

A STUDY OF II SAMUEL

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II SAMUEL

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This continues the HISTORICAL ACCOUNT (inspired of God) of I SAMUEL. This is the true account of David, a man after God's own heart. David was the SECOND king of Israel, thus transferring the Kingdom from Benjamin to Judah. I SAMUEL WAS DAVID'S SCHOOL—II SAMUEL IS DAVID'S THRONE.

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II Samuel

You will notice that II Samuel continues while I Samuel ends. When Israel began to translate Samuel, there were more words in the Greek than Hebrew, so Samuel was divided into two parts —The same as with Kings and Chronicles. More Greek words than Hebrew words demanded that these three books be divided and written on two separate books each.

Verses 1 - 2

Ziklag, remember was the city that Achish, the king of the Philistines, gave to David and his 600 fighting men. David and his men regain all that was taken by the Amalekites. David and the people rejoiced still over the Amalekites, and on the third day of rest and rejoicing, that a man came out of the camp from Saul, with his clothes torn and dust on his head. And when he found David, He fell at his feet.

Verse 3

David immediately asked, “Where did you come from?” And the man replied, “I have escaped from the camp of Israel.”

Verse 4

David then asked, “How did things go? Please tell me!” To which the escapee added, “The people have fled from the battle, and there were many casualties. Saul and his son Jonathan are both dead.”

Verse 5

Then David asked, “How do you know that Saul and his son Jonathan are dead?”

Verse 6

The young man said, “It was by chance that I happened to be on Mount Gilboa, and behold Saul was leaning on his spear. And Behold, the chariots and the horsemen pursued him closely.”

Verse 7

“And when he looked behind him, he saw me and called to me, and I said, ‘Here I am.’”

Verses 8 - 9

“And he said to me, ‘Who are you?’ And I answered, ‘I am an Amalekite.’ Then he said, to me, ‘Please stand beside him and kill me for agony has seized me because my life still lingers in me.’”

Verse 10

“So I stood beside him and put to an end his life because I knew he could not live after he had fallen. And I took his crown which was on his head [he took off that which

God had placed there] and the bracelet which was on his arm, and I have brought them to you, my lord (master).”

Right here is a good answer of the many questions men ask, “Is it lawful to help people to die?” This Amalekite thought so.

Verse 11

Then David tore his own clothes, as did all the men with him.

Verse 12

They all mourned and wept and fasted until evening for Saul and his son Jonathan and for the people of the LORD, and the house of Israel, because they had fallen by the sword.

Verse 13

And David asked the young man, “Where are you from?” And he answered, “I am the son of an alien of yours, an Amalekite.”

Verse 14

The David said to him, “How is it you were not afraid to stretch out your hand to destroy the LORD’s anointed?” (Oh, oh).

Verse 15

Thus David called a young man and said, “Go, cut him down.” So he struck him and he died.

Verse 16

And David said to him, “Your blood is on your head, for your mouth has testified against you saying, “I have killed the Jehovah’s anointed.”

Verses 17 - 18

Then David composed a song known as the “Song of the Bow,” and dedicated it to the memory over Saul and Jonathan’s departure. David then commanded that this following song shall be taught to the sons of Judah. It is written and kept in memory in the book of Jasher. (The words of Joshua concerning the sun and moon being commanded to stand still until Israel won the victory over the Amorites is written in the book of Jasher also.) As yet, the book of Jasher cannot be found, but these two songs; one by Joshua and the other by David, are preserved in Joshua 10:13, 14, and II Samuel 1:19-27 as being the Word of God.

The Song

Verse 19

The beauty of Israel is said to be preserved in the bodies of Saul and Jonathan — truly the might of Israel was destroyed that day.

Verse 20

Command is made that this song shall not be sung. They were not to sing this song in the towns and hamlets such as Gath, Askelon, for there the Philistines were located, and they would just love to copy this song and sing it over and over of their triumph over the Israelites.

Verse 21

This next prophecy is wonderful to know about: a curse is put upon the Mount Gilboa where Saul and Jonathan and other sons were slain. Never was anything to grow upon Gilboa, and today it is still barren. Nothing has grown upon it in 3,500 years. This truth was given to me by that wonderful missionary to Israel (1935-36), Dr. Lindberg. The curse remains there until we go into the Millennium.

Verse 22

Not only were the king and his sons defiled, but their weapons of war were also defiled, and let rusted. The shield of Saul was not anointed with oil. Both father and son (Saul and Jonathan) caused the death of many enemies.

Verse 23

Saul and Jonathan were pleasant to know and obey their laws. And death did not separate them — Swifter than eagles — Stronger than lions.

Verse 24

O daughter of Israel, weep over Saul who clothed you in scarlet, who sewed gold on your apparel.

Verse 25

O the depth of David's love for Jonathan. For Jonathan was a mighty one of Israel.

Verse 26

Oh, the great vacancy your death has caused. You have been pleasant to me, personally. Your love toward me was more wonderful than the love of women.

(Three times this lament is heard: 1:19, 25, 27, "How have the mighty fallen," and "the weapons of war perished." Old swords just perish. New soldiers need new swords!)

Chapter 2

Verse 1

At this point of time, David enquired of Jehovah, "Shall I go up to one of the cities of Judah?" And Jehovah said, "Go up." So David enquired, "Where shall I go up?" And He said, "To Hebron."

Verses 2 - 3

Immediately David went up there, and his two wives, also, Ahinoam the Jezreelitess and Abigail the widow of Nabal the Carmelite. And David brought up his men who were with him, each with his household; and they lived in the cities of Hebron.

Verse 4

It was there where the men of Judah came and anointed David king over the house of Judah. And they told David, saying, "It was the men of Jabesh-gilead who buried Saul."

Verse 5

David then sent messengers to the men of Jabesh-gilead, and said to them, "May you be blessed of the LORD, because you have shown this kindness to Saul, your master, and have buried him.

Verse 6

“And now may the LORD show lovingkindness and truth to you; and I also will show this goodness to you, because you have done this thing.

Verse 7

“Now therefore, let your hands be strong, and be valiant; for Saul your master (lord) is dead, and also the house of Judah has anointed me king over them.”

Things look up for the twelve tribes of Israel. They should have been, for David had been anointed king over all twelve tribes by Samuel.

Verses 8 - 9

For in the meantime, Abner the son of Ner, commander of Saul’s army, had taken Ish-bosheth, the son of Saul, and brought him over to Mahanaim [the meaning of Saul’s son Ish-bosheth is “the man of shame”], and he made him king over Gilead, over the Ashurites, over Jezreel, over Ephraim, and over Benjamin, even over all Israel.

Verses 10 - 11

Now Ish-bosheth, Saul’s son, was forty (the number of trial in the Bible) years old when he became king over Israel, and he was king for two years. The house of Judah, however, followed David. And the time that David was king in Hebron over the house of Judah was seven years and six months.

Verse 12

Now Abner the son of Ner went out from Mahanaim to Gibeon with the servants of Ish-bosheth, the son of Saul.

Verse 13

And Joab the son of Zeruiah and the servants of David went out and met them by the pool of Gibeon. And they sat down, one on the one side of the pool, and the other on the other side of the pool.

Verse 14

Then Abner suggested to Joab, “Let the young men arise and hold a contest before us.” And Joab agreed by saying, “Let them arise.”

Verse 15

So they arose and went over by count, twelve for Benjamin and Ish-bosheth the son of Saul, and twelve for the servants of David.

Verse 16

And each one of them seized his opponent’s side; so they fell down together. Therefore that place was called “Helkath-hazzurim” (meaning, the field of sword edges) which is in Gibeon.

Verse 17

And that day the battle was very severe, and Abner and the men of Israel were beaten before the servants of David.

Verse 18

Now the three sons of Zeruiah were there, Joab and Abishai, and Asahel. And Asahel

was as swift footed as one of the gazelles which is in the field.

Verse 19

And Asahel pursued Abner and did not turn to the right or to the left from following Abner. Why should he do this? Abner didn't encourage him, nor God or man. He just wanted to catch him and kill him. But the tide was turned to Asahel.

Verse 20

Then Abner looked behind him and said, "Is that you, Asahel?" And he answered, "It is I."

Verse 21

So Abner said to him, "Turn to your right or to your left, and take hold of one of the young men for yourself (to be a slave), and take for yourself his spoil." But Asahel was not willing to turn aside from following him.

Verses 22 - 23

And Abner repeated again, "Turn aside from following me. Why should I strike you to the ground? How then could I lift up my face to your brother Joab?" However, he refused to turn aside. Therefore, Abner, the old war soldier of many battles struck him in the belly with the butt end of the spear coming out of his back. And he fell there and died on the spot. And it came about that all who came to the place where Asahel had fallen and died stood still.

Verse 24

But Joab and Abishai pursued Abner, and when the sun was going down, they came to the hill of Ammah, which is in front of Giah by the way of the wilderness of Gibeon.

Verse 25

And the sons of Benjamin gathered together behind Abner and became one band, and they stood on the top of a certain hill.

Verse 26

Then Abner called to Joab and said, "Shall the sword devour forever? Do you not know that it will be bitter at the end? How long will you refrain from telling the people to turn back from following their brothers?"

Verse 27

And Joab said, "As God lives, if you had not spoken, we should have remained divided, and not love one another."

Verse 28

So Joab blew the trumpet; and all the people halted and pursued Israel no longer, nor did they continue to fight anymore.

Verse 29

Abner and his men then went through the "Arabah" [the valley between the Dead Sea and the Gulf of Akabah] all that night; so they crossed the Jordan, walked all morning and came to Mahanaim.

Verse 30

Then Joab returned from following Abner. When he had gathered all the people together, nineteen of David's servants besides Asahel were missing.

Verse 31

But the servants of David had struck down many of Benjamin and Abner's men, so that three hundred and sixty men died. And they took up Asahel and buried him in his father's tomb which was in Bethlehem. Then Joab and his men went all night until the day dawn at Hebron.

Chapter 3

Verses 1 - 5

There was a very long war between the house of Saul (his descendant was one; the fourth son of Saul named Ish-bosheth; yet his father Saul's general held political sway in Israel. His name was Abner.) and the house of David, who now had six sons: Amnon, David's firstborn by Ahinoam the Jezreelitess; and his second son, Chileab, by Abigail the widow of Nabal the Carmelite; and the third son, Absalom the son of Maacah, the daughter of Talmai king of Geshur; the fourth son, Adonijah the son of Haggith; and the fifth son, Shephatiah the son of Abital; and the sixth son, Ithream, by David's wife Eglah. These were born to David at Hebron.

Verse 6

Abner began making himself strong in the house of Saul.

Verse 7

Offhand, we learn that Saul had a concubine by the name of Rizpah, and the fourth son of Saul, Ish-bosheth, whether in jesting or rebuking, nevertheless he accuses Abner of sleeping with the concubine, "Why have you gone in to my father's concubine?"

Verse 8

Whether accepting or rejecting the charge, Abner said, "Am I a dog's head that belongs to Judah? Today I show kindness to the house of Saul your father, to his brothers and to his friends, and have not delivered you into the hands of David; and yet today you charge me with a guilt concerning this woman.

Verses 9 - 10

"May God do so to me, Abner, and more also, if as the LORD has sworn to David, I do not accomplish this for him, to transfer the kingdom from the house of Saul on to establish the throne of David over Israel and over Judah, from Dan even to Beersheba."

Verse 11

And Ish-bosheth could no longer answer Abner a word, because he was afraid of him.

Verse 12

Then Abner sent messengers to David where he lived, saying, "Who owns the land of Israel? Make your mortgage with me, for behold my hand shall be with you to bring all Israel over to you.

Verse 13

And David Said, “Good! I will make a covenant with you, but I demand one thing.” Something that had been an insult, a grievance which David could not excuse — Saul had bargained with David over a way, legally, he could win the hand of Saul’s daughter — to kill 100 Philistines and bring their foreskins to Saul. This he did (he actually killed 200: 1st Sam. 18:26) and won his wife; but Saul took his daughter away from him, and now he wanted her back. In the meantime, the daughter of Saul had married Paltiel, the son of Laish.

Verse 14

David sent messengers to Ish-bosheth, Saul’s son saying, “Give back my wife to me, you know Michal, to whom I was engaged (betrothed) for a hundred foreskins of the Philistines.”

