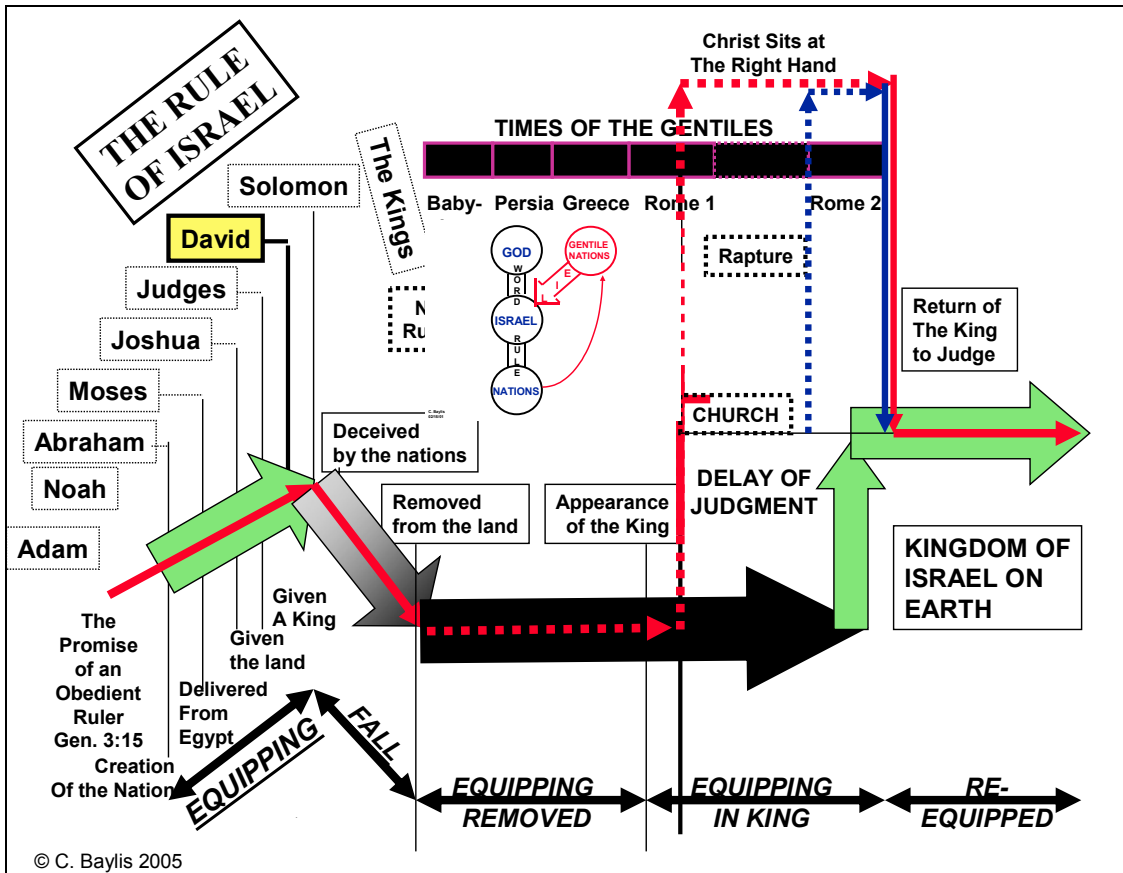


1 SAMUEL

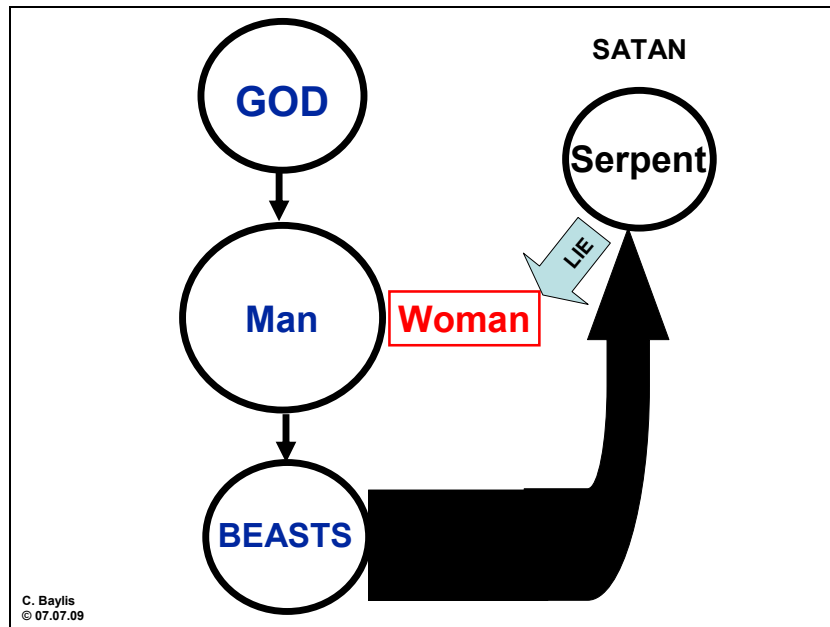
The Place of 1 & 2 Samuel within the Story of the Bible: The Equipping of Israel with the Davidic King



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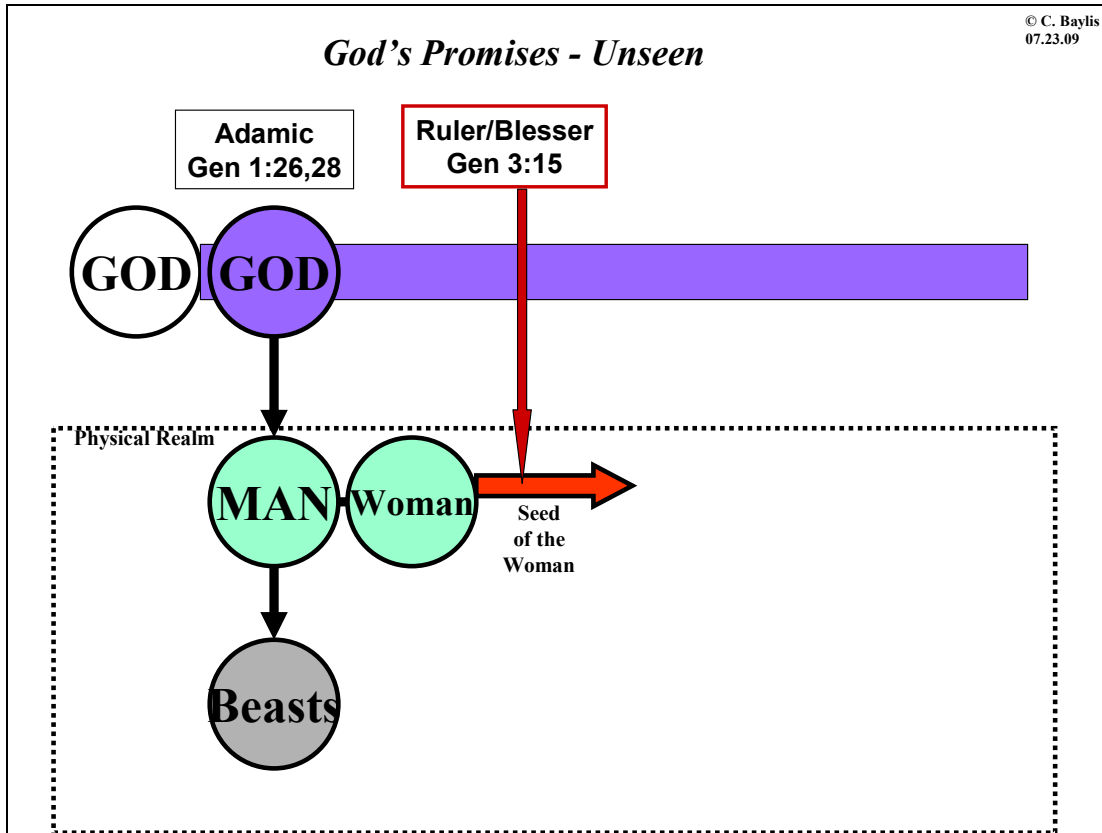
Genesis 1:26, 28: God desires man to rule/represent Him in the physical creation.

From the beginning God's desire (promise) was that man should rule the physical universe on His behalf ("in His image" or representation; Genesis 1:26, 28). God established Adam as this ruler, but man failed, giving into the deceit of the Serpent. Thus, God had established rule, but Satan had taken over the key part of God's plan, the man. Thus Satan ruled the world.



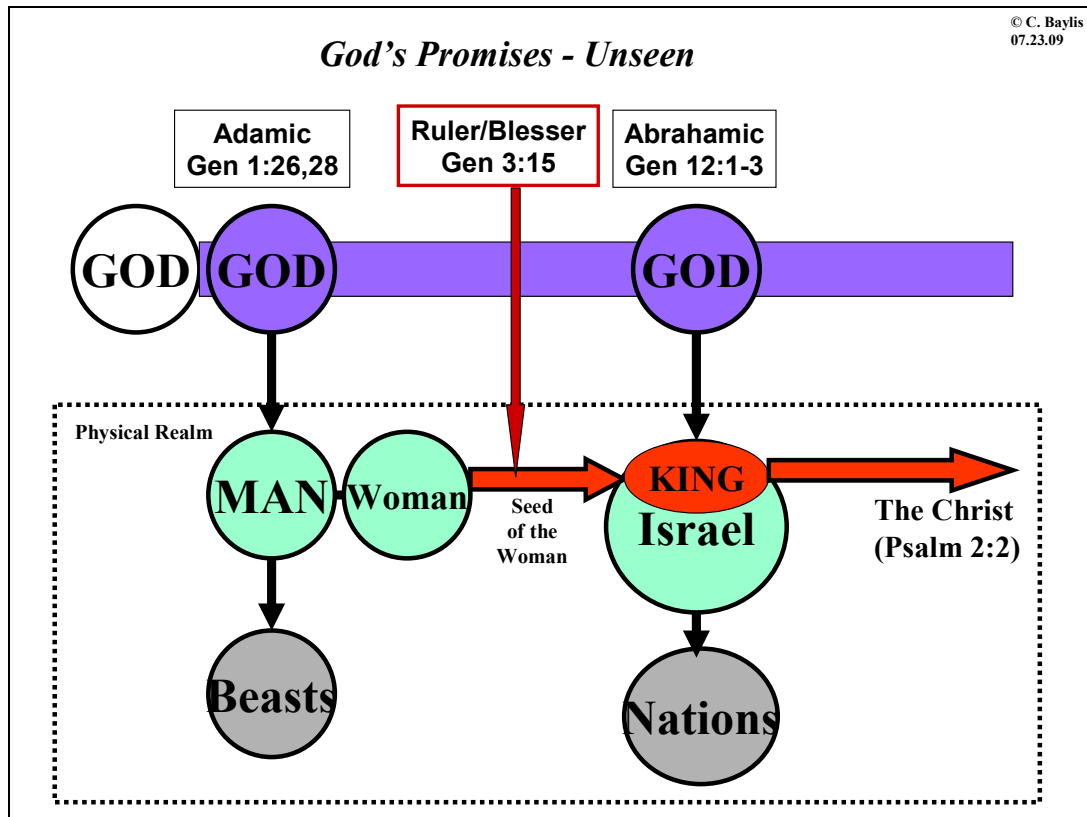
Genesis 3:15: Man to Rule/Represent God through a New Righteous Adam

At that point, God established another promise which established the first (Genesis 1:26,28) in Genesis 3:15. It was there that God promised a new Adam who would rule righteously, yet would suffer under the unjust judgment of Satan; that of an unjust death.



Genesis 12:1-3: God desires Israel to Rule/Represent Him over the Gentiles

Likewise, God established Israel as His ruler over the Gentile nations. As God established Adam and equipped him, so also God established Israel over the nations and equipped them uniquely to serve Him as the mediator to the nations. However, it was only through the Genesis 3:15 Deliverer (“The Seed of the Woman”) that Israel would be established righteously.



Genesis 12—2 Kings 11: God uniquely gifts/equips Israel to be His Mediator

The equipping phase of Israel's establishment went from Genesis 12 to 2 Kings 11.

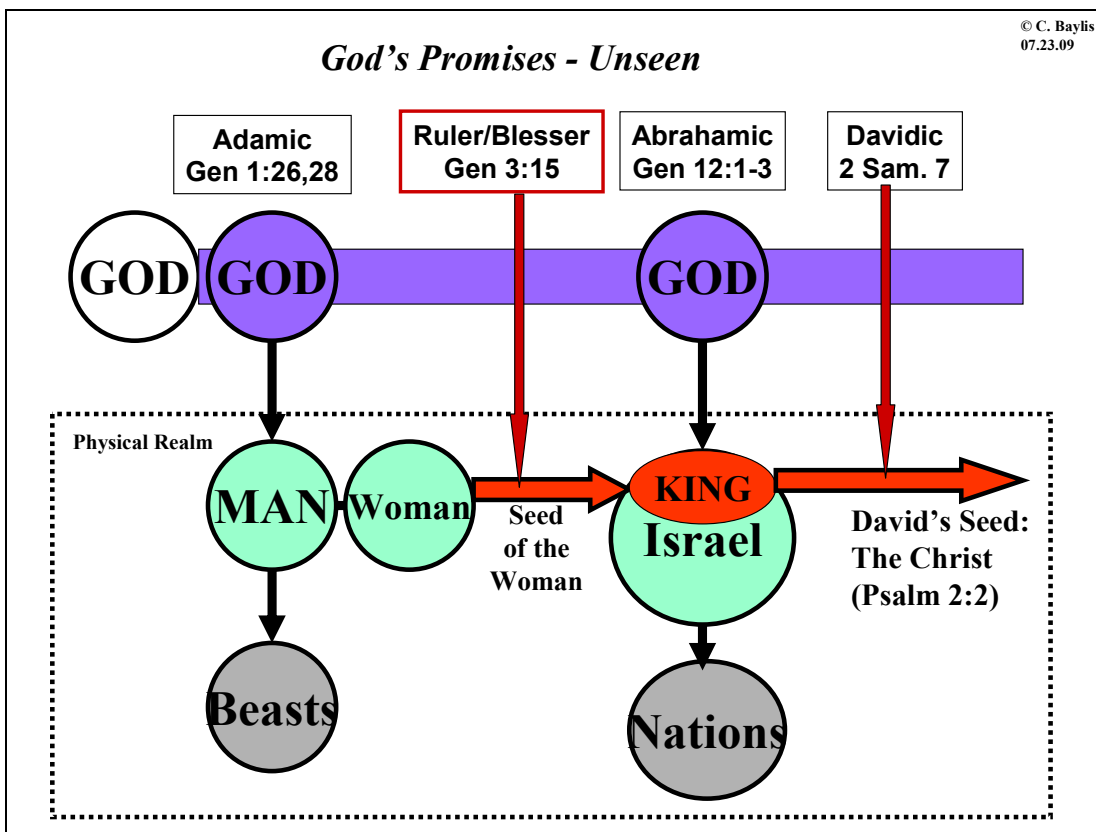
- Created (Genesis 12—50)
- Delivered (Exodus 1—18)
- Covenanted (Exodus 19—24)
- Indwelt by God (Exodus 25--40)
- Provided for during journey to (delay of) Kingdom (Numbers)
- Given a land (Joshua)
- Given a king (Judges—1 Kings 11)

1 & 2 Samuel: God establishes His Ruler in David's Seed

Thus, it is in this phase of equipping that the books of 1 and 2 Samuel reside. God is moving from the conquering of the land to the establishment of His promised King on the throne. Following the introduction of the Judges to conquer the land, the Books of 1 and 2 Samuel show God moving to put the final part into His equipping of Israel – the Davidic King. It would be this King who would rule righteously and establish the Kingdom forever.

2 Samuel 7: The Davidic Covenant: David's Seed will be the ultimate Ruler

It is in 2 Samuel 7, during the equipping of David to be this unique Ruler that God establishes David's Seed as the ultimate Ruler who will sit on the throne of Israel forever. From that point on, it cannot be removed from David. It is very important to remember that the Davidic Promise is a narrowing of Genesis 3:15. The World Ruler would now be of the Seed of David.



1 & 2 Samuel: The Equipping of Israel with the Davidic King

Ever since Genesis 3:15 and the establishment of the Nation Israel, the promise of the King had been awaited. Now in 1 and 2 Samuel, this promise begins to be initiated by God. It is His solution to the problem initiated by Satan in Genesis 3. As God moves one ruler in place after another, Satan ultimately deceives them one after another. And none of them is able to overcome Satan's judgment of death.

