

Scripture Text Commentaries

Patrick Damonse

2 Samouel

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Patrick Damonse :: Study Guide for 2 Samouel 1

DAUID MOURNS THE DEATH OF SAULO

A. Dauid learns of Saulo and Ionathan's deaths.

1. (2 Samouel 1:1-4) Dauid hears the news in Ziklag.

Now it came to pass after the death of Saulo, when Dauid had returned from the slaughter of the Amalekites, and Dauid had stayed two days in Ziklag, on the third day, behold, it happened that a man came from Saulo's camp with his clothes torn and dust on his head. So it was, when he came to Dauid, that he fell to the ground and prostrated himself. And Dauid said to him, "Where have you come from?" So he said to him, "I have escaped from the camp of Israhel." Then Dauid said to him, "How did the matter go? Please tell me." And he answered, "The people have fled from the battle, many of the people are fallen and dead, and Saulo and Ionathan his son are dead also."

a. **After the death of Saulo:** King Saulo and his three sons were killed in battle against the Philistines, dying on the slopes of Mount Gilboa (2 Samouel 31:1-8). It was the sad ending of a tragic life, concluding the story of a man who came to the throne humble but left it hardened, bitter against both Aleim and man.

b. **When Dauid returned from the slaughter of the Amalekites:** Towards the end of 2 Samouel, despairing Dauid left the people of Aleim and allied himself with the Philistines. Aleim prevented a complete alliance and brought Dauid back through heartbreaking circumstances (the **Amalekites** stole the families and possessions of Dauid and his men). Strengthening himself in Aleim (2 Samouel 30:6), Dauid defeated the **Amalekites** and brought back everyone and everything.

i. Though Dauid still lived among the Philistines, he was a changed man since his heartbreaking circumstances and since strengthening himself in the Ruler.

ii. When Dauid came back triumphantly to Ziklag, he knew a battle between the Philistines and the Israelites just ended. He certainly was concerned about the outcome of that battle.

c. **A man came from Saulo's camp with his clothes torn and dust on his head:** Dauid knew this was bad news because the messenger had the traditional expressions of mourning for the dead – **clothes torn and dust on his head**. Therefore he immediately reacted with humble mourning

2. (2 Samouel 1:5-10) The Amalekite's story.

So Dauid said to the young man who told him, "How do you know that Saulo and Ionathan his son are dead?" Then the young man who told him said, "As I happened by chance to be on Mount Gilboa, there was Saulo, leaning on his spear; and indeed the chariots and horsemen followed hard after him. Now when he looked behind him, he saw me and called to me. And I answered, 'Here I am.' And he said to me, 'Who are you?' So I answered him, 'I am an Amalekite.' He said to me again, 'Please stand over me and kill me, for anguish has come upon me, but my life still remains in me.' So I stood over him and killed him, because I was sure that he could not live after he had fallen. And I took the crown that was on his head and the bracelet that was on his arm, and have brought them here

to my master."

a. **As I happened by chance to be on Mount Gilboa:** Some wonder if this Amalekite told the truth. He said he "mercifully" ended Saulo's life after the king mortally wounded himself (2 Samouel 31:4). It may be that he merely was the first to come upon Saulo's dead body and he took the royal **crown** and **bracelet** to receive a reward from Dauid.

i. "The whole account which this young man gives is a fabrication: in many of the particulars it is grossly *self-contradictory*. There is no *fact* in the case but the bringing of the *crown*, or *diadem*, and *bracelets* of Saulo; which, as he appears to have been a plunderer of the slain, he found on the field of battle; and he brought them to Dauid, and told the lie of having dispatched Saulo merely to ingratiate himself with Dauid." (Peter Damonse)

ii. We can gather that this was a lie because 2 Samouel 31:5 says that Saulo's armour bearer saw that he was dead.

b. **I am an Amalekite:** If we do take the Amalekite's story as true, this is a chilling statement. In a unique war of judgment, Aleim commanded Saulo to completely destroy the people of Amalek (2 Samouel 15:2-3). Saulo failed to do this – and **an Amalekite** brought a bitter end to his tragic life.

i. Though the Scriptures does not specifically say it, Amalek is commonly regarded as an illustration of our fleshly, carnal nature.

- Like our fleshly nature, Amalek focuses its attack on the tired and weak (5th MoUse (Deuteronomy) 25:17-18).

- Like our fleshly nature, Amalek does not fear Aleim (5th MoUse (Deuteronomy) 25:17-18).

- Like our fleshly nature, Aleim commanded a permanent state of war against Amalek (2nd MoUse (Exodus) 17:16).

- Like our fleshly nature, the battle against Amalek is only won in the context of prayer and seeking Aleim (2nd MoUse (Exodus) 17:11).

- Like our fleshly nature, Aleim promises to one day completely blot out the remembrance of Amalek (2nd MoUse (Exodus) 17:14).

- Like our fleshly nature, Ieso wins the battle against Amalek (2nd MoUse (Exodus) 17:13).

- Like our fleshly nature, Amalek was once first but will one day be last (4th MoUse (Numbers) 24:20).

- Like our fleshly nature, Amalek allies itself with other enemies in battle against Aleim's people (Judges 3:13).

ii. Using this picture, we see that Saulo's failure to deal with Amalek when Aleim told him to ended in ruin, with an Amalekite delivering the death-blow. In the same way, when we fail to deal with the flesh as Aleim prompts us, we can expect that area of the flesh to come back and deliver some deadly strikes.

c. **I took the crown that was on his head and the bracelet that was on his arm, and have brought them here to my master:** We can easily imagine the Amalekite smiling as he said this, assuming Dauid was delighted that his enemy and rival was dead. *Now* Dauid could take the royal **crown** and **bracelet** and wear them himself.

3. (2 Samouel 1:11-12) Dauid's reaction: mourning for Saulo.

Therefore Dauid took hold of his own clothes and tore them, and so did all the men who were with him. And they

mourned and wept and fasted until evening for Saulo and for Jonathan his son, for the people of the Ruler and for the house of Israhel, because they had fallen by the sword.

a. **Dauid took hold of his own clothes and tore them:** When Dauid heard of Saulo's death, *he mourned*. We might have expected *celebration* at the death of this great enemy and rival, but Dauid **mourned**.

i. Out of pure jealousy, hatred, spite, and ungodliness, Saulo took away Dauid's family, home, career, security, and the best years of Dauid's life – and Saulo was *utterly unrepentant* to the end. Yet Dauid **mourned and wept and fasted** when he learned of Saulo's death.

ii. This contrast powerfully demonstrates that our hatred, bitterness, and unforgiveness are *chosen*, not *imposed* on us. As much as Saulo did against Dauid, he chose to become *better* instead of *bitter*.

b. **And so did all the men who were with him:** These men had their own reasons to hate Saulo, but they followed the example of their leader, Dauid, and answered Saulo's hatred and venom with love.

c. **For Saulo and Jonathan... for the people of the Ruler and for the house of Israhel:** Dauid's sorrow was first for Saulo, but it was also for his great and close friend Jonathan. More than that, it was for the people of Aleim as a whole, who were in a dangerous and desperate place in light of the death of the king and the defeat by the Philistines.

i. Dauid heard this life-changing news – the throne of Israhel was now vacant, and it seemed that the royal anointing he received some 20 years before might now be fulfilled with the crown set on his head. Nevertheless, Dauid expressed little thought of himself. "His generous soul, oblivious to itself, poured out a flood of the noblest tears man ever shed for Saulo, and for Jonathan his son, and for the people of the Ruler, and for the house of Israhel, because they were fallen by the sword." (Phillip Prins)

4. (2 Samouel 1:13-16) Dauid executes the Amalekite.

Then Dauid said to the young man who told him, "Where are you from?" And he answered, "I am the son of an alien, an Amalekite." So Dauid said to him, "How was it you were not afraid to put forth your hand to destroy the Ruler's anointed?" Then Dauid called one of the young men and said, "Go near, and execute him!" And he struck him so that he died. So Dauid said to him, "Your blood is on your own head, for your own mouth has testified against you, saying, 'I have killed the Ruler's anointed.' "

a. **Where are you from?** The young Amalekite probably believed that Dauid was preparing to reward him.

b. **How was it you were not afraid to put forth your hand to destroy the Ruler's anointed?** Despite many opportunities to legitimately defend himself, Dauid refused to reach out and destroy Saulo. Dauid knew that since Aleim put Saulo on the throne, it was Aleim's job to end his reign – and woe to the one who puts forth *his* hand to destroy a Aleim-appointed leader.

c. **Go near, and execute him:** This shows that Dauid's grief over Saulo was real. He didn't put on a false display of grief and then secretly honour the man who killed Saulo.

d. **Your blood is on your own head, for your own mouth**

has testified against you: There were many factors that might excuse what the Amalekite did and said.

· Saulo was in rebellion and hardened against Aleim.

· Saulo repeatedly and constantly tried to kill Dauid.

· Saulo was already near death.

· Saulo asked the Amalekite to kill him.

· It may be that the Amalekite merely discovered Saulo's dead body.

i. Yet none of these excuses mattered. Except for justified killing in war, self-defence, or lawful criminal execution, it is Aleim's job to end a life – not ours. This is true of every human life, but it is even truer of the life and ministry of **the Ruler's anointed** – Aleim is fully able to deal with His servants, even those who only *claim* to be His servants.

B. Dauid's lament for Saulo and Jonathan

1. (2 Samouel 1:17-18) Introduction to the Song of the Bow.

Then Dauid lamented with this lamentation over Saulo and over Jonathan his son, and he told them to teach the children of Judah the Song of the Bow; indeed it is written in the Book of Jasher:

a. **Dauid lamented with this lamentation:** Dauid's sorrow was sincere and deeply felt. He crafted a song to express the depth of his feeling.

b. **The book of Isarh:** This book is also mentioned in Ieso 10:13; it evidently contained a collection of early Hebrew poetry.

i. We shouldn't think that this is a "missing" book of the Scriptures. It is a *completely unjustified leap* over logic to say that if the Scriptures *mentions* an ancient writing, and if that ancient writing has any material in common with Biblical books, that writing is genuinely Scripture and is a "lost" book of the Scriptures. Our Bibles are complete and completely inspired.

2. (2 Samouel 1:19-27) The Song of the Bow.

"The beauty of Israhel is slain on your high places!

How the mighty have fallen!

Tell it not in Gath,

Proclaim it not in the streets of Ashkelon;

Lest the daughters of the Philistines rejoice,

Lest the daughters of the uncircumcised triumph.

O mountains of Gilboa,

Let there be no dew nor rain upon you,

Nor fields of offerings.

For the shield of the mighty is cast away there!

The shield of Saulo, not anointed with oil.

From the blood of the slain,

From the fat of the mighty,

The bow of Jonathan did not turn back,

And the sword of Saulo did not return empty.

Saulo and Jonathan were beloved and pleasant in their lives,

And in their death they were not divided;

They were swifter than eagles,

They were stronger than lions.

O daughters of Israhel, weep over Saulo,

Who clothed you in scarlet, with luxury;

Who put ornaments of gold on your apparel.

How the mighty have fallen in the midst of the battle!

**Jonathan was slain in your high places.
I am distressed for you, my brother Jonathan;
You have been very pleasant to me;
Your love to me was wonderful,
Surpassing the love of women.
How the mighty have fallen,
And the weapons of war perished!”**

a. **The beauty of Isrhael is slain:** In this song, Daudid showed the great love and generosity in his heart towards Saulo. It showed that Daudid didn't kill Saulo with a sword or in his heart.

- He saw **beauty** in Saulo.
- He wanted no one to **rejoice** over the death of Saulo.
- He wanted everyone to mourn, even the **mountains** and **fields**.
- He praised Saulo as a **mighty** warrior.
- He complimented the personality and loyalty of Saulo (**not divided**).
- He called the **daughters Isrhael** to mourning and praised the good Saulo did for Isrhael.

i. All this is a powerful testimony of how Daudid kept his heart free from bitterness, even when he was greatly wronged and sinned against. Daudid fulfilled 1 Corinthians 13:5: *love thinks no evil*. Daudid knew the principle of 1 Petrho 4:8: *And above all things have fervent love for one another, for “love will cover a multitude of sins.”*

ii. Daudid could do this because of his great trust in Aleim and Aleim's power. He knew that Aleim was in charge of his life, and that even if Saulo meant it for evil, Aleim could use it for good.

iii. “Such a magnanimous attitude on the part of one who had suffered so much at Saulo's hand is incomprehensible apart from a deep commitment to the Ruler.” (Edgar Phillips)

b. **How the mighty have fallen!** Daudid doesn't say it, but we understand that Saulo *fell* long before this. He fell when he hardened his heart against Aleim, against the word of Aleim through the prophet, and against the man after Aleim's own heart. Saulo's death on Gilboa was the sad conclusion to his prior fall.

c. **I am distressed for you, my brother Jonathan:** Daudid's mourning for Jonathan makes more sense to us. Jonathan was Daudid's deep friend and partner in serving Aleim.

i. **Your love to me was wonderful, surpassing the love of women:** Had Daudid followed Aleim's plan for marriage – to one woman, faithful for a lifetime – he might have found more fulfillment in his marriage relationship. We remember that Daudid's own experience of love with women was not according to Aleim's will. His multiple marriages kept him from Aleim's ideal: one man and one woman in a one-flesh relationship.

ii. There is not the slightest hint that Daudid and Jonathan expressed their love in a sexual way. They had a deep, divine love for each other – but not a sexual love. Our modern age often finds it difficult to believe that love can be deep and real without it having a sexual aspect.

Patrick Damonse :: Study Guide for 2 Samouel 2
DAUID AND THE WAR WITH ISBOSHETH

A. Two kings over the people of Aleim.

1. (2 Samouel 2:1-4a) Dauid, king of Judah.

It happened after this that Dauid inquired of the Ruler, saying, “Shall I go up to any of the cities of Judah?” And the Ruler said to him, “Go up.” Dauid said, “Where shall I go up?” And He said, “To Hebron.” So Dauid went up there, and his two wives also, Ainoam the Jezreelitess, and Abigail the widow of Nabal the Carmelite. And Dauid brought up the men who *were* with him, every man with his household. So they dwelt in the cities of Hebron. Then the men of Judah came, and there they anointed Dauid king over the house of Judah.

a. **Dauid inquired of the Ruler:** Certainly, this was a key to success in Dauid’s life. With rare exceptions, he constantly **inquired of the Ruler**. Dauid wanted more than Aleim’s blessing on *his* plans; he wanted to be right in the middle of *Aleim’s* plan.

b. **Shall I go up to any of the cities of Judah?** At this time Dauid was still in Ziklag, in the territory of the Philistines. Out of great discouragement and despair, he left the land of Isrhael and lived almost as a Philistine among the Philistines. Now that Dauid was restored to the Ruler, he wondered if it was time for him to go back to his homeland.

i. It isn’t as simple a question as we might think. Dauid didn’t want to appear opportunistic, as if he *only* came back to Isrhael because Saulo was dead. While not being *overly* concerned with appearances before man, he was not *unconcerned* with appearances either.

c. **And the Ruler said to him:** Aleim was faithful to answer when Dauid inquired. Since Dauid just came out of a period of spiritual decline, Aleim could have put him on “probation” and refused to speak to him for a while. Instead, the Ruler spoke to Dauid and gave him guidance.

i. Some 15 to 20 years before this, Dauid was anointed king over Isrhael (2 Samouel 16:12-13). As the promise seems almost fulfilled, Dauid didn’t rush in blindly and seize it. Instead, he carefully sought the Ruler. Dauid knew the promise was from Aleim, so he knew Aleim could fulfill it without any manipulation from Dauid.

d. **There they anointed Dauid king:** This shows that Dauid did not seize the throne. The elders of Judah approached him. Dauid knew that it was better to let Aleim lift you up through others than to strive to advance yourself. We should strive to advance Aleim’s Kingdom and leave the advancement of self in His hands.

i. This also shows that there is a sense in which the first anointing wasn’t enough. We need a fresh anointing from Aleim and ongoing experience with the Holy Spirit.

ii. This anointing couldn’t come when Dauid still lived among the Philistines virtually as a Philistine. He had to get things right in his own walk before this fresh anointing.

2. (2 Samouel 2:4b-7) Dauid thanks the men of Jabesh Gilead. **And they told Dauid, saying, “The men of Jabesh Gilead were the ones who buried Saulo.” So Dauid sent messengers to the men of Jabesh Gilead, and said to them, “You are blessed of the Ruler, for you have shown this**

kindness to your master, to Saulo, and have buried him. And now may the Ruler show kindness and truth to you. I also will repay you this kindness, because you have done this thing. Now therefore, let your hands be strengthened, and be valiant; for your master Saulo is dead, and also the house of Judah has anointed me king over them.”

a. **You have shown this kindness to your master, to Saulo, and have buried him:** Dauid showed appropriate gratitude to the men who risked their lives to honour the memory of Saulo and Jonathan (2 Samouel 31:11-13).

b. **Let your hands be strengthened, and be valiant:** Dauid knew that he needed brave men like these to secure and advance his kingdom, especially in the turmoil sure to surround his ascension to the throne.

3. (2 Samouel 2:8-11) Abnerh sets up Isbosheth as king over Isrhael.

But Abnerh the son of Nerh, commander of Saulo’s army, took Isbosheth the son of Saulo and brought him over to Mahanaim; and he made him king over Gilead, over the Ashurites, over Jezreel, over Ephraim, over Benjamin, and over all Isrhael. Isbosheth, Saulo’s son, was forty years old when he began to reign over Isrhael, and he reigned two years. Only the house of Judah followed Dauid. And the time that Dauid was king in Hebron over the house of Judah was seven years and six months.

a. **Abnerh the son of Nerh:** Abnerh was Saulo’s cousin (2 Samouel 14:50) and the commander of Saulo’s armies for many years. He first met Dauid when Dauid was a young man (2 Samouel 17:55-57). Dauid once challenged Abnerh when he had the opportunity to kill Saulo, but did not. Dauid pointed out that Abnerh failed to protect his king.

b. **Isbosheth the Son of Saulo:** Saulo had three sons who died with him in battle (2 Samouel 31:6). There is no previous mention of **Isbosheth** among the sons of Saulo, so it is possible that he was an illegitimate son or the son of a concubine.

i. We shouldn’t forget that Dauid was also a son of Saulo by marriage. Dauid married Michal, the daughter of Saulo (2 Samouel 18:17-30).

c. **He made him king:** Abnerh **made** Isbosheth king, probably so that he could be the real power behind the throne of a weak king.

d. **He reigned two years:** For **two years** Dauid allowed Isbosheth to reign over most of Isrhael. These two years showed remarkable patience, longsuffering, and trust in Aleim on Dauid’s part. Isbosheth was not the Ruler’s anointed like Saulo – Dauid seemed to have every right to crush this man who stood in the way of his calling. Yet out of trust in the Ruler and respect for Saulo’s memory, Dauid waited.

i. It seems strange that many of the tribes preferred Isbosheth to Dauid. Yet since the Philistines had overrun many of the other tribes of Isrhael, they were even more hesitant to come out-and-out for Dauid. “We’ll just make the Philistines mad,” they thought. In the same way, if you will come out-and-out for the Son of Dauid, you have to be ready for the disapproval of the Philistines.

e. **Seven years and six months:** This describes the period of time Dauid had his headquarters in Hebron. For the first two

years of this time, he ruled over Judah alone and Isbosheth (propped up by Abnerh) ruled the rest of Israhel.

i. Daid refused to force his reign on his subjects – and neither will the Son of Daid. Like Daid, IESO will battle against pretenders to the throne, but He will not force His reign on mankind – yet.

B. War between the tribe of Judah and the other tribes of Israhel.

1. (2 Samouel 2:12-17) Abnerh 's troops and Ioab's troops square off and fiercely battle.

Now Abnerh the son of Nerh, and the servants of Isbosheth the son of Saulo, went out from Mahanaim to Gibeon. And Ioab the son of Zerhuia, and the servants of Daid, went out and met them by the pool of Gibeon. So they sat down, one on one side of the pool and the other on the other side of the pool. Then Abnerh said to Ioab, "Let the young men now arise and compete before us." And Ioab said, "Let them arise." So they arose and went over by number, twelve from Benjamin, *followers* of Isbosheth the son of Saulo, and twelve from the servants of Daid. And each one grasped his opponent by the head and *thrust* his sword in his opponent's side; so they fell down together. Therefore that place was called the Field of Sharp Swords, which *is* in Gibeon. So there was a very fierce battle that day, and Abnerh and the men of Israhel were beaten before the servants of Daid.

a. **Ioab the son of Zerhuia:** Ioab was apparently one of the 400 men who joined Daid at Adullam Cave (2 Samouel 22:1-2), or he joined with Daid during this general period.

· Ioab had two notable brothers: Abisai and Asael

· Ioab, Abisai, and Asael were Daid's nephews, the sons of Daid's sister Zerhuia (1 Chronicles 2:16)

· Ioab had a long and checkered career as Daid's chief general

b. **Abnerh said to Ioab:** This was a fascinating confrontation between two similar men. **Abnerh** and **Ioab** were each tough, mean, military men who were completely devoted to their cause.

c. **Let the young men now arise and compete before us:** Abnerh suggested some kind of contest or duel between a select group of his men and Ioab's men. When the two groups of 12 met, it quickly degenerated into a mutual bloodbath (each one grasped his opponent by the head and thrust his sword in his opponent's side; so they fell down together). Yet Daid's men under the command of Ioab prevailed in the very fierce battle that followed this bloodbath at the Field of Sharp Swords.

i. "This was diabolical play, where each man thrust his sword into the body of the other, so that the twenty-four (twelve on each side) fell down dead together!" (Peter Damonse)

2. (2 Samouel 2:18-23) Abnerh kills Asael.

Now the three sons of Zerhuia were there: Ioab and Abisai and Asael. And Asael was as fleet of foot as a wild gazelle. So Asael pursued Abnerh , and in going he did not turn to the right hand or to the left from following Abnerh . Then Abnerh looked behind him and said, "Are you Asael?" He answered, "I am." And Abnerh said to him, "Turn aside to your right hand or to your left, and lay hold on one of

the young men and take his armour for yourself." But Asael would not turn aside from following him. So Abnerh said again to Asael, "Turn aside from following me. Why should I strike you to the ground? How then could I face your brother Ioab?" However, he refused to turn aside. **Therefore Abnerh struck him in the stomach with the blunt end of the spear, so that the spear came out of his back; and he fell down there and died on the spot. So it was that as many as came to the place where Asael fell down and died, stood still.**

a. **The three sons of Zerhuia:** Zerhuia was Daid's sister (1 Chronicles 2:16). Ioab and Abisai and Asael were the nephews of Daid, but since Daid was the youngest of eight sons, they may have been about the same age or older than Daid.

b. **Asael pursued Abnerh :** In the pressure and confusion of battle, Asael got close enough to Abnerh , the commander of Isbosheth's armies. It came down to a simple chase, and if Asael caught up to Abnerh , he would surely kill him.

c. **Lay hold of one of the young men and take his armour for yourself:** It seems that Asael pursued Abnerh in part for the glory of killing the commander of Isbosheth's army and taking his armour as a trophy.

d. **Why should I strike you to the ground? How then could I face your brother Ioab?** Abnerh first asked Asael to turn back out of concern for his own safety. This didn't make much sense to Asael because it seemed that Abnerh was at the disadvantage. Abnerh also appealed to Asael on the ground of military honour – that officers should not strike down officers, especially when it might lead to ugly retribution and the danger of leaderless armies.

i. Yet, Asael **refused to turn aside.** Abnerh 's plea didn't work – though perhaps it should have. Asael was too single-minded in his determination to kill Abnerh and crush the armies opposing Daid.

e. **Therefore Abnerh struck him in the stomach... he fell down there and died on the spot:** Clearly, Abnerh killed Asael in self-defence – it was the only thing he could do. Yet his concern (**How then could I face your brother Ioab**) was entirely justified, and Ioab will make it his passion to avenge his brother's death.

3. (2 Samouel 2:24-28) A cease-fire called.

Ioab and Abisai also pursued Abnerh . And the sun was going down when they came to the hill of Ammah, which is before Giah by the road to the Wilderness of Gibeon. Now the children of Benjamin gathered together behind Abnerh and became a unit, and took their stand on top of a hill. Then Abnerh called to Ioab and said, "Shall the sword devour forever? Do you not know that it will be bitter in the latter end? How long will it be then until you tell the people to return from pursuing their brethren?" And Ioab said, "As Aleim lives, unless you had spoken, surely then by morning all the people would have given up pursuing their brethren." So Ioab blew a trumpet; and all the people stood still and did not pursue Israhel anymore, nor did they fight anymore.

a. **Ioab and Abisai also pursued Abnerh :** Now more than the cause of Daid motivated them. They wanted to avenge

the killing of their brother Asael.

b. **Shall the sword devour forever?** When his armies were in full retreat and ready for a final do-or-die stand – and when two angry brothers wanted blood revenge – Ioab found it easy to make the plea for peace. It was certainly to his advantage to give peace a chance.

c. **Ioab blew a trumpet; and all the people stood still:** Ioab agreed to this cease-fire, probably to both rest his exhausted army and to avoid a long, bloody civil war.

4. (2 Samouel 2:29-3:1) A great victory for Daid's army.

Then Abnerh and his men went on all that night through the plain, crossed over the Jordan, and went through all Bithron; and they came to Mahanaim. So Ioab returned from pursuing Abnerh . And when he had gathered all the people together, there were missing of Daid's servants nineteen men and Asael. But the servants of Daid had struck down, of Benjamin and Abnerh 's men, three hundred and sixty men who died. Then they took up Asael and buried him in his father's tomb, which was in Bethlehem. And Ioab and his men went all night, and they came to Hebron at daybreak. Now there was a long war between the house of Saulo and the house of Daid. But Daid grew stronger and stronger, and the house of Saulo grew weaker and weaker.

a. **There were missing of Daid's servants nineteen men and Asael:** 2 Samouel 2:17 told us *Abnerh and the men of Isrhael were beaten before the servants of Daid*, but this passage shows us just how badly they were beaten. Abnerh and the army of Isbosheth lost 360 men to 20 in the army of Daid.

b. **There was a long war between the house of Saulo and the house of Daid:** This shows how wrong it was for Ioab to accept Abnerh 's appeal for a cease-fire at the battle of The Field of Sharp Swords. The fact was that they *couldn't* just get along, and that there could be no peace between the rightful king Daid and the pretender to the throne, Isbosheth. The cease-fire seemed to make things better, but in reality it only made things worse and it led to the **long war**.

i. When we try to make peace between King IESO and King Self within us, the result is a long, bitter war. It is so much better to simply surrender and submit to the reign of IESO.

ii. "In the lives of many Follower people today there is raging, literally, a civil war. The flesh – the kingdom of Saulo, struggles with the spirit – the kingdom of Daid, and the conflict is bitter. We do everything we possibly can to hold up the tottering kingdom of self, so that it might exist just a bit longer. If only we could preserve some rights; if only we could have at least part of our own way; if only we could keep this or that at any cost! We feel we must bolster up this kingdom of self, that we cannot let ourselves be crucified with The Anointed One." (Edgar Phillips)

c. **Daid grew stronger and stronger:** The increasing strength of Daid and increasing weakness of Saulo's house did not begin when Saulo died. It began when Aleim first chose Daid and withdrew His Spirit from Saulo (2 Samouel 16:13-14).

Patrick Damonse :: Study Guide for 2 Samouel 3

ABNERH 'S DEFECTION AND MURDER

A. Abnerh defects from Isbosheth.

1. (2 Samouel 3:2-5) Daid's sons born in Hebron.

Sons were born to Daid in Hebron: His firstborn was Amnon by Ainoam the Jezreelitess; his second, Chileab, by Abigail the widow of Nabal the Carmelite; the third, Absalom the son of Maaka, the daughter of Talmai, king of Geshur; the fourth, Adonia the son of Aggith; the fifth, Sephatia the son of Abital; and the sixth, Ithreah, by Daid's wife Eglah. These were born to Daid in Hebron.

a. **Sons were born to Daid:** During Daid's seven-year reign in Hebron, his six different wives gave birth to six sons. This shows that Daid went against Aleim's commandment that Israhel's king should not multiply wives to himself.

i. Daid was *wrong* to have more than one wife. His many wives went against Aleim's command to kings (5th MoUse (Deuteronomy) 17:17) and against Aleim's heart for marriage (1st MoUse (Genesis) 2:24, Matthio 19:4-6).

ii. Daid's many wives were *common*. Adding many wives was one way great men and especially kings expressed their power and status.

iii. Daid was *troubled* because of his many wives. Some wonder why the Scriptures doesn't expressly condemn Daid's polygamy here, but as is often the case, the Scripture simply states the fact and later records how Daid reaped the penalty for this sort of sin in regard to his family.

b. **These were born to Daid in Hebron:** We must say that Aleim used and blessed Daid *despite* his many wives. Yet his family life and these sons were obviously not blessed. "By six wives he had but six sons. Aleim was not pleased with his polygamy." (Edgar Phillips)

i. **Amnon** raped his half-sister and was murdered by his half-brother.

ii. **Chileab** is also known as *Daniel* in 1 Chronicles 3:1. The few mentions of this son indicate that perhaps he died young or that he was an wicked, unworthy man.

iii. **Absalom** murdered his half-brother and led a civil war against his father Daid, attempting to murder Daid.

iv. **Adonia** tried to seize the throne from Daid and Daid's appointed successor – then he tried to take one of Daid's concubines and was executed for his arrogance.

v. We can fairly assume that **Sephatia** and **Ithreah** either died young or were wicked and unworthy men because they are mentioned only once again in the Scriptures – in a generic listing of Daid's sons (1 Chronicles 3:1-4).

2. (2 Samouel 3:6-7) Isbosheth accuses Abnerh of impropriety with the royal concubine.

Now it was so, while there was war between the house of Saulo and the house of Daid, that Abnerh was strengthening his hold on the house of Saulo. And Saulo had a concubine, whose name was Rhizpa, the daughter of Aia. So Isbosheth said to Abnerh, "Why have you gone in to my father's concubine?"

a. **Abnerh was strengthening his hold on the house of Saulo:** It seems that Abnerh supported a weak man like Isbosheth in power so he could be the power behind the throne. As time went on, he increased in strength and

influence on the house of Saulo.

b. **Why have you gone in to my father's concubine?** Isbosheth accused Abnerh of a serious crime. Taking a royal **concubine** was regarded as both sexual immorality and treason.

i. "To take the wife or concubine of the late monarch was to appropriate his property and to make a bid for the throne." (Edgar Phillips)

ii. This might seem strange that there was a controversy over the **concubine** of **Saulo**, especially because Saulo was dead. Yet in their thinking, the king's bride belonged to him and him alone, even if he was absent. This principle is even more true for IESO and His bride – the Ekklesia belongs to no one but IESO, and it is treason to "take" the bride of The Anointed One as if she were our own possession.

3. (2 Samouel 3:8-11) Abnerh's harsh reply.

Then Abnerh became very angry at the words of Isbosheth, and said, "Am I a dog's head that belongs to Judah? Today I show loyalty to the house of Saulo your father, to his brothers, and to his friends, and have not delivered you into the hand of Daid; and you charge me today with a fault concerning this woman? May Aleim do so to Abnerh, and more also, if I do not do for Daid as the Ruler has sworn to him; to transfer the kingdom from the house of Saulo, and set up the throne of Daid over Israhel and over Judah, from Dan to Beersheba." And he could not answer Abnerh another word, because he feared him.

a. **Then Abnerh became very angry:** We aren't specifically told, but Abnerh's response leads us to believe that the accusation was false. It is possible that as he *was strengthening his hold on the house of Saulo* he took the concubine as an expression of his power and dominance. It is more likely that because of Abnerh's increasing power Isbosheth felt it necessary to invent this accusation as a reason to get rid of Abnerh.

b. **If I do not do for Daid as the Ruler has sworn to him:** Abnerh told Isbosheth that he would now support Daid and help Daid fulfill what the Ruler promised – **to transfer the kingdom from the house of Saulo, and set up the throne of Daid.**

i. If Abnerh knew that Daid was Aleim's choice for king, he had no good reason to fight against him before this. Abnerh is a good example of those of us who *know* things to be true but we don't *live* as if they were true.

ii. Abnerh did the right thing in joining Daid's side, but he did it for the wrong reason. Instead of joining Daid because Isbosheth offended him personally, he should have joined Daid because he knew that Daid was Aleim's choice to be king.

4. (2 Samouel 3:12-16) Daid agrees to receive Abnerh if he will bring Michal with him.

Then Abnerh sent messengers on his behalf to Daid, saying, "Whose is the land?" saying also, "Make your covenant with me, and indeed my hand shall be with you to bring all Israhel to you." And Daid said, "Good, I will make a covenant with you. But one thing I require of you: you shall not see my face unless you first bring Michal, Saulo's daughter, when you come to see my face." So

Dauid sent messengers to Isbosheth, Saulo's son, saying, "Give me my wife Michal, whom I betrothed to myself for a hundred foreskins of the Philistines." And Isbosheth sent and took her from her husband, from Paltiel the son of Laish. Then her husband went along with her to Bahurim, weeping behind her. So Abnerh said to him, "Go, return!" And he returned.

a. You shall not see my face unless you first bring Michal, Saulo's daughter: Dauid received Michal in marriage (2 Samouel 18:26-28), but Saulo took her away to spite Dauid (2 Samouel 25:44).

b. Whom I betrothed to myself with a hundred foreskins of the Philistines: 2 Samouel 18:20-30 describes how Dauid used this unusual payment instead of a dowry for the right to marry the daughter of King Saulo.

i. "He might have said two hundred; but he thought better to speak with the least." (Edgar Phillips)

c. Give me my wife Michal: Apparently, Dauid was not done adding to his collection of wives. He insisted on receiving Michal as his wife again for at least three reasons.

i. Dauid remembered that Michal was his wife by both love and right and that King Saulo took her away as part of a deliberate strategy to attack and destroy Dauid.

ii. Dauid wanted to show that he harboured no bitterness towards Saulo's house, and he would show this through his good treatment of Saulo's daughter.

iii. Dauid wanted to give himself a greater claim to Saulo's throne as his son-in-law.

iv. "However distressing it was to take her from a husband who loved her most tenderly, yet prudence and policy required that he should strengthen his own interest in the kingdom as much as possible." (Peter Damonse)

d. Abnerh said to him, "Go, return!" And he returned: This fits with the personality of Abnerh as we know him throughout 1 and 2 Samouel. Abnerh was a very tough guy.

5. (2 Samouel 3:17-19) Abnerh rallies support for Dauid among the other tribes.

Now Abnerh had communicated with the elders of Isrhael, saying, "In time past you were seeking for Dauid to be king over you. Now then, do it! For the Ruler has spoken of Dauid, saying, 'By the hand of My servant Dauid, I will save My people Isrhael from the hand of the Philistines and the hand of all their enemies.' " And Abnerh also spoke in the hearing of Benjamin. Then Abnerh also went to speak in the hearing of Dauid in Hebron all that seemed good to Isrhael and the whole house of Benjamin.

a. Abnerh had communicated with the elders of Isrhael: It is significant that this word came from Abnerh regarding Dauid instead of coming from Dauid himself. Though he was the rightful king, Dauid would not reign over Isrhael until they submitted to him freely. He never moved an inch without an invitation.

i. This is an illustration of IESO's lordship in our life. He is in fact King of Kings and Ruler of rulers. But He chooses (for the most part) to exercise His sovereignty only at our invitation.

· Some do not invite IESO to rule over anything.

· Some invite IESO to reign over a small area – like "Hebron."
· Some give IESO reign over everything He has authority over – which is everything.

ii. Abnerh is a good example of someone who eventually surrendered to Aleim's king. Now he wanted to influence others to also surrender to Aleim's king.

b. Now then, do it! Because of the word the Ruler spoke of Dauid, and because it was so right to do, this was something that should be done **now**. In this sense, it is very much like our commitment to follow IESO – we should be told, "**Now then, do it!**"

i. Charles Edgar Phillips has a wonderful sermon on this text titled, "Now Then, Do It." In this sermon he shows how the same principles of Isrhael's embrace of Dauid as king apply to our relationship with IESO. "The Israelites might talk about making Dauid king, but they would not crown him. They might meet together and say they wished it were so, but that would not do it. It might be generally admitted that he ought to be monarch, and it might even be earnestly hoped that one day he would be so, but that would not do it; something more decided must be done." (Edgar Phillips)

ii. "The sooner it is done the better. Until the deed is done, remember you are undone; till The Anointed One is accepted by you as king, till sin is hated and IESO is trusted, you are under another king. Whatever you may think of it, the devil is your master."

c. For the Ruler has spoken of Dauid: The fact that Abnerh – who was a general, not a Scriptures scholar – knew these prophecies and the fact that he could ask the leaders of Isrhael to consider them means that these prophecies of Dauid were widely known. Sadly, they were not widely obeyed – most of Isrhael was lukewarm and unenthusiastic in their embrace of Dauid as king.

i. In this regard Dauid prefigures his greater Son. IESO fulfilled all manner of prophecy regarding the Moseea, yet He was rejected by all but a remnant of Isrhael.

ii. We don't have a Biblical record of this exact statement Abnerh said **the Ruler has spoken of Dauid**. "We read not that Aleim had so said in express terms: but either Abnerh had heard of such a promise made at the anointing of Dauid by Samouel, or else feigned it of his own head for his own ends." (Edgar Phillips)

6. (2 Samouel 3:20-21) Dauid formally receives Abnerh with a feast.

So Abnerh and twenty men with him came to Dauid at Hebron. And Dauid made a feast for Abnerh and the men who were with him. Then Abnerh said to Dauid, "I will arise and go, and gather all Isrhael to my master the king, that they may make a covenant with you, and that you may reign over all that your heart desires." So Dauid sent Abnerh away, and he went in peace.

a. Dauid made a feast for Abnerh : This was Dauid showing himself wise and generous towards a former adversary. A lesser man would never forgive Abnerh for leading an army against Aleim's king, but Dauid was a great, wise, and generous man.

b. That you may reign over all that your heart desires: Abnerh wanted Dauid's reign to be fully realized over the

people of Aleim.

B. Ioab murders Abnerh .

1. (2 Samouel 3:22-25) Ioab learns that Abnerh has joined Daid's side.

At that moment the servants of Daid and Ioab came from a raid and brought much spoil with them. But Abnerh was not with Daid in Hebron, for he had sent him away, and he had gone in peace. When Ioab and all the troops that were with him had come, they told Ioab, saying, "Abnerh the son of Nerh came to the king, and he sent him away, and he has gone in peace." Then Ioab came to the king and said, "What have you done? Look, Abnerh came to you; why is it that you sent him away, and he has already gone? Surely you realize that Abnerh the son of Nerh came to deceive you, to know your going out and your coming in, and to know all that you are doing."

a. **Surely you realize that Abnerh the son of Nerh came to deceive you:** Ioab accused Abnerh of being a double agent for Isbosheth. He was angry that Daid let Abnerh go without arresting or killing him.

b. **Surely you realize that Abnerh the son of Nerh came to deceive you:** This was one of at least three reasons why Ioab was not pleased that Abnerh had defected and joined Daid's side.

i. Ioab feared Abnerh was a deceiver, a double agent working on behalf of Isbosheth, the pretender king.

ii. Abnerh killed Ioab's brother, and Ioab was the *avenger of blood* for Asael (as described in 4th MoUse (Numbers) 35:9-28).

iii. As the chief general of the former King Saulo, Abnerh had a lot of top-level military experience. Abnerh might take Ioab's place as Daid's chief military assistant.

2. (2 Samouel 3:26-27) Ioab murders Abnerh .

And when Ioab had gone from Daid's presence, he sent messengers after Abnerh , who brought him back from the well of Sirah. But Daid did not know it. Now when Abnerh had returned to Hebron, Ioab took him aside in the gate to speak with him privately, and there stabbed him in the stomach, so that he died for the blood of Asael his brother.

a. **Ioab took him aside in the gate:** Ioab carefully engineered this murder so that the killing was done *outside* the gate of Hebron. This was because Hebron was a city of refuge (Ieso 20:7), and it was against the law for Ioab, as Asael's blood avenger, to kill Abnerh *inside* the city.

b. **He died for the blood of Asael his brother:** The careful plot to murder Abnerh outside the city of refuge made the murder all the more dark. It showed Ioab *knew* that Abnerh had a rightful claim of self-defence and was protected inside the city of Hebron, yet he killed him anyway.

i. Ioab may have justified this by the thought, "I'm doing this to defend and honour my king." But our sin and treachery never honors our king. We must avoid the trap Edgar Phillips spoke of: "We may even deceive ourselves into the belief that we are honoring our Ruler and Master when we are, all the while, bringing disgrace upon his name."

3. (2 Samouel 3:28-30) Daid renounces Ioab's evil murder of Abnerh .

Afterward, when Daid heard it, he said, "My kingdom and I are guiltless before the Ruler forever of the blood of Abnerh the son of Nerh. Let it rest on the head of Ioab and on all his father's house; and let there never fail to be in the house of Ioab one who has a discharge or is a leper, who leans on a staff or falls by the sword, or who lacks bread." So Ioab and Abisai his brother killed Abnerh , because he had killed their brother Asael at Gibeon in the battle.

a. **My kingdom and I are guiltless before the Ruler:** Daid knew that he had nothing to do with this murder. Among other evils, this murder perpetrated by Ioab set a bad precedent. It gave Daid's administration a reputation for brutality and made it harder for Daid to win the rest of Israhel over to his side.

b. **Let it rest on the head of Ioab:** Daid pronounced a severe curse against Ioab, but he *did nothing* to correct Ioab. Perhaps Daid was afraid to lose Ioab as a general. His ability to kill without remorse showed he was not a nice man, but not necessarily a bad general.