Verse 15

Ish-bosheth sent and took her away from her husband, from Paltiel son of Laish.

Verse 16

How pitiful it was, for her husband followed her weeping as he went, and followed her as far as Bahurim. It was Abner who advised Paltiel to return. And he returned.

There would be a day of reckoning in both the hearts of Saul’s daughter, Michal, and Paltiel. Upon every victory of David, they knew one step more, for David to claim his wife. How dreadful, but in life many things are dreadful, but God has said, “My grace is sufficient for thee. For my strength is made perfect in weakness.”

Verses 17 - 18

Now Abner had consulted with the elders of Israel, saying, “In times past you were seeking for David to be king over you. Now do it! For Jehovah has spoken of David, saying, “By the hand of my Servant, David, I will say my people Israel from the hand of the Philistines and from the hand of all their enemies.”

Verse 19

And Abner spoke in the hearing of the Benjamites (their elders must had been present), and in addition Abner went to speak in the hearing of David (and chosen ones of Judah) in Hebron all that seemed good to Israel and to the whole house of Benjamin.

Verse 20

Furthermore, Abner and 20 men who came with him came to David at Hebron. And David made a feast for Abner and the men who were with him.

Verse 21

(Going a little fast here!) Abner said to David, “Let me arise and go, and gather all Israel to my lord (master) the King, that they may make a covenant with you, and that you may be king over all that your soul desires. David sent Abner away, and went in peace.

Verse 22

The servants of David and Joab returned from a raid and brought much spoil with them; but Abner was not with David in Hebron, for David had sent him away, and he had gone in peace.

Verse 23

When Joab and all the army arrived, they told Joab that Abner had just come and was sent away with peace by David.

Verse 24

You can guess what Joab said to David! “Look to what you’ve done. Why have you sent him away in peace, when he came for one purpose only, and that was to spy you out!”

Verse 25

He wanted to learn all your movements.

Verse 26

When Joab came out from David, he sent messengers after Abner, and they brought him back from the well of Sirah; this was unknown to David.

Verse 27

When Abner returned to Hebron, Joab took him aside into the middle of the gate to speak with him privately, and there Joab struck him in the belly so that he died on account of the blood of Asahel his brother.

[We here in America know very little of family vengeance. Many countries demand that the elders of a family must put to death the killer of one’s family. Israel practiced it for the word of God says, “Whoso sheddeth man’s blood, by man shall his blood be shed; for in the image of God made he man” (Genesis 9:6). This is called capital punishment — eye for eye, life for life, and tooth for tooth. When man takes judgment upon another for the injuries he receives, that is real justice! God made that law. Why should someone take your eye, you wouldn’t be satisfied with his or her eye, you would want his life for that!]

Abner had killed a brother of Joab, so as the kinsman redeemer was to take the life of the murderer, so Joab killed Abner the murderer.

Today we find that we have courts to find out the guilty party of deeds worthy of death. And for now man has turned over to man the vengeance to be taken. So we turn to Romans 13:3, 4

“For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God for thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.”

Verses 28 - 29

When David heard this, he said, “I and my kingdom are innocent before the LORD forever of the blood of Abner the son of Ner.” What is David talking about? He just wants to post to the nearest of kin for vengeance, not to be nosing about his household. I am in the clear — I had nothing to do with it. But he does say about the vengeance, “May it fall on the head of Joab and on all his father’s house; and may there not fail from the house of Joab one who has a discharge, or who is a leper, or who takes hold of a distaff,

or who falls by the sword, or who lacks bread.” Of course the family was forgiven all sins.

Verse 30

So Joab and Abishai his brother killed Abner because he had put their brother to death in the battle of Gibeon.

Verse 31

The David said to Joab and to all the people who were with him, “Tear your clothes, and gird on sackcloth and lament before Abner.” And King David walked behind the bier [bed].

Verse 32

Thus Abner was buried in Hebron; and David, King, lifted up his voice and wept at the grave of Abner, and all the people wept.

Verse 34

Here is the lamentation by the King, “Should you, the Great Soldier of many frays die as a fool dies? Your hands were not bound, nor your feet put in fetters. You were murdered!” And all the people wept again over him.

Verse 35

David was hungry, and the people knew it! But David vowed, “May God do to me, and more also, if I taste bread or anything else before the sun goes down.”

Verse 36

Yes, David was play acting here. He had his people’s attention at all times. They loved him, and he knew it, and he reveled in it! “It pleased the people.”

Verse 37

So the people and all Israel knew it was not David’s fault that Abner was slain.

Verse 38

Then David addressed his servants, “Keep this in memory all your life; that a great man fell today in Israel.”

Verse 39

“I am weak (compared to him who was slain) today though anointed king, but shall be the justice meted out to these two men, I do not know. I will turn them and their justice over into the hands of Jehovah.”

Chapter 4

Verses 1 - 3

When king Ish-bosheth [he was the last son of Saul, the other sons were killed the same time Saul was killed] heard that the head of his army, Abner, was now dead at Hebron, he was “paralyzed” with fear, and his people felt the same way. Thus the command of the Israel’s troops then fell to two brothers, Baanah and Rechab, who were captains of king Ish-bosheth’s raiding bands.

Verse 4

[We shall speak on this fourth verse at the close of this chapter.]

Verses 5 - 7

Rechab and Baanah came to King Ish-bosheth's home one noon as he was taking a siesta. They walked into the kitchen as though they were getting a sack of wheat, but then sneaked into the king's bedroom and murdered him and cut off his head. Taking his head with them, they fled across the desert and escaped. They presented the head to David at Hebron.

Verse 8

"Look!" they cried. "Here is the head of Ish-bosheth, the son of your enemy Saul who tried to kill you. Today, the LORD has given you revenge upon Saul and upon his entire family."

Verses 9 - 11

They thought they would be rewarded, but David said, "I swear by the LORD who saved me from my enemies, that when someone told me, 'Saul is dead,' thinking he brought me good news, and how much more shall I do to wicked men who killed a good man in his own house and on his bed. Shall I not demand your lives?"

Verse 12

So David ordered his young men to kill them, and they did. They cut off their hands and feet and hanged their bodies beside the pool in Hebron. And they took Ish-bosheth's head and buried it in Abner's tomb in Hebron.

No grace here! Bitter gall; but let's turn to chapter 9 along with verse 4 which we intentionally omitted at the first, but we — all people — need the grace of God. And in this story of David showing mercy in David's heart, we see God's grace all along.

Let us turn to chapter nine and read of God's love and grace.

David was Saul's bitterest enemy after the death of Goliath. [David began with a staff and ended with a scepter.] II Samuel 9:1 (read it) shows kindness and grace. David would not have been judged if he had killed all the members of Saul's family. All the blessings that came to the lame man came by the authoritative words of David. Our grace comes by the authoritative Word of God.

The lame man was totally incapacitated. So it is with the sinner. He is incapacitated — can't walk! How did he get lame (now read verse 4, chapter 4)? He had a fall — at the hands of another (II Samuel 4:4). So it was with man. Sinful man had a fall by another, even Adam (Romans 5:12) **"Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned."**

Mephibosheth came from a family of failures. We, who come from Adam, come from a family of failures. A sinner cannot walk. After Adam sinned, the LORD walked through the garden in the cool of the evening and asked, "Adam, where art thou?"

David asked of the lame one, "Where is he?" The Lord always seeks us, we don't seek him. Mephibosheth would not have sought David. Man will not seek the Lord.

Salvation from first to last is the work of God. "Where art thou Adam?" Adam hid himself from God. David asked, "Where is Mephibosheth?" Behold he is in the house of Machir.

It is the same with the sinner, he is in the house of bondage, the house of slavery — SIN. SIN is the greatest slave holder. “Behold he is in the house of Machir, the son of Ammiel, in Lodebar.” Lodebar means “no pasture.”

When you see cattle resting under the trees near a brook, in a grassy meadow, chewing their cud, you see a perfect picture of peace. They are satisfied. They would not be, nor could they be satisfied, if there were no pasture. It is the same; he is not satisfied if there is no pasture — Lodebar.

David said, “Go fetch him.” “Fetch” is a wonderful word. Go fetch him out of the land of Lodebar. The lame man was afraid of the king. The sinner is always afraid of God, afraid that God will take away everything good away from him, including his filthy, ragged clothes. But eternal life is not subtraction, it is addition. Not only that, but it is multiplication! David said, “Don’t be afraid, it’s not for your sake but for Jonathan’s sake!” Did you ever hear “for Jesus’ sake?” I will restore all that Saul has lost, plus eating, extra, eat at my table. When Mephibosheth heard this, he said, “What is thy servant that thou shouldn’t look upon such a dead dog as I am. This is what we sinners are in his sight — dead dogs. This is what we must realize — that we are not better than a dead dog.

You cannot show a man the Saviour unless he realizes he is lost — a dead dog in His sight.

Mephibosheth then dwelt in Jerusalem, the City of Peace. From Lodebar (no pasture) to Jerusalem (the City of Peace).

The last verse of II Samuel 9; verse 13, states that though eating at King David’s table, he was still lame on his feet, but he kept them under David’s table.

Keep your lame feet under the table of His perfection; don’t show your lame feet. God doesn’t want the saved sinner to put his pet sins, his lame feet in other people’s faces. Keep them under the table of His perfection and grace.

Chapter 5

Verse 1

All the tribes of Israel came to David at Hebron and confirmed their confidence in him.

Verse 2

When Saul was king over us, you were the one who led Israel and out and in, and Jehovah said to you, “You will shepherd My people Israel, and you shall be a ruler over Israel.”

Verse 3

So all the elders of Israel came to the King at Hebron, and King David made a covenant with them before the LORD at Hebron, then they anointed David king over all Israel.

Verse 4

David was 30 years old when he became king, and he reigned 40 years. Remember the number 40 in the word of God is the number of probation, testing, trial. Therefore,

Israel as well as David had the next 40 years of great testing.

Verse 5

At Hebron he reigned over Judah seven years and six months, and in Jerusalem he reigned 33 years over all Israel and Judah.

Verse 6

Now the king and his men went to Jerusalem against the Jebusites, the inhabitants of the land, and they said to David, "Except you take away the blind and the lame, thou shalt not come in here:" thinking, "David cannot enter here."

Verse 7

Nevertheless David captured the stronghold of Zion, that is the city of David.

Verse 8

And on that day, "Whosoever would strike the Jebusites, let him reach the lame and the blind, who are hated by David's soul through the water tunnel." Therefore they say, "The blind or the lame shall not come into this house."

Verse 9

So David lived in the stronghold, and called it the city of David, and David built all around, from the citadel and inward.

Verse 10

David became greater and greater, for Jehovah God of host was with him.

Verses 11 - 12

To prove to David that the blessing of God was upon him, God had king Hiram of Tyre build a house for David.

Verse 13

Meanwhile, David took more concubines and wives from Jerusalem, after he had come from Hebron, and more sons and daughters were born to David.

Verses 14 - 16

Now, these are the children born to David in Jerusalem: Shammuah, Shobab, Nathan, Solomon, Ibhar, Elishua, Nepheg, Japhia, Elishama, Eliada, and Eliphalet.

Verse 17

When the Philistines heard that they had anointed David over Israel, all the Philistines went up to seek out David, and when David heard of it, he went down to the stronghold.

Verse 18

Naturally the Philistines came and spread themselves out in the valley of Rephaim.

Verse 19

Then David inquired of the LORD saying, "Shall I go up against the Philistines? Wilt thou give them into my hand?" And the LORD said to David, "Go up, for I will certainly give the Philistines into your hand."

Verse 20

So David came to Baal-perazim, and defeated them there; and he said, “The LORD has broken through my enemies before me like the break through of waters.” Therefore, he name that place Baal-perazim (the master break through).

Verse 21

And they abandon their idols there, so David and he men carried them away.

Verse 22

Once more the Philistines came up against David in the valley of Rephaim.

Verse 23

And when David inquired of Jehovah, He said, “You shall not go directly up; circle around behind them and come at them in front of the balsam trees.

Verse 24

“And it shall be when you hear the sound of marching in the tops of the balsam trees, then you shall act promptly, for then Jehovah will have gone out before you to strike the army of the Philistines.”

