

II SAMUEL

Chapter 1

David was in Ziklag when he heard of Saul's death. An Amalekite came to David saying he had fled the field of battle and that he had seen Saul lying mortally wounded and that Saul had asked him to kill him.

In verse 10, the Amalekite said he had actually killed Saul. David had no respect for anyone who would destroy God's chosen servant so he had the Amalekite killed.

Verses 17-27 are David's lamentation over the deaths of Saul and Jonathan. Verse 18 mentions the book of Jashar. This evidently was a non-canonical book kept by the Israelites to record the outstanding exploits of their national heroes.

Chapter 2

After hearing of Saul's death, David inquired of God where he should go and God told him to go to Hebron. It was at Hebron that the men of Judah made David king.

In verses 8-11, Abner, Saul's captain, took Ishbosheth, Saul's son and made him king of Gilead. Gilead was the land east of the Jordan.

Abner was the captain of Ishbosheth's army and Joab was the captain of David's army. A battle between the twelve men from each side was decided upon, but all these men fell mortally wounded. The two main armies then joined the battle.

In verses 17-32, we learn that Judah defeated the Israelites. Abner flees the battle but he is pursued by the younger brother of Joab, Ashahel. When Ashahel continued to pursue Abner, Abner put out the back part of his spear and Ashahel running at full speed, ran against the sharpened end and was killed.

Chapter 3

In verses 1-5, we are introduced to David's family. We read of six wives and six sons of David. Amnon, David's first-born son was the national heir to the throne of David.

In verses 6-11, Abner rebels against Ishbosheth after he was accused of improper action with Saul's concubine, Rizpah. At the death of a king, the wife of the king and the concubines of the king went to the successor on the throne.

Treason was the crime of any person who would dare to take them and Ishbosheth charged Abner with being guilty of such a crime. As a result of Ishbosheth's charge, Abner announced that he was transferring his allegiance to David.

In verse 13, we learn that David wants his wife, Michal, back. Saul had given her to another man who did not have any right to her. She was still legitimately and rightfully David's wife.

In verses 22-39, under the pretense of avenging his brother's death, Joab took Abner aside and killed him.

Chapter 4

In I Samuel, we learned that David had made a covenant with Jonathan that he would not destroy his descendants. In chapter 4, we are introduced to one heir of Jonathan sometimes call the "little lame prince," named Mephibosheth. In I Chronicles 8:34 and 9:40, his name is Merib-baal. His name was probably changed when he was taken into David's family.

In verses 5-12, Ishbosheth, is killed by Rimmon and Rachab who pretended that they were making deliveries to the king's palace. They beheaded Ishbosheth taking the head to David thinking David would be glad to learn of the elimination of one of his rivals to his throne.

David commanded his men to fall upon Rimmon and Rachab. As a warning to others not to commit the same crime they cut off their hands and feet and hung their bodies over the pool in Hebron.

Chapter 5

After reigning seven years in Hebron all the tribes of Israel came to David asking him to be king over them. David needed a centrally located capital city, so he chose Jerusalem and made it his capital city. David reigned thirty-three years at Jerusalem.

Jerusalem was captured by Joab when he entered the city through a water main. As a result of this he defeated the city and became captain of David's armies.

In verses 17-25, the Philistines learned that David had been anointed king over Israel and so desired to attack David before he was able to strengthen himself. David asked God if he should go against the Philistines and God said, "Go up, I will certainly give the Philistines into your hands."

Chapter 6

In verses 1-5, David gathers thirty thousand men of Israel to help him bring the ark to Jerusalem. David wanting to give the best for God's service made a new cart on which to transport the ark. He should not have made a cart as this was not God's directions for moving the ark.

Uzzah was the son of Abinadab in whose home the ark had been kept. To keep the ark from falling from the cart, Uzzah reached out and touched it. In disobedience to God's directions for moving the ark and for touching the ark, Uzzah was struck dead.

David being afraid of God's anger refused to continue his attempt to bring the ark to Jerusalem. He placed the ark in the house of Obed-edom, the Gittite, who was a Philistine. God blessed Obed-edom and all his household. Upon seeing God's blessings on Obed-edom, David goes and brings the ark to Jerusalem.

Michal saw David dancing in the body of people that accompanied the ark to Jerusalem.

She thought he had lowered himself by mingling with the people. This was not her idea of a king. Thinking David's actions were beneath the king's dignity, she rebuked David. Michal had no children to the day of her death.

