

2 Samuel 13

1-14 Amnon, David's first born son of his wife, Ahinoam, rapes his half sister Tamar.

1. *Tamar is the daughter of David by Maacah [2S3.3].*
2. *Virgin daughters are kept in close seclusion, yet Amnon must have seen her nevertheless. Any relations with her is forbidden by Torah [Le 18.11] yet the example of Abraham prevailed [Ge 20.12]. Certainly Tamar understands that it was unlikely that the King would have disapproved of their union in marriage [verse 13].*
3. *In eastern countries at the time, where polygamy prevailed, girls were under the guardianship of their uterine brothers; even more so than their father [Ge 34.6-25].*

15-21 Then hating her, he sends her away distraught.

1. *She must have left her veil, for the putting of her hand over her face is to conceal it. Absalom would, by the rending of her clothes which she did, know what had taken place. She finds succour in her brother Absalom's house.*
2. *David hears of this and is very angry. He inflicts no punishment however, but see LXX and Josephus Ant.7.8.2.*

22-29 Her brother Absalom determines to kill Amnon and 2 years later does so when the king's sons gather at a sheep shearing (compare: 2 Samuel 12:10).

1. *A sheep shearing is a big deal in the East. It is to take place at Baal-hazor 10 km NE of Jerusalem. Absalom invites the King but David knows this will increase his costs for the occasion, so Absalom settles on the king's sons, especially Amnon.*
2. *Amnon is slain at the commands of Absalom; the rest of the sons depart quickly.*

30-36 David grieves for all his sons initially; then Amnon.

1. *David mistakenly thinks all his sons are dead. But his brother Jonadab assures him it is only Amnon - and he gives the reason for the murder as Tamar's rape.*

37-39 Absalom flees to Geshur and stays for 3 years. David yearns for him.

1. *The cities of refuge would not have afforded him a place to stay as the crime was premeditated murder. He has to go outside the kingdom. Absalom takes refuge with Talmai, the son of Ammihud, the king of Geshur. This is the place where his maternal grandfather was, who would probably approved of his conduct.*
2. *Jamieson points out that the translation of verse 29a should be "The anger of King David ceased to go forth against Absalom." David became reconciled to the death of Amnon.*

2 Samuel 14

1-20 A woman from Tekoa, under orders from Joab, tells David a parable of family strife, persuading David to recall his son.

1. *The capacity for Joab to act in a way that he takes an initiative for the king that he thinks is in his interests harks back to the time when they were more freely associated with David in the days of running from Saul. It must have taken these men some adaptation to David as a king who now must govern for the kingdom in a way that their relationship would become different.*
2. *He sees however that David is very strongly attached to Absalom, but the royal duties and the public opinion really forbid any lightening in attitude towards his crime. Joab designs a way for the scruples to be alleviated and also the pleasure of David to be experienced.*
3. *Tekoa is 15 km south of Jerusalem, and 7.2 km south of Bethlehem. The plan assures that this intelligent lady is unknown to the king.*
4. *David discerns Joab as the origin of the ruse; he is pleased to obtain the judgment of this fairly sound-thinking soldier; he commissions him to go to Geshur and bring Absalom back.*

21-24 Joab brings Absalom back to Jerusalem at David's request but they do not meet.

1. *Joab flatters himself that he has brought the father and the son together.*
2. *However, the son is not to show up at court. In granting his pardon to Absalom, David is acting more like an eastern despotic king. The feelings of the father triumphed over the*

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duty of the king, who as a supreme magistrate, need to express justice in an impartial way [Ge 9.6; Nu 35.30-31], which David had no power to dispense with [De 18.18; Jo1.8; 1 S 10.25].

25-33 After two years, Absalom gets the attention of Joab to make sure that he has an audience with the King.

1. David and Absalom are finally reconciled after 2 years.

2 Samuel 15

1-6 Absalom sets out to steal the allegiance of the people.

1. Fifty men to run before him makes a statement. Absalom is assuming the state and the entourage of a princely person of significance.

2. Absalom, by intercepting the people who are coming to David for judgment, implies that the king's governance is slack, and in this way stals the heart of the people.

