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# 1 & 2 SAMUEL

**THE RISE OF THE MONARCHY AND THE DAVIDIC DYNASTY**

**BIBLE STUDY 2025-26**

*Notes by Stacy Tyson*

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## **1 & 2 Samuel: The Rise of the Monarchy and the Life of David**

Fall-Spring Bible Study 2025-2026

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3. INVEST in the lives of willing and hungry students in both the “classroom” setting, but even more importantly in smaller “life on life” contexts.

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## 1. Introduction to Samuel

### Deuteronomy 17:14–20

“When you come to the land that the Lord your God is giving you, and you possess it and dwell in it and then say, ‘**I will set a king over me, like all the nations that are around me,**’ 17:15 **you may indeed set a king over you whom the Lord your God will choose.** One from among your brothers you shall set as king over you. You may not put a foreigner over you, who is not your brother. 17:16 Only he must not acquire many horses for himself or cause the people to return to Egypt in order to acquire many horses, since the Lord has said to you, ‘You shall never return that way again.’ 17:17 And he shall not acquire many wives for himself, lest his heart turn away, nor shall he acquire for himself excessive silver and gold.

17:18 “And when he sits on the throne of his kingdom, he shall write for himself in a book a copy of this law, approved by the Levitical priests. 17:19 And it shall be with him, and he shall read in it all the days of his life, **that he may learn to fear the Lord his God** by keeping all the words of this law and these statutes, and doing them, 17:20 that his heart may not be lifted up above his brothers, and that he may not turn aside from the commandment, either to the right hand or to the left, so that he may continue long in his kingdom, he and his children, in Israel.

## 1 What is The Larger Context for Understanding Samuel?

### 1.1 1&2 Samuel are part of the Former Prophets in the Hebrew Bible and part of a larger, extended work.

“ First and Second Samuel are part of the section of the Hebrew Bible known as the Former Prophets. This section, which includes the books from **Joshua to 2 Kings (excluding Ruth)**, presents a theological narrative of the history of Israel from the time of Israel’s entrance into Palestine under Joshua through its departure from the land in the time of Zedekiah. **Its overarching purpose is to affirm and explain the teachings of the Torah.** Particularly prominent in the Former Prophets are narratives that demonstrate the influence of the Lord’s prophets in Israel’s history. At times their influence eclipsed that of the kings, perhaps explaining why this section title includes the word “prophets.” [Robert D. Bergen, 1, 2 Samuel, 18]

“ This procedure of naming the books [individually] obscures the unity of the series. But the scribes had other ways of indicating the unity of the series. All but the first of the five books of Moses begin with the conjunction...“and”..., showing that they always were a single series. Likewise, **all the**

**books from Joshua through 2 Kings begin with “and,” and Joshua itself is linked to the five books of Moses by the same conjunction.** Although Ezra begins in the same way, Nehemiah does not, nor does 1-2 Chronicles, for these texts were not conceived originally as parts of the grand history of Israel down to the exile.

**Seen from this viewpoint, it becomes less important to determine “authorship” of individual parts, since canonically they were always considered as a unit, and historically each section probably arose from more than one literary source, more than one “author.”**

[Harry A. Hoffner Jr., 1 & 2 Samuel, 2]

## 1.2 **1&2 Samuel were intended as a Single Work.**

“Before we can address the subjects of authorship, date, title, etc., we must raise the question of whether individual “books” of the Old Testament were always discrete entities, or whether they were parts of a larger whole. **It is freely admitted that 1 and 2 Samuel were once one book and were subdivided—initially only in the LXX** [The Septuagint -a Greek translation of the Hebrew Scriptures], **and subsequently in the Hebrew copies—because the text was too long to fit on a single scroll.**”

[Harry A. Hoffner Jr., 1 & 2 Samuel, 1]

## 1.3 **How Was 1&2 Samuel Developed and Preserved?**

1.3.1 **The events of 1 & 2 Samuel span roughly 1100–970 BC. The original narratives that make up Samuel were likely written very close to the time of the historical events.**

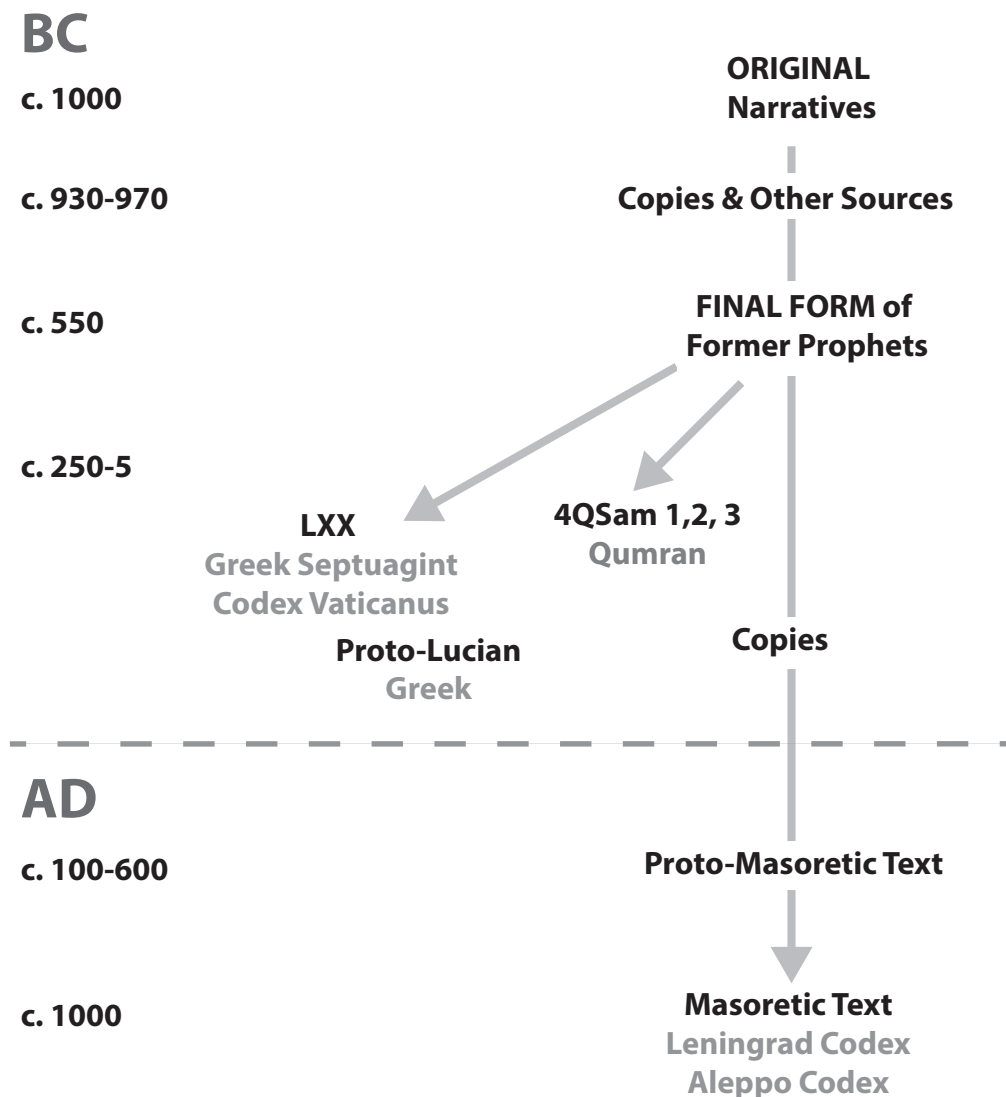
1.3.2 **Samuel and the writings in the Former Prophets most likely drew on other source material available at the time.**

“Explicit textual evidence (cf. 2 Samuel 1:18) suggests that at least one preexistent written source, **the Book of Jashar**, was used in creating the autographic text of 1, 2 Samuel. First Chronicles indicates that at least four other documents from the early monarchical period were available for later generations to study and use: the **Court Records of King David** (1 Chr 27:24), the **Records of Samuel the Seer** (29:29), the **Records of Nathan the Prophet** (29:29), and the **Records of Gad the Seer** (29:29). Although it cannot be proven that the writer of 1, 2 Samuel used or even had access to any or all of these other documents, it is reasonable to consider them as possible or even probable sources for the information presented in the canonical book.”

[Robert D. Bergen, 1, 2 Samuel, 19]

1.3.3 **The final form of Samuel and the Former prophets was not finalized until the time of the Babylonian Exile.**

“ Since 1-2 Samuel is considered to be part of a connected historical narrative of Israel’s preexilic history in the land of Canaan (Joshua–2 Kings, which the ancient Jewish scribes referred to as the Former Prophets), and that composition could not be completed until the period of the exile (after the last event recorded in 2 Kings), it is generally assumed that 1-2 Samuel was put into final form at that time or later by an anonymous editor or editors. But we cannot simply assume that every book in the Former Prophets was incomplete until the whole work was finished. **The material in 1-2 Samuel might well have been virtually complete in its current form at a much earlier time.**” [Harry A. Hoffner Jr., 1 & 2 Samuel, 4–5]



“**Thus, a fair assessment of the textual data leads to the conclusion that the canonical form of 1, 2 Samuel was produced anonymously no earlier than the middle of the sixth century B.C.** It was based on written documents produced contemporaneously with Eli, Samuel, Saul, and David but contains reflective theological insights that were not present in the original source documents. As such, it is possible for 1, 2 Samuel to be simultaneously an accurate historical record of key events in the political and religious history of Israel, as well as a highly theological document relevant to the exilic Israelite community.” [Robert D. Bergen, 1, 2 Samuel, 23]

#### 1.4 **What is the Purpose of the Samuel in the Context of The Former Prophets?**

- **To reinforce the message of The Torah.**

“[Samuel’s] primary function, like that of all the other prophetic books, was **to reiterate and clarify the message of the Torah, not to nuance, extend, or contest it.** As the Talmud notes: “Our rabbis learned: 48 prophets and 7 prophetesses prophesied for Israel and they did not detract from or add to that which is written in the Torah ...” The books of Samuel would never have been included in the Hebrew canon of Scripture or used in worship if they were perceived to contradict the Torah in any way.” [Robert D. Bergen, 1, 2 Samuel, 46]

- **To record the events and significant developments in the period of the Judges.**
- **To provide and understanding of the transition from the Judges to Israel’s Monarchy.**
- **To give details of the reign of Israel’s first two kings - Saul and David.**
- **To document the establishment of Jerusalem as Israel’s capital.**
- **To confirm David’s dynasty as the only true dynasty established by the Lord God.**
- **To explain the rift and division of Israel and Judah.**

## 2. Hannah's Prayer & Samuel's Birth

(1 Samuel 1:1-4:1)

“In those days there was no king in Israel. Everyone did what was right in his own eyes.” (Judges 21:25)

### 1 The Downfall of Eli and the Rise of Samuel

(1 Samuel 1:1-7:17)

#### 1.1 The Story of Samuel's Birth (1 Samuel 1:1-2:11a)

##### 1.1.1 Samuel's Family is Described (1:1-8)

- According to 1 Chronicles 6:22-28, 33-38, Samuel was born into the family line of Kohath in the tribe of Levi. *Geographically*, Samuel's family was from Ephraim but *genealogically* from Levi.
- 1:3 - first use of “LORD of Hosts” (“YHWH of Armies”) in Bible.

“In 1-2 Samuel and the Psalms, this title associates Yahweh with the sacred ark (1 Sam 4:4; 2 Sam 6:2; see also Psa 84:1) and with **his historic role as his people's protector and guide**. It thus has historical retrospective built into it, as is eminently appropriate at the beginning of a treaty-covenant. But as its use in the Psalms illustrates, it also has **close associations with Yahweh's role as Israel's true king** (Psa 24:10). In the case of Hannah (1 Sam 1:11) and the psalmists (Psa 84:8), **it is Yahweh of Hosts—like Israel's king who was the judge and defender of the widow, the orphan, and the poor—to whom needy and fearful Israelites turned in prayer.**”

[Harry A. Hoffner Jr., 1 & 2 Samuel, 150]

- **Shiloh:**  
“Shiloh ... had functioned as the early center of the Israelite worship of Yahweh since the days of Joshua. It was there that the Tent of Meeting ... was set up (Josh 18:1), and covenant-related activities—for example, the determination of tribal allotments within the Promised Land, celebration of annual festivals, and calls to holy war—were carried out (cf. Josh 18:8; 19:51; 21:1-2; 22:9, 12; Judg 18:31; 21:12, 19, 21). Even in Eli's day the Tent of Meeting was still in use at Shiloh (cf. 2:22), but it had been augmented by a more permanent architectural structure (cf. 1:7, 9; 3:15) that served as the center of [worship].” [Robert D. Bergen, 1, 2 Samuel, 65]

- 1:3 - Hophni (“tadpole”?) and Phineas (“dark skinned one”) are most likely Egyptian names.
- 1:6 - the rivalry between Peninnah and Hannah recalls Sarah and Hagar (Gen 16) and also Rachael and Leah (Gen 30)

#### 1.1.2 **Hannah Prays for a Son (1:9-20)**

- 1:11 - “no razor...” related to the Nazirite Vow (Num 6:2-21). Samson serves as a foil (contrast) to Samuel - both are born to barren mothers and both are consecrated as Nazirites. (see Jud 13:1-7)

#### 1.1.3 **Samuel is Dedicated to the LORD (1:21-28)**

- 1:22 - “in the presence of...” > “Before the Face of the LORD” (See Exod 34:24; Deut 16:16; 31:11 )

#### 1.1.4 **Hannah Praises the LORD (2:1-11a)**

- Hannah’s song is a “bookend” for the whole work, parallel to David’s song in 2 Samuel 22.
- 2:11 - “His anointed” - Hebrew: “*meshiach*” - first reference to a King as “anointed”

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## 1.2 **Eli's Household Contrasted with Samuel** (1 Samuel 2:11b–36)

- **Three Key themes** from the Torah begin in this narrative thread:
  - a) the shift of the priestly line from Eli's line to Eleazar's line (see Numbers 25:6-13), eventually to Zadok (see 1 Kgs 2:35; 1 Chr 29:22),
  - b) shift from Shiloh to Jerusalem (see Deut 26:2b),
  - c) the appearance of the "Prophet like Moses" (see Deut 18:15)

### 1.2.1 **Eli's Sons Prove Faithless (2:11b-21)**

- 2:12 - "worthless men" - "*sons of belial*" - those who do not recognize the Lordship of YHWH
- 2:15 - "before the fat was burned" - the fatty portion belonged to the LORD (see Lev 3:3–5; 7:30)
- The Book of Judges ends with a series of stories in which the Levites lead Israel into sin of idolatry and kin-slaying. The sons of Eli lead Israel in treating the sacrifices with contempt.

### 1.2.2 **Eli Rebukes His Sons (2:22-26)**

### 1.2.3 **The LORD Cuts Off the Family of Eli (2:27-36)**

- 2:25 - "a faithful priest" > most likely Zadok.

**1.3 The LORD Calls Samuel** (1 Samuel 3:1–4:1)

- 3:10 - “Samuel! Samuel!” so also Abraham (Gen 22:11), Jacob (Gen 46:2), and Moses (Exod 3:4) when he called them.
- Samuel is presented as the “Prophet like Moses”:

**Deuteronomy 18:15–22**

“The Lord your God will raise up for you a prophet like me [Moses] from among you, from your brothers—it is to him you shall listen. . . 18:18 I will raise up for them a prophet like you from among their brothers. And I will put my words in his mouth, and he shall speak to them all that I command him. 18:19 And whoever will not listen to my words that he shall speak in my name, I myself will require it of him. 18:20 But the prophet who presumes to speak a word in my name that I have not commanded him to speak, or who speaks in the name of other gods, that same prophet shall die.’ 18:21 And if you say in your heart, ‘How may we know the word that the Lord has not spoken?’— 18:22 when a prophet speaks in the name of the Lord, if the word does not come to pass or come true, that is a word that the Lord has not spoken; the prophet has spoken it presumptuously. You need not be afraid of him.

**Deuteronomy 34:10**

And there has not arisen a prophet since in Israel like Moses, whom the Lord knew face to face. . .

“ The writer’s portrayal of this prophet/judge functions as a bridge between the text of 1, 2 Samuel and the Torah. Through the careful and highly selective use of historical detail, the author succeeds in **portraying Samuel as the long-foreseen prophet who would be like Moses** (cf. Deut 18:15–18). Both Samuel and Moses were raised in environments outside their own homes. Both received their initial revelations from God in solitude, in the presence of a burning object, with their name being mentioned twice by God at the beginning of the encounter. During that first encounter with the Lord both were told of divine judgments that would come against the authority structures in which they were reared. **Both were called prophets, and unlike any others in the Torah and Former Prophets, both were called “faithful.”** Both spoke words of judgment against leaders who had abused the Israelites. Both personally killed one oppressor of Israelites and then went into a season of self-imposed exile. Both wrote down regulations that were deposited before the Lord. Both performed some priestly duties, yet neither was ever termed a priest. Both acted as judges and were responsible for major transitions in Israelite history. Both had two named sons, none of whom played significant roles in later history. At the Lord’s direction, both anointed individuals who led Israel to fight against—and defeat—the inhabitants of Jerusalem, act in behalf of the Gibeonites, and conquer the Promised Land.” [Robert D. Bergen, 1, 2 Samuel, 3]

- Samuel is presented as a Key leader of Israel:

#### **Psalm 99:6**

Moses and Aaron were among his priests, **Samuel** also was among those who called upon his name. They called to the Lord, and he answered them.

#### **Jeremiah 15:1**

Then the Lord said to me, “Though Moses and **Samuel** stood before me, yet my heart would not turn toward this people. Send them out of my sight, and let them go!