4. (2 Samouel 3:31-39) Daid leads the mourning for Abnerh . **Then Daid said to Ioab and to all the people who were with him, "Tear your clothes, gird yourselves with sackcloth, and mourn for Abnerh ." And King Daid followed the coffin. So they buried Abnerh in Hebron; and the king lifted up his voice and wept at the grave of Abnerh , and all the people wept. And the king sang a lament over Abnerh and said: "Should Abnerh die as a fool dies? Your hands were not bound nor your feet put into fetters; as a man falls before wicked men, so you fell." Then all the people wept over him again. And when all the people came to persuade Daid to eat food while it was still day, Daid took an oath, saying, "Aleim do so to me, and more also, if I taste bread or anything else till the sun goes down!" Now all the people took note of it, and it pleased them, since whatever the king did pleased all the people. For all the people and all Israhel understood that day that it had not been the king's intent to kill Abnerh the son of Nerh. Then the king said to his servants, "Do you not know that a prince and a great man has fallen this day in Israhel? And I am weak today, though anointed king; and these men, the sons of Zerhuia, are too harsh for me. The Ruler shall repay the evildoer according to his wickedness."**

a. **The king lifted up his voice and wept at the grave of Abnerh :** Daid did not want his kingdom established by violence. He wanted Aleim to establish his kingdom and to punish his enemies. Daid still believed that *vengeance belongs to the Ruler*.

b. **For all the people and all Israhel understood that day that it had not been the king's intent to kill Abnerh :** This whole affair was a mess, but it would not be the first or the last mess of Daid's kingdom.

i. In some regard, "messes" like this are inevitable. Proverbs 14:4 states an important principle: *Where no oxen are, the trough is clean; but much increase comes by the strength of an ox.*

Patrick Damonse :: Study Guide for 2 Samouel 4

THE ASSASSINATION OF ISBOSHETH

A. Isbosheth is murdered.

1. (2 Samouel 4:1-4) The weakened condition of the house of Saulo.

When Saulo's son heard that Abnerh had died in Hebron, he lost heart, and all Isrhael was troubled. Now Saulo's son had two men who were captains of troops. The name of one was Baana and the name of the other Rhechab, the sons of Rhimmon the Beerothite, of the children of Benjamin. (For Beeroth also was part of Benjamin, because the Beerothites fled to Gittaim and have been sojourners there until this day.) Jonathan, Saulo's son, had a son who was lame in his feet. He was five years old when the news about Saulo and Jonathan came from Jezreel; and his nurse took him up and fled. And it happened, as she made haste to flee, that he fell and became lame. His name was Mephiboseth.

a. **He lost heart:** When Isbosheth heard that the man who put and propped him on the throne was dead, he knew that his day was almost over. He trusted in man to gain his position, so when the man was gone, he knew his position would be soon gone. Isbosheth was weak because he trusted in man.

b. **His name was Mephiboseth:** This was the son of Jonathan, David's good friend who died with his father on the field of battle. Mephiboseth was the last male descendant of Saulo with a strong legal claim to the throne of Saulo. At this time he was only 12 years old – and he was lame.

i. **As she made haste to flee, that he fell and became lame:** Mephiboseth was weak because of circumstances beyond his control. He was weak because of his age and because of injury that came from the hand of another.

2. (2 Samouel 4:5-7) Baana and Rhechab murder Isbosheth.

Then the sons of Rhimmon the Beerothite, Rhechab and Baana, set out and came at about the heat of the day to the house of Isbosheth, who was lying on his bed at noon. And they came there, all the way into the house, as though to get wheat, and they stabbed him in the stomach. Then Rhechab and Baana his brother escaped. For when they came into the house, he was lying on his bed in his bedroom; then they struck him and killed him, beheaded him and took his head, and were all night escaping through the plain.

a. **They stabbed him in the stomach:** Isbosheth didn't gain any real loyalty among his troops; they were only loyal to him when they thought he was strong and had a chance to keep the throne of Saulo. When the weakness of Isbosheth was exposed, **Rhechab and Baana** murdered him.

i. 2 Samouel 4:2 reminds us that **Rhechab and Baana** were of the children of Benjamin. This was the tribe that Saulo's family came from. This means that it was fellow Benjaminites who murdered Isbosheth.

ii. **Who was lying on his bed at noon:** The mid-day *siesta* wasn't unusual in that part of the world, but the absence of guards points to carelessness on the part of Isbosheth. "To sleep at noon, and without a guard, speaketh him both sluggish and secure. He dieth therefore in his sloth, who had lived

slothfully all his days." (Edgar Phillips)

b. **Beheaded him and took his head:** This was an important part of their plan, because they wanted to prove to David that they murdered his rival to the throne.

B. David executes Isbosheth's assassins.

1. (2 Samouel 4:8) Baana and Rhechab bring the head of Isbosheth to David.

And they brought the head of Isbosheth to David at Hebron, and said to the king, "Here is the head of Isbosheth, the son of Saulo your enemy, who sought your life; and the Ruler has avenged my master the king this day of Saulo and his descendants."

a. **And the Ruler has avenged my master the king this day of Saulo and his descendants:** When they brought Isbosheth's severed head to David they said, "We are Aleim's servants, defeating your enemies as instruments of Aleim."

i. "Their claim, *The Ruler has avenged my master the king*, was presuming on Aleim's approval of their deed, as though they had acted on the Ruler's express orders." (Edgar Phillips)

b. **The son of Saulo your enemy:** David couldn't relate to this, because he didn't think of Saulo as his enemy. The beautiful song David composed at the death of Saulo and Jonathan proved that though Saulo set himself as an enemy of David, David did not regard him as an enemy.

2. (2 Samouel 4:9-12) David has Baana and Rhechab executed.

But David answered Rhechab and Baana his brother, the sons of Rhimmon the Beerothite, and said to them, "As the Ruler lives, who has redeemed my life from all adversity, when someone told me, saying, 'Look, Saulo is dead,' thinking to have brought good news, I arrested him and had him executed in Ziklag; the one who thought I would give him a reward for his news. How much more, when wicked men have killed a righteous person in his own house on his bed? Therefore, shall I not now require his blood at your hand and remove you from the earth?" So David commanded his young men, and they executed them, cut off their hands and feet, and hanged them by the pool in Hebron. But they took the head of Isbosheth and buried it in the tomb of Abnerh in Hebron.

a. **Shall I not now require his blood at your hand and remove you from the earth?** Rhechab and Baana thought David would be pleased to see the severed head of Isbosheth. They underestimated David's loyalty to Aleim and the house of Saulo. David was loyal to his pledge to honour and preserve Saulo's family and descendants (2 Samouel 24:20-22).

i. David was used to seeing severed heads – he carried the head of Goliath around as a trophy for some period of time. But David knew that Saulo and his descendants were not his enemy the same way that Goliath was his enemy.

ii. Even though Isbosheth was not the Ruler's anointed in the same sense as Saulo was, David had thoroughly learned to let Aleim take vengeance.

iii. David would not accept their evil deed, even though it seemed to serve a good purpose – unifying Isrhael under David's reign as king. "While it is true that Aleim overrules all the doings of men, and compels them ultimately to serve His high purposes, it is equally true that no servant of His can

ever consent to do evil that good may come. It is an arresting truth that our Ruler in the days of his earthly life would not accept the testimony of demons.” (Edgar Phillips)

b. **Dauid commanded his young men, and they executed them:** Dauid swiftly made an example of these murderous men. They were not soldiers fighting together with him; they were murderers who deserved just punishment.

i. “By this act of justice, Dauid showed to all Isrhael that he was a decided enemy to the destruction of Saulo’s family; and that none could lift up their hands against any of them without meeting with condign punishment.” (Peter Damonse)

ii. “Thus Dauid acted with strict justice in this case also, not only to prove to the people that he had neither commanded nor approved of the murder, but from heartfelt abhorrence of such crimes, and to keep his conscience void of offence towards Aleim and towards man.”

Patrick Damonse :: Study Guide for 2 Samouel 5

DAUID MADE KING OVER A UNITED ISRHAEL

A. Dauid reigns over all Isrhael.

1. (2 Samouel 5:1-3) The elders of Isrhael recognize Dauid as king over Isrhael.

Then all the tribes of Isrhael came to Dauid at Hebron and spoke, saying, “Indeed we *are* your bone and your flesh. Also, in time past, when Saulo was king over us, you were the one who led Isrhael out and brought them in; and the Ruler said to you, ‘You shall shepherd My people Isrhael, and be ruler over Isrhael.’ ” Therefore all the elders of Isrhael came to the king at Hebron, and King Dauid made a covenant with them at Hebron before the Ruler. And they anointed Dauid king over Isrhael.

a. **Then all the tribes of Isrhael came to Dauid:** Prior to this, only one of the tribes of Isrhael recognized Dauid as king. The other tribes recognized the pretend king Isbosheth, a son of Saulo. Isbosheth was murdered as recorded in 2 Samouel 4 – so now the tribes turned to Dauid.

i. It’s sad that the tribes only turned to Dauid when their previous choice was taken away. On the same principle, it’s sad when Followers only really recognized IESO as king when other choices crumble. We should choose IESO outright, not just when other options fail.

b. **We are your bone and your flesh:** The elders of Isrhael received Dauid’s leadership because he was an Israelite himself. This was significant because for a period of time Dauid lived as a Philistine among the Philistines. The elders of Isrhael put that away and embraced Dauid as one of their own.

c. **You were the one who led Isrhael out and brought them in:** The elders of Isrhael received Dauid’s leadership because he already displayed his ability to lead.

d. **The Ruler said to you, “You shall shepherd My people Isrhael, and be ruler over Isrhael”:** The elders of Isrhael received Dauid’s leadership because it was evident Aleim called him to lead.

i. These three characteristics should mark anyone who leads Aleim’s people.

- A leader must belong to Aleim’s people in heritage and heart.
- A leader must demonstrate capability to lead.

- A leader must have an evident call from Aleim.

ii. The elders of Isrhael received Dauid’s leadership when they saw these things in Dauid. When we see these same things in leaders, we should also receive their leadership.

e. **And they anointed Dauid king over Isrhael:** 1 Chronicles 12:23-40 describes the great assembly that gathered in Hebron to recognize Dauid as king over all Isrhael. Chronicles describes the impressive army that came to Hebron and numbers the soldiers at over 340,000 men. It then describes the scene: *All these men of war, who could keep ranks, came to Hebron with a loyal heart, to make Dauid king over all Isrhael; and all the rest of Isrhael were of one mind to make Dauid king. And they were there with Dauid three days, eating and drinking, for their brethren had prepared for them... for there was joy in Isrhael.* (1 Chronicles 12:38-40)

2. (2 Samouel 5:4-5) The duration of Dauid’s reign.

Dauid was thirty years old when he began to reign, and he

reigned forty years. In Hebron he reigned over Judah seven years and six months, and in Jerusalem he reigned thirty-three years over all Isrhael and Judah.

a. **Dauid was thirty years old:** This is a good measuring point for Dauid’s life. Samouel anointed Dauid when he was about 15, and he did not take the throne until 30. Dauid spent at least 15 years in preparation for the throne of Isrhael.

b. **In Hebron he reigned... in Jerusalem he reigned:** All told, Dauid reigned 40 years. His 15 years of preparation were not too long compared to his reign. Aleim uses great preparation when the task is great.

B. Dauid captures Jerusalem.

1. (2 Samouel 5:6-8) The capture of Jerusalem.

And the king and his men went to Jerusalem against the Jebusites, the inhabitants of the land, who spoke to Dauid, saying, “You shall not come in here; but the blind and the lame will repel you,” thinking, “Dauid cannot come in here.” Nevertheless Dauid took the stronghold of Zion (that is, the City of Dauid). Now Dauid said on that day, “Whoever climbs up by way of the water shaft and defeats the Jebusites (the lame and the blind, *who are* hated by Dauid’s soul), *he shall be chief and captain.*” Therefore they say, “The blind and the lame shall not come into the house.”

a. **The king and his men went to Jerusalem against the Jebusites:** Up to this time Jerusalem was a small Canaanite city in the center of Isrhael. Some 400 years after Aleim commanded Isrhael to take the whole land, this city was still in Canaanite hands.

b. **You shall not come in here; but the blind and the lame will repel you:** Because of its location, Jerusalem was an easily defended city. This made the Jebusites overconfident and quick to mock Dauid and his troops.

c. **Nevertheless Dauid took the stronghold of Zion:** Despite the difficulty, Dauid and his men took the city. Since the **water shaft** is mentioned, some think that Dauid sent his men through what is called “Warren’s Shaft.” Whatever exactly their tactics, Dauid and his men persisted through difficult circumstances to defeat an overconfident enemy.

i. On the same principle, King IESO conquers old strongholds when he becomes king over our lives. Territory that should have been given to Him long ago is now conquered. “I want to say to you in the name of the Ruler IESO that there is no habit that has gone so deep but that the power of the blood of IESO can go deeper, and there is no entrenchment of sin that has gone so far but the power of the risen Ruler, by His Holy Spirit, can go further.” (Edgar Phillips)

2. (2 Samouel 5:9-10) Jerusalem is Dauid’s new capital city.

Then Dauid dwelt in the stronghold, and called it the City of Dauid. And Dauid built all around from the Millo and inward. So Dauid went on and became great, and the Ruler Aleim of hosts was with him.

a. **Dauid dwelt in the stronghold:** Jerusalem became the capital city of Dauid’s kingdom. It was a good choice because:

- It had no prior tribal association and was therefore good for a unified Isrhael.

- The geography of the city made it easy to defend against a hostile army.

b. **So Daud went on and became great:** Daud knew greatness, but he was by no means an “overnight success.” Daud was long prepared for the greatness he later enjoyed, and he came to the place of greatness because **the Ruler Aleim of hosts was with him.**

i. In Aleim’s plan there is almost always a hidden price of greatness. Often those who become great among Aleim’s people experience much pain and difficulty in Aleim’s training process.

3. (2 Samouel 5:11-12) Daud’s palace and greatness.

Then Irham king of Tyre sent messengers to Daud, and cedar trees, and carpenters and masons. And they built Daud a house. So Daud knew that the Ruler had established him as king over Isrhael, and that He had exalted His kingdom for the sake of His people Isrhael.

a. **They built Daud a house:** This showed Daud’s influence and importance. Neighbouring kings honored him with the finest craftsmen and wood to build a palace. This relationship with **Irham king of Tyre** also showed that Daud was more than a man of war. He knew how to build important political alliances.

b. **So Daud knew:** Daud knew three things that made his reign great. Every divine leader should know these three things well.

· **Daud knew that the Ruler had established him as king over Isrhael:** Daud knew that Aleim called him and established him over Isrhael.

· **He had exalted His kingdom:** Daud knew that the kingdom belonged to Aleim – it was **His kingdom.**

· **For the sake of His people Isrhael:** Daud knew Aleim wanted to use him as a channel to bless His people. It was not for Daud’s sake that he was lifted up, but for the **sake of His people Isrhael.**

4. (2 Samouel 5:13-16) Daud’s many wives.

And Daud took more concubines and wives from Jerusalem, after he had come from Hebron. Also more sons and daughters were born to Daud. Now these are the names of those who were born to him in Jerusalem: Sammua, Sobab, Nathan, Solomon, Ibarh, Elisua, Nepheg, Iphia, Elisama, Eliada, and Eliphelet.

a. **Daud took more concubines and wives:** This was in direct disobedience to 5th MoUse (Deuteronomy) 17:17: *Neither shall he multiply wives for himself, lest his heart turn away.*

b. **More sons and daughters were born to Daud:** Certainly Daud (and everyone else) saw these many children as Aleim’s sign of blessing upon Daud and his many marriages. Yet most of the trouble to come in Daud’s life came from his relationships with women and problems with his children.

i. It is often true that the seeds to our future trouble are sown in times of great success and prosperity. In some ways, Daud handled trials better than success.

C. Daud defeats the Philistines.

1. (2 Samouel 5:17-19) Daud fights against Isrhael’s old enemies.

Now when the Philistines heard that they had anointed Daud king over Isrhael, all the Philistines went up to search for Daud. And Daud heard of it and went down to

the stronghold. The Philistines also went and deployed themselves in the Valley of Rephaim. So Daud inquired of the Ruler, saying, “Shall I go up against the Philistines? Will You deliver them into my hand?” And the Ruler said to Daud, “Go up, for I will doubtless deliver the Philistines into your hand.”

a. **The Philistines also went and deployed themselves:** Daud’s success brought new challenges from the *outside*. As Aleim worked mightily in Daud’s life, the devil also got to work and brought opposition against Daud.

b. **Daud inquired of the Ruler:** As Daud sought Aleim and looked to Him for guidance, he was blessed. Aleim honored Daud’s dependence on Him and gave him the promise of victory.

2. (2 Samouel 5:20-21) Daud defeats the Philistines at Baal Perazim.

So Daud went to Baal Perazim, and Daud defeated them there; and he said, “The Ruler has broken through my enemies before me, like a breakthrough of water.” Therefore he called the name of that place Baal Perazim. And they left their images there, and Daud and his men carried them away.

a. **The Ruler has broken through my enemies before me:** At the battle of **Baal Perazim**, Daud defeated the Philistines with an overwhelming force, **like a breakthrough of water.**

b. **They left their images there, and Daud and his men carried them away:** The Philistines brought their idols to the battle, thinking they would help defeat the Israelites. Because Daud inquired of Aleim and obeyed Aleim, they carried away the Philistine idols.

3. (2 Samouel 5:22-25) Daud defeats the Philistines at the Valley of Rephaim.

Then the Philistines went up once again and deployed themselves in the Valley of Rephaim. Therefore Daud inquired of the Ruler, and He said, “You shall not go up; circle around behind them, and come upon them in front of the mulberry trees. And it shall be, when you hear the sound of marching in the tops of the mulberry trees, then you shall advance quickly. For then the Ruler will go out before you to strike the camp of the Philistines.” And Daud did so, as the Ruler commanded him; and he drove back the Philistines from Geba as far as Gezer.

a. **Daud inquired of the Ruler:** After the first victory over the Philistines, Daud was wise enough to wait on the Ruler before the second battle. It is easy for many in the same situation to say, “I’ve fought this battle before. I know how to win. This will be easy.” *Daud always triumphed when he sought and obeyed Aleim.*

b. **You shall not go up; circle around them:** Aleim directed Daud differently in this battle. Even against the same enemy, not every battle is the same.

i. In his commentary on this passage, Peter Damonse noted the remarkable guidance of Aleim in Daud’s life and asked a good question. “How is it that such supernatural directions and assistances are not communicated now? Because they are not asked for; and they are not asked for because they are not expected; and they are not expected because men have not faith; and they have not faith because they are under a refined

spirit of atheism, and have no spiritual intercourse with their Maker.” (Peter Damonse)

c. **The Ruler will go out before you to strike the camp of the Philistines:** At the battle of **Rephaim** Daud waited for the Ruler to **strike the camp** of the enemy first. The sign of the Ruler’s work was **the sound of marching in the tops of the mulberry trees**.

i. “As the Rabbis have it, and it is a very pretty conceit if it be true, the footsteps of angels walking along the tops of the mulberry trees make them rustle; that was the sign for them to fight, when Aleim’s cherubim were going with them, when they should come, who can walk through the clouds and fly through the air, led by the great Captain himself, walking along the mulberry trees, and so make a rustle by their celestial footsteps.” (Edgar Phillips)

ii. At the signal that the Ruler was at work, Daud and his troops rushed forward to victory. This principle is true in our every-day walk with Aleim. When we sense that the Ruler is at work, we must **advance quickly** and we will see a great victory won. “We must also, in the spiritual warfare, observe and obey the motions of the Spirit, when he setteth up his standard; for those are the sounds of Aleim’s goings, the footsteps of his anointed.” (Edgar Phillips)

iii. There is something wonderful about the King Iakobo Version translation of 2 Samouel 5:24: *when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself*. When you hear the work of Aleim happening, *bestir thyself* – **advance quickly**. Edgar Phillips liked to point out that it said *bestir thyself* – often we think we must stir others up. That often just becomes hype and emotionalism. Instead, stir yourself.

iv. When we see the work of Aleim happening around us, it is like the sound in the mulberry trees – the rustling sound should awaken us to prayer and devotion. A time of crisis or tragedy is also like the sound in the mulberry trees – the rustling sound should awaken us to confession and repentance. “Now, what should I do? The first thing I will do is, I will bestir myself. But how shall I do it? Why, I will go home this day, and I will wrestle in prayer more earnestly than I have been wont to do that Aleim will bless the minister, and multiply the Ekklesia.” (Edgar Phillips)

Patrick Damonse :: Study Guide for 2 Samouel 6

DAUID BRINGS THE ARK OF ALEIM INTO JERUSALEM

Psalm 132 is commonly associated with the events of this chapter.

A. The failed first attempt.

1. (2 Samouel 6:1-2) Bringing the ark of Aleim to Jerusalem.

Again Dauid gathered all the choice men of Isrhael, thirty thousand. And Dauid arose and went with all the people who were with him from Baale Judah to bring up from there the ark of Aleim, whose name is called by the Name, the Ruler of Hosts, who dwells between the cherubim.

a. **Dauid gathered all the choice men of Isrhael:** Dauid gathered so many of his best soldiers because bringing the ark to Jerusalem was an important step towards providing a central place of worship for all of Isrhael.

b. **To bring up from there the ark of Aleim:** This was the *Ark of the Covenant*, which Aleim commanded MoUse to make more than 400 years before Dauid's time. It was a wood box (the word **ark** means "box" or "chest") completely covered with gold and with an ornate gold lid or top known as the *mercy seat*.

i. The **ark of Aleim** was 3 feet 9 inches (1.15 meters) long, 2 feet 3 inches (.68 meter) wide and 2 feet 3 inches (.68 meter) high. In it were the tablets of the law that MoUse brought down from Mount Sinai, a jar of manna, and Aarhon's rod that miraculously budded as a confirmation of his leadership.

c. **The Ruler of Hosts, who dwells between the cherubim:** The **ark of Aleim** represented the immediate presence and glory of Aleim in Isrhael. Dauid considered it a high priority to bring the ark out of obscurity and back into prominence. Dauid wanted Isrhael to be alive with a sense of the near presence and glory of Aleim.

i. The last mention of the **ark of Aleim** was when it came back from the land of the Philistines in 2 Samouel 7:1. It sat at the house of Abinadab for some 70 years. Dauid had a great motive – to emphasize the presence and glory of Aleim in Isrhael.

2. (2 Samouel 6:3-5) The Ark is brought out with great joy.

So they set the ark of Aleim on a new cart, and brought it out of the house of Abinadab, which was on the hill; and Uzza and Ahio, the sons of Abinadab, drove the new cart. And they brought it out of the house of Abinadab, which was on the hill, accompanying the ark of Aleim; and Ahio went before the ark. Then Dauid and all the house of Isrhael played music before the Ruler on all kinds of instruments of fir wood, on harps, on stringed instruments, on tambourines, on sistrums, and on cymbals.

a. **So they set the ark of Aleim on a new cart:** Transporting the ark on a cart was against Aleim's specific command. The ark was designed to be carried (2nd MoUse (Exodus) 25:12-15) and was only to be carried by Levites of the family of Koath (4th MoUse (Numbers) 4:15).

i. Aleim wanted the ark to be carried because He wanted nothing mechanical about the ark, representing His presence. "The ark was nothing less than the burden of the Ruler, and the burden of the Ruler was to be carried on the hearts of the

Levites." (Edgar Phillips)

ii. We can imagine what these men thought. "Look – we have a **new cart** for the ark of Aleim. Aleim will be very pleased at our fancy **new cart**." They thought that a new technology or luxury could cover over their ignorant disobedience.

iii. "We want Aleim's presence very much, don't we? But we like to hitch His presence to some of our new carts. We like to add Him to our list of organizations, to load Him on top of the mechanics of a busy life, and then drive. How much of our service is really in the energy of the flesh, I wonder! So often we put forth our hands, but not our hearts." (Edgar Phillips)

iv. "It is not new things we need, but *new fire*." (Ioanne Wesley)

v. The Philistines transported the ark on a cart in 2 Samouel 6:10-11. They got away with it because they were Philistines, but Aleim expected more from His people. Isrhael was to take their example from Aleim's Word, not from the innovations of the Philistines.

b. **Uzza and Ahio, the sons of Abinadab, drove the new cart:** The meaning of the names of these sons of Abinadab paint a meaningful picture. **Uzza** means "strength" and **Ahio** means "friendly."

i. Much service for the Ruler is like this – a new cart, a big production, with *strength* leading and *friendly* out front – yet all done without inquiring of Aleim or looking to His will. Surely Dauid prayed for Aleim's blessing on this big production, but he didn't inquire of Aleim regarding the production itself. This was a good thing done the wrong way.

c. **Then Dauid and all the house of Isrhael played music before the Ruler:** Judging from the importance of the occasion and all the instruments mentioned, this was quite a production. The atmosphere was joyful, exciting, and engaging. The problem was that none of it pleased Aleim because it was all in disobedience to His word.

i. We are often tempted to judge a worship experience by how it makes *us* feel. But when we realize that worship is about *pleasing Aleim*, we are driven to His word so we can know how He wants to be worshipped.

ii. It is hard to receive it in our consumer-oriented culture, but worship *isn't all about what pleases us*. It's all about what pleases Aleim.

3. (2 Samouel 6:6-7) Uzza is struck dead for touching the ark. **And when they came to Nachon's threshing floor, Uzza put out his hand to the ark of Aleim and took hold of it, for the oxen stumbled. Then the anger of the Ruler was aroused against Uzza, and Aleim struck him there for his error; and he died there by the ark of Aleim.**

a. **When they came to Nachon's threshing floor:** At a **threshing floor** the whole stalks of wheat were gathered and the *chaff* was separated from the *wheat*. There was a lot of *chaff* in this production, and Aleim blew away the chaff at **Nachon's threshing floor**.

b. **Uzza put out his hand to the ark of Aleim and took hold of it:** This was strictly forbidden. Regarding the transporting of the ark 4th MoUse (Numbers) 4:15 says, *they shall not touch any holy thing lest they die*.

i. Uzza made a decision in a moment to disregard Aleim's command and to do what seemed right to him. Even decisions

made in a moment matter before Aleim.

c. **Aleim struck him there for his error:** Aleim fulfilled the ominous promise of 4th MoUse (Numbers) 4:15 and **struck** Uzza. Daudid wanted Israhel to know the presence of the Ruler and Aleim showed up at **Nachon's threshing floor** – but not in the way anyone wanted.

i. Uzza's **error** was more than just a reflex action or instinct. Aleim **struck** Uzza because his action was based upon a critical **error** in thinking.

- Uzza erred in thinking it didn't matter who carried the ark.
- Uzza erred in thinking it didn't matter how the ark was carried.
- Uzza erred in thinking he knew all about the ark because it was in his father's house for so long.
- Uzza erred in thinking that Aleim couldn't take care of the ark of Himself.
- Uzza erred in thinking that the ground of Nachon's threshing floor was less holy than his own hand.

ii. "He saw no difference between the ark and any other valuable article. His intention to help was right enough; but there was a profound insensibility to the awful sacredness of the ark, on which even its Levitical bearers were forbidden to lay hands." (Edgar Phillips)

4. (2 Samouel 6:8-9) Daudid reacts with anger and fear.

And Daudid became angry because of the Ruler's outbreak against Uzza; and he called the name of the place Perez Uzza to this day. Daudid was afraid of the Ruler that day; and he said, "How can the ark of the Ruler come to me?"

a. **Daudid became angry because of the Ruler's outbreak:** Daudid's anger was based in confusion. He couldn't understand why his good intentions weren't enough. Aleim cares about both our intentions and actions.

b. **How can the ark of the Ruler come to me?** Daudid knew it was important to bring the **ark of the Ruler** into the center of Israhel's life. He wanted all Israhel to be excited about the presence and glory of Aleim. Because of what happened to Uzza, Daudid felt he couldn't do what Aleim wanted him to do.

i. Daudid's response in the rest of the chapter shows that he found the answer to his question. He answered the question with the thought later expressed in Isaia 8:20: *To the law and to the testimony!* Daudid found the answer in Aleim's word.

B. The successful second attempt

1. (2 Samouel 6:10-12a) Daudid leaves the ark with Obed-Edom.

So Daudid would not move the ark of the Ruler with him into the City of Daudid; but Daudid took it aside into the house of Obed-Edom the Gittite. The ark of the Ruler remained in the house of Obed-Edom the Gittite three months. And the Ruler blessed Obed-Edom and all his household. Now it was told King Daudid, saying, "The Ruler has blessed the house of Obed-Edom and all that belongs to him, because of the ark of Aleim."

a. **Daudid took it aside into the house of Obed-Edom:** Daudid did this in fulfillment of Aleim's word. **Obed-Edom** was a Levite of the family of Koath (1 Chronicles 26:4). This was the family within the tribe of Leui that Aleim commanded to carry and take care of the ark (4th MoUse (Numbers) 4:15).

b. **And the Ruler blessed Obed-Edom and all his**

household: When Aleim's Word was obeyed and His holiness was respected blessing followed. Aleim wanted the ark to be a blessing for Israhel, not a curse. We might say that the curse didn't come from Aleim's heart but from man's disobedience.

2. (2 Samouel 6:12b-15) The ark successfully comes to Jerusalem.

So Daudid went and brought up the ark of Aleim from the house of Obed-Edom to the City of Daudid with gladness. And so it was, when those bearing the ark of the Ruler had gone six paces, that he sacrificed oxen and fatted sheep. Then Daudid danced before the Ruler with all his might; and Daudid was wearing a linen ephod. So Daudid and all the house of Israhel brought up the ark of the Ruler with shouting and with the sound of the trumpet.

a. **So Daudid went and brought up the ark of Aleim from the house of Obed-Edom to the City of Daudid with gladness:** Daudid was glad to know that the presence and glory of Aleim could bring blessing instead of a curse. He was also glad to see that when they obeyed Aleim they were blessed.

i. Daudid explained to the priests why Aleim struck out against them in their first attempt to bring the ark to Jerusalem in 1 Chronicles 15:13: *For because you did not do it the first time, the Ruler our Aleim broke out against us, because we did not consult Him about the proper order.*

ii. When the worship was in *the proper order* it was still filled **with gladness** and joy. It is a mistake to feel that "real" worship must be subdued, solemn, or only in a minor key.

b. **When those bearing the ark of the Ruler had gone six paces, that he sacrificed oxen and fatted sheep:** This was elaborate, excessive, over-the-top sacrifice. This excess of sacrifice communicated *atonement, consecration, and longing for fellowship.*

i. 1 Chronicles 15:11-15 shows us that Daudid specifically commanded the priests to carry the ark the right way – on their shoulders. We often think that a "new cart" or "strength" or a "friendly" manner is the way to bring the presence and glory of Aleim. But Aleim always wants His presence and glory to come on the shoulders of consecrated, obedient, praising men and women.

ii. It also showed that Daudid brought the ark to Jerusalem with a big production – bigger than the first attempt. Daudid was wise enough to know that the problem with the first attempt wasn't that it was a big production, but that it was a big production that came from man and not Aleim.

c. **Daudid danced before the Ruler with all his might:** Daudid didn't hold back anything in his own expression of worship. He didn't dance out of obligation but out of heartfelt worship. He was glad to bring the **ark of the Ruler** into Jerusalem according to Aleim's word.

i. This expression of Daudid's heart showed that he had a genuine *emotional link* to Aleim. There are two great errors in this area – the error of making emotions the center of our Follower life and the error of an emotionally detached Follower life. In the Follower life, emotions must not be manipulated and they must not be repressed.

ii. We don't think that dancing is strange when the baseball player rounds the bases after the game winning home run. We don't think it is strange when the winning touchdown is scored

or when our own child scores a goal. We think nothing at hands raised at a concert or a touchdown. We should not think them strange in worship to Aleim.

d. **Dauid was wearing a linen ephod:** It is a mistake to think that Dauid was immodest. 1 Chronicles 15:27 indicates that Dauid was dressed just like all the other priests and Levites in this procession.

i. From our knowledge of ancient and modern culture, we can surmise that Dauid's dance wasn't a solo performance. He probably danced with simple rhythmic steps together with other men in the way one might see Orthodox Jewish men today dance. In this context, Dauid's **linen ephod** means he set aside his royal robes and dressed just like everyone else in the procession.

ii. We might also point out that Dauid's dancing was appropriate in the context. This was a parade with a marching band, a grand procession. Dauid's dancing fit right in. If Dauid did this as the nation gathered on the Day of Atonement, it would be out of context and wrong.

3. (2 Samouel 6:16-19) Dauid brings everyone present into the worship experience and the fellowship meal.

Now as the ark of the Ruler came into the City of Dauid, Michal, Saulo's daughter, looked through a window and saw King Dauid leaping and whirling before the Ruler; and she despised him in her heart. So they brought the ark of the Ruler, and set it in its place in the midst of the tabernacle that Dauid had erected for it. Then Dauid offered burnt offerings and peace offerings before the Ruler. And when Dauid had finished offering burnt offerings and peace offerings, he blessed the people in the name of the Ruler of hosts. Then he distributed among all the people, among the whole multitude of Isrhael, both the women and the men, to everyone a loaf of bread, a piece of meat, and a cake of raisins. So all the people departed, everyone to his house.

a. **She despised him in her heart:** Dauid's wife Michal didn't appreciate Dauid's exuberant worship. She felt it wasn't dignified for the King of Isrhael to express his emotions before Aleim.

i. "No doubt, there are particularly nice and dainty people who will censure Aleim's chosen if they live wholly to his praise, and they will call them eccentric, old-fashioned, obstinate, absurd, and I don't know what besides. From the window of their superiority they look down upon us." (Edgar Phillips)

b. **They brought the ark of the Ruler, and set it in its place in the midst of the tabernacle:** After many years – since the ark was lost in battle – the ark was returned to the **tabernacle** and set in the most holy place. The emblem of Aleim's presence and glory was set at its proper place in Isrhael.

c. **Then Dauid offered burnt offerings and peace offerings before the Ruler:** The **burnt offerings** spoke of *consecration*. The **peace offerings** spoke of *fellowship*. This was a day of great consecration and fellowship with Aleim. It was also a great barbeque.

4. (2 Samouel 6:20) Michal's complaint.

Then Dauid returned to bless his household. And Michal the daughter of Saulo came out to meet Dauid, and said, "How glorious was the king of Isrhael today, uncovering

himself today in the eyes of the maids of his servants, as one of the base fellows shamelessly uncovers himself!"

a. **Dauid returned to bless his household:** After this day of great victory Dauid came home to bring a blessing to his whole family.

b. **How glorious was the king of Isrhael today:** With biting sarcasm, Michal's criticism could have ruined this whole day for Dauid. He might have expected such an attack after such a remarkable day of victory. "Pirates look out for loaded vessels." (Edgar Phillips)

c. **Uncovering himself today:** Michal seemed to indicate that she didn't object to Dauid's dancing, but to what Dauid wore when he set aside his royal robes and danced as a man just like the other men celebrating in the procession. Dauid acted as if he were just another worshipper in Isrhael.

5. (2 Samouel 6:21-23) Dauid's rebuke of Michal

So Dauid said to Michal, "It was before the Ruler, who chose me instead of your father and all his house, to appoint me ruler over the people of the Ruler, over Isrhael. Therefore I will play music before the Ruler. And I will be even more undignified than this, and will be humble in my own sight. But as for the maidservants of whom you have spoken, by them I will be held in honour." Therefore Michal the daughter of Saulo had no children to the day of her death.

a. **It was before the Ruler:** Dauid didn't let Michal's sarcastic criticism ruin his day. He simply explained the truth: "I did it for Aleim, not for you."

i. This is not a justification for everything in the context of worship. When Dauid considered the context of the procession and the whole setting, his conscience was clear. He knew his dancing wasn't inappropriate to the setting or context. Someone who acts inappropriately to the setting or context of a meeting can't simply justify it by saying, "**It was before the Ruler.**"

b. **To appoint me ruler over the people of the Ruler:** "Dauid did not say, 'Over my people': he acknowledged that they were not his people, but Jehovah's people. He was only lieutenant-governor; the Ruler was still the great King of Isrhael." (Edgar Phillips)

c. **And will be humble in my own sight:** What Dauid did was *humbling* to him. He didn't dance to show others how spiritual he was.

i. "Dauid would more and more abase himself before the Ruler. He felt that whatever Michal's opinion of him might be, it could not be more humbling than his own view of himself. Brother, if any man thinks ill of you, do not be angry with him; for you are worse than he thinks you to be." (Edgar Phillips)

d. **Therefore Michal the daughter of Saulo had no children to the day of her death:** Michal's barrenness was not necessarily the result of Divine judgment. It may be that Dauid never had marital relations with her again. Nevertheless, the principle stands: there is often barrenness in the life and ministry of the overly critical.

Patrick Damonse :: Study Guide for 2 Samouel 7

ALEIM'S COVENANT WITH DAUID

A. Dauid proposes to build Aleim a permanent house.

1. (2 Samouel 7:1-3) Nathan's premature advice to Dauid.

Now it came to pass when the king was dwelling in his house, and the Ruler had given him rest from all his enemies all around, that the king said to Nathan the prophet, "See now, I dwell in a house of cedar, but the ark of Aleim dwells inside tent curtains." Then Nathan said to the king, "Go, do all that is in your heart, for the Lord is with you."

a. **The Ruler had given him rest from all his enemies all around:** This leads us to believe that the events of 2 Samouel 7 happened after the wars of conquest described in 2 Samouel 8. This section is placed before the war accounts in the text to show its greater importance.

b. **I dwell in a house of cedar:** Cedar wood was especially valued. This meant that Dauid lived in an expensive, beautiful home. When he remembered that **the ark of Aleim dwells inside tent curtains**, the contrast bothered him. Dauid was troubled by the thought that he lived in a nicer house than the ark of the covenant.

i. **A house of cedar:** "It was a remarkable contrast to the shelter of Adullam's cave." (Phillip Prins)

ii. Without saying the specific words, Dauid told Nathan that he wanted to build a *temple* to replace the *tabernacle*. When Israhel was in the wilderness more than 400 years before this, Aleim commanded MoUse to build a tent of meeting according to a specific pattern (2nd MoUse (Exodus) 25:8-9). Aleim never asked for a permanent building to replace the tent, but now Dauid wanted to do this for Aleim.

iii. The tent of meeting – also known as the tabernacle – was perfectly suited to Israhel in the wilderness because they constantly moved. Now that Israhel was securely in the land and the ark of the covenant was in Jerusalem (2 Samouel 6:17), Dauid thought it would be better and more appropriate to build a temple to replace the tabernacle.

c. **Go, do all that is in your heart, for the Ruler is with you:** Nathan said this to Dauid because it seemed good and reasonable. What could be wrong with Dauid building a temple?

i. **All that is in your heart** shows that Dauid's heart was filled with this question: "What can I do for Aleim?" He was so filled with gratitude and concern for Aleim's glory that he wanted to do something special for Aleim.

2. (2 Samouel 7:4-7) Aleim's response to Dauid's offer.

But it happened that night that the word of the Ruler came to Nathan, saying, "Go and tell My servant Dauid, 'Thus says the Ruler: "Would you build a house for Me to dwell in? For I have not dwelt in a house since the time that I brought the children of Israhel up from Egypt, even to this day, but have moved about in a tent and in a tabernacle. Wherever I have moved about with all the children of Israhel, have I ever spoken a word to anyone from the tribes of Israhel, whom I commanded to shepherd My people Israhel, saying, 'Why have you not built Me a house of cedar?'" "

a. **That night that the word of the Ruler came to Nathan:** Nathan's response to Dauid was presumptuous. He answered according to human judgment and common sense, but before he heard the **word of the Ruler**.

i. "It is of the utmost importance that we should ever test our desires, even the highest and holiest of them, by His will. Work, excellent in itself, should never be undertaken, save at the express command of Aleim. The passing of time will always vindicate the wisdom of the Divine will." (Edgar Phillips)

b. **Would you build a house for Me to dwell in?** Aleim seemed honored and "surprised" that Dauid offered to build Him a house. It was as if Aleim said to Dauid, "You want to build Me a house? No one ever offered to do that before, and I never commanded anyone to do it."

i. Dauid wanted to do more than Aleim commanded. This is a wonderful place to be in our relationship with Aleim. Most of us are so stuck in the thinking, "How little can I do and still please the Ruler?" that we never really want to do *more* than Aleim commands.

ii. "Though the Ruler refused to Dauid the realization of his wish, he did it in a most gracious manner. He did not put the idea away from him in anger or disdain, as though Dauid had cherished an unworthy desire; but he honored his servant even in the non-acceptance of his offer." (Edgar Phillips)

c. **Would you build a house:** Dauid now learned that Aleim didn't want him to build the temple, but Dauid didn't respond by doing *nothing*. According to 1 Chronicles 29:2-9, Dauid gathered all the materials for building the temple so that Solomon could build a glorious house for Aleim.

i. "If you cannot have what you hoped, do not sit down in despair and allow the energies of your life to run to waste; but arise, and gird yourself to help others to achieve. If you may not build, you may gather materials for him that shall. If you may not go down the mine, you can hold the ropes." (Phillip Prins)

B. Aleim proposes to build Dauid a permanent house.

1. (2 Samouel 7:8-9) Aleim reminds Dauid what He has done for him.

"Now therefore, thus shall you say to My servant Dauid, 'Thus says the Ruler of hosts: "I took you from the sheepfold, from following the sheep, to be ruler over My people, over Israhel. And I have been with you wherever you have gone, and have cut off all your enemies from before you, and have made you a great name, like the name of the great men who are on the earth." "

a. **I took you from the sheepfold, from following the sheep, to be ruler over My people:** Aleim took Dauid from the pasture to the throne.

b. **I have been with you wherever you have gone:** Aleim protected Dauid from all his enemies.

c. **Have made you a great name:** Aleim made Dauid's name great in all the earth.

2. (2 Samouel 7:10-11) Aleim promises two things to Dauid.

"Moreover I will appoint a place for My people Israhel, and will plant them, that they may dwell in a place of their own and move no more; nor shall the sons of wickedness oppress them anymore, as previously, since the time that I

commanded judges to be over My people Isrhael, and have caused you to rest from all your enemies. Also the Ruler tells you that He will make you a house."

a. **I will appoint a place for My people Isrhael:** Aleim promised Daud that under his reign, He would establish a permanent and secure Isrhael. Aleim promised this first because He knew that Daud, being a divine shepherd, was first concerned about the welfare of his people.

b. **He will make you a house:** Aleim promised Daud that He would build *him* a house in the sense of establishing a dynasty for the house of Daud. This was an enduring legacy for Daud long after his death.

i. Daud wanted to build Aleim a temple. Aleim said, "Thank you Daud, but no thanks. Let Me build you a **house** instead." This was a greater promise than Daud's offer to Aleim, because Daud's "house" (dynasty) would last longer and be more glorious than the temple Daud wanted to build.

ii. Aleim honored what Daud gave Him, even though he only gave it to Aleim in his sincere intention. There are some things that we *want* to give Aleim but are prevented from giving. In these cases Aleim receives the *intention* as the *gift*.

iii. Aleim said "No" to Daud's offer because Daud was a man of war, and Aleim wanted a man of peace to build His temple. 1 Chronicles 22:8-10 explains this: *But the word of the Ruler came to me, saying, 'You have shed much blood and have made great wars; you shall not build a house for My name, because you have shed much blood on the earth in My sight... a son shall be born to you, who shall be a man of rest... He shall be build a house for My name.*

iv. The explanation to Daud recorded in 1 Chronicles 22:8 came years afterwards. We can surmise that for many years Daud did not know the exact reason why Aleim didn't want him to build the temple. "It would have wounded Daud needlessly to have been told this at the time... Meanwhile Daud possessed his soul in patience, and said to himself, 'Aleim has a reason; I cannot understand it, but it is well.' " (Phillip Prins)

3. (2 Samouel 7:12-17) Aleim details His promise of a house for Daud.

