

Sabbath Brothers

2 Samuel: The Tenth Book of Scripture



Jewish practice is to treat the books of 1 & 2 Samuel as one book, but the men translating the Book into the Greek language (Septuagint) divided this Book into two parts.



Tribe of Judah

David is mentioned more than anyone else in Scripture except for Jesus:
62 Chapters are devoted to David
1118 Verses are dedicated to David

Shepherd

According to Jewish tradition, Samuel wrote 1 & 2 Samuel.

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 Chron 29:29)
- Priest (1 Samuel 7:9-10; 10:8; 13:8-15; 16:5)

Simple Outline of 2 Samuel

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

Saul had failed as King.

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)

30 Years Became King (2 Samuel 5:4)

40 Years As King (1 Chronicles 29:27)

70 Year Lifespan (1 Kings 1:1)

7 Years In Hebron

33 Years in Jerusalem

The Report of Saul's Death (2 Samuel 1:1-16)

The number "3" is Symbolic of Revelation

The Amalekites had burned Ziklag down (1 Samuel 30:1, 14)

The wicked attempt to capitalize and take advantage of distressing times.

Ziklag had initially had been assigned to Judah (Joshua 15:31), but was then given to Simeon (Joshua 19:5). The Philistines had taken the city from Simeon and had given it to David (1 Samuel 27:6)

Ziklag is approximately 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

It is unlikely that an Amalekite would just "happen" to be at Mt. Gilboa in the northern part of Israel (Issachar's territory) there unless he was pilfering.

The Amalekites were dishonorable soldiers preying on the weak (Deuteronomy 25:17-18). Saul had been told to kill all Amalekites, but he was disobedient (1 Samuel 15:1-3).

They fasted until evening which is to say – the start of the next day. In ancient times, a day began at sunset which occurred at 6:00pm.

The Amalekite's eulogy was David's accusation against him

"How the mighty have fallen" (2 Samuel 1:25, 27)

¹ After the death of Saul, David returned from defeating the Amalekites and stayed at Ziklag two days.

² On the third day a man with torn clothes and dust on his head came from Saul's camp. When he came to David, he fell to the ground and paid homage.

³ David asked him, "Where have you come from?" He replied to him, "I've escaped from the Israelite camp."

⁴ "What was the outcome? Tell me," David asked him. "The troops fled from the battle," he answered. "Many of the troops have fallen and are dead. Also, Saul and his son Jonathan are dead."

⁵ David asked the young man who had brought him the report, "How do you know Saul and his son Jonathan are dead?"

⁶ "I happened to be on Mount Gilboa," he replied, "and there was Saul, leaning on his spear. At that very moment the chariots and the cavalry were closing in on him.



⁷ When he turned around and saw me, he called out to me, so I answered: I'm at your service.

⁸ He asked me, 'Who are you?' I told him: I'm an Amalekite.

⁹ Then he begged me, 'Stand over me and kill me, for I'm mortally wounded, but my life still lingers.'

¹⁰ So I stood over him and killed him because I knew that after he had fallen he couldn't survive. I took the crown that was on his head and the armband that was on his arm, and I've brought them here to my lord."



¹¹ Then David took hold of his clothes and tore them, and all the men with him did the same.

¹² They mourned, wept, and fasted until the evening for those who died by the sword—for Saul, his son Jonathan, the LORD's people, and the house of Israel.

¹³ David inquired of the young man who had brought him the report, "Where are you from?" "I'm the son of a foreigner," he said. "I'm an Amalekite."

¹⁴ David questioned him, "How is it that you were not afraid to lift your hand to destroy the LORD's anointed?"

¹⁵ Then David summoned one of his servants and said, "Come here and kill him!" The servant struck him, and he died.

¹⁶ For David had said to the Amalekite, "Your blood is on your own head because your own mouth testified against you by saying, 'I killed the LORD's anointed.'"

"By your words you will be condemned..." (Matthew 12:37)

David Made King of Judah (2 Samuel 2:1-11)

1 Some time later, David inquired of the LORD: “Should I go to one of the towns of Judah?” The LORD answered him, “Go.” Then David asked, “Where should I go?” “To Hebron,” the LORD replied.

2 So David went there with his two wives, Ahinoam the Jezreelite and Abigail, the widow of Nabal the Carmelite.

3 In addition, David brought the men who were with him, each one with his household, and they settled in the towns near Hebron.

4 Then the men of Judah came, and there they anointed David king over the house of Judah. They told David:

“It was the men of Jabesh-gilead who buried Saul.”

5 David sent messengers to the men of Jabesh-gilead and said to them, “The LORD bless you, because you have shown this kindness to Saul your lord when you buried him.

6 Now, may the LORD show kindness and faithfulness to you, and I will also show the same goodness to you because you have done this deed.

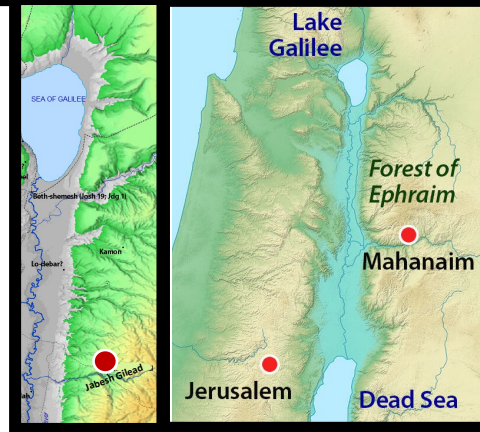
7 Therefore, be strong and courageous, for though Saul your lord is dead, the house of Judah has anointed me king over them.”

8 Abner son of Ner, commander of Saul’s army, took Saul’s son Ish-bosheth and moved him to Mahanaim.

9 He made him king over Gilead, Asher, Jezreel, Ephraim, Benjamin—over all Israel.

10 Saul’s son Ish-bosheth was 40 years old when he began his reign over Israel; he ruled for two years. The house of Judah, however, followed David.

11 The length of time that David was king in Hebron over the house of Judah was seven years and six months.



The Lord guides David after he inquires of the Lord (1 Sam 23:2, 4; 2 Sam 5:19, 23; 21:1; 1 Chronicles 14:10, 14)

Hebron (“friendship”) is the place that Abram went after separating from Lot (Genesis 13:18).

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)

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”) as King.

Ishbosheth is also recorded as Eshbaal (1 Chron 8:33, 9:39), and probably the only son of Saul to survive the Philistine onslaught.

David’s inquiries of God would stop being recorded at the death of his son with Bathsheba (2 Samuel 12:16).

The valiant men of Jabesh-Gilead had been loyal to King Saul

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.

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

Abner Kills Joab's Brother (2 Samuel 2:12-23)



12 Abner son of Ner and soldiers of Ish-bosheth son of Saul marched out from Mahanaim to Gibeon.

13 So Joab son of Zeruiah and David's soldiers marched out and met them by the pool of Gibeon. The two groups took up positions on opposite sides of the pool.

14 Then Abner said to Joab, "Let's have the young men get up and compete in front of us." "Let them get up," Joab replied.

15 So they got up and were counted off—12 for Benjamin and Ish-bosheth son of Saul, and 12 from David's soldiers.

16 Then each man grabbed his opponent by the head and thrust his sword into his opponent's side so that they all died together. So this place, which is in Gibeon, is named Field of Blades.

17 The battle that day was extremely fierce, and Abner and the men of Israel were defeated by David's soldiers.

18 The three sons of Zeruiah were there: Joab, Abishai, and Asahel. Asahel was a fast runner, like one of the wild gazelles.

19 He chased Abner and did not turn to the right or the left in his pursuit of him.

20 Abner glanced back and said, "Is that you, Asahel?" "Yes it is," Asahel replied.

21 Abner said to him, "Turn to your right or left, seize one of the young soldiers, and take whatever you can get from him." But Asahel would not stop chasing him.