Verse 25

Then David did so, just as the LORD had commanded him, and struck down the Philistines from Geba as far as Gazer.

Chapter 6

The Return of the Ark

Verses 1 - 5

For about 160 years, the ark had not rested in the Tabernacle as God directed it to be. So David made plans to bring the Ark to Jerusalem in a beautiful and worshipful way.

David enrolled 30,000 men to bring the ark from the house of Abinadab (its custodian). All that remained was the taking the Ark and placing it in the new Tabernacle which David had built for it.

Why David did not follow the instructions given by Moses, we don't know. But Jehovah being the great, almighty God that He was, was not to be worshipped in an ordinary way. He was holy, perfect, and separated from that which might have touched that which was not holy.

Verses 6 - 7

So, along the way to Jerusalem, chosen by David to place the new Tabernacle, the two helpers Uzzah and Ahio placed the ark on a cart and proceeded. God had never mentioned a cart, but men, Levites, who bore the ark on their shoulders. And God instructed David who instructed Israel that they were to carry musical instruments of all kinds made of fir wood, and lyres, harps, tambourines, castanets, and cymbals.

But as they came to a threshing floor of Nachon, Uzzah reached out toward the ark of God and took hold of it, for the oxen nearly upset it. And the anger of the LORD burned against Uzzah, and God struck him down, and he died there by the ark of God.

Verse 8

David became angry because of the LORD's outburst against Uzzah. And David was displeased.

Verse 9

So David was afraid of the LORD that day; so he said, "How can the ark of the LORD come to me?"

Verse 10

David was thus unwilling to move the ark of the LORD unto the city of David with him; but David took it aside to the house of Obed-edom the Gittite.

Verse 11

Thus the ark of the LORD remained in the house of Obed-edom the Gittite three months, and the LORD blessed Obed-edom and all his household.

Verse 12

Now it was told King David, "The LORD has blessed the house of Obed-edom and all that belonged to him, on account of the ark of God." And David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness.

Verse 13

And so it was that when the bearers of the ark of the LORD had walked two spaces, he sacrificed an ox and a fatling.

Verse 14

And David was dancing with all his might before the LORD, and David was wearing a linen ephod (the robe of the priest — David was not of the priestly line — Levi — but of Judah, the kingly line). This was an allowance of God, or God would have killed him.

Verse 15

So David and all Israel brought up the ark with shouts and the sound of the trumpet.

Verse 16

As the ark came into the city, Michal (the daughter of Saul, David's wife) looked out a window and saw David dancing before all Israel. She was mortified, for she despised him in her heart.

Verse 17

So they brought the ark into the Tabernacle, and then David offered burnt offerings, and peace offerings before the LORD. We know that Jehovah the LORD must have given him permission to do so as God has declared that Messiah (the future son of David) shall fulfilled "Behold the man whose name is the BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD: even He shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon His throne; and he shall be a priest upon his throne, and the counsel of peace shall be between them both" (Zechariah 6:12-13).

Verse 18

So when David finished offering the offerings, he blessed the people in the name of

the LORD of hosts (Jehovah Sabaoth).

Verse 19

Then David gave to all — men and women — a cake of bread and one of dates, and one of raisins. Then all departed for their homes.

Verse 20

David's wife through off on his deparment, and David's wrath was raised against his wife for her rebuke.

Verse 21

David said his dancing was to the LORD!

Verse 22

I shall dance even harder.

Verse 23

And Michal the daughter of Saul had no child to the day of her death.

Chapter 7

Verses 1 - 2

Now it came about when the king lived in his house, and the LORD had given him rest on all sides, that the thought came into his mind, and he told the prophet Nathan, "See, I dwell in a house of cedar, but the ark of God dwells within tent curtains."

Verse 3

And quickly, too quickly, the prophet Nathan urged David to "Go, do all that is in your mind, for the LORD is with you." The LORD indeed was for David, but the thought of building a house for Jehovah had never entered his mind.

Verses 4 - 5

But in the same night that the word of the LORD came to Nathan, saying, "You are a little too quick to speak my mind right now. Go and say to my servant, David, and say, Thus says the LORD, 'Are you the one who shall build Me a house to dwell in?'"

Verse 6

"For I have not dwelt in a house since the day I brought up the sons of Israel from Egypt, even to this day, but I have been moving about in a tent, even in a Tabernacle.

Verse 7

"Wherever I have gone with all the sons of Israel, did I mention a word with one of the tribes of Israel, to which I commanded to shepherd My people Israel, saying, 'Why have you not built Me a house of cedar?'"

Verse 8

"Now therefore, thus you shall say to my servant David, "Thus says the LORD Sabaoth. I took you from the pasture, from following the sheep that you should be ruler over my people Israel."

Verse 9 - 10

And I have been with you wherever you have gone, and have cut off your enemies from before you, and I will make you a great name, like the names of the great men who are on the earth [even today, there have only been about three thousand great men of the earth]. “I will also appoint a place for My people Israel and will plant them that they may live in their own place [and not be disturbed again nor will the wicked afflict them any more as formerly, even from the day that I commanded judges to be over My people Israel.

Verse 11

And I will give you rest from all your enemies. Here the LORD speaks of the time in the future in which they shall not be disturbed any more, but shall be in their own land. How come? They were already in their own promised land, right then and there. And David was their perfect King! Then there must be a time in Israel’s stormy future when they shall be scattered throughout the four corners of the world; and that time is now. Israel is scattered throughout the world today, and she awaits the time when in they glorious future that Israel shall be gathered, this time it shall be under the reign of David’s Son, the Messiah, Jesus the Saviour of Israel and the world.]

Verses 12 - 15

Please turn to the King James text — 2 Samuel 7:12

“And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom for ever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee.”

Now look again at the 14th verse — “If he commit iniquity, I will chasten him with the rod of man.” Another rendering is by reading it in the Hebrew which states “when sin is taken hold of.” When did the Lord Jesus take hold of sin for us? There upon the cross when, “For he hath made him to be sin for us who knew no sin; that we might be made the righteousness of God in Him” (2 Cor. 5:21). Therefore, when he was on the cross, He took hold of sin and died for the sin of all sinners, hence our sins though in the untold thousands have already been paid by the Lord Jesus, and He has risen from the dead for our justification. Glory!

“And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.” (2 Samuel 7:16).

“For my mercy shall not depart away from Him, as I took it from Saul, whom I put away before thee” (2 Samuel 7:15).

Verse 17

Thus Nathan spoke to David.

Verse 18

What manner of man shall my Son be? My son one day shall be Israel’s king and Saviour. What a man is he going to be?

Verse 19

You've spoken of thy servant's house which is forever — that's something! What a man my Son is going to be.

Verses 20 - 21

I am speechless.

Verses 22 - 24

There is no god like our Jehovah!

And what a people is Israel thy people. Israel, they are thy eternal people.

Verse 25

What a house you are going to build out of Israel. Bless them forever. I am your Servant. My house is forever. Establish it as you said.

Verse 26

Let Thy name be magnified forever. The Jehovah Sabaoth (LORD of Host) is the God over Israel, and let the house of thy servant David be established before thee forever.

Verse 27

To be a people eternal, there must be an Eternal God! Who has guaranteed it by God's eternal Word.

Verse 28

“And now, O Lord GOD, Thou art that God, and thy words be true, and thou has promised this goodness unto thy servant.

Verse 29

“Therefore now let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord GOD (O Adonai Jehovah), hast spoken it; and with thy blessing let the house of thy servant be blessed forever!”

Chapter 8

Verse 1

Now after this David defeated the Philistines and subdued them; and David took Metheg-ammah means “bride of the mother” — the term meaning the chief city was captured. Gath was the chief city of the Philistines. David captured it.

Verse 2

Also David smote Moab, placing them on the ground in two rows. The two rows were to be killed, the other row of men were to be freed. The Moabites became servants to David bringing him tribute (tax).

Verse 3

David defeated Hadadezer, the son of Rehob king of Zobah, as he went fighting to restore his rule at the River (which is Euphrates).

Verse 4

And David captured from him 1,700 horsemen and 20,000 foot soldiers. David hamstrung, that is, with the sword he chopped the tendons of the horses rendering them useless to walk or putt, but reserved enough of them for 100 chariots.

Verse 5

When the Arameans of Damascus came to help Hadadezer, king of Zobah, David killed 20,000 Arameans.

Verse 6

Then David put garrisons among the Arameans of Damascus, and the Arameans became servants to David, bringing tribute. And the LORD helped David wherever he went (see verse 14).

Verse 7

And more than that, David took the shields of gold, which were carried by the servants of Hadadezer, and brought them to Jerusalem.

Verse 8

And from Betah and from Berothai, cities of Hadadezer, and King David took a very large amount of brass (bronze).

Verses 9 - 10

Now when Toi, king of Hamath heard that David had defeated all the army of Hadadezer, Toi sent Joram his son to King David to greet him and bless him, because he had fought against Hadadezer and defeated him; for Hadadezer had been at war with Toi. And Joram brought with him articles of silver, of gold, and of brass (bronze).

Verse 11

King David also dedicated these to the LORD, with the silver and gold that he had dedicated from all the nations which he had subdued.

Verse 12

And from Aram and Moab and the sons of Ammon and the Philistines and Amalek, and from the spoil of Hadadezer, son of Rehob, king of Zobah.

Verse 13

Look at what God thought of David. So David made a name for himself when he returned from killing 18,000 Arameans in the Salt Valley.

Verse 14

Also he put garrisons in Edom. In all Edom he put garrisons, and all the Edomites became servants to David. And the LORD helped David wherever he went (see verse 6).

Verse 15

So David reigned over all Israel, and David administered justice and righteousness for all his people.

Verse 16

Joab, now the son of Zeruiah was over the army, and Jehoshaphat the son of Ahilud was recorder.

Verse 17

And Zadok the son of Ahitub and Ahimelech the son of Abiathar were priests, and Seraiah was scribe.

Verse 18

And Benaiah the son of Jehoiada was over the Cherethites and the Pelethites — these two groups were David’s special body guards. David’s sons were chief ministers.

Chapter 9

(Mephibosheth)

David was Saul’s bitterest enemy after the death of Goliath. David began with a staff and ended with a scepter. II Samuel 9:1 shows kindness and grace. David would not have been judged if he had killed all the members of Saul’s family. All of the blessings that came to the lame man came by the authoritative word of David. Our grace comes by the authoritative Word of God.

The lame man was totally incapacitated. So it is with the sinner. He is incapacitated — can’t walk! How did he get lame? He had a fall — at the hands of another (2 Samuel 4:4). So it was with man. Sinful man had a fall by another...even Adam (Rom. 5:12). Mephibosheth came from a family of failures. We, who come from Adam, came from a family of failures. A sinner cannot walk. After Adam sinned, the Lord walked through the garden in the cool of the evening and asked, “Adam, where art thou?” David had asked, “Where is he?” The Lord always seeks us; we do not seek Him. If David had not sought out Mephibosheth, Mephibosheth would not have sought out David. Man will not seek the Lord.

Salvation, from first to last, is the work of God. “Where art thou, Adam?” Adam hid himself from God. David asked, “Where is Mephibosheth?” “Behold, he is in the house of Machir.” It is the same with the sinner; he is in the house of bondage, the house of slavery — SIN. Sin is the greatest slave-holder. “Behold, he is in the house of Machir, the son of Ammiel, in Lodebar.” “Lodebar” means “no pasture”, beyond Jordan — no pasture. The sinner is in Lodebar — no pasture. When you see cattle resting under the trees near a brook, in a grassy meadow, chewing their cud, you see a perfect picture of peace. They are satisfied. They would not be, nor could they be satisfied, if there were no pasture. It is the same with the sinner; he is not satisfied if there is no pasture — Lodebar.

David said, “Go fetch him.” “Fetch” is a wonderful word. Go fetch him out of the land of Lodebar. The lame man was afraid of the king. The sinner is always afraid of God, afraid that God will take everything good away from him, including his filthy, ragged clothes. But it is not subtraction; it is addition; not only that, but it is multiplication.

