

II Samuel

Raising Godly Generations

6. Abner's League with David —3:12-21
- (1) Abner approached David. —3:12-13
- He committed himself to David. —3:12
 - He would bring all Israel to David.
 - David presented his conditions. —3:13
 - He sent word that his condition was the return of Michal, his wife.
- (2) Michal was returned to David. —3:14-16
- 1. David sent his request to Ishbosheth. —3:14
- He asked for his wife to be returned.
 - David had "espoused" her for 100 foreskins of the Philistines at great threat to his life.
- 2. Ishbosheth delivered her. —3:15-16
- He took Michal from Phaltiel, her husband.
 - She had been given to Phaltiel (I Sam. 25:44).
 - Phaltiel came along weeping, but Abner sent him back. —3:16
 - He was another victim of Saul's stubbornness.
- (3) Abner's efforts —3:17-21
- 1. He persuaded the men of Israel —3:17-19a
- He talked to the elders of Israel. —3:17
 - He quoted the LORD's word concerning David. —3:18
 - The LORD is quoted as calling David His "servant."
 - He spoke to the men of Benjamin. —3:19a
- 2. Abner went to David in Hebron. —3:19b-21
- He came with 20 men. —3:19b-20
 - David made him a feast. —3:20
 - Their agreement —3:21a
 - David sent Abner away in peace. —3:21b

(4) Abner and Ishbosheth murdered
— II Sam. 3:22 — 4:12
(3:27; 4:5-6)

1. Joab Murders Abner —3:22-39
- (1) Joab's alarm at the agreement with Abner.—3:22-25
- 1. Joab came in from pursuing a troop. —3:22
- 2. Someone told Joab about Abner's visit. —3:23
- 3. Joab then confronted David. —3:24-25
- He said that Abner came to deceive David. —3:25
- (2) Joab called Abner back and killed him. —3:26-27
- 1. He sent a messenger to Abner. —3:26
- 2. Joab then killed him. —3:27
- Note, he was at Hebron (3:27), a city of refuge.

"Salting the Oats"

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NOTICE the many incidents of killing in these first 4 chapters:

- 1. Of Saul —Alleged “mercy killing” (1:10)
—Note the discrepancy in accounts —I Sam. 31
- 2. Of the Amalekite — execution (1:14–16)
- 3. Of the 24 “contestants” — carnage (2:15–17)
- 4. Of Asahel by **Abner** — treachery, though self-defense (2:18–23) Asahel (2:30), not the 20th, but special.
- 5. Of Judah’s 19 men and Israel’s 360 men — Civil strife (2:30–31)
- 6. Abner killed by Joab — treachery again, vengeance (3:22–39)
- 7. Ishbosheth assassinated (4:5–7)
- 8. The sons of Rimmon — execution for killing Ishbosheth. (4:8–12)

— When God’s man is not in his rightful place there is confusion. Consider these events in light of James 3:16.

2. David Fully Established —Chs. 5 — 10

• II Sam. 5:

(1) Made King Over All Israel —II Sam. 5:1–5
(5:3)

1. All Israel united behind David —5:1–2
 - (1) All the Tribes of Israel came to David —5:1
 - They came to Hebron.
 - They said, “we are thy bone and thy flesh.” They were one people.
 - (2) The admission or confession by Israel —5:2
 - They recognized God’s hand upon David.
 - They recalled his time as a captain under Saul.
 - They recognized God’s command to David.
2. A constitutional monarchy —5:3
 - (1) The elders of Israel came.
 - (2) David made a “league” with them in Hebron.
 - There was an agreement of some sort.
 - This is worthy of some careful and thoughtful consideration.
 - They then anointed him.
3. David’s age and his reign —5:4–5
 - (1) He was 30 when he began to reign. —5:4a
 - (2) He reigned 40 years —5:4b–5
 - He reigned 7 years and 6 months in Hebron (over Judah).
 - He reigned in Jerusalem (over Judah and Israel) 33 years.

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II Samuel 5:1–5 - What details stand out about David’s rise to king of all Israel?

