

## OT Term2: Week 3

### David established as King.

**2 Samuel 1-12; 1 Chronicles 11:1 - 20:3; Psalms 2, 6, 9, 15, 16, 20-21, 24, 38-39, 60, 68, 93, 95-101, 103, 108, 110, 124, 138-139.**

*Throughout this main section we see that David is securely established as king over the whole of God's people.*

*We also begin to see the deep tensions that are arising in the people as they move from the theocracy of the Exodus – albeit mediated to them through Moses - through to the period of the Judges and the bridging time of Samuel. We see David having to deal with the fact that people take it upon themselves to do things for the king which he never asked.*

### 2 Samuel 1

1-16 The Amalekite who reports to David of Saul and Jonathan's deaths is slain by David for killing Saul, even though at his request.

- 1. We are to wonder what is an Amalekite doing in the service of Saul in the first place.*
- 2. In the previous section we saw that Saul had the intention of committing suicide in that he leaned upon his sword. Perhaps he was now in a state where having begun to dispatch himself – for fear that the enemy would find him incapacitated and so make sport of him – he asked the Amalekite to finish him off. Which he says he did.*
- 3. David now has in his possession Saul's crown and also his armlet.*

17-27 David's song of lament over their deaths.

- 1. A lament is a form of song of which we have some of the Psalms.*
- 2. The form of this lament takes us into the realm of the action of a king in respect of his subjects. David is requiring this to be taught to all Israel on the basis that Saul and Jonathan are persons of State – they are the king and his son. It is for this reason that the Philistines must not hear of this so that they would gloat and dishonour of the king of Israel.*
- 3. This means that David is not speaking in a tone that re-iterates his own troubles and difficulties that were experienced through Saul when he acted as he did towards David. Rather, David is offering a lament such as we would for a State funeral today – the petty and political stupidities of a person are not being brought forward at this time of lament – rather, it is that they are a person of State that warrants David to speak in this way. Saul is an anointed king and in that office he has died.*

### 2 Samuel 2

1-4 David moves his families and men back to Hebron in Judah.

- 1. Under divine direction Hebron becomes David's southern capital for some time.*
- 2. The men with him do not desert him now; for the removal of the King Saul makes for a time when there are things that will now eventuate. The Lord will see to this.*

4 The men of Judah anoint him King.

5-7 He blesses the men of Jabesh-gilead for burying Saul.

8-11 At Mahanaim, Abner, Saul's commander, makes his son, Ish-bosheth [Heb. man of shame] king over the rest of Israel. David is king at Hebron for 7 and 1/2 years.

- 1. There is a danger that the kingdom will split here. Abner has much to lose if he moves over to support David. So he makes a political move to bring about a family succession from Saul to his son Ishbosheth.*
- 2. Here we see Abner as 'king-maker' in the political sense; quite a distinct matter from the anointing of the Lord. We notice that with the coming of the monarchy a new set of issues will now arrive.*

12-32 Account of battle between David's men under Joab against Ish-bosheth's men under Abner, during which Abner kills Asahel, Joab's brother.

*1. This battle arose after a game of sport that seemed to turn suddenly nasty. What is behind this matter?*

*2. It points to a situation that is now presenting itself in the light of the movement from a theocracy to the monarchy. That groups of people within the people of God could go to war with each other in this way has arisen as a possibility which comes into existence with the arrival of kingship. With kings come armies; as Samuel had clearly warned them. And now we have two rival kingships, one that has arisen under Abner's king making for Ishbothsheth – a succession model; and another which has come into being as the anointed kingship of David from the authority of the Lord.*

*3. This is indicative of the tensions that arise for the former theocracy and the now functioning monarchy. It will bring tensions to the priests and the prophets as well. They shall have to consider how they serve the Lord and also serve the king.*

## **2 Samuel 3**

1 War between Saul and David's houses continues with David growing stronger.

2-5 Six sons born to David at Hebron // 1 Chronicles 3:1-4

*1. The Chronicler has this list as he goes on to make a list of the sons born in Jerusalem where David reigned for 33 years after the 7.5 years in Hebron.*

6-12 Abner, argues with Ish-bosheth and defects to David

*1. Our tension is clearly seen here in the matter over which Abner and Ishbothsheth argued. Abner has conducted himself as a king maker and lives appropriately in sleeping with the concubines of Saul.*

*2. Ishbothsheth is registering that his servant is really the power behind his throne. And he takes him to task about that.*

*3. This is further made clear when Abner simply says he will go over to David. His loyalty to Ishbothsheth is simply a function of his own loyalty to himself.*

*4. So we are watching the manifestation of political power as coming to the fore, as it does under the general background of having a king.*

13-16 David requires he brings him his wife Michal.