David said, “Don’t be afraid, it’s not for your sake, but for Jonathan’s sake.” Did you ever hear the phrase, “Because of Jesus’ sake?” “I will restore all that Saul has lost, plus extra; eat at my table.” Jesus gives us more than what we lost through Adam. When Mephibosheth heard this, he said, “What is thy servant that thou shouldst look upon such a dead dog as I am?” That is what we are in His sight — dead dogs! This is what we will have to realize, that we are nothing but dead dogs. You cannot show a man the Saviour unless he realizes he is lost, “a dead dog in His sight.”

Mephibosheth then dwelt in Jerusalem, the City of Peace. From Lodebar (no pasture) to Jerusalem (the City of Peace).

The last verse (2 Samuel 9:13) says that he was still lame on his feet, but that he kept them under David’s table. Keep your lame feet under the table of His perfection; don’t

show your lame feet. God does not want you to put your feet in everyone's face; keep them out of sight, under the table of His perfection and grace.

Chapter 10

Verse 1

Now the king of the Ammonites died, and Hanun his son became king in his place.

Verses 2 - 3

Then David said, "I will show kindness to Hanun the sons of Nahash, just as his father showed kindness to me." So David sent some of his servants to console him concerning his father. But when David's servants came to the land of the Ammonites, the princes of the Ammonites said to Hanun their master, "Do you think that David is honoring your father because he has sent consolers to you? Has David not sent his servants to you in order to search the city to spy it out and overthrow it?"

Verse 4

Wherefore Hanun took David's servants, and shaved off the one half of their beard, and cut off their garments in the middle, even to their buttocks, and sent them away.

Verse 5

When they told their plight to David, he sent to meet them, because the men were greatly ashamed. And the king said, "Tarry at Jericho until your beards be grown, and then return." What a beautiful lesson on "waiting on the LORD." There may be something we have done, and our face is still red — well, let our beard grow out — let some time pass. The passing of time heals many mistakes. People forget, when we don't.

Verse 6

And when the children of Ammon saw that they stank before David, they started a war, hiring 20,000 men — footmen of the Assyrians; of king Maacah a thousand men, and of Ish-tob 12,000.

When David heard of the amassing of such numbers, he sent his general Joab and all the host of the mighty men.

Verses 7 - 9

When Joab saw war against him, he chose of all the choice men of Israel and put them in array against the Syrians, and the rest of the fighting force he put into the hands of his brother, Abishai.

Verses 10 - 17

So they fought the good fight of good men, and all fled before Israel. And when the Syrians saw that they were smitten, they gathered themselves together, and Hadarezer sent and brought out the Syrians that were beyond the river. And they came to Helam, and Shobach the captain of the host of Hadarezer went before them.

And when it was told David, he gathered all Israel, and passed over Jordan, and came to Helam. Then the Syrians set themselves in array against David, and fought with him.

Verse 18

And the Assyrians fled before Israel, and David slew the men of seven hundred chariots of the Syrians, and 40,000 horsemen, and smote Shobach the captain of their host died there.

Verse 19

And when all the kings that were servants to Hadarezer saw that they were smitten before Israel, they made peace with Israel, and served them. So the Syrians feared to help the children of Ammon any more.

Chapter 11

Oh, the testing that comes, and overcomes, God's choicest servants. The greatest are subject to fall into the pit they dig.

Listen to him, David who reaches out to a fallen child of God who tenderly brushed away the hurt that has covered the whole being in the child of God's backsliding:

“The steps of a good man are ordered by the LORD (Jehovah): and he delighteth in His way though he fall, he shall not be utterly cast down: for Jehovah (the LORD) upholdeth him with His hand.” (Psalm 37:23, 24)

Verse 1

Kings of the earth at the time of the writing of the eleventh chapter of 2 Samuel, even David, had a certain period of the year that they found perfect for bringing their nation against another nation. Usually it was at a time of no rain. Israel knew two of the rainy seasons: around October = former rains; and around March = latter rains. The other months were dry and were good for battle.

David was now an older man, at which age he was urged by his own soldiers to rest at home and let the younger men fight the battles with Israel's enemies.

Verse 2

David had enjoyed an afternoon nap, and when he awoke, he walked from his bedroom and walked the length of the roof.

This part is known to be a part of the city of David, and this portion of land even today runs down from the ridge to the spring of Siloam. One can stand at the northern end and look down and see the housetop of every dwelling. Here was David, and he saw a woman washing herself, and the Scriptures state, “and the woman was very beautiful to look upon.”

Verse 3

David immediately sent and enquired after the woman. And one said, “Is not this Bath-sheba, the daughter of Eliam, the WIFE of Uriah the Hittite.” Her husband was Uriah — one of David's trusted fighting men.

Verse 4

Messengers brought Bath-sheba to David, and she came in unto him, and he lay with her, for she was purified from her uncleanness. And she returned unto her house.

Verse 5

And the woman conceived and sent and told David, and said, “I am with child.”

Whew! He had to cover this somehow —

Verse 6

David sent to Joab saying, “Send me Uriah the Hittite.”

And General Joab sent Uriah, the trusting, faithful soldier to David the king.

Verse 7

When Uriah made his presence know to David, David demanded information concerning Joab, and how the people did, and how the war prospered. “What’s the matter with this man? Won’t he go on home and sleep with his wife?” That ought to do it — whether she becomes pregnant again, or 1,000 times — just one little thing to do to cover this sin from the husband — to sleep with his wife only one night.

Verse 8

David said to Uriah, “Go down to your house, and wash thy feet.” Uriah departed out of the king’s house, and there follow him a giant serving of food from the king’s table.

Verse 9

But look at that crazy fool, why he laid down at the door of the king’s house with all the servants of his lord (master), and went down to his house.

Verse 10

And when the servants told David that Uriah went not down unto his house, David said unto Uriah, “Camest thou not from thy journey? Why then did thou not go home last night?” This man still had no knowledge of David and his wife. He was true to her, true to his men, and true to David, and above all, he was true to his God.

Verse 11

Uriah shows his devotion to those above him. “The Ark, and Israel, and Judah abide in tents; and my master Joab and the servants of my master are encamped in the open fields; shall I then go into my house, to eat and to drink AND TO LIE WITH MY WIFE?” Oh, he didn’t know the plight of his master, David, that was just what he tried to do to cover his sin! I will not do this thing.

Verse 12

One more chance to try to cover his adultery. David said to Uriah, “Tarry here today, also, and I will let thee depart.”

So Uriah abode in Jerusalem that day and the morrow.

Verse 13

That night, David tried once more to try to get Uriah to return home and sleep with his wife, and David’s sin would be covered.

We read that David made Uriah drunk, and he ate and drank, but he went and slept with the servants. [I don’t know but I believe that Uriah was wondering “what gives” — still he sleeps away from his wife.]

Verse 14

Next day, David wrote a letter to general Joab, on a ploy to have Uriah slain in battle. David gave the execution order to Uriah, and told him to give the orders to Joab.

Uriah carried his own death warrant.

Verse 15

He instructed Joab to withdraw his protection from Uriah and let him be killed.

Verses 16 - 17

The soldiers obeyed their orders. They withdrew their protection, and Uriah was slain.

Verses 18 - 21

Then Joab sent and told David the war news. He charged the messengers that should David burst out into anger, just add, “Thy servant the Hittite is dead also.”

Just think — to cover the sin of adultery, David murdered one of his most wonderful soldiers! His single sin turned into a double sin.

God sent His prophet Nathan to David, and let him know he was guilty in the sight of God of this double sin. We hear David’s confession in Psalm 51:1-19.

Verse 26

When the wife of Uriah heard that her husband had been killed in battle, she mourned.

Verse 27

And when the mourning was over, David sent and fetched her to his house, and she became his wife and bare him a son. Did David get away with this part of his double sin? Just listen to God’s comment...”But the thing that David had done displeased Jehovah.”

Chapter 12

Verses 1 - 8

One thing to remember, our God knows our down sitting and our uprising. There is nothing that can be hidden from the LORD.

For Jehovah sent Nathan unto David! Nathan had a story to tell David: “There were two men that live in one city. One man was very rich and the other was very poor. The rich man owned so many flocks, but the poor man had nothing except one little ewe lamb, which he had bought and nourished up; and it grew up together with him and with his children. It did eat from of his own food, and drank of his own cup and lay upon his bosom and was to him as a daughter.

There came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the way-faring man that was come unto him; but took the poor man’s lamb, and dressed it for the man that was come to him.

On hearing this, David’s anger was stirred against the man; and he said to Nathan, “As the LORD liveth, the man that hath done this thing shall surely die. And he shall restore the lamb four-fold, because he did this thing, and because he had no pity.”

And Nathan said to David, “Thou art the man.”

Thus said the LORD (Jehovah) God (Elohim), “I anointed thee king over Israel, and I delivered thee out of the hand of Saul; and I gave thy master’s house and thy master’s wives into thy bosom, and gave thee the house of Israel and of Judah; and it that had been

too little, I moreover have given unto thee such and such things.

Verse 9

“Wherefore has thou despised the commandment of Jehovah to do evil in his sight? Thou has killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon.

“Now therefore, the sword shall never depart from thine house [thus resulting in taking the building of the new Temple out of his hands and giving this honor to Solomon, as David was a man of blood, and Solomon a man of peace. David’s sin and its penalty was not passed on to Solomon — for the sin of the children shall be chastised for their own sins, and the sins of the father shall be chastised for the sin of the father. Yes, that’s grace].

Verses 10 - 12

“Now therefore, the sword shall never depart from thine house because thou hast despised me, and taken the wife of Uriah, the Hittite to be thy wife. Thus saith Jehovah, ‘Behold, I will raise up evil against thee, out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbor, and he shall lie with thy wives in the sight of this sun.’ [Absalom fulfilled this prophecy.] ‘For thou didst it secretly, but I will do this thing before all Israel, and before the sun.’”

Verse 13

And David said to Nathan, “I have sinned against the LORD.” And Nathan said to David, “The LORD hath put away thy sins” — praise God for His grace! Praise Him!

Verse 14

“And thou shalt not die. Howbeit, because by this deed thou hast given great occasion to the enemies of Jehovah to blaspheme the child also that is born unto thee shall surely die.”

Verses 15 - 16

And Nathan departed unto his house. And the LORD struck the child that Uriah’s wife bare unto David, and it was very sick. And David therefore besought God for the child, and David fasted, and went in, and lay all night upon the earth.

Verse 17

And the elders of his house arose, and went unto him to raise him from the earth, but he would not, neither did he eat bread with them.

Verse 18

And it came to pass on the seventh day that the child died. And the servants of David feared to tell him that the child was dead; for they said, “Behold, while the child was alive, we spake unto him, and he would not hearken unto our voice; how will he then vex himself, if we tell him that the child is dead.”

Verse 19

But when David saw that his servants whispered, David perceived that the child was dead. Therefore, David said unto his servants, “Is the child dead?” And they said, “He is dead.”

Verses 20 - 23

Immediately David made himself presentable unto his household — he bathed, anointed himself, ate, and smiled again.

“How come?” asked the servants. When the child was sick he mourned, but now mourning days are ahead, but he found no place. He was “David the King, David the forgiven man.” He could not bring back the child. Now is the time to worship — but now he is dead, look at realities, “I shall go to him, but he cannot return to me.”

Verse 24 - 25

David as a loving husband, visited his wife, Bathsheba, and lived with her, and she became pregnant again.

Verse 26

Joab, the commanding General in David’s army fought against Rabbah of the children of Ammon and took the royal city.

Verses 27 - 28

See this trusted general in action: Joab sent messengers to David and said, “I have fought against Rabbah. Now gather all the people together and encamp against the city, and take it, lest I take the city and they name it after me.”

Verse 29

And David did as Joab his general suggested — gathered the people together, and went to Rabbah, fought against it, and took it.

Verses 30 - 31

Another thing that was among the “loot” was the king’s crown of solid gold, valued today to be about \$90,000, including beautiful gems. David placed the crown upon his head. He made slaves of the people of Rabbah and made them labor with saws, picks, and axes, and work in the brick kilns.

This is a gentle translation, for we read in the King James Version, “And he brought for the people that were therein and put them under saws, and under harrows of iron, and under axes of iron, and made them pass through the brick-kiln; and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jerusalem.”

Chapter 13

David became richer and richer because of the spoils of war which he gained as he defeated one king after another. But with the riches came heartaches and disappointments. Such was the life of David.

David’s first son was Amnon of Ahinaom the Jezreelitess, born in Hebron. David had great plans for his firstborn, for he loved him so.

