

# **Olivet Baptist Church**

3500 Edmondson Avenue, Baltimore, MD 21229

**Wednesday Night Bible Study (7:00 pm)**

Book of 2 Samuel – Facilitator: Rev. Dr. Alex O. Stone

**Classes Presented on “Zoom”**

**[MEETING ID: 395 133 283 \* PASSCODE: 281215] Or, Call: [1-646-558-8656](tel:1-646-558-8656)**

**Theme: “The Triumphs of David” (2 Samuel 1:1–10:19)**

## **The Political Triumphs of David** (chaps. 1–5)

- A. Report of Saul’s Death (chap. 1)
- B. David Anointed King of Judah (chap. 2)
- C. Sons of David (chap. 3)
- D. Ishbosheth is Murdered (chap. 4)

## **The Spiritual Triumphs of David** (chaps. 5–7)

- E. David Reigns Over All Israel (chap. 5)
- F. The Ark Brought to Jerusalem (chap. 6)
- G. God’s Covenant with David (chap. 7)

## **The Military Triumphs of David** (chaps. 8–10)

- H. David’s Further Conquests (chap. 8)
- I. David’s Kindness to Mephibosheth (chap. 9)
- J. The Ammonites and Syrians Defeated (chap. 10)

## **The Report of Saul’s Death**

1 Now it came to pass after the death of Saul, when David had returned from the slaughter of the Amalekites, and David had stayed two days in Ziklag, <sup>2</sup> on the third day, behold, it happened that a man came from Saul’s camp with his clothes torn and dust on his head. So it was, when he came to David, that he fell to the ground and prostrated himself. <sup>3</sup> And David said to him, “Where have you come from?” So he said to him, “I have escaped from the camp of Israel.” <sup>4</sup> Then David said to him, “How did the matter go? Please tell me.” And he answered, “The people have fled

from the battle, many of the people are fallen and dead, and Saul and Jonathan his son are dead also.”<sup>5</sup> So David said to the young man who told him, “How do you know that Saul and Jonathan his son are dead?”<sup>6</sup> Then the young man who told him said, “As I happened by chance *to be* on Mount Gilboa, there was Saul, leaning on his spear; and indeed the chariots and horsemen followed hard after him.<sup>7</sup> Now when he looked behind him, he saw me and called to me. And I answered, ‘Here I am.’<sup>8</sup> And he said to me, ‘Who *are* you?’ So I answered him, ‘I *am* an Amalekite.’<sup>9</sup> He said to me again, ‘Please stand over me and kill me, for anguish has come upon me, but my life still *remains* in me.’<sup>10</sup> So I stood over him and killed him, because I was sure that he could not live after he had fallen. And I took the crown that *was* on his head and the bracelet that *was* on his arm, and have brought them here to my lord.”

<sup>11</sup> Therefore David took hold of his own clothes and tore them, and *so did* all the men who *were* with him.<sup>12</sup> And they mourned and wept and fasted until evening for Saul and for Jonathan his son, for the people of the LORD and for the house of Israel, because they had fallen by the sword.<sup>13</sup> Then David said to the young man who told him, “Where *are* you from?” And he answered, “I *am* the son of an alien, an Amalekite.”<sup>14</sup> So David said to him, “How was it you were not afraid to put forth your hand to destroy the LORD’s anointed?”<sup>15</sup> Then David called one of the young men and said, “Go near, *and* execute him!” And he struck him so that he died.<sup>16</sup> So David said to him, “Your blood *is* on your own head, for your own mouth has testified against you, saying, ‘I have killed the LORD’s anointed.’”

### **The Song of the Bow**

<sup>17</sup> Then David lamented with this lamentation over Saul and over Jonathan his son,<sup>18</sup> and he told *them* to teach the children of Judah *the Song of* the Bow; indeed *it is* written in the Book of Jasher: <sup>19</sup>“The beauty of Israel is slain on your high places! How the mighty have fallen!<sup>20</sup> Tell *it* not in Gath, Proclaim *it* not in the streets of Ashkelon—Lest the daughters of the Philistines rejoice, Lest the daughters of the uncircumcised triumph.<sup>21</sup> “O mountains of Gilboa, *let there be* no dew nor rain upon you, nor fields of offerings. For the shield of the mighty is cast away there!

The shield of Saul, not anointed with oil. <sup>22</sup> From the blood of the slain, From the fat of the mighty, the bow of Jonathan did not turn back, And the sword of Saul did not return empty. <sup>23</sup> “Saul and Jonathan *were* beloved and pleasant in their lives, and in their death, they were not divided; They were swifter than eagles, they were stronger than lions. <sup>24</sup> “O daughters of Israel, weep over Saul, who clothed you in scarlet, with luxury; who put ornaments of gold on your apparel. <sup>25</sup> “How the mighty have fallen in the midst of the battle! Jonathan *was* slain in your high places. <sup>26</sup> I am distressed for you, my brother Jonathan; you have been very pleasant to me; your love to me was wonderful, surpassing the love of women. <sup>27</sup> “How the mighty have fallen, and the weapons of war perished!”

### **David Anointed King of Judah**

**2** It happened after this that David inquired of the LORD, saying, “Shall I go up to any of the cities of Judah?” And, the LORD said to him, “Go up.” David said, “Where shall I go up?” And He said, “To Hebron. <sup>2</sup> So David went up there, and his two wives also, Ahinoam the Jezreelitess, and Abigail the widow of Nabal the Carmelite. <sup>3</sup> And David brought up the men who *were* with him, every man with his household. So, they dwelt in the cities of Hebron. <sup>4</sup> Then the men of Judah came, and there they anointed David king over the house of Judah. And they told David, saying, “The men of Jabesh Gilead *were the ones* who buried Saul.” <sup>5</sup> So David sent messengers to the men of Jabesh Gilead, and said to them, “You *are* blessed of the LORD, for you have shown this kindness to your lord, to Saul, and have buried him. <sup>6</sup> And now may the LORD show kindness and truth to you. I also will repay you this kindness, because you have done this thing. <sup>7</sup> Now therefore, let your hands be strengthened, and be valiant; for your master Saul is dead, and also the house of Judah has anointed me king over them.”

### **Ishbosheth Made King of Israel**

<sup>8</sup> But Abner the son of Ner, commander of Saul’s army, took Ishbosheth the son of Saul and brought him over to Mahanaim; <sup>9</sup> and he made him king over Gilead, over the Ashurites, over Jezreel, over Ephraim, over Benjamin, and over all Israel. <sup>10</sup> Ishbosheth, Saul’s son, *was* forty years old when he began to reign over Israel,

and he reigned two years. Only the house of Judah followed David. <sup>11</sup> And the time that David was king in Hebron over the house of Judah was seven years and six months.

### **Israel and Judah at War**

<sup>12</sup> Now Abner the son of Ner, and the servants of Ishbosheth the son of Saul, went out from Mahanaim to Gibeon. <sup>13</sup> And Joab the son of Zeruiah, and the servants of David, went out and met them by the pool of Gibeon. So they sat down, one on one side of the pool and the other on the other side of the pool. <sup>14</sup> Then Abner said to Joab, "Let the young men now arise and compete before us." And Joab said, "Let them arise." <sup>15</sup> So they arose and went over by number, twelve from Benjamin, *followers* of Ishbosheth the son of Saul, and twelve from the servants of David. <sup>16</sup> And each one grasped his opponent by the head and *thrust* his sword in his opponent's side; so they fell down together. Therefore, that place was called the Field of Sharp Swords, which *is* in Gibeon. <sup>17</sup> So there was a very fierce battle that day, and **Abner and the men of Israel were beaten before the servants of David.** <sup>18</sup> Now the three sons of Zeruiah were there: Joab and Abishai and Asahel. And Asahel *was as* fleet of foot as a wild gazelle. <sup>19</sup> So Asahel pursued Abner, and in going he did not turn to the right hand or to the left from following Abner. <sup>20</sup> Then Abner looked behind him and said, "Are you Asahel?" He answered, "I *am*." <sup>21</sup> And Abner said to him, "Turn aside to your right hand or to your left, and lay hold on one of the young men and take his armor for yourself." But Asahel would not turn aside from following him. <sup>22</sup> So Abner said again to Asahel, "Turn aside from following me. Why should I strike you to the ground? How then could I face your brother Joab?" <sup>23</sup> However, he refused to turn aside. Therefore, **Abner struck him in the stomach with the blunt end of the spear, so that the spear came out of his back; and he fell down there and died on the spot.** So it was *that* as many as came to the place where Asahel fell down and died, stood still.

