

# DAVID

## A MAN AFTER GOD'S OWN HEART

Pastor's Bible Study 2019

By Dr. Bob Fuller

### Episode 6: KINGSHIP, CONQUESTS AND COVENANT

2 Samuel 2-7

October 16/17, 2019

#### I. David and the Death of Saul (1:1-27)

- a. The Amalekite Messenger and His Message (Don't kill the Messenger!)
- b. David's Lament for Saul and Jonathan. <sup>23</sup>"Saul and Jonathan, beloved and lovely! In life and in death they were not divided; they were swifter than eagles; they were stronger than lions. <sup>1</sup>Shows that David was not a vengeful rebel against Saul, but a beloved servant. Since he had no part in Saul's death, His path and conscience are clear to be king.

#### II. David Becomes King (2:1-5:5)

- a. After the death of Saul, David is anointed king in Hebron over the house of Judah. David was already anointed by Samuel, but that was not known to the men of Judah. Now, David's anointing is confirmed by the people.
- b. The commander of Saul's army, Abner, appoints Saul's son Ish-bosheth, literally "the man of shame," as king over Israel (2 Sam. 2).

#### III. The Kingdom Divided

- a. Ish-bosheth rules over Israel for two years, while David is king over Judah. He was King of Judah for 7 years. Hebron was his capitol.
- b. The Battle of Gibeon (2 Samuel 2:12ff)
  - i. Rivalry develops between the households of Ish-bosheth and David
  - ii. The Two Generals, Abner (House of Saul) and Joab (House of David), meet with their armies at Gibeon.
  - iii. The "Contest"
  - iv. The Battle and Defeat of Abner
  - v. Abner and his remaining men are allowed to go home after Abner slays Joab's brother.
- c. Abner affronts Ish-bosheth by taking his father's concubine. Betrays Ish-bosheth and makes a covenant with David and brings all of Israel to David's side.
- d. David allowed Abner to leave in Peace.
- e. Joab believes that Abner is treacherous and cannot believe David let him go.
- f. Joab murders Abner without David's permission. He does it for revenge (for his brother) and to protect David. David exonerates himself, and places all guilt and blame on Joab, and even curses his family.
- g. David Mourns Abner and gives him a hero's funeral.
  - i. Personal, or political?
  - ii. <sup>36</sup>And all the people took notice of it, and it pleased them, as everything that the king did pleased all the people. <sup>37</sup>So all the people and all Israel understood that day that it had not been the king's will to put to death Abner the son of Ner.<sup>2</sup>
- h. Finally Ish-bosheth is murdered by two of his own men (2 Sam. 3-4). They brought his head to David, thinking that he will be pleased. He has them executed and their hands, head and feet put on display as a warning. <sup>12</sup>And David commanded his young men, and they killed them and cut off their hands and feet and hanged them beside the pool at Hebron. But they took the head of Ish-

<sup>1</sup> The Holy Bible: English Standard Version. 2001 (2 Sa 1:23). Wheaton: Standard Bible Society.

<sup>2</sup> The Holy Bible: English Standard Version. 2001 (2 Sa 3:36-37). Wheaton: Standard Bible Society.

*bosheth and buried it in the tomb of Abner at Hebron.*<sup>3</sup>

**i. David's Honor and His Legitimacy are important themes.**

**IV. David, the One King**

- a. The tribes of Israel come to David and recognize that he is God's chosen king; David is then made king over all Israel (2 Sam. 5:1-5).
- b. David was 30 at the time.

**V. The Conquest of Jerusalem, the City of David (5:6-25)**

- a. Jerusalem becomes the holy city When David becomes king, he and his army fight against the Jebusites, a Canaanite people who still remain in Jerusalem (Josh. 15:63; Judg. 1:21; 2 Sam. 5:6-9; 1 Chron. 11:4-9).
- b. He is successful in capturing the stronghold of Jerusalem, which is also called Zion, because the LORD God is with him.
- c. This victory marks the completion of the conquest of the land promised to Abraham and marks another threshold of fulfillment in God's plan of redemption through history.
- d. He moves into the city. From this time onwards, Jerusalem becomes the capital, but the city will not be complete until the ark of the covenant is brought into it, thereby establishing Jerusalem as a holy city, the place of God's dwelling in the midst of the earth.
- e. After defeating the Philistines (2 Sam. 5:17-25), David instructs his men to bring the ark of the LORD into the city.
- f. Uzzah is struck down for recklessly taking hold of the ark while it is being moved, so David is afraid and waits three months before finally bringing it into the city (2 Sam. 6:1-12). The ark was not supposed to be transported on a cart, and Uzzah was told not to touch it.
- g. When the ark does enter Jerusalem, David rejoices greatly, sacrifices are offered, and the people give thanks to the LORD (2 Sam. 6:13-19; 1 Chron. 16). David dances "with all of his might" (but without his clothes) before the Ark. (David's display causes problems with his wife Michal).
- h. The arrival of the ark of the LORD means that Jerusalem has now become the holy city, for it represents God's presence (see Exod. 25:10-22; 30:6; 1 Sam. 4:4-8, 21-22; 5-6). Jerusalem is described therefore as "the city of God, the holy habitation of the Most High" for "God is in the midst of her" (Psa. 46:4-5).
- i. The city of Jerusalem is central to the redemptive story of the Bible. It is the capital of the southern kingdom until it is destroyed in 586 BC by the Babylonians, yet hope for Jerusalem continues even after its destruction, because God's redemptive plan through history includes its restoration.

**VI. THE DAVIDIC COVENANT**

- a. The Proposal (7:1-17).
  - i. With the ark of the LORD in Jerusalem, David says to Nathan the prophet that he plans to build a temple for God to dwell in. David desires to build a dwelling that is fitting for the Ark of God, especially since David lives in a beautiful cedar palace while the Ark of God is housed in a tent. But God
  - ii. *David's request* (7:1-7): to build a house for God. The purpose (7:1-3): Nathan encourages David in his plan.
- b. The Prohibition (7:4-7): The Lord appears to Nathan, telling him that David is not to build the temple, but David's son will.
- c. The Promises (7:8-17):
  - i. The Promise to David (7:8-11): The Lord declares that David's kingdom will prosper and his name will be known throughout the world!
  - ii. The promise to David's descendant (7:12-15): The Lord promises to bless Solomon even after David's death.
  - iii. The promise to David's descendants (7:16-17): The Lord promises that David's dynasty will never end.
- d. The Prayer (7:18-29): With his heart filled with awe and gratitude, David praises the Lord for his promise.

<sup>3</sup> *The Holy Bible: English Standard Version*. 2001 (2 Sa 4:12). Wheaton: Standard Bible Society.