7-12 Four years later in Hebron he conspires against David to be king, gathering to him many, including Ahithophel, David's advisor.

1. It is generally admitted that there is an error here; rather, with the Aramaic and Arabic versions and also Josephus we should read "four years" [so the REB 1989].

2. Absalom, under the pretension of paying a vow, gets David's permission to go to Hebron. But it is a ruse to draw the people to him and make a claim for the throne.

13-18 David hears and flees Jerusalem, leaving his concubines.

1. David is a wily operator; he does not want to engage his son in direct warfare. He leaves the concubines to keep house - which implies the he has a mind to return. David withdraws.

2. David is attended by a large entourage of Philistine men, natives of Gath, who serve him as soldiers. Their duty is to guard David and also execute punishments.

19-23 Ittai, the Gittite faithfully comes with him.

1. One of these Philistine men, newly arrived, is Ittai the Gittite.

2. Kidron is a winter torrent that flows through the valley between the city and the eastern side of the Mount of Olives.

24-29 The priests, Zadok and Abiathar are sent back to Jerusalem with the Ark.

1. Knowing the strong religious feelings of the aged King, they had brought the ark with them. But David, knowing that the ark and their sacred office would protect them from the attacks of the rebels, sent them back so they would not have to wander [Psalm 132.14] and so that they could watch the enemy's movements.

30-31 David and his company go up Mount of Olives weeping.

32-37 Hushai, David's friend, returns to spy and undermine.

1. Hushai the Archite is recruited by David to defeat the counsel of Ahithophel.

Psalms 3, 4 & 5; 10; 14 //53.

prayers of trust in God against the wicked.

Psalms 61, 62, 69, 70 & 71

Psalms written when David is pressed by enemies, crying out for help and knowing his hope is only in the Lord to deliver him, he expresses his trust in Him. 71, in particular, is set in old age.

2 Samuel 16

1-4 Ziba, Mephibosheth's servant, feeds them; by false information he obtains his master's inheritance.

1. Ziba misrepresents Mephibosheth to David; who rewards him, not discerning the falsehood.

5-14 Shimei curses David who restrains Abishai from revenge.

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1. Shimei is of the household of Saul. At Bahurim, he curses David, understanding him to be a man of blood. He sees this revolt of Absalom as being something due to David because he sees David as a usurper, who brought down the house of Saul – which he scrupulously did not.

2. The contrast between the response of Abishai and David highlights what the king is really feeling as his own son seeks his life. If Absalom is simply a competitor, this old man has some historical reasons that causes him to curse. David is prepared to think of Shimei's words as given by the Lord in the sense that it makes David consider that perhaps the Lord will requite [pay back] David for the cursing which he has received this day.

15-19 Absalom enters Jerusalem; Hushai pretends to be loyal.

20-23 Ahithophel advises Absalom to lie with his father's concubines. (2 Sam.12:11) He does publicly.

1. This counsel of Ahithophel is designed to make the King hate him – or, at least, the people would think that this is so. It is a flagrant act – adding insult to the injury of a revolt in the first place. It also implies that we are serious revolters – there is no way back, nor do we intend such.

2. The writer gives us a short potted history as to how Ahithophel, as an advisor to the king, had functioned in the past.

Psalms 55

David asks the Lord to destroy those who are deceitful and turned against him. His trust is in the Lord.

2 Samuel 17

1-14 Ahithophel's advice to pursue David is overthrown by Hushai's, according to the Lord's arrangement.

1. Hushai really states that Ahithophel has underestimated the canny warrior that David is. He builds up David and his men as a worthy opponent in battle.

2. Hushai implies that they really need reinforcements if they going to take on David and his men. They should gather the whole of the people of the land.

15-22 Secretly David is informed and crosses the Jordan

1. It would seem that Hushai was not sure that his counsel would be followed. For he tells David, by secret intelligence, that he recommends the king to cross over the Jordan immediately, lest an immediate pursuit should be decided upon.

2. David's friends find themselves taking cover in a dried out cistern and their lives are, in the providence of God, spared until they can bring Hushai's message to David.

3. By dawn the whole of David's party has gone down to Jericho and Gilgal and have camped themselves on the other side of the Jordan river.