22 Once again, Abner warned Asahel, "Stop chasing me. Why should I strike you to the ground? How could I ever look your brother Joab in the face?"

23 But Asahel refused to turn away, so Abner hit him in the stomach with the end of his spear. The spear went through his body, and he fell and died right there. When all who came to the place where Asahel had fallen and died, they stopped

Abner led Ishbosheth's soldiers for Israel while Joab led David's soldiers for Judah.

All 24 Judah and Israel representatives died together foreshadowing the self-annihilation that occurs when brother fights brother.

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

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

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

The "spoil" (2 Samuel 2:21) might be a belt or a weapon as a trophy of conquest over another.

Asahel died in his pursuit and was a testimony to all who passed him.

The number "24" in Scripture symbolizes the full family of God (1 Chronicles 24:7-19; Revelation 4:4)

This internal strife did not resolve anything nor does the infighting of believers.

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

Abner stuck his spear through Asahel as he probably used Asahel's momentum against him.

Asahel's death was not in vain as it brought about Abner's eventual death at the hands of Joab.

Abner Brokers Power (2 Samuel 3:6-16)

⁶ During the war between the house of Saul and the house of David, Abner kept acquiring more power in the house of Saul.

⁷ Now Saul had a concubine whose name was Rizpah daughter of Aiah, and Ish-bosheth questioned Abner, “Why did you sleep with my father’s concubine?”

⁸ Abner was very angry about Ish-bosheth’s accusation. “Am I a dog’s head who belongs to Judah?” he asked. “All this time I’ve been loyal to the house of your father Saul, to his brothers, and to his friends and haven’t handed you over to David, but now you accuse me of wrongdoing with this woman!

⁹ May God punish Abner and do so severely if I don’t do for David what the LORD swore to him:

¹⁰ to transfer the kingdom from the house of Saul and establish the throne of David over Israel and Judah from Dan to Beersheba.”

¹¹ Ish-bosheth could not answer Abner because he was afraid of him.

¹² Abner sent messengers as his representatives to say to David, “Whose land is it? Make your covenant with me, and you can be certain I am on your side to hand all Israel over to you.”

¹³ David replied, “Good, I will make a covenant with you. However, there’s one thing I require of you: Do not appear before me unless you bring Saul’s daughter Michal here when you come to see me.”

¹⁴ Then David sent messengers to say to Ish-bosheth son of Saul, “Give me back my wife, Michal. I was engaged to her for the price of 100 Philistine foreskins.”

¹⁵ So Ish-bosheth sent someone to take her away from her husband, Paltiel son of Laish.

¹⁶ Her husband followed her, weeping all the way to Bahurim. Abner said to him, “Go back.” So he went back.



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

Abner claimed to have been loyal to everyone except Ish-bosheth



Samuel had communicated several times that David would be King (1 Samuel 15:28; 16:13; 25:28-31).

Abner controlled all of Israel & desired a covenant from King David

King David agreed to the covenant if his rightful bride (Michal) is restored

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)

Michal later taunted David (2 Samuel 6:20) saying: “How glorious was the king of Israel today!” Michal might be a type of Israel.

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)

Rizpah would lead to the downfall of a jealous king Ish-bosheth when he alleged she had an affair with Abner; this would also eventually lead to the entire nation of Israel joining under David.

The name of “Rizpah” means “floor,” and her two sons would be killed in judgment by the Gibeonites (2 Samuel 21 :8-14)

Abner admits that he understands that the Lord has purposed to make David King of Israel and finally concedes to support God’s plan.

David’s marriage to Saul’s daughter, Michal, would have added credibility to the claim of being the rightful heir to Israel’s throne.

Joab Kills Abner (2 Samuel 3:17-29)

¹⁷ Abner conferred with the elders of Israel: "In the past you wanted David to be king over you.

¹⁸ Now take action, because the LORD has spoken concerning David:

'Through My servant David I will save My people Israel from the power of the Philistines and the power of all Israel's enemies.'

¹⁹ Abner also informed the Benjaminites and went to Hebron to inform David about all that was agreed on by Israel and the whole house of Benjamin.

²⁰ When Abner and 20 men came to David at Hebron, David held a banquet for him and his men.

²¹ Abner said to David, "Let me now go and I will gather all Israel to my lord the king. They will make a covenant with you, and you will rule over all you desire." So David dismissed Abner, and **he went in peace.**

²² Just then David's soldiers and Joab returned from a raid and brought a large amount of plundered goods with them. Abner was not with David in Hebron because David had dismissed him, and **he had gone in peace.**

²³ When Joab and all his army arrived, Joab was informed, "Abner son of Ner came to see the king, the king dismissed him, and **he went in peace.**"

²⁴ Joab went to the king and said, "What have you done? Look here, Abner came to you. Why did you dismiss him? Now he's getting away.

²⁵ You know that Abner son of Ner came to deceive you and to find out about your activities and everything you're doing."

²⁶ Then Joab left David and sent messengers after Abner. They brought him back from the well of Sirah, but David was unaware of it.

²⁷ When Abner returned to Hebron, Joab pulled him aside to the middle of the gateway, as if to speak to him privately, and there Joab stabbed him in the stomach. So Abner died in revenge for the death of Asahel, Joab's brother.

²⁸ David heard about it later and said: "I and my kingdom are forever innocent before the LORD concerning the blood of Abner son of Ner.

²⁹ May it hang over Joab's head and his father's whole house, and may the house of Joab never be without someone who has a discharge or a skin disease, or a man who can only work a spindle, or someone who falls by the sword or starves."

Saul was from the Tribe of Benjamin

The Lord recognized David as His Servant

Believers should prioritize God's kingdom instead of holding onto grudges



Abner had initially resisted the elders of Israel (beyond Judah) in making David their King.

The Benjaminites were renowned warriors and symbolized the strength of the remainder of Israel (beyond Judah).

Joab pursued his own personal vendetta instead of the greater purpose of the kingdom

Joab had not been defending Israel, but instead was acting as the Philistines in raiding and plundering.

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.

The distaff/spindle was used primarily by women to weave, so a disabled man might use the distaff/spindle for his occupation.

Abner attributed the purpose of the rightful king as salvation from their enemies.

David did not receive Abner grudgingly, but instead amiably held a banquet for his past challenger.

In three consecutive verses, Scripture emphasizes that David had sent Abner away in PEACE. (2 Samuel 3:21, 22, 23)

David may have planned to host Abner while Joab was away.



The Death of Ish-bosheth (2 Samuel 4:1-12)



¹ When Saul's son Ish-bosheth heard that Abner had died in Hebron, his courage failed, and all Israel was dismayed.

² Saul's son had two men who were leaders of raiding parties: one named Baanah and the other Rechab, sons of Rimmon the Beerothite of the Benjaminites. Beeroth is also considered part of Benjamin,

³ and the Beerothites fled to Gittaim and still live there as foreigners to this very day.

⁴ Saul's son Jonathan had a son whose feet were crippled. He was five years old when the report about Saul and Jonathan came from Jezreel. The one who had nursed him picked him up and fled, but as she was hurrying to flee, he fell and became lame. His name was Mephibosheth.

⁵ Rechab and Baanah, the sons of Rimmon the Beerothite, set out and arrived at Ish-bosheth's house during the heat of the day while the king was taking his midday nap.

⁶ They entered the interior of the house as if to get wheat and stabbed him in the stomach. Then Rechab and his brother Baanah escaped.

⁷ They had entered the house while Ish-bosheth was lying on his bed in his bedroom and stabbed and killed him. Then they beheaded him, took his head, and traveled by way of the Arabah all night.

⁸ They brought Ish-bosheth's head to David at Hebron and said to the king, "Here's the head of Ish-bosheth son of Saul, your enemy who intended to take your life. Today the LORD has granted vengeance to my lord the king against Saul and his offspring."