Chapter 7

David wanted to build a temple as a place of worship for God's people, but God through the prophet Nathan, said that this was not to be David's privilege.

David was a man of war and had shed blood so he could not build the temple. David's place in God's plan was to subdue Israel's enemies and establish the kingdom.

Chapter 8

As a king, David met every challenge that was thrown before him and was victorious. He defeated the Philistines, Moab, Hadadezer, Syrians, Ammon, and Amalek. As a result, David's kingdom was blessed by God and came to its mightiest influence.

Chapter 9

It was customary for a king to seek out the heirs of his predecessors and to exterminate them. One of Saul's heirs, a lame prince named Mephibosheth, was brought to David and was given a place in David's court, treated as one of the king's own family.

Ziba had cared for the land of Saul at one time and so David arranged that Ziba should cultivate the land and bring its produce to Mephibosheth.

Chapter 10

In verses 1-5, the king of Ammon dies and David sends ambassadors to express his sympathy. The ambassadors were perceived as spies, shamefully treated by shaving off half of their beards and cutting their garments in the middle. This shameful treatment was considered an act of war. David's army defeated the enemy and the enemy then made peace with and served Israel.

Chapter 11

In the spring, at the time of war, David sent his army out to battle Ammon while he stayed in Jerusalem.

From his rooftop he saw a beautiful woman bathing and sent and had the wife of Uriah brought to his court where he committed adultery with her. To hide the fact that Bathsheba was to bear David's child he called Uriah from the battle and attempted to get him to go to his own house while in Jerusalem but Uriah refused.

In a last desperate effort, David ordered Uriah sent to the front of the battle where he was killed. As a widow, Bathsheba was free to marry David.

Chapter 12

In verses 1-6, Nathan comes to David with a parable (an earthly story with a heavenly meaning) that brings out a great truth. Learning that Nathan was speaking of David's sin, he was not able to hide his own sin.

In verses 10, 11, and 14, some five judgments or penalties were pronounced against David. The child born to David and Bathsheba out of their adulterous union died. But David repented of his sin and God blessed him with a son, Solomon, also called Jedidiah (beloved of God).

The armies of Israel were victorious over the Ammonites who were put under strict servitude.

Chapter 13

Amnon was David's oldest son and Tamar was his daughter from his wife Maacah. Amnon was a vicious young man and forced Tamar, Absalom's sister, to lay with him. As a result, Absalom took judgment into his own hands and killed his half-brother Amnon.

The other sons of David hearing that Amnon had been killed, feared for their lives and fled to Baal-hazor. Rumor exaggerated the calamity and by the time the news reached David the report was that all his sons had been killed by Absalom. Jonadab told David the truth that only Amnon was dead.

Chapter 14

Joab, because of David's sorrow for his own son Absalom, took steps to bring Absalom back from exile. With the help of a woman who posed a case of blood revenge claiming one of her sons had killed the other, Joab devised a plan for Absalom's return. Her family, she claimed, wanted to kill her only son leaving her without any heirs.

When David said he would pass judgment in the matter, she then told David of the inconsistency of his conduct towards his son.

David then ordered Joab to return his son to his homeland, but he was not restored to the favor of his father. Absalom proved to be crafty, fearless, vengeful, murderous, strong willed, and very vain.

When Joab refused to come to Absalom he burned his barley field. This resulted in David agreeing to see his son and David forgave Absalom for killing Amnon.

Chapter 15

This chapter begins Absalom's revolt against David. Absalom stole the hearts of the people by offering sympathetic responses to their problem while sitting in the gate. From there he goes to Hebron to assemble his forces and begin his rebellion.

Collecting the necessary forces, Absalom returns to Jerusalem. But David chose not to defend the capital city and fled across the Jordan to Gilead.

Chapter 16

Ziba comes to David saying that Mephibosheth had stayed behind hoping the people would make him king. This information appears to be a misrepresentation and David seems to doubt the report.

In verse 7, Shimei calls David a "bloody man" and a man of Belial (a shameless and worthless fellow). Shimei blamed David for the downfall of Saul's throne. Abishai calls Shimei a "dead dog" for casting stones and insults at David, but David said to leave him alone.

In verses 15-23, Absalom takes over the reign of government, even claiming David's concubines as his own to show all Israel the complete break between him and his father, David.