Setting

In the setting it will first bring forth the Davidic King and equip Him for the unique service which he will fulfill (1 Samuel 1—2 Samuel 10).

Philosophy

God will establish His philosophy of operation with David and the Kingship; which is to establish David and His Seed on the throne forever regardless of their behavior, providing the ultimate Davidic Seed on the throne.

Tension

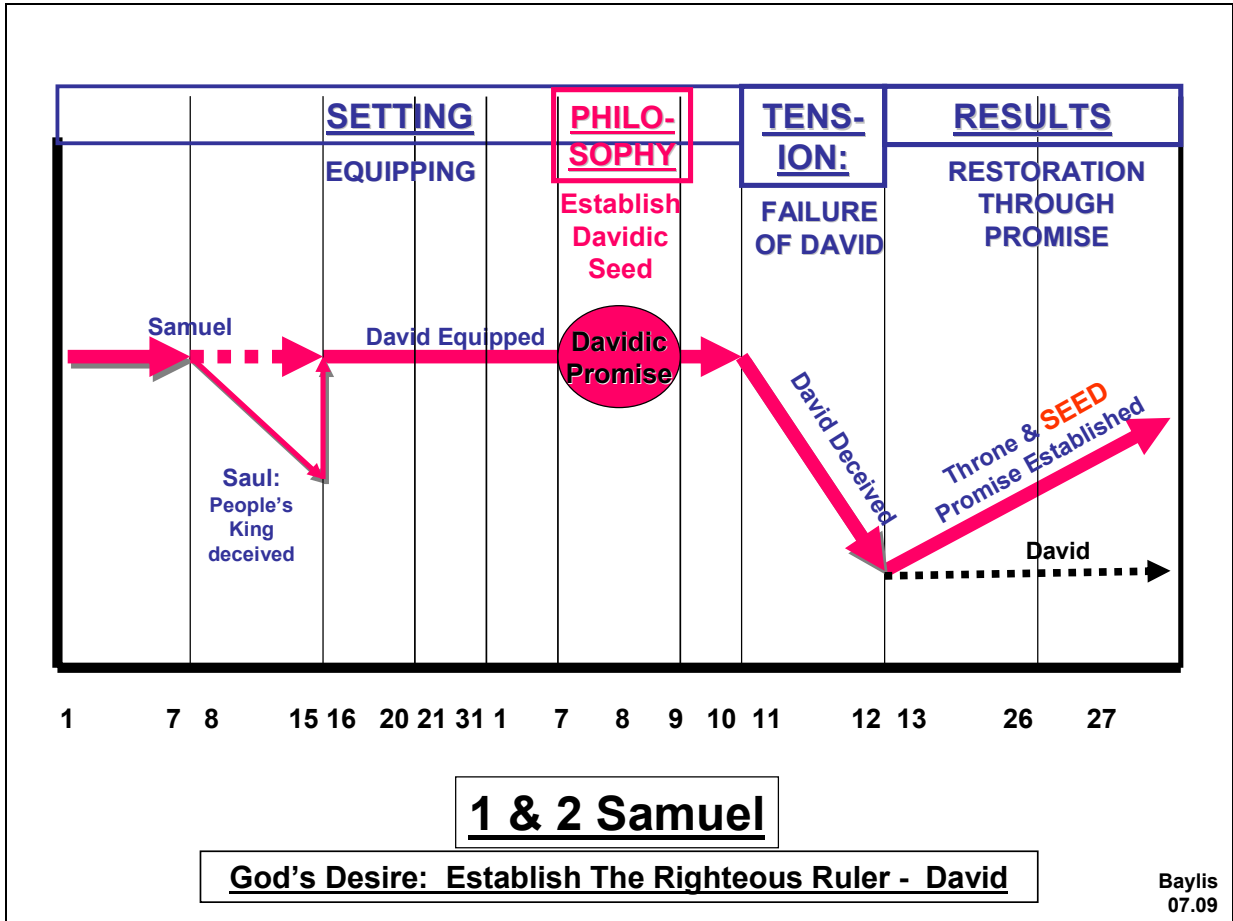
Having been fully equipped the tension will be established and David will fail (2 Samuel 11—12) as he serves himself at the cost of his brother by taking his wife. The ultimate fulfillment of Genesis 3:15 would sacrifice Himself for His brother. David sacrifices His brother for His own selfish and insignificant pleasure, thus finding himself under judgment. Thus Satan, as always, is able to attack the ruler that God has provided, and God continues overcoming the continuing attacks by Satan. Yet God's promise of One who will Rule righteously continues. Now, of course, God will pursue His victory through the Seed of David (the philosophy).

Rising Action

Finally David, though now having demonstrated himself as inadequate to rule for God, is re-established guaranteeing the Davidic Covenant where David was guaranteed continual rule in His Seed.

Resolution

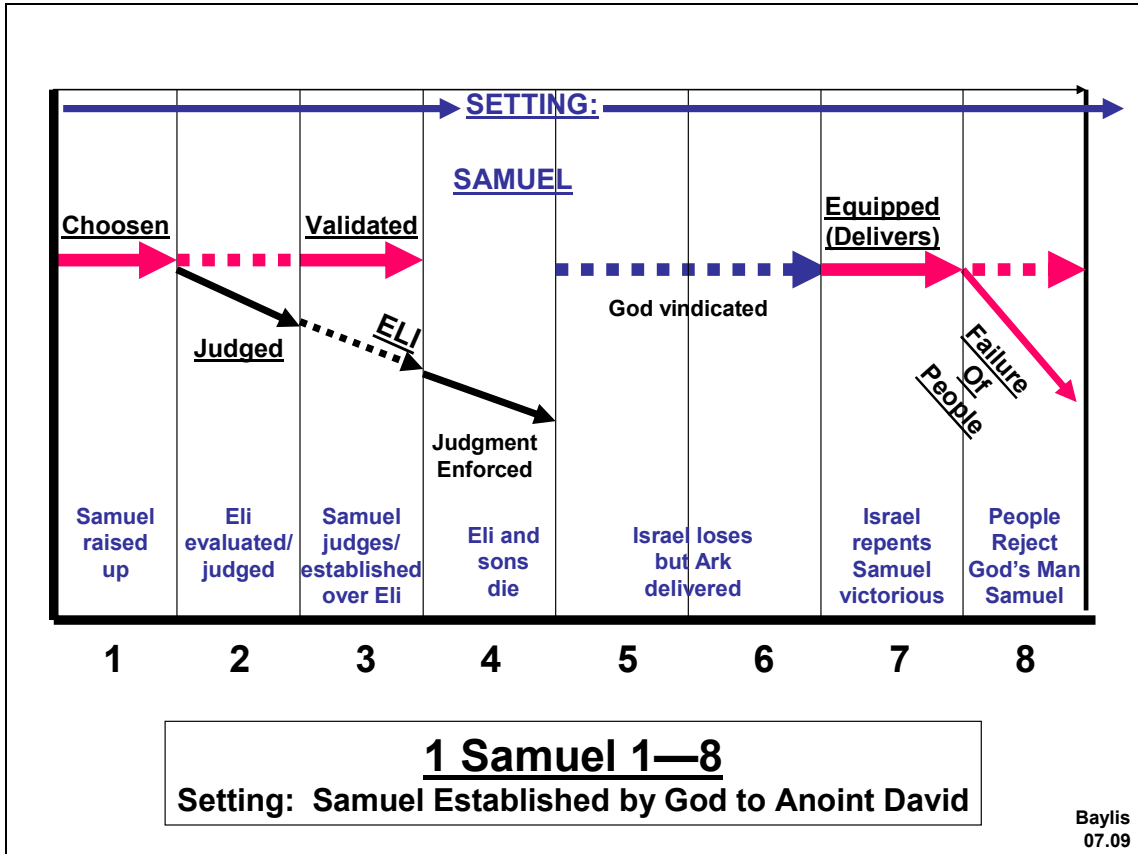
The books of 1 and 2 Samuel end without resolution. The victory did not come in David, but resides still in God's philosophy of the Davidic Covenant and Genesis 3:15. Thus as the books end the hope is in the ongoing story and God's plan to install His Davidic King who will defeat the Gentile nations run by Satan and his demons.



Setting (1 Samuel 1—2 Samuel 10): A Righteous Judge (Samuel) is established to anoint the Davidic King (David)

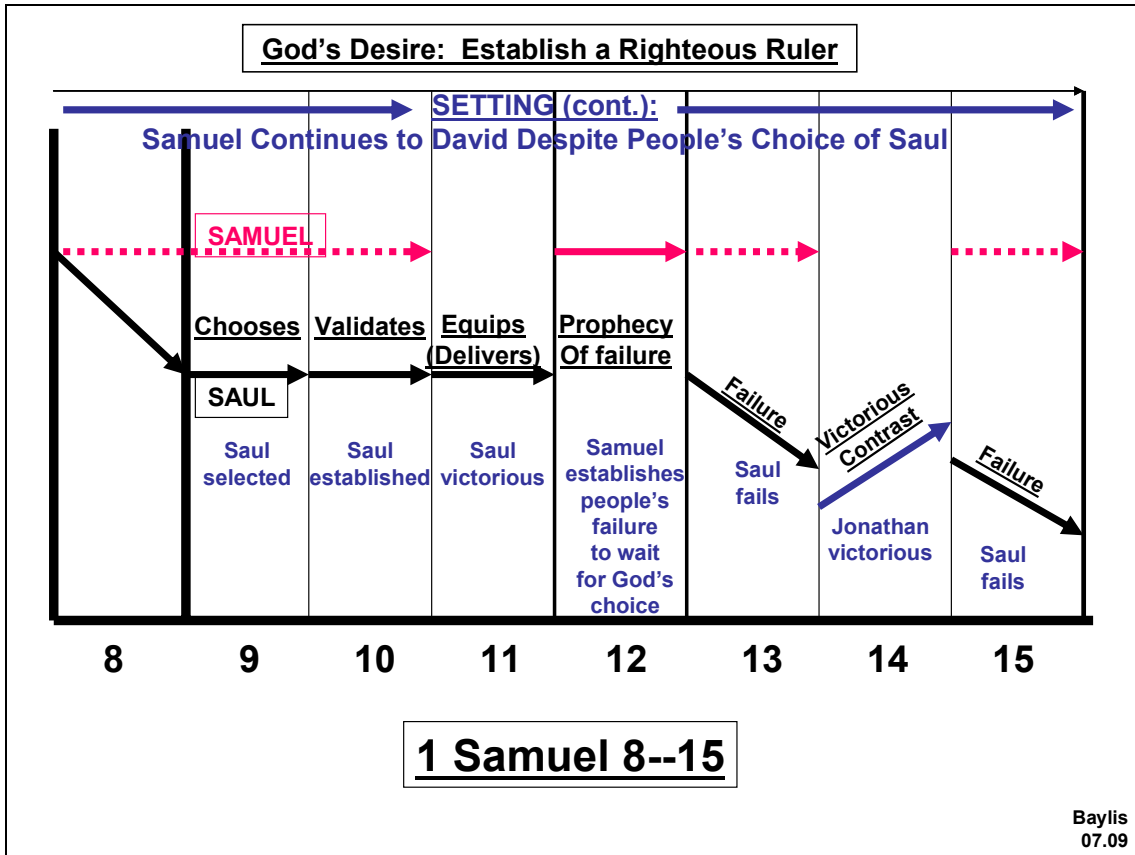
Following the apostasy of the Times of the Judges, God moves to end that period and transition to His King, David. Thus, he removes the Judge in office, Eli, who is apostate. He establishes Samuel as the anointed Judge who will anoint the Davidic King. Before God can give them His king, the people reject (a common trait of Israel during the equipping). But God continues on in the face of the failure of the people. David is then equipped to be the unique King of Israel; gifting Him, validating Him before the people, and finally establishing Him in Jerusalem as the King over the unified nation.

Setting - Part 1 (1 Samuel 1—8): A Righteous Judge raised up to anoint David.



Samuel is raised up to replace the apostate Eli and establish a righteous Judge to anoint King David. This first section establishes Samuel as God's Ruler over Israel. But he is rejected by the people.

Setting - Part 2 (1 Samuel 9—15): God’s Plan interrupted by rejection of God’s Anointed Judge by the people

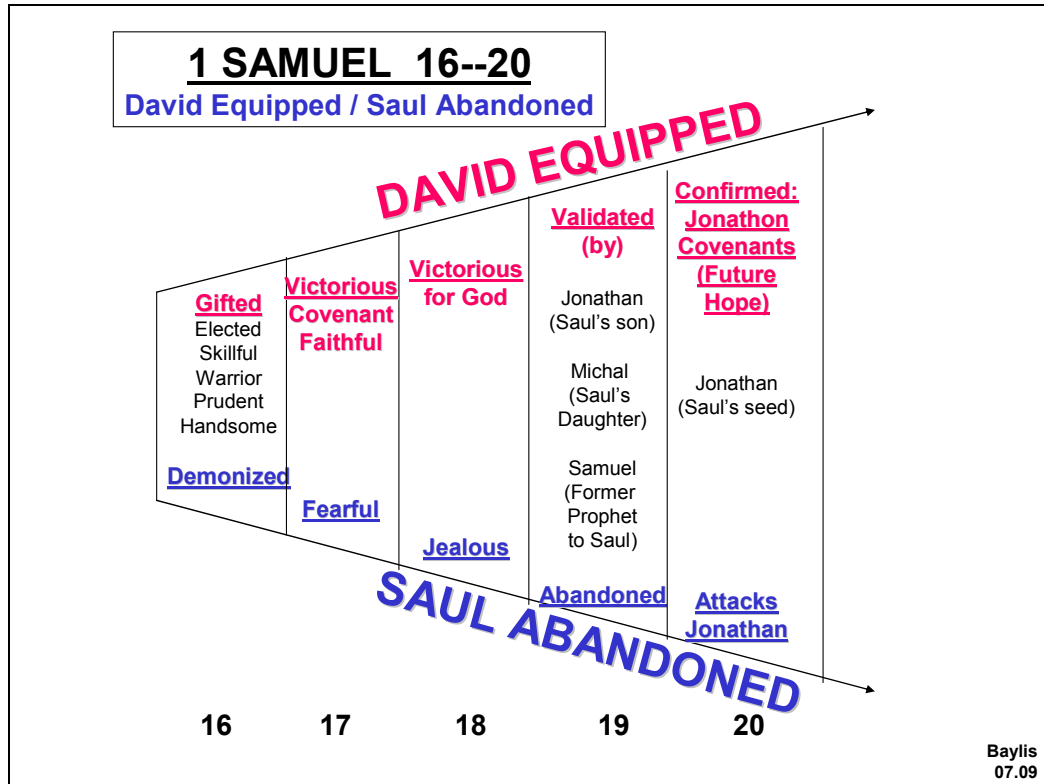


Following the establishment of Samuel as the Judge to Anoint David, the people (as in the past) interrupt God’s plan by rejecting the very thing He is doing for them. Thus, in the middle of His move to bring forth the Davidic King, the people reject God’s plan for their own; a man after their own heart, one like all the other nations. Thus, the plan is interrupted as God has Samuel “listen to the voice of the people” and he equips Saul to be King. Saul quickly fails; choosing to serve himself instead of YHWH. However, Samuel continues as the prophet who anoints, participates in the equipping, the prophecy of failure, and then finally the condemnation and removal of Saul as king. Thus Samuel has never really left and ultimately emerges as God’s man to establish David; something in God’s plan from the beginning.