But we find that his first born, Amnon, brought such a disappointment to David. David as king had not only riches of silver and gold, but he owned a harem wherein his chosen wives lived. And it came to pass after this that Absalom the son of David had a fair sister, whose name was Tamar, and Amnon her half-brother fell in love with her.

His love was so mighty toward her that he enticed her to fix a dinner for him in his quarters, and it was there that he attacked her and had love with her, and then the great love he had for her turned to hate. He threw her out of his quarters, and then she bore her shame by heaping dirt upon her head.

Remember, Absalom was her full brother, and for two years he said nothing of vengeance, but as he had sheepshearers and with this a time of rejoicing, he invited his half brothers to the celebrations over the protest of his father David.

Verse 28

Absalom gave instructions to his servants that when Amnon his brother got good and drunk with wine, kill him — I have commanded you to.

Verse 29

The servants did kill Amnon, and when the other half brothers saw what had been done, everyone got on his donkey and fled.

Verse 30

Then tidings came to David saying, that Absalom had slain all the king's sons, and there is no one left.

Verse 31

David tore his garments, and lay on the earth with his servants standing with their clothes torn.

Verse 32

Then David's own brother, Jonadab said, "Let not my master suppose that they have slain all your sons, for Amnon only is dead. This had been caused by your son Absalom who has kept the hatred against Amnon since the time he forced his sister Tamar."

Verse 33

"Let not my master take the thing to his heart" — how could he not do so, for this was his firstborn, heir to the throne — "for only Amnon is dead."

Verse 34

[But Absalom fled, and to his grandfather! — his mother's father.]

Verses 35 - 36

Then David's sons all came to him to grieve with him over the death of Amnon.

Verse 37

Yes, Absalom fled to his grandfather while David mourned for his firstborn son.

Verse 38

Absalom had fled to Geshur and was there for three years.

Verse 39

David's heart went out to Absalom for he was comforted concerning Amnon (which means faithful) since he was dead.

Chapter 14

Verse 1

Joab could feel that there was something between David the father and Absalom, his favorite son. They should not be in the same city (Jerusalem) and never see each other, so reasoned Joab the tried and proved general of David's army.

Verse 2

So Joab sought out a wise woman of Tekoah to help him, but especially help the king David get his son back again. Many families have now their difficulties between one member and another, and it has been my discovery that it is many times to leave well enough alone.

[When two Christians have a difficulty between themselves, God does want that trouble to be erased. If one man knows that a dear Christian has something against the other, whether there is real trouble or not, one is to go to the man immediately and ask for forgiveness if there is difficulty. Now the other party is to do the same thing — so if both seek the other, then time is saved and the trouble of the separation erased and forgiven.

Another truth along that same line is found in Matthew 5:23, 24. "Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother have ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

What we read here is not for the Church, but for those who shall be living in the Kingdom of Heaven. We read so much about the Law now, the Church Age we are not under law but under Grace. In the Kingdom of Heaven here upon this earth under the New Covenant with a new Temple with new sacrifices. So there we are reading what the obligation of man during the Millennium. Be reconciled to thy brother if something is wrong then offer your gift. Truth is truth either for the Kingdom of Heaven (Millennium) or the Church Period.

Everything now in the Church Age is spiritual, and if there is something wrong between you and one of the brethren, settle the difference. Then you can serve the Lord Jesus in a Spiritual way.]

So, now let us consider David and his son Absalom under the law. There was something between David and Absalom and it needed to be corrected.

Verse 3

Joab was putting on a show. So he hired this wise woman to petition David the King to forgive Absalom and restore harmony in the Palace of the king of Israel.

Verse 4

When the woman was given the privilege to appear before the King, she spoke the words that Joab had coached her to say.

Verses 5 - 20

Help me, O King! I have two sons who had a fight in the field, and as there was no one in the field to separate them, one was killed. Now the people are demanding that I give up the other son, so that they may be able to take God's vengeance, and kill him for killing his brother. If I do that, I have no one to look after me, and my husband's name

shall be destroyed from the face of the earth.

The King promises life for the live sons, then she said, “You have done this kindness for me, why can’t you do the same for yourself — you won’t bring back your own son (Absalom) and forgive him.” “Granted” said David then he asked, “Did Joab send you here? Did he give you the words to say to me?” “Yes, my King!”

Verse 21

So the king sent for Joab and told him, “All right, go and bring back Absalom.”

Verse 22

Joab fell to the ground before David the King and blessed him.

[How things in life happened. Joab was instrumental in getting Absalom back to Jerusalem, but when Absalom rebelled against David, he was instrumental in killing Absalom.]

Verses 23 - 24

So Joab arose and brought back Absalom to Jerusalem, but David ordered that he would have to return to his own house, and not see David, his father’s, face.

Verses 25 - 26

Some men are born beautiful — manly, looks, personality, and drawing power. The Scriptures even say, “In all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him.”

He cut his hair once a year, and its weight was three pounds.

Verse 27

Unto Absalom were born three sons and one daughter, whose name was Tamar. She must have been named for Absalom’s sister by that name. She was known to be very beautiful herself.

Verses 28 - 30

Absalom dwelt in Jerusalem for two full years and never saw the king’s face. Hence Absalom called for Joab to have him sent to the king. He was the one who started David recognizing his son, but Joab didn’t come even after the second invitation. So Absalom sent his servants to set fire to Joab’s field which were near Absalom.

Verses 31 - 33

Then Joab came to Absalom’s house and there they agreed that Joab must see King David. So David called Absalom. Absalom obeyed the king’s command. Absalom bowed to his father the king, and King David kissed his son Absalom. All strangeness was erased between them.

Chapter 15

Every spiritual leader has experienced the rebellion of some of his followers at one time or another. Sometimes it is caused by one whom he has helped in days gone by, or maybe one member of his family. David’s own son Absalom caused a rift in the nation of Israel against their king.

One should have faith in his kinfolk. They should, but families can be divided and ruined so easily.

David, knowing people as he did should not have had a surprise of nearly losing his crown. He had trouble with this son at the very beginning. Absalom had raped one of David's daughters and had killed one of David's sons. David forgave him, and should have been on his guard.

David's experience in the Old Testament should encourage every one of us who is serving the Lord in these New Testament times to pray to Him that He be the One who will choose those who will work for us.

Verse 1

How David was ignored as Absalom began to sow his seeds of discord is a mystery. He at once chose 50 men to run before him and he prepared chariots and horses as they accompanied Absalom in his trips to and from his home.

The Scriptures describe Absalom as being a very handsome leader — “born to lead” was on the lips of all Israel.

Verse 2

Absalom rose up very early every day, and there he was welcoming people to Judah and Israel. He would ask where their home was located, and what grievance they had which they wanted King David to settle. Then Absalom would say, “There are so many people of Israel which are being ignored, and the people cannot find judges who would help them.

Verses 3 - 4

“You have a good claim, but there is no one who is appointed by the king to help people such as you. Oh, that I was made a judge, I would take care of you and the many who are ignored in Israel. Yes, if I were made judge, I would do you justice.”

Verse 5

When he met any man, he bowed before them and kissed them and won them over.

Verses 6 - 8

So Absalom stole the hearts of the men of Israel. After the passing of some time, Absalom got permission of the King to allow him to go to Hebron to sacrifice to the Lord in fulfillment of a vow he made while at Geshur — “that should the LORD bring me back to Jerusalem, I would sacrifice to him.”

Verse 9

“All right,” the king told him, “go and fulfill your vow.”

Verse 10

So Absalom went to Hebron, but while he was there, he sent spies to every part of Israel to incite rebellion against the king. “As soon as you hear the trumpets,” his message read “you will know that Absalom has been crowned in Hebron.”

Verse 11

He took 200 men from Jerusalem with him as his guests, but they knew nothing of his intentions.

Verse 12

While he was offering the sacrifice, he sent for Ahithophel, one of David's advisors who lived in Giloh. Ahithophel declared his allegiance to Absalom. [David later spoke of Ahithophel with these words "**But it was thou, a man mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company.**" (Psalm 55:13,14)] And the conspiracy was strong, for the people increased continually with Absalom.

Verse 13

A messenger came to David saying, "The hearts of the men of Israel are after Absalom."

Verse 14

David made evacuation orders immediately. He left ten of his wives to take care of the castle.

Verses 15 - 16

His servants gave David assurance that they were his servants to do as he commanded.

Verses 17 - 18

The Cherethites and the Pelethites were David's special life guards, and 600 men of the Gittites passed on before the king. Then said Ittai the Gittite, though David recognized that they had just come the day before, to leave David and be not pulled one way and another, go back to Jerusalem and let not my fight be your battle, but they said, "As Jehovah liveth, and as my Master the King liveth, surely in what place my master the King shall be, whether in death or life, even there also will they servant be."

Verses 19 - 20

David replied to Ittai, "Go, and pass over," and all his men and all the little ones that were with him, "Stop, you won't have to go with us, for it will be a burden to do so."

Verse 21

Ittai answered the king and said, "As the LORD liveth and as my master the king liveth, surely in what place my master the king shall be, whether in death or life, even there also shall thy servant be."

Verse 22

And David said to Ittai, "Go and pass over." And Ittai the Gittite passed over, and all his men and all the little ones that were with him.

Verse 23

And all the country wept with a loud voice. And all the people passed over. The King also himself passed over the brook Kidron, and all the people passed over toward the way of the wilderness.

Verse 24

Zadok, the priest, and all the Levites were with him, bearing the ark of the covenant of God, and they sat down the ark of God, and Abiathar went up, until all the people had done passing out of the city.

Verse 25

And the king said unto Zadok, “Carry back the ark of God unto the city: if I shall find favor in the eyes of the LORD, he will bring me again, and show me both it and his habitation.”

Verse 26

But if He thus says, “I have no delight in thee, behold, here am I, let him do to me as seemeth good unto Him.”

Verses 27 - 28

The king also said unto Zadok the priest, “Art thou not a seer? Return to the city in peace, and your two sons with you, Ahimaaz they son, and Jonathan the son of Abiathar. See I will tarry in the plain of the wilderness, until there come the word from you to certify me.”

Verse 29

Zadok therefore and Abiathar carried the ark of God back to Jerusalem, and they tarried there.

Verse 30

And David went up by the ascent of Mount Olivet, and wept as he went up [sorrow of heart, yes, a broken heart, all came at once — his son plotting to kill him, his advisor left him and joined Absalom — the people had left him and followed his much younger son] and had his head covered, weeping as he went.

Verse 31

One told David saying, “Ahithophel is among the conspirators with Absalom.” And David said, “O LORD, I pray thee, turn the counsel of Ahithophel into foolishness.”

Verse 32

And it came to pass, that when David was come to the top of the Mount, where he worshipped God, behold Hushai the Archite came to meet him with his coat rent, and earth upon his head.

Verses 33 - 36

Unto whom David said, “If thou passest on with me, then thou shall be a burden unto me, but if thou return to the city, and say to Absalom, “I will be thy servant, O King, as I have been thy father’s servant hitherto, so will I now also be thy servant. Then mayest thou for me defeat the counsel of Ahithophel and hast thou not there with thee Zadok, and Abiathar the priests? Therefore, it shall be that whatsoever things thou shalt hear of the king’s house, thou shalt tell it to Zadok and Abiathar the priest. Behold, they have there with them their two sons, and by them you shall send unto me everything that you can hear.”

Verse 37

So Hushai, David’s friend, came into the city, and Absalom came into Jerusalem.

Chapter 16

When David and his party were a little past the top of the hill, they met Ziba, the

servant of Mephibosheth met him with a couple of saddled donkeys, and upon them were two hundred loaves of bread. David asked this former servant to Saul, what is all this? The donkeys are for the king's household to ride upon, and the bread and summer fruit for the young men to eat, and the wine, that such as be faint in the wilderness may drink.

David asked about his master's son (Mephibosheth) to which Ziba replied, "Behold, he abideth at Jerusalem: for he said, 'Today shall the house of Israel restore me the kingdom of my father.'" Then said the king to Ziba, "Behold, thine are all that pertained unto Mephibosheth." And Ziba said, "I humbly beseech thee that I may find grace in thy sight, my lord, O king."