## Some Summary Points:

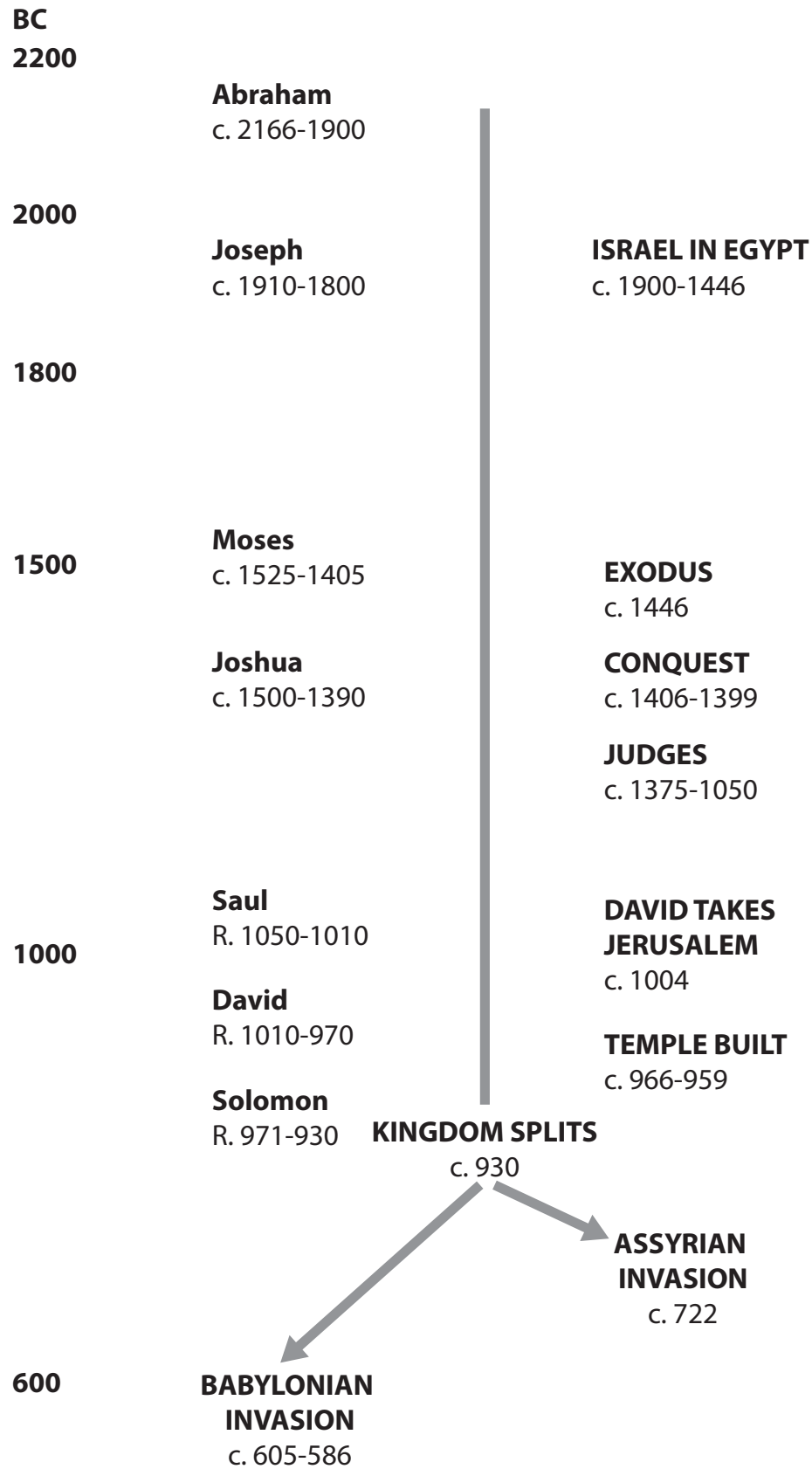
- Everyone - Priest, Prophets, and Kings - are subject to the instruction of The Torah.

\***Torah** refers to the *Book of Moses* - Genesis - Deuteronomy. Unfortunately, the term *torah* is often translated as “law.” The term means “instruction.” Although Torah may contain Law, it is better to think of it in the larger category of “instruction.”

- The LORD uses socially powerless people who are faithful to transform the social order.



## Basic TimeLine From Abraham to Exile



### 3. The Downfall of Eli's House and The Ark Among the Philistines.

(1 Samuel 41b-7:17)

#### 1.4 Israel is Defeated and The Ark Is Captured (1 Samuel 4:1b–22)

##### 1.4.1 Israel is defeated and The Ark is captured (4:1b-11)

##### Judges 3 3:1

Now these are the nations that the Lord left, **to test Israel by them**, that is, all in Israel who had not experienced all the wars in Canaan. 3:2 It was only in order that the generations of the people of Israel might know war, to teach war to those who had not known it before. 3:3 These are the nations: the five lords of the Philistines and all the Canaanites and the Sidonians and the Hivites who lived on Mount Lebanon, from Mount Baal-hermon as far as Lebo-hamath. 3:4 *They were for the testing of Israel, to know whether Israel would obey the commandments of the Lord, which he commanded their fathers by the hand of Moses.*

- **The Philistines:** are generally associated with the Sea Peoples, groups that migrated from the Aegean region (possibly Crete or other parts of the Mediterranean) around the 12th century BC. Genesis 10:13–14 says that they are part of the descendants of Casluim, son of Mizraim (the name of Egypt in the OT). Abimelech in the Abraham narrative (Genesis 21-22) is identified as a Philistine. Egyptian records from the reign of Ramses III (c. 1175 BC) mention a people called the *Peleset*, widely identified with the biblical Philistines.

After being repelled from Egypt, they settled along the southern coastal plain of Canaan. Archaeology shows they brought distinct pottery styles, architecture, and possibly new technologies (like ironworking), marking them as culturally different and more advanced than the Canaanites and Israelites. They worshiped deities like Dagon, Baal-zebul, and Astarte (Ashtoreth?).

The Israelites did not encounter the Philistines during the early Conquest under Joshua, but at the end of his life, they were established in the five cities of Gaza, Ashkelon, Ashdod, Ekron and Gath - the Philistine *Pentapolis* (Joshua 13:2–3). The Philistines are portrayed as one of Israel's chief adversaries during the period of the Judges and the early monarchy. They controlled strategic coastal trade routes and posed a constant military threat.

Samson (Judges 13–16) fought repeatedly against the

Philistines. Eli, Samuel, and Saul dealt with their military pressure (1 Samuel 4–15). David and Goliath (1 Samuel 17) symbolizes the larger struggle between Israel and Philistia. David later subdued them but never eliminated them entirely.

The Philistines fade from history after the Babylonian conquests (6th century BC). Interestingly, the name *Palestine* derives from the Latin *Philistia*, reflecting the enduring association of this people with the land.

- **Shiloh was most likely destroyed at this time** for the following reasons: “(1) never again in 1, 2 Samuel is the city mentioned as a worship center for Israel; (2) the ark was not returned to Shiloh following its reacquisition by Israel (cf. 7:1–2); (3) Samuel moved the center of his activities back to his hometown of Ramah (cf. 7:17); and (4) references in the Books of Psalms (78:60) and Jeremiah (7:12–14; 26:6, 9) explicitly mention its destruction.  
[Robert D. Bergen, 1, 2 Samuel, 92]
- 4:6-8 - Although the Philistines had heard what had happened to Egypt, they assume the Israelites are poly-theists: “Who can deliver us from **the power of these mighty gods!**?”
- 4:11 - Hophi and Phineas are killed fulfilling part of the prophecy from Chapter 2.

#### 1.4.2 **Eli Dies and his daughter-in-law mourns (4:12-22)**

- The fall and death of old, “heavy,” (*kavod*) blind Eli parallel’s the falling of Dagon in the next chapter.
- 4:18, 21- the word-play on ***kavod***:  
the term can mean, “heavy, weighty, burdensome, honor, glory.” Eli is physically “heavy” but he also carries the “honor” of the Priesthood and the social “weight, significance” that role implied. The name *Ichabod* means “Where is the glory?” The assumed answer is, “It has departed.” After the death of Hophni, Phineas, and Eli the “burden” they had put on Israel through their failures had departed. But with the capture of the Ark, the “glory” of the LORD had also departed.

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## 1.5 **The Ark is Moved Among the Philistines** (1 Samuel 5:1–7:17)

### 1.4.3 **The Ark goes to the Temple of Dagon in Ashdod (5:1-5)**

- **Dagon** was a Canaanite deity that the Philistines had apparently assimilated into their worship. In **Judges 16:23** the Philistines give sacrifices to Dagon because they believe he has delivered **Samson** into their hands. Dagon was the father of Baal

### 1.4.4 **The Ark is moved from Ashdod to Gath to Ekron (5:6-12)**

### 1.4.5 **The Philistines plan to send the Ark back to Israel (6:1-9)**

- **The Priests and Diviners** - things detestable to the LORD - rats and tumors. Numbers 7:7-9 implies forbidding the transportation of The Ark on a cart; it was to be carried on the shoulders by poles.
- 6:5 - **Tumors and Mice?**

### 1.4.6 **The Ark arrives at Beth-shemesh (6:10-18)**

- **Beth Shemesh** was a Levitical city set aside for the clan of Kohath, the Levitical family charged with responsibility of **caring for the ark of the covenant** (Num 4:4, 15) and was also a designated home for the descendants of Aaron (cf. Josh 21:13–16). [Robert D. Bergen, 1, 2 Samuel, 10]
- **Violations of the Law:** Using the female cows as a burnt offering violated the Law; only male cows were to be used according to Leviticus 1:3. Also, only the Aaronic priests were allowed to look at the exterior of the Ark, much less the interior according to Numbers 4:5-6

### 1.4.7 **The Ark is moved from Beth-shemesh to Kiriath-jearim (6:19-7:2)**

- **Kiriath-jearim** is also called Baalah (Joshua 15:9) and Kiriath-baal (Joshua 15:60) - a former center of Baal worship.

1.6 **Samuel Judges Israel (7:3-17)**

- It is the moving of Israel's heart - turning back to the LORD - not the moving of the Ark that brings deliverance.
- 7:3-4 - **Baal** and **Ashtareth** (when plural, *Baalim*, *Ashtaroth* it refers to places of worship). These are principle deities in Canaanite mythology. **Baal** was the storm and fertility god, associated with rain, thunder, and agricultural productivity. In myth, he fought against the forces of chaos (like Yam, the sea god, and Mot, the god of death). **Ashtoreth** was a goddess of fertility, sexuality, and war. She was linked with the cycles of reproduction and the heavens (sometimes associated with the moon or Venus as the "morning star").
- 7:6 - pouring out of water  
 "When Israel "drew water and poured it out before the LORD" (v. 6), **an action unparalleled in the Old Testament** in an Israelite religious convocation, they evidently were denying themselves liquids as a symbolic confession that the Lord's favor was more important to them than life-sustaining water (cf. Jonah 3:7; 2 Sam 23:16)." [Robert D. Bergen, 1, 2 Samuel, 107]
- 7:10 "**the LORD thundered...**" parallels Hannah's prayer in 2:10: The adversaries of the LORD shall be broken to pieces; against them He will thunder in heaven. The Lord will judge the ends of the earth; he will give strength to his king and exalt the horn of his anointed."
- 7:12 - **Eben-ezer** - "the stone helper" or "The Helper is a Stone"  
 The Psalms frequently praise the LORD as a Helper (cf. 10:14; 33:20; 40:17; 46:1; 63:7; 115:9-11; 118:7; 146:5).

## 4. Israel Demands a King and the LORD Answers

(1 Samuel 8:1-10:16)

### 2 Samuel and Saul (1 Samuel 8:1–16:13)

“ This second major section of 1, 2 Samuel details **the outworking of one of the Torah’s most important predictions, the transfer of supreme social influence in Israelite culture from judges and Levites to kings.** These chapters function as a historical commentary on Deut 16:18–17:20 and provide insights into both the proximate and underlying causes for Israel’s immutable decision to be ruled by an earthly king.  
[Robert D. Bergen, 1, 2 Samuel, 110–112]

### 2.1 Israel Demands a King (1 Samuel 8:1–9:17)

#### 2.1.1 Samuel appoints his sons as judges (8:1-3)

- **Samuel is the only judge who ruled over ALL Israel** (see 1 Sam 3:20; 4:1; 7:3, 5; 8:4; 10:20, 25; 11:14–15; 25:1; 28:3) - all others were local or regional. Like others before (Gideon, Eli), Samuel’s sons prove to be faithless, transgressing the Torah (see Exod 23:8; Lev 19:15; Deut 16:19)
- According to **Deuteronomy 17:8–13**, the Levitical priests were to have a role in judging/leading Israel as well. Although Samuel is faithful in this role, his sons are not.
- Both the failure of Samuel’s sons and the coming demand for a King rejects the teaching of The Torah which implies the LORD desired local leadership:

**Deuteronomy 16:18–20** “You shall appoint judges and officers in all your towns that the Lord your God is giving you, according to your tribes, and they shall judge the people with righteous judgment. 16:19 You shall not pervert justice. You shall not show partiality, and you shall not accept a bribe, for a bribe blinds the eyes of the wise and subverts the cause of the righteous. 16:20 Justice, and only justice, you shall follow, that you may live and inherit the land that the Lord your God is giving you.

### 2.1.2 **The Elders of Israel demand a King, rejecting the LORD (8:4-9)**

- The desire to have a King “like all the other nations” also stands against the LORD’s desires and plans for Israel to be distinct from other nations: Leviticus 20:26; Numbers 23:9
- Passages like Deuteronomy 33:5 and Numbers 23:21 clearly state that early on, Israel accepted YHWH as King. Now they are rejecting Him.
- 8:8 - the LORD clearly indicates that Israel had been unfaithful to Him ever since Egypt!

### 2.1.3 **Samuel warns the people about the “price” of a King (8:10-18)**

- “Unlike the Lord... human kingship would not result in deliverance for Israel but rather oppression reminiscent of what the people had experienced under Egypt (cf. Exod 2:23), Aram Naharaim (cf. Judg 3:9), Moab (cf. Judg 3:15), and the Midianites (cf. Judg 6:6–7).” (Robert D. Bergen, 1, 2 Samuel, 117)
- **Here, kings in general are described as “takers” who diminish the welfare of others to further their own interests!**
- 8:18 - Having a King would not mean just uniting under one leader; this type of government would create a **burdensome bureaucracy** supported at the expense of the people. *The people would regret their request and call out to the LORD, but He would not listen!*

### 2.1.4 **Israel still demands a King and the LORD responds (8:19-22)**

- 8:20 - Not only does Israel reject YHWH as king, but also as their military leader - the one who has and would fight for them.

### 2.1.5 **Saul is introduced (9:1-14)**

- 9:1- Saul’s family is presented as a wealthy/influential family.
- 9:2 - Saul is the only Israelite in the Bible specifically described as **tall**. In other texts, it is the **enemies** of Israel who are tall: See Numbers 13:33; Deuteronomy 1:28; 2:10; 9:2; 1 Samuel 17:4
- Saul is portrayed as **an incompetent shepherd**, foreshadowing the fact that he will not be a good leader.

“A second significant literary motif traceable throughout the Torah is that of **the shepherd as a noble leader**: righteous men and great patriarchs in the Torah were consistently portrayed as shepherds (Abel [Gen 4:2], Abraham [Gen 12:6], Isaac [Gen 26:14], Jacob [Gen 30:29–31], Judah [Gen 38:13], Moses [Exod 3:1]). Thus in 1 Samuel when the opening image of Saul is that of an incompetent shepherd who cannot even find large animals who stray from the family home—ones that later return home without Saul’s assistance—the audience is prepared to evaluate Saul as an unrighteous and tragic character in the history of Israel. On the other hand, the expectation that David will be a righteous and great man is produced through the initial depiction of David as a shepherd who faithfully abides with the sheep when all others have abandoned him.” [Robert D. Bergen, 1, 2 Samuel, 52]

- 9:5-10 - Saul is presented as being somewhat spiritually blind: 1) he has no idea who Samuel is even though he only lived 5 miles away, 2) he did not consider consulting the LORD with his problem, 3) he assumed that spiritual/prophetic help had to be bought.
- 9:9 - the explanation of the seer/prophet gives us a clue to Samuel’s later editing from earlier sources.
- 9:12 - “**a sacrifice on the high place...**” Samuel had built an altar here in Ramah (in Zuph) in 7:17. He had done this most likely due to the destruction of Shiloh in the earlier battle.

## 2.2 Samuel Anoints Saul (1 Samuel 9:15–10:16)

### 2.2.1 Saul is revealed to Samuel (9:15-27)

- 9:16-17 - notice the 4 times the LORD refers to “**MY people.**”
- 9:17 - “He shall govern/restrain/hold back/hinder my people...” in the majority of uses of this verb, the connotation is *negative*.
- Throughout this whole episode, Saul fails to comprehend the true nature of Samuel as he will do later with Jonathan, David, and Ahimelech. His misjudgments show his **relational/spiritual blindness** and cause tragedy for himself and others.
- 9:21 - Saul is probably indicating that his tribe is the most un-spiritual of the treacherous tribe of Benjamin that had recently almost been destroyed because of their sin (Judges 20:35, 48). Also Saul’s town of

Gibeah had committed one of the most contemptible crimes (parallel to the sins of Sodom) in Israel's history (see Judges 19:22–26)

### 2.2.2 **Samuel anoints Saul in private and sends him home with “signs” to look for (10:1-8)**

- 10:1 - Until now in Scripture, only **sacred objects** (Leviticus 8:10–11, 30; Numbers 7:1) and **Aaronic priests** (Leviticus 8:30) had been *anointed*.
- 10:1 - Samuel call's Saul a *leader/prince* here, not king, although kingship is clearly implied later.

“In Egyptian culture it was the custom to anoint vassal kings, i.e., minor kings who owed allegiance to the great king of Egypt; in this light we may see the king of Israel not as a king in his own right but as the vassal of Yahweh, who is envisaged as the true king of Israel.”  
[D. F. Payne, I and II Samuel, 50]

- 10:1 - Israel is described as the LORD's *inheritance/heritage*
- 10:2-8 - The Signs that Samuel gives Saul 1) confirms Samuel's prophetic word (finding the donkeys), 2) the gift of the bread for worship was originally intended for the *anointed* Aaronic priests, now it is given to Saul confirming his anointing, and 3) the presence of the LORD is confirmed with the encounter with prophets and the Spirit of the LORD coming upon Saul.
- **10:8 - establishes the relationship of the Prophet and the King - the King was to be under the authority of the LORD through the instruction of the prophet.**

### 2.2.3 **Saul prophesies with the prophets (10:9-16)**

- 10:9 - “**God gave him another heart...**”  
“The manifestation of the Spirit is most needed (and given by God) at those points in salvation history, when radical turning points occur, and where people must be convinced that this radical change is willed by God. Such was the transition from the leadership of Israel by judges ... to leadership by kings.... [Harry A. Hoffner Jr., 1 & 2 Samuel, 385]
- 10:12- “*Is Saul also among the prophets?*” is probably meant as a cynical jab.

## 5. Saul's is Made King and Samuel Warns the Nation (1 Samuel 10:17–12:25)

### 2.3 Saul Is Chosen King by Lot (1 Samuel 10:17–27)

- “Ironically, the site chosen for the installation of Saul the Benjamite as king was also the site where Israel had previously covenanted to exterminate the tribe of Benjamin (cf. Judg 20:1–11).”  
[Robert D. Bergen, 1, 2 Samuel, 131]
- Samuel begins with a **Prophetic** address - warning the people of their rejection of the LORD God.
- 10:20 - the use of **Lots** emphasizes the LORD's providential choice of king. This also calls back to the sin of **Achan** in Joshua 7:16-18.
- 10:22 - “hidden among the baggage” - Saul's reticence to take his responsibility as King does not bode well for the days ahead.
- 10:25- “the rights and duties of kingship” - see Deuteronomy 17:14-20 (see page 3)

### 2.4 Saul Defeats the Ammonites and Is Proclaimed King (1 Samuel 11:1–15)

- Saul's first engagement as King is presented in a very positive light.