23 Ahithophel hanged himself.

1. Wounded in his pride that his counsel was not followed, Ahithophel understands his ascendancy is gone, and that the ensuing delay may, in his judgment, mean that Absalom's cause will be lost. He understands that as a significant player in David's reign, he will be seen as the prop to the rebellion and that the retributive vengeance of the king will fall on himself.

2. He is not denied a burial with his father even though he has taken his own life.

24-26 Absalom camps in Gilead, across the Jordan.

1. David is in the high eastern country of Gilead, the seat of Ishboothsheth's government.

2. Sufficient time must have elapsed for the levy to have been exacted and the men of Israel had gathered to Absalom.

3. Absalom passes over Jordan, having appointed Amasa the captain. This man's genealogy indicates that he stood in the same relation to David as Joab, both being his nephews. Amasa was Absalom's cousin.

24...27-29 Friends in the area provide for David at Mahanaim.

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Psalms 143 & 86

In distress David prays for deliverance from his enemies and a way out of trouble.

Psalms 26-27; 40-41; 121

express that trust in the Lord, who is David's deliverer and protector, and pray for his vindication and help.

2 Samuel 18

1-8 The opposing sides join battle at the forests of Ephraim; David's side wins.

1. *The hardy mountain people of Gilead rally to David's side. Without money to pay them, David has a considerable army which Josephus records was in excess of 4000.*
2. *A pitched battle was now inevitable. Joab and Abishai, the two brothers are in charge of the army and Ittai David's foreign troops.*
3. *David is too valuable to fight in the army – he is to be left in the town of Mahanaim.*
4. *The armies engaged in the wood of Ephraim. 20,000 Israelites died.*

9-15 Joab, contrary to David's orders, kills Absalom.

1. *Joab, who as we have seen before, will protect his king's interests, as he sees it. So Absalom is slain by his own hand, his men not prepared to go against the king's wishes they heard expressed before the battle.*

18 Absalom's monument.

1. *Elsewhere it is recorded that Absalom had three sons, and a beautiful daughter names Tamar [2S 14.27]. Perhaps the pillar was raised up earlier.*

19-33 News of victory and Absalom's death is taken to David who mourns.

1. *The choice of Cush, an Ethiopian, was because he was personally unknown to the king, being a foreigner.*
2. *Ahimaaz out-runs the Ethiopian, taking a different route. His reception by David, waiting between the two watch towers of the Mahanaim. Ahimaaz does not have the knowledge about Absalom that the king so earnestly seeks. Cush has it, and can give it in such a way that he lumps Absalom with the king's "enemies" who got their just deserts.*
3. *David's hearing of such news is deeply grieving to him. He has his kingdom but has lost his son. He has extraordinary ardour in his love for his errant son.*

2 Samuel 19

1-8 Joab reprimands David for mourning for Absalom and so not appreciating the victory won for him by his followers.

1. *Joab's understanding, as a soldier, is that David loves his enemies and hates his friends who serve him.*
2. *The people, who had all retired to their tents, are in disarray.*
3. *David heeds Joab's rebuke, however, the threat by which it was enforced, based no doubt upon the general's popular standing with the army, shooed him to be a dangerous person.*

9-15 The tribes of Israel ask David back; he returns, appointing Amasa his commander.

1. *The disorganized people are at a loss; the supporters of Absalom had fled to their own places, the sentiments of three parties are expressed in verse 9-10. There were [a] the royalists, [b] those who had backed Absalom and those [c] who were indifferent to the Davidic kingdom. In these circumstances the king was right in not hastening back to the throne – there needed to be some re-election.*
2. *He remained for some time in the Jordan, in expectation of being invited back. That invitation came, but not with the concurrence of Judah. David, distressed by the luke-warm response of his own tribe, dispatched Zadok and Abiathar to plead with the Judahites elders to remember their old times and allegiances to him.*

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3. David decides to make Amasa the commander over the army. He was instrumental in winning over Judah to the king's side at this time.

4. Judah came to Gilgal to conduct the king over the Jordan.

16-23 Shimei is pardoned for cursing David.