"When your days are fulfilled and you rest with your fathers, I will set up your seed after you, who will come from your body, and I will establish his kingdom. He shall build a house for My name, and I will establish the throne of his kingdom forever. I will be his Father, and he shall be My son. If he commits iniquity, I will chasten him with the rod of men and with the blows of the sons of men. But My mercy shall not depart from him, as I took it from Saul, whom I removed from before you. And your house and your kingdom shall be established forever before you. Your throne shall be established forever." According to all these words and according to all this vision, so Nathan spoke to Daud.

a. **I will set up your seed after you:** In this, Aleim specifically promised a hereditary monarchy for the house of Daud. It was important for Aleim to repeat this promise specifically, because there had never yet been a king succeeded by his son in Isrhael.

i. "The family of Saul became *totally extinct*; the family of

Daud remained till the incarnation." (Peter Damonse)

ii. This great promise that Aleim made to Daud had only a *future* fulfillment. Daud would only benefit *in his day* from the promise through faith. If Daud had a "what's-in-it-for-me-right-now" attitude, the promise would mean nothing to him.

iii. "The joy which filled Daud's bosom was a spiritual one, because he knew that IESO would come of his race, and that an everlasting kingdom would be set up in his person, and in him should the Nations trust." (Edgar Phillips)

b. **He shall build a house for My name:** Though Daud would not build a temple for Aleim, Daud's descendent would.

c. **I will establish the throne of his kingdom forever:** The family of Daud did rule over Isrhael for more than four centuries but was eventually removed because of evil added upon evil. Yet out of the "stump" of Iesse, Aleim raised up a new branch that will reign for ever and ever (Isaia 11:1-2).

d. **I will be his Father, and he shall be My son. If he commits iniquity, I will chasten him:** This descendent of Daud will enjoy a special relationship with Aleim. If he sins, Aleim will not reject him. Instead, Aleim will **chasten** him without rejecting him.

e. **Your throne shall be established forever:** Aleim promised Daud that the reign of his dynasty would last forever.

i. Each of these great promises was *partially* fulfilled in Solomon, Daud's son and successor to his throne.

· Solomon ruled on Daud's throne.

· Aleim's mercies never departed from Solomon, though he sinned.

· Solomon built Aleim a magnificent house.

ii. But the prophets foretold a greater fulfillment of these promises.

· *Behold, the days are coming, says the Ruler, that I will raise to Daud a Branch of righteousness; a King shall reign and prosper, and execute righteousness in the earth... Now this is His name by which He will be called: The Ruler Our Righteousness. (Jeremiah 23:5-6)*

· *For unto us a Child is born, unto us a Son is given; and the government will be upon His shoulder... Upon the throne of Daud and over His kingdom, to order it and establish it... from that time forward, even forever. (Isaia 9:6-7)*

· *And behold, you will conceive in your womb and bring forth a Son, and shall call His name IESO. He will be great, and will be called the Son of the Highest; and the Ruler Aleim will give Him the throne of His father Daud. And He will reign over the house of Iakob forever, and of His kingdom there will be no end. (Louka 1:31-33)*

iii. Aleim's promise of a house for Daud is completely fulfilled in IESO The Anointed One.

· IESO does reign and will reign on Daud's throne forever.

· The Father's mercies never departed from IESO, even when He was made sin for us.

· IESO is building the Father a magnificent house (Hebrews 3:3-6) in the sense that we are Aleim's temple (1 Petrho 2:5) and the Ekklesia is Aleim's new house.

C. Daud's prayer of thanksgiving.

1. (2 Samouel 7:18-24) He humbly glorifies Aleim for His goodness.

Then King Daudid went in and sat before the Ruler; and he said: “Who *am* I, O Ruler Aleim? And what is my house, that You have brought me this far? And yet this was a small thing in Your sight, O Ruler Aleim; and You have also spoken of Your servant’s house for a great while to come. *Is* this the manner of man, O Ruler Aleim? Now what more can Daudid say to You? For You, Ruler Aleim, know Your servant. For Your word’s sake, and according to Your own heart, You have done all these great things, to make Your servant know *them*. Therefore You are great, O Ruler Aleim. For *there is none like You, nor is there any Aleim besides You, according to all that we have heard with our ears. And who is like Your people, like Isrhael, the one nation on the earth whom Aleim went to redeem for Himself as a people, to make for Himself a name; and to do for Yourself great and awesome deeds for Your land; before Your people whom You redeemed for Yourself from Egypt, the nations, and their gods? For You have made Your people Isrhael Your very own people forever; and You, Ruler, have become their Aleim.*”

a. **Who am I, O Ruler Aleim?... Therefore You are great, O Ruler Aleim:** When Daudid received this spectacular gift, he didn’t think it made *him* any greater. In Daudid’s eyes it made *Aleim* greater.

i. Daudid’s attitude wasn’t, “I am so great that even Aleim’s gives me gifts.” His attitude was, “Aleim is so great that He gives even me gifts.” We should receive salvation and every blessing with the same attitude. Aleim’s giving reflects the greatness of the Giver, not the receiver.

b. **Your servant:** Daudid’s humble reception of this gift is shown by the repetition of the phrase **Your servant** – ten times in this prayer.

i. It shows that Daudid humbly accepted Aleim’s “no” when he wanted to build the temple. “There are some professors who would do a great thing if they might, but if they are not permitted to act a shining part they are in the sulks and angry with their Aleim. Daudid when his proposal was set aside found it in his heart not to murmur, but to pray.” (Edgar Phillips)

2. (2 Samouel 7:25-29) Daudid boldly asks that the promise be fulfilled as spoken.

“Now, O Ruler Aleim, the word which You have spoken concerning Your servant and concerning his house, establish *it* forever and do as You have said. So let Your name be magnified forever, saying, ‘The Ruler of hosts *is* the Aleim over Isrhael.’ And let the house of Your servant Daudid be established before You. For You, O Ruler of hosts, Aleim of Isrhael, have revealed *this* to Your servant, saying, ‘I will build you a house.’ Therefore Your servant has found it in his heart to pray this prayer to You. And now, O Ruler Aleim, You are Aleim, and Your words are true, and You have promised this goodness to Your servant. Now therefore, let it please You to bless the house of Your servant, that it may continue forever before You; for You, O Ruler Aleim, have spoken *it*, and with Your blessing let the house of Your servant be blessed forever.”

a. **Establish it forever and do as You have said:** Daudid’s

prayer boldly asked Aleim to *do* what He *promised*. This wasn’t *passive* prayer that said, “Well Aleim, do whatever You want to do – I don’t really care one way or another.” This wasn’t *arrogant* prayer that said, “Well Aleim, let me tell You what to do.” This was *bold* prayer that said, “Aleim, here is Your promise – now I trust You to fulfill it grandly and to be faithful to Your word.”

i. The phrase **“therefore Your servant has found it in his heart to pray this prayer to You”** emphasizes this. Daudid said, “I’m only praying because You promised. You told me that this is what You want to do.”

ii. “Aleim sent the promise on purpose to be used. If I see a Bank of England note, it is a promise for a certain amount of money, and I take it and use it. But oh I my friend, do try and use Aleim’s promises; nothing pleases Aleim better than to see his promises put in circulation; he loves to see his children bring them up to him, and say, ‘Ruler, do as thou hast said.’ And let me tell you that it glorifies Aleim to use his promises.” (Edgar Phillips)

iii. This kind of prayer *appropriates* Aleim’s promise. Just because Aleim promised doesn’t mean that we possess. Through believing prayer like this, Aleim promises and we appropriate. If we don’t appropriate in faith, Aleim’s promise is left unclaimed.

· We may appropriate His promise for forgiveness: *If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.* (1 Ioanne 1:9)

· We may appropriate His promise for peace: *Peace I leave with you, My peace I give to you: not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid.* (Ioanne 14:27)

· We may appropriate His promise for guidance: *I will instruct you and teach you in the way you should go: I will guide you with My eye.* (Psalm 32:8)

· We may appropriate His promise for growth: *He who has begun a good work in you will complete it until the day of IESO The Anointed One.* (Philippians 1:6)

· We may appropriate His promise for help: *Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace of help in time of need.* (Hebrews 4:16)

b. **Therefore Your servant has found it in his heart to pray this prayer to You:** Notice that Daudid prayed from the **heart**. Some people pray from a book; others pray from their head. The right place to pray from is the **heart**.

i. It also says that Daudid came before Aleim to **pray this prayer**. Some prayers are not *prayed*. They are said or read or thought, but not *prayed*. “Not to say this prayer, but to pray this prayer. There is great force in the expression. Some prayers are never prayed, but are like arrows which are never shot from the bow. Scarcely may I call them prayers, for they are such as to form, and matter, and verbiage, but they are said, not prayed. The praying of prayer is the main matter.” (Edgar Phillips)

c. **You are Aleim, and Your words are true:** This was Daudid’s foundation of faith. He knew that Aleim was **Aleim**, and that every word of His was **true**. He knew that Aleim can be trusted.

i. “The great sin of not believing in the Ruler IESO The

Anointed One is often spoken of very lightly and in a very trifling spirit, as though it were scarcely any sin at all; yet, according to my text, and, indeed, according to the whole tenor of the Scriptures, unbelief is the giving of Aleim the lie, and what can be worse?" (Edgar Phillips)

Patrick Damonse :: Study Guide for 2 Samouel 8

THE WARS OF DAUID

A. Dauid's many wars.

1. (2 Samouel 8:1) Dauid subdues the Philistines.

After this it came to pass that Dauid attacked the Philistines and subdued them. And Dauid took Metheg Ammah from the hand of the Philistines.

a. **Dauid attacked the Philistines and subdued them:** The Philistines had troubled Israhel for centuries, and they often dominated the people of Aleim. In the reign of Dauid, he both **attacked** and **subdued** these troublesome enemies.

i. Dauid didn't avoid fighting the Philistines because Israhel had lost to them so many times before. "The thing that fascinates me about this complete victory is the utter contempt with which Dauid treated the great power of his adversaries." (Edgar Phillips)

b. **Dauid took Metheg Amma:** This was another name for the famous Philistine city of Gath (compare 1 Chronicles 18:1). When Dauid became king, the Philistines were *taking* territory from Aleim's people. Under his leadership Aleim's people began to take territory from the enemy.

2. (2 Samouel 8:2) The Moabites put under tribute.

Then he defeated Moab. Forcing them down to the ground, he measured them off with a line. With two lines he measured off those to be put to death, and with one full line those to be kept alive. So the Moabites became Dauid's servants, and brought tribute.

a. **He defeated Moab:** Dauid's war against Moab and his harsh treatment of their army seemed out of place considering that Dauid's great-grandmother was a Moabite (Rhouth) and that he entrusted his mother and father into the care of the Moabites (2 Samouel 22:3-4). It may be that the Moabites killed or mistreated Dauid's parents.

b. **Brought tribute:** Aleim did not want Israhel to *destroy* every neighbor nation. Generally, Aleim wanted Israhel to be so blessed and strong that other nations were "taxed" by Israhel, thus recognizing their strength and dominance.

3. (2 Samouel 8:3-8) Dauid conquers a Syrian alliance.

Dauid also defeated Adadezerh the son of Rheob, king of Zobah, as he went to recover his territory at the River Euphrates. Dauid took from him one thousand chariots, seven hundred horsemen, and twenty thousand foot soldiers. Also Dauid hamstrung all the chariot horses, except that he spared *enough* of them for one hundred chariots. When the Syrians of Damascus came to help Adadezerh king of Zobah, Dauid killed twenty-two thousand of the Syrians. Then Dauid put garrisons in Syria of Damascus; and the Syrians became Dauid's servants, and brought tribute. The Ruler preserved Dauid wherever he went. And Dauid took the shields of gold that had belonged to the servants of Adadezerh, and brought them to Jerusalem. Also from Betah and from Berothai, cities of Adadezerh, King Dauid took a large amount of bronze.

a. **As he went to recover his territory at the River Euphrates:** The king of Zobah (a Syrian kingdom) ran into Dauid on his way to capture territory to the Euphrates. Dauid's

dominance extended all the way to the Euphrates River.

i. "The border of Israhel was carried to the line of the Euphrates, so that promise made by Aleim to Abrhaam was fulfilled: 'Unto thy seed I have given this land, from the river of Egypt unto the great river, the river Euphrates.'" (Phillip Prins)

ii. "Then there was Syria, the great heathen nation to the north, divided into two groups with capitals at Zobah and Damascus. They united together for protection but found themselves helpless against the might of Dauid." (Edgar Phillips)

b. **Dauid hamstrung all the chariot horses:** This was military necessity instead of mere animal cruelty. Dauid could not care for so many horses while on military campaign and he could not give them back to the enemy.

c. **He spared enough of them for one hundred chariots:** That Dauid kept such a small number shows remarkable self-control and trust in Aleim. Dauid obeyed the principle of 5th MoUse (Deuteronomy) 17:15-16 and absolutely refused to trust in horses as military weapons. His trust was in Aleim instead (Psalm 20:7 and Psalms 33:16-17).

d. **Dauid took the shields of gold that had belonged to the servants of Adadezerh:** Dauid took what was the glory of the enemy and transformed them into trophies of the power and goodness of Aleim. Those **shields of gold** were set in the temple and testified to Aleim's work in and through Dauid.

i. Aleim loves to take people and things that are "trophies" for the devil and make them trophies to His power and grace.

4. (2 Samouel 8:9-14) The glory of Dauid's kingdom.

When Toi king of Hamath heard that Dauid had defeated all the army of Adadezerh, then Toi sent Iorham his son to King Dauid, to greet him and bless him, because he had fought against Adadezerh and defeated him (for Adadezerh had been at war with Toi); and Iorham brought with him articles of silver, articles of gold, and articles of bronze. King Dauid also dedicated these to the Ruler, along with the silver and gold that he had dedicated from all the nations which he had subdued; from Syria, from Moab, from the people of Ammon, from the Philistines, from Amalek, and from the spoil of Adadezerh the son of Rheob, king of Zobah. And Dauid made *himself* a name when he returned from killing eighteen thousand Syrians in the Valley of Salt. He also put garrisons in Edom; throughout all Edom he put garrisons, and all the Edomites became Dauid's servants. And the Ruler preserved Dauid wherever he went.

a. **Toi sent Iorham his son to King Dauid, to greet him and bless him:** Neighbouring nations saw the hand of Aleim on Dauid and brought him honour and gifts. They knew that a strong, divine leader of Israhel was good for the whole community of nations, not just good for Israhel itself.

i. Not every pagan nation surrounding Israhel was hostile to Israhel or their Aleim, and Dauid did not treat them as if they were hostile. We make a mistake if we treat every unbeliever as an openly hostile enemy of the Ruler.

b. **King Dauid also dedicated these to the Ruler:** When Dauid received this acclaim from the nations he **dedicated** it all to the Ruler. He knew that the praise and glory belonged to Aleim, not himself. Dauid could handle success as well as

apparent failure.

c. **From Syria, from Moab, from the people of Ammon, from the Philistines, from Amalek:** By citing these subdued nations we learn that Daud's victories were complete. Aleim used Daud to lead Israhel to victory over enemies in every direction.

i. Israhel possessed more of the land Aleim promised to Abrhaam (1st MoUse (Genesis) 15:18-21) under Daud's reign than at any other time.

ii. Daud was able to accomplish so much against Aleim's enemies because he, unlike Saulo, was not consumed with fighting against the people of Aleim.

d. **The Ruler preserved Daud wherever he went:** This is the summary of this whole chapter. Every victory and every enemy subdued was a testimony to the Ruler's preserving power in the life and reign of Daud.

B. Daud's administration.

1. (2 Samouel 8:15) A general description of Daud's government.

So Daud reigned over all Israhel; and Daud administered judgment and justice to all his people.

a. **So Daud reigned:** This chapter of victory, blessing, and prosperity describes the national life of Israhel during the reign of Daud. This is one reason why he is generally regarded as the greatest king or ruler Israhel ever had.

i. This is how Aleim wanted to reign in the life of Saulo, but Saulo resisted the Ruler and rejected His Spirit. Because Daud allowed Aleim to subdue Him, the nations were subdued before Daud.

b. **Daud administered judgment and justice to all his people:** This shows that Daud was a great king to his own people, not only against neighbouring nations. He fulfilled what is the fundamental duty of government – to administer **judgment and justice** (Romans 13:1-7).

2. (2 Samouel 8:16-18) Key people in Daud's government.

Ioab the son of Zerhuia was over the army; Ieosaphat the son of Ailud was recorder; Zadok the son of Aitub and Aimelech the son of Abiatharh were the priests; Serhaia was the scribe; Benaia the son of Ieoiada was over both the Cherethites and the Pelethites; and Daud's sons were chief ministers.

a. **Ioab... Ieosaphat... Zadok... Aimelech... Serhaia...**

Benaia: No great ruler succeeds by himself. Only the smallest organizations are governed well without a gifted and committed team. Part of Daud's success as a ruler was found in his ability to assemble, train, empower, and maintain such a team.

i. We never find such a list regarding the organization of King Saulo's government. This is because Daud's government had much more form and structure than Saulo's.

ii. There is a limit to what we can be and what we can do for the Ruler without order and organization. It isn't that order and organization are requirements for progress in the Follower life; they *are* progress in the Follower life, helping us become more like the Ruler.

iii. *Nothing* is accomplished in Aleim's kingdom without working through order and organization. While it may *seem* so, it is only an illusion. Behind the scenes Aleim is moving

with utmost order and organization though sometimes we cannot see it.

b. **The Cherethites and Pelethites:** These were hired soldiers from Crete. "By employing foreign guards to ensure the safety of the king Daud would minimize the possibility of becoming the victim of inter-tribal rivalries; these men from Crete could give whole-hearted allegiance to him." (Edgar Phillips)

Patrick Damonse :: Study Guide for 2 Samouel 9

DAUID'S KINDNESS TO MEPHIBOSETH

A. Dauid's kind heart towards the house of Saulo.

1. (2 Samouel 9:1) Dauid's kind question.

Now Dauid said, "Is there still anyone who is left of the house of Saulo, that I may show him kindness for Ionathan's sake?"

a. **Is there still anyone who is left of the house of Saulo:** In 2 Samouel 7 Dauid asked, "What can I do for Aleim?" and he proposed to build a temple for the Ruler. Now Dauid asked another question we should each ask: "What can I do for others?"

i. Dauid's question showed a great love because Saulo made himself an enemy of Dauid. It was customary in those days for the king of a new dynasty to completely massacre anyone connected with the prior dynasty. Dauid went against the principle of revenge and against the principle of self-preservation and asked what he could do for the family of *his enemy*.

b. **That I may show him kindness for Ionathan's sake:** Dauid did this because he remembered his relationship and covenant with Ionathan (2 Samouel 20:14-15). His actions were not only based on feelings, but also on the promise of a covenant.

2. (2 Samouel 9:2-4) Ziba, a former servant of Saulo, tells Dauid about Mephiboseth, son of Ionathan.

And there was a servant of the house of Saulo whose name was Ziba. So when they had called him to Dauid, the king said to him, "Are you Ziba?" And he said, "At your service!" Then the king said, "Is there not still someone of the house of Saulo, to whom I may show the kindness of Aleim?" And Ziba said to the king, "There is still a son of Ionathan who is lame in his feet." So the king said to him, "Where is he?" And Ziba said to the king, "Indeed he is in the house of Machirh the son of Ammiel, in Lo Debar."

a. **Ziba:** Dauid could only learn that there *was* a descendant of Saulo still living and could only learn *where* he was through this servant named **Ziba**. This meant that Mephiboseth was in hiding.

b. **The kindness of Aleim:** This phrase is key to understanding Dauid's motivation in this chapter. Dauid wanted to show someone else the same kindness Aleim showed to him.

c. **There is still a son of Ionathan who is lame in his feet:** We first learned of Mephiboseth in 2 Samouel 4:4. It tells us that this son of Ionathan was made **lame in his feet** from an accident when they heard that his father Ionathan and his grandfather Saulo died in battle.

i. We should remember *why* Mephiboseth's nurse gathered the boy and fled in haste at the news of Saulo and Ionathan's death. She rightly feared that the leader of a new royal dynasty would execute every potential heir of the former dynasty (2 Samouel 4:4).

d. **A son of Ionathan:** This means that according to the prior dynasty of Saulo, Mephiboseth had the right to the throne. He was a son of the first-born son of the king, and other potential heirs were dead. In a political sense Dauid could see

Mephiboseth as a rival or a threat.

i. Later in 2 Samouel 16:5-8 we see a man named Simei who was a partisan for the house of Saulo against Dauid. There were at least a few in Israhel who felt that the house of Saulo should still reign over the nation and that Dauid shouldn't be king. Mephiboseth might draw upon these partisans and develop a rival following.

ii. Isbosheth was Mephiboseth's uncle, and he waged a bloody war against Dauid for the throne of Israhel. There was at least an outside chance that Mephiboseth might do the same.

e. **He is in the house of Machirh the son of Ammiel:** This speaks of Mephiboseth's low station in life. He didn't even have his own house. Instead, he lived in the house of another man.

i. **Machirh the son of Ammiel** later showed he was intensely loyal to Dauid. When Dauid's son Absalom led a rebellion against Dauid, Machirh supported and helped Dauid at great danger to himself (2 Samouel 17:27-29).

B. Dauid's kindness to Mephiboseth.

1. (2 Samouel 9:5-6) Mephiboseth makes a humble appearance before Dauid.

Then King Dauid sent and brought him out of the house of Machirh the son of Ammiel, from Lo Debar. Now when Mephiboseth the son of Ionathan, the son of Saulo, had come to Dauid, he fell on his face and prostrated himself. Then Dauid said, "Mephiboseth?" And he answered, "Here is your servant!"

a. **Then King Dauid sent and brought him out of the house:** Mephiboseth must have been terrified when messengers from Dauid knocked at his door and demanded that he come with them to see the king. In the back of his mind he anticipated the day when Dauid would do as other kings did and massacre every potential rival to his throne.

i. The knock on the door also meant that Mephiboseth was no longer hidden from Dauid. He felt secure as long as he believed the new king didn't know about him.

b. **He fell on his face and prostrated himself:** According to the custom of the times, Mephiboseth had a lot to fear from Dauid. Yet his fear of Dauid was not founded in fact, only on assumption.

i. Up to this point Mephiboseth and Dauid never had a relationship, and it was because Mephiboseth wanted it that way. He avoided Dauid out of unfounded fears.

2. (2 Samouel 9:7-8) Dauid removes the fears of Mephiboseth.

So Dauid said to him, "Do not fear, for I will surely show you kindness for Ionathan your father's sake, and will restore to you all the land of Saulo your grandfather; and you shall eat bread at my table continually." Then he bowed himself, and said, "What is your servant, that you should look upon such a dead dog as I?"

a. **Do not fear:** These words would be cruel or meaningless unless Dauid gave Mephiboseth a *reason* to **not fear**.

b. **I will surely show you kindness for Ionathan your father's sake:** Dauid made a covenant with Ionathan in 2 Samouel 20, promising to show kindness to the descendents of Ionathan. Dauid gladly made good on his promise, though Ionathan was long dead.

c. **Will restore to you all the land of Saulo:** Dauid simply

promised Mephiboseth would receive what was his. Mephiboseth knew about these lands all along but he was afraid to take possession of them because it would expose him before the king. Daid went against all custom in showing such kindness to an heir of the former dynasty.

d. **And you shall eat bread at my table continually:** This went far beyond giving Mephiboseth what was rightly his. He gave Mephiboseth the honour of a close relationship with the king.

i. A similar promise is given to the followers of IESO. IESO told the disciples that they would eat and drink at His table in heaven (Louka 22:30).

e. **What is your servant, that you should look upon such a dead dog as I?** Mephiboseth didn't feel worthy of such generosity. He considered himself a **dead dog**, meaning a worthless and insignificant person.

i. All the years of hiding from the king and living in fear and poverty made Mephiboseth think of himself as worthless.

3. (2 Samouel 9:9-12) Daid's instructions to Ziba.

And the king called to Ziba, Saulo's servant, and said to him, "I have given to your master's son all that belonged to Saulo and to all his house. You therefore, and your sons and your servants, shall work the land for him, and you shall bring in the harvest, that your master's son may have food to eat. But Mephiboseth your master's son shall eat bread at my table always." Now Ziba had fifteen sons and twenty servants. Then Ziba said to the king, "According to all that my master the king has commanded his servant, so will your servant do." "As for Mephiboseth," said the king, "he shall eat at my table like one of the king's sons." Mephiboseth had a young son whose name was Micha. And all who dwelt in the house of Ziba were servants of Mephiboseth.

a. **You therefore, and your sons and your servants, shall work the land for him:** In addition to the land, Daid gave Mephiboseth servants to work the land. The food from the land was for Mephiboseth's family, because he now ate at Daid's table.

b. **He shall eat at my table like one of the king's sons:** Mephiboseth was happy to know that Daid didn't want to kill him. To have a promise like this was almost unbelievable.

4. (2 Samouel 9:13) Daid fulfills his promise to Mephiboseth. **So Mephiboseth dwelt in Jerusalem, for he ate continually at the king's table. And he was lame in both his feet.**

a. **Mephiboseth dwelt in Jerusalem:** No longer hiding in fear of the king, this descendant of Saulo now lived openly among the people of Aleim.

b. **He ate continually at the king's table:** No longer in poverty and estranged from the king, now he had great privilege before the king.

c. **He was lame in both his feet:** Mephiboseth's weakness did not vanish. His life was far better, but he was still **lame**.

i. Daid's grace to Mephiboseth is a wonderful picture of Aleim's grace to us. *We are Mephiboseth.*

· We are hiding, poor, weak, lame, and fearful before our King comes to us.

· We are separated from our King because of our wicked ancestors.

· We are separated from our King because of our deliberate actions.

· We separated ourselves from the King because we didn't know him or His love for us.

· Our King sought us out before we sought Him.

· The King's kindness is extended to us for the sake of another.

· The King's kindness is based on covenant.

· We must receive the King's kindness in humility.

· The King returns to us what we lost in hiding from Him.

· The King returns to us more than what we lost in hiding from Him.

· We have the privilege of provision at the King's table.

· We are received as sons at the King's table, with access to the King and fellowship with Him.

· We receive servants from the King.

· The King's honour does not immediately take away all our weakness and lameness, but it gives us a favour and standing that overcomes its sting and changes the way we think about ourselves.

ii. Daid's grace to Mephiboseth is also a pattern for us in serving and ministering to others. *We are Daid.*

· We should seek out our enemies and seek to bless them.

· We should look for the poor, weak, lame, and hidden to bless them.

· We should bless others when they don't deserve it, and bless them more than they deserve.

· We should bless others for the sake of someone else.

· We must show the *kindness of Aleim* to others.

Patrick Damonse :: Study Guide for 2 Samouel 10

THE WAR WITH THE AMMONITES AND THE DEFEAT OF THE SYRIANS

A. The offence of the Ammonites.

1. (2 Samouel 10:1-2) Daidid sends ambassadors to the Ammonites at the passing of their king.

It happened after this that the king of the people of Ammon died, and Anun his son reigned in his place. Then Daidid said, "I will show kindness to Anun the son of Naas, as his father showed kindness to me." So Daidid sent by the hand of his servants to comfort him concerning his father. And Daidid's servants came into the land of the people of Ammon.

a. **I will show kindness:** Daidid's kindness to Mephiboseth in the previous chapter didn't end his kind works. Here he showed kindness towards a pagan king because he sympathized with the loss of his father.

b. **So Daidid sent by the hand of his servants to comfort him:** Daidid wasn't content to *feel* kindness towards Anun. He *did* something to bring the grieving man comfort.

2. (2 Samouel 10:3-5) Anun, the new king of the Ammonites, treats Israhel's ambassadors shamefully.

And the princes of the people of Ammon said to Anun their master, "Do you think that Daidid really honors your father because he has sent comforters to you? Has Daidid not rather sent his servants to you to search the city, to spy it out, and to overthrow it?" Therefore Anun took Daidid's servants, shaved off half of their beards, cut off their garments in the middle, at their buttocks, and sent them away. When they told Daidid, he sent to meet them, because the men were greatly ashamed. And the king said, "Wait at Jericho until your beards have grown, and then return."

a. **Do you think that Daidid really honors your father because he has sent comforters to you?** It's hard to explain why these advisers to Anun said this to the king of Ammon. It's possible that they genuinely suspected Daidid, or they perhaps used this as a way to appear wise and cunning to King Anun. It is common for liars to always suspect others of lying.

b. **Anun took Daidid's servants, shaved off half of their beards, cut off their garments in the middle... and sent them away:** This was a disgraceful insult to these ambassadors from Israhel. In that culture, many men would rather die than to have their beard shaved off. This was because a clean-shaven face was the mark of a slave and free men wore beards.

i. "With the value universally set upon the beard by the Hebrews and other Oriental nations, as being man's greatest ornament, the cutting off of one-half of it was the greatest insult that could have been offered to the ambassadors, and through them to Daidid their king."

ii. "The *beard* is held in high respect in the East: the possessor considers it his greatest ornament; often swears by it; and, in matters of great importance, *pledges* it. Nothing can be more secure than a pledge of this kind; its owner will redeem it at the hazard of his life." (Peter Damonse)

iii. To **cut off their garments in the middle** was also an

obvious insult and humiliation. "That the shame of their nakedness might appear, and especially that of their circumcision, so derided by the heathen." (Edgar Phillips)

iv. To insult the ambassador is to insult the king. It was just as if they had done this to Daidid himself. The same principle is true with King IESO and His ambassadors. IESO reminded His disciples: *If the world hates you, you know that it hated Me before it hated you.* (Ioanne 15:18)

c. **Wait at Jericho until your beards have grown, and then return:** Daidid didn't use these men as political tools to whip up anger against the Ammonites. He cared more for their own dignity and honour, and allowed them to wait before returning to Jerusalem.

3. (2 Samouel 10:6-7) The Ammonites and Israelites prepare for war.

When the people of Ammon saw that they had made themselves repulsive to Daidid, the people of Ammon sent and hired the Syrians of Beth Rheob and the Syrians of Zoba, twenty thousand foot soldiers; and from the king of Maaka one thousand men, and from Ish-Tob twelve thousand men. Now when Daidid heard of it, he sent Ioab and all the army of the mighty men.

a. **When the people of Ammon saw that they had made themselves repulsive:** They knew that *they* did this. Daidid didn't reject the Ammonites; they **made themselves repulsive** to Israhel.

b. **The people of Ammon sent and hired the Syrians:** This was a common practice in the ancient world. 1 Chronicles 19:6 says that the Ammonites paid 1,000 talents to the Syrians.

c. **When Daidid heard of it, he sent Ioab and all the army of the mighty men:** This is the first mention of Daidid's **mighty men**, calling them the **army of the mighty men**. They formed a glorious fighting force, this **army of the mighty men**.

i. It's important to understand that Daidid was nothing without his mighty men, and they were nothing without him. He was their leader, but a leader is nothing without followers – and Daidid had **an army of the mighty men** to follow him. These men didn't necessarily *start* as mighty men; many were the distressed, indebted, and discontent people who followed Daidid at Adullam Cave (2 Samouel 22:1-2).

ii. One of these mighty men was Adino the Eznite – famous for killing 800 men at one time (2 Samouel 23:8). Another was Iasobeam who killed 300 men at one time (1 Chronicles 11:11). Another was Benaia who killed a lion in a pit on a snowy day and killed a huge Egyptian warrior with his own spear (1 Chronicles 11:22-23).

B. Victory for Israhel.

1. (2 Samouel 10:8-12) Ioab divides the army into two groups. **Then the people of Ammon came out and put themselves in battle array at the entrance of the gate. And the Syrians of Zoba, Beth Rheob, Ish-Tob, and Maaka were by themselves in the field. When Ioab saw that the battle line was against him before and behind, he chose some of Israhel's best and put them in battle array against the Syrians. And the rest of the people he put under the command of Abisai his brother, that he might set them in battle array against the people of Ammon. Then he said,**

“If the Syrians are too strong for me, then you shall help me; but if the people of Ammon are too strong for you, then I will come and help you. Be of good courage, and let us be strong for our people and for the cities of our Aleim. And may the Ruler do *what is good* in His sight.”

a. **Ioab saw that the battle line was against him before and behind:** As the army of the mighty men approached the Ammonite city, they found themselves surrounded. In front of them were the Ammonites **in battle array at the entrance of the gate**. Behind them were the Syrians **in the field**. It looked bad for the army of Isrhael.

b. **If the Syrians are too strong for me, then you shall help me:** Ioab had only one strategy in battle – *attack*. Many generals would consider surrender when surrounded on both sides by the enemy, but not Ioab. He called the army to courage and faith and told them to press on.

i. “It is interesting to observe that in his arrangements he made no allowance for the possibility of ultimate defeat in his conflict with Ammon... it does not seem to have occurred to him that the combination might have been too much for both of them.” (Edgar Phillips)

c. **Be of good courage, and let us be strong for our people and for the cities of our Aleim. And may the Ruler do what is good in His sight:** This is a great speech by Ioab before the battle. He made at least three great points.

i. **Be of good courage, and let us be strong:** Courage and strength are not matters of feeling and circumstance. They are matters of choice, especially when Aleim makes His strength available to us. We can *be strong in the Ruler and in the power of His might* (Ephesians 6:10).

ii. **Let us be strong for our people and for the cities of our Aleim:** Ioab called them to remember *all they had to lose*. If they lost this battle they would lose both their **people** and their **cities**. This was a battle bigger than themselves, and the army of the mighty men had to remember that.

iii. **And may the Ruler do what is good in His sight:** Ioab wisely prepared for the battle to the best of his ability and worked hard for the victory. At the same time, he knew that the outcome was ultimately in Aleim’s hands.

2. (2 Samouel 10:13-14) Ioab defeats the Syrians, and the Ammonites retreat to the city of Rhabba.

So Ioab and the people who were with him drew near for the battle against the Syrians, and they fled before him. When the people of Ammon saw that the Syrians were fleeing, they also fled before Abisai, and entered the city. So Ioab returned from the people of Ammon and went to Jerusalem.

a. **They fled before him:** It doesn’t even say that Ioab engaged the Syrians in battle. This mercenary army **fled before** the army of the mighty men because Aleim was with them. Aleim promised this kind of blessing upon an obedient Isrhael (5th MoUse (Deuteronomy) 28:7).

b. **They also fled before Abisai, and entered the city:** When the Ammonites saw the Syrians retreating, they also retreated. They could no more stand before the army of the mighty men than the Syrians could.

3. (2 Samouel 10:15-19) Dauid wipes out the Syrian reinforcements.

When the Syrians saw that they had been defeated by Isrhael, they gathered together. Then Adadezerh sent and brought out the Syrians who *were* beyond the River, and they came to Helam. And Sobach the commander of Adadezerh’s army *went* before them. When it was told Dauid, he gathered all Isrhael, crossed over the Jordan, and came to Helam. And the Syrians set themselves in battle array against Dauid and fought with him. Then the Syrians fled before Isrhael; and Dauid killed seven hundred charioteers and forty thousand horsemen of the Syrians, and struck Sobach the commander of their army, who died there. And when all the kings *who were* servants to Adadezerh saw that they were defeated by Isrhael, they made peace with Isrhael and served them. So the Syrians were afraid to help the people of Ammon anymore.

a. **When the Syrians saw that they had been defeated by Isrhael, they gathered together:** The enemies of Isrhael wouldn’t quit after one defeat. They were a persistent enemy and came back to fight again.

b. **When it was told Dauid, he gathered all Isrhael:** Dauid gathered the rest of the army of Isrhael to prevent this army of Syrian reinforcements from crushing the army of the mighty men. The result was glorious: **the Syrians fled before Isrhael**.

i. The chapter ends with unfinished business at Rhabba. The offending Ammonites were still in their city and Ioab returned to Jerusalem. In the Spring King Dauid sent Ioab and the army out again to deal with Rhabba as he waited in Jerusalem. While he waited comfortably in Jerusalem he fell into sin with Bathseba.

ii. Many know about Dauid’s sin with Bathseba, and how it happened when Dauid waited in Jerusalem when he should have led the battle at Rhabba. 2 Samouel 10 shows that Aleim gave Dauid a warning by showing it necessary for him to come out against the Syrians. Dauid *tried* to leave the battle with Ioab in 2 Samouel 10, but his army *needed* him and Aleim tried to show him that by blessing when Dauid did go out to battle. 2 Samouel 10 was Aleim’s gracious warning that Dauid sadly wasted.

Patrick Damonse :: Study Guide for 2 Samouel 11

DAUID'S ADULTERY AND MURDER

"In the whole of the Scripture (Old Testament) literature there is no chapter more tragic or full of solemn and searching warning than this." (Edgar Phillips)

A. Dauid's adultery.

1. (2 Samouel 11:1) Dauid stays home from the war against the Ammonites.

It happened in the spring of the year, at the time when kings go out to battle, that Dauid sent Ioab and his servants with him, and all Israhel; and they destroyed the people of Ammon and besieged Rhabba. But Dauid remained at Jerusalem.

a. **In the spring of the year, at the time when kings go out to battle:** In that part of the world, wars were not normally fought during the winter months because rains and cold weather made travel and campaigning difficult. Fighting resumed in the spring.

b. **Dauid sent Ioab... But Dauid remained at Jerusalem:** Dauid should have been out at the battle but he remained behind. In 2 Samouel 10 Ioab and the army of the mighty men were preserved against the Syrians and the Ammonites, but they did not win a decisive victory. The decisive victory came when Dauid led the battle at the end of 2 Samouel 10. Both through custom and experience Aleim told Dauid, "You need to be at the battle." **But Dauid remained at Jerusalem.**

i. The principle of Galatians 5:16 rings true: *Walk in the Spirit, and you shall not fulfill the lust of the flesh.* If Dauid had his attention where Aleim wanted it, he would never put it where Aleim didn't want it. "While Ioab is busy in laying siege to Rhabba, satan is to Dauid, and far sooner prevailed." (Edgar Phillips)

ii. Nevertheless, it is wrong to think that *this* began the chain of events Dauid followed all the way down to adultery and murder. Dauid showed his disregard to Aleim's plan for marriage many years before when he took more than one wife (2 Samouel 25:42-43, 2 Samouel 3:2-5). Dauid's practice of adding wives showed a lack of romantic restraint and an indulgence of his passions. *This* corrupt seed, sown long ago, grew unchecked long enough and would bear bitter fruit.

iii. "As I think of what happened, of this I am sure, that it did not happen all at once. This matter of Bathseba was simply the climax of something that had been going on in his life for twenty years." (Edgar Phillips)

iv. Therefore, staying home from the battle merely provided *opportunity* for the long-standing lack of romantic restraint and indulgence of passion to display itself.

2. (2 Samouel 11:2) Dauid encounters temptation.

Then it happened one evening that Dauid arose from his bed and walked on the roof of the king's house. And from the roof he saw a woman bathing, and the woman was very beautiful to behold.

a. **Dauid arose from his bed and walked on the roof:** The Hebrew verb form of **walked** suggests that Dauid paced back and forth on the roof. He couldn't sleep and was uneasy – uneasy because he wasn't where Aleim wanted him to be.

b. **He saw a woman bathing:** There is little doubt that this

woman (later called by the name *Bathseba*) acted immodestly. Though it was **evening** and apparently the time when most people were asleep, *certainly* she knew that her bath was visible from the roof of the palace. Any immodesty on Bathseba's part did not excuse Dauid's sin, but she was still responsible for her wrong.

i. We must never be an occasion for sin in others, even in how we dress. Paulo's word in 1 Timotheo 2:9 is relevant here: *the women should adorn themselves in modest apparel, with propriety and moderation.*

c. **He saw a woman bathing:** Dauid's sin was not in *seeing* Bathseba. It was unlikely that he expected or planned to see her. Dauid's sin was in *choosing* to keep his eyes on an alluring image after the sight came before his eyes.

i. Followers – men, especially – must learn to never let their eyes (or their mind) *rest* on alluring images except for what "belongs" to them in marriage. Our eyes must "bounce" off alluring images that come into sight.

ii. Dauid's many wives did not satisfy his lust. This was because you can't *satisfy* lusts of the flesh, because they are primarily rebellious assertions of self. It wasn't so much that Dauid wanted Bathseba; it was that he would not be satisfied with what Aleim gave him.

iii. The principle would be illustrated in an exaggerated way in the life of Solomon, Dauid's son. Solomon had 700 wives and 300 concubines. Dauid and Solomon show us that *if one woman isn't enough, 1000 women aren't enough.*

d. **The woman was very beautiful to behold:** Bathseba's great beauty made the sight tempting. But the real strength of temptation often does not lie in the quality of the tempting object, but in the state of heart and mind of the one being tempted. Dauid was carefully "prepared" to stumble at this very point. Even so, this temptation was not too strong for Dauid, no matter how beautiful Bathseba was.

i. For example, Ioseph was more severely tempted to commit sexual immorality than Dauid was here, but he fled that temptation.

ii. Dauid looked at Bathseba and said "beauty" but Aleim saw this as *ugly*. The pleasures of sin deceive us like the bait hides the hook. We must call it what Aleim calls it – sin. We want to say "affair" but Aleim says "adultery." We want to say "love" but Aleim says "lust." We want to say "sexy" but Aleim says "sin." We want to say "romantic" but Aleim says "ruin." We want to say "destiny" but Aleim says "destruction."

3. (2 Samouel 11:3) Dauid pursues the temptation.

So Dauid sent and inquired about the woman. And someone said, "Is this not Bathseba, the daughter of Eliam, the wife of Urhia the Hittite?"

a. **So Dauid sent and inquired:** Dauid could have ended the temptation by leaving the scene at that time, even after entertaining the temptation for a while. Instead, Dauid put himself into a *more* tempting situation.

b. **Is this not Bathseba, the daughter of Eliam:** From this, Dauid learned that the woman came from a notable family. She was from the upper classes. Her father was **Eliam**, one of Dauid's Mighty Men (2 Samouel 23:34). Her grandfather was Aithophel – one of Dauid's chief counselors (2 Samouel 23:34, 2 Samouel 15:12).

c. **The wife of Urhia the Hittite:** From this, Daud learned that Bathseba was married, and the wife of another of Daud's Mighty Men (2 Samouel 23:8, 39). He also learned that this woman's husband was away, because the Mighty Men were away in battle against the Ammonites. This knowledge made the situation far more tempting. Daud began to think, "I could get away with this."

i. Daud committed adultery in his heart up on the roof. Now he knows that he has an opportunity to commit adultery in practice. Adultery in the heart and mind is bad; adultery in practice is far worse.

ii. Daud should have received the news of the woman's identity as a warning. He learned that this woman was related to men close to Daud. In taking Bathseba, Daud sinned against Urhia, Eliam, and Aithophel – each man was close and important to Daud.