#### 2.4.1 Nahash lays siege to Jabesh-gilead (11:1-4)

- “Nahash” means “serpent/snake”
- The **Ammonites** were **descendants of Lot** through his younger daughter and her son Ben-ammi forming one of Israel's closest yet most persistent neighbors and rivals east of the Jordan (Genesis 19:38; Deuteronomy 2:19). Though related by blood, they often stood in opposition to Israel, being excluded from the assembly because they refused aid during the wilderness journey (Deuteronomy 23:3–4). During the time of the Judges, the Ammonites oppressed Israel east of the Jordan and joined forces against the tribes of Judah, Benjamin, and

Ephraim until Jephthah defeated them (Judges 10–11). In the early monarchy, Nahash king of the Ammonites besieged Jabesh-gilead until Saul's army delivered the city, marking Saul's first major victory (1 Samuel 11). Later, **during David's reign**, the Ammonites dishonored his ambassadors, provoking war that led to Joab's siege of Rabbah and David's eventual conquest of their capital (2 Samuel 10–12). Throughout Israel's history, the Ammonites remained emblematic of both kinship betrayed and enmity born from pride and distrust.

#### 2.4.2 **Saul leads Israel to victory (11:5-11)**

- 11:6 - "the Spirit of God..." - there may be a subtle difference implied here by the use of "the Spirit of God," not "the Spirit of YHWH/the LORD." In Genesis to 2 Kings the only other person said to have "the Spirit of God" come over him is Balaam, a non-Israelite (Num 24:2) who incited Israel to act rebelliously (Num 31:16).
- 11:7 - "Saul and Samuel" - for now, they are united.
- 11:8 - **Israel and Judah** - Separating the counts suggest that the division first mentioned in Joshua was growing (Josh 11:21). It also portends the difficulties during David's rise (2 Sam 2:10–11) that ultimately split the nation (1 Kgs 12:19–20).

#### 2.4.3 **Saul is installed as King (11:12-15)**

- 11:13, 10:27 - Saul is gracious toward his opponents
- 11:15 - "**peace/fellowship offerings**" (Leviticus 7:11–21) were voluntary sacrifices given in order to 1) give thanks for the LORD's unsought goodness and generosity, 2) complete the fulfillment of a vow (Hannah at the dedication of Samuel), 3) give thanks to the LORD for deliverance in a time of great need. Most sacrifices were not eaten by the people, but *the peace offering was meant to be eaten* and act celebrating the LORD's good provision.

- **Samuel Yields Leadership to Saul but Warns the People (1 Samuel 12:1–25)**

“On the whole, the chapter represents one of the theological climaxes of the Former Prophets, and takes its rightful place alongside such similarly toned sections as Joshua 24, Judges 2, 1 Kings 8, and 2 Kings 17.”  
[Robert D. Bergen, 1, 2 Samuel, 140]

- 2.4.4 **Samuel gets witness of his faithfulness (12:1-5)**

- 2.4.5 **Samuel recalls the LORD’s acts of deliverance (12:6-11)**

- **Two Major points** in this section: 1) it is the LORD alone who rescues His people and 2) this rescue comes in response to prayer and repentance.
- 12:9 - Hazor (North), Philistia (Southwest) and Moab (East) figuratively represent ALL the enemies that surround Israel.

- 2.4.6 **Samuel confronts the people with their evil in asking for a king but exhorts them to be faithful (12:12-15)**

- 2.4.7 **The LORD sends thunder and rain on the wheat harvest as a sign (12:16-18)**

- 12:17 - This storm would have damaged the ripe grain and reduced the produce of the harvest.
- **“Why were the Israelites so moved by this event?** Because they understood this disruption of the God-ordained pattern for the natural world to mirror Israel’s disruption of the God-ordained pattern of relationship that was to exist between the nation and the Lord. As Israel moved out of her proper relational orbit with the Lord, the Lord had ordained that nature would move out of its proper orbit with the people (cf. Lev 26:19–22; Deut 28:18, 22–24). The present demonstration terrified the Israelites, for they understood it to be a precursor of the more severe disturbances of nature prescribed in the Torah.” [Robert D. Bergen, 1, 2 Samuel, 14]

2.4.8 **The people confess their sin and ask for Samuel to intercede (12:19-25)**

- It should be noted that the request for a King was not sinful in itself since the LORD had already provided instruction on the matter in the Torah (see Gen 17:6; Deut 17:14–20). This problem is one of **motivation** and **desire**: the people wanted a human “savior” like the other nations. This is a futile and foolish request in light of all that the LORD had already done to deliver Israel.
- 12:21 - “empty things” - idols, false gods
- 12:22 - “**for the sake of His Great Name...**” Throughout the Hebrew Scriptures, the LORD makes it clear that His saving work is rooted in His jealousy for His reputation, not the “worthiness” of His people!!! (see Pss 25:11; 79:9; 106:8; 143:11; Isa 48:9; Jer 14:7, 21; Ezek 20:9, 22; Dan 9:19) Because He acts for the sake of Himself - His glory and honor - He can be trusted to be faithful to His Word.
- 12:23 - like **Moses** before, Samuel bore the responsibility of 1) praying/interceding for the people and, 2) instructing them. (see Deut 24:8; 33:10)
- 12:24 - Fear, Serve, Consider (Remember, Ponder)
- 12:25 - “both you and your king...” Samuel’s final warning emphasizes the reality that Israel’s greatest threat was not external but **internal**. *Their failure to be completely devoted to the LORD and do what is pleasing to Him would bring them to ruin; and no human king would be able to bring deliverance from that judgment.*

## 6. Saul Fails and Is Rejected by The LORD

(1 Samuel 13–15)

### 2.5 Saul's Major Failures are Revealed (1 Samuel 13–15)

#### 2.5.1 Saul fights the Philistines and the people fear (13:1-7)

- **Take note** that this section follows the warning in 12:25 of the consequences of “doing evil.”

#### 2.5.2 Saul unlawfully offers a sacrifice and Samuel confronts him (13:8-15a)

- 13:11-12 - Notice how Saul blames 1) his troops, 2) Samuel, and 3) the Philistines for his rash actions so that he was *forced* to offer the sacrifice
- 13:13 - the term “**command**” used in the Torah to refer to the LORD’s commands, places Samuel’s words on equal footing with those of the LORD. This basic idea is repeated throughout Scripture - ALL of the LORD’s revelation is equally authoritative. (See Pss 19:8; 89:31; 112:1; 119:6, 10, 19, 60, 96, 115, 131, 166, 176)
- 13:14 - Saul’s dynasty would not continue - it would be given to “a man after the LORD’s own heart” - David, who will be introduced in Chapter 16
- Like **Adam** before him, **Saul** does not listen to the voice of the LORD, makes excuses for his sin, and so his kingdom is taken from him.

#### 2.5.3 Saul musters the men of Israel but at great disadvantage (13:15b-23)

- This setting implies that the Philistines had cut Saul and the troops off from any help from the northern tribes. Also, the Philistines had restricted Israel’s access to bronze and iron - especially for making weapons - and charged *exorbitant rates* for simple repairs on their farming tools.

*\*All of this puts Saul in a seemingly hopeless situation.*

#### 2.5.4 **Jonathan defeats a garrison of Philistines (14:1-15)**

- Now we are in a different time and place from Chapter 13. Saul has established a public royal court with guards and an Aaronic Priest - Ahijah, Eli's grandson and descendant of Aaron.
- Beginning here, Jonathan is contrasted to Saul throughout the rest of the story. Whereas Saul is often fearful and faithless, Jonathan is courageous and faithful.
- 14:6 - "by many or few" - the LORD can save no matter how large or how small the army.
- 14:8-10 - Jonathan's "plan of attack" is so absurd, if it succeeded it would only be through the LORD's intervention!
- 14:10 - "The LORD has given them into our hand..." may be a play on Jonathan's name which means "YHWH has given" in Hebrew.
- 14:15 - the fact that 2 Israelites had killed 20 Philistines would most likely be taken by the Philistines as a sign that their gods were not with them.

#### 2.5.5 **Saul rallies the troops and the LORD saves Israel (14:16-23)**

- 14:18 - **Saul summons the Ark** - According to **Deuteronomy 20:1-4 ff.**, Israel was not to go into battle before a Priest encouraged the people:  

"1 When you go out to war against your enemies, ... you shall not be afraid of them, **for the LORD your God is with you, who brought you up out of the land of Egypt.** 2 And when you draw near to the battle, **the priest shall come forward and speak to the people** 3 and shall say to them, 'Hear, O Israel, today you are drawing near for battle against your enemies: let not your heart faint. Do not fear or panic or be in dread of them, 4 **for the LORD your God is he who goes with you to fight for you against your enemies, to give you the victory.**"
- 14:19 - Saul stops the Priest short, showing his disregard for the Word of the LORD. This serves as more evidence that Saul is not fit to be King.

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2.5.6 **Saul makes a foolish vow (14:24-30)**

- Here, Saul is requiring the troops to do more than the Torah prescribes. He may be trying to coerce the LORD's favor.
- 14:25 - "honey on the ground" - at this time, in the forests of Israel (the "land flowing with milk and honey" Exodus 3:8) bees made hives on/in the ground.
- 14:29 - "My father has made trouble for the land..." the verb "made trouble" is the same form used to describe Achan's sin in Joshua 7:25.

2.5.7 **The troops sin because of their hunger and Saul intervenes (14:31-35)**

- 14:35 - "Saul built an altar..." "Though no judgmental statements accompany the note that this was Saul's first altar, the tone of the note may be subtly condemnatory. Perhaps the writer is indicating that Saul was responsible for the construction of a high place at which sacrificial worship occurred, a practice that was forbidden for Israel once they entered the Promised Land (Deut 12:13-14)." [Robert D. Bergen, 1, 2 Samuel, 160]

2.5.8 **Saul inquires of the LORD and He does not answer (14:36-42)**

- 14:41 - **Urim and Thummim** - Exodus 28:30 prescribes these to be placed on the High Priest's breast plate and used to inquire of the LORD. Traditionally, these have been thought to be stones/gemstones used to answer "Yes/No" questions. However, what these are and the process of using them is never described in Scripture.

2.5.9 **Jonathan is spared from the consequences of Saul's foolish vow (14:43-46)**

- This whole section summarizes the frailty of human kings: 1) the king can lead the nation to battle but cannot ensure victory, 2) the king can build an altar but cannot guarantee the presence of the LORD, 3) they king can make oaths and curses but does not have the power to empower or enforce either.

2.5.10 **The reign and family of Saul are summarized (14:47-52)**

2.5.11 **Saul is instructed to destroy the Amalekites but he spares King Agag in disobedience to the LORD (15:1-9)**

- The LORD's will to destroy the Amalekites goes all the way back to the days of Moses. See Exod 17:14–16; Num 24:20).
- 15:7-8 - Saul's "taking" and "sparing" of Agag again proves his disregard for the LORD's instruction. So does the army with the rest of the spoils.

2.5.12 **The LORD tells Samuel He regrets making Saul King (15:10-16)**

- 15:11 - The LORD's "grieving regret" recalls Genesis 6:7
- 15:15 - Again Saul tries to "spin" his sin into something good. All of this parallels the sin of Achan in Joshua 7.
- 15:15, 21, 30 - "the LORD *your* God

2.5.13 **Samuel confronts Saul with the Word of the LORD (15:17-23)**

- 15:22-23 - a Poetic summary of the most important aspects of theology related to this episode.

2.5.14 **Saul recognizes his sin but the LORD still rejects him as King (15:24-31)**

- Ultimately the sin of Saul is fearing people rather than fearing the LORD as Torah instructed. See Lev 19:14; 25:17; Deut 6:13, 24; 10:12, 20.
- 15:29 - "**the Glory/Everlasting One of Israel**" - Here Samuel gives the LORD a new title. That the LORD does not "lie" is certain. That He "does not have regret/change His mind" is partially ironic given the context. The main point is that the LORD has rejected Saul and will not change His mind on the matter.

**"The apparent contradiction of statements that God does not change his mind with those that record him doing so is an old problem that has exhausted all the answers."**

[Harry A. Hoffner Jr., 1 & 2 Samuel, 526.

2.5.15 **Samuel kills Agag and grieves over Saul as the LORD regrets making Saul King (15:32-35)**

## 7. David is Anointed and Goliath Defeated

(1 Samuel 16:1–18:5)

### 2.6 Samuel Anoints David (1 Samuel 16:1–13)

- The killing of a heifer could refer Deuteronomy 21:1-19 where elders and judges were investigating an unsolved murder. This may be why the elders of Bethlehem are suspicious of Samuel's arrival.
- 16:7 - The LORD doesn't look on the outward appearance but on the heart.
- 16:11-12 - youngest or smallest? "ruddy" - red hair or bronze skin? David is handsome, but his outward appearance is irrelevant.

"When David, the youngest of the sons in Jesse's family (cf. 1 Chr 2:13–15), was selected as the Lord's anointed, he joined a venerable crowd of Torah patriarchs selected by God in a way that confounded social norms. Other men who were not firstborn but who were selected by the Lord over their more socially powerful older brothers include Seth, Noah, Isaac, Jacob, Joseph, Ephraim, Moses, and perhaps Abraham. **It seems that the biblical record deliberately creates the impression that Yahweh prefers to use disenfranchised members of society—earlier in 1 Samuel the barren woman Hannah and the child Samuel—to do his most significant work** (cf. Mark 10:31; 1 Cor 1:27)." [Robert D. Bergen, 1, 2 Samuel, 180]

- 16:13 - **the Spirit of YHWH** remained with David from his anointing onward - *this is a direct contrast to Saul.*

### 3 The Drama of Saul and David (1 Samuel 16:14–31:13)

“The subplot revolving around the person of Saul also supports and enhances the story of David. His primary function is that of a foil, providing a vivid contrast between his own life and that of David. Saul is first portrayed as a bad shepherd; David, as a faithful shepherd; Saul is a king such as the nations have; David is a king after Yahweh's heart; Saul disobeys the Lord repeatedly throughout his career; David, only once. When confronted, Saul confesses his sin only begrudgingly; David, without hesitation.”  
[Robert D. Bergen, 1, 2 Samuel, 34]

### 3.1 **The Spirit Departs from Saul and David Serves Him**

(1 Samuel 16:14–23)

- 16:14 - “the Spirit of YHWH” vs “an evil/harmful/troubling spirit”  
  
\* this is the only time in the Hebrew Scriptures that some is plagued by an “evil spirit.”

By rejecting the “way of Life/Blessing” in the LORD’s instruction, Saul had chosen the “way of death/curse” (see Deuteronomy 30:15-20)

- 16:18 - “**the LORD is with him [David]**” is a key theme in this section (16:18; 18:12, 14, 28) and sets David alongside Isaac, Joseph, Joshua, and Samuel (cf. Gen 26:28; 39:2–3, 21, 23; Josh 6:27; 1 Sam 3:19).

### 3.2 **Goliath Taunts Israel and David Kills Him** (1 Samuel 17:1–18:5)

“... the biblical narrative is not primarily a story about human courage and effort; instead, it is about the awesome power of a life built around bold faith in the Lord. Like the story of Jonathan earlier (cf. 14:1–23), this account demonstrates the power of a single faith-filled life to inspire an entire army to victory and the vulnerability of all who “defy the armies of the living God” (vv. 26, 36) when confronted by individuals who possess courageous faith in the Lord. As McCarter states, “It is Yahweh who gives victory, and he may give it to the weak (Israel) in order that his power might be known to all.” [Robert D. Bergen, 1, 2 Samuel, 187]

- The narrative of “David and Goliath” is the longest account in the David story with more quotes and details than any other. Clearly the writer sees this as the central episode of David’s early career.

#### 3.2.1 **Goliath taunts Israel so that Saul and his army fear (17:1-11)**

- 17:4 - “champion” literally “a man between the two” - the Philistines may have practiced representative combat where two soldiers would fight to the death in place of the two armies.

“six cubits and a span” = 9 feet 9 inches tall.

Goliath is fully armored, with his coat of mail weighing 126 lbs, the head of his spear weighing 15 lbs.

*\*this the longest description of military attire in the Hebrew Scriptures!*

### 3.2.2 **Jesse sends David to his brothers in Saul's army (17:12-23)**

- 17:13 - "three oldest sons" - Numbers 1:3, 19 made the minimum age for military service 20 years old. It may be that David and his other brothers were not yet old enough to serve.
- 17:16 - the **40 day** standoff would have put a strain on both the soldiers and the families back home.

### 3.2.3 **David questions the army about Goliath (17:24-30)**

- 17:26 - "*For who is this uncircumcised Philistine, that he should defy the armies of the living God?*" shows David's heart for the LORD's reputation represented in His people.
- 17:28 - Eliab's anger at David shows that his misperception of the situation may be a subtle hint at the reason for the Lord's rejection of him as King. Like Saul, he lacked insight into the heart of things.

### 3.2.4 **Saul summons David and he prepares for battle (17:31-40)**

- 17:33 - "you are a youth" - another indication that David was not yet 20 years old.
- 17:34-36 - David's "evidence" as a skilled and powerful shepherd also implies that he sees Goliath as nothing more than an animal!
- 17:37 - David's confidence was not in himself, but in the sure deliverance of the LORD.
- 17:38-40 - David in Saul's Armor:  
"The writer's inclusion of the clothing incident probably was meant to serve two functions: first, to preserve an unusual but interesting occurrence in the background of the Goliath event, indicating the greater value of divine enablement over human devices; second and more importantly, to symbolize David's rejection of Saul's approach to kingship. Saul chose to dress in royal clothing "such as all the other nations have"; David would wear none of it. Instead, he would identify with the great shepherd-leaders of the Torah—Abraham, Isaac, Jacob, and especially Moses—and live by faith in the promises of God (cf. Heb 11)." [Robert D. Bergen, 1, 2 Samuel, 194]

- 17:40 - David's Weapons - Staff, Stones, Sling. Whereas Goliath's weapons were forged by human ingenuity, David's were taken from nature forged by YHWH. *Ancient Near Eastern sling-stones, like the ones from Lachish on exhibit in the British Museum, could be as large as tennis balls!!!*

### 3.2.5 **David confronts and kills Goliath (17:41-54)**

- 17:41-44 - Goliath's honor is offended by being challenged by such an unworthy opponent like the boy David. Goliath's curses may be presented in light of Genesis 12:3 and the LORD's word to Abraham and be extension his family: "those who dishonor/curse you, I will curse..."
- 17:45 - David implies that Goliath's great weapons are no match against the LORD. He also accuses Goliath of blasphemy which was punishable by death for both Israelite and non-Israelite in the Torah by *stoning!!!* (Leviticus 24:16)
- 17:46 - the death of Goliath would also show the reality of the LORD to all the earth.
- 17:47 - "that it is not by sword or spear that the LORD saves... (see also 1 Sam 2:9-10; 13:22; Jer 9:23-24; Zech 4:6).
- 17:54 - **Jerusalem** - first mention of the city in Samuel. This is probably a foreshadowing of David's conquest of the city.

