

GRACE TEMPLE BAPTIST CHURCH OF LAWNSIDE
Wednesday Night Bible Study

2 SAMUEL 1-10
DAVID'S KINGDOM ESTABLISHED AND ENSURED

SUMMARY

Saul's life and kingship come to a prophesied disgraceful end because of his grave sin. When all of Israel recognizes David as its rightful king, God brings spectacular blessing to his people by means of his anointed—a man after God's own heart, a man of His choosing.

Following the death of Saul, David is anointed king by the tribe of Judah. The other 11 tribes initially oppose David (2 Samuel 3-4) before finally joining Judah under his kingship (chapter 5). Now the dominoes of blessing begin to fall on God's people under David's godly, unifying leadership, with Jerusalem as his new capital.

Worship is restored in chapter 6. Promises are enlarged in chapter 7. Enemies are defeated in chapters 5, 8, and 10. And old promises are kept in chapter 9. Chapters 5 to 10 are among the most celebratory portions of both First and Second Samuel. But we are once again left wondering how long this high point will last. The subsequent chapters will tell us, as David will sin greatly in chapter 11 and suffer for it severely in chapters 12-19. Yet, despite David's sin and its consequences, God's kingdom will prevail, because His promises are sure.

In 2 Samuel 4, David shows remarkable kindness to Mephibosheth because he had long ago made a covenant with his friend Jonathan to show "steadfast love" to Jonathan's family. David is a covenant-keeping king, relentlessly so, and Mephibosheth has nothing to offer the king. Indeed, he is not only crippled, but also the descendant of Saul. Kings in these days would regularly eliminate whole families who could possibly lay claim to the throne.

Mephibosheth, humanly speaking, has every reason to fear a summons to the king. But, as we have seen, David is not like most kings. He assures Mephibosheth, "Do not fear, for I will show you kindness for the sake of your father Jonathan" (9:7). The Hebrew word for kindness here is "hesed", referring most often in Scripture to God's covenantal affection, care, and commitment to His people. It is not accidental or coincidental that David uses that word for his kindness to Mephibosheth. He earlier pledged to show Saul's lineage "the kindness [hesed] of God" (9:3). David's attitude and actions toward Mephibosheth flow from the character of God and David's experience with that kind, covenant-keeping God. This same God of hesed has shown covenantal kindness in Christ to all who come to him in faith. While "we were still weak . . . Christ died for us" (Romans 5:6-8); in fact, worse than weak, we were Christ's "enemies" (Romans 5:10). We had nothing to offer. There was no reason for God to show us kindness—but God did so anyway, for Jesus' sake. And now we are no longer God's enemies but His children, who dine with Him in Communion, and one day we will dine with Him forever (Revelation 19:9).

Please answer the following questions:

Chapter 1

1. What did a man from Saul's camp bring to David? (10)
2. What did David have done to the Amalekite who claimed to have killed Saul? (13-15)
3. What did David say about the mighty? (19,25,27)

Chapter 2

1. What did the men of Judah do to David at Hebron? (4)
2. Who did Abner make as king over Israel? (8-10)
3. How long was David king over just Judah? (11)
4. Who pursued after Abner and was killed by Abner? (18-23)

Chapter 3

1. What eventually happened as the war between the house of Saul and the house of David continued? (1)
2. What did Abner decide to do regarding the kingdom of Israel? (9-12)
3. What did David ask Abner to bring with him? (13)
4. Who killed Abner without David's permission? (26-27)

Chapter 4

1. What did Recab and Baanah do to Ishbosheth, son of Saul? (5-8)
2. What did David's men do to Recab and Baanah? (12)

Chapter 5

1. What did the elders of Israel do to David? (3)
2. How old was David when he became king of Judah? (4)
3. What city did David conquer and call the City of David? (7)
4. What did Hiram, king of Tyre, do for David? (11)
5. Who did David defeat twice? (17-25)

Chapter 6

1. What happened to Uzzah? (6-7)
2. At whose house did the ark remain for three months? (11)
3. What did David do when he brought the ark to the City of David? (14-15)
4. What was Michal's reaction to David's dancing before the Lord? (16,20)
5. What happened to Michal? (23)

Chapter 7

1. Instead of David who would build a house for God's name? (12-13)
2. How long would David's kingdom endure? (13-16)

Chapter 8

1. What did David do to the chariot horses that belonged to the king of Zobah? (3-4)
2. What did David do with the silver, gold, and brass that were brought to him? (7-11)
3. Who was over David's army? (16)
4. Who were David's priests? (17)

