzah means “goat” like the sin offering**
- **According to 2 Samuel 6:6, what location did Uzzah touch the ark to stabilize it?**
 - **At the threshing floor of Nacon (“with certainty”) Uzzah (“goat” like the sin offering) steadies the ark because the ark stumbles.**
 - **Scripture symbolizes God’s workers/servants as Ox, and though His servants stumble, His holiness is always secure through His power and not any man’s.**
 - **At the threshing floor – in troubled times and even the tribulation – God will protect His own and does not need the assistance of man**
- **According to 2 Samuel 6:8, why do you think David reacted to the death of Uzzah in anger?**
 - **He probably took personal responsibility for Uzzah’s death**
 - **He had amassed 30,000 folks playing instruments and singing – but this did not appease the holiness of God**

Read 2 Samuel 6:9-17...David Moves the Ark According to Scripture

- 6:9 David understands the holiness of God and his lack of worthiness causing the wise fear of the Lord. The answer to David’s question on how the presence of the Lord can be safely facilitated is through obedience to God’s way contrasted to what is right to man.
- 6:10-11 The ark (God’s holiness) was mishandled by the Israelites, so it temporarily resided with the Gentile household of Obed-edom (“servant of Edom”) which resulted in great blessings for the Gentiles. This is similar to the overall gospel message where Israel failed to follow the Lord and the Gentile church benefited with God’s blessing; but the gospel (the ark of the covenant/the presence of the Lord) will eventually be received by the Jewish people.
- 6:12 The testimony of God’s graciousness and the peace of His presence causes others (i.e., David) to desire that same blessing.
- 6:13 Israel rightfully carried the ark this time according to God’s instructions (Num 4:15, 7:9, Deut 10:8; 1 Chronicles 15:12-15).
- 6:14 David wore the priestly garments which would relate to the “king-priest” Melchizedek (Gen 14:18). David wearing linen ephod – purity in priesthood; David was the first Israelite to sit on the throne of the ancient city of Melchizedek; he wore an Ephod and established Temple worship; and he wrote a psalm which draws the Melchizedekian tradition forward. David was worshipping with zeal – with all of his power and all of his heart (Ps 132:3-5).
- 6:15 The worship was not only limited to King David, but permeated all of the Israelites.
- 6:16 The wife of David (Michal) was not participating in the worship of the Lord and the celebration of His presence; instead, she judged her husband’s worship. Instead of focusing on God, she focused on others serving Him while she wasn’t.
- 6:17 David had prepared the Tabernacle (the Tent) for the Ark of the Covenant, and the Lord would not allow David to construct the Temple. Sin offering had been sacrificed to the Lord every six (number of man/fallen nature of humanity) steps (2 Sam 6:13), so after this time of obedience, the sacrifices of dedication and fellowship with the Lord were enjoyed.

- **Answer David’s question in 2 Samuel 6:9**
 - The answer to David’s question on how the presence of the Lord can be safely facilitated is through obedience to God’s way contrasted to what is right to man.
 - David understands the holiness of God and his lack of worthiness causing the wise fear of the Lord.
- **According to 2 Samuel 6:10, when the Ark of God brought death to Israel, what was done with the Ark of God?**
 - The ark (God’s holiness) was mishandled by the Israelites, so it temporarily resided with the Gentile household of Obed-edom (“servant of Edom”) which resulted in great blessings for the Gentiles.
 - This is similar to the overall gospel message where Israel failed to follow the Lord and the Gentile church benefited with God’s blessing; but the gospel (the ark of the covenant/the presence of the Lord) will eventually be received by the Jewish people.
- **According to 2 Samuel 6:12, when David witnessed Obed-edom the Gittite’s blessing, what did he want?**
 - He wanted the blessing of the presence of the Lord as well
 - The testimony of God’s graciousness and the peace of His presence causes others (i.e. David) to desire that same blessing.
- **According to 2 Samuel 6:13-15, what did David do differently this time when moving the Ark?**
 - Israel rightfully carried the ark this time according to God’s instructions (Num 4:15, 7:9, Deut 10:8; 1 Chronicles 15:12-15).
 - David wore the priestly garments which would relate to the “king-priest” Melchizedek (Gen 14:18).
 - David wearing linen ephod – purity in priesthood; David was the first Israelite to sit on the throne of the ancient city of Melchizedek;
 - He wore an Ephod and established Temple worship; and he wrote a psalm which draws the Melchizedek-ian tradition forward.
 - David was worshipping with zeal – with all of his power and all of his heart (Ps 132:3-5).
- **According to 2 Samuel 6:16, who was not worshipping God with all of Israel?**
 - The wife of David (Michal) was not participating in the worship of the Lord and the celebration of His presence
- **According to 2 Samuel 6:16, was Michal focused on God?**
 - No instead, she judged her husband’s worship. Instead of focusing on God, she focused on others serving Him while she wasn’t.
- **According to 2 Samuel 6:17, where did they move the Ark to?**
 - Jerusalem - David had prepared the Tabernacle (the Tent) for the Ark of God, and the Lord would not allow David to construct the Temple.
 - Sin offering had been sacrificed to the Lord every six (number of man/fallen nature of humanity) steps (2 Sam 6:13), so after this time of obedience, the sacrifices of dedication and fellowship with the Lord were enjoyed.

Read 2 Samuel 6:18-23...Michal Mocks David for His Worship

6:18 David shared the blessings with all of the people of Israel; an obedient leader who follows the Lord His way can bless the multitude who follow him.

6:19 David distributes three gifts to the people: 1. bread 2. date cake 3. raisin cake

6:20 All too frequently, a Believer is experiencing a truly wonderful relationship with God, is disparaged and discouraged by a spouse or a member of one’s own household. Michal was upset because David had laid his royal clothing aside and had worn common clothes as he joined common man in unified worship

6:21-22 David chose to please God instead of his wife (Lk 14:26; 1 Cor 7:28-29)

Common Theories of the Ark’s Current Location	
1.	Destroyed by Invading Babylonians
2.	Buried/Hidden by Priests under the Temple Mount
3.	Removed from Jerusalem by Jeremiah
4.	Removed by Ethiopian son of King Solomon
5.	Conveyed to Heaven
The Ark is Unnecessary for Israel’s Future (Jer 3:16) and is not mentioned in the description of the Millennial Temple (Ez 40-44)	

6:23 Michal did not live a “fruitful life” nor have a “fruitful ministry” because she was a spectator who held herself above the “slave girls” who worshipped the Lord.

- **According to 2 Samuel 6:20, was Michal supportive of David’s worship?**
 - No - All too frequently, a Believer is experiencing a truly wonderful relationship with God, is disparaged and discouraged by a spouse or a member of one’s own household.
- **According to 2 Samuel 6:20, what did Michal find as distasteful?**

- Michal was upset because David had laid his royal clothing aside and worn common clothes as he joined common man in unified worship
- According to 2 Samuel 6:21, did David choose to celebrate God or his wife?
 - David chose to please God instead of his wife (Lk 14:26; 1 Cor 7:28-29)
 - David's son, Solomon, would choose his wives over God (1 Kings 11:4)
- According to 2 Samuel 6:23, what was the judgment on Michal because of her criticism?
 - Michal did not live a "fruitful life" nor have a "fruitful ministry" because she was a spectator who held herself above the "slave girls" who worshipped the Lord.
 - This curse of no children means that the number of Michal's children comes up when contrasting this 2 Samuel 6:23 to 2 Sam 21:8. Michal had either 0 or 5 children with several possible reasons:
 - She may have had these 5 prior to this day – going from this day to her death without sexual relations with David.
 - They were adopted children, from Merab, Saul's daughter (1 Samuel 18:19), the wife of Adriel, the son of Barzillai the Meholathite. Michal was the only wife who was reported to have loved David (1 Samuel 18:20, 28).

Read 2 Samuel 7:1-7...David Decides to Build a House for God

7:1 Even today, God can give victory to His people in spiritual battles followed by peace on "every side"

7:2 David compared his standard of living to the state of the religious modes. This begins with a believer balancing his own comforts with the needs of the worldwide church (e.g., the persecuted, the third world Christians, poor without Bibles, etc.).

7:3 Nathan ("given/rewarded") at first encouraged David to follow his honorable intentions to construct the Temple.

7:4 Nathan is corrected by God to halt the plans of David to construct the Temple; it is important for God's people to seek His will instead of following worldly reason.

7:5 God's label for David is "His servant." Instead of stating what the "prophet says", God emphasizes what He Himself says.

7:6 God only references as far back as the recent history of Israel exiting Egypt. God highlights that He has moved with His people.

7:7 God never demanded an "elaborate cathedral;" He demanded obedience.

- Chapter 7 is similar to Chapter 6, whether transporting an ark or constructing a Temple, God's work must be performed in God's way and in God's timing.
- According to 2 Samuel 7:1, what did the Lord give to David once the Ark of God had moved to Jerusalem?
 - The Lord gave Peace & Favor all around - Even today, God can give victory to His people in spiritual battles followed by peace on "every side"
- According to 2 Samuel 7:2, what caused David to question the accommodations for the Ark of God?
 - David compared his standard of living to the state of the religious modes.
 - This begins with a believer balancing his own comforts with the needs of the worldwide church (e.g. the persecuted, the third world Christians, poor without Bibles, etc.).
- According to 2 Samuel 7:3, what was the initial response of Nathan?
 - Nathan ("given/rewarded") at first encouraged David to follow his honorable intentions to construct the Temple.
 - While it is always an encouragement, do not confuse the endorsement or support of fellow believers with God's guidance.
- According to 2 Samuel 7:4, who did the word of the Lord come to on the night when David had gained Nathan's consensus on building the Temple?
 - Nathan (not David); Nathan is corrected by God to halt the plans of David to construct the Temple;
 - It is important for God's people to seek His will instead of following worldly reason.
- According to 2 Samuel 7:5, how did the Lord refer to David?
 - God's label for David is "His servant." Instead of stating what the "prophet says", God emphasizes what He Himself says.
- According to 2 Samuel 7:7, what is the answer to God's question of whether He directed anyone to build a house?
 - God never demanded an "elaborate cathedral;" He demanded obedience
 - God tells His children not to worry about what they will eat or wear...but he doesn't mention a house as a necessity (Mt 6:25)

Read 2 Samuel 7:8-17...God Promises to bless the Family and Lineage of David

7:8 David has nothing to give God because all things originate from God. Not only was David a shepherd in his youth, but he followed the sheep instead of guiding them; but now God has made David ruler of a nation.

- 7:9 God again emphasizes His mobile presence in that He has moved about with David – the Lord is not limited to a “sacred location.” Just as the Lord was making His name known in Israel, He had also chosen to make David’s name known as well.
- 7:10 The Lord will give His people stability as He plants them as a fruitful vineyard away from afflictions.
- 7:11 Although God does not allow David to build the Temple (2 Sam 7:3-4), God will build a “house” (a dynasty) through David.
- 7:12 Jesus would be the eternal King on the Throne of David (Is 9:6-7; Mt 1:1, 21:9; Acts 2:29-30; Rev 22:16). God continues to use the personal pronoun of “I” and all that He would do (2 Samuel 7:12-15)
- The Kingdom of God is a reference to the fulfillment of the Davidic Covenant (in a similar way to the crucifixion fulfilling the Mosaic Covenant).
 - Other Davidic Covenant Scriptures include (1 Chronicles 17:11-15; Psalms 89)
 - Before Jesus’ Ascension, the disciples ask Jesus if He is going to restore the Kingdom (Acts 1:6); although Jesus tells them “it is not for you to know “when”, but I will tell you “how” – authority is being restored by giving you “power” through the Holy Spirit.
 - Greek word for Kingdom is “basileia” (the rule; authority) dunamis (“power”)
- 7:13 The Temple that Solomon would construct would reflect God’s name – but God would not be constrained to this physical place. On the other hand, God would extend Solomon’s physical kingdom into an eternal kingdom (the Kingdom of God) with the descendant of David (Jesus) on the throne as King forever.
- 7:14 God’s intention is to be a Heavenly Father to David’s physical son, Solomon. This father/son relationship is characterized through discipline. God would use those around Solomon to discipline him as well.
- 7:15 God discloses that His love for Saul had departed, but God makes a commitment that his faithful love for Solomon would not.
- 7:16 The Davidic Covenant was an unconditional commitment that God would build an eternal house (Lk 1:32-33; Isaiah 9:6-7; Rev Ch 4-19). The remaining part of the Bible is based upon the covenant of God in this chapter; the New Testament begins with “*The book of the generation of Jesus Christ, the son of David, the son of Abraham.*” (Matthew 1:1)
- When Gabriel informs Mary that she will have a son named Jesus, Gabriel tells her that “*the Lord God shall give to him the throne of his father, David.*” (Luke 1:32)
- 7:17 Nathan obediently retracted his earlier counsel and faithfully conveyed the word of the Lord.
- **According to 2 Samuel 7:8, where did God lift David from?**
 - **Not only was David a shepherd in his youth, but he followed the sheep instead of guiding them; but now God has made David ruler of a nation.**
 - **David has nothing to give God because all things originate from God.**
 - **According to 2 Samuel 7:9, what point does God make to David through Nathan?**
 - **God again emphasizes His mobile presence in that He has moved about with David – the Lord is not limited to a “sacred location.”**
 - **Just as the Lord was making His name known in Israel, He had also chosen to make David’s name known as well.**
 - **According to 2 Samuel 7:11, would David or God actually construct a house?**
 - **Although God does not allow David to build the Temple (2 Sam 7:3-4), God will build a “house” (a dynasty) through David.**
 - **According to 2 Samuel 7:12-13, who would build a house for God?**
 - **Solomon**
 - **According to 2 Samuel 7:15, what does God disclose departed from King Saul?**
 - **God discloses that His faithful love for Saul had departed, but God makes a commitment that his faithful love for Solomon would not.**
 - **Was it wrong for David to want to construct a house for God since God told him not to follow-through with it?**
 - **No and because David wanted that – he was blessed with an eternal Kingdom**
 - **According to 2 Samuel 7:12-15, was this covenant with David a conditional covenant?**
 - **The Davidic Covenant was an unconditional commitment that God would build an eternal house (Lk 1:32-33; Isaiah 9:6-7; Rev Ch 4-19)**

Covenants of God			
1.	Noah	Gen 9:8-17	Protection from Divine Judgment
2.	Abraham	Gen. 12:1-3; 15:1-21; 17:1-27	Nation
3.	Phinehas	Num. 25:10-13	Peace & Priesthood
4.	Moses	Deuteronomy 30	Land
5.	David	2 Samuel 7:4-17	Kingdom

Read 2 Samuel 7:18-24...God Promises to bless the Family and Lineage of David

- 7:18 David is humbly awestruck that God has blessed him so greatly. David questions God in a wondrous way; so often mankind questions God accusingly, but believers should worship the Lord through our lack of knowledge – every day that the sun rises is a blessing of mercy and grace.
- 7:19 David contrasts the frailty of men with the extensive ability of God to give good things. The lasting kingdom is a revelation to David (Saul’s kingdom had not even survived himself), and David is grateful for the prophecy. The northern kingdom would have multiple families usurping power, but the southern kingdom would only follow David’s lineage down to the advent of Jesus.
- 7:20 David admits that even his words are not insightful to God as He knows each person better than they know themselves.
- 7:21 David articulates exactly that he is “the servant” to - the Word and Will of God. A believer’s obedience to these two articles (God’s Word and God’s Will) is a witness of one’s love for Him.
- 7:22 David exclaims that the Lord is uniquely great because He elevates the broken and lowly. The Lord did this in David’s life as He did with all of the nation of Israel. This is symbolic of what the Lord has done for all believers who come from sinful, fallen states to be elevated into the family of God.
- 7:23 The Lord chose Israel above all other nations to reveal Himself and perform miraculous works of His greatness; this is true for the life of every believer.
- 7:24 As God established the nation of Israel, He Himself was established as their God.
- **According to 2 Samuel 7:18, what is David’s attitude that God would establish him?**
 - David is humbly awestruck that God has blessed him so greatly.
 - David questions God in a wondrous way
 - So often mankind questions God accusingly, but believers should worship the Lord through our lack of knowledge – every day that the sun rises is a blessing of mercy and grace.
 - Believers should have prayer times like this instead of always “why me?”
 - **According to 2 Samuel 7:19, does David view God’s blessing as a little thing or a great thing for God to do?**
 - In verse 19, David discusses how little/easy it was for such a great God to do this.
 - David contrasts the frailty of men with the extensive ability of God to give good things.
 - The lasting kingdom is a revelation to David (Saul’s kingdom had not even survived himself), and David is grateful for the prophecy.
 - The northern kingdom would have multiple families usurping power, but the southern kingdom would only follow David’s lineage down to the advent of Jesus.
 - **According to 2 Samuel 7:20, how does David identify himself in relation to the Lord?**
 - As a servant, David admits that even his words are not insightful to God as He knows each person better than they know themselves.
 - David can’t talk because God already knows everything about him.
 - **According to 2 Samuel 7:21, what two articles are identified as requiring obedience from God’s servants?**
 - David articulates exactly that he is “the servant” to - the Word and Will of God.
 - A believer’s obedience to these two articles (God’s Word and God’s Will) is a witness of one’s love for Him.
 - **According to 2 Samuel 7:21, why is God uniquely great?**
 - David exclaims that the Lord is uniquely great because He elevates the broken and lowly.
 - The Lord did this in David’s life as He did with all of the nation of Israel.
 - This is symbolic of what the Lord has done for all believers who come from sinful, fallen states to be elevated into the family of God.

Read 2 Samuel 7:25-29...The Conclusion of David’s Prayer

- 7:25-26 David put emphasis on the fact that he is the Lord’s servant, and he encourages the Lord to fulfill His promise as a testimony to the fact that the Lord’s name should be praised.
- 7:27 This prayer has been one of awestruck praise, but even coming before the Lord in praise takes courage when one truly understands the holy sovereignty of the Lord.
- 7:28 “*Lord GOD, You are God; Your words are true, and You have promised this grace to Your servant.*” This is a great prayer for any believer.
- 7:29 Beyond David – the self-proclaimed servant of God – David claims the Lord’s commitment to bless his entire house/lineage, so that they would walk with Him.

Chapter 8 consists of the military conquests of David

- 2 Samuel 8:1 – East of the Transjordan
- 2 Samuel 8:3-11 – North by Syria
- 2 Samuel 8:13-14 – South with Edom

Read 2 Samuel 8:1-2...David Conquered the Surrounding Nations

- 8:1 The Philistines were historic enemies of Israel and always invaded, but now David was the aggressor who invaded. Metheg-ammah (“bride of bondage”) was a Palestinian province that included Gath. (1 Chronicles 18:1)
- 8:2 David took severe punishment on Moab (descendants of Lot’s eldest daughter); it seems that David made two or three lines and he allowed one of the lines to live.
- The Jewish Mishnah (oral tradition) states that they had killed his parents and siblings after he had left them in their care; there is no more mention in Scriptures of David’s family after he left them in Moab (1 Sam 22:3).
- 8:3 Rehob (“breadth/extent”) was the part of Syria that touches northern Israel. As Syria was recovering dominion, David intercepted them. By hamstringing the horses (cutting a tendon in the horses’ legs), David made the horses of no use in war. Joshua had incapacitated the war horses instead of using them as well (Joshua 11:6)
- Hadadezer had attempted to control the Euphrates River (“The River”)
 - Saul had fought against this same northern kingdom (1 Samuel 14:47)
- 8:4 The chief officers of the horsemen could have numbered 1,700 over 7,000 total horsemen (1 Chronicles 18:4), but it is thought that there may have been two different confrontations - one with Hadadezer Rehob and one with his son Hadezezer. In Hebrew, the number is recorded “One Thousand...Seven Hundred Horsemen”, so it could mean 1,000 chariots and 700 horsemen.
- Hadad (“thunderer”) was a false Syrian/Armenian god of the storm that had power over fertility and destruction (similar to the Canaanite’s Baal).
 - Scholars believe that David had such an effective infantry on foot that he did not depend on horses to such a degree; David was not using chariots for warfare at this time (although his son, Solomon would).
- 8:5 The Arameans were another part of Syria, so they had come to assist their fellow allies, but David killed 22,000 Arameans. The Arameans would survive as small groups of raiding bandits and be troublesome even through Solomon’s reign (1 Kings 11:23-25).
- 8:6, 14 It is mentioned twice (witness) that David established garrisons in the defeated lands and the Lord preserved David wherever he went (1 Chronicles 18:6)
- 8:7 Gold represents royalty or deity while the shields speak of protection; this is fitting for David since the Lord had been his protection since his youth.
- 8:8 This bronze of Hadadezer (“beauty of assistance/help”) would ultimately be used by Solomon to build the two pillars: Jachin and Boaz (1 Chron 18:8; 2 Chron 3:15-17)
- **According to 2 Samuel 7:2, did David have mercy on Moab?**
 - David may have taken severe punishment on Moab.
 - **Oral tradition states that Moab had killed his parents and siblings after he had left them in their care; there is no more mention in Scriptures of David’s family after he left them in Moab (1 Sam 22:3).**
 - **According to 2 Samuel 8:6 & 14, what is repeated about the Lord?**
 - The Lord made David victorious
 - **According to 2 Samuel 8:1-8, what were the surrounding nations that David defeated?**

Instead of constructing the Temple, David was successfully defending/conquering. (2 Samuel 8)	
Philistines	West
Syrians	North
Edom	South
Vassal Kings	From Mediterranean to the Euphrates
<i>Wars are documented in greater detail in later chapters</i>	

Read 2 Samuel 8:9-12...David Receives Tributes and Gives to the Lord

- 8:9 Hamath (“wall/fortress”) was from northern Syria; their King Toi (“who wanders”) was influenced by the testimony of David’s victory.
- 8:10 Toi sent his son, Hadoram (1 Chronicles 18:10) which has the root of the false god “Hadad”; however, the son’s name is also recorded as Joram (“Jehovah is exalted”) so David may have renamed King Toi’s son from Hadoram (“their power”) to Joram because Joram has Yahweh in it.
- Just as in the modern Olympics, the treasures were the same: gold, silver, bronze. King
- 8:11 King David dedicated the spoils of war to the Lord. Although David had been told that he would not construct the Temple (2 Samuel 7:4-7), he continued storing treasures for Solomon to use in the Temple’s construction.

8:12 Six nations are named from the closest relatives to the least: 1. Edom (Esau) 2. Moab (Lot's eldest) 3. Ammonites (Lot's youngest) 4. Philistines 5. Amalekites 6. Syrians

Read 2 Samuel 8:13-18...David Makes A Reputation by Conquering Enemies

8:13 David did not single-handedly kill 18,000 Edomites, but under his command, Abishai (1 Chronicles 18:12) led the troops in defeating the Edomites.

- Although David had been fighting the Arameans (2 Samuel 8:3-11), it is unlikely that they had fled so far south of Israel.
- Since Aram (“ammown”) and Edom (“edown”) have only slight spelling differences in Hebrew, most scholars believe that 18,000 Edomites were killed instead of Arameans/Syrians.

8:6, 14 It is mentioned twice (witness) that David established garrisons in the defeated lands and the Lord preserved David wherever he went (1 Chronicles 18:6)

8:15 David's rule (as type of Jesus) dispensed two actions of a Godly King: 1. justice 2. righteousness (Job 29:14, 37:23; Ps 9:8, 33:5, 36:6, 37:6, 72:2, 89:14, 97:2)

8:16 These three verses show David's administration. Joab was the military commander (1 Chronicles 11:6); Jehoshaphat kept records of David's reign (2 Kings 18:18, 37; 2 Chronicles 34:8; Isaiah 36:3, 11, 22).