### 3.2.6 **Saul puts David over his forces and Jonathan is bound to David (17:55-18:5)**

- 17:55-58 is a flashback that leads back to the main storyline. The fact that Saul does not know important details about David may indicated his "blindness" after the LORD's spirit had departed.
- 18:2 - David is "adopted" into Saul's royal household.
- 18:3-5 - **David and Jonathan** have much in common in their courage and faithfulness. Jonathan - as Saul's heir apparent - clothing David in his own attire is symbolic/prophetic of things to come.
- 18:5 - David prospers just as the Torah had promised to the Faithful (See Deuteronomy 29:9)

## 8. Saul Turns on David and Pursues Him

(1 Samuel 18:6–23:29)

### 3.3 Saul Becomes Jealous of David and Plots Against Him

(1 Samuel 18:6–30)

#### 3.3.1 Saul becomes jealous of David's fame (18:6-9)

#### 3.3.2 Saul tries to kill David but the people love David (18:10-30)

- 18:11-12 - Saul FIRST tries to kill David with his spear. Saul fears because he realizes that the LORD is with David and not with him.
- 18:13-19 - SECONDLY, Saul places David's life and reputation at risk by making him commander, ultimately hoping the Philistines would kill him (see 18:17). The deal is "sweetened" by offering Merab to be David's wife IF David will fight for Saul (Saul had already promised to give his daughter to the man who killed Goliath - see 17:25)
- 18:21 - THIRDLY, Saul hopes Michal will be a *snare* for David and continues to hope that the Philistines will kill him. The term "snare" is used in the Torah in association with idolatry (see Exod 23:33; 34:12; Deut 7:16). 1 Sam 19:13 indicates that Michal may have been involved in idolatry when she uses one of the "household idols" to hide David.
- 18:25 -30 - FINALLY, Saul's scheming is highlighted by requiring *100 foreskins* of the Philistines meaning David would be at great risk to accomplish the task. David provides 2x the number making clear that the LORD was with him so that Saul fears even more. ***All of this elevated David's esteem among the people*** (18:30)

### 3.4 Jonathan Shows His Faithfulness to David

(1 Samuel 19:1-20:42)

#### 3.4.1 Saul again seeks to kill David and Jonathan intervenes (19:1-7)

- 19:6 - Saul takes a "solemn oath" before the LORD not to kill David, which he will break, again showing his overall *faithlessness*.

#### 3.4.2 Saul tries to kill David again (19:8-10)

#### 3.4.3 Michal helps David escape from Saul (19:11-17)

- 19:13 - "idol/image" - Hebrew: *teraphim* - a large, anthropomorphic idol. Samuel had already indicated that Saul's rebellion was equivalent

to the “evil of teraphim” in 15:23. *Michal is most likely practicing some form of idolatry learned through her family.*

- **Psalm 59** - the title of the Psalm indicates that David composed it in reference to this episode: “To The Choirmaster: According To Do Not Destroy. A Miktam Of David, When Saul Sent Men To Watch His House In Order To Kill Him. “

#### 3.4.4 **David flees to Samuel in Ramah (19:18-24)**

- 19:24 - Saul stripping naked (a great shame) before the LORD and prophesying emphasizes the reality that he was powerless before the LORD to reverse what the LORD had already decreed.

#### 3.4.5 **David returns to Jonathan for help (20:1-11)**

- 20:5 - New Moon - a celebration prescribed in Numbers 28:11-15 for the beginning of a new month. These celebrations often strengthened clan solidarity.

#### 3.4.6 **Jonathan makes a covenant with David (20:12-17)**

- The covenant that Jonathan (the heir apparent to Saul’s throne) makes is unique in that 1) Jonathan vows to side with David and 2) he asks David to be merciful to his family when he comes to power.
- 20:15 - “when the LORD cuts off every one of the enemies of David from the face of the earth.” Although Jonathan is speaking in poetic hyperbole here, the words foreshadow **the Messianic Promises** to be developed later - See Psalm 2, 110

#### 3.4.7 **Jonathan schemes with David (20:18-29)**

#### 3.4.8 **Saul becomes enraged with Jonathan (20:30-34)**

#### 3.4.9 **Jonathan warns David to flee (20:35-42)**

### 3.5 **David Begins Living as a Fugitive and Outlaw**

(1 Samuel 21:1–22:5)

- **Chapters 21—29** narrate David’s “Wilderness Wanderings” which may be seen as a parallel to Israel’s wilderness wanderings. Just as Israel was pursued and plagued by foreign kings, so David is plagued by a king “just like all the nations”!

### 3.5.1 **David flees to Nob and eats the Bread of the Presence (21:1-9)**

- **Nob** - In 1 Sam 22:19 it is referred to as a city of priests; it is likely that priests had fled there with the ephod after the capture of the Ark and the destruction of Shiloh (1 Sam 4:11).
- Doeg is likely a Moabite acquired in Saul's wars. He may have been exiled to Nob.

### 3.5.2 **David flees to Gath and acts like a madman (21:10-15)**

- David uses *insanity* to disguise his sanity whereas Saul uses the appearance of sanity to hide his insanity.

### 3.5.3 **David flees to Adullam then to Moab (22:1-5)**

- REMEMBER: David's great-grandmother was a Moabite! (Ruth 4:13-17)
- 21:5 - **The Prophet Gad** - Apparently one of David's group, advises David to return to Judah most likely because of the prohibition of making treaties with Moabites (Deut 23:2-6). He appears later warning David again (2 Sam 24:11-14). He also produced archived records of David's life (1 Chr 29:29) which indicates he served David for many years.

## 3.6 **Saul Slaughters the Priests at Nob and David Rescues Keilah** (1 Samuel 22:6-23:14)

### 3.6.1 **Saul accuses his leaders of conspiracy and Doeg reports David (22:6-10)**

- 22:6-8 - Saul is so twisted in his thinking that he accuses Jonathan of conspiring with David to kill him. Based on Doeg's report, Saul believes the Priests are in on it too!!

### 3.6.2 **Ahimelech the Priest tries to reason with Saul (23:11-16)**

### 3.6.3 **Doeg slaughters the priests of Nob (23:17-19)**

- The mass execution of the Priests - who had the responsibility of teaching and guiding the people - and of all the city of Nob was prescribed in the Torah only for Canaanite cities what would lead Israel astray (see Deut 20:17-18). This inversion of *cherem* - *holy destruction* - is one of Saul's final, unthinkable sins.

### 3.6.4 **Abiathar escapes and finds refuge with David (22:20-23)**

### 3.6.5 **David inquires of LORD about saving Keilah (23:1-5)**

- In this section, the narrative focuses on David “inquiring of the LORD.” When Abiathar arrives with the priestly ephod (23:6) it may be that it also contained the *urim and thummim* that was used to consult the will of the LORD. The main point is, David did not make a move without hearing from the LORD; this stands in stark contrast to Saul who always acts presumptuously.

### 3.6.6 **Saul pursues David in Keilah but David escapes to Ziph (23:6-14)**

- By fleeing the city, David spares the city from Saul’s wrath.

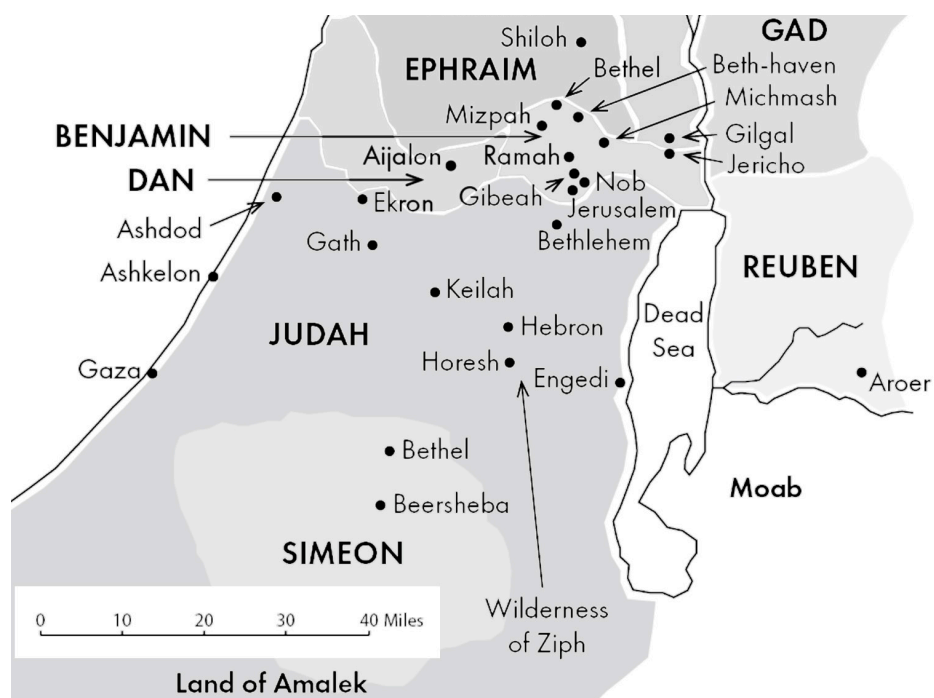
## 3.7 **David Eludes Saul in the Wilderness (1 Samuel 23:15–23:29)**

### 3.7.1 **David and Jonathan covenant together again (23:15-18)**

### 3.7.2 **The Ziphites reveal David to Saul (23:19-24a)**

- 23:22 - Naked/Crafty or Cunning - there is a wordplay here as in Gen 2:24, 3:1. The word for “naked” and “crafty” sound the same. Saul had *exposed* his shame through his nakedness earlier (19:24), now David is *hidden* because of his craftiness.

### 3.7.3 **David escapes to Maon and Saul is turned back to fight the Philistines (23:24b-29)**



## 9. Later Fugitive Years & Sparing Saul

(1 Samuel 24–26)

### 3.8 David Spares Saul the First Time (1 Samuel 24)

#### 3.8.1 Saul pursues David to Engedi (1 Samuel 24:1-7)

- Later in 2 Samuel 16:8, Shimei will charge David with the “blood guilt” of Saul’s house, implying that he had usurped the Kingdom. These chapters serve to show that this was not true.
- 24:4 - “here is the day the LORD said to you...” there is no other mention of this prophecy. It could be a false prophecy or one that was misapplied to Saul. Clearly, in the following chapters, David does not think the LORD intends for him to kill Saul.
- 24:5 - David’s heart struck him...  
On cutting Saul’s Robe:  
“This act was far from meaningless because David’s confiscation of a portion of the royal robe signified the transfer of power from the house of Saul to the house of David. Furthermore, by removing the corner of the robe, David made Saul’s robe to be in a state of noncompliance with Torah requirements (cf. Num 15:38–39; Deut 22:12); thus, Saul’s most obvious symbol of kingship was made unwearable. In essence, David had symbolically invalidated Saul’s claim to kingship.”  
[Robert D. Bergen, 1, 2 Samuel, 239]

#### 3.8.2 David reveals his good intentions to Saul (1 Samuel 24:8-15)

- This section contains the longest recorded quotes by both David and Saul.
- 24:8 - David honors Saul in both address and posture.
- 24:14 - This is poetry: “ After whom goes forth Israel’s king? / After whom are you seeking? / After a lifeless dog? / After a single flea?  
*David is humbly trying to put things in perspective for Saul.*

#### 3.8.3 Saul responds favorably to David (1 Samuel 24:16-22)

- This is the longest recorded speech of Saul in the book.
- 24:20 - !!! Saul confesses that he KNOWS David will be King.

- 3.9 **David Deals with Nabal and Abigail** (1 Samuel 25)
- 3.9.1 **The death of Samuel is mentioned (25:1a)**
- 3.9.2 **David asks Nabal for help (1 Samuel 25:1b-8)**
- **Nabal** means “fool” - he is described as “hard and evil/mean” (25:3), “a worthless man who no one can reason with” (25:17), Abigail says that he is as his name describes (25:25). As a **Calebite** he is one of David’s kinsmen.
  - **Abigail** means “my father is joy” or “my father’s joy”
- 3.9.3 **Nabal rejects David who prepares to retaliate (1 Samuel 25:9-13)**
- David and his men had been protecting Nabal’s flocks (25:15, 16, 21) so his refusal to help is not only an insult but a failure to honor David’s help.
- 3.9.4 **A servant reports to Abigail (1 Samuel 25:14-17)**
- 3.9.5 **Abigail makes plans and pleads with David who relents (1 Samuel 25:18-35)**
- Abigail’s speech is the longest of a woman in the Hebrew Scriptures.
  - By withholding payment for services, Nabal was not keeping Torah. However, if David avenged himself, that too would be sin. Only the LORD was allowed to avenge the wrong in cases like this (see Lev 19:13-18; Deut 24:15, 32:35). Abigail is keeping David from sin.
  - 25:28-31 Abigail recognizes that David will be King. *Referencing “the hollow of a sling” is skillful reference to David’s victory over Goliath!*
- 3.9.6 **The LORD strikes Nabal down and David takes Abigail as his wife (1 Samuel 25:36-44)**
- 3.10 **David Spares Saul a Second Time** (1 Samuel 26)
- 3.10.1 **Saul pursues David in Ziph (1 Samuel 26:1-5)**
- 3.10.2 **David takes Saul’s spear and water jar (1 Samuel 26:6-12)**
- 3.10.3 **David reveals himself to Saul again (1 Samuel 26:13-20)**
- 3.10.4 **Saul responds favorably to David again (1 Samuel 26:21-25)**
- *! These are the last recorded words between David and Saul*

## 10. The Saul / David Conflict Comes to an End

(1 Samuel 27–31)

### 3.11 David Enters Achish's Service (1 Samuel 27:1–28:2)

- 27:1-7 - This is the second time David flees to Gath (see 1 Sam 21:10). This time the circumstances are different as he enters as an “outlaw” and is received favorably by Achish.
- 27:8-12 - ON David's Raids:  
 “David and his men went up and raided” (v. 8) three different groups. God had given the land of “the Geshurites,” located in Judah's tribal allotment, to Israel; however, Israel had failed to take control of that region (cf. Josh 13:1–2). The Lord had also commanded Israel to eliminate “the Amalekites” (cf. Exod 17:15–16; Deut 25:17–19). Saul had failed to accomplish the task (cf. chap. 15), but David heeded the Torah mandate. “The Girzites” are otherwise unknown, but like the Geshurites and Amalekites, “had lived in the land extending to Shur and Egypt” and thus were partially in territory that legitimately belonged to Judah.  
 As such, the Geshurites, Girzites, and Amalekites were under the ban commanded by the Torah (Deut 20:16–17); none of them was to be spared by the Israelites in warfare. David, the man after the Lord's heart (cf. 12:24; Acts 13:22), was careful to follow the prescribed rules of warfare. Thus, whenever “he attacked an area” (v. 9) inhabited by these peoples, “he did not leave a man or woman alive.” However, he did take the booty—“sheep and cattle, donkeys and camels, and clothes,” part of which he presented “to Achish” on his periodic visits to Gath.” [Robert D. Bergen, 1, 2 Samuel, 261–262.]
- 27:10 - David's replies to Achish about where he was raiding are both **cunning** and **deceptive**, giving the idea that he was raiding Israel!! David deceives Achish to get his trust. Even his words in 28:1 are ambiguous: “You'll see for yourself what your servant can do....”
- 28:2 - **Achish** makes David is “bodyguard” - in Hebrew this is “keeper for my head.” David had already “kept” another head from a resident of Gath: Goliath (17:54)
- **TENSION:** The narrator puts us in suspense to see if David will side with the Philistines to fight against Israel or will he do something else.

### 3.12 **Saul Consults the Medium at Endor** (1 Samuel 28:3–25)

- 28:3-6 - Saul first tries to get insight from the LORD through legitimate means, but the LORD is silent.
- **Saul's final Offense:**  
 “This section presents what another writer considered perhaps the darkest moment in Saul's life, his deliberate violation of one of the most serious prohibitions in the Torah (cf. 1 Chr 10:13–14). By turning to a medium to receive guidance for his life, Saul committed a capital offense (cf. Lev 20:6). Less than twenty-four hours after he did so, he was dead—a sobering reminder of the swiftness and surety of the Lord's punishment for any who violate the divine word.”  
 [Robert D. Bergen, 1, 2 Samuel, 264]

28:8 - **Divine for me....** - Samuel has already equate Saul's earlier rebellion to the sin of divination (see 1 Sam 15:23).

**1 Chronicles 10:13–14** “So Saul died for his breach of faith. He broke faith with the Lord in that he did not keep the command of the Lord, and also consulted a medium, seeking guidance. He did not seek guidance from the Lord. Therefore the Lord put him to death and turned the kingdom over to David the son of Jesse.”

- 28:10 - Saul foolishly makes an oath “on the LORD's life” that the medium would not be punished even though that directly contradicts the LORD's will and instruction. Saul is setting the LORD against Himself!!!!

**Leviticus 20:27** “A man or a woman who is a medium or a necromancer shall surely be put to death. They shall be stoned with stones; their blood shall be upon them.”

- 28:24-25 - There is probably a subtle allusion to David and Abigail here: Saul is fed by an unfaithful woman under the curse of the LORD whereas David is nourished and refreshed by a wise woman under the blessing of the LORD.

### 3.13 **David Saved from Fighting Against Israel** (1 Samuel 29)

- 29:3 - The Philistines had already been betrayed by another group of Hebrews (see 1 Sam 14:21)
- 29:6-7 - Achish / Saul  
 “Ironies abound in Achish's relationship with David. A study of the author's portrayal of the Philistine king suggests that Achish was

intended to serve simultaneously as a type and a foil for Saul. Both kings made David their personal bodyguard (cf. 22:14; 28:2); both were impressed with David, particularly his fighting abilities, yet both ended up removing him from the ranks of their armies; both were responsible for David's making his abode in southern Judah; and both badly misjudged David. Saul considered David his mortal enemy, yet he was in fact his most loyal subject; Achish considered David his most trusted subject, yet he was in fact his most dangerous enemy. Both kings also made inappropriate use of oaths taken in the Lord's name (cf. 14:39; 29:6). The parallels between Saul and Achish suggest that Saul was indeed a king "such as all the nations have" (cf. 8:5). [Robert D. Bergen, 1, 2 Samuel, 272]

- 29:8 - Again, David's response to Achish is **ambiguous** - which King has his true loyalty?
- **What's the point of this episode?** If our we are correct that the editors of Samuel were in part shaping the material to show that David had not usurped the throne from Saul, the current narrative would show that David had nothing to do with Saul's death. When Saul dies, David and his men were a hundred miles away destroying Amalekites, fulfilling what Saul had neglected (see 15:18–19; Exod 17:15–16; Deut 25:17–19).