One is supposed to feel good toward Ziba, for his providing food, etc., for those scattered away from Jerusalem, until we read later on (19:24, 25, 30) we learn that Mephibosheth had mourned for king David, for he had neither dressed his feet, nor trimmed his beard, nor washed his clothes until the day he came again in peace. "Thou and Ziba divide the land once owned by Saul." And Mephibosheth said, "Yea, let him take all, for as much as my master the king is come again in peace unto his own house."

Mephibosheth was a true convert to David. To save Ziba's face, he was yet to receive half of his master's (Saul's) estate.

Verse 1

When David had come to the very crest of the hill, when Ziba, the manager of Mephibosheth's household came up with him. He was leading two donkeys loaded with two hundred loaves of bread, one hundred clusters of raisins, one hundred bunches of grapes, and a small keg of wine.

Verse 2

"What are these for?" King David asked Ziba.

And Ziba replied, "The donkeys are for your people to ride on, and the bread and summer fruit are for the young men to eat, the wine is to be taken with you into the wilderness for any who become faint."

Verse 3

"And where is Mephibosheth?" the king asked.

Here is where Ziba adds several fibs. "He remained in Jerusalem," Ziba said. "He said, 'Now I shall get to be king! Today, I will get back the kingdom of my father Saul.'"

Verse 4

"In that case," the kings told Ziba, "I'll give you everything he owns." [Later on we find that David learns of the lies of Ziba, so to end the promise making, David divided Saul's goods in half. Half to Ziba and half to Mephibosheth.] "Thank you, sir," replied Ziba.

Verses 5 - 8

As David and his party passed Bahurim [a small city on the route from Jerusalem to the Jordan], a man came of the village cursing them. It was Shimei, the son of Gera, a member of Saul's family. "Get out of here, you murdering scoundrel," he shouted at David. "The Lord is paying you back for murdering king Saul and his family," (which he didn't). "You stole his throne and now the Lord has given it to your son Absalom! At last

you will taste some of your own medicine, you murderer!”

Verse 9

One of the young soldiers uttered his thoughts to King David, “Why should this dead dog curse my master the King?” Abishai demanded. “Let me go over and strike off his head!”

Verse 10

David stopped him by suggesting, “No, if the Lord has told him to curse me, who am I to say, ‘no.’”

Verses 11 - 12

“My own son is trying to kill me, and this Benjamite is merely cursing me. Let him alone, for no doubt the Lord has told him to do it. And perhaps the Lord will see that I am being wronged and will bless me because of these curses.”

Verse 13

So David and his men continued on, while Shimei kept pace with them on a nearby hillside, cursing as he went and throwing rocks at David and tossing dust into the air.

Verse 14

The King and all that was with him were weary by the time they reached Bahurim. So they rest a while.

Verse 15

Meanwhile, Absalom and his men arrived at Jerusalem, accompanied by Ahithophel. When David’s friend Hushai, Archite arrived, he went immediately to see Absalom.

Verse 16

“Long live the king! Long live the king!”

Verse 17

“Is this the way to treat your friend, David?” Absalom asked him. “Why are you not with him?”

Verses 18 - 19

“Because I work for the man who is chosen by the Lord and by Israel,” Hushai replied. “And why shouldn’t I? I helped your father and now I will help you.”

Verse 20

And Absalom turned to Ahithophel and asked him, “What shall I do next?”

Verse 21

Ahithophel told him, “Go and sleep with your father’s wives, for he has left them to keep the house. Then all Israel will know you have insulted him beyond the possibility of reconciliation, and they will all close ranks behind you. This will help seal the devotion of all who are with you.

Verse 22

So, the servants of Absalom erected on the roof of the palace where everyone could see it — and Absalom went into the tent to lie with his father’s wives.

Verse 23

And Absalom followed the instruction of Ahithophel just as David had done. For every word Ahithophel spoke was as wise as though it had come directly from the mouth of God.

Chapter 17

Ahithophel was the military advisor of David, but his loyalty left David and landed on Absalom. Another character was Hushai who joined in name only the forces of Absalom. He, too, was a man of many words, an advisor of Absalom, but a follower of David. He became a plant in the forces of Absalom, as he was with David all the time.

Verses 1 - 3

Ahithophel suggested to Absalom, "Let me now choose twelve thousand men and I will arise and pursue David after this night: I will come upon him while he is weary and weak handed, and will make him afraid, and all the people that are with him shall flee, and I will smite the king only. And I will bring back all the people to you, the man (his father). The return of everyone depends on the man you seek; then all the people shall be at peace."

Verse 4

So the plan pleased Absalom and all the elders of Israel.

Verses 5 - 6

Then Absalom said, "Now call Hushai the Archite also, and let us hear what he was to say." When Hushai had come to Absalom, Absalom spoke to him, "Ahithophel has spoken thus. Shall we carry out his plan? If not, you speak."

Verses 7 - 8

So Hushai said to Absalom, "This time the advice that Ahithophel has given is not good." Moreover Hushai said, "You know your father and his men that they are mighty men and they are fierce, like a bear robbed of her cubs in the field. And your father is an expert in warfare, and will not spend the night with the people."

Verse 9

"Behold, he has now hidden himself in one of the caves or in another place; and it will be when he falls on them at the first attack that whosoever hears it will say, 'There has been a slaughter among the people who follow Absalom.'

Verse 10

"And that he is a valiant man whose heart is as the heart of a lion, shall utterly melt; for all Israel knoweth that thy father is a mighty man, and they which be with him are valiant men."

Verses 11 - 12

"Therefore, I counsel that all Israel be generally gathered unto thee from Dan even to Beer-sheba, (from the north to the south), as the sand that is by the sea for multitude, and that you go to battle in thine own person. So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground; and of him and all the men that are with him there shall not be left so much as one."

Verse 13

“Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there.”

Verse 14

And Absalom and all the men of Israel said, “The counsel of Hushai the Archite is better than the counsel of Ahithophel [for the LORD (Jehovah) had appointed to defeat the good counsel of Ahithophel, in order to defeat Absalom].”

Verse 15

Then said Hushai unto Zadok and to Abiathar the priests, “Thus and thus did Ahithophel counsel Absalom and the elders of Israel, and thus I (Hushai) counseled the elders of Israel.

Verse 16

“Now send forth, therefore, quickly, and tell David, saying, ‘Lodge not this night in the plains of the wilderness, but speedily pass over; lest the king be swallowed up, and all the people that are with him.’”

Verse 17

Now Jonathan and Ahimaaz stayed by En-rogel (fountains of the treaders: where many fuller — laundrymen — washed their clothes outside of Jerusalem); for they may not be seen to come into the city.

Verse 18

But a lad did see them and reported the fact to Absalom, so the two of them departed quickly, and came to the house of a man in Bahurim, who had a well in his court yard, and they went down to it.

Verse 19

They went into the well and a woman covered and spread it over the well’s mouth and scattered grain on it, so that nothing was known.

Verse 20

Then Absalom’s servants came to the woman at the house and said, “Where are Ahimaaz and Jonathan?” And the woman replied, “They have crossed the brook of water.” And when they searched and could not find them, they returned to Jerusalem. [My, my, they had no respect for the truth in those days, but I guess they considered themselves as spies, where lying is a common thing.]

Verse 21

And it came about after they had departed that they came up out of the well and went and told King David; and they said to David, “Arise and cross over the water quickly for thus Ahithophel has counseled against you.”

Verse 22

Then David and all the people who were with him arose and crossed Jordan; and by dawn not even one remained who had not crossed the Jordan.

Verse 23

Oh, look at Ahithophel “face-losing” among Absalom and his men. When Ahithophel saw that his counsel was not followed, he saddled his donkey and arose and went to his home, to his city, and set his house in order (left money to pay any bills, wrote a few notes to those who were friends), then hanged himself. Thus he died and was buried in the grave of his father.

Do you know what it means to “be let down” by friends or kinsmen? David loved this brilliant man; hear him as he extols the depth of being deserted:

Psalm 55 :1-23

- 1 Give ear to my prayer, O God; and hide not thyself from my supplication.**
- 2 Attend unto me, and hear me: I mourn in my complaint, and make a noise;**
- 3 Because of the voice of the enemy, because of the oppression of the wicked: for they cast iniquity upon me, and in wrath they hate me.**
- 4 My heart is sore pained within me: and the terrors of death are fallen upon me.**
- 5 Fearfulness and trembling are come upon me, and horror hath overwhelmed me.**
- 6 And I said, Oh that I had wings like a dove! for then would I fly away, and be at rest.**
- 7 Lo, then would I wander far off, and remain in the wilderness. Selah.**
- 8 I would hasten my escape from the windy storm and tempest.**
- 9 Destroy, O Lord, and divide their tongues: for I have seen violence and strife in the city.**
- 10 Day and night they go about it upon the walls thereof: mischief also and sorrow are in the midst of it.**
- 11 Wickedness is in the midst thereof: deceit and guile depart not from her streets.**
- 12 For it was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him:**
- 13 But it was thou, a man mine equal, my guide, and mine acquaintance.**
- 14 We took sweet counsel together, and walked unto the house of God in company.**
- 15 Let death seize upon them, and let them go down quick into hell: for wickedness is in their dwellings, and among them.**
- 16 As for me, I will call upon God; and the LORD shall save me.**
- 17 Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice.**
- 18 He hath delivered my soul in peace from the battle that was against me: for there were many with me.**
- 19 God shall hear, and afflict them, even he that abideth of old. Selah. Because they have no changes, therefore they fear not God.**
- 20 He hath put forth his hands against such as be at peace with him: he hath broken his covenant.**
- 21 The words of his mouth were smoother than butter, but war was in his heart: his words were softer than oil, yet were they drawn swords.**
- 22 Cast thy burden upon the LORD, and he shall sustain thee: he shall never**

suffer the righteous to be moved.

23 But thou, O God, shalt bring them down into the pit of destruction: bloody and deceitful men shall not live out half their days; but I will trust in thee.

Verse 24

David soon arrived at Mahanaim. This is the location where the angel of the LORD and Jacob wrestle, and Jacob would not let him go until the angel blessed him. For injuries we learn that Jacob was touched by the angel and Jacob became lame — and limped — and as his leg was touched, causing lameness, the Israelites then went ahead and refused to eat the lower limb of the eatable meat. God never told Israel not to eat this portion of the cow, lamb, or goat, but even today the Jewish people still regard the lower limb and refuse to eat any animal's lower limb (the best — T-bones, etc.).

Meanwhile, Absalom had mobilized the entire army of Israel and was leading the men across the Jordan River.

Verse 25

Absalom had appointed Amasa as general of the army replacing Joab. (Amasa was Joab's second cousin: his father was Ithra, an Israelite, and his mother was Abigail, the daughter of Nahash who was the sister of Joab's mother Zeruah).

Verse 26

Absalom and the Israeli army now encamped in the land of Gilead.

Verses 27- 29

When David arrived A Mahanaim, he was warmly greeted by Shobi (son of Nahash of Rabbah, an Ammonite) and Machir (son of Ammiel of Lodebar = no pasture), and Barzillai (a Gileadite of Rogelim). They brought him and those who were with him mats to sleep on, cooking pots, serving bowls, wheat and barley flour, parched grain, beans, lentils, honey butter, and cheese. For they said, "You must be very tired and hungry and thirsty after your long march through the wilderness." Everyone was satisfied. (Compare with the food that Ziba brought.)

Chapter 18

Verse 1

We leave now David getting his army organized and recruited, and it was in face of Absalom and those following him (not of Judah, but of the other tribes of Israel). So David numbered the people that were with him and set captains of thousands and captains of hundreds over them.

Verse 2

David sent forth a third part of the people under the hand of Joab, a third part under the hand of Abishai the son of Zeruah, Joab's brother, and a third part under the hand of Ittai the Gittite. And King David said unto the people, "I will surely go forth with you myself also."

Verse 3

But the people answered, “Thou shalt not go forth; for if we flee away, they will not care for us; neither if half of us die will they care for us, but now thou art worth 10,000 of us. Therefore, now it is better that you stay in the city and send us help if we need it.”

Verse 4

King David agreed with them, and stood by the gate side as the people came out by hundreds and thousands.

Verse 5

And he commanded Joab and Abishai and Ittai, saying, “Deal gently for my sake with the young me, even with Absalom.” And all the people heard when the king gave all the captains charge concerning Absalom.