- This is the first mention of Zadok (1 Chronicles 6:3-8)
 - In the future millennium of Jesus' reign on earth, the line of Zadok will minister as Levitical Priests in the millennial Temple (Ezekiel 40:46; 43:19; 44:15; 48:11)
- Abiathar is mentioned as the son of Ahimelech (1 Samuel 22:20, 23:6, 30:7); however, in this listing (and 1 Chronicles 18:16), Abiathar and Ahimelech are transposed.

8:17 Seraiah was the only official whose father is not mentioned; as the court secretary, he might have been the one writing the events.

- Benaiah was in charge of the royal body guard of David; under Solomon's command, Benaiah would put Joab to death and replace him as commander of the army (1 Kings 2:35).
- The Cherethites and Pelethites are David's personal guard (2 Chronicles 23:22-23)
 - The word “Cherethites” means “Cretans”, and they were a mercenary group from the Aegean Sea (1 Samuel 30:14)
 - The word “Pelethites” seems to come from the word “Philistines”
- David's sons were “chief ministers” from the Hebrew “kohanim.” The Hebrew word “kohanim” can mean either “priest” or “court officials” (1 Chronicles 18:17).

David's Officials (2 Samuel 8:16-18)		
<u>Leader</u>	<u>Father</u>	<u>Responsibility</u>
1. Joab <i>("God is father")</i>	Zeruiah <i>("pain of the Lord")</i>	Over the Army
2. Jehoshaphat <i>("the Lord is judge")</i>	Ahilud <i>("a child's brother")</i>	Court Historian
3. Zadok <i>("just/righteous")</i>	Ahitub <i>("brother of goodness")</i>	Priests
4. Ahimelech <i>("my brother is king")</i>	Abiathar <i>("father of abundance")</i>	Priests
5. Seraiah <i>("prince/soldier of the Lord")</i>	Not Mentioned	Court Secretary
6. Benaiah <i>("built by the Lord")</i>	Jehoiada <i>("The Lord knows")</i>	Two-fold warriors of the Philistines: (Cherethites/Cretans & Pelethites) 2 Samuel 15:18, 20:7, 23
7. Sons of David	David <i>("beloved")</i>	Chief Officials

Chapter 9 is full of symbolism to the restoration of every believer (2 Kings 25:27-30)

Symbolism of Mephibosheth (2 Samuel 9)		
Fallen Family	Saul's Failed Dynasty	Man was created by God and given a kingly position in God's creation. But, like Saul, man turned away from the Lord in disobedience and fell from his royal position into sin
Failed Individual	Saul's Disobedience	Rom 5:12 Sin entered into the world through the disobedience of one man, Adam

Fallen State	Mephibosheth Crippled as child by nurse's fear (2 Sam 4:4)	Man's helpless and fallen state disabling man to walk upright
Humility of Position	Mephibosheth prostrated himself and said, "Here is your servant" instead of justifying himself or making excuses	A Believer must admit his fallen state before coming to the Lord.
Family Member Covenant	David restored Mephibosheth in faithfulness to his covenant with his father, Jonathan (2 Sam 9:1, 7)	Scripture speaks of God's unconditional commitment to His covenantal love which is given to sinful man (Gn 3:15).
Royal Emissary	Jonathan, a member of the house of the royal household, humbled himself to befriend David and was the connection between David's love and Mephibosheth's need.	The Lord Jesus Christ is the necessary link between God's love and man's great need (Heb 2:17)
Seeking	David took the initiative in searching out Mephibosheth.	The sovereign Lord took the initiative and found His people (Lk 19:10).
Reconciliation	The alienation and enmity that separated Mephibosheth from David because of Mephibosheth's connection with the fallen dynasty of Saul were overcome completely by David.	He has extended His love to us in spite of the alienating barriers of enmity and hostility which we erected as members of the fallen human race. Colossians 1:21-22
Cleansing and made righteous	Mephibosheth was unkempt with soiled clothing (2 Sam 19:24)	Man cannot clothe himself with personal righteousness, but must be covered by Jesus' purity (Is 64:6)
Dining with the King	Mephibosheth was granted the honor and satisfaction of being sustained at the King's bountiful table.	The Believer can fellowship with the Lord (Rev 3:20) while anticipating the marriage banquet.
Restoration of Blessings	All the crown properties that once belonged to Saul and his dynasty would be returned to Mephibosheth by royal decree (2 Sam 9:7).	Sinful man has lost his relationship the Lord with a sentence of death, but the Believer has regained his righteousness and relationship.

Read 2 Samuel 9:1-4...Saul's Servant Ziba Tells David of Mephibosheth

9:1 Time had passed. But David continued to reflect on Jonathan's friendship. Believers should reflect on those who have encouraged them in their walk, and they should reach out in gratitude and encouragement.

- The Hebrew word "hesed" is used with the same meaning as "covenant love." (1 Samuel 20:15, 42; 24:21; 2 Samuel 21:7)

9:2-3 Ziba ("fight/strength") directs David to Mephibosheth, and ends up splitting the inheritance with him (2 Sam 16:1-4, 19:26-29). Ziba and Mephibosheth both approached King David in the same way – "I am your servant."

- Mephibosheth had been lamed since the age of 5 years old (2 Samuel 4:4). Being lame was a challenge to someone being King as with Asa (1 Kings 15:23).

9:4 Lo-debar (meaning "no pasture/no supply/no communication") was located near Ishbosheth's old capital of Mahanaim in Gad east of the Jordan. Machir was a wealthy man who had been a friend of Saul's family who took care of Jonathan's son; Machir would be very influential in assisting David when he fled from Absalom (2 Samuel 17:27).

- **According to 2 Samuel 9:1, after being anointed and the victories over his enemies, who did David remember?**
 - **Jonathan...no one had told David that Jonathan had a descendant**
- **According to 2 Samuel 9:2, how did Ziba identify himself to King David?**
 - **As his servant**
 - **Just as David humbles himself before the Lord as His "servant", other men humble themselves before David.**
- **According to 2 Samuel 9:3, how does David position the kindness?**
 - **The kindness of God...good acts of loving-kindness should come as a testimony to our Lord**
- **According to 2 Samuel 9:3, what was Mephibosheth's disability?**
 - **He was crippled in both feet and unable to "walk with the King"**
- **According to 2 Samuel 9:4, did Ziba know where Mephibosheth was?**
 - **Yes – Ziba knew exactly; Lo-debar (meaning "no pasture/no supply/no communication") was located near Ishbosheth's old capital of Mahanaim in Gad east of the Jordan.**
 - **Mephibosheth had been raised by a man called Machir (meaning "Salesman") in the town of Lo-debar.**
 - **So here we have a man who could have been the heir to the throne, living at the kindness of salesman in the town of "no supply."**
 - **Mephibosheth couldn't walk, couldn't work, and couldn't contribute.**

Read 2 Samuel 9:6-13... David Exalts Mephibosheth to the King's Table

- 9:6 Mephibosheth (“exterminator of shame; i.e., of idols”), who couldn’t walk, is reconciled to the King’s table because of the King’s relationship to his father and their covenant; Mephibosheth literally means puff of shame, or dispeller of shame or idols.
- 9:7 As this unworthy man approaches the throne of the King, he is offered riches and blessing because of his relationship with the one who died (Jonathan). Because of David’s relationship with the King’s son (Jonathan), Mephibosheth received the King’s (Saul’s) inheritance.
- 9:8 When one approaches the King (Jesus) in humility and understanding of His greatness, he feeds them spiritually just as the Gentile woman in the New Testament approached Jesus table as a lowly dog (Mt 15:26; Mk 7:27)
- 9:9-10 Ziba had been the attendant to King Saul, so he and his family would now transition to being the attendant of Mephibosheth in the line of Saul. Ziba had a large family and a good number of servants to provide amply for Mephibosheth.
- 9:11 As the servant of the one true King (David), Ziba agrees to support those designated by the King.
- 9:12 Even Mephibosheth’s offspring would be seated at the King’s table. Mephibosheth’s young son was named “Mica” (or Michaiah) which is translated as “Who is like God?” Beyond that, Mica consists of two segments. The first section is “Mi” which is translated as “who?” while the second part which doesn’t exist in the Bible, but can be easily constructed from the verb -ka’a (meaning “to be afraid”). This makes the name Mica like a rhetorical response to the extended name of Michaiah: Who is like God? Therefore (because our faith in Him) who is afraid?
- 9:13 It is mentioned twice (2 Samuel 9:3) that “He was lame in both feet” as an impoverished cripple was brought out of the edge of the wilderness into the King’s palace with the King’s fellowship.
- **According to 2 Samuel 9:6, how did Mephibosheth approach the King?**
 - **Humble, broken and fearful**
 - **David spoke to Saul using similar words as Mephibosheth about being a “dead dog” (2 Samuel 9:8)**
 - **David used these words with Saul in the wilderness of En-Gedi (1 Samuel 24:14)**
 - **According to 2 Samuel 9:7, why was Mephibosheth reconciled to the King?**
 - **Because of the King’s relationship to his father and their covenant**
 - **The Storyline of Mephibosheth points to the Gospel Message**
 - **As this unworthy man approaches the throne of the King,**
 - **he is offered riches and blessing because of his relationship with the one who died (Jonathan).**
 - **Because of David’s relationship with the King’s son (Jonathan), Mephibosheth received the King’s (Saul’s) inheritance.**
 - **When one approaches the King (Jesus) in humility and understanding of His greatness, he feeds them spiritually just as the Gentile woman in the New Testament approached Jesus table as a lowly dog (Mt 15:26; Mk 7:27)**

24 2 Samuel 10, 11, 12

Read 2 Samuel 10:1-5... Hanun Abuses David’s Emissaries

- 10:1 David had extended kindness to King Saul’s son (Mephibosheth), and his offer was humbly received in gratitude. Now David would extend kindness to King Nahash’s son Hanun in a similar fashion.
- 10:2 Saul’s first battle as King was against Ammon (1 Sam 11:1-11). As a perceived common enemy of Saul’s, David was no doubt accepted by Nahash. Although a believer may have worldly alliances against a common enemy, eventually, the alliance will reveal the worldly tendencies of unbelieving characteristics like fear, hatred or anger. Spiritually, the Lord and King also sends messengers to comfort and guide those who have lost: The world can either accept the King’s kindness or reject it, but there are consequences of rejecting the King’s grace.
- 10:3 The Ammonite leader, Hanun (“grace and mercy”) is given unwise counsel; it is foolish to disparage God’s love and His messengers.
- 10:4 The emissaries were not only turned away, but brought to great indignity (Is 7:20, 20:40)
- 10:5 David allowed his emissaries to remain in Jericho (meaning “the place of fragrance”) until their marks of humiliation had been managed.
- **According to 2 Samuel 10:1, the King of which nation died?**
 - **The Ammonites who were descendants of Lot’s youngest daughter.**
 - **According to 2 Samuel 10:2, what was David’s sentiments towards Hanun?**
 - **David looked for opportunities to bless others less fortunate**
 - **David showed the same kindness to Mephibosheth**
 - **According to 2 Samuel 10:2, why would King Hanun be open to David as a friend?**
 - **The father of Hanun, Nahash, had showed David kindness**
 - **Saul’s first battle as King was against Ammon (1 Sam 11:1-11).**

- As a perceived common enemy of Saul's, David was no doubt accepted by Nahash.
- Although a believer may have worldly alliances against a common enemy, eventually, the alliance will reveal the worldly tendencies of unbelieving characteristics like fear, hatred or anger.
- Spiritually, the Lord and King also sends messengers to comfort and guide those who have lost:
- The world can either accept the King's kindness or reject it, but there are consequences of rejecting the King's grace.
- According to 2 Samuel 10:3, did the new King Hanun of Ammon receive accurate counsel?
 - No, just like Solomon's son, Rehoboam would receive poor counsel, King Hanun also received poor counsel

Read 2 Samuel 10:6-14... Hanun Abuses David's Emissaries

- 10:6 Because of the rejection of King David's offer, the Ammonites were forced to hire 33,000 soldiers (Arameans or Syrians) from three different resources in an attempt to circumvent the consequences of their sin.
- 10:7 It was not until David heard of Ammon amassing troops that he decided to attack...and he attacked in force sending Joab with all of his fighting men. The cruel man Joab was commander of David's army (2 Sam 8:16) and ruthless in attack.
- 10:8 The Ammonites lined up to defend their capital city while the 33,000 hired soldiers went into the fields to ambush David's Israelite army.
- 10:9 Joab saw that the enemy was not only planning to defend their city, but also ambush David's troops. Joab took the elite fighters with him to engage the hired soldiers.
- 10:10 Joab sent the remainder of David's army with his brother Abishai to fight the native Ammonites.
- 10:11 God's people were supporting each other on multiple fronts as the enemy battled in independent and separate ways.
- 10:12 God's people are called to have courage and be strong, but in the end, God's will is to be done
- 10:13 The hired soldiers had no reason to faithfully risk their lives for another cause (the Ammonites), so they fled upon the approach of Joab.
- 10:14 Fear by the world is contagious (James 4:7), and upon seeing their hired troops retreat, the Ammonites also fled into their city. Instead of being distracted with the hired army, Joab's troops changed their focus back to the Ammonites as the offenders.
- According to 2 Samuel 10:6, what were the repercussions of not trusting the King of Israel?
 - They lived in fear and had to hire protection from the King
 - If we walk in faith, we don't need to fear
 - According to 2 Samuel 10:6, what caused David to send his army with Joab?
 - The Ammonites hired Arameans to battle David.
 - The Ammonites lined up to defend their capital city while the 33,000 hired soldiers went into the fields to ambush David's Israelite army.
 - Joab saw that the enemy was not only planning to defend their city, but also ambush David's troops.
 - Joab took the elite fighters with him to engage the hired soldiers.
 - His brother, Abishai, took the remainder of David's army to fight the native Ammonites.

Read 2 Samuel 10:15-19... The Arameans Were Defeated and Would Not Ally with Ammon Against Aram Again

- 10:15 The Arameans felt that their "warrior" reputation had been tarnished with their defeat by Joab, so they regrouped and called in reinforcements from as far away as the Euphrates.
- 10:16-17 The Arameans met in Helam (meaning "stronghold") near where Ishbosheth's capital, Mahanaim, had been east of Jordan to attack Israel, but David answered the call leading the remainder of Israel against this renewed Aramean force.
- 10:18 David killed the Aramean commander and tens of thousands of Arameans, so once again, they fled.
- 10:19 The worldly Arameans found that it only made sense to make peace and become the subjects of King David instead of making worldly alliances with the Ammonites. Be careful who you ally with in this world, God is the ultimate victor. Reputation does not win battles, but instead, reliance on the Lord.

Read 2 Samuel 11:1-4... David Has Affair with Bathsheba

- 11:1 Wars usually began in Late Spring after the first harvests; however, David stayed behind. David's sin began with a "dereliction of duty" when David was not fulfilling his kingly duty. Believers should not get distracted from their duties in spiritual battles.
- This seems like a continuation of the war in the previous chapter (1 Samuel 10)
 - Rabbah ("teacher") was the only city of the Ammonites mentioned in Scripture (Deut 3:11; Ezekiel 21:20) located 22 miles east of the Jordan River.
 - The Ammonites are still alive today; they are called "Jordanians" and live in Jordan with the capital city of "Ammon" which was once called "Rabbah." Over the years, the name of the city changed from Rabbah to Ammon.
- 11:2 David saw a woman bathing who was very beautiful.

11:3 When David inquired about the identity of the lady, David was told explicitly that Bathsheba was the wife of Uriah the Hittite. Bathsheba means “daughter of an oath.”

- “Bathsheba” is called elsewhere “Bathshua” which means “daughter of prosperity” (1 Chronicles 3:5);
- “Bathshua” might be more of a description or nickname as it occurs only once and Bathsheba’s father, Eliam, is thought to be a man of wealth. Eliam means “God is my nation.”
- Bathsheba’s father, Eliam, is thought to be the same commander listed in David’s “mighty men” – Eliam, son of Ahithophel the Gilonite (2 Samuel 23:34)
 - Ahithophel the Gilonite was David’s trusted counselor who committed suicide when his advice was ignorantly rejected by Absalom (2 Samuel 15:12, 16:20-23, 17:23)
 - Giloh was a town in the mountainous southwest corner of Judah (Joshua 15:51)
- Since Uriah was also one of David’s “mighty men” (2 Samuel 23:39; 1 Chronicles 11:41), he might have become acquainted with Eliam as a fellow “mighty man” (2 Samuel 23:34) which may have led to an introduction to Eliam’s daughter, Bathsheba.

11:4 In spite of knowing that she was married, David took Bathsheba for himself.

- **According to 2 Samuel 11:1, what made David vulnerable to sin?**
 - Sin begins with David not fulfilling kingly duty
 - What are the believer’s duties and do we become distracted by the world?
- **According to 2 Samuel 11:2, where did David walk in the middle of the night?**
 - David walked around the roof of the king’s house.
 - The rooftop might be symbolic of elevating one’s self.
 - Sin often occurs when we “elevate ourselves; rooftop offerings to false gods were commonplace (Jer 19:13, 32:29; Zeph 1:5)
- **According to 2 Samuel 11:3, when David inquired of the beautiful woman, what three descriptions was he told?**
 - Her name; her Father’s name; her husband’s name
 - Beyond a woman to a daughter and a wife
 - The genealogy of Jesus literally says, David fathered Solomon by the “wife of Uriah” (Mt 1:6)
- **According to 2 Samuel 11:4, how much of Scripture is spent on the time that David and Bathsheba spent together?**
 - A single verse...just one verse.
 - David’s notorious sin consists of a single verse – so quick, so terminal.
 - Bathsheba had just been (physically) cleansing herself which attracted David; Bathsheba’s purity was forever blighted.
 - This single sin with Bathsheba began a sequence of sins
 - In the end, David had broken a number of the human relational sins condemned in the 10 commandments: Murder, Adultery, Steal, Lie against a neighbor; Covet the neighbor’s wife

Read 2 Samuel 11:5-11... David Hosts Uriah

11:5 When Bathsheba conceived, she was living separately from David, but she felt the need to send word to him.

11:6 David also sent word (possibly without consulting Bathsheba) to Joab to send Uriah home. Uriah was a Hittite and not an Israelite. Hittite’s had been a strong nation controlling the northeast corner of the Mediterranean through Asia Minor while Egypt controlled the southeast corner of the Mediterranean.

11:7 David asks Uriah two questions regarding the physical battle, and Uriah may have just as well asked David these questions about the spiritual battle – how was he and how was the battle?

11:8 The feet represent the contact with this world, and ironically David is encouraging Uriah to wash his feet when in fact it is David whose contact with this world has been spiritually polluted. David provides Uriah a “mess of meat” which is the same term used to describe Joseph’s royal banquet for his brothers (Gen 43:34)

11:9 Uriah considered himself a servant of King David, and he slept at the door with them.

11:10 David did not praise Uriah’s faithfulness and self-denial, but instead he questioned Uriah’s reason for not going to his house.

11:11 Uriah (“God is my light”) is consecrated and committed to God’s use versus seeking his own pleasure (1 Sam 21:5).

Uriah was not a Jew, but instead, he was a Hittite. Since the time that the Philistines captured the Ark of the Covenant (1 Samuel 4) Scripture references it as the Ark of God, but Uriah calls it the “Ark of Israel and Judah.” Even without understanding that it was the Ark of God, Uriah treated it with more respect than David had.

- **According to 2 Samuel 11:5, how does the Bible reference Bathsheba?**
 - “The woman” ...God does not seem pleased with her; she was not a victim
 - Bathsheba would be referenced as “the wife of Uriah” ...
 - When she heard that Uriah was dead (2 Samuel 11:26)
 - When Nathan cursed the house of David (2 Samuel 12:10)

- In the Genealogy of Jesus (Matthew 1:6)
- Bathsheba is identified as “Uriah’s widow” when her child became deathly ill (2 Samuel 12:15).
- According to 2 Samuel 11:6, what Tribe of Israel was Uriah from?
 - None – Uriah was a Hittite and not an Israelite.
 - Hittite’s had been a strong nation controlling the northeast corner of the Mediterranean through Asia Minor while Egypt controlled the southeast corner of the Mediterranean.
- According to 2 Samuel 11:7, when Uriah arrived, what did David ask him?
 - David inquired about Joab, the troops and the battle
 - Uriah may have just as well asked David these questions about the spiritual battle – how was he and how was the battle?
- According to 2 Samuel 11:8, upon sending Uriah away, what did David tell Uriah to do?
 - To wash his feet –
 - The feet represent the contact with this world, and ironically David is encouraging Uriah to wash his feet when, in fact, it is David whose contact with this world had been spiritually polluted.
 - David provides Uriah a “mess of meat” which is the same term used to describe Joseph’s royal banquet for his brothers (Gen 43:34)
- How might 2 Samuel 11:11 have been convicting to David?
 - Uriah’s knew he should be in battle with the presence of the Lord
 - Uriah (“God is my light”) is consecrated and committed to God’s use versus seeking his own pleasure (1 Sam 21:5)
- Contrast David to Uriah

David contrasted to Uriah (2 Samuel 11:11)	
David	Uriah
David remained home in the comfort of his palace	Uriah would not go home while his colleagues were fighting in the fields
David slept with Uriah’s wife	Uriah didn’t sleep with his own wife
David pursued Bathsheba	Uriah denied himself

Read 2 Samuel 11:12-17... David Tells Joab to Have Uriah Killed in Battle

11:12 David invited Uriah to stay one more day (stay until the 3rd day) before David would send him back to the battle
 11:13 Scripture does not place the blame on Uriah for getting intoxicated, but places the responsibility on David. Regardless, Uriah did not return to his house but instead slept with David’s servants.
 11:14 David now understood the faithfulness of Uriah, and he entrusted Uriah to carry his own death warrant to Joab.
 11:15 David did not kill Uriah directly (or even ask Joab to kill him directly), instead David plans to bring about Uriah’s death in battle.
 11:16 Joab understood the location of the enemy’s best soldiers, and he plotted to have Uriah fight there.
 11:17 Because of David and Joab’s plan, several of David’s soldiers died beyond Uriah. It is impossible to control the consequences of sin which never affects only a single individual.

- According to 2 Samuel 11:12, after sleeping on the doorstep with the King’s servants, what did David ask of Uriah?
 - David invited Uriah to stay one more day (stay until the 3rd day) before David would send him back to the battle
- According to 2 Samuel 11:13, who does Scripture hold responsible for Uriah’s intoxication?
 - David
- According to 2 Samuel 11:14, how much did David trust the faithfulness of Uriah?
 - David now understood the faithfulness of Uriah, and he entrusted Uriah to carry his own death warrant to Joab.
- According to 2 Samuel 11:17, was Uriah the only death caused by David’s plan against Uriah?
 - Because of David and Joab’s plan, several of David’s soldiers died beyond Uriah. It is impossible to control the consequences of sin which rarely affects only a single individual.
 - This seems to be a battle where Joab had lost many good warriors to such a degree that even David might be provoked to anger at the loss of Israel life.
 - Sin always has collateral damage

Comparisons of David’s Widow Stories (Abigail and Bathsheba)	
Abigail (Nabal’s Widow)	Bathsheba (Uriah’s Widow)

Abigail signals the onset of David's ascension to the throne.	Bathsheba marks the turning point for the worse in David's life	<i>Watershed Experience</i>
David sends messengers to ask for a share of Nabal's shearing (1 Sam 25:5)	Messengers bring Bathsheba and then Uriah back from battle	<i>Role of Messengers</i>
Abigail goes to David in secret (1 Samuel 25:20).	David acts with Bathsheba in secret (2 Samuel 12:12)	<i>Secrecies</i>
To Nabal he says: "Peace to you, and peace to your family, and peace for everything you own" (1 Sam 25:6)	To Uriah he asks, "about the peace of Joab, the peace of the people and the peace of the battle" (2 Sam 11:7)	<i>Threefold Entreaty</i>
Nabal is drunk while feasting like a king, (1 Samuel 25:36).	Uriah is given drink from the winery of the king (2 Sam 11:13)	<i>Intoxication</i>
David pursues Nabal with his sword (1 Samuel 25:13).	David turns Uriah over to the sword of the enemy (2 Samuel 11:25)	<i>The Sword</i>
Death of Nabal	Death of Uriah	<i>Ultimate Result</i>
Absalom	Solomon	<i>Prominent Offspring</i>

Read 2 Samuel 11:18-27...Joab's Messenger Tells David That Uriah Killed in Battle

11:18 Joab kept David apprised of the events of the war

11:19-20 This seems to be a battle where Joab had lost many good warriors to such a degree that even David might be provoked to anger at the loss of Israel life.