Chapter 9

1. To whom of the house of Saul did David show kindness? (3-6)
2. What benefits did David provide for him? (7-13)

Chapter 10

1. What did Hanun do to David's men? (4)
2. What was the battle plan of Joab and Abishai? (9-11)

2 Samuel 11-14

David's Great Sin and Its Consequences

SUMMARY

The author of 2 Samuel has rightly raised the reader's expectations for David's kingdom through the lofty, celebratory chapters of 2 Samuel 1-10. However, considering David's multiplying sins of 2 Samuel 11, and the consequences that ripple through the rest of 2 Samuel, we might wonder if this once-promising kingdom will come crashing down. But we should recall words from the Davidic covenant: "When he commits iniquity, I will discipline him . . . but my steadfast love will not depart from him, as I took it from Saul. . . Your throne will be established forever" (2 Samuel 7:14-16). David's sin will not undo God's promises. And yet, there is no escaping the fact that these are some of the darkest chapters of the entire Bible.

In 2 Samuel 12:1, the Prophet Nathan had a unique responsibility to confront David's sin and was presumably given divine insight into the king's sin. This was a unique situation, not one we are to imitate in every way. That said, confrontation of sin should not be a completely foreign concept to New Testament believers. Especially in the context of a local church, we have been called to confront gently but firmly when we see someone go astray. And we ourselves, have been called to receive correction when needed. It is not easy to give or receive correction, but this is part of God's plan for our spiritual safety and sanctification.

While the prophet's assurance, "The Lord also has put away your sin," is wonderful news for sinners (2 Samuel 12:13), and while David's confidence in God's ability to cleanse sinners completely is a hopeful model, it raises the question of how this is possible. How does God blot out and wash away sin (Psalm 51:1-2)? Where does sin go? How does the Lord simply put it away? The New Testament makes it clear that this act was not simple at all. In Romans we read, "All have sinned and fall short of the glory of God, and are justified by his grace as a gift, through the redemption that is in Christ Jesus, whom God put forward as a propitiation by his blood, to be received by faith. This was to show God's righteousness, . . . so that he might be just and the justifier of the one who has faith in Jesus" (Romans 3:23-26). The sins of Old Testament saints awaited the payment that would come with Christ. On the cross, the payment for His people's sin was made in full once for all. With this understanding we can receive the joyous news, "The Lord has put away your sin," and pray with even greater confidence, "Wash me, and I shall be whiter than snow" (Psalm 51:7). Ironically, we are washed white "in the blood of the Lamb" (Revelation 7:14).

Here, we have seen that God's promises to and blessings through David foreshadowed the greater King, Jesus, and his kingdom. We have also seen that the promises given to David were far too grand for him to experience fully. Further, we have seen ups and downs in the life of David. When God's promises seem to be fulfilled and the plan seems to advance (the ups), whereas David functions as a type of the coming Christ.

Please answer the following questions:

Chapter 11

1. At the time when kings go to war where was David? (1)
2. What resulted from David's affair with Bathsheba? (5)
3. How did David attempt to cover up this sin? (6-13)
4. How did David have Uriah put to death? (14-17)
5. What did David then do with Bathsheba? (27)

Chapter 12

1. How did Nathan cause David to recognize his sin? (1-7)
2. What would not depart from David's house? (10)
3. What did David do after Nathan spoke to him? (13)
4. What opportunity did David give to the enemies of the Lord? (14)
5. What happened to the child that Uriah's wife bore to David? (15-18)
6. How did David respond upon hearing of the death of the child? (20)
7. How did David explain his behavior? (21-23)

8. Who afterwards was born to David and Bathsheba? (24)
9. What did David take from the head from the king of Rabah? (30)

Chapter 13

1. What did Amnon the son of David do to Tamar the sister of Absalom? (10-14)
2. After the sin what did Amnon do to Tamar? (15-17)
3. What did Absalom have his servants do to Amnon? (28-29)
4. To where did Absalom flee? (37-38)

Chapter 14

1. Who did Joab use to tell David a story so that Absalom would be brought back? (2)
2. Where did David want Absalom to go? (24)
3. How long did Absalom live in Jerusalem without seeing David? (28)
4. How did Absalom finally get to see David? (29-33)

2 Samuel 15-20

Absalom's Rebellion, David's Restoration

SUMMARY

God's promises for an enduring (eternal) Davidic kingdom are sure and unchanging, but the kingdom looks to be hanging by a thread throughout Absalom's coup and its aftermath. David's grave sins were forgiven, but painful consequences remained, such as: the death of a child in 2 Samuel 12, then violence among David's children in chapters 13-14, and now a coup and civil war led by his son Absalom in chapters 15-18. David is once again a king on the run and in great danger. As promised, God will continue to give strength to His king and exalt His anointed—Absalom will perish in chapter 18, and David's reign will be restored in chapter 19—but not without ongoing moments of strife and grief in chapter 20.