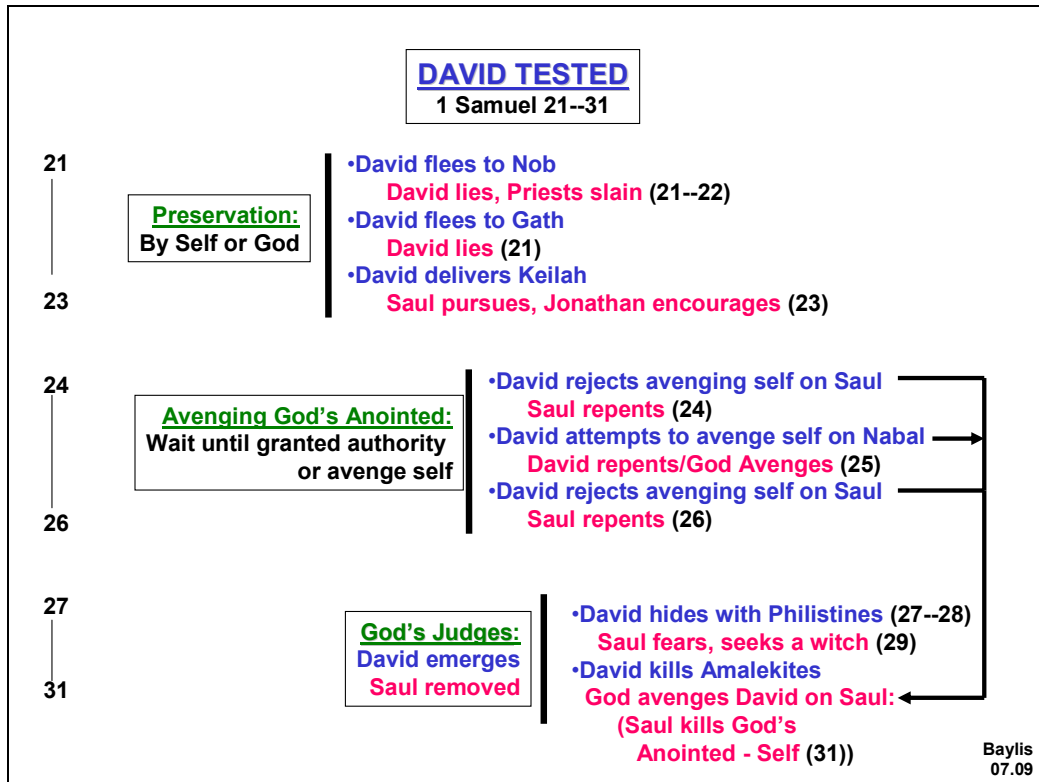
Setting - Part 3 (1 Samuel 16—2 Samuel 10): God’s Equips David to be King

The equipping takes place in three parts. First David is gifted and identified publically as God’s Anointed. Second, David then is tested as Saul pursues him relentlessly. Then finally on Saul’s death, David becomes King and unifies and establishes the kingdom at Jerusalem.

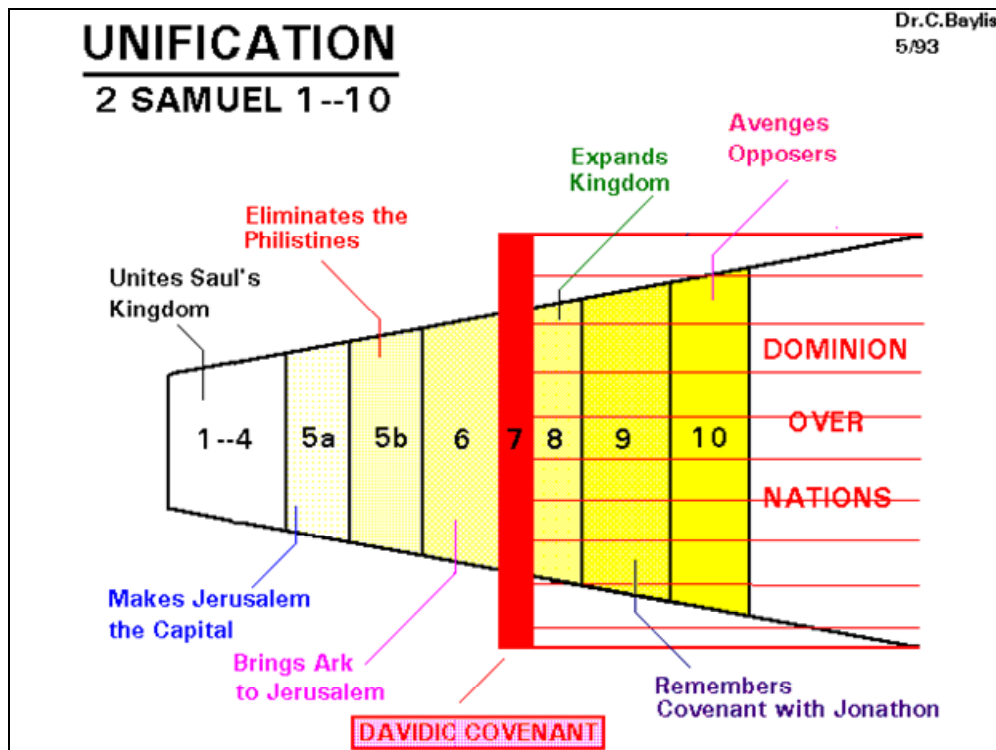
David gifted and validated before the people (1 Samuel 16—20)



David tested for his faithfulness to God's Deliverance (1 Samuel 20—31)

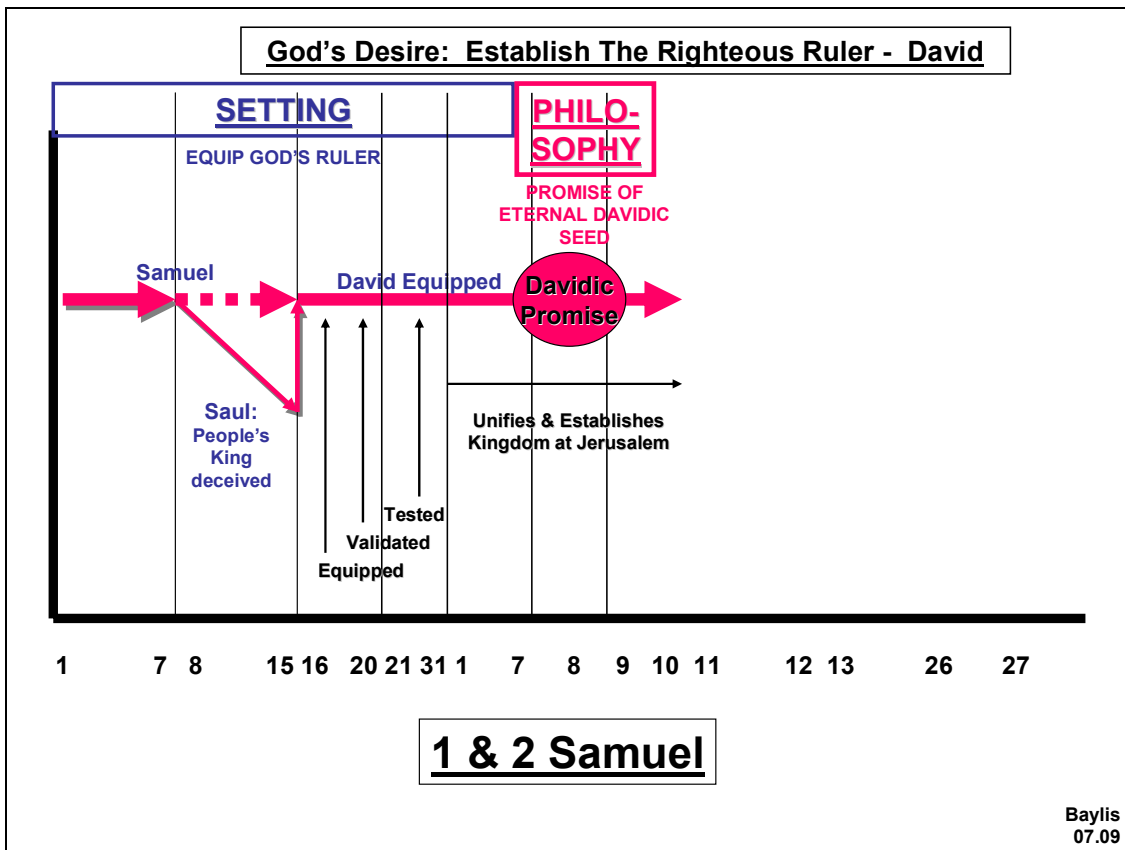


David unifies and establishes the Kingdom at Jerusalem (2 Samuel 1—10)



Philosophy (2 Samuel 7): The Davidic Promise

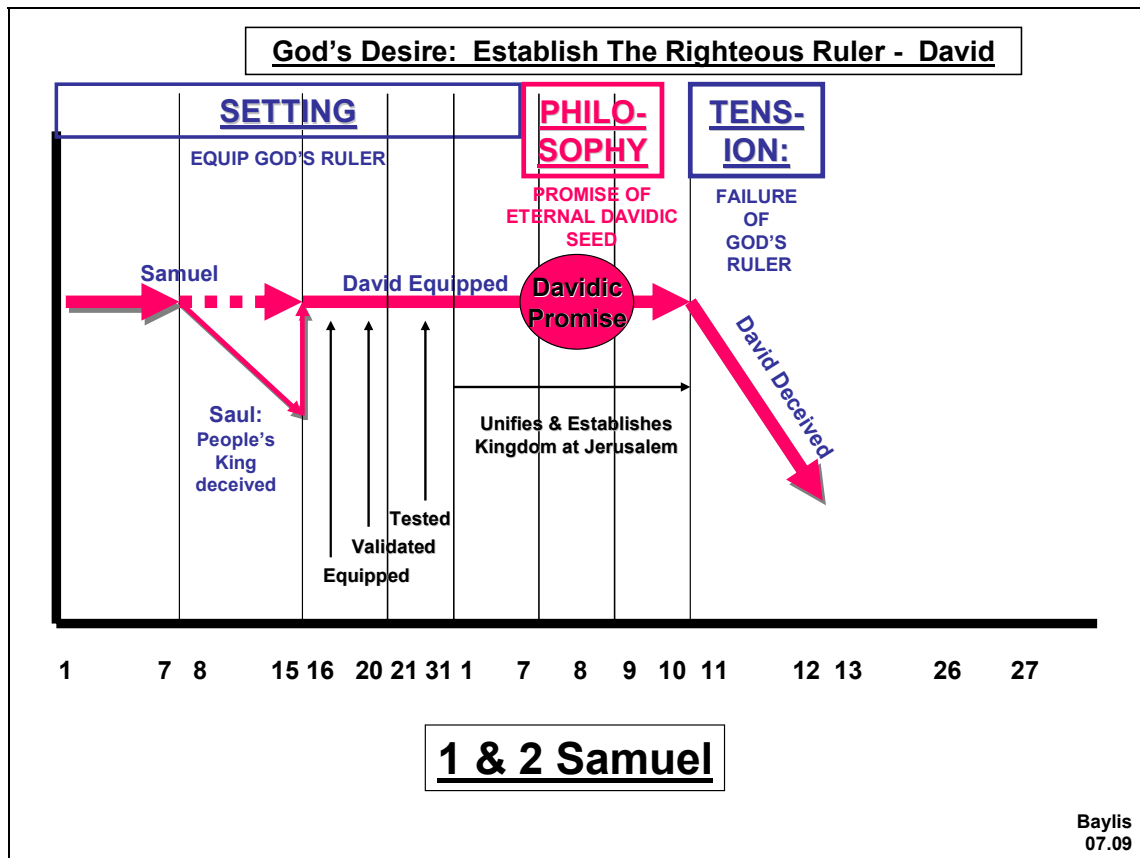
As David is equipped God reveals His philosophy, by which He will operate to establish His Davidic King, and crush the rule of Satan and the Gentile opposition. This philosophy (as always) will be the promise of God, the character of God, by which men will either align themselves, or be crushed in judgment.



This philosophy is simply that David and his Seed will rule on the throne of Israel forever. This ultimate Seed, the Christ, will come from David. This is guaranteed, even though the preceding Davidic Kings may fail. God will not remove the Seed from the throne.

The Tension (2 Samuel 11—12): David gives in to the temptation of Satan, is deceived.

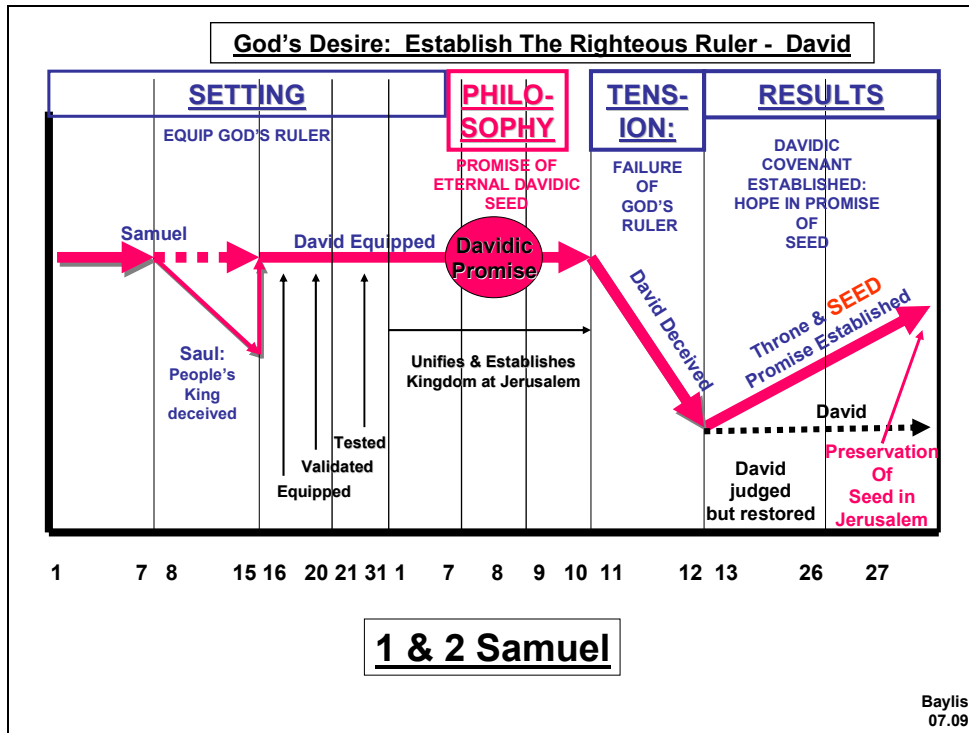
Of all the stories in the Old Testament this one is among the most tragic. The story up until this point has been one of success. Other than some glitches in character, David overall has been a leader for God the character of which has not been seen to this extent since Moses.



Like Eve in the garden, David saw that she was “good” (literally, “and the woman was good to the sight greatly”). And like Eve, after he had evaluated he “took” her.² Thus, David, like Eve rejects the rule, giving into the temptation of Satan. Once again, Satan appears to have thwarted God’s attempt to establish man as the ruler. As once again, the proposed ruler gives in and rules on Satan’s behalf. David’s rule is over. Like Adam, nothing but the expectation of judgment and death remains. Ultimately David will persevere, though limited, due to the Davidic Covenant.

² These three words referencing “sight”, “good” and “took” only show up together rarely. The most notable are Eve and the wicked world in Genesis 6:1.

The Response (of God) to the Tension (2 Samuel 13—27)

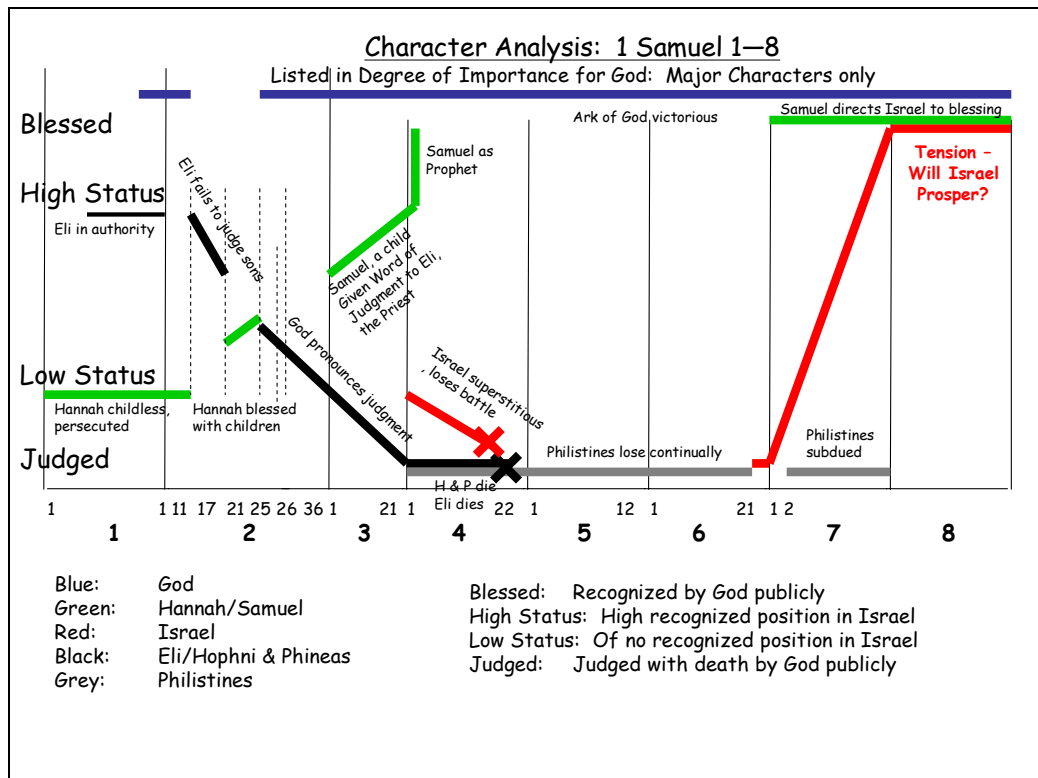


Again Satan has moved to thwart God's desire; a Man to rule on the throne of the world in Israel in Jerusalem. David will be judged (chapter 12) and it begins to be implemented in 2 Samuel 13 with the rape of Tamar, David's daughter. Yet David will be restored to the throne, though sadly much less of a king. Even though David sins in the last chapter, yet Jerusalem (and David) are spared. The Seed promise of the Greater David still continues.