11:21 Joab knew that Abimelech had been killed by a woman dropping a millstone (Judges 9:53). Joab understood battle concerns and strategies through his understanding of the book of Judges. The fact that Uriah had also been killed was intended to pacify the King of all the other deaths.

11:22 The messenger obeyed by: 1. Departing 2. Coming 3. Reporting

11:23 The men of Rabbah had pushed the Israeli army into the field until they were pushed back into the city gates.

11:24 The Israeli army pushed within the distance of the archers from the wall of the city.

11:25 By David's justification that the sword consumes all alike, David curses himself as Nathan warns David that the sword will never leave his home (2 Samuel 12:10, 15:14).

11:26 Bathsheba is referenced in Scripture as Uriah's wife just as she is in the genealogy of Christ (Mt 1:6)

- **According to 2 Samuel 11:21, what was familiar to Joab?**
 - **Joab was clearly a student of the book of Judges, and he expected David to be also since Abimelech's story was based on Judges 9:50-54.**
 - **Ironically, a key point in the story of Abimelech was that he didn't want it known that a woman had killed him – now death had come to King David's household through a woman (Bathsheba) as well.**
- **According to 2 Samuel 11:25, what distinction is made by the sword?**
 - **By David's justification that the sword consumes all alike, David curses himself as Nathan warns David that the sword will never leave his home (2 Samuel 12:10, 15:14).**
- **According to 2 Samuel 11:26, how does Scripture reference Bathsheba?**
 - **Bathsheba is referenced in Scripture as "Uriah's wife" just as she is in the genealogy of Christ (Mt 1:6)**
- **According to 2 Samuel 11:27, what did God think of David's actions?**
 - **The Bible confirms that Bathsheba became the wife of David, but it also confirms that the Lord considered David's actions evil.**

Read 2 Samuel 12:1-8...Nathan Reports a Condemning Story to David

12:1 Nathan ("rewarded") was a prophet during the reigns of David and Solomon (2 Chronicles 9:29). He is first mentioned with David's desire to build the Temple resulting in an eternally blessed house of David (2 Samuel 7:2, 3, 17), but now is the reprover of David cursing David's house. As a result of David's sin, five people, including four of David's sons, died directly or indirectly: Uriah, the illegitimate baby, Absalom, Amnon, and Adonijah.

12:1-4 Nathan uses a parable to touch the "shepherd's heart" of David. After the death of Uriah, this accountability required courage on Nathan's part. Because of his bravery, David would name his son, Nathan, who would be in the lineage of Jesus (Lk 3:31)

12:4 David is type of all three men – who does the traveler represent? (Lk 11:6; 2 Sam 12:8)

12:5 David felt the righteous anger against the man who sinned as he admitted that the offender deserved death.

12:6 David has a clear understanding of Scripture as he adheres to the Law on the 4X quantity owed (Ex 22:1; Lk 19:8). The Septuagint (LXX) listed as "sevenfold" (Proverbs 6:31).

12:7 “*You are the man!*” The wickedness of the Old Testament can be summarized in this single statement – the reader should understand that the sins and shortcomings of the Old Testament are representative of them.

12:8 Like the traveler (2 Sam 12:4) who gets the sheep from the bosom of the poor man, so too, God gives David wives “from the bosom” of other men; literally this references God taking Abigail from Nabal and giving her to David, but also, God transferred the loyalties of the daughters of Israel - and indeed, Saul’s own daughter - from Saul and given them over to David (2 Samuel 12:7). God had taken the sheep of the kingdom from Saul for David.

- **According to 2 Samuel 12:1, who was sent by the Lord to correct David?**
 - Nathan (“rewarded”) was a prophet during the reigns of David and Solomon (2 Chronicles 9:29).
 - He is first mentioned with David’s desire to build the Temple resulting in an eternally blessed house of David (2 Samuel 7:2, 3, 17), but now is the one reproving David and cursing David’s house.
 - After the death of Uriah, this accountability required courage on Nathan’s part. Because of his bravery, David would name his son, Nathan, who would be in the lineage of Jesus (Lk 3:31)
- **According to 2 Samuel 12:2-3, why is this story/parable well-suited for David?**
 - Nathan uses a parable to touch the “shepherd’s heart” of David.
- **According to 2 Samuel 12:5-6, what was the judgment on the rich man who took the little lamb?**
 - Although the rich man deserved death (2 Samuel 12:5), the ruling was that the rich man pay four lambs for the one.
 - As a result of David's sin, four of David's sons, died directly or indirectly:
 - The illegitimate baby
 - Absalom
 - Amnon
 - Adonijah
- **According to 2 Samuel 12:7-8, consider the use of the word “I”; who gave David the kingship and the house of Israel?**
 - God
- **According to 2 Samuel 12:7, what key phrase is established for understanding the Old Testament as well as the entire Bible?**
 - “You are the Man!” (2 Samuel 12:7)
 - This story and the entire Old Testament points to the Messiah, Jesus, but it is also about YOU
 - Adam’s fall is about your sin as is David’s....
 - If you change the emphasis from “You” to “Man” – it also reveals that You are NOT God; you are a man with all of the human foibles
 - “You are the man!” This statement can be said for each sinner although many deny (Mal 2:17) or are unaware (Mt 25:37-39) of the evil innate to man (Jn 3:18, 36). Just as any Believer, the blessings of God anoint with His Spirit and free from the captivity of the oppressor (from sin).

Read 2 Samuel 12:9-13...Nathan Condemns & David Repents

12:9 Nathan understood the entirety of David’s sin. David is charged with murdering Uriah although David had acted indirectly through the Ammonites.

12:10 God equated David’s sin to David despising God.

12:11-12 This curse is fulfilled in 2 Sam 16:21-23 with adversary of household

12:13 David’s willingness to admit a mistake contrasts with Saul’s defensive denial of his own sin (1 Sam.15:13). David not only admits the sin, he incorporates the rebuke into his life.

- David has a child named Nathan, which demonstrates that Nathan’s advice became a daily reminder for him.
- Other “Good” Kings will not accept reproach: Good King Joash (2 Chron 24:15-22), Good King Asa (2 Chron 16:7-12), Good King Amaziah (2 Chron 25:14-16), while Good King David (2 Samuel 12:10-13) is repentant
- **According to 2 Samuel 12:9, how does God view sin and disobedience?**
 - Sin is viewed as despising God which is equivalent to despising His commands (2 Sam 12:9)
- **According to 2 Samuel 12:13, when confronted with correction, how does David respond?**
 - David’s willingness to admit a mistake contrasts with Saul’s defensive denial of his own sin (1 Sam.15:13).
 - David not only admits the sin, he incorporates the rebuke into his life.
 - David has a child named Nathan, which demonstrates that Nathan’s advice became a daily reminder for him.
- Other “Good” Kings will NOT accept reproach:
 - Good King Joash (2 Chron 24:15-22),
 - Good King Asa (2 Chron 16:7-12),
 - Good King Amaziah (2 Chron 25:14-16)
- David writes Psalm 51

Read 2 Samuel 12:14-23...The Baby of David & Bathsheba Dies & A New Son is Born – Solomon/Jedidiah

12:14 Although sin forgiven (12:13) consequences paid with infant's life (1 Kings 14:13). God can extend mercy, but He chose against it. The "name it and claim it" movement would say that David did not have enough faith to claim the healing, but in reality, the only act that people of prayer can "claim" is that the "will of God" be accomplished.

12:15 Bathsheba was still identified as Uriah's wife (Mt 1:6)

12:16 David had often inquired of the Lord (1 Samuel 23:2, 4; 30:8; 2 Samuel 2:1; 5:19, 23; 1 Chron 14:10, 14), but this time he would seek the Lord and fail; David would no longer inquire directly but he would seek after the Lord in the 3 year famine (2 Samuel 21:1)

- Saul died because he had inquired of a medium instead of the Lord (1 Chronicles 10:13-14)
- The Hebrew word for "sought" is "waybaqqes" which was used when God sought to put Moses to death (Exodus 4:24) or Saul sought to put David to death (1 Samuel 19:10), or when Solomon sought to put Jeroboam to death (1 Kings 11:40)
- The Hebrew word for "inquire" is "wayyisal" which was used by Saul inquiring of God (1 Samuel 14:37, 28:6) or David inquiring of the Lord (1 Samuel 22:10, 23:2, 30:8; 2 Samuel 2:1; 5:19; 5:23; 11:17; 1 Chronicles 14:10, 14)
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12:17 David lay prostrate on the ground without eating, and he would not be stirred by the elders.

12:18 The infant son (a type of Christ) can be viewed as a pure descendant of David (heir to the throne) who was offered as the penalty of sin; God would lose His beloved Son as well (John 3:16).

12:19 David assumed that his child had died when his servants began to whisper.

12:20 David goes through 3-step of washing (Rev 1:5) & Anointing (1 Sam 16:12-13, Isaiah 61:1) and clothing (Isaiah 61:10, Galatians 3:27) just like Ruth 3:3, Ezekiel 16:9-10 → Acts 26:18

12:23 This verse is used to support the view that children who die before the "age of accountability" do go to heaven (Rom 7:9).

12:24 David comforted his wife; in this verse, Bathsheba is not called "the wife of Uriah", but instead, Bathsheba is associated as the wife of David. Bathsheba gave birth to a son, Solomon, whom God loved and who loved God (1 Kings 3:3). There is possibly no greater compliment of blessing than to be loved by God.

- Although a wise man, Solomon was lured into idolatry by his wives (1 Kings 11:1-8) and the nation of Israel would divide in two at his death – the Northern Kingdom (Israel) and the Southern Kingdom (Judah)

12:25 God named Solomon, Jedidiah ("Beloved of the Lord"), through Nathan the Prophet

- **According to 2 Samuel 12:14, why did the baby of David and Bathsheba die?**
 - Although sin forgiven (12:13) consequences paid with infant's life (1 Kings 14:13).
 - God can extend mercy, but He chose against it.
 - The "name it and claim it" movement would say that David did not have enough faith to claim the healing, but in reality, the only act that people of prayer can "claim" is that the "will of God" be accomplished.
- **According to 2 Samuel 12:15, how is Bathsheba referenced?**
 - Bathsheba was still identified as Uriah's wife (Mt 1:6)
 - Modern folks change their names, but they are who they are....
 - The infant son (a type of Christ) can be viewed as a pure descendant of David (heir to the throne) who was offered as the penalty of sin;
 - God would lose His beloved Son as well (John 3:16).
- **According to 2 Samuel 12:20, what did David do after understanding the innocent baby had died?**
 - David goes through 3 steps of:
 - Washing (Rev 1:5)
 - Anointing (1 Sam 16:12-13, Isaiah 61:1)
 - Clothing (Isaiah 61:10, Galatians 3:27)
 - Just like Ruth 3:3, Ezekiel 16:9-10 → Acts 26:18
 - The pragmatism of David is commendable – he fasted when it meant something, but he cleaned up instead of mourning.
- **Mourning is, at times, suitable for Believers; although mourning may be "human", there are many "human" emotions that believers reject in light of God's truths.**
- **According to 2 Samuel 12:23, how will David be reunited with Bathsheba's firstborn child?**
 - David will go to him.
 - This verse is used to support the view that children who die before the "age of accountability" do go to heaven (Rom 7:9).
- **According to 2 Samuel 12:24-25, what did God rename Solomon and why?**
 - Through the Prophet, Nathan, God named Solomon, "Jedidiah" which means "Beloved of the Lord"

Read 2 Samuel 12:26-31... Joab Invites David to Enjoy the Victory of the Ammonite City of Rabbah

12:26 Joab secured victory over the Ammonite city of Rabbah (where Uriah had died).

12:27 Rabbah was called “the city of waters” because the River Jabbok flowed around the lower section with the palace; the higher section of Rabbah was the defensible fortress.

12:28 Joab told David that if he didn’t come to leave his mark on the victory, the town would be renamed after Joab who had captured it without David.

12:29 David, once again, is called to battle at Rabbah (“great/powerful”)

12:30 David took the crown from the King of Rabbah to wear on his own head; the weight of the crown is estimated to have been 100 lbs. The Jewish historian, Josephus, references the precious stone as a sardonyx.

25 2 Samuel 13, 14

Read 2 Samuel 13:1-5... Jonadab Tells Amnon How to Rape Tamar

13:1 Absalom (“father of peace”) was the royal son with Tamar (“palm tree” symbolizing righteousness) as his sister.

13:2 Amnon was frustrated and made himself sick because of his feelings towards his half-sister. Instead of caring for her and wanting what was best for her, Amnon’s intentions were on himself.

13:3 Amnon’s cousin and “friend”, Jonadab (“giving liberally”), became a corrupting counselor. Jonadab was most likely the son of Shammah/Shimeah who was the third of Jesse’s daughters to pass before Samuel (1 Samuel 16:9)

13:4 Jonadab realizes that Amnon is miserable every morning. Amnon mis-defines the meaning of “love.” The word for “depressed” is similar to “thin” or “sickly”; which may have been Jonadab’s inspiration for Amnon to play the part of a sick man.

13:5 Amnon is “sicker” than he knows (2 Sam 13:2), but his sickness is sin (desire, covetous). This would result in part of the fulfillment of Nathan’s curse against David’s household (2 Samuel 12:10-12).

- **According to 2 Samuel 13:1, who was Amnon?**
 - **Amnon (“faithful/true”) was David’s firstborn (2 Sam 3:2; 1 Chron 3:1), and similar to David’s sin, this incident will end with wrongful sex and murder.**
 - **The mother of Amnon was Ahinoam the Jezreelite**
 - **Naboth was also a Jezreelite whose land was stolen by Ahab & Jezebel**
 - **Jezreel (“God sows”) was a city within the Tribe of Issachar**
- **According to 2 Samuel 13:5, what kind of a friend was Jonadab?**
 - **Jonadab was a corrupting counselor**
 - **Amnon’s cousin and “friend”, Jonadab (“giving liberally”), became a corrupting counselor**
 - **Amnon would feign illness – it may have been “love sick”, so that Tamar would visit him**
 - **Amnon is “sicker” than he knows (2 Sam 13:2), but his sickness is sin (desire, covetous)**
 - **Be wary of worldly folks who fake suffering in order to take advantage.**
 - **Also, be wary of friends who pretend to care about your grieving and then offer ungodly advice.**

Read 2 Samuel 13:6-15...Amnon Rapes Tamar

13:6 David had a charitable desire to help those who were hurting. (2 Samuel 9:1, 10:1-2)

13:7 David unsuspectingly allowed himself to be used to facilitate the sin. Believers should be wary of any request of the world – even if that person is seen as the crown prince.

13:8 Tamar (“palm tree” – Ps 92:12) is similar to an obedient servant (believer).

- The Bible lists 19 sons and one daughter belonging to King David, who had over eight wives and many concubines. David named sons were Amnon, Daniel (Chileab), Absalom, Adonijah, Shephatiah, Ithream, Shimea, Shobab, Nathan, Solomon, Ithar, Elishua, Elpelet, Nogah, Nepheg, Japhia, Elishama, Eliada and Eliphelet.
 - Jerimoth is also listed as David’s son although he is not mentioned in any other genealogies (2 Chronicles 11:18).
 - David’s sons born by his concubines are not named.
 - The only daughter of David that is listed is named Tamar.
- 13:9 After all of Tamar’s work, Amnon refused to eat the food that she prepared. Amnon sent away his servants in the same way that Joseph had sent away his servants to reveal himself to his brothers (Gen 45:1); the only difference is that Joseph was honorable while Amnon was immoral.
- 13:10 Amnon was lying in his bed watching her cook, and the separation was probably a petition of some kind (i.e., veil). Scripture identifies Amnon as her brother in this verse. Amnon is David’s eldest son, and Absalom is David’s third son. After the birth of the second son, Daniel (Chileab), he is never mentioned again (2 Samuel 3:3; 1 Chron 3:1)
- 13:11 Men have the tendency to use “love” to attain sex while women have the tendency to use sex to attain “love”; both have the same heavenly Father, God.
- Amnon had used a “lie” to deceive Tamar, and now he asks her to “lie” with him.

- 13:12 *"No, my brother"* (1 Timothy 5:2; Mt 12:50, Mk 3:35) Tamar tells Amnon that his actions are disgraceful.
- 13:13 God's commandments disallow incestuous relationships (Lev 18:11, 20:17; Deut. 27:22) although Abraham had married his half-sister Sarah (Gen 20:12). Tamar pleads with Amnon not to be a fool.
- 13:14 Men refuse to listen to good counsel, but instead are controlled by their animal instincts living through brute force instead of reason and righteousness. Licentiousness is often the desire to dominate another person which is more closely related to hate than love.
- 13:15 Men hate those they harm. The wounded are a reflection that reveals the extent of the aggressor's evil. Amnon attempted to rid himself of the evidence of his sin by sending Tamar away.
- **According to 2 Samuel 13:6, how does Amnon refer to Tamar when talking to his dad? (v6)**
 - **"My Sister" - David unsuspectingly allows himself to be used to facilitate the sin. Believers should be wary of any request of the world – even if that person is seen as the crown prince.**
 - **According to 2 Samuel 13:7, how does David reference Amnon when requesting Tamar to visit him?**
 - **"Her brother"**
 - **According to 2 Samuel 13:10, where did Amnon invite Tamar?**
 - **Amnon invited Tamar into his bedroom...Tamar ("palm tree" – Ps 92:12) is symbolic of the obedient believer.**
 - **Tamar, Amnon's half-sister, is asked to make levivot (translated as "cakes").**
 - **This noun, levivot, occurs four times, and the root appears twice more in verbal form.**
 - **But as some interpreters have noticed, the homonym (levav) means "heart," and the verbal form of l-v-v occurs in the Song of Songs 4:9, "You have captured-my-heart".**
 - **As it is connected with love poetry, the word levivot can be translated as "heart-shaped-dumplings" The symbolism of levivot and lev לֵב is for the heart.**
 - **According to 2 Samuel 13:11, how does Amnon refer to Tamar once he grabs her to sleep with her?**
 - **His "sister" – Amnon understood the relationship, and it didn't matter**
 - **According to 2 Samuel 13:15, what emotion did Amnon have towards Tamar after raping her?**
 - **Men hate those they harm. The wounded is a mirror that reveals the extent of the aggressor's evil.**
 - **Men also hate things that show them how evil they truly are...**
 - **Amnon attempted to rid himself of the evidence of his sin by sending Tamar away.**
 - **The King's son traded a moment of passion for being in the King's favor**

Read 2 Samuel 13:16-20...Tamar is Rejected by Amnon

- 13:16 Beyond polluting Tamar, Amnon now wanted to desert her. Scripturally, Amnon should have married the woman that he raped (Deut. 22:28-29)
- 13:17 The young servant who attended Amnon was called to discard Tamar and lock her out of Amnon's room.
- 13:18 The King's pure, virgin daughters were evident by the long-sleeved robe that they wore. Amnon's attendant obeyed his commands and locked Tamar outside.
- 13:19 A long sleeved garment was one of leadership (no sleeves were worn by the workers and toilers). Ashes on the head represent the mourning; the debris and devastation of everything that one holds dear. Tamar understood that she would never be married or have children.
- 13:20 Absalom knew that the offender had been Amnon, but he urged Tamar to remain quiet.
- **According to 2 Samuel 13:16, what wrong did Tamar feel was worse than rape?**
 - **Amnon sending Tamar away was an act of discarding something unclean.**
 - **Tamar could never be married and never have children; Amnon had ruined her chance at a family**
 - **According to 2 Samuel 13:17, who was within call of Amnon after he raped Tamar?**
 - **Amnon's young servant who may have heard the rape and possibly prevented it**
 - **According to 2 Samuel 13:18, what identified the King's pure, virgin daughters?**
 - **Long sleeve garments**
 - **Joseph also had a long-sleeved garment as a virgin in the house of Jacob (Gen 37:3)**
 - **A long-sleeved garment was one of leadership (no sleeves were worn by the workers and toilers).**
 - **Ashes on the head represent the mourning; the debris and devastation of everything that one holds dear.**
 - **According to 2 Samuel 13:20, how did Absalom reference Amnon when telling Tamar to be quiet?**
 - **As her "brother" ...just as Amnon's relationship as brother did not mean anything to Amnon; it would also not mean anything to Absalom**

Read 2 Samuel 13:21-29...Absalom Takes Revenge on Amnon

13:21 David did not punish Amnon nor did David uphold the law of God (Lev 20:17; Deut. 22:28-29). Amnon was the crown prince, so David did not know how to discipline this child that he loved. David may have felt somewhat hypocritical in punishing his son for sexual sin after David's immorality with Bathsheba (2 Samuel 11:2-4).

13:22 Absalom was crafty and cunning in the manner that he orchestrated revenge on Amnon.

13:23-24 It appears that Absalom wanted his family to witness his execution of the rapist, Amnon. Another thought is that Absalom would have eradicated all of David's family leaving himself as ruler. In any case, it was time for the followers (the sheep) to pay their due (to be sheared).

- A time of shearing sheep was a time of celebration and revelry (Gen 38:12)

13:25 David refused to join Absalom although he was urged to join.

13:26 Since David was not joining Absalom, the request was made for Amnon to come, but David questioned Absalom about Amnon's invitation as well.

13:27 Absalom continued to urge David until all of the King's sons joined him.

13:28 Amnon, the crown prince who was certain to inherit the anointing of his father the king, instead pursued the sin of satisfying his fleshly desires which resulted in his death.

13:29 A mule is a mix between a horse (symbolic of war prowess) and a donkey (symbolic of the old rebellious self); the king's sons were affected that day as their stubborn strength was brought to flight.

- Mules were viewed as royal animals that kings rode (1 Kings 1:33, 38, 44); however, mules were not allowed to be bred in Israel because of Leviticus 19:19, so they were most likely imported.
- A mule is the offspring of a male donkey (a "jack") and a female horse (a "mare"), and they cannot reproduce.
- Scripturally, the mule and horse are characterized as having no understanding (Ps 32:9); mules tend to have an overabundance of self-preservation.

- **According to 2 Samuel 13:21, what did David do because of Amnon's sin?**
 - David does not punish Amnon nor does David uphold the law of God (Lev 20:17; Deut. 22:28-29)
 - David's inaction cost Amnon his life
 - Men often do not confront the sin of those in the household; it is frequently left to wives
- **According to 2 Samuel 13:24, what did Absalom request?**
 - For all the King and his servants to join him with the sheepshearers.
 - Some men of the Bible were shepherds (like David) while others focused on shearing the sheep.
- **According to 2 Samuel 13:26, since David would not join, who did Absalom request to join?**
 - It appears that Absalom wanted his family to witness to his execution of the rapist, Amnon.
 - Another thought is that Absalom would have eradicated all of David's family (because of David's inaction) leaving himself as ruler.
 - In any case, it was time for the followers (the sheep) to pay their due (to be sheared).
- **According to 2 Samuel 13:28, what is the command that Absalom gives to his servants when carrying out his decree?**
 - Be Strong and Courageous!
 - Moses had directed Joshua and the Israelites to be strong and courageous (Deut. 31:6-7, 23)
 - Joshua had directed the Israelites in the same manner (Joshua 1:6-9, 18; 10:25)

Read 2 Samuel 13:30-33...Jonadab Corrects David about Absalom's Revenge

13:30 Rumors and gossip become exaggerated. (Proverbs 11:13, 16:28, 18:8, 20:19, 26:20 – 2 Cor 12:20; Rom 1:28-29)

13:31 David grieves over the false report that all of his sons have been ambushed and murdered; this would make the news of the death of only one son more acceptable. While King David lay on the ground tearing his clothes, his servants also tore their clothes; when David tore his clothes in mourning, the grief was replicated by those near him. (2 Samuel 1:11). David's grief was often replicated by those near him. (2 Samuel 15:30; 19:2-3).