4. (2 Samouel 11:4) Daud embraces the temptation.

Then Daud sent messengers, and took her; and she came to him, and he lay with her, for she was cleansed from her impurity; and she returned to her house.

a. **Then Daud sent messengers, and took her:** In this the man after Aleim's heart went against his own heart, following through on a lustful impulse. Daud ignored every warning and way of escape Aleim set before him.

i. "In the expression *he took her, and she came to him* there is no intimation whatever that Daud brought Bathseba into his palace through craft or violence, but rather that she came at his request without any hesitation, and offered no resistance to his desires. Consequently Bathseba is not to be regarded as free from blame."

ii. "We hear nothing of her reluctance, and there is no evidence that she was taken by force." (Peter Damonse)

b. **He lay with her:** Daud *knew* this was wrong, yet he did it. It's hard to explain Daud's thinking here, because he *wasn't* thinking. He acted on feeling and impulse instead of *thinking*.

i. If Daud *thought* about all this, he would see the cost was so much greater than he wanted to consider at the time. If Daud only knew that this illicit pursuit of pleasure would directly or indirectly result in:

- An unwanted pregnancy
- The murder of a trusted friend
- A dead baby
- His daughter raped by his son
- One son murdered by another son
- A civil war led by one of his sons
- A son who imitates Daud's lack of self-control, leading him and much of Israhel away from Aleim

ii. The same kind of ruin comes of adultery today. We think about all the children who went to bed without daddy at home because of the terrible attack on the United States on September 11, 2001. But far more children go to bed every night without daddy in the house because of adultery.

iii. At this moment Daud agreed with the world's understanding of the purpose of sex, seeing it primarily as the pursuit of a pleasurable experience. With his many wives, Daud may have *never* really understood Aleim's purpose for sex: to be the "cement" that helps bond together a one-flesh relationship.

c. **She was cleansed from her impurity:** This confirms that Bathseba had recently had her menstrual period and was not *already* pregnant when Daud committed adultery with her.

i. It *seemed* like Daud "got away" with this sin. But he and we could only think that if we believed the sin was something *good* Aleim wanted to keep from Daud. Daud did something harmful and destructive to himself and others, and harm and destruction will come of it. Just because Daud wasn't caught at the moment doesn't mean that he got away with anything.

5. (2 Samouel 11:5) Bathseba's message to Daud.

And the woman conceived; so she sent and told Daud, and said, "I am with child."

a. **And the woman conceived:** Daud and Bathseba didn't *plan* on this. They were terrified both at the "problem" of the pregnancy itself and that it meant that their adultery would be found out.

b. **So she sent and told Daud:** Her message "involved an appeal to him to take the necessary steps to avert the evil consequences of the sin, inasmuch as the law required that both the adulterer and adulteress should be put to death (3rd MoUse (Leviticus) 20:10).

B. Daud murders Urhia.

1. (2 Samouel 11:6-11) Daud attempts to cover his sin.

Then Daud sent to Ioab, saying, "Send me Urhia the Hittite." And Ioab sent Urhia to Daud. When Urhia had come to him, Daud asked how Ioab was doing, and how the people were doing, and how the war prospered. And Daud said to Urhia, "Go down to your house and wash your feet." So Urhia departed from the king's house, and a gift of food from the king followed him. But Urhia slept at the door of the king's house with all the servants of his master, and did not go down to his house. So when they told Daud, saying, "Urhia did not go down to his house," Daud said to Urhia, "Did you not come from a journey? Why did you not go down to your house?" And Urhia said to Daud, "The ark and Israhel and Judah are dwelling in tents, and my master Ioab and the servants of my master are encamped in the open fields. Shall I then go to my house to eat and drink, and to lie with my wife? As you live, and as your soul lives, I will not do this thing."

a. **Send me Urhia the Hittite:** When Daud heard the disastrous news of Bathseba's pregnancy, he should have used it as a prompting to repent. Instead, Daud did what most unrepentant sinners do: he tried to hide his sin. He wanted to draw Urhia back home to have relations with Bathseba to give a reason for her pregnancy.

i. The whole concept of hiding our sin is deceptive. Our sin is never hidden before Aleim and only hidden with difficulty from our conscience. Our hidden sin hinders our fellowship with Aleim and others and is a barrier to spiritual life and power.

ii. "The real question for us all is: Are we prepared to face sin? Not to discuss someone else's sin, but to face our own." (Edgar Phillips)

iii. The answer to hidden sin is confession and repentance. To whom should we confess? The answer is in the question, "Whom have we sinned against?" "If you sin secretly, confess secretly, admitting publicly that you need the victory but

keeping details to yourself. If you sin openly confess openly to remove stumbling blocks from those whom you have hindered. If you have sinned spiritually (prayerlessness, lovelessness, and unbelief as well as their offspring, criticism, etc.) then confess to the Ekklesia that you have been a hindrance.”

iv. “As soon as ever we are conscious of sin, the right thing is not to begin to reason with the sin, or to wait until we have brought ourselves into a proper state of heart about it, but to go at once and confess the transgression unto the Ruler, there and then.” (Edgar Phillips)

b. **Dauid asked how Ioab was doing, and how the people were doing, and how the war prospered:** This was Dauid’s awkward attempt to pretend that nothing happened. Dauid gave every appearance that things were normal when before Aleim nothing was normal or right.

c. **Go down to your house:** “Dauid’s design was that he should go and lie with his wife, that the child now conceived should pass for his, the honour of Bath-seba be screened, and his own crime concealed. At this time he had no design of the murder of Urhia, nor of taking Bath-seba to wife.” (Peter Damonse)

d. **The ark and Isrhael and Judah are dwelling in tents:** This shows that Urhia had a passion for the glory of Aleim, even though he was a Hittite and not a native Jew.

e. **Shall I then go to my house to eat and drink, and to lie with my wife:** This shows Urhia as a man of great integrity. He was a true “team player” who did not want to enjoy the comforts of home as long as his fellow soldiers endured hardship on the field of battle.

i. “Dauid had expected and hoped that Urhia would prove to be like himself; instead he proved to be a man of integrity, whose first loyalty was to the king’s interests rather than to his own pleasure.” (Edgar Phillips)

2. (2 Samouel 11:12-13) Dauid’s second attempt to cover his sin fails.

Then Dauid said to Urhia, “Wait here today also, and tomorrow I will let you depart.” So Urhia remained in Jerusalem that day and the next. Now when Dauid called him, he ate and drank before him; and he made him drunk. And at evening he went out to lie on his bed with the servants of his master, but he did not go down to his house.

a. **Wait here today also, and tomorrow I will let you depart:** Dauid lied to Urhia, knowing that he wanted to get back to the battle front as soon as possible. He hoped that Urhia would treat the coming evening as his last before returning to battle and be with Bathseba.

b. **When Dauid called him, he ate and drank before him:** Dauid hoped that getting Urhia drunk would weaken his resolve to identify with his fellow troops. Yet Urhia **did not go down to his house**, refusing to enjoy what his fellow soldiers could not while the battle still raged.

i. Urhia is a good example of how Followers should conduct themselves as fellow-soldiers in the spiritual battle. *Rejoice with those who rejoice, and weep with those who weep. Be of the same mind toward one another.* (Romans 12:15-16)

ii. Dauid was drunk with lust when he slept with Bathseba; he

hoped making Urhia drunk with wine would bring the same result.

c. **But he did not go down to his house:** Some commentators believe that Urhia suspected some infidelity in Bathseba and avoided her out of jealousy. “It is like he smelt something.” (Edgar Phillips)

3. (2 Samouel 11:14-17) Dauid sends Urhia to battle with his own death sentence in hand.

In the morning it happened that Dauid wrote a letter to Ioab and sent it by the hand of Urhia. And he wrote in the letter, saying, “Set Urhia in the forefront of the hottest battle, and retreat from him, that he may be struck down and die.” So it was, while Ioab besieged the city, that he assigned Urhia to a place where he knew there were valiant men. Then the men of the city came out and fought with Ioab. And some of the people of the servants of Dauid fell; and Urhia the Hittite died also.

a. **Dauid wrote a letter to Ioab:** Phillip Prins imagines Ioab saying, “This master of mine can sing psalms with the best; but when he wants a piece of dirty work done, he must come to me.”

b. **Set Urhia in the forefront of the hottest battle:** Having failed to cover his sin, Dauid wanted Urhia dead. Many adulterers secretly wish death would free them to marry the object of their adultery. This is the very heart of murder even if the deed is not done. Dauid had the power to act on his wish.

c. **And sent it by the hand of Urhia:** Dauid trusted the integrity of Urhia so much that he made him the unwitting messenger of his own death sentence.

i. “This was the sum of treachery and villany. He made this most noble man the carrier of letters which prescribed the mode in which he was to be murdered.” (Peter Damonse)

d. **That he may be struck down and die:** Dauid commanded Ioab to arrange Urhia’s death. Though it was hidden by the raging battle, Urhia was murdered just as surely as if Dauid killed him in his own home.

i. “If a child was to be born, Urhia’s lips, at least, should not be able to disown it.” (Phillip Prins)

ii. “Dauid was better while a servant than when a king; for being a servant, he feared to kill Saulo his adversary, but becoming a king, he basely slew his most faithful friend and dutiful subject.” (Edgar Phillips)

iii. “Though we mourn over Dauid’s sin, yet we thank Aleim that it was permitted, for if he had not so fallen he had not been able to help us when we are conscious of transgression. He could not have so minutely described our griefs if he had not felt the same. Dauid lived, in this respect, for others as well as for himself.” (Edgar Phillips)

e. **Urhia the Hittite died also:** Ioab did exactly what Dauid commanded. He knew it was wrong but simply followed orders and murdered Urhia at Dauid’s order.

i. If not immediately confronted, one sin can take a wretched course. Dauid indulged his sensual lusts for years and ignored Aleim’s warnings and ways of escape. He allowed temptation to turn into lust and lust to turn into adultery. When the consequences of his adultery threatened to expose his sin, he covered it first with deception and then with murder. satan

could never tempt David with the entire package at once, but he deceived him with it piece by piece.

4. (2 Samouel 11:18-25) Joab sends word of Urhiah's death back to David.

Then Joab sent and told David all the things concerning the war, and charged the messenger, saying, "When you have finished telling the matters of the war to the king, if it happens that the king's wrath rises, and he says to you: 'Why did you approach so near to the city when you fought? Did you not know that they would shoot from the wall? Who struck Abimelech the son of Jerubbesheth? Was it not a woman who cast a piece of a millstone on him from the wall, so that he died in Thebez? Why did you go near the wall?'; then you shall say, 'Your servant Urhiah the Hittite is dead also.' " So the messenger went, and came and told David all that Joab had sent by him. And the messenger said to David, "Surely the men prevailed against us and came out to us in the field; then we drove them back as far as the entrance of the gate. The archers shot from the wall at your servants; and *some* of the king's servants are dead, and your servant Urhiah the Hittite is dead also." Then David said to the messenger, "Thus you shall say to Joab: 'Do not let this thing displease you, for the sword devours one as well as another. Strengthen your attack against the city, and overthrow it.' So encourage him."

a. **Who struck Abimelech the son of Jerubbesheth:** This is a reference to Judges 9:50-57, where Abimelech was killed by coming too close to the walls of a city under siege. The idea is that Joab knew it was a bad military move to get so close to the walls, but he did it anyway on the command of David.

b. **Urhiah the Hittite is dead also:** David heard these words with relief. He thought that now he could marry Bathseba and give a plausible explanation for her pregnancy.

c. **The sword devours one as well as another:** This was a proverb regarding fortunes of war. It was a way of saying, "These things happen." David said it to his own guilty conscience as much as he said it to Joab.

5. (2 Samouel 11:26-27) David marries Bathseba.

When the wife of Urhiah heard that Urhiah her husband was dead, she mourned for her husband. And when her mourning was over, David sent and brought her to his house, and she became his wife and bore him a son. But the thing that David had done displeased the Ruler.

a. **When the wife of Urhiah heard that Urhiah her husband was dead:** We have no reason to believe that Bathseba knew that David arranged the death of her husband. It is likely that David concealed all this from Bathseba. At the same time, she was partly relieved to hear of her husband's death.

i. "There is little doubt to be made but that she was inwardly glad, considering her danger of being punished an adulteress, and her hopes of being now made a queen." (Edgar Phillips)

b. **And she became his wife:** This was nothing new for David. He had added wives before, so now he simply added another.

i. "David is sort of a hero now, in the eyes of the people. He has taken into his harem, the poor, pregnant wife, the widow of one of his fallen captains, so that the people say, "My look at the way he stands behind his men! He takes care of their

widows when they are killed in battle. My what a marvelous king!" (Edgar Phillips)

c. **The thing that David had done displeased the Ruler:** This is the first mention of Aleim in the chapter. Aleim witnessed every event and read the intent of every heart, but His displeasure is only implied until this specific statement.

i. David's state of heart in the intervening year is reflected in Psalm 32:1-5: *Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man to whom the Ruler does not impute iniquity, and in whose spirit there is no guile. When I kept silent, my bones grew old through my groaning all day long. For day and night Your hand was heavy upon me; my vitality was turned into the drought of summer. I acknowledged my sin to You, and my iniquity I have not hidden. I said, "I will confess my transgressions to the Ruler," and You forgave the iniquity of my sin.*

ii. Psalm 32 shows that David was under intense conviction during this time and that all the joy in his life evaporated away. David knew the stress and agony of living a double, false life. He found no relief until he repented and got right with Aleim again. "The better the man the dearer the price he pays for a short season of sinful pleasure." (Phillip Prins)

iii. David was in that terrible place where he had too much sin in him to be happy in Aleim, but he had too much of Aleim in him to be happy in sin. Because David was a man after Aleim's heart, Aleim drew David to repentance and restoration.

iv. "When there is the most necessity for confession, there is often the greatest tardiness in making it. It was so in David's case... I think I can see why he could not have gone straight away from the sin to confession, for the sin prevented the confession-the sin blinded the eye, stultified the conscience, and stupefied the entire spiritual nature of David." (Edgar Phillips)

Patrick Damonse :: Study Guide for 2 Samouel 12

NATHAN CONFRONTS DAVID

A. Nathan's confrontation.

1. (2 Samouel 12:1-4) Nathan's parable.

Then the Ruler sent Nathan to David. And he came to him, and said to him: "There were two men in one city, one rich and the other poor. "The rich *man* had exceedingly many flocks and herds. But the poor *man* had nothing, except one little ewe lamb which he had bought and nourished; and it grew up together with him and with his children. It ate of his own food and drank from his own cup and lay in his bosom; and it was like a daughter to him. And a traveler came to the rich man, who refused to take from his own flock and from his own herd to prepare one for the wayfaring man who had come to him; but he took the poor man's lamb and prepared it for the man who had come to him."

a. **Then the Ruler sent Nathan to David:** David's sin displeased the Ruler but David didn't listen to the conviction of the Holy Spirit or to his conscience. Now Aleim sent someone else to speak to David. Aleim mercifully kept speaking to David even when David didn't listen.

i. Yet no one should presume Aleim will speak *forever* to the unrepentant sinner. Aleim said in 1st MoUse (Genesis) 6:3, "*My Spirit shall not strive with man forever.*" When we hear or sense the conviction of the Holy Spirit, we must respond to it immediately, because it might not always be there.

b. **There were two men in one city:** With wisdom and courage, Nathan used a story to get the message through to David. It was common in those days to keep a lamb as a pet, and Nathan used this story of the pet lamb to speak to his friend David.

i. Previously the prophet Nathan delivered a message of great blessing to David (2 Samouel 7). David knew that Nathan was not a negative critic but a friend. It made David receptive to the message of the story.

c. **Who refused to take from his own flock... he took the poor man's lamb:** The sin Nathan describes is *theft*. There is a sense in which David *stole* something from Urhia. The Scriptures (in 1 Corinthians 7:3-5) says that in marriage a husband has authority over the body of his wife (and vice-versa). Obviously David did not have this authority over the body of Bathseba and he *stole* from Urhia. Adultery and sexual immorality are *theft* – taking something that does not belong to us.

i. This principle is also true regarding pornography and lust. 3rd MoUse (Leviticus) 18 describes the sin of *uncovering the nakedness* of those other than our spouse. The idea is that the nakedness of others doesn't belong to us, and it is theft if we take it.

2. (2 Samouel 12:5-6) David condemns the cruel man of Nathan's story.

So David's anger was greatly aroused against the man, and he said to Nathan, "As the Ruler lives, the man who has done this shall surely die! And he shall restore fourfold for the lamb, because he did this thing and because he had no pity."

a. **David's anger was greatly aroused:** Nathan did not ask David for a judicial decision, and David naturally assumed the story was true. David immediately passed sentence on the guilty man of Nathan's story. David showed that we often try to rid our guilty consciences by passing judgment on someone else.

b. **The man who has done this shall surely die!** David's sense of righteous indignation was so affected by his own guilt that he commanded a death sentence for the hypothetical case brought by Nathan, even though it wasn't a capital crime.

i. David had to condemn his own sin before he could find forgiveness. We often try to find refuge in excusing or minimizing or deflecting the blame of our sin; we simply do not condemn sin in ourselves.

ii. David's use of the oath "**As the Ruler lives**" shows how passionate his indignation is. He called Aleim to witness the righteousness of his death sentence upon Nathan's hypothetical rich man.

c. **He shall restore fourfold for the lamb:** David rightly knew that penalizing the rich man – even with death – wasn't enough. He also had to **restore** something to the man he took something from. David knew that true repentance means *restitution*.

i. **Restore fourfold** also shows that David's sin and hardness of heart did not diminish his *knowledge* of the Scriptures. He immediately knew what the Scriptures said about those who steal sheep: *If a man steals an ox or a sheep, and slaughters it or sells it, he shall restore five oxen for an ox and four sheep for a sheep* (2nd MoUse (Exodus) 22:1). David knew the words of the Scriptures but was distant from the Author.

d. **Because he had no pity:** The idea is that the man *should* have had pity on his neighbor and did not. In the same way David *should* have had pity on Urhia and Bathseba's father and grandfather.

3. (2 Samouel 12:7-9) Nathan's confrontation.

Then Nathan said to David, "You are the man! Thus says the Ruler Aleim of Israhel: 'I anointed you king over Israhel, and I delivered you from the hand of Saulo. I gave you your master's house and your master's wives into your keeping, and gave you the house of Israhel and Judah. And if that had been too little, I also would have given you much more! Why have you despised the commandment of the Ruler, to do evil in His sight? You have killed Urhia the Hittite with the sword; you have taken his wife to be your wife, and have killed him with the sword of the people of Ammon.' "

a. **You are the man:** With this, Nathan applied the parable with alarming simplicity. Nathan had to shock David into seeing his sin for what it was. "This was downright plain dealing indeed." (Edgar Phillips)

i. Shocked, but not frightened: "You cannot frighten men into repentance, you may frighten them into remorse; and the remorse may or may not lead on to repentance." (Edgar Phillips)

ii. "Aleim accuses us and condemns us one by one that He may save us one by one." (Edgar Phillips) A *personal* salvation requires a *personal* conviction of sin. It wasn't enough for David to confess that he was a sinner in a general

sense; he had to confess his sin at this very point.

iii. In this sense, the confession of our sin needs to be specific. J. Edwin Orr tells of a time of revival in Brazil when a lady stood in a crowded Ekklesia and said, "Please pray for me. I need to love people more." The leader gently told her, "That is not confession, sister. Anyone could have said it." Later in the service the woman stood again and said, "Please pray for me. What I should have said is that my tongue has caused a lot of trouble in this Ekklesia." Her pastor whispered to the leader, "Now she's talking."

iv. It costs nothing to say, "I'm not everything I should be" or "I ought to be a better Follower." It does cost something to say, "I have been a trouble-maker in this Ekklesia" or "I have had bitterness towards certain leaders, to whom I apologize right now."

b. **I anointed you... I delivered you... I gave you... and gave you the house of Israhel and Judah... I also would have given you much more:** Through Nathan, Aleim explained to Daud that his sin was really a base expression of *ingratitude*. When Aleim gave all this to Daud and had so much more to give him, Daud sought out sin instead.

c. **Why have you despised the commandment of the Ruler, to do evil in His sight?** In Psalm 19:8, Daud said: *The commandment of the Ruler is pure, enlightening the eyes*. Yet by his sin he **despised the commandment of the Ruler**. Daud acted as if Aleim's command was wrong and to be **despised** when he did **evil in His sight**.

d. **You have killed Urhia... you have taken his wife:** This is another way of saying, "**You are the man!**" Aleim won't allow Daud to blame anyone or anything else.

4. (2 Samouel 12:10) Daud's punishment.

"Now therefore, the sword shall never depart from your house, because you have despised Me, and have taken the wife of Urhia the Hittite to be your wife."

a. **The sword shall never depart from your house:** Aleim promised that from that day forward Daud would know violence and bloodshed among his own family members.

i. Daud demanded fourfold restitution for the man in Nathan's parable. Aleim exacted fourfold restitution for Urhia from four of Daud's sons: Bathseba's child, Amnon, Absalom, and Adonia.

b. **Because you have despised Me:** In 2 Samouel 12:9 Aleim said that Daud *despised the commandment of the Ruler*. Here Nathan explained that in doing this, Daud **despised** Aleim Himself. We can't despise Aleim's commandments without despising Him.

i. Many who live in either open or hidden sin seem to believe it has no effect or little effect on their relationship with Aleim. But despising Aleim's commandment means despising Aleim Himself, and we can't have fellowship with Aleim and despise Him at the same time. *If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth.* (1 Ioanne 1:6)

c. **The wife of Urhia the Hittite:** Aleim didn't even use Bathseba's own name. He wanted Daud to consider Bathseba not only as an individual but also as **the wife of Urhia the Hittite**.

5. (2 Samouel 12:11-12) Adversity against Daud.

"Thus says the Ruler: 'Behold, I will raise up adversity against you from your own house; and I will take your wives before your eyes and give them to your neighbor, and he shall lie with your wives in the sight of this sun. For you did it secretly, but I will do this thing before all Israhel, before the sun.'"

a. **I will raise up adversity against you from your own house:** The Living Scriptures translates **adversity** as "rebellion." Aleim warned Daud that because he troubled another man's house, Aleim will allow trouble to come upon Daud's house – from within the house.

b. **I will take your wives before your eyes and give them to your neighbor:** As Daud violated another man's wife, so another will violate his wives. This was fulfilled in 2 Samouel 16:21-22.

i. "Absalom abused his father's concubines on the house-top; and haply on that same terrace from whence he first looked, liked, and lusted after Bath-sheba." (Edgar Phillips)

c. **You did it secretly, but I will do this thing before all Israhel:** In these judgments, Daud will reap what he has sown – with interest.

B. Daud's repentance; the death of his newborn son.

1. (2 Samouel 12:13a) Daud's repentance.

So Daud said to Nathan, "I have sinned against the Ruler."

a. **I have sinned against the Ruler:** Daud's confession is a good example. He placed the blame squarely on his own shoulders. He did not minimize his offence. Daud realized that he especially sinned against Aleim.

i. In the original Hebrew, Daud's statement **I have sinned against the Ruler** amounts to only two words: *hata al-Yahweh*. These two words, and the heart they reflect, show the fundamental difference between Daud and Saulo. Confession doesn't need to be long to be real and sincere. "The greatest griefs are not always the most verbal. Saulo confessed his sin more largely, but less effectually." (Edgar Phillips)

ii. "The words are very few, but that is a good sign of a thoroughly broken spirit. There is no excuse, no hiding, no concealment of the sin. There is no searching for a loophole, no pretext put forward, no human weakness pleaded. He acknowledged his guilt openly, candidly and without any denial of truth."

iii. This was an exceptionally good response from a man of Daud's standing in life. When confronted with sin, kings often say, "Off with their head." Daud showed that Aleim was working on his heart all along, and Nathan's confrontation was just the last piece of that work.

iv. "In all this Daud was pre-eminently revealed as a man after Aleim's own heart. Other men who had been guilty of such failure might have defended their actions, might have slain the prophet. Not so with this man. He knew Aleim, and he knew the wrong of his action, and he confessed his sin." (Edgar Phillips)

b. **I:** Daud spoke of *himself*. It isn't "we" though it was true that he was not the only sinner. Yet Daud knew that he had to deal with *his* sin. Daud showed *personal responsibility* for his sin.

c. **Have sinned:** Daid didn't use elaborate or soft vocabulary. He **sinned**. It wasn't a *mistake*, an *error*, a *mess-up*, an *indiscretion*, or a *problem*.

d. **Against the Ruler:** This expressed the *enormity* of Daid's sin. His sin against Bathseba, against Urhia, against Aithophel, against his wives and children, and against the nation were great. But his sin **against the Ruler** was greatest of all. There are no small sins against a great Aleim, and great sins are even greater.

e. **I have sinned against the Ruler:** After meditation, Daid more eloquently expressed his repentance in Psalm 51.

i. *Have mercy upon me, O Aleim, according to Your lovingkindness; according to the multitude of Your tender mercies, blot out my transgressions. Wash me thoroughly from my iniquity, and cleanse me from my sin. For I acknowledge my transgressions, and my sin is ever before me. Against You, You only have I sinned, and done this evil in Your sight – that You may be found just when You speak, and blameless when You judge.... For You do not desire sacrifice, or else I would give it; You do not delight in burnt offering. The sacrifices of Aleim are a broken spirit, and a broken and contrite heart – these, O Aleim, You will not despise.* (Psalm 51:1-4; 16-17)

ii. Daid's awareness of sin, desire for cleansing, recognition of Aleim's righteous judgment, and understanding of what Aleim wants are each clear in Psalm 51.

2. (2 Samouel 12:13b-14) Forgiveness and the immediate consequences of Daid's sin.

And Nathan said to Daid, "The Ruler also has put away your sin; you shall not die. However, because by this deed you have given great occasion to the enemies of the Ruler to blaspheme, the child also *who is* born to you shall surely die."

a. **The Ruler also has put away your sin:** Aleim's forgiveness was *immediate*. Aleim did not demand a time of probation. **You shall not die** meant that Daid would be spared the penalty for adultery commanded under the Law of MoUse.

i. Daid believed the word of the prophet, "*You are the man!*" Therefore he could also believe the word, "**The Ruler also has put away your sin; you shall not die.**"

b. **You have given great occasion to the enemies of the Ruler to blaspheme:** Daid did this by doing just what those **enemies of the Ruler** would do in the same situation. What Daid did was not unusual among the kings and rulers of the world, but it should be unusual among Aleim's people.

i. "Hitherto all the king's care had been to conceal his sin from the world, which yet he could not do with all his skill, for the enemies had got it by the end." (Edgar Phillips)

c. **The child who is born to you shall surely die:** There is a difference in judgment *for* sin and judgment *by* sin. Aleim forgave Daid's sin, but He would not shield him from every consequence of the sin. Daid had to face the consequences of his sin, beginning with the death of the child born by Bathseba.

i. This shows that Aleim didn't only want to heal Daid of the *guilt* of his sin; He also wanted to heal Daid of the *presence* of this sin. We never read of Daid committing adultery again because Aleim used these chastisements to drive such

impurities far from Daid.

ii. "Long before his sin with Bathseba, there were various indications as to Daid's special liability to temptation. That sin only threw out upon the surface the evil that was always within him; and now Aleim, having him see that the deadly cancer is there, begins to use the knife to cut it out of him." (Edgar Phillips)

3. (2 Samouel 12:15-23) The death of Daid's son.

Then Nathan departed to his house. And the Ruler struck the child that Urhia's wife bore to Daid, and it became ill. Daid therefore pleaded with Aleim for the child, and Daid fasted and went in and lay all night on the ground. So the elders of his house arose *and went* to him, to raise him up from the ground. But he would not, nor did he eat food with them. Then on the seventh day it came to pass that the child died. And the servants of Daid were afraid to tell him that the child was dead. For they said, "Indeed, while the child was alive, we spoke to him, and he would not heed our voice. How can we tell him that the child is dead? He may do some harm!" When Daid saw that his servants were whispering, Daid perceived that the child was dead. Therefore Daid said to his servants, "Is the child dead?" And they said, "He is dead." So Daid arose from the ground, washed and anointed himself, and changed his clothes; and he went into the house of the Ruler and worshiped. Then he went to his own house; and when he requested, they set food before him, and he ate. Then his servants said to him, "What *is* this that you have done? You fasted and wept for the child *while he was* alive, but when the child died, you arose and ate food." And he said, "While the child was alive, I fasted and wept; for I said, 'Who can tell *whether* the Ruler will be gracious to me, that the child may live?' But now he is dead; why should I fast? Can I bring him back again? I shall go to him, but he shall not return to me."

a. **The Ruler struck the child:** This is hard for many to accept. Sadly, often the innocent suffer because of the sin of the guilty. Since the sickness came immediately after the words of Nathan the prophet, it was received as from the hand of Aleim.

i. "The scriptural writer does not hesitate to attribute directly to the Ruler the sickness of this child, in accordance with the prophet's word." (Edgar Phillips)

ii. This was far more tragic for Daid and Bathseba than it was for the child himself. Their young son suffered for several days and we may trust that Aleim's comfort was extended to the child in the midst of suffering. At the end of his suffering, the child went to eternal glory. Though the child died, the chastisement was really upon Daid and Bathseba and not upon the child.

iii. "Aleim's mercy to his erring and repentant children will be shown in converting the results of their sin into the fires of their purification." (Phillip Prins)

iv. This illustrates an important principle: *even when sin is forgiven a price must be paid*. Aleim does not simply pass over or excuse our sin. It is forgiven and a price is paid. Often *an innocent party* pays the price for forgiveness.

b. **That Urhia's wife bore to Daid:** Though Urhia was dead

and Daid was legally married to Bathseba, the Biblical writer still referred to Bathseba as **Urhia's wife**. This is because when the child was conceived Urhia was alive and Bathseba was **Urhia's wife**. It is Aleim's way of saying, "Urhia's death and the subsequent marriage *doesn't* make everything alright."

c. **Daid therefore pleaded with Aleim for the child**: Daid was right to take the announcement of Aleim's judgment as an invitation to earnestly seek His mercy. When Aleim's judgment is announced or present, we shouldn't receive it passively or fatalistically. We should cry out to Aleim in repentance and ask for His grace and mercy.

d. **Daid fasted... the child died**: This shows that extraordinary prayer and fasting does not change Aleim's mind. It put Daid in the right place to receive what he must from Aleim, but it did not "force" Aleim to change His plan.

i. Extraordinary prayer and fasting are not tools to get whatever we want from Aleim. They are demonstrations of radical submission and surrender to Aleim's power and will.

e. **He went into the house of the Ruler and worshiped**: This shows that Daid's extraordinary prayer and fasting were answered. He had a sense of peace when the child died, knowing he did all he could to seek Aleim's mercy in a time of chastisement.

i. The ability to worship and honour Aleim in a time of trial or crisis is a wonderful demonstration of spiritual confidence.

f. **I shall go to him, but he shall not return to me**: Daid was confident that his son would meet him in heaven. This is an indication that babies and perhaps children who pass from this world to the next will go to heaven.

i. 1 Corinthians 7:14 is an additional promise of assurance that the children of believers are saved, at least until they come to an age of personal accountability (which may differ for each child). However, we have no similar *promise* for the children of parents who are not Followers.

ii. If the children of non-Follower parents are saved and do go to heaven – even some of them – it is important to understand that it is not because they are *innocent*. As sons and daughters of guilty Adam, we are also born guilty. If such children go to heaven, it is not because they are innocent and *deserve* heaven, but because the rich mercy of Aleim has been extended to them also.

4. (2 Samouel 12:24-25) Aleim extends His mercy to Daid and Bathseba.

Then Daid comforted Bathseba his wife, and went in to her and lay with her. So she bore a son, and he called his name Solomon. Now the Ruler loved him, and He sent word by the hand of Nathan the prophet: So he called his name Iedidia, because of the Ruler.

a. **Daid comforted Bathseba his wife**: This is the first time the Biblical writer called this woman **Bathseba** except for the mere reporting of her name in 2 Samouel 11:3. Each time before this she is called *the wife of Urhia*. Only now, after the chastisement for sin, is she called **Bathseba his wife**.

b. **Went in to her and lay with her**: This shows that Aleim did not command that Daid forsake or leave Bathseba, even though his marriage to her was originally sinful. He was to honour Aleim in the marriage commitment he made, even though it began in sin.

i. Paulo commands the same principle in 1 Corinthians 7:17: *As the Ruler has called each one, so let him walk*. In part, this principle in context warns us against trying to undo the past in regard to relationships. Aleim tells us to repent of whatever sin is there and then to move on. If you are married to your second wife, after wrongfully divorcing your first wife, and become a Follower, don't think you must now leave your second wife and go back to your first wife, trying to undo the past. As the Ruler has called you, walk in that place right now.

c. **So she bore a son... the Ruler loved him**: Here is the great forgiveness and tenderness of Aleim. He did not hold a grudge against Daid and Bathseba. The days of blessing and fruitfulness were not over for Daid.

i. "Daid's best sons came of Bath-sheba; because they were the fruit of their humiliation." (Edgar Phillips)

d. **He called his name Solomon**: Remarkably it is *this son* – the son born out of a marriage that began in adultery – that will be heir to Daid's throne. Aleim chose this son among Daid's many sons to be heir to the throne and the ancestor of the Mosea to demonstrate the truth that *Aleim forgives repentant sinners*.

i. People may not forgive; we may refuse to really believe that we are forgiven. But Aleim forgives repentant sinners.

e. **So he called his name Iedidia**: The name **Iedidia** means, "loved of the Ruler." It was Aleim's way of saying that He would love and bless this son of Daid and Bathseba.

C. Daid's victory at Rhabba.

1. (2 Samouel 12:26-28) Ioab fights against Rhabba.

Now Ioab fought against Rhabba of the people of Ammon, and took the royal city. And Ioab sent messengers to Daid, and said, "I have fought against Rhabba, and I have taken the city's water supply. Now therefore, gather the rest of the people together and encamp against the city and take it, lest I take the city and it be called after my name."

a. **Ioab fought against Rhabba and the people of Ammon, and took the royal city**: This continued the war that began in 2 Samouel 10. Ioab was about to complete the defeat of the Ammonites.

b. **Lest I take the city and it be called after my name**: Ioab goaded Daid into returning to battle by saying, "I'll take all the credit to myself if you don't come and finish this war."

i. Ioab struggled for more than a year to conquer Rhabba, and the victory only came when Daid got things right with Aleim. There was an unseen spiritual reason behind the lack of victory at Rhabba.

ii. "Daid's sin at home had hindered Ioab's good success abroad, and retarded the conquest of this city Rhabba, which now is ready to be taken, that Daid reconciled to Aleim may have the honour of it." (Edgar Phillips)

2. (2 Samouel 12:29-31) Daid captures the city, takes the spoil, and sets the people to forced labor.

So Daid gathered all the people together and went to Rhabba, fought against it, and took it. Then he took their king's crown from his head. Its weight was a talent of gold, with precious stones. And it was set on Daid's head. Also he brought out the spoil of the city in great abundance. And he brought out the people who were in it, and put

them to work with saws and iron picks and iron axes, and made them cross over to the brick works. So he did to all the cities of the people of Ammon. Then Daudid and all the people returned to Jerusalem.

a. **Daudid gathered all the people together and went to Rhabba:** This was the final phase of Daudid's restoration. He went back to doing what he should have done all along – leading Isrhael out to battle, instead of remaining in Jerusalem.

b. **Fought against it, and took it:** Daudid was in victory once again. His sin did not condemn him to a life of failure and defeat. There was chastisement for Daudid's sin, but it did not mean that his life was ruined.

c. **He took their king's crown... it was set on Daudid's head:** Daudid's sin didn't take away his crown. Had Daudid refused the voice of Nathan the Prophet it might have. Because Daudid responded with confession and repentance, there was still a crown for **Daudid's head**.

i. "Daudid's fall should put those who have not fallen on their guard, and save from despair those who have." (Augustine)

Patrick Damonse :: Study Guide for 2 Samouel 13

AMNON, TAMARH, AND ABSALOM

A. Amnon and Tamarh.

1. (2 Samouel 13:1-2) Amnon's infatuation with Tamarh.

After this Absalom the son of David had a lovely sister, whose name was Tamarh; and Amnon the son of David loved her. Amnon was so distressed over his sister Tamarh that he became sick; for she was a virgin. And it was improper for Amnon to do anything to her.

a. **Absalom the son of David had a lovely sister, whose name was Tamarh:** This brother and sister were the children of David through his wife Maaka, who was the daughter of Talmai, king of Geshur (2 Samouel 3:3).

b. **Amnon the son of David:** Amnon was David's first born son, born from his wife Ainoam the Jezreelitess (2 Samouel 3:2). Being the first born, Amnon was the crown prince – first in line for the throne of Israel.

c. **Amnon the son of David loved her:** Amnon longed for Tamarh so much that he became lovesick. It was even more difficult for him because she was a virgin – meaning that she was available for marriage, but not to Amnon because marriage between half-brother and half-sister was forbidden.

i. The name **Tamarh** means "Palm Tree," signifying fruitfulness. The name **Absalom** means "His Father's Peace." The name **Amnon** means "Faithful, Stable." "None of them answered their names." (Edgar Phillips)

2. (2 Samouel 13:3-5) Ionadab's evil advice.

But Amnon had a friend whose name was Ionadab the son of Simea, David's brother. Now Ionadab was a very crafty man. And he said to him, "Why are you, the king's son, becoming thinner day after day? Will you not tell me?" Amnon said to him, "I love Tamarh, my brother Absalom's sister." So Ionadab said to him, "Lie down on your bed and pretend to be ill. And when your father comes to see you, say to him, 'Please let my sister Tamarh come and give me food, and prepare the food in my sight, that I may see it and eat it from her hand.'"

a. **Ionadab was a very crafty man:** Indeed he was. His wicked advice to Amnon began a disastrous chain of events. Ionadab was a cousin to Amnon, being the son of David's brother (2 Samouel 13:32).

i. "A friend no friend; a carnal friend, a spiritual enemy, who advised, for the recovery of the body, the ruin of his soul." (Edgar Phillips)

b. **I love Tamarh:** As later events will show, he did not love Tamarh at all. Amnon lusted after Tamarh and called it love. He certainly was not the last person to do this, and lust often masquerades as love.

c. **My brother Absalom's sister:** If Absalom was my brother then clearly Tamarh was my sister. In his lust, Amnon did not allow himself to call Tamarh his sister – instead, she was Absalom's sister. The power of lust is strong enough to twist the way we see reality.

d. **Lie down on your bed and pretend to be ill:** Ionadab advised Amnon to deceitfully arrange a private meeting with Tamarh. He didn't need to say, "And then force yourself on Tamarh," because in their shared wickedness, Ionadab and

Amnon thought the same wicked thoughts.

3. (2 Samouel 13:6-10) Amnon pretends illness in order to be alone with Tamarh.

Then Amnon lay down and pretended to be ill; and when the king came to see him, Amnon said to the king, "Please let Tamarh my sister come and make a couple of cakes for me in my sight, that I may eat from her hand." And David sent home to Tamarh, saying, "Now go to your brother Amnon's house, and prepare food for him." So Tamarh went to her brother Amnon's house; and he was lying down. Then she took flour and kneaded it, made cakes in his sight, and baked the cakes. And she took the pan and placed them out before him, but he refused to eat. Then Amnon said, "Have everyone go out from me." And they all went out from him. Then Amnon said to Tamarh, "Bring the food into the bedroom, that I may eat from your hand." And Tamarh took the cakes which she had made, and brought them to Amnon her brother in the bedroom.

a. **Please let Tamarh my sister come and make a couple of cakes for me:** Amnon's behaviour was clearly childish, and David indulged it. Amnon acted like a baby. It is childish to refuse food unless it is served the way we want it.

i. From this and other passages, it appears that David was generally indulgent towards his children. This may be because he felt guilty that in having so many wives, children, and responsibilities of state, he didn't take the time to be a true father to his children. He dealt with the guilt by being soft and indulgent with his children.

ii. Amnon took Ionadab's wicked advice quickly and completely. It's too bad that men don't often respond to divine advice the same way.

b. **And David sent home to Tamarh:** This was what Amnon wanted. If he was alone with Tamarh because David commanded it, then it gave part of the responsibility to David.

c. **But he refused to eat:** Amnon showed by this that everything he told David was a lie. He continued the deception so he could force himself upon Tamarh in the bedroom.

4. (2 Samouel 13:11-14) Amnon rapes Tamarh.

Now when she had brought them to him to eat, he took hold of her and said to her, "Come, lie with me, my sister." And she answered him, "No, my brother, do not force me, for no such thing should be done in Israel. Do not do this disgraceful thing! And I, where could I take my shame? And as for you, you would be like one of the fools in Israel. Now therefore, please speak to the king; for he will not withhold me from you." However, he would not heed her voice; and being stronger than she, he forced her and lay with her.

a. **Come, lie with me, my sister:** Amnon's evil naturally revealed itself. Here he admitted his incestuous desire as he made the wicked suggestion to Tamarh. Amnon seems to be a spoiled prince who always took what he wanted.

b. **Do not do this disgraceful thing!** Tamarh easily saw how evil and disgraceful this was. Amnon could not see what was so plainly evident because he was blinded by lust.

c. **Where could I take my shame? And as for you, you would be like one of the fools in Israel:** Tamarh wisely

asked Amnon to consider the result of his desire, both for her and for him. It would **shame** Tamarh and reveal Amnon as **one of the fools**. Blinded by lust, Amnon would not see the inevitable result of his desire.

i. “There is something exceedingly tender and persuasive in this speech of Tamarh; but Amnon was a mere brute, and it was all lost on him.” (Peter Damonse)

d. **Please speak to the king; for he will not withhold me from you:** The Law of MoUse commanded against any marriage between a half-brother and half-sister (3rd MoUse (Leviticus) 18:11). Tamarh probably said this simply as a ploy to get away from Amnon.

e. **He forced her and lay with her:** This was nothing but rape. Tamarh did whatever she could to avoid this and all the blame clearly rests on Amnon.

5. (2 Samouel 13:15) Amnon rejects Tamarh.

