

# The Life of David



A chapter-by-chapter study guide, as taught by Pastor Robert L. Bolender, at Austin Bible Church, 2000-2003.



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## Scope of passages to consider:

### Bible Order:

Lineage: Ruth 4:16-22  
Narrative: 1<sup>st</sup> Sam. 16-31  
2<sup>nd</sup> Sam. 1-24  
1<sup>st</sup> Kgs. 1:1-2:11  
1<sup>st</sup> Chr. 2,3,11-29  
Psalms: Psa. 3-9<sup>(7)</sup>, 11-32<sup>(22)</sup>, 34-41<sup>(8)</sup>, 51-65<sup>(15)</sup>, 68-70<sup>(3)</sup>, 86, 101, 103, 108-110<sup>(3)</sup>, 122, 124, 131, 133, 138-145<sup>(8)</sup>.  
Prophecies: Isa. 55:4,5; Jer. 13:13; 22:4; 23:5; 30:9; Ezek. 34:23,24; 37:24-28.

### Approximate Chronological Order:

Ruth 4	2 <sup>nd</sup> Sam. 7
1 <sup>st</sup> Sam. 16-18	Psalms 16, 2, 110
Psalms 23	2 <sup>nd</sup> Sam. 8
1 <sup>st</sup> Sam. 19:1-18	Psalms 97, 98, 108, 117, 118, 60, 9, 20
Psalms 11, 59	2 <sup>nd</sup> Sam. 9-12
1 <sup>st</sup> Sam. 19:19-24; 20,21	Psalms 6, 32, 33, 38, 39, 21, 40, 41, 51, 103, 104
Psalms 56, 142	2 <sup>nd</sup> Sam. 13
1 <sup>st</sup> Sam. 22	Psalms 55
Psalms 17, 34, 35, 52, 109, 140, 31, 64	2 <sup>nd</sup> Sam. 14-16
1 <sup>st</sup> Sam. 23	Psalms 7
Psalms 54, 22	2 <sup>nd</sup> Sam. 17
1 <sup>st</sup> Sam. 24	Psalms 3, 4, 42, 43, 5, 8, 28, 61, 62, 69, 70, 71, 86, 143
Psalms 63, 12, 57, 58, 120	2 <sup>nd</sup> Sam. 18,19
1 <sup>st</sup> Sam. 25	Psalms 122, 26, 27, 141, 65
Psalms 141	2 <sup>nd</sup> Sam. 20,21
1 <sup>st</sup> Sam. 26-31	Psalms 29, 30, 131, 18
2 <sup>nd</sup> Sam. 1,2	2 <sup>nd</sup> Sam. 22-24
Psalms 101	1 <sup>st</sup> Kings 1
2 <sup>nd</sup> Sam. 3-5	Psalms 72, 145
Psalms 139	1 <sup>st</sup> Kings 2
2 <sup>nd</sup> Sam. 6	
Psalms 78, 96, 15, 24, 68, 132, 133, 106, 105	

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\*\*\* The New Testament reveals that the anonymous psalms 2 and 95 were also written by David (see Acts 4:25; Heb. 4:7).

## The Typology of David

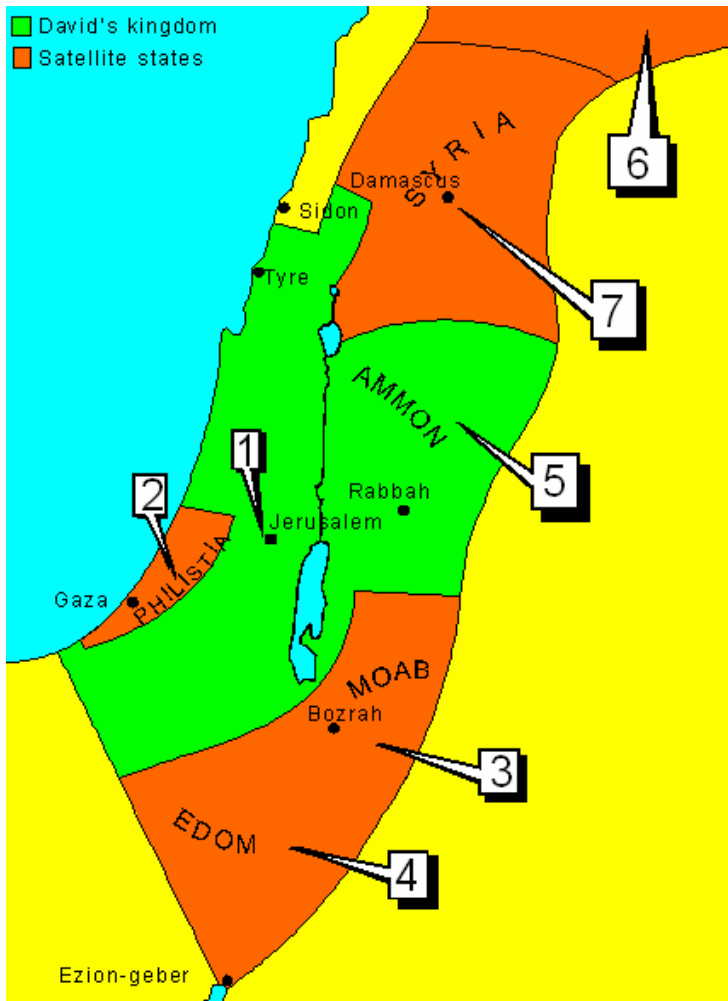
Anointed as King, and yet not publicly accepted as King.

The Lord Jesus Christ is anointed as King (1<sup>st</sup> Advent), and yet not publicly accepted as King (2<sup>nd</sup> Advent).

A previously anointed king reigns (Satan), who strives to have his replacement killed (crucified).

## The Geography of David

1. David was born in Bethlehem.
2. David's first capital was Hebron.
3. David's capture of Jerusalem changed the course of history, for not only Israel, but for the entire world.



### David Subdues his Enemies

- 1 Captures Jerusalem (2<sup>nd</sup> Sam. 5:6-10).
- 2 Philistine power decisively crushed (2<sup>nd</sup> Sam. 5:17-25; 8:1).
- 3 Moabites are made David's subjects, paying taxes (2<sup>nd</sup> Sam. 8:2).
- 4 Edom defeated, controlled by troops and taxed (2<sup>nd</sup> Sam. 8:13-14).
- 5 Ammon's power destroyed. Ammonite people used for forced labour (2<sup>nd</sup> Sam. 12:26-31).
- 6 Defeat of King Hadadezer the Aramean. His vassal states (as far as the Euphrates) became David's (2<sup>nd</sup> Sam. 10:15-19).
- 7 Damascus conquered, controlled by troops and taxed (2<sup>nd</sup> Sam. 8:5-8).

## The Genealogy of David (Ruth 4:16-22)

### The ancestors of David:

Boaz	בֹּעַז bo‘az #1162: from an unused word; <i>quickness</i> .
Obed	עֹבֵד ‘owbed #5744: <i>worshiper</i> . Fr. עָבַד ‘abad #5647: <i>to work, serve</i> .
Jesse	יֵשׁוּ yishay #3448: of uncert. deriv., poss. <i>I am</i> . Fr. יֵשׁ yesh #3426: <i>being, existence, there is, there are</i> .
David	דָּוִד dawiyd #1732: <i>beloved one</i> . Fr. דָּוַד dowd #1730: <i>loved, lover, beloved one</i> .

### The brothers of David:

Eliab	“My God is Father.” אֱלִיָּאֵב eliy‘ab #446. אֵל el #410 + אָב ab #1. A name shared by five others in the OT. Called Elihu (1 <sup>st</sup> Chr. 27:18). Jesse’s firstborn son. Father of Abihail. (Abihail married Jerimoth, and their daughter was Rehoboam’s wife, Mahalath, 2 <sup>nd</sup> Chr. 11:18).
Abinadab	“My Father is willing.” אֲבִינָדָב abiynadab #41. אָב ab #1 + נָדָב nadab #5068: <i>to incite, impel; freewill offering, volunteer, make offerings willingly</i> . Three Israelites with this name in the OT.
Shimeah	“Fame.” שִׁמְעָא shim‘ah #8092. שָׁמַע shama‘ #8085: <i>to hear</i> . Called Shimeah (2 <sup>nd</sup> Sam. 13:3), Shimei (2 <sup>nd</sup> Sam. 13:21), Shammah (1 <sup>st</sup> Sam. 16:9), Shimea (2 <sup>nd</sup> Chr. 2:13). Father of Jonathan, who slew the son of a giant (1 <sup>st</sup> Chr. 20:6,7). Four OT characters share this name, including a son of David & Bathsheba (1 <sup>st</sup> Chr. 3:5). (Also called Shammua: 2 <sup>nd</sup> Sam. 5:14; 1 <sup>st</sup> Chr. 14:4).
Nethaneel	“Given of God.” נֶתַנְאֵל nethan‘el #5417. נָתַן nathan #5414: <i>to give</i> . אֵל el #410. Ten OT characters share this name.
Raddai	“Trampling.” רַדַּי raddai #7288. רָדַד radad #7286: <i>to beat out, beat down, subdue</i> .
Ozem	“I shall hasten them.” אֲצֵם ‘otsem #684. (Root meaning uncertain). Two OT men share this name.

### The (half) sisters\* of David:

Zeruiah	“Balsam.” צְרוּיָה ts‘ruyah #6870. צֵרִי tseriy #6875: <i>balsam</i> . She was the mother of Joab, Abishai, and Asahel (2 <sup>nd</sup> Sam 2:18).
Abigail	“My Father is Joy.” אֲבִיגַיִל ‘abiygayil #26. אָב ab #1 + גֵּיל giyl #1524: <i>a rejoicing</i> . She married (or at least had children with) Jether the Ishmaelite (1 <sup>st</sup> Chr. 2:16), also called Ithra the Israelite (2 <sup>nd</sup> Sam. 17:25). She was the mother of Amasa (1 <sup>st</sup> Chr. 2:16).

\* According to 2<sup>nd</sup> Sam. 17:25, these sisters were the daughters of Nahash. Nahash was evidently David’s mother’s first husband, or second husband after the death of Jesse.

### The nephews of David:

- Joab “YHWH is Father.” יוֹאָב yow’ab #3097. יהוה YHWH #3068 + אָב ab #1. Joab was the first to slay a Jebusite, at the capture of Jerusalem, and thus he became the Commander-in-Chief of David’s armies throughout the remainder of David’s life.
- Abishai “My Father is a Gift.” אָב ab #1 + שַׁי shay #7862: *a gift of homage*. He became the chief of the thirty Mighty Men of David.
- Asahel “God-made.” אֶשָׁהֶל ‘asahel #6214. עָשָׂה ‘asah #6213: *to make* + אֵל el #410. The youngest of the three brothers. Killed by Saul’s general, Abner.
- Amasa “Burden.” אַמָּשָׂא ‘amasa #6021. עָמַס ‘amas #6006: *to load, carry a load*. The son of David’s sister, Abigail, and her husband, Jether the Ishmaelite. Amasa was selected as General of the Armies by Absalom, when he usurped David’s kingdom. David forgave Amasa, and retained his services after he was restored to power.
- Jonadab “YHWH is willing.” יהוה YHWH #3068 + נָדַב nadab #5068: *to incite, impel; freewill offering, volunteer, make offerings willingly* (see Abinadab, above). He was the son of David’s brother, Shimea. He is described as a “crafty man.”

### The wives of David:

- Michal “Who is like God?” מִיכָל miykal #4354. Daughter of King Saul. Given to Palti, son of Laish, when David was exiled. Childless, as a punishment of the Lord (2<sup>nd</sup> Sam. 6:23).
- Ahinoam the Jezreelitess “My brother is delight.” אַחִינֹם ‘achiyno’ am #293. אַח ach #251 + נֵם no’ am #5278: *delightfulness, pleasantness*. Mother of Amnon.
- Abigail the Carmelitess “My Father is Joy.” אַבִּיגַיִל ‘abiygayil #26. אָב ab #1 + גַּיַל giyl #1524: *a rejoicing*. Widow of foolish Nabal (1<sup>st</sup> Sam. 25:3ff.). Mother of Chileab/Daniel.
- Maacah “Oppression.” מַעֲכָה ma’akah #4601. מָעַךְ ma’ak #4600: *to press, squeeze*. Daughter of Talmai, King of Geshur. Mother of Absalom, & Tamar.
- Haggith “Festive.” חַגִּיּוֹת chaggiyth #2294. חַג chag #2282: *festival*. Mother of Adonijah.
- Abital “My father is the dew.” אַבִּיטָל ‘abiytal #37. אָב ab #1 + טָל tal #2919: *dew*. Mother of Shephatiah.
- Eglah “Heifer.” עֲגֻלָּה ‘eglah #5698. עֲגֹל ‘egel #5695: *a calf*. Mother of Ithream.
- Bathsheba “Daughter of an oath.” בַּת־שֶׁבַע bath-sheba #1339. בַּת bath #1323: *daughter* + שֶׁבַע shaba #7650: *to swear, make an oath*.  
The daughter of Eliam (2<sup>nd</sup> Sam 11:3) and granddaughter of Ahithophel the Gilonite (2<sup>nd</sup> Sam. 23:34), the trusted friend and counselor of David who later betrayed him. Mother of Solomon, Shimea, Shobab, Nathan.

Other wives & other concubines.



**The sons (and one daughter) of David:**

- Amnon “Faithful.” אֲמֹנֹן amnon #550. אָמֵן aman #539: *to confirm, support.*
- Chileab “Like his father.” כִּלְאֵב kil’ab #3609. כ + ל + אָב ab #1. In 1<sup>st</sup> Chr. 3:1, he is known as Daniel. “God is my judge.” אֱלֹהֵי דָנִיֵּאל eloi dani’el #1840. דִּינַי diyin #1777: *to judge* + אֵל el #410.
- Absalom “My father is peace.” אֲבִישָׁלוֹם abiyshalom #53. אָב ab #1 + שָׁלוֹם shalom #7695: *peace.*
- Adonijah “My Lord is YHWH.” אֲדֹנִיָּהוּ ’adoniyyahu #138. אֲדֹנָי adonai #113: *lord* + יהוה YHWH #3068. Three different OT characters with this name.
- Shephatiah “YHWH has judged.” שִׁפְטָיָה sh’phatyah #8203. שִׁפְטָה shaphat #8199: *to judge, govern* + יהוה YHWH #3068. Nine different OT characters with this name.
- Ithream “Profit of the people.” יִתְרָאִם yithra’am #3507. יֶתֶר yether #3499: *remainder, excess* + עַם am #5971: *people.*
- Solomon “Peace.” שְׁלֹמֹה sh’lomoh #8010. שָׁלוֹם shalom #7695: *peace.*
- Shimea “Fame.” שִׁמְעָא shim’ah #8092. שָׁמַע shama’ #8085: *to hear.*
- Shobab “Rebellious.” שׁוֹבָב showbab #7727. שׁוּב shuwv #7725: *to turn back.* Two OT characters share this name.
- Nathan “Giver.” נָתַן nathan #5416. Six OT characters share this name. נָתַן nathan #5414: *to give.*
- Ibhar “YHWH chooses.” יִבְחָר yibchar #2984. בָּחַר bachar #977: *to choose.*
- Elishama “My God has heard.” אֵל el #410 + שָׁמַע shama’ #8085: *to hear.* Six OT characters share this name. Called Elishua in 1<sup>st</sup> Chr. 3:1 “God is salvation.” אֱלִישׁוּעַ ’eliyshua’ #474. אֵל el #410 + יָשַׁע yasha’ #3467: *to save, deliver.*
- Eliphelet “God is deliverance.” אֱלִיפְּלֵט ’eliypholet #467. Six OT characters share this name. אֵל el #410 + פָּלַט pallet #6405: *deliverance.*
- Nogah “Brightness.” נֹגַהּ nogahh #5052. נָגַהּ nagahh #5050: *to shine.*
- Nepheg “Sprout.” נֶפֶג nepheg #5298.
- Japhia “Shining.” יָפִיעַ yaphia’ #3309. Two OT characters share this name.
- Elishama (See above).
- Eliada “God knows.” אֱלִיָּאֵדָע ’eliyada’ #450. אֵל el #410 + יָדַע yada’ #3045: *to know.* Three OT Characters share this name. He is called Beeliada in 1<sup>st</sup> Chr. 14:7. בְּעִלְיָדָע be’elyada’ #1182 “Baal knows.”
- Eliphelet (See above).
- Tamar (daughter) “Palm Tree.” תָּמָר tamar #8559. Three OT females share this name.
- Other sons & daughters by other wives & concubines.



## The Anointing of David (1<sup>st</sup> Sam. 16:1-13)

1. Background to Samuel
  - a. Samuel was the child of faith given to Hannah (1<sup>st</sup> Sam. 1:19,20).
  - b. Samuel was dedicated to the Lord from birth (1<sup>st</sup> Sam. 1:25-28).
  - c. Samuel grew up in the house of Eli (1<sup>st</sup> Sam. 2:11), observing the priest's evil sons (1<sup>st</sup> Sam. 2:12ff).
  - d. Samuel was called as a prophet of the Lord (1<sup>st</sup> Sam. 3:19-21).
  - e. Samuel was the last in the long line of judges that the Lord sent to Israel (1<sup>st</sup> Sam. 7:6,15). (Samuel's sons were also judges, but they were wicked).
  - f. Samuel was an old man, when he was selected as God's agent for the anointing of Saul as King of Israel (1<sup>st</sup> Sam. 8:7,22; 9:15-17; 10:1,24).
  - g. Samuel rebuked King Saul for Saul's disobedience, and prophesied that the Lord had selected another King for himself (1<sup>st</sup> Sam. 13:8-15; 15:10-35).
  - h. Samuel then retired to his home, and prophetic school, at Ramah (1<sup>st</sup> Sam. 15:34,35 cf. 10:5,10; 19:18-20).
2. Samuel is selected as God's agent for the anointing of David as King of Israel.
  - a. Samuel had been grieving over Saul (1<sup>st</sup> Sam. 15:35; 16:1). אָבַל 'abal<sup>#56</sup>: *to mourn*.
  - b. God had rejected Saul from being King over Israel (1<sup>st</sup> Sam. 16:1). מָאַס ma'as<sup>#3988</sup>: *to reject, abhor*.
  - c. God has selected a son in the house of Jesse the Bethlehemite. רָאָה ra'ah<sup>#7200</sup>: *to see*.
3. Samuel expresses his concern for personal safety (1<sup>st</sup> Sam. 16:2).
  - a. Samuel knows that if Saul discovered his purpose to anoint his successor, that Saul would murder Samuel to prevent that anointing from occurring.
  - b. The Lord provides the pretense for Samuel's mission in Bethlehem.
  - c. The Lord intended for David's anointing to be a private affair between Samuel, Jesse, and David (1<sup>st</sup> Sam. 16:3).
4. Samuel's arrival at Bethlehem prompted a degree of fear (1<sup>st</sup> Sam. 16:4).
  - a. חָרַד charad<sup>#2729</sup>: *to tremble, be terrified*.
  - b. The elders of Bethlehem asked, "Do you come in peace?"
  - c. Samuel was renowned as the prophetic judge, and agent of the Lord's dismemberment (1<sup>st</sup> Sam. 15:32,33; Hos. 6:5).
  - d. The Lord Jesus Christ prompted a similar response (Lk. 5:8; 8:37).
5. Samuel proclaims a sacrifice, and instructs the people of Bethlehem to consecrate themselves (1<sup>st</sup> Sam. 16:5a).
  - a. זָבַח zabach<sup>#2076</sup>: *to slaughter for sacrifice*. Used 144x127vv. (Gen. 31:54).
    - 1) The קֶרְבָּן qorban<sup>#7133</sup>, is used for the offering in approx. 70 OT pssg. It is not tied to any specific offering, but stresses the approach of the believer to God. The verb קָרַב qarab<sup>#7126</sup> signifies *to approach, draw near*.
    - 2) The עֹלָה 'olah<sup>#5930</sup>: *whole burnt offering*. The root verb עָלָה 'alah<sup>#5927</sup> signifies *to go up, ascend*.
    - 3) The מִנְחָה minchah<sup>#4503</sup> *gift, meat offering*.
    - 4) The זֶבַח zebach<sup>#2077</sup>: *sacrificial feast*. The root verb זָבַח zabach<sup>#2076</sup> signifies *to slaughter*, either for eating, or sacrificing.
  - b. קָדַשׁ qadash<sup>#6942</sup>: *to be set apart, consecrated*.
6. Samuel personally consecrated Jesse and his sons (but not David, v.11).
  - a. Jesse is called "the Bethlehemite." This may be nothing more than a reference to where he was from, or it may indicate his honored headship in the village of Bethlehem.
  - b. Samuel invites Jesse's house to join him in the sacrificial feast.
7. Samuel carefully observes the arrival of Jesse and his sons (1<sup>st</sup> Sam. 16:6-10).
  - a. Samuel is impressed by Eliab's stature and appearance (1<sup>st</sup> Sam. 16:6,7).
  - b. The Lord admonishes Samuel to not be misled by the outer appearance (1<sup>st</sup> Sam. 16:7).
  - c. Six additional sons pass by Samuel, and one-by-one the Lord informs Samuel that His selection has not yet appeared (1<sup>st</sup> Sam. 16:8-10).
8. Samuel concludes that there must yet be a son remaining, and calls for his immediate appearance (1<sup>st</sup> Sam. 16:11).

9. The description of David (1<sup>st</sup> Sam. 16:11,12).
  - a. The youngest. קָטָן qatan #6996: *small, young, unimportant, least*.
  - b. A shepherd. רָעָה ra'ah #7462: *to shepherd, tend*.
  - c. Ruddy. אֲדָמוּנִי 'admoniy #132: *red, ruddy*. Fr. the same as Adam/Edom; red/earthy.
  - d. Beautiful eyes. יָפֵה עֵינָיִם yafeh #3303: *fair, beautiful*. עַיִן 'ayin #5869: *eye*.
  - e. Handsome appearance. טוֹב רֵאִי towb #2896: *pleasant, agreeable, good*. רֵאִי ro'iy #7210: *appearance, sight, looking*.
  - f. After God's own heart (1<sup>st</sup> Sam. 13:14; 16:7). אִישׁ לֵב אֵישׁ כְּלֵבָבוֹ leib #3820: *inner man, mind, will, heart*.
10. The Lord positively identified His anointed one, as He does again for John the Baptist at the Jordan river (1<sup>st</sup> Sam. 16:12; Matt. 3:16,17; John 1:32,33).
11. Samuel then anoints David with his horn of oil (1<sup>st</sup> Sam. 16:13a).
  - a. His family was present for the anointing, but it is not clear that they understood the significance of what they were observing.
  - b. David had not been present for the family's consecration. Jesse & the older sons may have assumed that Samuel's anointing of David was nothing more than the consecration for the feast.
  - c. Jesse & the older sons may also have assumed that David was being anointed as a prophet and/or judge.
12. The result of this anointing is the indwelling of God the Holy Spirit (1<sup>st</sup> Sam. 16:13b).
  - a. This indwelling was powerful. צָלַח tsalach #6743: *to rush, break forth*. This expression was also used of Samson (Jdg. 14:6,19; 15:14), King Saul (1<sup>st</sup> Sam. 10:6,10; 11:6). An evil spirit will also come upon Saul mightily (1<sup>st</sup> Sam. 18:10).
  - b. This indwelling was life-long. This was very unusual for an OT saint.
13. Samuel departed for Ramah, and left David with his family (1<sup>st</sup> Sam. 16:13c).

# Anointing

## I. Introduction & Definition

- A. [English] anoint: 1. to smear or rub with oil or an oily substance; 2a. to apply oil to as a sacred rite especially for consecration; 2b. to choose by or as if by divine election.
- B. [Hebrew]
1. שָׁחַט suwk #5480: *to pour, anoint*. Used 9x9vv (Ex. 30:32; Dt. 28:40; Ruth 3:3; 2<sup>nd</sup> Sam. 12:20; 2<sup>nd</sup> Sam. 14:2; 2<sup>nd</sup> Chr. 28:15; Ezek. 16:9; Dan. 10:3; Mic. 6:15). This term is exclusively used in mundane applications of oil.
  2. מָשַׁח mashach #4886: *to smear, anoint*. Used 70x67vv. מָשִׁיחַ mashiach #4899: *anointed, anointed one, Messiah*. This term is used in the ritual consecration of prophets, priests, kings, altars, temples, and other objects for God's express purpose and service. (There is one exception: Amos 6:6 has a mundane use of mashach, where we would expect to see suwk).
- C. [Greek]
1. ἀλείφω aleipho #218: *to anoint*. Used 9x8vv (Matt. 6:17; Mk. 6:13; 16:1; Lk. 7:38,46<sub>x2</sub>; 11:2; 12:3; Jn. 12:3; Jms. 5:14).
  2. χρίω chrio #5548: *to anoint*. Used 5x5vv (Lk. 4:18; Acts 4:27; 10:38; 2<sup>nd</sup> Cor. 1:21; Heb. 1:9).  
χρῖσμα chrisma #5545: *anointing*. Used 3x2vv (1<sup>st</sup> Jn. 2:20,27<sub>x2</sub>).  
Χριστός christos #5547: *anointed one, Christ*. Used 531x500vv.

## II. Development & Application

### A. OT uses of anointing

1. The first occurrence of an anointing is Jacob's stone at Bethel (Gen. 28:18; 31:13).
  2. The next occurrences of anointing were the consecrating of the priests (Ex. 28:41) and high priest (Ex. 29:7) of the Levitical priesthood.
  3. The tabernacle, its furniture, and its vessels were anointed (Ex 30:26–28).
  4. The anointing separated the thing or person unto God for special service, thus becoming sacred and untouchable (Ex. 30:29; 1<sup>st</sup> Sam 24:6; 26:9).
  5. Whereas men accomplish the external activity of pouring the oil, it is God Who is said to accomplish the actual activity of anointing (1<sup>st</sup> Sam. 9:16 cp. 10:1). This is a natural extension of God's activity—that which He commands others to perform, He is Himself said to have accomplished it.
  6. In addition to priests, other people for anointing included prophets (1<sup>st</sup> Kgs. 19:16), and kings (1<sup>st</sup> Sam. 10:1; 16:3,12,13; 2<sup>nd</sup> Sam. 2:4,7; 5:3,17).
- B. The anointing by God was accompanied by the outpouring of the Holy Spirit (1<sup>st</sup> Sam. 10:9,10; 16:13; Isa. 61:1).
- C. The OT significance of anointing was the Jewish anticipation of their Messiah (Ps. 45:7; 89:20; Isa. 61:1; Dan. 9:25).
1. Ps. 45 is a maskil of the Sons of Korah, celebrating the King's marriage (Ps. 45:1 prescript).
  2. The King is addressed, as God (Ps. 45:6).
  3. His kingdom is eternal.
  4. His scepter is uprightness. מִישׁוֹר miyshowr #4334: *a level place, uprightness*. Fr. יָשָׁר yashar #3474: *to be smooth, straight, right*.
  5. He has loved righteousness and hated wickedness. Thus, He demonstrates an identical viewpoint with YHWH (Ps. 45:7 cp. 11:4-7).
    - a. אָהַב ahab #157: *to love*.
    - b. צֶדֶק tsedek #6664: *rightness, righteousness*.
    - c. שָׂנֵא sane' #8130: *to hate*.
    - d. רֶשָׁע resha' #7562: *wickedness, evil*.
  6. As a result of His merit, God's God will anoint God, with "the oil of joy."
  7. This wish-prayer was expressed by Hannah, as she gave birth to the boy who would later anoint the first Kings of Israel (1<sup>st</sup> Sam. 2:10).
  8. David wrote of this joyful anticipation in his own psalm (Ps. 2 cp. Acts 4:25,26).

- D. David was anointed three times (1<sup>st</sup> Sam. 16:3,12,13; 2<sup>nd</sup> Sam. 2:4,7; 5:3,17).
1. His first anointing was accompanied by the Holy Spirit, and power (1<sup>st</sup> Sam. 16:3,12,13).
  2. His second anointing was as a King over volitionally-willing subjects (Judah), with a much larger body of volitionally-unwilling people who rejected his kingship (all Israel) (2<sup>nd</sup> Sam. 2:4,7).
  3. His third anointing was as a King over all Israel (2<sup>nd</sup> Sam. 5:3,17).
  4. David's three anointings match the Lord Jesus Christ, who received the Holy Spirit and power at His first anointing. He presently reigns as King over volitionally-willing subjects, but is awaiting His universal coronation.

E. NT uses of anointing

1. The first verse of the first book introduces the Christ, "anointed one." By name, the Christ is Jesus, son of David, son of Abraham (Matt. 1:1,16).
2. The Jews were anticipating a shepherd-king to arise from Bethlehem (Matt. 2:4,6).
3. Peter understood Jesus to be the Son of Man, and thus to be the Christ, the Son of the Living God (Matt. 16:13,16).
  - a. Martha, like Peter, understood the issue of Christ as the Son of God, Who comes into the world (Jn. 11:27).
  - b. The Pharisees, however, only understood (or only admitted to) the Christ to be the son of David (Matt. 22:42 cp. Ps. 110:1).
  - c. The high priest knew the Christ to be the Son of God, but did not understand the title Son of Man (Matt. 26:63-65).
  - d. The title "Son of Man" was a problem-issue for the Jews who were anticipating the Christ (Jn. 12:34).
  - e. Belief in Jesus as the Christ, the Son of God, is the essential element of belief for salvation (Jn. 20:31).
4. The Anointed One will be a teacher when He comes (Jn. 4:25,26).
5. The Lord Jesus Christ was anointed by God the Father with the Holy Spirit, and with power (Acts 10:38).
  - a. This same power was then bestowed upon His Apostles (Acts 1:8).
  - b. This same power is provided for every believer of this dispensation (Eph. 3:16).
6. The Church Age believer is also an "anointed one" (2<sup>nd</sup> Cor. 1:21; 1<sup>st</sup> Jn. 2:20,27).
  - a. Each believer is anointed at the moment of salvation, as a work of God on our behalf (2<sup>nd</sup> Cor. 1:21).
  - b. The Holy Spirit is the sealing agent of this anointing, and indwells each believer as a down-payment on his future inheritance (2<sup>nd</sup> Cor. 1:22).
  - c. The anointing that each believer receives provides each believer with the spiritual capacity to know the Truth (1<sup>st</sup> Jn. 2:20,27).

III. Summary & Conclusion

- A. Satan was the anointed cherub (Ezek. 28:14a).
- B. Satan was consecrated for God the Father's purpose (Ezek. 28:14b).
- C. Satan rebelled against the Father's purpose, and sought to achieve his own "higher" purpose.
  1. Unrighteousness was found in him (Ezek. 28:15).
  2. He was internally filled with violence (Ezek. 28:16).
  3. His heart was lifted up (Ezek. 28:17).
  4. His wisdom was corrupted (Ezek. 28:17).
  5. He sinned (Ezek. 28:16).
  6. He profaned his sanctuaries (Ezek. 28:18).
- D. Satan had his anointing revoked (Ezek. 28:16).

P= The believer should be extremely mindful of Satan's fall. Although our anointing is eternal (2<sup>nd</sup> Cor. 1:22; 5:1-5; 1<sup>st</sup> Pet. 1:4,5), and in no danger of revocation (Rom. 11:29), the pattern is there for our warning (Heb. 4:11). When we fall into sin and evil, we are falling from a higher position than Satan ever attained (Heb. 2:1-9).