Chapter 17

Ahithophel asked Absalom to allow him to choose 12,000 soldiers and to go out and defeat David the first night. But Hushai's advice appealed to Absalom's vanity when he suggested that all Israel go out to defeat David. A campaign involving all Israel and defeating David would be very impressive.

This bought time for David because it would take some time to gather all Israel together and would give David time to plan his strategy. David learned of Absalom's plan and escaped across the Jordan River to Gilead.

Ahithophel feared for his life because Absalom had accepted Hushai's council and went and hanged himself.

David went to a fortified city called Mahanaim where he had won the hearts of the people. The people supplied him with the necessary provisions for an army.

Chapter 18

Because of Hushai's council David had time to collect a large army. He divided his army into three parts warning his commanders not to harm his son, Absalom. The terrain where the battle was fought was very rough. The men fell into pits, over cliffs, and into patches of entangling underbrush. This killed more of Absalom's men than the actual fighting.

During the battle Absalom's head was caught in the branch of a tree and his mule rode out from under him. While hanging there Joab killed him and the men of Israel cast a large heap of stones on him to show their contempt.

Joab sent a Cushite to tell David of Absalom's death but Ahimaz out ran the Cushite and reached David first with the news.

Chapter 19

The soldiers of David were discouraged because they felt David was sorry that Absalom's revolt had been stopped. They also felt that if they had all died in

battle and Absalom had been spared, David would be happy. Joab rebuked David for his actions and his gratitude and the king arose and greeted the people.

In verse 13, David did another unaccountable and unjustified thing in appointing Amasa commander-in-chief of the army in place of Joab. The fierce and sullen resentment of Joab's veterans is understandable. It is a wonder that there was not an outbreak of rebellion.

Shimei had cursed David as the king fled Jerusalem, showed his hypocritical zeal and humility by swimming across the flood swollen river while David's household was being ferried across. David forgave Shimei and let him live.

In verse 41 a quarrel developed between Judah and Israel. The people of Israel felt they had a larger share in David's work and victory than Judah, but Judah seemed to be preferred.

Chapter 20

Some of the Israelites still felt that David had usurped Saul's throne. This was most true in the tribe of Benjamin who found a leader in Sheba.

David sent Amasa, his captain, to put down Sheba's revolt but he failed. So the former captain of David's army, Joab, was sent to assist Amasa, but he killed Amasa instead. Joab defeated Sheba in the city of Abel in northern Israel.

Sheba was captured by the citizens of Abel and his head was removed and thrown over the wall to Joab.

Chapter 21

Because Saul had slain the Gibeonites unmercifully they ask David that seven of Saul's sons be slain to avenge the treatment they received from Saul. David executed the penalty on their behalf and the three-year famine was lifted.

Saul's concubine, Rizpah, whose two sons were slain, sat by their bodies driving off the birds and the beasts until David came and buried them in Saul's old home. Leaving bodies to be consumed by the birds and the wild beasts was regarded to be the greatest ignominy that could be heaped on the dead.

The Philistines seeing Israel weakened as a result of the famine, once again attacked Israel. Goliath's son, Ishbi-benob, made an effort to kill David but was himself killed by Abishai.

Chapter 22

This chapter is a song written when David's triumphs over his enemies were still fresh in his mind.

Chapter 23

This chapter is David's last words in which by inspiration, he drew a portrait of an ideal ruler. This complete picture finds its perfect realization only in Jesus Christ.

In verses 6 and 7, David shifts his attention from the righteous ruler to the base and shameless sons of Satan. This portion of the psalm is similar to Psalm 1 where he describes the man who did not stand in the council of the ungodly.

Chapter 24

David was ordered to number the people of Israel because the anger of the Lord was kindled against them. David asked Joab to perform the numbering, but he opposed David's order.

David's sin was not in numbering the people but that he trusted in his own power and not on the strength of God. As a result of his sin, David was given the option of choosing between three punishments: famine, flight, or pestilence.

David chose the pestilence which lasted three days, but its toll was heavy as seventy thousand Israelites were smitten before God. The number in which David had taken pride was reduced with one fell swoop by the hand of God. David said that he was the one who had sinned against God and he prayed that the pestilence against his people be removed.

Gad, the prophet, instructed David to go to the threshing floor of Araunah and offer a sacrifice. Araunah offered to give David his threshing floor and everything necessary for the sacrifice.

But, David did not want to offer to God something which had cost him nothing. God answered David's prayer and his sacrifices and the pestilence was removed.

Later, the temple was built at the site of Araunah's threshing floor.