1. Shimei displays to his followers what sort of number of men he could raise to the king's cause. Shimei acknowledges his sin, and asks David's forgiveness. Abishai is for killing him – David will not hear of it for he is thankful that his kingdom has been returned to him, and that his people are returning to him as well. The military battle is one thing, the hearts of the people another. The sons of Zeruiah are once again missing it with the heart of their king.

24-31 Mephibosheth makes his case of Ziba's deceit to David.

1. Mephibosheth explains how it came about through his servant's deceit that he did not go with David when he left Jerusalem.

2. Nevertheless, the words of the king to Ziba about the land are reduced to an equal division.

32-39 David blesses Barzilla, who cared for him at Mahanaim and takes his son, Chimham, into the royal family.

40-43 When the king crosses over the Jordan and goes to Gilgal, with Judah's support, the men of Israel are angry with Judah for not being included.

1. The old divisions re-emerge; the Israelites are irritated that the Judahites are leading the king across the Jordan - they feel excluded.

2. The men of Judah retort in such a way that the division concerning the person of the king is exacerbated.

Psalm 122

praise for Jerusalem.

Psalm 92

A song of praise for the Lord's goodness.

2 Samuel 20

1-2 Sheba, a Benjamite, calls the men of Israel to follow him.

1. So great is the animosity, and the sense of non-inclusion for the Israelites that Sheba incites a rebellion which threatens to divide the kingdom. A national insurrection threatens.

3 On return to Jerusalem, David confines the ten concubines, defiled by Absalom.

1. They were not divorced, for they were guiltless; nevertheless they were not recognized as wives any more, after the outrage committed upon them by Absalom.

4-22 Amasa, made captain over Judah, is murdered by Joab, who pursues Sheba to Beth-maacah where a woman saves the city by delivering Sheba's head to Joab.

1. Amasa was commander now, probably because of the revolt of the ten tribes against the king; this was deemed to be a necessity. He was to levy a force from Judah to put down the insurrection of Sheba. He delayed. The king, not wanting to lose time, turned to Abishai – and not to Joab – to assemble the king's body guard.

2. Joab goes as second to his brother, determined to take vengeance on his successful rival.

3. Amasa, having collected some forces by rapid march overtook the expedition and took over command, being saluted by even Joab.

4. Joab's sword, on the inner loin side, fell out. With it in hand, to salute Amasa he has opportunity to drive it home with his left hand.

5. Joab immediately, and successfully, assumes command. He pursues Sheba to Abel – the woman's wisdom prevails with him and they behead Sheba and throw his head over the wall. Joab returned to Jerusalem.

23-26 David's officers.

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1. David, whatever were his private wishes, did not have the power to remove Joab.
2. The re-enumeration of David's officers here indicates that the order of the kingdom was restored.

Psalm 65

a song of thanksgiving.

2 Samuel 21

1-9 Famine for 3 years causes David to allow the Gibeonites to hang 7 sons of Saul as recompense for his bloody deeds against them.

1. With the troubles that had occupied the land over Absalom's rebellion and the ensuing insurrection of Sheba, two years of famine could be easily attributed to the failure to attend to the crops and the land. But at the three year mark some alarm was felt - and so this led to the enquiry to the Lord as to what was wrong.
2. The slaughter of the Gibeonites by Saul - after they, as a remnant people of the old Amorites, had been sworn to by the Hebrews that they would be safe - was deemed to be the reason for the famine.
3. David offers to make atonement to the Gibeonites, for the homicidal attack Saul had made upon them. They demand the lives of 7 of his sons. In this they were exercising their right as blood-avengers.
4. Gibeah of Saul, an elevated hill site, was the capital of his kingdom and Saul's place of residence [1 Sa 10.26; 11.4]. The selection of this place by the Gibeonites for the execution would be a public and indelible stigma on the memory of Saul and his house.
5. David agrees, as the Lord had bid him to do so.
6. The five sons of Merab, Saul's eldest daughter, married to Adriel, [Michal has been erroneously substituted into the text] and the two sons of Rizpah, are chosen.
7. Deeming themselves not to be bound by the criminal law of Israel [De 21.22-23], their intention was to let the bodies hang there until the rain came.
8. This was a salutary lesson on the sacredness of treaties and oaths.