13:32 The wily Jonadab (who had concocted the method of Amnon's sin) shows that he knew of Absalom's plot to kill Amnon without alerting the king for the two years that Absalom had planned the murder.

13:33 Jonadab attempts to console David that only his eldest is dead. Amnon was murdered by Absalom because he followed the advice of Jonadab in tricking Tamar. (2 Samuel 13:5-6)

- **According to 2 Samuel 13:30, what rumor did David hear?**
 - The situation is overblown with fake news.
- **According to 2 Samuel 13:32, who reveals that he knew about Absalom's plot?**
 - The wily Jonadab (who had concocted the method of Amnon's sin) shows that he knew of Absalom's plot to kill Amnon without alerting the king for the two years that Absalom had planned the murder.
 - Jonadab should have paid the price of hiding the secret as well as instigating the sin of Amnon.

Discuss 2 Samuel 13:34-39...David Mourns the Loss of His Son

13:34 While Absalom fled away, the remaining sons of David came to him.

- 13:35 Jonadab reinforces to King David that he had been accurate in foretelling David of the news of only Amnon. Jonadab told David that Jonadab had been right.
- 13:36 David's son's grieved and wailed (as did David) at the loss of Amnon.
- 13:37-38 Absalom fled to his grandfather (king of Geshur - 2 Samuel 3:3) for three years. David lost two sons when Absalom murdered Amnon, but this verse mentions that David mourned for his son every day; this verse seems to indicate David was missing Absalom (instead of the dead Amnon).
- 13:39 David seemed to reconcile himself to the death of Amnon (upon which there was no return); however, David longed to see Absalom.
- **According to 2 Samuel 13:37, how many sons had David lost?**
 - **David had really lost two sons (Amnon & Absalom)**
 - **According to 2 Samuel 13:38, how long did Absalom remain in hiding?**

Read 2 Samuel 14:1-7...Joab Engages the Woman from Tekoa

- 14:1 Joab facilitated the restoration of Absalom to David because he saw David's love for his son (2 Sam 14:29)
- Joab would end up killing Absalom (2 Samuel 18:14-15)
 - Joab often seems to act in his own self-interest, so he may have felt it better that the crown prince be reconciled to the court sooner than later.
- 14:2 The woman from Tekoa ("trumpet/that is confirmed") is told to deceive the king with mourning clothes (grieved righteousness) without being anointed with oil (without the Spirit).
- Tekoa was a town in Judah's territory ~12 miles south of Jerusalem that Rehoboam built up for his defense. (2 Chron 11:5-6)
 - Amos would be born in Tekoa in the 8th century BC (Amos 1:1)
 - Post-captivity Tekoa men helped build the wall with Nehemiah (Neh 3:3)
- 14:3 Joab told the wise woman the words that he wanted her to say.
- 14:4 Beyond being the King, David was acting as the Judge of Israel; the Israelis could gain audience with the King and have him decide on a judgment.
- 14:5 Some versions have "alas", but the woman used the word "truly" (Hebrew "Abal") when answering King David.
- 14:6 The woman claimed that one of her sons killed the other in a struggle just as Absalom killed Amnon.
- 14:7 The woman claimed that her family now wants to kill the murderer without leaving anyone to give her descendants.
- **According to 2 Samuel 14:1, who was Joab considering when he plotted to bring Absalom home?**
 - **Joab facilitated the restoration of Absalom to David because he saw David's love for his son (2 Sam 14:29)**
 - **According to 2 Samuel 14:2-3, how does Joab tell the woman from Tekoa to prepare for deceiving David?**
 - **The woman from Tekoa ("trumpet/that is confirmed" – basically "testimony") is told to deceive the king with mourning clothes (grieved righteousness) without being anointed with oil (without the Spirit).**

Read 2 Samuel 14:8-12...David Assures the Woman from Tekoa

- 14:8 This is the first of three times that King David assures the woman that her sole remaining heir would not be brought to justice and executed for the murder of his brother. (2 Sam 14:10, 11)
- 14:9 The woman exclaimed that any guilt from an inaccurate statement would be on her and not on the King.
- 14:10 The King told the woman that he would protect her from those who disagreed with her.
- 14:11 The woman asks for mercy from the avenger of blood – the relative who can rightfully bring justice for a relative's wrongful death (Num 35:19).
- **According to 2 Samuel 14:11, from whom does the woman seek protection?**
 - **The woman asks the King to protect her son from the Avenger of Blood**
 - **Spiritual symbolism would equate to sinners being protected from the avenger of blood**
 - **If the woman's story were true, what would have been the correct protocol for the murderous son?**
 - **He son should have fled to the Cities of Refuge (Number 35:6-34; Deut. 4:41-43)**
 - **Israel was in fallen state because they weren't following the Law**
 - **Who is the Avenger of Blood?**
 - **Jesus' second coming (Rev 6:10; 19:2)**

Read 2 Samuel 14:13-17... The Woman from Tekoa Aligns Her Story with David & Absalom

- 14:13 Similar to the way that Nathan had ended his story (2 Sam 12:1-7), the woman alerts David that he has spoken judgment on himself.
- 14:14 The wise woman from Tekoa shares restoration (the Gospel) message with David
- 14:15 The woman continues her charade in acting as if she is afraid.
- 14:16 The woman mentions that the King will protect her and her son against the accusers.

14:17 The woman likens David's discernment as comparable to the Angel of God. The woman uses the pronoun "your" God with King David.

- **Who else had used a story to reveal a truth about David?**
 - **Similar to the way that Nathan had ended his story (2 Sam 12:1-7), the woman alerts David that he has spoken judgment on himself.**
- **What is the Spiritual meaning behind 2 Samuel 14:14?**
 - **The restoration message can be applied to the gospel message**

Read 2 Samuel 14:19-24... David Allows Joab to Retrieve Absalom

14:19 David correctly deduces that Joab arranged this woman's ruse, but David (being naturally penitent) grants Joab his objective of coordinating Absalom's return.

14:20 For the second time (witness), David is likened to having the wisdom of an angel of God (2 Sam 14:17; 1 Sam 29:9)

14:21 David sends Joab to bring Absalom back into Israel.

14:22 Joab is humbled by the agreement of David to recover Absalom.

14:23 Geshur was approximately 88 miles from Jerusalem.

14:24 God (like David) is disposed towards love for his fallen sons (Absalom), but judgment on sin causes a necessary rift between the king and those of guilt.

- **According to 2 Samuel 14:20, for a second time, to whom is David's wisdom likened?**
 - **The Angel of God**
 - **Spirit-filled believers would have God's wisdom**
 - **For the second time (witness), David is likened to having the wisdom of an angel of God (2 Sam 14:17; 1 Sam 29:9)**
- **According to 2 Samuel 14:24, was Absalom restored to his relationship with the King?**
 - **He couldn't see "the face" of the King**
 - **God (like David) is disposed towards love for his fallen sons (Absalom), but judgment on sin causes a necessary rift between the king and those of guilt.**

Read 2 Samuel 14:25-33... Absalom Sets Joab's Field on Fire to See the King

14:25 Absalom was the most handsome man in all of Israel.

14:26 Absalom would cut his hair at the end of every year, and the weight of the cut hair was estimated to be six pounds.

This appears to be a pride of Absalom to weigh his hair upon the act of having it cut; his hair would be his downfall (2 Samuel 18:9).

14:27 Absalom was blessed with a family of his own (three sons).

14:28 Absalom returned to Jerusalem but dwelt there 2 yrs. w/o seeing David. It has now been seven years since the rape of Tamar which, in effect, lost the relationship that David had with two of his sons.

14:29 Joab refused to come to Absalom when he called twice.

14:30 In the same way that the Lord attempts to get man's attention, Absalom attempted to get the attention of Joab.

Absalom was seeking reconciliation, but Joab would not respond to his invitation. Often the Lord gets the attention of someone through disaster.

14:31 Absalom's offence worked in that Joab came when Absalom lit his field on fire.

14:32 Absalom doesn't even address the fire to Joab, but instead sends Joab to the King to ask why he was brought from Geshur if he was to only be put under house arrest.

14:33 The king grants the unrepentant clemency which opens the door for the rebellious' attempt to usurp the throne.

- **According to 2 Samuel 14:25, Absalom is described in what terms?**
 - **Absalom was the most handsome, cunning, and ambitious of David's sons.**
 - **The praise in Scripture of Absalom's beauty is similar to the description of Lucifer who was the most powerful and beautiful of God's creatures (Ezekiel 28:12)**
 - **Both Absalom and Lucifer would unsuccessfully attempt to usurp the throne (Isaiah 14:13).**
- **According to 2 Samuel 14:27, what did Absalom name his daughter?**
 - **Absalom named his daughter, Tamar, in honor of his disgraced sister.**
- **According to 2 Samuel 14:30-31, how did Absalom get the attention of Joab?**
 - **In the same way that the Lord attempts to get man's attention, Absalom attempted to get the attention of Joab.**
 - **Barley represented the harvest of the Feast of First Fruits**
 - **Absalom was seeking reconciliation, but Joab would not respond to his invitation.**
 - **Often the Lord gets the attention of someone through disaster.**
- **According to 2 Samuel 14:33, what did Absalom do to be reconciled to the King?**
 - **Absalom humbled himself with his face to the ground.**

- **The king grants the unrepentant clemency which opens the door for the rebellious' attempt to usurp the throne.**

26 2 Samuel 15, 16

Read 2 Samuel 15:1-6... Absalom Positions Himself as King of Israel

15:1 Absalom traveled in pomp and circumstance as 50 (Esther 6:7-11). The runners might be part show and part security as the Pope has the Pontifical Swiss Guard.

15:2 Absalom was ambitious and an early riser. The King was also Judge at the time (as David was with the woman of Tekoa – 2 Samuel 14), so he would rule on people's issues and struggles. Absalom wanted political advantage over Israel, so he would ensure that the individual was from Israel before hearing the case.

15:3 With the King as Judge, there was likely a wait in the ruling and a prioritization of what was heard. The wait would have been difficult. The city gates would have been the initial ruling, but if someone wanted to appeal a ruling, they might go to the palace gate.

15:4 Absalom makes promises of justice

15:5 Absalom feigned humility and approachability and the public opinion supported him.

15:6 Absalom understood that the poor seeking personal justice were the power and force behind political power.

- Church systems/leaders/etc. can often be compared to Absalom who would stand outside the Temple and stop the people seeking the KING; instead, they give their own blessing and send the hurting away without experiencing the King.
- **Who is the King and Judge that we should approach in times of need?**
 - **Jesus - Church systems/leaders/etc. can be compared to Absalom who would stand outside the Temple and stop the people seeking the KING and give them his own blessing and send them away with his.**
 - **Absalom understands that the poor seeking personal justice were the power and force behind political power.**
- **According to 2 Samuel 15:3-4. How would Absalom resolve the issues of Israel?**
 - **Absalom would elevate himself as Judge who ensures righteous judgments.**
 - **Absalom is lightly undermining the King while elevating himself**
- **According to 2 Samuel 15:5, how did Absalom receive those who needed judgment?**
 - **Absalom feigned humility and approachability and the public opinion supported him.**
 - **This can be likened to politicians kissing the babies.**

Read 2 Samuel 15:7-12... Absalom Announces Himself as King of Israel

15:7 Hebron was the location of Absalom's birthplace (2 Samuel 3:1-3) and David's coronation (2 Samuel 2:1-4; 5:1-3).

There may have also been some discontent for those in Hebron who had witnessed David relocate the capital to Jerusalem.

- The 40 years would have been calculated from David's first anointing by Samuel (1 Samuel 16:13) which was 7 years before David's reign in Hebron. Some scholars read "40" as a clerical error in that Absalom had been acting as judge for "4" years.

15:8 Absalom uses religion for political purposes instead of truly understanding God's Word.

15:9 David sought "peace" with his son, and sent him in peace as David had sent Abner in peace before. This conveyance of peace may have been David's last words to Absalom.

- Hebron was the home of David for 7 ½ years after he was anointed as king over Judah (2 Sam 2:11) and then Hebron was the location of David becoming King over all of Israel (2 Sam 5:3)

15:10 Absalom sent out political envoys to proclaim Absalom King in Hebron at the appointed time just as his father had ruled in Hebron over Judah for 7 years before the elders of Israel proclaimed David King.

15:11 Just as with the invitations of his brothers at Amnon's slaying, Absalom invited these two hundred men deceitfully in order to attempt a "political ambush." (2 Samuel 13:24-29)

15:12 The very first act of Absalom after declaring himself as king was to recruit Ahithophel ("brother of ruin/foolly") who was David's key advisor and possibly the grandfather of Bathsheba (through her father Eliam – 2 Samuel 11:3; 23:24). Ahithophel was famous for his wisdom (2 Samuel 16:23).

- **According to 2 Samuel 15:7, what reason did Absalom give David for going to Hebron?**
 - **Absalom claimed to have made a vow to the Lord.**
 - **Absalom uses religion for political purposes instead of truly understanding God's Word.**
 - **Absalom may have made a vow to the Lord that he would become King over Israel in Hebron**
 - **Hebron was the home of David for 7 ½ years after he was anointed as king over Judah (2 Sam 2:11)**
 - **Then Hebron was the location of David becoming King over all of Israel (2 Sam 5:3)**
- **According to 2 Samuel 15:9, was Absalom's coronation by proclamation or anointment?**

- **Absalom was king by proclamation**
 - **The people had appointed Absalom, but God had not (2 Samuel 19:10)**
- **Saul and David had both become King by being anointed by Samuel.**
- **According to 2 Samuel 15:11, how many unsuspecting men accompanied Absalom to Hebron?**
 - **200 – 2 is symbolic for “witness”**
- **According to 2 Samuel 15:12, what was the first act of Absalom after declaring himself as King?**
 - **The very first act of Absalom after declaring himself as king was to recruit Ahithophel (“brother of ruin/foolly”)**
 - **Ahithophel was David’s key advisor and possibly the grandfather of Bathsheba.**

Read 2 Samuel 15:13-18... Absalom Announces Himself as King of Israel

15:13 An unnamed messenger alerts David that Absalom had turned the hearts of Israel. The message wasn’t about Absalom declaring himself king, but it was about the hearts of the people.

15:14 Nathan’s warning to David was that the sword would never leave his home (2 Samuel 11:25, 12:10). David had fled from Saul for seven years with no intent to harm him; David would now flee from Absalom in the same way.

15:15 The faithful King’s servants submitted completely to his will.

15:16 David fled with everyone in his household except 10 concubines. David would not have thought that these women were in physical danger, but the King’s concubines might have appeased Absalom’s ambition as he would receive concubines of the past King. (2 Samuel 3:6-7)

15:17 David’s entourage stopped at the last house on the outskirts of Jerusalem. This may have been a nostalgic moment as David prepared his followers for what lay ahead.

15:18 Although betrayed by Israelites (his own people), select Philistines continued to support David. The Cherethites and Pelethites are David’s personal guard (2 Samuel 8:17; 2 Chronicles 23:22-23). The word “Cherethites” means “Cretans”, and they were a mercenary group from the Aegean Sea (1 Samuel 30:14). The word “Pelethites” seems to originate from the word “Philistines.” The Gittites were from Gath (the birthplace of Goliath).

- **These 600 probably consisted of many of his renegade army in flight from Saul (1 Samuel 23:13; 30:9)**
- **According to 2 Samuel 15:13, what was the focus the informer to David?**
 - **Not that Absalom had declared himself King, but instead, that the hearts of the people supported Absalom**
 - **David should have known this from seeing Absalom at his gate (2 Samuel 15:6)**
 - **David had reigned over Judah in Hebron before Israel came to him.**
 - **Now Absalom had won over the hearts of Judah in Hebron, so when the men of Israel supported Absalom, David had nowhere to return.**
- **How does 2 Samuel 15:14 reference back to Nathan’s prophetic warning to David in 2 Samuel 11:25 & 12:10?**
 - **This fulfills Nathan’s warning to David that the sword will never leave his home (2 Samuel 11:25, 12:10).**
- **According to 2 Samuel 15:18, how many men fled with David along with the Philistine contingents?**
 - **David flees Absalom with 600 men just as when he fled Saul with 600 (1 Sam 23:13);**

Read 2 Samuel 15:19-23... David Flees His Son Absalom

15:19 Ittai (“near/timely”) the Gittite (“wine press”) had been an inhabitant of the Philistine city, Gath

15:20 David was concerned that Ittai’s family had only arrived the day prior.

15:21 Although Israel had forsaken their king, the Gentile (Philistines) were faithful to their king (David). The term “Yahweh” means the living Lord, so Ittai seems to have been a convert to the one true God. Ittai made an oath of faithfulness to David (Ruth 1:16-17).

15:22 Ittai had only arrived the day prior, but his commitment to the King was unwavering. The recognition of the true King should be steadfast regardless of the length of time.

15:23 David is betrayed by a close relation and crosses over Brook Kidron before persecution which was similar to Jesus’ path (Jn 18:1)

- **According to 2 Samuel 15:19-20, what reasons did David give to Ittai that he should not follow him?**
 - **Ittai was a foreigner who had just arrived the day prior**
 - **Ittai may have had a military background because David would eventually put him in charge of a third of the army (2 Samuel 18:2)**
- **According to 2 Samuel 15:21, what was the response of Ittai the Gittite (the Philistine from Gath)?**
 - **Although Israel had forsaken their king, the Gentile (Philistines) were faithful to their king (David).**
- **According to 2 Samuel 15:23, where did the King lead his grieving followers? (2 Samuel 15:30)**
 - **David walked through the Kidron valley as his followers were heartbroken with him.**
 - **Jesus crossed the Kidron Valley when Judas betrayed him (John 18:1)**

Read 2 Samuel 15:24-29... The Ark is Returned to Jerusalem with Zadok & Sons

15:24-25 Desiring the Lord's presence, the ark moved with David, but now David told Zadok ("just/righteous") that God could guide him without the ark – God transcends any fleshly tangible item or location. Zadok may have been the lead Levite directing the other Levites carrying the Ark while Abiathar was the High Priest who may have come later.

15:26 Like Jesus, David committed himself to God's will instead of his own will (Mt 26:39)

15:27 Two sons of Zadok the Priest act as spies/witnesses for David as they pretend to be servants of Absalom (15:34); his priests (15:35); sons (15:36)

15:28 David told Zadok (the priest) where he could send word and updates on what Absalom was doing. David would head towards the wilderness to receive word.

15:29 Zadok and Abiathar returned the Ark of God to Jerusalem. David cared more about the Ark of God being preserved than himself being preserved.

- **According to 2 Samuel 15:25, what did David do with the Ark of God?**
 - **David sent the Ark of God back to Jerusalem**
 - **David cared more for the things of God than himself.**
 - **David did not believe in good luck charms, but instead David believed in God's favor**
- **How is 2 Samuel 15:27 similar to Matthew 26:39?**
 - **Both King David and King Jesus submit to the will of God the Father**
- **According to 2 Samuel 15:27-28, what will the two sons of Zadok become in Jerusalem?**
 - **Two (witnesses) informers who bring word to David**
 - **With Zadok as a Seer, David encourages Zadok to "see"**

Read 2 Samuel 15:30-37... David On the Mt of Olives Returns Hushai to Jerusalem

15:30 David weeping on the Mt of Olives (just as Jesus wept 1000 years later – Mt 26:37; Mk 14:33; Lk 22:44)

- David's attitude has a profound impact on those around him, and when he is upset, quite often it is reflected by his peers. (2 Samuel 1:11; 13:31; 19:2-3)

15:31 Ahithophel ("Brother of ruin/foolly") was a brilliant strategist and advisor to the king (2 Sam 16:23). Although David requests that God turn Ahithophel's advice to foolishness, God did not do that. Instead, God made Absalom foolish to follow Hushai's opposing advice in lieu of Ahithophel's (2 Sam 17:14).

15:32 Hushai ("haste" of "silence") the Archite was David's personal advisor, Archi was a city on the boundary between Ephraim and Benjamin (Joshua 16:2). These high places were not yet condemned for false worship; high places were active with Levites running them for a long period of Israel's history through Judges; however, they were perverted and identified with Canaanite fertility cults (Baal and Asherah). (1 Kings 13:1-5; 14:23; 2 Kings 17:29; 18:4; 23:13-14).

- The prophet Samuel blessed sacrifices that were offered at high places, and Solomon sacrificed 1,000 burnt offerings on the altars in Gibeon (1 Sam 9:12-25; 1 Kings 3:4). These high places were intended to serve Israel's worshiping needs because the Temple had not yet been constructed (1 Kings 3:2)

15:33 Hushai was sent by David back to Jerusalem to undermine Ahithophel's advice (2 Sam 17:7). David was honest with Hushai that he could either be a burden or a blessing. Hushai may have been elderly which challenged his mobility or Hushai was famous, so David would have been challenged to take him incognito.

15:34 Hushai was directed to thwart the advice of Ahithophel.

15:35 David reminded Hushai that he would not be the only supporter of David in Jerusalem. The priests, Zadok and Abiathar would provide support to Hushai.

15:36 Beyond companionship of the priests, their sons (Ahimaaz and Jonathan) were physically able to be messengers to David.

15:37 Hushai is called "David's friend." Hushai returned to Jerusalem when Absalom was entering the city.

- **According to 2 Samuel 15:30, who wept on the Mount of Olives?**
 - **David wept on the Mt of Olives just as Jesus wept there 1000 years later (Mt 26:37; Mk 14:33; Lk 22:44)**
- **According to 2 Samuel 15:31, who was Ahithophel?**
 - **Ahithophel was a conspirator who was viewed as a brilliant strategist and advisor to the king (2 Sam 16:23)**
- **According to 2 Samuel 15:31, what did David ask of God?**
 - **David requested that God turn Ahithophel's advice to foolishness which, God did not do.**
 - **God did make Absalom so foolish as to follow opposing advice instead of Ahithophel's (2 Sam 17:14).**
- **According to 2 Samuel 15:34, who was Hushai?**
 - **David's Personal Advisor and Friend (2 Samuel 15:37)**
- **According to 2 Samuel 15:34, what was Hushai sent to do in Jerusalem?**
 - **Counteract Ahithophel's counsel to Absalom**

Read 2 Samuel 16:1-4 ... Ziba Brings Supplies to David

16:1 Ziba understands that David will be restored to the throne, and although he brought several donkeys carrying provisions, Ziba would not saddle the donkey for Mephibosheth. (2 Samuel 19:26)

16:2 Ziba had brought three items: 1. Donkeys 2. Bread/Fruit 3. Wine

- Ziba had been responsible for harvesting Saul’s land with his 15 sons and 20 servants (2 Samuel 9:10)

Gifts for the Followers of the King (2 Samuel 16:2)	
Gifts	Recipients
1. Saddled Donkeys	King’s House
2. 200 Loaves of Bread 100 Clusters of Raisins 100 Summer Fruits	Young Men to Eat
3. Wine	Whoever is Faint in the Wilderness

16:3 David considered Saul as the master of Ziba; David considered Mephibosheth the son of Ziba’s master.