*1. David insists that Abner honour him as the son-in-law of Saul and that his effort at bringing a bride price to Saul for Michal be re-instated and that she to whom he was married should be set back in place if David is to be honoured and respected as king.*

17-21 Abner makes a secret agreement and feasts with David.

22-27 Joab returns, kills Abner to avenge Asahel.

*1. In the context of the monarchy, this constitutes a political assassination and so is a wrong deed. All the more so in that it runs counter to the will of the king and the good of the kingdom he governs.*

*2. In the setting of the Torah, has Joab simply played the part of the go'el avenger of the death of his brother? If he has, then the tension between the older theocracy, where the Torah is the rule of God for the government of his people is now seen to be unapplicable without considerable tension between the two.*

*3. In some sense we are seeing the Torah to be on the way to being irrelevant – or at least unable to fit – to the times of the kingship under which these folks are now living.*

*4. This is the basic underlying tension of affairs of State as coming into a conflict with the Law of God, previously announced to a situation where each individual person of the "people of God" was to live and deal with his neighbour according to how God had laid down for the common good order of the society. Kings now complicate this.*

28-39 David curses Joab and mourns Abner's death.

*1. A long maintained difficulty between the 'sons of Zeruiah' and David will be a feature of this saga of David's life.*

*2. The difficulty is that the personal revenge [even of this is this the work of the go'el avenger in mind] that Joab feels over his brother Asahel now begins to cut across the reign of the king – catching David in a potentially scandalous position for his reputation with the whole of the people Abner had sought to bring over to him.*

*3. David, as king and head of state, makes clear that he disapproves of this assassination and further, had no hand in it. This tension is reflected in his comments about the 'sons of*

*Zeruiah' – they have the capacity to act in accordance with their own interests and not that of the king nor of the kingdom.*

## **2 Samuel 4**

1-3 Ish-bosheth and his two captains, Rechab and Baanah, are introduced to the reader.

4- Mephibosheth, Jonathan's son, who is lame is introduced to us.

5—7 Ishbosheth is murdered.

*1. Once again, we see that the tension of the two kings now gives way to a political solution, leastways in the mind of these two men. Further evidence of the growth of the sense of a body 'politic' which was not there before.*

8-12 When the two murderers bring the head to David, he executes them.

- 1. They present this head of Ishboseth infers that God has avenged David on Saul and his family. We are left with the unmistakable understanding that they have done this to ingratiate themselves with David. Behind their thinking is that Ishbothsheth is a political opponent of David and it would be surely acceptable to David that he should be removed. Such a thing would surely be a service to David that would be appreciated.*
- 2. David gives judgment as a governing king – it is nothing short of the murder of an innocent man in his bed.*
- 3. Further, it is consistent with David's action in the past that, even while Saul was persecuting David, he would not establish his own anointed kingship by his own hand. So he will not have others do it for him or exercise a vengeance such as Abigail had saved him from in former times. And anyway, a vengeance for which he saw no need – the man was innocent.*

## **2 Samuel 5 // 1 Chronicles 11: 1-9**

1-5 The tribes come to Hebron and anoint David king over all Israel. (30 years old, reigns for 40 years).

*1. Notice that this recognition of David is cemented with a covenant.*

6-10 David captures Jerusalem from the Jebusites; makes it his capital.

- 1. The capture of the Jebusite stronghold introduces us to the idea of the City of David.*
- 2. No doubt this was a decisive move of David's to make his stronghold in an impregnable fortress of natural rock formation but also was a politically significant move. It made his capital further north than Hebron and was the mark of the new start with the whole of the land united under its king.*

## **Psalms 93**

(a song of praise to God the great king.

- 1. Recognition here that God Himself is the king.*

## **Psalms 2**

written by David after he established his throne at Jerusalem, in spite of the envy and malice of his enemies. A prophecy of the reign of Christ.

- 1. Behind this Psalm, and in particular the statement that "this is my Son, today I have begotten you"...only finds meaning on the expression of 2 Samuel 7.14 where the accession of a king is the begetting of him as a mature son when a co-regency is shared in such a way as the 'son' is seen to be that ruler alongside his father. This takes place, for Jesus, at his resurrection as Acts 13 indicates.*

## **Psalms 110**

A psalm speaking of the rule of the king given by the Lord. A prophecy of Christ.

**1 Chronicles 12:23-40** mentions the divisions of men who joined David at Hebron to support him as king.

## **Psalm 101**

David promises to live uprightly and to have godly advisers.