There is very little "gospel" (good news) in these chapters. However, they do teach us more than just the darkness of sin. They also underscore the surety of God's promises—promises of difficulty and discipline, as well as of strength and salvation. God promised to discipline His son, and 2 Samuel 15-20 portrays just that. But God also promised to sustain, love, and continue with David, and God did so.

In the end, the enemies are defeated (or pardoned), the kingdom is restored, and the promises remain intact. Sometimes things look bleak for God's people. Sometimes all we can do is hold on to the promises of God. David is not perfect in these chapters, but he does model ongoing trust in God amid awful circumstances.

We should never be surprised when God's chosen leader (of any era) is reviled and rejected—from Moses and Joshua to David and Solomon and to Jesus, it has been much the same. Opposition is sure for God's son. Likewise, David faced opposition for two long portions of his life.

Jesus and David also shared experiences of rejection. However, at least in the case of David's second season of opposition in 2 Samuel 15-20, David faced rejection as part of his discipline for sin (12:9-14). The words of the Davidic covenant, "When he commits iniquity, I will discipline him" (7:14), are proven true. In fact, they are proven necessary for every Davidic king after David as well—except one. This is an important contrast between Jesus and every other Davidic king preceding him. Jesus was not disciplined for his own sin, for he was perfectly righteous. Rather, on the Cross, Jesus, as a perfect sacrifice, instead bore the weight of our iniquity in our place.

Going back to the exodus, chariots in Scripture are often a symbol for human ingenuity and of trust in that human ingenuity. The words of Psalm 20:7 were appropriate to the days of Moses and of David: "Some trust in chariots . . . but we trust in the name of the Lord our God." The same sentiment is behind David's words in his first battle: "The Lord saves not with sword and spear. For the battle is the Lord's".

Therefore, it may have seemed harmless, or even wise, when Absalom “got himself a chariot and horses” (2 Samuel 15:1). But this is a clue carefully placed by the author, foreshadowing the scenes to follow. This marks Absalom’s trust in human ingenuity rather than in the Lord. The question for us today is this: what chariots, horses, or spears do we lean on in place of the Lord? Fleeing their assailants, David and his men made a fateful trek across the Kidron Valley in 2 Samuel 15:23 and up the Mount of Olives in verse 30. In the moment, their flight is significant because the rightful king (God’s king) is fleeing his capital city; the people’s weeping signals its tragic significance.

However, it will become further significant when another rejected, Davidic king makes the very same trek. After His time with the disciples in the upper room, Jesus “went out with his disciples across the brook Kidron, where there was a garden” (John 18:1). There, in this garden upon the Mount of Olives, Jesus would be betrayed and arrested. The similarities are surely not coincidental—Jesus was identifying himself with the old, rejected king, David, as he retraced his steps. Yet the differences are noteworthy—David was rescued from death, while Jesus was rescued through death, in His resurrection.

Surely, all sin is ugly, heinous rebellion against our loving God, but this is not to say that all sin is equally heinous or willful. We instinctively know this when we are rightfully repulsed by the sins mentioned in 2 Samuel 11–16: adultery, rape, murder, etc. Yet, such sins can illuminate powerfully the essence of sin. Sin is dark; it is a satanic revolt against God and God’s ways; it harms others; it is self-destructive; it pulls us deeper in and further down like a vortex. But as the Psalmists writes: “If you, O Lord, should mark iniquities, O Lord, who could stand? But with you there is forgiveness, that you may be feared” (Psalm 130:3-4).

Please answer the following questions:

Chapter 15

1. How did Absalom steal the hearts of Israel? (2-6)
2. What did Absalom appoint himself to be at Hebron? (10)
3. Who did Absalom send for? (12)
4. When David fled Jerusalem who remained at Jerusalem to inform him? (27-28)
5. Who else did David send to Jerusalem to frustrate Ahithophel's advice? (32-37)

Chapter 16

1. What did Ziba do for David? (1-2)
2. What did Shimei do to David? (5-8,13)
3. Whose prophecy did Absalom fulfill? (20-22,12:11-13)
4. How did Absalom regard Ahithophel's advice? (23)

Chapter 17

1. Whose advice, regarding pursuing David, did Absalom think was better than that of Ahithophel? (14)
2. Who did Hushai tell and send to David? (15-16)

3. How did Jonathan and Ahimaaz hide? (18-21)
4. What did Ahithophel do when he saw his advice was not followed? (23)
5. Who did Absalom appoint over his army? (25)
6. What did Shobi, Makir, and Barzillai do for David? (27-29)