### 3.14 **David Raids the Amalekites** (1 Samuel 30)

- 30:2 - taken captive... - Kidnapping is punishable by death under the Torah (Exodus 21:16)
- 30:7 - This episode is set against Saul's consulting the medium at Endor. While Saul is practicing forbidden occultism, David is inquiring of the LORD.

*By the end of this episode, Saul and all his heirs will be dead, whereas David's heirs will be restored to him. It is the end of the Curse / Blessing cycle in which Saul's faithlessness brings ruin but David's faithfulness brings favor.*

- 30:11-12 - The detail of David's treatment of the Egyptian shows that even in extreme duress, he is still mindful of the Torah instruction on the treatment of foreigners in the Land (see Exod 22:21; 23:9; Lev 19:34; Deut 23:7)
- 30:17 - David's destruction of the Amalekites is almost complete. They would not appear as opponents to Israel again until the time of Hezekiah, about 300 years later (716–687 B.C. see 1 Chr 4:43)

- 30:23-25 - David's distribution of the spoils of war to all show his mind was aligned with the grace and provision of the LORD for all his people. Jesus' parable of the "workers in the vineyard" in Matthew 20:1-16 contains similar ideas.
- 30:26-31 - David's "present" (*blessing* in Hebrew) to the people and Elders of Judah in part reveals his emerging Messianic status: he has fought the enemies of the LORD and is now providing blessing to the LORD's people.

### 3.15 **Saul's Reign Comes to an End** (1 Samuel 31)

- 31:1-7 - Just as Samuel had just predicted hours earlier (1 Sam 28:19), Saul and all his family came to an end.
- 31:4 - Saul's death is paralleled to that of Abimelech Judges 9:54 who was also unfaithful.
- 31:11 - Jabesh Gilead  
"Though the efforts of the citizens of Jabesh Gilead were considerable and apparently exceeded those of any other Israelite city, they were thoroughly appropriate. After all, the city had once been rescued from humiliation at the hands of foreigners by Saul's efforts on their behalf (cf. 11:1-11). In addition, Saul may have had genealogical ties with individuals within Jabesh Gilead (cf. Judg 21:10-12; 2 Sam 21:12-14). David would later commend the Gileadites for their heroic act of loyalty to Saul (cf. 2 Sam 2:5-7). [Robert D. Bergen, 1, 2 Samuel, 284]"
- 31:13 - the Tamarisk Tree - a call back to 22:6 where Saul had conducted royal meetings under this type of tree.

## 11. David's Reign Begins (2 Samuel 1–4)

### 4 David Establishes His Kingdom (2 Sam 1–9)

#### 4.1 David's Hears About the Deaths of Saul and Jonathan (2 Sam 1)

##### 4.1.1 An Amalekite reports Saul and Jonathan's death to David (2 Sam 1:1-10)

- **Was the Amalekite lying?** Since, the Amalekite presents evidence that proves at least part of his story, he is probably being somewhat truthful, even if opportunistic. Whatever the case, David takes him at his word which does not end well for the Amalekite.

\*The LORD had already given previous instructions on the destruction of the Amalekites: 1Sam 15:18–19; Exod 17:15–16; Deut 25:17–19

##### 4.1.2 David mourns Saul and kills the Amalekite (2 Sam 1:11-16)

##### 4.1.3 David laments Saul and Jonathan (2 Sam 1:17-27)

- 1:18 - **The Book of Jashar** - The title means, “The Book of the Upright” and is also mentioned in Joshua 10:13 but no longer exists.
- The Lament by David is some of the finest Hebrew poetry in the OT.
- 1:26 - “surpassing the love of women”  
“[In these ancient cultures] A man's wife was his partner in procreation and parenting, but not necessarily his best friend, confidant, or social peer. For David, Jonathan was the peer, friend, and confidant that no wife could ever have been in that society; and his untimely death left a gaping hole in David's soul.” [Robert D. Bergen, 1, 2 Samuel, 293]

#### 4.2 David Is Made King over Judah (2 Sam 2–4)

- The section is the high-point and turning point in the narrative of David. Although he begins well, David will soon spiral down because of His sin. Nevertheless, he fulfills major Torah prophecies regarding **1**) the rise of the tribe of **Judah** over Israel (cf. Gen 49:10), **2**) the capture of **Jerusalem** where the LORD put his Name for his dwelling (Deut 12:5), **3**) the acquisition of territories **promised to Abraham** (Gen 12:7; 15:18–21; 17:8), and **4**) the **destruction of Moab, Edom, and Amalek** (Num 24:17–21).

#### 4.2.1 **David is anointed as King in Hebron (2 Sam 2:1-4a)**

- 2:1 - **Hebron** - Was the largest city of refuge in Judah (*a city where someone falsely accused of murder could flee*) and also set apart for the priesthood (see Joshua 21:13).
- 2:4 - **Judah** - Here David is recognized by his kin as King, but not yet all Israel as the following narrative will show.

#### 4.2.2 **David honors the people of Jabesh-gilead who buried Saul (2 Sam 2:4b-7)**

#### 4.2.3 **Abner makes Ish-bosheth King (2 Sam 2:8-11)**

- 2:8 - **Ish-bosheth** - this name means “man of shame.” In 1 Chronicles 8:33; 9:39 he is named “Esh-Baal” which means “Fire of Baal” or “Man of baal.”

“The element (ba’al), which forms the second part of his name, is not a reference to the storm-god Hadd worshiped by the Canaanites and more often than not referred to by the title (not “name”) “ba’al,” which means “lord.” Rather, this is also a title of Yahweh, Israel’s God.

In early Israel one could use this noun (ba’al) (“lord”) of Yahweh without fear. But after the worship of the Canaanite god Hadd/Ba’al made such inroads in the northern kingdom of Israel during the reign of Ahab, God made it known through his prophets (Hos 2:16) that he preferred now to be known by other synonyms, such as the nouns [“my husband”] and [“my lord”], and that his worshipers should no longer use the detested word (ba’al) of him. Because of this revulsion to the divine epithet (ba’al), later scribes of the Hebrew Bible replaced it in names such as Ish-ba’al and Mephi-ba’al with the word (bosheth), which means “shame.”

[Harry A. Hoffner Jr., 1 & 2 Samuel, 170]

- **The Reign of Ish-bosheth:** In the two years of his reign, he is only mentioned doing three things 1) wrongly accusing Abner of misconduct, 2) giving his sister, Michal, back to David, and 3) lying on his bed. In short, he is presented as weak and incompetent.
- 2:11 - David in Hebron 7 years 6 months - this apparently the time it took to consolidate the Kingdom and gain control of Jerusalem.

#### 4.2.4 **Joab battles with Abner (2 Sam 2:12-17)**

- 2:14-16 - Like David and Goliath earlier, the men engage in ritual combat which leads to an impasse with all 24 men killed. This leads to a full-on battle between the opposing forces.

#### 4.2.5 **Asahel is killed by Abner (2 Sam 2:18-23)**

- 2:18 - **Zeruiah** was David's sister and so **Joab, Abishai** and **Asahel** are his nephews.

#### 4.2.6 **Joab and Abner bring an end to the fighting (2 Sam 2:24-32)**

- 2:26 - Abner reasons with Joab: *If we continue, when will the killing stop?*
- 2:30 - According to the numbers, Joab's forces dealt a severe blow to Abner's. If 12 of Joab's men were killed during the initial "contest" at the pool, this means that only 7 of his men were lost in the other battle whereas 360 of Abners were lost - a decisive victory.

#### 4.2.7 **David's family grows (2 Sam 3:1-5)**

- 3:1ff - the list of **David's wives** shows that he was consolidating his power through marriage given that they were from different territories.

The list of sons gives the line of succession to the throne: Amnon, Kileab, Absalom, Adonijah, Shephatiah, and Ithream

#### 4.2.8 **Ish-bosheth dishonors Abner (2 Sam 3:6-11)**

- 3:6-7 - Abner's "strengthening himself" in the house of Saul indicates that he may have had other motives in establishing Ish-bosheth. This seems to be the motivation for Ish-bosheth's accusation that Abner had gone in to one of the royal concubines - an act of betrayal and subtle claim to the throne. Like his father before him, Ish-bosheth is either paranoid or misreads the situation, or both.
- 3:8-10 - **Abner's reaction** implies that the accusation is not true and that he has been accused of betrayal of the house of Saul. Here, Abner's allegiance shifts to David as he apparently *knows* that the LORD has given the kingdom to David!?!?

#### 4.2.9 **Abner makes peace and an alliance with David (2 Sam 3:12-21)**

- 3:12 - "make a covenant" - "cut a covenant"
- 3:13 - **Michal** - by requesting his first wife be returned to him, David is reestablishing his right as part of Saul's own family and his rule. Although The Torah prohibited men taking back wives they had divorced, (see Deut 24:1-4) David had never divorced Michal; she had been taken from him.

- 3:17-18 - the **Elders of Israel** - by conferring with these tribal leaders (part of the same group who had demanded a king earlier, see 1 Sam 8:4-5), Abner is helping David become King over all Israel.
- 3:19-21- Abner also brings Benjamin over to David's side and vows to bring all the rest of Israel over as well.

#### 4.2.10 **Joab objects to the alliance with Abner and kills him for the sake of Asahel (2 Sam 3:22-30)**

- 3:27 - Joab kills Abner in Hebron a city of refuge in which The Torah forbids vengeful violence (see Num 35:24–25). The Torah did allow for surviving family members to take vengeance upon a murderer if malice or premeditation could be proven (see Num 35:20–21). Since Abner was fleeing from Asahel, neither motivation could be proven in his case. Joab has transgressed the Torah.
- 3:29 - **David's curse** of Joab's family is simply a recall of some of the curses the LORD imposes for violating Torah.

#### 4.2.11 **David mourns the death of Abner (2 Sam 3:31-39)**

- In these verses, David is referred to as "**The King**" for the first time.
- 3:36 - Instead of Abner's death bringing disaster to David's unification plans, His honoring of Abner was pleasing to "all the people." David shows that instead of acting rashly and foolishly, he is able to discern and act graciously, unlike Saul before him.

#### 4.2.12 **Rechab and Baanah kill Ish-bosheth and then David kills them (2 Sam 4:1-12)**

- 4:4 - **Mephibosheth** (also Merib-Baal, see 1 Chr 8:34; 9:40) Although the death of Ish-bosheth is the main focus of this chapter, the sideline about Mephibosheth shows that Saul's family was not completely destroyed.
- 4:10-11 - Like the Amalekite who had reported Saul's death to David thinking he would be rewarded, these two murderers incur the wrath of David in line with the teaching of The Torah on executing wicked men (see Gen 9:6; Exod 21:12; Lev 24:17; Num 35:31).

## 12. David Is Anointed and the Ark is Brought to Jerusalem (2 Samuel 5-6)

### 4.3 David Establishes His United Kingdom (2 Sam 5:1–25)

#### 4.3.1 David is Anointed King over Israel and Judah (2 Sam 5:1-5)

- 5:2 - “Shepherd, Prince/Ruler”  
“The text of the prophecy avoided calling David Israel’s king; instead, it termed him a “ruler” (Hb. *nāgîd*), a term previously used to refer to Saul in his role as Israel’s divinely appointed leader (cf. 1 Sam 9:16). Though the prophetic revelation regarding David in v. 2 was not presented in the preceding narratives, it is consistent with other biblical claims relating to him (cf. 1 Sam 13:14; 25:30; Ps 78:71).  
... David’s assigned role was that of “shepherd,” that is, one appointed to defend, lead, and tend to the needs of those for whom he was responsible. The king-as-shepherd image has paternalistic overtones; shepherds are responsible for sheep, not sheep for the shepherd.  
[Robert D. Bergen, 1, 2 Samuel, 318]
- 5:3 - literally “**cut a covenant**” - Although a general idea in the Ancient Near East, this phrase can be traced back to Genesis 15 where the LORD literally cut animals in two when making the covenant with Abraham. This was a common practice when taking oaths in a covenant making ceremony. It is also interesting that although there is not a direct linguistic link with this ancient phrase, we still say things like “cut a deal.”

#### 4.3.2 David takes Jerusalem and prospers (2 Sam 5:6-16)

- **Jebusites:** were a banned Canaanite group (see Exod 23:23; 33:2; 34:11; Deut 7:1–2; 20:17) that early generations of Israelites had been unable to eradicate (see Josh 15:63; Judg 1:21).

**Deuteronomy 7:1–2** “When the Lord your God brings you into the land that you are entering to take possession of it, and clears away many nations before you, the Hittites, the Girgashites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the **Jebusites**, seven nations more numerous and mightier than you, 7:2 and when the Lord your God gives them over to you, and you defeat them, then you must devote them to complete destruction. **You shall make no covenant with them and show no mercy to them.**”

- **Jerusalem** was located in the allotment to the tribe of Benjamin, associated with Northern Israel. By making Jerusalem the capital instead of Hebron in Judah, David is winning the favor of the Northern Tribes signaling that he will not show favoritism to his kin of the Southern regions.

- 5:6-8 - “**the blind and the lame will turn you back...**” - Jerusalem was a very difficult city to take: it was a small walled city surrounded on three sides with valleys with steep hills. *The Jebusites taunted David, thinking it was nearly impossible for him to take the city.*

\*In a brilliant move, David enters the city through the *water shaft* that likely provided water for the city from the nearby Gihon spring.

5:8 - David turns the “blind and lame” back on the Jebusites as an insult for their arrogance.

- 5:11 - **Hiram King of Tyre** - being recognized by one of the most powerful city-states in the region shows how much David’s reputation had grown and how the LORD had established his kingdom (5:12).

*\*Some scholars think Hiram may have given this gift as long as 25 years after David became King.*

- 5:13-16 - **David’s Family** - the growth of David’s family was also an indication of the LORD’s blessing. The wives would also create strong bonds between David and their families/tribes.

“At the same time, one cannot fail to hear in this passage—especially in the phrase “David took more concubines and wives” (v. 13)—another, more troubling message. True to Samuel’s prophetic words, David had become a king who took the nation’s daughters (1 Sam 8:13). In his acquisitions he came perilously close to violating the Torah’s prohibition against taking many wives (Deut 17:17). In fact, it was his unauthorized acquisition of a wife that shattered his regency and took away still greater blessings that could have been his.”

[Robert D. Bergen, 1, 2 Samuel, 324]

#### 4.3.3 **David is given victory over the attacking Philistines (2 Sam 5:17-25)**

- 5:19 - In contrast to Saul, David always inquires of the LORD before he makes a serious move.
- 5:20 - **Baal Perazim** - “The Lord of breaking forth”

- 5:24 - The unique instructions of the LORD here gave David a tactical advantage and also signaled His “supernatural” support.

\*This episode demonstrates that David is not a king “like the other nations have”... “to lead us and to go out before us to fight our battles” - what Israel demanded earlier (1 Sam 8:20). Instead, he is like Moses or Joshua waiting on the LORD to go before Israel. David recognizes who the *true King* is.

#### 4.4 **The Ark is brought to Jerusalem** (2 Sam 6)

##### 4.4.1 **David prepares to bring the Ark to Jerusalem (2 Sam 6:1-4)**

- 6:2-3 - **David moves the Ark** - David may have several reasons for doing this. The two most important are most likely 1) to protect the Ark from enemy (Philistine) attacks, and 2) establish Jerusalem as the religious center of the nation.

**Baale-judah = Kiriath Jearim** - the Ark had been kept here in the house of Abinadab since the early days of Samuel (see 1 Samuel 7:1-2).

“the Ark of God, which is called by the name of the LORD of hosts who sits enthroned on the cherubim” - the description emphasizes the singular importance of the Ark - *the LORD is present with it*.

- 6:3 - **a new cart** - Like the ignorant Philistines before (1 Sam 6:7, 10), David also transgresses Torah instruction by placing the Ark on a cart (see Numbers 4:15; 7:9)

##### 4.4.2 **Uzzah is struck down and the Ark finally arrives in Jerusalem (2 Sam 6:5-15)**

- 6:6-7 - Although the LORD’s striking of Uzzah seems extreme, his touching the holy things was expressly forbidden in Torah and carried a sentence of death (see Numbers 4:15).
- 6:8 - **Perez Uzzah** - “outburst against Uzzah”
- 6:8-9 - David’s anger could either be directed at 1) the LORD for striking Uzzah, or 2) Uzzah’s folly that resulted in his death. Whatever the case, David’s fear and unwillingness to move the Ark further emphasizes his respect for the LORD’s holiness. *When the LORD’s holiness is not held in awe and reverence, the community is put at risk.*

- 6:11 - **Obed Edom** was from the Levitical line and so an appropriate keeper of the Ark.
- 6:13-15 - This time the Ark is carried in the proper fashion with more reverence. The “six steps then sacrifice” pattern calls to mind the story of creation in Genesis 1.
- 6:14 - **David as priest? - the linen ephod** - *Scholars are divided* as to whether David’s linen ephod represented some priestly significance. If David is the one giving the sacrifices mentioned in this context, then the priestly ideas are clearly present. Some make a connection to **Melchizedek** the King-Priest of Salem (Jerusalem) in Genesis 14. In 6:18-19 David does bless the people and provide a food gift for them the same as Melchizedek does in Genesis 14:18-19. Also, David meditates on his “Lord” being in the order of Melchizedek in Psalm 110. Although the text does not make these connections explicit, there may subtle connections.

#### 4.4.3 **Michal despises David in the midst of celebration (2 Sam 6:16-23)**

- We know that Michal was associated with **idolatry/terraphim** from an earlier episode (1 Sam 19:13). She probably also resented being taken away from Paltiel. What is clear: she despised David.
- 6:20-23 - Michal’s scandalous portrayal of David’s actions and motivations were seemingly overblown and not accurate.
- 6:22 - “I am willing to shame and humiliate myself even more than this!” David is more concerned with honoring the LORD than protecting his own honor. Those who were faithful would recognize David’s motives in truth - like the slave girls that Michal had mentioned.
- 6:23 - the fact that Michal had no children signified a lack of blessing from the LORD most likely due to the fact that she did not give her allegiance to Him.