10 Rizpah protects the corpses

1. She keeps watch, lying on her sackcloth garment, scaring the birds away from the corpses that are hanging on the gibbets.

11-14 David collects the bones of Saul, Jonathan and the 7 hanged men and buries them with Kish, Saul's father in the country of Benjamin. After that, God answers their prayers for the land.

15-22 Four battles against the Philistines in which four giants are slain by David's warriors. // 1 Chronicles 20:4-8.

2 Samuel 22 // Psalm 18

1-51 David's song of thanks for God's powerful deliverance from his enemies and death and His many blessings.

- 1-3 Introduction
- 4-19 He describes his marvelous deliverances - not so much in order but by a series of strong poetical figures. They represent the extremity of his dangers under Saul.
- 21-28 He speaks of receiving the divine aid by virtue of his integrity of character and the devotedness of his life.
- 29-46 He speaks of the Lord's goodness to him, in the past experiences and also future expectations of promise.
- 47-51 The Lord lives and is to be blessed as the rock of David.

2 Samuel 23

1-7 The last words of David.

8-39 The names and exploits of David's mighty men.
// 1 Chronicles 11:10-47.

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2 Samuel 24 // 1 Chronicles 21:1-27

1-9 David orders the numbering of the fighting men in spite of Joab and the commanders' contrary advice. A total of 1,300,000 men.

1. We are carried back by the "again" to the famine time when the Lord was angry with David.

2. Although God cannot tempt any man [James 1.13] nevertheless in OT particularly, we see that He permits things to be done. So here; he incites David against Israel to number them. Notice the understanding of the Chronicler who speaks of "Satan stood up against Israel and provoked David to number Israel". What is this about? The anger of the Lord is also an opportunity for Satan. Similar to the struggle of Jesus at Gethsemane, the will of the Lord was for Him to die, the will of Satan was for Him to die. This was Jesus most difficult hour for, although the reasons of God and the reasons of Satan were opposed, their wills were as one in the historical moment - a similar historical conjunction is happening here.

3. Previously, under the wilderness wanderings in the Exodus, when the Lord was angry with Israel He dealt with the whole people en masse and in a direct way - for this was a theocracy, the direct government by God of His people that He had saved to dwell with Him.

4. Way back when the people asked for a king, the Lord, with His the permitting of a king is now relating to the people through that king. Our text makes clear that the Lord is angry with the people; yet since the king is in place, then the Lord goes through the king to the people. So the king is incited to number Israel and when that order is given by the king, it will come about that the Lord will be displeased at that order and will now proceed to punish Israel [1 Ch 21.7]. That is, the foolish order of the king will now backfire on the people - they will suffer for it.

5. This principle will come to its amazing fruition when another King, of the line of David, will be the person through Whom God will deal with all men and women. Jesus Christ is the anointed king who, as Son of David, will by his mediation of the very character and nature of God - which He has through His very Being - will bring about a direct relating between God and his people again.

6. Joab, who is not generally restrained by religious scruples, makes clear the danger of this course of action [1 Ch 21.3]. We are not given the arguments which he, and other generals no doubt, brought to bear. What we understand is the king over-ruled them all.

7. The census began in eastern parts of David's kingdom, they pitched their encampment at the river of Gad [= the Arnon] and towards Jazer.

8. The number Joab reports o the king differs by 300,000 from Chronicles; but this discrepancy is only apparent see 1 Ch 27 = where the 12x24,000 = 288,000 to which must be added the separate detachment of 12,000 who were attending the 12 princes of the tribes. Both tallies equal 300,000. These were not reckoned in 2 S because they were already in the service of the king as a regular militia.

10-14 David repents; The Lord gives 3 options for disasters; he chooses three days plague in which 70,000 die. (compare Deut 28: 15-27 for the curses that would fall on the land if disobedient).

1. David's eyes are opened to his sin and confirmed when the prophet Gad speaks.

2. David's repentance for the numbering must be referred back to Joab's words. Numbering the people was not of itself sinful, Moses did it twice, at the command of the Lord. What David did here he did from vainglory, and without God's sanction, acting from a self-confidence and distrust of God and above all from ambitions of conquest.

16-17 David intercedes for Jerusalem as the angel of the Lord is about to destroy it.