<sup>24</sup> Joab and Abishai also pursued Abner. And the sun was going down when they came to the hill of Ammah, which *is* before Giah by the road to the Wilderness of Gibeon. <sup>25</sup> Now the children of Benjamin gathered together behind Abner and

became a unit, and took their stand on top of a hill. <sup>26</sup> Then Abner called to Joab and said, “Shall the sword devour forever? Do you not know that it will be bitter in the latter end? How long will it be then until you tell the people to return from pursuing their brethren?” <sup>27</sup> And Joab said, “As God lives, unless you had spoken, surely then by morning all the people would have given up pursuing their brethren.” <sup>28</sup> So Joab blew a trumpet; and all the people stood still and did not pursue Israel anymore, nor did they fight anymore. <sup>29</sup> Then Abner and his men went on all that night through the plain, crossed over the Jordan, and went through all Bithron; and they came to Mahanaim. <sup>30</sup> So Joab returned from pursuing Abner. And when he had gathered all the people together, there were missing of David’s servants nineteen men and Asahel. <sup>31</sup> But the servants of David had struck down, of Benjamin and Abner’s men, three hundred and sixty men who died. <sup>32</sup> Then they took up Asahel and buried him in his father’s tomb, which *was in* Bethlehem. And Joab and his men went all night, and they came to Hebron at daybreak.

### **Sons of David**

**3** Now there was a long war between the house of Saul and the house of David. But David grew stronger and stronger, and the house of Saul grew weaker and weaker.

<sup>2</sup> Sons were born to David in Hebron: His firstborn was Amnon by Ahinoam the Jezreelitess; <sup>3</sup> his second, Chileab, by Abigail the widow of Nabal the Carmelite; the third, Absalom the son of Maacah, the daughter of Talmai, king of Geshur; <sup>4</sup> the fourth, Adonijah the son of Haggith; the fifth, Shephatiah the son of Abital; <sup>5</sup> and the sixth, Ithream, by David’s wife Eglah. These were born to David in Hebron.

### **Abner Joins Forces with David**

<sup>6</sup> Now it was so, while there was war between the house of Saul and the house of David, that Abner was strengthening *his hold* on the house of Saul. <sup>7</sup> And Saul had a concubine, whose name *was* Rizpah, the daughter of Aiah. So *Ishbosheth* said to Abner, “Why have you gone in to my father’s concubine?” <sup>8</sup> Then Abner became very angry at the words of Ishbosheth, and said, “Am I a dog’s head that belongs to Judah? Today I show loyalty to the house of Saul your father, to his brothers, and to his friends, and have not delivered you into the hand of David; and you charge

me today with a fault concerning this woman? <sup>9</sup> May God do so to Abner, and more also, if I do not do for David as the LORD has sworn to him—<sup>10</sup> to transfer the kingdom from the house of Saul, and set up the throne of David over Israel and over Judah, from Dan to Beersheba.” <sup>11</sup> And he could not answer Abner another word, because he feared him.

<sup>12</sup> Then Abner sent messengers on his behalf to David, saying, “Whose *is* the land?” saying *also*, “Make your covenant with me, and indeed my hand *shall be* with you to bring all Israel to you.” <sup>13</sup> And *David* said, “Good, I will make a covenant with you. But one thing I require of you: you shall not see my face unless you first bring Michal, Saul’s daughter, when you come to see my face.” <sup>14</sup> So David sent messengers to Ishbosheth, Saul’s son, saying, “Give me my wife Michal, whom I betrothed to myself for a hundred foreskins of the Philistines.” <sup>15</sup> And Ishbosheth sent and took her from *her* husband, from Paltiel the son of Laish. <sup>16</sup> Then her husband went along with her to Bahurim, weeping behind her. So Abner said to him, “Go, return!” And he returned. <sup>17</sup> Now Abner had communicated with the elders of Israel, saying, “In time past you were seeking for David *to be* king over you. <sup>18</sup> Now then, do *it!* For the LORD has spoken of David, saying, ‘By the hand of My servant David, I will save My people Israel from the hand of the Philistines and the hand of all their enemies.’ ” <sup>19</sup> And Abner also spoke in the hearing of Benjamin. Then Abner also went to speak in the hearing of David in Hebron all that seemed good to Israel and the whole house of Benjamin. <sup>20</sup> So Abner and twenty men with him came to David at Hebron. And David made a feast for Abner and the men who *were* with him. <sup>21</sup> Then Abner said to David, “I will arise and go, and gather all Israel to my lord the king, that they may make a covenant with you, and that you may reign over all that your heart desires.” So David sent Abner away, and he went in peace.

### **Joab Murders Abner**

<sup>22</sup> At that moment the servants of David and Joab came from a raid and brought much spoil with them. But Abner *was* not with David in Hebron, for he had sent him away, and he had gone in peace. <sup>23</sup> When Joab and all the troops that *were*

with him had come, they told Joab, saying, “Abner the son of Ner came to the king, and he sent him away, and he has gone in peace.”<sup>24</sup> Then Joab came to the king and said, “What have you done? Look, Abner came to you; why *is it that* you sent him away, and he has already gone?”<sup>25</sup> Surely you realize that Abner the son of Ner came to deceive you, to know your going out and your coming in, and to know all that you are doing.”<sup>26</sup> And when Joab had gone from David’s presence, he sent messengers after Abner, who brought him back from the well of Sirah. But David did not know *it*.<sup>27</sup> Now when Abner had returned to Hebron, Joab took him aside in the gate to speak with him privately, and there stabbed him in the stomach, so that he died for the blood of Asahel his brother.<sup>28</sup> Afterward, when David heard *it*, he said, “My kingdom and I *are* guiltless before the LORD forever of the blood of Abner the son of Ner.”<sup>29</sup> Let it rest on the head of Joab and on all his father’s house; and let there never fail to be in the house of Joab one who has a discharge or is a leper, who leans on a staff or falls by the sword, or who lacks bread.”<sup>30</sup> So Joab and Abishai his brother killed Abner, because he had killed their brother Asahel at Gibeon in the battle.

### **David’s Mourning for Abner**

<sup>31</sup> Then David said to Joab and to all the people who were with him, “Tear your clothes, gird yourselves with sackcloth, and mourn for Abner.” And King David followed the coffin.<sup>32</sup> So they buried Abner in Hebron; and the king lifted up his voice and wept at the grave of Abner, and all the people wept.<sup>33</sup> And the king sang *a lament* over Abner and said: “Should Abner die as a fool dies?”<sup>34</sup> Your hands were not bound, nor your feet put into fetters; As a man falls before wicked men, *so* you fell.” Then all the people wept over him again.

<sup>35</sup> And when all the people came to persuade David to eat food while it was still day, David took an oath, saying, “God do so to me, and more also, if I taste bread or anything else till the sun goes down!”<sup>36</sup> Now all the people took note *of it*, and it pleased them, since whatever the king did pleased all the people.<sup>37</sup> For all the people and all Israel understood that day that it had not been the king’s *intent* to kill Abner the son of Ner.<sup>38</sup> Then the king said to his servants, “Do you not know

that a prince and a great man has fallen this day in Israel? <sup>39</sup> And I *am* weak today, though anointed king; and these men, the sons of Zeruah, *are* too harsh for me. The LORD shall repay the evildoer according to his wickedness.”