## The Musical Ministry of David (1<sup>st</sup> Sam. 16:14-23)

1. King Saul's indwelling of the Holy Spirit is revoked (v.14).
2. In place of God the Holy Spirit, an evil spirit is sent to terrorize King Saul (v.14,15).
  - a. There are innumerable demons, evil spirits, and fallen angels eager to function within God's permissive will, and anxious to afflict believers (1<sup>st</sup> Kgs. 22:19-23).
  - b. Satan was eager to function within God's permissive will, and afflict Job (Job 1:11,12; 2:5-7).
  - c. Paul's thorn in the flesh is also a Satanic messenger (2<sup>nd</sup> Cor. 12:7). *aggelo*" *satana*' *angelos satana*.
3. Saul's servants suggest that soothing music would ease the king's demonic terror (v.16).
  - a. They do not suggest seeking Samuel, and for Saul to repent of his wickedness.
  - b. A prophetic/music ministry was employed in Saul's initial indwelling by God the Holy Spirit 1) (1<sup>st</sup> Sam. 10:5).
  - c. The powerful influence exerted by music upon the state of the mind was well known even in the earliest times; so that the wise men of ancient Greece recommended music to sooth the passions, to heal mental diseases, and even to check tumults among the people. KEIL & DELITZSCH.
4. One servant knows of David, and recommends David for Saul's service (v.18).
  - a. A son of Jesse the Bethlehemite.
  - b. A skillful musician. יָדַע נָגֵן. יָדַע נָגֵן *nagan* #5059: *to play a stringed instrument*.
  - c. A mighty man of valor. גִּבּוֹר חַיִּל. גִּבּוֹר גִּבּוֹר *gibbor* #1368: *strong, valiant man*. חַיִּל *chayil* #2428: *strength, power*. Used of Gideon (Jdg. 6:12), Jephthah (Jdg. 11:1), Boaz (Ruth 2:1), Saul (1<sup>st</sup> Sam. 9:1), David (1<sup>st</sup> Sam. 16:18), Jeroboam (1<sup>st</sup> Kgs. 11:28), Naman the Syrian (2<sup>nd</sup> Kgs. 5:1).
  - d. A warrior. אִישׁ מִלְחָמָה. אִישׁ מִלְחָמָה *iysh milchamah* #376: *man*. מִלְחָמָה *milchamah* #4421: *a battle, war, warrior*.
  - e. Prudent in speech. נְבוֹן דְבָר. נְבוֹן דְבָר *n<sup>e</sup>bown dabar*. piel.part. בִּיַן *biyn* #995: *to discern, perceive*. דְבָר *dabar* #1697: *speech, word*.
  - f. A handsome man. אִישׁ תָּאֵר. אִישׁ תָּאֵר *iysh to'ar* #8389: *outline, form*. "A well-formed man."
  - g. The Lord is with him.
5. Saul was eager to surround himself with such heroes (1<sup>st</sup> Sam. 14:52).
6. Saul commands for Jesse to send his son (v.19 cp. 8:11,16).
7. Jesse sends David to the king, along with appropriate gifts (v.20).
8. David served in King Saul's court (v.21).
  - a. He "attended" the king. יָעַמַד לְפָנָיו. יָעַמַד *'amad* #5975: *to stand*.
  - b. Saul loved him greatly. יָאַהֲבָהוּ מְאֹד. יָאַהֲבָהוּ *ahab* #157: *to love*.
  - c. David was added to Saul's staff of armor bearers (cp. 2<sup>nd</sup> Sam. 18:15). נָשָׂא כְלִים. נָשָׂא *nasa* #5375: *to lift, carry, take, bear*. כְּלִי *k<sup>e</sup>liy* #3627: *article, utensil, vessel, weapon, armor*.
9. The King sends to Jesse and requests David's permanent attachment to his staff (v.22).
10. David's music ministry continued, on an intermittent basis, with return trips to Bethlehem, to continue in the work of tending Jesse's flocks (v.23 cp. 17:15).

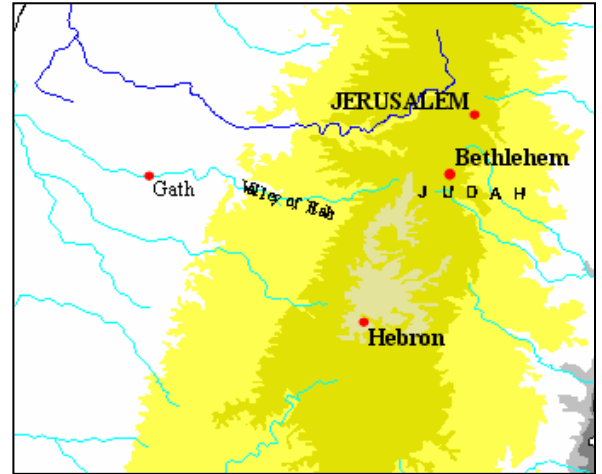
## Music

1. Music is older than the human race, as it was practiced by angels in the Dispensation of Angels.
  - a. The morning stars sang together (choir), and all the sons of God (angels) shouted for joy (Job 38:7).
  - b. Singing continues to be a heavenly activity (Rev. 5:9).
2. The Bible is filled with music, from the very beginning, and the Bible employs a number of terms to reflect musical activity.
  - a. זָמַר zamar<sup>#2167</sup>: *to make music, sing, sing praises*. Used 90x41vv. זָמִיר zamiyr<sup>#2158</sup>: *song*. Used 6x6vv. זְמִרָה zimrah<sup>#2172</sup>: *melody, song* (in praise of Yah). Used 6x6vv. מִזְמוֹר mizmor<sup>#4210</sup>: *a melody*. Used in prescript to 57 different psalms. Zimri = “my music.”
  - b. עָנָה ‘anah<sup>#6031</sup>: *to sing*. Used 10x10vv. (Ex. 32:18; Num. 21:17; 1<sup>st</sup> Sam. 18:7; 21:11; 29:5; Ezra 3:11; Ps. 119:172; 147:7; Isa. 27:2; Hos. 2:15). (עָנָה ‘anah<sup>#6031</sup> normally means: *to oppress, afflict, humble, bring low*).
  - c. רָנַן ranan<sup>#7442</sup>: *to give a ringing cry, sing for joy*. Used 52x52vv. רִנָּה rinnah<sup>#7440</sup>: *a ringing cry, joyful shout, joyful singing*. רִנָּנָה r<sup>c</sup>nanah<sup>#7445</sup>: *a ringing cry, joyful shout, joyful singing*.
  - d. שָׁיַר shiyr<sup>#7891</sup>: *to sing*. Used 81x77vv (Ex. 15:1). שָׁיַר shiyr or שִׁירָה shiyrah<sup>#7892</sup>: *a song*. Used 59x56vv (Gen. 31:27; Ex. 15:1).
  - e. נָגַן nagan<sup>#5059</sup>: *to touch, or play a stringed instrument*. Used 16x12vv. נְגִינָה n<sup>e</sup>giynah<sup>#5058</sup>: *music, song*. Used 9x7vv.
  - f. זָדַד ado<sup>#103</sup>: *to sing*. Used 5x5vv (Eph. 5:19; Col. 3:16; Rev. 5:9; 14:3; 15:3). זֶדֶד ode<sup>#5603</sup>: *a song*. Used 7x5vv (same vv. as above).
  - g. κῠθαρῖζω kitharizo<sup>#2789</sup>: *to play on the lyre, harp*. κῠθάρᾱ kithara<sup>#2788</sup>: *a harp*.
  - h. συμφωνία sumphonia<sup>#4858</sup>: *symphony, music*. Used 1x1v. (Lk. 15:25).
  - i. ὑμνέω humneo<sup>#5214</sup>: *to laud, sing praise*. Used 4x4vv. (Mt. 26:30; Mk. 14:26; Acts 16:25; Heb. 2:12). ὕμνος humnos<sup>#5215</sup>: *a hymn*. Used 2x2vv (Eph. 5:19; Col. 3:16).
  - j. ψάλλω psallo<sup>#5567</sup>: *to pull, twang, play, sing*. ψαλμὸς psalmos<sup>#5568</sup>: *a psalm*.
3. Among the most ancient extant specimens of heathen literature, particularly those in the primitive Sumerian language, there are hymns in praise of the gods.
4. Instrumental music was developed under the way of Cain (Gen. 4:21).  
Cain, Enoch, Irad, Mehujael, Methushael, Lamech. Jubal was the second son of Lamech, by Lamech’s wife Adah.
5. Music was in common use in the ancient world, for secular purposes (Gen. 31:27).
6. Music (including poetry) was the only art which the Hebrew people developed to any degree. They developed no other forms, such as painting, sculpture, architecture, etc.
7. The celebration of Israel after crossing the Red Sea was a celebration of song (Ex. 15).  
The beautiful hymn which was sung on that occasion (Ex. 15) was not the work of a novice, nor was it a primitive expression of a people to whom sacred music was a still undeveloped art. It indicates a skill which could have been reached only through many years of cultural development.
8. King David initiated a “Golden Age” of Music (1<sup>st</sup> Chr. 15:16-28; 25; Neh. 12:24).  
During this time, King David contributed more than any other individual to raising music to its exalted position in the national life. David was born both a musician and a poet. His was a genius, the like of which the world was never known. To his natural gifts he added a deep devotion to the Lord, and when he became king he brought music to the highest place of honor in the service of worship. David was also an inventor of musical instruments (1<sup>st</sup> Chr 23:5; Neh. 12:36).
9. Music in the New Testament
  - a. The Lord Jesus Christ sang hymns with His disciples (Matt. 26:30; Mk. 14:26).
  - b. Music is the expression of God’s Word dwelling richly within the believer (Col. 3:16).
    - 1) Christian music should teach.
    - 2) Christian music should challenge.
  - c. Music is both a man-ward, and a God-ward mode of communication and *spiritual expression* (Eph. 5:19; 1<sup>st</sup> Cor. 14:15).
    - 1) Christian music must be Spirit-led.
    - 2) Christian music must be intelligent.



## The Battle of Elah (1<sup>st</sup> Sam. 17:1-58)

1. The Philistines gathered for battle against Israel (vv.1-3).
  - a. Abraham and Isaac had dealings with Abimelech, an early Philistine settler/king at Gerar (Gen. 20,21,26).
  - b. God directed Moses to avoid the land of the Philistines when He led Israel out of Egypt (Ex. 13:17).
  - c. The land of the Philistines remained unconquered throughout the conquest by Joshua (Josh. 13:2,3).
  - d. God used the Philistines to afflict Israel during the judging eras of Shamgar (Judg. 3:31), Samson (Judg. 13-16), and Samuel (1<sup>st</sup> Sam. 4:1-7:14).
  - e. The Philistines were a source of affliction before and during the reign of King Saul (1<sup>st</sup> Sam. 9:16; 10:5; 14:52). Saul's son, Jonathan, achieved great victories over the Philistines (1<sup>st</sup> Sam. 13:3; 14:1-15).
  - f. The Philistines had a monopoly on blacksmithing, particularly with iron-working (1<sup>st</sup> Sam. 13:19-22).
2. King Saul mustered his army, and drew up the battle lines in the Valley of Elah. אֵלָה 'elah <sup>#424</sup>: *a terebinth*.
3. A champion came out from the armies of the Philistines (vv.4-11,16).
  - a. אִישׁ-חַבְנַיִם iysh-habbenayim. בַּיִן bayin <sup>#996</sup>: *an interval, space between*.
  - b. Goliath. גִּלְיָת golyath <sup>#1555</sup>: *splendour(?) conspicuous (?)*. גָּלָה galah <sup>#1540</sup>: *to uncover, remove, reveal, carry to exile*.
  - c. Gath was one of the five Philistine cities (with Ekron, Ashdod, Ashkelon, and Gaza), and by this time was considered the capital of the five cities.
  - d. Six cubits and a span. 117" tall. 9'9"
  - e. Heavy armor, 5,000 shekels of bronze. Over 126 pounds!
4. Goliath, as The Philistine, challenges Israel to produce a champion, and fight against him for a resolution to their national war (vv.8-11). This challenge will be issued morning and evening for 40 days (v.16).
5. David's oldest three brothers are serving in Saul's army, but David is tending Jesse's flocks (vv.12-15).
6. Jesse sends David to the battle with provisions for his sons, and for their commanders (vv.17-20).
7. While in conversation with his brothers, David hears the giant's challenge (vv.22,23).
8. The men of Israel flee in fear, and discuss among themselves if any champion for Israel could possibly come forward (vv.24,25). They discuss the reward that King Saul had offered to the man who could kill Goliath (v.25).
9. Young David cannot believe that somebody hasn't already stepped forward (vv.26,27,30). He is oriented to the living God. אֱלֹהִים חַיִּים.
  - a. Israel is a unique people because they are the audience for the voice of The Living God (Dt. 5:26).
  - b. The Living God is the Lord of Hosts, and the God of Israel (Jer. 23:36).
10. Eliab is angry with David, and accuses him of selfish ambition (v.28).
11. David is brought into Saul's presence, and volunteers to kill the giant (v.32).
12. Saul is so oriented to failure, and thinking with human viewpoint, that he tells David that he is not qualified for the battle (v.33).



The (dry) brook in the valley of Elah

13. David laid out his qualifications as being an object of YHWH's personal protection and deliverance (vv.34-37a).
  - a. He has killed both lions and bears.
  - b. Goliath is an uncircumcized Philistine.
  - c. He is a mighty man of valor (גִּבּוֹר חַיִל gibbor chayil), and a man of war (אִישׁ מִלְחָמָה 'iysh milchamah) (1<sup>st</sup> Sam. 16:18).
14. Saul agrees that his nation's freedom will rest on David's battle, and dresses David for the conflict (vv.38-40).
15. David rejects the armor and weapons, because they don't fit, and they don't matter anyway (vv.39,40,45).
16. Saul instructs Abner to investigate David's tribe, clan, and family (vv.55,56).
17. David took his shepherd's stick, and his sling to the battle. In the stream he picked out five smooth stones (v.40).
  - Why five stones? Goliath had four sons: Ishbi-benob, Saph, Goliath the Gittite, and an unnamed son with six fingers, and six toes (2<sup>nd</sup> Sam. 21:15-22).
18. Goliath taunts David with his Satanic proclamations (vv.43,44).
19. David teaches a Bible class for all the men of Israel, and all the Philistines in audience (vv.45-47).
20. The battle is joined, and David killed Goliath with a single stone (vv.48-50).
21. David then beheads the giant with the giant's own sword (v.51a).
22. The Philistines respond to the death of their champion by fleeing the field of battle (v.51b).
23. The armies of Israel pursue the Philistines in a tremendous victory (vv.52,53).
24. The trophies of battle will be (years later) placed in Jerusalem, and in the Lord's tent (v.54, 21:9; 2<sup>nd</sup> Sam. 5:6-10).
25. David returns from the battle, and King Saul verifies David's tribe, clan, and family (vv.57,58). It is now a matter of public record that David will be given the daughter of Saul in marriage, and that the family of Jesse is tax-exempt.

## Giants

### 1. Terms employed

- a. Nephilim. נְפִילִים n<sup>o</sup>phiyliym #5303: *giant*. Used 3x2vv. (Gen. 6:4; Num. 13:33<sub>x2</sub>). “The sons of Anak are part of the Nephilim.”
- b. Rephaim. רִפְאִים r<sup>o</sup>pha’iyim #7496: *shades, ghosts, departed spirits*. Used 8x8vv. (Job 26:5; Ps. 88:10; Prov. 2:18; 9:18; 21:16; Isa. 14:9; 26:14,19). רִפְאִים r<sup>o</sup>pha’iyim #7497: Rephaim. רָפָא rapha’ or רָפָה raphah #7498: *giant*. #7497 & #7498 used 26x25vv. (Gen. 14:5; 15:20; Dt. 2:11,20<sub>x2</sub>; 3:11,13; Josh. 12:4; 13:12; 15:8\*; 17:15; 18:16\*; 2<sup>nd</sup> Sam. 5:18\*,22\*; 21:16,18,20,22; 23:13\*; 1<sup>st</sup> Chr. 8:2\*\*; 11:15\*; 14:9\*; 20:4,6,8; Isa. 17:5\*)  
\*The Valley of Rephaim \*\* Proper name: 5<sup>th</sup> son of Benjamin.
- c. Anakim. אֲנָקִים ‘a<sup>a</sup>naq #6061: *Anak*. אֲנָקִים ‘a<sup>a</sup>naq #6062: *giant*. A line of Nephilim (Num. 13:33), synonymous with Rephaim among the Hebrews (Deut. 2:10,11). #6061 & #6062 used 18x16vv. (Num. 13:22,28,33; Dt. 1:28; 2:10,11,21; 9:2<sub>x2</sub>; Josh. 11:21,22; 14:12,15; 15:13,14; 21:11; Jdg. 1:20).
- d. Emim. אֵימִים ‘eymiym #368: *giant*. Moabite name for (a certain line of) Rephaim (Deut. 2:11). Used 3x3vv. (Gen. 14:5; Dt. 2:10,11).
- e. Zamzummin. זַמְזוּמִיִּם zamzummiym #2157: *giant*. Ammonite name for (a certain line of) Rephaim (Deut. 2:20<sub>Hapax</sub>).

### 2. The Nephilim originated during the world-wide evil of the days of Noah.

- a. The Nephilim were the offspring of fallen angels and human women (Gen. 6:4).
    - 1) Although angels do not procreate (Matt. 22:30; Mk. 12:25), they do have a fathering potential (Gen. 3:15).
    - 2) They were mighty men. הַגִּבּוֹרִים gibbor #1368: *strong, mighty warrior*.
    - 3) They made human beings seem like grasshoppers (Num. 13:33).
    - 4) Of old. עוֹלָם ‘olam #5769: *long duration, antiquity, futurity*.
    - 5) Men of renown. אִישׁ אֲנָשֵׁי הַשָּׁמַיִם iysh #376: *man*. שֵׁם shem #8034: *name, fame*.
    - 6) In those days, and also afterward.
  - b. Since only Noah, and his 7 family members survived the flood, the Nephilim of old were all destroyed (Gen. 7:21-23).
  - c. The Nephilim reappear after the flood, indicating their supernatural origin (Num. 13:33).
3. In the patriarchal age immediately after the flood, the Rephaim, Zuzim, & Emmim make their first appearance, but are afflicted by the human kings of that epic period (Gen. 14:5; 15:20).
  4. Job understood the Rephaim to be the shades, and occupants of Sheol, with Abaddon as their King (Job 26:5,6; Rev. 9:1-11). This is also the understanding in the Psalms (88:10,11), and Isaiah (14:9; 26:14,19).
  5. During the bondage of Israel in Egypt, fallen angels (including Arba?) populated the land of promise with their children, in various lines of descent, all termed Rephaim (Num. 13:22,28,33; Dt. 1:28; 2:10,11,20,21).
  6. Under Moses leadership, Israel defeated Og, King of Bashan, one of the Rephaim, and the last remaining of his line (Deut. 3:11).
  7. Joshua thoroughly defeated the Anakim and the refugees fled to Philistia (Josh. 11:21,22).
  8. Caleb defeated a trio of Anak’s sons, in order to secure Hebron (Josh. 14:12-15; 15:13,14; Jdg. 3:20).
  9. Goliath was the champion of the Philistines (1<sup>st</sup> Sam. 17:4), called The Philistine (1<sup>st</sup> Sam. 17:8), and The Giant (2<sup>nd</sup> Sam. 21:16,18,20,22). He fathered four additional giants (2<sup>nd</sup> Sam. 21:16-22).
  10. Following the deaths of Goliath’s offspring, the giants do not return in either Old or New Testament.
  11. Tentative Conclusion: The offspring of fallen angels and human women are *giants* (Nephilim/Rephaim). Once a giant is slain, he continues to exist as a shade (Rephaim) under the kingship of Abaddon, and is commonly referred to as a *demon*. (Stay tuned for additional study in angelology/demonology/satanology).



## David & Jonathan (1<sup>st</sup> Sam. 18:1-9)

1. Jonathan was Saul's oldest son (1<sup>st</sup> Sam. 14:49,50).
  - a. יהונתן Yehonathan <sup>#3083</sup>: *The Lord has given.* יהוה YHWH <sup>#3068</sup>: prop. name for God + נתן nathan <sup>#5414</sup>: *to give.*
  - b. He first appears in Scripture as Saul's "crown prince," in command of 1/3 of Saul's standing army (1<sup>st</sup> Sam. 13:2).
  - c. Jonathan achieved a remarkable military victory against the Philistines at Geba, but was robbed of the glory by his father Saul (1<sup>st</sup> Sam. 13:3,4).
  - d. Jonathan and his armor bearer raided the enemy Philistine camp in another tremendous military victory (1<sup>st</sup> Sam. 14:1-15).
  - e. Jonathan was a spiritually minded son, who grieved over his father's rejection of the will of God (1<sup>st</sup> Sam. 14:24-30). This incident threatened Jonathan's life, but that was a payment he was willing to make in obedience to his father's command (1<sup>st</sup> Sam. 14:36-46).
2. Jonathan hears David's testimony concerning the Lord (1<sup>st</sup> Sam. 18:1).
3. His soul was knit to the soul of David (1<sup>st</sup> Sam. 18:1). וְנַפְשׁוֹ יְהוֹנָתָן נִקְשְׂרָה בְּנַפְשׁ דָּוִד.
  - a. "Knit" niph'al perf. קָשַׁר qashar <sup>#7194</sup>: *to bind, league together, conspire.* Used 45x44vv. Only niph'al perfect use. Only one other niph'al (imperfect) (Neh. 4:6).
  - b. Such soul-bondage was also existant between Jacob & Benjamin (Gen. 44:30).
4. Jonathan loved David with perfect, sacrificial, integrity love.
  - a. אָהַב ahab <sup>#157</sup>: *to love.*
  - b. Used of a father for a son (Gen. 22:2; 25:28a); a husband for a wife (Gen. 24:67); a mother for a son (Gen. 25:28b); a man for a meal (Gen. 27:4,9,14); of man to God (Ex. 20:6); a slave for a master (Ex. 21:5); love for a neighbor (Lev. 19:18); love for strangers and aliens (Lev. 19:34); God for man (Dt. 4:37); a daughter-in-law for a mother-in-law (Ruth 4:15); a king for an armor-bearer/musician (1<sup>st</sup> Sam. 16:21); a friend for a friend (1<sup>st</sup> Sam. 18:1,3; 20:17); a nation for a general (1<sup>st</sup> Sam. 18:16); a wife for a husband (1<sup>st</sup> Sam. 18:20,28); a king for another king (1<sup>st</sup> Kgs. 5:1); a king for the soil (2<sup>nd</sup> Chr. 26:10); a man's friends aside from his wife (Est. 5:10,14; 6:13).
5. David became a permanent member of Saul's house (1<sup>st</sup> Sam. 18:2).
6. Jonathan and David entered into a covenant/contract (1<sup>st</sup> Sam. 18:3; 20:8; 23:18).
  - a. The covenant consisted of Jonathan's recognition of David's anointing. Jonathan dressed David with the robe of the Crown Prince of Israel.
  - b. The covenant consisted of Jonathan's surrendering his weapons and armor for David's use.
7. David begins his full-time service to the King as the field commander of the armies (1<sup>st</sup> Sam. 18:5-7).
  - a. He went out everywhere Saul sent him.
  - b. Saul appointed him over the men of war. אֲנָשֵׁי הַמִּלְחָמָה. (Abner was the Captain of the Army, שַׂר־צָבָא, 1<sup>st</sup> Sam. 14:50).
  - c. David's achievements was admired by the general population of Israel, and by the personal staff of the King.
  - d. The achievements of David resulted in more appreciation and admiration than even the king received.
8. King Saul responded to David's blessings with an angry and evil heart (1<sup>st</sup> Sam. 18:8,9).
  - a. חָרָה charah <sup>#2734</sup>: *to burn, be kindled with anger.* מְאֹד m'od <sup>#3966</sup>: *very.*
  - b. He will look upon David with suspicion, fearing to lose his kingdom (1<sup>st</sup> Sam. 15:28).

# Friendship

1. Friendship with God
  - a. Abraham (2<sup>nd</sup> Chr. 20:7; Isa. 41:8; Jms. 2:23).
  - b. Moses (Ex. 33:11).
  - c. Job (29:4).
  - d. The Lord Jesus Christ
    - 1) Tax gatherers and sinners (Matt. 11:19).
    - 2) Lazarus (Jn. 11:11).
    - 3) His disciples (Jn. 15:14,15).
    - 4) Judas (Matt. 26:50).
2. Biblical examples of friendship
  - a. Judah and Hirah the Adullamite (Gen. 38:12).
  - b. Ruth and Naomi (Ruth 1:15-18).
  - c. David and Jonathan (1<sup>st</sup> Sam. 18:1-4; 20:41-42).
  - d. David and Hushai (2<sup>nd</sup> Sam. 15:37; 16:16,17).
  - e. David and Hiram (1<sup>st</sup> Kgs. 5:1).
  - f. Job and three associates (2:11).
  - g. Daniel and three young men (2:13).
3. Benefits of friendship
  - a. Comfort (Job 2:11; Jn 11:33-35).
  - b. Love (Prov. 17:17; Jn 15:13).
  - c. Loyalty (Prov. 18:24; 27:6,10).
  - d. Advice (Prov. 27:9).
  - e. Practical care (Ecc. 4:10; Acts 24:23; 27:3).
  - f. Friendship in marital love (Song. 5:16).
  - g. Intimate communication (Jn. 15:15).
  - h. Warnings of danger (Acts 19:31).
4. Dangers of friendship
  - a. Being misled (Dt. 13:6-10).
  - b. Desertion (Ps. 38:11).
  - c. Betrayal (Ps. 41:9; Jer. 20:10).
  - d. Destruction through slander (Prov. 16:28).
  - e. Overconfidence (Mic. 7:5).
  - f. Loss of associations (Jn. 19:12).
  - g. Worldliness (Jmes. 4:4).

## David's First Marriage (1<sup>st</sup> Sam. 18:10-30)

1. The demonic attack upon King Saul was now permitted to afflict him, even with David's spiritual music ministry (v.10).
2. Under demonic impulse, King Saul attempted to murder David (v.11a).
3. David is delivered from two attempts on his life (v.11b).
4. King Saul is held captive by Satan's agent, through the weapon of fear, and makes his decisions according to Satan's will (v.12; cp. Rom. 8:15; 2<sup>nd</sup> Tim. 1:7; 2:26; Heb. 2:14,15).
5. King Saul's fearful decision assigns David a military command as a border-unit commander (v.13).
  - a. The Lord was with David, and he enjoyed career success in his appointment (v.14).
  - b. David's continued blessing resulted in Saul's increased fear (v.15), and the people's increased admiration (v.16).
6. King Saul makes another fearful decision, and formulates a plot to murder David (vv.17-19).
  - a. King Saul offers the older of his two daughters, Merab (v.17a). מֵרַב merab <sup>#4764</sup>: "increase." Fr. רַבֵּב rabab <sup>#7231</sup>: *to be, or become many/much/great*.
  - b. This was a reward that David had already earned, when he killed Goliath (1<sup>st</sup> Sam. 17:25).
  - c. King Saul envisions a doomed military campaign against the Philistines, as the agents of David's murder (v.17b). This foreshadows King David's greatest failure, when he engineered the death of Uriah (2<sup>nd</sup> Sam. 11:14,15).
  - d. David responds with humility, and unwittingly thwarts the evil plot (v.18,19). This again foreshadows Uriah, in the expression of Uriah's humility (2<sup>nd</sup> Sam. 11:11).
7. King Saul is given a second chance to implement his conspiracy (vv.20-29).
  - a. King Saul had not realized that his younger daughter, Michal, actually loved David (v.20).
  - b. King Saul recognized that this option would work for him better than the first option, as Michal would be a snare to David. מוֹקֵשׁ moqesh <sup>#4170</sup>: *bait, lure, snare* (Ex. 23:33; 34:12; Dt. 7:16,25; Josh. 23:13; Jdg. 2:3; 8:27).
    - 1) Michal kept teraphim in her home (1<sup>st</sup> Sam. 19:13).
    - 2) Michal was a liar (1<sup>st</sup> Sam. 19:14,17).
    - 3) Michal had no appreciation for the Lord's victories (2<sup>nd</sup> Sam. 6:20).
  - c. King Saul includes his household servants in his conspiracy (vv.22-24).
  - d. King Saul sets the dowry price as 100 Philistine foreskins (v.25).
  - e. David is pleased by the idea of smiting so many of the uncircumcized Philistines (v.26a; cp. 17:26,36).
8. David doubles the requirement within the allotted time, and presents King Saul with 200 Philistine foreskins (v.26b,27a).
9. David then is married to his first wife (v.27b).
  - a. He is enjoying an intimate, personal relationship with the Lord (v.28a).
  - b. He has a wife who loves him (v.28b).
  - c. He has a successful military career (v.30).
10. He will become the personal nemesis of King Saul's for the remainder of Saul's days (v.29).

# Snares

## I. Introduction & Definition (1<sup>st</sup> Sam. 18:21).

A. Saul's desire was to lead David into sin, and thus out of God's favor, by the influence of his daughter's idolatry.

### B. Vocabulary

1.  $\text{שִׂקָּה}$  yaqosh <sup>#3369</sup>: *to lay bait, lure.*
  - a.  $\text{שִׂקָּה}$  yaqosh <sup>#3352</sup> &  $\text{שִׂקָּה}$  yaqush <sup>#3353</sup>: *fowler, trapper.*
  - b.  $\text{שִׂקָּה}$  yoqshan <sup>#3370</sup>: *Jokshan.*  $\text{מוֹקֵשׁ}$  moqesh <sup>#4170</sup>: *bait, lure, trap.*
2.  $\sigma\kappa\alpha\nu\delta\alpha\lambda\iota\zeta\omega$  skandalizo <sup>#4624</sup>: *to put a snare, or stumbling block in the way.*  $\sigma\kappa\acute{\alpha}\nu\delta\alpha\lambda\omicron\nu$  skandalon <sup>#4625</sup>: *bait, trap, snare, stumbling block.*

## II. Development & Application

A. Unbelievers will consider believers to be a snare to them (Ex. 10:7; Matt. 15:12), but the believer should make efforts to not be such a snare (Matt. 17:27).

B. Idol worshipers will be a snare to faithful believers (Ex. 23:33).

1. This danger required absolute separation.
2. Believers should identify such snares, and tear them down (Ex. 34:12,13; 2<sup>nd</sup> Cor. 10:5).
3. God permits for these snares to be effective when His children turn away from Him (Josh. 23:11-13).

C. God delivers faithful believers from such snares (Ps. 91:1-4; 141:8-10).

D. The Lord Jesus Christ is a snare to Israel (Isa. 8:14,15; Rom. 9:31-33; 1<sup>st</sup> Pet. 2:8).

E. The removal of snares may be painful, but is ultimately beneficial (Matt. 5:29,30; 18:8,9).

F. Believers become snares for other believers when they are not oriented to the Will of God (Matt. 16:23; Rom. 14:13; 1<sup>st</sup> Cor. 8:13; 1<sup>st</sup> Jn. 2:10), and believers should be particularly mindful of the negative effects upon children (Matt. 18:6,7).

G. The study and application of the Word of God will keep a believer from stumbling (John 16:1).

## III. Summary & Conclusion: Snares are an urgent matter for pastoral concern (2<sup>nd</sup> Cor. 11:29).

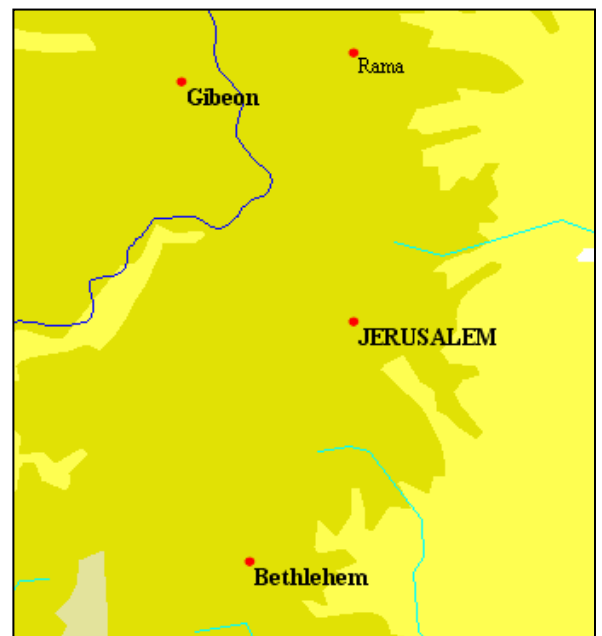
A. This is the internal spiritual conflict that pastors wage on behalf of their flock (2<sup>nd</sup> Cor. 11:28).