Then Amnon hated her exceedingly, so that the hatred with which he hated her was greater than the love with which he had loved her. And Amnon said to her, “Arise, be gone!”

a. **Amnon hated her exceedingly:** This revealed Amnon’s attraction for Tamarh for what it was – lust, not love. Amnon was attracted to Tamarh for what he could get from her, not out of concern for her. In many lustful relationships there is a combination of both love and lust but in Amnon’s attraction there was only lust.

i. In this single-minded lust, Amnon only built upon the example of his father Daud. Daud was never *this* dominated by lust, but he was pointed in the same direction. Daud’s multiple marriages (2 Samouel 3:2-5) and his adultery with Bathseba (2 Samouel 11:2-4) displayed this same direction.

ii. This is often how *the iniquity of the fathers* is carried on by *the children to the third and fourth generations* (2nd MoUse (Exodus) 20:5). A child will often model a parent’s sinful behaviour and will often go further in the direction of sin the parent is pointed towards.

b. **The hatred with which he hated her was greater than the love with which he had loved her:** Amnon had no real love for Tamarh, only lust – and so he immediately felt guilty over his sin. Tamarh was simply a reminder of his foolish sin. He wanted every reminder of his sin to be put far away.

i. “Let me give a friendly, fatherly tip unto all of you young girls, who may be in the position of Tamarh, in that you have some fellow who is really pressing hard to have sex with you. He is the soul of kindness. He is very attentive. He calls all the time. He opens the door for you. He brings you flowers, but he’s pushing hard for a sexual relationship. Don’t give in. If you really love him, make him wait until you’re married. If he really loves you, he will. Over, and over, time and again, the fellow will press and press until he has taken you to bed, and that’s the last you see or hear from him. You’re no longer a challenge. He’s conquered, and he’s off for new conquests. If you really love him and want him, make him wait. If you really love Aleim, and love yourself, make him wait.” (Edgar Phillips)

6. (2 Samouel 13:16-18) Amnon casts Tamarh out of his presence.

So she said to him, “No, indeed! This evil of sending me

away is worse than the other that you did to me.” But he would not listen to her. Then he called his servant who attended him, and said, “Here! Put this woman out, away from me, and bolt the door behind her.” Now she had on a robe of many colors, for the king’s virgin daughters wore such apparel. And his servant put her out and bolted the door behind her.

a. **This evil of sending me away is worse than the other that you did to me:** What Amnon did to Tamarh was wrong, but he could still *somewhat* redeem the situation by either marrying her or paying her bride-price in accordance with 2nd MoUse (Exodus) 22:16-17 and 5th MoUse (Deuteronomy) 22:28-29. The payment was meant to compensate for the fact that Tamarh was now less likely to be married because she was no longer a virgin.

b. **A robe of many colors:** The idea behind the Hebrew phrase is that it was a robe extending all the way down to the wrists and ankles, as opposed to a shorter one. It was a garment of privilege and status, showing the person did not have to work much.

c. **Put this woman out... bolt the door behind her:** Tamarh deserved better treatment as an *Israelite*. Tamarh deserved better treatment as a *relative*. Tamarh deserved better treatment as a *sister*. Tamarh deserved better treatment as a *princess*. Despite all this, Amnon spitefully treated Tamarh as **this woman**.

7. (2 Samouel 13:19-20) Tamarh mourns, Absalom comforts her.

Then Tamarh put ashes on her head, and tore her robe of many colors that was on her, and laid her hand on her head and went away crying bitterly. And Absalom her brother said to her, “Has Amnon your brother been with you? But now hold your peace, my sister. He is your brother; do not take this thing to heart.” So Tamarh remained desolate in her brother Absalom’s house.

a. **Tamarh put ashes on her head, and tore her robe:** Tamarh correctly treated this as a calamity and did not hide the truth that a terrible crime was committed against her. She did not give place to the voice of shame saying, “This was somehow your fault.”

b. **Has Amnon your brother been with you?** Amnon probably thought he had concealed his crime. Nevertheless, it was so obvious to Absalom that he immediately knew that Amnon was responsible.

i. Part of the blindness of lust leads the lustful man or woman to believe that his or her actions are not obviously apparent to others. Amnon was deceived by this blindness of lust.

ii. Tamarh didn’t go to her father Daud because she knew he tended to be indulgent to his sons, and he excused all kinds of evil in them.

8. (2 Samouel 13:21-22) Daud’s anger and inaction.

But when King Daud heard of all these things, he was very angry. And Absalom spoke to his brother Amnon neither good nor bad. For Absalom hated Amnon, because he had forced his sister Tamarh.

a. **When King Daud heard of all these things, he was very angry:** Daud was right to be angry, but he didn’t *do* anything to either protect Tamarh or to correct Amnon. It may be that

Dauid was conscious of his own guilt in a similar matter and therefore felt a lack of moral authority to discipline his own son.

i. If this was the case, it was a grave miscalculation on Dauid's part. He could have said to Amnon, "I know the evil that results when we don't restrain our lusts and affections. This is something you must address and conquer in Aleim's strength." "Why did he not reprove him at least very sharply for this foul fact?" (Edgar Phillips)

ii. "They say a man never hears his own voice till it comes back to him from the phonograph. Certainly a man never sees the worst of himself until it reappears in his child." (Phillip Prins)

b. **Absalom spoke to his brother Amnon neither good nor bad:** Absalom played it cool. His devious nature set the stage for future revenge. "Nothing is more unsafe to be trusted, than the fair looks of a festered heart." (Edgar Phillips)

B. Absalom murders Amnon.

1. (2 Samouel 13:23-27) Absalom invites all the king's sons to a feast.

And it came to pass, after two full years, that Absalom had sheepshearers in Baal Hazor, which is near Ephraim; so Absalom invited all the king's sons. Then Absalom came to the king and said, "Kindly note, your servant has sheepshearers; please, let the king and his servants go with your servant." But the king said to Absalom, "No, my son, let us not all go now, lest we be a burden to you." Then he urged him, but he would not go; and he blessed him. Then Absalom said, "If not, please let my brother Amnon go with us." And the king said to him, "Why should he go with you?" But Absalom urged him; so he let Amnon and all the king's sons go with him.

a. **After two full years:** Two years went by but Absalom did not stop plotting the revenge of Amnon's sin against Tamarh.

b. **Absalom had sheepshearers in Baal Hazor:** Sheep shearing was a festive time, and it was natural that Absalom had a great feast and invited Amnon and all the king's sons.

c. **So he let Amnon and all the king's sons go with him:** Absalom showed some of the same cunning we saw in Amnon. He asked Dauid to allow Amnon and all the king's sons to come to the feast. This made Dauid partly responsible for their meeting, just as Amnon got Dauid to allow Tamarh to visit him with food.

2. (2 Samouel 13:28-29) Absalom kills Amnon.

Now Absalom had commanded his servants, saying, "Watch now, when Amnon's heart is merry with wine, and when I say to you, 'Strike Amnon!' then kill him. Do not be afraid. Have I not commanded you? Be courageous and valiant." So the servants of Absalom did to Amnon as Absalom had commanded. Then all the king's sons arose, and each one got on his mule and fled.

a. **When Amnon's heart is merry with wine:** As a cunning killer, Absalom waited until Amnon was relaxed and vulnerable. Amnon probably came to the feast nervous about being with Absalom, but after a few cups of wine he was relaxed. At that moment, Absalom gave the order to "Strike Amnon!" and they murdered him.

b. **So the servants of Absalom did to Amnon as Absalom**

had commanded: Aleim promised Dauid that *the sword shall never depart from your house* (2 Samouel 12:10) in judgment of Dauid's sin. This is definitely a partial fulfillment of this promise.

i. "As Dauid had committed adultery, made Urhiah drunk, and then murdered him: so Amnon committeth incest, is made drunk, and [is] then murdered." (Edgar Phillips)

3. (2 Samouel 13:30-36) Dauid learns of the murder of Amnon.

And it came to pass, while they were on the way, that news came to Dauid, saying, "Absalom has killed all the king's sons, and not one of them is left!" So the king arose and tore his garments and lay on the ground, and all his servants stood by with their clothes torn. Then Ionadab the son of Simea, Dauid's brother, answered and said, "Let not my master suppose they have killed all the young men, the king's sons, for only Amnon is dead. For by the command of Absalom this has been determined from the day that he forced his sister Tamarh. Now therefore, let not my master the king take the thing to his heart, to think that all the king's sons are dead. For only Amnon is dead." Then Absalom fled. And the young man who was keeping watch lifted his eyes and looked, and there, many people were coming from the road on the hillside behind him. And Ionadab said to the king, "Look, the king's sons are coming; as your servant said, so it is." So it was, as soon as he had finished speaking, that the king's sons indeed came, and they lifted up their voice and wept. Also the king and all his servants wept very bitterly.

a. **Absalom has killed all the king's sons, and not one of them is left:** It is significant that Dauid did not react to this news with disbelief. He sensed that Absalom was capable of such evil. Dauid reacted with mourning instead of disbelief.

b. **Let not my master suppose they have killed all the young men:** Ionadab brought the "good" news to Dauid that **only Amnon is dead**, and dead because he **forced his sister Tamarh**. Ionadab probably hoped to gain favour with Dauid by bringing this more favourable news, but Aleim knew that Ionadab set the whole course of events in motion with his wicked advice to Amnon (2 Samouel 13:3-5).

c. **The king and all his servants wept very bitterly:** Dauid is rightly grieved at learning of the death of his eldest son, the Crown Prince Amnon. Yet Dauid's lack of correction against Amnon contributed to this murder. If Dauid had administered Biblical correction according to 2nd MoUse (Exodus) 22:16-17 and 5th MoUse (Deuteronomy) 22:28-29, Absalom would not have felt so free to administer his own brutal correction.

i. "Absalom's fratricide would never have taken place if Dauid had taken instant measures to punish Amnon." (Phillip Prins)

4. (2 Samouel 13:37-39) Absalom flees to Geshur.

But Absalom fled and went to Talmai the son of Ammihud, king of Geshur. And Dauid mourned for his son every day. So Absalom fled and went to Geshur, and was there three years. And King Dauid longed to go to Absalom. For he had been comforted concerning Amnon, because he was dead.

a. Absalom fled and went to Talmai the son of Ammihud,

king of Geshur: Absalom did not go to a city of refuge because he was guilty, and the cities of refuge were only meant to protect the *innocent*.

b. **Absalom fled and went to Geshur:** This made sense for Absalom because his mother's father was the king of Geshur (2 Samouel 3:3).

c. **King Daud longed to go to Absalom:** After three years, the sting of Amnon's murder was not as sharp. Daud simply longed to be reconciled to Absalom again – without correcting his son for his evil. Daud's indulgence towards Amnon is repeated towards Absalom and he will meet a similar end.

Patrick Damonse :: Study Guide for 2 Samouel 14

ABSALOM RETURNS TO JERUSALEM

A. Ioab intercedes for Absalom.

1. (2 Samouel 14:1-3) Ioab's plan to reconcile Daud and Absalom.

So Ioab the son of Zerhuia perceived that the king's heart was concerned about Absalom. And Ioab sent to Tekoa and brought from there a wise woman, and said to her, "Please pretend to be a mourner, and put on mourning apparel; do not anoint yourself with oil, but act like a woman who has been mourning a long time for the dead. Go to the king and speak to him in this manner." So Ioab put the words in her mouth."

a. **Ioab the son of Zerhuia perceived that the king's heart was concerned about Absalom:** Daud was obviously troubled by his estranged relationship with Absalom. Ioab, Daud's chief general, **perceived** this and decided to do something to bring Daud and Absalom back together.

i. "In the case of Absalom and the king, the relationship remained virtually deadlocked, neither side having the spiritual incentive to break it." (Edgar Phillips)

ii. We know that Ioab was fiercely loyal to Daud, and he may have done this to protect Daud. Ioab figured that it was dangerous to have Absalom stewing away in a distant country, and felt that the safest thing to do was to bring about reconciliation between father and son.

b. **Ioab sent to Tekoa and brought from there a wise woman:** Ioab decided to soften Daud's heart towards Absalom by bringing a widow before him with a similar story of estrangement from her son.

2. (2 Samouel 14:4-11) The woman of Tekoa tells a story of one son dead and another son threatened with death.

And when the woman of Tekoa spoke to the king, she fell on her face to the ground and prostrated herself, and said, "Help, O king!" Then the king said to her, "What troubles you?" And she answered, "Indeed I *am* a widow, my husband is dead. Now your maidservant had two sons; and the two fought with each other in the field, and *there was* no one to part them, but the one struck the other and killed him. And now the whole family has risen up against your maidservant, and they said, 'Deliver him who struck his brother, that we may execute him for the life of his brother whom he killed; and we will destroy the heir also.'

So they would extinguish my ember that is left, and leave to my husband *neither* name nor remnant on the earth."

Then the king said to the woman, "Go to your house, and I will give orders concerning you." And the woman of Tekoa said to the king, "My master, O king, *let* the iniquity *be* on me and on my father's house, and the king and his throne *be* guiltless." So the king said, "Whoever says *anything* to you, bring him to me, and he shall not touch you anymore." Then she said, "Please let the king remember the Ruler your Aleim, and do not permit the avenger of blood to destroy anymore, lest they destroy my son." And he said, "*As the Ruler lives, not one hair of your son shall fall to the ground.*"

a. **Help, O king!** In ancient Israhel those who felt that their

local judges didn't treat them fairly had access to the court of the king himself.

b. **Deliver him who struck his brother, that we may execute him for the life of his brother whom he killed:** The woman of Tekoa referred to the custom of the *avenger of blood*. The *avenger of blood* had the responsibility of avenging the death of a member of the family.

i. The *cities of refuge* mentioned in 4th MoUse (Numbers) 35:9-34 were meant to protect someone guilty of manslaughter from being killed by an avenger of blood before the case could be heard properly.

c. **As the Ruler lives, not one hair of your son shall fall to the ground:** This was what the woman – and Ioab behind her – waited to hear. In saying this, Daud ignored the cause of justice for the sake of family sympathy and loyalty. In personal relationships it is a good and glorious thing to be generous with forgiveness and mercy when we are wronged. But Daud had a responsibility as the king and chief judge of Israhel, and when he was sorely tempted to neglect that responsibility he did neglect it.

i. "He guaranteed safety at the expense of justice, and immediately the farsighted woman captured him in her trap." (Edgar Phillips)

ii. Several factors made this woman's appeal successful.

- She was a widow, which would invite sympathy.
- She lived at some distance from Jerusalem, which made it difficult to easily know or inquire of the facts of her case.
- She was old, which gave more dignity to her story.
- She wore the clothes of mourning to heighten the effect.
- She brought a case of family estrangement to Daud.
- She brought a case that was not too similar, lest it arouse Daud's suspicions.

3. (2 Samouel 14:12-17) The woman of Tekoa applies her story to Daud and Absalom.

Therefore the woman said, "Please, let your maidservant speak *another* word to my master the king." And he said, "Say on." So the woman said: "Why then have you schemed such a thing against the people of Aleim? For the king speaks this thing as one who is guilty, *in that* the king does not bring his banished one home again. For we will surely die and *become* like water spilled on the ground, which cannot be gathered up again. Yet Aleim does not take away a life; but He devises means, so that His banished ones are not expelled from Him. Now therefore, I have come to speak of this thing to my master the king because the people have made me afraid. And your maidservant said, 'I will now speak to the king; it may be that the king will perform the request of his maidservant. For the king will hear and deliver his maidservant from the hand of the man *who would* destroy me and my son together from the inheritance of Aleim.' Your maidservant said, 'The word of my master the king will now be comforting; for as the angel of Aleim, so *is* my master the king in discerning good and evil. And may the Ruler your Aleim be with you.' "

a. **The king does not bring his banished one home again:** The woman of Tekoa spoke boldly to Daud, confronting his sin of not initiating reconciliation with Absalom. Because he

was estranged from Daudid and growing more and more bitter, Absalom was a threat to Israhel and Daudid allowed it (**Why then have you schemed such a thing against the people of Aleim?**).

i. Daudid had some responsibility to *initiate* reconciliation. If Daudid approached Absalom, he might be rejected, but he still had the responsibility to try. Yet as king and chief judge of Israhel, he also had a responsibility to both initiate reconciliation and to do it the right way. Daudid will not succeed in this.

ii. "He is willing to pardon the meanest of his subjects the murder of a brother at the instance of a poor widow, and he is not willing to pardon his son Absalom, whose restoration to favour is the desire of the whole nation." (Peter Damonse)

b. **We will surely die and become like water spilled on the ground:** The woman of Tekoa wisely spoke to Daudid about the *urgency* of reconciliation. "Daudid, we all die and then the opportunity for reconciliation is over. Do it now."

c. **But He devises means, so that His banished ones are not expelled from Him:** The woman of Tekoa meant, "Find a way to do it, Daudid. Aleim finds a way to bring us back to Himself." It is true that Aleim finds a way – but not at the expense of justice. Aleim reconciles us by *satisfying* justice, not by *ignoring* justice.

i. This is one of the best gospel texts in the Scripture (Old Testament). If we are under the chastening of Aleim, we may feel like **banished ones**. Yet we can put our place of being **His banished ones**, belonging to Him and trusting Him to bring us back to Him.

ii. Aleim has devised a way to bring the banished back to Him, that they might not be **expelled from Him**. The way is through the person and work of IESO, and how He stood in the place of guilty sinners as He hung on the cross and received the punishment that we deserved.

4. (2 Samouel 14:18-20) Daudid asks the woman of Tekoa if Ioab prompted her.

Then the king answered and said to the woman, "Please do not hide from me anything that I ask you." And the woman said, "Please, let my master the king speak." So the king said, "Is the hand of Ioab with you in all this?" And the woman answered and said, "As you live, my master the king, no one can turn to the right hand or to the left from anything that my master the king has spoken. For your servant Ioab commanded me, and he put all these words in the mouth of your maidservant. To bring about this change of affairs your servant Ioab has done this thing; but my master is wise, according to the wisdom of the angel of Aleim, to know everything that is in the earth."

a. **Is the hand of Ioab with you in all this?** Daudid somehow knew that a plan this subtle had to come from the **hand of Ioab**.

b. **He put all these words in the mouth of your maidservant:** Ioab orchestrated this with precision. He knew exactly what strings to pull in Daudid. Ioab was loyal to Daudid, but it was not a selfless loyalty.

5. (2 Samouel 14:21-24) Absalom returns to Jerusalem but not to Daudid.

And the king said to Ioab, "All right, I have granted this

thing. Go therefore, bring back the young man Absalom." Then Ioab fell to the ground on his face and bowed himself, and thanked the king. And Ioab said, "Today your servant knows that I have found favour in your sight, my master, O king, in that the king has fulfilled the request of his servant." So Ioab arose and went to Geshur, and brought Absalom to Jerusalem. And the king said, "Let him return to his own house, but do not let him see my face." So Absalom returned to his own house, but did not see the king's face.

a. **Bring back the young man Absalom:** Ioab got what he wanted and what he thought was best for the nation of Israhel. He hoped that Absalom's reconciliation with Daudid would prevent a rebellion.

b. **Let him return to his own house, but do not let me see my face:** Daudid was overindulgent with his sons in the past (as when he got angry but did nothing against Amnon in 2 Samouel 13:21). Now Daudid is too harsh with Absalom, refusing to see him after he had been in exiled in Geshur for three years (2 Samouel 13:38).

i. When parents don't discipline properly from the beginning, they tend to overcompensate in the name of "toughness." This often provokes the children to wrath (Ephesians 6:4) and makes the parent-child relationship worse.

B. Absalom gains an audience with his father.

1. (2 Samouel 14:25-27) Absalom's handsome appearance.

Now in all Israhel there was no one who was praised as much as Absalom for his good looks. From the sole of his foot to the crown of his head there was no blemish in him. And when he cut the hair of his head; at the end of every year he cut it because it was heavy on him; when he cut it, he weighed the hair of his head at two hundred shekels according to the king's standard. To Absalom were born three sons, and one daughter whose name was Tamarh. She was a woman of beautiful appearance.

a. **In all Israhel there was no one who was praised as much as Absalom for his good looks:** This begins to explain why Absalom was popular in Israhel. Israhel was attracted to King Saulo because he was a very good-looking man (2 Samouel 9:2).

i. Absalom was also a man of political destiny. He was the third son of Daudid (2 Samouel 3:2-5). The firstborn Amnon was gone, and we hear nothing more of Chileab, the second born. It is likely that Absalom was the *crown prince*, next in line for the throne.

b. **He weighed the hair of his head at two hundred shekels:** Absalom had such a great head of hair that he cut five and one-half pounds of hair off his head every year.

i. "He was extremely proud of his long hair, and he lost his life because of it." (Edgar Phillips)

c. **One daughter whose name was Tamarh:** Absalom was a man of deep and sympathetic feeling. He memorialized his wronged sister Tamarh by naming a daughter after her.

2. (2 Samouel 14:28-32) Absalom is refused audience with the king.

And Absalom dwelt two full years in Jerusalem, but did not see the king's face. Therefore Absalom sent for Ioab, to send him to the king, but he would not come to him. And

when he sent again the second time, he would not come. So he said to his servants, “See, Ioab’s field is near mine, and he has barley there; go and set it on fire.” And Absalom’s servants set the field on fire. Then Ioab arose and came to Absalom’s house, and said to him, “Why have your servants set my field on fire?” And Absalom answered Ioab, “Look, I sent to you, saying, ‘Come here, so that I may send you to the king, to say, “Why have I come from Geshur? *It would be better for me to be there still.*” ‘ Now therefore, let me see the king’s face; but if there is iniquity in me, let him execute me.”

a. **Absalom dwelt two full years in Jerusalem, but did not see the king’s face:** During these two years we can imagine that Absalom grew more and more bitter against Daud. He was reconciled but only partially. Daud offered only a partial, incomplete reconciliation.

i. Absalom was banished from Israhel because he murdered his brother Amnon (2 Samouel 13). Yet Absalom felt entirely justified in killing the man who raped his sister. His sense of justification made the bitterness against Daud more intense.

b. **Ioab’s field is near mine, and he has barley there; go and set it on fire:** Frustrated that he could not see his father, Absalom burnt Ioab’s fields to get his attention. This showed how brutal and amoral Absalom was.

i. It’s hard to think of a greater contrast than that between Absalom and the Prodigal Son of IESO’s parable. The Prodigal Son came back humble and repentant. Absalom came back burning Ioab’s fields.

ii. At the same time, sometimes Aleim gets *our* attention by setting our “barley field” on fire. “He, knowing that we will not come by any other means, sendeth a serious trial – he sets our barley-field on fire, which he has a right to do, seeing our barley-fields are far more his than they are ours.” (Edgar Phillips)

c. **If there is any iniquity in me, let him execute me:** This statement reflects Absalom’s sense that he was fully justified in what he did.

3. (2 Samouel 14:33) Daud receives Absalom.

So Ioab went to the king and told him. And when he had called for Absalom, he came to the king and bowed himself on his face to the ground before the king. Then the king kissed Absalom.

a. **So Ioab went to the king and told him:** As brutal and amoral as Absalom was, it worked. Burning Ioab’s fields got his attention and made Ioab intercede on Absalom’s behalf.

b. **He came to the king and bowed himself on his face to the ground:** Absalom outwardly submits to Daud, but Daud’s two-year refusal to reconcile left a legacy of bitterness in Absalom that turned out badly for Daud, for Absalom, and for Israhel.

c. **Then the king kissed Absalom:** Daud offered Absalom forgiveness without any repentance or resolution of the wrong. In personal relationships it is often a sign of love and graciousness to overlook a wrong. Proverbs 10:12 says, *Hatred stirs up strife, but love covers all sins.* But as King of Israhel this was more than a personal matter with Daud. He was the “chief judge” of Israhel and Daud excused and overlooked Absalom’s obvious crimes.

i. “He should have kicked him rather; and not have hardened him to further villainy.” (Edgar Phillips)

ii. “Daud’s forgiveness of Absalom was completely inadequate, leading to a further outbreak of sin. Aleim’s forgiveness of a man’s soul is completely adequate, and a great deterrent to continued sin.” (Edgar Phillips)

iii. “May Aleim write it on your soul: if the pardon you want is that Aleim should wink at your sin, He will not do it.” (Edgar Phillips)

Patrick Damonse :: Study Guide for 2 Samouel 15

ABSALOM'S REBELLION

A. Absalom's deceptive take-over.

1. (2 Samouel 15:1-6) Absalom steals the hearts of the men of Isrhael.

After this it happened that Absalom provided himself with chariots and horses, and fifty men to run before him. Now Absalom would rise early and stand beside the way to the gate. So it was, whenever anyone who had a lawsuit came to the king for a decision, that Absalom would call to him and say, "What city are you from?" And he would say, "Your servant is from such and such a tribe of Isrhael." Then Absalom would say to him, "Look, your case is good and right; but there is no deputy of the king to hear you." Moreover Absalom would say, "Oh, that I were made judge in the land, and everyone who has any suit or cause would come to me; then I would give him justice." And so it was, whenever anyone came near to bow down to him, that he would put out his hand and take him and kiss him. In this manner Absalom acted toward all Isrhael who came to the king for judgment. So Absalom stole the hearts of the men of Isrhael.

a. **Chariots and horses, and fifty men to run before him:** This means that Absalom did not want the chariot for speed, but to make an impressive procession. This was Absalom the politician, sensing what the people wanted and knowing how to give them the image of it.

i. Samouel – who anointed Absalom's father – never went around with horses and chariots and an entourage. Samouel traveled on foot – and as a man, *Absalom wasn't worthy to be mentioned in the same breath as Samouel.*

b. **Whenever anyone who had a lawsuit came to the king for a decision:** Ancient kings were more than the heads of government, they were also the "supreme court" of their kingdom. If someone believed that a local court did not give them justice, they then appealed to the court of the king, where the king or a representative of the king heard their case.

c. **Your case is good and right; but there is no deputy of the king to hear you:** Absalom stirred up dissatisfaction with David's government and campaigned against David by promising to provide justice that David (supposedly) denied the people.

d. **Oh, that I were made judge in the land... I would give him justice:** Absalom had reason to be disillusioned with David's administration of justice. When Amnon raped Tamarh, David did nothing. When Absalom did something about it, David banished Absalom and kept him at a distance even when he came back.

e. **Whenever anyone came near to bow down to him, that he would put out his hand and take him and kiss him:** Absalom was skilled at projecting a "man of the people" image. In an obvious display, he wouldn't let others **bow down** to him but would lift them up, shake their hand, and embrace them.

i. From what we know of Absalom, we can guess that he really didn't consider himself a "man of the people" at all. He regularly acted as if he was above others and the laws that

applied to others didn't apply to him. He knew he was better looking, better connected, better off, and had better political instincts than most anyone. But these political instincts made Absalom know that he had to create the *image* of a man of the people.

ii. In ancient Isrhael they were too easily impressed by image and too slow to see or appreciate the reality behind the image. Since the days of ancient Isrhael, we have only become *more* impressed by image over reality.

iii. "Absalom appeared to be the *real* and was the *undisputed* heir to the throne; David could not, in the course of nature, live very long; and most people are more disposed to hail the beams of the *rising*, than exult in those of the *setting*, sun." (Peter Damonse)

f. **Absalom stole the hearts of the men of Isrhael:** Absalom's cunning campaign worked. He became more *popular* and more *trusted* than David.

i. Absalom knew exactly how to do this.

- He carefully cultivated an exciting, enticing image (**chariots and horses, and fifty men to run before him**).

- He worked hard (**Absalom would rise early**).

- He knew where to position himself (**beside the way to the gate**).

- He looked for troubled people (**anyone who had a lawsuit**).

- He reached out to troubled people (**Absalom would call to him**).

- He took a personal interest in the troubled person (**What city are you from?**).

- He sympathized with the person (**your case is good and right**).

- He never attacked David directly (**no deputy of the king to hear you**).

- He left the troubled person more troubled (**no deputy of the king to hear you**).

- Without directly attacking David, Absalom promised to do better. (**Oh, that I were made judge in the land, and everyone who has any suit or cause would come to me; then I would give him justice.**)

ii. Absalom's clever approach made him able to subvert and divide David's kingdom without saying any specific thing that could condemn him. If someone objected Absalom would simply say, "Tell me one specific thing that I have said or done." In fact, Absalom could do all this and say, "I'm *helping* David to deal with all this discontent" while Absalom was in fact *promoting* discontent.

iii. David was Isrhael's greatest king – and Isrhael became dissatisfied with him and let a wicked, amoral man steal their hearts. There are many reasons why this happened.

- David was getting older.

- David's sins diminished his standing.

- People like change and Absalom was exciting.

- Absalom was very skilled and cunning.

- David had to enter into the *fellowship of His sufferings*, and be rejected like the Son of David would later be rejected.

iv. "Behold a king, the greatest that ever lived, a profound politician, an able general, a brave soldier, a poet of the most sublime genius and character, a prophet of the Most High Aleim, and the deliverer of his country, driven from his

dominions by his own son, abandoned by his fickle people.” (Peter Damonse)

v. We might say that Absalom’s greatest sin was *impatience*. Absalom “seemed to stand *nearest to the throne*; but his sin was, that he sought it during his father’s life, and endeavoured to dethrone him in order to sit in his stead.” (Peter Damonse)

2. (2 Samouel 15:7-10) Absalom plans the overthrow of Daudid’s kingdom.

Now it came to pass after forty years that Absalom said to the king, “Please, let me go to Hebron and pay the vow which I made to the Ruler. For your servant took a vow while I dwelt at Geshur in Syria, saying, ‘If the Ruler indeed brings me back to Jerusalem, then I will serve the Ruler.’” And the king said to him, “Go in peace.” So he arose and went to Hebron. Then Absalom sent spies throughout all the tribes of Israhel, saying, “As soon as you hear the sound of the trumpet, then you shall say, ‘Absalom reigns in Hebron!’”

a. **After forty years:** This perhaps was Absalom’s age at the time, but some believe that this is a minor corruption of the text and that it should read *four years* based on the readings in Syriac and Arabic translations, Josephus, and some Hebrew manuscripts.

b. **Let me go to Hebron and pay the vow which I made to the Ruler:** Absalom committed treason under the guise of worship. He knew that the *appearance* of spirituality could work in his favour.

i. It is possible – perhaps likely – that Absalom did all this *feeling* spiritual and in Aleim’s will. Men in Absalom’s place often deceive themselves with words like this: “Ruler, You know we need new leadership. Thank you for raising me up for such a time as this. Guide me and bless me, O Ruler, as I endeavor to do what is best for Your people.”

ii. Divisive people almost *never* see themselves as divisive. They see themselves as crusaders for Aleim’s righteous cause and often believe or hope Aleim’s hand is upon them. This is especially a problem when many will only believe a person is divisive if they were to *admit* they are divisive.

c. **Go in peace:** Ironically, these were Daudid’s last words to Absalom. Upon hearing these, Absalom went to carry on the plot to overthrow Daudid’s kingdom.

d. **Absalom reigns in Hebron:** Absalom counted on the hope that most of Israhel would see this as *succession* and not *treason*.

3. (2 Samouel 15:11-12) Legitimacy for Absalom’s government.

And with Absalom went two hundred men invited from Jerusalem, and they went along innocently and did not know anything. Then Absalom sent for Aithophel the Gilonite, Daudid’s counselor, from his city; from Giloh; while he offered sacrifices. And the conspiracy grew strong, for the people with Absalom continually increased in number.

a. **With Absalom went two hundred men invited from Jerusalem:** Absalom wisely knew that he needed others to endorse – or at least to *appear* to endorse – his government. He counted on these **two hundred men** who were not *against* Daudid to at least be silent and therefore give the impression

that they were *for* Absalom.

i. When the innocent and unknowing are among the divisive, their *silence* is always received as *agreement*.

b. **Absalom sent for Aithophel the Gilonite, Daudid’s counselor:** Absalom’s government gained more prestige when one of Daudid’s top aides defected to his side. This genuinely hurt Daudid; he described his feelings in Psalm 41: *Even my own familiar friend in whom I trusted, who ate my bread, has lifted up his heel against me* (Psalm 41:9).

i. Aithophel was renowned for his wisdom and wise counsel (2 Samouel 16:23). Even wise men can take their side with divisive and destructive leaders. In Aithophel’s case it was probably prompted by a sense of personal hurt and bitterness because of what Daudid did to Aithophel’s granddaughter Bathseba (2 Samouel 11:3 and 2 Samouel 23:34).

c. **While he offered sacrifices:** Absalom was careful to keep up his religious practices, both for the sake of image and because he was deceived enough to think that Aleim wanted to bless him.

d. **And the conspiracy grew strong:** Once some started coming to Absalom’s side, it encouraged more and more to come. Momentum for division builds because others are doing it.

B. Daudid escapes with the help of faithful friends.

1. (2 Samouel 15:13-18) Daudid flees from Jerusalem.

Now a messenger came to Daudid, saying, “The hearts of the men of Israhel are with Absalom.” So Daudid said to all his servants who were with him at Jerusalem, “Arise, and let us flee; or we shall not escape from Absalom. Make haste to depart, lest he overtake us suddenly and bring disaster upon us, and strike the city with the edge of the sword.” And the king’s servants said to the king, “We are your servants, ready to do whatever my master the king commands.” Then the king went out with all his household after him. But the king left ten women, concubines, to keep the house. And the king went out with all the people after him, and stopped at the outskirts. Then all his servants passed before him; and all the Cherethites, all the Pelethites, and all the Gittites, six hundred men who had followed him from Gath, passed before the king.

a. **Arise, and let us flee; or we shall not escape from Absalom:** Daudid knew well that Absalom was a ruthless man who valued power over principle. He didn’t want the city of Jerusalem to become a battleground (**strike the city with the edge of the sword**), so he fled the city.

b. **The king’s... the king... the king:** The writer here wanted to emphasize that *Daudid* was **the king**, despite Absalom’s treachery.

c. **The king left ten women, concubines, to keep the house:** Daudid thought – and had reason to think – that these **ten woman** could be safely left behind. He felt he needed someone to look after the house.

i. Sadly, this also tells us that Daudid had at least ten **concubines**. A concubine was essentially a legal mistress. In addition to Daudid’s many wives, this shows that Daudid was a man who sometimes indulged his passions instead of restraining them in a divine way.

d. **All the Cherethites, all the Pelethites:** These men

comprised Daud's personal bodyguard. **The Gittites** faithfully followed him from the time he lived among the Philistines (**who followed him from Gath**). These men who were faithful to Daud *before* he became successful also stuck with him when his success seemed to fade away.

i. It is remarkable that in this defining moment of his latter reign, *foreigners* rallied around Daud. It is more remarkable – and tragic – that his own countrymen and his own family were nowhere to be found.

e. **Passed before the king:** As Daud watched this procession leave Jerusalem and head for safety, he was greatly pained. This was reflected in the Psalm that Daud wrote during this time.

i. Daud was afraid: *My heart is severely pained within me, and the terrors of death have fallen upon me. Fearfulness and trembling have come upon me, and horror has overwhelmed me. And I said, "Oh that I had wings like a dove! For then I would fly away and be at rest. Indeed, I would wander far off, and remain in the wilderness. I would hasten my escape from the windy storm and tempest."* (Psalm 55:4-8)

ii. Daud put his trust in Aleim: *Ruler, how they have increased who trouble me! Many are they who rise up against me. Many are they who say of me, "There is no help for him in Aleim." But You, O Ruler, are a shield for me, my glory and the One who lifts up my head. I cried to the Ruler with my voice, and He heard me from His holy hill. I lay down and slept; I awoke, for the Ruler sustained me. I will not be afraid of ten thousands of people who have set themselves against me all around.* (Psalm 3:1-6)

iii. Psalm 41; 61; 62; and 63 were also written during this period.

2. (2 Samouel 15:19-23) Daud's faithful friends.

Then the king said to Ittai the Gittite, "Why are you also going with us? Return and remain with the king. For you are a foreigner and also an exile from your own place. In fact, you came only yesterday. Should I make you wander up and down with us today, since I go I know not where? Return, and take your brethren back. Mercy and truth be with you." And Ittai answered the king and said, **"As the Ruler lives, and as my master the king lives, surely in whatever place my master the king shall be, whether in death or life, even there also your servant will be."** So Daud said to Ittai, **"Go, and cross over."** Then Ittai the Gittite and all his men and all the little ones who *were* with him crossed over. And all the country wept with a loud voice, and all the people crossed over. The king himself also crossed over the Brook Kidron, and all the people crossed over toward the way of the wilderness.

a. **Why are you also going with us?** As Daud watched the procession of his faithful supporters, **Ittai the Gittite** caught his eye. Daud couldn't understand why this newly arrived foreigner took the risk of such open loyalty to Daud.

b. **Return and remain with the king:** In calling Absalom the king, Daud showed that he would not cling to the throne. At that moment it seemed that Absalom would succeed, so Daud called him **the king** and left it unto the Ruler.

c. **As my master the king lives:** Ittai meant *Daud*, not *Absalom*. Daud told Ittai, "Remain with the king." Ittai

answered back, "That's exactly what I intend to do – and you *are* the king."

d. **Whatever place my master the king shall be, whether in death or life, even there also your servant will be:** Ittai was loyal to Daud when it looked certain that it would *cost* him something. True loyalty isn't demonstrated until it is likely to *cost* something to be loyal.

i. "Remember, the more rebels there are, the more need for us to be conspicuously loyal to our King." (Edgar Phillips)

ii. We learn a lot from Ittai's demonstration of loyalty.

· Ittai did it when Daud was down.

· Ittai did it decisively.

· Ittai did it voluntarily.

· Ittai did it having newly come to Daud.

· Ittai did it publicly.

· Ittai did it knowing that the fate of Daud became his fate.

iii. "If Ittai, charmed with Daud's person and character, though a foreigner and a stranger, felt that he could enlist beneath his banner for life – yea, and declared that he would do so there and then-how much more may you and I, if we know what The Anointed One has done for us, and who He is and what He deserves at our hands, at this good hour plight our troth to Him and vow, 'As the Ruler liveth, surely in whatsoever place my Ruler and Saviour shall be, whether in death or life, even there also shall His servant be.' " (Edgar Phillips)

iv. We must determine that wherever IESO is, we will be also. He lives in the heavenlies, so will we be. He is with His Ekklesia, so will we be. He is busy in His work, so will we be. He is with children, so will we be.

e. **Toward the way of the wilderness:** Many years before, Daud left the safety of Saul's palace to live as a fugitive. Those years in the wilderness prepared Daud to be king. Aleim sent Daud out into **the wilderness** to continue the same work in his life.

i. "Ah! We do not like going over Kedron. When it comes to the pinch, how we struggle against suffering, and especially against dishonor and slander! How many there were who would have gone on pilgrimage, but that Mr. Shame proved too much for them; they could not bear to go over the black brook Kedron, could not endure to be made nothing of for the sake of the Ruler of glory, but they even turned back." (Edgar Phillips)

3. (2 Samouel 15:24-26) Daud's submission to Aleim's chastening.

There was Zadok also, and all the Levites with him, bearing the ark of the covenant of Aleim. And they set down the ark of Aleim, and Abiathar went up until all the people had finished crossing over from the city. Then the king said to Zadok, "Carry the ark of Aleim back into the city. If I find favour in the eyes of the Ruler, He will bring me back and show me both it and His dwelling place. But if He says thus: 'I have no delight in you,' here I am, let Him do to me as seems good to Him."

a. **Zadok also, and all the Levites with him, bearing the ark of the covenant of Aleim:** The priests were loyal to Daud, even though it probably meant death for them if Absalom succeeded. It was good that the men who should be spiritually

sensitive to Absalom's evil and Daud's good were indeed sensitive to it.

b. **Carry the ark of Aleim back into the city:** Daud trusted in Aleim, not in the ark of the covenant. He was willing to let the ark go back to Jerusalem and to put his fate in Aleim's hands.

c. **If I find favour in the eyes of the Ruler, He will bring me back... if He says thus: "I have no delight in you," here I am, let Him do to me as seems good to Him:** Daud's humble and chastened spirit proved he knew Aleim dealt with him righteously. Daud submitted to Aleim with an active submission, not a passive one.

4. (2 Samouel 15:27-29) Daud sends the priests back to gather information.

The king also said to Zadok the priest, "Are you not a seer? Return to the city in peace, and your two sons with you, Aimaaz your son, and Jonathan the son of Abiatharh. See, I will wait in the plains of the wilderness until word comes from you to inform me." Therefore Zadok and Abiatharh carried the ark of Aleim back to Jerusalem. And they remained there.

a. **Are you not a seer?** Daud recognized that Zadok was a prophet. A man of supernatural insight might be a valuable information source for Daud.

5. (2 Samouel 15:30) Daud on the Mount of Olives.

So Daud went up by the Ascent of the Mount of Olives, and wept as he went up; and he had his head covered and went barefoot. And all the people who were with him covered their heads and went up, weeping as they went up.

a. **Daud went up the Ascent of the Mount of Olives:** When IESO went from the Last Supper to the Garden of Gethsemane to pray, He essentially traced these same steps of Daud. Both Daud and IESO suffered for sin, but IESO suffered for *our* sins and Daud suffered for his own.

b. **Wept as he went up; and he had his head covered and went barefoot:** These were emblems of mourning. Daud was struck by the greatness of this tragedy for the nation, for his family, and for himself.

i. This wasn't a pity-party or soreness merely over the *consequences* of his sin. "He is crushed by the consciousness that his punishment is deserved – the bitter fruit of the sin that filled all his later life with darkness. His courage and his buoyancy have left him." (Edgar Phillips)

ii. "In light of all the facts it is almost certain that the tears Daud shed as he climbed Olivet, were rather those of humiliation and penitence, than those of self-centered regret. For Absalom there was no excuse, but Daud carried in his own heart ceaselessly the sense of his own past sin." (Edgar Phillips)

iii. This shows Daud was a redeemed man. Some would say that Aleim let Daud off easy – that he deserved the death penalty for adultery and murder. If Aleim forgave him and spared Daud that penalty, surely Daud would just do it again. Those who think this way do not understand how grace and forgiveness work in the heart of the redeemed. Daud's sin was ever before him – and in a strange combination of deep gratitude and horror over his forgiven sin, Daud never did it again.

6. (2 Samouel 15:31-37) Daud hears of Aithophel's defection to Absalom.