18-25 David buys the threshing floor of Araunah [Ornan [Chron] the Jebusite; he builds an altar and offers sacrifices; the Lord answers and the plague is stopped.

1. If the census was begun in the autumn, and it took 9.5 months, then it would end at the time of the harvest. Araunah is threshing his grain.

2. David's refusal to offer to the Lord offerings that cost him nothing.

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3. Chronicles makes clear that the angel of the Lord held back his sword after the heavenly fire came upon the altar that David had offered worship on.

1 Chronicles 21:28- 22:1

David sacrifices there because he was afraid to go to Gibeon where Moses tabernacle was.

1. The place where God answered David after this punishment ended he stayed with this place; for he was too frightened of the angel of the Lord to go and offer sacrifices at Gibeon.

1 Chronicles 22

1 He dedicates the site as that for the future temple.

1. Indeed, David's penchant for this site caused him to designate it as the site for the future temple.

2-5 He prepares the materials for the temple.

6-16 He charges Solomon, as future king to build the House of the Lord with the collected materials.

1. Here we learn from David the reason he was not to build the temple – for he had been a man of shedding blood.

2. Solomon [= man of peace] would be the man to build and establish the royal throne over Israel.

17-19 He similarly directs the leaders.

1. Solomon is to devote himself, says David, to seeking the guidance of the Lord.

Psalms 30 a song at the dedication of the House.
thanking the Lord for deliverance from death.

1 Kings 1

1-4 David is old; a virgin serves him.

1. David is in his 70th year. It is the remedy for the prolonging of his life, and also because he is cold, that Abishag, a virgin from Shunem [in the tribe of Issachar, lay on the plains of Esdraelon 6 km S of Tabor] is probably made a concubine; although the text makes clear that he did not have intercourse with her.

2. In the middle east, while it was customary for married men and women to have intercourse, nevertheless they usually went to sleep alone in their own bed. It was generally not the case for the two persons to sleep the whole night together as we might say, in a double bed.

3. Abishag is not one of David's current wives; she is a virgin who is appropriate for the king, and she is required to keep him warm in his old age – so she will sleep the whole night and stay with the king.

5-10 Adonijah, David's 4th son by Haggith, sets himself up as king.

1. Adonijah, is the 4th son,[2Sa 3.4; 1 Ch 3.2] and the only eldest son left alive at this time.

2. No doubt the sinking health of the king prompted him that this was the time to make a run for the throne. We should not be put off here by the former times when people were anointed by the Lord; at that time the heir to the throne did not come through an hereditary mode of transference. All this changes with the promise to David that God would bring someone of his own lineage to the throne [2 Sam 7] after him.

3. David's indulgence of his sons, particularly the favourites, always reaped him problems – here we see that he had never disciplined this man as a boy.

4. His mother "bore him after Absalom" should be that David begat him after Absalom. For Absalom was born of Maachah, whereas Adonijah was the son by Haggith.

5. Adonijah seeks the patronage of the power players, Joab and Abiathar the priest; and they help him. Zadok and Nathan the prophet do not.

6. Adonijah does not invite to his feast Nathan, Benaiah and the mighty men or Solomon.

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11-21 On Nathan's advice, Bathsheba approaches David for Solomon.

22-27 Nathan asks who is David's choice.

1. Nathan's words are also an opportunity to acquaint the invalid king with what is going on in regards to Adonijah.

28-31 David's promise to Bathsheba that Solomon will be king.

32-40 David pronounces Solomon as his successor and instructs Zadok and Nathan to have him ride on his donkey and to anoint him as king; the people rejoice.

1. Here we see that the anointing of the king is done by the prophet Nathan and Zadok the priest. The mode for transferring the authority was the ancient one of anointing, the decision as to who that person would be was that of David.

Psalms 47

song of praise.

1 Kings 1[cont'd]

41-51 Adonijah is told and is afraid; hangs onto the horns of the altar.