Verse 6

So the people went out into the field against Israel, and the battle was in the wood of Ephraim.

Verses 7 - 8

There was a great slaughter to the army of Israel as they fought David’s men — over 20,000 were slain — as the battle was scattered over the face of all the country. For the woods devoured more people that day than the sword devoured.

Verse 9

And Absalom met face to face the servants of David. And Absalom rode upon a mule, and the mule ran under thick boughs of a great oak tree, and his head caught hold of oak, and he was lifted up between the heaven and earth; and the mule that was under him trotted off leaving him dangling.

Verse 10

His plight was seen by a soldier who yelled to Joab saying, “I saw Absalom hanged in an oak!”

Verse 11

And Joab said, “Why didn’t you smite him there to the ground, and I would have given you ten shekels of silver, and a girdle.”

Verse 12

And the man said to Joab, “Though I should have received a thousand shekels of silver in mine hand, yet would I not put forth mine hand against the King’s son, for in our hearing the King charged thee and Abishai and Ittai, saying, Beware that none touch the young man Absalom.”

Verse 13

“The King would have found out and would find me.”

Verse 14

Learning where Absalom was hanging, Joab took three darts and thrust them through the heart of Absalom while he yet lived.

Verse 15

There were ten armor bearers that smote Absalom until he was dead.

Verse 16

Then Joab blew the trumpet and the people returned from pursuing after Israel. Joab held back the people.

Verse 17

And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him. And all Israel fled every one to his tent (house).

Verse 18

God tells us of the terrain where David's forces fought Absalom's army. "For the battle was there scattered over the face of all the country. And the wood (forest) devoured more people that day than the sword devoured (18:8)."

"Now Absalom in his lifetime had taken and reared up for himself a pillar, which is in the king's dale: for he said, I have no son to keep my name in remembrance; and he called the pillar after his own name: and it is called unto this day, "Absalom's Monument."

(The pillar mentioned must have been set up before the birth of his sons because his sons died in their youth.)

We introduce another thought by application of this Scripture with that of the book of Revelation which speaks of the antichrist (Rev. 13:14) having his image. Thus Absalom is a type of the antichrist. He, like the antichrist, causes a monument erected to him. Absalom, also like the antichrist, rose up to attack God's anointed!

Verse 19

What good news it was that the rebels were silenced, and the young man Absalom's condition was the subject of note. Many wanted to run to David with the news. Good news meant the death of David's son would be included.

Zadok's son Ahimaaz said, "Let me run to King David with the good news that the Lord has saved him from his enemy Absalom."

Verses 20 - 21

"No," Joab told him, "It wouldn't be good news to the king that his son is dead. You can work for me sometime, but later." Then Joab said to a man from Cush (Ethiopia), "Go tell the king what you have seen." The man bowed and ran off.

Verse 22

But Ahimaaz pleaded with Joab, "Please let me go, too."

Verse 23

"No, we don't need you now, my boy," Joab replied. "There is no further news to send."

"But let me go, anyway," he begged.

And Joab finally said, "All right, go ahead."

Then Ahimaaz took a short cut across the plain and got there ahead of the man from Cush.

Verse 24

David was sitting at the gate of the city. When the watchman climbed the stairs to his post at the top of the wall, he saw a lone man running toward them.

Verse 25

He shouted the news down to David, and the king replied, “If he is alone, he has news.”

Verse 26

As the messenger came closer, the watchman saw another man running toward them. He shouted down, “Here comes another one.”

And the king replied, “He will have more news.”

Verse 27

“The first man looks like Ahimaaz the son of Zadok,” the watchman said.

“He is a good man and come with good news,” the king replied.

Verse 28

Then Ahimaaz cried out to the king, “All is well.” He bowed low with his face to the ground and said, “Blessed be the LORD your God who has destroyed the rebels who dared to stand against you.”

Verse 29

“What of young Absalom?” the king demanded. “Is he all right?”

“When Joab told me to come, there was a lot of shouting, but I didn’t know what was happening,” Ahimaaz answered.

Verse 30

“Wait here,” the king told him. So Ahimaaz stepped aside.

Verse 31

Then the man from Cush arrived and said, “I have good news for my lord the king. Today Jehovah has rescued you from all those who rebelled against you.”

Verse 32

“What about young Absalom? Is he all right?” the king demanded.

And the man replied, “May all your enemies be as that young man is!”

Verse 33

Then the king broke into tears, and went up to his room over the gate, crying as he went. “O my son Absalom, my son, my son Absalom. If only I could have died for you! O Absalom, my son, my son.”

Chapter 19

Verses 1 - 4

The crown of a king is a slippery thing. It can be gained, kept, lost at a word which is not spoken with knowledge.

David wanted all Israel to mourn with him, but David didn’t know when to stop. In the army of Israel there were plenty of men who had lost a son, but David cried aloud,

and cried so much that the people were embarrassed, and slipped away from these who were still bearing arms. They heard the King cry, “O my son Absalom, O Absalom, my son, my son.” Why, all the crying possible could not bring Absalom from the ground.

Verses 5 - 6

Joab came into the house of the king, and said, “We saved your life today and the lives of your wives, your sons and your daughters. Yes, your wives and your concubines, and yet you act like this, making us feel ashamed, as though we had done something wrong. You seem to love those who hate you, and hate those who love you. You are making it seem that had Absalom lived and all of us had died, you would be happy.

Verse 7

“Now you go out to your troops and congratulate them for their great victory; for if you don’t, not a single one will remain here during the night. Then you shall be worse that you have ever been in your entire life.”

Verses 8 - 10

So the king went out and sat at the city gates, and as the news spread throughout the city that he was there, everyone went to him.

Meanwhile, there was such argument between the people of the realm as to what now were their obligations to the king. Some suggested, “Why aren’t we talking about taking the king back? For he saved us from our enemies, the Philistines, and Absalom who we made as our king instead chased us out of the country, but now Absalom is dead. Let’s ask David to return and be our king again.”

Verses 11 - 12

Then David sent Zadok and Abiathar the priests to say to the elders of Judah, “Why are you the last ones to reinstate the king? For all Israel is ready, and only you are holding out. Yet you are my own brothers, my own tribe, my own flesh and blood.”

Verse 13

And he told them to tell Amasa, “Since you are my nephew, may God strike me dead if I do not appoint you as commander-in-chief of my army in place of Joab.”

Verse 14

Then Amasa convinced all the leaders of Judah, and they responded as one man. They sent word to the king, “Return to us and bring back all those who are with you.”

Verse 15

So the king started back to Jerusalem. And when he arrived at the Jordan River, it seemed that everyone in Judah had come to Gilgal to meet him and escort him across the river!

Verse 16

Then Shimei, the son of Gera the Benjamite, the man from Bahurim, hurried across with the men of Judah to welcome back King David.

Verses 17 - 18

Even a thousand men from the tribe of Benjamin were with him including Ziba, the servant of Saul, and Ziba’s fifteen sons and twenty servants. They rushed down to the

Jordan to arrive ahead of the king. They all worked hard ferrying the king's household and troops across, and helped them in every way they could.

Verses 19 - 20

As the king was crossing, Shimei fell down before him, and pleaded, "My lord the king, please forgive me and forget the terrible thing I did when you left Jerusalem; for I know very well how much I have sinned. That is why I have come here today, the very first person in all the tribe of Joseph to greet you."

Verse 21

Abishai asked, "Shall not Shimei die, for he cursed the Lord's chosen king!"

Verse 22

"Don't talk to me like that!" David exclaimed, "This is not a day for execution, but for celebration! I am once more king of Israel."

Verse 23

Then turning to Shimei, he vowed, "Your life is spared."

Verses 24 - 25

Now Mephibosheth, Saul's grandson, arrived from Jerusalem to meet the king. He had not washed his feet or clothes, nor trimmed his beard since the day the king left Jerusalem.

"Why didn't you come with me, Mephibosheth?" the king asked him.

Verses 26 - 28

Then Mephibosheth replied, "My lord, O King, my servant Ziba deceived me. I told him, Saddle my donkey so I can go with the king; for you know I am lame. But Ziba has slandered me by saying that I refused to come. But I know that you are as an angel of God, so do what you think best. I and all my relatives could expect only death from you, but instead you have honored me among all those who eat at your table! So how can I complain?"

Verse 29

"All right," David replied. "My decision is that you and Ziba will divide the land equally between you." We wondered as we studied this portion of the word, "What could David do?" for we are amazed at the insight David possessed.

Verse 30

But Mephibosheth said, "Give him all of it," as a sign that he was honest all the time. Yes, he rejoiced that the king had arrived "is come again" in peace unto his own house.

Verse 31

And Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king to conduct him over Jordan.

Verse 32

Now Barzillai was a dear, old, old saint of God. He was four score years old, and he provided the king of sustenance while he lay at Mahanaim, for he was a very great man.

Verse 33

And the king said unto Barzillai, “Come thou over with me, and I will feed thee with me in Jerusalem.”

Verse 34

And Barzillai said unto the king, “How long have I to live, that I should to up with the king unto Jerusalem?”

Verse 35

“I am this day four score (80) years old, and can I discern between good and evil? Can thy servant taste what I eat or what I drink? Can I hear anymore the voice of singing men and singing women? Wherefore, then should thy servant be yet burdened unto my lord the king?”

Verses 36 - 37

“Thy servant will go a little way over Jordan with the king, and why should the king recompense me with such a reward? Let thy servant, I pray thee, turn back again that I may die in my own city, and be buried in the grave of my father and of my mother. But behold, thy servant Chimham. Let him go over with my lord the king, and do to him what shall seem good to thee.”

Verse 38

And the king answered, “Chimham shall go over with me, and I will do to him that which shall seem good unto me, and whatsoever thou shall require of me, that will I do for thee.”

Verse 39

And all the people went over Jordan. And when the king was come over, the king kissed Barzillai and blessed him, and he returned to his own place.

Verse 40

Then the king went on the Gilgal, and Chimham went on with him, and all the people of Judah conducted the king, and also half the people of Israel.

Verse 41

And behold, all the men of Israel (from the ten tribes) came to the king and said unto the king, “Why have our brethren the men of Judah stolen thee away, and have brought the king and his household, and all David’s men with him, over Jordan?”

Verse 42

And all the men of Judah answered the men of Israel, “Because the king is near of kin to us: wherefore then be ye angry for this matter? Have we eaten at all of the king’s cost? or hath he given us any gift?”

Verse 43

And the men of Israel answered the men of Judah, and said, “We have ten parts in the king (Israel had ten tribes), and we have also more right in David than ye. Why then did ye despise us, that our advice should not be first had in bringing back our king?” And the words of the men of Judah were fiercer than the words of the men of Israel.

Chapter 20

Verse 1

A hot headed young man by the name of Sheb (son of Bichri, a Benjamite) blew a trumpet and yelled, “We want nothing to do with David. Let’s get out of here — our allegiance is not with David — he’s not our king!”

Verse 2

So all except Judah and Benjamin turn around and desert David and follow Sheba! But the men of Judah stayed with their king, and therefore walked with him from Jordan to Jerusalem.

Verse 3

When he arrived at the palace, he instructed his concubines whom he had appointed to take care of the house, so David commanded that they be placed into seclusion — that all their needs would be met by the King, and they were to remain unwed to any other man. So they remained in virtual widowhood.

Verse 4

Then the king instructed Amasa to mobilize the army, within three days, but it took longer than three days.

Verses 5 - 6

Then David spoke to Abishi, “That fellow Sheba is going to hurt us more than Absalom did. Quick, take my body guard and chase after him before he gets to a fortified city where we can’t reach him.

Verses 7 - 10

So Abishai and Joab set out after Sheba with an elite guard from Joab’s army, and the king’s own bodyguard. As they arrived at the great stone in Gibeon, they came face to face with Amasa. Joab was wearing his own uniform with a dagger strapped to his side. As he stepped forward to greet Amasa, he stealthily slipped the dagger from its sheath. Joab said, “I’m glad to see you my brother.” Joab took hold of his beard making the move as it were to kiss him. With that Joab took hold of his beard, but not seeing the dagger in Joab’s hand, so Joab stabbed him with the dagger, even cutting his intestines completely out of his body, with gushes of blood flowing out of the body to the ground. He died there.