B. The pastor is spiritually burned when his flock is snared.  $\pi\upsilon\rho\acute{o}\omega$  puróo <sup>#4448</sup>: *to set on fire, (pass.) burn.*



## Three Times Rescued (1<sup>st</sup> Sam. 19:1-24)

1. Saul's attempt to have David die in battle has not succeeded.
2. Saul then gives the order for David to be executed (v.1a).
  - a. Jonathan is ordered to do so, despite his love for David (1<sup>st</sup> Sam. 18:1).
  - b. The servants are ordered to do so, despite their love for David (1<sup>st</sup> Sam. 18:5,16).
3. Jonathan greatly delighted in David (v.1b). **יָצַח** chaphets <sup>#2654</sup>: *to delight in, take pleasure, desire*.  
Used 82x71vv. (Gn. 34:19; Num. 14:8; Deut. 25:7,8; Ruth 3:13; 1<sup>st</sup> Sam. 18:22; 2<sup>nd</sup> Sam. 22:20; Ps. 18:19; 22:8; 40:6,8; Ezek. 18:23,32).
4. Jonathan warned David of the execution order (vv.2,3).
  - a. He advised David to go into hiding (v.2).
  - b. He promised to plead David's case before Saul (v.3).
5. Jonathan speaks to his father, and admonishes him concerning his sin before God (vv.4,5).  
**חָטָא** chata' <sup>#2398</sup>: *to miss, go wrong, sin*.
6. Saul responds to his son's desire (v.6).
  - a. He does not necessarily respond to the Lord.
  - b. He makes a vow in the Lord's name, and on the Lord's life.
  - c. Saul will repeatedly attempt to violate his vow, but the Lord holds him to it!
7. Jonathan is then able to bring David out of hiding, and restore him to the King's court (v.7).
8. Saul's kindness towards David lasts until David is given another tremendous military victory (v.8).
9. Another demonic fit of rage comes upon Saul, and he makes another attempt on David's life (vv.9,10a).
10. David flees to his house, and Saul's servants set an ambush (vv.10b, 11a).
11. Michal warns David to flee, helps him escape, and then engineers a deception (vv.11b-13).
  - a. She assists his escape out the window (v.12).
  - b. She makes a dummy-replica of David to lay in the bed (v.13).
12. Michal tells a lie in order to preserve the deception (v.14), but must tell another lie when her first lie is found out (v.17).
13. David flees to Samuel, where he will be rescued for the third time (v.18).
  - a. Samuel was leading his prophetic school.
  - b. David, as a prophet (Acts 2:30), spends time in that school.
14. Saul is informed of David's whereabouts, and he sends his hit-teams after him (vv.19-21).
  - a. Each team in turn is Spirit-filled, and added to the prophetic school.
  - b. This incident is similar to a later incident with Elijah (2<sup>nd</sup> Kgs. 1:9-15).
15. With no other options available, Saul travels to Ramah, in the effort to personally murder David (v.22).
16. Saul himself is once again given the Holy Spirit (vv.23,24).
  - a. He is stripped naked, like Isaiah (20:2) and Micah (1:8).
  - b. He had previously prophesied at his anointing (1<sup>st</sup> Sam. 10:10).
  - c. This is Saul's final Spirit-filled ministry (1<sup>st</sup> Sam. 28:6,15).



# Fleeing

## I. Introduction & Definition

A. flee: to run away often from danger or evil; to hurry toward a place of security; to pass away swiftly.

### B. Three Hebrew Terms

1. בָּרַח *barach* <sup>#1272</sup>: *to flee*. Used 67x66vv. (Gen. 16:6,8; 27:43; 31:20-22,27; 1<sup>st</sup> Sam. 19:12,18; Jon. 1:3,10; 4:2).
2. חָסַח *chasah* <sup>#2620</sup>: *to seek refuge, flee for refuge, trust*. Used 37x36vv. (Ruth 2:12; Ps. 2:12 & oft. in Ps.).
3. נָס *nus* <sup>#5127</sup>: *to flee, escape*. Used 159x142vv. (Gen. 14:10; 19:20; 39:12,13,15,18; 1<sup>st</sup> Sam. 14:22; 17:24,51; 19:8,10).

C. φεύγω *pheugo* <sup>#5343</sup>: *to flee from or away*. (Lat. *fugio*, Eng. *fugitive*). Used 29x29vv. (Matt. 2:13; 3:7; 8:33; 10:23; 23:33; 24:16; 26:56; Mk. 5:14; 13:14; 14:50,52; 16:8; Lk. 3:7; 8:34; 21:21; Jn. 10:5,12; Acts 7:29; 27:30; 1<sup>st</sup> Cor. 6:18; 10:14; 1<sup>st</sup> Tim. 6:11; 2<sup>nd</sup> Tim. 2:22; Heb. 11:34; Jms. 4:7; Rev. 9:6; 12:6; 16:20; 20:11).

1. ἐκφεύγω *ekpheugo* <sup>#1628</sup>: *to flee away, escape*. Used 8x8vv. (Lk. 21:36; Acts 16:27; 19:16; Rom. 2:3; 2<sup>nd</sup> Cor. 11:33; 1<sup>st</sup> Thess. 5:3; Heb. 2:3; 12:25).
2. καταφεύγω *katapheugo* <sup>#2703</sup>: *to flee for refuge*. Used 2x2vv. (Acts 14:6; Heb. 6:18).

## II. Development & Application

A. There is an appropriate time in which to flee, and in which to stand fast (Ecc. 3:1).

1. David fled in the Will of God.
2. The Lord Jesus Christ fled in the Will of God (Mt. 2:13; Lk. 4:30; Jn. 8:59; 10:39; 12:36).

B. Fleeing apart from the Will of God is a fruitless endeavor.

1. Taught by David (Ps. 139:7-12).
2. Illustrated by Jonah (Jon. 1:3,10; 4:2).
3. Realized by fallen Jerusalem (Isa. 10:3; Jer. 39:4,5).

C. Fleeing in the Will of God is a provision of refuge.

1. Under the Mosaic Law, provision was made for accidental killers to flee (Ex. 21:13; Num. 35:10-34).
2. God expects faithful believers to flee to Him for protection (Ps. 2:12; 5:11; 7:1; 11:1; 16:1; 18:2; 31:1; etc.).
3. Joseph was commanded to take his wife & child, and flee to Egypt (Matt. 2:13).

D. The believer is commanded to flee:

1. Immorality (1<sup>st</sup> Cor. 6:18). πορνεία *porneia* <sup>#4202</sup>: *fornication*.
2. Idolatry (1<sup>st</sup> Cor. 10:14). εἰδωλολατρία *eidololatria* <sup>#1495</sup>: *image worship, idolatry*.
3. Foolish & harmful desires (1<sup>st</sup> Tim. 6:9,11). ἐπιθυμία *epithumia* <sup>#1939</sup>: *lusts*. Called “youthful” lusts (2<sup>nd</sup> Tim. 2:22).

## III. Summary & Conclusion—Fleeing in the Angelic Conflict

A. Satan is the defeated foe; called the fleeing serpent (Job 26:13; Isa. 27:1).

B. The Lord is the One Who goes before, and drives out the enemy (Ex. 33:1-3).

C. The Lord Jesus Christ defeated and disarmed the forces of darkness (Col. 2:15).

D. God the Father leads believers in His triumph in Christ (2<sup>nd</sup> Cor. 2:14).

E. The Church Age believer is a victorious champion in Christ, from Whom Satan must flee when the believer stands firm and resists him (Jms. 4:7).

1. Submit to God.
2. Draw near to God.
3. Cleanse & purify yourself for His service.

## The Choice of Jonathan (1<sup>st</sup> Sam. 20:1-42)

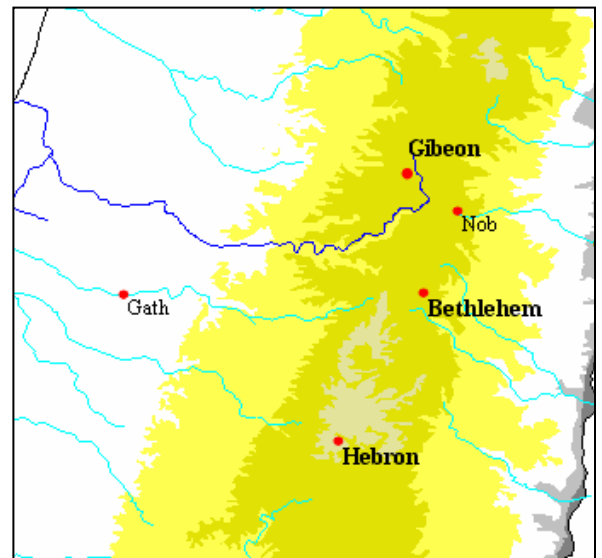
1. David fled from Samuel's prophetic "school" in Ramah (1<sup>st</sup> Sam. 20:1; cp. 19:18-24).
  - a. King Saul's prophetic activity was only of a temporary nature.
  - b. King Saul's murderous intent is still actively at work against David.
2. David appeals to Jonathan, and asks what charge the King could possibly make against him.
  - a. Iniquity. עֲוֹן 'avon <sup>#5771</sup>: *iniquity, guilt, punishment*. עָוָה 'avah <sup>#5753</sup>: *to bend, twist, commit iniquity, do wrong*.
  - b. Sin. חַטָּאת chatta'ah <sup>#2403</sup>: *sin, sin offering*.
3. Jonathan denies any such execution order, but David assures him that it is true (1<sup>st</sup> Sam. 20:2,3).
4. Jonathan submits himself to David's authority (1<sup>st</sup> Sam. 20:4).
  - a. "Whatever your soul says." Cp. Ps. 34:2.
  - b. This is a conscious choice, rejecting his own natural heritage (1<sup>st</sup> Sam. 20:30).
5. David offers a plan of deception through which Jonathan may learn of Saul's intent (1<sup>st</sup> Sam. 20:5-7).
6. David reminds Jonathan of their previous covenant (1<sup>st</sup> Sam. 18:3,4) and asks that Jonathan personally administer the execution, if it is called for (1<sup>st</sup> Sam. 20:8).
7. Jonathan responds with shocked outrage that such a thing need to happen (1<sup>st</sup> Sam. 20:9).
8. Jonathan and David make the arrangements for clandestine communication (1<sup>st</sup> Sam. 20:10-23).
9. Jonathan recognizes that his actions may result in his death (1<sup>st</sup> Sam. 20:14).
10. Jonathan makes a covenant with the house of David (1<sup>st</sup> Sam. 20:15-17).
11. King Saul becomes aware of Jonathan's involvement in David's absence, and is moved to attack Jonathan (1<sup>st</sup> Sam. 20:24-33).
  - a. Saul's anger burned against Jonathan (1<sup>st</sup> Sam. 20:30). וַיִּחַר-אַף שְׂאוּל בַּיהוֹנָתָן.
    - 1) חָרָה charah <sup>#2734</sup>: *to burn, be kindled with anger*.
    - 2) אָף aph <sup>#639</sup>: *nostril, nose, face, anger*.
    - 3) וַיִּחַר-אַף occurs 24x in the OT (Gen. 30:2; Ex. 4:14; 32:19; Num. 11:10; 22:22,27; 24:10; 25:23; 32:10,13; Dt. 29:27; Josh. 7:1; Jdg. 2:14,20; 3:8; 10:7; 1<sup>st</sup> Sam. 17:28; 20:30; 2<sup>nd</sup> Sam. 6:7; 12:5; 2<sup>nd</sup> Kgs. 13:3; Ps. 106:40; 1<sup>st</sup> Chr. 13:10; 2<sup>nd</sup> Chr. 25:15). (אָפִים) occurs in 2<sup>nd</sup> Chr. 25:10).
  - b. Saul's anger also included his own wife. בְּוַנְעוֹת הַמְּרֻדוֹת.
    - 1) Niph.ptc.fem.sing. עָוָה 'avah <sup>#5753</sup>: *to bend, twist, commit iniquity, do wrong*.
    - 2) מְרֻדוֹת marduth <sup>#4780</sup>: *rebellion, rebelliousness*. מָרַד marad <sup>#4775</sup>: *to rebel*.
  - c. Saul's anger motivated another attempted murder (1<sup>st</sup> Sam. 20:33).
12. Jonathan is then filled with fierce anger (1<sup>st</sup> Sam. 20:34). בָּחַרְי-אָף.
  - a. חֲרִי choriy <sup>#2750</sup>: n.m. *heat of anger, burning anger*.
  - b. בָּחַרְי-אָף occurs 5x (Ex. 11:8; 1<sup>st</sup> Sam. 20:34; Isa. 7:4; Lam. 2:3; 2<sup>nd</sup> Chr. 25:10).
  - c. Jonathan's anger motivated fasting & grieving.
13. Jonathan then notifies David of his danger (1<sup>st</sup> Sam. 20:35-40).
14. Jonathan and David then say their farewells (1<sup>st</sup> Sam. 20:41,42).

## Tough Choices

1. Jonathan chose to place his loyalty in David, rather than in his own natural family (1<sup>st</sup> Sam. 20:30).
  - a. His choice was motivated by sacrificial love (1<sup>st</sup> Sam. 18:3,4).
  - b. His choice was in keeping with the will of God (1<sup>st</sup> Sam. 13:14; 14:29,30).
  - c. His choice was not without much grief (1<sup>st</sup> Sam. 20:34).
  - d. Even after making his tough choice, Jonathan continued to live up to his family responsibilities (1<sup>st</sup> Sam. 31:1-3).
2. Abraham chose to obey the Lord, and leave his natural family.
  - a. He was commanded to leave his land, relatives, and father's house (Gen. 12:1; Acts 7:2,3).
  - b. Terah was 70 when he became the father of Abram, Nahor, and Haran (Gen. 11:26). Terah died at the age of 205 (Gen. 11:32). (Abraham was 135)
  - c. Abram travelled with his father, Terah, to Haran (Gen. 11:31,32; Acts 7:4).
  - d. Abram left Haran after Terah "died" (Acts 7:4), at age 75 (Gen. 12:4), 60 years before Terah died (Gen. 11:32).
  - e. Conclusion: Abraham allowed the dead to bury the dead, and proceeded to obey the Lord (Matt. 8:22).
3. Ruth chose to follow the Lord, and leave her natural family & homeland (Ruth 2:11).
  - a. Her choice was motivated by sacrificial love (Ruth 1:14-17).
  - b. Her choice was in keeping with the will of God (Ruth 1:15,16).
  - c. Her choice was to seek refuge under His wings (Ruth 2:12).
4. The disciples chose to follow the Lord, and left their natural families and businesses (Mk. 10:28-31).
  - a. ἀφίημι <sup>#863</sup>: *apo*, from, and *hiēmi*, to send, has three chief meanings, (a) to send forth, let go, forgive; (b) to let, suffer, permit; (c) to leave, leave alone, forsake, neglect.
  - b. The Lord promised that such choices will always result in spiritual life blessings, both in time and eternity.
  - c. The spiritual life blessings come with a spiritual family, and spiritual afflictions.
  - d. The return on the investment is stated as 100-fold, i.e. the best of the best for the seed sown on good soil (Mk. 4:8).
5. The issue of Jesus Christ is a dividing issue, and acceptance of that division is a cross for every believer to bear (Matt. 10:34-39).

## From Bad to Worse (1<sup>st</sup> Sam. 21:1-15)

1. David fled from Saul's house, and came as a fugitive to Nob (1<sup>st</sup> Sam. 21:1).
  - a. He sought out Ahimelech for help.
  - b. Ahimelech's father was Ahitub (1<sup>st</sup> Sam. 22:9,11), his grandfather was Phinehas, and his great grandfather was Eli (1<sup>st</sup> Sam. 14:3). This line of priests descended from Aaron, through Ithamar (1<sup>st</sup> Chr. 24:3).
  - c. Ahimelech was the father of Abiathar (1<sup>st</sup> Sam. 22:20-23), who alone escaped from Doeg the Edomite. Abiathar was the father of another Ahimelech (2<sup>nd</sup> Sam. 8:17).
2. Nob is a town of uncertain location. Assyrian invaders halted there confronting Jerusalem (Isa. 10:32). Nob was inhabited by Benjaminites after the Exile (Neh 11:32).
3. Ahimelech was troubled by David's appearance. חָרַד charad<sup>#2729</sup>: *to tremble, be terrified*.  
Used 39x39vv. (Gen. 42:28; Ex. 19:16,18; Ruth 3:8; 1<sup>st</sup> Sam. 16:4; 28:5; Ezek. 34:28).
4. Ahimelech was troubled by David's being alone.
5. David answers Ahimelech's question with a direct lie (1<sup>st</sup> Sam. 21:2).
  - a. He lies about his mission.
  - b. He lies about his men.
  - c. He asks for food (v.3).
6. Ahimelech has no food for David, except for the consecrated bread (1<sup>st</sup> Sam. 21:4).
  - a. Twelve loaves were kept on the table in the holy place at all times, being exchanged for fresh loaves every week (Ex 25:30).
  - b. The week-old loaves were for the feeding of the priests (Lev. 24:5-9; Matt. 12:4).
  - c. Ahimelech states that David & his men are acceptable to eat such bread, but only if they were not ceremonially unclean (Ex. 19:15; Lev. 15:16-18).
7. David is then forced to communicate a second lie concerning his men (1<sup>st</sup> Sam. 21:5).
8. Ahimelech's provision of bread is observed by Doeg the Edomite (1<sup>st</sup> Sam. 21:6,7).
  - a. He was a servant of Saul.
  - b. He was detained before the Lord. עָצַר 'atsar<sup>#6113</sup>: *to restrain, retain*. Used 45x45vv. (Gen. 16:2; 20:18; Num. 16:48,50; Jdg. 13:15,16; 1<sup>st</sup> Sam. 21:5,7; 1<sup>st</sup> Chr. 12:1; Neh. 6:10).
  - c. His name means fearing, yet he was mighty among Saul's shepherds.
9. David then puts forth his third lie, when he requests weaponry (1<sup>st</sup> Sam. 21:8).
10. Ahimelech is not an armorer—he's a priest! He only has one sword, and he only has it because David had dedicated it to the Lord as a memorial of the Lord's faithfulness (1<sup>st</sup> Sam. 17:54).
11. David, who normally disliked unweildy armament (1<sup>st</sup> Sam. 17:39,40), was delighted to take Goliath's sword (1<sup>st</sup> Sam. 21:9).
12. David then flees the kingdom of Saul, and seeks refuge in Philistia (1<sup>st</sup> Sam. 21:10ff.).
  - a. It was a place of safety from Saul.
  - b. It was a place of great danger to David.
13. David comes to Achish, King of Gath. He probably intends to offer himself for service in the King's court (1<sup>st</sup> Sam. 21:15 cp. 27:1-7).
14. He is recognized by the King's servants, and realizes his tremendous danger (1<sup>st</sup> Sam. 21:11,12).
15. David then "disguised his sanity" and was released to flee again (1<sup>st</sup> Sam. 21:13-15).

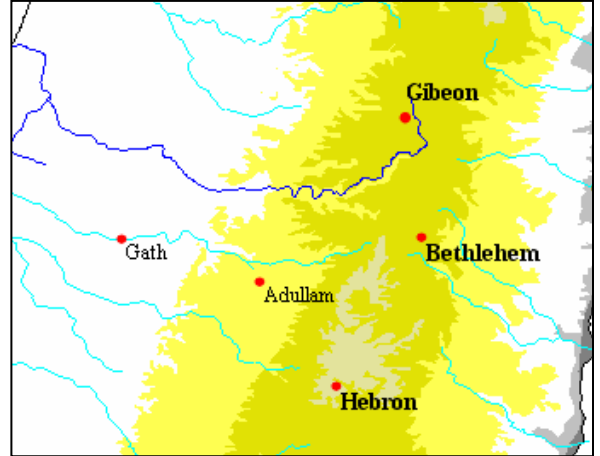


## Madness

1. In antiquity the madman was held in universal dread, for his insanity was believed to be the result of special contact with a deity, generally through demon possession.
2. As a consequence no one interfered with him and all contact was carefully avoided, as reflected in the attitude of Achish toward David's feigned madness (1<sup>st</sup> Sam. 21:12–15).
3. Madness was regarded as divine judgment meted out to those who disobeyed God's law (Deut. 28:28).
4. It was also attributed to a spirit sent by God (1<sup>st</sup> Sam. 16:14; 18:11; 20:30–34; 28:20).
5. It was a trait of demon possession (Lk. 8:2,29–30).
6. Classic examples of madness in Scripture are Saul and Nebuchadnezzar (Dan. 4:28-37).
7. Jesus was accused of being mad (Mk. 3:21; Jn. 10:20), as was Paul (Acts 26:24,25).

## The Cave of Adullam (1<sup>st</sup> Sam. 22:1-5)

1. David fled from Philistia (v.1).
  - a. He departed. הָלַךְ <sup>#1980</sup> halak & יָלַךְ <sup>#3212</sup> yalak: *to go, walk, come*.
  - b. He escaped. מָלַט <sup>#4422</sup> malat: *to slip away, escape, be delivered*. Used 98x85vv. (Gen. 19:17,19,20,22; 1<sup>st</sup> Sam. 19:10,11,12,17,18; 22:1,20; Est. 4:13; Job 1:15,16,17,19; Ezek. 17:15,18).
2. The cave of Adullam.
  - a. Adullam was one of the royal cities of the Canaanites (Josh. 12:15; 15:35).
  - b. Hirah, the Adullamite was a friend of Judah (Gen. 38:1). Mrs. Judah was probably an Adullamite.
  - c. It stood in the valley of Elah, which was the scene of David's memorable victory over Goliath (1<sup>st</sup> Sam. 17:2), and not far from Gath.
  - d. It was one of the towns which Rehoboam fortified against Egypt (2<sup>nd</sup> Chr. 11:7).
  - e. At this place is a hill some 500 feet high pierced with numerous caverns. Some of these caverns are large enough to hold 200 or 300 men.
3. Jesse & his entire household will come to David for refuge.
  - a. This is reminiscent of Israel and his sons going to Joseph for refuge (Gen. 46:2-4).
  - b. This is a shadowing of the Lord Jesus Christ, and His responsibility for His earthly family (John 2:12).
4. A drove of distressed, disconcerted debtors was drawn to David (v.2a).
  - a. וְכָל-אִישׁ מְצוּק. כָּל-אִישׁ מְצוּק. matsowq <sup>#4689</sup>: *straitness, distress, anguish*. צָוַק <sup>#6693</sup> tsuwq: *to press, oppress*. (cf. Deut. 28:53,55,57; Jer. 19:9).
  - b. וְכָל-אִישׁ אֲשֶׁר-לוֹ נִשְׂא. וְכָל-אִישׁ אֲשֶׁר-לוֹ נִשְׂא. qal.act.ptc. נִשְׂא <sup>#5378</sup> nasha: *to lend on interest or usury, be a creditor*.
  - c. וְכָל-אִישׁ מֵרִ-נֶפֶשׁ. וְכָל-אִישׁ מֵרִ-נֶפֶשׁ. mar <sup>#4751</sup> mar: *bitter, bitterness*. cf. Marah (Ex. 15:23). + נֶפֶשׁ <sup>#5315</sup> nephesh: *soul, self, life*. (cf. Jdg. 18:25; 2<sup>nd</sup> Sam. 17:8; Job 3:20; 7:11; 10:1; 21:25; Prov. 31:6,7).
5. David became their Captain (v.2b).
6. David repents, and confesses his personal sins, then takes the leadership and spiritual-teaching responsibility for this band of dependents (Ps. 56,34).
  - a. David learned to fear God, and not fear man (Ps. 56:11-13).
  - b. David learned to bless the Lord, and praise Him for His deliverance (Ps. 34:1-3).
  - c. David used his own example as an encouragement to the crowd that had gathered, and led them in worship and praise (Ps. 34:3,5,9,11).
7. David secures asylum for his family with the King of Moab (vv.3,4).
  - a. Saul was an enemy of Moab (1<sup>st</sup> Sam. 14:47).
  - b. David was a descendant of Ruth the Moabitess (Ruth 4:17).
8. The prophet Gad provides David with spiritual counsel (v.5a).
  - a. Gad, the seer. A prophet who advised David to leave Moab (1<sup>st</sup> Sam. 22:5).
  - b. Announced to David the Lord's choice of punishment for taking a census (2<sup>nd</sup> Sam. 24:11-17; 1<sup>st</sup> Chr. 21:9-17).
  - c. Suggested the erection of an altar at "the threshing floor of Araunah" (2<sup>nd</sup> Sam. 24:18-19; 1<sup>st</sup> Chr. 21:18-19).
  - d. He was one of the historians of David's reign (1 Chr 29:29).
  - e. Together with Nathan encouraged David in forming the Levitical orchestra for "the house of the Lord" (2<sup>nd</sup> Chr. 29:25).
9. David established a camp in the forest of Hereth (v.5b).



## Murder at Nob (1<sup>st</sup> Sam. 22:6-23)

1. King Saul's intelligence network locates David & his band in the forest of Hereth (vv.5,6a).
2. Saul is not in his palace, but on the height, under the Tamarisk tree (v.6b).
  - a. עֶשֶׁל eshel <sup>#815</sup>: *Tamarisk tree*. Used 3x3vv. (Gen. 21:33; 1<sup>st</sup> Sam. 22:6; 31:13).
    - 1) Abraham planted a Tamarisk at Beersheba (Gen. 21:33).
    - 2) Saul will be buried under a Tamarisk tree at Jabesh (1<sup>st</sup> Sam. 31:13).
  - b. His servants were stationed around him. נָצַב natsab <sup>#5324</sup>: *to stand, be stationed*.
3. Saul accuses his Benjamite servants as being in league with the “traitor” David (vv.7,8).
  - a. He reminds them of their rewards for faithful service (v.7).
  - b. He refers to David as the son of Jesse, not the son of Judah.
  - c. He accuses them of complicity by not informing him of Jonathan's treason (v.8). קָשָׁר qashar <sup>#7194</sup>: *to bind, tie, bind together, league together, conspire*. Used of Jonathan's & David's souls being bound together (1<sup>st</sup> Sam. 18:1). Used of conspiracies (1<sup>st</sup> Sam. 22:8,13; 2<sup>nd</sup> Sam. 15:31; 1<sup>st</sup> Kgs. 15:27; 16:9,16,20; 2<sup>nd</sup> Kgs. 9:14; 10:9; 12:20; 14:19; 15:10,15,25,30; 21:23,24; 2<sup>nd</sup> Chr. 24:21,25,26; 25:27; 33:24,25).
4. Doeg the Edomite formally answers the charge of conspiracy by providing what information he knows (vv.9,10).
  - a. He answered and said. עָנָה 'anah <sup>#6030</sup>: *to answer, respond, testify* + אָמַר 'amar <sup>#559</sup>: *to say, speak, utter*.
  - b. He identified Ahimelech as one who gave aid and comfort to David.
    - 1) Inquired of the Lord for him (cf. 1<sup>st</sup> Sam. 9:9). שָׁאֵל sha'al <sup>#7592</sup>: *to ask, inquire, beg*.
    - 2) Gave him provisions.
    - 3) Gave him Goliath's sword.
5. Saul immediately summons not only Ahimelech, but his entire family as well (v.11).
6. Saul prosecutes the “son of Ahitub” for conspiracy with the “son of Jesse” (vv.12,13).
7. Ahimelech formally answers the charge of conspiracy by proclaiming the integrity, honor, and glory of David, and denying any knowledge of wickedness on David's part (vv.14,15).
  - a. David is praised for being faithful. נֶאֱמָן n'eman niph.ptc. אָמַן aman <sup>#539</sup>: *to support, confirm, be faithful*.
  - b. David is recognized as the King's son in law.
  - c. David is famous as the Captain of the King's Guard.
  - d. David is publicly honored in Israel.
  - e. David has a long record of turning to the Lord's counsel.
  - f. Ahimelech concludes his defense by forbidding the King to impute wickedness where there is no wickedness.
8. King Saul responds in anger, and pronounces death upon Ahimelech, and his entire family of priests (v.16), in direct violation of Mosaic Law (Deut. 24:16). This was simply the jealous hatred of Saul at work (cf. Est. 3:6).
9. Saul's servants are not willing to carry out the execution (v.17; Ps. 105:15; Gen. 20:7). The fear of the Lord will prevent a Godly believer from carrying out a wicked king's order (Ex 1:17).
10. Saul then orders Doeg to carry out the execution, which he does with great enthusiasm (vv.18,19).
11. One son of Ahimelech escapes and flees to David—Abiathar, son of Ahimelech (vv.20-23).
  - a. Abiathar = “my father is great” אָבִי יָתֵר 'ab #1: *father* + יָתֵר yathar <sup>#3498</sup>: *to leave over, excell, be great*.
  - b. David feels accountable for the death of Ahimelech's family, and keeps Abiathar in his service for the remainder of his life.
  - c. Abiathar will promote Adonijah over Solomon for the throne after David's death, and will suffer banishment from office because of it (1<sup>st</sup> Kgs. 1:7ff.; 2:26,27).
  - d. The doom of Ahimelech's family was not David's fault, or even Saul's fault, but the faithfulness of God in completing His judgment upon the house of Eli (1<sup>st</sup> Kgs. 2:27; 1<sup>st</sup> Sam. 2:27-36; 14:3; 22:9,11,20; 1<sup>st</sup> Chr. 24).
12. David then composed Ps. 52 as a testimony to Doeg's evil.

Eli
Phinehas
Ahitub
Ahimelech
Abiathar
Ahimlech

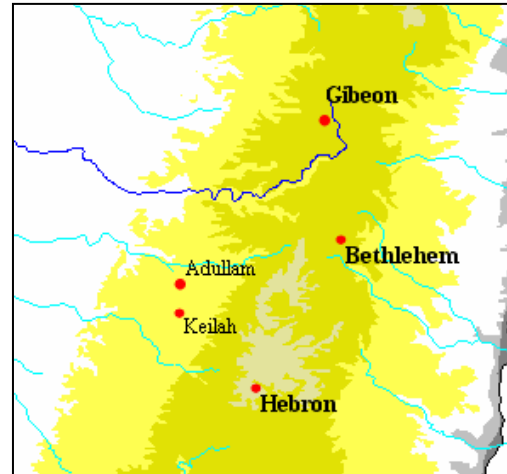


## Inquiring of the Lord

1. The first recorded person who inquired of the Lord was Abraham (Gen. 15:1-4).
  - a. Inquiring of the Lord was based upon previously revealed Truth.
  - b. Inquiring of the Lord brought about an immediate verbal reply.
  - c. Inquiring of the Lord was direct verbal conversation (Gen. 17:3,17-22).
  - d. Inquiring of the Lord determined what the Lord's will was, but also had the potential for asking for something to become the Lord's will (Gen. 18:17,18,22-33).
  - e. Abraham established a Tamarisk tree at Beersheba for the purpose of calling upon the Lord (Gen. 21:33).
2. The first recorded *explicit* inquiry to the Lord was made by Rebekah (Gen. 25:22).
  - a. This inquiry was based upon previously answered prayer (Gen. 25:21).
  - b. This inquiry also brought about an immediate verbal reply (Gen. 25:23).
3. During the Exodus and wilderness wanderings, Moses & Aaron were the primary designated officials to inquire of the Lord.
  - a. At first, Moses' responsibilities in this role were nearly overwhelming (Ex. 18:15).
  - b. Jethro wisely counselled that increased teaching would decrease the need for many inquiries (v.20).
  - c. Aaron was given the Urim & Thummim as devices for his inquiries to the Lord (Ex. 28:30; Num. 27:21).
  - d. Moses was blessed to inquire of the Lord "face to face" (Ex. 33:7,11).
  - e. These inquiries brought about immediate verbal replies (Num. 9:6,8; 27:5).
4. Gentile prophets also had the privilege of inquiring of God (Num. 22:8).
5. God revoked the privilege of inquiry as an expression of Divine discipline (1<sup>st</sup> Sam. 14:37; 28:6,7).
6. Inquiry can also be made to Satanic sources for information, but such evil is always an abomination in God's eyes (Isa. 8:19; 1<sup>st</sup> Chr. 10:13,14; Lev. 20:27; Deut. 18:10-12).
7. King Ahazia chose to inquire of Baal-zebub, rather than the Lord (2<sup>nd</sup> Kgs. 1:2,3).
8. Believers who have defiled themselves through idolatry have forfeited their rights to divine inquiry (Ezek. 20:31; 1<sup>st</sup> Jn. 5:18-21).
9. The Church Age believer-priest has a face-to-face relationship with Jesus Christ, and like Moses, has full privileges of inquiry (1<sup>st</sup> Cor. 13:12; Heb. 12:2; 4:16).
10. The process for the Church Age believer-priest in making his inquiry, is the process of prayer.
  - a. We have full access through Christ, to ask for anything according to His will (Mt. 21:22; Jn. 16:24).
  - b. Our answers don't come in the form of immediate verbal replies, but in the form of an enlightened heart, and transformed mind (Eph. 1:18; Rom. 12:2).