⁹ But David answered Rechab and his brother Baanah, sons of Rimmon the Beerothite, "As the LORD lives, the One who has redeemed my life from every distress,

¹⁰ when the person told me, 'Look, Saul is dead,' he thought he was a bearer of good news but I seized him and put him to death at Ziklag. That was my reward to him for his news!

¹¹ How much more when wicked men kill a righteous man in his own house on his own bed! So now, should I not require his blood from your hands and wipe you off the earth?"

¹² So David gave orders to the young men, and they killed Rechab and Baanah. They cut off their hands and feet and hung their bodies by the pool in Hebron, but they took Ish-bosheth's head and buried it in Abner's tomb in Hebron.

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.

Wheat often signifies sincere believers – "the real thing." Baanah & Rechab pretended to seek the real thing before killing the sleeping Ishbosheth.

Baanah & Rechab beheaded Ishbosheth just as Saul was beheaded by the Philistines (1 Samuel 31:9)

David credited the Lord for his blessings instead of relying on wicked men as providers

Ishbosheth and Abner were murdered by treacherous men following their own way instead of God's will.

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.

Jonathan had a son, Mephibosheth ("exterminator of shame/idols"), had been crippled by being dropped by his nurse on the day of his father and grandfather's (Saul's) death.

Mephibosheth's disability probably saved him from being assaulted by Baanah & Rechab

These misguided murderers thought their actions would bring them honor & the King's favor.

David disapproved of evil acts even when they were carried out in his name and to his benefit.

Both of these men would be buried together in Hebron

David Made King of Israel (2 Samuel 5:1-12)

¹ All the tribes of Israel came to David at Hebron and said, "Here we are, your own flesh and blood."

² Even while Saul was king over us, you were the one who led us out to battle and brought us back. The LORD also said to you, "You will shepherd My people Israel and be ruler over Israel."

³ So all the elders of Israel came to the king at Hebron. King David made a covenant with them at Hebron in the LORD's presence, and they anointed David king over Israel.

⁴ David was 30 years old when he began his reign; he reigned 40 years.

⁵ In Hebron he reigned over Judah seven years and six months, and in Jerusalem he reigned 33 years over all Israel and Judah.

⁶ The king and his men marched to Jerusalem against the Jebusites who inhabited the land. The Jebusites had said to David: "You will never get in here. Even the blind and lame can repel you"; thinking, "David can't get in here."

⁷ Yet David did capture the stronghold of Zion, that is, the city of David.

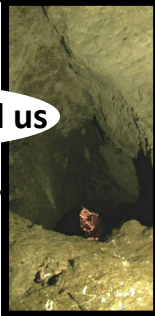
⁸ He said that day, "Whoever attacks the Jebusites must go through the water shaft to reach the lame and the blind who are despised by David." For this reason it is said, "The blind and the lame will never enter the house."

⁹ David took up residence in the stronghold, which he named the city of David. He built it up all the way around from the supporting terraces inward.

¹⁰ David became more and more powerful, and the LORD God of Hosts was with him.

¹¹ King Hiram of Tyre sent envoys to David; he also sent cedar logs, carpenters, and stonemasons, and they built a palace for David.

¹² Then David knew that the LORD had established him as king over Israel and had exalted his kingdom for the sake of His people Israel.



The tribes of Israel claimed relation to King David just as Gentiles approach King Jesus in the Family of God



While King Saul's prideful focus had been the pursuit of David, David had led in attacks against the King's true enemies

Jesse had raised his son as a shepherd who was now well prepared to shepherd God's people foreshadowing the "Great Shepherd" Jesus. (John 10:11; Hebrews 13:20; 1 Peter 5:4)

This was the 3rd anointing of David (1 Chronicles 11:1-3); the 1st anointing was by Samuel (1 Sam 16:13) and the 2nd anointing by Judah (2 Sam 2:4).

Anointed as King:

- 1042BC – Saul
- 1002BC – David
- 962BC – Solomon

Joseph was thirty years old when he was elevated second to Pharaoh (Gen 41:46). Levites would enter the Priesthood at the age of thirty (Num 4:23, 30, 35), and Jesus began His ministry at thirty (Lk 3:23).

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.



The spiritually blind and those without a spiritual walk try to defeat God's people

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 the Table of Nations (Genesis 10), the Jebusites were descended from Ham through Canaan (Gen 10:15-16). After becoming king over all of Israel, the first action that King David took was taking Jerusalem from Jebusites.

Victory in this life comes through the "living water" of Christ (John 4:10; 7:38).

The Gentile, King Hiram ("exalted birth/high born") was one of the earliest allies to recognize Israel's rightful King and helped to build the house of the King.

David Moves the Ark (2 Samuel 6:1-16)

¹ David again assembled all the choice men in Israel, 30,000.

² He and all his troops set out to bring the ark of God from Baale-judah. The ark is called by the Name, the name of Yahweh of Hosts who dwells between the cherubim.

³ They set the ark of God on a new cart and transported it from Abinadab's house, which was on the hill. Uzzah and Ahio, sons of Abinadab, were guiding the cart

⁴ and brought it with the ark of God from Abinadab's house on the hill. Ahio walked in front of the ark.

⁵ David and the whole house of Israel were celebrating before the LORD with all kinds of fir wood instruments, lyres, harps, tambourines, sistrums, and cymbals.

⁶ When they came to Nacon's threshing floor, Uzzah reached out to the ark of God and took hold of it because the oxen had stumbled.

⁷ Then the LORD's anger burned against Uzzah, and God struck him dead on the spot for his irreverence, and he died there next to the ark of God.

⁸ David was angry because of the LORD's outburst against Uzzah, so he named that place an Outburst Against Uzzah, as it is today.

⁹ David feared the LORD that day and said, "How can the ark of the LORD ever come to me?"

¹⁰ So he was not willing to move the ark of the LORD to the city of David; instead, he took it to the house of Obed-edom the Gittite.

¹¹ The ark of the LORD remained in his house three months, and the LORD blessed Obed-edom and his whole family.

¹² It was reported to King David: "The LORD has blessed Obed-edom's family and all that belongs to him because of the ark of God." So David went and had the ark of God brought up from Obed-edom's house to the city of David with rejoicing.

¹³ When those carrying the ark of the LORD advanced six steps, he sacrificed an ox and a fattened calf.

¹⁴ David was dancing with all his might before the LORD wearing a linen ephod.

¹⁵ He and the whole house of Israel were bringing up the ark of the LORD with shouts and the sound of the ram's horn.

¹⁶ As the ark of the LORD was entering the city of David, Saul's daughter Michal looked down from the window and saw King David leaping and dancing before the LORD, and she despised him in her heart.

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).

David attempted to retrieve ark of God in his way instead of God's way (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).

The ark had been kept for 50-70 years at Baale-judah ("lords of Judah" also called Kirjath-jearim) which was a Gibeonite town on the border of Benjamin.

Israel celebrated with six types of musical instruments: 1.fir wood instruments 2.lyres 3.harps 4.tambourines 5.sistrums 6.cymbals

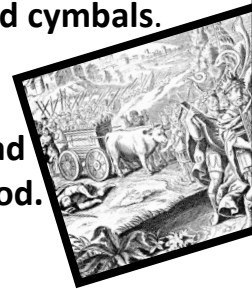
God's holiness is powerful & can bring death or life

The ark (God's presence) 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.

Israel rightfully carried the ark after 3 months according to God's instructions (Num 4:15, 7:9, Deut 10:8; 1 Chronicles 15:12-15).

The testimony of God's graciousness and the peace of His presence causes others (i.e., David) to desire that same blessing.

David's wife judged her husband's worship. Instead of focusing on God, she focused on others serving God while she wasn't.