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3. David's Great Sin and Many Sorrows

—II Sam. 11 - 20

(1) David and Bathsheba —II Sam. 11 — 12
(11:4; 12:15, 18)

- David's Great Sin and its consequences:

Why are some men so hard on David? They speak as if they had never sinned themselves, and furthermore, as if it would be impossible for them to sin in such a manner as David did. The potential for sin lies in all of us. Hitler was once an innocent baby, just as all of us were. Yet he had within him the potential for committing terrible atrocities. The same was true of Stalin, and Al Capone. Although we dare not minimize David's sin.

- II Sam. 11:

1. David's sin of adultery —11:1-27

(1) The cause of David's sin —11:1

- 1. He should have been leading the battle.
 - This was "at the time when kings go forth to battle."
- 2. David sent Joab.
 - They destroyed the children of Ammon.
 - They besieged Rabbah.
 - *But "David tarried still at Jerusalem."*

(2) The sin of David —11:2-5

- Nature of the sin: A look, lust, adultery, and murder!
- 1. David looked and lusted. —11:2
 - Perhaps ease and idleness during the day caused him to be sleepless at night.
 - Here we see "the lust of the eyes" (I John 2:16).
 - Bathsheba was a very beautiful woman.
- 2. David sent and inquired about her. —11:3
 - If she had been single he might have taken her to be his wife, as he had so often before.
 - He learned who she was.
 - The daughter of Eliam who is also called Ammiel in I Chron. 3:5. He may have been the son of Ahithophel (II Sam. 23:34), which may explain why Ahithophel betrayed David and went after Absalom.
 - The wife of Uriah the Hittite. This man proves to be the bright and shining light in this dark narrative.
 - Lust is conceiving and soon will bring forth sin (James 1:15).

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II Samuel 11:1-27 - What does this account of David's great sin teach about sin?

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• *II Sam. 13:*

1. Amnon violates Tamar —13:1–14
 - The judgment mentioned in 12:10 **continues on**. Although we must add further that the events of the next few chapters are also the result of polygamy.
- (1) Tamar and Amnon’s lust —13:1–2
 - 1. Tamar was Absalom’s sister. —13:1a
 - Of Maacah, daughter of Talmai king of Geshur.
 - She was a virgin.
 - 2. Amnon, David’s firstborn son, see I Chr. 3:1. —13:1b
 - He was of Ahinoam the Jezreelitess.
 - Amnon means “faithful,” He plainly showed himself to be anything but that.
 - 3. Amnon “loved” Tamar. —13:1c
 - He was so vexed that he was love sick for her.
 - He thought it hard to do any thing to her.
 - By “hard” is meant beyond his power.
- (2) Jonadab’s scheme —13:3–5
 - 1. Jonadab was a cousin to Amnon. —13:3
 - He was a very subtil man.
 - Consider Gen. 3:1 where this English word first appears. It is always used in an evil sense. It occurs once more in the Old Testament in Prov. 7:10. Each of the three occurrences is translated from a different Hebrew word. The Heb. word here means shrewd, crafty, cunning, wily, subtle.
 - As you read through this entire chapter see if you can characterize what kind of a friend Jonadab was.
 - 2. Jonadab proposed the devious plan. —13:4–5
- (3) Amnon carried out the plan of Jonadab. —13:6–10
 - 1. He feigned sickness and asked the king for Tamar to come. —13:6–8
 - She came innocently and dutifully prepared him food.
 - Remember, she was sent to Amnon’s house by her father.
 - The extent of her duty at Amnon’s house was to “prepare him meat.”
 - 2. Amnon’s next step in wickedness —13:9–10
 - He sent the men out and went into his chamber (bedroom).
 - One commentator wrote of this: “... *the wicked are ashamed to do that before men, which they are not afraid to commit in the sight of God.*”
- (4) Amnon’s rape of Tamar —13:11–14
 - 1. He first invited. —13:11–13
 - He invited her to commit immorality. —13:11
 - Her refusal is clear. —13:12–13
 - “... no such thing ought to be done in Israel.”
 - Cf. Lev. 18:11, 29; 20:17.