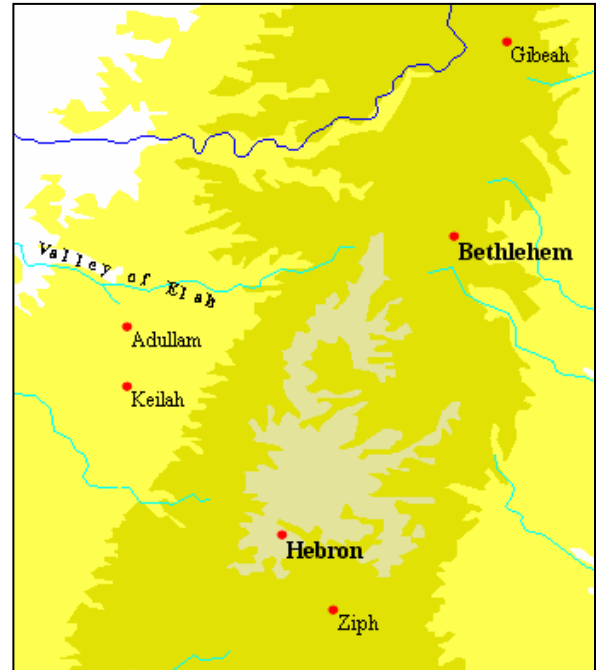
## Rescue at Keilah (1<sup>st</sup> Sam. 23:1-13)

1. David receives word that the Philistines are plundering the threshing floors of Keilah (v.1).
  - a.  $q^{\prime}eylah$  #7084: “fortress” Keilah. Fr.  $qala^{\prime}$  #7049: *to sling, hurl forth, carve.*
  - b. A fortified city in the Shephelah allotted to Judah (Josh. 15:44).
  - c. Mentioned in the Amarna letters as Qilti.
  - d. Identified with Khirbet Qila it is situated eight miles NW of Hebron and overlooking the N-S route from the Valley of Elah to Hebron.
  - e. In the time of Nehemiah the city had been reoccupied by Jews returning from Babylon (Neh. 3:17–18).
2. David inquired of the Lord, and asked His will concerning the Philistines (v.2).
  - a. David is commanded to strike.  $nakah$  #5221: *to strike, smite, hit, beat, slay, kill.* (Gn. 4:15; 8:21; 14:5,7,15,17; 19:11; 32:8,11; 34:30; 36:35; 37:21). Not  $harag$  #2026: *to kill, slay, murder* (Gn. 4:14,15,23,25; 12:12; 20:4,11; 26:7; 27:41,42; 34:25,26; 37:20,26; 49:6).
  - b. David is promised to deliver.  $yasha^{\prime}$  #3467: *to save, be saved, deliver.*
3. David’s men expressed their fear (v.3), prompting David to inquire of the Lord a second time (v.4).
4. Just as the Lord promised, David was given a great victory over the Philistines at Keilah (v.5).
5. It is at this time that Abiathar arrives, having escaped from Saul’s massacre, and comes to David with the High Priest’s ephod (v.6).
6. Saul also comes to know of David’s whereabouts, and is delighted at the prospect of finally murdering his hated enemy (v.7).
  - a. In his insanity, Saul looks at these circumstances as the will of God.
  - b. He views God as alienating David. Piel of  $nakar$  #5234: **1.** *to recognize, acknowledge, know, respect, regard;* **2.** *to act, or treat as foreign or strange.*
  - c. He is excited that David is now trapped within a city’s walls.
7. David knows what Saul is up to, and inquires of the Lord through Abiathar’s ephod (vv. 9-12).
  - a. Saul is prepared to declare war against Keilah.
  - b. Keilah is in danger of becoming another “Nob massacre.”
  - c. Keilah will be given the option of surrendering David, or getting “Nobbed.”
  - d. Keilah will chose to surrender David, if given that opportunity.
8. David then scatters his men, with a designated rendezvous point of Ziph (v.13).  $ziyph$  #2128: “battlement.”



## The Rock of Escape (1<sup>st</sup> Sam. 23:14-28)

1. David & his men were hiding in the wilderness with a daily expectation of physical death (v.14).
  - a. The wilderness of Ziph. מִדְבָּר midbar<sup>#4057</sup>: *wilderness, desert*. Used 271x259vv. זִיפּ ziyph<sup>#2128</sup>: “battlement.” Used 10x9vv.
  - b. At Horesh. חֹרֶשׁ choresh<sup>#2793</sup>: *wood, forest*. Used 7x7vv. (1<sup>st</sup> Sam. 23:15,16,18,19; 2<sup>nd</sup> Chr. 27:4; Isa. 17:9; Ezek. 31:3).
2. David “saw” Saul’s intentions (v.15). רָאָה ra’ah<sup>#7200</sup>: *to see, look at, perceive*.
3. While Saul was intending murder, Jonathan was extending encouragement (vv.16-18).
  - a. He went to David.
  - b. He strengthened David’s hand in God. וַיַּחֲזַק אֶת־יָדוֹ בְּאֱלֹהִים וַיַּחֲזַק חֲזָק <sup>#2388</sup>chazaq: *to strengthen, become strong*. יָד yad<sup>#3027</sup>: *hand*. Strengthening the hand means to encourage towards some deed. Jdg. 9:24; 2<sup>nd</sup> Sam. 2:7; 16:22; Ezra 1:6; 6:22; Neh. 6:9; Job 4:3; 8:20; Isa. 42:6; Jer. 23:14; 31:32; Ezek. 13:22; 16:49; 22:14; Zech. 8:9,13).
  - c. You will be King over Israel, and I will be second (v.17). אֶתְּהָ תִמְלֹךְ עַל־יִשְׂרָאֵל וְאֲנִי אֶהְיֶה־לְךָ לְמִשְׁנֶה. אֶתְּהָ תִמְשֶׁנָּה <sup>#4932</sup>mishneh: *double, copy, second* (in order, rank, or age) (Used 37x34vv. Gen. 41:43; 43:12,15; Ex. 16:5,22; Dt. 15:18; 17:18; Josh. 8:32; 1<sup>st</sup> Sam. 8:2; 17:13; 2<sup>nd</sup> Sam. 3:3; Est. 10:3; Job 42:10; Isa. 61:7; Zech. 9:12).
  - d. David & Jonathan made a covenant at their parting (v.18 cp. 18:3; 20:16,42; 2<sup>nd</sup> Sam. 9:1; 21:7).
  - e. He will never again see his beloved friend in physical life (1<sup>st</sup> Sam. 31:2).
4. The Ziphites approach Saul, and offer to sell out David (vv.19-23).
  - a. They offer to hand David over.
  - b. Saul uses religious language in his appreciation.
  - c. He uses them to seek out David’s secrets.
5. Saul leads his armies forth, and follows the Ziphites to Ziph & Maon (vv.24-26).
  - a. David is notified of Saul’s activity, and flees to the rock of Maon. סֵלַע sela<sup>#5553</sup>: *crag, cliff, rock, used of YHWH for security* (Num. 20:8,10,11; 2<sup>nd</sup> Sam. 22:2). מְעוֹן ma’on<sup>#4584</sup>: “habitation”
  - b. Saul pursues David to that rock.
6. The Lord utilizes circumstances and details to occupy Saul and deliver David (vv.27,28).
7. The rock of Maon is renamed the Rock of Escape.
  - a. סֵלַע הַמַּחֲלָקוֹת sela’ hammachl<sup>o</sup>qoth.
  - b. חָלָאֵק chalaq<sup>#2505</sup>: **1.** *to divide, allot, apportion, assign*. **2.** *to be smooth, slippery, deceitful*.

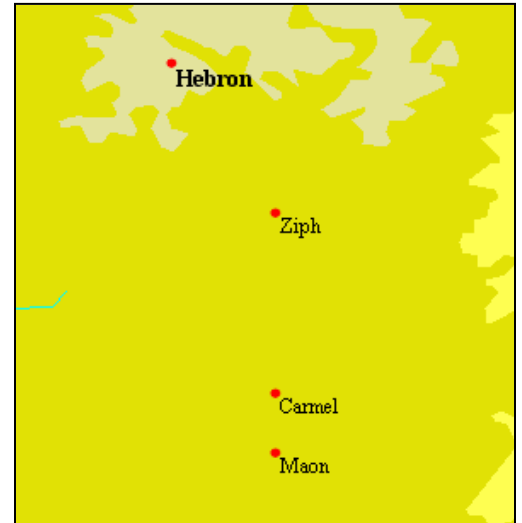


## David Spares Saul's Life (1<sup>st</sup> Sam. 24:1-22)

1. David's refuge after Ziph & Maon was the stronghold of Engedi (1<sup>st</sup> Sam. 23:29).
  - a. עַיִן גֵּדִי 'eyn-gediy <sup>#5872</sup>: *fount of the kid*. עַיִן 'ayin <sup>#5869</sup>: *eye, fountain* (Gen. 16:7; 49:22; Deut. 33:28; 1<sup>st</sup> Sam. 29:1; Neh. 2:14; 3:15; 12:37). גֵּדִי 'ediy <sup>#1423</sup>: *kid, young male goat* (Gen. 27:9,16; 38:17,20,23; 1<sup>st</sup> Sam. 16:20; Isa. 11:6).
  - b. Located on the w. shore of the Dead Sea, En-Gedi was a city allotted to the tribe of Judah (Josh. 15:62).
  - c. The plain of En-gedi stretches 1,500 yards between two wadis or canyons descending to the Dead Sea. After one climbs upward for a few hundred yards inland from the Dead Sea, the beautiful falls of En-gedi come into view. A crystal clear spring in the cliff above, 670 feet above the sea, cascades into a beautiful pool below.
  - d. It was famous for its vineyards (Song. 1:14), and perfumes.
2. Saul finishes with pursuing the Philistines, and returned his attention to hunting David (1<sup>st</sup> Sam. 24:1).
  - a. Saul gathers 3,000 "chosen men" (1<sup>st</sup> Sam. 24:2).
  - b. David had about 600 (1<sup>st</sup> Sam. 23:13).
3. Saul needs to "cover his feet" and unknowingly picks the cave in which David & his men are hiding (1<sup>st</sup> Sam. 24:3).
4. David's men are convinced that God was arranging circumstances to fulfill prophecy (1<sup>st</sup> Sam. 24:4a).
  - a. Such a direct prophecy is not revealed in Scripture.
  - b. God's promise to David before Keilah was to deliver the Philistines into his hand (1<sup>st</sup> Sam. 23:4).
  - c. Jonathan had promised David that David would be the next king, but only stated that Saul's hand would not be successful against David. He made no mention of David's hand against Saul (1<sup>st</sup> Sam. 23:17).
5. David responds to the urging of his men, but not in a violent manner against Saul (v.4b).
6. Although David clipped off Saul's robe as proof of his innocence, David's conscience was burdened because of what he had done against Saul (v.5).
7. David's conscience does not allow him to stretch out his hand against the Lord's anointed (1<sup>st</sup> Sam. 24:6,12; 26:9,11,16; 2<sup>nd</sup> Sam. 1:14,16; Rom. 14:5,22,23).
  - a. מָשִׁיחַ mashiyach <sup>#4899</sup>: *anointed one, Messiah*.
  - b. Χριστός christos <sup>#5547</sup>: *anointed one, Christ, Messiah*.
8. David followed Saul out of the cave, and gave himself up to the mercy of the Lord (vv.8-15).
  - a. He cried out, "Adonai the King" (v.8). אֲדֹנָי 'adonai <sup>#113</sup>: *lord, LORD*.
  - b. David lies flat on the ground and gives his verbal defense in a defenseless position.
  - c. Certain men have lied to Saul about David (v.9).
  - d. If David listened to his men, he would have killed Saul (v.10).
  - e. David addresses Saul as "father" and proves his innocence (v.11).
  - f. David calls upon the LORD for judgment between him and saul (v.12a).
  - g. David is willing to lay down his life, if Saul decides to take it (v.12b).
  - h. David quotes "a proverb of the ancients" and again declares his innocence (v.13).
  - i. David humbles himself before Saul, and makes no claims to merit (v.14).
  - j. David concludes with his second appeal to the Lord for judgment and deliverance (v.15).
9. Saul's response was of grief and sorrow for what he had done against David, and the unrighteousness of his activity (vv.16-21).
10. David agrees to Saul's vow, but chose to remain in En-Gedi rather than return to court at Gibeah (v.22).

## Nabal & Abigail (1<sup>st</sup> Sam. 25:1-44)

1. It is following the events of En-Gedi that the prophet Samuel dies (v.1).
2. Samuel was an important and influential character in David's life, but following his death, another important character is introduced.
3. Nabal
  - a. From Maon, but his business was in Carmel.
    - 1) מְעוֹן ma'own #4584: *habitation*.
    - 2) כַּרְמֵל karmel #3760: *garden land*.
  - b. Very great. מְאֹד גדול gadowl me'od. גדול gadowl #1419: *great, large, important*.
  - c. He had 3,000 sheep and 1,000 goats. (Job had 7,000 sheep).
  - d. His name means foolish. נָבָל nabal #5036: *foolish*. Nabal #5037: *foolish*.
    - 1) קָשֶׁה qasheh #7186: *hard, cruel, severe, obstinate* (+עֲרֵף 'oreph #6203 *stiff-necked*).
    - 2) רָע ra' #7451: *bad, evil*.
    - 3) מַעַל ma'al #4611: *deed, act, practice* (usually bad). fr. גָּלַל galal #5953: *to deal with severely, make a fool of someone*.
    - 4) Calebite. Caleb was a son of Jephunneh the Kenezite (Num. 32:12), and also a son of Hezron (1<sup>st</sup> Chr. 2:18). The Kenezites were an Edomite tribe roaming the deserts of Sinai (Gen. 36:15). Moses married into this clan (Jdg. 1:16). Caleb was evidently a gentile (dog) adopted into the tribe of Judah, clan of Hezron. His land was given to him along with the sons of Judah (Josh. 15:13).
4. Abigail
  - a. "My Father is Joy." אַבִּיגַיִל 'abiygayil #26. אָב ab #1 + גַּיַל giyl #1524: *a rejoicing*.
  - b. טוֹבַת-שֵׂכֶל towbath-sekel: *of good understanding*. טוב towb #2896: *good* + שֵׂכֶל sekel #7922: *prudence, insight, understanding*.
  - c. יַפְּהָּ yaphah #3303: *fair, beautiful, handsome*. תֹּאֲרַּר to'ar #8389: *shape, form, figure*.
5. David sends ten men to ask Nabal for provisions (vv.4-8).
  - a. He has acted in grace, and asks for grace.
  - b. He asks Nabal to provide an unspecified amount.
6. Nabal replies by denying David's request, and insulting David's position (vv.9-12).
7. David is filled with anger over Nabal's insult, and prepares to exact his own revenge (v.13,21,22).
  - a. He arms 2/3 of his men to go slay the house of Nabal (v.13).
  - b. He feels that his work in the wilderness was "in vain" (v.21).
  - c. He feels that he deserved better.
  - d. "May God do so to the enemies of David" and yet it wasn't God who was going forth in wrath, it was David (v.22).
8. One of Nabal's servants informs Abigail of the incident, and looks to her for spiritual leadership (vv.14-17).
9. Abigail rushes to David, and keeps him from making a terrible mistake (vv.18-31).
  - a. She assumes a prone position before David (v.23).
  - b. She assumes the blame for the insult to David's men (v.24a).
  - c. She asks that David would pay heed to her, and ignore the foolishness of Nabal (vv.24b,25).
  - d. She reminds David that the Lord has prevented him from sinning, and reminds David that the Lord will work on David's behalf (v.26).
  - e. She asks that David will accept her grace gift (v.27).
  - f. She asks for David's forgiveness (v.28a).
  - g. She anticipates the glories of David's coming kingdom (vv.28b-31).
10. David rejoices in the Lord's faithfulness, and praises Abigail for her ministry towards him (vv.32-35).



11. The death of Nabal (vv.36-38).
12. David marries Abigail (vv.39-42).
  - a. She will later become the mother of Chileab (2<sup>nd</sup> Sam. 3:3), also known as Daniel (1<sup>st</sup> Chr. 3:1).
  - b. Abigail's godliness is noteworthy by the lack of trouble that Chileab/Daniel ever gave to his father.
13. David marries Ahinoam (v.43).
  - a. Jezreel was the name of two towns, one in Judah (Josh. 15:56), and one in Issachar (Josh. 19:18). Ahinoam was from the southern (Judean) Jezreel.
  - b. Amnon was the son of Ahinoam, who raped his half-sister, and was murdered by Absalom (2<sup>nd</sup> Sam. 13).
14. Comment is made on David's first wife, Michal (v.44). She had been given to Palti (2<sup>nd</sup> Sam. 3:14-16).

## Polygamy

1. Definition: marriage in which a spouse of either sex may have more than one mate at the same time — compare Polyandry, Polygyny.
    - a. Polyandry: the state or practice of having more than one husband or male mate at one time.
    - b. Polygyny: the state or practice of having more than one wife or female mate at one time.
  2. The original institution of marriage was established between one man and one woman (Gen. 2:18,21,22,24).
    - a. The Lord supplies all of our needs perfectly (Phil. 4:19; James 1:17). One mate is perfect supply for our needs (Prov. 12:4; 18:22; 19:14; 31:10-31).
    - b. Polygamy, then, is an expression of dissatisfaction with God's perfect provision.
    - c. Scripture records many instances where men practiced polygamy, but no instances where that polygamous relationship produced satisfaction.
- Note: Before making mention of the instances of polygamy in the Scriptures, it should be noted that the instances of polygamy represent a clear exception, rather than the rule of life for most believers and unbelievers alike.
3. The first recorded practitioner of polygamy was Lamech (Gen. 4:19).
    - a. His wives were Adah (אָדָה 'adah<sup>#5711</sup>: ornament) & Zillah (צִלְחָה tsillah<sup>#6741</sup>: shade).
    - b. He was certainly one who followed the "way of Cain" as a murderer (Gen. 4:23,24; Jude 11).
  4. The second recorded practitioner of polygamy was Abraham (Gen. 16).
    - a. He entered into a polygamous relationship in a human effort to bring about the promise of God.
    - b. The polygamous relationship immediately revealed the problems of jealousy in such relationships.
    - c. The mental attitude sin resulted in overt sin in domestic violence against Hagar.
    - d. The LORD directed for Hagar to return to the troubled home, and submit to the test.
    - e. After the birth of Isaac, the LORD directed Abraham to send Hagar away (Gen. 21:9-12).
    - f. Along with Keturah's sons, Abraham sent Ishmael away with gifts (Gen. 25:6).
  5. Isaac learned from the lessons of Abraham, and maintained a monogamous life with Rebekah, but their two sons, Esau & Jacob, each became polygamists (Gen. 26:34,35; 28:8,9; 29:23,28; 30:4,9).
  6. Other Old Testament polygamists:
    - a. Gideon (Jdg. 8:30,31).
    - b. Elkanah (1<sup>st</sup> Sam. 1:1,2).
    - c. Saul (2<sup>nd</sup> Sam. 3:7).
    - d. David (2<sup>nd</sup> Sam. 5:13).
    - e. Solomon (1<sup>st</sup> Kgs. 11:3).
    - f. Rehoboam (2<sup>nd</sup> Chr. 11:21).
    - g. Belshazzar (Dan. 5:2,3).
    - h. Ahaseurus (Est. 2:2,3,13,14).
  7. New Testament polygamists:
    - a. The Mishnah & Talmud allow for polygamy, and the indications are that it was still practiced in some instances.
      - 1) The Mishnah was compiled about 200AD. It allowed for up to four wives (Ketubot 10:5).
      - 2) The Palestinian Talmud, 5<sup>th</sup> Cent. AD. The Babylonian Talmud, 6<sup>th</sup> Cent. AD. Talmudic traditions continued to be compiled through the 10<sup>th</sup> Cent. AD. It allowed for up to four wives, or up to eighteen wives for kings (*Jewish Encyclopaedia*, x, 121).
    - b. Herod. Had ten wives, nine of them still living at one point (Jos. Ant. XVII, Ch. 17, Sec. 3; Wars Book I, Ch. 28).
  8. A man who volitionally chose to be a polygamist could not reduce the support of previously married wives or concubines (Ex. 21:10). This command presupposes that polygamy is not absolutely prohibited.
  9. A man who volitionally chose to be a polygamist could not take sisters, mothers & daughters, or grandmothers & granddaughters for wives (Lev. 18:17,18). This command presupposes that polygamy is not absolutely prohibited.
  10. A man who volitionally chose to be a polygamist could not show favoritism in the disposition of his estate (Deut. 21:15-17). This command presupposes that polygamy is not absolutely prohibited.

11. Kings were prohibited from multiplying wives (Deut. 17:17).
  - a. This is widely observed as a prohibition against polygamy.
  - b. If so, then it prohibits polygamy for kings, but permits it for common people.
  - c. This is contradictory when it is realized that kings were more likely to have more than one wife.
  - d. The prohibition was not against adding wives, but rather multiplying wives. רָבָה <sup>#7235</sup>: *to become great, mighty, multiply*. יָסַף <sup>#3254</sup>: *to add, increase, do again*.
  - e. The danger in this command is not in the immorality of the multiple marriages, but in his heart turning away to foreign gods (Deut. 17:17b; 1<sup>st</sup> Kgs. 11:4).
12. A man who's brother died childless was **required** to be a polygamist, and raise up a child to continue his brother's name (Gen. 38:8; Deut. 25:5-10).
13. The New Testament teaching of the ideal shows the beauty of portraying Christ and the Church (Matt. 19:5,6; Eph. 5:33).



## David Spares Saul's Life Again (1<sup>st</sup> Sam. 26:1-25)

1. The Ziphites again approach Saul in order to betray David (v.1 cp. 23:19).
2. Saul once again goes forth with 3000 men (v.2 cp. 24:2).
3. David sends out his intelligence network to verify that it was in fact Saul coming out to get him once again (vv.3,4).
4. David's intelligence network confirmed Saul's participation, but David went out personally to observe Saul's location (v.5).
5. Saul was sleeping in the camp, next to his commanding general, Abner (v.5).
  - a. Abner was Saul's uncle, and thus a fellow Benjamite (1<sup>st</sup> Sam. 14:50,51).
  - b. Abner stood by Saul at the battle of Elah (1<sup>st</sup> Sam. 17:55,57).
  - c. Abner regularly dined at Saul's table (1<sup>st</sup> Sam. 20:25).
  - d. Abner is eulogized by David as a "prince and great man" (2<sup>nd</sup> Sam. 3:38).
6. David "answered" and said to two of his men (v.6).
  - a. אָנַח 'anah #6030: *to answer, respond*. Common idiom: answered and said.
  - b. David's actions in vv. 7-12 are a direct response to the circumstances of vv. 1-6.
  - c. David offered two different men the opportunity to go with him.
    - 1) Ahimelech the Hittite. He appears only here in Scripture.
    - 2) Abishai the son of Zeruiah. This is his first appearance in Scripture, but he appears many more times (2<sup>nd</sup> Sam. 16:9; 19:21; 21:17; 23:18; 1<sup>st</sup> Chr. 18:12,13).
7. David & Abishai sneak into Saul's camp, and steal his spear, and his water jug (vv.7-12).
  - a. The Lord sends a supernatural sleep in order to provide for David's covert operation (v.12).
  - b. Abishai succumbs to temptation and asks permission to slay Saul (v.8).
  - c. David takes the opportunity to teach a Bible class (vv.9-11).
8. David calls out to Abner, and rebukes him for his faithlessness (vv.13-16).

The extraordinary purity and elasticity of the air in Palestine enable words to be distinctly heard that are addressed by a speaker from the top of one hill to people on that of another, from which it is separated by a deep intervening ravine. Hostile parties can thus speak to each other, while completely beyond the reach of each other's attack. It results from the peculiar features of the country in many of the mountain districts. *Commentary Critical and Explanatory on the Whole Bible / Jamieson, Fausset and Brown.*

  - a. David does not address King Saul, nor does he defend himself, until Saul addresses him (vv.17-20).
  - b. David displays the spear and water jug as tokens of his innocence, and Abner's negligence.
9. Saul is then shamed once again into an admission of guilt (vv.21-25).

## **Daredevils**

- ❖ David is willing to face Goliath for the glory of the Lord (1<sup>st</sup> Sam. 17).
- ❖ The Three Mightiest Men volunteered to fetch some water for David (2nd Sam. 23:13-17).
- ❖ Abishai is more willing than Ahimelech to face danger with David (1<sup>st</sup> Sam. 26:6).
- ❖ Joab was willing to be first into battle, in order to obtain earthly glory (1<sup>st</sup> Chr. 11:6).
- ❖ Othniel is willing to face danger on behalf of his uncle Caleb (Josh. 15:17).
- ❖ Esther is willing to face danger on behalf of her people (Est. 4:13-17).
- ❖ Peter is willing to face danger with the Lord (Lk. 22:33; Jn. 13:37).

## David Abandons Israel (1<sup>st</sup> Sam. 27:1-12)

1. David takes his eyes off of the Lord, and begins to view his circumstances as hopeless (v.1).
  - a. He said to himself—in his heart. He is not addressing the Lord.
  - b. I will perish. כָּפַח caphah <sup>#5595</sup>: *to sweep or snatch away, catch up, destroy, consume* (Gen. 18:23,24; 19:15,17; 1<sup>st</sup> Sam. 26:10; Ps. 40:14).
  - c. There is nothing better than to escape into the land of the Philistines. מָלַט malat <sup>#4422</sup>: *to slip away, escape, be saved/delivered* (Gen. 19:17,19,20,22; 1<sup>st</sup> Sam. 19:10,11,12,17,18).
2. David leads his 600 men to Philistia (v.2).
  - a. He had previously fled there alone (1<sup>st</sup> Sam. 21:10-22:1).
  - b. He now has responsibility over 600 men and two wives (v.3).
  - c. Achish the son of Maach, king of Gath accepts David into his household.
3. David's human effort works, and Saul does not pursue him in Philistia (v.4).
4. David feels unworthy to dwell in the Philistine royal city, and requests a more remote home for his exile (v.5 cp. 1<sup>st</sup> Sam. 18:18,23).
5. Achish not only gives David a place where he can live with his family, but makes him the ruler of Ziklag (vv.6,7).
6. David experiences great career success as the ruler of Ziklag (vv.8-12).
  - a. He has victory over the Geshurites, Girzites, and Amalekites (v.8).
  - b. He leaves no witnesses behind.
  - c. He deceives Achish about his activity.

## Better Things

1. David said, “There is nothing better for me” (1<sup>st</sup> Sam. 27:1). (NIV the best thing I can do).
  - a. He is looking at his problems entirely from the perspective of human viewpoint.
  - b. He selects the least worst option. (Lesser of two evils).
2. Human viewpoint has a reversed view of what is better, and what is worse (Ex. 14:12; Num. 14:3).
3. Human viewpoint often sees bigger as better (Jdg. 18:19).
4. Human viewpoint gets wrapped up in relative standards of better and worse (1<sup>st</sup> Sam. 15:28).
5. Human viewpoint fails to recognize the better messages (2<sup>nd</sup> Sam. 17:14).
6. Human viewpoint thinks that our own ideas are better than God’s commands (2<sup>nd</sup> Kgs. 5:12).
7. Human viewpoint places their trust in people, but the better thing is to trust the Lord (Ps. 118:8,9).
8. An inward heart of obedience is better than external acts of ritual (1<sup>st</sup> Sam. 15:22; Ps. 69:30,31).
9. The poverty of a believer is a better life than the prosperity of the unbeliever (Ps. 37:16; Prov. 16:8).
10. The Word of God is better than any financial prosperity (Ps. 119:72; Prov. 3:14; 8:11,19; 16:16).
11. Grace is better than any financial prosperity (Prov. 22:1).
12. Personal integrity is better than any financial prosperity (Prov. 28:6).
13. The lovingkindness of God is better than physical life (Ps. 63:3).
  - a. The carnal believer loses sight of this, and views physical death as better than physical life (Job 7:15,16; 1<sup>st</sup> Kgs. 19:4; Jon. 4:3,8).
  - b. A mature believer can view physical death as better than remaining in life, but only in the light of arriving in victory (Phil. 1:23,24).
14. Being in fellowship is better than being out of fellowship (Ps. 84:10). Prolonged carnality makes it harder for the believer to finally realize this (Hos. 2:7).
15. Mental attitude patience and self-control is better than earthly achievements & glory (Prov. 16:32).
16. Believers understand that our eternal reward is better than any amount of hardship in this life (Isa. 56:5).
17. Believers functioning in grace are better servants in temporal life (Dan. 1:20).
18. There is nothing in this life worse than eternal destruction following death (Matt. 5:29,30; 18:8,9).
19. There is no activity in this life worse than setting stumbling blocks for fellow believers (Matt. 18:6).
20. The exercise of Christian liberty is neither better, nor worse, but the setting of stumbling block is certainly for the worse (1<sup>st</sup> Cor. 8:8).
21. Moral depravity is no better than immoral depravity (Rom. 3:9).
22. The assembly of believers is desinged as a better thing for us, but it becomes a worse thing when it is not accomplished in love and unity (1<sup>st</sup> Cor. 11:17).
23. God’s plan includes our salvation, and the “better things” that accompany salvation (Heb. 6:9-12).
  - a. Sacrificial ministry to fellow believers.
  - b. Diligence in maintaining our life of hope (Heb. 6:11; 7:19).
24. Believers who are focussed on eternity are excited about the better possessions we will obtain (Heb. 10:34), and the better place in which we will live (Heb. 11:16).
25. Believers who faithfully endure testing obtain a “better” resurrection (Heb. 11:35).
26. Church Age believers live in a better age than the Old Testament saints (Heb. 11:40).

## A Survey of Some Psalms

1<sup>st</sup> Sam. 22 (Cave of Adullam, Murder at Nob)  
Psalms 17, 34, 35, 52, 109, 140, 31, 64

1<sup>st</sup> Sam. 23 (Rescue at Keilah, Rock of Escape)  
Psalm 54, 22

1<sup>st</sup> Sam. 24 (David Spares Saul's Life)  
Psalms 63, 12, 57, 58, (120)

1<sup>st</sup> Sam. 25 (David & Abigail)

Psalm 141

1<sup>st</sup> Sam. 26-31

2<sup>nd</sup> Sam. 1,2

Psalm 101

### Psalm 63

- David expresses his love for the Lord in the morning (v.1). שָׁחַר shachar <sup>#7835</sup>: *look early, diligently, for the dawn.*
- The Lord meets his physical and spiritual needs (v.1).
- David's focus is directed to heaven (v.2).
- David has Divine viewpoint concerning physical life (v.3a). חֶסֶד chesed <sup>#2617</sup>: *blessed lovingkindness.*
- David is motivated to worship the Lord in three primary activities (vv.3b,4):
  - Praising Him. שָׁבַח shabach <sup>#7623</sup>: piel. *to laud, praise.*
  - Blessing Him. בָּרַךְ barak <sup>#1288</sup>: *to bless.* (cf. Baruch, Jer. 45:1,2).
  - Praying to Him. כָּף kaph <sup>#3709</sup>: *open hand, palm.* Not יָד yad <sup>#3027</sup>: *hand.* Often of hand *spread out* in prayer, as sign of longing to receive.
- David is daily nourished/satisfied with God's word (v.5).
- David expresses his love affair with the Lord in the evening (vv.6-8).
  - He cries out in joy. רָנַן ranan <sup>#7442</sup>: *to cry out, shout for joy, give a ringing cry.*
  - He clings to the Lord. דָּבַק dabaq <sup>#1692</sup>: *to cling, stick close, cleave* (Gen. 2:24).
  - The Lord holds him. תָּמַךְ tamak <sup>#8551</sup>: *to grasp, support, lay hold of, hold fast.*
- David looks to his eternal inheritance with great anticipation (vv.9-11).