### **Ishbosheth is Murdered**

**4** When Saul’s son heard that Abner had died in Hebron, he lost heart, and all Israel was troubled. <sup>2</sup> Now Saul’s son *had* two men *who were* captains of troops. The name of one *was* Baanah and the name of the other Rechab, the sons of Rimmon the Beerothite, of the children of Benjamin. (For Beeroth also was *part* of Benjamin, <sup>3</sup> because the Beerothites fled to Gittaim and have been sojourners there until this day.) <sup>4</sup> Jonathan, Saul’s son, had a son *who was* lame in *his* feet. He was five years old when the news about Saul and Jonathan came from Jezreel; and his nurse took him up and fled. And it happened, as she made haste to flee, that he fell and became lame. His name *was* Mephibosheth. <sup>5</sup> Then the sons of Rimmon the Beerothite, Rechab and Baanah, set out and came at about the heat of the day to the house of Ishbosheth, who was lying on his bed at noon. <sup>6</sup> And they came there, all the way into the house, *as though* to get wheat, and they stabbed him in the stomach. Then Rechab and Baanah his brother escaped. <sup>7</sup> For when they came into the house, he was lying on his bed in his bedroom; then they struck him and killed him, beheaded him and took his head, and were all night escaping through the plain. <sup>8</sup> And they brought the head of Ishbosheth to David at Hebron, and said to the king, “Here is the head of Ishbosheth, the son of Saul your enemy, who sought your life; and the LORD has avenged my lord the king this day of Saul and his descendants.”

<sup>9</sup> But David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said to them, “As the LORD lives, who has redeemed my life from all adversity, <sup>10</sup> when someone told me, saying, ‘Look, Saul is dead,’ thinking to have brought good news, I arrested him and had him executed in Ziklag—the one who *thought* I would give him a reward for *his* news. <sup>11</sup> How much more, when wicked men have killed a righteous person in his own house on his bed? Therefore, shall I not now require his blood at your hand and remove you from the earth?” <sup>12</sup> So



David commanded his young men, and they executed them, cut off their hands and feet, and hanged *them* by the pool in Hebron. But they took the head of Ishbosheth and buried *it* in the tomb of Abner in Hebron.

## David Reigns Over All Israel

**5** Then all the tribes of Israel came to David at Hebron and spoke, saying, “Indeed we *are* your bone and your flesh.” <sup>2</sup> Also, in time past, when Saul was king over us, you were the one who led Israel out and brought them in; and the LORD said to you, ‘You shall shepherd My people Israel, and be ruler over Israel.’ ” <sup>3</sup> Therefore all the elders of Israel came to the king at Hebron, and King David made a covenant with them at Hebron before the LORD. And they anointed David king over Israel. <sup>4</sup> David *was* thirty years old when he began to reign, *and* he reigned forty years. <sup>5</sup> In Hebron he reigned over Judah seven years and six months, and in Jerusalem he reigned thirty-three years over all Israel and Judah.

## The Conquest of Jerusalem

<sup>6</sup> And the king and his men went to Jerusalem against the Jebusites, the inhabitants of the land, who spoke to David, saying, “You shall not come in here; but the blind and the lame will repel you,” thinking, “David cannot come in here.” <sup>7</sup> Nevertheless David took the stronghold of Zion (*that is*, the City of David).

<sup>8</sup> Now David said on that day, “Whoever climbs up by way of the water shaft and defeats the Jebusites (the lame and the blind, *who are* hated by David’s soul), *he shall be chief and captain.*” Therefore, they say, “The blind and the lame shall not come into the house.” <sup>9</sup> Then David dwelt in the stronghold, and called it the City of David. And David built all around from the Millo and inward. <sup>10</sup> So David went on and became great, and the LORD God of hosts *was* with him. <sup>11</sup> Then Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters and masons. And they built David a house. <sup>12</sup> So David knew that the LORD had established him as king over Israel, and that He had exalted His kingdom for the sake of His people Israel. <sup>13</sup> And David took more concubines and wives from Jerusalem, after he had come from Hebron. Also, more sons and daughters were born to David. <sup>14</sup> Now these *are*

the names of those who were born to him in Jerusalem: Shammua, Shobab, Nathan, Solomon, <sup>15</sup> Ibhaz, Elishua, Nepheg, Japhia, <sup>16</sup> Elishama, Eliada, and Eliphelet.

### **The Philistines Defeated**

<sup>17</sup> Now when the Philistines heard that they had anointed David king over Israel, all the Philistines went up to search for David. And David heard *of it* and went down to the stronghold. <sup>18</sup> The Philistines also went and deployed themselves in the Valley of Rephaim. <sup>19</sup> So David inquired of the LORD, saying, "Shall I go up against the Philistines? Will You deliver them into my hand?" And the LORD said to David, "Go up, for I will doubtless deliver the Philistines into your hand." <sup>20</sup> So David went to Baal Perazim, and **David defeated them** there; and he said, "The LORD has broken through my enemies before me, like a breakthrough of water." Therefore he called the name of that place Baal Perazim. <sup>21</sup> And they left their images there, and David and his men carried them away. <sup>22</sup> Then the Philistines went up once again and deployed themselves in the Valley of Rephaim. <sup>23</sup> Therefore David inquired of the LORD, and He said, "You shall not go up; circle around behind them, and come upon them in front of the mulberry trees. <sup>24</sup> And it shall be, when you hear the sound of marching in the tops of the mulberry trees, then you shall advance quickly. For then the LORD will go out before you to strike the camp of the Philistines." <sup>25</sup> And David did so, as the LORD commanded him; and he drove back the Philistines from Geba as far as Gezer.

### **The Ark Brought to Jerusalem**

**6** Again David gathered all *the choice men* of Israel, thirty thousand. <sup>2</sup> And David arose and went with all the people who *were* with him from Baale Judah to bring up from there the ark of God, whose name is called by the Name, the LORD of Hosts, who dwells *between* the cherubim. <sup>3</sup> So they set the ark of God on a new cart, and brought it out of the house of Abinadab, which *was* on the hill; and Uzzah and Ahio, the sons of Abinadab, drove the new cart. <sup>4</sup> And they brought it out of the house of Abinadab, which *was* on the hill, accompanying the ark of God; and Ahio went before the ark. <sup>5</sup> Then David and all the house of Israel played *music* before the LORD

on all kinds of *instruments of fir wood*, on harps, on stringed instruments, on tambourines, on sistrums, and on cymbals. <sup>6</sup> And when they came to Nachon's threshing floor, Uzzah put out *his hand* to the ark of God and took hold of it, for the oxen stumbled. <sup>7</sup> Then the anger of the LORD was aroused against Uzzah, and God struck him there for *his error*; and he died there by the ark of God. <sup>8</sup> And David became angry because of the LORD's outbreak against Uzzah; and he called the name of the place Perez Uzzah to this day.

<sup>9</sup> David was afraid of the LORD that day; and he said, "How can the ark of the LORD come to me?" <sup>10</sup> So David would not move the ark of the LORD with him into the City of David; but David took it aside into the house of Obed-Edom the Gittite. <sup>11</sup> 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. <sup>12</sup> Now it was told King David, saying, "The LORD has blessed the house of Obed-Edom and all that *belongs* to him, because of the ark of God." So David went and brought up the ark of God from the house of Obed-Edom to the City of David with gladness. <sup>13</sup> And so it was, when those bearing the ark of the LORD had gone six paces, that he sacrificed oxen and fatted sheep. <sup>14</sup> Then David danced before the LORD with all *his* might; and David *was* wearing a linen ephod. <sup>15</sup> So David and all the house of Israel brought up the ark of the LORD with shouting and with the sound of the trumpet.