## 13. The LORD Makes a Covenant with David

(2 Samuel 7)

### 4.5 The LORD promises to build David's "house" (2 Sam 7:1-17)

#### 4.5.1 David intends to build a house for the LORD (2 Sam 7:1-3)

#### 4.5.2 The LORD gives promises to David through Nathan the Prophet to build a "house" for him (2 Sam 7:4-16)

- The is the longest monologue from the LORD since the time of Moses. Most scholars view this section as one of the most crucial passages in the Hebrew Scriptures - *some put it on equal footing with the Torah.*
- 7:7-9 - Here the LORD indicates that He has made his presence known, not through a "house of cedar" but through the events of David's life.
- 7:9 - A Great Name for David...
- 7:10ff - Appoint a place for My people Israel...

a "seed" of hope

"The covenant that the Lord established with the house of David became the nucleus around which messages of hope proclaimed by Hebrew prophets of later generations were built (cf. Isa 9:1-7; 11:1-16; 16:5; 55:3; Jer 23:5-6; 30:8; 33:15-26; Ezek 34:23-24; 37:24-25; Hos 3:5; Amos 9:11; Zech 12:7-8). To a people broken and humbled by invaders sent as agents of divine punishment, the Lord's promise to David of a kingdom that "will endure forever" (v. 16) was the seed of hope that resurrected a nation. The Lord's promise of an enduring house for David became Israel's assurance that God would once again lift the nation up and cause it to flourish anew."

[Robert D. Bergen, 1, 2 Samuel, 337]

- 7:11 - I will give you rest...and make a "house" for you...
- 7:12 - I will raise up your offspring (lit. seed) and establish his Kingdom...
- 7:13 - He shall build a house for my Name and I will establish the Throne of his kingdom forever.

“In applying v. 13 to Jesus, the New Testament writers took their cue from Jesus himself. Three of Jesus’ claims concerning himself allude to this verse. First, Jesus claimed he would build a temple (cf. Matt 26:61; 27:40; Mark 14:58; 15:29; John 2:19–22). Second, he claimed to possess an eternal throne (cf. Matt 19:28–29). Finally, he claimed to possess an imperishable kingdom (cf. Luke 22:29–30; John 18:36).” [Robert D. Bergen, 1, 2 Samuel, 340]

- 7:14 - I will be his Father; He will be my son...
- 7:15 - My steadfast love will not depart from him...
- 7:16 - And your house and your kingdom shall be made sure forever before me. Your throne shall be established forever.

#### 4.6 **David responds to the LORD’s promises** (2 Sam 7:18–29)

- This is the second longest monologue by David in the Samuel; the longest is the poem in 2 Samuel 22:2-51.
- 7:18 - David sat before the LORD - most likely he goes into the tent containing the Ark of the Covenant.
- 7:19 - “You have spoken also of your servant’s house for a great while to come...”
- 7:19 - “...and this is instruction (Torah) for mankind, O Lord GOD!”
- 7:23 - “making a name”  
“In making this confession David echoed a theme prominent in Moses’ Deuteronomic monologues (cf. Deut 7:8; 9:26; 13:5; 15:15; 24:18). The Lord’s actions on Israel’s behalf, like those on behalf of David, were used “to make a name”—that is, to bring glory to God.” [Robert D. Bergen, 1, 2 Samuel, 344]
- 7:24 - The LORD’s people Israel, forever...
- 7:25 - “And now LORD God, confirm forever...”
- 7:26ff - the NAME of the LORD God; the House of David
- **Where does the term “covenant” appear in this passage?**

#### 4.7 **The Significance of the Davidic Covenant**

- David affirmed that the Promises given to him were a Covenant:

**2 Samuel 23:5**

“For does not my house stand so with God? For he has made with me an everlasting covenant, ordered in all things and secure. For will he not cause to prosper all my help and my desire?”

- **The Psalms** as a whole meditate on the Davidic Promises/Covenant: **Psalm 2** affirms that the King is the “son of God” who has sovereignty over all the other kings of the Earth. **Psalm 89** wrestles with seeming failure of the Davidic promises. **Psalm 132** reflects on the sure nature of the promises.
- The **Prophets** refer to the Davidic Promises as the basis for the future hope of Israel. **Isaiah 9:6-7** - the everlasting ruler on the throne of David whose name is “Mighty God, Everlasting Father.” **Isaiah 16:5** there will be a judge who judges in righteousness and justice in the tabernacle of David. **Isaiah 55:3** - God will establish with His people an everlasting covenant “according to the faithful mercies shown to David.” **Jeremiah 23:5-6** - the righteous branch raised up for David to reign as King. **Jeremiah 30:9** - David the King will be raised up. **Jeremiah 33:15, 22, 25-26** — the righteous branch of David, to execute justice and righteousness. **Ezekiel 34:23-24; 37:24-25** - David will be raised up to shepherd Israel. Also Hosea 3:5, Amos 9:11, Zechariah 12:7-12; 13:1
- Jesus is presented as the heir of David, one of the preeminent forefathers in his lineage:

**Matthew 1:1** The book of the genealogy of Jesus Christ, **the son of David**, the son of Abraham.

**Romans 1:1-6** ... concerning **his Son, who was descended from David according to the flesh** 1:4 and was declared to be the Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord...

**Revelation 5:5** And one of the elders said to me, “Weep no more; behold, **the Lion of the tribe of Judah, the Root of David**, has conquered, so that he can open the scroll and its seven seals.”

**Revelation 22:16** “I, Jesus, have sent my angel to testify to you about these things for the churches. **I am the root and the descendant of David, the bright morning star.**”

## 4.8 A Basic Chronology of Samuel

<b>Date BC <i>approximate</i></b>	<b>Saul's Age</b>	<b>David's Age</b>	<b>Event</b>
1100			The Birth of Samuel
1081			<i>Birth of Saul</i>
1051	30		Saul anointed as first King, begins Reign
<b>1041</b>	50		<b>David Born</b>
1040-1035			Saul's early rebellions
1029	62	12	<b>David anointed by Samuel</b>
1025		16	<b>David defeats Goliath</b>
1020-1011			David flees from Saul
1014			<b>Samuel Dies</b>
<b>1011</b>	70	30	<b>Saul Dies</b> <b>David anointed in Hebron</b>
1004		37	<b>David anointed over Israel</b> The conquest of <b>Jerusalem</b> <b>The Davidic Covenant</b> (Traditional)
996-993			Great Famine
993-990			Ammonite Wars
992		49	David's sin with Bathsheba; Murder of Uriah
991			<b>Birth of Solomon</b>
987			The rape of Tamar
985			Death of Amnon
985-982			Absalom's Exile
979		62	Building David's Palace
<b>977</b>		64	The Ark is moved to Jerusalem <b>The Davidic Covenant</b> (Merrill)
976			Absalom's Rebellion
975			David's census
973-971			Co-regency of Solomon
<b>971</b>		70	<b>David's Death and Coronation of Solomon</b>

## 14. The LORD establishes David in Victory and Covenant Loyalty (2 Samuel 8–10)

“The importance of the preceding narratives is highlighted by the brevity of chapter 8, which **serves to bring the conquest to a conclusion** (see Joshua). Here you find David’s many years as king condensed into two brief summaries. And because our narrator is ultimately concerned not with David’s kingly exploits but with his character, he concludes with another narrative of David’s kindness to the house of Saul (ch. 9), where the “lame” enter the palace—despite the saying in 5:8! But note how this scene sits in contrast to the unfortunate story that follows.” [Gordon D. Fee and Douglas K. Stuart, *How to Read the Bible Book by Book: A Guided Tour*, 89]

### 4.9 The LORD gives David victory in all his battles (2 Sam 8)

- 8:2 - the defeat of the **Moabites** ties in to the prophecy of Balaam in Numbers 24:17. *The Moabites were in David’s family line.*
- 8:3 - **Euphrates** - it is debated if the Euphrates was originally intended in this text. Whatever the case, these episodes show that David is claiming the Land promised to Abraham (see Gen 15:18-21)
- 8:6, 14 - “**And the LORD gave David victory...**”
- 8:11 - these conquests brought IMMENSE **wealth** to Israel - which David dedicated to the LORD and was most like what he donated in the building of the Temple (see 1 Chron 22:14).
- 8:15 - “**Justice and righteousness** ... were primary attributes of the Lord’s character (Job 37:23; Pss 33:5; 36:6; 99:4; 103:4; Isa 5:16; Jer 9:24; Mic 7:9) and were considered the two basic virtues that characterized every person and society that pleased the Lord (Ps 106:3; Prov 21:3 Isa 1:27; 9:7; 56:1; Ezek 18:5, 27; 33:14–19); by possessing them an individual would avoid the Lord’s judgments and receive covenant promises and blessings (Gen 18:19; Ps 106:3; Jer 22:15; Ezek 18:5, 27; 33:14–19). Israelite leaders especially were expected to possess these traits (1 Kgs 10:9; 2 Chr 9:8; Isa 9:7). David’s exemplary administration of justice over all Israel opened the way for the Lord’s blessing to fall on the land. [Robert D. Bergen, 1, 2 Samuel, 351]
- 8:17 - **Zadok and Ahimelech** - descendants of Aaron though through different family lines.

- 8:18 - “**David’s sons** were priests...” There is no explanation for this and the meaning is debated. Some interpret it to mean they were “royal advisors” as they are described in 1 Chron 18:17. Several key scholars have argued that the term translated “priest” was used in a broader sense in the days of David.

#### 4.10 **David honors Mephibosheth for Jonathan’s sake** (2 Sam 9)

- 9:1 - “kindness” - Hebrew: *hesed* - This chapter shows David as a supreme example of **covenant faithfulness** (*hesed*) by fulfilling his oaths to both Saul and Jonathan (See 1 Sam 18:3; 20:42; 23:18; 24:21–22). In 7:15 the LORD had said that his “steadfast love” (*hesed*) would not depart from David’s son and heir.

*hesed* - is one of the key theological terms in the OT. Various translated as “steadfast love,” “lovingkindness,” “mercy,” “covenant loyalty,” or “faithful love” - No single English word fully captures it. At its core, *hesed* refers to **loyal, covenantal love expressed through faithful action**

- 9:8 - Mephibosheths’ *humble response* to David is parallel to David’s response to the LORD in Chapter 7 after the Promises were given - *grace received in humility*.

#### 4.11 **Joab and David defeat the Ammonites and Syrians** (2 Sam 10)

- 10:2 - “**I will deal loyally...**” - This episode is set in **CONTRAST** to the Mephibosheth story. Here, David wishes to show loyalty - *hesed* - to Hanun as his father had been loyal him. But Hanun is swayed by bad advice to reject David’s offer. **Nahash** “the serpent” had attacked Israel earlier and that incident lead Israel to demand a King (see 1 Samuel 11; 12:12). In the time since, he had apparently made a treaty with David

\*See note on the **Ammonites** on **page 23**.

- 10:4 - the shaving of beards and cutting of garments not only dishonored, shamed, and disgraced the men - the actions put them in violation of Torah commands (see Lev 19:27; Num 15:38-39; Deut 22:12).
- Joab and David’s victory and capture of Land here again links to Torah promises to Abraham (see Genesis 15:18)

## 15. David Dishonors the LORD

(2 Samuel 11-12)

### 5 David's Great Sin and the Birth of Solomon (2 Sam 11–12)

- **David > The Nation** - “As goes the King, so goes the Nation”  
This section is the **turning point** in David's story. Whereas David had been blessed by the LORD, now he would experience some of the Torah curses - fracture and loss of family (see Deut 28:18) and even exile (see Deut 28:64–67). These events also *foreshadow* the history of Israel to come: fracture of the Nation leading to Exile. But this section ends on a positive, hopeful note in Chapter 20 with David returning to Jerusalem from East of the Jordan to the difficult task of rebuilding the Nation. So too, Israel would go into Exile in the East, in Babylon, but the LORD in His grace would bring them back to the long, difficult task of rebuilding what was lost.

#### 5.1 David commits adultery with Bathsheba (2 Sam 11:1-5)

- 11:1 This section begins in the Spring, in the middle of the “Ammonite campaign.” In Chapter 10, Joab had forced the Ammonites to retreat into their capitol city of Rabbah. Now, the battle focuses on taking that city. ***A siege could take months or even years to complete*** which sets the context for these chapters.
- 11:1 - “David remained in Jerusalem...”  
“The king's absence from the battlefield at this time should not be understood as dereliction of duty. David had previously remained in Jerusalem when the Ammonites were attacked (cf. 10:7). Furthermore, at some point in David's military career—quite possibly prior to the events of this passage—David's men had pleaded with him to avoid an active role in military campaigns (cf. 21:17) out of concern for the king's safety and the best interests of the nation.”  
[Robert D. Bergen, 1, 2 Samuel, 364]
- 11:3 - **Bathsheba** - “daughter of the oath/seven/abundance”?  
was the daughter of one of David's best fighters Eliam (23:34), the granddaughter of his most trusted counselor Ahithophel (16:23; 23:34), and the wife of one of his inner circle of faithful, honored soldiers, Uriah (23:39).

**Uriah** - “YHWH is my light” - Uriah was most likely not from the “Hittites” of Canaan set under destruction (see Deut 7:1–2). He could have been from the Neo-Hittite kingdom from the north or of the “sons of Heth” that had assimilated into Israel at this time. *The term “hittite” is often ambiguous in the OT.*

- 11:4 - **Adultery** was forbidden in Torah (see Exod 20:14; Lev 18:20; Deut 5:18) and it's penalty was DEATH (see Lev 20:10; Deut 22:22)

## 5.2 **David tries to trick Uriah but he remains faithful** (2 Sam 11:6-13)

- 11:6 - Uriah would have made about a 40 mile trip back to Jerusalem.
- 11:9 - Uriah did not go to his house...  
David had earlier required his men to remain abstinent since military action was seen as a service to the LORD (see 1 Sam 21:5; Exod 19:15). Because the military camp was considered a place of divine presence ("For the Lord your God moves about in your camp... therefore your camp must be holy," Deut. 23:15), soldiers had to adhere to specific purity rules, which included abstaining from sexual relations. ***Uriah is being faithful in contrast to David here.***
- 11:13 - Since his first scheme didn't work, David gets Uriah drunk in hopes that he would relax his principles. ***Interestingly and ironically, this is the same scheme that the daughters of Lot used that produced the Ammonites, the very people Israel is fighting!!!*** (see Gen 19:30-38)

## 5.3 **David conspires to have Uriah killed** (2 Sam 11:14-21)

## 5.4 **David is told of Uriah's death and he takes Bathsheba as his wife, all of which the LORD sees as evil** (2 Sam 11:22-27)

- 11:14-27 - Although it was David who deserved death, Uriah pays for David's treachery with his life. Taking Bathsheba as his wife could have outwardly been perceived as a good action - David acting as a type of "kinsman redeemer." However, the LORD sees through to the heart and this whole affair greatly *displeased the LORD* - literally, "**was evil in the eyes of the YHWH.**" A similar thing was said about Onan's sexual sin which resulted in his death (see Gen 38:10).

## 5.5 **The LORD sends Nathan to confront David** (2 Sam 12:1-6)

- Nathan confronts David with a parable - a *mashal* - a form which, like political cartoons of our day, could be used to "speak truth to power" (see Judges 9:6-13) or bring harsh judgment (see Ezek 17:2-10)
- 12:3 - the reference to the ewe lamb being like a "daughter" to the man and sleeping in his arms is a less that subtle hint at Bath-sheva - the "bath" her name meaning "daughter."
- 12:5 - Clearly, David's indignation - though based in the commands of Torah - is completely ironic.

5.6 **Nathan pronounces the LORD's judgment against David**

(2 Sam 12:7-15a)

- The Inciting Moment:  
 “**This event sets in motion the rest of the story** (chs. 13–20) in two ways. **First**, watch how illicit sexuality, murder, and intrigue are multiplied in David’s family, as Nathan’s prediction (12:10–12) is fulfilled. In turn there is rape, fratricide, treachery, rebellion, seizure of David’s concubines, and civil war, and the fissures between north and south portrayed in 19:8b–20:26 anticipate the unbridgeable chasm related in 1 Kings 12. And **second**, observe how this whole series of events is related to the question later raised by Bathsheba in 1 Kings 1:20: “Who will sit on the throne of my lord the king after him?” [Gordon D. Fee and Douglas K. Stuart, *How to Read the Bible Book by Book: A Guided Tour*, 89]
- 12:7-8 - “Thus says the LORD God of Israel” - Nathan’s words are from the Lord addressing a breach of Covenant - the Sinai Covenant, the Torah. Nathan begins by listing all the gracious blessings of the LORD to David.
- 12:9 - “You have despised the word of the LORD...”  
 This calls to mind Saul’s treachery. But even more so, David’s sin is not just against the LORD, but also against Uriah and Bathsheba. *Sin pollutes and corrupts every relationship it touches.*  
  
 “[...] you] have killed him with sword of the Ammonites.” Although the Ammonites were the “sufficient” cause of Uriah’s death, David was the *responsible* cause.
- 12:10 - The Sword will not depart...  
 “All told, four of David’s sons would experience premature death—an unnamed son (cf. 12:18), Amnon (cf. 13:29), Absalom (cf. 18:14–15), and Adonijah (cf. 1 Kgs 2:25). Traditional Jewish and Christian interpretation of this passage has correlated the death of the four sons to be the “fourfold” of v. 6.” [Robert D. Bergen, 1, 2 Samuel, 372]
- 12:9, 10 - David has *despised / shown contempt* for the LORD’s Word and the LORD himself!!! This echoes back to the sin of **Hophni** and **Phineas** in 1 Samuel 2:17.
- 12:11 - 12 - the LORD would bring evil against him from his own house - the next several chapters will show how David’s sexual sin is amplified through his own family.

- 12:13 - **David's confession** - "I have sinned against the LORD." David had sinned against Uriah and Bathsheba, but those were outcomes of the primary sin: *rejecting the LORD's word*.
- 12:13 - "**The LORD has put away your sin, you will not die**" This is one of the most amazing statements in the whole section. First, the LORD removes David sin without requiring sacrifice first. Then He removes the penalty of death that the sin deserves under the Torah/Law. David meditates on these incredible ideas in **Psalm 51** and **103**

**Psalm 51:16–17**

51:16 For you will not delight in sacrifice, or I would give it; you will not be pleased with a burnt offering. 51:17 The sacrifices of God are a broken spirit; a broken and contrite heart, O God, you will not despise.

**Psalm 103:10–12**

103:10 He does not deal with us according to our sins, nor repay us according to our iniquities. 103:11 For as high as the heavens are above the earth, so great is his steadfast love toward those who fear him; 103:12 as far as the east is from the west, so far does he remove our transgressions from us.

5.7 **David's child dies** (2 Sam 12:15b-23)

- David's fasting may indicate that the life of his child was more precious than food. He is clearly showing remorse before the LORD, intervening for his son (see 12:22)
- 12:18 - the seventh day - one day short of the prescribed day for circumcision and most likely naming.