Verse 11

One of Joab’s young officers shouted to Amasa’s troops, “If you are for David, come and follow Joab.”

Verses 12 - 13

But Amasa lay in his blood in the middle of the road. When the young officers of Joab saw that a crowd was gathering around to stare at him, they dragged him off the road and threw a garment over him. With his body out of the way, everyone went with Joab to capture Sheba.

Verses 14 - 15

Meanwhile Sheba had traveled across Israel to get the men he needed, his own clan

of Bichri at the city of Abel in Beth-maacah. When Joab's forces arrived, they besieged Abel and built a mound to the top of the city wall and began battering it down.

Verse 16

But a wise woman of the city called out to Joab, "Listen to me, Joab. Come over here so I can talk with you."

Verse 17

As he approached the woman asked, "Are you Joab?" And he replied, "I am."

Verse 18

So she told him, "There used to be a saying, 'If you want to settle an argument, ask advice of Abel, for we always give wise counsel.'"

Verse 19

"You are destroying a loyal city — a peace-loving city. Yes, we are loyal to Israel. Should you destroy what is the Lord's?"

Verse 20

"That isn't it at all! All I want is a man named Sheba from the hill country of Ephraim, who has revolted against King David. If you will give him to me, we will leave the city in peace."

Verse 21

"All right," the woman replied, "we will throw his head over the wall to you."

Verse 22

Then the woman went to the people with their wise advice, and they cut off Sheba's head and threw it out to Joab. And he blew the trumpet and called his troops back from the attack, and they returned to the king at Jerusalem.

Verse 23

Joab was commander-in-chief of the army, and Benaiah was in charge of the king's bodyguard.

Verses 24 - 26

Adoram was over the labor-prisoners, and Jehoshaphat was the historian who kept the records. Sheva was the secretary, and Zadok and Abiathar were the chief priests. Ira the Jairite was David's personal valet.

Chapter 21

Verse 1

Then there was a famine in the days of David three years. Even today we are seeing where famine has struck all over the world. Some of them have been natural, that is according to the seasons of the years, the lack of rain, and failure of men to harness the runaway streams of the different continents, but here we find that there was this famine caused by some act of sin of the children of Israel.

Jehovah the LORD was asked and He answered, "It is for Saul, and for his bloody house, because he slew the Gibeonites."

Verse 2

And the king (David) called the Gibeonites and said unto them, remember the Gibeonites were not of the children of Israel, but Israel had sworn to protect them, but king Saul sought to slay them in his zeal to the children of Israel and Judah.

Verse 3

Then David asked them what the error was so it could be corrected, and thus allow you to bless the inheritance of the LORD.

Verse 4

“Well, money won’t do it,” the Gibeonites replied, “and we don’t want to see Israel executed in revenge.”

“What can I do then,” David asked. “Just tell me and I will do it for you.”

Verses 5 - 6

“Well then,” they replied, “give us seven of Saul’s sons, the sons of the man who did his best do destroy us. We will hand them before the Lord, in Gibeon, the city of King Saul.”

“All right,” the king said, “I will do it.”

Verses 7 - 8

He spared Jonathan’s son Mephibosheth, who was Saul’s grandson because of the oath between himself and Jonathan. But he gave them the two sons of Rizpah — Armoni and Mephibosheth — who were grandsons of Saul by his wife Aiah. He also gave them the five adopted sons of Michal that she brought up for Saul’s daughter Merab the wife of Adri-el, the son of Barzillai the Meholathite.

Verse 9

And he delivered them into the hands of the Gibeonites, and they handed them in the hill before the LORD, and they fell all seven together, and were put to death in the days of harvest, in the first days, in the beginning of barley harvest.

Verse 10

Oh, the mourning and crying which were heard, for Rizpah, the daughter of Aiah took sackcloth, and spread it upon the rock from the beginning of harvest until water dripped out of heaven and did not allow the birds of the air to rest upon them by day, nor the beast of the field by night.

Verse 11

And it was told David the length of their mourning and the earnest of their repentance.

Verse 12

Therefore, David went and took the bones of Saul and the bones of Jonathan his son from the men of Jebesh-gilead, which had stolen them from the streets of Beth-shan, where the Philistines had handed them when the Philistines had slain them in Gilboa.

Verse 13

And he brought from thence the bones of Saul and the bones of Jonathan his son, and

they gathered the bones of them that were hanged.

Verse 14

And the bones of Saul and Jonathan his son buried they in the country of Benjamin in Zelah, in the sepulchre of Kish his father, and they performed all that they king commanded. And after that was intreated for the land.

Verses 15 - 22

In these Scriptures we learn that Goliath whom David had killed and beheaded had four kinsmen, and everyone — one by one was slain — five altogether. The late Dr. James McGinley used to preach on David and the house of Goliath. He said that when David prepared himself by picking up five stones, he had the potential to clean out the whole family — five giants with five stones.

David killed Goliath.

Verse 17

Abishai the son of Zeruiah slew Ishbi-benob.

Verse 18

Sibbechai slew Saph.

Verse 19

Elhanan the son of Jaare-oregim slew Gittite.

Verses 20 - 22

Jonathan, the son of Shimeah slew the last giant, a man who had six fingers on both hands, and six toes on each foot.

After David's close encounter with Ishbi-benob, when David became weak, and delivered by Abishai who then killed the giant, was not allowed by his closest soldiers to his heart to fight anymore.

Chapter 22

Verse 1

“And David spake unto Jehovah the words of this song in the day that Jehovah had delivered him out of the hand of all his enemies, and out of the hand of Saul.”

The sweet singer of Israel is about to give us his inspired account of his description of Almighty God.

Verse 2

Jehovah is my rock, and my fortress, and my deliverer (Saviour):

Verse 3

The Elohim of my rock. In Him will I trust: He is my shield, and the horn of my Jeshua, My high tower, and my refuge. My Saviour. Thou savest me from violence.

Verse 4

I will call on Jeshua who is worthy to be praised. So shall I be saved from my enemies.

Verse 5

When the waves of death compass me, the floods of the ungodly make me afraid:

Verse 6

The sorrows of hades compassed me about: the snare of death prevented me:

Verse 7

In my distress I called upon Jehovah, and cried to my Elohim, and he did hear my voice out of his temple, and my cry did enter into his ears.

Verse 8

Then the earth shook and trembled; the foundations of heaven moved and shook, because He was wroth.

Verse 9

There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.

Verse 10

He bowed the heavens also, and came down: and darkness was under his feet.

Verse 11

And he rode upon a cherub, and did fly: And he was seen upon the wings of the wind.

Verse 12

And He made darkness pavilions round about Him, dark waters, and thick clouds of the skies.

Verse 13

Through the brightness before Him were coals of fire kindled.

Verse 14

Jehovah thundered from heaven, and the Most High uttered His voice.

Verse 15

And He sent out arrows, and scattered them. Lightning, and discomfited them.

Verse 16

And the channels of the sea appeared. The foundations of the world discovered at the rebuke of Jehovah, at the blast of His nostrils.

Verse 17

He sent from above, He took me; He drew me out of many waters.

Verse 18

He delivered me from my strong enemy, and from them that hated Me: for they were too strong for me.

Verse 19

For they faced me in the day of my calamity. But Jeshua was my support. Praise the LORD (Jeshua)!

Verse 20

He brought me forth also into a large place; He delivered me because He delighted in me.

Verse 21

Jehovah rewarded me according to my righteousness. [O by the grace of God could claim this verse as a reality.]

Verse 22

For I have kept the ways of Jehovah, and have not wickedly departed from my God

Verse 23

For all His judgments were before me, and as for His statutes, I did not depart from them.

Verse 24

I was also upright before Him, and have kept myself from mine iniquity.

Verse 25

Therefore, Jehovah hath recompensed me according to my cleanness in His eyesight.

Verse 26

With the merciful thou wilt show Thyself merciful, and with the upright man thou will show Thyself upright.

Verse 27

With the pure thou will show thyself pure; and with the perverted, Thou shalt show thyself twisted.

Verse 28

And with the afflicted people wilt thou save. But thine eyes are upon the haughty that thou mayest bring them down.

Verse 29

For Thou art my lamp, O Jehovah. And Jehovah will lighten my darkness.

Verse 30

For by Thee I have run through a troop. By my God have I leaped over a wall.

Verse 31

As for Elohim, His way is perfect: the word of Jehovah is tried: He is a buckler to all them that trust in Him.

Verse 32

For Who is Elohim (God) save Jehovah? And who is a rock, save our Elohim?

Verse 33

Elohim is my strength and power, and he maketh my way perfect.

Verse 34

He maketh my feet like hinds' feet, and setteth me upon my high places.

Verse 35

He teacheth my hands to war: A bow of steel is broken by my arms.

Verse 36

Thou hast also given me the shield of thy Yeshua (Jesus)

Verse 37

Thou hast enlarged my steps under me so that my feet did not slip.

Verse 38

I have pursued mine enemies and destroyed them and turned not again until I had consumed them.

Verse 39

Complete victory is mine. My enemies have no strength. They raise not themselves, and stay under my feet.

Verse 40

My strength for battle comes for the LORD (Jehovah). Under my feet Thou hast placed my enemies.

Verse 41

Under my feet, yes, but also turn their backs upon me.

Verse 42

There were none to help them; even to the LORD and He answered not! Why? Because they had the opportunity to call, but wouldn't.

Verse 43

I made my enemies as dust under my feet. I crushed them, Yea, stomped them as the mire.

Verse 44

Thou hast kept me as head of the nations. Even enemies I knew not serve me.

Verse 45

Foreigners have a pretense of obedience. My voice is all they need for guidance.

Verse 46

Strangers of mine are strangers of the LORD.

Verse 47

The LORD lives, blessed by my Rock. Yes, exalted be God; the rock of my Salvation.

Verse 48

My victory is Jehovah Who executes vengeance for me and places my enemies under my feet.

Verse 49

My LORD delivers me out of the presence of my enemies. He lifts me above those who lift themselves against me. I find deliverance from the giant men.

Verse 50

Thou art my praise. I will exalt Thee in song.

Verse 51

And deliverance in all things are mine. Power He has, but loving kindness he exalts His anointed (His Messiah) to David and his descendants forever!

Chapter 23

Verse 1

Now these are the last words of David — David, the son of Jesse, the man who was raised on high. The anointed (a messiah) of the God of Jacob, and the sweet psalmist of Israel.

David was a music man through and through. He could sing! He had such a melodious voice. God called him to be his choir leader of Israel.

[When we come to the I Chronicles, we read how he organized the choirs of the coming Temple. Then he straightened out God's choice of the office of the High Priest, and the order of the priest and their services. Though David could not build the Temple, the House of God, yet he organized the priesthood, the singers, the guards (watchers) over the new Temple that rang through with the songs and music that David himself sang, and left orders for future soloists and choirs with the music of voices, trumpets, drums!]

David gives the LORD (Jehovah) all the glory for David's being chosen as king though he was a keeper of his father's sheep. He is the anointed one — the word chosen is the Hebrew word "Messiah." God's chosen Saviour of that day!

Verse 2

His singing was melodious. Someone may ask, "Wasn't David a little boastful?" Of course not, for he says, "The Spirit of the LORD spoke by me. And his word was on my tongue." Thus it was the Holy Ghost who declares that David's voice was held in high repute by man as well as God.

And we find so much of the Word of God (Bible) was written by David as he was inspired by the Holy Spirit. Inspiration actually means "God breathed." Yes, when David spoke his words were of God, those that he knew and claimed to be of the LORD, and gave the LORD the glory. ["God breathed" — when man speaks, naturally, he breathes out the words which he utters by his tongue and mouth. Therefore, when the Holy Spirit spoke through David, He used David's breath, mouth, and tongue.]

All of God's word is God spoken. "God breathed" is the correct word usage. No wonder the Bible has power — it is all Holy Ghost breathed — spoken.

Verse 3

The God of Israel is the Rock of Israel. It is He, God the Holy Spirit, who is speaking through David. David is claiming that the Holy Spirit is God. Don't be afraid, for if you are saved by trusting the Lord Jesus Christ as your Saviour, it is the Holy Ghost whom the Father uses to give you the new birth.

The commentary on the balance of chapter 23 and all of chapter 24 is not presently available.