<sup>16</sup> Now as the ark of the LORD came into the City of David, Michal, Saul's daughter, looked through a window and saw King David leaping and whirling before the LORD; and she despised him in her heart. <sup>17</sup> So they brought the ark of the LORD, and set it in its place in the midst of the tabernacle that David had erected for it. Then David offered burnt offerings and peace offerings before the LORD. <sup>18</sup> And when David had finished offering burnt offerings and peace offerings, he blessed the people in the name of the LORD of hosts. <sup>19</sup> Then he distributed among all the people, among the whole multitude of Israel, both the women and the men, to everyone a loaf of bread, a piece *of meat*, and a cake of raisins. So all the people departed, everyone to his house.

<sup>20</sup> Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said, “How glorious was the king of Israel today, uncovering himself today in the eyes of the maids of his servants, as one of the base fellows shamelessly uncovers himself!” <sup>21</sup> So David said to Michal, “*It was before the LORD, who chose me instead of your father and all his house, to appoint me ruler over the people of the LORD, over Israel.*” Therefore, I will play *music* before the LORD. <sup>22</sup> And I will be even more undignified than this, and will be humble in my own sight. But as for the maidservants of whom you have spoken, by them I will be held in honor.” <sup>23</sup> Therefore Michal the daughter of Saul had no children to the day of her death.

### God’s Covenant with David

**7** Now it came to pass when the king was dwelling in his house, and the LORD had given him rest from all his enemies all around, <sup>2</sup> that the king said to Nathan the prophet, “See now, I dwell in a house of cedar, but the ark of God dwells inside tent curtains.” <sup>3</sup> Then Nathan said to the king, “Go, do all that *is* in your heart, for the LORD *is* with you.” <sup>4</sup> But it happened that night that the word of the LORD came to Nathan, saying, <sup>5</sup> “Go and tell My servant David, ‘Thus says the LORD: “Would you build a house for Me to dwell in? <sup>6</sup> For I have not dwelt in a house since the time that I brought the children of Israel up from Egypt, even to this day, but have moved about in a tent and in a tabernacle. <sup>7</sup> Wherever I have moved about with all the children of Israel, have I ever spoken a word to anyone from the tribes of Israel, whom I commanded to shepherd My people Israel, saying, ‘Why have you not built Me a house of cedar?’ ” ’ <sup>8</sup> Now therefore, thus shall you say to My servant David, ‘Thus says the LORD of hosts: “I took you from the sheepfold, from following the sheep, to be ruler over My people, over Israel. <sup>9</sup> And I have been with you wherever you have gone, and have cut off all your enemies from before you, and have made you a great name, like the name of the great men who *are* on the earth. <sup>10</sup> Moreover I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own and move no more; nor shall the sons of wickedness oppress them anymore, as previously, <sup>11</sup> since the time that I commanded judges *to be* over

My people Israel, and have caused you to rest from all your enemies. Also the LORD tells you that He will make you a house.

<sup>12</sup> “When your days are fulfilled and you rest with your fathers, I will set up your seed after you, who will come from your body, and I will establish his kingdom. <sup>13</sup> He shall build a house for My name, and I will establish the throne of his kingdom forever. <sup>14</sup> I will be his Father, and he shall be My son. If he commits iniquity, I will chasten him with the rod of men and with the blows of the sons of men. <sup>15</sup> But My mercy shall not depart from him, as I took *it* from Saul, whom I removed from before you. <sup>16</sup> And your house and your kingdom shall be established forever before you. Your throne shall be established forever.”” <sup>17</sup> According to all these words and according to all this vision, so Nathan spoke to David.

### **David’s Thanksgiving to God**

<sup>18</sup> Then King David went in and sat before the LORD; and he said: “Who *am* I, O Lord GOD? And what is my house, that You have brought me this far? <sup>19</sup> And yet this was a small thing in Your sight, O Lord GOD; and You have also spoken of Your servant’s house for a great while to come. *Is* this the manner of man, O Lord GOD? <sup>20</sup> Now what more can David say to You? For You, Lord GOD, know Your servant. <sup>21</sup> For Your word’s sake, and according to Your own heart, You have done all these great things, to make Your servant know *them*. <sup>22</sup> Therefore You are great, O Lord GOD. For *there is* none like You, nor *is there any* God besides You, according to all that we have heard with our ears. <sup>23</sup> And who *is* like Your people, like Israel, the one nation on the earth whom God went to redeem for Himself as a people, to make for Himself a name—and to do for Yourself great and awesome deeds for Your land—before Your people whom You redeemed for Yourself from Egypt, the nations, and their gods? <sup>24</sup> For You have made Your people Israel Your very own people forever; and You, LORD, have become their God.

<sup>25</sup> “Now, O LORD God, the word which You have spoken concerning Your servant and concerning his house, establish *it* forever and do as You have said. <sup>26</sup> So let Your name be magnified forever, saying, ‘The LORD of hosts *is* the God over Israel.’ And

let the house of Your servant David be established before You. <sup>27</sup> For You, O LORD of hosts, God of Israel, have revealed *this* to Your servant, saying, ‘I will build you a house.’ Therefore Your servant has found it in his heart to pray this prayer to You.

<sup>28</sup> “And now, O Lord GOD, You are God, and Your words are true, and You have promised this goodness to Your servant. <sup>29</sup> Now therefore, let it please You to bless the house of Your servant, that it may continue before You forever; for You, O Lord GOD, have spoken *it*, and with Your blessing let the house of Your servant be blessed forever.”

### David's Further Conquests

**8** After this it came to pass that David attacked the Philistines and subdued them. And David took Metheg Ammah from the hand of the Philistines. <sup>2</sup> Then he defeated Moab. Forcing them down to the ground, he measured them off with a line. With two lines he measured off those to be put to death, and with one full line those to be kept alive. So, the Moabites became David's servants, and brought tribute.

<sup>3</sup> David also defeated Hadadezer the son of Rehob, king of Zobah, as he went to recover his territory at the River Euphrates. <sup>4</sup> David took from him one thousand chariots, seven hundred horsemen, and twenty thousand foot soldiers. Also David hamstringed all the chariot horses, except that he spared *enough* of them for one hundred chariots. <sup>5</sup> When the Syrians of Damascus came to help Hadadezer king of Zobah, David killed twenty-two thousand of the Syrians. <sup>6</sup> Then David put garrisons in Syria of Damascus; and the Syrians became David's servants, and brought tribute. So the LORD preserved David wherever he went. <sup>7</sup> And David took the shields of gold that had belonged to the servants of Hadadezer, and brought them to Jerusalem. <sup>8</sup> Also from Betah and from Berothai, cities of Hadadezer, King David took a large amount of bronze.

<sup>9</sup> When Toi king of Hamath heard that David had defeated all the army of Hadadezer, <sup>10</sup> then 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, articles of gold, and articles of bronze. <sup>11</sup> King David also dedicated these to the LORD, along with the silver and gold that he had dedicated from all the nations which he had subdued—<sup>12</sup>from Syria, from Moab, from the people of Ammon, from the Philistines, from Amalek, and from the spoil of Hadadezer the son of Rehob, king of Zobah. <sup>13</sup> And David made *himself* a name when he returned from killing eighteen thousand Syrians in the Valley of Salt. <sup>14</sup> He also put garrisons in Edom; throughout all Edom he put garrisons, and all the Edomites became David's servants. And the LORD preserved David wherever he went.

### **David's Administration**

<sup>15</sup> So David reigned over all Israel; and David administered judgment and justice to all his people. <sup>16</sup> Joab the son of Zeruiah *was* over the army; Jehoshaphat the son of Ahilud *was* recorder; <sup>17</sup> Zadok the son of Ahitub and Ahimelech the son of Abiathar *were* the priests; Seraiah *was* the scribe; <sup>18</sup> Benaiah the son of Jehoiada *was over* both the Cherethites and the Pelethites; and David's sons were chief ministers.