## **2 Samuel 5 // 1 Chronicles 14: 1-17**

11-12 Hiram of Tyre sends materials to build him a house.

*1. David's house, made of cedars from Lebanon, later give him a prompt that he should build the Lord a house.*

13-16 Children born to him at Jerusalem.// **1 Chron 3:5-9.**

17-25 Directed by the Lord, David defeats the Philistines in 2 battles from Gibeon to Gezer.

*1. David deals with the troublesome Philistines and in so doing, secures the people under their king.*

*2. Note addition of 1 Chron 14:17 speaking about the growth of David's fame. Such an establishment of security for his people is reflected in the care with which people outside need to deal with David.*

## **2 Samuel 6 // 1 Chronicles 13: 1-14**

V1-5 David fetches the Ark from Abinadab's house in Kiriath-jearim ( 1 Sam.7:1-2).

*1. The dancing and the celebration which David participatres in allows us to understand the festive and musical way that David expresses himself and allows others to do so. See also v.14-16*

6-11 Uzzah dies when he touches the Ark at Perez-uzzah [Heb. the breach of Uzzah] so David leaves it at the house of Obed-edom, who is blessed.

## **2 Samuel 6**

12-16 David brings the Ark to Jerusalem with sacrifices and dancing; Michal despises him.

*1. When David sees the blessing of Obed-edom he overcomes his fear of the lord and the ark – he too desires the blessing of God.*

17-19 He offers burnt offerings and peace offerings and feasts for the people.

20-23 Michal reproves him for his free expression of joy before the Lord; she is childless till her death.

*1. Michal has been returned to her husband. She is despising of him as a dancer before the girls; she sees the dancing as dishonouring of his wives and herself perhaps in particular; but David has it that he danced before the Lord.*

*2. More details of the movement of the Ark are in Chronicles.*

## **1 Chronicles 15**

1-15 David appoints the Levites to carry the Ark.

*1. David begins to order the Levites among his people.*

*2. He does the same with the priests Zadok and Abiathar = for David understands tha the role of the Levites and the priests was the reason that the Lord broke out against them in their dealings with the Ark.*

*3. Here we see more of the tension which will accompany the arrival of the kingship. Previous to this, the priests and the Levites, as the appointed servants of the Lord, Who set up and defined their roles, now need to to allow themselves to be governed by their king who can set them in order.*

16-24 David appoints the musicians to accompany it.

*1. He orders the musicians as well.*

25-29 They bring the Ark to Jerusalem.

*1. Again, we note the despising of Michal as these celebrations and ordering of things is taking place.*

## **Psalm 9**

A song of thanks to the everlasting Lord who executes justice, encouraging others to praise Him; sung by David on bringing the Ark from the house of Obed-edom.

### **Psalm 24**

Praise to the King of glory on entry to Jerusalem.

### **1 Chronicles 16**

1-6 David places the Ark in the tent; assigns Levites to lead the celebration before the Ark.

7-36 Asaph's psalm of thanksgiving

1. *verses 7-22 has parallels in Psalm 105.1-15*
2. *verses 23-33 parallels Psalm 96.1-13*
3. *verses 34 is Psalm 107.1*
4. *verses 35-36 parallels Psalm 106.47-48*

37-43 Those appointed by David to serve before the Ark.

1. *Asaph and his kinfolk are left to serve before the Ark.*
2. *Zadok and his kinsfolk are before the Tabernacle of the Lord at the shrine of Gibeon.*

### **Psalm 68**

sung on bringing the Ark from Kiriath-jearim, recounting the care and goodness of the Lord in the wilderness, acknowledging His present salvation and blessing the mighty Lord now in His sanctuary.

### **Psalm 15**

describes the godly qualities of a citizen of Zion.

### **Psalms 95-100**

A series of psalms of praise, exhorting the people to worship God for his greatness, His righteousness and His wonderful character and works, to come to His holy hill and into His courts with praise.

### **2 Samuel 7 // 1 Chronicles 17: 1-27**

1 David has rest from his enemies

1. *David draws a comparison between the wealth of his own house and the poverty of the Ark's dwelling in the tent.*

2-3 He desires to build a house for the Lord.

1. *Nathan's response is that of a general awareness that David is an anointed, authorized king who has the Lord with him – he should do what king's must do. If that includes a decision to build a house for the Lord then he should.*
2. *Later, Nathan has a dream and this particular dream means he must now go and say that this is not to be done. The two responses are not contradictory, they simply reflect later revelation which must be adapted to.*

4-17 Through Nathan, the Lord promises it will be done by David's descendant and that his house and kingdom will last forever.