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II Samuel 13:1–39 - How is David’s chastisement for his sin with Bathsheba carried out in this chapter?

What warnings regarding our own personal safety do we see here?

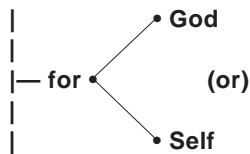
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- Had 50 men to run before him.
- (2) Flattery and sympathy —15:2-3
 - 1. He targeted the tribes of Israel —15:2
 - 2. Criticized the king —15:3
 - Said that the king had no one to attend to their problems.
- (3) He acted like a “Politician” —15:4-5
 - He treated everybody like a personal friend.
 - People would come to do Absalom obeisance.
 - He grabbed them and kissed them.
- (4) He stole the hearts of the men of Israel. —15:6
- 5. Absalom mounts his rebellion —15:7-12

Absalom used:

- Appearance
- Personality
- Talent
- Possessions
- Prestige



- (1) Used a religious vow as a pretense —15:7-9
 - 1. He asked David if he could go to Hebron. —15:7a
 - It was “after 40 years.”
 - Some think this to be a copyist’s error. We reject that idea, since God not only inspired His Word, He has preserved it. That we know beyond any doubt.
 - We need to know what the 40 years was “after.” It could not be related to Absalom’s age, for he was born while David was reigning the 7½ years in Hebron. David reigned a total of 40 years. One says it was “counting from the time that the Israelites had asked a king of Samuel.”
 - 2. It was, he said, to pay a vow. —15:7b-8
 - He said he had made a vow while in Geshur.
 - He said he had vowed unto the LORD in Hebron.
 - He said he would serve the LORD if the LORD brought him back to Jerusalem.
 - 3. David gave him permission. —15:9
- (2) He proclaimed himself king at Hebron.—15:10-11
 - 1. His spies were to announce this to the tribes of Israel. —15:10
 - 2. He went with 200 men from Jerusalem. —15:11
 - These men “went in their simplicity.”
 - They did not know about the conspiracy until they were in it.

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II Samuel 15:7-12 - How does rebellion get disguised many times?

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(3) The counsel of Ahithophel —16:20–23

- 1. Absalom calls for his counsel. —16:20
- 2. Ahithophel counseled him to violate David’s concubines. —16:21–22
 - This was in fulfillment of the judgment of 12:11.
 - Having relations with the concubine of a king was regarded as laying claim to the throne.
 - David had left these women to keep the house. —15:16
- 3. The high regard for Ahithophel’s counsel. —16:23
 - He was regarded the same as an oracle of God.
 - This was both by David and by Absalom.
 - *What a miracle then that the following (17:1–14) should take place! It shows the LORD’s answer to David’s prayer of 15:31.*

• *II Sam. 17:*

(4) Ahithophel’s good counsel defeated —17:1–14

- 1. Ahithophel’s further counsel —17:1–4
 - Pursue David and surprise him tonight. —17:1–2
 - He asked for 12,000 men. —17:1a
 - He would pursue that very night. —17:1b
 - He would catch them when they are weary. —17:2a
 - The people would flee and he would kill David only. —17:2b
 - He would bring back the people and there would be peace. —17:3
- 2. It pleased Absalom and the elders well. —17:4
- 3. Absalom called on Hushai for counsel. —17:5–13
 - (1. Ahithophel’s counsel is not good. —17:5–7
 - He heard the words of Ahithophel. —17:5–6
 - He said it is not good at this time. —17:7
 - (2. He pointed to David’s past greatness. —17:8–10
 - They are mighty men of war. —17:8a
 - They would be “chafed in their minds” (angry, bitter, ready to fight). —17:8b
 - David would not lodge with the people, but he would be hidden in some pit or other place. —17:8c–9a
 - In effect, he told them that it would be a fearsome battle. —17:9b–10
 - (3. He called for a delaying tactic. —17:11–13
 - Bring all Israel together. —17:11
 - The idea is to use force and strength because of David’s strength.

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II Samuel 16:20–23 - What stands out about Ahithophel’s counsel?

II Samuel 17:1–29 - Note the numerous examples of God’s wisdom and care for David.