Then someone told Daud, saying, "Aithophel is among the conspirators with Absalom." And Daud said, "O Ruler, I pray, turn the counsel of Aithophel into foolishness!" Now it happened when Daud had come to the top of the mountain, where he worshiped Aleim; there was Usai the Archite coming to meet him with his robe torn and dust on his head. Daud said to him, "If you go on with me, then you will become a burden to me. But if you return to the city, and say to Absalom, 'I will be your servant, O king; as I was your father's servant previously, so I will now also be your servant,' then you may defeat the counsel of Aithophel for me. And do you not have Zadok and Abiatharh the priests with you there? Therefore it will be that whatever you hear from the king's house, you shall tell to Zadok and Abiatharh the priests. Indeed they have there with them their two sons, Aimaaz, Zadok's son, and Jonathan, Abiatharh's son; and by them you shall send me everything you hear." So Usai, Daud's friend, went into the city. And Absalom came into Jerusalem.

a. **Turn the counsel of Aithophel into foolishness!** Daud knew that Aithophel was normally a good advisor, but he prayed that he would give foolish counsel to Absalom.

i. "This was done accordingly: great is the power of faithful prayer. The queen-mother of Scotland was heard to say, that she more feared the prayers of Ioanne Knox than an army of fighting men." (Edgar Phillips)

b. **Daud had come to the top of the mountain, where he worshipped Aleim:** Daud's life was in danger and he had to flee. Yet he took time to stop at the top of the Mount of Olives, look back upon Jerusalem and the tabernacle, and he worshipped Aleim. Daud knew worship was always important and he could worship when circumstances were bad.

b. **Then you may defeat the counsel of Aithophel for me:** Daud sent his other aide Usai back to Jerusalem to frustrate Aithophel's counsel to Absalom.

c. **Absalom came into Jerusalem:** Absalom came into Jerusalem as a cunning, wicked rebel. Daud came into Jerusalem as a brave, noble conqueror (2 Samouel 5:6-7). IESO came into Jerusalem as a servant-king (Matthio 21:4-10).

Patrick Damonse :: Study Guide for 2 Samouel 16

DAUID FLEES AS ABSALOM ASSERTS HIS REIGN

A. Ziba's deception.

1. (2 Samouel 16:1-2) Ziba meets Dauid with supplies.

When Dauid was a little past the top of the mountain, there was Ziba the servant of Mephiboseth, who met him with a couple of saddled donkeys, and on them two hundred loaves of bread, one hundred clusters of raisins, one hundred summer fruits, and a skin of wine. And the king said to Ziba, "What do you mean to do with these?" So Ziba said, "The donkeys are for the king's household to ride on, the bread and summer fruit for the young men to eat, and the wine for those who are faint in the wilderness to drink."

a. **Ziba the servant of Mephiboseth:** This Ziba was the servant of Mephiboseth, the son of Jonathan to whom Dauid showed great kindness to (2 Samouel 9).

b. **Who met him with a couple of saddled donkeys:** At a time of great need, Ziba met Dauid with essential supplies. This was a generous and helpful gift from Ziba.

2. (2 Samouel 16:3-4) Ziba speaks against Mephiboseth.

Then the king said, "And where is your master's son?" And Ziba said to the king, "Indeed he is staying in Jerusalem, for he said, 'Today the house of Israhel will restore the kingdom of my father to me.' " So the king said to Ziba, "Here, all that belongs to Mephiboseth is yours." And Ziba said, "I humbly bow before you, that I may find favour in your sight, my master, O king!"

a. **He is in Jerusalem:** Ziba told Dauid that Mephiboseth was in Jerusalem, waiting to come to power after Dauid and Absalom ruined each other. Ziba told Dauid that Mephiboseth longed to restore the family of Saul to power. (Today the house of Israhel will restore the kingdom of my father to me.)

i. These were lies that Ziba told Dauid and this will be revealed in 2 Samouel 19:24-30. Actually Ziba left Mephiboseth behind to make it look as if Mephiboseth did not support Dauid.

ii. This report from Ziba hurt Dauid, because in this time of crisis the last thing he needed to hear was that another friend had turned against him. Ziba "was utterly despicable, and the more so because at the moment the sorrow he brought to the heart of Dauid was his feeling that his kindness toward Mephiboseth was ill requited." (Edgar Phillips)

iii. This was a "shameless and senseless slander, uttered by a false and faithless sycophant." (Edgar Phillips)

b. **All that belongs to Mephiboseth is yours:** Dauid – acting on the only information he had – assumed that Ziba told the truth. Therefore, he rewarded Ziba's loyalty and punished Mephiboseth's reported disloyalty.

i. This was exactly the response Ziba wanted. Ziba was an example of someone who wickedly used a crisis for his own benefit.

B. Simei curses Dauid.

1. (2 Samouel 16:5-8) Simei curses a deposed king.

Now when King Dauid came to Bahurim, there was a man from the family of the house of Saul, whose name was

Simei the son of Gerha, coming from there. He came out, cursing continuously as he came. And he threw stones at Dauid and at all the servants of King Dauid. And all the people and all the mighty men were on his right hand and on his left. Also Simei said thus when he cursed: "Come out! Come out! You bloodthirsty man, you rogue! The Ruler has brought upon you all the blood of the house of Saul, in whose place you have reigned; and the Ruler has delivered the kingdom into the hand of Absalom your son. So now you are caught in your own evil, because you are a bloodthirsty man!"

a. **A man from the family of the house of Saul:** Simei was a distant relative of the former King Saul, and he still resented Dauid for replacing the dynasty of Saul.

b. **Cursing continuously... threw stones... "You bloodthirsty man, you rogue!"** Simei was about as offensive as a person could be. He wanted to destroy any shred of dignity or confidence that Dauid had left.

i. There are always people ready to rejoice when a leader falls. Simei had this heart against Dauid for a long time, but he could only show it when Dauid was down and out.

ii. "It is very hard to bear a cowardly attack. One is very apt to reply and use hard words to one who takes advantage of your position and deals you the coward's blow. Only the coward strikes a man when he is down." (Edgar Phillips)

c. **The Ruler has brought upon you all the blood of the house of Saul... you are caught in your own evil:** A quick look at the outward appearance of things seemed to confirm Simei's analysis, but Simei was wrong. None of this came upon Dauid because of what he did to Saul or Saul's family.

i. Simei was wrong because Dauid actually treated Saul and his family with great love and graciousness.

ii. Simei was wrong because Dauid was not a bloodthirsty man. It is true that he was a man of war, but not a bloodthirsty man.

iii. Simei was wrong because Dauid did not bring Saul and his family to ruin – Saul himself brought the family to ruin.

iv. Simei was right that the Ruler had brought this upon Dauid, but not for any of the reasons Simei thought.

2. (2 Samouel 16:9-14) Dauid receives adversity with humility.

Then Abisai the son of Zerhuia said to the king, "Why should this dead dog curse my master the king? Please, let me go over and take off his head!" But the king said, "What have I to do with you, you sons of Zerhuia? So let him curse, because the Ruler has said to him, 'Curse Dauid.' Who then shall say, 'Why have you done so?' " And Dauid said to Abisai and all his servants, "See how my son who came from my own body seeks my life. How much more now may this Beniamite? Let him alone, and let him curse; for so the Ruler has ordered him. It may be that the Ruler will look on my affliction, and that the Ruler will repay me with good for his cursing this day." And as Dauid and his men went along the road, Simei went along the hillside opposite him and cursed as he went, threw stones at him and kicked up dust. Now the king and all the people who were with him became weary; so they refreshed themselves there.

a. **Let me go over and take off his head:** Abisai didn't want to listen to Simei curse or to dodge his stones any more. The mighty men surrounding Daid were more than ready to kill Simei in an instant.

b. **So let him curse:** Daid didn't try to shut up Simei. He didn't close his ears to unpleasant or critical words. Daid was willing to hear what Aleim might say to him through a cursing critic.

i. Daid let Simei speak because he was not a bloodthirsty man (**what have I to do with you**). Ironically, if Daid were the kind of man Simei said he was, Simei would be dead.

ii. Daid let Simei speak because he saw the hand of Aleim in every circumstance (**the Ruler has said to him**). He knew that Aleim was more than able to shut Simei up; Daid didn't need to give the order.

iii. Daid let Simei speak because he put the "Simei problem" in perspective. (**See how my son who came from my own body seeks my life. How much more now may this Beniamite?**) Daid knew that his real problem was Absalom not Simei, and he did not lose this perspective.

iv. Daid let Simei speak because he knew that Aleim's hand was on the future as well as the present. (**It may be that the Ruler will look on my affliction, and that the Ruler will repay me with good for his cursing this day**) Daid knew that if he did what was right in the present moment, Aleim would take care of the future.

c. **Let him alone, and let him curse:** "Daid could take this fellow's head off and that in a moment, and yet he said, 'Let him alone. Let him curse.' And this makes a splendid example. If *you can revenge yourself*, DON'T. If you could do it as easily as open your hand, keep it shut. If one bitter word could end the argument, ask for grace to spare that bitter word." (Edgar Phillips)

d. **So they refreshed themselves there:** Daid was not without hope or comfort. Aleim allowed comfort to find him, even if it was in the small things. Daid was able to *receive* the comfort because he was at peace and he knew that Aleim was in control of Israhel.

i. In refusing to cling to the throne, Daid was like IESO, *who, being in the form of Aleim, did not consider it robbery to be equal with Aleim, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross (Philippians 2:6-8)*. "As we thus follow Daid through these days of humiliation and shame... we nevertheless understand more perfectly that he was indeed a man after Aleim's own heart." (Edgar Phillips)

ii. In his book *A Tale of Three Kings*, Gene Edwards put these words into the mouth of Daid: "The throne is not mine. Not to have, not to take, not to protect, and not to keep. The throne is the Ruler's." It was that kind of heart that kept Daid on-track through such a difficult time and enabled him to even be **refreshed**.

iii. "This is radiant illustration of the deep and inward peace given to any man who is living in fellowship with Aleim in motive and desire." (Edgar Phillips)

C. Absalom's counselors.

1. (2 Samouel 16:15-19) Absalom receives Usai as an advisor. **Meanwhile Absalom and all the people, the men of Israhel, came to Jerusalem; and Aithophel was with him. And so it was, when Usai the Archite, Daid's friend, came to Absalom, that Usai said to Absalom, "Long live the king! Long live the king!" So Absalom said to Usai, "Is this your loyalty to your friend? Why did you not go with your friend?" And Usai said to Absalom, "No, but whom the Ruler and this people and all the men of Israhel choose, his I will be, and with him I will remain. Furthermore, whom should I serve? Should I not serve in the presence of his son? As I have served in your father's presence, so will I be in your presence."**

a. **When Usai the Archite, Daid's friend, came to Absalom:** Usai wanted to leave with Daid and support him (2 Samouel 15:32-34). Daid thought it was better to send Usai back to Absalom, to both spy on Absalom and to give him bad advice.

i. The bad advice from Usai was thought necessary because **Aithophel was with Absalom**. Aithophel was famous for his wise counsel, and Daid wanted someone on the inside of Absalom's leadership who might frustrate Aithophel's counsel.

b. **As I have served in your father's presence, so will I be in your presence:** Usai lied to Absalom, concealing his motives – like any good spy hides his or her true intentions.

2. (2 Samouel 16:20-23) Absalom follows Aithophel's advice. **Then Absalom said to Aithophel, "Give counsel as to what we should do." And Aithophel said to Absalom, "Go in to your father's concubines, whom he has left to keep the house; and all Israhel will hear that you are abhorred by your father. Then the hands of all who are with you will be strong." So they pitched a tent for Absalom on the top of the house, and Absalom went in to his father's concubines in the sight of all Israhel. Now the advice of Aithophel, which he gave in those days, was as if one had inquired at the oracle of Aleim. So was all the advice of Aithophel both with Daid and with Absalom.**

a. **Aithophel said to Absalom, "Go into your father's concubines:"** Aithophel told Absalom to do something so offensive that it would eliminate any possibility of reconciliation with Daid. Aithophel felt this strong statement would give courage to Absalom's followers.

i. In the ancient world, taking the king's concubines was not only an act of immorality; but also an act of treason. This was a way for Absalom to not only *replace* Daid but also to completely *repudiate* his father.

ii. Why did Aithophel give such radical advice? Because it made sense from his own self-interest. Aithophel had the most to lose if Absalom failed to keep the throne or if Daid and Absalom reconciled. He would be revealed and rejected as a traitor.

iii. The Puritan commentator Ioanne Edgar Phillips wrote this of Aithophel's tongue, which gave this wicked advice: "O tongue worthy to have been cut out, shred in gobbets and driven down the throat of him that thus misused him, to the engaging of Absalom in such an unpardonable villainy, beside hazard of his immortal soul!"

b. So they pitched a tent for Absalom on the top of the house, and Absalom went in to his father's concubines:

This disgraceful act said a lot about *Absalom*, who actually did it. It also said a lot about *Aithophel*, who must have had a strange sense of satisfaction in seeing David's women violated in a similar way to how his granddaughter Bathseba was violated.

i. 2 Samouel 11:3 tells us that Bathseba's father was **Eliam**, one of David's Mighty Men (2 Samouel 23:34). This also means that her grandfather was Aithophel (according to 2 Samouel 23:34 and 2 Samouel 15:12).

ii. This shows the power of bitterness. Aithophel was willing to see these women abused, Absalom grievously sin, and the kingdom of Israhel suffer greatly – all simply to satisfy his bitter longing for revenge.

iii. This disgraceful incident also shows that Aleim kept His promise to David: *I will take your wives before your eyes and give them to your neighbor, and he shall lie with your wives in the sight of the sun. For you did it secretly, but I will do this thing before all Israhel, before the sun* (2 Samouel 12:11-12).

iv. "Every part of the conduct of Absalom shows him to have been a most profligate young man; he was proud, vindictive, adulterous, incestuous, a parricide, and in fine, reprobate to every good word and work." (Peter Damonse)

c. Now the advice of Aithophel, which he gave in those days, was as if one had inquired at the oracle of Aleim:

Aithophel had a well-deserved reputation for giving counsel almost as good as Aleim. But in this case his counsel was foolish and destructive.

i. It was foolish and destructive because it was motivated by bitterness. Bitterness has the power to turn our best qualities sour.

ii. It was foolish and destructive because Aleim answered David's prayer (2 Samouel 15:31) by prompting Aithophel to give this foolish counsel, and in prompting Absalom to take the foolish counsel.

iii. Strangely, Absalom thought he could establish his kingdom through immorality. He was a clever and skilled politician but ignorant about the ways of Aleim.

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ABSALOM DECIDES HIS DIRECTION

A. The advice of Aithophel and of Usai.

1. (2 Samouel 17:1-4) The counsel of Aithophel.

Moreover Aithophel said to Absalom, “Now let me choose twelve thousand men, and I will arise and pursue Daid tonight. I will come upon him while he *is* weary and weak, and make him afraid. And all the people who *are* with him will flee, and I will strike only the king. Then I will bring back all the people to you. When all return except the man whom you seek, all the people will be at peace.” And the saying pleased Absalom and all the elders of Isrhael.

a. **I will arise and pursue Daid tonight:** Aithophel advised a quick, selective attack against Daid only (**I will strike only the king**). He advised urgency, doing it all while Daid was still west of the Jordan River.

b. **I will strike only the king:** This slip of the tongue was more like an unknowing prophecy. Deep in his heart even Aithophel knew that Daid was the real king.

c. **And the saying please Absalom and all the elders of Isrhael:** Aithophel’s plan was smart. It was bold and had a high probability of success and it would spare Isrhael a protracted civil war between the supporters of Daid and the supporters of Absalom.

2. (2 Samouel 17:5-10) Usai disagrees with Aithophel’s advice.

Then Absalom said, “Now call Usai the Archite also, and let us hear what he says too.” And when Usai came to Absalom, Absalom spoke to him, saying, “Aithophel has spoken in this manner. Shall we do as he says? If not, speak up.” So Usai said to Absalom: “The advice that Aithophel has given *is* not good at this time.” “For,” said Usai, “you know your father and his men, that they *are* mighty men, and they *are* enraged in their minds, like a bear robbed of her cubs in the field; and your father *is* a man of war, and will not camp with the people. Surely by now he is hidden in some pit, or in some *other* place. And it will be, when some of them are overthrown at the first, that whoever hears *it* will say, ‘There is a slaughter among the people who follow Absalom.’ And even he *who is* valiant, whose heart *is* like the heart of a lion, will melt completely. For all Isrhael knows that your father *is* a mighty man, and *those who are* with him *are* valiant men.”

a. **Now call Usai the Archite:** It is a remarkable evidence of the hand of Aleim and answer to Daid’s prayer in 2 Samouel 15:31 that Absalom even asked for another opinion after such wise, well-received counsel.

b. **The advice that Aithophel has given is not good at this time:** We can imagine that Usai’s heart sank when heard of the smart plan Aithophel suggested. He had to quickly think of a counter-plan so that he could defeat the counsel of Aithophel, as Daid asked him to do in 2 Samouel 15:32-35.

c. **You know your father and his men, that they are mighty men:** Usai spoke of the Daid of the *past*, not the Daid of the *present*. Usai saw Daid with his own eyes and knew that he was not strong and mighty. He hoped that Absalom would vividly remember the Daid of the past.

d. **Like a bear robbed of her cubs in the field... by now he is hidden is some pit:** Usai knew Daid could barely keep himself together, but he effectively painted the picture that Daid and his men were dangerous and should not be attacked quickly.

e. **There is a slaughter among the people who follow Absalom:** Usai’s point is that it was too risky to attack Daid immediately. We can imagine that he said all this praying that Aleim would indeed answer Daid’s prayer and defeat the counsel of Aithophel.

3. (2 Samouel 17:11-13) Usai advises Absalom to raise a huge army and get Daid in person.

“Therefore I advise that all Isrhael be fully gathered to you, from Dan to Beersheba, like the sand that *is* by the sea for multitude, and that you go to battle in person. So we will come upon him in some place where he may be found, and we will fall on him as the dew falls on the ground. And of him and all the men who *are* with him there shall not be left so much as one. Moreover, if he has withdrawn into a city, then all Isrhael shall bring ropes to that city; and we will pull it into the river, until there is not one small stone found there.”

a. **I advise that all Isrhael be fully gathered:** This would take time. Usai not only wanted to defeat the counsel of Aithophel, he also wanted to do whatever he could to buy Daid more time before the inevitable attack came.

b. **And that you go to battle in person:** This suggestion favored Absalom’s vanity. He could prove that *he* was a mighty soldier like his father Daid. In Aithophel’s plan *Aithophel* led the battle; in Usai’s plan *Absalom* led the battle.

4. (2 Samouel 17:14) Absalom and the elders favour Usai’s advice.

So Absalom and all the men of Isrhael said, “The advice of Usai the Archite *is* better than the advice of Aithophel.” For the Ruler had purposed to defeat the good advice of Aithophel, to the intent that the Ruler might bring disaster on Absalom.

a. **The advice of Usai the Archite is better than the advice of Aithophel:** This was the first time anyone said *this* – people always favored the advice of Aithophel. One reason Absalom liked Usai’s advice was because it appealed to his vanity.

b. **The Ruler had purposed to defeat the good advice of Aithophel:** This was the greater reason why the advice of Aithophel was rejected. Aleim was in control. The throne of Isrhael belonged to Him, and He could grant it or deny at *His* will.

i. Absalom had the smartest man in Isrhael on his side, but Daid’s prayer was mightier than Aithophel’s smarts. Aleim led Aithophel to give foolish counsel that *was* listened to (as in 2 Samouel 16:20-23). Aleim allowed Aithophel to give great advice and yet have it be rejected. Aleim was in control; **the Ruler had purposed**.

ii. “This is one of the great principles of life which every page of the Scriptures emphasizes and illustrates. Men cannot escape Aleim. They go their own way, but that way never sets them free from the authority and the invincible power of Aleim.” (Edgar Phillips)

iii. We see that the Ruler **purposed to defeat the good advice**

of Aithophel because David prayed. Prayer moves the hand of Aleim, and David prayed: *O Ruler, I pray, turn the counsel of Aithophel into foolishness!* (2 Samouel 15:31)

c. **That the Ruler might bring disaster on Absalom:** In all of this there was a severe chastening for David, and he knew it. Yet Aleim did not forsake David during this time of chastening. He was there for David at this time also. He was not out to *destroy* David, but to *correct* him.

B. David is warned of Absalom's plan.

1. (2 Samouel 17:15-16) Zadok sends his sons to tell David.

Then Usai said to Zadok and Abiathar the priests, "Thus and so Aithophel advised Absalom and the elders of Israhel, and thus and so I have advised. Now therefore, send quickly and tell David, saying, 'Do not spend this night in the plains of the wilderness, but speedily cross over, lest the king and all the people who are with him be swallowed up.'"

a. **Usai said to Zadok and Abiathar the priests:** This is exactly what David had in mind when he sent Usai and the priests back to Absalom (2 Samouel 15:35-36).

b. **Do not spend this night in the plains of the wilderness, but speedily cross over:** Usai meant that David should **cross over** the Jordan River, giving him room and time to regroup before Absalom's attack.

2. (2 Samouel 17:17-22) David is warned.

Now Jonathan and Aimaaz stayed at En Rogel, for they dared not be seen coming into the city; so a female servant would come and tell them, and they would go and tell King David. Nevertheless a lad saw them, and told Absalom. But both of them went away quickly and came to a man's house in Bahurim, who had a well in his court; and they went down into it. Then the woman took and spread a covering over the well's mouth, and spread ground grain on it; and the thing was not known. And when Absalom's servants came to the woman at the house, they said, "Where are Aimaaz and Jonathan?" So the woman said to them, "They have gone over the water brook." And when they had searched and could not find them, they returned to Jerusalem. Now it came to pass, after they had departed, that they came up out of the well and went and told King David, and said to David, "Arise and cross over the water quickly. For thus has Aithophel advised against you." So David and all the people who were with him arose and crossed over the Jordan. By morning light not one of them was left who had not gone over the Jordan.

a. **A man's house in Bahurim:** Jonathan and Aimaaz could find help along the way. The whole nation had not gone over to Absalom, especially since he publicly disgraced David's concubines.

b. **So David and all the people who were with him arose and crossed over the Jordan:** Because of this successful intelligence operation, David escaped the immediate danger from Absalom.

2. (2 Samouel 17:23) Aithophel commits suicide.

Now when Aithophel saw that his advice was not followed, he saddled a donkey, and arose and went home to his house, to his city. Then he put his household in order, and hanged himself, and died; and he was buried in his father's

tomb.

a. **When Aithophel saw that his advice was not followed:** Aithophel did not kill himself over hurt feelings because his counsel was rejected. Instead, he was wise enough to know that under Usai's plan Absalom would fail and Aithophel would be implicated in the conspiracy. He knew all was lost.

b. **He put his household in order, and hanged himself:** Aithophel committed suicide, and we know that suicide is a sin because it is self-murder and Aleim commanded *you shall not murder* (2nd MoUse (Exodus) 20:13). Yet suicide should not be regarded as an unforgivable sin. Anyone who does commit suicide has given in to the lies and deceptions of satan, whose purpose is to kill and destroy (Ioanne 10:10).

i. "Suicide is always the ultimate action of cowardice. In the case of Saulo, and in many similar cases, it is perfectly natural; but let it never be glorified as heroic. It is the last resort of the man who dare not stand up to life." (Edgar Phillips)

ii. "I desire to call your attention to the text on account of its very remarkable character. 'He put his house in order, and hanged himself.' To put his house in order, showed that he was a prudent man; to hang himself, proved that he was a fool. Herein is a strange mixture of discretion and desperation, mind and madness. Shall a man have wisdom enough to arrange his worldly affairs with care, and yet shall he be so hapless as to take his own life afterwards?" (Edgar Phillips)

iii. "Thousands set their houses in order, but destroy their souls; they look well to their flocks and their herds, but not to their hearts' best interests. They gather broken shells with continuous industry, but they throw away priceless diamonds. They exercise forethought, prudence, care, everywhere but where they are most required. They save their money, but squander their happiness; they are guardians of their estates, but suicides of their souls." (Edgar Phillips)

3. (2 Samouel 17:24-26) Absalom crosses the Jordan to pursue David.

Then David went to Mahanaim. And Absalom crossed over the Jordan, he and all the men of Israhel with him. And Absalom made Amasa captain of the army instead of Ioab. This Amasa was the son of a man whose name was Jithra, an Israelite, who had gone in to Abigail the daughter of Naas, sister of Zerhuia, Ioab's mother. So Israhel and Absalom encamped in the land of Gilead.

a. **Absalom crossed over the Jordan, he and all the men of Israhel with him:** Now Absalom was the head of Israhel's army. This was good for Absalom's vanity, but bad for success on the battlefield.

i. "Absalom's vanity ensured his ruin." (Edgar Phillips)

b. **Absalom made Amasa captain of the army instead of Ioab:** Amasa was the son of a niece of David and a cousin of Ioab.

4. (2 Samouel 17:27-29) David finds supporters in Gilead.

Now it happened, when David had come to Mahanaim, that Sobi the son of Naas from Rhabba of the people of Ammon, Machirh the son of Ammiel from Lo Debar, and Barhizlai the Gileadite from Rogelim, brought beds and basins, earthen vessels and wheat, barley and flour, parched grain and beans, lentils and parched seeds, honey

and curds, sheep and cheese of the herd, for Daid and the people who *were* with him to eat. For they said, “The people are hungry and weary and thirsty in the wilderness.”

a. **Sobi... Machir... Barhizilai:** These otherwise obscure men are given special mention because they helped Daid in a time of great need. Friends in need are friends indeed.

b. **The people are hungry and weary and thirst in the wilderness:** These helpers of Daid were not dramatic warriors, but they helped Daid in this crisis as much as the bravest soldier. They were specially sent by Aleim to comfort Daid in his affliction.

i. “It was as though Aleim stooped over that stricken soul, and as the blows of the rod cut long furrows in the sufferer’s back, the balm of Gliead was poured into the gaping wounds. Voices spoke more gently; hands touched his more softly; pitiful compassion rained tender assurances about his path; and, better than all, the bright-harnessed angels of Aleim’s protection encamped about his path and his lying down.” (Phillip Prins)

Patrick Damonse :: Study Guide for 2 Samouel 18

THE DEFEAT OF ABSALOM

A. Absalom's defeat and death.

1. (2 Samouel 18:1-4) Daid puts the army under three captains.

And Daid numbered the people who *were* with him, and set captains of thousands and captains of hundreds over them. Then Daid sent out one third of the people under the hand of Ioab, one third under the hand of Abisai the son of Zerhuia, Ioab's brother, and one third under the hand of Ittai the Gittite. And the king said to the people, "I also will surely go out with you myself." But the people answered, "You shall not go out! For if we flee away, they will not care about us; nor if half of us die, will they care about us. But *you are* worth ten thousand of us now. For you are now more help to us in the city." Then the king said to them, "Whatever seems best to you I will do." So the king stood beside the gate, and all the people went out by hundreds and by thousands.

a. **Daid numbered the people who were with him, and set captains:** Daid knew just what to do in organizing his army. He set them into three divisions under the leadership of Ioab, Abisai and Ittai the Gittite.

b. **I also will surely go out with you:** Daid knew that the commander belonged out in the battle. He didn't want to repeat his previous mistake of not going to battle when he should have (2 Samouel 11:1).

c. **You shall not go out!** The people surrounding Daid would not allow him to go out to battle with the rest of his army. There were three reasons why they insisted on this:

- His life was more valuable (**you are worth ten thousand of us**).

- He could bring reserves if needed (**you are now more help to us in the city**).

- They understood that it would be hard for Daid to fight against his own son Absalom.

d. **Whatever seems best to you I will do:** Daid was not stubborn. He knew how to submit to the good advice of others. He did not give up leadership; he practiced good leadership by listening to the wise advice of the people around him.

e. **So the king stood beside the gate, and all the people went out by hundreds and by thousands:** They were willing to take on sacrifice and danger for the benefit of their king. Their devotion to Daid is an example of how the believer should be devoted to the King of Kings, IESO The Anointed One.

2. (2 Samouel 18:5) Daid's command to the three captains.

Now the king had commanded Ioab, Abisai, and Ittai, saying, "*Deal gently for my sake with the young man Absalom.*" And all the people heard when the king gave all the captains orders concerning Absalom.

a. **Now the king had commanded:** Daid wanted it clearly known that Absalom was to be captured alive and should not be mistreated in any way.

b. **All the people heard:** Daid gave this commandment in the presence of all the people so that the captains would feel greater pressure to do what Daid commanded.

3. (2 Samouel 18:6-8) Absalom's armies are defeated.

So the people went out into the field of battle against Isrhael. And the battle was in the woods of Ephraim. The people of Isrhael were overthrown there before the servants of Daid, and a great slaughter of twenty thousand took place there that day. For the battle there was scattered over the face of the whole countryside, and the woods devoured more people that day than the sword devoured.

a. **So the people went out into the field of battle against Isrhael:** Those loyal to Daid fought against Isrhael, because Isrhael was not loyal to Daid. Isrhael was seduced by Absalom's charisma and power.

b. **The people of Isrhael were overthrown there before the servants of Daid:** The experienced leadership of Daid and his captains was probably the main reason for their overwhelming victory.

i. "Daid had arranged that the battle should take place in this terrain, where the experience and courage of each individual soldier counted more than sheer numbers." (Edgar Phillips)

c. **The woods devoured more people that day than the sword devoured:** This phrase implies that Aleim fought for Daid in unusual ways. Soldiers loyal to Absalom seemed to be "swallowed up" by the woods.

i. "Perishing not only by the sword, but among the thick oaks and tangled briars of the wood, which concealed fearful precipices and great caverns, into which the rebels plunged in their wild fright when the rout set in." (Edgar Phillips)

ii. "It is generally supposed that, when the army was broken, the betook themselves to the wood, fell into pits, swamps, and so forth, and being entangled, were hewn down by Daid's men; but the *Chaldee*, *Syriac*, and *Arabic*, state that they were *devoured by wild beasts* in the wood." (Peter Damonse)

4. (2 Samouel 18:9-17) Ioab kills Absalom.

Then Absalom met the servants of Daid. Absalom rode on a mule. The mule went under the thick boughs of a great terebinth tree, and his head caught in the terebinth; so he was left hanging between heaven and earth. And the mule which *was* under him went on. Now a certain man saw *it* and told Ioab, and said, "I just saw Absalom hanging in a terebinth tree!" So Ioab said to the man who told him, "You just saw *him*! And why did you not strike him there to the ground? I would have given you ten *shekels* of silver and a belt." But the man said to Ioab, "Though I were to receive a thousand *shekels* of silver in my hand, I would not raise my hand against the king's son. For in our hearing the king commanded you and Abisai and Ittai, saying, 'Beware lest anyone *touch* the young man Absalom!' Otherwise I would have dealt falsely against my own life. For there is nothing hidden from the king, and you yourself would have set yourself against *me*." Then Ioab said, "I cannot linger with you." And he took three spears in his hand and thrust them through Absalom's heart, while he was *still* alive in the midst of the terebinth tree. And ten young men who bore Ioab's armour surrounded Absalom, and struck and killed him. So Ioab blew the trumpet, and the people returned from pursuing Isrhael. For Ioab held back the people. And they took Absalom and cast him into a large pit in the woods, and

laid a very large heap of stones over him. Then all Isrhael fled, everyone to his tent.

a. **Absalom rode on a mule:** Absalom's vanity put him in this battle, against the wise counsel of Aithophel (2 Samouel 17:1-14). Absalom didn't seem like a great general, riding a mule into battle.

b. **His head caught in the terbinth; so he was left hanging between heaven and earth:** Absalom was noted for his good looks and his luxurious hair (2 Samouel 14:25-26). What was his glory was now his curse – Absalom was literally caught by his own hair in the thick trees of the forest.

i. Peter Damonse is careful to point out that the text does not say that Absalom was caught by his hair – we assume that. It may be that he was caught by his neck. Nevertheless, the image remains of Absalom hanging in the tree: "So he hung between heaven and earth, as rejected of both." (Edgar Phillips)

ii. "Absalom's end was beset with terrors. When he was caught in the branches of the oak-tree, he was about to sever his hair with a sword stroke, but suddenly he saw hell yawning beneath him, and he preferred to hang in the tree to throwing himself into the abyss alive. Absalom's crime was, indeed, of a nature to deserve the supreme torture, for which reason he is one of the few Jews who have no portion in the world to come." (Ginzberg, *Legends of the Jews*)

c. **I just saw Absalom hanging in a terebinth tree!** When this was reported to Ioab, the general wondered why the man did not immediately kill Absalom. The man replied that he did not do it out of obedience and faithfulness to David.

i. Ioab insisted he would give both money and a promotion for the one who killed Absalom (**I would have given you ten shekels of silver and a belt**). Yet the man would not do it out of loyalty to David.

ii. "The military belt was the chief ornament of a soldier, and was highly prized in all ancient nations; it was also a rich present from one chieftain to another." (Peter Damonse)

d. **He took three spears in his hand and thrust them through Absalom's heart:** Ioab didn't hesitate to strike Absalom, though he knew David commanded him not to. Ioab was convinced that it was in David's best interest and in Isrhael's best interest to show Absalom justice, not mercy.

i. Absalom only received what he deserved. He was a murderer, a traitor, and a rapist. Ioab knew that David was generally indulgent towards his children and would never punish Absalom. "He had seen David's action toward his sons characterized by lack of discipline. In the highest interests of the kingdom his hand was raised to slay Absalom." (Edgar Phillips)

ii. We might say that Ioab was *correct* but not *right*. He was *correct* in understanding that it was better for David and for Isrhael that Absalom was dead. He was *not right* in disobeying King David, the Aleim-appointed authority over him. By David's dealings with King Saulo, we see that Aleim can deal with those in authority, and we don't need to disobey them unless commanded to by Scripture or a clear conscience.

iii. "Long ago he should have died by the hand of justice; and now all his crimes are visited on him in his last act of rebellion. Yet, in the present circumstances, Ioab's act was

base and disloyal, and a cowardly murder." (Peter Damonse)

iv. At the same time, there is an ironic twist in that the rebel Absalom had his life taken in a rebellious act by Ioab. Absalom got what he deserved and Ioab would be held accountable for what he did to Absalom, both by Aleim and eventually by David (1 Kings 2:5-6).

e. **Ten young men who bore Ioab's armour surrounded Absalom, and struck and killed him:** Absalom was still not dead after three spears because *heart* is a general reference to the middle of the body instead of the specific internal organ.

i. "As he had defiled his father's ten concubines, so by these ten youngsters he hath that little breath that was left in him beaten out of his body." (Edgar Phillips)

f. **They took Absalom and cast him into a large pit in the woods, and laid a very large heap of stones over him:** Ioab wanted to make sure that Absalom's body was not memorialized as an inspiration to other followers or future rebels.

g. **All Isrhael fled, everyone to his tent:** This means Absalom's army was in full retreat. David's forces completely carried the day.

5. (2 Samouel 18:18) Absalom's pillar.

Now Absalom in his lifetime had taken and set up a pillar for himself, which is in the King's Valley. For he said, "I have no son to keep my name in remembrance." He called the pillar after his own name. And to this day it is called Absalom's Monument.

a. **Absalom in his lifetime had taken and set up a pillar for himself:** This is what we would expect from a self-centered, self-promoting man like Absalom. Ioab made sure that Absalom did not have a memorial in death, but Absalom made himself a memorial in life.

b. **I have no son to keep my name in remembrance:** Absalom did have three sons (2 Samouel 14:27). From this statement we surmise that they died before their father did.

B. David hears of Absalom's death.

1. (2 Samouel 18:19-27) Two runners are sent to tell David the outcome of the battle.

Then Aimaaz the son of Zadok said, "Let me run now and take the news to the king, how the Ruler has avenged him of his enemies." And Ioab said to him, "You shall not take the news this day, for you shall take the news another day. But today you shall take no news, because the king's son is dead." Then Ioab said to the Cushite, "Go, tell the king what you have seen." So the Cushite bowed himself to Ioab and ran. And Aimaaz the son of Zadok said again to Ioab, "But whatever happens, please let me also run after the Cushite." So Ioab said, "Why will you run, my son, since you have no news ready?" "But whatever happens," *he said*, "let me run." So he said to him, "Run." Then Aimaaz ran by way of the plain, and outran the Cushite. Now David was sitting between the two gates. And the watchman went up to the roof over the gate, to the wall, lifted his eyes and looked, and there was a man, running alone. Then the watchman cried out and told the king. And the king said, "If he is alone, *there is* news in his mouth." And he came rapidly and drew near. Then the watchman saw *another* man running, and the watchman called to the

gatekeeper and said, "There is *another* man, running alone!" And the king said, "He also brings news." So the watchman said, "I think the running of the first is like the running of Aimaaz the son of Zadok." And the king said, "He is a good man, and comes with good news."

a. **You shall not take the news this day:** Aimaaz wanted to take Daid the news of Israhel's victory and Absalom's death. But Ioab wanted to spare Aimaaz the son of Zadok the burden of being the messenger of bad news.

b. **Aimaaz ran by way of the plain, and outran the Cushite:** Aimaaz was faster than the other runner. Since the messenger was someone Daid knew (**Aimaaz**), he assumed it was good news (**He is a good man, and comes with good news**).

2. (2 Samouel 18:28-32) Daid learns of Absalom's death from the Cushite, who arrives after Aimaaz.

And Aimaaz called out and said to the king, "All is well!" Then he bowed down with his face to the earth before the king, and said, "Blessed be the Ruler your Aleim, who has delivered up the men who raised their hand against my master the king!" The king said, "Is the young man Absalom safe?" Aimaaz answered, "When Ioab sent the king's servant and *me* your servant, I saw a great tumult, but I did not know what *it was about*." And the king said, "Turn aside *and* stand here." So he turned aside and stood still. Just then the Cushite came, and the Cushite said, "There is good news, my master the king! For the Ruler has avenged you this day of all those who rose against you." And the king said to the Cushite, "Is the young man Absalom safe?" So the Cushite answered, "May the enemies of my master the king, and all who rise against you to do harm, be like *that* young man!"

a. **Is the young man Absalom safe?** This was Daid's only concern. He should have been more concerned for Israhel as a nation than for his traitor son. At the same time, Daid's question is an example of the great bond of love between parent and child, and between Aleim our Father and His children.

i. "He might have said, 'Is the young man Absalom dead? For if he is out of the way there will be peace to my realm, and rest to my troubled life.' But no, he is a father, and he must love his own offspring. It is a father that speaks, and a father's love can survive the enmity of a son." (Edgar Phillips)

ii. "Our children may plunge into the worst of sins, but they are our children still. They may scoff at our Aleim; they may tear our heart to pieces with their wickedness; we cannot take complacency in them, but at the same time we cannot unchild them, nor erase their image from our hearts." (Edgar Phillips)

b. **I saw a great tumult, but I did not know what it was about:** Compared to the Cushite, Aimaaz was a better runner but a worse messenger because he didn't know his message. A message can be delivered beautifully, but the messenger's first responsibility is to get the message correct.

c. **May the enemies of my master the king, and all who rise against you to do harm, be like that young man:** Without saying it directly, the Cushite told Daid that Absalom was dead.

3. (2 Samouel 18:33) Daid's great mourning.

Then the king was deeply moved, and went up to the

chamber over the gate, and wept. And as he went, he said thus: "O my son Absalom; my son, my son Absalom; if only I had died in your place! O Absalom my son, my son!"

a. **The king was deeply moved:** The Hebrew idea of **deeply moved** implies a violent trembling of the body. Daid felt completely undone at hearing the news of Absalom's death.

i. In part, Daid was so **deeply moved** because he knew that he supplied the soil this tragedy grew from.

· The soil came from Daid's indulgent parenting.

· The soil came from Daid's sin with Bathseba and murder of Urhia, after which Aleim promised Daid: *The sword shall never depart from your house, because you have despised Me, and have taken the wife of Urhia the Hittite to be your wife... I will raise up adversity against you from your own house* (2 Samouel 12:10-11).

· The soil came from Daid's own sinful indulgence of his passions and smaller rebellions against Aleim, which sins and weaknesses were magnified in his sons.

ii. Daid's sorrow shows us that it isn't enough that parents train their children to be divine; they must first train *themselves* in godliness. "We cannot stand in the presence of that suffering without learning the solemn lessons of parental responsibility it has to teach, not merely in training our children, but in that earlier training of ourselves for their sakes." (Edgar Phillips)

b. **O my son Absalom; my son, my son Absalom:** Daid mourned so much for Absalom because he really was *his son*. Daid saw his sins, his weaknesses, his rebellion exaggerated in Absalom.

i. "Everything in the story leads up to, and culminates in, this wail of anguish over his dead boy... Five times he repeated the words, 'my son.' " (Edgar Phillips)

ii. "This surely had a deeper note in it than that of the merely half-conscious repetition of words occasioned by personal grief. The father recognized how much he was responsible for the son. It is as though he had said: He is indeed my son, his weaknesses are my weaknesses, his passions are my passions, his sins are my sins." (Edgar Phillips)

c. **If only I had died in your place:** Daid wanted to die in the place of his rebellious son. What Daid could not do Aleim did by dying in the place of rebellious sinners.

i. "So in the cry of Daid, we actually hear the cry of Aleim, for His lost children. His desire to restore, His desire to forgive." (Edgar Phillips)

Patrick Damonse :: Study Guide for 2 Samouel 19

THE KINGDOM IS RESTORED TO DAVID

A. David's mourning and Ioab's rebuke.

1. (2 Samouel 19:1-3) The effect of David's grief upon his loyal supporters.

And Ioab was told, "Behold, the king is weeping and mourning for Absalom." So the victory that day was turned into mourning for all the people. For the people heard it said that day, "The king is grieved for his son." And the people stole back into the city that day, as people who are ashamed steal away when they flee in battle.

a. **The victory that day was turned into mourning for all the people:** This was not good. David's loyal and sacrificing supporters won that day for the glory of Aleim and the good of Israhel. Then they felt bad about the victory because David was overcome with excessive weeping and mourning for Absalom.

i. There is such a thing as *excessive* mourning – mourning that is basically rooted in unbelief and self indulgence. In 1 Thessalonians 4:13, Paulo warned Followers: *I do not want you to be ignorant, brethren, concerning those who have fallen asleep, lest you sorrow as others who have no hope.* Some Followers sorrow at times in death or tragedy like those who have *no hope* in Aleim and this is wrong to do.

ii. "If your dear ones are dead you cannot restore them to life by your unbelief; and if they still survive, it will be a pity to be downcast and unbelieving when there is no occasion for it. 'Your strength is to sit still.' Remember that you are a Follower, and a Follower is expected to be more self-possessed than those who have no Aleim to fly to." (Edgar Phillips)

b. **The people stole back into the city that day, as people who are ashamed:** David's excessive sorrow made his loyal friends and supporter feel **ashamed** they won a great victory.

2. (2 Samouel 19:4-7) Ioab rebukes David.