### **David's Kindness to Mephibosheth**

**9** Now David said, "Is there still anyone who is left of the house of Saul, that I may show him kindness for Jonathan's sake?" <sup>2</sup> And *there was* a servant of the house of Saul whose name *was* Ziba. So, when they had called him to David, the king said to him, "Are you Ziba?" He said, "At your service!" <sup>3</sup> Then the king said, "Is there not still someone of the house of Saul, to whom I may show the kindness of God?" And Ziba said to the king, "There is still a son of Jonathan *who is* lame in *his* feet." <sup>4</sup> So the king said to him, "Where *is* he?" And Ziba said to the king, "Indeed he *is* in the house of Machir the son of Ammiel, in Lo Debar." <sup>5</sup> Then King David sent and brought him out of the house of Machir the son of Ammiel, from Lo Debar.

<sup>6</sup> Now when Mephibosheth the son of Jonathan, the son of Saul, had come to David, he fell on his face and prostrated himself. Then David said, "Mephibosheth?" And he answered, "Here is your servant!" <sup>7</sup> So David said to him, "Do not fear, for I will

surely show you kindness for Jonathan your father's sake, and will restore to you all the land of Saul your grandfather; and you shall eat bread at my table continually." <sup>8</sup> Then he bowed himself, and said, "What *is* your servant, that you should look upon such a dead dog as I?" <sup>9</sup> And the king called to Ziba, Saul's servant, and said to him, "I have given to your master's son all that belonged to Saul and to all his house. <sup>10</sup> You therefore, and your sons and your servants, shall work the land for him, and you shall bring in *the harvest*, that your master's son may have food to eat. But Mephibosheth your master's son shall eat bread at my table always." **Now Ziba had fifteen sons and twenty servants.**

<sup>11</sup> Then Ziba said to the king, "According to all that my lord the king has commanded his servant, so will your servant do." "As for Mephibosheth," *said the king*, "he shall eat at my table like one of the king's sons." <sup>12</sup> Mephibosheth had a young son whose name *was* Micha. And all who dwelt in the house of Ziba *were* servants of Mephibosheth. <sup>13</sup> So Mephibosheth dwelt in Jerusalem, for he ate continually at the king's table. And he was lame in both his feet.

### **The Ammonites and Syrians Defeated**

**10** It happened after this that the king of the people of Ammon died, and Hanun his son reigned in his place. <sup>2</sup> Then David said, "I will show kindness to Hanun the son of Nahash, as his father showed kindness to me." So, David sent by the hand of his servants to comfort him concerning his father. And David's servants came into the land of the people of Ammon. <sup>3</sup> And the princes of the people of Ammon said to Hanun their lord, "Do you think that David really honors your father because he has sent comforters to you? Has David not *rather* sent his servants to you to search the city, to spy it out, and to overthrow it?" <sup>4</sup> Therefore Hanun took David's servants, shaved off half of their beards, cut off their garments in the middle, at their buttocks, and sent them away. <sup>5</sup> When they told David, he sent to meet them, because the men were greatly ashamed. And the king said, "Wait at Jericho until your beards have grown, and *then* return."



<sup>6</sup>When the people of Ammon saw that they had made themselves repulsive to David, the people of Ammon sent and hired the Syrians of Beth Rehob and the Syrians of Zoba, twenty thousand foot soldiers; and from the king of Maacah one thousand men, and from Ish-Tob twelve thousand men. <sup>7</sup>Now when David heard *of it*, he sent Joab and all the army of the mighty men. <sup>8</sup>Then the people of Ammon came out and put themselves in battle array at the entrance of the gate. And the Syrians of Zoba, Beth Rehob, Ish-Tob, and Maacah *were* by themselves in the field.

<sup>9</sup>When Joab saw that the battle line was against him before and behind, he chose some of Israel's best and put *them* in battle array against the Syrians. <sup>10</sup>And the rest of the people he put under the command of Abishai his brother, that he might set *them* in battle array against the people of Ammon. <sup>11</sup>Then he said, "If the Syrians are too strong for me, then you shall help me; but if the people of Ammon are too strong for you, then I will come and help you. <sup>12</sup>Be of good courage, and let us be strong for our people and for the cities of our God. And may the LORD do *what is* good in His sight." <sup>13</sup>So Joab and the people who *were* with him drew near for the battle against the Syrians, and they fled before him. <sup>14</sup>When the people of Ammon saw that the Syrians were fleeing, they also fled before Abishai, and entered the city. So Joab returned from the people of Ammon and went to Jerusalem.

<sup>15</sup>When **the Syrians saw that they had been defeated by Israel**, they gathered together. <sup>16</sup>Then Hadadezer sent and brought out the Syrians who *were* beyond the River, and they came to Helam. And Shobach the commander of Hadadezer's army *went* before them. <sup>17</sup>When it was told David, he gathered all Israel, crossed over the Jordan, and came to Helam. And the Syrians set themselves in battle array against David and fought with him. <sup>18</sup>Then the Syrians fled before Israel; and David killed seven hundred charioteers and forty thousand horsemen of the Syrians, and struck Shobach the commander of their army, who died there. <sup>19</sup>And when all the kings *who were* servants to Hadadezer saw that they were defeated by Israel, they made peace with Israel and served them. So, the Syrians were afraid to help the people of Ammon anymore.

## **Commentary: David's Prosperity – Political, Spiritual, and Military**

### **Triumphs (CHAP. 1:1-10:19)**

#### **I. David at Hebron (chaps. 1–4)**

##### **A. Lament for Saul and Jonathan (chap. 1)**

**2 Samuel 1:1–10.** Shortly after **David returned to Ziklag** (cf. 1 Sam. 27:6) from his successful punitive raid against **the Amalekites** (2 Sam. 1:1), he was met by a runner who had returned from Gilboa with the news of **the death of Saul** and his sons (vv. 2–4). When pressed for details, the messenger claimed that he had come on the wounded **Saul** (vv. 5–6), identified himself as **an Amalekite** (vv. 7–8), and when urged to do so by the king had mercifully put him to death (vv. 9–10). This man's report, differing from the account in 1 Samuel 31:3–6, was fabricated. Perhaps he called himself an Amalekite to protect Saul from the charge that he asked a fellow Israelite to do the unthinkable—to kill his own king, the Lord's anointed (cf. 2 Sam. 1:14, 16).

**2 Samuel 1:11–16.** So enraged was **David**, after his grief was somewhat assuaged at the end of the day (vv. 11–12), that he commanded the alleged **Amalekite** to be executed (vv. 13–15). His false testimony, far from ingratiating him with David, had sealed his doom. It is ironic that Saul lost his kingdom because he failed to annihilate the Amalekites, and now one who said he was an Amalekite died because he claimed to have destroyed Saul.

**2 Samuel 1:17–27.** David’s public expression of grief over the deaths of Saul and Jonathan has been preserved in a poem, “The Song of **the Bow**” (vv. 19–27). This in turn is part of a now-lost longer composition referred to by the historian as **the Book of Jashar** (cf. Josh. 10:13). The same epic contained the short quatrain **1** sung by Joshua on the occasion of the defeat of the Amorite league (Josh. 10:12–13).

In David’s song, which opens and closes with the refrain, **How the mighty have fallen!** (2 Sam. 1:19, 27; cf. 1:25) **David** warned against telling of the tragedy in Philistia lest the Philistine maidens **rejoice** (v. 20) just as the Israelite maidens had sung of the triumphs of Saul and David years before (1 Sam. 18:7). David then cursed the **mountains of Gilboa** for having been the stage of **Saul** and Jonathan’s heroic but fruitless defense against the enemy (2 Sam. 1:21–22). The undying loyalty of **Jonathan** comes in for special praise as David viewed father and son knit together **in life ... and in death** (v. 23). Even though **Saul** had oppressed the people at times, he had also, David said, brought them luxury and bounty (v. 24). But it was **Jonathan** whom David celebrated with special pathos. All the years of their unbroken friendship are captured in his stirring tribute, **Your love for me was wonderful, more wonderful than that of women.**

## **B. Battle between David and Abner (chap. 2)**

**2 Samuel 2:1–4a.** **David** had looked back and lamented the past, but with the death of Saul came the future to which he had looked since the day of his anointing by

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<sup>1</sup> Merrill, E. H. (1985). [2 Samuel](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 1, pp. 456–458). Wheaton, IL: Victor Books.