1. *The Lord makes clear that it is not David who will build the temple.*
2. *The temporary dwelling of a tent was suitable for the time of journeying with his people in the wilderness - that is the point of the tent. It marked the presence of the Lord as manifest with a moving people.*
3. *7-10 indicates how the Lord has raised up David and brought him success in all that he does. And how it is through David that the people now dwell securely.*
4. *It will be David's son who will build the house – as is appropriate for the settled times.*
5. *But the Lord will build David a house – by which He means a dynasty - and this dynasty shall endure.*

18-29 David's prayer and thanksgiving.

*1. Is a prayer of thanksgiving for the Lord being the sort of Lord He is.*

### **Psalm 16**

David expresses his joy and security in the Lord as his portion in life and protector in death. A messianic psalm.

### **2 Samuel 8 // 1 Chronicles 18: 1-17**

1-14 David defeats the Philistines, the Moabites. Hadadezer of Zobah Arameans (Syrians) in Damascus

"Toi of Hamath gives him tribute

He defeats Edomites at the Valley of Salt.

### **Psalm 60**

Written as David battles Edom, in trouble he cries for help.

### **Psalm 108**

similar ending as in previous psalm, but in this one David's introductory despair at defeat is turned to praise and thanks that the Lord will deliver.

### **2 Samuel 8**

15-18 The quality of his rule and the officers who helped him in his reign.

### **2 Samuel 9**

1-13 David cares for Mephibosheth, Saul's grandson, Jonathan's son, appointing his servant Ziba as his land manager.

### **2 Samuel 10 // 1 Chronicles 19:1-19**

1-5 Hanun, king of the Ammonites humiliates David's messengers.

6-14 The Ammonites, allied with the Arameans (Syrians), are overcome by Joab and Abishai.

15-19 David defeats the rest of the Arameans at Helam; they make peace.

Map of extent of David's Kingdom

### **Psalm 20**

Before the battle with the Ammonites, David prays for victory over his enemies.

### **Psalm 21**

He thanks the Lord for deliverance and trusts him for further salvation.

### **Psalm 124**

David praises the Lord who is on their side.

### **Psalm 138**

A song of praise and thanks for the Lord's favour.

### **Psalm 139**

David understands the wonder of the Lord's intimate knowledge of him and His

presence in every place. He desires to live according to the Lord's way.

## **2 Samuel 11**

1-5 While Joab fought the Ammonites at Rabbah, in Jerusalem David commits adultery with Bathsheba.

6-13 Uriah, sent for by David to cover his adultery, does not go home to his wife.

*1. We have seen before, when David approached Ahimelech at Nob, that when asked if the men with him on his mission were holy, he had replied that they had kept themselves from women.*

*2. We now see that Uriah is practicing the same sense of dedication to his soldiering – that while he has leave, for reasons he does not know, still he has no intercourse with his wife. A matter, that sadly seals his death.*

14-25 David arranges for Uriah to die in battle.

26-27 David takes Bathsheba as his wife; she has a son.

## **2 Samuel 12**

1-6 The Lord sends Nathan to David with a parable of the ewe lamb, causing David to judge himself.

*1. David has, all his life, listened to the prophets sent to him, so he does here.*

*2. Nathan approaches with an oblique story, in which David is caught up and gives a judgment – against himself.*

7-12 The Lord's anger at David's despising of His care in doing this sin brings a judgment on his family.

13-23 David repents; he fasts for mercy but the child dies.

A series of Psalms in which David is repentant and asks for mercy and receives forgiveness.

## **Psalms 38**

in which David prays for mercy, describing his misery, his friends' desertion of him and his enemies' treachery. He confesses his sin and asks for help.

## **Psalms 39**

David decides to watch his words but finally while seeing the futility of life asks the Lord to deliver him from his sin and His chastening.

## **Psalms 6**

David prays for mercy and healing .

## **Psalms 51**

At the time when Nathan came to him after his adultery with Bathsheba, a repentant David recognising that it is against the Lord that he has sinned asks Him to blot out his sin; for cleansing, a new heart and restoration of joy. The sacrifice he offers is a broken and contrite heart.

## **Psalms 32**

He speaks of the blessedness of forgiveness and of trusting in the Lord.

## **Psalms 33**

David praises the Lord for his works and His deliverance.

### **Psalm 103**

praise for the Lord's mercies and forgiveness.

### **2 Samuel 12**

24-25 Solomon is born and named Jedidiah [Heb. beloved of the Lord].

26-31 David takes Rabbah; puts the Ammonites under hard labour. //1

Chronicles 20:1-3

*1. David has now secured the boundaries of his rule and settled the people under that order.*