1. Adonijah's guests melt away at the news of Solomon's installation.

2. Adonijah himself took hold of the horns of the altar. The horns are the projections of the altar of the burnt offering to which the sacrifices were bound. This altar, on the removal of the ark to Jerusalem, had been erected on Mt Zion. This is to seek refuge, for the altar was regarded as a sanctuary [Ex 21.14]; but not to rebels. Murderers, and deliberate perpetrators. Adonijah was guilty of rebellion.

52-53 Solomon sends him to his house.

1. Solomon spared his life, on the express condition of his good behaviour, living in strict privacy, leading a quiet life and not meddling with the affairs of the court or of the kingdom.

1 Chronicles 23

1-32 David gathered the leaders of Israel; makes Solomon king; numbers the Levites and appoints their duties in assisting the priests in the house of the Lord.

1 Chronicles 24

1-31 David, with Zadok and Ahimelech, divide the sons of Aaron for their priestly duties, as well as the rest of the Levites.

1 Chronicles 25

1-31 The singers and musicians, sons of Asaph, Heman and Jeduthun are appointed by lot to their duties.

1 Chronicles 26

1-19 The gatekeepers are appointed.

20-28 The Levites with charge of the treasures of the house of God.

29-32 Other officials, judges; those caring for God's work and the king's affairs west and east of the Jordan.

1 Chronicles 27

1-24 List of the army divisions and their commanders on duty throughout the year.

OT Term2: Week 4 - David's time of troubles till his death; crowning of Solomon.
2 Samuel 13-24; 1 Kings 1-2:12; 1 Chronicles 11:10-47, 20:4-29:30;
Psalms 3-5,10,14,18,26-28,30,36-37,40-41,47,53,55,61-62,65,69-72,78,86,92,104-
106,121,122,131-133,138.

25-31 Overseers of David's storehouses and property.

32-34 David's close advisors.

1 Chronicles 28

1-8 David assembles these leaders, tells them of God's favour on him, of the choice of his son Solomon as next king.

9-10 He encourages Solomon to seek God wholeheartedly and to build His house.

11-21 He hands over to him the plans for building of the Temple and the precious materials of gold etc.

Psalms 104, 105, 106

Praise for the creator

Psalms 133

in praise of brotherly love.

1 Chronicles 29

1-9 The leaders willingly add further offerings to those already gathered by David.

10-21 Overjoyed, David thanks and praises the Lord.

20-25 The whole assembly, having blessed the Lord and sacrificed, make Solomon king.

26-30 David's reign and death.

Psalms 72

Thought to be at the coronation of the king it prays for him - for righteous judgments, for extensive kingdom, compassion for the needy and prosperity. Regarded as a description of Messiah.

1 Kings 2

1-9 David's charge to Solomon on his deathbed.

1. The charge here delivered to Solomon is different from the farewell address delivered in public before [1 Ch 28.29].

2. While David has given his word [oath], in his lifetime, to Shimei and to others, it is here seen that David does not think that Solomon is bound by his father's commitments in such a way. Indeed, it well may be that while David assured Shimei of his decision to not take his life David may have regretted that later, or simply changed his mind. While the oath stood however, David could do nothing about that. Now that his son Solomon reigns, he may do something he wishes to do without the breaking of any vow.

10-11 David dies; he ruled 40 years - 7 in Hebron, 33 in Jerusalem.

1. David's death is about 6 months after the coronation of Solomon.

12 Solomon is established on the throne of David.

Psalms 78 attributed to Asaph

A psalm of instruction to tell the generations of the wonderful and faithful works of God in order that they might trust and not be rebellious or stubborn as the

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106,121,122,131-133,138.

Israelites were in past times. It finishes speaking of God's choice of David.
Other psalms attributed to David

Psalms 36-37; 133; 138.

Some References to King David

Many Old Testament prophecies refer to one coming of the line or stem of David, to continue a kingdom that is forever and to be a true shepherd to the people of Israel.

Some are found in Isaiah 11:1,10; 55:3-5; Jeremiah 30:9; Hosea 3:5; Ezekiel 34:23-24.

In the New Testament, Jesus is referred to as the one who fulfills these requirements, being descended of David's line and the bearer of salvation. For example in Matthew 1:1; 9:27; Luke 1:69; John 7:42; Acts 2:25-32; 7:46-47; 13:22-23,32-38; Romans 1:3; & Revelation 22:16.