Commentary³

- I. Setting: God moves to install his King on the throne in the person of David (1—15).
- A. God removes the unrighteous judge Eli to install His righteous judge Samuel in anoint David as God’s King to overcome Satan (1—7).

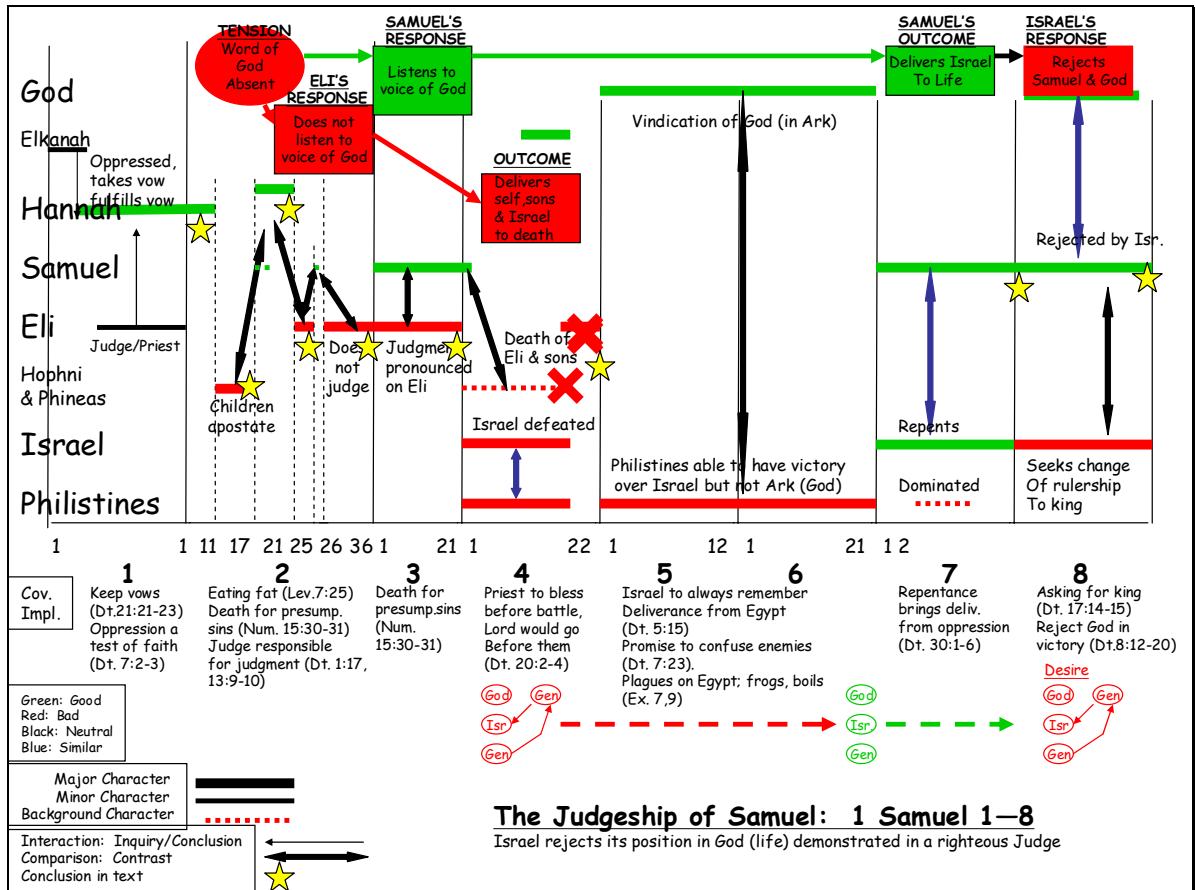
God is faithful to His promise (Gen. 3:15, 17:6, 22:17-18) to deliver a righteous leader to Israel as YHWH rejects an unrighteous judge (Eli), installing a righteous judge (Samuel), (yet Israel will quickly have unfaithfulness as they desire a king after their own heart instead of righteousness (cf. 8)).



The first chapters (1-7) show the installation of a righteous judge to replace an unrighteous one. The purpose of this was to establish righteousness in the judges in order to anoint the Davidic King. Ultimately in Chapter 7, this Judge will lead Israel into restoration through their repentance. The state of the nation is exemplified in their treatment of the

³ This professor notes, with great gratitude, the contribution of Dr. Elliott Johnson and his class notes to the notes that appear on these pages from Bible Exposition 303, Dallas Seminary. While this Professor has sought to develop these notes from his own study, the influence and reference to Dr. Elliott Johnson’s work is hereby acknowledged whether deliberate or inadvertent.

tabernacle and the ark (4—6), and ultimately in their rejection of Samuel (later in chapter 8).



A. God evaluates and removes Eli's judgeship while utilizing Hannah's child Samuel as the bearer of God's revelation (1:1--4:22)

This section primarily plays from the characters of Hannah and Eli, and their attitude toward YHWH (in the covenant) as played out in their respective sons.

Literarily the author contrasts between the two: Hannah and Eli and their respective sons.

Hannah – Peninnah (1:1-9a)

Hannah is first contrasted with Peninnah. Peninnah is arrogant (self-righteous), Hannah is innocent. Hannah's barrenness is a reflection of the Deuteronomy 28 curse.⁴

⁴ Many times the barrenness is not personal, but national (Deut. 28). In addition to that there may be a purpose of God in restricting childbirth (Deut. 8:1-6); testing. The text reveals very quickly that it is not a personal thing with Hannah, as Peninnah has children, but is self-

Hannah - Eli

Hannah: Vows a vow, keeps her appointment by covenant at the house of the Lord, and keeps her vow (in contrast to Jephthah).⁵ She is portrayed as an obedient, righteous woman. She brings forth a child, seen as purely obedient, who ministers the judgment to Eli on behalf of God.

Eli: Personally Eli is a man who values personal comfort. He is "fat" (literarily from the sacrifices with his sons; 2:29, 4:18). He is painted as sitting (1:9, 4:13,18). He has continued the decline in the line of judges. He has not chastised his sons for their disobedience at the tabernacle (2:12-25), and in fact had participated in their greed himself (2:29, 4:18, "fat"), even though he had recognized their (and his) continual and defiant sin. Samuel takes over as judge, while Eli and his line are eliminated forever. Eli's sons die in battle, and he himself dies because he is "fat" and thus incurs the penalty of death by God.⁶

Note on the setting: These stories are played out at the tabernacle. It was the place where forgiveness could be received. In this period of the corrupt Judges, that was Israel's only hope. Yet Eli had allowed his sons to corrupt it defiantly (treat it as common) without judgment.

righteous. Thus on a personal basis, the barrenness is to fulfill God's purposes (special mercy in bringing forth a deliverer) and to indicate a curse on the nation due to its disobedience, seen in Eli and in the nation in 4--7. Deut. 9:1-6 indicated that there was never a case for one's own righteousness to bring about physical blessing, for man was too depraved. In addition God could have His purpose as that of testing; to teach them to trust His Word in adversity, thus a delay in fulfillment would be required (Deu.t 8:1-6).

⁵ There are clear differences between Jephthah's vow and Hannah's. Jephthah had made a vow to *force* God to do what He had already promised. God was gracious toward Israel, yet Jephthah, like the pagans with their gods, sought to make a payment (they considered the victory to glorify themselves instead of God). Hannah's vow was requesting that God do something that was clearly His desire (fruitfulness of the womb), yet that He, for some purpose (likely a curse on Israel's disobedience, or testing) had removed from Hannah. She was simply requesting that God remove the curse (or the delay of blessing) from her womb. And she offered something in return, something that was within the purpose of God. Jephthah had offered a human sacrifice, clearly opposed to the covenant. Samuel was dedicated to the Lord as was Jephthah's daughter (unfortunately a dedication requiring her death). Hannah gave Samuel back, not for the purpose of personal gain, but rejoicing in the gain for YHWH. Note however that Hannah does have gain in YHWH for she is recorded in the text as a faithful woman of old, even receiving recognition in Mary's prayer (Luke 1).

⁶ The penalty for the defiant sin of the sons was death (cf. Numbers 14). Eli had failed to execute that judgment thus preferring his sons over YHWH. God executed judgment on all of them.

- B. The People of Israel emulate their dead judge Eli, by utilizing the Ark as a Substitute for reliance in YHWH according to Covenant (5—7)

Tabernacle: Now removed the people have lost their place of forgiveness.

The contrast between Eli's and Hannah's sons is complete with the end of chapter 4, but the contrast between the people of Israel's attitude as present in the Judges' era and the way it should be continues; for in Chapter 5 the narrative leaves Samuel for the moment to turn to the ark. (Samuel will not reappear until Chapter 7). In essence Israel is acting without a leader, but emulates its dead judge, Eli. There is no righteousness in the judge or in the people.

Israel's attitude toward the ark is one of pagan superstition.⁷ They feel that it has a magical quality, that they will win if they take it into battle.⁸ However, this is the same attitude that was present emphatically at the conclusion of the book of Judges (note the use of the private priest for blessing).

God executes Eli and his sons. Eli clearly is 'fat' which relates to the fat of the sacrifices which his sons had taken from God. His sons had treated the tabernacle as common (with the women who attended the tabernacle) and had despised it.

⁷ There are extremes represented in the Old Testament regarding obedience to the Law. First God's requirements in the Law were *not* related directly (by sight, by reason) to success. That is, leaving one's field unplanted in the Sabbath year did make sense in a human sight or reason manner. But God was asking them to trust Him. For the leaving the field fallow demonstrated that YHWH would honor their obedience (clearly trust, since it otherwise did not make sense.) Thus, the pagan Israelites would try to make the Law make sense in a human reasoning manner. They would feel that the disassociation from direct relationships made objects magic. Thus the association was through one of magic, or of making the God (here YHWH) a human-like character who desired their suffering, sacrifice, for his own greater pleasure. Or he (the God) enjoyed the dying animal or human sacrifice, as they offered greater and greater sacrifices to appease the God's ego. Thus the sacrifices and seemingly unrelated commands now made sense in a direct manner. This was similar to the Pharisees who would do these things (prayer, offerings, fasting) in public to enhance their own egos, for to do them in private made no sense to them.

An application here is important. Man attempts to work with visual and audible (sensual) indications to guide his path, but in effect ends up making God a man who indicates every little thing to the person (as he himself would). However, God is clear that He guides in His Sovereign action, not in revealing every small thing to man. Man must trust in His character, not in a character who must relate every reason and justification to man. Thus man goes to superstitious means and attributes them to God.

⁸ They were correct in one sense. God did demonstrate power through the Ark. But God was vindicated, not them.

The Ark is taken. But God does intercede, despite their disobedience, and returns the ark to Israel, demonstrating to the pagans that their gods are helpless in front of YHWH.

The contrast between the pagan god, Dagon and the Israelite God YHWH is clear. Dagon must submit to YHWH and in fact continues to be destroyed in His presence. However, the Philistines recognize that YHWH is the power behind the Ark and decide to submit to him. In their pagan fashion they attempt to appease YHWH by offering idols of the very curses that YHWH had invoked on them (This seemed reasonable, that this God of Israel's would value the gold and the images would remind Him of the curse so that He would remove it.) Of course, the pitiful nature of their knowledge of YHWH is evident as they offer hemorrhoids and mice as images in gold. Yet the contrast between them and Israel is not great, as Israel was most certainly superstitious also.

The Philistines had at least regarded the God of the ark and had recalled the history of Israel in regard to Egypt.⁹ Recognizing that they are on a par with Egypt (a Gentile nation who must submit to Israel) they attempt to learn from Egypt's mistakes. Yet this was the very thing that Israel was exhorted to do (Deut. 6:20-25), that is recall its deliverance from Egypt to honor the commandments of God. Thus the Philistines demonstrate knowledge of YHWH's deliverance that Israel had not, turning to superstition rather than calling on YHWH.

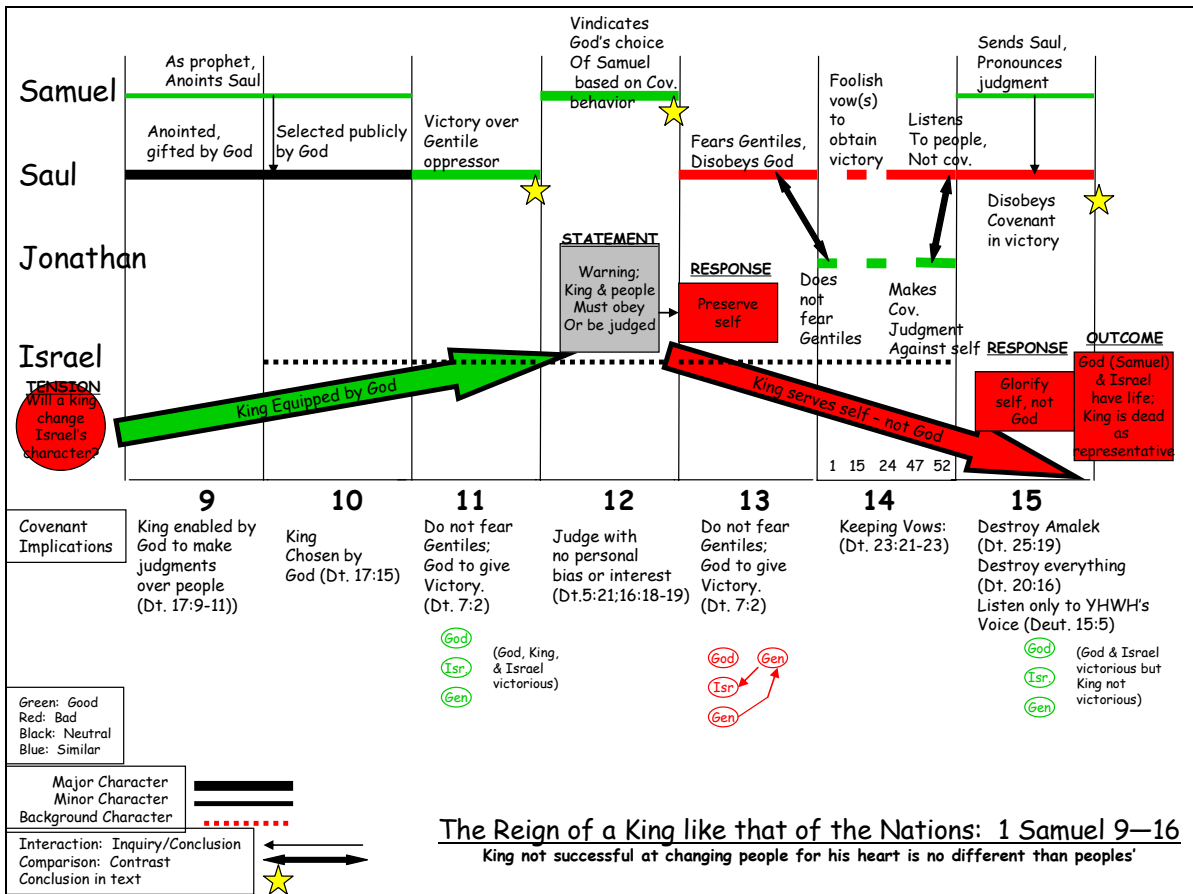
But the superstition is rampant as Israel looks into the ark and is struck down.