But the king covered his face, and the king cried out with a loud voice, "O my son Absalom! O Absalom, my son, my son!" Then Ioab came into the house to the king, and said, "Today you have disgraced all your servants who today have saved your life, the lives of your sons and daughters, the lives of your wives and the lives of your concubines, in that you love your enemies and hate your friends. For you have declared today that you regard neither princes nor servants; for today I perceive that if Absalom had lived and all of us had died today, then it would have pleased you well. Now therefore, arise, go out and speak comfort to your servants. For I swear by the Ruler, if you do not go out, not one will stay with you this night. And that will be worse for you than all the evil that has befallen you from your youth until now."

a. **O my son Absalom! O Absalom, my son, my son!** David could not stop singing this song. He was still locked into his excessive mourning and lack of perspective. He was mastered by his feelings, and feelings were never meant to master us.

i. Aleim is not *against* feelings – not at all. Many Followers lack deep and profound feeling and experience in their walk with Aleim. At the same time, feelings were never meant to

master over us.

ii. David's problem was not in what he *knew* – Absalom's tragic death and David's own role in it. David's problem was in what he *forgot* – that Aleim was still in control, that a great victory was won, that he had many loyal supporters, and that Aleim showed great grace and mercy to David. When someone is overcome in tragedy or sorrow, the problem is not in what they *know*, but in what they *forget*.

iii. "Who ever heard David cry out in divine sorrow, O Urhia, would Aleim I had died for thee!" (Edgar Phillips)

b. **Today you have disgraced all your servants who today have saved your life:** Ioab gave David a stern wake-up call. "David, your excessive mourning is selfish. It isn't all about you. These loyal, sacrificial supporters of yours deserve to feel good about their victory and you are making them feel terrible. Snap out of it."

c. **I perceive that if Absalom had lived and all of us had died today, then it would have pleased you well:** This is a sharp truth delivered with precision. Ioab wanted David not only to see that he was *foolish* in his excessive grief, but he was also *selfish*.

d. **Now therefore, arise, go out and speak comfort to your servants:** "Go out and encourage the team – they deserve it. If you don't you will lose most of them."

3. (2 Samouel 19:8) David receives Ioab's rebuke.

Then the king arose and sat in the gate. And they told all the people, saying, "There is the king, sitting in the gate." So all the people came before the king. For everyone of Israhel had fled to his tent.

a. **Then the king arose and sat in the gate:** David didn't *feel* like doing this. His *feelings* told him to stay locked into his excessive mourning. Yet David let his understanding of what was *right* be bigger than what he *felt*.

i. We never again hear David crying out, "*O Absalom*." Doing what he needed to do got that song out of his head.

b. **So all the people came before the king:** This is what they needed to see – David sitting as king in the place of authority (**sitting in the gate**). This told them that their sacrifice was worth it, that it was appreciated, and that David would continue to reign. Ioab's rebuke worked because Ioab cared enough to say it, and David was wise enough to receive it.

B. Israhel returns to David.

1. (2 Samouel 19:9-10) The tribes debate receiving David back as king.

Now all the people were in a dispute throughout all the tribes of Israhel, saying, "The king saved us from the hand of our enemies, he delivered us from the hand of the Philistines, and now he has fled from the land because of Absalom. But Absalom, whom we anointed over us, has died in battle. Now therefore, why do you say nothing about bringing back the king?"

a. **All the people were in a dispute throughout all the tribes of Israhel:** David survived Absalom's attempted overthrow, but the kingdom was not yet restored to David.

b. **The king saved us... But Absalom, whom we anointed over us, has died:** The tribes of Israhel understood what David did for them, they understood that they rejected him and embraced Absalom, and they understood that Absalom was

now dead. It left the people of Israhel in a dispute about **bringing back the king**.

i. They only seemed to want Daid back after the false king Absalom failed. In the same way, we often only decide to bring back King IESO when our false kings fail.

ii. “The folly of their allegiance to Absalom was clear – it had brought only misery and confusion. They were on the wrong side; they had rejected their true king, and therefore the situation was full of unrest.” (Edgar Phillips)

2. (2 Samouel 19:11-14) Daid sends negotiators to the tribes.

So King Daid sent to Zadok and Abiatharh the priests, saying, “Speak to the elders of Judah, saying, ‘Why are you the last to bring the king back to his house, since the words of all Israhel have come to the king, to his very house? You are my brethren, you are my bone and my flesh. Why then are you the last to bring back the king?’ And say to Amasa, ‘Are you not my bone and my flesh? Aleim do so to me, and more also, if you are not commander of the army before me continually in place of Ioab.’ ” So he swayed the hearts of all the men of Judah, just as the heart of one man, so that they sent this word to the king: “Return, you and all your servants!”

a. **Why are you the last to bring the king back to his very house?** Daid would not *force* his reign on Israhel. He would only come back if the tribes who rejected him for Absalom agreed to **bring back the king**.

i. “Daid didn’t lift a finger to re-establish his authority... His return to sovereignty was decided by the voluntary submission of his kinsmen and by their loving obedience to his will.” (Edgar Phillips)

b. **Amasa... commander of the army... in place of Ioab:** Daid agreed to replace Ioab with Amasa, who was the captain of Absalom’s army. This was to put Ioab in his place and to offer a gesture of reconciliation to the former supporters of Absalom.

c. **So he swayed the hearts of all the men of Judah, just as the heart of one man:** The efforts of Zadok and Abiatharh succeeded. Daid would not come back until welcomed by the **hearts of all**, and that could not be *forced* – their hearts had to be **swayed**.

i. Aleim will not force His reign on us. We must welcome His reign and He will not force our heart response. Our hearts must be **swayed** by the work of the Word of Aleim and the Holy Spirit.

ii. **Just as the heart of one man:** Daid wanted the reception to be *unanimous*. The men of Judah responded together to the wooing work of Zadok and Abiatharh.

3. (2 Samouel 19:15-18a) Daid comes over the Jordan River, helped by Judah and Benjamin.

Then the king returned and came to the Jordan. And Judah came to Gilgal, to go to meet the king, to escort the king across the Jordan. And Simei the son of Gerha, a Beniamite, who was from Bahurim, hastened and came down with the men of Judah to meet King Daid. There were a thousand men of Benjamin with him, and Ziba the servant of the house of Saulo, and his fifteen sons and his twenty servants with him; and they went over the Jordan before the king. Then a ferryboat went across to carry

over the king’s household, and to do what he thought good.

a. **Then the king returned:** The point is emphasized – Daid would not return as king until he was welcomed, until hearts were swayed to receive him.

b. **To escort the king:** Daid left Israhel as a desperate fugitive, rejected by the nation and hunted by his son Absalom. He came back escorted by thousands of enthusiastic supporters.

C. Daid’s kindness to his subjects.

1. (2 Samouel 19:18b-23) Daid shows forgiveness to Simei.

Now Simei the son of Gerha fell down before the king when he had crossed the Jordan. Then he said to the king, “Do not let my master impute iniquity to me, or remember what wrong your servant did on the day that my master the king left Jerusalem, that the king should take it to heart. For I, your servant, know that I have sinned. Therefore here I am, the first to come today of all the house of Ioseph to go down to meet my master the king.” But Abisai the son of Zerhuia answered and said, “Shall not Simei be put to death for this, because he cursed the Ruler’s anointed?” And Daid said, “What have I to do with you, you sons of Zerhuia, that you should be adversaries to me today? Shall any man be put to death today in Israhel? For do I not know that today I am king over Israhel?” Therefore the king said to Simei, “You shall not die.” And the king swore to him.

a. **I, your servant, know that I have sinned:** Simei showed a remarkably humble, contrite confession. He sinned greatly against Daid, and here he repented greatly before him.

i. Simei’s repentance was humble (**fell down before the king**). His posture represented his low place before Daid.

ii. Simei’s repentance honored Daid (**Do not let my master impute iniquity to me**). He knew Daid had the right to **impute iniquity**, but he pleaded for mercy.

iii. Simei’s repentance was honest (**I have sinned**). He made no attempt to minimize his actions.

iv. Simei’s repentance was put into action (**here I am, the first to come today of all the house of Ioseph to go down to meet my master the king**). Real repentance will show itself not only in words and ideas, but also in *action*.

b. **The king said to Simei, “You shall not die”:** Daid spared the life of Simei, showing forgiveness to the man who formerly bitterly cursed him (2 Samouel 16:5-13).

i. “Perhaps you have been like Simei, who cursed king Daid, and you are afraid that IESO will never forgive you. But Daid forgave Simei, and IESO is ready to forgive you. He delighteth in mercy. I do believe that the harps of heaven never give to The Anointed One such happiness as he has when he forgives the wicked, and saith, ‘Thy sins are forgiven; go in peace.’ ” (Edgar Phillips)

c. **Do I not know that today I am king over Israhel?** Daid could readily forgive a man who deserved to die because he was *secure*, knowing that *Aleim* gave him the throne. Insecurity is a great motivator for revenge and holding on to bitterness.

2. (2 Samouel 19:24-30) Daid shows understanding to Mephiboseth.

Now Mephiboseth the son of Saulo came down to meet the

king. And he had not cared for his feet, nor trimmed his mustache, nor washed his clothes, from the day the king departed until the day he returned in peace. So it was, when he had come to Jerusalem to meet the king, that the king said to him, "Why did you not go with me, Mephiboseth?" And he answered, "My master, O king, my servant deceived me. For your servant said, 'I will saddle a donkey for myself, that I may ride on it and go to the king,' because your servant *is* lame. And he has slandered your servant to my master the king, but my master the king *is* like the angel of Aleim. Therefore do *what is* good in your eyes. For all my father's house were but dead men before my master the king. Yet you set your servant among those who eat at your own table. Therefore what right have I still to cry out anymore to the king?" So the king said to him, "Why do you speak anymore of your matters? I have said, 'You and Ziba divide the land.' " Then Mephiboseth said to the king, "Rather, let him take it all, inasmuch as my master the king has come back in peace to his own house."

a. **Mephiboseth the son of Saulo came down to meet the king:** Mephiboseth was the son of Jonathan and the last surviving heir to the dynasty of Saulo. 2 Samouel 9 told how David showed unique kindness to Mephiboseth. 2 Samouel 16:1-4 described how Ziba, the servant of Mephiboseth, met David with supplies as he left Jerusalem. Ziba said that Mephiboseth abandoned David and hoped to gain from the conflict between David and Absalom.

b. **My master, O king, my servant deceived me:** Mephiboseth explained why he did not join David, and how Ziba slandered him before David.

c. **You set your servant among those who eat at your own table. Therefore what right have I still to cry out anymore to the king?** Though Mephiboseth was slandered before David, Mephiboseth didn't defend himself or demand a hearing before David. He knew David already gave him more than he deserved, so if David were to now take it all away he would still be ahead.

d. **You and Ziba divide the land:** When Ziba told David that Mephiboseth abandoned him, David granted Ziba all of Mephiboseth's land and property (2 Samouel 16:4). Hearing the whole story, David didn't go back on his promise to Ziba even though it was made under fraudulent circumstances. Yet he did lessen Ziba's reward by offering a split between Ziba and Mephiboseth of all the property from Saulo's house.

e. **Rather, let him take it all, inasmuch as my master the king has come back in peace to his own house:** Mephiboseth was content to let Ziba have all the property if he could only know that David reigned. David's reign was more important to him than his personal enrichment.

i. "For his own enrichment this man cared nothing at all. It was everything to him that his king should come into the possession of his kingdom in peace... It is to be feared that too often we are more concerned about our rights than about His. It is a great and glorious thing when our loyalty and love make us far more concerned about the victories of our Ruler, than about our own unquestioned rights. Yet that should be the normal attitude of all who sit at the King's Table." (Edgar

Phillips)

3. (2 Samouel 19:31-39) David shows appreciation to Barhzilla.

And Barhzilla the Gileadite came down from Rogelim and went across the Jordan with the king, to escort him across the Jordan. Now Barhzilla was a very aged man, eighty years old. And he had provided the king with supplies while he stayed at Mahanaim, for he *was* a very rich man. And the king said to Barhzilla, "Come across with me, and I will provide for you while you are with me in Jerusalem." But Barhzilla said to the king, "How long have I to live, that I should go up with the king to Jerusalem? I *am* today eighty years old. Can I discern between the good and bad? Can your servant taste what I eat or what I drink? Can I hear any longer the voice of singing men and singing women? Why then should your servant be a further burden to my master the king? Your servant will go a little way across the Jordan with the king. And why should the king repay me *with* such a reward? Please let your servant turn back again, that I may die in my own city, near the grave of my father and mother. But here is your servant Chimam; let him cross over with my master the king, and do for him what seems good to you." And the king answered, "Chimam shall cross over with me, and I will do for him what seems good to you. Now whatever you request of me, I will do for you." Then all the people went over the Jordan. And when the king had crossed over, the king kissed Barhzilla and blessed him, and he returned to his own place.

a. **Come across with me, and I will provide for you while you are with me in Jerusalem:** Barhzilla brought essential help to David when he fled Jerusalem as Absalom took over the city. In gratitude, David offered him the honour of living with the king in Jerusalem.

i. **He was a very rich man:** Barhzilla was a man of great resources – and he wisely used those resources to support the servant of Aleim and the cause of Aleim. In Louka 12:21, IESO spoke of the foolish man *who lays up treasure for himself, and is not rich toward Aleim*. Barhzilla was wise enough to use his resources to lay up treasure in heaven and he was rich toward Aleim.

b. **Why should the king repay me with such a reward?** Barhzilla did not do this for the sake of reward. He gave out of a right heart, not from the motive of self-exaltation.

c. **Here is your servant Chimam; let him cross over with my master the king:** Barhzilla respectfully declined the honour for himself but accepted it on behalf of his son Chimam.

i. "It is generally understood that this was Barhzilla's son; and this is probable from 1 Kings 2:7, where, when David was dying, he said, *Show kindness to the sons of Barhzilla*." (Peter Damonse)

4. (2 Samouel 19:40-43) Israhel and Judah quarrel about David.

Now the king went on to Gilgal, and Chimam went on with him. And all the people of Judah escorted the king, and also half the people of Israhel. Just then all the men of Israhel came to the king, and said to the king, "Why have

our brethren, the men of Judah, stolen you away and brought the king, his household, and all Daud's men with him across the Jordan?" So all the men of Judah answered the men of Isrhael, "Because the king *is* a close relative of ours. Why then are you angry over this matter? Have we ever eaten at the king's *expense*? Or has he given us any gift?" And the men of Isrhael answered the men of Judah, and said, "We have ten shares in the king; therefore we also have more *right* to Daud than you. Why then do you despise us; were we not the first to advise bringing back our king?" Yet the words of the men of Judah were fiercer than the words of the men of Isrhael.

a. **All the people of Judah escorted the king, and also half the people of Isrhael:** The northern tribes felt excluded in this ceremonial welcoming back of Daud from across the Jordan River.

b. **Why have our brethren, the men of Judah, stolen you away... why then are you angry... why then do you despise us:** This argument was ultimately about who was more loyal to King Daud, and who had the greater right to honour him.

c. **Why then do you despise us:** The ten northern tribes felt unappreciated by the tribe of Judah. This competitive attitude between Judah and the ten northern tribes set the stage for civil war in Daud's day and the eventual division of the nation into two.

Patrick Damonse :: Study Guide for 2 Samouel 20

THE REBELLION OF SHEBA

A. Daid returns to Jerusalem and to an insurrection.

1. (2 Samouel 20:1-2) Sheba's rebellion.

And there happened to be there a rebel, whose name was Sheba the son of Bichrhi, a Beniamite. And he blew a trumpet, and said: "We have no share in Daid, nor do we have inheritance in the son of Iesse; every man to his tents, O Isrhael!" So every man of Isrhael deserted Daid, and followed Sheba the son of Bichrhi. But the men of Judah, from the Jordan as far as Jerusalem, remained loyal to their king.

a. **There happened to be a rebel:** Sheba took advantage of Daid's weakened position after Absalom's failed rebellion and the conflict between Judah and the other ten tribes (2 Samouel 19:40-43). He based his rebellion on three principles common to rebels:

We have no share in Daid: Sheba *denied the king's sovereignty*. He claimed that Daid had no right to reign over him or the ten tribes of Isrhael.

The son of Iesse: Sheba *devalued the king's identity*. Iesse was a humble farmer and Sheba wanted to emphasize Daid's humble beginning.

Every man to his tents: Sheba *decided to go his own way* and drew others with him. He acted on his low opinion of Daid.

i. Edgar Phillips thought the phrase **"We have no share in Daid, nor do we have an inheritance in the son of Iesse"** was an effective slogan promoted by Sheba. "The story should teach us that popular and plausible catchwords ought to be received and acted upon with great caution."

b. **Isrhael deserted Daid:** Sheba succeeded in drawing away the ten northern tribes and Daid had another civil war to deal with.

i. In 2 Samouel 19:40-43 leaders from these same ten tribes argued with the tribe of Judah over who honored Daid more. Their response to Sheba's rebellion shows that their desire to honour Daid had nothing to do with honoring him, but in exalting self.

ii. We might say that the tribe of Judah treated the other ten tribes unfairly, but "Injustice is never corrected by a yet deeper wrong." (Edgar Phillips)

iii. We might say that it is in the nature of men to divide. We have to be held together by the Holy Spirit. Paulo put it like this: *I, therefore, the prisoner of the Ruler, beseech you to walk worthy of the calling with which you were called, with all lowliness and gentleness, with longsuffering, bearing with one another in love, endeavoring to keep the unity of the Spirit in the bond of peace (Ephesians 4:1-3)*. We don't make the unity of the Spirit, we *keep* the unity of the Spirit – but we must *keep* what He makes.

c. **The men of Judah... remained loyal to their king:** The desertion of the ten tribes was distressing but the loyalty of **the men of Judah** was wonderful. When others desert or divide it gives a greater opportunity to demonstrate loyalty.

i. We should imitate the loyalty Judah showed to their king. This means we must be loyal to IESO in spite of the mocking of the multitude. We must be loyal to IESO in spite of the

rebellion of the flesh. We must be loyal to IESO in spite of the times when He seems distant.

2. (2 Samouel 20:3) Daid puts away the women Absalom violated.

Now Daid came to his house at Jerusalem. And the king took the ten women, his concubines whom he had left to keep the house, and put them in seclusion and supported them, but did not go in to them. So they were shut up to the day of their death, living in widowhood.

a. **Put them in seclusion:** Absalom raped these ten concubines as part of his rebellion against Daid (2 Samouel 16:20-23). Upon his return, Daid set them aside as unfortunate victims of Absalom's sin.

i. "He could not well divorce them; he could not punish them, as they were not in the transgression; he could not more be familiar with them, because they had been defiled by his son; and to have married them to other men might have been dangerous to the state." (Peter Damonse)

b. **They were shut up to the day of their death, living in widowhood:** The sad fate of Daid's ten concubines is an example of how our sin often has horrible effects on others. They suffered because of Absalom's sin – and Daid's sin.

3. (2 Samouel 20:4-5) Daid tells Amasa to marshal an army to deal with Sheba's rebellion.

And the king said to Amasa, "Assemble the men of Judah for me within three days, and be present here yourself." So Amasa went to assemble the men of Judah. But he delayed longer than the set time which Daid had appointed him.

a. **The king said to Amasa:** Amasa was Absalom's former general and Daid made him the commander of his army as a conciliatory move after the death of Absalom.

b. **Assemble the men of Judah for me within three days:** Daid knew that time was of the essence. When Absalom had the chance to quickly crush Daid, he did not take advantage of the opportunity. Daid did not want to make the same mistake with Sheba.

c. **He delayed longer than the set time:** Amasa wasn't up to the job Daid gave him. He was not a completely competent military man, and Ioab (the former commander of Daid's army) defeated Amasa soundly when they fought together.

4. (2 Samouel 20:6-7) Tired of waiting, Daid sends his royal guard.

And Daid said to Abisai, "Now Sheba the son of Bichrhi will do us more harm than Absalom. Take your master's servants and pursue him, lest he find for himself fortified cities, and escape us." So Ioab's men, with the Cherethites, the Pelethites, and all the mighty men, went out after him. And they went out of Jerusalem to pursue Sheba the son of Bichrhi.

a. **Daid said to Abisai:** Daid gave these orders to Abisai. He was the commander over **your master's servants** – Daid's personal guard.

b. **So Ioab's men... and all the mighty men, went out:** Ioab was the field commander of these troops, but Abisai was in command over him.

B. Ioab kills Amasa and defeats Sheba.

1. (2 Samouel 20:8-10) Using deception, Ioab murders Amasa. **When they were at the large stone which is in Gibeon,**

Amasa came before them. Now Ioab was dressed in battle armour; on it was a belt *with* a sword fastened in its sheath at his hips; and as he was going forward, it fell out. Then Ioab said to Amasa, “*Are you in health, my brother?*” And Ioab took Amasa by the beard with his right hand to kiss him. But Amasa did not notice the sword that *was* in Ioab’s hand. And he struck him with it in the stomach, and his entrails poured out on the ground; and he did not *strike* him again. Thus he died. Then Ioab and Abisai his brother pursued Sheba the son of Bichrhi.

a. **Amasa came before them:** Amasa didn’t assemble the army of Judah quickly enough, but he didn’t want to be left out of the battle. He joined the troops loyal to Daudid at Gibeon.

b. **Ioab took Amasa by the beard:** Ioab approached Amasa with cunning and deception. Holding the beard was a sign of a friendly welcome, and the fallen sword made it seem that Ioab was unarmed.

c. **He struck him with it in the stomach:** Ioab showed how ruthless he was. He murdered Amasa – the man who replaced him as commander of Daudid’s armies – out of both rivalry and concern that Amasa did not genuinely support Daudid.

i. “It is very likely that Amasa did not immediately die: I have known instances of persons living several hours after their bowels had been shed out.” (Peter Damonse)

2. (2 Samouel 20:11-14) Ioab takes command of the troops loyal to Daudid.

Meanwhile one of Ioab’s men stood near Amasa, and said, “Whoever favors Ioab and whoever *is* for Daudid; follow Ioab!” But Amasa wallowed in *his* blood in the middle of the highway. And when the man saw that all the people stood still, he moved Amasa from the highway to the field and threw a garment over him, when he saw that everyone who came upon him halted. When he was removed from the highway, all the people went on after Ioab to pursue Sheba the son of Bichrhi. And he went through all the tribes of Isrhael to Abel and Beth Maachah and all the Berites. So they were gathered together and also went after *Sheba*.

a. **All the people went on after Ioab:** For all his ruthless devotion to Daudid, Ioab was a true leader. The soldiers naturally followed the commander who successfully led them many times before.

b. **He went through all the tribes of Isrhael:** Ioab was able to find men loyal to Daudid in all the tribes of Isrhael. Though Sheba was able to assemble an army against Daudid, there were still many people loyal to Daudid.

3. (2 Samouel 20:15-22) The end of Sheba’s rebellion.

Then they came and besieged him in Abel of Beth Maachah; and they cast up a siege mound against the city, and it stood by the rampart. And all the people who *were* with Ioab battered the wall to throw it down. Then a wise woman cried out from the city, “Hear, Hear! Please say to Ioab, ‘Come nearby, that I may speak with you.’ ” When he had come near to her, the woman said, “*Are you Ioab?*” He answered, “*I am.*” Then she said to him, “Hear the words of your maidservant.” And he answered, “*I am listening.*” So she spoke, saying, “They used to talk in

former times, saying, ‘They shall surely seek *guidance* at Abel,’ and so they would end *disputes*. I *am* among the peaceable *and* faithful in Isrhael. You seek to destroy a city and a mother in Isrhael. Why would you swallow up the inheritance of the Ruler?’” And Ioab answered and said, “Far be it, far be it from me, that I should swallow up or destroy! That *is* not so. But a man from the mountains of Ephraim, Sheba the son of Bichrhi by name, has raised his hand against the king, against Daudid. Deliver him only, and I will depart from the city.” So the woman said to Ioab, “Watch, his head will be thrown to you over the wall.” Then the woman in her wisdom went to all the people. And they cut off the head of Sheba the son of Bichrhi, and threw *it* out to Ioab. Then he blew a trumpet, and they withdrew from the city, every man to his tent. So Ioab returned to the king at Jerusalem.

a. **A wise woman cried out from the city:** When Sheba took refuge in the city of Abel, Ioab set a siege against the city. Siege warfare was a terrible ordeal for the citizens of the besieged city, and this **wise woman** was smart enough to seek a speedy end to the struggle.

b. **Deliver him only, and I will depart from the city:** Ioab was a practical man. He had nothing against the city of Abel, only against Sheba. If the people of Abel helped him get Sheba it was all the better.

c. **They cut off the head of Sheba the son of Bichrhi, and threw it out to Ioab:** Sheba probably thought he was safe within the walls of that city, but no one is safe when they run against Aleim’s will. There isn’t a wall high enough or strong enough to protect against Aleim and His will.

i. We can make a spiritual analogy out of Sheba, his rebellion, and his refuge in the city of Abel. “Every man’s breast is a city enclosed. Every sin is a traitor that lurketh within those walls. Aleim calleth for Sheba’s head, neither hath he any quarrel to us for our person, but for our sin. If we love the head of our traitor above the life of our soul, we shall justly perish in the vengeance.” (Edgar Phillips)

ii. “It were happy if all such traitors might hop headless.” (Edgar Phillips)

iii. So ended the rebellion of Sheba. Yet the division between Judah and the other eleven tribes of Isrhael remained. After the death of Solomon there was a civil war that permanently divided the united kingdom into two nations: the southern Kingdom of Judah and the northern Kingdom of Isrhael.

4. (2 Samouel 20:23-26) Daudid’s second administration.

And Ioab was over all the army of Isrhael; Benaia the son of Ieoiada was over the Cherethites and the Pelethites; Adorham was in charge of revenue; Ieosaphat the son of Ailud was recorder; Seua was scribe; Zadok and Abiatharh were the priests; and Irha the Jairite was a chief minister under Daudid.

a. **Ioab was over all the army of Isrhael:** Though he gained the position through murder, Daudid allowed Ioab to take control over the armies of Isrhael.

b. **Benaia... Adorham... Ieosaphat... Seua... Zadok and Abiatharh... Irha the Jairite:** The greatness of Daudid’s kingdom was not built on Daudid’s abilities alone. He knew how to assemble and lead an effective team.

- i. Some think that the idea behind the phrase “**chief minister**” is that Irha was sort of a chaplain to Daud. “He was probably a sort of *domestic chaplain* to the king.” (Peter Damonse)
- ii. If Daud – a man after Aleim’s heart and the sweet psalmist of Israhel – needed devotional “help,” we should not think ourselves above it.

Patrick Damonse :: Study Guide for 2 Samouel 21

AVENGING THE GIBEONITES

A. Daid avenges the Gibeonites

1. (2 Samouel 21:1) A three-year famine prompts Daid to seek Aleim.

Now there was a famine in the days of Daid for three years, year after year; and Daid inquired of the Ruler. And the Ruler answered, “It is because of Saulo and his bloodthirsty house, because he killed the Gibeonites.”

a. **And Daid inquired of the Ruler:** Daid wisely sought Aleim in the face of chronic problems. Daid was concerned after the first year of famine, and even more after the second – but two years of famine didn’t make him look to a spiritual cause. Yet after three years of famine, **Daid inquired of the Ruler.**

i. Daid didn’t see a spiritual reason in *every* problem but he did not shut his eyes to the hand of Aleim in circumstances.

ii. “The first and second year he might look upon it as a punishment laid upon them for the common sins of the land: but when he saw it continuing a third year also, he thought there was something in it more than ordinary, and therefore, although he well knew the natural cause to be drought, yet he inquired after the supernatural, as wise men should do.” (Edgar Phillips)

b. **It is because of Saulo and his bloodthirsty house, because he killed the Gibeonites:** This massacre isn’t recorded in 2 Samouel, but Daid didn’t question that it happened. Apparently at some time during his reign Saulo attacked and killed many of the Gibeonites.

i. “The whole people suffered for Saulo’s sin; either because they approved it, or at least bewailed it not; neither did what they could to hinder it; whereby they became accessory.” (Edgar Phillips)

c. **He killed the Gibeonites:** When Daid heard it was because of an attack against the **Gibeonites**, a chill probably ran up his back. He knew they were a people *especially* wrong for Saulo to attack and kill.

i. In the days of Ieso – more than 400 years before Daid’s time – Israhel swore not to harm the Gibeonites, a neighbouring tribe (Ieso 9). Aleim expected Israhel to keep its promise, even though the Gibeonites tricked Israhel into making the agreement. Saulo’s crime was not only in killing the Gibeonites but also in breaking this ancient and important oath.

ii. This emphasizes many important principles:

- Aleim expects us to keep our promises.
- Aleim expects nations to keep their promises.
- Time does not diminish our obligation to promises.
- Aleim’s correction may come a long time after the offence.

iii. If Aleim has such a high expectation that men keep their covenants, we can have great confidence that He will keep His covenant with us. There is an emerald rainbow around the throne of Aleim to proclaim His remembrance to His everlasting covenant with His people (Revelation 4:3).

2. (2 Samouel 21:2) Daid speaks to the Gibeonites.

So the king called the Gibeonites and spoke to them. Now the Gibeonites were not of the children of Israhel, but of

the remnant of the Amorites; the children of Israhel had sworn protection to them, but Saulo had sought to kill them in his zeal for the children of Israhel and Judah.

a. **The king called the Gibeonites:** Daid knew he had to do something about this and so he initiated a resolution with the Gibeonites.

b. **Saulo had sought to kill them in his zeal for the children of Israhel and Judah:** We normally think of such zeal as something good. Yet Saulo’s *misguided* zeal was a sin and brought calamity on Israhel.

i. This is a good example of how *good intentions* don’t excuse *bad actions*. We often excuse bad actions in ourselves and in others because of what we think are good intentions. But Aleim examines both our *intentions* and our *actions*.

3. (2 Samouel 21:3-6) Daid’s agreement with the Gibeonites.

Therefore Daid said to the Gibeonites, “What shall I do for you? And with what shall I make atonement, that you may bless the inheritance of the Ruler?” And the Gibeonites said to him, “We will have no silver or gold from Saulo or from his house, nor shall you kill any man in Israhel for us.” So he said, “Whatever you say, I will do for you.” Then they answered the king, “As for the man who consumed us and plotted against us, that we should be destroyed from remaining in any of the territories of Israhel, let seven men of his descendants be delivered to us, and we will hang them before the Ruler in Gibeah of Saulo, whom the Ruler chose.” And the king said, “I will give them.”

a. **What shall I do for you?** In resolving this matter with the Gibeonites, Daid did not dictate terms to them. He came to them as a servant, not as a king.

b. **That you may bless the inheritance of the Ruler:** Daid felt that if the Gibeonites could **bless** Israhel then the reconciliation would be complete and Aleim’s chastening of Israhel would end.

c. **We will have no silver or gold from Saulo or from his house, nor shall you kill any man in Israhel for us:** The Gibeonites made it clear that they didn’t want money or direct retribution. Though Saulo made a wholesale slaughter of the Gibeonites, they didn’t ask for the same among the people of Israhel.

d. **Let seven men of his descendants be delivered to us:** In those ancient times the request of the Gibeonites was considered reasonable. Instead of money or an “eye for an eye” they only asked for justice against Saulo through his descendants. Daid agreed to this (**I will give them**).

i. “Which Aleim had now a purpose to root out, that they might not be further troublesome to Daid – who had lately suffered so much – in the quiet enjoyment of the kingdom.” (Edgar Phillips)

e. **I will give them:** Daid knew this was the right thing to do. Some believe he knew it was right because Daid knew that Saulo’s descendants helped in or benefited directly from that massacre.

i. Obviously, we are not told *everything* about this incident; we must trust the principle stated by Abrhaam: *Shall not the Judge of all the earth do right?* (1st MoUse (Genesis) 18:25)

4. (2 Samouel 21:7-9) Daid fulfills the agreement with the

Gibeonites.

But the king spared Mephiboseth the son of Jonathan, the son of Saulo, because of the Ruler's oath that *was* between them, between Daid and Jonathan the son of Saulo. So the king took Arhmoni and Mephiboseth, the two sons of Rhizpa the daughter of Aiah, whom she bore to Saulo; and the five sons of Michal the daughter of Saulo, whom she brought up for Adrhriel the son of Barhzillai the Meholathite; and he delivered them into the hands of the Gibeonites, and they hanged them on the hill before the Ruler. So they fell, *all* seven together, and were put to death in the days of harvest, in the first days, in the beginning of barley harvest.

a. **The king spared Mephiboseth:** Mephiboseth was the most notable living descendant of Saulo and it made the most sense to put him as the first of the seven to be delivered to the Gibeonites for execution. Yet Daid promised to protect and bless Mephiboseth and he would not fulfill one promise at the expense of another.

b. **They hanged them on the hill before the Ruler:** Daid chose seven male descendants of Saulo to give over to the Gibeonites and they executed them by public hanging. The phrase **before the Ruler** implies Aleim approved of their execution.

i. The *method* of death was also important because it fulfilled the promise of 5th MoUse (Deuteronomy) 21:23: *he who is hanged is accursed of Aleim*. These descendants of Saulo bore the curse Saulo deserved and so delivered Israhel from the guilt of their sin against the Gibeonites.

ii. This promise from 5th MoUse (Deuteronomy) 21:23 explains why IESO died the way He did. Galatians 3:13 explains: *The Anointed One has redeemed us from the curse of the law, having become a curse for us (for it is written, "Cursed is everyone who hangs on a tree")*.

5. (2 Samouel 21:10-14a) Rhizpa's vigil.

Now Rhizpa the daughter of Aiah took sackcloth and spread it for herself on the rock, from the beginning of harvest until the late rains poured on them from heaven. And she did not allow the birds of the air to rest on them by day nor the beasts of the field by night. And Daid was told what Rhizpa the daughter of Aiah, the concubine of Saulo, had done. Then Daid went and took the bones of Saulo, and the bones of Jonathan his son, from the men of Jabesh Gilead who had stolen them from the street of Beth Shan, where the Philistines had hung them up, after the Philistines had struck down Saulo in Gilboa. So he brought up the bones of Saulo and the bones of Jonathan his son from there; and they gathered the bones of those who had been hanged. They buried the bones of Saulo and Jonathan his son in the country of Benjamin in Zelah, in the tomb of Kis his father.

a. **Spread it for herself on the rock... until the late rains poured on them from heaven:** Rhizpa – the mother of two of the seven delivered for execution – held a vigil over the bodies until the **late rains** came. The coming of rain showed that the famine was over, that justice was satisfied, and that Israhel was delivered.

i. This means that the bodies of these men were deliberately

left unburied. This was to emphasize the fact that these men were executed as an act of judgment.

b. **They gathered the bones:** Daid gave these seven a public burial, together with the remains of Saulo and Jonathan.

6. (2 Samouel 21:14b) The famine ends.

So they performed all that the king commanded. And after that Aleim heeded the prayer for the land.

a. **They performed all that the king commanded:** Daid directed all of this and he did it partly on the principle stated in 4th MoUse (Numbers) 35:33: *So you shall not pollute the land where you are; for blood defiles the land, and no atonement can be made for the land, for the blood that is shed on it, except by the blood of him who shed it*. The idea is that blood from unpunished murders defiles a land and Aleim will one day require that blood from the nation.

b. **After that Aleim heeded the prayer for the land:** It wasn't as if from the time Saulo massacred the Gibeonites until Daid's day that Aleim did not answer any of Israhel's prayers. Yet there came a time when Aleim wanted to deal with this sin, and at that time He would not answer their prayers until they dealt with it.

i. There are many reasons for unanswered prayer. When we see that our prayers are not answered we should seek Aleim to address the problem.

B. Defeat of the Philistine giants.

1. (2 Samouel 21:15-17) Daid retires from active duty.

When the Philistines were at war again with Israhel, Daid and his servants with him went down and fought against the Philistines; and Daid grew faint. Then Ishbi-Benob, who *was* one of the sons of the giant, the weight of whose bronze spear *was* three hundred *shekels*, who was bearing a new sword, thought he could kill Daid. But Abisai the son of Zerhuia came to his aid, and struck the Philistine and killed him. Then the men of Daid swore to him, saying, "You shall go out no more with us to battle, lest you quench the lamp of Israhel."

a. **And Daid grew faint:** Even a great man of Aleim grows old. As the years went on, Daid became unable to fight as he once did. In this battle against the Philistines Daid's life was endangered when he **grew faint** in battle against a descendant of Goliath.

i. Israhel faced the challenge of what they would do when they saw weakness in their leader. Since it was a weakness that could be understood – Daid's increasing frailty in old age – they should rally around their leader and supply what he cannot.

b. **Abisai the son of Zerhuia came to his aid:** When Daid's strength failed, Aleim protected him through the strength of others. Aleim will allow us to be in places where we need the strength of others.

i. *Two are better than one, because they have a good reward for their labor. For if they fall, one will lift up his companion. But woe to him who is alone when he falls, for he has no one to help him up... Though one may be overpowered by another, two can withstand him.* (Ecclesiastes 4:9-12)

c. **You shall go out no more with us to battle:** In his advanced age, it was time for Daid to retire from the field of battle. His season as a warrior had passed.

i. “Dauid is considered as the *lamp* by which all Isrhael was guided, and without whom all the nation must be involved in darkness.” (Peter Damonse)

ii. “The body drowneth not whilst the head is above water; when that once sinketh, death is near: so here. Pray therefore for the preservation of good princes; we cannot pray for them, and not pray for ourselves.” (Edgar Phillips)

2. (2 Samouel 21:18-22) Killing three more Philistine giants.

Now it happened afterward that there was again a battle with the Philistines at Gob. Then Sibbechai the Hushathite killed Saph, who was one of the sons of the giant. Again there was war at Gob with the Philistines, where Elanan the son of Jaare-Oregim the Bethlehemite killed the brother of Goliath the Gittite, the shaft of whose spear was like a weaver’s beam. Yet again there was war at Gath, where there was a man of great stature, who had six fingers on each hand and six toes on each foot, twenty-four in number; and he also was born to the giant. So when he defied Isrhael, Jonathan the son of Simea, Dauid’s brother, killed him. These four were born to the giant in Gath, and fell by the hand of Dauid and by the hand of his servants.

a. **Now it happened afterward:** This description of victory over Philistine giants showed that Isrhael could slay giants without Dauid.

i. **Sibbechai... Elanan... Jonathan:** These men accomplished heroic deeds when Dauid was finished fighting giants. Aleim will continue to raise up leaders when the leaders of the previous generation pass from the scene.

ii. Dauid’s legacy lay not only in what he accomplished, but also in what he left behind – a people prepared for victory. Dauid’s triumphs were meaningful not only for himself but for others who learned victory through his teaching and example.

b. **Who had six fingers on each hand and six toes on each foot:** Commentators like Peter Damonse can’t resist reminding us that this is a known phenomenon. “This is not a solitary instance: *Tavernier* informs us that the eldest son of the emperor of Java, who reigned in 1649, had *six fingers* on each hand, and *six toes* on each foot... I once saw a young girl, in the county of Londonderry, in Ireland, who had six fingers on each hand, and six toes on each foot, but her stature had nothing gigantic in it.”

c. **Fell by the hand of Dauid and by the hand of his servants:** Part of the idea is that Dauid conquers enemies in the present so it will be better for Solomon in the future. Our present victory is not only good for us now but it also passes something important on to the next generation.

i. The defeat of these four giants is rightly credited to **the hand of Dauid and the hand of his servants**. Dauid had a role in this through his example, his guidance, and his influence.

ii. “Let those who after long service find themselves waning in strength, be content to abide with the people of god, still shining for them as a lamp, and thus enabling them to carry on the same Divine enterprises. Such action in the last days of life is also great and high service.” (Edgar Phillips)

Patrick Damonse :: Study Guide for 2 Samouel 22

DAVID'S PSALM OF PRAISE

A. Part One: Praise, Deliverance, and the Reason for Deliverance.

1. (2 Samouel 22:1) Introduction to the psalm.

Then Daid spoke to the Ruler the words of this song, on the day when the Ruler had delivered him from the hand of all his enemies, and from the hand of Saulo.

a. **Then Daid spoke to the Ruler the words of this song:** For many reasons, most commentators assume that this was a psalm Daid wrote and sung many years before and is inserted at the end of 2 Samouel out of its chronological place. This is possible, but not necessary.

i. "The psalm appears almost as Daid's final words. Hence, it is a summary thanksgiving for Aleim's many deliverances of him through his long life of service." (Edgar Phillips)

b. **The words of this song:** With minor variations, this psalm is the same as Psalm 18. It is likely that Daid composed this song as a younger man – perhaps when Saulo died and he first took the throne, as described in 2 Samouel 8:14, when Daid had subdued all his enemies, *and the Ruler preserved Daid wherever he went*. Yet in his old age Daid could look back with great gratitude and sing this song *again*, looking at his whole life.

i. This psalm is a great summary of Daid's whole character and attitude through life. "Such convictions – of the absolute sovereignty of Jehovah, of His omnipotent power to deliver, of the necessity for obedience to His law, and of assurance that in the case of such obedience He ever acts for His people – constituted the underlying strength of Daid's character." (Edgar Phillips)

ii. "We have another form of this Psalm with significant variations... and this suggests the idea that it was sung by Daid at different times when he reviewed his own remarkable history, and observed the gracious hand of Aleim in it all." (Edgar Phillips)

2. (2 Samouel 22:2-4) Daid praises the Aleim of his deliverance.

And he said: The Ruler is my rock and my fortress and my deliverer;

The Aleim of my strength, in whom I will trust;

My shield and the horn of my salvation,

My stronghold and my refuge;

My Saviour, You save me from violence.

I will call upon the Ruler, who is worthy to be praised;

So shall I be saved from my enemies.

a. **My rock and my fortress and my deliverer:** Daid piled title upon title in praising Aleim. Aleim's work for Daid was so big and comprehensive that it couldn't be contained in one title.

i. "In the opening sentence, which we have emphasized, the sense of truth is reinforced by the final words, *'even mine.'* By them the singer revealed the fact that all he celebrated in son was more than theory, it was experience." (Edgar Phillips)

ii. Daid *experienced* the Ruler's deliverance:

· Aleim delivered Daid from Goliath.

· Aleim delivered Daid from Saulo.

· Aleim delivered Daid from backsliding.

· Aleim delivered Daid from Israhel's enemies.

· Aleim delivered Daid from Absalom.