How can we determine if the counsel we receive is from the Lord or not?

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- In response to, “Is the young man Absalom safe?”
- (2. Tactfully: “The enemies of my lord the king ... be as that young man is” —18:32b

(5) David’s sorrow —18:33

- *Why did David mourn so, was it because his sin and this consequence? It was a consequence of David’s sin.*
- *Was it remorse over the unended relationship?*
- “Would God I had died for thee” What would that have meant but defeat for David and all of his friends.
 - They had valued him! —18:3b
 - They had protected him! (cf. 19:6b) —18:3a
 - They had fought for David! —18:2, 6

(4) David and Joab —II Sam. 19 — 20

• *II Sam. 19:*

1. David’s mourning and Joab’s rebuke —19:1–8

(1) David’s mourning affects the people —19:1–4

- 1. Victory turned to mourning —19:1–2
 - What a leader can do to his followers:
 - David’s weeping and mourning for Absalom became known. —19:1
 - Victory is turned into mourning —19:2
- 2. That mourning shamed the people. —19:3–4
 - The people slunk away, ashamed —19:3
 - David continued to mourn and cried loudly —19:4

(2) Joab’s rebuke and David’s right response —19:5–8

- 1. Joab shows the logic of David’s attitude. —19:5–6
 - Joab’s true statement —19:5
 - He had shamed the faces of his defenders.
 - What would have pleased David, according to his actions? —19:6
 - *God* had saved David and preserved his kingdom. He was God’s anointed king.
- 2. He calls on David to do right by the people. —19:7–8
 - Notice Joab’s message of v. 7.
 - Joab’s execution of Absalom had no doubt saved many lives in Israel.
 - David’s continued grief could have caused the loss of many more lives, and even of his own.
 - David arose and went sat in the gate. —19:8
 - The people came before him.
 - Israel, which followed Absalom, had returned to their homes.

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II Samuel 19:1–8 - Note how ungratefulness effects those deserving of gratefulness and how gratefulness is a choice of the will not dependant on emotions.

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- (5) The army again follows Joab —20:11–13
- 1. Joab’s name is connected with David’s. —20:11
 - One of Joab’s men connected those names.
 - He was calling them all to follow Joab.
 - 2. They hid Amasa so the people would go on to pursue the battle. —20:12–13
- (6) Sheba’s death – a woman’s wisdom —20:14–22
- 1. Sheba went through Israel gathering support. —20:14
 - 2. Siege against Abel —20:15–22
 - The wise woman.
 - Joab’s failure (See Deut. 20:10).
He should have consulted Abel before mounting a siege against it according to Deut. 20:10. If they were to do this with cities outside of Canaan, how much more their own city! Also, v. 18 does not mean that Abel was a city of wise people, but rather it indicates that they should have followed Deut. 20:10 before mounting the siege.
3. David’s reorganization of the kingdom —20:23–26
- (1) The organization —20:23–26
- 1. Joab over the host. —20:23a
 - He became this back at the beginning when they took Jerusalem (I Chron. 11:6).
 - He had this position in David’s first organization (8:16a).
 - Whatever David’s wishes, he did not have the power to remove Joab.
 - 2. Beniah over the Cherethites and Pelethites —20:23b
 - He held this office at first also (8:18a).
 - What happened to Ittai the Gittite?
 - He went with David into exile (15:19–22).
 - He commanded a third part of David’s people against Absalom (18:2, 5, 12).
 - Gittite means of Gath. He was a Philistine, no doubt.
 - 3. Adoram over the tribute —20:24a
 - 4. Jehoshaphat, son of Ahilud was recorder. —20:24b
 - See 8:16b
 - 5. Sheva was scribe. —20:25a
 - Seraiah was the scribe earlier (8:17b).
 - 6. Zadok and Abiathar were priests. —20:25b
 - See 8:17a
 - 7. Ira the Jairite, chief ruler about David —20:26
- (2) The kingdom was well organized as we can see.
- II Chronicles tells how David organized the Levites in the house of the LORD. It is a very interesting study.

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II Samuel 20:14–22 - Note the qualities of a wise appeal.