Samuel more than 15 years before (1 Sam. 16:13). There was a power vacuum, particularly in **Judah**, now that Saul and three of his sons by his wife Ahinoam were gone. (Saul had two other sons by his concubine Rizpah, 2 Sam. 21:8, 11.) **David**, therefore, sought the mind of God and was told to go **to Hebron** where, at last, he was formally installed by oil-anointing as **king over ... Judah**. (Later he was anointed a third time, as king of the entire nation, [5:3].) This was a decisive and important move for it immediately alienated him from the Philistines with whom he had taken refuge and made an alliance; it signified the quasi-independence of Judah from Israel, an attitude which would find complete expression at the division of the kingdom after Solomon's death (1 Kings 12:16); and it asserted David's reign as being in rivalry with that of Saul's son, Ish-Bosheth, who succeeded his father in the North.

**2 Samuel 2:4b–11**. **David** at once began to demonstrate his diplomatic skills. He first gained the friendship of the people **of Jabesh Gilead** by commending them for their treatment of Saul's remains (cf. 1 Sam. 31:11–13). David reminded them that now that **Saul** was **dead**, he was their sovereign.

Next David began to deal with the problem of succession to **Saul**. **Abner ... commander of Israel's army** now became the effective power behind the throne. **He** placed **Ish-Bosheth** (known otherwise and certainly originally as Esh-Baal; 1 Chron. 8:33; 9:39), apparently Saul's youngest and least effective **son**, in authority. The name Esh-Baal means "fire of Baal," so to avoid the pagan overtones the name was changed to Ish-Bosheth ("man of shame"). His age of **40 years** (2 Sam. 2:10) when his father died is an important chronological fact. Since he is not listed as one of the sons of **Saul** at the beginning of Saul's reign (1 Sam. 14:49) but is included in

the total list of sons (1 Chron. 8:33), he must have been born after Saul became king, thus indicating at least a 40-year reign for Saul (see Acts 13:21; also see comments on 1 Sam. 13:1

Reigning from **Mahanaim**, in the east-central part of the Transjordan, **Ish-Bosheth** had a brief tenure of only **two years**. The fact that **David** reigned for **seven** and one-half **years** at **Hebron** before he made Jerusalem his capital (2 Sam. 5:5) need not imply that Ish-Bosheth also reigned for seven and one-half years at Mahanaim. This would contradict 2:10. There may well have been an interregnum of some length between Saul and Ish-Bosheth, and clearly **David** reigned for some time over **Judah** from **Hebron** after Ish-Bosheth's death.

**2 Samuel 2:12–32.** From the beginning of **David's** reign his real rival in the North was not **Ish-Bosheth** but **Abner**. As though to clear the air and settle the question of royal succession, **Abner** and David's military leader **Joab** appointed elite troops, **12 men** on a side, to engage in **hand-to-hand** combat at **Gibeon**. The winners would decide the issue. The nature of the contest is unclear. Perhaps it took the form of a wrestling match which ended up in swordplay. The irregular use of daggers is suggested by naming the **place** of the contest **Helkath Hazzurim** ("field of daggers").

The result was a victory for **David's men**, but they were not satisfied to end the contest there. Instead, they made hot pursuit of **Abner** and his friends, a chase that resulted in the seasoned warrior **Abner** taking the life of **Asahel**, younger brother

of David's leader **Joab** (v. 23). **Joab** and a surviving brother **Abishai** vowed to take revenge (v. 24) but when faced by immensely unfavorable odds gave up the chase (vv. 25–28). **Abner** then made his way home to **Mahanaim** (by way of the **Arabah**, i.e., the Jordan <sup>2</sup> Valley, and the whole **Bithron**, a deep ravine leading to Mahanaim, v. 29), while **Joab** returned by night to **Hebron** (v. 32). David lost 20 soldiers, but **Abner** lost **360** (vv. 30–31). The battle was over but not the war.

### C. Conflict between Joab and Abner (chap. 3)

**2 Samuel 3:1–11**. The struggle was not limited to individuals but included dynasties. This is evident in verse 1: **The war between the house of Saul and the house of David lasted a long time** (cf. v. 6). The supporters of Saul's family were determined to resist David's designs and to limit him to Judah. But those of David's dynasty were convinced that it was time for "the man after God's own heart" to become ruler of the whole nation. The historian described these power plays by recounting the marriages of **David** to six wives (vv. 2–5; see the chart "David's Family"), especially **Maacah, daughter of Talmi, king of Geshur**, a state northeast of the Sea of Kinnereth (see 15:8). In the North, **Abner** took **Rizpah, a concubine of Saul**, as one of his own, a common practice in the ancient Near East when one wished to indicate his succession to a king. **Ish-Bosheth** understood the meaning of the act and rebuked **Abner** (3:7). In anger **Abner** responded that he would now work to deliver **the kingdom of Saul** over to **David** (vv. 9–10). Abner would help **establish David's throne over Israel and Judah from Dan to Beersheba**. This ruptured the relationship between **Abner** and **Ish-Bosheth** (v. 11).

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<sup>2</sup> Merrill, E. H. (1985). [2 Samuel](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 1, pp. 458–459). Wheaton, IL: Victor Books.

**2 Samuel 3:12–21.** **Abner** then proposed to **David** that they **make an agreement** (a covenant) and that he would help David secure **Israel**. **David** demanded that **Abner** restore, as a sign of his good faith, his long-separated wife **Michal** to him (vv. 13–14; cf. 1 Sam. 18:20–27; 25:44). After this was accomplished (2 Sam. 3:15–16), **Abner** met with Israel’s **elders**, especially those from **Benjamin**, Saul’s own tribe, and persuaded them that the rule of **David** over them was in their best interest. This, of course, elevated **Abner** considerably in David’s estimation, which greatly displeased David’s loyal men.

**2 Samuel 3:22–39.** Particularly incensed was **Joab**. When he found out that **David** had entertained **Abner** at a feast (v. 20) and made overtures of friendship to him (v. 22), he chided **the king**, saying that Abner’s purpose was to spy on David (vv. 24–25). **Joab then** took measures to have **Abner** return to Hebron **from the well of Sirah** (site unknown). Pretending to whisper something of importance to **Abner ... Joab** drew **him aside** and viciously assassinated him (**stabbed him in the stomach**, v. 27; cf. 4:5–6). This was in revenge for Abner’s murder of Joab’s **brother Asahel** (3:27, 30; 2:23). **When David** discovered what had happened, he did not rejoice but rather uttered a curse on **Joab** and his progeny (3:29). Joab’s murder of Abner took place in Hebron, a city of refuge (Josh. 21:13), where such revenge was not permitted (Num. 35:22–25). **David** then proclaimed a public **mourning** (2 Sam. 3:31), **buried Abner in** honor at **Hebron** (v. 32), and composed a lamentation (vv. 33–34) in which he spoke of the shameful way in which **Abner** had died. David’s

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<sup>3</sup> Merrill, E. H. (1985). [2 Samuel](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 1, p. 459). Wheaton, IL: Victor Books.

compassion and forgiving spirit are evident here, qualities which separated him from ordinary men.

As a sign of his sincerity, **David took** a vow to fast. He also said that he was **4 weak** compared with Abner. Though he knew that the **sons of Zeruah** (Joab and his brothers) must be punished, he did not know how to undertake it (vv. 35–39). Zeruah was David’s half sister (1 Chron. 2:16; cf. 2 Sam. 2:18 and see the chart “David’s Family”).