- While it is unlikely that lowly Mephibosheth thought that Absalom would restore the kingdom to him, it is true that he did not ride out with Ziba to support David personally (2 Sam 19:24-28).
- Regardless of Mephibosheth’s account, Ziba was joining a seemingly losing side. (2 Samuel 19:24-30)

16:4 David gave all of the possessions of Mephibosheth to the servant who followed the King.

- **According to 2 Samuel 16:1, what did Ziba bring for the followers of the King?**
 - Ziba didn’t know what would happen to David, but he supplied provisions
 - While it is unlikely that lowly Mephibosheth thought that Absalom would restore the kingdom to him, it is true that he did not ride out with Ziba to support David personally (2 Sam 19:24-28).
- **According to 2 Samuel 16:3, what did King David do for Ziba?**
 - All that belongs to Mephibosheth is given to Ziba
 - If there are two servants, who have been given something from the King, and one gives back to the King while the other takes from the King, what is the judgment of the one who want to take more from the King?
 - All that he has is stripped away and given to the servant who is giving to the King (Mt 25:28)

Read 2 Samuel 16:5-14 ... Shimei Curses David

16:5 Shimei (“my reputation” or “my fame”) was a descendant of Saul. David is confronted at Bahurim.

- Bahurim was the location where Abner intercepted Paltiel from following his wife Michal and sent him back home (2 Samuel 3:16).
 - David had wrongfully demanded Saul’s daughter to be taken from her husband, Paltiel, and restored to him.
 - That Shimei was cursing David at Bahurim might be a fair judgment against David for what he did to Paltiel and Michal.

16:6 Shimei was a single angry man throwing stones against a desperate people who could have killed him.

16:7 Although God had told David that he could not build the Temple because he had shed too much blood in battle (1 Chronicles 22:8), Shimei was misusing this partial truth. David had not killed Saul’s descendants.

16:8 Shimei was only partially true; David had killed many men in war, and he had planned the murder of Uriah; however, David had not brought bloodshed on the house of Saul.

16:9 Abishai could have easily killed Shimei, but he sought David’s permission.

16:10 David says to let Shimei curse him if it is God’s will;

16:11 David understands that Shimei is correct and David is a murderer (2 Sam 16:8). David forgives Shimei’s impudence as long as Shimei submits to the authority of David and then Solomon (2 Sam 19:16-23; 1 Kings 2:9)

16:12 David hoped that the Lord would see his affliction and respond with kindness.

Three Reasons that David Allowed Persecution (2 Samuel 16:12)	
Reference	David’s Reasoning for Not Killing Shimei
1. 2 Samuel 16:11	David’s Son was the Real Issue
2. 2 Samuel 16:11	Maybe this is the Lord’s will
3. 2 Samuel 16:12	God May Be Moved to Pity & Compassion for David
<i>David believed that God was in control of his life</i> (2 Samuel 15:25-26; 16:12)	

16:13 Beyond casting dispersions, Shimei threw stones and dust clumps at David.

16:14 Israel was weary when they settled into Bahurim.

- **According to 2 Samuel 16:5, where did Shimei begin persecuting David?**
 - Bahurim was the location where Abner intercepted Paltiel from following his wife Michal and sent him back home (2 Samuel 3:16).

- David had wrongfully demanded Saul’s daughter to be taken from her husband, Paltiel, and restored to him.
- That Shimei was cursing David at Bahurim might be a fair judgment against David for what he did to Paltiel and Michal.
- According to 2 Samuel 16:8, why did Shimei believe that David was a murderer?
 - Shimei was from the house of Saul (16:5), and he believed that God was paying David back for the demise of Saul.
 - Shimei was partially correct. David was a murderer, but not of Saul
 - David was being judged for his murder of Uriah the Hittite
- According to 2 Samuel 16:10, did David agree with the judgment of Abishai on Shimei?
 - No, he did not agree with the violence of the sons of Zeruiah – Abishai/Joab
 - This is similar to Jesus disagreement with the sons of Zebedee (Luke 9:51-55; Mark 3:17)
- According to 2 Samuel 16:11-12, why did David let Shimei continue to curse him?
 - David says to let Shimei curse him if it is God’s will (2 Samuel 16:10)
 - Shimei is the ancestor of Mordecai in the book of Esther, and if Shimei were killed at this time, Israel’s future might have been in peril of Persia

Read 2 Samuel 16:15-23 ... Absalom Trusts Hushai (David’s Friend)

16:15 Absalom entered Jerusalem with his advisor, Ahithophel.

16:16 Hushai (David’s friend) feigned allegiance to Absalom. As Hushai repeated “*Long live the King*”, Hushai did not specify which King – as he was partial to his friend, David.

16:17 Absalom understood that Hushai was the friend of David and not just his counselor.

16:18 Hushai was actually on the side of the Lord regardless of public opinion

16:19 Absalom might have viewed Hushai as a validation of his being a legitimate king since his father had used Hushai as an advisor, and now he would be the advisor of Absalom.

16:20 Absalom turns his attention from Hushai to his counselor, Ahithophel.

16:21 The first guidance of chief counselor Ahithophel, was for Absalom to have intimate affairs with David’s concubines on the roof.

16:22 This rooftop is the same one where David looked down and lusted after another man’s wife, Bathsheba (2 Sam 11:2).

Absalom sleeps w/ David’s concubines (2 Sam 20:3) because taking someone’s “wives” was tantamount to taking their power/throne. This is also a fulfillment of the curse that Nathan conveyed to David (2 Sam 12:11).

16:23 Advice of Ahithophel (“brother of foolishness”) was treated with the same value of an oracle of God

- According to 2 Samuel 16:16, was Hushai honest in his declaration of “*long live the King*”?
 - Yes, as Hushai did not designate that Absalom was the King.
 - Absalom should not have trusted Hushai. It is one thing to accept someone back, but a completely different situation to accept someone back for counsel
- According to 2 Samuel 16:18, did Hushai tell the truth when he told Absalom who he would support as king?
 - Somewhat, Hushai was actually on the side of the Lord regardless of public opinion
- According to 2 Samuel 16:20, what did Absalom do immediately after the return of Hushai?
 - He turned to Ahithophel for guidance
- According to 2 Samuel 16:21, what was the first guidance from Ahithophel?
 - The first guidance of chief counselor Ahithophel, was for Absalom to have intimate affairs with David’s concubines on the roof. (2 Samuel 16:21)
 - This would easy and enjoyable counsel for Absalom to follow
- According to 2 Samuel 16:22, where did Absalom showcase himself as King with David’s concubines?
 - This rooftop is the same one where David looked down and lusted after another man’s wife, Bathsheba (2 Sam 11:2).
 - Absalom sleeps w/ David’s concubines (2 Sam 20:3) because taking someone’s “wives” was tantamount to taking their power/throne.
 - This is also a fulfillment of the curse that Nathan conveyed to David (2 Sam 12:11).

Read 2 Samuel 17:1-7 ... Hushai Undermines Ahithophel’s Counsel to Attack

17:1 Ahithophel knew that it was time for immediate action, and he was willing to lead 12,000 men into battle against David. The number twelve represents organizational witness, and this would be a witness of shame against Israel.

- Ahithophel was the father of Eliam (the mighty man – 2 Samuel 23:34) who was the father of Bathsheba (2 Samuel 11:31)

17:2 Ahithophel thought it best that one man (type of Jesus) die unifying God’s people (Israel) under the King. Ahithophel uses the term “I” a great deal in his advice; no doubt a proud individual.

17:3 Ahithophel sought national peace instead of slaughter and internal war.

17:4 The advice of Ahithophel was sound and recognized as wise, but the young king wanted to continue getting other opinions. Although multiple advisors is wise (Proverbs 15:22), multiple opinions can lead to confusion.

- **According to 2 Samuel 17:1 what did Ahithophel want to do immediately?**
 - **Ahithophel wanted to lead 12,000 men into battle against David immediately.**
 - **The number twelve represents organizational witness, and this would be a witness of shame against Israel.**
 - **Ahithophel uses the term “I” a great deal in his advice; no doubt a proud individual.**
- **According to 2 Samuel 17:2, how many men did Ahithophel desire to kill?**
 - **Ahithophel thought it best that one man (type of Jesus) die unifying God’s people (Israel) under the King.**
 - **Ahithophel sought national peace instead of slaughter and internal war.**
- **According to 2 Samuel 17:4, what did Absalom and the elders think of Ahithophel’s advice?**
 - **The advice of Ahithophel was sound and recognized as wise, but the young king wanted to continue getting other opinions.**
 - **Having multiple advisors is wise (Proverbs 15:22), but multiple opinions can lead to confusion.**
 - **“A man with one watch always knows the time – a man with two watches is never quite certain”**
 - **If you know the good that you ought to do – Do It!**

Read 2 Samuel 17:5-13 ... Hushai’s Offers Advice for Absalom to Undermine Ahithophel

17:5 Absalom did not have discernment as to whose advice to heed → Jonadab (2 Sam 13:3); Hushai

17:6 Hushai recognized Ahithophel’s advice was wise counsel to Absalom, but Hushai had allied himself with King David (2 Sam 15:32).

17:7 Hushai understood that it would be impossible to discredit Ahithophel, so he added that Ahithophel’s guidance was only wrong “this time.”

17:8 Hushai used a persuasive technique by claiming agreement from Absalom that he “knows” what Hushai says is true...even though it is only speculation.

17:9 David had spent his younger years hiding in caves from King Saul, to Hushai’s conjecture seemed to be reasonable. Hushai then makes up an imagine (worst case) scenario that Hushai treats as prediction.

17:10 Again, Hushai emphasizes that King David is a warrior (2 Sam 17:8)

17:11 While Ahithophel counseled that he should lead the attack on David, Hushai plays to Absalom’s pride and suggests that he would lead the attack. The term “from Dan to Beersheba” suggest all of Israel from the northern point to the southern.

17:12 Instead of Ahithophel’s advice to pursue and kill a single man (David), Hushai encourages Absalom to wipe out all of David’s followers.

- **According to 2 Samuel 17:7-8, what was Hushai’s response?**
 - **Hushai recognized Ahithophel’s advice was wise counsel to Absalom, but Hushai had allied himself with King David (2 Sam 15:32).**
 - **Hushai understood that it would be impossible to discredit Ahithophel, so he added that Ahithophel’s guidance was only wrong “this time.”**
- **According to 2 Samuel 17:11, how did Hushai appeal to Absalom’s ego?**
 - **Israel would follow him personally**
 - **The entire nation would follow him**

Read 2 Samuel 17:14-21 ... Jonathan & Ahimaaz Warn David of Attack

17:14 God had purposed for Ahithophel’s good advice to be defeated, so he controlled what he could – his own donkey, affairs, and life – possibly knowing Absalom’s defeat as imminent

- En-rogel means “well of searching” or “fuller’s fountain” (a fuller would clean, shrink, and dye newly shorn wool)
 - En-rogel was a spring of the Kidron River close to the southern end of Jerusalem by the valley of Hinnom (Joshua 14:6)
 - En-rogel would be the location that Adonijah tried to usurp the crown from his brother, Absalom. (1 Kings 1:9-11)

17:15 Hushai shared the competing counsel of himself and Ahithophel with the priests, Zadok and Abiathar. (2 Samuel 15:29, 35)

17:16 The messengers would be their two sons, Ahimaaz, Zadok’s son and Jonathan, Abiathar’s son. (2 Samuel 15:36)

17:17 Jonathan (“given by God” – son of Priest Abiathar) and Ahimaaz (“brother of anger” – son of Priest Zadok) stayed at En-rogel (“the spring of the fuller”). A “fuller” was one who did the washing/cleansing.

17:18 The two men found refuge in the well at Bahurim (“valiant/warlike” – where Shimei lived – 2 Sam 16:5). Although Shimei was anti-David, a family hid the two men from Absalom.

17:19 The wife camouflaged the well with grain hiding David’s two informants

- Possible symbolism of the King’s followers hiding in the well with grain covering the top
- 17:20 The two men had “passed by towards the water” ...in the well.
- 17:21 Jonathan (the son of Priest Abiathar) and Ahimaaz (son of Priest Zadok) told David that he should cross the Jordan immediately because Ahithophel had counseled against them.
- 17:22 With the coming of light, all of David’s followers had crossed over the Jordan
- **According to 2 Samuel 17:14, why didn’t Absalom follow Ahithophel’s advice?**
 - **The Lord had ruined Ahithophel’s advice in their eyes, so that the Lord could destroy Absalom**
 - **According to 2 Samuel 17:17, who was informing Zadok’s two sons, Jonathan & Ahimaaz about David’s whereabouts?**
 - **A servant girl**

Discuss 2 Samuel 17:23 ... Ahithophel Commits Suicide

17:23 Ahithophel was like Judas who hanged himself after sinning by “betraying innocent blood.” (Mt 27:4-5)

- **God had purposed for Ahithophel’s good advice to be defeated**
- **Ahithophel controlled what he could – his own donkey, affairs, and life – possibly knowing Absalom’s defeat as imminent**

Seven Suicides Recorded in Scripture			
1.	Judges 9:54	Abimelech	Dying of a skull fracture during a siege ordered his armour-bearer to slay him, so that his reputation would not say a woman killed him.
2.	Judges 16:26-31	Samson	Killed himself along with an arena of Philistines
3 - 4	1 Samuel 31:3-6	Saul & Armour-bearer	Saul was critically wounded by Philistine arrows; then the armor-bearer joined in death
5.	2 Samuel 17:1,23	Ahithophel	Guidance on how to overthrow David was not taken
6.	1 Kings 16:18	Zimri	Failure to usurp the throne of Israel
7.	Matthew 27:4-5	Judas Iscariot	Hung himself after betraying Jesus

Read 2 Samuel 17:24-27 ... David Finds Refuge At Mahanaim (Ish-Bosheth’s Town)

17:24 Mahanaim had been the location where Ish-bosheth had ruled. (2 Samuel 2:8, 12, 29); Absalom followed David into Transjordan territory east of the Jordan River.

17:25 Amasa’s father was Ithra an Israelite. But in 1 Chr. 2:17, Amasa’s father was Jether an Ishmaelite.

- "Ithra" is a variant of "Jether." In Hebrew, the first three letters of "Ithra" and "Jether" are the same.
 - "Ithra," however, has an additional, fourth letter at the end.
 - It is similar to variant names that we have in the English language, such as "Joe" or "Joey."
 - Ithra was born an Ishmaelite and converted to be an Israelite (or married into an Israelite family)
- Joab and Amasa were cousins

17:26 Gilead is east of the Jordan River.

17:27 Mahanaim was the location from where Ishbosheth had ruled (2 Sam 2:8). At Mahanaim (“two fields/armies”), three (Jew & Gentiles) from Rogelim (“fullers”) proved loyal to David: 1.Shobi (“captor”) of Nahash 2.Machir from Lo-debar 3. Barzillai (“man of iron”) the Gileadite

Those who supported the King were blessed by the King			
Helper of David	Scripture	Blessing from David	Sequence
1. Shobi	2 Sam 10:2	David friends with his father & consoled family at Nahash death	Past
2. Rabbah	2 Sam 9:5	Had housed Mephibosheth	Past
3. Barzillai	2 Sam 19:31-40	David would bless Barzillai’s son, Chimham	Future

17:28 In caring for God’s people, physical amenities were donated as well as a broad range of food.

17:29 Believers should take care of others who may be going through difficult times

- Believers should be sensitive to fellow believers who might be hungry, tired or thirsty...even if they were once royalty.

Read 2 Samuel 18:1-8 ... David’s Three Commanders: Joab, Abishai, Ittai

18:1 David’s attitude had changed dramatically from the comfortable King enjoying leisure at home with Bathsheba while his troops were in battle (2 Sam 11:1). Josephus documents that there were 4,000 soldiers with David. In the Old Testament the word “thousands” could also represent a clan or a military unit.

18:2 David divided his troops into three battalions under Joab, Abishai and Ittai.

- Ittai had been the new arrival who fled with David from Absalom the day after arriving in Jerusalem (2 Samuel 15:19-20) Gittite meant a resident of Gath (possibly a Philistine).

18:3 David’s supporters understood correctly that Absalom’s main focus is to kill the true King (2 Sam 17:2-3)

- 18:4 Although the world wants to assault the believers, this truly just comes out of their contempt for the King...the world hates Jesus (Jn 15:18)
- In ancient times, gates may have had watchtowers (possibly small rooms) to observe the coming and goings through the gate; David would have been able to observe the troops from this location.
- 18:5 Although the King requested that his son be spared out of loyalty to him, Joab followed his own agenda in the name of the King.
- 18:6 The language pits “the people” against “Israel.” The “wood of Ephraim” was located outside of Ephraim on the east side of Jordan; possibly named for Ephraim’s use of it or Jephthah’s victories there against Ephraim (Judges 12:4-6)
- 18:7-8 The language pits “the servants of David” against “the people of Israel.” In spite of David’s men being outnumbered, the Lord used the natural perilous setting of the forest to give David victory as 20,000 of Absalom’s followers were slaughtered. Although Absalom may have had a numbers advantage of 5-to-1, the more seasoned warriors would have the advantage in a forest because visibility and maneuverability would have been a challenge for those less experienced.
- **According to 2 Samuel 18:2, how had David’s attitude towards going to battle changed since he had remained at home with Bathsheba?**
 - Unlike earlier times, David wanted to go into battle against Absalom’s forces.
 - **According to 2 Samuel 18:5, what is the likely reason that David wanted to join in the battle?**
 - To ensure that his son, Absalom, was treated kindly by his army
 - **According to 2 Samuel 18:3, how many casualties did David’s followers feel him to be worth?**
 - 10,000
 - **According to 2 Samuel 18:7, how many casualties occurred?**
 - 20,000 – twice the “stated” worth of David
 - **According to 2 Samuel 18:8, where was the battle fought?**
 - The forest of Ephraim which claimed more lives than the soldiers

Read 2 Samuel 18:9-15... Joab Kills Absalom

- 18:9 Just as the ram’s horns were caught in the thicket (Gen 22:13), Absalom’s pride (his hair and stature) was the very thing to become entangled making him helpless – even to death (Gen 22:13). Absalom rode a mule (sterile offspring of a horse “war” and a donkey “stubborn old nature”). “Be careful because your pride can hang you up.”
- Absalom’s full hair weighed six lbs. at its annual cutting (2 Samuel 14:26)
 - Absalom was a tall man (2 Samuel 3:3) as a descendant of the King of Geshur named Talmai which was also the name of the giant descendants of Anak (Numbers 13:22; Joshua 15:14).
 - Geshur is a small kingdom northeast of the Sea of Galilee (area of Bashan) where the giant King Og had lived (Deut. 3:11)
 - The verse literally translates as Absalom’s “head” is wedged in the tree instead of his “hair.”
- 18:10 Although it was good for this man to not have killed Absalom, this man had not retrieved Absalom...even to protect him. In the end, this man’s lack of action cost Absalom his life. Believers are called to action (Eph 2:10). Lack of response can cost men their lives.
- 18:11-12 Joab claims that he would have rewarded this man for killing Absalom, but the witness knows the desires of the King – he understood the word of the King, and did not follow a man who claimed to be acting in the King’s best interest.
- 18:13 David must have had a substantial spy network similar to his spies in Jerusalem (Hushai, Zadok, Abiathar Ahimaaz and Jonathan - 2 Samuel 15:35-36). In terms of the King of Kings (1 Tim 6:15; Rev 1:5, 17:14, 19:16), nothing is hidden from Him either (Hebrews 4:13; 1 Cor 4:5; Jer. 16:17).
- 18:14 Joab did not want to hear the truth about the King’s true wishes; instead, Joab led his followers in murdering the King’s son against his wishes.
- 18:15 The number “ten” typically represents organization. The 10 men under Joab also struck Absalom and killed him; in so doing, Joab’s servants spread the blame between themselves instead of solely being the guilt of their commander.
- **According to 2 Samuel 18:9, how did Absalom get captured?**
 - **His height and hair (his pride and joy) hung him up (2 Samuel 3:3, 14:26)**
 - Absalom would cut his hair at the end of every year, and the weight of the cut hair was estimated to be six pounds. It would be a prideful act of Absalom to weigh his hair as it was cut; his hair would be his downfall
 - Absalom was a tall man (2 Samuel 3:3) as a descendant of the King of Geshur named Talmai which was also the name of the giant descendants of Anak (Numbers 13:22; Joshua 15:14).
 - Be careful that the things that you are prideful about don’t “hang you out to dry”
 - Just as the ram’s horns were caught in the thicket (Gen 22:13), Absalom’s pride (his hair) was the very thing to become entangled making him helpless – even to death (Gen 22:13).
 - Absalom rode a mule (sterile offspring of a horse “war” and a donkey “stubborn old nature”); caught by hair (symbol of glory/shame).

- **According to 2 Samuel 18:10, did the man who found Absalom hanging in the tree do what was right?**
 - Although it was good for this man to not have killed Absalom, this man had not taken custody of Absalom...even to protect him.
 - In the end, this man's lack of action cost Absalom his life.
 - Believers are called to action (Eph 2:10), and a lack of response can cost men their lives.
- **According to 2 Samuel 18:11, should the reward promised by Joab have been taken into account by the man?**
 - Not when they contradicted the King's desires
 - Joab claims that he would have rewarded this man for killing Absalom, but the witness knows the desires of the King – he understood the word of the King, and did not follow a man who claimed to be acting in the King's best interest.
 - This soldier understood that the offers of this world (Joab's reward) to deny the King's son are not worth the judgment of the all-knowing King (Mk 8:36).
- **According to 2 Samuel 18:14, did Joab consider the King's wish to deal gently with Absalom (2 Samuel 20:5)?**
 - No, Joab just wanted to fulfill his political purpose
 - There are many avid Republicans who are fiercely loyal to the King, but they approach the battle in a way that does not please the King
 - Joab did not want to hear the truth about the King's true wishes; instead, Joab led his followers in murdering the King's son against his wishes.
- **According to 2 Samuel 18:15, how did Absalom die?**
 - Joab's 10 assistants beat Absalom to death after Joab put three spears into Absalom's heart
 - Absalom was a piñata for 10 of Joab's servants

Read 2 Samuel 18:16-18... Absalom's Monuments

18:16 Joab mercifully restrained the slaughter of the Israelites after he ruthlessly killed the King's son. Joab felt the revolt was centered on Absalom, and once he was killed, the rebellion was dead as well. (2 Samuel 17:2)

18:17 The men who killed Absalom would erect a "monument of stones" over his grave; monuments are little more than tombstones when in reality, all glory should go to God.

18:18 Absalom's three sons died early – possibly in infancy (2 Samuel 14:27), so they would not vie for the throne at his death. The King's valley seems to be somewhere near Sodom and Gomorrah (Gen. 14:17).

- **According to 2 Samuel 18:18, to whom had Absalom built a memorial?**
 - Absalom constructed a memorial to himself.
 - Just like Saul, Absalom saw himself as important and constructed a monument (idol) to himself (1 Sam 15:12).
 - Preparing a memorial is like preparing a tombstone – it is typically prideful & meaningless.
- **According to 2 Samuel 18:17, what memorial did David's followers make for Absalom?**
 - The men who killed Absalom erected a "monument of stones" over his grave; monuments are little more than tombstones when in reality, all glory should go to God.
 - This is similar to the memorial of stones over Achan after the defeat of Ai (Joshua 7:26) or the stones piled over the King of Ai (Joshua 8:28-29, 10:27)
- **According to 2 Samuel 18:18, why had Absalom set up a pillar of stone with his name?**
 - Absalom had no sons to carry on his name
 - Absalom was also a son of David with a heart of stone (Ez 36:26)

Read 2 Samuel 18:19-29... Ahimaaz Outruns the Cushite w/o A Message

18:19 Ahimaaz, the priest Zadok's son, was a messenger from the spies in Jerusalem (2 Samuel 15:35-36)

18:20 The death of the King's son was "good news" for Israel, but difficult for the King. The "good news" for Believers is that Jesus died as payment for their sin. David had historically "killed the messenger" when it was told that the anointed had died (2 Sam 1:14-15, 4:9-11)

18:21 The Cushite would have been an Ethiopian runner. Joab may have felt more comfortable with sending the Cushite since his witness of the account might have been limited; Joab may have been wary of the fully-informed messenger casting Joab in poor light.