### Psalm 12

- David begins his psalm with a demand for the Lord's salvation (v.1). יָשַׁע yasha' <sup>#3467</sup>: *to save, deliver, help.* (cf. Joshuah, Jesus).
- David laments the lack of godly and faithful men in his generation (v.1). חָסִיד chasiyd <sup>#2623</sup>: *faithful, kind, godly, holy one, saint, pious.* אָמַן aman <sup>#539</sup>: *to support, confirm, be faithful, true.*
- David describes the evil activity of the liars (vv.2-4).
- The Lord agrees with David's perspective, and promises to act on his behalf (v.5).
- David praises the Lord for His words and His deeds (vv.6-8).

### Psalm 57

- David begins this psalm with a demand for the Lord's grace—a demand he repeats twice (v.1). חָנַן chanan <sup>#2603</sup>: *to be gracious, show favor.* (cf. Hannah). חֵן chen <sup>#2580</sup>: *grace, favor.*
- David cries out to God Most High (v.2). אֱלֹהִים 'elohiym <sup>#430</sup>: *God, gods.* עֲלִיּוֹן 'elyown <sup>#5945</sup>: *most high.* More usual term is אֱלֹהֵי עֲלִיּוֹן el 'elyown often times in a Gentile context (Gen. 14:18,19,20,22; Num. 24:16; Dan. 3:26).
- God answers David's prayers by sending forth lovingkindness and truth. חֶסֶד chesed <sup>#2617</sup>: *blessed lovingkindness.* אֱמֶת 'emeth <sup>#571</sup>: *truth, faithfulness.*
- David is surrounded by fire-breathing lions, and yet he is encouraged to praise the Lord even more (vv.4,7-11).

## Psalm 58

1. David challenges the angelic and human instruments of evil (vv.1,2). **לֵּאֱלֹהִים** <sup>#410</sup>: *god, mighty one*.  
(cf. Ps. 82:1,6,7; 95:3; 96:4; 97:7; 138:1)
2. David recognizes total depravity from birth (v.3).
3. David describes them with serpent/snake metaphors (vv.4,5).
4. David then commands the Lord to destroy such workers of wickedness (vv.6-9).
5. David understands, though, that this ultimate judgment must await the good pleasure of the Lord (vv.10,11).

## Psalm 141

1. David begins this psalm by demanding the Lord's immediate attention (v.1).  
**חָזַח** *chuwsh* <sup>#2363</sup>: *to haste, make haste, hurry*. (cf. Hushai the Archite).
2. David is not in a position to offer the appropriate sacrifices, but he can come to the Lord in prayer (v.2).
3. David asks the Lord to hinder him from all forms of sin—verbal, mental attitude, and overt—even to not enjoy the pleasures of such activity (vv.3,4).
4. David invites the Lord to utilize Godly believers in any form of correction (v.5; cf. Prov. 9:8b; 15:31; 17:10; 19:25; 25:12).
5. David leaves himself in the Lord's keeping and protection, rather than attempt to take his own vengeance in wickedness (vv.8-10).

## David Joins the War on Israel (1<sup>st</sup> Sam. 28:1,2)

1. The united Philistine forces assembled for a major inland offensive against the nation of Israel (v.1a).  
וַיִּקְבְּצוּ פְּלִשְׁתִּים אֶת־מַחֲנֵיהֶם לְצַבָּא לְהִלָּחֵם בְּיִשְׂרָאֵל.  
a. מַחֲנֵה mach<sup>a</sup>neh #4264: *encampment, camp*. Gen. 32:2 Mahanaim = *two camps*.  
b. קָבַץ qabats #6908: *to gather, collect* (Used 127x120vv. Gen. 41:35,48; 1<sup>st</sup> Sam. 7:5,6,7; 8:4; 22:2; 25:1; 28:1,4).  
c. צָבָא tsaba' #6633: *wage war* (Num. 31:7,42; 1<sup>st</sup> Sam. 28:1; Isa. 31:4).  
d. לָחַם lacham #3898: *to fight, do battle*.
  2. The last time this happened, David slew the giant (1<sup>st</sup> Sam. 17:1). וַיִּאֶסְפוּ פְּלִשְׁתִּים אֶת־מַחֲנֵיהֶם לְמִלְחָמָה.  
a. אָסַף 'acaph #622: *gather, collect*. Asaph = “gathered”  
b. מִלְחָמָה milchamah #4421: *battle, war*.
  3. Achish admonished David strongly (v.1b).  
a. Know assuredly. יָדַע יָדַע. Qal.infin. + qal.imperf. יָדַע yada' #3045: *to know*. (Gen. 15:13; 43:7; Josh. 23:13; 1<sup>st</sup> Sam. 20:9; 28:1; 1<sup>st</sup> Kgs. 2:37,42; Prov. 27:23; Jer. 13:12; 26:15; 40:14; 42:19,22).  
b. You and your men will go out with me.  
1) You are fighting with us and for us.  
2) Your enemies are your own people.  
3) Your wives & children are back in my land.
  4. David agrees to the message of Achish (v.2a).  
a. כֵּן ken #3651: *adv. so, thus*. prep. לְכֵן *according to such conditions, that being so, therefore*. Used idiomatically, in conversation, in reply to an objection, to state the ground upon which the answer is made (Gen. 4:15; 30:15; Jdg. 8:7; 11:8; 1<sup>st</sup> Sam. 28:2; 1<sup>st</sup> Kgs. 22:19; Job 20:2).  
b. You will know what your servant can do.  
1) David claims to be the servant of Achish, rather than the servant of the Lord.  
2) David also pridefully claims to be the one doing what he does.
  5. Achish is so impressed with David's sincerity that he promotes him to the highest honor (v.2b).
- P= It is a short step from passive negative volition to active negative volition. Forsaking the assembling together is an expression of passive negative volition, but it is a short step to actively working against the family of God.
- P= Believers must chose daily whom they will serve (Josh. 24:15; Rom. 6:16; 2<sup>nd</sup> Pet. 2:17-22).
- P= Believers must recognize that they are not the ones doing the work (1<sup>st</sup> Cor. 3:6; 15:10; 2<sup>nd</sup> Cor. 3:5; Phil. 2:13; Heb. 13:21).

## David's Evil is Overruled (1<sup>st</sup> Sam. 29:1-11)

1. The mustering of the united Philistine forces was completed at Aphek (v.1).
2. The tyrant-lords of the Philistines organized their forces into battallions & companies (v.2).  
סָרֵן *ceren* <sup>#5633</sup>: *tyrant, lord* (Philistine loan-word).
  - a. There were five of these tyrant-lords (Josh. 13:3; Jdg. 3:3; 1<sup>st</sup> Sam. 6:16-18).
  - b. They were titled the Gazite, the Ashdodite, the Ashkelonite, the Gittite, the Ekronite.
  - c. Achish, king of Gath, is the Gittite at this time.
3. The commanders of the Philistines voiced opposition to the Hebrew participation on their side in the warfare against the Hebrews (vv.3-5). שָׂרֵי פְּלִשְׁתִּים.
  - a. שָׂר *sar* <sup>#8269</sup>: *chieftain, ruler, captain, prince*.
  - b. קָצַף *qatsaph* <sup>#7107</sup>: *to be angry, wrath*.
  - c. שָׂטָן *satan* <sup>#7854</sup>: *adversary, Satan*.
4. Achish defended David to the commanders, and lamented having to relieve David of duty (vv.3,6-10).
  - a. Achish is impressed with David's days & years of faithful service.
  - b. He has found "no fault." לֹא־מָצָאתִי בּוֹ קְאוּמָה. מָצָא *matsa'* <sup>#4672</sup>: *find*. = *detect* sin, crime, usually *in* (ב) one (Gen. 44:6; 1<sup>st</sup> Sam. 12:5; 29:3,6,8; 2<sup>nd</sup> Kgs. 17:4; Ps. 10:15; 17:3; 36:3(2evv); Jer. 2:5,34; 23:11).
  - c. David has deserted (fallen) to Achish.
  - d. Achish declares David to be upright and pleasing in his sight.
    - 1) יָשָׁר *yashar* <sup>#3477</sup>: *straight, right*.
    - 2) טוֹב *tob* <sup>#2896</sup>: *good, pleasing*.
  - e. Achish compares David to an angel of God. בְּמַלְאֲךְ אֱלֹהִים.
5. David and his men departed as the day grew light (v.11).



## Upright & Pleasing

יָשָׁר yashar #3477: *straight, right*. 137x119vv.

טוֹב tob #2896: *good, pleasing*. 524x452vv.

יָשָׁר + טוֹב 15x15vv.

1. The Lord is good and upright, and teaches His children accordingly (Ps. 25:8).
2. The Lord expects His children to be good and upright, and not turn aside to their crooked ways (Ps. 125:4,5).
3. An upright and pleasing life is one which serves only God, obeys His commands, and assures blessings in temporal-life (Deut. 6:17-19).
  - a. This requires us to pay careful attention to what the Lord says (Deut. 12:28).
  - b. We cannot succeed at this by doing what is right in our own eyes (Dt. 12:8; Jdg 17:6; 21:25; Prov. 21:2).
4. An upright and pleasing life is one which must be taught by God's communicators and exemplified by older believers (1<sup>st</sup> Sam. 12:23).
5. Two Kings of Judah are described as upright and pleasing in the eyes of the Lord: Asa (2<sup>nd</sup> Chr. 14:2) & Hezekiah (2<sup>nd</sup> Chr. 31:20). Thus, they are truly the heritage of David (1<sup>st</sup> Kgs. 11:33,38; 14:8; 15:5,11). יָשָׁר is the standard term in Kings & Chronicles to denote the Kings of Judah who, more or less, "did right" in the sight of the Lord.
6. Unbelievers may find themselves at the mercy of believers good and upright judgment (Josh. 9:25).
7. Believers may find themselves at the mercy of unbelievers good and upright judgment (Jer. 26:14).
8. Unbelievers will have their own standards of an upright and pleasing life, which the carnal believer will also follow (1<sup>st</sup> Sam. 29:6; Prov. 14:12; 16:25).

## David Wakes Up (1<sup>st</sup> Sam. 30:1-31)

1. David returns from his vocational-life failure to find that his family has suffered in his absence (v.1).
  - a. Ziklag had been sacked by the Amalekites (v.1 cp. 27:8).
  - b. They took the women, sons and daughters captive (vv.2,3). שָׁבָה shabah #7617: *to take captive*. שְׁבוּתָה sh'buwth or שְׁבִייתָ sh'biyth #7622: *captive*.
  - c. The captivity was a total population deportation.
2. David and his men respond to these circumstances with emotional trauma (v.4).
3. David and his men came through their emotional trauma in two opposite directions (v.6).
  - a. The people's grief produced a bitter soul that was intent on murder.  
P<sub>1</sub>= Personal loyalty will be overcome by personal interests (Matt. 16:23).  
P<sub>2</sub>= Divine loyalty is maintained by Divine interests (Matt. 26:39).
  - b. David's grief produced great pressure that was strengthened in the Lord.
    - 1) צָרָר tsarar #6887: *to bind, tie up, be narrow, be in distress*. (Gen. 32:7; 1<sup>st</sup> Sam. 28:15; 2<sup>nd</sup> Sam. 24:14; 2<sup>nd</sup> Chr. 33:11; Ps. 31:9,11; 69:17,19).
    - 2) חָזַק chazaq #2388: *to strengthen, be strong*. Hithpael (1.2% of verb forms): *to strengthen oneself* (Gen. 48:2).
4. David goes to the Father in prayer for the first time in a long time (vv.7,8; cp. 1st Sam. 23:2,4,6,9-12).
  - a. He inquires of the Lord.
  - b. The Lord answered him (Jms. 1:5).
5. David and his men initiate the pursuit (vv.9,10).
  - a. The set out according to the will of God (v.9).
  - b. 1/3 of them could not physically maintain the pace (v.10).
  - c. The 400 & 200 breakdown of David's forces reminds us of the attack on Nabal (1<sup>st</sup> Sam. 25:13).
6. David encounters an Egyptian refugee (vv.11-15).
  - a. The Egyptian was near death, but revived after being cared for by David's men (vv.11,12).
  - b. The Egyptian was abandoned by his Amalekite masters when he was no longer useful (v.13).
  - c. The Egyptian recounted the Amalekite raid—the same regions David claimed to raid when he was deceiving Achish (v.14 cp. 1<sup>st</sup> Sam. 27:10).
  - d. The Egyptian repays David's kindness by leading him to the Amalekite's location (v.15).
7. David and his men crash the Amalekites' victory party (vv.16-20).
  - a. David encounters the Amalekites "left" all over the land and enjoying their booty (v.16).
    - 1) They're eating. אָכַל 'akal #398: *to eat*.
    - 2) Drinking. שָׁתָה shathah #8354: *to drink*.
    - 3) Dancing. חָגַג chagag #2287: *to make a pilgrimage, keep a pilgrim feast*. חָג chag #2282: *feast, festival*.
  - b. David slaughtered them in a lengthy battle (v.17 cp. 1<sup>st</sup> Sam. 11:11).
8. David recaptured all of the possessions of Ziklag, without any loss (vv.18-20).
9. David communicates a grace message, demonstrates a gracious attitude (vv.21-31).
  - a. Some of David's men are described as wicked and worthless (v.22).
    - 1) אִישׁ-רָע iysh-ra' ra' #7451: *bad, evil*. Used 379x340vv. (Gen. 2:9 וְרָע טוֹב וְרָע).  
2) בְּלִיַּעַל beliyya'al #1100: *worthless, Belial*. (Jdg. 19:22; 20:13; 1<sup>st</sup> Sam. 1:16; 2:12; 10:27; 25:17,25; 30:22; 2<sup>nd</sup> Sam. 16:7; 20:1; 1<sup>st</sup> Kgs. 21:10,13; Prov. 6:12-15). See 2<sup>nd</sup> Cor. 6:15. **Belial** (Βελιαιλ [Belial]).  
Transliteration of Hebrew word for worthlessness and applied to Satan (*Book of Jubilees* 1.20) as here. Paul graphically sums up the contrast between Christ and Belial (Satan), the heads of the contending forces of good and evil.  
A.T. Robertson, Word Pictures in the New Testament.
  - b. They expressed their wickedness by their lack of grace.
  - c. David was not only their leader, but he was their teacher (vv.23,24; Ps. 34:11).
  - d. David taught that we have different responsibilities in the plan of God, and everything we receive in the plan of God we receive by grace (v.24; 1<sup>st</sup> Pet. 4:10,11).
  - e. The division of booty becomes the opportunity to teach grace, and to understand our priorities for grace giving to the Lord (Num. 31:25-47).
  - f. David then celebrates the Lord's graciousness by extending grace to the cities of Judah that had previously supported him (vv.26-31).

## The Death of Saul (1<sup>st</sup> Sam. 31:1-13)

1. The Philistines waged war against Israel without David being among them (v.1a).
2. Israel suffered total defeat, and fled the field (v.1b).
3. In defense of their father, Saul's three sons were slain (v.2).
  - a. Saul was the father of four sons (1<sup>st</sup> Chr. 8:33). Jonathan, Malchi-shua, Abinadab, & Eshbaal.
    - 1) Jonathan יהונָתָן #3083: YHWH has given. נָתַן nathan #5414: *to give*.
    - 2) Malchi-shua מַלְכִי־שׁוּעַ #4444: my king is wealth. שׁוּעַ shua' #7770: *riches* (Job 36:19).
    - 3) Abinadab אֲבִינָדָב #41: my father is noble. נָדַב nadab #5068: *to incite, impel (an offering)*.
    - 4) Eshbaal אֶשְׁבַּעַל #792: *man of Baal*. בַּעַל ba'al #1168: *Baal*.
  - b. Eshbaal is also called Ish-bosheth (2<sup>nd</sup> Sam. 2:8). אִישׁ־בֹּשֶׁת #378: *man of shame*. בֹּשֶׁת bosheth #1322: *shame* (1<sup>st</sup> Sam. 20:30). בּוֹשׁ bowsh #954: *to be ashamed* (Gen. 2:25).
  - c. Jonathan had a son who also went through a Baal-to-shame name transformation.
    - 1) מְרִיב־בַּעַל meriyb ba'al #4807: *Baal is my advocate* (1<sup>st</sup> Chr. 8:34).
    - 2) מֶפְחִיב־שֶׁת mephibosheth #4648: *exterminating the idol; dispelling the shame*.
4. Saul was heavily wounded by archers.

יָרָה yarah #3384: *to throw, shoot*. מוֹרְיִם mowriym (hifil participle) = archers.

יָרָה yarah #3384: *direct, teach, instruct* (Ex. 35:34; 1<sup>st</sup> Sam. 12:23; Job 8:10; 12:7,8; 27:11; Ps. 25:8; 32:8; Prov. 4:4,11; Isa. 9:15; 28:9), specially of the authoritative *direction* (v. תוֹרָה towrah #8451: *direction, instruction, law*) given by priests on matters of ceremonial observance (Ex. 24:12; Lev. 10:11; 14:57; Dt. 17:10,11; 24:8; 33:10; 2<sup>nd</sup> Kgs. 12:2; 17:27,28; 2<sup>nd</sup> Chr. 15:3; Ezek. 44:23; Mic. 3:11). Used of God's teaching (Ex. 4:12,15; Jdg. 13:8; 1<sup>st</sup> Kgs. 8:36; 2<sup>nd</sup> Chr. 6:27; Job 34:32; Ps. 25:12; 27:11; 86:11; 119:33,102; Isa. 2:3; 28:26; Mic. 4:2; Hab. 2:18,19).

P= Saul, who ignored the towrah, will be brought low by the mowriym.
5. Saul requests his armor bearer to slay him (v.4a; cf. Jdg. 9:54).
  - a. Jonathan's armor bearer was a man of faith who followed Jonathan without fear (1<sup>st</sup> Sam. 14).
  - b. David became Saul's armor bearer at one time (1<sup>st</sup> Sam. 16:21).
  - c. Joab will utilize a team of ten armor bearers (2<sup>nd</sup> Sam. 18:15). Two of these ten were among David's mighty men (2<sup>nd</sup> Sam. 23:37).
6. The armor bearer would not slay the king because of his fear (v.4b; cf. 1<sup>st</sup> Sam. 24:6).
7. Saul's head and weapons go on parade, eventually going on display, with the bodies of his sons (vv.8-10).
8. Valiant men from Jabesh-Gilead bravely retrieved the remains and cremated them (vv. 12,13; cf. 1<sup>st</sup> Sam. 11:1-11).

## David Learns of Saul's Death (2<sup>nd</sup> Sam. 1:1-27)

1. David returns to Ziklag following his victory over the Amalekites, and the rescue of his wives (v.1).
2. An Amalekite refugee from the Army of Saul comes to Ziklag on the third day of David's residency there (v.2).
  - a. The third day represents the time it takes to travel from the Philistine/Israel battle-front to Ziklag (1<sup>st</sup> Sam. 30:1).
  - b. On the very day that the Lord was showing grace to David, He was dispensing judgment upon Saul.
  - c. Whereas an Egyptian refugee gave David good news (1<sup>st</sup> Sam. 30:13ff.), this refugee gave David bad news.
3. David interrogates the Amalekite for news of the battle (vv.3-10).
  - a. He claimed to have "escaped" from the camp of Israel (v.3). מָלַט malat <sup>#4422</sup>: *to slip away*. Used 98x85vv. (Gen. 19:17,19,20,22; 1<sup>st</sup> Sam. 19:10,11,12,17,18; 22:1,20; Est. 4:13; Job 1:15,16,17,19; Ezek. 17:15,18).
  - b. He reported the defeat of Israel and the death of Saul & Jonathan (v.4).
  - c. When pressed for additional information, the refugee invents a story (vv.5-10).
    - 1) His account does not agree with the Divinely inspired account (1<sup>st</sup> Sam. 31:1-6).
    - 2) He most likely was attempting to earn favor in David's eyes (cf. 2<sup>nd</sup> Sam. 3:6-11; 19:5-7).
4. David grieved over the death of Saul & Jonathan (vv.11,12). Four subjects for grief:
  - a. Saul
  - b. Jonathan
  - c. The people of YHWH
  - d. The house of Israel
5. David executed the Amalekite for his confessed regicide (vv.13-16).
  - a. David asks the refugee where he was from, and the refugee changed his story (v.13 cp. v.8).
  - b. David asks the refugee to explain his messicide (v.14).
  - c. There can be no answer to the above question, and so David sentences the Amalekite to death.
6. David composed a lament for Saul & Jonathan (vv.17-27).
  - a. He intended the sons of Judah to learn the song (v.18a).
  - b. It was recorded in the Book of Jashar (v.18b; Josh. 10:13).
  - c. He desires that this song not be made known to the Philistines (v.20).
  - d. He curses the location of their death (v.21).
  - e. He praises the life and union of Saul & Jonathan (vv.22-24).
  - f. He laments Jonathan especially in his conclusion (vv.25-27).

## The Kingdom is Divided (2<sup>nd</sup> Sam. 2:1-32)

1. David becomes the King of Judah (vv.1-7).
  - a. David surrendered his personal preferences to the geographic will of God (v.1).
  - b. David maintained his marriage responsibilities (v.2).
  - c. David maintained his career responsibilities (v.3).
  - d. Men of Judah anointed David as their King (v.4a).
  - e. David's first political act as King of Judah is to reach out to the brave Jabesh-Gileadites (vv.4b-7).
2. Ish-Bosheth becomes the King of Israel (vv.8-11).
  - a. Uncle/General Abner establishes Ish-Bosheth on the throne of Saul (vv.8,9).
  - b. The consolidated throne is described (v.9).
    - 1) Gilead: the trans-Jordan country of Reuben, Gad, & ½ Manasseh (Num. 32; Josh. 13).
    - 2) Ashurites: western territory, incl. the tribe of Asher & Zebulun; possibly also northern territory of Galilee, incl. Dan & ½ Manasseh.
    - 3) Jezreel: central/northern territory, incl. tribes of Issachar & Naphtali.
    - 4) Ephraim: central territory; dominant tribe of the northern territories of Israel.
    - 5) Benjamin: tribe of Saul, located s. of Ephraim, and just n. of Judah.
    - 6) Even over all Israel. Generally speaking, the loyalty of the above mentioned territories fixed Ish-Bosheth firmly as the ruler over the non-Judean tribes of Israel.
  - c. The time-frame is established (vv.10,11).
    - 1) Ish-Bosheth reigned two years.
    - 2) David reigned in Judah seven and one-half years.
    - 3) The likely harmonization fixes 5½ years for Abner to reclaim Israel from the Philistines and install Ish-Bosheth as the king (cf. 1<sup>st</sup> Sam. 31:7).
3. Civil war erupted between Judah & Israel (vv.12-17).
  - a. The opposing generals met at the pool of Gibeon, and initiated a contest for the rule of the twelve tribes (vv.12-15).
  - b. This is reminiscent of the Battle of Elah, where David defeated Goliath in a battle of champions.
  - c. Other historical precedents include the *Iliad* (Paris and Menelaus in Book 3, Hector and Ajax in Book 7), in the Egyptian Story of Sinuhe, and in the Hittite Apology of Hattushilish III.
  - d. The twelve on twelve gladiatorial combat resulted in all twenty-four participants being killed (v.16).
  - e. General battle then erupted with David's men getting the best of Ish-Bosheth's men, 20-360 (vv.17,30,31).
4. The death of Asahel (vv.18-32).
  - a. In the confused retreat of Abner's forces, Asahel pursued the defeated general (vv.18,19).
  - b. Abner warns Asahel to stop chasing him (vv.20-22).
  - c. When Asahel refuses to stop, Abner kills him (v.23).
  - d. Abner and the remaining Benjamites make a stand at nightfall, and convince Joab to call off the pursuit (vv.24-32).

## The Judean Reign (2<sup>nd</sup> Sam. 3:1-39)

1. David's house increases in his early reign through multiple marriages, and multiple children (vv.1-5).
  - a. Amnon, "Faithful." אֲמֹנֹן amnon<sup>#550</sup>. אָמֵן aman<sup>#539</sup>: *to confirm, support*. Son of Ahinoam the Jezreelitess, "My brother is delight." אַחִינֹעַם 'achino'am<sup>#293</sup>. אַח ach<sup>#251</sup> + נֹעַם no'am<sup>#5278</sup>: *delightfulness, pleasantness*. Amnon is featured primarily in 2<sup>nd</sup> Sam. 13.
  - b. Chileab, "Like his father." אֲבִיבִי kil'ab<sup>#3609</sup>. אָב ab<sup>#1</sup> + ל + ב. In 1<sup>st</sup> Chr. 3:1, he is known as Daniel. "God is my judge." דָּנִיֵּאל dani'el<sup>#1840</sup>. דִּין diyin<sup>#1777</sup>: *to judge* + אֵל el<sup>#410</sup>. Son of Abigail the Carmelitess, "My Father is Joy." אֲבִיגַיִל 'abiygayil<sup>#26</sup>. אָב ab<sup>#1</sup> + גַּיִל giyl<sup>#1524</sup>: *a rejoicing*. Widow of foolish Nabal (1<sup>st</sup> Sam. 25:3ff.). Chileab is not prominently featured in Scripture.
  - c. Absalom, "My father is peace." אֲבִישָׁלוֹם abiyshalowm<sup>#53</sup>. אָב ab<sup>#1</sup> + שָׁלוֹם shalowm<sup>#7695</sup>: *peace*. Son of Maacah, daughter of Talmai, King of Geshur. "Oppression." מַאֲכָה ma'akah<sup>#4601</sup>. מָעַךְ ma'ak<sup>#4600</sup>: *to press, squeeze*. Absalom is primarily featured in 2<sup>nd</sup> Sam. 13-19.
  - d. Adonijah, "My Lord is YHWH." אֲדֹנִיָּהוּ adoniyyahu<sup>#138</sup>. אֲדֹנָן adown<sup>#113</sup>: *lord* + יהוה YHWH<sup>#3068</sup>. Three different OT characters with this name. Son of Haggith, "Festive." חַגִּיּוֹת chaggiyoth<sup>#2294</sup>. חַג chag<sup>#2282</sup>: *festival*. Adonijah is primarily featured in 1<sup>st</sup> Kgs. 1&2.
  - e. Shephatiah, "YHWH has judged." שֵׁפְטָיָה sh'phatyah<sup>#8203</sup>. שֹׁפֵט shaphat<sup>#8199</sup>: *to judge, govern* + יהוה YHWH<sup>#3068</sup>. Nine different OT characters with this name. Son of Abital, "My father is the dew." אֲבִיטָל 'abiytal<sup>#37</sup>. אָב ab<sup>#1</sup> + טָל tal<sup>#2919</sup>: *dew*. Shephatiah is not featured elsewhere.
  - f. Ithream, "Profit of the people." יִתְרָעַם yithra'am<sup>#3507</sup>. יֶתֶר yether<sup>#3499</sup>: *remainder, excess* + עַם 'am<sup>#5971</sup>: *people*. Son of Eglah, "Heifer." עֲגֵלָה 'eglah<sup>#5698</sup>. עֵגֶל 'egel<sup>#5695</sup>: *a calf*. Ithream is not featured elsewhere.
2. The House of Saul, under Ish-Bosheth was getting weaker, as Abner increased his personal influence (vv.1,6-11).
  - a. During the Davidic/Saulide War, Abner's position in the house of Saul greatly improved (v.6).
  - b. Abner claimed Saul's concubine for himself (v.7).
  - c. This could be seen as a claim for the throne (2<sup>nd</sup> Sam. 12:8; 16:21). Rizpah, "pavement." רִצְפָּה ritspah<sup>#7532</sup>: *pavement, burning coal* (2<sup>nd</sup> Chr. 7:3; Isa. 6:6; Ezek. 40:17,18).
  - d. When Ish-Bosheth challenged Abner's right to Rizpah, Abner voiced his intention to give the Kingdom of Israel to David (vv.8-11).
3. The divided kingdom is nearly united when Abner defects to David (vv.12-21).
  - a. Abner offers his assistance to establish David on the throne of Israel (v.12).
  - b. David agrees to Abner's offer, conditional upon his return of Michal to David (v.13).
  - c. David sends the demand to Ish-Bosheth (v.14).
  - d. Ish-Bosheth agrees to David's demand (v.15).
  - e. Abner personally intervenes when Palti(el) attempts to avert the arrangement (v.16).
  - f. Abner engaged in political campaigning on behalf of David, with the elders of Israel, & the tribe of Benjamin, and then reported favorably back to David (vv.17-19).
  - g. David gives a feast for Abner and his twenty men, and commissions him to finish the work of unification (vv.20,21).
4. The sons of Zeruiah murder Abner (vv.22-39).
  - a. Joab is informed of Abner's state visit (vv.22,23).
  - b. Joab rebukes David for making peace with Abner (vv.24,25).
  - c. Joab sends messengers (Abishai? vv.30,39) to bring Abner back to Hebron (v.26).
  - d. Joab then murders Abner as revenge for the death of Asahel (vv.27,29,30).
  - e. David laments the news of Abner's death (vv.28,29,31-39; 1<sup>st</sup> Kgs. 2:5,6).

## The Death of Ish-Bosheth (2<sup>nd</sup> Sam. 4:1-12)

1. Abner's death is reported in Israel (v.1).
  - a. Ish-Bosheth lost courage. וַיִּרְפוּ יָדָיו וַיִּרְפָּה raphah #7498: *to sink, relax*. Used w/ hands to indicate *to lose heart, energy* (2<sup>nd</sup> Sam. 4:1; 2<sup>nd</sup> Chr. 15:7; Neh. 6:9; Isa. 13:7; Jer. 6:24; 50:43 Ezek. 7:17; 21:12; Zeph. 3:16; יָדָיו om. Jer. 49:24).
  - b. All Israel was disturbed. Niph.perf. בָּהַל bahal #926: *to disturb, alarm, terrify, hurry* (Gen. 45:3; Job 5x; u 5x). בָּהַל bahal #926: & Aram. בָּהַל b<sup>c</sup>hal #927 used 12x11vv. in Dan. (2:25; 3:24; 4:5,19<sub>x2</sub>; 5:6,9,10; 6:19; 7:15,28; 11:44).
2. Ish-Bosheth's mercenary captains (vv.2,3).
  - a. Baanah. בַּעְנָה ba<sup>a</sup>nah #1196: *in affliction*. עָנָה 'anah #6031: *to afflict, oppress* (Gen. 15:13; 16:6,9; 31:50; Ex. 1:11,12; 22:22,23). עָנָה 'anah #6030: *to answer, testify, sing* (1<sup>st</sup> Sam. 18:7; 21:11; 29:5).
  - b. Rechab. רֶכָב rechab #7394: *rider*. רָכַב rakab #7392: *to ride* (Gen. 24:61; 41:43; 49:7; Num. 22:22,30; Jdg. 10:4; 12:14; 1<sup>st</sup> Sam. 25:20,42; Zech. 9:9).
  - c. Rimmon. רִמְמוֹן rimmown #7417: *pomegranate*. The Rock of Rimmon was the place of Benjamin's deliverance (Josh. 20:47; 21:13). Rimmon was also the deity of wind, rain, and storm, worshipped by the Syrians of Damascus (2<sup>nd</sup> Kgs. 5:18).
  - d. Beerothites. בְּאֵרֹתַי b<sup>e</sup>erothiy #886: *patrial adj. inhabitant of Beeroth*. בְּאֵרוֹת b<sup>e</sup>erowth #881: *wells*. בְּאֵר be'er #875: *well, pit* (Gen. 16:14; 21:19,25,30; 24:11,20; 26:15,18,19,20,21,22,25,32; 29:2<sub>x3</sub>,3<sub>x2</sub>,8,10).
    - 1) Beeroth was one of four Gibeonite villages (Josh. 9:17). The inhabitants of these villages became servants to Israel (Josh. 9:21). Racially, the Gibeonites were Hivites (Gen. 10:17; 34:2; Ex. 3:8; Deut. 7:1; Josh. 11:19).
    - 2) The Beerothites were forced to flee to Gittaim (2<sup>nd</sup> Sam. 4:3).
    - 3) The Gibeonites were mistreated by Saul, and will demand revenge during the reign of David (2<sup>nd</sup> Sam. 21:1-9).
  - e. Commanders of Bands. שָׂרֵי־גְדוּדִים sar #8269: *prince, ruler, leader, chief* + גְּדוּד g<sup>e</sup>duwd #1416: *a band, troop, marauding band* (Gen. 49:19; 1<sup>st</sup> Sam. 30:8,15<sub>x2</sub>,23; 2<sup>nd</sup> Sam. 3:22; 2<sup>nd</sup> Kgs. 13:20,21). גָּדַד gadad #1413: *to penetrate, cut, attack, invade*.
3. Sidebar: Mephibosheth (v.4).
  - a. The son of Jonathan was named at birth Merib-baal (1<sup>st</sup> Chr. 8:34).
  - b. He was crippled in his feet during the flight from Gibeah (2<sup>nd</sup> Sam. 4:4 cp. 1<sup>st</sup> Sam. 31:7).
  - c. He had a genealogical claim to the throne, but not a physically capable claim to the throne (cf. 2<sup>nd</sup> Sam. 9:6-13; 16:1-4; 19:24-30).
4. The assassination of Ish-Bosheth (vv.5-7).
  - a. The Beerothite (Gibeonite/Hivite) commanders entered into Ish-Bosheth's house while he was resting (v.5).
  - b. They struck him in the belly, as Abner had been slain, and then removed his head (vv.6,7).
  - c. They escaped by way of the Arabah, and brought their trophy to David (vv.7,8).
5. The report to David (vv.8-12).
  - a. The Beerothite (Gibeonite/Hivite) commanders bring the head of Ish-Bosheth to David at Hebron (v.8).
  - b. David informs the assassins that he has an established policy in place for self-serving murderers (vv.9,10).
  - c. David pronounces them guilty of shedding innocent blood (v.11; Gen. 9:5,6).
  - d. David has his sentence executed (v.12).