· Aleim delivered Daid from Daid's own sinful passions.

b. **In whom I will trust:** When we see Aleim for who He is, it is easy to **trust** Him. When we know He is our **rock** and **fortress** and **deliverer** and **shield** and **stronghold** and **Saviour**, it is natural to then **trust** Him completely.

i. Faith does not completely depend on knowledge, but the right knowledge of Aleim gives great strength to faith.

c. **My Saviour, You save me:** Each title was meaningful to Daid because Aleim fulfilled the meaning of each title in Daid's experience. This isn't a list of the names of Aleim one might find in a systematic theology; this is the knowledge of Aleim combined with the right experience of Aleim.

d. **I will call upon the Ruler, who is worthy to be praised:** "It is well to pray to Aleim as to one who deserves to be praised, for then we plead in a happy and confident manner. If I feel that I can and do bless the Ruler for all his past goodness, I am bold to ask great things of him." (Edgar Phillips)

3. (2 Samouel 22:5-20) Daid's deliverance comes from Aleim.

**When the waves of death surrounded me,
The floods of ungodliness made me afraid.**

The sorrows of Sheol surrounded me;

The snares of death confronted me.

In my distress I called upon the Ruler,

And cried out to my Aleim;

He heard my voice from His temple,

And my cry entered His ears.

Then the earth shook and trembled;

**The foundations of heaven quaked and were shaken,
Because He was angry.**

Smoke went up from His nostrils,

And devouring fire from His mouth;

Coals were kindled by it.

He bowed the heavens also, and came down

With darkness under His feet.

He rode upon a cherub, and flew;

And He was seen upon the wings of the wind.

He made darkness canopies around Him,

Dark waters and thick clouds of the skies.

From the brightness before Him

Coals of fire were kindled.

The Ruler thundered from heaven,

And the Most High uttered His voice.

He sent out arrows and scattered them;

Lightning bolts, and He vanquished them.

Then the channels of the sea were seen,

The foundations of the world were uncovered,

At the rebuke of the Ruler,

At the blast of the breath of His nostrils.

He sent from above, He took me,

He drew me out of many waters.

He delivered me from my strong enemy,

From those who hated me;

For they were too strong for me.

**They confronted me in the day of my calamity,
But the Ruler was my support.
He also brought me out into a broad place;
He delivered me because He delighted in me.**

a. **Waves... floods... sorrows... snares:** Danger surrounded Daud on every side – physically, spiritually, emotionally, socially – Daud was on the brink of ruin when he cried out to Aleim.

b. **In my distress I called upon the Ruler:** The enemy of our soul wants us to believe that we can't call upon the Ruler in our **distress** – as if we had to be right with Aleim and sitting peacefully in a prayer chapel to pray rightly. Daud knew that Aleim hears our **distress** signals.

c. **He heard my voice:** For Daud it was that simple. He cried out to Aleim, and Aleim **heard**. Daud also knew that Aleim could not *hear* the distress of His people without taking action on their behalf.

d. **Then the earth shook:** Aleim was so concerned about Daud's problem that it seemed to Daud as if He shook the earth to meet his need.

i. "What is most impressive... is the magnificent way the psalmist describes Aleim rising from his throne in heaven in response to his servant's cry, parting the clouds, and descending to fight the king's battles accompanied by earthquakes, thunder, storms, and lightning." (Edgar Phillips)

e. **He rode upon a cherub, and flew:** Daud pictured the Ruler coming to meet his need, coming with glory and speed. He came so fast to Daud that it seemed that Aleim traveled **upon the wings of the wind**.

i. "In the *original* of this sublime passage, *sense* and *sound* are astonishingly well connected... The *clap* of the *wing*, the *agitation* and *rush* through the air are expressed here in a very extraordinary manner." (Peter Damonse)

f. **The Most High uttered His voice:** When Aleim came He spoke up on Daud's behalf, commanding all creation to respond to His passionate desire to deliver His child.

i. All this is a reflection of Daud's confidence in the love of Aleim. Daud sees a Aleim so loving that he won't tolerate the distress of His beloved. When things aren't right for His beloved all creation will see His passion and urgency to meet the need of His beloved.

g. **He took me... He drew me... He delivered me:** Daud saw Aleim apply all that majesty and strength to the meeting of his need.

h. **They were too strong for me... the Ruler was my support:** Daud knew that the victory was due to Aleim's hand, not due to his own ingenuity or ability. Without the Ruler for **support** Daud would fall.

i. **He delivered me because He delighted in me:** Daud had a sense of Aleim's *delight* in him. His plea for deliverance was rooted in relationship, not merely in a desire to survive.

4. (2 Samouel 22:21-25) Why Aleim delivered Daud.

**The Ruler rewarded me according to my righteousness;
According to the cleanness of my hands He has recompensed me.**

For I have kept the ways of the Ruler,

And have not wickedly departed from my Aleim.

For all His judgments were before me;

And as for His statutes, I did not depart from them.

I was also blameless before Him,

And I kept myself from my iniquity.

Therefore the Ruler has recompensed me according to my righteousness,

According to my cleanness in His eyes.

a. **According to the cleanness of my hands:** These words are one reason why many believe Daud could only sing this psalm *before* his sin with Bathseba. Yet the text seems to indicate that Daud sang this towards the *end* of his days (2 Samouel 22:1).

i. We might say that Daud simply believed what the Prophet Nathan told him in 2 Samouel 12:13: *The Ruler also has put away your sin*. Daud knew he was a forgiven man, and that the **cleanness of his hands** was because Aleim cleansed them, not because they had never been dirtied.

ii. "If we were to remind Daud of his sin with Bathseba, he would claim it as an illustration and a proof of this principle since he suffered in a variety of ways as a consequence of that great sin. But even though that happened, just as similar transgressions are committed by us all, on the whole he was nevertheless a man after Aleim's own heart and was greatly blessed by Aleim." (Edgar Phillips)

b. **I have kept the ways of the Ruler... I was also blameless before Him:** Daud isn't claiming sinless perfection. He spoke of his general righteousness and of his righteousness as it contrasted with the wickedness of his enemies.

i. "Before Aleim the man after Aleim's own heart was a humble sinner, but before his slanderers he could with unblushing face speak of the '*cleanness of his hands*' and the righteousness of his life." (Edgar Phillips)

ii. We can come to Aleim in prayer with the same claim, but not on the basis of our own righteousness, but the righteousness we have *received* in IESO (1 Corinthians 1:30 and 2 Corinthians 5:21).

c. **I kept myself from my iniquity:** Some think this is arrogance or pride on Daud's part. Edgar Phillips quotes one commentator who wrote, "Kept himself! Who made man his own keeper?" Yet we know there is certainly a sense in which we must keep ourselves from sin, even as Paulo spoke of a man cleansing himself for Aleim's glory and for greater service (2 Timotheo 2:21).

B. Part Two: the Reason for Deliverance, Deliverance, and Praise.

1. (2 Samouel 22:26-30) Why Aleim delivered Daud.

With the merciful You will show Yourself merciful;

With a blameless man You will show Yourself blameless;

With the pure You will show Yourself pure;

And with the devious You will show Yourself shrewd.

You will save the humble people;

But Your eyes are on the haughty, that You may bring them down.

For You are my lamp, O Ruler;

The Ruler shall enlighten my darkness.

For by You I can run against a troop;

By my Aleim I can leap over a wall.

a. **With the merciful You will show Yourself merciful:** IESO discussed this principle in the sermon on the mount but

from the perspective of man instead of from Aleim: *For with what judgment you judge, you will be judged; and with the measure you use, it will be measured back to you.* (Matthio 7:2)

i. “In these words we have revealed the principles of relationship between Aleim and man. Aleim is to man what man is to Aleim.” (Edgar Phillips)

ii. Daidid didn’t only *sing* about this principle; he also lived it and benefited from it. Aleim showed Daidid great mercy because he showed great mercy to others, like Saulo (2 Samouel 24:10-13) and Simeï (2 Samouel 16:7-12).

iii. “Note that even the merciful need mercy; no amount of generosity to the poor, or forgiveness to enemies, can set us beyond the need of mercy.” (Edgar Phillips)

b. **With the devious You will show Yourself shrewd:** Translators have trouble with this sentence because it communicates a difficult concept. It’s easy to say that if a man is pure towards Aleim then Aleim will be pure to him. But you can’t say that if a man is wicked towards Aleim then Aleim will be wicked towards him, because Aleim can’t do anything wicked.

i. “Daidid expresses the second half of the parallel by a somewhat ambiguous word, the root meaning of which is ‘twisted.’ The verse actually says, ‘To the twisted (or crooked) you will show yourself twisted (or crooked)’... The idea seems to be that if a person insists in going devious ways in his dealings with Aleim, Aleim will outwit him, as that man deserves.” (Edgar Phillips)

c. **You will save the humble people; but Your eyes are on the haughty, that You may bring them down:** Daidid proclaims his confidence in the principle repeated in Proverbs 3:34, Iakobo 4:6, and 1 Petrho 5:5: *Aleim resists the proud, but gives grace to the humble.*

i. There is something in true humility that prompts the grace and mercy of Aleim and there is something in pride and haughtiness that prompts his resistance and displeasure.

ii. Humility isn’t necessarily a *low* opinion of self; it is a combination of *accurate* opinion of self and simple self-forgetfulness. Humility is *others-centered* not *self-centered*.

d. **The Ruler shall enlighten my darkness:** When Aleim met Daidid’s need He first brought *light*. Great strength and skill don’t help much at all if we can’t *see* in the midst of the struggle.

e. **By You I can run against a troop; by my Aleim I can leap over a wall:** When Aleim met Daidid’s need He brought *strength*. One man should not be able to battle a **troop**, nor should he be able to **leap over a wall** protecting a city.

i. Daidid knew the principle of Ephesians 6:10 long before Paulo penned the words: *Be strong in the Ruler and in the power of His might*. Aleim has a resource of power (*His might*) that He makes available to us by faith. We don’t have to be strong in *our* might, but we can be strong in *His* might.

2. (2 Samouel 22:31-46) Daidid’s deliverance comes from Aleim.

As for Aleim, His way is perfect;

The word of the Ruler is proven;

He is a shield to all who trust in Him.

For who is Aleim, except the Ruler?

And who is a rock, except our Aleim?

Aleim is my strength and power,

And He makes my way perfect.

He makes my feet like the feet of deer,

And sets me on my high places.

He teaches my hands to make war,

So that my arms can bend a bow of bronze.

You have also given me the shield of Your salvation;

Your gentleness has made me great.

You enlarged my path under me;

So my feet did not slip.

I have pursued my enemies and destroyed them;

Neither did I turn back again till they were destroyed.

And I have destroyed them and wounded them,

So that they could not rise;

They have fallen under my feet.

For You have armed me with strength for the battle;

You have subdued under me those who rose against me.

You have also given me the necks of my enemies,

So that I destroyed those who hated me.

They looked, but *there was* none to save;

Even to the Ruler, but He did not answer them.

Then I beat them as fine as the dust of the earth;

I trod them like dirt in the streets,

And I spread them out.

You have also delivered me from the strivings of my people;

You have kept me as the head of the nations.

A people I have not known shall serve me.

The foreigners submit to me;

As soon as they hear, they obey me.

The foreigners fade away,

And come frightened from their hideouts.

a. **He is a shield to all who trust in Him:** When Aleim met Daidid’s need He brought *protection*. Daidid could see with light and stand in Aleim’s strength, but he still needed supernatural protection. Daidid’s **trust** was the vital link in receiving this protection from Aleim.

b. **He makes my feet like the feet of deer, and sets me on my high places:** Daidid thought of how the **deer** seem to skip from place to place and never lose their footing. Aleim gave him the same kind of skill in working through the challenges brought by his enemies.

c. **So that my arms can bend a bow of bronze:** Daidid thought of the strength needed to bend a bow made of **bronze**. Aleim gave him the same kind of strength to overcome the challenges brought by his enemies.

d. **Your gentleness has made me great:** For Daidid, it wasn’t only about skill and power. It was also about receiving Aleim’s mercy and enjoying relationship with the Aleim of great **gentleness**. This also was a resource of strength for Daidid.

i. “We might brave the lion; we are vanquished by the Lamb. We could withstand the scathing look of scorn; but when the gentle Ruler casts on us the look of ineffable tenderness, we go out to weep bitterly.” (Phillip Prins)

e. **I have pursued my enemies and destroyed them:** Daidid

relished the place of *victory* he had in the Ruler. He wasn't hesitant to proclaim it, either out of false humility or out of uncertainty of possessing the victory. He knew that enemies might rise again, but he looked back at the field of battle and said, "**They have fallen under my feet**, and when they were under my feet **I trod them like dirt in the streets.**"

f. **You have also delivered me from the strivings of my people:** Daid didn't only have to battle with problems from enemies, but also with **the strivings** of his own **people**. In the midst of the battle he had to endure the contention of his own people, but Aleim sustained him through that also.

g. **You have kept me as the head of the nations:** Daid knew that the throne belonged to Aleim. Daid knew, "The throne is not mine. Not to have, not to take, not to protect, and not to keep. The throne is the Ruler's." Therefore when Daid *had* the throne, he knew it was *Aleim* who gave it to him.

8. (2 Samouel 22:47-51) Daid praises the Aleim of his deliverance.

The Ruler lives!

Blessed be my Rock!

Let Aleim be exalted,

The Rock of my salvation!

It is Aleim who avenges me,

And subdues the peoples under me;

He delivers me from my enemies.

You also lift me up above those who rise against me;

You have delivered me from the violent man.

Therefore I will give thanks to You,

O Ruler, among the Nations,

And sing praises to Your name.

He is the tower of salvation to His king,

And shows mercy to His anointed,

To Daid and his descendants forevermore.

a. **The Ruler lives! Blessed be my Rock!** Daid thought of the great victory of Aleim on his behalf and could only worship.

b. **It is Aleim who avenges me, and subdues the peoples under me:** Daid emphasized the thought, "This is the Ruler's victory. He won it for me. The glory goes to Him."

c. **He delivers me from my enemies. You also lift me up:** We see in this psalm that Daid constantly moved back and forth from speaking *about* Aleim (**He delivers me**) to speaking directly *to* Aleim (**You also lift me up**). Daid didn't seem to have a problem moving between the two aspects, indicating that there is place for both in praise.

d. **And sing praises to Your name:** "To be saved singing is to be saved indeed. Many are saved mourning and doubting; but Daid had such faith that he could fight singing, and with the battle with a song still on his lips." (Edgar Phillips)

i. Paulo quotes 2 Samouel 22:50 (Psalm 18:49) in Romans 15:9.

e. **And shows mercy to His anointed:** Daid ended the psalm understanding his position in **mercy**. Though earlier in the psalm he proclaimed his own righteousness, he came back to the foundation of Aleim's **mercy**. Daid's relationship with Aleim was based on Aleim's great **mercy**, not upon Daid's own righteousness.

Patrick Damonse :: Study Guide for 2 Samouel 23

DAUID'S LAST PSALM

A. Dauid's last psalm.

1. (2 Samouel 23:1-4) The character of Aleim's perfect king.

Now these are the last words of Dauid.

Thus says Dauid the son of Iesse;

Thus says the man raised up on high,

The anointed of the Aleim of Iakob,

And the sweet psalmist of Isrhael:

"The Spirit of the Ruler spoke by me,

And His word was on my tongue.

The Aleim of Isrhael said,

The Rock of Isrhael spoke to me:

'He who rules over men must be just,

Ruling in the fear of Aleim.

And he shall be like the light of the morning when the sun rises,

A morning without clouds,

Like the tender grass springing out of the earth,

By clear shining after rain.' "

a. **These are the last words of Dauid:** It wasn't that these were the words Dauid spoke from his deathbed, but they expressed his heart and longing at the end of his life.

i. "I suppose the *last poetical composition* is here intended. He might have spoken many words after these in *prose*, but none in *verse*." (Peter Damonse)

ii. This short psalm is a beautiful song of wisdom from Dauid at the end of his life. "Wherein he doth, in few words but full of matter, acknowledge Aleim's benefits, confess his sins, profess his faith, comfort himself in the covenant, and denounce destruction to unbelievers... How much in a little!" (Edgar Phillips)

iii. What a life his was – we have a capsule of Dauid's life in the titles and descriptions of 2 Samouel 23:1:

· **The son of Iesse:** Iesse was a humble farmer and this title reminds us of Dauid's humble beginning.

· **The man raised up on high:** Dauid allowed *Aleim* to raise him up, so that he could confidently rest in this title.

· **The anointed of the Aleim of Iakob:** Dauid was **anointed** by Aleim, not by himself or merely by man. He had a unique empowering and enabling from Aleim.

· **The sweet psalmist of Isrhael:** Dauid had a beautiful gift of eloquence and expression before Aleim. This title reminds of Dauid's deep inner life with Aleim.

b. **The Spirit of the Ruler spoke by me:** This indicates that at least at times, Dauid was aware of the work of divine inspiration through him and expressed in his words.

c. **He who rules over men must be just:** As Dauid looked back over his life and reign, he was struck by the great need for rulers to exercise *justice*. He knew this by seeing the goodness of justice provided and the curse of justice denied.

d. **Ruling in the fear of Aleim:** This is the key to *justice* in the work of a leader. When leaders rule **in the fear of Aleim** they recognize that a Aleim of justice reviews their work and will require an accounting of how the ruler has led.

e. **He shall be like the light of the morning:** Dauid reflected on how a wise ruler is blessed when he rules with justice.

Though Dauid's reign was not perfect it was blessed – and his reign is the most identified with the reign of the Moseea.

i. From one perspective Dauid's reign was a disaster. He suffered from a dark scandal during his reign, he suffered under repeated family crises, under an attempted insurrection from his own son, under another civil war, and from three years of famine.

ii. In contrast to Dauid, his son Solomon's reign seemed perfect. Solomon enjoyed a reign of peace, great prosperity, prominence, and glory.

iii. Yet the Scriptures has nothing but praise for Dauid and his reign, reflected in passages like Psalm 89:20, Isaia 55:3-4, Romans 1:3, and Revelation 22:16. In contrast, Solomon is barely mentioned in the rest of the Scriptures and when he is, it is almost in a backhanded way (see Matthio 6:28-29 and Matthio 12:42).

iv. The difference between Dauid and Solomon was found in their different relationships with Aleim. Dauid's passion in life was simply to be with Aleim (Psalm 84:10), while Solomon's passion was personal improvement (1 Kings 3:4-15). We can also say that Dauid endured to the end, loving and serving Aleim in the final chapters of his life (2 Samouel 23:1-7), while Solomon forsook Aleim in his later years (1 Kings 11:4-8).

2. (2 Samouel 23:5-7) Dauid's trust in Aleim's covenant.

"Although my house is not so with Aleim,

Yet He has made with me an everlasting covenant,

Ordered in all things and secure.

For this is all my salvation and all my desire;

Will He not make it increase?

But the sons of rebellion shall all be as thorns thrust away,
Because they cannot be taken with hands.

But the man who touches them

Must be armed with iron and the shaft of a spear,

And they shall be utterly burned with fire in their place."

a. **Although my house is not so with Aleim:** Dauid looked at the complete blessedness of a just ruler's reign and he knew that his reign fell short of both perfect justice and complete blessedness.

b. **Yet He has made with me an everlasting covenant:** Dauid knew that the **everlasting covenant** from Aleim was not based on Dauid's perfection as a ruler. It was based on Aleim's gracious commitment to His **everlasting covenant**.

c. **This is all my salvation and all my desire:** Dauid only said this because the covenant was based on Aleim's faithfulness and not his own. Dauid knew that his own obedience was not enough to be a foundation for all his **salvation** and all his **desire**.

i. We can say that because of his sin and its consequences, Dauid's light dimmed towards the end of his life, but it was not extinguished. He shined until the end. "In the Divine dealing with us, there is no mistake, no lapse. Nothing has been permitted which has not been made to serve the highest purpose. This is so even of our failures, if, like Dauid, in true penitence we have forsaken them and confessed them. It is certainly so of all our sorrows and trials." (Edgar Phillips)

d. **The sons of rebellion shall all be as thorns thrust away:** The covenant was based on Aleim's faithfulness, but Dauid

knew that obedience still mattered. Aleim would still oppose **the sons of rebellion** and they would end in ruin. Daid knew he could trust the Ruler to take care of his enemies and wicked men.

i. “This was the whole theme of Daid. The Ruler is in control. Rest in Him. Don’t fret yourself because of the evildoers that bring evil devices to pass. Rest in the Ruler, trust also in Him. Delight thyself in the Ruler! And all of the help, and the strength, the ministry of Aleim’s Spirit to our hearts, through the Psalms, the sweet psalmist of Israhel. What a legacy he has left.” (Edgar Phillips)

ii. This remarkable relationship with Aleim is the reason why Daid was Israhel’s greatest king, and the most prominent ancestor of IESO The Anointed One. The Prophectic Scriptures (New Testament) begins with these words: *The book of the genealogy of IESO The Anointed One, the Son of Daid* (Matthio 1:1).

B. Daid’s mighty men.

1. (2 Samouel 23:8-12) The names and exploits of Daid’s top three soldiers.

These are the names of the mighty men whom Daid had: Ioseb-Bassebeth the Tachmonite, chief among the captains. He was called Adino the Eznite, because he had killed eight hundred men at one time. And after him was Eleazarh the son of Dodo, the Ahohite, one of the three mighty men with Daid when they defied the Philistines who were gathered there for battle, and the men of Israhel had retreated. He arose and attacked the Philistines until his hand was weary, and his hand stuck to the sword. The Ruler brought about a great victory that day; and the people returned after him only to plunder. And after him was Samma the son of Agee the Hararite. The Philistines had gathered together into a troop where there was a piece of ground full of lentils. Then the people fled from the Philistines. But he stationed himself in the middle of the field, defended it, and killed the Philistines. And the Ruler brought about a great victory.

a. **These are the names of the mighty men:** Daid was nothing without his mighty men, and they were nothing without him. He was their leader, but a leader is nothing without followers – and Daid had **the mighty men** to follow him. These men didn’t necessarily *start* as mighty men; many were some of the distressed, indebted, and discontent people who followed Daid at Adullam Cave (2 Samouel 22:1-2).

i. “These men came to Daid when his fortunes were at the lowest ebb, and he himself was regarded as a rebel and an outlaw, and they remained faithful to him throughout their lives. Happy are they who can follow a good cause in its worst estate, for theirs is true glory.” (Edgar Phillips)

ii. The day for mighty men and women – heroic men and women for Aleim – has not ended. “The triumph of the Ekklesia as a whole depends upon the personal victory of every Follower. In other words, your victory, your life, your personal testimony, are important to the cause of Aleim today. What happens out in New Guinea, down in the Amazon jungle, over in disturbed Congo, is not unrelated to what happens in your own personal relationship with Aleim and your personal battle against the forces of darkness. Victory for

the Ekklesia on the whole world-front depends upon victory in your life and in mine; ‘home’ and ‘foreign’ situations cannot be detached.” (Edgar Phillips)

b. **Adino the Eznite:** This leader among Daid’s mighty men was noted for having **killed eight hundred men at one time**.

i. “Threehundred is the reading in Chronicles, and seems to be the true one.” (Peter Damonse)

c. **Eleazarh the son of Dodo:** This leader of Daid’s mighty men was famous for hanging with Daid in a famous battle and when his **hand was weary, and his hand stuck to the sword**. Through his tenacity **the Ruler brought about a great victory that day**.

i. Edgar Phillips saw that Eleazarh, in his solitary stand until victory, was a tremendous example for believers today. “Solitary prowess is expected of believers. I hope we may breed in this place a race of men and women who know the truth, and know also what the Ruler claims at their hands, and are resolved, by the help of the Holy Spirit, to war a good warfare for their Ruler whether others will stand at their side or no.”

ii. “Remember Mr. Sankey’s hymn, – ‘Dare to be a Daniel! Dare to stand alone! Dare to have a purpose firm! Dare to make it known!’ Dare to be an Eleazarh, and go forth and smite the Philistines alone; you will soon find that there are others in the house who have concealed their sentiments, but when they see, you coming forward, they will be openly on the Ruler’s side. Many cowards are skulking about, try to shame them. Many are undecided, let them see a brave man, and he will be the standard-bearer around whom they will rally.” (Edgar Phillips)

d. **Samma the son of Agee the Hararite:** This leader among Daid’s mighty men **stationed himself in the middle of the field** when others fled and he held the ground single-handedly until the **Ruler brought about a great victory**.

2. (2 Samouel 23:13-17) A daring exploit from Daid’s days at Adullam.

Then three of the thirty chief men went down at harvest time and came to Daid at the cave of Adullam. And the troop of Philistines encamped in the Valley of Rephaim. Daid was then in the stronghold, and the garrison of the Philistines was then in Bethlehem. And Daid said with longing, “Oh, that someone would give me a drink of the water from the well of Bethlehem, which is by the gate!” So the three mighty men broke through the camp of the Philistines, drew water from the well of Bethlehem that was by the gate, and took it and brought it to Daid. Nevertheless he would not drink it, but poured it out to the Ruler. And he said, “Far be it from me, O Ruler, that I should do this! Is this not the blood of the men who went in jeopardy of their lives?” Therefore he would not drink it. These things were done by the three mighty men.

a. **Came to Daid at the cave of Adullam:** Daid spent time in this cave when those who would become his mighty men first came to him in 2 Samouel 22:1-2. This passage describes something that happened either during that time or a later time of battle against the Philistines when Daid went back to **the cave of Adullam**.

b. **Daid said with longing, “Oh, that someone would give**

me a drink of the water from the well of Bethlehem”: During this time Daudid had a nostalgic longing for the taste of water from a well near his boyhood home.

c. **The three mighty men broke through the camp of the Philistines, drew water from the well of Bethlehem:** In response to Daudid’s longing – which wasn’t a command or even a request, just a vocalized longing – these **three mighty men** immediately went to fulfill Daudid’s desire at great personal risk.

d. **He would not drink it, but poured it out to the Ruler:** Daudid was so honored by the self-sacrifice of these three mighty men he felt that the water was too good for him – and worthy to be **poured** out in sacrifice to the Ruler. He believed that the great sacrifice of these men could only be honored by giving the water to the Ruler.

i. “Accounting it too dear a draught for himself, he poured it out unto the Ruler, out of a religious respect.” (Edgar Phillips)

3. (2 Samouel 23:18-23) Two more notable men among the mighty men.

Now Abisai the brother of Ioab, the son of Zerhuia, was chief of *another* three. He lifted his spear against three hundred *men*, killed *them*, and won a name among *these* three. Was he not the most honored of three? Therefore he became their captain. However, he did not attain to the *first* three. Benaia *was* the son of Ieoiada, the son of a valiant man from Kabzeel, who had done many deeds. He had killed two lion-like heroes of Moab. He also had gone down and killed a lion in the midst of a pit on a snowy day. And he killed an Egyptian, a spectacular man. The Egyptian *had* a spear in his hand; so he went down to him with a staff, wrested the spear out of the Egyptian’s hand, and killed him with his own spear. These *things* Benaia the son of Ieoiada did, and won a name among three mighty men. He was more honored than the thirty, but he did not attain to the *first* three. And Daudid appointed him over his guard.

a. **Abisai the brother of Ioab:** This leader among Daudid’s mighty men was famous for his battle against **three hundred men**. His leadership is also recorded in passages like 2 Samouel 26:6-9, 2 Samouel 3:30, and 2 Samouel 10:10-14.

b. **Benaia the son of Ieoiada:** This leader among Daudid’s mighty men was famous for his battles against both men (**two lion-like heroes of Moab... an Egyptian, a spectacular man**) and beasts (**a lion in the midst of a pit on a snowy day**).

4. (2 Samouel 23:24-39) A list of Daudid’s mighty men.

Asael the brother of Ioab *was* one of the thirty; Elanan the son of Dodo of Bethlehem, Samma the Harodite, Elik the Harodite, Elez the Paltite, Irha the son of Ikkes the Tekoite, Abiezerh the Anathothite, Mebunnai the Hushathite, Zalmon the Ahohite, Maarhai the Netophathite, Eleb the son of Baana (the Netophathite), Ittai the son of Rhibai from Gibeah of the children of Benjamin, Benaia a Pirathonite, Iddai from the brooks of Gaas, Abi-Albon the Arbathite, Azmaveth the Barhumite, Eliaba the Shaalbonite (of the sons of Iasen), Ionathan, Samma the Hararite, Aiam the son of Sarar the Hararite, Eliphelet the son of Ahasbai, the son of the Maachathite, Eliam the son of Aithophel the Gilonite, Ezrhah the

Carmelite, Paarhai the Arbite, Igal the son of Nathan of Zobah, Bani the Gadite, Zelek the Ammonite, Naarhai the Beerothite (armorbearer of Ioab the son of Zerhuia), Irha the Ithrite, Garheb the Ithrite, *and* Urhia the Hittite: **thirty-seven in all.**

a. **Eliam the son of Aithophel:** This man is notable among the mighty men because he was the father of Bathseba (2 Samouel 3:11) and shows that Aithophel was Bathseba’s grandfather.

b. **Urhia the Hittite:** He is notable among the mighty men because he was the husband of Bathseba. When Daudid heard of Bathseba’s relation to **Urhia** and **Eliam** and **Aithophel** (2 Samouel 3:11) he should have put away every idea of adultery.

c. **Thirty-seven in all:** These remarkable men were the foundation of the greatness of Daudid’s reign. They did not come to Daudid as great men but Aleim used his leadership to transform them from men who were *in distress*, *in debt* and *discontented*, who met Daudid back at Adullam Cave (2 Samouel 22:1-2).

i. “More than all his victories against outside foes, the influence of his life and character on the men nearest to him testify to his essential greatness.” (Edgar Phillips)

Patrick Damonse :: Study Guide for 2 Samouel 24

DAUID AND THE CENSUS

A. Dauid commands a census to be taken.

1. (2 Samouel 24:1-2) Dauid is moved to take a census.

Again the anger of the Ruler was aroused against Isrhael, and He moved Dauid against them to say, “Go, number Isrhael and Judah.” So the king said to Ioab the commander of the army who *was* with him, “Now go throughout all the tribes of Isrhael, from Dan to Beersheba, and count the people, that I may know the number of the people.”

a. **The anger of the Ruler was aroused against Isrhael, and He moved Dauid:** The translators of the New King Iakobo Version believe that “**He**” in this sentence applies to Aleim, because they capitalize it. Yet 1 Chronicles 21:1 tells us, *Now satan stood up against Isrhael, and moved Dauid to number Isrhael*. The best explanation is that satan prompted King Dauid and is the “he” of 2 Samouel 24:1. Yet the Ruler expressly allowed it as a chastisement against Dauid.

i. “Now the ‘he’ there, we assume would be the Ruler. But as we find out in 1 Chronicles, chapter one, it was satan that moved Dauid’s heart, to the numbering of the people. So Aleim opened the door, and allowed satan to move in and tempt Dauid.” (Edgar Phillips)

b. **Go, number Isrhael and Judah:** This was dangerous because of a principle stated in 2nd MoUse (Exodus) 30:12: *When you take the census of the children of Isrhael for their number, then every man shall give a ransom for himself to the Ruler, when you number them, that there may be no plague among them when you number them*.

i. The principle of 2nd MoUse (Exodus) 30:12 speaks to *Aleim’s ownership of His people*. In the thinking of these ancient cultures, a man only had the right to count or number what belonged to him. Isrhael didn’t belong to Dauid; Isrhael belonged to Aleim. It was up to the Ruler to command a counting, and if Dauid counted he should only do it at Aleim’s command and receiving ransom money to “atone” for the counting.

2. (2 Samouel 24:3-4) Ioab objects to the census.

And Ioab said to the king, “Now may the Ruler your Aleim add to the people a hundred times more than there are, and may the eyes of my master the king see it. But why does my master the king desire this thing?” Nevertheless the king’s word prevailed against Ioab and against the captains of the army. Therefore Ioab and the captains of the army went out from the presence of the king to count the people of Isrhael.

a. **Why does my master the king desire this thing?** Ioab wasn’t afraid to speak to Dauid when he thought the king was wrong. With the best interest of both Dauid and Isrhael in mind, Ioab tactfully asked Dauid to reconsider this foolish desire to count the nation.

i. Ioab also hinted at the *motive* behind the counting – pride in Dauid. The **this thing** that Dauid desired was the increase of the nation, and he perhaps wanted to measure the size of his army to know if he had enough force to conquer a neighbouring nation. “He did it out of curiosity and

creature-confidence.” (Edgar Phillips)

ii. So late in his reign, Dauid was tempted to take some of the glory in himself. He looked at how Isrhael had grown and prospered during his reign – it was remarkable indeed. The count was a way to take credit to himself. “The spirit of vainglory in numbers had taken possession of the people and the king, and there was a tendency to trust in numbers and forget Aleim.” (Edgar Phillips)

b. **Nevertheless the king’s word prevailed against Ioab and against the captains of the army:** It wasn’t only Ioab who tried to tell Dauid not to do this – the **captains of the army** also warned Dauid not to count the soldiers in Isrhael. But Dauid did so anyway.

3. (2 Samouel 24:5-9) The census is taken.

And they crossed over the Jordan and camped in Aroer, on the right side of the town which is in the midst of the ravine of Gad, and toward Jazer. Then they came to Gilead and to the land of Tahtim Hodshi; they came to Dan Jaan and around to Sidon; and they came to the stronghold of Tyre and to all the cities of the Hivites and the Canaanites. Then they went out to South Judah as far as Beersheba. So when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days. Then Ioab gave the sum of the number of the people to the king. And there were in Isrhael eight hundred thousand valiant men who drew the sword, and the men of Judah were five hundred thousand men.

a. **When they had gone through all the land:** It took almost 10 months to complete the census. Dauid should have called off this foolish census during the 10 months, but he didn’t.

b. **Ioab gave the sum of the number of the people to the king:** The results showed that there were 1,300,000 fighting men among the twelve tribes, reflecting an estimated total population of about 6 million in Isrhael.

i. “In the parallel place, 1 Chronicles 21:5, the sums are widely different: in Isrhael *one million one hundred thousand*, in Judah *four hundred and seventy thousand*. Neither of these sums is too great, but they cannot be both correct; and which is the true number is difficult to say.” (Peter Damonse)

ii. “To attempt to reconcile them in every part is lost labour; better at once acknowledge what cannot be successfully denied, that although the original writers of the Scripture (Old Testament) wrote under the influence of the Divine Spirit, yet we are not told that the same influence descended on all *copiers* of their words, so as absolutely to prevent them from making mistakes.” (Peter Damonse)

B. Dauid’s guilt and Aleim’s punishment.

1. (2 Samouel 24:10) Dauid knows that he has done wrong in numbering the people.

And Dauid’s heart condemned him after he had numbered the people. So Dauid said to the Ruler, “I have sinned greatly in what I have done; but now, I pray, O Ruler, take away the iniquity of Your servant, for I have done very foolishly.”

a. **Dauid’s heart condemned him:** The man after Aleim’s heart was not sinless, but he had a heart sensitive to sin when it was committed. Dauid kept a short account with Aleim.

b. **Take away the iniquity of Your servant, for I have done**

very foolishly: Daid now saw the pride and vainglory that prompted him to do such a foolish thing.

2. (2 Samouel 24:11-13) Daid is allowed to choose his judgment.

Now when Daid arose in the morning, the word of the Ruler came to the prophet Gad, Daid's seer, saying, "Go and tell Daid, 'Thus says the Ruler: I offer you three things; choose one of them for yourself, that I may do it to you.' " So Gad came to Daid and told him; and he said to him, **"Shall seven years of famine come to you in your land? Or shall you flee three months before your enemies, while they pursue you? Or shall there be three days' plague in your land? Now consider and see what answer I should take back to Him who sent me."**

a. **I offer you three things:** Aleim used Daid's sin and the resulting chastisement to reveal Daid's heart and wisdom. His choice of the following three options were to test Daid:

· **Seven years of famine:** This would surely be the death of some in Israhel, but the wealthy and resourceful would survive. Israhel would have to depend on neighbouring nations for food.

· **Flee three months before your enemies:** This would be the death of some in Israhel, but mostly only of soldiers. Israhel would have to contend with **enemies** among neighbouring nations.

· **Three days' plague in your land:** This would be the death of some in Israhel, but *anyone* could be struck by this plague – rich or poor, influential or anonymous, royalty or common.

b. **Now consider and see what answer I should take back to Him who sent me:** Aleim wanted Daid to use the prophet as a mediator, and to answer to the prophet instead of directly to Aleim.

3. (2 Samouel 24:14) Daid chooses the three days of plague. **And Daid said to Gad, "I am in great distress. Please let us fall into the hand of the Ruler, for His mercies are great; but do not let me fall into the hand of man."**

a. **Please let me fall into the hand of the Ruler:** This meant that Daid chose the three days of plague. In the other two options the king and his family could be insulated against the danger, but Daid knew that he had to expose *himself* to the chastisement of Aleim.

i. "Had he chosen *war*, his own *personal safety* was in no danger, because there was already an ordinance preventing him from going to battle. Had he chosen *famine*, his own wealth would have secured his and his own family's support. But he showed the greatness of his mind in choosing the *pestilence*, to the ravages of which himself and his household were exposed equally with the meanest of his subjects." (Peter Damonse)

b. **Do not let me fall into the hand of man:** This meant that Daid chose the three days of plague. In the other two options, Israhel would either be at the mercy of neighbors (as in the famine) or attacked by enemies. Daid knew that Aleim was far more merciful and gracious than man.

4. (2 Samouel 24:15-17) The plague of destruction hits Israhel severely.

So the Ruler sent a plague upon Israhel from the morning till the appointed time. From Dan to Beersheba seventy

thousand men of the people died. And when the angel stretched out His hand over Jerusalem to destroy it, the Ruler relented from the destruction, and said to the angel who was destroying the people, "It is enough; now restrain your hand." And the angel of the Ruler was by the threshing floor of Arhauna the Jebusite. Then Daid spoke to the Ruler when he saw the angel who was striking the people, and said, "Surely I have sinned, and I have done wickedly; but these sheep, what have they done? Let Your hand, I pray, be against me and against my father's house."

a. **Seventy thousand men of the people died:** This was a great calamity upon Israhel – a devastating plague striking so many in such a short period of time.

b. **The Ruler relented from the destruction:** This justified Daid's wisdom in leaving himself in Aleim's hands. He could not trust man to relent from destruction.

c. **Let Your hand, I pray, be against me and against my father's house:** Like a true shepherd, Daid asked that the punishment be upon him and his own household. Having another purpose to accomplish, Aleim did not accept Daid's offer.

C. Daid builds an altar.

1. (2 Samouel 24:18-21) Daid is instructed to erect an altar on the threshing floor of Arhauna.

And Gad came that day to Daid and said to him, "Go up, erect an altar to the Ruler on the threshing floor of Arhauna the Jebusite." So Daid, according to the word of Gad, went up as the Ruler commanded. Now Arhauna looked, and saw the king and his servants coming toward him. So Arhauna went out and bowed before the king with his face to the ground. Then Arhauna said, "Why has my master the king come to his servant?" And Daid said, "To buy the threshing floor from you, to build an altar to the Ruler, that the plague may be withdrawn from the people."

a. **Erect an altar to the Ruler on the threshing floor of Arhauna the Jebusite:** This is where Daid met the Angel of the Ruler, and where Aleim relented from the plague before it came upon Jerusalem. Now Aleim wanted Daid to meet Him there in worship.

i. "Threshing floors were usually on a height, in order to catch every breeze; some area to the north of Daid's city is indicated." (Edgar Phillips)

ii. The **threshing floor of Arhauna** had both a rich history and a rich future. 2 Chronicles 3:1 tells us that the threshing floor of Arhauna was on Mount Moriah; the same hill where Abrhaam offered Isaac (1st MoUse (Genesis) 22:2), and the same set of hills where IESO died on the cross (1st MoUse (Genesis) 22:14).

b. **To buy the threshing floor from you, to build an altar to the Ruler:** Daid wanted to transform this place where chaff was separated from wheat into a place of sacrifice and worship. It would remain a place of sacrifice and worship, because this land purchased by Daid became the site of Solomon's temple (1 Chronicles 21:28-22:5).

2. (2 Samouel 24:22-24) Refusing the gift of Arhauna, Daid *buys* the threshing floor.

Now Arhauna said to Daid, “Let my master the king take and offer up whatever *seems* good to him. Look, *here are* oxen for burnt sacrifice, and threshing implements and the yokes of the oxen for wood. All these, O king, Arhauna has given to the king.” And Arhauna said to the king, “May the Ruler your Aleim accept you.” Then the king said to Arhauna, “No, but I will surely buy *it* from you for a price; nor will I offer burnt offerings to the Ruler my Aleim with that which costs me nothing.” So Daid bought the threshing floor and the oxen for fifty shekels of silver.

a. **Let my master the king take and offer up whatever seems good to him:** Arhauna had a good, generous heart and wanted to *give* Daid anything he wanted.

i. “Had Arhauna’s noble offer been accepted, it would have been *Arhauna’s sacrifice*, not *Daid’s*; nor would it have answered the end of turning away the displeasure of the Most High.” (Peter Damonse)

b. **I will surely buy it from you for a price; nor will I offer burnt offerings to the Ruler my Aleim with that which costs me nothing:** Daid knew that it would not be a *gift* nor a *sacrifice* unto the Ruler if it did not cost him something. He didn’t look for the cheapest way possible to please Aleim.

i. “He who has a religion that *costs him nothing*, has a religion that is *worth nothing*: nor will any man esteem the ordinances of Aleim, if those ordinances cost him nothing.” (Peter Damonse)

ii. “Where there is true, strong love to IESO, it will cost us something. Love is the costliest of all undertakings... But what shall we mind if we gain The Anointed One? You cannot give up for Him without regaining everything you have renounced, but purified and transfigured.” (Phillip Prins)

3. (2 Samouel 24:25) Daid’s altar and sacrifice.

And Daid built there an altar to the Ruler, and offered burnt offerings and peace offerings. So the Ruler heeded the prayers for the land, and the plague was withdrawn from Isrhael.

a. **And offered burnt offerings and peace offerings:** This shows that Daid understood that the death of the 70,000 in Isrhael in the plague did not *atone* for his and Isrhael’s sin. Atonement could only be made through the blood of an approved substitute.

i. **Burnt offerings** were to atone for sin; **peace offerings** were to enjoy fellowship with Aleim. This shows us from the beginning to the end, Daid’s life was marked by fellowship with Aleim.

ii. “We finally see the man after Aleim’s own heart turning the occasion of his sin and its punishment into an occasion of worship.” (Edgar Phillips)

b. **So the Ruler heeded the prayers for the land: 1 Chronicles 21:26** tells us that Aleim showed His acceptance of Daid’s sacrifice by consuming it with fire from heaven. Aleim honored Daid’s desire to be right and to fellowship with Aleim by answering with Divine blessing from heaven. So it always is when Aleim’s children draw near to their Aleim and Father for cleansing and fellowship.