The conclusion of 1 Samuel 1—7 tracks the introduction of God's righteous ruler in Samuel (a transition to David in 1 Samuel 16) as He removes Eli. While Eli dies in 1 Samuel 4, the results of his rule in Israel is demonstrated in 5—6.

- II. The Setting continues: The people reject God's judge, Samuel, who leads them back to covenant relationship, for a king who represents them¹⁰, and he does as he rejects God's desires for his own (8—15)

⁹ What was done by the pagans was what Israel was supposed to do (Deut. 6); that is recall the deliverance from Egypt. The pagans thus respected YHWH through history, but Israel did not.

¹⁰ It was not that Israel was not to have a king. God had promised one as early as Genesis 3:15 and nationally as early as Genesis 17 and 22. God had in fact given them instructions for the king in Deut. 17. What Israel wanted was one like the pagan nations, one after their own desires and not a judge like Samuel who represented God's desires. In addition, it was not God's time to bring forth His king (David). Deut. 17:14 predicted that Israel would ask for a king "like all the other nations" and thus predicted what they would errantly do. However, Deut. frequently speaks of them speaking out of their weaknesses and then gives God's direction in response to that (e.g., Deut. 24:1-4). Note also that Hannah's prayer is anticipating the Christ, the King (2:1).



- A. Samuel becomes God's Judge and brings the people to covenant blessing, but the people reject him (and YHWH) (8:1-22).

The Return of Samuel

With the return of the ark, Samuel again comes to the forefront, and brings Israel back to God and wages successful war against the enemy, the Philistines.¹¹

Now that Israel has been shown

1. That the pagan nations are worthless to stand before the God as represented in His ark,
2. That they are the most fortunate people to be ruled by God's very presence among them through His chosen vessel Samuel, a judge, who has demonstrated his ability to rule for God, the reader would think that Israel would be content.

¹¹ Note the cycles: 'Evil - Judgment - Repentance - Restoration' here in Chapter 7.

But they not only reject the situation that God has established for His rule over the nation, but they desire to have a ruler like the pagan nations. Thus they reject not only Samuel, but YHWH.

1. The genealogical order from Samuel to sons does not include the passing on of the obedience to covenant to his sons (8:1-3),

8:1 And it came about when Samuel was old that he appointed his sons judges over Israel. 2 Now the name of his first-born was Joel, and the name of his second, Abijah; they were judging in Beersheba. 3 His sons, however, did not walk in his ways, but turned aside after dishonest gain and took bribes and perverted justice.¹²

The summary is that the contrast is not laid out by the author and not intended.

2. The people request a king to replace the system of Judges now corrupted in Samuel's sons (8:4-6).

The people here are given away by the phrase "like all the other nations." Their heart motivation was to be like all the nations instead of the nation who was unique under YHWH. This was predicted in Deuteronomy 17 and now they are fulfilling it. YHWH's plan ultimately was to have a king¹³, but it was under His

¹² Many have advocated that this portion is in contrast to Eli and his sons in 1 Sam. 1—3. While it is difficult to ignore the similarities, there are several issues here that would say the narrator does not intend this contrast. First of all, there are several chapters between the appearance of Eli and Samuel's sons. While this alone is not definitive, other issues appear. There is no narrator's examination of Samuel and the treatment of his sons, no condemnation of Samuel, nor even the mention of anything concerning the judgment (or lack of) regarding his sons. With Eli, the covenant basis for judgment is outlined clearly; God speaks the judgment through a prophet, giving the reasons for Eli's failure. With Samuel there is none. In addition, if this were the case it would flow against the literary argument, that Samuel was God's man and was substituted without a good reason by the people.

However, the largest reason is when one looks at the crimes of Samuel's sons. They took bribes and perverted justice. These two are not infrequent in the Covenant, yet they are not only restrictions for Judges, but also for the people at large. In fact, nowhere where these violations are listed is there a punishment also listed. It was simply stated to be a violation of the representation of YHWH who did not take bribes, nor pervert justice. The point of the Covenant thus is that if anyone did these things he did not represent God. But these crimes are not listed as being worthy of the judgment of death or any other judgment (except that removal of the judge may be implied). Thus there is no basis for saying Samuel failed to judge His sons like Eli. Eli's were clearly to be executed. This is not the case with Samuel's. Thus the most one can say is that his sons were evil, but one cannot find the required judgment in the text of Deut./Exo./Lev. There may be an implied aspect of Deut. 6:5ff. about teaching one's sons. However, note that to assign blame to Samuel, one would have to hold that results were guaranteed.

¹³ Numbers 24:17, Genesis 49:18, Deut. 17:14-19.

timing and with His man (a man after YHWH's heart). The people are not submitting to YHWH and continuance in Samuel's judgeship which was successful.

Samuel's judgeship was successful (1 Sam. 7), yet the people were not satisfied with a righteous judge and were self-centered in their desires. The plan of God to establish His King was from the beginning (Adam was the established head of the race as well). That a king was desirable in God's plan is not the issue as can be seen in Hannah's prayer earlier in the same book;

1 Samuel 2:10 ¹⁰ "Those who contend with the LORD will be shattered; Against them He will thunder in the heavens, The LORD will judge the ends of the earth; And He will give strength to His king, And will exalt the horn of His anointed (His Messiah, or His Christ)."

Samuel was the prophet/judge who was standing in for the later King line. Very simply one can see in 1 Samuel that it was to go from Samuel to David in God's design (note that Samuel continues alive until He anoints David and judges Saul (his substitute) and that Saul is a bad interruption.

3. Samuel and God recognize Israel's self-centered request, yet God instructs Samuel to instruct them in the new procedure of king mediation (8:7-22).

B. God demonstrates their failure to perceive as he gives them Saul and gifts him to be their King (9:1--10:27)

God gives into their request and gives them Saul, a man who is appealing to them. God gives him a new heart and gives him the power of the Spirit,¹⁴ and he demonstrates signs of being the anointed one to the people.

10:14-27 Saul's weaknesses

10:14-16 fear, embarrassment
10:21-22 hiding
10:27 no challenge to worthless men

10:2: The prophecy of the donkeys validates Samuel's anointing of Saul as correct.

10:3 Saul receives an offering destined for God

10:5,6,11,12: Saul changed from a man who is sensitive only to his own material needs¹⁵ to a man sensitive to the national desires of YHWH.¹⁶

¹⁴ The David / Saul pattern is the following: Election - Gifts - Response.

¹⁵ Note that Saul is unaware of Samuel as the Prophet of YHWH, as the servant informs him in 9:6 as contrasted with his own ignorance in 9:5.

Note that YHWH controls the events of Saul, thus indicating that He will control Saul's life if Saul obeys.

B. Saul acts on God's behalf as he unites Israel against the oppressor¹⁷ (11:1-15)

Saul demonstrates his leadership as he defends the people of Jabesh-Gilead by rallying Israel together in unity¹⁸ against the oppressor.¹⁹ Yet by not executing the "sons of Belial" Saul shows a weakness for going with his feelings against the covenant. While Saul sees the physical enemies of God as the invader he didn't see the lack of obedience to God in the 'sons of Belial' as an enemy.²⁰

C. Samuel (contrasted with Saul) is vindicated before the people (12:1-25)

Samuel then says good-bye to the nation as their judge, completing his leadership. But he continues as a righteous one, the prophet, who will reveal God's standard to Israel when they fail. The list of items in this chapter are references primarily to the covenant as Samuel vindicates himself as not being the cause of their downfall in the choice of king.

Samuel will continue to appear in the narrative to pronounce the downfall of Saul, the anointing of David, the protection of David against Saul, and even will come back from the dead to announce Saul's death. Thus while Saul superseded Samuel, Samuel testifies to Saul's downfall.

1. Samuel passes dominion to the king; submitting to God's order that Samuel submit to their wishes. (12:1-2a).

1 Samuel 12:1 Then Samuel said to all Israel, "Behold, I have listened to your voice in all that you said to me, and I have appointed a king over you. ² "And now, here is the king walking before you, but I am old and gray, and behold my sons are with you.

¹⁶ YHWH controls the events as He will Saul's life if Saul obeys.

¹⁷ It appears that Nahash may have been oppressing them during the time when Samuel was still in power and it may have been one of the incentives for the people to ask for a king. This is found in Samuel's vindication speech in 1 Sam. 12:12 which seems to make 1 Sam. 11 somewhat concurrent with 1 Sam. 9. Probably the oppression began during the events of 1 Sam. 9 and the deliverance took place later.

¹⁸ Note the crack in Saul's armor. As there is opposition to him in certain "sons of Belial", he should have, according to Deuteronomy 13, executed them for opposition to the anointed one of God.

¹⁹ Saul shows his leadership against the national seed of the serpent as they afflict Israel. The Suzerain - vassal covenant was that all would join together to offend any one of their membership.

²⁰ According to Deut. 17:12 the judge/priest (implying the anointed one of God for Israel) who was not listened to would execute the judgment of death on the rebellious.

2. Samuel vindicates self based on covenant (12:2b-5)

Samuel uses several passages from Deuteronomy and calls witnesses to the fact that he has led Israel without self-interest and served God.

Deuteronomy 5:21 ²¹ 'You shall not covet your neighbor's wife, and you shall not desire your neighbor's house, his field or his male servant or his female servant, his **ox** or his **donkey** or anything that belongs to your neighbor.'

Deuteronomy 28:33: "A people whom you do not know shall eat up the produce of your ground and all your labors, and you shall never be anything but **oppressed** and **crushed** continually.

Deuteronomy 16:18-19 ¹⁸ "You shall appoint for yourself judges and officers in all your towns which the LORD your God is giving you, according to your tribes, and they shall judge the people with righteous judgment. ¹⁹ "You shall not distort justice; you shall not be partial, and you shall not take a bribe, for a bribe blinds the eyes of the wise and perverts the words of the righteous.

Deuteronomy 17:6 ⁶ "On the evidence of two witnesses or three witnesses, he who is to die shall be put to death; he shall not be put to death on the evidence of one witness.

And I have walked before you from my youth even to this day. ³ "Here I am; bear witness against me before the LORD and His anointed. Whose ox have I taken, or whose donkey have I taken, or whom have I defrauded?²¹ Whom have I oppressed, or from whose hand have I taken a bribe to blind my eyes with it? I will restore it to you." ⁴ And they said, "You have not defrauded us, or oppressed us, or taken anything from any man's hand." ⁵ And he said to them, "The LORD is witness against you, and His anointed is witness this day that you have found nothing in my hand." And they said, "He is witness."

3. Samuel pronounces Israel's self-centered choice of a king and warns them to obey the covenant. (12:6-25).

- a. Samuel rehearses their past failure under the leaders that God had given them to deliver them from Gentile oppression (12:6-11)
- b. Samuel assesses the problem as one in their character, not in a different leader, and if they do not change they will be judged (12:12-18).
- c. Samuel applies the lesson to them, telling them to repent of their character or they and the king will be judged to vindicate the LORD. (12:19-25).

²¹ Literally "oppressed", perhaps a reference to Deut. 24:14 and the restriction on oppression of a slave or alien.

- D. Saul (contrasted with Samuel) fails to obey in his fear (violation of covenant), and God rejects his dynasty (13:1-23).

Saul hardly begins when the kingdom is taken from him. He goes to Michmash and offers sacrifices against the instruction of YHWH to wait for Samuel²², (again note that Saul has put some pagan superstition in the sacrifice instead of obedience).²³

- E. Jonathan's covenant success is contrasted with Saul's failure (14:1-52)

Jonathan is contrasted with Saul. As Saul is fearful of losing a battle, and disobeys, Jonathan confidently conquers the Philistines, declaring, "...the Lord is not restrained to save by many or by few."²⁴ Jonathan, like David, knew victory was certain, yet did not know if God wanted to do it with him at that time (delay integral with faith) or through him.²⁵

- F. Saul rejected by God (the rejection of Saul from the throne) (15:1-35:)

²² The command of YHWH through Samuel was located in 10:8.

²³ Note here the continuing theme announced in the Pentateuch and continued in Joshua Judges (and most certainly utilized in Numbers 13). This is the question of *fear*. The Israelites (like Adam) were to listen to God and *fear* Him only. They were to rule over the nations (like Adam was to rule over the serpent). The nations were to fear Israel, not the other way around. Following Noah animals were to fear man, not the reverse. Thus, in Numbers 13, the people *fear* that the Canaanites will kill them in the wilderness based on the report of the spies. They should have *feared* God, who *did* kill them in the wilderness.

Throughout Joshua and Judges the report of spies falls in one of two columns. The spies either come back with a report of how formidable their opponent is (looking on their physical ability to win the battle as at Ai) or they report on how the people are *fearing* them (observing that God's promise is being kept). In other words if the nation believes God, the nation will fear them. Thus Israel was to believe the nations would fear them instead of making a human evaluation of strength) as at Jericho.

Here in Saul's case he has evaluated the strength of the enemy instead of God's promise. Therefore we know Saul is doomed for failure since he evaluates their numbers against his declining numbers. Had he recalled God's covenant in Leviticus 26, and its historical effect on Gideon (God gave Gideon the victory only when he had reduced his numbers to a ridiculously low amount), Saul would have been victorious

²⁴ Note here again the evaluation of the Philistines is not on their might, but on God's promise. Jonathan does not *fear* them, but expects them to *fear* him. (cf. Leviticus 26:6-8).

²⁵ Note that the execution of judgment on the enemy was in the authority of Saul. Jonathan did not have it and had to wait on God to see if God would enable him without Saul. David likewise goes down to the king and volunteers to go against Goliath and Saul sends him. David and Jonathan always submit to their authority.

Saul demonstrates that he has not made just a one-time error, as he fails to follow YHWH's instructions once more, yet justifies it as desiring to follow YHWH.²⁶ Of course, this is the sin that Israel had been participating in consistently; worshipping YHWH in their own way (like the pagans) rather than YHWH's way.²⁷ The destruction of Amalek was actually instructed back in Deuteronomy 25:19 as well as the total destruction required of nations within the land of Canaan.

Summary: Thus this section demonstrates the failure of the kingship in Saul. For Saul, though a mighty man, given all the gifts of God to rule, failed desperately to represent Him according to Covenant.

III. God is faithful as He raises up a king (David) after His own heart to lead the nation to righteousness, while Saul attempts to kill the righteous one (16--31).

Now that the failure of the people's choice has been made evident, God graciously moves to establish His choice as king.

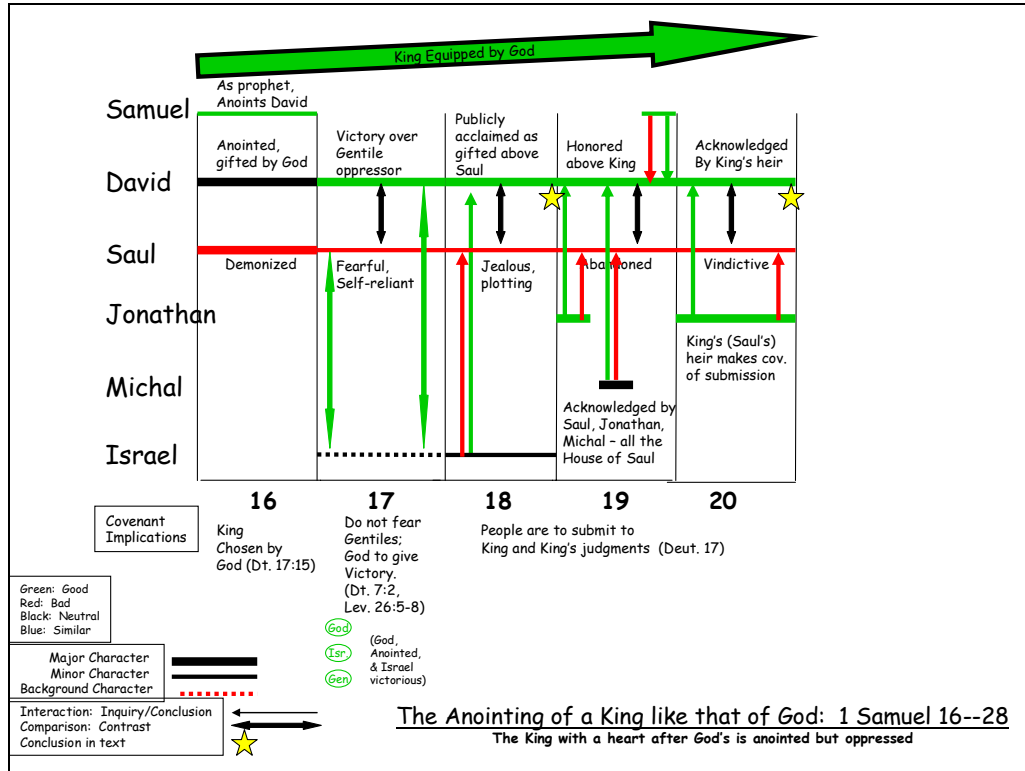
Saul and David are in conflict. It is the story of a faithless one against God's anointed. David constantly recognizes that Saul is still the one in charge (in obedience to God's anointing him, David refuses to execute him, stating that only God is allowed to remove his anointed)²⁸ and will not rise up against him. He recognizes that it is not in his authority to kill Saul, but in God's. Thus he gives him all due respect as king. Saul, by contrast, desires to kill David, in order to preserve the throne for his own line, in deference to God's command.