Additional Davidic Covenant Scriptures include (1 Chronicles 17:11-15; Psalms 89)

The Davidic Covenant (2 Samuel 7:1-16)

1 When the king had settled into his palace and the LORD had given him rest on every side from all his enemies,
2 the king said to Nathan the prophet, "Look, I am living in a cedar house while the ark of God sits inside tent curtains."



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

Nathan ("given/rewarded") assumed David's honorable intentions were appropriate; however, it is important for God's people to seek His will instead of following worldly reason.

3 So Nathan told the king, "Go and do all that is on your heart, for the LORD is with you."

4 But that night the word of the LORD came to Nathan:

God characterized David as "His servant."

5 "Go to My servant David and say, 'This is what the LORD says: Are you to build a house for Me to live in?'"

6 From the time I brought the Israelites out of Egypt until today I have not lived in a house; instead, I have been moving around with a tent as My dwelling.

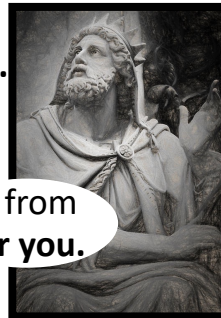
7 In all My journeys with all the Israelites, have I ever asked anyone among the tribes of Israel, whom I commanded to shepherd My people Israel: Why haven't you built Me a house of cedar?'"

8 "Now this is what you are to say to My servant David: 'This is what the LORD of Hosts says:

I took you from the pasture and from following the sheep to be ruler over My people Israel.

9 I have been with you wherever you have gone, and I have destroyed all your enemies before you. I will make a name for you like that of the greatest in the land.

10 I will establish a place for My people Israel and plant them, so that they may live there and not be disturbed again. Evildoers will not afflict them as they have done



11 ever since the day I ordered judges to be over My people Israel. I will give you rest from all your enemies. "'The LORD declares to you: **The LORD Himself will make a house for you.**"

12 When your time comes and you rest with your fathers, I will raise up after you your descendant, who will come from your body, and I will establish his kingdom.

13 He will build a house for My name, and I will establish the throne of his kingdom forever.

14 I will be a father to him, and he will be a son to Me. When he does wrong, I will discipline him with a human rod and with blows from others.

15 But My faithful love will never leave him as I removed it from Saul; I removed him from your way.



When David's royal lineage sinned, God would correct them as His child. (Hebrews 12:6)

16 Your house and kingdom will endure before Me forever, and your throne will be established forever.'"

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

Chapter 6 taught David to respond correctly in Chapter 7; whether transporting an ark or constructing a Temple, God's work must be performed in God's way and in God's timing.

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.

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).

Before the ascension of Jesus, He explains that His Kingdom (Acts 1:6) will be restored by giving "power" through the Holy Spirit.

Greek word for Kingdom is "basileia" (the rule; authority) & for Power is "dunamis"

"The book of the generation of Jesus Christ, the son of David, the son of Abraham..." (Matthew 1:1)

Gabriel informed Mary about her son, Jesus: "The Lord God shall give to him the throne of his father, David." (Luke 1:32)

The Restoration of Mephibosheth (2 Samuel 9:1-11)

¹ David asked, "Is there anyone remaining from Saul's family I can show kindness to because of Jonathan?"

² There was a servant of Saul's family named Ziba.

They summoned him to David, and the king said to him, "Are you Ziba?" "I am your servant," he replied.

³ So the king asked, "Is there anyone left of Saul's family that I can show the kindness of God to?" Ziba said to the king, "There is still Jonathan's son who was injured in both feet."

⁴ The king asked him, "Where is he?" Ziba answered the king, "You'll find him in Lo-debar at the house of Machir son of Ammiel."

⁵ So King David had him brought from the house of Machir son of Ammiel in Lo-debar.

⁶ Mephibosheth son of Jonathan son of Saul came to David, bowed down to the ground and paid homage.

David said, "Mephibosheth!" "I am your servant," he replied.

⁷ "Don't be afraid," David said to him, "since I intend to show you kindness because of your father Jonathan. I will restore to you all your grandfather Saul's fields, and you will always eat meals at my table."

⁸ Mephibosheth bowed down and said, "What is your servant that you take an interest in a dead dog like me?"

⁹ Then the king summoned Saul's attendant Ziba and said to him, "I have given to your master's grandson all that belonged to Saul and his family.

¹⁰ You, your sons, and your servants are to work the ground for him, and you are to bring in the crops so your master's grandson will have food to eat. But Mephibosheth, your master's grandson, is always to eat at my table." Now Ziba had 15 sons and 20 servants.

¹¹ Ziba said to the king, "Your servant will do all my lord the king commands." So Mephibosheth ate at David's table just like one of the king's sons.

The term "Kindness" is the Hebrew word "Hesed" which means "unconditional covenant love." (1 Samuel 20:15, 42; 24:21; 2 Samuel 21:7) This is akin to the Greek New Testament term "Agape"

Time had passed, but David continued to reflect on Jonathan's friendship

Ziba was the director of Saul's estate that Josephus refers to as a "freedman."



Ziba and Mephibosheth both approached King David in the same way – "I am your servant"

Believers should remember those who have encouraged them in their walk with God

Do Not Fear



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 (מְכִיר "Barterer/Salesman") 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).

Mephibosheth could have been the heir to the throne, living at the kindness of salesman in the town of "no supply." Mephibosheth couldn't walk or work

Because of David's relationship with the King's son (Jonathan), Mephibosheth received the King's (Saul's) inheritance.

Mephibosheth ("exterminator of shame/idols"), who couldn't walk, is reconciled to the King's table because of the King's relationship to his father and their covenant

In ancient times, dogs were rapacious scavengers & not pets

Ziba ("fight/strength") 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

As the servant of the one true King (David), Ziba agrees to support those designated by the King.



Mephibosheth's Salvation Story

Symbolism of Mephibosheth (2 Samuel 9)		
Fallen Family	<i>Saul's Failed Dynasty</i>	<i>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</i>
Failed Individual	<i>Saul's Disobedience</i>	<i>Rom 5:12 Sin entered into the world through the disobedience of one man, Adam</i>
Fallen State	<i>Mephibosheth Crippled as child by nurse's fear (2 Sam 4:4)</i>	<i>Man's helpless and fallen state disabling man to walk upright</i>
Humility of Position	<i>Mephibosheth prostrated himself and said, "Here is your servant" instead of justifying himself or making excuses</i>	<i>A Believer must admit his fallen state before coming to the Lord.</i>
Family Member Covenant	<i>David restored Mephibosheth in faithfulness to his covenant with his father, Jonathan (2 Sam 9:1, 7)</i>	<i>Scripture speaks of God's unconditional commitment to His covenantal love which is given to sinful man (Gn 3:15).</i>
Royal Emissary	<i>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.</i>	<i>The Lord Jesus Christ is the necessary link between God's love and man's great need (Heb 2:17)</i>
Seeking	<i>David took the initiative in searching out Mephibosheth.</i>	<i>The sovereign Lord took the initiative and found His people (Lk 19:10).</i>
Reconciliation	<i>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.</i>	<i>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</i>
Cleansing & Made Righteous	<i>Mephibosheth was unkempt with soiled clothing (2 Sam 19:24)</i>	<i>Man cannot clothe himself with personal righteousness, but must be covered by Jesus' purity (Is 64:6)</i>
Dining with the King	<i>Mephibosheth was granted the honor and satisfaction of being sustained at the King's bountiful table.</i>	<i>The Believer can fellowship with the Lord (Rev 3:20) while anticipating the marriage banquet.</i>
Restoration of Blessings	<i>All the crown properties that once belonged to Saul and his dynasty would be returned to Mephibosheth by royal decree (2 Sam 9:7).</i>	<i>Sinful man has lost his relationship the Lord with a sentence of death, but the Believer has regained his righteousness and relationship.</i>

David Sleeps With Bathsheba (2 Samuel 11:1-13)

¹ In the spring when kings march out to war, David sent Joab with his officers and all Israel. They destroyed the Ammonites and besieged Rabbah, but David remained in Jerusalem.