18:22 Ahimaaz (meaning "brother of anger") was the son of a priest.

18:23 Ahimaaz enjoyed being the messenger even without a reward. Even if it wasn't the "good news" to the recipient, Ahimaaz wanted to run.

18:24 David wasn't on the roof watching this time (2 Sam 11:2), so his servant saw the messenger.

18:25-27 The message of a "good man" will be "good news" to the hearer. Across these three verses, David would try to convince himself that "good news" was coming three times. So many in the world attempt to persuade themselves that the good news is positive for them when in fact it might condemn them to hell (Mt 7:21-23).

18:28 Ahimaaz recognizes the victor as David's God who gave them victory.

18:29-30 The messenger was asked to step aside because his message was inconsequential; he had heard a commotion about the King's son, but he didn't know enough to say whether the King's son was alive or dead.

- **According to 2 Samuel 18:20, did Absalom consider Absalom's death as good news?**
 - **Not for King David**
 - **The death of the King's son was "good news" for Israel, but difficult for the King.**
 - **The "good news" for Believers is that Jesus died as payment for their sin.**
- **According to 2 Samuel 18:21, who did Joab allow to run tell the news to David?**
 - **The Cushites descended from Noah through Ham (Gen 10:6), and are thought to have populated Africa. Cush had been the eldest son of Ham and the father of Nimrod (Gen 10:8-9).**
 - **It may have been dangerous to tell David about the death of the self-proclaimed King because David had historically "killed the messenger" when he was told that the anointed had died (2 Sam 1:14-15, 4:9-11)**
- **According to 2 Samuel 18:21, when it came to running, what was the attitude of Ahimaaz?**
 - **Ahimaaz enjoyed being running even without a reward.**
 - **Even if it wasn't the "good news" to the recipient, Ahimaaz wanted to run.**
 - **Ahimaaz, the high priest (1 Chron 6:8, 53), was known for his testimony; he was a messenger to David from Jerusalem (2 Samuel 15:24-37; 17:15-21)**
- **According to 2 Samuel 18:25-27, did David see beforehand that it would be "good news"?**
 - **Across the three verses, David would try to convince himself that "good news" was coming three times.**
 - **So many in the world attempt to persuade themselves that the good news is positive for them when in fact it might condemn them to hell (Mt 7:21-23).**

Read 2 Samuel 18:31-33... The King Wishes that He Could Have Died for His Son

18:31 The Cushite messenger determined his message to be good news as he agreed with Ahimaaz that it was David's God who gave the victory.

18:32 Instead of answering directly, the Cushite wisely focuses on any other enemy of the King.

18:33 King David repeats the name of Absalom as "his son." David seems to understand that his sin with Bathsheba had cost the death of Absalom.

- **The King wishes that he could've been sacrificed instead of his son;**
- **Believers are the "sons of God" who let Him bear their sin and burdens while living godly lives in accordance to His will (Heb 12:5-6; Rev 21:7).**
- **As Jesus declared "My God, My God", David was declaring "My Son, My Son" about the broken relationship with Absalom.**

28 2 Samuel 19, 20

Read 2 Samuel 19:1-8... Joab Tells David to Stop Crying over Absalom

19:1 The loss of this "enemy of the King" (Absalom) should have been seen as a spiritual victory, but instead David grieves over his worldly loss; when believers mourn the loss of the worldly, it might hurt fellow believers.

19:2 God mourned for the loss of His only Son, Jesus, but He also celebrated victory in glory!

19:3 All of the people of Israel were humiliated in their disloyalty to David and the resulting death of his son.

- **David's grieving was often reflected in those around him. (2 Samuel 1:11; 13:31; 15:30; 19:2-3)**

19:4 David does not try to conceal his grief, but instead, he performs with his mourning as he yelled out Absalom (meaning "my Father is Peace")

19:5 Joab tells David not to weep over Absalom's death (19:2)

19:6 Although David loved his faithful followers, he also did love his enemies. David even loved Saul when Saul pursued him.

19:7 Joab reminded David that it was more important to encourage God's people than to mourn for one's self.

19:8 The enemies of the King (Israel) who had supported Absalom, were locked away in their tents while the supporters of the true King David came together to sit in his presence.

- **According to 2 Samuel 19:2, can loss and victory come at the same time?**
 - **The loss of this "enemy of the King" (Absalom) should have been seen as a spiritual victory, but instead David grieves over his worldly loss;**
 - **When believers mourn the loss of the worldly, it might hurt fellow believers.**
 - **God mourned for the loss of His only Son, Jesus, but He also celebrated victory in glory!**
- **According to 2 Samuel 19:3, what was the response of his followers to David's grieving?**
 - **The people sad and acting humiliated**

- All of the people of Israel were humiliated in their disloyalty to David and the resulting death of his son.
- David's grieving was often reflected in those around him. (2 Samuel 1:11; 13:31; 15:30; 19:2-3)
- According to 2 Samuel 19:6, was Joab correct that David loved his enemies?
 - Although David loved his faithful followers, he also did love his enemies (including Absalom). David even loved Saul when Saul pursued him.

Read 2 Samuel 19:9-14... David is Restored as King

19:9 Some of the Israelites seemed to blame David's departure on Absalom instead of themselves.

19:10 Israel even seemed to blame Absalom's death on themselves, but they also spoke of re-installing David as the true King of Israel.

19:11 David only returns to his throne upon invitation; he sent word to the tribe of Judah that worldly Israel was intent of putting him back on the throne, but not Judah as he would expect.

19:12 This seems to be the very message that Jesus has for Israel as He is a brother to them, but they have rejected Him as King.

19:13-14 David replaced Joab with Amasa as head of troops winning the hearts of Israel to him. David was probably very angry with Joab for killing his son Absalom and then chastising him.

- The mother of Amasa was named Abigail (2 Samuel 17:25) who was a sister of Zeruah (the mother of Joab – 1 Chron 11:6, 18:15) as well as King David (1 Chronicles 2:16-17). Both Amasa and Joab were nephews of David, and as family, they were David's "bone and flesh"
- According to 2 Samuel 19:11, was Israel or Judah hesitant to re-instate King David?
 - Judah - David needed to send word to the tribe of Judah that worldly Israel was intent of putting him back on the throne, but not Judah as he would expect.
 - Judah had supported Absalom, and he was coronated in Hebron (2 Samuel 15:10) deep in the territory of Judah (25 miles south of Jerusalem)
 - This seems to be the very message that Jesus has for Israel as He is a brother to them, but they have rejected Him as King.
- According to 2 Samuel 19:13, who did David put in Joab's place as Commander of his army?
 - Amasa – the commander of Absalom's army (2 Samuel 17:25)
- According to 2 Samuel 19:14, did David or the people demand David to be re-instated as King?
 - David only returned to his throne upon invitation;

Read 2 Samuel 19:15-23... David is Greeted at Jordan

19:15 Just as the Israelites did the first time that they crossed the Jordan (Josh 4:19; 5:9,10; 9:6; 10:7; 14:6; 15:7), David stopped at Gilgal (meaning "rotating/ circle").

19:16 Now that David had been reinstated as King, Shimei who had cursed David as a murderer (which David was) now hurried to welcome David fearfully (2 Sam 16:5-14).

19:17 David's entourage crossed the Jordan River (heading west) into the land of Israel. The tribe of Benjamin supported David, and would continue to support David's descendants on the throne in the Southern Kingdom. Ziba had brought provisions by himself (2 Samuel 16:1-4) as David fled without his 15 sons and 20 servants. (2 Samuel 19:10). Ziba hurried with Shimei as if Ziba knew that his wrongdoing was about to be discovered by David.

19:18 As a ferry was ushering King David's entourage across the Jordan River, it appears that David waited for others to cross before him. Shimei was able to approach King David on the east side as others had passed to the west side of the Jordan.

19:19 Shimei had verbally and physically abused David at Bahurim as David fled from Absalom. Shimei was repentant upon David's restoration to the throne. (2 Samuel 16:5-6)

19:20 Shimei recognized his sin and freely admitted it. Shimei referenced the "House of Joseph" which would represent all Tribes other than Judah since the rights of the first-born had been designated to Joseph with Judah acting "positionally" as the firstborn. (1 Chronicles 5:2)

19:21 Abishai had wanted to put Shimei to death at Bahurim when Shimei was abusing them. (2 Samuel 16:9) It was against the law to curse God's anointed (Ex 22:28).

19:22 David responds to Abishai in the same manner that he responded at Bahurim (2 Samuel 16:10). The family of Zeruah pursued death which was handy when David was wanting a murderer for Uriah, but David was no longer in sin, and desired more peaceful, gracious servants.

- The Hebrew word for "adversary" is "satan." Satan is the name of Lucifer (1 Chron 21:1, Job 1:6-12, Mk 1:13), but it is also used in Hebrew in a non-personal way as an adversary (Mt 16:23)

19:23 David swears to not kill Shimei, but David tells his son Solomon that he should be wary of Shimei, and if Shimei proves disloyal, to not hesitate to punish Shimei. David swore to not kill Shimei, but it was not binding to his son Solomon (1 Kings 2:8-9)

- **According to 2 Samuel 19:16, where did Judah meet David as King?**
 - **At the Jordan River**
 - **Just as the Israelites did the first time that they crossed the Jordan (Josh 4:19; 5:9,10; 9:6; 10:7; 14:6; 15:7), David stopped at Gilgal (meaning “rotating/ circle”).**
- **According to 2 Samuel 19:18, who did they follow and obey?**
 - **Now that David was recognized as King, everyone was willing to serve as He wished.**
 - **Shimei is repentant of his public rebuke of the King (2 Sam 16:5-13)**
- **According to 2 Samuel 19:22, what is the attitude that the King expects of his servants when ruthless, evil men repent?**
 - **The King expects graciousness and mercy from his people;**
 - **Just like his brother Joab, Abishai always reacted with revenge instead of grace and forgiveness.**
 - **The family of Zeruiah pursued death which was handy when David was wanting a murderer for Uriah, but David was no longer in sin, and desired more peaceful, gracious servants.**
- **According to 2 Samuel 19:23, what was David’s attitude towards Shimei?**
 - **David swears to not kill Shimei, but David tells his son Solomon that he should be wary of Shimei, and if Shimei proves disloyal, to not hesitate to punish Shimei. David swore to not kill Shimei, but it was not binding to his son Solomon (1 Kings 2:8-9)**

Read 2 Samuel 19:24-30... Mephibosheth Greets David

19:24 It was clear that Mephibosheth had been saddened by the departure of King David, and had not taken care of his personal hygiene since David left. Three items were left unchanged: 1.His feet (how he interacts with the world) 2.His mustache (authority/respect) 3.his clothing (acts of righteousness)

19:25 David did not mention Ziba, but instead focused on understanding what stopped Mephibosheth from joining David.

19:26 Mephibosheth claimed that Ziba said that he would ride with the King himself since Mephibosheth was lame.

19:27 Once again, David is likened to an Angel of God (1 Sam 29:9; 2 Sam 14:17, 14:20)

19:28-29 Because Mephibosheth understands his fallen situation and humbly accepts how undeserving he is, David tests him by dividing the land with Ziba (which David had previously given all to Ziba – 2 Sam 16:4)

19:30 This is likened to Solomon’s test of the two prostitutes and the baby; the one who said to give it completely to the other was the one in the right (1 Kings 3:16-28)

- **According to 2 Samuel 19:24, what signs showed the allegiance of Mephibosheth?**
 - **It was clear that Mephibosheth had been saddened by the departure of King David, and had not taken care of his personal hygiene since David left.**
 - **Three items were left unchanged:**
 - **His feet (how he interacts with the world)**
 - **His mustache (authority/respect)**
 - **His clothing (acts of righteousness)**
- **According to 2 Samuel 19:25, what question did David ask Mephibosheth?**
 - **David did not mention Ziba, but instead focused on understanding what stopped Mephibosheth from joining David.**
- **According to 2 Samuel 19:29, why did David split the positions?**
 - **This is likened to Solomon’s test of the two prostitutes and the baby; the one who said to give it completely to the other was the one in the right (1 Kings 3:16-28)**
 - **In reality, Mephibosheth’s inheritance was with the King at the King’s table, so he didn’t lose anything by letting Ziba have the worldly possessions**

Read 2 Samuel 19:31-39... David Offers Reward to Barzillai

19:31 Barzillai was one of the three supporters of David’s people in the desert (2 Sam 17:27)

19:32 Barzillai is considered “very old” at 80 years, and Barzillai had used his great wealth to provide for David’s flight and his followers (2 Sam 17:27-29).

19:33 David invites Barzillai to enjoy the pleasures of the palace

19:34-36 Barzillai understands his limited time left on this earth. Instead of enjoying the pleasures of the king, Barzillai would be more satisfied with peace in his own home.

19:37 Selfless Barzillai ensured comforts for his son, Chimham, instead of himself. Four hundred years later (Jer 41:17), Scripture later references the area next to Bethlehem as being Chimham’s area, so Chimham probably received a generous allotment of land from David. Tradition has it that the Inn of Jesus’ birth may have been in the area of Chimham.

19:38 Instead of imposing his own will on a gift that Barzillai does not want, David truly makes it a gift by doing what Barzillai would like.

19:39 Everyone passed over the Jordan and then King David followed. David had indeed been humbled.

- **According to 2 Samuel 19:34-35, what was Barzillai's attitude towards the things of this world?**
 - **Barzillai understands his limited time left on this earth.**
 - **Instead of enjoying the pleasures of the king, Barzillai would be more satisfied with peace in his own home.**
 - **Selfless Barzillai ensured comforts for his son, Chimham, instead of himself.**
 - **Four hundred years later (Jer 41:17), Scripture later references the area next to Bethlehem as being Chimham's area, so Chimham probably received a generous allotment of land from David.**
 - **Tradition has it that the Inn of Jesus' birth may have been in the area of Chimham.**

Discuss 2 Samuel 19:40-43... Israel and Judah Argue Over King David

19:40 Judah was "all in" while Israel joined partially (half-heartedly).

19:41 During the celebratory reinstatement of their King, Israel begins criticizing their brothers from Judah.

19:42 Although the men of Judah had supported Absalom and were last to accept David's restoration as King (2 Samuel 19:11), they had not taken anything or hurt the King in any way. All of the tribes were in unison as to accepting David as King, so Judah wanted Israel to be gracious in forgetting the past.

19:43 The Northern Kingdom argues with the Southern Kingdom about their share in King David; those in the Southern realm (Judah) used abrasive and inconsiderate tones instead of reconciling with their brothers.

- **Israel started it; Judah kept it going.**

Read 2 Samuel 20-1-6... Sheba (& Israel) Rebel Against King David

20:1 The Benjamites were natural warriors, and Sheba (meaning "promise") did not take kindly to the harsh words of Judah (in the prior verse). This had not been a planned affront by Sheba, but he happened to be in the wrong place at the wrong time, and his anger got the better of him.

20:2 Just verses before, Israel was stating that since Israel had 10 tribes, they should have ten times the rights of Judah (where David was from), but now Israel shows that they really are not faithful to David as King while Judah remains steadfast for the one true King. The King is the King of the faithful – without faithful loyalty, you cannot call Him King.

20:3 Just as the tribes of Israel made up "10 shares" (2 Sam 19:43), David's concubines served whoever held the palace (David or Absalom – 2 Sam 16:21-22). Just like the concubines, David would provide for the 10 tribes of Israel.

20:4 David's intention was to make Amasa (Absalom's commander and David's nephew – 1 Chron 2:17) his commander over his army.

20:5 David commanded for Amasa to appear with his men within 3 days, but Amasa did not meet the King's appointed time. The number three often represents revelation in Scripture.

20:6 When Amasa missed the appointed time, David called Abishai (Joab's brother) to pursue Sheba before he became entrenched and hidden from the King (2 Samuel 23:18). As a believer, there is limited time to deal with rebellion and sin before it becomes entrenched as a part of your nature.

20:7 The Cherethites and Pelethites were David's personal guard (2 Chronicles 23:22-23)

- The word "Cherethites" means "Cretans", and they were a mercenary group from the Aegean Sea (1 Samuel 30:14)
- The word "Pelethites" seems to come from the word "Philistines"
- **According to 2 Samuel 20:1, had Sheba planned to revolt against King David; was his attempted overthrow premeditated?**
 - **No - the Benjamites were natural warriors, and Sheba (meaning "promise") did not take kindly to the harsh words of Judah (in the prior verse).**
 - **This had not been a planned affront by Sheba, but he happened to be in the wrong place at the wrong time, and his anger got the better of him.**
- **According to 2 Samuel 20:2, was Israel or Judah more faithful to King David?**
 - **Judah - Just verses before (2 Samuel 19:43), Israel was stating that since Israel had 10 tribes, they should have ten times the rights of Judah (where David was from), but now Israel shows that they really are not faithful to David as King while Judah remains steadfast for the one true King.**
 - **The King is the King of the faithful – without faithful loyalty, you cannot call Him King.**
 - **It is less about who you "make" King and more about who you "recognize" as King.**
- **According to 2 Samuel 20:3, how many concubines did David place under guard?**
 - **The recurring number of "10" is repeated 2 Samuel 19:43-20:3**
 - **The number 10 - Just as the tribes of Israel made up "10 shares" (2 Sam 19:43), David's concubines served whoever held the palace (David or Absalom – 2 Sam 16:21-22).**
 - **Similar to the concubines, David would also provide for the 10 tribes of Israel.**

- **According to 2 Samuel 20:4-6, why did Amasa fail to command David's armies?**
 - **Because he was late; David's intention was to make Amasa (Absalom's commander and David's nephew – 1 Chron 2:17) his commander over his army.**
 - **David commanded for Amasa to appear with his men within 3 days, but Amasa did not meet David's timeline.**
 - **When Amasa missed the appointed time, David called Abishai (Joab's brother) to pursue Sheba before he became entrenched and hidden from the King.**
 - **As a believer, there is limited time to deal with rebellion and sin before it becomes entrenched as a part of your nature.**
- **When the King calls – there is limited time to answer.**

Read 2 Samuel 20:8-13... Joab Kills Amasa (who is still a distraction)

20:8 Gibeon was the tribe of people who had deceived Joshua upon Israel's entry into the Promised Land (Joshua 9).

- Once again, this innocent meeting would prove to be deceptive as Joab causes his sword to clumsily fall out of its sheath while picking it up with his left hand.
- The Gibeon territory was in the northern part of the Tribe of Benjamin – approximately 5 miles from Jerusalem.

20:9 The kiss of Joab is likened to the treacherous kiss of Judas with Jesus Christ. Joab grasped Amasa's beard in a gesture of respect, and this gesture of good was used by Joab to deceive Amasa and make him vulnerable.

- Throughout the Scriptures, the beard is respected as a point of honor. Men and women wrongfully try to reverse the roles that God intended for them.
 - Men, whom God intended to have beards, shave their faces and become fair-skinned like women. While on the other hand, women darken their eyes and apply makeup to assume a more dominant appearance.

20:10 Joab stabbed Amasa with his left hand while holding his beard with his right hand, and Amasa died slowly from that single stab wound. This deceitful left-handed stab is similar to Ehud stabbing Eglon with his left hand (Judges 3:21)

- Joab did not wait or hesitate as he and Abishai pursued David's enemy Sheba.

20:11 Joab left a young man to urge Judah's warriors past the dying Amasa as faithful followers of Joab and David.

20:12 There are similarities of Jesus to Amasa: Jesus was killed because he was a dangerous rival for the high priests; likewise, Amasa was killed because he was a dangerous rival for Joab whose job Amasa had been given: (2 Samuel 19:13)

20:13 Once Amasa was removed as a distraction, the men followed Joab in pursuit of Sheba.

- **According to 2 Samuel 20:9, how did Joab greet Amasa?**
 - **The kiss of Joab is likened to the treacherous kiss of Judas with Jesus Christ.**
 - **Joab grasped Amasa's beard in a gesture of respect, and this gesture of good was used by Joab to deceive Amasa and make him vulnerable.**
 - **Joab had killed Abner in the same way (2 Samuel 3:27)**
 - **Throughout the Scriptures, the beard is respected as a point of honor. Men and women wrongfully try to reverse the roles that God intended for them.**
 - **Men, whom God intended to have beards, shave their faces and become fair-skinned like women. While on the other hand, women darken their eyes and apply makeup to assume a more dominant appearance.**
- **According to 2 Samuel 20:11, how did the young man direct those who were for David?**
 - **They should follow Joab**
- **According to 2 Samuel 20:12, did Amasa die immediately?**
 - **No, he writhed in pain in the road until he was moved to a field with a garment thrown over him.**

Read 2 Samuel 20:14-22... Abel Saves a City

20:14 The Berites (who followed Sheba) are only mentioned this one time in all of Scripture.

20:15 The name of the city in Hebrew is either Abel (meaning "breath") of Beth-maachah ("home of pressing/squeezing") or Abel-beth-Maachah which means "battered."

20:16 A wise woman from the city pleads with the aggressor (Joab) to listen instead of destroy.

20:17 Although David had put Abishai in charge of his armies, this woman knew that Joab was the leader.

20:18 This city under attack had once been a place to seek resolution to disputes, so in the same way, their own disputes should be able to be resolved peacefully. Although a believer may be a counselor to others, there will be times when they are personally attacked and must respond with the same open dialog and wisdom in resolving their personal situation.

20:19 The law of the Lord encouraged peaceful resolution first (Deut 20:10-16); as a "mother city" this city provided for several other townships, so Joab's violence affected more than just this limited place.

20:20 Joab was known for his destructive behavior, but people rarely spoke the truth to him; when he was faced with the truth, he was contrite, and attempted to circumvent the destruction.

20:21 A single man, Sheba (“captivity/oath”), dies instead of the destruction of the masses

David’s Officials (2 Samuel 20:23-26 versus 2 Samuel 8:16-18)		
<u>Leader</u>	<u>Father</u>	<u>Responsibility</u>
1 (1). Joab <i>(“God is father”)</i>	<i>Not Mentioned (previous Zeruiah)</i>	Over the Army
2 (6). Benaiah <i>(“built by the Lord”)</i>	Jehoiada <i>(“The Lord knows”)</i>	Two-fold ancestry of the Philistines: (Cherethites/Cretans & Pelethites) 2 Samuel 15:18, 20:7
3 (n/a). Adoram <i>(“their beauty/power”)</i>	<i>Not Mentioned</i>	Forced Labor <i>(previous not mentioned)</i>
4 (2). Jehoshaphat <i>(“the Lord is judge”)</i>	Ahilud <i>(“a child’s brother”)</i>	Court Historian
5 (5). Sheva <i>(“vanity/fame”)</i>	<i>Not Mentioned</i>	Court Secretary <i>(previous Seraiah)</i>
6 (3). Zadok <i>(“just/righteous”)</i>	<i>Not Mentioned (previous Ahitub)</i>	Priests
7 (4). Abiathar <i>(“father of abundance”)</i>	<i>Not Mentioned (previous as father of Ahimelech)</i>	Priests
8 (n/a). Ira <i>(“wakeful/watchman”)</i>	<i>Not Mentioned (“the Jairite”)</i>	David’s Priest <i>(previous not mentioned)</i>

20:23-26 This new list (versus 2 Sam 8:16-18) reveals David’s lessons such as David’s sons no longer mentioned and David requires his own personal religious minister.

This ends 2 Samuel’s account of King David with chapters 21 through 24 (of 2 Samuel) being addendums or appendices.