A. David is now prepared for the throne as God equips him from anointing, gifting and acknowledgement by the people (16--20).

²⁶ The elimination of the Amalekites was not only an instruction of Samuel but was in the heart of the covenant (cf. Deut. 25:17-19).

²⁷ Deuteronomy 25:19 had instructed Israel to kill the entire enemy, particularly the Amalekites. Saul not only had failed to follow the instructions of the covenant, but had set up a monument to himself.

²⁸ It is clear that if Saul was in David's shoes he would have attempted to bring about what he perceived as God's will, that is the removal of a rejected king, particularly when it would be of self-benefit. Saul clearly saw himself as the agent of God's work. Unfortunately, he did not represent God, so what was good for Saul was not good for YHWH. Being the agent requires obedience.



The next two chapters include David and Saul together (though they are possibly reversed in chronology) for the purpose of contrasting the two. David is the covenant keeper, the man after God's own heart, while Saul is rejected by God, a man devoid of covenant sensitivity.

1. David is elected by God, anointed as the king in-waiting, and gifted (16:13,18) for the purpose of carrying out his Godly assignment (16)

David is a man who is appealing to God, while Saul is a man appealing to the people. Jesse leaves him in the field, not expecting that his youngest would lead Israel. David is first shown to be a man trusting in YHWH. He is the one contrasted to Saul, who can soothe Saul's evil spirit.

2. David conquers Goliath through the promise of YHWH (17)

This is God's demonstration to David that he can conquer in YHWH's Name. It is similar to the equipping in Egypt in the Exodus and Saul's equipping in the great victory of 1 Samuel 11. This is the point to which David should always return when he is weak and facing an enemy of himself as well as God. Yet he will not turn here in the later chapters even though he approaches the very people from whom Goliath came (Gath).

God wants Israel to conquer the uncircumcised, pagan Philistines, yet there is not a man who will stand up and let God work through

him. David recognizes this, and having had his faith developed in the conquering of a lion and a bear, goes out to act on behalf of what he knows YHWH wants to perform. This little shepherd, who cannot even hold up the armor of the king, slays the giant. He recognizes, as Jonathan, that God is not limited by man's strength or his reason.²⁹ He slays Goliath in the Name of YHWH, while Saul, the mighty man, head and shoulders above the rest of Israel, cowers in his palace,³⁰ David had questioned the lack of faith in the soldiers. It seemed obvious to David what needed to be and could be done based on Leviticus 26:6-8.³¹

- a. The Setting: Philistines on one side and Saul and Israel on the other side (17:1-3).
- b. The Tension: Goliath of Gath introduces a problem to Israel for his size is greater than Saul's size (17:4—10).
 - 1) The description of Goliath introduces the physical stature³² that is greater than Saul's (or anyone in Israel's) stature (17:4-7).

²⁹ Note that much of the imagery follows the Deuteronomy pattern. They are to fear the Israelites. Since they don't, David intends to turn the tables, so that they do. In fact, he does as the Philistines flee. The giant here is again the pattern of Numbers 13, where the spies report on the *size* of the people. Then the giant questions YHWH's word by mocking Him and His people. Much like the serpent, Goliath has become his *seed*. As indicated regarding the *seed of the woman*, David strikes the *seed of the serpent* on the *head!* The text appears to indicate by his obedience to God, and this imagery indicates that David is certainly a potential candidate for the *seed of the woman!*

³⁰ While the noteworthy thing in this section is the contrast between Saul (head and shoulders above any man in Israel) and young David, it is also noteworthy that David was not part of Saul's army and thus did not have the authorization of anointed one (who was the only one empowered to judge) to execute vengeance on the enemy on behalf of YHWH. Thus his visit to Saul has Saul sending him out and thus authorizing him to go in Saul's (and thus YHWH's name). Jonathan by contrast goes out without consulting for permission with Saul since he already had it as a delegate in the army. The only question in Jonathan's mind is if God wants to use him and if this is the time.

³¹ Note here that David is not using his past history for the sake of saying he had increased his strength. He is not referring to his strength in animal killing and has applied it now to a giant. What David is referring to, is again, covenant, God's Word. Refer to Leviticus 26:5-7, where the promise of victory over the Canaanites is interchanged with the victory over animals in the land. Thus David knew on the basis of his killing animals as a shepherd that he could also count on enemy killing.

³² Note here the review of the weaponry. This review will occur with Saul also, as it will with David as he conquers Goliath with no weaponry, and then kills Goliath with Goliath's own sword.

- 2) The tension defined: Israel is taunted to fight with the Philistines and their representative, Goliath, through their representative (presumably Saul, the King). (17:8-10).

Note here the emphasis on the leadership as a representative for the people. Saul should here fight and have the victory and the people will enjoy the destruction of their enemies through the king. Thus the king here is to be the 'seed of the woman' a representative. Yet the 'seed of the serpent' (the Philistines nationally, and Goliath individually) is here facing off with persecution and the threat of death.

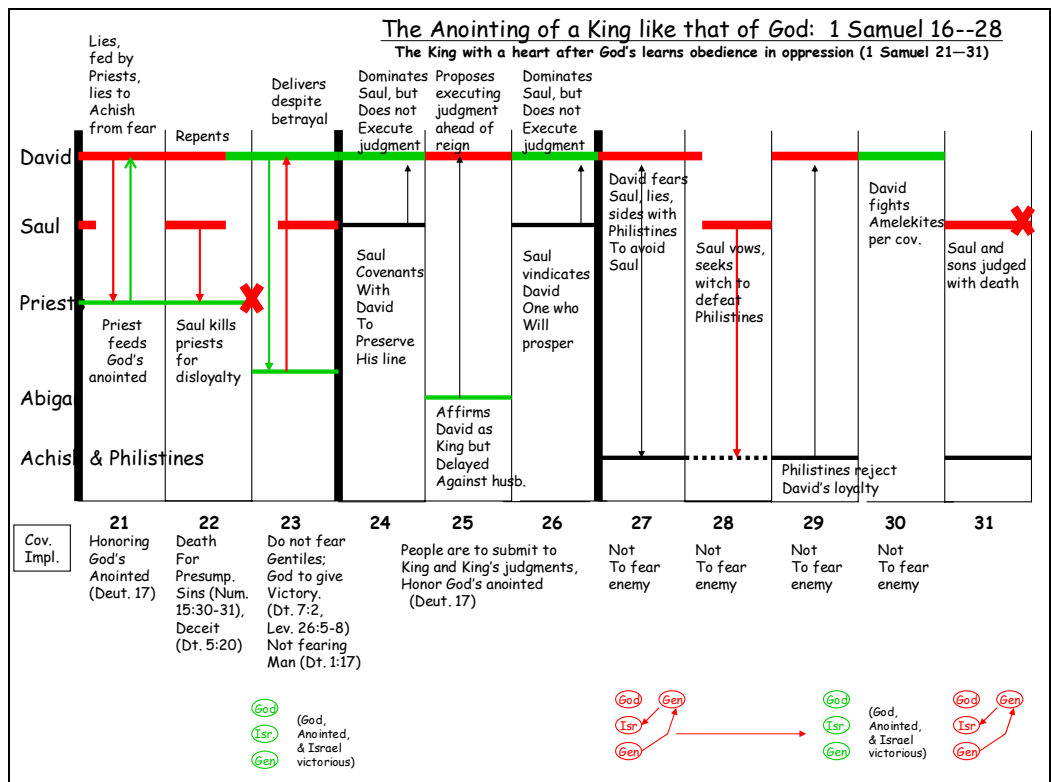
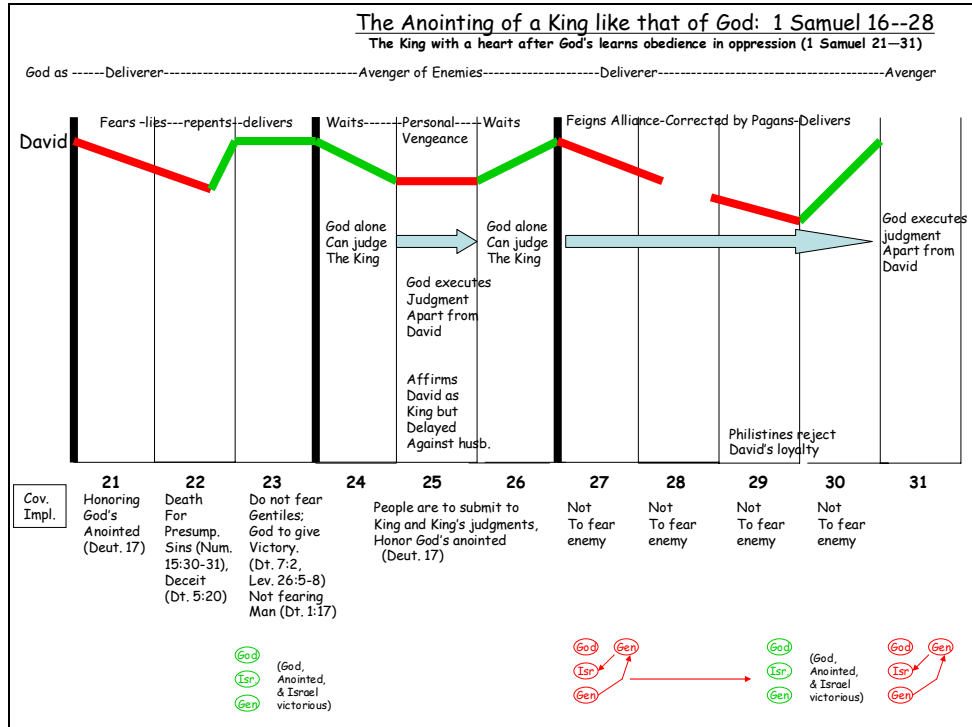
3. Saul's followers and Samuel acknowledge David as God's Anointed (18—19).

These chapters list Saul's supporters as they leave him one by one. Undermining all the followers is the fact that YHWH has left him.

1. Jonathan covenants with David.
 2. YHWH keeps David alive from Saul.
 3. Michal, Saul's daughter helps David escape from Saul.
 4. Samuel shields David (YHWH shows He is on David's side as He makes all enemy to prophesy).
4. The King's heir makes a covenant of submission: Jonathan (acknowledging the failure of the physical line of Saul through YHWH's pronouncements) covenants with David to preserve Jonathan's house, and Saul attacks Jonathan (20)

- B. David's testing results in times of weakness but God is faithful to bring him the kingdom (20—31).

The remaining sections are David's testing to see if he will be faithful based on the equipping as well as the covenant. He fails to deliver the priests of Nob when he lies. He almost fails when he tries to execute judgment on Nabal prior to his kingdom. He then shows weaknesses in the dealings with the people whom he had formerly conquered in Goliath of Gath. Yet YHWH is faithful and executes judgment on Saul and awards David the throne.



3. Exile: David Separated to YHWH through trials of His Faith (21--23).

David had been anointed in chapter 16, and now was on the run from Saul. Would David act on the basis of God's word, or would he seek self-effort to preserve himself for the throne? Thus David's faith (in the promise) will be tried as Saul pursues him. While David will show weaknesses to covenant, ultimately he demonstrates a heart for God. These trials are similar to Abraham's in that after he had received the promise (Gen. 12:1-3) he continued through trials of faith until he ultimately was faithful in the attempted sacrifice of Isaac (Gen. 22).

- a. Priests at Nob: David lies to deceive regarding his relationship with Saul (21)

The priests at Nob, who are full of integrity, are also lied to by David in order for him to have them furnish him bread. Because David lies, the priests are later killed.

- b. Achish: David shows a lack of faith, as he must lie to Achish about who he is in order to preserve himself, yet Saul will kill the priests (21--22)

As David runs to Achish, king of Gath, it is immediately noticeable that David has just received back the sword of Goliath. The song of victory that was sung after Goliath is mentioned, and Achish is from Gath (Goliath's hometown). Thus David's fear is not justified. He should be reminded of his victory over Goliath, yet he disgraces himself (and YHWH since he is His representative) in order to escape. The story is reminiscent of Abram and the lie to Pharaoh (and Abimelech) to preserve himself.

- c. Deliverance of Keilah: David is faithful to act for God to preserve the oppressed and delivers apart from Saul, and Saul seeks to kill him, but Jonathan reassures (23)

David does not have the right to deliver apart from Saul as leader, and so seeks direction from YHWH. He is instructed to deliver them. Yet both they and Saul turn on him. Jonathan confirms with David the fact that YHWH and Saul's line are behind David. This indicates that Saul is again not interested in victories for YHWH but only for his own glory.

- d. David is tested, both failing and passing, with regard to vengeance (24-26)

David is seen in these three chapters as a man who is able to avenge, yet must put it off because he does not have the authority (is not on the throne). The bookends are the

threats to Saul by David. David points out that he does not have the right to execute God's anointed.

Yet in the middle chapter, David is refused food by Nabal. While David is correct that Nabal's not honoring him was similar to the worthless men who did not honor Saul,³³ and he deserved to be executed for rejecting God's anointed, David did not have the authority yet to do it. Abigail corrects David, and YHWH executes him.³⁴

e. David's choices land him with the enemy (27)

David is also shown to have periods of vacillation in his faith. In chapter 17 he is at the peak of faithfulness in fighting Goliath. Yet as he continues he seems to be uncertain about God's will as he states "Now I will perish one day by the hand of Saul" (27:1) He then escapes to the Philistines for protection. God is teaching him patience, for while David has been anointed, and he knows that he will be king, yet he must wait for it in puzzling circumstances, and trust in God to deliver.

f. David and Saul (contrast) seek victories for YHWH (28—30)

Chapters 27 and 28 compare Saul's battle with David's. Ultimately they show David as covenant faithful, and Saul as self-serving. David defeats the Amalekites (ordered in Deuteronomy, yet Saul had failed to accomplish it (15), even under the order of YHWH through Samuel).

³³ Many have perceived a weakness in David's character here as he expects Nabal to feed him on request. Quite the opposite is the case. Recall that David has been anointed KING. That means he is the representative of YHWH on earth. Thus, men must bless him as YHWH's agent. Very similar to the Abrahamic covenant, where Abraham was the *national* agent for God, here David is the *individual* agent for God. Thus, those who curse David, curse YHWH. And those who curse YHWH have justice meted out on them. David here then is not a regular character, but a special character, whom men should treat as they would YHWH. Thus the reader here sees something similar to the expectation of judgment which Christ will ultimately enact on those who reject Him. The only question which the text raises is not whether David had the position to expect Nabal to help him, but whether David was in a position as yet to exercise the actual judgment on Nabal. From the text David should have waited on God, as he did in the case of Saul to exercise the judgment. He did recognize that as one who had not received final authority as the anointed one, that he would have to wait for the time of vengeance.

³⁴ David's weakness for women is hinted throughout the text, which is a warning that David is fulfilling Deut. 17 where kings are warned not to gather wives for themselves.

28	29--30
Saul fears and trembles greatly	Philistines fear David, recalling Goliath
Saul seeks God - God does not answer him	David seeks God - God answers him
Saul seeks a witch	
Saul's prophecy of death for him and sons	Prophet's prophecy of success in battle
Witch feeds Saul in his weakness (fear)	David takes spoil, feeds Egyptian
	David declares all who participate receive equal shares.
30 - Saul executes God's anointed (himself)	

4. Conclusion: YHWH executes judgment on Saul and Jonathan (31)

Finally, the book ends with the death of Saul. The kingdom which Israel desired has come to an end. (31:1-3). The man who was head and shoulders above those in Israel has now lost his head.