² One evening David got up from his bed and strolled around on the roof of the palace. From the roof he saw a woman bathing—a very beautiful woman.

³ So David sent someone to inquire about her, and he reported, “This is Bathsheba, daughter of Eliam and wife of Uriah the Hittite.”

⁴ David sent messengers to get her, and when she came to him, he slept with her. Now she had just been purifying herself from her uncleanness. Afterward, she returned home.

⁵ The woman conceived and sent word to inform David: “I am pregnant.”

⁶ David sent orders to Joab: “Send me Uriah the Hittite.” So Joab sent Uriah to David.

⁷ When Uriah came to him, David asked how Joab and the troops were doing and how the war was going.

⁸ Then he said to Uriah, “Go down to your house and wash your feet.” So Uriah left the palace, and a gift from the king followed him.

⁹ But Uriah slept at the door of the palace with all his master’s servants; he did not go down to his house.

¹⁰ When it was reported to David, “Uriah didn’t go home,” David questioned Uriah, “Haven’t you just come from a journey? Why didn’t you go home?”

¹¹ Uriah answered David, “The ark, Israel, and Judah are dwelling in tents, and my master Joab and his soldiers are camping in the open field. How can I enter my house to eat and drink and sleep with my wife? As surely as you live and by your life, I will not do this!”

¹² “Stay here today also,” David said to Uriah, “and tomorrow I will send you back.” So Uriah stayed in Jerusalem that day and the next.

¹³ Then David invited Uriah to eat and drink with him, and David got him drunk. He went out in the evening to lie down on his cot with his master’s servants, but he did not go home.

Sin is often brief; Scripture reduces great sins to a single verse



Wars usually began in Late Spring after the first harvests; however, David stayed behind. (2 Samuel 5:2)

David’s sin began with a “dereliction of duty” when David was not fulfilling his kingly duty.

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.

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)

Uriah was one of David’s “mighty men” (2 Samuel 23:39; 1 Chronicles 11:41), so 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.

In the end, David had broken a number of the 10 commandments: Murder, Adultery, Steal, Lie against a neighbor; Covet neighbor’s wife

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

Uriah was a Hittite and not an Israelite.

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

David Murders Uriah (2 Samuel 11:14-27)

14 The next morning David wrote a letter to Joab and sent it with Uriah.

15 In the letter he wrote: Put Uriah at the front of the fiercest fighting, then withdraw from him so that he is struck down and dies.

16 When Joab was besieging the city, he put Uriah in the place where he knew the best enemy soldiers were.

17 Then the men of the city came out and attacked Joab, and some of the men from David's soldiers fell in battle; Uriah the Hittite also died.

18 Joab sent someone to report to David all the details of the battle.

19 He commanded the messenger, "When you've finished telling the king all the details of the battle—

20 if the king's anger gets stirred up and he asks you, 'Why did you get so close to the city to fight? Didn't you realize they would shoot from the top of the wall?

21 At Thebez, who struck Abimelech son of Jerubbesheth? Didn't a woman drop an upper millstone on him from the top of the wall so that he died? Why did you get so close to the wall?'—then say, 'Your servant Uriah the Hittite is dead also.'"

22 Then the messenger left. When he arrived, he reported to David all that Joab had sent him to tell.

23 The messenger reported to David, "The men gained the advantage over us and came out against us in the field, but we counterattacked right up to the entrance of the gate.

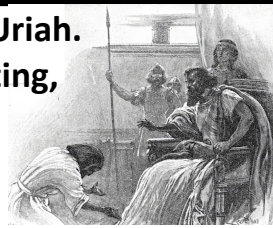
24 However, the archers shot down on your soldiers from the top of the wall, and some of the king's soldiers died. Your servant Uriah the Hittite is also dead."

25 David told the messenger, "Say this to Joab: 'Don't let this matter upset you because the sword devours all alike. Intensify your fight against the city and demolish it.' Encourage him."

26 When Uriah's wife heard that her husband Uriah had died, she mourned for him.

27 When the time of mourning ended, David had her brought to his house. She became his wife and bore him a son.

However, the LORD considered what David had done to be evil.



David now understood the faithfulness of Uriah, and he entrusted Uriah to carry his own death warrant to Joab.

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.

Joab understood the location of the enemy's best soldiers, and he plotted to have Uriah fight there.

David and Joab's plan resulted in the deaths of several of David's soldiers beyond Uriah.

David would have expected that his general understand Scripture. Joab knew that Abimelech had been killed by a woman dropping a millstone (Judges 9:53).

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

David reasons with the Messenger 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).



It is impossible to control the consequences of sin which never affects only a single individual.

Joab understood battle concerns and strategies through his understanding of the book of Judges.

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

The Widows of David

Contrasting David's Widows		
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: " <i>Peace to you, and peace to your family, and peace for everything you own</i> " (1 Samuel 25:6)	To Uriah he asks, " <i>about the peace of Joab, the peace of the people and the peace of the battle</i> " (2 Samuel 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 Samuel 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>

Nathan Confronts David (2 Samuel 12:1-14)

¹ So the LORD sent Nathan to David. When he arrived, he said to him:

There were two men in a certain city, one rich and the other poor.

² The rich man had a large number of sheep and cattle,

³ but the poor man had nothing except one small ewe lamb that he had bought. He raised it, and it grew up, living with him and his children. It shared his meager food and drank from his cup; it slept in his arms, and it was like a daughter to him.

⁴ Now a traveler came to the rich man, but the rich man could not bring himself to take one of his own sheep or cattle to prepare for the traveler who had come to him. Instead, he took the poor man's lamb and prepared it for his guest.

⁵ David was infuriated with the man and said to Nathan: "As the LORD lives, the man who did this deserves to die!"

⁶ Because he has done this thing and shown no pity, he must pay four lambs for that lamb."

⁷ Nathan replied to David, "You are the man! This is what the LORD God of Israel says: 'I anointed you king over Israel, and I delivered you from the hand of Saul.

⁸ I gave your master's house to you and your master's wives into your arms, and I gave you the house of Israel and Judah, and if that was not enough, I would have given you even more.

⁹ Why then have you despised the command of the LORD by doing what I consider evil? You struck down Uriah the Hittite with the sword and took his wife as your own wife—you murdered him with the Ammonite's sword.

¹⁰ Now therefore, the sword will never leave your house because you despised Me and took the wife of Uriah the Hittite to be your own wife.'

¹¹ "This is what the LORD says, 'I am going to bring disaster on you from your own family: I will take your wives and give them to another before your very eyes, and he will sleep with them publicly.

¹² You acted in secret, but I will do this before all Israel and in broad daylight.'"

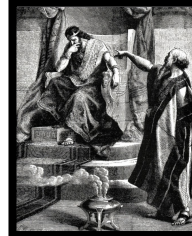
¹³ David responded to Nathan, "I have sinned against the LORD." Then Nathan replied to David, "The LORD has taken away your sin; you will not die.

¹⁴ However, because you treated the LORD with such contempt in this matter, the son born to you will die."



Nathan ("rewarded") was a prophet during the reigns of David and Solomon (2 Chronicles 9:29).

Nathan 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.



Nathan uses a parable to touch the "shepherd's heart" of David. (2 Samuel 5:2)

David had killed Uriah, so 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 (Luke 3:31)

David displayed righteous anger against the man in the parable who sinned as he admitted that the offender deserved death.

David has a clear understanding of Scripture as he adheres to the Law on the 4X quantity owed (Exodus 22:1; Luke 19:8).