II Samuel 20:23–26 - What stands out about the organization of the kingdom?

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2. Rizpah’s mourning and the burial of Saul —21:10–14
- (1) Rizpah’s mourning —21:10–11
- 1. She spread sackcloth on the rock. —21:10a
 - She was daughter of Saul by Aiah, a concubine — 21:8, 11
 - Saul had the same kind of problem with polygamy that David and Solomon had (See **notes** on I Sam. 5:13–16 and 3:2–5).
 - Two of her sons had been executed (21:8).
 - 2. About 6 months elapsed. —21:10b
 - She mourned and protected the hanging bodies from the scavengers.
 - 3. David was told about this. —21:11
- (2) All of Saul’s house given a proper burial—21:12–14
- 1. David took the bones of Saul and Jonathan. —21:12
 - Notice where the bones of Saul and Jonathan were at that time.
 - David had previously honored the men of Jabesh-gilead for their act toward Saul (2:5–7).
 - 2. **He buried the bones of Saul, Jonathan, and the 7.** — 21:13–14
 - Saul and Jonathan buried in the sepulchre of Kish, Saul’s father. —21:14
 - Compare I Sam. 9:1
- (3) God was then entreated for the land. —21:14b
- (2) David and the Philistines —21:15–22
(21:15–17, 22)
- The 4 giants of Gath
 - This is the reason David took 5 stones when he went after Goliath.
- (1) Ish-bi-benob —21:16–17
- (2) Saph —21:18
- (3) “(T)he brother of Goliath the Gittite” —21:19
 - Called Lahmi in I Chron. 20:5
- (4) One with 6 toes on each foot and 6 fingers on each hand —21:20–22.
- Note that they were all brothers, all “born to the giant in Gath” —21:22
 - All fell by the hand of David and David’s servants.
 - Consider these men in light of Gen. 6:4.

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II Samuel 21:15–22 - What does David’s battle with these five giants teach us about battling giants in our own life?

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(2) Others —23:13–39

- 1. Notice their devotion to David, and David’s deep respect for that devotion —23:14–17
- 2. Various selected names:
 - Abishai (a nephew) —brother of Joab —24:18
 - Asahel (a nephew) —brother of Joab —24:24
 - Who in v. 39? —See 11:3–27

(5) His Sin in Numbering the People —II Sam. 24

(24:1–2, 15, 18–19)

- *II Sam. 24:*
- This was perhaps David’s greatest sin because of the loss of lives —I Chron. 21:14 (70,000 men died).

1. The sin of numbering Israel —24:1–4

(1) The LORD was angry with Israel. —24:1

- The LORD moved David against them to number them.
 - Why was this a sin?
 - It was incited by Satan. —I Chron. 21:1
 - No atonement money was collected. —See Ex. 30:11–16; 38:25–28. See also Neh. 10:32.
 - It is clear that David was interested in numbers of fighting men. —24:9 [What might his ambitions have been?]

(2) Joab opposed the numbering. —24:2–3

- 1. The king commanded Joab to number all. —24:2
- 2. Joab wondered why the king asked this. —24:3
 - To Joab it did not matter how many people the LORD added to Israel.
 - Why should David delight in numbering?

(3) Joab went forth to number the people. —24:4

- David’s word prevailed and Joab and the captains of the host went forth to number.

2. Joab numbers the people —24:5–9

- It took them 9 months and 20 days to do the census. —24:8
- 800,000 of Israel and 500,000 of Judah — “valiant men who drew the sword” —24:9
 - Compare this with the numbers given in I Chron. 21:5:
 - Of Israel 1,100,000 “men that drew the sword.”
 - Of Judah 470,000 “men that drew the sword.”
 - *It is probable that the number given in Chronicles included some who were omitted in II Samuel 24.*

3. David realizes his sin —24:10–14

(1) David’s conviction —24:10–11

- 1. “David’s heart smote him.” —24:10
- 2. He turned to the LORD —24:10b

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II Samuel 24:1–9 - How did David sin against God?

II Samuel 24:10–17 - Why did David choose that judgment for punishment?