Saul was executed as a judgment of God for his failure. Jonathan is killed also as a result of Saul's vow, which he did not keep. The one shining spot (covenant) in Saul's life was his victory in saving the people of Jabesh-gilead. And they close out the book on Saul as they honor him for his covenant obedience toward them (chapter 11).³⁵

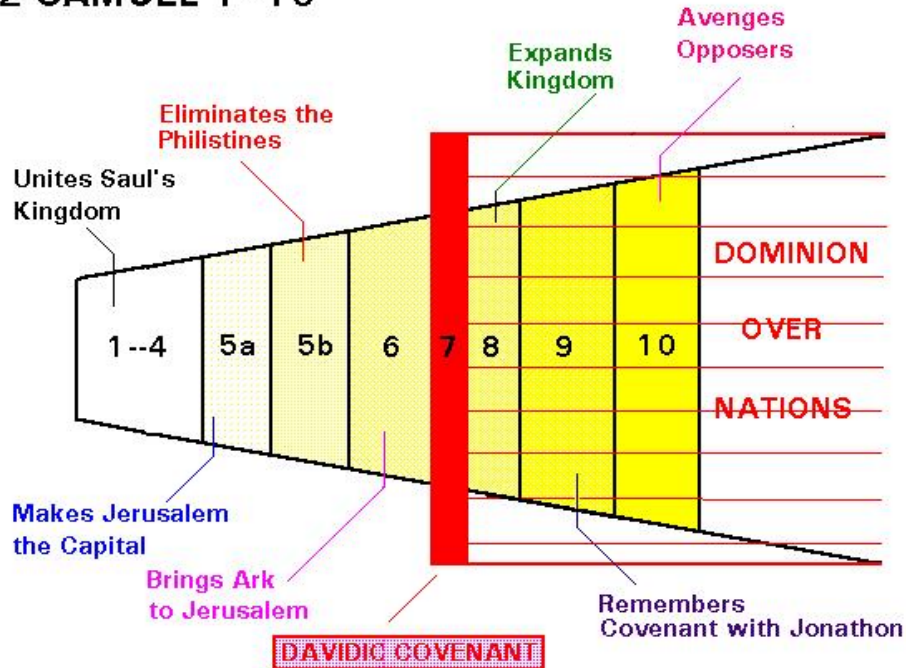
³⁵ Interestingly they had not been covenant obedient themselves in making a covenant with Nahash the Ammonite.

2 Samuel

- III. The Setting continues: The kingdom under David is consolidated and established at Jerusalem and confirmed by covenant. (1-10)

UNIFICATION 2 SAMUEL 1--10

Dr. C. Baylis
5/93



- A. David unites the house of Saul (1:1--5:5).
1. David's love for God's Anointed, Saul and Jonathan (1:1-27).
- The book opens upon the death of Saul. David is finally king.
- a. The report of the death of Jonathan and Saul. David slays the killer of Saul (1:1-16).

The first event is that of a messenger who announces to David that Saul is dead. Expecting reward for finishing Saul and capturing the crown,³⁶ he is surprised to find David requires his life for his deed.³⁷ This sets the tone for the first five chapters, and indeed for chapters 1-10.

³⁶ The messenger appears to have fabricated his story in light of the narrative in the previous chapter in 1 Samuel in order to receive a reward from David.

³⁷ David's execution of the messenger is due to the fact that he had killed God's anointed (Saul) without having that right. David, himself, had refused to execute Saul in 1 Samuel, but

- b. David chants a lament over Saul and Jonathan (1:17-27).

David seeks the Lord's will first, and seeks to follow it. Thus David weeps for both Saul and Jonathan.³⁸ David shows a characteristic here that is rare, it is the character of love, of devotion, of loyalty, of mourning. It is not the picture one receives of a conqueror. David is a man after God's heart. (1:1-27).³⁹

2. The kingdom divides and unites under David (2:1-5:5).

THE CHARACTERS OF 2 SAMUEL

Bathsheba -	Uriah's wife, adulterer with David
Uriah -	Husband of Bathsheba, member of David's mighty men
Nathan -	prophet of YHWH, sent to reveal David's adultery & murder
Amnon -	son of David, rapes step-sister Tamar, killed by Absalom
Tamar -	daughter of David, raped by step-brother Amnon
Joab -	David's commander / kills Abner / kills Absalom / kills Amasa / son of Zeruiah / brother of Abishai, Asahel / cousin of Amasa / nephew of David
Absalom -	David's son / takes kingdom from him / dies at Joab's (cousin) hand
Mephibosheth -	Jonathon's son / lame / says he was tricked by servant
Michal -	Saul's daughter / marries David / mocks David / childless
Abner -	Commander of Saul's and Ishbosheth's troops / killed by Joab / cousin of Saul
Ittai the Gittite -	Gives allegiance to David
Zadok -	Priest of David / returns Ark to Jerusalem / not from Eli's line
Ahithophel -	conspirator with Absalom
Hushai -	stays with Absalom to spy for David
Ziba -	Mephibosheth's servant - gives Mephibosheth's goods to David as David goes into exile
Shimei -	of Saul's family - stones David as he goes into exile / begs for forgiveness
Abishai -	David's servant who desires to kill Shimei, Joab's brother, David's nephew
Shobi	(Amasa's uncle), Machir, Barzilli - brought food to David in wilderness
Amasa -	Commander of Absalom's troops / killed by Joab after coming to David
Sheba -	Leads rebellion against David / executed by people

now has the right (having the throne in Saul's death) of judgment and so rightfully executes the murderer.

³⁸ David demonstrates his faithfulness to covenant, first; to God's anointed Saul, and second; to Saul's son with whom he had made a covenant of the Lord. This covenant required David to continue to honor Jonathan's line (Saul's) when David became king.

³⁹ David's obedience to his covenant with Jonathan is not just legal, but when David keeps his covenant he keeps it with his heart. This was the essence of the covenant with YHWH, to keep it not because it was a law, but because of a love of YHWH.

Chapter Two begins the conflict between Israel (Saul's empire) and Judah (David's). Throughout these passages the reader will see that God is behind David, strengthening his kingdom while weakening Saul's. In three places it can be seen that God is behind David's life: 2:1, 3:1, 5:12. Each of these passages regarding God's doings is followed by verses regarding David's doings. They are, as is noted in 1 Samuel, David's weakness for women. This was warned against in the covenant passage of 1 Kings 17 regarding kings.

- a. The establishment of the kings (2:1-11).

David is first anointed king over Judah (2:1-4a), while Ish-bosheth is made king of Israel. (2:8-11).

- b. Abner and Joab fight (2:11--3:39).

Abner goes to Ish-bosheth, but is accused,⁴⁰ so he defects to David (3:6-11). He further tries to persuade Israel to join David (3:17-19). In the process he has killed Joab's brother.⁴¹ Thus when he seeks peace with David, Joab kills him to avenge his brother's death (3:26-30). Joab's murder of Abner is clearly wrong. Even though it was war, Abner had pleaded with Joab's brother to go away. But he had refused. Abner had killed during war, and even at that it was in self-defense. Since it was in war Joab had no right to pursue him as the avenger of blood. But even worse than this, Joab killed him in the gates of Hebron, one of the cities of refuge.⁴²

Joab contrasts David's heart here as Joab kills Abner, distrusts him, since he is a competitor, even though he is clearly on David's side. By contrast, David again finds himself lamenting, this time for Abner⁴³ (3:31-39).

⁴⁰ The text does not indicate whether he was accused falsely or not, only that Ishbosheth had accused him. The issue of sleeping with his father's concubines or wives is a right only of those who are usurping the throne from their father. Absalom does it (in judgment to David). David refuses to claim them back after he returns. Adonijah desires Abishaag, who, while she technically never had sexual relations with the king was part of his possession. Solomon executes Adonijah for trying to usurp the throne of his father from him.

⁴¹ He had killed him in self-defense, and in war, so it was a justifiable killing.

⁴² Refer to Albert H. Baylis, *On the Way to Jesus*, p. 331, note 7. Had Joab felt it was murder and pursued him as the avenger of blood, once the suspect reached the city he could not be executed by the avenger. The case had to go before the priest, and if he was a murderer, he would be executed. If, however, it was unintentional manslaughter, then the suspect was safe as long as he stayed in the city of refuge. But Joab negates all this and executes him in the very place of safety for the suspect.

⁴³ Abner was Saul's cousin, thus of the house of Saul and at least related to the one he had made a covenant with, that is, Jonathan.

c. The defeat of Ish-bosheth (4:1-5:5).

The cycle of Saul's killer (1:1-16) repeats itself as Ish-bosheth's commanders bring his head to David (4:5-8). David then, as he did with Saul's killers, slays them. (4:9-12). Finally Israel succumbs to the command of the Lord, and they unite with Judah to make David king. (5:1-5). Thus the kingdom is united.

B. Jerusalem becomes capital of united Kingdom (5:6-16).

The second stage of the establishment of the kingdom, is to make Jerusalem the center, and establish worship there. This David does by conquering Jerusalem. (5:6-10). Having done that, his kingdom is exalted (5:11-12) and his family grows (5:13-16).

C. David eliminates the Philistines from the land (5:17-25).

He then become a fulfiller of Deut. 28 blessing as he is a great conqueror of the pagans as the Philistines are purged from the land (5:17-25).

D. David brings the Ark to Jerusalem, making it the religious center of the united kingdom (6:1-23).

He completes the religious portion of his kingdom by bringing the Ark (and thus God) into Jerusalem (6:1-23). Uzzah is struck, causing the ark to be left at Obed-Edom for a period (during which their fertility increases). Uzzah was struck because of touching the ark.⁴⁴ David had, in his good intent, not paid due respect to the holiness of the Lord. The holiness of the Lord cannot be compromised, even when present with overwhelming praise. However, he continues on to bring the Ark to the city, and it is accompanied by celebration. For now the nation is united, David is the king, and God dwells with them.

The nation has truly reached its pinnacle.

E. **Philosophy:** The Davidic Covenant. David's line established (7:1-29).

1. God tells David he will establish his kingdom forever (7:1-17).

Thus at its pinnacle, God gives David the Davidic Covenant (7:29). Essentially, this is the Abrahamic Covenant in specific for David. It tells David that his kingdom will be the one of which will be a 'great nation. It tells him that it will be forever. It tells him

⁴⁴ It further appears that Uzzah was not one of the sons of Eleazar (Num. 4:15), and actually not even a Levite (1 Chronicles 15:12-13). In addition the ark was to be carried on poles not on a cart.

that his sons will not lose his lovingkindness, and his seed will sit on the throne of Israel forever. Essentially this guarantees the Messiah of Gen. 3:15 now will come from David's line. (7:1-17).⁴⁵

2. David accepts God's promise (7:18-29).

David then turns in thanksgiving to YHWH for the mercy and grace which have been shown to him and his household. He accepts the graciousness of God. (7:18-19).

DAVIDIC COVENANT (2 SAMUEL 7)

Promises realized during David's' lifetime (7:8-11)

1. Establish David as King.
2. Make David a great name.
3. Plant people in the land (10)
4. Rest from the nations.

Promises fulfilled after his death (7:12-16)

1. Eternal Seed - Always an heir to claim the throne rights.
2. Eternal Kingdom - continuation of the Jews (Dan 7:18)
3. Eternal Throne - Authority to exercise royal dominion.

Notes

1. It (like the Abrahamic Covenant) depends on YHWH for fulfillment.
2. It anticipates a continuing relationship.
3. It anticipates discipline but not separation (7:14).
4. It anticipates the ultimate David in Jesus Christ (Psalm 2, Matt. 3:17).

- F. The kingdom under David is expanded to its height as a reflection of the covenant. (8-10).

Basically the section between chapters 8 and 10 illustrate the great heights and expansions which the kingdom of David proceeds, having been given God's blessing (covenant fullness). These chapters illustrate that David conquered all his enemies, both local (the Philistines) and outside his domain (the Syrians). In continuing his conquering, David does not, however, forego a demonstration of mercy (9:1-13).⁴⁶

⁴⁵ Along with the Abrahamic Promise of a nation, the Davidic Promise is shown to be fulfilled in Jesus in Matthew 1.

⁴⁶ Actually Mephibosheth was the son of Jonathan, the son of Saul. Thus David was keeping his covenant with Jonathan when he showed kindness to Mephibosheth.

1. David establishes his kingdom on several fronts (8:1-18).

First, David demonstrates his physical conquering of the enemies. He defeats both the Syrians and the Philistines (8:1-8), collects tribute from them to the Lord (8:9-12), and expands to Edom, where he places garrisons (8:13-14). As a summary of his great conquests the author lists his leaders, who aid him in administering justice and righteousness for all his people (8:15-18).

2. David regards the son of Jonathan (9:1-13).

In the next chapter, David does not forget to show mercy. He takes Mephibosheth, of the house of Saul. He is lame, but David shows mercy to him, for the sake of Jonathan. For Jonathan was David's friend by covenant in the exile. David had covenanted to show kindness to Jonathan's line when he was king. Mephibosheth eats at the king's table. (9:1-13). This is a fulfillment of the covenant with Jonathan.

3. David avenges the Syrians and Ammonites (10:1-19).

The author then shows a contrast. The contrast literarily is clear; "that I may show him kindness for Jonathan's sake," (9:1) and "I will show kindness to Hanun the son of Nahash, just as his father showed kindness to me." (10:2).

David tries to show mercy to Hanun the son of Nahash, for Nahash had shown kindness to David. However, these men fear David, and humiliate his envoys. David then takes vengeance on them and they are defeated. (10:1-19).⁴⁷

The point is clear. David conquers all. No one dares come against him. They all are made to give tribute to YHWH. If one did not know better from hindsight, it would appear that what was occurring was something very close to the Messianic Age. This is, of course, the point that the author is making. David had trusted God, and God had given him everything. This is the peak of the book.

- III. **Tension:** God's move to establish David is contradicted by Satan's deceit and David fails. David sins in adultery and murder and is judged by God according to the Davidic Covenant (11-12).

⁴⁷ This appears to be a contrast to the way that David treated Nabal in 1 Samuel. There David repented of the fact that he had attempted to execute judgment on Nabal. Here he does execute men when they do a very similar thing. The difference appears to be that David, as God's anointed one in 1 Samuel is not allowed to execute God's judgment until he has been seated on the throne as the official and acknowledged king.

Now that the author had taken us to the peak of the kingdom, he brings us to the pivot. From here on everything is downhill. The sin takes only three verses from its conception to its completion (11:2-4), yet the remainder of the book focuses on this point.⁴⁸

Bathsheba was the wife of Uriah, the Hittite. He was one of David's mighty men, as was his father-in-law, Eliam. Uriah was likely a favored man in the kingdom since he lived so close to the palace in very desirable land. (cf. 1 Kings 21:1).

- A. David sins by taking advantage of his position to misuse a subject, and murders a righteous man to cover it up (11:1-27).

⁴⁸ Whether David should have been in Jerusalem is argued by many. The traditional way is to argue that David, as king should have been leading his army. This is based on the fact that David was king and the text says, 'kings go out to battle', yet Joab was sent. Further, it states, "'but' David stayed at Jerusalem." This would seem to be a considerable argument. Further there seems to be some 'inclusio' here (see note #5). 1 Chronicles 20:1 does state 'kings', not messengers, which gives some credence to the textual error. However, this washes the other way also. If 1 Chronicles was different, it would lead some scribe to 'correct' it.

However, it must be noted that the Massoretic text does not say 'kings', but 'messengers.' There is no 'to battle' in the original text. And the 'but' is also in 1 Chron. 20:1, which makes no implication of David's wrongdoing by staying home. Thus it becomes difficult in this instance to argue that David was lazy, or not busy as he should have been. Further in 18:3 David did not go out at the request of the people.

Fokkelman (King David, Vol. 1, p.50-51) points out that the word is actually messengers, and should be taken as such. Martin points out that there is a play on messengers going on here within the surrounding chapters.

However, the strongest argument seems to be the *inclusio* from 11:1 until 12:31. In between David sins, has Uriah killed in that battle, is judged by God has a child die, and the downfall of his kingdom is forecast. Finally he goes out to the battlefield to finish the battle. There seems to be indication by Joab in 12:28 that David should have been at battle.

DAVID - THE SEED OF THE WOMAN?