You are NOT God; you are a man with all of the human weaknesses & foibles

"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 everyone

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

As a result of David's sin, five people directly or indirectly died (including four of David's sons) : Uriah, the illegitimate baby, Absalom, Amnon, and Adonijah.

David's sin equated to despising God.

Amnon Rapes Tamar (2 Samuel 13:1-15)

¹ Some time passed. David's son Absalom had a beautiful sister named Tamar, and David's son Amnon was infatuated with her.

² Amnon was frustrated to the point of making himself sick over his sister Tamar because she was a virgin, but it seemed impossible to do anything to her.

³ Amnon had a friend named Jonadab, a son of David's brother Shimeah. Jonadab was a very shrewd man,

⁴ and he asked Amnon, "Why are you, the king's son, so miserable every morning? Won't you tell me?" Amnon replied, "I'm in love with Tamar, my brother Absalom's sister."

⁵ Jonadab said to him, "Lie down on your bed and pretend you're sick. When your father comes to see you, say to him, 'Please let my sister Tamar come and give me something to eat. Let her prepare food in my presence so I can watch and eat from her hand.'"

⁶ So Amnon lay down and pretended to be sick. When the king came to see him, Amnon said to him, "Please let my sister Tamar come and make a couple of cakes in my presence so I can eat from her hand."

⁷ David sent word to Tamar at the palace: "Please go to your brother Amnon's house and prepare a meal for him."

⁸ Then Tamar went to his house while Amnon was lying down. She took dough, kneaded it, made cakes in his presence, and baked them.

⁹ She brought the pan and set it down in front of him, but he refused to eat. Amnon said, "Everyone leave me!" And everyone left him.

¹⁰ "Bring the meal to the bedroom," Amnon told Tamar, "so I can eat from your hand."

Tamar took the cakes she had made and went to her brother Amnon's bedroom.

¹¹ When she brought them to him to eat, he grabbed her and said, "Come sleep with me, my sister!"

¹² "Don't, my brother!" she cried. "Don't humiliate me, for such a thing should never be done in Israel. Don't do this horrible thing!"

¹³ Where could I ever go with my disgrace? And you—you would be like one of the immoral men in Israel! Please, speak to the king, for he won't keep me from you."

¹⁴ But he refused to listen to her, and because he was stronger than she was, he raped her.

¹⁵ After this, Amnon hated Tamar with such intensity that the hatred he hated her with was greater than the love he had loved her with. "Get out of here!" he said.



God's commandments condemn incestuous relationships (Leviticus 18:11, 20:17; Deuteronomy 27:22)

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.

Amnon mistook his desires and selfishness for "love" ('ōhēb אָהַב) Instead of wanting what was best for her, Amnon's intentions were on himself.

Absalom ("father of peace") was the third son of David and brother of Tamar ("palm tree")



"Palm trees" symbolize righteousness (Psalm 92:12)

Amnon's cousin & "friend", Jonadab ("giving liberally"), became a corrupting counselor

The Bible names 19 sons and one daughter (Tamar) belonging to King David, who had over eight wives and many concubines.

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.

Men refuse good counsel & righteousness to be controlled by base desires and animal instincts

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.

Absalom Murders Amnon (2 Samuel 13:21-33)

²¹ When King David heard about all these things, he was furious.

²² Absalom didn't say anything to Amnon, either good or bad, because he hated Amnon since he disgraced his sister Tamar.

²³ Two years later, Absalom's sheepshearers were at Baal-hazor near Ephraim, and Absalom invited all the king's sons.

²⁴ Then he went to the king and said, "Your servant has just hired sheepshearers. Will the king and his servants please come with your servant?"

²⁵ The king replied to Absalom, "No, my son, we should not all go, or we would be a burden to you." Although Absalom urged him, he wasn't willing to go, though he did bless him.

²⁶ "If not," Absalom said, "please let my brother Amnon go with us." The king asked him, "Why should he go with you?"

²⁷ But Absalom urged him, so he sent Amnon and all the king's sons.

²⁸ Now Absalom commanded his young men, "Watch Amnon until he is in a good mood from the wine. When I order you to strike Amnon, then kill him. Don't be afraid. Am I not the one who has commanded you? Be strong and courageous!"

²⁹ So Absalom's young men did to Amnon just as Absalom had commanded.

Then all the rest of the king's sons got up, and each fled on his mule.

³⁰ While they were on the way, a report reached David: "Absalom struck down all the king's sons; not even one of them survived!"

³¹ In response the king stood up, tore his clothes, and lay down on the ground, and all his servants stood by with their clothes torn.

³² But Jonadab, son of David's brother Shimeah, spoke up: "My lord must not think they have killed all the young men, the king's sons, because only Amnon is dead. In fact, Absalom has planned this ever since the day Amnon disgraced his sister Tamar.

³³ So now, my lord the king, don't take seriously the report that says all the king's sons are dead. **Only Amnon is dead.**"

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).



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

Absalom may have wanted his family to witness his execution of the rapist, Amnon.

It was time for the followers (the sheep) to pay their due (to be sheared).



Absalom may have considered eradicating all of David's family leaving himself (the third son) as ruler.

Amnon was David's eldest son, and after the birth of the second son, Daniel (Chileab), he is never mentioned again (2 Samuel 3:3; 1 Chron 3:1)



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

A mule is the offspring of a male donkey (a "jack") and a female horse (a "mare"); mules cannot reproduce and are characterized in Scripture as having no understanding (Psalm 32:9)

A mule is a mix between a horse (symbolic of valor & strength) and a donkey (symbolic of the old rebellious self)

Gossip becomes exaggerated (Proverbs 11:13, 16:28, 18:8, 20:19, 26:20 – 2 Cor 12:20; Rom 1:28-29)

The wily Jonadab (who had concocted the method of Amnon's sin) reveals that he knew of Absalom's plot to kill Amnon without alerting the king

David Restores Absalom (2 Samuel 14:21-33)

²¹ Then the king said to Joab, "I hereby grant this request. Go, bring back the young man Absalom."



²² Joab fell with his face to the ground in homage and praised the king.

"Today," Joab said, "your servant knows I have found favor with you, my lord the king, because the king has granted the request of your servant."

²³ So Joab got up, went to Geshur, and brought Absalom to Jerusalem.

²⁴ However, the king added, "He may return to his house, but he may not see my face." So Absalom returned to his house, but he did not see the king.

²⁵ No man in all Israel was as handsome and highly praised as Absalom. From the sole of his foot to the top of his head, he did not have a single flaw.

²⁶ When he shaved his head—he shaved it every year because his hair got so heavy for him that he had to shave it off—he would weigh the hair from his head and it would be five pounds according to the royal standard.

²⁷ Three sons were born to Absalom, and a daughter named Tamar, who was a beautiful woman.

²⁸ Absalom resided in Jerusalem two years but never saw the king.

²⁹ Then Absalom sent for Joab in order to send him to the king, but Joab was unwilling to come. So he sent again, a second time, but he still wouldn't come.

³⁰ Then Absalom said to his servants, "See, Joab has a field right next to mine, and he has barley there. Go and set fire to it!" So Absalom's servants set the field on fire.



³¹ Then Joab came to Absalom's house and demanded, "Why did your servants set my field on fire?"

³² "Look," Absalom explained to Joab, "I sent for you and said, 'Come here. I want to send you to the king to ask: Why have I come back from Geshur? I'd be better off if I were still there.' So now, let me see the king. If I am guilty, let him kill me."

³³ Joab went to the king and told him. So David summoned Absalom, who came to the king and bowed down with his face to the ground before him. Then the king kissed Absalom.

Geshur was approximately 88 miles from Jerusalem

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.