29 2 Samuel 21, 22

“The Appendix Section” of 2 Samuel - chapters 21-24

Read 2 Samuel 21:1-3... Israel Punished for their Treatment of Gibeonites

21:1 God would use famine to reveal sin to His people (1 Kings 17:1; Ezekiel 14:21; Deut. 27-28) David understood that natural disasters truly are “acts of God.”

- The last time that David had sought the Lord was at the death of his firstborn son with Bathsheba (2 Samuel 12:16), but now David is once again seeking the presence of the Lord.
- The Hebrew word for “sought” is “waybaqqes” which was used when God sought to put Moses to death (Exodus 4:24) or Saul sought to put David to death (1 Samuel 19:10), or when Solomon sought to put Jeroboam to death (1 Kings 11:40)
- The Hebrew word for “inquire” is “wayyisal” which was used by Saul inquiring of God (1 Samuel 14:37, 28:6) or David inquiring of the Lord (1 Samuel 22:10, 23:2, 30:8; 2 Samuel 2:1; 5:19; 5:23; 11:17; 1 Chronicles 14:10, 14)

21:2 National zeal (or any other fanaticism) outside of passion for God alone brings adverse consequences; Saul had pursued his own holocaust on Gibeonites within Israel (2 Sam 21:5)

- Saul was from Gibeah, so he was trying to rid the location of non-Israelites. Israel made a covenant in Yahweh’s name (Joshua 9); God esteems covenants made in His name.
- The Canaanites were always associated with the low lands while the Amorites were associated with the high lands. The Gibeonites were not “technically” Amorites, they were Hivites (another racial group). (Joshua 9:7)

21:3 It is interesting that (instead of asking God) David asked the offended party (the Gibeonites) what he could do to reconcile with them.

- At that time, the tabernacle of Moses (1 Chron 1:29) as well as the Ark of the Covenant were resting at Kiriath-jearim in Gibeon (1 Sam 7:1; Joshua 9:17).
- The term atonement means covering for sin/offense, but this term also has inferences of “ransom” for David to pay to be released from God’s judgment.
- **According to 2 Samuel 21:1, when there was a natural disaster, what did David do?**
 - **Inquire of the Lord**
 - **David understood that natural disasters truly are “acts of God”**
 - **Nations will be judged according to the way they treat other nations**
 - **Joshua had made a treaty with Gibeon (Joshua 9:20-21) that had held throughout four centuries, but Saul had attacked the Gibeonites resulting in a judgment of a three-year famine.**

- This is a repeated judgment as God offers it to David as judgment on the census (2 Sam 24:13; 1 Chron 21:12) and as judgment on Ahab (Lk 4:25; 1 Kings 17:1)
- The famine on Egypt's pharaoh was twice as long (Gen 41:27).
- According to 2 Samuel 21:2, why had Saul attacked the Gibeonites?
 - Because Saul had a zeal for Israel and Judah
 - National zeal (or any other fanaticism) outside of passion for God alone brings adverse consequences; a zeal for Jesus is revealed by extreme peace and selflessness.
 - Saul had pursued his own genocide with the Gibeonites within Israel (2 Sam 21:5)
- According to 2 Samuel 21:3, who did David inquire about how to reconcile?
 - The Gibeonites - It is interesting that (instead of asking God) David asked the offended party (the Gibeonites) what he could do to reconcile with them.
 - At that time, the tabernacle of Moses (1 Chron 1:29) as well as the Ark of the Covenant were resting at Kiriath-jearim in Gibeon (1 Sam 7:1; Joshua 9:17).

Read 2 Samuel 21:4-9... Seven of Saul's Descendants Hanged by Gibeonites

21:4 The Gibeonites had not rioted and lobbied. The Gibeonites really didn't have any rights in the land of Israel.

21:5 Saul had treated the Gibeonites with genocide; it is the same way that so many in the world have treated Jews through eradication.

21:6 The Gibeonites seemed to fairly accept the deaths of seven (symbolic for completeness) of Saul's descendants as recompense before the Lord. They also seemed to elevate and honor the position of Saul as the Lord's anointed while referring to their town as Gibeah of Saul.

21:7 While judgment must be taken on the offspring of the offender (Saul or Adam), the covenant of the Son (Jonathan or Jesus) saves those who come under its protection. Seven were to be killed from Saul's family, but Mephibosheth saved by a covenant with the King

21:8 It seems that one Mephibosheth was positioned to be killed in place of another as well as his brother, Armoni (meaning "chestnut"). The men are named who will be killed; the two sons of Saul (through Rizpah) as well as five grandsons (through Michal).

- Michal did not have children (1 Samuel 6:23); some scholars believe that Merab was a different daughter who died leaving Michal to raise her dead sister's children.
 - Adriel the Meholahite was married to Merab (1 Samuel 18:19), so most scholars believe that Merab should be listed instead of Michal (although the Masoretic texts and many Septuagint translations list Michal).
- 21:9 Although these men had not personally sinned against the Gibeonites, they had to jointly pay the sin of their forefathers (Ex 20:5; Rom 5:12) at the beginning of the Barley harvest which would have been around Passover. To hang the seven men was equivalent to hanging them to die in the son (crucifixion had not been developed as yet)
- According to 2 Samuel 21:4, what had the Gibeonites done to call attention to their plight?
 - Nothing - The Gibeonites had not rioted and lobbied David; instead, they waited for the Lord to bring their government to its knees
 - Then, honorably said that they were not requesting "to be bought out" with money from Saul or his family, and they knew that they could not commit vigilante murders in Israel as retribution either.
 - Nations have attempted to exterminate Israel throughout their history – from Egypt to Assyria to Babylon to Rome to Germany. Saul had treated the Gibeonites with genocide; it is the same way that so many in the world have treated Jews through eradication.
 - According to 2 Samuel 21:6, how many of Saul's descendants did Gibeah kill?
 - Seven – this is symbolic of complete or satisfied.
 - This may have had a part of God's greater plan to have David's lineage protected from Saul's descendants.
 - According to 2 Samuel 21:7, who was saved from retribution?
 - Mephibosheth - While judgment must be taken on the offspring of the offender (Saul or Adam), the covenant of the Son (Jonathan or Jesus) saves those who come under its protection.
 - This is a contrast between Saul's unfaithfulness to his covenant while David is faithful to his covenant with Jonathan (1 Samuel 18:3, 20:12, 17, 42; 23:18)
 - Seven were to be killed from Saul's family, but Mephibosheth saved by a covenant with the King
 - The consequences of sinful men often show themselves in the struggles of their descendants - although these men had not personally sinned against the Gibeonites, they had to jointly pay the sin of their forefathers (Ex 20:5; Rom 5:12)
 - According to 2 Samuel 21:9, what feast occurred as Saul's seven descendants were being hung to die?
 - The Barley harvest often represents Passover as it is around the time of Passover.

Read 2 Samuel 21:10-14... Rizpah Grieves the Hanging of Saul's Descendants

- 21:10 Rizpah (the illegitimate wife of Saul and Abner) fought off the birds (evil spirits) from the corpses (spiritually dead offspring) until the bones were buried; after that God acted on the prayers of the land (21:14)
- Rizpah was the concubine of Saul, and, after his death, of Abner (2 Sam 3:7).
 - Rizpah bore to Saul two sons, Armoni (“inhabitant of the palace”) and Mephibosheth (“exterminator of idols”).
 - Abner's taking her as concubine provoked a quarrel with Ish-bosheth, which caused Abner to transfer his loyalty to David (2 Samuel 3:7).
 - When, at the request of the Gibeonites, David executed Saul's sons and grandsons, Rizpah guarded the bodies of her sons, to which David had at first refused burial. Learning of this, the king gave orders for the remains of the bodies to be interred. Tennyson penned a famous poem "Rizpah," although there is no one of that name mentioned in the whole poem.
- 21:11 David was moved by the faithful efforts of Rizpah who had fought off predators and may have remained from Spring until early Fall (possibly 6 months) when the early rains arrived. The other option was that God sent unseasonal rains because His judgment against Saul subsided.
- 21:12 Although David had left the bodies of these men hanging for some time, the men of Jabesh-Gilead had recovered the hanging bodies of Saul and Jonathan on the very next day (2 Sam 31:11-13).
- 21:13-14 Although Saul & Jonathan's corpses had been reclaimed by the men of Jabesh Gilead, they were not restored as they should have been (in the land of Benjamin with Saul's father). It was only when the whole house of Saul was put to rest that God restored the land from drought showing that God will not leave His anointed ones un-avenged.
- **According to 2 Samuel 21:10, who mourned the execution of her sons?**
 - Rizpah (the illegitimate wife of Saul and Abner)
 - Rizpah was the concubine of Saul, and, after his death, of Abner (2 Sam 3:7).
 - Abner's taking her as concubine provoked a quarrel with Ish-bosheth, which caused Abner to transfer his loyalty to David (2 Samuel 3:7).
 - Tennyson penned a famous poem "Rizpah," although she is not mentioned by name in the poem.
 - **According to 2 Samuel 21:10, what is unique about the weather?**
 - It's raining in the midst of a famine (2 Samuel 21:1) which might be explained by the Lord's wrath being appeased by the death of Saul's seven sons. (2 Samuel 21:14)
 - This would have been at the very end of the rainy season (the latter rains of March/April).
 - **According to 2 Samuel 21:12-14, what action did David take upon hearing about Rizpah?**
 - There is a difference between the actions of David towards Saul's ancestors and the actions of Jabesh-Gilead towards Saul/Jonathan.
 - Although David had left the bodies of these men hanging for some time, the men of Jabesh-Gilead had recovered the hanging bodies of Saul and Jonathan on the very next day (2 Sam 31:11-13).
 - **According to 2 Samuel 21:14, once the Gibeonite “wrong” had been corrected, how did God bless Israel?**
 - “After this, God answered prayer for the land” (2 Samuel 21:14)

Read 2 Samuel 21:15-22... The Relatives of Goliath Killed

- 21:15 David went into battle unlike his former self which stayed at home during wartime (2 Samuel 11:1).
- 21:16 Ishbi-benob (meaning “respiration/conversion”) sought to assassinate David who had grown too old for battle.
- 21:17 David called “light/lamp of Israel” just as Jesus is the light of the world slaying the giant issues affront his believers. Elderly believers should be guides and teachers to young men as to how to wage spiritual war effectively. All believers can be used effectively, but not all are called for the same use.
- 21:18-22 These verses show how the four sons of Goliath were killed. Even in the later years of King David, the offspring (fruits) of the wicked giant Goliath would challenge God's people.
- Believers must deal with the enemies of God and the sin of the world until their physical death, but believers must steadfastly retain their faith until the end.
 - Sibbecai (meaning “the Lord sustains”) was a commander over 24,000 troops that rotated in as the army of King David (1 Chron 27:11).
 - This story of Sibbecai is retold again (1 Chron 20:4). Hushah (meaning “man of haste”) was thought to be a subgroup of Judah.
- 21:19 Gob is another name of the town of Gezer (1 Chron. 20:4) and this Goliath may have carried the same size of spear (a weaver's beam) as the original Goliath (1 Samuel 17:7). The reference may have been the design or construction of the spear (with multiple chords) instead of the size. Elhanan most likely killed Lahmi, the brother of Goliath (1 Chron 20:5)
- 21:20 Gath (and the Philistines) tended to be surrounded by conflict and trouble quite often. This large man had been endowed with additional size as well as fingers and toes.
- There were descendants of giants (Genesis 15:20; Deut. 2:11; 3:11; Joshua 17:15)
- 21:21 This large man also had a giant ego with an “overabundance of words” as he taunted. David's nephew had been named after his beloved friend, Jonathan. This Jonathan was the son of David's older brother and a middle child of Jesse; the eldest had been named in 1 Sam 17:6-10)

21:22 David killed Goliath's four sons (2 Sam 21:16, 18, 19, 20) just as he had killed Goliath (1 Sam 17:4).

- **According to 2 Samuel 21:15, what did David do when Israel fought against the Philistines?**
 - David went into battle unlike his former self which stayed at home during wartime (2 Samuel 11:1).
 - There are two lists of David's mighty men and their achievements (2 Samuel 21:15-22 and 23:8-39)
- **According to 2 Samuel 21:15, what were those who fought with David called?**
 - David's servants
- **According to 2 Samuel 21:15, how was David's health in the battle with the Philistines?**
 - David became exhausted and was targeted because of his fatigue.
 - All believers can be used effectively, but not all are called for the same use.
- **According to 2 Samuel 21:16, who attempted to assassinate David?**
 - Ishbi-benob (meaning "respiration/conversion") the descendant of Goliath desired to assassinate David who had killed his father.
- **According to 2 Samuel 21:17, how did David's men refer to him?**
 - David was the "lamp of Israel"; David called "light/lamp of Israel" just as Jesus is the light of the world slaying the giant issues affront his believers. The light of David is the Lord (2 Samuel 22:29).
 - A light gives direction and enables awareness. Elderly believers should be guides and teachers to young men as to how to wage spiritual war effectively.
 - The Lord also references David's lamp near the death of Solomon (1 Kings 11:36; 15:4).
- **According to 2 Samuel 21:21, to whom were the giants related?**
 - These verses show how the four sons of "the giant in Gath" (Goliath) and the ways they were killed.
 - Even in the later years of King David, the offspring (fruits) of the wicked giant Goliath would challenge God's people.
 - Believers must deal with the enemies of God and the sin of the world until their physical death, but believers must steadfastly retain their faith until the end.
- **According to 2 Samuel 21:21, what did the giant do to cause Jonathan (David's nephew) to kill him?**
 - The giant defied Israel
 - Pride resulting in slander; this large man also had a giant ego with an "overabundance of words" as he taunted Israel.
 - David's nephew had been named after his beloved friend, Jonathan. This Jonathan was the son of David's older brother and a middle child of Jesse; the eldest had been named in 1 Sam 17:6-10)

Read 2 Samuel 22:1-7... David's Song of Thanksgiving

22:1 There is a similarity between this Psalm of David and Psalm 18:1-50. The overriding theme of the song was that David was given victories because of his relationship with God.

22:2 All three (Rock, Fortress, Deliverer) represent a refuge for God's people, but they increase in personal relationship: a fortress is more personal than a rock...and a deliverer is more personal than a fortress. This song begins with a great deal of "my" as David knew God personally.

22:3 God is the only salvation of man; in this life and that life to come. A horn is symbolic for strength.

22:4 The Lord is worthy to be praised beyond only calling in times of need.

22:5 The Sea often represents the cares of the world and chaotic society (Mt 14:30)

22:6 In Scripture, sheol means "grave" or the place of the "dead." The Hebrew word "Sheol" is synonymous with the Greek word "Hades."

22:7 Cries of help and prayers of need transcend physical boundaries to the temple of God. Words can transcend natural barriers.

- **2 Samuel 22 is a Psalm from David that is similar to Psalms 18**
- **According to 2 Samuel 22:1, did David sing this song?**
 - David spoke the words of this song to the Lord
- **According to 2 Samuel 22:4, beyond just calling in times of need, what is the Lord worthy of?**
 - Praise
- **According to 2 Samuel 22:7, where was God when He heard the cries of David?**
 - His Temple
- **According to 2 Samuel 22:7, is there a way for individuals to transcend natural, worldly limitations?**
 - Prayer transcends the natural

Read 2 Samuel 22:8-51... David Continues His Song of Thanksgiving

22:9 God's consuming fire (Heb 12:29, Ex 19:18 & 24:17, Deut 4:24 & 9:3, Zechar 2:5, 2 Thes 1:7; Ps 50:3)

22:10 The heavens were bent for His descent to earth with darkness under his feet (Ps 18:9; 97:2). While the feet often reference the connection with the natural, the darkness under his feet might represent the wickedness of the world beneath Him.

22:11 God dwells between the cherubim (Ps 80:1, 99:1; 2 Sam 6:2, 2 Kings 19:15, 1 Chron 13:6)

22:12 The contrast of the dark wetness surrounding Him with His shining, fiery light (2 Sam 22:13); this distinction can also be found in 2 Sam 23:4.

22:13 Coals and fire can have a purifying or destroying nature.

22:14 God's voice thunders from heaven (Ex 19:19; John 12:29; Ps 18:13, 68:33; Job 26:14, 37:2-5)

22:15 The lightning may be referenced as the Lord's arrows. When the Philistines carried their iron weapons, they were like lightning rods. (Judges 4:7 & 5:21)

22:16 Although the chaotic sea (society) of this world attempt to overwhelm, God can rebuke and calm the turbulent times (Mk 4:39; Lk 8:24). The channels (Hebrew word "aphikim") of the sea are the flows of water.

22:17 This word to draw (Hebrew word Mesitihu) out of the water is only repeated one other time in Scripture when the Pharaoh's daughter took Moses from the Nile (Exodus 2:10). Jesus pulled Peter from the turbulent waters (Mt 14:29-31)

22:18 There is a humble admission that David was weaker than his hateful enemies who are likened to the stormy waters.

22:19 Although the Lord allowed David to experience a day of calamity before his enemies, God supported him.

22:20 David attributes God's rescue of him to God delighting in him; God should delight in every believer.

22:21 Although David's heart was tainted with sin, his "hands" symbolized his actions that he had purposed for the Lord. Relative to his idolatrous enemies, David was a follower of the one true God.

22:22 Individuals can choose to follow the Lord's way or their own wickedness. Jesus is the way (John 14:6).

22:23 The statues are the laws that God provided (i.e. 10 commandments, 613 commandments – mitzvot) while the ordinances/judgments were God's decisions and rulings

22:24 David lives his renewed life daily renewed with God as Lord

22:25 The Lord rewards obedience

22:26 Just as the Lord judges according to sin, He also rewards accordingly as well which can be seen in the Lord's prayer, "Forgive us our debts, as we also have forgiven our debtors" (Mt 6:12)

22:27 The Lord responds to those who are perverted by His shrewdness (with an inference of wrestling). The Hebrew word is "tittappal."

22:28 The Lord saves the afflicted while afflicting the prideful.

22:29 Just as David is the lamp of Israel (2 Samuel 21:17); the Lord is the Lamp of David. In fact, the less there is of a believer, the more that the Lord shines through.

- David was the "lamp of Israel"; David called "light/lamp of Israel" just as Jesus is the light of the world (Rev 1:20; 21:23) slaying the giant issues affront his believers.

22:30 The Lord provides strength beyond one's limitations.

22:31 God's way is perfect and makes our way perfect (2 Samuel 22:33)

22:32 Just as the Lord is the only God; He is the only one who can truly provide protection.

22:33 God's way is perfect and makes our way perfect (2 Samuel 22:33)

22:34 The hind is a female stag or gazelle – fast, strong and nimble. To be lifted to high places is to be esteemed or exalted.

22:35 The Lord has strengthened his people to be strong.

22:36 The salvation of God defends His people from the onslaught of the world.

22:37 When the path is narrow (Mt 7:13-14), the Lord makes it seem larger than it is and keeps his people from slipping. Life is often referenced as a path similar to Pilgrim's Progress. Believers are pilgrims (1 Chronicles 29:15; Psalm 84:5; Heb 11:13)

22:38 David ensured that trouble was eradicated and he did not weary or relent until the trouble was gone.

22:39 Those defeated by David did not rise again.

22:40 Only God's covering will prepare his believers for spiritual battle (Eph 6:12-17; 1 Sam 17:38-40)

22:41 Beyond controlling the path of His people, God influenced those who do not know Him to give His people an advantage.

22:42 Even the enemies of the Lord God Almighty cry out to Him in their distress, and He does not answer.

22:43 The dust of the earth is trampled and to be mired is to be entrapped. (Job 30:19; Ps 40:2; Is 57:20; Lam 3:55)

22:44 David ruled over many people who did not know him personally, and he was elevated above contentious people.

22:45 Even those who are insincere in their loyalty, pretend obedience.

22:46 Foreign enemies do not put up a fight against David, but instead, they admit defeat.

22:47 *"The Lord lives, and blessed be my rock; and exalted be God, the rock of my salvation."*

22:48 God's people do not need to pursue revenge, but instead, they can give the matter over to God. (Rom 12:19; Deut. 32:35, 43; Ps 94:1; 99:8; Isaiah 35:4; 2 Thes 1:8; Heb 10:30; Jude 1:7)

22:49 The Lord lifts His people above their enemies.

22:50 Beginning with Babel (Gen 11), man put his trust in his own efforts/towers, but manmade towers never protected (Judges 8:17, 9:49; Lk 14:28). The Lord is the only tower who can truly bring salvation (Prov 18:10).

22:51 The Lord is an eternal refuge for His anointed.

- According to 2 Samuel 22:9, what comes from God's nostrils and mouth?
 - Smoke from His nostrils and Fire from His mouth - God's consuming fire (Heb 12:29, Ex 19:18 & 24:17, Deut 4:24 & 9:3, Zechar 2:5, 2 Thes 1:7; Ps 50:3)
- According to 2 Samuel 22:10, how did God respond to David's cry?
 - He came down
- According to 2 Samuel 22:12, what surrounded God?
 - The contrast of the dark wetness surrounding Him with His shining, fiery light (2 Sam 22:13); this distinction can also be found in 2 Sam 23:4.
- According to 2 Samuel 22:15, how did God defeat the mighty enemies who had the iron weapons that Israel did not?
 - God sent Thunderstorms, so that the iron spears were simply lightning rods. (Judges 4:7 & 5:21)
 - What is the reason that David believes God saved him? (verse 20)
 - David attributes God's rescue of him to God delighting in him; God should delight in every believer.
- According to 2 Samuel 22:23-25, what was David focused on each day?
 - David lives his renewed life daily renewed with God as Lord
 - The Lord rewards obedience
- According to 2 Samuel 22: 31 & 33, how is a man's way made perfect?
 - God's way is perfect, so as man accepts God's way – man's way is aligned in God's perfection.
- According to 2 Samuel 22:36, what protects David?
 - Salvation is his shield.
 - Paul likens Salvation to a helmet (Ephesians 6:17)
- According to 2 Samuel 22:40, who has clothed David?
 - God has clothed David for battle.
- According to 2 Samuel 22:42, who do David's enemies look to for salvation?
 - Everyone – Anyone - Even the enemies of the Lord God Almighty cry out to Him in their distress, but God does not answer them
- According to 2 Samuel 22:47, how does David reference God?
 - God is the rock of his salvation – the cornerstone and the capstone.

30 2 Samuel 23, 24

Read 2 Samuel 23:1-7... David’s Last Words

23:1 Sequence of David’s Description correlates with regenerate man: 1.Son of Jesse (a man) 2.A man raised on high (Predestined by God) 3.Anointed (Filled with the Spirit) 4.Singer (Witness glorifying God).
 23:2 The “doctrine of inspiration” holds that every mark of Scripture (Mt 5:18, 24:35; Lk 16:17) is “God breathed” (given by the Holy Spirit as the author to the writer) as God’s will without being overridden according to man’s will or understanding (2 Tim 3:16-17; Mt 22:43; Acts 4:25; 2 Pet 1:21)
 23:3-5 David’s last words relate the Davidic covenant (2 Sam 7:12-16)
 23:4 The clarity and understanding that increases with light as well as the sustenance of rain (2 Sam 22:12-13).
 23:5 The Lord is man’s only chance for salvation.
 23:6 Scripturally, thorns represent the consequence of sin.
 23:7 Fire is the common judgment for sin.