David & Goliath

1 Sam. 17 - "...he shall strike you on the head..."

David & God

2 Sam. 7 "...rule..."

David & Bathsheba

2 Sam. 11 - "saw that the tree was good for food"

David & Uriah

2 Sam. 11 - "...am I my brother's keeper..."

David & Nathan

2 Sam. 12 - "...Have you eaten of the tree..."

David & Judgment

2 Sam. 12 - "The child..."
"...shall surely die..."

David & The Seed of the Woman

1 Kings 1 - "...and he died..."

- B. David, as king, takes one of his subjects, and commits adultery with her. Then he covers it up with the murder of her husband after failing to coerce him to cohabit with her. The contrasts and depth of David's sin here are considerable.⁴⁹

⁴⁹ There is also some question about the purification rite taking place in 11:2. Was it her menstrual cycle? If it was then it would have been almost impossible for her to get pregnant, thus indicating that God intervened to insure David got what he deserved. However, there is no evidence that the people of that age understood the impossibility of pregnancy at that time of the menstrual cycle. Thus, while it might be argued that God understood, so therefore this was beneficial to a later reader, it would seem that this literary style would be understood to the writer, who would then be required to be years ahead of his time medically.

What this may indicate is that in the midst of this sin, they were both regarding the Levitical law (cf. Merrill, Bible Knowledge Commentary, Vol I, "2 Samuel", p. 467.) Or it may indicate that they were not regarding the Levitical law either. This may be indicated by the disjunctive "and when" (v.4), which would indicate an action prior or contemporaneous with their intercourse, i.e., "while she". This purification (v.4) would reflect back to the bathing (v.2), thus indicating that they had intercourse during her menstrual period which would have been a violation of the Levitical law. (cf. Lev. 19:18).

However, the question of the link between bathing and purification from menstruation is questionable based on the laws of menstruation. In Leviticus 15:19,28 there is no mention of bathing as part of the menstruation uncleanness. It appears that she would be unclean during the discharge period as well as seven days following and then approached the priest with a sacrifice. In Lev. 15:18 it prescribes bathing for any couple who have a seminal emission. So it appears that the bathing is unrelated to her purification as it occurred before the intercourse and

David turns to defending his own honor, leaving the honor of YHWH in battle as a secondary thing. Thus he encourages Uriah, in an ever heightening intensity, to return home to enjoy his wife, and hopefully, to conceive. Uriah, by contrast, cares only for the battle of YHWH (and for David, YHWH's anointed), and thus refuses personal comforts.⁵⁰

Clearly Uriah is the righteous one here, as he cares only for the covenant and YHWH. David, however, is unrighteous as his thoughts are totally those of executing the righteous one, Uriah. Uriah's righteousness threatens to expose David.

Uriah was faithful to David, wanting to go out and fight for the king and the ark (v.11). David then completes his act of covering the sin and Bathsheba bears a son.

DAVID

**AT HOME DURING BATTLE
SLEEPS WITH WARRIOR'S WIFE**

GET'S URIAH DRUNK

UNTRUSTWORTHY

**SLEEPS SECRETLY
KILLS RIGHTEOUS SERVANT**

URIAH

**AT BATTLE FRONT FOR DAVID
REFUSES TO SLEEP WITH WIFE
SLEEPS AT KING'S
DOORSTEP**

**REFUSES TO SLEEP WITH WIFE
THOUGH DRUNK**

**TRUSTED ENOUGH TO CARRY
DEATH ORDER**

**SLEEPS OPENLY
DIES FOR GOD'S ANOINTED KING**

- B. God exposes David's sin and gives judgment based on the Davidic Covenant (chastisement but not removal) (12:1-31).

David then is judged by God when Nathan reveals his sin. David is forgiven (murder required death according to the law). But God judges in the death of his child, and forecasts Absalom's overthrow of his kingdom. David then goes out to Rabbah to complete the battle which was headed by Joab. (12:1-31). This seems to be inclusio. While the battle begins in 11:1 it continues on until 12:31. Finally he goes out to the battlefield to finish the battle. There seems to be indication by Joab in 12:28 that David should have been at battle.

there was no bathing indicated for menstruation. It appears that the purification had something to do with the intercourse that she had with David according to Lev. 15:18.

⁵⁰ David was exactly like this in 2 Samuel 7. He was upset that YHWH dwelt in a temporary place while he enjoyed a permanent residence. Now Uriah is like that and David has moved to being the evil one.

The following chapter illustrates the sin of David duplicated in his own household. Amnon rapes Tamar,⁵¹ his step-sister, yet David does nothing.⁵² He is angry yet does not judge his son with the penalty of death. This was the same sin that God chastised Eli for, the sin of not chastising his sons as required of a Judge or King of Israel. (1 Sam. 2:29).

- III. **Response of God to the tension:** God's responds and acts according to the Davidic Covenant: David endures his judgment as his kingdom is removed and returned as God is faithful to the Davidic Covenant (13—20).

God's Desire: Establish a Righteous Ruler in David's Seed			
INABILITY OF KING TO JUDGE: <i>The Rise of Absalom</i>	CHASTISEMENT OF DAVID: <i>Exile under Absalom</i>	RESTORATION OF DAVID: <i>David returns</i>	DAVIDIC COVENANT RE-ESTABLISHED <i>David and Jerusalem Restored</i>
<ul style="list-style-type: none"> •Tamar raped •David refuses to judge Amnon •Absalom judges Amnon •David refuses to judge Absalom •Absalom rises against David 	<ul style="list-style-type: none"> •David flees •Men align or oppose David in exile •David returns to Jerusalem •Absalom slain •David mourns 	<ul style="list-style-type: none"> •David judges based on alignment or opposition in exile •Unites Kingdoms •Averages Gibeonites •Subjects Philistines •Praises YHWH 	<ul style="list-style-type: none"> •SIN: David numbers the people •Jerusalem & David preserved <div style="border: 1px solid pink; padding: 5px; text-align: center; color: pink; font-weight: bold;"> THE DAVIDIC PROMISE RE-ESTABLISHED </div>
13	15 16	18 19	23 24
2 Samuel 13—24 Results: Davidic Covenant Re-established – Hope in the Davidic Seed			

Baylis
07.09

- A. David sees the second of his sons die as a direct result of his sin (13:1-36).

⁵¹ Leviticus 20:17 prohibited such incestuous relationships. Deut. 22:25-29 allowed Tamar to be innocent since she cried out. The penalty for Amnon was death.

⁵² Perhaps he felt that he couldn't correct what he himself had done also with Bathsheba. However, he does indicate that he is pleased that Amnon has been executed (2 Sam. 13:39). This appears to be the same sin as Eli had with his children. Eli's sons were worthy of death for violations of the tabernacle. Amnon also was guilty and deserving of death. Yet David, like Eli, could not execute his sons, even though God commanded it.

Absalom however has avenged Tamar,⁵³ and is sent away to exile. David now mourns for the exile of Absalom but cannot find it in himself to show mercy to him for that murder. (God had shown him mercy for his murder of Uriah).

- B. David is reluctant to forgive Absalom, yet he knew that Absalom was a murderer (13:37-14:33).

Finally however, David receives Absalom back to the kingdom but not to forgiveness (relationship). (13:37-14:33).⁵⁴

- C. David loses his third son as Absalom rebels, exiles David, and is slain. (15:1—18:33).

1. Absalom's rebellion

Absalom, a very appealing person (like Saul) draws the people out to him through conniving. He goes to Hebron⁵⁵ to gather the people to him. David then sees Absalom's rebellion and overthrow of his government. (15:1-18:33). Absalom rises to power by conspiracy against the king (15:1-12) and David flees (15:13-37).

⁵³ Absalom here executes the covenant judgment in lieu of David's weakness. However, Absalom does not do it out of love for the covenant (heart), but out of hatred and revenge. One was to enforce the covenant with the heart, that is to have the heart of God. In addition, Absalom did not have the right of judgment. It appears that he modifies the law of the avenger of blood to include rape and thus pursues Amnon and executes him.

⁵⁴ David apparently was caught in between which is revealed by the wise woman of Tekoa (and Joab). Absalom had carried out David's wishes, that Amnon be executed as he deserved to be by covenant. The problem was, since David had not carried it out, nor Absalom under David's orders, it was premeditated vengeance apart from the law. Thus Absalom had to be delivered over to the avenger of blood which should have been David or one of the relatives. There does not appear to be any avenger of blood for rape, thus Absalom did not have the right to avenge his sister's rape. And in fact, Absalom himself had incurred the penalty of death. Yet David could not bring himself to execute justice on Absalom (since he himself should have executed Amnon), and he also couldn't forgive him, since that did not seem to be in the Law either (although David had been forgiven for his murder and adultery). So David chooses neither route. Absalom, no regard of the covenant, decides to avenge himself on his father, for his treatment.

An important note about David's inability to rectify his love for Absalom, his son, with the requirement for justice (capital punishment) as his enemy, as a murderer. Under the Law, Absalom had to be executed, but David longs to be able to give mercy (as he had received it), but cannot. Here thus is the problem, David cannot bring the two together (no basis for mercy under the Law for murder). David reflects this in his phrase, "O Absalom, my son, my son, o that I had died in your place". In Jesus Christ, these two will be brought together, that is God will have love for His enemies and will execute justice on them while expressing His love by dying for them. David could not. Jesus will.

⁵⁵ Hebron was where David had established his kingdom prior to the move to Jerusalem.

- a. The ark of the covenant is returned as David continues without it (15:24-26).

Zadok comes out, knowing that David is God's Anointed and desires to keep the priesthood and the Levites with David. Yet David replies that if God has exiled Him then He is not to force the priesthood (and thus implying God's favor) to accompany Him. God will return him to favor as His good pleasure. This is noteworthy since in 1 Samuel 5 the Israelites had treated the Ark as superstitious, and had taken it into battle with them to assure that God's hand was forced. They lost, since God was not a superstitious God. David does not follow superstition, but the Covenant, and will allow God to deal with him as He desires apart from forcing God's hand.

2. The record of those who support David in exile is kept for later.

During the flight of David the text mentions many people one by one by name. They are identified based on their attitude toward David as he is losing his throne and proceeding into exile. While they have various responsibilities, they are judged on their faithfulness to David or their rejection of him and joining with Absalom.

Hushai:	faithful and stays to provide erroneous council to Absalom.
Ahithophel:	David's counselor abandons David and joins Absalom.
Ittai the Gittite:	refuses to stay away from David even though he has a right to return to his land in safety. He later leads part of David's army (18:2).
Ziba:	the servant of Mephibosheth comes out to David with food.
Shimei:	a Saul supporter ⁵⁶ harasses David as he escapes.
Abishai:	Joab's brother wishes to bring judgment on Shimei but David refuses. ⁵⁷
Zadok:	the priests bring the ark out to David. But David refuses. ⁵⁸

⁵⁶ And a Benjamite like Saul.

⁵⁷ When David returns and Shimei meets him in order to avert judgment on himself, David again refuses Abishai's request, stating that it is a great day and that no one will die in Israel. This is, of course, reminiscent of Saul after his great victory at Jabesh-Gilead as Shimei should have been executed.

⁵⁸ Unlike the days of Hophni and Phineas he realizes that the ark will do him no good in forcing God's hand to favor him. He rests in God's sovereign direction.

3. The treachery of Joab in the death of Absalom

Absalom fulfills the judgment by Nathan appointing Amasa⁵⁹ as general of the army after Ahithophel's suicide (16:1--17:29), and finally David conquers him (18:1-33). Absalom is killed by Joab⁶⁰ against the command of David, becoming the third of David's sons to die as related to his judgment.⁶¹ David finally acts in a minor manner to deal with Joab, yet only replaces him with Amasa.

4. The record of those against David as he returns to judge.

As David returns the narrator returns to naming those who identify with David on his return.

Shimei	wastes no time getting to David as well as Ziba. David, as Saul, does not execute justice on Shimei (1 Sam. 11:13).
Ziba	also wastes no time getting to David
Mephibosheth	comes down to meet the king and pleads his case for not coming at the beginning of the exile. ⁶²
Barzillai the Gileadite	is also rewarded.
Amasa	In 19:13 David takes Amasa, commander of Absalom's forces and replaces Joab with him

⁵⁹ Amasa was Joab's cousin through a sister of Zeruah, Joab's mother (17:25).

⁶⁰ Note the contrast of the man who saw Absalom hanging with Joab. The man knows that he must honor the king's direction. Joab totally ignores it.

⁶¹ Again there is another problem here with David. By giving direction to preserve Absalom's life, David had actually prevented covenant justice from being executed. Absalom was to die for his rebellion against the king, God's anointed. Thus, Joab executes it, but again not out of a heart for the covenant, but a selfish vengeant heart. David, as Eli and Saul, had a difficulty executing justice as King because of his relationship to the violators. Joab should have himself been executed as he had done the same thing that Absalom had, and was guilty of not listening to God's anointed. Yet David only replaces him with Amasa.

Adonijah is the fourth son who dies in 1 Kings, by trying to oppose David's choice of Solomon as king. This is seen by some as the fulfillment of the fourfold judgment on David by Nathan in 2 Sam. 12.

⁶² It is difficult for David to tell who is telling the truth, Mephibosheth or Ziba. He seems to question Mephibosheth's intent (19:29). However, the narrator is the one who comments that Mephibosheth had not cared for himself since David's departure. In addition the narrator leaves us with Mephibosheth's final comment in 19:30 which seems to indicate a love for David rather than personal items.

5. The final battles demonstrate the treachery of Joab and the rebellion against David.

There is still some sentiment for separation from David, and this is now headed up by Sheba.⁶³ David sends Amasa out to end Sheba's reign, but he is killed by Joab in a scene similar to his killing of Abner. In a scene reminiscent of the Judges, a woman cuts off the head of Sheba and throws it to Joab.

6. David is restored to the throne

David now is restored to the throne. This is a parallel to chapter 8, when David demonstrates control over all his enemies, as the chapter ends with a list of the administration. This demonstrates that once again David has been established as king. However, this time the enemies are not foreigners, but people who opposed him when Absalom had exiled him. Essentially, however, this chapter demonstrates that David is avenging and correcting all those who have opposed him.

- C. David reconquers the land, asserting himself as king. (21:1-23:39).

Finally, the book moves to the 'Appendices' chapters. These chapters demonstrate six events which demonstrate David's restoration as king and relationship to the covenant and the saving mercy of God as he promised in 2 Sam. 7.

1. David avenges the Gibeonites (21:1-14).

David first avenges the Gibeonites for their treatment by Saul. (21:1-14). The Gibeonites were under covenant with Israel when they made it foolishly before consulting God in Joshua. Saul, apparently had not kept the covenant with them. Thus God had to curse Israel for that error. David, must remove the curse, and so he delivers seven sons of Saul to the Gibeonites who execute them. Still regarding however, his own covenant with Saul, David gives Jonathan, Saul and the seven men a proper burial.

2. David again subjects the Philistines (21:15-22).

⁶³ Sheba was also a Benjamite like Saul.

He resubjects the Philistines (21:15-22). Here, in another inclusio back to David's original conquering of the Philistines and the giant, David now finishes the job.

3. David exalts the lord in a hymn of praise (22:1-51).

And then David praises the Lord, now having been re-established. (22:1-51).

4. Conclusion: David gives thanks for the help given him (23:1-39).

Then, as previously, when David had finished conquering, a list of his administration was given, now a list of his mighty men is given. (23:1-39).

As one reviews the list, it becomes apparent that these men had surely had great victories on behalf of God. However it should be noted that the ones who are held up as the greatest of the mighty men are those who ran to Bethlehem to get David a drink from the well.

- D. David sins, but is preserved on the basis of the covenant. (24:1-25).

But now David sins by numbering the people, and is punished. But the Lord stops the plague as it is about to extinguish Jerusalem. Thus, while David pleads for substitution of himself instead of the people, the plague is stayed. (24:1-17). This appendix closes the book demonstrating God's faithfulness to the Davidic Covenant in keeping David's city, David's people and David to continue.

Now David offers offerings from this site at Jerusalem, and the Lord listens to the entreaties, and relaxes the destruction. (24:18-25).

This then strengthens the idea of the fact that God will not eliminate due to the intercession of David, the covenanted one.

David had been faithful to the covenant and had turned on the mercy of God. God had forgiven and continued to establish his kingdom.

Summary

When one combines the Books of 1 and 2 Samuel, there is only one conclusion. There is little hope for man. For what started with a removal of the evil era of the Judges, continued in God's king, the man after God's own heart, David. Yet David, for all his covenant abilities fails.

One is left not looking for another David but a greater David. He is left with failure after failure. The only thing that continues on faithfully from the pages of

this book is the Davidic Covenant. The believer has hope due to the promise of God, not due to the men who failed to keep covenant. And that promise will end in a Greater than David - Jesus Christ.