Absalom fled to his Grandfather (King of Geshur - 2 Samuel 3:3) for three years (2 Samuel 13:37-38)

The Commander of the King's army was the mediator to restore the King's son after his sin

Joab would end up killing Absalom (2 Samuel 18:14-15)

Absalom appeared flawless, but his heart was corrupted (Ezekiel 28:12)

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).

Absalom had plotted to kill Amnon for two years (2 Samuel 13:23), and now he would go 2 years of judgment without seeing the King

Absalom was seeking reconciliation, but Joab would not respond to his invitation. Often the Lord gets an individual's attention through disaster.



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.

To Absalom, the fire was inconsequential relative to his relationship with the King



King David granted clemency without repentance which opened the door for the rebellious attempt to usurp the throne.

Absalom Usurps Kingdom (2 Samuel 15:1-12)

¹ After this, Absalom got himself a chariot, horses, and 50 men to run before him.

² He would get up early and stand beside the road leading to the city gate. Whenever anyone had a grievance to bring before the king for settlement, Absalom called out to him and asked, "What city are you from?" If he replied, "Your servant is from one of the tribes of Israel,"

³ Absalom said to him, "Look, your claims are good and right, but the king does not have anyone to listen to you."

⁴ He added, "If only someone would appoint me judge in the land. Then anyone who had a grievance or dispute could come to me, and I would make sure he received justice."

⁵ When a person approached to bow down to him, Absalom reached out his hand, took hold of him, and kissed him.

⁶ Absalom did this to all the Israelites who came to the king for a settlement. So Absalom stole the hearts of the men of Israel.

⁷ When four years had passed, Absalom said to the king, "Please let me go to Hebron to fulfill a vow I made to the LORD.

⁸ For your servant made a vow when I lived in Geshur of Aram, saying: If the LORD really brings me back to Jerusalem, I will worship the LORD in Hebron."

⁹ "Go in peace," the king said to him. So he went to Hebron.

¹⁰ Then Absalom sent messengers throughout the tribes of Israel with this message: "When you hear the sound of the ram's horn, you are to say, 'Absalom has become king in Hebron!'"

¹¹ Two hundred men from Jerusalem went with Absalom. They had been invited and were going innocently, for they knew nothing about the whole matter.

¹² While he was offering the sacrifices, Absalom sent for David's adviser Ahithophel the Gilonite, from his city of Giloh. So the conspiracy grew strong, and the people supporting Absalom continued to increase.

Absalom was an ambitious early riser.



Bathsheba's Grandfather & Son

Absalom elevated himself to travel in pomp and circumstance with an entourage (Esther 6:7-11).

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.

With the King as Judge, there was likely a wait in the ruling and a prioritization of what was heard.

Absalom promised justice for Israel

Absalom feigned humility and approachability and the public opinion supported him.

Absalom (the "Politician") looked good & sounded good

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

Religions may be compared to Absalom who intercepted people seeking the King; instead, leaders give their own blessing instead of the individual experiencing the King.

David's words of peace may have been his last words to Absalom.

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).

As with Solomon (1 Kings 4:30), Ahithophel was famous for his wisdom (2 Samuel 16:23)

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

The 50 runners might be part show and part security similar to the Secret Service or the Pope's Pontifical Swiss Guard.

Absalom wanted political advantage over Israel, so he would ensure that the individual was from Israel before hearing the case.

The city gates would have been the initial ruling, but if someone wanted to appeal a ruling, they might go to the palace gate.

David Flees Jerusalem (2 Samuel 15:13-23)

¹³ Then an informer came to David and reported, **“The hearts of the men of Israel are with Absalom.”**

¹⁴ David said to all the servants with him in Jerusalem, **“Get up. We have to flee, or we will not escape from Absalom! Leave quickly, or he will soon overtake us, heap disaster on us, and strike the city with the edge of the sword.”**

¹⁵ The king’s servants said to him, **“Whatever my lord the king decides, we are your servants.”**

¹⁶ Then the king set out, and his entire household followed him. But **he left behind 10 concubines to take care of the palace.**

¹⁷ So the king set out, and all the people followed him. They stopped at the last house

¹⁸ while all his servants marched past him. **Then all the Cherethites, the Pelethites, and the Gittites—600 men who came with him from Gath—marched past the king.**

¹⁹ The king said to Ittai the Gittite, **“Why are you also going with us? Go back and stay with the new king since you’re both a foreigner and an exile from your homeland.**

²⁰ Besides, **you only arrived yesterday**; should I make you wander around with us today while I go wherever I can? Go back and take your brothers with you. **May the LORD show you kindness and faithfulness.”**

²¹ But in response, **Ittai vowed to the king, “As the LORD lives and as my lord the king lives, wherever my lord the king is, whether it means life or death, your servant will be there!”**

²² “March on,” David replied to Ittai. **So Ittai the Gittite marched past with all his men and the children who were with him.**

²³ Everyone in the countryside was weeping loudly while all the people were marching past. As the king was crossing the Kidron Valley, all the people were marching past on the road that leads to the desert.



An unnamed messenger (symbolic of the Spirit) 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.

Nathan’s warning to David had been 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 his oppressor; David would now flee from Absalom in the same way.

The faithful King’s servants submitted completely to his will including leaving all that they owned.

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.

Ittai was a convert who vowed by the one living God

Although betrayed by Israelites (his own people), faithful Philistines continued to support David.

These 600 probably consisted of many of his renegade army in flight from Saul (1 Samuel 23:13; 30:9)

The Cherethites and Pelethites were 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).

Ittai (“near/timely”) the Gittite (“wine press”) 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.

Just as Jesus, David was betrayed by a close relation as he crosses over Brook Kidron before persecution (John 18:1)

Zadok is Faithful to Rightful King (2 Samuel 15:24-37)



²⁴ Zadok was also there, and all the Levites with him were carrying the ark of the covenant of God. They set the ark of God down, and Abiathar offered sacrifices until the people had finished marching past.

²⁵ Then the king instructed Zadok, “Return the ark of God to the city. If I find favor in the LORD’s eyes, He will bring me back and allow me to see both it and its dwelling place.

²⁶ However, if He should say, ‘I do not delight in you,’ then here I am—He can do with me whatever pleases Him.”

²⁷ The king also said to Zadok the priest, “Look, return to the city in peace and your two sons with you: your son Ahimaaz and Abiathar’s son Jonathan.

²⁸ Remember, I’ll wait at the fords of the wilderness until word comes from you to inform me.”

²⁹ So Zadok and Abiathar returned the ark of God to Jerusalem and stayed there.

³⁰ David was climbing the slope of the Mount of Olives, weeping as he ascended. His head was covered, and he was walking barefoot. Each of the people with him covered their heads and went up, weeping as they ascended.

³¹ Then someone reported to David: “Ahithophel is among the conspirators with Absalom.” “LORD,” David pleaded, “please turn the counsel of Ahithophel into foolishness!”

³² When David came to the summit where he used to worship God, Hushai the Archite was there to meet him with his robe torn and dust on his head.

³³ David said to him, “If you go away with me, you’ll be a burden to me,

³⁴ but if you return to the city and tell Absalom, ‘I will be your servant, my king! Previously, I was your father’s servant, but now I will be your servant,’ then you can counteract Ahithophel’s counsel for me.

³⁵ Won’t Zadok and Abiathar the priests be there with you? Report everything you hear from the king’s palace to Zadok and Abiathar the priests.

³⁶ Take note: their two sons, Zadok’s son Ahimaaz and Abiathar’s son Jonathan, are there with them. Send me everything you hear through them.”

³⁷ So Hushai, David’s personal adviser, entered Jerusalem just as Absalom was entering the city.

David moves the ark without dancing & sacrifices (2 Samuel 6:1-16)

David was honest with Hushai that he could either be a burden or a blessing.

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.