5.8 **Solomon [Jedidiah] is born** (2 Sam 12:24-25)

- Solomon = "peaceful" | Jedidiah = "beloved of YHWH"  
\*both David's name and Jedidiah are based on the verb *dwd* - indicating that Solomon/Jedidiah would be David's heir.

"Of David's fifteen sons mentioned by name in 2 Samuel, only of Solomon is it stated that "the LORD loved him" (2 Samuel 12:24–25). Solomon is also the only child who was given the rare privilege of being renamed by the Lord—an event not seen since the days of the Torah patriarchs." [Robert D. Bergen, 1, 2 Samuel, 42]

5.9 **Rabbah the capital of the Ammonites is captured**  
(2 Sam 12:26-31)

## 16. Amnon, Tamar and Absalom

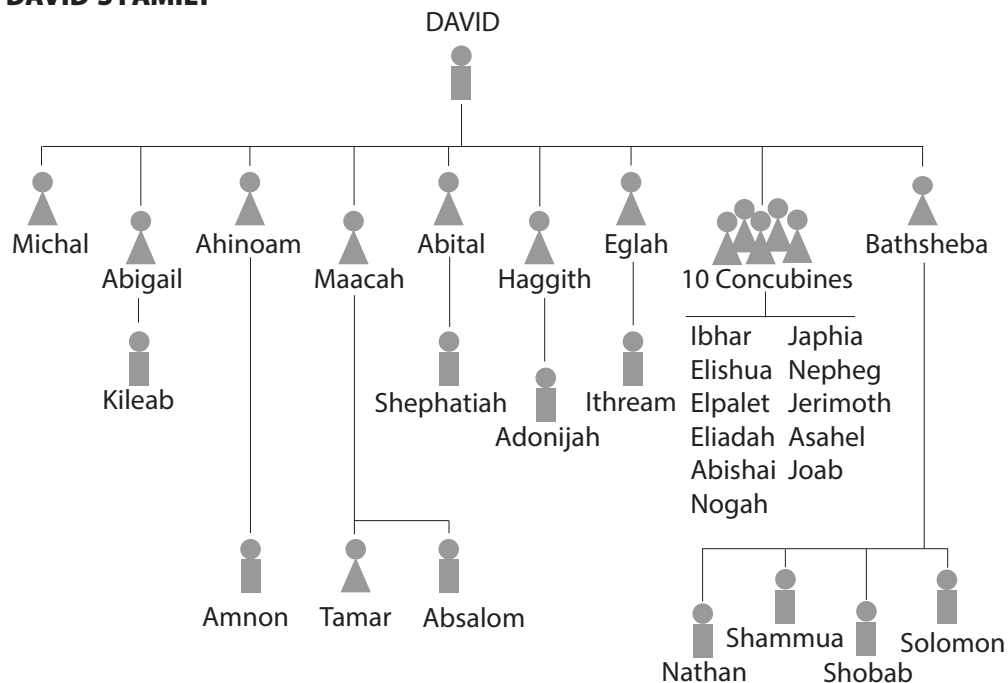
(2 Samuel 13–14)

### 6 David's Family Fractures Tragically (2 Sam 13:1–19:40)

#### 6.1 Amnon rapes Tamar (2 Sam 13:1–22)

- Amnon was David's first born in Hebron - See 2 Sam 3:2  
Amnon = "faithful" Tamar = "palm tree" Absalom = "father of peace"

#### DAVID'S FAMILY



- Amnon's lust and treachery is parallel to that of Shechem - the Canaanite who raped Dinah (see Genesis 34:2-3, 26).
- As we could imagine, a sexual relationship with such a close family member was strictly prohibited by Torah (see Lev 18:11; 20:17; Deut 27:22)
- 13:6, 8, 10 - the cakes/special cakes/special bread could either be heart shaped cakes or "hearty cakes"???
- 13:21 - David is furious... *But there is little David could do at this point due to the heinous nature of Amnon's crime.* The Torah required that a man who had sex with a virgin not pledged to another was obligated to marry her and pay a penalty (see Exod 22:16–17; Deut 22:28–29) Forcing Amnon to marry Tamar in fulfillment of Torah would also

violate the instructions related to marrying close kin. The payment penalty of 50 pieces of silver to the father - David - would also be meaningless in this context. *This whole episode makes David look weak* - like Eli dealing with his wickedly foolish sons in the early chapters of Samuel.

## 6.2 **Absalom murders Amnon in revenge** (2 Sam 13:23–33)

- Just as Amnon had done with Tamar, Absalom uses his father's influence to maneuver Amnon into his trap!!! David's family seems to have inherited his craftiness/shrewdness/cunning as Saul labeled it (see 1 Sam 23:22)

## 6.3 **Absalom flees to Geshur (2 Sam 13:34-39)**

- 13:37 - Talmai the son of Ammihud, king of Geshur - This is Absalom's **grandfather** on his mother Maacah's side (see 2 Sam 3:3; 1 Chr 3:2)

## 6.4 **Joab schemes for Absalom's return** (2 Sam 14:1-33)

- In this episode, Joab uses the same plan that Nathan had used earlier (see 12:1–14): 1) get an audience with the king, 2) present a fictitious situation, 3) let the king pronounce judgment, 4) urge the king to apply his wise judgment to himself!!!
- 14:5-11 - **Mercy** - the woman's story is similar to the narrative of Cain killing Abel in Genesis 4. Even though the Torah called for the death in the cases of both Cain and David committing murder, both were shown mercy. *The mercy of the LORD in some cases is greater than the requirement of Law!!!*

*The main point in this whole argument is that if Absalom - now David's assumed heir - remained in exile, this would put the Kingdom at risk.*

- 14:24 - "let him live apart..." David's choice to allow Absalom to return, but not be part of the Royal court signaled that he was being rejected in the line of succession. This caused the rift that would escalate into Absalom's rebellion.
- 14:25-26 - The abundance of Absalom's **hair** - which weighed about 5lbs - calls to mind the foolish and tragic stories of Esau and Samson. And, clearly the mention of his hair foreshadows his end.

## 17. Absalom Seeks to Overthrow David

(2 Samuel 15–17)

### 6.5 Absalom Conspires Against David (2 Sam 15:1–12)

- 15:1 - Absalom is the first mentioned to acquire **chariots** - Samuel had predicted this in reference to the King: see 1 Samuel 8:11

It is interesting to note that in these early texts, the enemies of Israel used chariots: The **Egyptians** (see Exod 14:9–15:21; Deut 11:4; Josh 24:6), northern **Canaanites** (Josh 11:4–9; Judg 4:15; 5:19–22), and **Arameans** (8:4; 10:18). They all used them unsuccessfully against Israel. Absalom's chariots may signal that he is aligning himself as an enemy of Israel and that he will be unsuccessful.

- 15:2-6 - Absalom's "cunning humility" shows that he is shrewd/crafty just like his father!!!
- 15:7 - **Hebron** - was one of the key religious cities and also the place of Absalom's birth (see 2 Sam 3:2-3)
- 15:11 - In a brilliant move, Absalom brings with him 200 men from Jerusalem, most likely those who would counsel David in this dangerous time. Although we are not told why **Ahithophel** gives his allegiance to Absalom we should remember that he is Bathsheba's grandfather!!! (see 2 Sam 11:3; 23:34)

### 6.6 David Flees from Absalom (2 Sam 15:13–16:14)

- David seeks to avoid a bloody confrontation and so only leaves those who could oversee the administration of the city in his absence - those like the 10 concubines mentioned in 15:16.
- 15:18-19 - **Cherethites** and **Pelethites** were part of David's "elite forces" overseen by Benaiah (see 2 Sam 8:18, 20:7, 20:23). The **Gittites** from Gath were Philistines and so David had some concern over their continued loyalty. But **Ittai** pledges his allegiance to David in a profound way.
- 15:25 - **The Ark** - David saw the removal of the Ark from Jerusalem to be unacceptable since the LORD had chosen the city as His dwelling place. Instead, his hope was that the LORD would allow him to return.
- 15:31 - David prays that the LORD would turn Ahithophel's counsel to foolishness. In the very next very **Hushai** arrives and will be a spy

for David, accomplishing the very thing he had just asked the LORD to do!!!! Along **Zadok** and **Abiathar**, this trio would serve as spies for David and undermine Absalom's schemes.

- 16:1-4 It is clear from the later episode (see 2 Sam 19:24-30) that Ziba is lying about Mephibosheth.
- 16:5-14 - **Shimei's Cursing** of David and his "blood guilt" against the house of Saul could be related to David's role in handing over 7 of Saul's family to be hanged by the Gibeonites which will be recounted later in 21:5-9. Or, it could be that Shimei falsely believed that David had been complicit in the death of Saul.

## 6.7 **Absalom Takes Jerusalem and Falls Quickly** (2 Sam 16:15–18:18)

### 6.7.1 **Absalom enters Jerusalem and Hushai pledges his service** (2 Sam 16:15-19)

- 16:16, 18 - Just like David's **ambiguous pledges** to King Achish earlier, Hushai's **duplicity** is ironically hidden by his seemingly favorable responses: Is he talking about Absalom or David???

### 6.7.2 **Ahithophel counsels Absalom** (2 Sam 16:20-17:4)

- 16:21-22 - Ahithophel's counsel to Absalom to lay with his father's concubines was beyond foolish. Clearly, this was meant to be a payback for David's adultery with his granddaughter. However, Absalom's actions were so heinous they would bring the retaliation of the LORD. However, they also fulfilled the LORD's word against David in 12:11-12 after the sin with Bathsheba.

### 6.7.3 **Hushai gives Absalom an alternative plan** (2 Sam 17:5-14)

- 17:14 - Although Hushai's plan is more outrageous than Ahithophel's, it is accepted because the LORD had already ordained harm (Heb: "evil") against Absalom. Clearly, the LORD is on David's side!

### 6.7.4 **Hushai warns David and saves him** (2 Sam 17:15-29)

- 17:23 - Ahithophel's suicide - Absalom had asked the wise men of David's court for counsel. David, however, sought the Word of the LORD. Ahithophel's end serves as a warning that *human wisdom without Revelation can end in disaster*.
- 17:24 - **Mahanaim** - was the city Ish-Bosheth "ruled" from. This episode foreshadows the exile of Israel east of the Jordan with the last King taken captive in the enemy's capital city (see 2 Kings 24).

## 18. David Returns to Jerusalem

(2 Samuel 18-19)

### 6.7.5 David Organizes his army and Absalom is killed (2 Sam 18:1-18)

- The plan of attack insured that David would be safe and have the ability to carry on with support from the city even if half the men were killed.
- 18:6 - the **forest of Ephraim** - although the precise location is uncertain, this was most likely in Gilead, east of the Jordan River and near Mahanaim, where David had taken refuge. Even today, this area retains patches of woodland.
- 18:8 - “the forest devoured more...” - even nature is turned against Absalom’s forces.
- 18:10 - **Absalom hanging** - the word translated “hanging” calls to mind a use in the Torah: “...for a hanged man is cursed by God” (Deut 21:23). Remember: Absalom had already defied Torah in laying with David’s concubines and now he has dishonored his father completely which was also a “cursed” act (see Deut 27:16). Even though Absalom had an extreme advantage over David in terms of force, he could not escape the LORD’s judgment.
- 18:18 - Absalom’s Monument - Although Absalom had three sons and a daughter whom he named Tamar (see 2 Sam 14:27), here it is revealed that those three sons had most likely died.

### 6.7.6 David hears of Absalom’s death and mourns for him (2 Sam 18:19-19:8a)

- 18:19ff - Joab is seeking to spare Ahimaaz’ life because he knows how David has responded to bad news in the past (see 1:4–16; 4:8–12)!
- 19:1-8 - Joab’s stern rebuke of David, along with the defeat of Absalom, saves the Kingdom, but not before many in Israel are put at odds with David.

## 6.8 **David Returns to Jerusalem** (2 Sam 19:8b–43)

### 6.8.1 **Israel argues over David's return but Judah receives him** (2 Sam 19:8b-15)

- 19:9-10 - **fractures** - “The separate treatment of Israel’s and Judah’s response to David continues the sense developed elsewhere in Joshua-2 Kings (cf. Josh 11:21; 1 Sam 11:8; 17:52; 18:16; 2 Sam 2:10; 3:10; 5:5; 11:11; 12:8) that a deep traditional schism existed between Judah and the rest of Israel.” [Robert D. Bergen, 1, 2 Samuel, 428]
- 19:11-15 - Apparently, Judah was more reluctant to restore David since they had been in support of Absalom.
- 19:12 - **Amasa** - replacing Joab with Amasa - another of David’s nephews who led Absalom’s army - served to build a bridge to Absalom’s forces and punish Joab for killing Absalom.

### 6.8.2 **David pardons Shimei** (2 Sam 19:16-23)

- 19:21- **Abishai** - Although the Torah forbids cursing rulers of the Nation (see Exodus 22:28), this offense did not carry the death penalty. Abishai had wanted to kill Saul earlier, but David had stopped him (see 1 Sam 26:8-9).
- 19:22 - the **Sons of Zeruiah** - David’s nephews - are presented as treacherous throughout the larger narrative and here David calls them “adversaries” = *satan* in Hebrew.

### 6.8.3 **David hears the truth about Mephibosheth** (2 Sam 19:4-30)

- 19:24 - Mephibosheth’s appearance indicates that he has been in extreme mourning over David’s exile as 19:30 makes clear.

### 6.8.4 **David blesses Barzillai** (2 Sam 19:31-40)

### 6.8.5 **The men of Israel take issue with Judah about the return of the King** (2 Sam 19:41-43)

- The people of Israel are once again offended in the way David and Judah had handled his return, again highlighting the fractures that were already present (see Josh 11:21; 1 Sam 11:8; 17:52; 18:16; 2 Sam 2:10; 3:10; 11:11; 12:8). Their argument was, 1) they had a greater share in David and the Kingdom, and 2) they had been the first to restore him as King.
- 19:43 - “10 shares” - the 10 Northern tribes against the 1 southern tribe - Judah. Benjamin also becomes closely associated with Judah after Saul’s reign.

## 19. The Final Act: Sheba's Rebellion

7 **Sheba Leads a Short Lived Rebellion** (20:1-22)

7.1 **Sheba Rebels** (2 Sam 20:1-2)

7.2 **David Sequesters His Concubines** (2 Sam 20:3)

7.3 **Joab Kills Amasa and Takes Back the Army** (2 Sam 20:4-13)

- 20:5-6 - **Amasa** (“burden” or “bears a burden”) was David’s nephew through his sister Abigail. His delay made David fear that the rebellion could grow stronger if not quelled quickly. |

**Abishai** (“my father is a gift”) was David’s nephew through his sister Zeruah. He was Joab’s brother along with **Asahel** (“made by God”) who had been killed by Abner earlier.

**Joab** (“YHWH is Father”) was also David’s nephew through his sister Zeruah. So, Amasa and Joab were cousins. Joab had been replaced with Amasa by David because he killed Absalom against David’s counsel. AND remember: *Amasa had led Absalom’s forces that Joab had been fighting.*

- 20:8-10 - When Joab dropped his sword, he apparently picked it up with his *left hand* because he grabs Amasa’s beard with his right. Since most men used their weapons with their right hand, the gesture by Joab would have obscured his bad intentions to Amasa. *Once again, the Sons of Zeruah prove to be treacherous:*

2 Samuel 3:22-30 – Joab murders Abner; 2 Samuel 18:9-15 – Joab kills Absalom; 2 Samuel 19:1-8 – Joab rebukes and pressures David; 2 Samuel 16:5-14; 19:16-23 – Abishai urges execution of Shimei; 2 Samuel 20:8-10 – Joab murders Amasa. **See also David’s counsel to Solomon about Joab in 1 Kings 2:5-6:**

“Moreover, you [Solomon] also know what Joab the son of Zeruah did to me, how he dealt with the two commanders of the armies of Israel, Abner the son of Ner, and Amasa the son of Jether, whom he killed, avenging in time of peace for blood that had been shed in war, and putting the blood of war on the belt around his waist and on the sandals on his feet. Act therefore according to your wisdom, but do not let his gray head go down to Sheol in peace.

*Solomon eventually puts Joab to death by the hand of Benaiah in retribution for all his “bloody deeds” (See 1 Kings 2:28-35).*

- 20:11-13 - “follow Joab!” this admonition is technically treasonous since David had relieved Joab of command.

#### 7.4 **Sheba is Trapped and Killed** (2 Sam 20:14–22)

- 20:14 - Abel-beth-maacah (“meadow of the house of oppression”) is in the far North of Israel, about 30 miles north of the Sea of Galilee.
- 20:16 - **The Wise Women of Samuel:** Beginning with **Abigail** (1 Sam 25:23–35), the books of Samuel present “wise women” as decisive agents of God’s wisdom who intervene at moments of escalating violence and redirect the narrative through discerning, courageous speech. Abigail restrains David from bloodguilt and vengeance, recognizing both his future kingship and the Lord’s justice, thereby preserving life and shaping his moral trajectory. This pattern continues with **the woman of Tekoa** (2 Sam 14:1–20), who, like Nathan (2 Sam 12:1–7), employs a parable to expose David’s inconsistency and move him toward restoring Absalom (2 Sam 14:21–24). **The wise woman of Abel Beth Maacah** (2 Sam 20:14–22), negotiates with Joab to avert the destruction of her city by surrendering Sheba.

Together, these women embody *wisdom in action*—operating outside formal power yet shaping outcomes at critical junctures—preserving “the inheritance of the Lord” (2 Sam 20:19), counterbalancing impulsive or destructive male leadership, and functioning in a quasi-prophetic role that reveals truth, restrains violence, and advances God’s purposes in the unfolding story of the kingdom.

“As in previous situations throughout the history of Israel (cf. Judg 4:17–21; 9:52–54; 1 Sam 25:14–35), a woman’s daring initiative was responsible for the resolution of a significant crisis.” [Robert D. Bergen, 1, 2 Samuel, 438]

#### 7.5 **David’s Officials are Summarized** (2 Sam 20:23–26)

- This is the second list of David’s officials, see also 2 Samuel 8:15–18
- 20:23 - **Benaiah** - was in command of the Cherethites and the Pelethites who were apparently part of an elite fighting force or maybe a body guard group for David. Benaiah would eventually kill Joab at King Solomon’s command and become leader of the armed forces (see 1 Kings 2:34-35)
- 20:24 - **Adoram** (Adoniram) and **forced labor** - he would also be over more than 180,000 non-Israelite men who served as the primary labor for Solomon’s building projects including The Temple (see 1 Kings 9:15–19).