#### **D. Death of Ish-Bosheth (chap. 4)**

**2 Samuel 4:1–8**. News about Abner’s death did not encourage **Ish-Bosheth** to reassert his own authority over **Israel**; on the contrary, it only increased his instability and brought a sense of panic to the nation (v. 1). Sensing that Ish-Bosheth was powerless, two Benjamite assassins—**Baanah** and **Recab** (vv. 2–3)—gained access to Ish-Bosheth’s **house** at Mahanaim at midday and slew him in his **bed (stabbed him in the stomach, v. 6; cf. the identical means of assassination of Abner by Joab, 3:27), beheaded him (4:7), and carried his head to David at Hebron (v. 8).**

Within the narrative is a reference (v.4) to Jonathan’s son, **Mephibosheth** (otherwise and originally Merib-Baal, 1 Chron. 8:34). The name change is similar to that of Esh-Baal to Ish-Bosheth, but here the change was from “Baal contends” to “from the mouth of shamefulness.” His lameness occurred when **his nurse**, who

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<sup>4</sup> Merrill, E. H. (1985). [2 Samuel](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 1, p. 459). Wheaton, IL: Victor Books.



was carrying the young **five**-year-old lad out of danger after Jonathan's death, dropped him and injured him. Mephibosheth reappears later in the story as one in special need of protection (2 Sam. 9). Hence this parenthetical note prepares readers for what follows.

**2 Samuel 4:9–12.** David's response to this deed, which was done obviously to gain his favor, was identical to his reaction when he learned of Saul's death (vv. 9–11; cf. **5** 1:11–16). He ordered the two to be executed, their **hands and feet** to be **cut off**, and their corpses to be hanged publicly at **the pool of Hebron** (4:12). **David** regarded their act as an unjustified assault on a defenseless **man** (v. 11). No doubt David's stern measures of retribution also reflected his genuine love for Saul and his family, even though they had opposed him.

## II. David's Prosperity (chaps. 5–10)

### A. The capital at Jerusalem (chap. 5)

**2 Samuel 5:1–3.** With Ish-Bosheth, Saul's son, now dead, the way was clear for **David** to assert his sovereignty over **the Northern tribes of Israel** as well as **over Judah**. There was a general recognition in the North that this should be done, so a delegation from all the tribes went to **Hebron** to encourage David's rule over them. They pointed out that they were his kinsmen, his **own flesh and blood**, that **6** is, all

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<sup>5</sup> Merrill, E. H. (1985). [2 Samuel](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 1, pp. 459–460). Wheaton, IL: Victor Books.

<sup>6</sup> Merrill, E. H. (1985). [2 Samuel](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 1, pp. 460–461). Wheaton, IL: Victor Books.

were descendants of Jacob. They stated that he had distinguished himself as a hero of **Israel**. But furthermore they were conscious of the calling and anointing of **the LORD** in bringing **David** to power to shepherd them.

With no further hesitation they installed him as **king over** the entire nation. David reciprocated by entering into covenant **with them**. Samuel's earlier oil-anointing of David (1 Sam. 16:13) demonstrated God's choice of David. This third oil-anointing, like his second anointing in **Hebron** over Judah (2 Sam. 2:4), was the people's confirmation of that choice and a public installation. David's covenant probably involved an oath in which he pledged to follow the Mosaic requirements for kingship (Deut. 17:14–20).

**2 Samuel 5:4–5**. **David** began his reign at age **30**, the age at which priests began to serve (Num. 4:3; 1 Chron. 23:3). After **seven** and one-half **years** at **Hebron**, David decided to relocate the capital. His reason was almost certainly political for he decided on **Jerusalem**, a city on the border between **Judah** and the Northern tribes. The distinction between **Israel and Judah** (2 Sam. 11:11; 12:8; 19:42–43; 24:1, 9) indicates that 2 Samuel was written after the nation was divided in 931 B.C. into the Northern and Southern Kingdoms.

**2 Samuel 5:6–9**. Since **Jerusalem** had remained in Jebusite control ever since the days of Joshua (Josh. 15:63) it was considered neutral, so David's **residence** there would demonstrate tribal impartiality. But the very fact that Jerusalem had remained Jebusite indicated its security and defensibility. This is seen clearly in the

taunting response of its citizens to David's siege of the city. **Even the blind and the lame can ward you off**, they said.

Taking up a position on Mount **Zion, the City of David**, which lay just south of the Jebusite city (Mount Ophel; see the map "Jerusalem at the Time of the Kings" near 1 Kings 9:15), David promised his men that whoever could discover a means of access to the city would be promoted to commander-in-chief (1 Chron. 11:6). The account in 1 Chronicles relates that Joab was able to do so, apparently by passing through the water tunnel which connected Jerusalem's water supply to its interior reservoirs (2 Sam. 5:8). The Hebrew word for **water shaft** (*šinnôr*) may refer instead to a sort of grappling hook (cf. NIV marg.). In any case, the city was entered and incorporated into the capital.

So, galling to **David** was the Jebusite sarcasm about "the blind and lame," however, that it became proverbial to speak of his enemies in general as **the blind and lame**. After the city was captured, Mount Zion and Mount Ophel were consolidated into one entity described here and elsewhere as **the City of David** (5:7, 9; 6:12; 1 Kings 2:10). **The supporting terraces** (2 Sam. 5:9) were literally "the Millo" (NIV marg.). This Hebrew word means "filling"; thus this may have been the area between the hills which was filled in to level the whole city. It may also refer to embankments erected to protect the city from the North (1 Kings 9:15, 24).

**2 Samuel 5:10–12**. David's capture, expansion, and occupation of Jerusalem made it clear to all Israel and to surrounding peoples as well that **God ... was with him**

and that he was not a renegade tribal chieftain but a political power with whom they must reckon. This is seen in the attention he received from **Hiram, king of** the Phoenician city-state of **Tyre**, who provided materials and men to build David a **palace** (cf. 1 Kings 5:1–11). Recognition by a person of such stature convinced **David** that God indeed **had established him** and **exalted his kingdom**.

**2 Samuel 5:13–16**. One sign of such elevation in the ancient Near Eastern world was the acquisition of a large harem. Though David’s action in this respect cannot be defended and eventually brought him untold sorrow, he nonetheless followed the prevailing custom.

**2 Samuel 5:17–25**. **The Philistines** took special note of David’s prosperity. Perhaps all through his years at Hebron they had regarded him as a loyal vassal (1 Sam. 27:5–7; 29:3, 6–9). Now, however, they knew beyond question that David, as Saul’s successor, was their implacable foe. After securing the promise of God’s blessing (2 Sam. 5:19), **David** marched against **the Philistines** who had gathered for battle **in the Valley of Rephaim**, only three or four miles southwest of Jerusalem, and there he administered to them a resounding defeat. The result was that the **place** became known as **Baal Perazim**, “the Lord [here Israel’s God] who breaks out.” Ironically **the Philistines abandoned their idols** to the Israelites as Israel, in Samuel’s early days, had surrendered the ark of the covenant, the token of God’s presence, to the Philistines (1 Sam. 4:11). **7**

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<sup>7</sup> Merrill, E. H. (1985). [2 Samuel](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 1, pp. 461–463). Wheaton, IL: Victor Books.

But **the Philistines came up to Rephaim** again (2 Sam. 5:22). This time the divine strategy was different. Israel circled **behind** the Philistines and when they heard a **marching-like rustle in the balsam trees** they attacked and drove the Philistines **from Gibeon** (cf. 1 Chron. 14:16) **to Gezer**, a distance of 15 miles. Thus, friend and foe could see the evidence of God's protection and power on **David** and his kingdom.

## **B. The return of the ark (chap. 6)**

**2 Samuel 6:1–5.** For 100 long years **the ark** of the covenant had been separated from the tabernacle and other places of worship. After its capture by the Philistines at Aphek (1 Sam. 4:11) it remained in Philistia for seven months, then briefly at Beth Shemesh, and the rest of the time at Kiriath Jearim. Now **David** had taken Jerusalem, a neutral place, and made it the political capital of the kingdom. All that remained was to retrieve **the ark**,<sup>8</sup> place it in the tabernacle he would erect on Mount Zion, and declare Jerusalem the religious center of the nation as well.