## The United Throne (2<sup>nd</sup> Sam. 5:1-25)

1. Upon the death of Ish-Bosheth, the united tribes of Israel submitted to David as their king (vv.1-5).
  - a. They are racially united (v.1).
  - b. They are historically united (v.2a).
  - c. They are theologically united (v.2b).
  - d. The elders of the twelve tribes convened at Hebron (v.3).
    - 1) David made a covenant with them before the Lord.
    - 2) The elders anointed David as their king.
  - e. David's reign is summarized: seven years in Hebron, thirty-three years in Jerusalem (vv.4,5).
2. David conquered Jerusalem, and made it his capital (vv.6-10; 1<sup>st</sup> Chr. 11:4-9).
  - a. Jerusalem & the Jebusites
    - 1) Canaanites (Gen. 10:15,16; 1<sup>st</sup> Chr. 1:13,14), but distinguished from Canaanites (Gen. 15:21; Ex. 3:8,17).
    - 2) Melchizedek was king of Salem (Gen. 14:18). His name is also an Amorite name, (*Malkiṣaduqa*).
    - 3) Adoni-zedek called a five king alliance to go against Joshua (Josh. 10:1ff.). These kings are five Amorite kings (Josh. 10:5).
    - 4) The only named Jebusite in the Old Testament is Araunah Ornan (2<sup>nd</sup> Sam. 24:16,18; 1<sup>st</sup> Chr. 21:15,18,28; 2<sup>nd</sup> Chr. 3:1). Araunah is likely a Hittite title, meaning "lord" or "noble."
    - 5) The prince of Jerusalem mentioned in the Amarna letters (c. 1375 B.C.) likewise had a non-Semitic Hittite name (Abdu-Heba, ANET, PP. 487FF.). He was a vassal of Egypt who was reigning in Jerusalem at the time, sent letters to the Egyptian pharaoh Amenophis IV (Akhenaten), affirming his loyalty.
    - 6) The Hittite and Amorite history of the Salemites/Jebusites/Jerusalemites is reflected in the message of Ezekiel (16:3,45).
  - b. The arrogance of the Jebusites caused them to taunt David, and thus the Lord (vv.6,8).
  - c. David offered the water tunnelling as the route of attack (vv.7,8), and offered a reward for the first to do it (1<sup>st</sup> Chr. 11:6). This deed assures Joab's place of prominence throughout David's life.
  - d. Once making Jerusalem his capital, the city is properly known as the City of David (vv.9,10).
3. David enjoyed a peaceful relationship with Tyre (vv.11,12).
  - a. David was faithful to obey the will of God.
  - b. God was faithful to provide for David's needs.
  - c. Hiram will continue to be friendly with Solomon, on account of his love for David (1<sup>st</sup> Kgs. 5:1).
4. David added wives, concubines, and many children in Jerusalem (vv.13-16; 1<sup>st</sup> Chr. 3:5-9; 14:3-7).
  - a. Concubines (pl.). פְּלִגְשִׁימִּים pilagshiyim. Pl. of פְּלִגְשָׁה pilegash #6370: *concubine*. Used 37x35vv. (Gen. 22:24; 25:6; 35:22; 36:12; 2<sup>nd</sup> Sam. 3:7<sub>x2</sub>; 5:13; 15:16; 16:21,22; 1<sup>st</sup> Kgs. 11:3).
  - b. Wives (pl.). נָשִׁים nashiyim. Pl. of אִשָּׁה ishshah #802: *woman, wife, female*. Used 772x674vv. (Gen. 2:22,23,24,25; etc.).
  - c. Sons (pl.) & daughters (pl.).
  - d. Shammua. שָׁמוּעַ shammu<sup>a</sup>: #8051: *renowned*. שְׂמוּעָה sh'mu'ah #8052: *report*. שָׁמַע shama<sup>c</sup>: #8085: *to hear*.
  - e. Shobab. שׁוֹבָב showbab #7727: *rebellious*. שׁוּב shuwb #7725: *to turn back, return*.
  - f. Nathan. נָתַן nathan #5416: *giver*. נָתַן nathan #5414: *to give*.
  - g. Solomon. שְׁלוֹמֹה sh'lomoh #8010: *peace*. שְׁלוֹמָה shalowm #7965: *peace*.
  - h. Ibhah. יִבְחַר yibchar #2984: *Jehovah chooses*. בָּחַר bachar #977: *to choose, elect, decide to*.
  - i. Elishua. אֱלִישׁוּעַ 'elyshuw<sup>a</sup>: #474: *God is salvation. God is wealth*. אֱלֹהִים 'elohiyim #430: *gods, God*. שׁוּעַ shuwa<sup>c</sup>: #7769: *opulence, riches*. Malchishua was one of Saul's three sons killed in 1<sup>st</sup> Sam. 31. Shuah was the father of Judah's wife (Gen. 38:2,12).
  - j. Eliphelet. אֱלִיפְלֵט 'elyphelet #467: *God is deliverance*. פָּלַט pallet #6405: *deliverance, escape*. פָּלַט palat #6403: *to deliver, escape, save, slip away*.
  - k. Nogah. נֹגַהּ nogah #5052: *brightness*. נֹגַהּ nogah #5051: *adj. brightness*. Used 19x19vv. (Ezek. 1:4,13,27,28; 10:4; Joel 2:10; 3:15).
  - l. Nepheg. נֶפֶג nepheg #5298: *sprout*.
  - m. Japhia. יָפִיעַ yaphiy<sup>a</sup>: #3309: *shining*. יָפַע yapha<sup>c</sup>: #3313: *to shine*.
  - n. Elishama. אֱלִישָׁמָע 'elyshama<sup>c</sup>: #476: *God has heard*.
  - o. Eliada. אֱלִיָּדָע 'elyada<sup>c</sup>: #450: *God knows*. יָדָע yada<sup>c</sup>: #3045: *to know*.
  - p. Eliphelet. See j, above.

5. David's united kingdom was tested by two Philistine invasions (vv.17-25).
- a. The Philistines "sought out" David (v.17a).
  - b. David did not allow the Philistines an audience (v.17b).
  - c. The Philistines responded to David's slight by fielding their army for another war (v.18). The location of their assembly was the Valley of Rephaim. רֵפְאִיִּם r<sup>e</sup>pha'yim<sup>#7497</sup>: *giant, Rephaim*.
  - d. David engages the enemy only upon instructions from the Lord (v.19).
  - e. Invasion #1 was destroyed at Baal-perazim (v.20), and great financial blessings were reaped for Israel (v.21, cf. Job 27:16,17; Prov. 13:22; 28:8; Ecc. 2:26).
  - f. Invasion #2 was destroyed when the Lord went forth and drove the Philistines into David's trap to their rear (vv.22-25, cp. 2<sup>nd</sup> Kgs. 7:6), providing a crushing victory over the united Philistine armies (v.25). Total domination of the Philistine nation will shortly come (2<sup>nd</sup> Sam. 8:1), although they will revolt again near the end of David's life (2<sup>nd</sup> Sam. 21:15-22).

## David Brings the Ark to Jerusalem (2<sup>nd</sup> Sam. 6:1-23; 1<sup>st</sup> Chr. 13,15)

1. David's standing army totals 30,000 "chosen men." בַּחֲרֵי participle of בָּחַר bachar <sup>#977</sup>: *to choose*.
  - a. Pharaoh had 600 "select chariots" (Ex. 14:7).
  - b. Benjamin had 700 "chosen men" who were expert left-handed stone slingers (Jdg. 20:15,16).
  - c. King Saul had 3,000 chosen men (1<sup>st</sup> Sam. 13:2). 2,000 for himself, and 1,000 under Jonathan's control.
  - d. Saul's chosen men were the ones entrusted with the capture of David (1<sup>st</sup> Sam. 24:2; 26:2).
  - e. Rehoboam will have 180,000 "chosen men" to put down Jeroboam's rebellion (1<sup>st</sup> Kgs. 12:21; 2<sup>nd</sup> Chr. 11:1).
  - f. Abijah and Jeroboam will wage war with 400,000 and 800,000 "chosen men" (2<sup>nd</sup> Chr. 13:3,17).
2. The ark has been at Kiriath-Jearim since 1<sup>st</sup> Sam. 7:1,2.
  - a. The Philistines captured the ark (1<sup>st</sup> Sam. 5:1ff.).
  - b. The Philistines returned the ark (1<sup>st</sup> Sam. 6:1ff.).
  - c. The inhabitants of Beth Shemesh begged Kiriath-Jearim to take the ark (1<sup>st</sup> Sam. 6:20,21).
  - d. Eleazar, son of Abinidab became the custodian for the ark (1<sup>st</sup> Sam. 7:1,2).
    - 1) אֶלְעָזָר 'el'azar <sup>#499</sup>: God has helped. עֲזָר 'azar <sup>#5826</sup>: *to help, succour, support*.
    - 2) אַבִּינָדָב 'abinyadab <sup>#41</sup>: *my father is willing (noble)*.
  - e. David appeals to the people of Israel to bring the ark back to Israel (1<sup>st</sup> Chr. 13:1-4).
3. The ark is placed on a new cart, and transported by Uzzah & Ahio, sons of Abinadab (2<sup>nd</sup> Sam. 6:3,4; 1<sup>st</sup> Chr. 13:5-7).
  - a. עֲזָא 'uzza' <sup>#5798</sup>: *strength*. עֹז 'oz' <sup>#5797</sup>: *might, strength*.
  - b. אַחִיו 'achyow <sup>#283</sup>: *brotherly*.
  - c. The Philistine procedures for moving the ark were being followed (1<sup>st</sup> Sam. 6:7).
  - d. The Lord's procedures for moving the ark were not being followed (Num. 4:5,6,15; 7:6-9).
4. David & all Israel celebrated in the parade (2<sup>nd</sup> Sam. 6:5; 1<sup>st</sup> Chr. 13:8).
  - a. Celebrated. שָׂחַק sachaq <sup>#7832</sup>: *to laugh, play, mock*. Used 38x36vv. (Jdg. 16:25,27; 1<sup>st</sup> Sam. 18:7; 2<sup>nd</sup> Sam. 2:14; 6:5,21; 1<sup>st</sup> Chr. 13:8; 15:29; y 2:4; 37:13; 52:6; 59:8; 104:26; Prov. 8:30,31; 26:19; 31:25; Ecc. 3:4; Zech. 8:5). צָחַק tsachaq <sup>#6711</sup>: *to laugh*. Used 13x12vv. (Gen. 17:17; 18:12,13,15<sub>x2</sub>; 19:14; 21:6,9; 26:8; 39:14,17; Ex. 32:6; Jdg. 16:25). Isaac = laughter (Gen. 17:19). Spelled two ways: יִצְחָק yitschaq <sup>#3327</sup>: and יִשְׁחָק yischaq <sup>#3446</sup>.
  - b. Before the Lord. לִפְנֵי יְהוָה (Phil. 3:1; 4:4).
5. Uzzah is struck dead for touching the ark (2<sup>nd</sup> Sam. 6:6,7; 1<sup>st</sup> Chr. 13:9,10). שָׁלַל shal <sup>#7944</sup>: *error, fault, irreverence*. שָׁלַח shalah <sup>#7952</sup>: *to be negligent (niphil)* (2<sup>nd</sup> Chr. 29:11), *to deceive (hiphil)* (2<sup>nd</sup> Kgs. 4:28).
6. David becomes angry, afraid, and adamant (2<sup>nd</sup> Sam. 6:8,9,10; 1<sup>st</sup> Chr. 13:11,12,13).
  - a. חָרָה charah <sup>#2734</sup>: *to be hot, furious, burn* (Gen. 4:5,6; 1<sup>st</sup> Sam. 17:28; 18:8; 20:7,30; 2<sup>nd</sup> Sam. 3:8; 6:7,8; 12:5; 1<sup>st</sup> Chr. 13:10,11).
  - b. יָרָא yare' <sup>#3372</sup>: *to fear, revere, be afraid* (Gen. 3:10; 1<sup>st</sup> Sam. 17:11,24; 18:12,29; 2<sup>nd</sup> Sam. 3:11; 6:9; 12:18; 1<sup>st</sup> Chr. 13:12; Job 1:1; Ps. 23:4; Pr. 31:30).
  - c. אָבָה 'abah <sup>#14</sup>: *to be willing, consent* (Gen. 24:5,8; 1<sup>st</sup> Sam. 22:17; 26:23; 31:4; 2<sup>nd</sup> Sam. 2:21; 12:17; 23:16,17).
7. Obed-Edom the Gittite (2<sup>nd</sup> Sam. 6:11).
  - a. Obed-Edom. עֲבַד-אֶדוֹם 'obed-'edowm <sup>#5654</sup>: *servant of Edom*. עָבַד 'abad <sup>#5647</sup>: *to work, serve*. אֶדוֹם 'edowm <sup>#123</sup>: *Edom*.
  - b. The Gittite. גִּתִּי gittiy <sup>#1663</sup>: *patrial adj. from גַּת gath <sup>#1660, #1661</sup>: winepress, Gath*. Used 10x10vv. (Josh. 13:3; 2<sup>nd</sup> Sam. 6:10,11; 15:18,19,22; 18:2; 21:19; 1<sup>st</sup> Chr. 13:13; 20:5). "Gittite" refers to Philistines from the Philistine royal city of Gath. Some view Obed-Edom the Gittite as a resident of Gath-Rimmon, a Kohathite/Levitical city in the tribal territory of Manasseh (Josh. 21:25).
  - c. Other Obed-Edoms in the OT.
    - 1) A son of Korah (a Levite) appointed musician (1<sup>st</sup> Chr. 15:16,18,21,24; 16:5,38a).
    - 2) The son of Jeduthun, a Levite appointed gatekeeper in the temple (1<sup>st</sup> Chr. 16:38b; 26:4,8,15).
    - 3) The treasurer or steward of the vessels of the temple in the days of Amaziah. He was taken captive by Joash of Israel (2<sup>nd</sup> Chr. 25:24).
  - d. Note: #1 & #2 may be the same Obed-Edom. #1 and/or #2 may be the same as the Gittite. Obed-Edom was faithful in his responsibilities, and blessed by the Lord (2<sup>nd</sup> Sam. 6:11,12; 1<sup>st</sup> Chr. 13:14; 26:5?).

8. The ark finally arrives in Jerusalem (2<sup>nd</sup> Sam. 6:12-19; 1<sup>st</sup> Chr. 15:1-28).
  - a. From the house of Obed-Edom, David followed Levitical procedures for the transportation of the ark (1<sup>st</sup> Chr. 15:1-28).
  - b. David presided, not as a priest, but as a Prophet-King (2<sup>nd</sup> Sam. 6:14; 1<sup>st</sup> Chr. 15:27 cp. 1<sup>st</sup> Sam. 2:18).
9. The reaction of Michal (2<sup>nd</sup> Sam. 6:20-23; 1<sup>st</sup> Chr. 15:29).

## The Arrangement of the Priesthood (1<sup>st</sup> Chr. 15:16-29; 16:1-43)

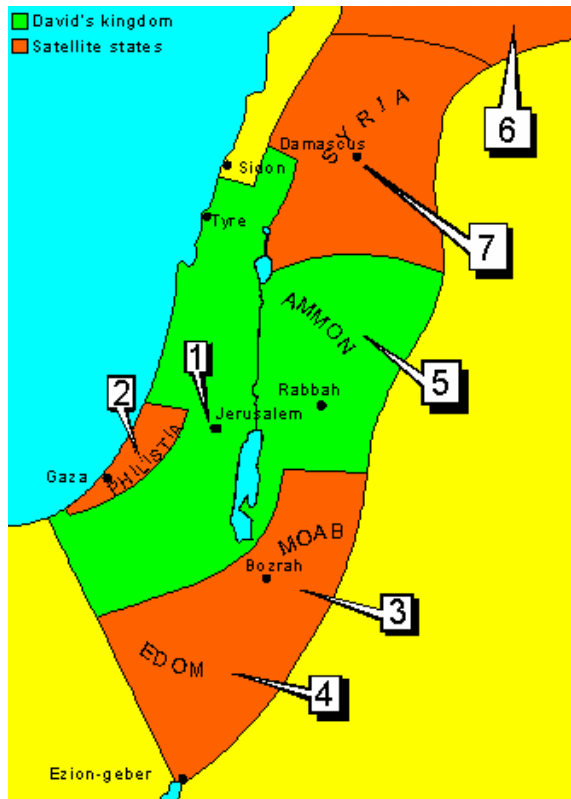
1. David instituted a reform of the Levitical responsibilities, by creating an orchestral choir (1<sup>st</sup> Chr. 15:16ff., 16:4-7,37-42).
  - a. He gave instructions to the Levitical chiefs to make the appointments (1<sup>st</sup> Chr. 15:16).
  - b. The first rank (1<sup>st</sup> Chr. 15:17).
    - 1) Heman the son of Joel (and grandson of Samuel) (1<sup>st</sup> Chr. 6:33). Called the seer of David (1<sup>st</sup> Chr. 25:5). Author of Ps. 88.
    - 2) Asaph, son of Berechiah. Author of Ps. 73-83. “Sons of Asaph” = musician (Ezra 2:41).
    - 3) Ethan, son of Kushaiah. Also known as Jeduthun. Author of Ps. 89. Three psalms are written “for” or “according to” Jeduthun (Ps. 39,62,77).
  - c. The second rank (1<sup>st</sup> Chr. 15:18).
  - d. The instruments were primarily harps, lyres, cymbals (1<sup>st</sup> Chr. 15:16), trumpets (v.24), and another “horn” (v.28).
2. David officiated in the celebratory sacrifices (vv.1,2a).
  - a. The primary responsibility to offer sacrifices in the Dispensation of Israel, Age of Law, was given to the Aaronic priests (Ex. 28).
  - b. Judges enjoyed sacrificial privileges (Jdg. 6:24-26).
  - c. Prophets enjoyed sacrificial privileges (1<sup>st</sup> Sam. 7:17; 1<sup>st</sup> Kgs. 18:30ff.).
  - d. Kings enjoyed sacrificial privileges (1<sup>st</sup> Sam. 13:9,12; 2<sup>nd</sup> Sam. 6:18; 1<sup>st</sup> Chr. 16:2; 1<sup>st</sup> Kgs. 8:62,63), but King Saul was wrong for disobeying the prophetic instructions of Samuel (1<sup>st</sup> Sam. 10:8; 13:13), and King Uzziah was wrong for intruding into the Holy Place (2<sup>nd</sup> Sam. 26:16).
3. David blessed the people in the name of YHWH (v.2b).
  - a. בָּרַךְ *barak* <sup>#1288</sup>: *to kneel, bless*. Used 332x289vv.
  - b. God is the source of all blessings upon man (Gen. 1:28; 12:2; 2<sup>nd</sup> Sam. 6:11; Job 42:12).
  - c. Man’s privilege is to bless God through praise and thanksgiving (Ps. 63:4; 103:1,2).
  - d. Men bless other men through the agency of prayer (Gen. 27; 49; Deut. 33; Lk. 2:34; Lev. 9:22; Num. 6:24-26; 1<sup>st</sup> Sam. 2:20; Col. 1:9-14; Heb. 13:20,21).
  - e. Food and drink is “blessed” through a prayer of thankfulness to the Lord for His faithful provision (Mt. 26:26; 1<sup>st</sup> Tim. 4:4,5).
  - f. The opposite of blessing is cursing (Gen. 3:14,17; 9:25; 12:3; Ex. 21:17; 22:28; Josh. 9:23).
  - g. David provided bread, dates, and raisin cake to all Israel (v.3 cp. 2<sup>nd</sup> Sam. 6:19).
4. David composes a psalm for this joyous occasion (1<sup>st</sup> Chr. 16:8-36). This hymn is actually a medley of three other psalms. 1<sup>st</sup> Chr. 16:8-22 = Ps. 105:1-15. 1<sup>st</sup> Chr. 16:23-33 = Ps. 96:1b-13a. 1<sup>st</sup> Chr. 16:34-36 = Ps. 106:1b,1c,47,48.

## The Davidic Covenant (2<sup>nd</sup> Sam. 7:1-29; 1<sup>st</sup> Chr. 17:1-27)

1. The time frame for this chapter is not entirely clear, but some observations can be made (vv.1,2).
    - a. David was established in the house that Hiram built for him (2<sup>nd</sup> Sam. 5:11).
    - b. David was enjoying a time of peace (cf. 2<sup>nd</sup> Sam. 8:1ff.).
    - c. The Ark had remained within a temporary tent (2<sup>nd</sup> Sam. 6:17).
  2. David expressed his desire to build a temple for the Lord (vv.2,3).
    - a. He views his living arrangements as superior to the ark's (v.2).
    - b. Nathan supports his desire, as the mind of one who is intimate with the Lord (v.3).
  3. The Lord delivered a message to Nathan that night, and prevented David from operating outside His directive will (vv.4-17).
    - a. The Word of the Lord came to Nathan, containing two prophetic messages to David (vv.4,5a).
    - b. In the first message, the Lord asks two rhetorical questions (vv.5b,7).
      - 1) Are you the one to build me a house? (v.5b).
      - 2) Have I ever asked for a house? (v.7).
    - c. Although David's specific prayer-request was not consistent with the will of God, his heart was correctly oriented (1<sup>st</sup> Kgs. 8:18).
    - d. The Lord highlights His ministry among Israel by tabernacling among them (v.6; Jn. 1:14).
    - e. In the second message, the Lord goes on to review David's past & present, and make unconditional promises regarding David's future (vv.8-17).
      - 1) God promoted David from shepherd to king (v.8).
      - 2) God granted David every military victory he ever achieved (v.9a).
      - 3) God promises to lift up David's memory as one of the greatest human rulers in the history of the world (v.9b).
      - 4) God promises peace to Israel in their own land (vv.10,11a).
      - 5) God promises that this land will be ruled by the eternal house of David (vv.11b-16).
        - a) David's days will be complete, and he will die a physical death (v.12a).
        - b) God will lift up an as-yet unborn son (v.12b). Solomon is the immediate fulfillment, but in some respect, an even greater fulfillment is found in Christ.
          - (1) This son (Solomon) will build a temple (v.13).
          - (2) This son (Solomon) will enjoy God the Father's direct ministry in his life (v.14a).
          - (3) This son (Solomon) will commit iniquity, and be disciplined by the Lord (v.14b).
          - (4) This son (Solomon) will not have his throne removed (v.15).
      - 6) God promises David's house, kingdom, and throne will endure forever (v.16).
- Note: The promised Seed of the Woman is now traced from Shem (Gn. 9:26), to Abraham (Gn. 12:3), to Isaac (Gn. 26:4), to Jacob/Israel (Gn. 28:14), to Judah (Gn. 49:8-12), to David (2<sup>nd</sup> Sam. 7:12).
- Note: David understood that his descendant would be God Himself (Ps. 2; 110).
- Note: The prophets after David confirmed the message (Isa. 9:1-7).
4. David responds to the Lord's message with humility, thankfulness, and praise (vv.18-29).
  - a. David's humility is seen in the question, "Who am I?" (v.18; 1<sup>st</sup> Sam. 18:18).
  - b. David recognizes God's sovereignty, and God's grace (v.21).
  - c. David is amazed that God would reveal Himself in such a way (v.21b).
  - d. David is confident in claiming prayer promises, because God is faithful to fulfill His promises (vv.25-28).

## David Triumphs over the Gentile Nations (2<sup>nd</sup> Sam. 8:1-18)

1. David sought the Lord's will, and rejoiced in what the Lord granted (2<sup>nd</sup> Sam. 7).
  - a. David was not to be a King of Peace until the end of his life, and thus would not be permitted to build the temple (1<sup>st</sup> Kgs. 5:3,4; 8:16-19).
  - b. The Lord had provided previous military victories (2<sup>nd</sup> Sam. 7:9).
  - c. The Lord will continue to do so (2<sup>nd</sup> Sam. 7:9,11).
2. After the brief rest from warfare, David returned to his work-assignment (2<sup>nd</sup> Sam. 7:1; 8:1ff).
  - a. Philistines (8:1).
  - b. Moabites (8:2).
  - c. Zobah (8:3,4,7,8).
  - d. (Arameans/Syrians of) Damascus (8:5,6).
  - e. Hamath (8:9,10).
  - f. Edom (8:12-14; 1<sup>st</sup> Kgs. 11:15,16).
  - g. Ammon (8:12).
  - h. Amalek (8:12).
3. David gave the glory to the Lord, and dedicated the treasure to Him (8:11; 1<sup>st</sup> Kgs. 7:51).
4. David established foreign garrisons, exacted gentile tribute, and guaranteed Hebrew security (8:2,4,6,7,8,10,12).
5. David's administration is then identified (8:15-18).
  - a. Joab, the son of Zeruiah (2<sup>nd</sup> Sam. 2:18; 1<sup>st</sup> Kgs. 2:28-35).
  - b. Jehoshaphat the son of Ahilud *was* recorder (1<sup>st</sup> Kgs. 4:3).
  - c. Zadok the son of Ahitub and Ahimelech the son of Abiathar *were* priests.
  - d. Seraiah *was* secretary.
  - e. Benaiah the son of Jehoiada was over the Cherethites and the Pelethites (1<sup>st</sup> Kgs. 1:8).
  - f. David's sons were chief ministers.



### David Subdues his Enemies

- 1 Captures Jerusalem (2 Samuel 5:6-10).
- 2 Philistine power decisively crushed (2 Samuel 5:17-25; 8:1).
- 3 Moabites are made David's subjects, paying taxes (2 Samuel 8:2).
- 4 Edom defeated, controlled by troops and taxed (2 Samuel 8:13-14).
- 5 Ammon's power destroyed. Ammonite people used for forced labour (2 Samuel 12:26-31).
- 6 Defeat of King Hadadezer the Aramean. His vassal states (as far as the Euphrates) became David's (2 Samuel 10:15-19).
- 7 Damascus conquered, controlled by troops and taxed (2 Samuel 8:5-8).

## Principles of War

1. Believers have spiritual life obligations, and temporal life obligations (Matt. 22:21; Rom. 13:7).
2. Believers have temporal life welfare\* in the temporal life welfare\* of their nation (Jer. 29:7).  
\*peace (KJV, NKJV), peace & prosperity (NIV).
3. You shall not murder ≠ you shall not kill (Ex. 20:13).
4. There is a time for war (Ecc. 3:3,8).
5. The Lord promised wars and rumors of wars (Matt. 24:6; Mk. 13:7,8; Lk. 21:9) until He returns and puts an end to war (Isa. 2:4; Mic. 4:3).
6. Just war comes from God (1<sup>st</sup> Chr. 5:22), and serves to defend the freedom of the land (Num. 32:5-23).
7. War demands equipment, training, & strategic preparation (Num. 31:3-5; Jdg. 3:1,2; Lk. 14:31).
8. The object in war is the total destruction of the enemy (Dt. 20:10-20).
9. The believer in war can function with confidence (Dt. 20:1-4; Ps. 18:34; 144:1; Prov. 24:6).
10. The Liar will be deceptive over his intentions of war (Ps. 55:20,21; 120:6,7; 140:1-3).
11. Divine discipline will bring war upon a nation (2<sup>nd</sup> Chr. 16:9), military defeat to a nation (Lev. 26:17,25), and even the disarmament of an apostate nation (Jdg. 5:8).
12. Divine blessing & protection comes upon a nation when believers are positive to the Word of God, and are living by faith as salt and light (Isa. 36:13-37:38).



## David's Kindness to Mephibosheth (2<sup>nd</sup> Sam. 9:1-13)

1. David becomes motivated to show kindness to any remnant of the House of Saul (v.1).
  - a. Military victories reminded David of the personal loss involved with military defeat.
  - b. Military defeat produces widows and orphans within a land, and these widows and orphans become the objects of God's kindness (Ex. 22:22-24; Isa. 1:16,17).
  - c. חֶסֶד chesed <sup>#2617</sup>: *blessed lovingkindness*.
  - d. The kindness is motivated by David's love and memory of Jonathan.
2. Ziba. צִיבָא tsiyba' <sup>#6717</sup>: *statue*. Ziba is featured in three chapters of David's life (2<sup>nd</sup> Sam. 9; 16; 19).
  - a. A (bond) servant of Saul (2<sup>nd</sup> Sam. 9:2). עֶבֶד 'ebed <sup>#5650</sup>: *slave, servant*.
  - b. A (young man) servant of Saul (2<sup>nd</sup> Sam. 9:16), of Mephibosheth (2<sup>nd</sup> Sam. 16:1), and of the house of Saul (2<sup>nd</sup> Sam. 19:17). נָעַר na'ar <sup>#5288</sup>: *young man, servant*.
  - c. A highly favored, and wealthy servant, who was blessed with fifteen sons and twenty servants (2<sup>nd</sup> Sam. 19:17).
3. Mephibosheth.
  - a. Named Merib-baal מְרִיב בַּעַל meriyb ba'al <sup>#4807</sup>: *Baal is my advocate* (1<sup>st</sup> Chr. 8:34).
  - b. Renamed Mephibosheth מְפִיבוֹשֶׁת mephibosheth <sup>#4648</sup>: *exterminating the idol; dispelling the shame*.
  - c. Crippled in both feet (2<sup>nd</sup> Sam. 4:4). נִכְהָ רַגְלָיִם n'keh raglayim. cf. Isa. 66:2.
  - d. In the house of Machir, the son of Ammiel, in Lo-debar (2<sup>nd</sup> Sam. 17:27-29).
  - e. Mephibosheth was humble before David. A dead dog (1<sup>st</sup> Sam. 24:14; 2<sup>nd</sup> Sam. 16:9).
4. Zibah was assigned the stewardship of Mephibosheth's estate, while Mephibosheth was attached to David's house (vv.9-13).

## Kindness

1. Kindness is the application of love, directed towards neighbors, strangers, and enemies (Lev. 19:18,34; Matt. 5:44).
  - a. Remember who your neighbor is (Lk. 10:30-37).
  - b. Strangers may be angels (Heb. 13:2).
  - c. Enemies may yet be saved (Rom. 12:20; Acts 7:58-60; 22:20; 26:9-11).
2. Kindness is exercised even when no one is looking (Deut. 22:1 vs. 2-4). Unkind deeds are often deeds of omission.
3. Kindness is appropriate regardless of rank, authority, or social standing (2<sup>nd</sup> Sam. 9:1,3).
4. Kindness is needed from friends in times of adversity (Job 6:14).
5. Kindness will be rewarded in eternity (Ps. 112:4,5).
6. Lack of kindness is sinful (Prov. 14:21).
7. Kindness is a desirable trait (Prov. 19:22).
8. A mother's teaching is one of kindness (Prov. 31:26).
9. Kindness is a part of the Lord's will for personal behavior (Mic. 6:8).
10. Kindness is a part of the Lord's will for societal behavior (Zech. 7:9,10).
11. Tribulational believers will be noted for their kindness (Matt. 25:34-36).
12. Temporal life blessings are provided so that we may demonstrate kindness towards others (Acts 20:33-35; Rom. 15:1,2,5).
13. Kindness rejoices and weeps at appropriate times (Rom. 12:15).
14. Love is not true love without kindness (1<sup>st</sup> Cor. 13:4-7).
15. Kindness cannot be produced by the believer apart from the filling of the Holy Spirit (Gal. 5:22).
16. Kindness is particularly vital between believers (Gal. 6:1,2,10; Eph. 4:32; Col. 3:12,13; 1<sup>st</sup> Pet. 3:8,9; 4:7-9).
17. Widows have a particular ministry and opportunity for kindness (1<sup>st</sup> Tim. 5:9,10).
18. Kindness is an active work of believers who are effectual doers, and not merely hearers (1st Jn. 3:17,18; cp. Jms. 1:22).