## 20. Summary and Reflection (2 Samuel 21—24)

### 8 Summary of David's "Secrets" of Success

(2 Samuel 21-24)

“ The final four chapters contain a carefully arranged set of six accounts and lists that are **chronologically detached** from the previous narratives. Although they all relate to David's life in some way, they are collected from different periods in his career. . . . Because of the evident organization of the materials as well as their lack of strong association with the previous narrative, these chapters are often termed an “appendix” or “epilogue.” Because I believe 1 Samuel-2 Kings is a literary unity, I prefer to think of this section as an “aside.” [Robert D. Bergen, 1, 2 Samuel, 44].

“ The events described in 2 Sam 21–24 are not placed within the main narrative of events in Saul's and David's reigns. Yet **they are not afterthoughts**, leftovers for which no place could be found in the main narrative. They are reserved for this position not because of their lesser importance, but because their best function is to serve **to summarize the message of the book(s) and offer its authoritative hermeneutical [interpretational] key.**

The structure of chaps. 21–24 is **chiastic**, with its central point and focus on 2 Sam 22:51, which affirms Yahweh's commitment to David and his descendants. The arrangement is undeniably artistic, but not art for art's sake (*ars gratia artis*). Rather, it is art with a hermeneutical purpose.”

[Harry A. Hoffner Jr., 1 & 2 Samuel, 770]

- **The Chiastic Pattern of 21-24**

A 21:1-14 **Famine:** David as Royal Judge

B 21:15-22 **Warfare:** David's Faithful Men

C 22:1-51 **Poetry:** Song of Thanksgiving

C' 23:1-7 **Poetry:** David's last words

B' 23:8-39 **Warfare:** David's Faithful Men

A' 24:1-25 **Pestilence:** David as Royal Priest

“...the structure of this section isn't exhausted by the chiasmus, . . . there is a threefold structure corresponding to the well-known trio of **Yahweh's judgments or disciplines of his king and his people: famine** (2 Sam 21:1–14), **sword** (2 Sam 21:15–22; 23:8–39), and **pestilence** (chap. 24).” [Harry A. Hoffner Jr., 1 & 2 Samuel, 778]

8.1 **David Halts a Famine** (2 Sam 21:1–14)

- **The Gibeonites:**

In Joshua 9, the Gibeonites deceive Joshua and the leaders that they are travelers in the land and not part of those groups that were devoted to destruction. The Leaders make a covenant with the Gibeonites “**without asking counsel from the LORD**” (Josh 9:14–15). Though the deception is uncovered, the oath is upheld because it was sworn in the name of the LORD (9:18–20), revealing both the seriousness of covenantal speech and the cost of spiritual negligence. The narrative ultimately warns that failure to seek the LORD’s guidance can entangle God’s people in long-term consequences, even when their intentions are otherwise aligned with His purposes. This current chapter reveals that Saul had broken this covenant and so brought judgment on Israel.

- 21:3 - “**atonement**” (Hebrew: *kāpar*) - At its core, *kāpar* carries the sense of “to cover,” “to wipe,” or even “to smear”—a physical action that becomes a theological metaphor. The clearest starting point is Book of Genesis 6:14, where Noah is instructed to “cover” the ark with pitch.” Here the idea is unmistakably coating or sealing—a protective layer that shields from judgment waters. This same root then develops into the sacrificial language of Book of Leviticus, where blood is applied to the altar (Lev 17:11) to “make *kāpar* for your souls.” Better renderings—depending on context—might include: “to cover” (highlighting protection from judgment), “to purge/wipe away” (emphasizing removal of defilement), “to cleanse” (a more technical term for cleansing sin), or even conceptually, “to apply a covering that averts consequences.” **The main resultant sense of the word, generally speaking, is taking action to make things right and restore relationship.**

- This episode may also be part of the explanation why the Benjamites - Saul’s tribe - opposed David later in his reign typified by **Shemei** (16:5–14) and **Sheba** (20:1–2)

8.2 **David Protected by His Men Against the Giants** (2 Sam 21:15–22)

- Although David was a great warrior and leader (see 1 Kgs 5:3; 1 Chr 22:8–10) *his success was tied to the faithful men under his command!*
- 21:16 - One of the descendants of the **giants**...
- 21:19 - **Who Killed Goliath?** - In the parallel account in 1 Chronicles 20:5 we have different names saying that Goliath’s brother was killed. *This is most likely a scribal corruption of the text or this is a different Goliath from the giant killed by David.*

### 8.3 **David's Gives Psalm of Thanksgiving** (2 Samuel 22:1-51)

- **The Core** of David's example and legacy was his relationship with the LORD, expressed in his songs and poetry. David was a "man after God's Heart" and the LORD was continually faithful and merciful to David.
- This Psalm is almost identical to **Psalm 18**. The differences are accounted for by the different contexts of application.
- 22:1 - **the LORD's deliverance** - this was most likely composed later in David's reign when his enemies were defeated. *Saul is separated from David's enemies because David continually supported the house of Saul.*
- **Chiastic Structure:**
  - a Praise for the Lord (1-4)
  - b The Lord's deliverance of David (5-20)
  - c Reasons for David's deliverance (21-29)
  - b' The Lord's deliverance of David (30-46)
  - a' Praise for the Lord (47-50)
  - d Postscript: the Lord's faithfulness to the house of David (51)
- 22:47-50 - the images David uses here are similar to the end of the Song of Moses - see Deuteronomy 32:31-43 - making a link between some of the final words of **David** and the final words of **Moses**.
- 22:51 - **Hannah's song** had also mentioned the victorious reality of the LORD's King and Anointed (see 1 Sam 2:10) - here the theme is repeated but in specific reference to David and His Seed (Offspring).

### 8.4 **David Gives Last Words** (2 Sam 23:1-7)

- **Messianic Interpretations:**

"The Targum of Jonathan interpreted this section as a prophecy of the coming Messiah. Jesus also seems to have understood this passage as messianic; his comparison of himself to "light" (John 8:12; 9:5; cf. v. 4) and his prophetic parable comparing the wicked to weeds to be burned (Matt 13:30, 40; cf. v. 7) suggests that he was drawing upon images derived from this passage."

[Robert D. Bergen, 1, 2 Samuel, 464]
- 23:1-2 - **The Oracle, The Spirit Speaks...** - David's words are clearly presented in a Prophetic way. In the NT, Peter says specifically labels David a Prophet, foreseeing the resurrection of Jesus! (Acts 2:30)

- 23:5 - “**an everlasting covenant**” - this verse, along with 22:51, give the “center” of this summary section: the LORD has made everlasting promises and commitments to David and His Seed.

#### 8.5 **David Protected by His Mighty men** (2 Sam 23:8–39)

- “What is the practical value of having this list in Scripture? It demonstrates David’s willingness to reward those under his command when they performed their tasks with excellence. Thus it reflects David’s great skill in relationships and suggests a model to be emulated by godly leaders of all generations.”

[Robert D. Bergen, 1, 2 Samuel, 472.]

#### 8.6 **David Halts a Plague** (2 Sam 24)

- This section is parallel to 21:1-14 where David brings a halt to disasters brought upon the nation by the foolishness of the kings; *in this case it is David who acts foolishly!*
- 24:1 - “The LORD... **incited**...” - The parallel account in 1 Chronicles 21:1 states: “Then **Satan** stood against Israel and incited David to number Israel.” This is similar to Job 1 & 2 where Satan is the *efficient* cause [means] and the LORD, *the final, sovereign cause* [purpose].
- **The Census:** the LORD allowed a census to be taken and even commanded some (see Num 1:2; 4:2, 22; 26:2). But it had to be done in a prescribed way so that a plague would not break out (see Exodus 30:12-16)
- 24:13 - David knew that the **mercy** of the LORD was greater than that of his enemies.
- 24:16 - **The Angel (Messenger) of the LORD** - see also Exodus 12 (Passover) and 2 Kings 19:35 (the Assyrian army)
- 24:16 - **the threshing floor** of Araunah the Jebusite - According to 1 Chronicles 21:28-22:1 this would be the site for The Temple Solomon builds.
- 24:24 - the **purchase** of land:  
 “The price David paid for the field was the established value of a large field dedicated to the Lord for one Jubilee cycle (cf. Lev 27:16)...  
 In purchasing the land from Araunah and then utilizing it for sacrifice to the Lord, David was apparently following Torah guidelines regarding the dedication of land to the Lord (cf. Lev 27:20–21). When he did this, the land became permanently holy and was set aside in perpetuity for priestly use, a situation completely consistent with the site’s subsequent use for the temple of the Lord.  
 [Robert D. Bergen, 1, 2 Samuel, 480]

## 21. Solomon Becomes King and David Dies

(1 Kings 1-2)

### 9 Controversy Arises Over Who Will Replace David

(1 Kings 1)

#### 9.1 David is cared for in his old age (1 Kings 1:1-4)

- 1:3 - **Abishag** - A young woman from Shunem in northern Israel, Jezreel Valley. Later in 2:13–25, Adonijah will ask for her as wife which Solomon interprets as a political claim to the throne like Absalom's acts in 2 Sam 16:21–22.

#### 9.2 Adonijah Proclaims Himself King (1 Kings 1:5-9)

- **Adonijah** (“My Lord is YHWH”) - He is next in the line of birth succession after Absalom and assumes he will be the next king (see 2:15 - “The Kingdom was mine and all Israel expected me to reign”) *But he represents self-exaltation in the absence of the LORD's and David's blessing.*
- 1:5 Adonijah begins amassing military power to reinforce his claim.
- 1:6 - might be paraphrased as “**daddy never told him ‘NO’**” - again we get a glimpse into David's weakness as a father.
- 1:7 - The Rift - Joab and Abiathar side with Adonijah, but Zakok, Benaiah and Nathan remain loyal to David and Solomon.

*\*Although Adonijah has the support of the military and the priesthood, he is not supported by a Prophet. The true king is confirmed by prophetic word and priestly anointing, not by popularity or power.*

#### 9.3 Nathan and Bathsheba Counsel David (1 Kings 1:11-27)

- Again we see the LORD often works through **wise, faithful intermediaries** to bring about His purposes.
- 1:13 - **David's Oath** - Although this is the first mention of it, David had sworn to Bathsheba that Solomon would be the next King (see also 1:17). This is confirmed by David's words in 1:30.

#### 9.4 David Announces Solomon as King (1 Kings 1:28-40)

- 1:33 - **Gihon** - Jerusalem's primary water source, located just outside the city. This public, accessible place would allow many to witness

Solomon's anointing. A Spring - associated with life and provision - is also a fitting setting symbolically for a king's inauguration. *\*Solomon's very public anointing is in contrast to Adonijah's private party.*

9.5 **Adonijah Gets Word of Solomon's Ascension Begg for Mercy**  
(1 Kings 1:41-53)

- 1:52 - Solomon's condition - "if he shows himself to be a worthy man..." is not met when Adonijah asks for Abishag which is interpreted as a claim to the Throne (see 2:13-25)

10 **David Counsels Solomon Before His Death** (1 Kings 2:1-12)

- In this section, David exhorts Solomon to: 1) Walk in the Ways of the LORD (Torah) and 2) Act wisely regarding **unresolved justice**.

10.1 **David Instructs Solomon [and His Sons] to Keep the Teaching [Torah] of the LORD** (1 Kings 2:1-4)

- 2:3 - "as it is written in the Law of Moses..." - the word "Law" in many translations is the word **Torah** which simply means instruction or teaching.
- 2:4 - "**If your sons pay close attention to their way...**" This is a great example of the Davidic promises being *unconditional* in terms of the fulfillment as whole, but *conditional* in terms of individual participation, like the Abrahamic Promises before. Being a "seed" of David is not enough; the Kings would also need to be faithful as their Father had been to participate in the blessings.

10.2 **David Counsels Solomon Concerning Joab, Barzillai, and Shimei** (1 Kings 2:5-9)

- David's counsel to Solomon concerning these men are concerned with issues of mercy and justice. **Joab** has unresolved bloodguilt for the murder of Abner and Amasa. **Shimei** has unresolved offense against David and his line and may pose a threat to Solomon. **Barzillai's** sons have a claim to continued blessing because of loyalty - giving David shelter when he was fleeing from Absalom.

10.3 **David Dies and Solomon Takes the Throne** (1 Kings 2:10-12)

- 2:10 - "**slept with his fathers**" - is used throughout Kings and Chronicles to describe the death of kings. The idiom implies both **rest** (not annihilation) and being **gathered** to ancestors and the covenant community.

## 22. The Once and Future Kingdom

“The Former Prophets (Joshua–2 Kings) develop themes drawn from the Books of Moses, and in particular from the book of Deuteronomy. Among these are: (1) the realization of the **godly kingship** that mediates Yahweh’s own rule over Israel (Deut 17:14–20), (2) the achievement of the **promised rest** from Israel’s surrounding enemies (Deut 12:8–12), (3) the creation of a centralized site for **Yahweh’s temple** (Deut 12:1–14, 20–25), (4) the continued tension between Yahweh’s **gracious gifts** of peace, justice, and possession of the promised land, and his **right to punish** disobedience and injustice with a temporary withdrawal of those gifts (Deut 28; 2 Samuel 7:12–16) until such time as the nation repents and can be restored (Deut 30:1–5).”  
[Harry A. Hoffner Jr., 1 & 2 Samuel, 13]

### 11 The Gravity of the Davidic Promises

**Promise → Prophetic Hope → Crisis → Prophetic Hope → Fulfillment**

#### 11.1 The Central Promise/Covenant Itself - 2 Samuel 7:8–16

- The Promises grant: 1) a **Great name** (v. 9), 2) a **Place/planting** for Israel (v. 10), 3) a “**House**” (dynasty) (v. 11), 4) **Seed** after you (v. 12), 5) **Eternal throne**/kingdom (vv. 13, 16), 6) **Father–son** relationship (v. 14)
- **1 Chronicles 17:7–14** – Parallel account (emphasizes permanence)
- David’s Response: This is **TORAH** (Instruction) for all humanity (everyone). David also sees that this deals with the “distant future.”

#### 11.2 Covenant Reaffirmed & Dynastic Promises (Historical Books)

- **Solomon and the Royal Line**  
1 Kings 2:4 – Conditional continuity tied to obedience  
1 Kings 8:23–26 – Solomon appeals to the covenant in prayer  
1 Kings 9:4–5 – Throne established if faithful
- **Later Kings**  
1 Kings 11:11–13, 32–36 – Kingdom divided, David’s line preserved  
1 Kings 15:4–5 – “Lamp in Jerusalem” for David’s sake  
2 Kings 8:19 – God preserves Judah “for David His servant”

### 11.3 **III. Davidic Covenant in Crisis** (The Exile)

These passages are crucial—they show that the promise appears threatened but not nullified.

- 2 Kings 25 – Fall of Jerusalem (apparent collapse of the promise)
- 1 Chronicles 3:10–24 – Genealogy continues beyond exile

### 11.4 **The Psalms: Worship, Theology, and Tension**

- **A. Royal Psalms** (Ideal King / Messianic Horizon)  
Psalm 2 YHWH's king on Zion "You are my Son" (v. 7)  
Psalm 72 - Universal reign, justice, blessing to nations  
Psalm 110:1–4 - Eternal king-priest - "Sit at my right hand"
- **B. Covenant Psalms** (Explicit Davidic Language)  
Psalm 89:3–4, 19–37 - "I have made a covenant with my chosen"  
Throne "as the days of heaven" BUT: tension—vv. 38–45 (apparent rejection)  
Psalm 132:11–12 - "The LORD swore to David... one of your sons I will set on your throne"
- **C. Personal/Typological** David Psalms  
These deepen the theology of the king:  
Psalm 16 – Hope beyond death  
Psalm 22 – Suffering righteous king  
Psalm 18 – Covenant faithfulness to David and his offspring (v. 50)

### 11.5 **The Prophets: Expansion into Messianic Hope**

The prophets take the Davidic promise and project it forward into a future ideal king.

“In the near view, this future was a gradual decline (1-2 Kings) leading to Jerusalem's fall to the Babylonians in 586 BC, which seemingly cast into doubt Yahweh's promise of an enduring line of Davidic kings on the throne in Jerusalem (2 Samuel 7:13–16). The tension is evident: Was God's promise not what it claimed to be—irrevocable—and David's dynasty no different from Saul's, who had failed before him? Or was there still a future, one that was not yet seen but nevertheless certain? **The answer was partially given by the writings of the prophets (Amos, Hosea, Isaiah, Jeremiah, Daniel), who predicted a restoration of the Davidic throne in the remote future.**”  
[Harry A. Hoffner Jr., 1 & 2 Samuel, 5–6]

- **A. Isaiah**  
Isaiah 9:6–7 - Throne of David established forever with justice  
Isaiah 11:1–10 - "Shoot from the stump of Jesse,"  
Spirit-filled ruler, universal peace



## Public Ministry

Repeated cries: "Son of David"- Matthew 9:27, Matthew 12:23,  
Matthew 20:30–31

Entry into Jerusalem - Matthew 21:9 – Messianic Davidic acclamation

- B. Jesus' Teaching on Davidic Identity  
Matthew 22:41–46 (Psalm 110)  
Messiah is David's son AND David's Lord
- C. Acts: Apostolic Interpretation  
Acts 2:25–36 - Resurrection fulfills Davidic promise,  
Jesus enthroned at God's right hand  
Acts 13:22–23, 32–37 - Jesus = promised offspring of David  
Psalm 2 and Isaiah 55 fulfilled  
Acts 15:16–18 - Amos 9 fulfilled in inclusion of nations
- D. Pauline Writings  
Romans 1:3–4 - Descended from David, declared Son of God  
Romans 15:8–12 - Jesus confirms promises to patriarchs and David  
2 Timothy 2:8 - "Jesus Christ, risen from the dead, offspring of David"
- E. General Epistles  
Hebrews 1:5 (Psalm 2)  
Hebrews 7 (Psalm 110 priest-king theme)
- F. Revelation: Final Fulfillment  
Revelation 3:7 - "Key of David"  
Revelation 5:5 - "Lion of the tribe of Judah, Root of David"  
Revelation 22:16 - "Root and descendant of David"

11.8 **Theological Synthesis:**

## Core Truths About the Davidic Promises/Covenant

- 1. The Davidic Promises Establish a Royal Line - A dynasty, not just an individual king
- 2. The Covenant is *unconditional* in terms of final fulfillment, but individual participation is *conditioned* on faithfulness.
- 3. It Moves Toward an Ideal King - The Psalms and Prophets shift from Historical kings to a future ideal (perfect) King.
- 4. It Expands to Global Scope so that The Nations are included (Psalm 2; Isaiah 11; Amos 9)
- 5. It Is Fulfilled in Jesus - Resurrection = Exaltation (Acts 2) and finally the Eternal Kingdom realized (Luke 1:33)