- **David’s last words (2 Samuel 23:1-7) seem out of sequence because of addendum**
- **According to 2 Samuel 23:1, how is David described?**
 - **The sequence of David’s Description correlates with regenerate man:**
 1. **Son of Jesse (a man)**
 2. **A man raised on high (Predestined by God)**
 3. **Anointed (Filled with the Spirit)**
 4. **Singer (Witness glorifying God).**
 - **As the Lord elevated the usurper Jacob to become Israel, God has also anointed David to become King.**
- **Explain 2 Samuel 23:2**
 - **The “doctrine of inspiration” holds that every mark of Scripture (Mt 5:18, 24:35; Lk 16:17) is “God breathed” (given by the Holy Spirit as the author to the writer) as God’s will without being overridden according to man’s will or understanding (2 Tim 3:16-17; Mt 22:43; Acts 4:25; 2 Pet 1:21)**
- **According to 2 Samuel 23:5, who brings Salvation?**
 - **The Lord is man’s only chance for salvation.**
- **According to 2 Samuel 23:6, what are the wicked likened to?**
 - **Thorns represent the consequences of sin from the very beginning**
- **According to 2 Samuel 23:7, what is the punishment of sin?**
 - **Fire is the common judgment for sin.**
 - **Although this is the beginning of the iron age, when those with iron had the advantage in war, David says that the iron should be used to protect from evil ones.**

Read 2 Samuel 23:8-39... David’s Mighty Men

David’s Inner Circle (2 Samuel 23:8-39)			
Title	Individuals	Reference	Vicinity
1. The Three Mighty Men	Jashobeam, Eleazar and Shammah	2 Samuel 23:8-17	Inner/Close
2. Leaders of the Thirty	Abishai, Benaiah, and Asahel	2 Samuel 23:18-24	Middle/Moderate
3. The Thirty	Thirty Mighty Men	2 Samuel 23:24-39	Outer/Distant

23:8 David’s mighty men are also listed in 1 Chronicles 11:10-47.

- The first person in the parallel accounts is Josheb-bassheboth/Jashobeam (1 Chron 11:11) who was the chief of the captains. The number of men that he slayed differs between 800 (2 Sam 23:8) and 300 (1 Chron 11:11)
 - Josheb-bassheboth means “that sat in the seat”
 - Jashobeam means “the people will return”
- Although Joab led the army, he is not listed among David’s mighty men; however, the armor bearers for Joab are listed (2 Samuel 23:37)
- Josheb-bassheboth, Eleazar and Shammah may have been included in the list of the three mighty men.

23:9 Eleazar was one of three mighty men who stood their ground by their king when the rest of Israel retreated.
 23:10 Although weary, he continued to oppose the enemy; in spite of his efforts, the Lord won the victory. The only interaction left for God’s people was to claim the enemy’s treasures.
 23:11 This field contained both lentils and barley (1 Chron 11:13) which the Philistines wanted to steal and destroy. The Israelites retreated from their enemies.
 23:12 Like Eleazar (2 Sam 23:9), Shammah (“the Lord is there”) stood his ground while the Lord brought victory.
 23:13 The cave of Adullam was used by David to hide from Saul and to attack the Philistines. The Lord brought victory over the Philistines twice in the Valley of the Rephaim (2 Sam 5:18, 22).
 23:14 At some point, the Philistines had taken over Bethlehem which was only six miles south of Jerusalem.

- 23:15 It is probable that wells produced different tasting water, and David craved water from the well by Bethlehem's gate. Included in this sentiment may have been his desire to push the Philistines out of his home town where he was born and raised.
- 23:16 David offered the water as a drink offering to the Lord instead of satisfying his craving (Rom 6:12, 13:14; Gal 5:16-17)
- 23:17 David considered the water to include the efforts and risk of the men who retrieved the water. This demonstration of the mighty men's exploits is one of serving their King at the risk of their own lives.
- 23:18-19 Abishai would have been renown in his own right instead of the fame of the three. Joab was stripped of his command of Israel's army when he killed Absalom (2 Samuel 19:13); however, when Amasa failed to pursue the revolt of Sheba on time, David put Abishai in charge of his army (2 Samuel 20:4-7).
- 23:20 Benaiah took after his valiant father who also accomplished mighty deeds. Three exploits are recorded for Benaiah. The first is overcoming Moabites; the Hebrew word 'ariyel, consists of the source words 'aryeh, (meaning "lion") and 'el (meaning "God"). These Moabite men seemed to be lion like in their strength. Beyond these men, Benaiah also killed a lion as did Samson (Judges 14:5-6) and David (1 Samuel 17:34-36).
- 23:21 Benaiah also defeated an impressive Egyptian warrior who had a spear while Benaiah had a club. It appears that the Egyptian held onto his spear too long; it was taken from his hands and then used to kill the Egyptian.
- 23:22 Beside Benaiah's personal exploits, he also participated in the battles of the thirty.
- 23:23 Although Benaiah was not one of the three, the thirty honored him, and David had access to his private counsel/
- 23:24 Asahel had been killed by Abner (2 Samuel 2:23). Elhanan ("grace/gift/mercy of God") was from David's home town of Bethlehem.
- 23:25 Shammah ("God is here") and ("Pelican of God") seem to be from the same location (Harod) and possibly related.
- 23:26 Helez ("vigor") was from Beth-Pelet; Ira ("wakeful/watchful of a city") was a priest from Jair. (2 Samuel 20:26; 23:38; 1 Chronicles 11:40). Ira's father, Ikkesh, is mentioned.
- 23:27 Abiezer ("Father of help") was from Beth-anoth (3 miles northeast of Hebron). Mebunnai ("building of Jehovah") was from Husha (1 Chronicles 4:4).

David's Might Men		
Mighty Man	Meaning of Name	Reference of the Individual
1. Asahel	"Made by God"	The brother of Joab
2. Elhanan	"Grace/gift/mercy of God"	The son of Dodo of Bethlehem
3. Shammah	"God is here"	The Harodite
4. Erika	"Pelican of God"	The Harodite
5. Helez	"Vigor"	The Paltite
6. Ira	"Wakeful/watchful of a city"	The son of Ikkesh the Tekoite
7. Abiezer	"Father of help"	The Anathothite
8. Mebunnai	"Building of Jehovah"	The Hushathite
9. Zalmon	"Peaceable; perfect; he that rewards"	The Ahohite
10. Maharai	"Impetuous/Hasty"	The Netophathite
11. Heleb	"Milk"	The son of Baanah the Netophathite
12. Ittai	"Near/With the Lord"	The son of Ribai of Gibeah of the sons of Benjamin
13. Benaiah	"God has created"	A Pirathonite
14. Hiddai	"My Majesty"	Of the brooks of Gaash
15. Abi-albon	"My father is overpowering"	The Arbathite
16. Azmaveth	"Strong one of death"	The Barhumite
17. Eliahba	"My God the Father"	The Shaalbonite
18. Jonathan	"God has given"	The sons of Jashen
19. Shammah	"God is here"	The Hararite
20. Ahiam	"Friend of the Motherland"	The son of Sharar the Ararite
21. Eliphelet	"God delivers me"	The son of Ahasbai
22. Unnamed	N/A	The son of the Maacathite
23. Eliam	"God is my nation"	The son of Ahithophel the Gilonite
24. Hezro	"His village"	The Carmelite
25. Paarai	"Opening"	The Arbite
26. Igal	"Defiled/Redeemed"	The son of Nathan of Zobah
27. Bani	"Built"	The Gadite
28. Zelek	"Noise of him that drinks"	The Ammonite
29. Naharai	"Intelligent"	The Beerothite
30. Ira	"Wakeful/watchful of a city"	The Ithrite
31. Gareb	"Scabby/Leprous"	The Ithrite
32. Uriah	"My light is Jehovah"	The Hittite

- David had an elite guard of thirty core men; 37 are listed due to attrition and death.
- According to 2 Samuel 23:13, what made these men mighty?
 - “Mighty” not only because of “how,” but also because of “when.”
 - These warriors were designated as mighty men for more than their acts of bravery; they followed the King during his time of persecution.
- According to 2 Samuel 23:10-11, why were Eleazar and Shammah considered mighty?
 - Both Eleazar and Shammah independently stood their ground when their brothers fled the spiritual battle.
- According to 23:10, 12, why did these mighty men have victory?
 - In spite of David’s great men, “The Lord brought about a great victory”
- What was mighty about David?
 - While the greatness of these mighty men was in their killing, the greatness of the King was in the love, respect and submission that he inspired in these men to perform heroic acts of selflessness for the King.
- Who was the last man mentioned in the list of David’s mighty men? (verse 39)
 - The last of the great men listed was Uriah the Hittite who had been the husband of Bathsheba (2 Sam 11:3).

Read 2 Samuel 24:1-7... David Sinfully Takes a Census of His Troops

Similar to Chapter 21, another instance of God repealing his blessing from Israel is noted.

24:1 God can use Satan’s evil to test His people (Jam 5:11; Mt 18:7, 26:24 – Mk 14:49). God allowed Satan to tempt David with the census (1 Chronicles 21:1), but God will ultimately use the downfall for His plan of restoration (Is 45:7; 1 Kings 22:22; 2 Chronicles 18:21, 2 Thessalonians 2:11, 1 Samuel 16:14). A messenger of Satan had been used to afflict Paul as well (1 Cor 12:7). The term “Satan” means adversary, and it is likely that there was an adversarial nation which David feared and drove him to make the count.

24:2 Dan was the northernmost point while Beersheba was the southern point. David commanded Joab to take the census from top-to-bottom.

24:3 Joab makes the point that David’s troops can be multiplied (in number and strength) by the Lord while David watches as a testimony. It doesn’t matter how much resource (i.e. money) you have since God can do anything. Joab questions David’s motives, but David’s assertion overcomes any objection. Joab believes that this is a futile exercise in pride.

24:4 The king’s desires carried more weight than the commanders of the army, so they conceded to his will.

24:5 Aroer is east of the Jordan River (Num 32:34). The camp may have been set beside the Wadi Nimrin or the Arnon River extending 60 miles and flooding during the rainy season (Deut. 2:36).

24:6 From the Transjordan, the Israeli commanders headed north to Dan-jaan of the Tribe of Dan. This would have been the most northern property of Israel where the Tribe of Dan had decimated peaceful Laish. (Judges 18:27-29)

24:7 The commanders counted all the way to the Mediterranean Sea (Tyre) as well as the foreign nations (Hivites) living within their territory to the southern most point of Israel (Beersheba). The census was thorough and complete.

- According to 2 Samuel 24:1, who incited David’s census?
 - The Lord caused this because of His anger against Israel
 - This can be reconciled with the census of 1 Chronicles 21:1 in several ways:
 - God can use Satan’s evil to test His people (Jam 5:11; Mt 18:7, 26:24 – Mk 14:49). God allowed Satan to tempt David with the census (1 Chronicles 21:1), but God will ultimately use the downfall for His plan of restoration (Is 45:7; 1 Kings 22:22; 2 Chronicles 18:21, 2 Thessalonians 2:11, 1 Samuel 16:14)
 - A messenger of Satan had been used to afflict Paul as well (1 Cor 12:7).
 - The term “Satan” means adversary, and it is likely that there was an adversarial nation which David feared and drove him to make the count.

Possibilities for the Source of the Census (2 Sam 24:1 versus 1 Chron 21:1)
1. God used Satan (Lk 22:3)
2. God refers to David’s corrupt nature as “Satan” (2 Cor 12:7; Mt 16:23)
3. The word “it” (in 2 Sam 24:1) does not refer to God, but instead refers to Satan.

- According to 2 Samuel 24:2, why did David direct the census to be from Dan to Beer-sheba?
 - Dan was the northernmost point while Beersheba was the southern point. David commanded Joab to take the census from top-to-bottom.
- According to 2 Samuel 24:3, what point did Joab make in 2 Samuel 24:3?

- Joab makes the point that David's troops can be multiplied (in number and strength) by the Lord while David watches as a testimony.
- Joab believes that this is a moot exercise in pride
- It doesn't matter how much resource (i.e. money) you have since God can do anything
- Joab questions David's motives, but David's assertion overcomes any objection.
- According to 2 Samuel 24:5, where did the commanders begin their count of the census?
 - The commanders crossed east of the Jordan river to the Transjordan area.
 - There were 2 ½ tribes on the east side of the Jordan
 - Reuben, Gad & ½ of Manasseh were in Gilead
 - Joab and the army commanders began on the east side of the Jordan and worked their way up above the Sea of Galilee and then down the coastline to Beersheba on the southern end.

Read 2 Samuel 24:8-10... David Feels Guilty When Results of Census are Completed

24:8 The period of the census was well over nine months (10 days shy of 10 months) as the commanders counted east-north-west-south.

24:9 The census results were reported in two groups, Judah and Israel. The tribe of Judah had 38% of the fighting men (500,000) while another 800,000 could be counted from the remaining tribes of Israel.

- These numbers vary from 1 Chronicles 21:5 which shows 1.1M for Israel and 470K for Judah.
 - The difference of 30K men for Judah might be explained by David's 30K choice fighting men (2 Samuel 6:1).
 - Not evident in 2 Samuel is the fact that Joab struggled with Levi and Benjamin being included (1 Chronicles 21:6); Benjamites and Levites may have equated to the additional 210K Israelites listed in 1 Chronicles 21:5.

24:10 As is often the case, David's conscious began to become guilt ridden after his sin. This same term was used for David's guilt after he cut Saul's robe (1 Samuel 24:5).

- David had not followed God's guidance on the proper way to take a census. Whenever a census was taken, a "ransom for their soul" was to be paid to prevent a plague (Ex 30:12).
- David understands that his census was a foolish act of iniquity, but that was not enough to assuage the judgment. Identification of sin does not appease God's wrath.
- According to 2 Samuel 24:8, how long did the census take?
 - At the end of a little over nine months (about the time a pregnancy takes), they returned to David with a count.
- According to 2 Samuel 24:9, how were the results of the census divided when reported to David?
 - In two groups, Judah and Israel
 - The tribe of Judah had 38% of the fighting men (500,000) while another 800,000 could be counted from the remaining tribes of Israel.
 - David had not followed God's guidance on the proper way to take a census.
 - Part of the problem with the census was that it was performed man's way instead of God's way.
 - Whenever a census was taken, a "ransom for their soul" must be paid to prevent a plague (Ex 30:12).
- According to 2 Samuel 24:10, how did David feel after the conclusion of the census?
 - David feels guilty, and he asks God to take away his guilt
- According to 2 Samuel 24:10, how did David refer to himself when asking for God's forgiveness?
 - As God's servant

Read 2 Samuel 24:11-17... God Punishes Judah/Israel for David's Sin

24:11 The morning often symbolizes a new light of clarity. David's relationship with God was hindered by his sin, and Gad ("a troop") was David's Seer (1 Sam 22:5). Gad had come to David after he fled Saul to Gath, the Cave of Adullam and Moab – and Gad told David to return to the land of Israel. Gad may have co-authored the book of Samuel with Samuel and Nathan (1 Chron 29:29)

24:12 This verse would be a blessing in any other context – God is offering to do one of three things that David selects for himself. This was similar to God's offer to Solomon to give what he asked (1 Kings 3:5). However, David's choices were options of judgment and a fulfillment of God's earlier warning in His law to obey (Deuteronomy 28).

- The threefold judgment of God is repeated as the sword, famine and pestilence (Jer 14:12; 15:2, 21:7, 9; 24:10, 27:8, Ez 5:12, 6:12)

24:13 God gave three options of judgment: 1. Famine for 7 years (as in the time of Joseph – Gen 41:54) 2. Flight from foes for three months (David had recently fled Absalom for some time). 3. God sends three days of pestilence. Historically, it is thought that Israel would feel all three judgments

- The length of the famine in the parallel passage was 3 year (1 Chronicles 21:12)

Israel would experience each of the three judgments in relation to the end of a Tabernacle/Temple era. (2 Samuel 24:13)	
3 days of plague	End of use of the Tabernacle
3 months of running from enemies	586Ab to 586Tishri, end of Solomon’s Temple
3 years of famine (2 Ki 25:3-5)	30Nisan to 33Nisan, end of Zerubbabel’s Temple

24:14 David believed that God might be more merciful than man, and David chooses the only judgment where his family might be exposed. There was an ordinance preventing him from going to battle, so war would not have put him at risk. His storehouses would have protected him from famine. Disease and pestilence affect everyone.

Synchronization of Literal Scripture		
2 Samuel 24	1 Chronicles 21	Literal Interpretation
800,000 valiant men of Israel drawing sword	1.1 million men of Israel drawing sword	400,000 men of Israel drawing sword were not valiant.
500,000 men of Judah	470,000 men of Judah drawing sword	30,000 men of Judah did not “draw the sword.”
7 years of famine	3 years of famine	There had been 3 years of famine (2 Sam 21:1) and the census was taken in this fourth year
50 shekels of silver	600 shekels of gold	The price of the threshing floor alone for the altar was 50 shekels of silver, while the price of the entire location (for the Temple) of Mt. Moriah was 600 shekels of gold.

24:15 The Lord sent a pestilence and 70,000 men died (the number “7” symbolizes completeness with judgment satisfied). These 70,000 lives equate to the census tax at the value of the Temple dedication for an individual (Lev 27:3).

24:16 David had been correct that Lord was merciful (2 Samuel 24:14) as He stopped the pestilence from destroying Jerusalem. The angel of the Lord was the restraining power against the destroyer (Ex 12:23; 2 Kings 19:35). God is sometimes identified with the work of the death angel (Ex 11:4; 12:12-13) just as Satan can only do what God allows.

- This event is elaborated in 1 Chronicles 21 where the Tabernacle of the Lord was in Gibeon at the time (5 miles northwest of Jerusalem).
- The focus of 2 Samuel was the sin of David contrasted to the focus of 1 Chronicles which was the site of the future Temple.

24:17 One of the defining characteristics of David was that he took responsibility for his sin. David believed that this judgment was solely based on his actions and not those of his “sheep.” David always considered himself to be a shepherd and intercessor for the Israelite people.

- Just as Adam’s sin affect mankind, there is a sense of humanity sharing the burden of corporal sin. Each individual is (to some extent) responsible for the sin of our families, communities and nation.
- A fuller account is recorded in 1 Chronicles 21:16 as well as the Dead Sea scrolls and Josephus.

- **According to 2 Samuel 24:11, who did God send to provide his message to David?**
 - Gad (“a troop”) was David’s Seer (1 Sam 22:5).
 - Gad had come to David after he fled Saul to Gath, the Cave of Adullam and Moab – and Gad told David to return to the land of Israel.
 - He may have co-authored the book of Samuel with Samuel and Nathan (1 Chron 29:29)
- **According to 2 Samuel 24:11-13, why did God speak through Gad instead of directly to David?**
 - David’s relationship with God was hindered by his sin
 - David was to use the prophet Gad as the mediator instead of direct communication to God.
- **According to 2 Samuel 24:14, why did David select the punishment that he did?**
 - David believed that God might be more merciful than man
- **According to 2 Samuel 24:15, how many men died in God’s judgment?**
 - 70,000 men – symbolizing complete; judgment satisfied; this is the worst plague that occurred to Israel; 14,700 died at Korah’s Rebellion (Numbers 16:49) and 24,000 died at the Baal of Peor (Numbers 25:9).
 - These 70,000 lives equate to the census tax at the value of the Temple dedication for an individual
- **According to 2 Samuel 24:16, God directed the angel of the Lord to withdraw his hand from destroying Jerusalem; what other time did God stop a “hand” from destruction?**

- The Angel of the Lord restrained while hand of destruction hung over Jerusalem much like Abraham’s hand being stayed from Isaac (Gen 22:10)
- According to 2 Samuel 24:17, why was David upset at the outcome of the plague?
 - Because David took ownership as the one who sinned; this was one of the defining characteristics between Saul and David – David took responsibility for his sin
 - However, the Israelites were paying the penalty of their own sin for not insisting on payment to Joab of half a Shekel.
 - David takes personal ownership of his sin that had brought God’s judgment – David intercedes for his people.
 - After David repented, God punished Him (better on this earth than later).

Read 2 Samuel 24:18-25... David Purchases Araunah’s Threshing Floor

24:18 The threshing floor of Araunah (a Jebusite) had both significant history and an important future; the threshing floor of Araunah was on Mount Moriah (2 Chronicles 22:2, 3:1).

- This was the same hill where Abraham offered Isaac (Genesis 22:2), and the same set of hills where Jesus died on the cross (Genesis 22:14).
- Threshing floors were often the high ground used to divide the wheat from the chaff (Mt 3:12; Lk 3:17)

24:19 Gad’s command was likened to God’s command; the Lord speaks through His people.

24:20 Araunah approached David respectfully and humbly; believers should approach each other with this same mentality. Araunah spoke with his King with an open hand and willing to give whatever the King wanted just as believers should go through lives with open hands as well.

24:21 David provides three reasons that he came to Araunah: 1. To purchase the threshing floor 2. To build an altar 3. To impact the plague from continuing

24:22 Araunah freely offers his way of life – his oxen and threshing sledges freely for the offering.

24:23 Araunah concludes that it isn’t about God accepting the offerings as much as God accepting the offeror.

24:24 David wants his sacrifice to cost something. Although it costed 50 shekels of silver to rent the area, it would ultimately cost 600 shekels of gold to purchase the entire area (1 Chronicles 21:25).

24:25 The Lord held the plague back because he was moved by the burnt and peace offerings.

- According to 2 Samuel 24:18, what is the significance of the location of Araunah’s threshing floor?
 - The threshing floor of Araunah had both significant history and an important future; the threshing floor of Araunah was on Mount Moriah (2 Chronicles 3:1).
 - The word “Araunah” means “the lord” and may not be a personal name but a title.
 - The parallel account in 1 Chronicles 21 provides the name of Araunah as “Ornan the Jebusite”
 - This was the same hill where Abraham offered Isaac (Genesis 22:2), and the same set of hills where Jesus died on the cross (Genesis 22:14).
 - *“Then Solomon began to build the temple of the Lord in Jerusalem on Mount Moriah, where the Lord had appeared to his father David. It was on the threshing floor of Araunah the Jebusite, the place provided by David.”* (2 Chronicles 3:1)
 - Threshing floors were often the high ground used to divide the wheat from the chaff (Mt 3:12; Lk 3:17)
 - To thresh the grain, the outer husk over the grain needed to be cracked so that the grain could be separated. This could be done by beating the grain or by using a threshing sledge. A sledge consisted of heavy boards with rough material (e.g., sharp rocks) on the bottom side. The sledge was pulled by oxen back and forth across the grain to separate the tough outer husk from the kernel.
 - Then the grain would then be tossed into the air and the wind would blow away the outer husk (the chaff) while the heavier grain kernel would drop to the ground to be collected.
- According to 2 Samuel 24:19, why did David obey Gad’s command?
 - Gad’s command was likened to God’s command; the Lord speaks through His people.
- According to 2 Samuel 24:20, how did Araunah treat the King?
 - Araunah approached David respectfully and humbly; believers should approach each other with this same mentality.
 - Araunah spoke with his King with an open hand and willing to give whatever the King wanted just as believers should go through lives with open hands as well.
 - All a believer has should be an offering to the Lord our King.
 - Araunah (“son/joyful cry”) who was also called Ornan (1 Chron 21:15) was a Jebusite (“trodden hard underfoot/waterless hill”) who dwelt in Jerusalem before David conquered it for the Israelites (2 Sam 5:8).

- The Hebrew text identifies “Araunah the king,” so Araunah may have been the last Jebusite king of Jerusalem, permitted to live on in his city after David captured it.
- According to 2 Samuel 24:23, does Araunah desire that God accepts the sacrifices being offered?
 - More than that - Araunah concludes that it isn't about God accepting the offerings as much as God accepting the offeror.
- According to 2 Samuel 24:24, what is the requirement that David emphasize in regards to offerings?
 - David wants his offerings to cost him something
 - "He who has a religion that costs him nothing, has a religion that is worth nothing: nor will any man esteem the ordinances of God, if those ordinances cost him nothing." "Where there is true, strong love to Jesus, it will cost us something. Love is the costliest of all undertakings . . . “
 - David bought the threshing floor and oxen to build altar and sacrifice to God
- According to 2 Samuel 24:25, why did the Lord hold back the plague?
 - The Lord appreciated the offerings and prayer for the land.