Chapter 18

1. What command did David give his army regarding Absalom? (5)
2. What happened to Absalom in the forest? (9)
3. What did Joab do to Absalom? (14)
4. Who ran to David but had no news concerning Absalom? (28-29)
5. Who brought the news concerning Absalom's death to David? (31-32)

Chapter 19

1. Why did Joab tell David to stop mourning for Absalom? (5-7)
2. Who did David refuse to kill when he returned to Jerusalem? (18-23)
3. Why did Barzillai turn down David's offer to go to Jerusalem? (34-37)

Chapter 20

1. Who rebelled against David? (1-2)
2. Who did Joab kill that could have become commander of the army? (10, 19:13)
3. What did the wise woman do to spare the city which Joab was seeking to destroy? (16-22)

2 Samuel 21-24

Summary Snapshots of the Davidic Kingdom

This final section of the books of Samuel provides a conclusion to the two books, not by recounting David's final days, but by recording six summary snapshots taken from various seasons of David's life. On the whole, these snapshots paint a portrait of David as a king who is flawed but continues to demonstrate repentance and trust in the Lord; therefore, he is used by God to lead Israel out of trouble and into worship.

The famine of 2 Samuel 21 is difficult on a number of levels, but on each point a gospel-related truth is being illustrated. David seems to be doing what he thinks is right, but in so doing he demonstrates both his flawed understanding of justice and also the need for a later, greater king to mete out justice perfectly. Such is what Jesus accomplished on the Cross. And yet, God mercifully honored David's prayer (2 Samuel 21:14), despite his flawed attempt at justice.

The prophet Gad directs David exactly where to go and what to do: "Raise an altar to the Lord on the threshing floor of Araunah the Jebusite" (2 Samuel 24:18). And so, David does, and 2 Samuel ends. However, the book of 1 Chronicles tells the same story with an important added detail: "Then David said, 'Here shall be the house of the Lord God'" (1 Chronicles 22:1). Consider the significance of this moment in light of earlier and later seasons of God's plan. Recall the early days of the tabernacle, where God dwelt in the midst of His sojourning people. Soon God began to talk of a "place" to which He would lead them, a place of more permanent worship (Deuteronomy 12:5-6). We finally discover the name of that place in 2 Samuel 5: Jerusalem. The anticipation swells when David brings the ark of the covenant (the symbol of God's presence) into Jerusalem in 2 Samuel 6, and even more when David talks of building a permanent dwelling for God in 2 Samuel 7:2.

Of course, God's alternate plan (7:5–16) is hardly discouraging—David's son will build this house for God, and God will build for David an eternal house. Second Samuel ends on the very precipice of these promises being realized. And yet, the promises do not end there; God's plan does not stop with the completion of Solomon's Temple (1 Kings 10-11). Not long after, the kingdom is irreparably split in two (1 Kings 12). Later, the grand temple is destroyed, and God's people are taken away. A generation later, God's people return and rebuild out of the ruins, but the new temple is only a glimmer of its former glory (Ezra 3:12). Anticipation and tension are raised in equal measure when the prophets foresee a supernatural temple of global glory and blessing (Ezekiel 40-48). All of these streams of promise, anticipation, and tension come together when Jesus explains that He is the true Temple, and that by His Spirit He will dwell in His people forever.

As we have seen, 1-2 Samuel is rich with developments in God's glorious plan to save sinners and bring forth his kingdom, often in surprising and seemingly upside-down ways, particularly through his anointed, who in the eyes of the world does not look like a strong king. We gain a glimpse of this in King David, but the substance and fulfillment of this truth comes roughly a thousand years later in Jesus Christ, the true Son of God and final King.

Please answer the following questions:

Chapter 21

1. Who was hanged and exposed by the Gibeonites? (8-9)
2. What did Rizpah do? (10)
3. What was unusual about the man that Jonathan son of Shimeah killed? (20-21)

Chapter 22

1. To whom did David sing? (1)

Chapter 23

1. Who smote the Philistines until his hand grew tired and froze to the sword? (9-10)
2. Who stood in the middle of a field of lentils and defended it? (11-12)
3. What did David do with the water that was brought from Bethlehem? (16-17)
4. Who went down into a pit and slew a lion on a snowy day? (20)
5. Who was the last person mentioned among David's mighty men? (39)

Chapter 24

1. What did David command Joab to do? (2)

2. What did David realize he had done? (10)

3. What three options did Gad offer David as punishment? (12-13)

4. What did Araunah offer to give to David? (22-23)

5. Why did David insist on paying? (24)