## The Kindness of God

1. New Testament Vocabulary
  - a. χρηστεύομαι chresteuomai <sup>#5541</sup>: *to be kind*.
  - b. χρηστός chrestos <sup>#5543</sup>: *fit, useful, good, kind*.
  - c. χρηστότης chrestotes <sup>#5544</sup>: *goodness, kindness, gentleness*.
2. God expresses kindness to unbelievers.
  - a. God is kind to ungrateful and evil men (Lk. 6:35).
  - b. God's kindness is expressed in tolerance and patience (Rom. 2:4).
  - c. God's kindness is linked to His severity (Rom. 11:22).
3. God expresses kindness to believers.
  - a. God has surpassing grace blessings for Church Age believers because of His kindness to us "in Christ" (Eph. 2:7).
  - b. Tasting God's kindness produces a hunger for God's Word (1<sup>st</sup> Pet. 2:2,3).
  - c. The yoke of Jesus Christ is kind (Matt. 11:30).

## Hanun's Insult (2<sup>nd</sup> Sam. 10:1-19)

1. Nahash, King of the Ammonites died, and was succeeded by his son, Hanun (2<sup>nd</sup> Sam. 10:1,2).
  - a. Nahash had been an enemy of Israel, and was thoroughly defeated by Saul (1<sup>st</sup> Sam. 11).
  - b. The Ammonites continued to be hostile during the reign of Saul (1<sup>st</sup> Sam. 14:47).
  - c. David, likewise, at some point took military action against some Ammonites (2<sup>nd</sup> Sam. 8:12).
  - d. Nahash showed David a kindness at some unspecified time (2<sup>nd</sup> Sam. 10:2).
  - e. Nahash נָחָשׁ nachash #5176: *serpent* (same as #5175).
  - f. Hanun. חָנוּן chanuwn #2586: *gracious* (from חָנָן chanan #2603).
2. David was motivated to show kindness to Hanun (2<sup>nd</sup> Sam. 10:2a).
3. The Ammonite princes convinced Hanun that David's servants were in fact spies (2<sup>nd</sup> Sam. 10:2,3).
4. Hanun expelled David's servants with tremendous insult (2<sup>nd</sup> Sam. 10:4,5; Isa. 50:6).
5. David's servants crossed the Jordan back into Israel, but would not proceed any further than Jericho because of their shame (2<sup>nd</sup> Sam. 10:5). David's understanding of their shame provided for their extended stay in that location.
6. The Ammonites recognized that Hanun's actions were a declaration of war, and hastily purchased the assistance of the Arameans (2<sup>nd</sup> Sam. 10:6). Some of these Arameans (i.e. Zobah) had previously been defeated by David (2<sup>nd</sup> Sam. 8).
7. David responds to the Ammonite insult, and the Aramean rebellion, by sending the army, under Joab, and the "Mighty Men" special forces, under Abishai (2<sup>nd</sup> Sam. 10:7).
  - a. This is evidently a punitive strike, and not a war of conquest.
  - b. Thus, David does not lead the forces, but delegates it to his General of the Army (Joab, 2<sup>nd</sup> Sam. 8:16), and the Commanding General of the "Mighty Men" Special Forces Division (Abishai, 2<sup>nd</sup> Sam. 23:18,19).
  - c. This event is possibly a winter military operation, and would need to be followed up by a spring-time offensive (2<sup>nd</sup> Sam. 11:1).
8. The Ammonites established a defensive position in front of their city, while their hired allies were positioned to strike Israel's rear (2<sup>nd</sup> Sam. 10:8).
9. Joab observed the trap, and divided the forces accordingly (2<sup>nd</sup> Sam. 10:9-12).
  - a. Joab kept a "select" group of "choice men" for himself, and engaged the Aramean trap (v.9).
  - b. Abishai kept the main body of the army, and engaged the Ammonite defensive (v.10).
  - c. The division of forces was designed so that if one group needed help, the other group could provide it (vv.11,12).
10. As the battle engaged, the Arameans and the Ammonites fled the field (2<sup>nd</sup> Sam. 10:13,14).
  - a. The Arameans fled before Joab (v.13).
  - b. The Ammonites retreated to their city (v.14a).
  - c. Joab directed the expedition to return to Jerusalem (v.14b).
11. The Arameans gathered additional forces, and staged an invasion of Israel (2<sup>nd</sup> Sam. 10:15,16).
  - a. Perhaps they were encouraged by Joab's lack of pursuit.
  - b. Perhaps they viewed this as an opportunity for revenge.
  - c. Hadadezer rallied the various Aramean forces at Helam, and placed Shobach in command (v.16).
12. David musters the active and reserve components of Israel's military, and personally leads them into battle (2<sup>nd</sup> Sam. 10:17-19).
  - a. He gathered "all Israel." Not just the (active duty) army, as in v.7.
  - b. He defeated the Arameans in a crushing defeat, with no retreat permitted.
  - c. He subjugated them to service as terms for their surrender.



## David & Bathsheba (2<sup>nd</sup> Sam. 11:1-27)

1. David made the decision to not lead his nation to war against the Ammonites (2<sup>nd</sup> Sam. 11:1).
2. David pursued an exhausting night-life, and a slothful daytime existence (2<sup>nd</sup> Sam. 11:2a; Prov. 6:9-11; Rom. 13:11-14).
3. David's evening walk was not sinful, but his mental attitude certainly was (2<sup>nd</sup> Sam. 11:2b; Matt. 5:28; Jms. 1:15).
4. David's inquiry in itself was not sinful, but his polygamy has destroyed any capacity he might have had for temporal-life marital blessings (2<sup>nd</sup> Sam. 11:3a; 12:2&3).
5. Bathsheba
  - a. בַּת־שֶׁבַע bath-sheba<sup>#1339</sup>: *daughter of an oath*. בַּת bath<sup>#1323</sup>: *daughter*. שָׁבַע shaba<sup>#7630</sup>: *to swear, adjure* (Gen. 21:23,24,31).
  - b. בַּת־שׁוּא bath-shua<sup>#1340</sup>: *daughter of wealth* (1<sup>st</sup> Chr. 3:5). Judah's wife was also named Bath-shua (1<sup>st</sup> Chr. 2:3).
  - c. Eliam. אֱלִיָּאם 'eliy'am<sup>#463</sup>: *God of the people*. One of David's mighty men (2<sup>nd</sup> Sam. 23:34), and the son of Ahithophel the Gilonite (2<sup>nd</sup> Sam. 15:12,31; 16:23; 17:23).
  - d. Uriah the Hittite. אֲוִרְיָה 'uwriyyah<sup>#223</sup>: *YHWH is my light*. Also one of David's mighty men (2<sup>nd</sup> Sam. 23:39).
6. David sent messengers and brought her into his house ("took her") (2<sup>nd</sup> Sam. 11:4a).
7. Bathsheba came to him and lay with him after her menstrual purification (2<sup>nd</sup> Sam. 11:4b).
  - a. The purification was the purification of the menstrual impurity before sexual activity could occur (Lev. 15:19ff.; 18:19).
  - b. The purification was not the purification of the sexual impurity after the adultery (Lev. 15:18).
  - c. It is possible that during this time David made an oath to Bathsheba concerning her son's right to the throne (1<sup>st</sup> Kgs. 1:13,17,28-30). It is also possible that this oath did not come until the "comfort" David offered her (2<sup>nd</sup> Sam. 12:24).
8. God "rewards" David's adultery with a child that would not live beyond one week (2<sup>nd</sup> Sam. 11:5; Ps. 127:3; 139:16; Job 14:5; 2<sup>nd</sup> Sam. 12:15-23).
9. David takes the "bad" news from Bathsheba, and responds in a carnal manner (2<sup>nd</sup> Sam. 11:6).
10. David makes two attempts to make Uriah think he was the father of Bathsheba's child (2<sup>nd</sup> Sam. 11:8,13).
  - a. Uriah sleeps with the servants who arranged for his own wife's adultery (2<sup>nd</sup> Sam. 11:9).
  - b. These servants aid David by notifying him of Uriah's uncooperation (2<sup>nd</sup> Sam. 11:10).
11. Uriah exhibits his character and godliness in his desire to remain ritually pure before the Lord (Ex. 19:15; 1<sup>st</sup> Sam. 21:4,5). Some scholars speculate that Uriah learned of Bathsheba's adultery, and deliberately remained in the presence of witnesses.
12. When the lie cannot be manufactured, the murder must be achieved (2<sup>nd</sup> Sam. 11:14,15).
  - a. Joab immediately acts upon David's written instructions, and arranges the murder of Uriah (2<sup>nd</sup> Sam. 11:16,17).
  - b. Joab reports to David "mission successful" (2<sup>nd</sup> Sam. 11:18-25).
13. Bathsheba mourned for the loss of Uriah, and married David immediately thereafter (2<sup>nd</sup> Sam. 11:26,27; Gen. 50:10; Deut. 34:8; 1<sup>st</sup> Sam. 31:13).

# Adultery

## I. Introduction & Definitions

A. English: voluntary sexual intercourse between a married man and someone other than his wife or between a married woman and someone other than her husband.

1. *By definition* pre-marital sexual activity is not considered adultery, but is treated under the more broad category of fornication.
2. *By revelation* mental-attitude consideration of the physical activity is considered as the equivalent of the physical activity (Matt. 5:27,28).

B. Hebrew:

1. נָאֵף na'aph #5003: *to commit adultery* (Used 31x23vv.; Ex. 20:14).
2. נִיֹּפְיִים ni'uphiym #5004: *adulteries* (Jer. 13:27; Ezek. 23:43).
3. נִפְוִיִּים na'phuwphiym #5005 Hap: *adultery* (Hos. 2:2).

C. Greek:

1. μοιχός moichos #3432: *an adulterer*.
2. μοιχεύω moicheuo #3431: *to commit adultery*
3. μοιχάω moichao #3429: *to commit adultery*.
4. μοιχάλις moichalis #3428: *an adulteress*.
5. μοιχεία moicheia #3430: *adultery*.

D. Spiritual Adultery is defined as a believer who violates his marriage to Christ, and is spiritually unfaithful to Him. This is revealed in Scripture by the metaphorical uses of נָאֵף and μοιχεία.

## II. Physical Adultery

A. Forbidden under Mosaic Law (Ex. 20:14). נָאֵף אִשָּׁה לְאִשְׁתּוֹ.

B. Punishable by death—for the adulterer and the adulteress (Lev. 20:10). Even if he is not caught by man, God is the judge (Heb. 13:4).

C. Leads to personal ruin before the required death (Prov. 6:32-35).

D. Begins in secrecy and shame (Job 24:15), but becomes a matter for self-justification (Prov. 30:20).

E. Physical adultery begins with Mental-Attitude Adultery (Matt. 5:27,28).

F. Adultery violates the command to Love (Rom. 13:8-10; 1<sup>st</sup> Cor. 13:4-7).

G. Mental-Attitude Adultery produces eyes “full of adultery” which can never be satisfied (2<sup>nd</sup> Pet. 2:14).

H. As with any sin, the solution to adultery is repentance and confession (2<sup>nd</sup> Sam. 12; Ps. 51; 1<sup>st</sup> Jn. 1:9).

## III. Spiritual Adultery

A. Israel was guilty of Spiritual Adultery against the Lord (Jer. 3:8,9; Ezek. 16:32).

1. Therefore, God issued her a writ of divorce (Jer. 3:8).
2. Judah did not learn from Israel's failure, and is reckoned as worse (Jer. 3:10,11).

B. Hosea's marriage to Gomer was designed by God to teach this important principle (Hosea).

C. As the Church is the espoused, virgin bride of Christ, any devotion by us to anybody or anything other than Christ is Spiritual Adultery (Eph. 5:25-27).

D. God considers worldliness to be Spiritual Adultery (Jms. 4:4).

E. Spiritual Adultery can run rampant within a local church (Rev. 2:22).

F. As in the case of Physical Adultery, the remedy for Spiritual Adultery is repentance and confession (1<sup>st</sup> Jn. 1:9; Rev. 2:21).

## **Nathan Rebukes David (2<sup>nd</sup> Sam. 12:1-31)**

1. The Lord dispatched Nathan the Prophet to deliver the message of Divine judgment to King David (2<sup>nd</sup> Sam. 12:1-15a).
  - a. Nathan had previously been consulted by David when David desired to build a temple (2<sup>nd</sup> Sam. 7:1-17).
  - b. Nathan begins the message with a parable (vv. 1-4).
  - c. The parable incites David to anger (vv.5,6).
  - d. Nathan's indictment is then irrefutable and unarguable (vv.7-9).
  - e. The Lord's Divine discipline is spelled out (vv.10-12).
    - 1) David's house would continually be in need of their military (v.10).
    - 2) David would have his worst enemies from his own household (v.11; Mic. 7:6; Mt. 10:36).
    - 3) David's concubines will be sexually mistreated as consequences for David's sexual misconduct (v.11,12).
  - f. David responds to the Divine judgment with immediate and total repentance and confession (2<sup>nd</sup> Sam. 12:13,14).
    - 1) He was on the verge of the Sin Unto Death (v.13).
    - 2) The child of adultery must die (v.14).
2. The Lord inflicted His judgment upon David just as He had communicated through Nathan (2<sup>nd</sup> Sam. 12:15b,18a).

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P= Repentance at the point of Divine judgment does not prevent the execution of Divine discipline (Gal. 6:7). Continued repentance and humility *through* the Divine discipline will turn that cursing into blessing (Heb. 12:11).

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- a. The child was chosen for this work-assignment before he was even born (2<sup>nd</sup> Sam. 12:14; Rom. 9:11).
  - b. The child is taken to heaven under the Doctrine of the Age of Accountability (2<sup>nd</sup> Sam. 12:23).
3. David responded to his Divine discipline, as he did to the Divine judgment, with continued humility and genuine repentance (2<sup>nd</sup> Sam. 12:16-23).
    - a. David "inquired of God" on behalf of the child (v.16a).
    - b. He fasted and prayed, day and night, throughout the child's week-long sickness (vv.16b-18).
    - c. He accepted the will of God when his prayer requests were not granted (vv.19-23).

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P= God's answers to prayer, and God's Divine dealings, are always cause for worship, whether those answers are "yes" or "no," and whether those Divine dealings are good or bad (2<sup>nd</sup> Sam. 12:20; Job 1:20; 2:10).

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4. David has the work assignment to comfort Bathsheba through the endurance of Divine discipline (2<sup>nd</sup> Sam. 12:24a).
5. The Lord turns cursing into blessing, and rewards the repentance of David & Bathsheba (2<sup>nd</sup> Sam. 12:24b,25).
  - a. The Lord loved the infant Solomon (v.24).
  - b. The Lord renamed him Jedidiah, a spiritual name that Solomon will never live up to (v.25).
6. Joab finishes the war that David should have been fighting, and gives David the glory (2<sup>nd</sup> Sam. 12:26-31). David's enslavement of these Ammonites is unusual for a Davidic conquest, but perhaps ordered by the Lord because of Ammon's great evil (Am. 1:13).

# Confession of Sin

Developed from Psalm 51

1. Confession of Sin is based entirely upon His grace (v.1).
  - a. Be gracious. Qal.imper. חָנַן chanan #2603: *be gracious, show favor*. חֵן chen #2580: *grace, favour*. Hannah = “grace.”
  - b. Lovingkindness. חֶסֶד checed #2617: *mercy, goodness, kindness, lovingkindness*. Bethesda = “house of mercy” from beth + checed.
  - c. Compassion. רָחַם racham #7356: *mercy, compassion*.
  - d. Blot out. מָחָה machah #4229: *to wipe, wipe out, blot out, exterminate* (vv.1,9).
2. Confession of sin is a cleansing process (vv.2,7).
  - a. It is a work of God’s.
  - b. It is accomplished only upon man’s initiation through prayer.
  - c. It is thorough.
3. Unconfessed sin remains as a focus of our spiritual attention (v.3).
4. Sin is an offense against God, the Righteous Judge (v.4).
  - a. Sin is not against man, as man is not the source of the absolute standard of righteousness.
  - b. Human offense is a related, but independent issue, so far as our sins against God also have impact in the lives of other people (Acts 24:16; 1<sup>st</sup> Cor. 10:32).
  - c. Confession, then, must be given to God; and Restitution & Reconciliation are matters for human relationships (Rom 12:18; 14:19).
  - d. Public confession is only valid in the corporate prayer meetings of a local church, under the shepherding leadership of the church elders (Jms. 3:14-16).
5. Inherent sin is the lost estate of fallen humanity (v.5).
6. Implanting Truth in the soul is God’s process of transforming the believer, and seeing that the sin does not repeat itself (v.6; Jms. 1:21; Rom. 12:2).
7. Confession is the only means for the believer to return to the fruit of the Spirit—joy (vv.8,12; Gal. 5:22).
8. The believer who is cleansed is useful for God’s service in teaching others (vv.10-13; 2<sup>nd</sup> Tim. 2:21-26).
9. The believer who is cleansed is useful for God’s service in praising God (vv.14,15).
10. Confession cannot be an empty, mechanical, external ritual. It must be the genuine, repentant, internal reality (vv.16,17).
11. The believer who is cleansed is useful for God’s service in furthering the dispensational work of God (vv.18,19).
  - a. David’s prayer highlighted the future glory of Zion and Jerusalem.
  - b. For the Church Age believer, confession allows for the believer to function in his role within the Body of Christ (1<sup>st</sup> Pet. 2:5; Eph. 2:21).



## David's Family Woes Begin (2<sup>nd</sup> Samuel 13:1-39)

1. Absalom the son of David (2<sup>nd</sup> Sam. 13:1).
  - a. Absalom: *my father is peace*. אבישלוֹם abiyshalowm #53. אב ab #1 + שְׁלוֹם shalowm #7695: *peace*.
  - b. Son of David & Maacah. Daughter of Talmai, King of Geshur. "Oppression." מַעֲכָה ma'akah #4601. מָעַךְ ma'ak #4600: *to press, squeeze*.
2. Tamar. תָּמָר tamar #8559: *palm tree*. Three OT females share this name: The daughter-in-law of Judah, mother of Perez & Zerah (Gen. 38:29,30); the sister of Absalom (2<sup>nd</sup> Sam. 13); a daughter of Absalom (2<sup>nd</sup> Sam. 14:27), whom some scholars identify with Maacah, the wife of Rehoboam (1<sup>st</sup> Kgs. 15:2).
3. Amnon. "Faithful." אֲמֹנִי amnon #550. אָמַן aman #539: *to confirm, support*. First-born son of David, to Ahinoam the Jezreelitess (1<sup>st</sup> Sam. 25:43; 2<sup>nd</sup> Sam. 3:2).
4. Amnon's mental-attitude toward Tamar (2<sup>nd</sup> Sam. 13:1,2).
  - a. He loved her (2<sup>nd</sup> Sam. 13:1,4). אָהַב 'aheb #157: *to love* (Gen. 22:2; 24:67; 25:28<sub>x2</sub>; 34:3; Lev. 19:18).
  - b. He was frustrated (2<sup>nd</sup> Sam. 13:2). צָרַר tsarar #6887: *to be found, tied up, pressed, in distress*.
  - c. He made himself ill (2<sup>nd</sup> Sam. 13:2). לְהִתְחַלֵּוּ hithpael infinitive construct of חָלָה chalah #2470: *to be, or become sick, weak*. Hithpael: *to make oneself sick*. This form accounts for 1.4% of the verbs parsed.
  - d. She was a virgin (2<sup>nd</sup> Sam. 13:2). בְּתוּלָה bethulah #1330: *virgin, maid*. Not the virgin prophesied in Isa. 7:14 (עַלְמָה 'almah #5959: *virgin, young woman*).
5. Jonadab. "Jehovah is willing" יְהוֹנָדָב yehownadab #3082 fr. נָדַב nadab #5068: *to make willing, impel, volunteer*.
  - a. A cousin of Amnon's, being the son of David's brother, Shimeah (2<sup>nd</sup> Sam. 13:3).
  - b. The crafty, and less heroic, brother of Jonathan (2<sup>nd</sup> Sam. 21:21).
  - c. A very shrewd man. אִישׁ חָכָם מְאֹד. Crafty and shrewd with the world's wisdom, not God's.
6. Jonadab suggests a course of action for Amnon to follow: feign illness, and lure Tamar into your home (2<sup>nd</sup> Sam. 13:4,5).
7. Amnon follows Jonadab's advice, and asks David's permission for Tamar to come to him (2<sup>nd</sup> Sam. 13:6,7).
  - a. Amnon arranges for her to be in his house (2<sup>nd</sup> Sam. 13:8).
  - b. Amnon arranges for them to be alone (2<sup>nd</sup> Sam. 13:9).
  - c. Amnon arranges for them to be in the bedroom (2<sup>nd</sup> Sam. 13:10).
8. Having made provision for the flesh with regard to its lusts, Amnon rapes his half-sister (2<sup>nd</sup> Sam. 13:11-14).
  - a. He asked first for her to voluntarily participate (2<sup>nd</sup> Sam. 13:11).
  - b. Tamar refuses, as she understands the activity is not right in the eyes of God (2<sup>nd</sup> Sam. 13:12,13a).
  - c. Tamar is willing to marry Amnon, but not to have sex prior to marriage (2<sup>nd</sup> Sam. 13:13b).
9. After the rape, Amnon's mental attitude sin of lust was transformed into the mental attitude sin of hatred (2<sup>nd</sup> Sam. 13:15-19).
10. Absalom finds out about the rape, and begins to plot his own evil.
  - a. He instructs Tamar to keep the matter quiet, usurping David's authority (2<sup>nd</sup> Sam. 13:20a).
  - b. He takes Tamar into his own house, again usurping David's authority (2<sup>nd</sup> Sam. 13:20b).
  - c. He began a two year long scheme for revenge (2<sup>nd</sup> Sam. 13:22,23).
11. David, meanwhile, hears the news, and has no options, but to get angry (at himself, perhaps?) (2<sup>nd</sup> Sam. 13:21).
12. Absalom hosts a sheepshearing festival in Baal-hazor (2<sup>nd</sup> Sam. 13:23-29).
  - a. He invites King David, and the King's entire house (2<sup>nd</sup> Sam. 13:24).
  - b. When David declines, he requests that the crown-prince attend (2<sup>nd</sup> Sam. 13:25-27).
  - c. Absalom arranges for his servants to assassinate Amnon in full view of all the king's sons (2<sup>nd</sup> Sam. 13:28,29 cf. 1<sup>st</sup> Chr. 3:1-9 for a list of David's sons).

13. David receives the first report from Baal-hazor, that Absalom has slain all the king's sons (2<sup>nd</sup> Sam. 13:30).
  - a. David and his servants tear their clothes in grief and mourning, praying to the Lord (2<sup>nd</sup> Sam. 13:31).
  - b. Jonadab "encourages" David by assuring him that only Amnon is dead, as revenge for Amnon's rape of Tamar (2<sup>nd</sup> Sam. 13:32-36).
14. As a consequence to his murder of Amnon, Absalom flees to Talmai, King of Geshur (his maternal grandfather, 2<sup>nd</sup> Sam. 3:3), and lives there in exile for three years (2<sup>nd</sup> Sam. 13:37,38).
15. David's heart, as a father, was to go out to see Absalom, but David the king could not do such a thing (2<sup>nd</sup> Sam. 13:39).
16. David's sexual offense followed by murder has now reaped evil in his own family—a sexual offense followed by murder (2<sup>nd</sup> Sam. 12:11).

## Vengeance & Revenge

### I. Introduction & Definition

- A. Vengeance: [Middle English, from Old French, from *vengier* to *avenge*, from Latin *vindicare* to lay claim to, *avenge*—more at VINDICATE] (14<sup>th</sup> century) punishment inflicted in retaliation for an injury or offense: RETRIBUTION.
- B. Revenge: [Middle French *revenge*, *revenche*, from *revengier*, *revenchier* to revenge] (circa 1547) 1: a desire for revenge; 2: an act or instance of retaliating in order to get even; 3: an opportunity for getting satisfaction.
- C. Vindicate: [Latin *vindicatus*, past participle of *vindicare* to lay claim to, *avenge*, from *vindic-*, *vindex* claimant, avenger] (1570) 1: *obsolete*: to set free: DELIVER; 2: AVENGE; 3a: to free from allegation or blame; 3b (1): CONFIRM, SUBSTANTIATE; 3b (2): to provide justification or defense for: JUSTIFY; 3c: to protect from attack or encroachment: DEFEND; 4: to maintain a right to.
- D. נָקַם naqam<sup>#5358</sup>: *to avenge, take vengeance* (Gen. 4:15,24; Lev. 19:18; Deut. 32:42). נָקַם naqam<sup>#5359</sup> & נִקְמָה niqmah<sup>#5360</sup>: *vengeance* (Deut. 32:35,41,43; Isa. 34:8).
- E. גָּאֵל ga'al<sup>#1350</sup>: *to redeem, to avenge, to revenge* (Num. 35:12,19,24,25,27). Used with דָּם dam<sup>#1818</sup>: *blood: a redeemer of blood*.
- F. ἐκδικέω ekdikeo<sup>#1556</sup>: *to vindicate, avenge* (Rom. 12:19). ἐκδίκησις ekdikesis<sup>#1557</sup>: *vengeance* (Rom. 12:19; 2<sup>nd</sup> Thess. 1:8; Heb. 10:30; 1<sup>st</sup> Pet. 2:14).
- G. ἀποδίδωμι apodidomi<sup>#591</sup> & ἀνταποδίδωμι antapodidomi<sup>#467</sup>: *to pay back, recompense* (Matt. 6:4,6,18; 16:27; 20:8; Rom. 12:17,19; 2<sup>nd</sup> Thess. 1:6; Heb. 10:30).

### II. Development & Application—The Vengeance of God<sup>1</sup>

- A. Vengeance belongs to God (Deut 32:35).
  - 1. This is an application of His righteous nature (Isa. 59:17; Jer. 11:20; Nah. 1:2ff.).
  - 2. This is a part of His care over His children (Jer. 11:18-23; Lam. 3:58-66; Lk. 18:7ff.).
- B. Vengeance on God's part was considered to be the evidence of His zeal in His just dealings with Israel and the nations according to His covenant (Lev. 26:25; Deut. 32:41-43; Isa. 59:15b-18).
- C. God sometimes uses men as agents of His vengeance (Num. 31:1ff.; Josh. 10:12-14; Jdg. 11:36; Jer. 51:11) and even commissions them to act thus (Num. 35:9-34; 2<sup>nd</sup> Kgs. 9:1-10; Jer. 50:14-15).
- D. Secular authority, under God's delegated authority, has the right to take vengeance (Rom. 13:4; Gen 9:5ff.).
  - 1. This right is exercised by kings (1<sup>st</sup> Sam. 14:24).
  - 2. This right is exercised by nations (Est. 8:13).
  - 3. This right is exercised by individuals (Jdg 16:28).
  - 4. However, vengeance maliciously executed brings retribution (Ezk. 25:12-17).
- E. Sin brings God's vengeance (Jer. 5:7-9,25-29; 9:8ff.).
  - 1. The Lord provides warnings concerning His vengeance (Lev. 26:23-25; Deut. 32:41,43).
  - 2. The Lord fulfills His promised vengeance.
    - a. In time (Ps. 99:8; Nah. 1:2-8; Lk. 21:22).
    - b. In eternity (Jer. 20:10-12; 2<sup>nd</sup> Thess. 1:8; Jude 7).
- F. God's vengeance is distributed equally (Ps. 17:8; Jer. 50:15,28ff.) or in larger measure (Gen. 4:15,24; Rev. 18:6).

### III. Men are forbidden to take vengeance with a vindictive or revengeful motive (Lev. 19:18; Rom. 12:19; Heb. 10:30).

- A. Sometimes this prohibition is disobeyed (Jdg. 15:7 f.).
- B. Disobedience brings judgment (2<sup>nd</sup> Sam. 4:8-12; Ezk. 25:12-17).

<sup>1</sup> The essential outline for II & III is taken from VENGEANCE, *The Wycliffe Bible encyclopedia*. 1975 (C. F. Pfeiffer, H. F. Vos & J. Rea, Ed.). Chicago: Moody Press.

- C. The righteous cry out to God for Him to execute His vengeance (1<sup>st</sup> Sam. 24:12; Ps. 94:1-10; Jer. 15:15; 20:10-12; Rev. 6:9ff).
1. God's vengeance is a cause for rejoicing (Deut. 32:43; Ps. 58:10ff.; 149:5-9; Jer. 20:12ff).
  2. God's vengeance is a cause for courage (Isa. 35:3ff.; 61:2).

## David's Prodigal Son Returns (2<sup>nd</sup> Sam. 14:1-33)

1. Joab recognized the conflict in David's heart (2<sup>nd</sup> Sam. 14:1).
  - a. His heart was inclined to Absalom (2<sup>nd</sup> Sam. 14:1).  
P= Personal, emotional attachments will cloud a believer's judgment.
  - b. Justice required Absalom's execution (Ex. 21:12-14). P= God's absolute standard of right and wrong cannot be modified because of personal favoritism (Jms. 2:1).
  - c. Joab was also a murderer (2<sup>nd</sup> Sam. 3:26-30), and yet one on whom David failed to administer justice (2<sup>nd</sup> Sam. 3:39; 1<sup>st</sup> Kgs. 2:5,6). P= Compromise in one instance will lead to compromise in later instances.
  - d. Joab was also an accomplice to David's murder of Uriah (2<sup>nd</sup> Sam. 11:15-18). P= Associations with evil indebted believers to further participation with evil.
2. Joab organizes a deception to imitate Nathan's prophetic parable (2<sup>nd</sup> Sam. 14:2-20; cf. 12:1-14).
  - a. Nathan has no advisory role in the recall of Absalom (2<sup>nd</sup> Sam. 14).
    - 1) Nathan announced David's upcoming Divine discipline (2<sup>nd</sup> Sam. 12:1).
    - 2) Nathan had no advisory role in the trouble with Amnon (2<sup>nd</sup> Sam. 13).
    - 3) Nathan does not reappear until the disputed succession of Solomon (1<sup>st</sup> Kgs. 1:11).
  - b. Joab utilized a wise woman from Tekoa to trick David into pardoning Absalom. Though similar to Nathan's parable/rebuke, this stratagem is achieved through human means by human motives, and accomplishes a human result.
3. David consents to Absalom's return to Israel, but for two years does not consent to Absalom's restoration to fellowship in the King's court (2<sup>nd</sup> Sam. 14:21-24).
4. Absalom is described, and every external indication is that he is the perfect successor to David (2<sup>nd</sup> Sam. 14:25-27), except for the fact that he is banned from David's court (2<sup>nd</sup> Sam. 14:28-33).