David desired to please God, but submitted to God’s will instead of his own will (Matthew 26:39)

Two sons of Zadok the Priest act as spies/witnesses for David telling Absalom they will serve him

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)

Ahithophel (“Brother of ruin/folly”) was a brilliant strategist and advisor to the king (2 Samuel 16:23).

Hushai may have been elderly (challenging his mobility) or well-known (making it difficult to take him incognito).

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.

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

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

Although David requested 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).

The Zadok Priesthood

Zadok (“Zedek” means “righteous”), and Melchizedek’s name (Malki-Tzedek מַלְכִי־צְדָק) is translated “king of righteousness” (Genesis 14:17-19; Hebrews 7:10)

Zadok was continually **faithful to the rightful King**

- King David against the insurrection of Absalom (2 Samuel 15:24-36; 2 Samuel 17:15, 2 Samuel 17:17-21).
 - After Absalom died, Zadok was also an intermediary preparing Judah for the rightful King’s return (2 Sam 19:11).
- Solomon versus Adonijah (1 Kings 1:8, 1 Kings 1:26, 1 Kings 1:32-45).

Zadok’s lineage descended from Aaron through Phinehas (Ezra 7:2-5) who received an **eternal “Covenant of Peace”** from God because of his zeal for the Lord (Numbers 25:10-13).

“And the Lord spoke to Moses, saying, ‘Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy. Wherefore say, Behold, I give unto him my covenant of peace: And he shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel.’ “

**Priests in the
Lineage of Zadok
Will Be
Priests of the
Millennial Reign
(Ezekiel 40:46,
44:15, 48:11)**

Shimei Taunts David (2 Samuel 16:5-14)

⁵ When King David got to Bahurim, a man belonging to the family of the house of Saul was just coming out. His name was Shimei son of Gera, and he was yelling curses as he approached.

⁶ He threw stones at David and at all the royal servants, the people and the warriors on David's right and left.

⁷ Shimei said as he cursed: "Get out, get out, you worthless murderer!"

⁸ The LORD has paid you back for all the blood of the house of Saul in whose place you became king, and the LORD has handed the kingdom over to your son Absalom. Look, you are in trouble because you're a murderer!"

⁹ Then Abishai son of Zeruiah said to the king, "Why should this dead dog curse my lord the king? Let me go over and cut his head off!"

¹⁰ The king replied, "Sons of Zeruiah, do we agree on anything? He curses me this way because the LORD told him, 'Curse David! Therefore, who can say, 'Why did you do that?'"

¹¹ Then David said to Abishai and all his servants, "Look, my own son, my own flesh and blood, intends to take my life—how much more now this Benjaminite! Leave him alone and let him curse me; the LORD has told him to.

¹² Perhaps the LORD will see my affliction and restore goodness to me instead of Shimei's curses today."

¹³ So David and his men proceeded along the road as Shimei was going along the ridge of the hill opposite him. As Shimei went, he cursed David, and threw stones and dirt at him.

¹⁴ Finally, the king and all the people with him arrived exhausted, so they rested there.



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 taken great pains not to kill Saul or his descendants.

By showing mercy to Shimei, David shows the Shimei's accusations are inaccurate

As David showed mercy on Shimei, he desired God's mercy on him; David hoped that the Lord would see his affliction and respond with kindness.

Bahurim

Bahurim ("Choice") 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.

Beyond casting dispersions, Shimei threw stones & dust clumps at David

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

David believed that God was in control of his life

(2 Samuel 15:25-26; 16:12)

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 by Persia (Esther 2:5)

Absalom Killed (2 Samuel 18:9-16)

⁹ Absalom was riding on his mule when he happened to meet David's soldiers. When the mule went under the tangled branches of a large oak tree, Absalom's head was caught fast in the tree. The mule under him kept going, so he was suspended in midair.

¹⁰ One of the men saw him and informed Joab. He said, "I just saw Absalom hanging in an oak tree!"

¹¹ "You just saw him!" Joab exclaimed. "Why didn't you strike him to the ground right there? I would have given you 10 silver pieces and a belt!"

¹² The man replied to Joab, "Even if I had the weight of 1,000 pieces of silver in my hand, I would not raise my hand against the king's son. For we heard the king command you, Abishai, and Ittai, 'Protect the young man Absalom for me.'

¹³ If I had jeopardized my own life—and nothing is hidden from the king—you would have abandoned me."

¹⁴ Joab said, "I'm not going to waste time with you!" He then took three spears in his hand and thrust them into Absalom's heart while he was still alive in the oak tree,

¹⁵ and 10 young men who were Joab's armor-bearers surrounded Absalom, struck him, and killed him.

¹⁶ Afterward, Joab blew the ram's horn, and the troops broke off their pursuit of Israel because Joab restrained them.

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.

"Be careful because your pride can hang you up."

Absalom's full hair weighed 5-6 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 Talmi which was also the name of the giant descendants of Anak (Numbers 13:22; Joshua 15:14).



The verse literally translates as Absalom's "head" is wedged in the tree instead of his "hair."

Geshur is a small kingdom northeast of the Sea of Galilee (area of Bashan) where the giant King Og had lived (Deuteronomy 3:11)

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.

The rewards of the world are meaningless to a dead man. (Matthew 16:26)

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).

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.

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).

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)

Barzillai Transfers Blessing to Son (2 Samuel 19:31-39)

31 Barzillai the Gileadite had come down from Rogelim and accompanied the king to the Jordan River to see him off at the Jordan.

32 Barzillai was a very old man—80 years old—and since he was a very wealthy man, he had provided for the needs of the king while he stayed in Mahanaim.

33 The king said to Barzillai, “Cross over with me, and I’ll provide for you at my side in Jerusalem.”

34 Barzillai replied to the king, “How many years of my life are left that I should go up to Jerusalem with the king?”

35 I’m now 80 years old. Can I discern what is pleasant and what is not? Can your servant taste what he eats or drinks? Can I still hear the voice of male and female singers? Why should your servant be an added burden to my lord the king?

36 Since your servant is only going with the king a little way across the Jordan, why should the king repay me with such a reward?

37 Please let your servant return so that I may die in my own city near the tomb of my father and mother. But here is your servant Chimham: let him cross over with my lord the king. Do for him what seems good to you.”

38 The king replied, “Chimham will cross over with me, and I will do for him what seems good to you, and whatever you desire from me I will do for you.”

39 So all the people crossed the Jordan, and then the king crossed. The king kissed Barzillai and blessed him, and Barzillai returned to his home



Barzillai (“Made of Iron”) was one of the three supporters of David’s people in the desert along with Shobi (“Glorious”) & Machir (“Barterer/Salesman”) – 2 Samuel 17:27

Barzillai understood his limited time left on this earth. (Psalm 90:12)

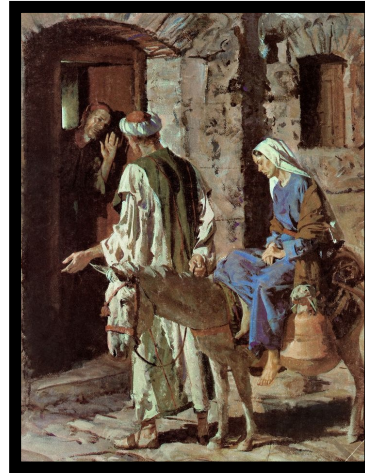
Barzillai identified himself as the King’s “Servant”

Barzillai had used his great wealth to provide for the King and his followers (2 Samuel 17:27-29).

Instead of enjoying the pleasures of the palace, Barzillai was focused on the future of his son, Chimham. (Ecclesiastes 12:1-7)

Barzillai describes the King’s palace as having pleasantries, food, drink, and singing.

Chimham probably received a generous allotment of land from David.



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.

Four hundred years later (Jeremiah 41:17), Scripture later references the area next to Bethlehem as being Chimham’s land

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

Tradition has it that the Inn of Jesus’ birth may have been in the land of Chimham.