## Absalom's Rebellion (2<sup>nd</sup> Sam. 15:1-37)

1. Absalom undertook a four year program to usurp King David's authority, and esteem in the eyes of Israel (2<sup>nd</sup> Sam. 15:1-6).
  - a. He instituted his own private military force (v.1).
  - b. He infiltrated David's judicial process (vv.2,3).
  - c. He promoted his own personal loyalty in the minds of Israel (v.4).
  - d. He developed personal attachments in the hearts of Israel (vv.5,6).
2. When the time was ripe, Absalom unveiled himself in Hebron, and proclaimed himself King (2<sup>nd</sup> Sam. 15:7-12).
  - a. Hebron gives him the legitimacy of the elders of Judah (2<sup>nd</sup> Sam. 15:10).
  - b. The men of Jerusalem went innocently to Hebron, and are either won over to Absalom's cause, or held as hostages in Absalom's upcoming march to the capital (2<sup>nd</sup> Sam. 15:11).
  - c. Ahithophel's alliance in the conspiracy enables the matter to succeed (2<sup>nd</sup> Sam. 15:12,30,31; cf. 16:23).
    - 1) Ahithophel was the father of Eliab (2<sup>nd</sup> Sam. 23:34).
    - 2) Ahithophel was the grandfather of Bathsheba (2<sup>nd</sup> Sam. 11:3).
3. When David hears of the coup d'état, he orders an immediate evacuation (2<sup>nd</sup> Sam. 15:13-37).
  - a. David evacuates with his household, but leaves ten concubines to manage the estate (2<sup>nd</sup> Sam. 15:16).
  - b. David tries to dismiss his bodyguard and bequeath them to Absalom (2<sup>nd</sup> Sam. 15:19-22).
  - c. David does dismiss Zadok, Abiathar, and the priesthood to return with the ark of the covenant (2<sup>nd</sup> Sam. 15:24-29).
  - d. David also dismisses Hushai the Archite to counteract Ahithophel's counsel, and form a counter-conspiracy with Zadok & Abiathar (2<sup>nd</sup> Sam. 15:30-37).

# Stinking

## I. Introduction & Definition

- A. **שָׂאֵשׁ** ba'ash <sup>#887</sup>: (Qal) *to have a bad smell, stink, smell bad* (Gen. 34:30; Ex. 5:21; 7:18,21; 8:14; 16:20,24; 1<sup>st</sup> Sam. 13:4; 27:12; 2<sup>nd</sup> Sam. 10:6; 16:21; 1<sup>st</sup> Chr. 19:6; Ps. 38:5; Prov. 13:5; Ecc. 10:1; Isa. 50:2).  
Aram. **שָׂאֵשׁ** b'e'esh <sup>#888</sup> (Dan. 6:14).
1. (Niphal) *to become odious, to make oneself odious.*
  2. (Hiphil) *to cause to stink, (fig.) of wickedness.*
  3. (Hithpael) *to make oneself odious.*
  4. *to abhor.*
- B. **שָׂאֵשׁ** be'osh <sup>#889</sup>: *stench, foul odour* (Isa. 34:3; Joel 2:20; Amos 4:10).

C. Stinking is the aroma of death (Ex. 7:18,21; Ecc. 10:1; Isa. 34:3; Joel 2:20; Am. 4:10).

## II. Stinking before Man. People can become absorbed by how they smell to others.

- A. Jacob stunk in the nostrils of the Canaanites & Perizzites (Gen. 34:30).  
B. Israel stunk in the nostrils of Pharaoh (Ex. 5:21).  
C. Israel stunk in the nostrils of the Philistines (1<sup>st</sup> Sam. 13:4).  
D. Achish was under the impression that David stunk in the nostrils of his own people (1<sup>st</sup> Sam. 27:12).  
E. The Ammonites stunk in David's nostrils (2<sup>nd</sup> Sam. 10:6; 1<sup>st</sup> Chr. 19:6).  
F. Ahithophel worked to make Absalom stink in David's nostrils (2<sup>nd</sup> Sam. 16:21).

## III. Stinking before God.

- A. Stinking is the result of disobedience (Ex. 16:20).  
B. Obedience does not stink! (Ex. 16:24)  
C. Divine discipline produces a stink that should motivate a believer to repent (Ps. 38:5).  
D. The life of the unbeliever stinks (Prov. 13:5).  
E. Stinking can overpower perfume (Ecc. 10:1).

## IV. Smelling good before God & bad before man.

- A. Our God is a loving God, Who speaks to us, sees our needs, hears our prayers, and smells our aroma (Ps. 115:6).  
B. Our aroma is either pleasing or displeasing (2<sup>nd</sup> Cor. 2:15,16). To the unbelievers who are perishing, our aroma is a displeasing aroma of death!
1. Growing in grace and knowledge is a fragrant aroma (2<sup>nd</sup> Cor. 2:14).
  2. Imitation of Christ is a fragrant aroma (Eph. 5:1,2).
  3. Sacrificial love in service to fellow believers is a fragrant aroma (Phil. 4:18).
  4. Praise & thanksgiving, doing good & sharing are also well-pleasing sacrifices (Heb. 13:15,16).

# Betrayal

## I. Introduction & Definition

### A. English

1. to lead astray, *seduce*.
2. to deliver to an enemy by treachery.
3. to fail or desert, especially in time of need.
4. to reveal unintentionally; to show, indicate; to disclose in violation of confidence.

### B. Hebrew

1. בגד <sup>#898</sup> *bagad*: to act or deal treacherously (Ex. 21:8; Jdg. 9:23; Prov. 11:3,6; Isa. 21:2).
2. רמָה <sup>#7411</sup> *ramah*: (piel) to beguile, mislead, mistreat, betray (Gen. 29:25; Josh. 9:22; 1<sup>st</sup> Sam. 19:17; 28:12; Prov. 26:19; 1<sup>st</sup> Chr. 12:17).

### C. Greek

1. παραδίδωμι <sup>#3860</sup>: to give over, deliver. to deliver up treacherously, betray.
2. παράδοσις <sup>#3862</sup>: n. a giving over.
3. προδίδωμι <sup>#4272</sup>: to give before, betray.
4. προδότης <sup>#4273</sup>: n. betrayer, traitor.

## II. Development & Application—the betrayal of David by Ahithophel.

### A. The narrative text (2<sup>nd</sup> Sam. 15:12,31,34; 16:15,20-23; 17:1,23).

1. Ahithophel the Gilonite was David’s counselor (2<sup>nd</sup> Sam. 15:12). אֲחִיתוֹפֶל <sup>#3289</sup> *yow’ets*: to advise, give counsel, counsellor. As David credits the Lord (Ps. 16:7; 32:8) for his counsel, we understand Ahithophel to be a wise older believer (2<sup>nd</sup> Sam. 15:12), used by the Lord for David’s blessing (2<sup>nd</sup> Sam. 16:23). (See below, in Ps. 55).
2. Ahithophel the Gilonite was the father of Eliam (2<sup>nd</sup> Sam. 23:34), and grandfather of Bathsheba (2<sup>nd</sup> Sam. 11:3). Thus, the defilement of Bathsheba is perhaps the earthly motivation for the Satanic betrayal of David.
3. The news of Ahithophel’s participation in Absalom’s rebellion was a tremendous blow to David (2<sup>nd</sup> Sam. 15:31). David can only turn Ahithophel over to the Lord at this point.
4. David is provided with a “friend” who is able to thwart the counsel of Ahithophel (2<sup>nd</sup> Sam. 15:34; 17:1-23).
5. When Ahithophel becomes aware that his plot has failed, he commits suicide by hanging himself (2<sup>nd</sup> Sam. 17:23).

### B. The Psalms (Ps. 41:9; 55:12-14,21).

1. David understood that the conspiracy against him was a part of God’s Divine discipline, and a part of his soul’s healing (Ps. 41:4).
2. David has many enemies, but one in particular hurts the most (Ps. 41:5&7 cp. vv.6&8).
3. His close friend in whom he trusted, who ate his bread, is the most difficult betrayer to think about (Ps. 41:9). This verse is cited in the NT as having a fulfillment in Judas Iscariot (Jn. 13:18).
4. The spiritual communion David shared with Ahithophel makes the betrayal so much more difficult (Ps. 55:12-14,21).

## III. Development & Application—the betrayal of Christ by Judas (Matt. 26:14-16,21-24,45-50;

Lk. 22:3-6,47,48; Jn. 13:21-30).

### A. The betrayer of our Savior was “one of the twelve” (Matt. 10:4; 26:14).

B. The betrayer of our Savior was motivated by financial greed (Matt. 26:15; Jn. 12:6). This became the earthly motivation for the Satanic betrayal of Jesus Christ (Lk. 22:3; Jn. 13:2,27; cf. 1<sup>st</sup> Cor. 2:8).

C. The betrayer of our Savior was opportunistic (Matt. 26:16 cf. Lk. 4:13; 22:6).

D. David had a friend who was able to thwart the betrayer. Jesus called his betrayer “friend” (Matt. 26:50).

E. Unlike Ahithophel, the conspiracy that Judas participated in worked as designed. When Judas saw that his conspiracy worked, he became only the second person in all the Bible to hang himself (Matt. 27:3-5).

- IV. Summary & Conclusion—the betrayal of believers (Jer. 20:10-13; Mic. 7:5,6; Matt. 10:16-20; 2<sup>nd</sup> Tim. 3:4).
- A. When the faithful believer is betrayed by his friends, the Lord becomes his dread champion (Jer. 20:10-13).
  - B. The world system is so untrustworthy that even a man's own household contains potential betrayers (Mic. 7:5,6). This is particularly applicable during the Church Age (Matt. 10:35,36; 2<sup>nd</sup> Tim. 3:4).
  - C. Betrayal is to be expected as we are sheep in the midst of wolves. However, believers should be encouraged that the event of their betrayal is the open-door opportunity for the Holy Spirit to witness for Christ through the persecuted child of God (Matt. 10:16-20).



## Absalom's Arrival in Jerusalem (2<sup>nd</sup> Sam. 16:1-23)

1. David encountered two more adversaries on his way out of Israel (2<sup>nd</sup> Sam. 16:1-14).
  - a. One (Ziba) professed loyalty (2<sup>nd</sup> Sam. 16:1-4).
  - b. The other (Shimei) cursed his name (2<sup>nd</sup> Sam. 16:5-14).
2. Ziba.
  - a. צִיבָא tsiyba' #6717: *statue*.
  - b. First mentioned in a favorable light as a servant of King Saul's who serves to administer Mephibosheth's estate (2<sup>nd</sup> Sam. 9:3,4,9-11).
  - c. Appears the second time to assist David's flight from Jerusalem, informing David of Mephibosheth's alleged treason against the King (2<sup>nd</sup> Sam. 16:1-4).
  - d. Appears the third time to assist David's return to Jerusalem (2<sup>nd</sup> Sam. 19:17,18a), at which time Mephibosheth's loyalty is demonstrated (2<sup>nd</sup> Sam. 19:24-30).
3. Shimei.
  - a. שִׁמְעִי shim'iy #8096: *renowned*.
  - b. A Benjamite who has held a grudge against David for years, as he bore resentment for God's discipline of the house of Saul.
  - c. He calls David a man of bloodshed, and a Belial (2<sup>nd</sup> Sam. 16:7).
    - 1) God agrees with the man of bloodshed epithet (1<sup>st</sup> Chr. 22:8-10).
    - 2) The term "man of Belial" or man of worthlessness is not fitting for David. אִישׁ הַבְּלִיַעַל (2<sup>nd</sup> Cor. 6:15).
  - d. David's dealings with Shimei are made even more difficult by the two sons of his sister (2<sup>nd</sup> Sam. 16:9). 1,000 years later, Christ's ministry will be made even more difficult by the two sons of his mother's sister (Lk. 9:54-56).
  - e. David's mental attitude regarding Shimei's slander is instructive for believers today (2<sup>nd</sup> Sam. 16:10b-14; Matt. 5:11,12).
4. Absalom falls victim to flattery & deceit by David's friend Hushai (2<sup>nd</sup> Sam. 16:15-19).
5. Absalom secures his throne by means of an evil practice common in the ancient oriental world (2<sup>nd</sup> Sam. 16:20-23).
  - a. Possession of the King's harem was indicative of heirship and gave legitimacy to potential rulers (Gen. 35:22 cf. 49:3,4; 2<sup>nd</sup> Sam. 3:7; 16:22 cf. 20:3; 1<sup>st</sup> Kgs. 2:13-25). Evil rulers considered the wives of their predecessors to be a part of their plunder.
  - b. Provision for the King's harem was God's protection of them (2<sup>nd</sup> Sam. 12:8). Godly rulers considered the wives of their predecessors to be a part of their responsibility.
  - c. Behind all of this was God the Father's Divine discipline upon David (2<sup>nd</sup> Sam. 12:12).

## Absalom's Bad Decision (2<sup>nd</sup> Sam. 17:1-29)

1. Ahithophel offered a plan for the decisive victory over David (2<sup>nd</sup> Sam. 17:1-4).
  - a. Ahithophel's plan correctly recognized David's exhaustion, and the tentative support for him remaining among his followers.
  - b. Ahithophel's plan correctly recognized the key role of David's death in the success or failure of Absalom's coup d'état.
  - c. Ahithophel's plan was universally accepted.
2. Hushai offered an alternative plan for action against David (2<sup>nd</sup> Sam. 17:5-13).
  - a. Hushai's plan begins with Absalom's greatest insecurity—David's military reputation (2<sup>nd</sup> Sam. 17:8-10).
  - b. Hushai's plan overcomes Absalom's greatest insecurity with worldly logic—guaranteed victory through numerical superiority (2<sup>nd</sup> Sam. 17:11-13).
  - c. Hushai's plan has one important difference from Ahithophel's.
    - 1) Ahithophel's plan had Ahithophel killing David and giving the kingdom to Absalom (vv.2,3).
    - 2) Hushai's plan had Absalom leading the battle personally and taking the kingdom for himself (v.11).
3. God the Father's sovereign plan determined that the options presented would be crafted in such a way as to bring about Absalom's volitional decision (2<sup>nd</sup> Sam. 17:14).
4. David's underground intelligence network was then placed into motion in order to warn David of Absalom's plan (2<sup>nd</sup> Sam. 17:15-22).
5. Although events had not totally played out yet, Ahithophel understood that Absalom's rebellion was finished (2<sup>nd</sup> Sam. 17:23).
6. David successfully escapes, even as Absalom organizes the united armies of Israel for the campaign against him (2<sup>nd</sup> Sam. 17:24-29).
  - a. Amasa the son of Jether the Ishmaelite (Ithra the Israelite).
  - b. 1<sup>st</sup> Chr. 2:13-17 gives us the family of Jesse.
    - 1) Jesse was the father of seven sons (Eliab to David). (The eighth son apparently died young).
    - 2) Their sisters (not Jesse's daughters) were Zeruihah & Abigail (1<sup>st</sup> Chr. 2:16).
      - a) The father of these girls was Nahash (2<sup>nd</sup> Sam. 17:25).
      - b) Either Jesse married the widow of Nahash, taking in her two daughters, or Nahash married the widow of Jesse, and fathered two daughters.
      - c) Could this be the kindness that Nahash, King of the Ammonites, showed to David? (2<sup>nd</sup> Sam. 10:2) It is quite likely that he married David's mother after the death of Jesse.
    - 3) Zeruihah was the mother of Abishai, Joab, & Asahel.
    - 4) Abigail was the unwed mother of Amasa, made pregnant by Jether the Ishmaelite (2<sup>nd</sup> Sam. 17:25; 1<sup>st</sup> Chr. 2:17).
  - c. David finds assistance at Mahanaim from three supporters (2<sup>nd</sup> Sam. 17:27-29).
    - 1) Shobi, the son of Nahash was likely a younger brother of Hanun (2<sup>nd</sup> Sam. 10:1ff.), and possibly placed on the Ammonite throne by David after the Israel-Ammonite war (2<sup>nd</sup> Sam. 12:30,31).
    - 2) Machir, the son of Ammiel in Lo-debar had previously been a blessing to Mephibosheth (2<sup>nd</sup> Sam. 9:4,5), and now provided a blessing for David.
    - 3) Barzillai the Gileadite was an older man, whose son will later serve David & Solomon (2<sup>nd</sup> Sam. 19:31-40).

## The Death of Absalom (2<sup>nd</sup> Sam. 18:1-33)

1. David drew up the military strategy for defeating Absalom's coming attack (2<sup>nd</sup> Sam. 18:1-5).
  - a. He made sure of their organization and chain of command (v.1).
  - b. He made sure of their competent leadership (v.2a).
  - c. He accepted the judgment of his followers regarding his own personal safety (vv.2b-4).
  - d. He gave strict and certain orders regarding the grace to be shown to Absalom (v.5). לָאֵט־לִי.
2. Absalom's forces suffered total defeat (2<sup>nd</sup> Sam. 18:6-8).
  - a. Verses 6&7 describe a series of military actions by David's forces against Absalom, culminating in a decisive smashing action.
  - b. Verse 8 describes the attempted retreat by Absalom's forces, and how the Lord (through nature) increased the death count on Absalom's side.
- P= Lifting your hand against the Lord's Anointed is not a good thing!
3. "Absalom happened to meet the servants of David" (2<sup>nd</sup> Sam. 18:9). Others might choose to write "The servants of David happened upon Absalom hanging in a tree." The author of 2<sup>nd</sup> Samuel remains consistent in the focus of this portion of the Book being Absalom himself.
4. A certain man saw Absalom's predicament and reported it to Joab (2<sup>nd</sup> Sam. 18:10-13).
  - a. This man announces his discovery to Joab with a joy that his king's desire would be fulfilled (v.10).
  - b. Joab's outrage opens the man's eyes to the treachery that Joab routinely functioned in (vv. 11-13).
  - c. This man understood David's order for gentleness was an order for Absalom's protection (v.12 cf. v.5). שְׁמַר־לִי || לָאֵט־לִי. Protect for me (v.12) = deal gently for me (v.5).
5. The godless Joab has no time to waste with the godliness of the certain man (2<sup>nd</sup> Sam. 18:14,15).
  - a. He personally tortured Absalom with non-lethal piercings.
  - b. His armor bearers completed the murder.
6. With the death of Absalom, Joab signals the end to combat operations (2<sup>nd</sup> Sam. 18:16).
7. Joab attempted to manipulate the manner in which David received the news of Absalom's death, but Ahimaaz outran Joab's messenger (2<sup>nd</sup> Sam. 18:19-33).
  - a. The Cushite is otherwise unknown.
  - b. Cushite, as a personal name, may be a reference to Cush, a Benjamite (Ps. 7 prescript).
8. God's Sovereignty assured the results of this battle.
  - a. He is bringing calamity upon Absalom (2<sup>nd</sup> Sam. 17:14).
  - b. The forest killed many of Absalom's soldiers, but David's beloved son hung upon a tree.

## The Shadow Doctrine of the Substitutionary Atonement

1. David & Absalom form a picture of God the Father and fallen man (2<sup>nd</sup> Sam. 18:33).
  - a. David is referred to as “the King” הַמֶּלֶךְ.
  - b. Absalom אַבְשָׁלוֹם #53 “my Father is peace.”
  - c. Absalom is a beloved son, who nonetheless has rebelled against the rule of his father. “My father is peace” has no peace with his father (cf. Col. 1:20,21; Rom. 5:1,2).
2. David does not wish for Absalom to perish (2<sup>nd</sup> Sam. 18:5), even as God the Father does not wish for any to perish (Ezek. 18:23,32; 1<sup>st</sup> Tim. 2:4; 2<sup>nd</sup> Pet. 3:9).
3. Absalom’s murder of Amnon was worthy of death (Gen. 9:5,6; Num. 35:16-21,30-33), as was his abuse of the King’s harem (Lev. 20:10), his rebellion against his father (Lev. 20:9; Deut. 21:18-21), his treason (1<sup>st</sup> Kgs. 2:22-25; Est. 2:23), and most of all his hostility towards the Lord’s anointed (Ex. 22:28; 1<sup>st</sup> Sam. 24:6,10; 26:9,11,16,23; 2<sup>nd</sup> Sam. 1:14,16; Acts 23:5).
4. In spite of all of that, David desired to forgive and restore his son. The wages of sin is death, but the gift of God is eternal life (Rom. 6:23).
5. David’s heart (after God’s own heart, 1<sup>st</sup> Sam. 13:14) desired to become a substitutionary sacrifice in place of Absalom (2<sup>nd</sup> Sam. 18:33).
6. God the Father sent His Son to do Himself what fallen man could not do (Rom. 8:3).
7. Jesus Christ became our substitute (Mk. 10:45; 1<sup>st</sup> Pet. 3:18; Isa. 53:4-12), so when we are baptized into Christ, we identify with His very death on the cross (Rom. 6:2,3,6).

## The Return of the King (2<sup>nd</sup> Sam. 19:1-43)

1. Joab observes the public opinion reaction to David's lamentation over Absalom (2<sup>nd</sup> Sam. 19:1-8a).
  - a. David's grieving produced mourning in the hearts of his own people (vv.2,3).
  - b. Joab rebuked David (vv.4-7), and David heeded Joab's counsel (v.8a).
2. Although many came to David at Mahanaim, some were holding back, afraid of their position after supporting Absalom (2<sup>nd</sup> Sam. 19:8b-15).
  - a. David in grace reached out to them—starting with Judah (vv.11-14).
  - b. David even offered Joab's position to Amasa as a sign of his forgiveness (v.13).
3. The Tribe of Judah were not the only ones nervous about the King's return.
  - a. Shimei had cursed David when David was fleeing (2<sup>nd</sup> Sam. 16:5-8,13).
    - 1) He now humbled himself, confessed his sin, and asked for the king's forgiveness (2<sup>nd</sup> Sam. 19:16,18-20,23).
    - 2) David granted that forgiveness during his lifetime, but deferred Shimei's judgment until after his own death (1<sup>st</sup> Kgs. 2:8).
  - b. Ziba helped David to escape, and slandered the name of Mephibosheth in the process (2<sup>nd</sup> Sam. 16:1-4). Now Ziba was helping to bring David back, but Mephibosheth had the chance to set the record straight (2<sup>nd</sup> Sam. 19:24-30).
4. David offered to bless Barzillai greatly, but instead accepted Chimham's service in Barzillai's place (2<sup>nd</sup> Sam. 19:31-40).
  - a. Chimham's brothers joined him later in service to David (likely after Barzillai's death) (1<sup>st</sup> Kgs. 2:7).
  - b. Chimham received a land-grant near Bethlehem (Jer. 41:17).
5. The 10 northern tribes became jealous of Judah & Benjamin's closeness to David, and here we find a foreshadowing of the future civil war between the divided kingdom (2<sup>nd</sup> Sam. 19:41-43).

## Yet Another Rebellion (2<sup>nd</sup> Sam. 20:1-26)

1. Although Judah favored a return of David to the national throne, the other tribes of Israel favored a return to Benjamite rule (2<sup>nd</sup> Sam. 20:1,2).
  - a. Sheba, the son of Bichri, led a revolt against the return of David.
  - b. שֶׁבַע sheba<sup>c</sup> #7652: *Sheba*, from שֶׁבַע sheba<sup>c</sup> #7651: *seven*.
  - c. בִּכְרִי bikriy<sup>#1075</sup>: *youthful*.
2. Sheba's rallying cry (2<sup>nd</sup> Sam. 20:1b) was not greatly successful in his own rebellion, but it will become successful in Jeroboam's rebellion (1<sup>st</sup> Kgs. 12:16).
3. Judah safeguarded David's return to Jerusalem, where he faced further consequences for his earlier evil (2<sup>nd</sup> Sam. 20:3).
4. David deals with the rebellion of Sheba (2<sup>nd</sup> Sam. 20:4-22).
  - a. He orders Amasa to assemble the armies of Judah (2<sup>nd</sup> Sam. 20:4,5). It was David's intention to replace Joab with Amasa (2<sup>nd</sup> Sam. 19:13).
    - 1) Amasa had been Absalom's General (2<sup>nd</sup> Sam. 17:25a).
    - 2) Amasa was David's nephew (2<sup>nd</sup> Sam. 17:25b).
  - b. When Amasa was too slow in his work-assignment, David commissioned Abishai to lead Joab's men in pursuit of Sheba (2<sup>nd</sup> Sam. 20:6,7).
  - c. Joab didn't appreciate being replaced, so he assassinated his replacement (2<sup>nd</sup> Sam. 20:8-13).
  - d. Sheba gathered his forces, and made his stand in Abel Beth-maacah (2<sup>nd</sup> Sam. 20:14,15).
  - e. A wise woman of Abel understood that Joab would level the entire city in order to get Sheba, and she arranged for Joab's satisfaction and the sparing of her city (2<sup>nd</sup> Sam. 20:14-22).
5. With Sheba's revolt put down, David's kingdom was once again secured (2<sup>nd</sup> Sam. 20:23-26).
6. David allows Joab to retain his position, but regrets it to his dying day (1<sup>st</sup> Kgs. 2:5,6).

## David's Testing in Older Years (2<sup>nd</sup> Samuel 21:1-22)

1. David faced the national test of famine during the later years of his reign (2<sup>nd</sup> Sam. 21:1a).
  - a. David is now in a position to understand long-term national consequences for a king's personal evil.
  - b. David learns that this famine is a long-term consequence for King Saul's personal evil (2<sup>nd</sup> Sam. 21:1b,2).
2. David satisfied the Gibeonites temporal-life grievance, and the Lord's spiritual-life grievance (2<sup>nd</sup> Sam. 21:3-14).
  - a. David surrendered seven of Saul's descendants to Gibeonite judicial jurisdiction.
  - b. David led a national prayer-effort to cleanse the land from all unresolved defilements (2<sup>nd</sup> Sam. 21:14b).
3. David faced tests in his old age that were much easier when he was younger (2<sup>nd</sup> Sam. 21:15-17). The Adversary will bide his time, and wait until his tactics have a better advantage (Luke 4:13).
4. It is vital for the older generation to teach the younger generation the Word of God, so that the younger generation can effectively fight the battles of the angelic conflict (2<sup>nd</sup> Sam. 21:18-22).

## David's Song of Deliverance (2<sup>nd</sup> Sam. 22:1-51)

1. The Lord provided a rest for David near the end of his life (2<sup>nd</sup> Sam. 22:1).
  - a. The Sons of Goliath War (2<sup>nd</sup> Sam. 21:15-22) was the final "hand" of David's enemies directed against him.
  - b. The Gibeonite matter (2<sup>nd</sup> Sam. 21:1-14) was the final "hand" of Saul directed against David (2<sup>nd</sup> Sam. 22:1).
2. David composed a song in his thankfulness to the Lord that is recorded here, and in Psalm 18.
3. David praised the Lord for being his crag, fortress, deliverer, rock, shield, horn, stronghold, refuge, and savior (2<sup>nd</sup> Sam. 22:2,3).
4. David praised the Lord for His faithfulness to answer prayers (2<sup>nd</sup> Sam. 22:4-7).
5. The very power of God that wages war in the angelic conflict (2<sup>nd</sup> Sam. 22:8-16) is the power of God that rescues man in that conflict (2<sup>nd</sup> Sam. 22:17-20).
6. David praised the Lord for his life of Godliness, the prayer intimacy he consequently enjoyed (2<sup>nd</sup> Sam. 22:21-29), and the battlefield confidence he also enjoyed (2<sup>nd</sup> Sam. 22:30-46).
7. David testified that all these works were God's works, and that all praise and thanksgiving belong to Him (2<sup>nd</sup> Sam. 22:47-51).

## David's Mighty Men (2<sup>nd</sup> Sam. 23:1-39)

1. David's final public address to Israel is a song of humility & praise for the Lord's Divine message (2<sup>nd</sup> Sam. 23:1-7).
2. David's mighty men are then described (2<sup>nd</sup> Sam. 23:8-39; cf. 1<sup>st</sup> Chr. 11:10-47).
  - a. גִּבּוֹרִים *gibbōwri*<sup>#1368</sup>: *strong, mighty*.
  - b. The mighty man is not victorious because of his strength (Ps. 33:16), but because of his understanding and knowledge of the Lord (Jer. 9:23,24).<sup>2</sup>
  - c. 37 men are listed (2<sup>nd</sup> Sam. 23:39), although the platoon of heroes is simply called "the thirty" (2<sup>nd</sup> Sam. 23:18).
    - 1) "The Three" (2<sup>nd</sup> Sam. 23:8-17).
    - 2) Greater than "The Thirty," but not quite equal to "The Three" (2<sup>nd</sup> Sam. 23:18-23).
    - 3) "The Thirty" (2<sup>nd</sup> Sam. 23:24-39).

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## David's Last Great Sin (2<sup>nd</sup> Sam. 24:1-25)

1. God's anger is indicated as the "cause" for the events of this chapter (2<sup>nd</sup> Sam. 24:1).
  - a. The specific provocation is not indicated, but Israel was obviously living in a manner inconsistent with the Lord's holiness.
  - b. The Lord's judgment upon a wicked nation sometimes takes the form of a wicked ruler (Dan. 4:17), or sometimes takes the form of a bad decision by a good ruler (2<sup>nd</sup> Sam. 24:1; 2<sup>nd</sup> Kgs. 18:3-6, cp. 20:12-15; 2<sup>nd</sup> Kgs. 23:25, cp. v.29).
  - c. God allowed for Satanic influence to motivate David's activity (1st Chr. 21:1).
2. David desired to take a census of Israel as an evaluation of his military might, and even wicked Joab knew it was a bad idea (2<sup>nd</sup> Sam. 24:2-9).
3. David immediately recognized his involvement in sinful activity, and confessed his sin immediately (2<sup>nd</sup> Sam. 24:10).
4. God's judgment upon Israel is tempered by the Godly king that He established to guide Israel through their Divine discipline (2<sup>nd</sup> Sam. 24:11-14).
5. God's judgment upon Israel serves a variety of purposes.
  - a. Corrective discipline (2<sup>nd</sup> Sam. 24:15).
  - b. Instructive direction (2<sup>nd</sup> Sam. 24:16-25; 2<sup>nd</sup> Chr. 3:1,2).

## David's Last Days (1<sup>st</sup> Kgs. 1:1-53)

1. David's dying days were times of physical health testing (1<sup>st</sup> Kgs. 1:1-4).
  - a. Abishag was provided for the King's comfort and warmth.
  - b. This "medical" prescription is historically attested by Josephus, and Galen.
2. During David's weakness, Adonijah used the opportunity to claim the throne for himself (1<sup>st</sup> Kgs. 1:5-10).
  - a. He included Joab and Abiathar in his conspiracy (1<sup>st</sup> Kgs. 1:7).
  - b. He excluded Zadok, Benaiah, Nathan, & David's mighty men (1<sup>st</sup> Kgs. 1:8).
  - c. He included the king's sons (1<sup>st</sup> Kgs. 1:9), but excluded Solomon (1<sup>st</sup> Kgs. 1:10).
3. Nathan and Bathsheba agree to approach David, and obtain the succession for Solomon that David had promised (1<sup>st</sup> Kgs. 1:11-27).
4. David first confirms his vow to Bathsheba (1<sup>st</sup> Kgs. 1:28-31).
5. David then issues instructions to Zadok, Nathan, and Benaiah (1<sup>st</sup> Kgs. 1:32-37).
6. Zadok, Nathan, & Benaiah followed David's instructions, and anointed Solomon as King of Israel while David still lived (1<sup>st</sup> Kgs. 1:38-40).
7. Adonijah's party was notified of Solomon's anointing, and grew quite fearful (1<sup>st</sup> Kgs. 1:41-53).

## The Death of David (1<sup>st</sup> Kgs. 2:1-46)

1. David issued some parting instructions for Solomon (1<sup>st</sup> Kgs. 2:1-9).
  - a. Instruction #1: obey the Word of God (1<sup>st</sup> Kgs. 2:1-4).
  - b. Instruction #2: execute Joab (1<sup>st</sup> Kgs. 2:5,6).
  - c. Instruction #3: be gracious to Barzillai the Gileadite (1<sup>st</sup> Kgs. 2:7).
  - d. Instruction #4: execute Shimei the son of Gera (1<sup>st</sup> Kgs. 2:8,9).
2. Upon David's death, Solomon's succession was initially uncontested (1<sup>st</sup> Kgs. 2:10-12).
3. Very soon after Solomon's succession, Adonijah requested to marry Abishag (1<sup>st</sup> Kgs. 2:13-18). Solomon recognized this as a play for the throne, and executed Adonijah (1<sup>st</sup> Kgs. 2:19-25).
4. Solomon also took care of the other "loose ends" from David's reign.
  - a. Solomon exiled Abiathar the priest for the rest of his life (1<sup>st</sup> Kgs. 2:26,27).
  - b. Solomon ordered the death of Joab (1<sup>st</sup> Kgs. 2:28-34).
  - c. Solomon designated Zadok and Benaiah as the replacements for Abiathar and Joab (1<sup>st</sup> Kgs. 2:35).
  - d. Solomon placed Shimei under house arrest until such time as Shimei violated the terms of the covenant (1<sup>st</sup> Kgs. 2:36-46).