David first went with **30,000** men to **Baalath of Judah** (the same as Kiriath Jearim; Josh. 15:9) to bring the ark **from the house of Abinadab**, its custodian. Described as that which bore **the name of God Himself**, **the ark** represented the presence of God who dwelled among His people in a special way (cf. Ex. 25:22). As such, it was to be handled with reverence, even in its transportation from place to place. The Law specified that it be carried by Levites who would bear it on their shoulders by

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<sup>8</sup> Merrill, E. H. (1985). [2 Samuel](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 1, pp. 462–463). Wheaton, IL: Victor Books.

means of poles passed through gold rings attached to the ark (Ex. 25:14; cf. Num. 4:15, 20). Even the Levites could not touch **the ark** or even look in it because of its holiness. Why David overlooked these requirements it is impossible to know, but he and **Uzzah and Ahio**, two descendants of **Abinadab**, placed the ark on a **cart** and proceeded, with great musical celebration, toward Jerusalem. The use of musical instruments (2 Sam. 6:5) was common in Israel's worship as may be seen, for example, in Psalm 150 where most of the same instruments are listed.

**2 Samuel 6:6–11.** Along the way they passed over a rough outcropping of stone, a **threshing** place belonging to **Nacon** (or Kidon; 1 Chron. 13:9), and **the oxen stumbled**, threatening to throw **the ark** from the cart. Instinctively **Uzzah**, one of the attendants, laid **hold of the ark** to prevent its fall, an act of irreverence that cost him his life. The harshness of **the LORD's** discipline must be seen in the light of His absolute holiness which requires that sacred tasks be done in a sacred manner (cf. comments on 1 Sam. 6:19–7:2). Since God **had broken out** <sup>9</sup> (*pāraṣ*) in **wrath** on **Uzzah**, David named that place **Perez** (“outbreak against”) **Uzzah**. David learned his lesson. He would not move **the ark** again until the Lord gave him instruction. It **remained**, therefore, **in the house of Obed-Edom the Gittite** (a native of Gath) **for three months**.

**2 Samuel 6:12–15.** At last, the procession began again, this time according to divine requirement. As **the ark** was carried along, **David** offered sacrifice, dressed in

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<sup>9</sup> Merrill, E. H. (1985). [2 Samuel](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 1, p. 463). Wheaton, IL: Victor Books.

priestly attire (**a linen ephod**), and dancing and shouting for joy with the Israelites. Here **trumpets** were played (cf. other instruments in v. 5). David was not a descendant of Aaron, and could not therefore ordinarily qualify to be a priest. He was, however, the anointed of the Lord, the founder of that messianic line that would be fulfilled in the King who would also embrace the offices of priest and prophet (7:12–16; 1 Sam. 2:35; Deut. 18:15–19). Some other Davidic kings functioned religiously as well, though not always properly (1 Kings 3:4; 8:62–63; 2 Chron. 26:16–19).

**2 Samuel 6:16–23.** At length the procession made its way into Jerusalem itself. **Michal**, David's first wife and Saul's **daughter**, saw the **king ... dancing** excitedly **before the LORD** and, chagrined and embarrassed by his celebrating <sup>10</sup> later rebuked him for it (v. 20). **David** defended his actions, affirming that he had done nothing wrong (vv. 21–22). **David** apparently separated from her and she never **had** any **children**. **Michal** had impugned his holy zeal to be nothing but exhibitionism, a charge which hurt him deeply. (See comments on 21:8.) **The ark** had been placed in a tabernacle which **David had** prepared (6:17). There the king continued his **burnt offerings and fellowship offerings to the LORD** and climaxed the festivities with food gifts, **a loaf of bread, a cake of dates, and a cake of raisins to each person in the assembled crowd**.

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<sup>10</sup> Merrill, E. H. (1985). [2 Samuel](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 1, pp. 463–464). Wheaton, IL: Victor Books.

### C. The Davidic Covenant (chap. 7)

**2 Samuel 7:1–2.** After David had become well **settled** in Jerusalem and was enjoying a period of peace, his thoughts turned to the idea of building a more permanent structure in which the Lord could reside among His people. The **tent**, he felt, was no longer suitable, especially in comparison with his own elaborate **palace of cedar** (cf. 5:11).

**2 Samuel 7:3–17.** Having communicated his desires to the Prophet **Nathan**, whose initial response was favorable, **David** soon learned that his intentions were premature. Since the Exodus **the LORD** had resided among the people in a temporary structure. There was no need now for anything different. In fact it was not God's will for **David** to **build** Him **a house**; instead God would build **a house** for David! (v. 11) God had called **David** from inauspicious beginnings **to be** a shepherd of God's **people** (v. 8). Likewise, God had gathered **Israel** to Himself and would **plant them** securely in their own land. The house to be built for David would be a royal house, a dynasty of **11** kings. It would originate with him but would never end (v. 16). The **kingdom** and its **throne** would be permanent, a realm over which the Son of David would reign **forever** (cf. 23:5).

The promise that David and his seed would be kings fulfilled the even more ancient Abrahamic Covenant blessing that the patriarchs would be the fathers of kings (Gen. 17:6, 16; 35:11). To Judah, great-grandson of Abraham, was given the explicit

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<sup>11</sup> Merrill, E. H. (1985). [2 Samuel](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 1, p. 464). Wheaton, IL: Victor Books.



pledge that a promised ruler would come from Judah (Gen. 49:10). Samuel anointed this one from Judah, David himself, of whom the Lord said, “He is the one” (1 Sam. 16:12). David was aware of his election by God and of the theological significance of that election as part of the messianic line that would result in a divine Descendant and King (Pss. 2:6–7; 110; cf. Ethan’s words in Ps. 89:3–4). The prophets also attested to the Davidic Messiah, the One who would rule over all and forever on His throne (Isa. 9:1–7; 11:1–5; Jer. 30:4–11; Ezek. 34:23–24; 37:24–25; Amos 9:11–15).

The promise that the people of the Lord, David’s kingdom Israel, would have an enduring land of their own was also based on earlier commitments of the Lord. The seed of Abraham, God said, would be given Canaan as a home forever (Gen. 13:15; 15:18; 17:8; Deut. 34:4).

As for a temple, David would not be allowed to **build** it, but his son after him would have the honor of doing so (2 Sam. 7:12–13). That this refers to a literal house and not a dynasty is clear from the context, which speaks of the results that would follow if the **son** would be disobedient to the Lord (vv. 14–15). This could not be true of the King who is spoken of as the climactic figure of the Davidic dynastic line. These verses, then, are a 12 good example of an Old Testament passage in which some elements find fulfillment in the immediate future (Solomon and other strictly

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<sup>12</sup> Merrill, E. H. (1985). [2 Samuel](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 1, p. 464). Wheaton, IL: Victor Books.

human descendants of David), while other elements will be realized only in the more distant future (Jesus Christ, the Son of David; cf. Luke 1:31–33).

**2 Samuel 7:18–29.** David’s response to this magnificent revelation concerning the nature of his kingship was to acknowledge the Lord’s goodness in bestowing it (vv. 18–21) and to extol God’s incomparable sovereignty (**How great You are.... There is no one like You**, v. 22). This, David said, was seen especially in God’s selection of **Israel** and His redemptive grace on her behalf (vv. 23–24). Finally he prayed that **the promise** God had made might indeed find fulfillment to the glory of His own holy name—**so that His name would be great forever** (vv. 25–29). Interestingly David addressed God 7 times as **O Sovereign LORD** (vv. 18–20, 22, 28–29), words that translate the Hebrew *’ādōnāy* (lit., “Lord”) *Yahweh*. **David** expressed his humility before God by referring to himself as **Your servant** 10 times (vv. 19–21, 25–29).

#### **D. David’s campaigns (chap. 8)**

**2 Samuel 8:1–2.** God had promised as part of His covenant with **David** that He would give Israel rest from all her enemies (7:11). He now began to do that very thing. First, **the Philistines**, Israel’s perennial enemies for more than 125 years, were attacked and **defeated** at **Metheg Ammah**, a town otherwise unknown. Next **David** attacked **the Moabites**, putting **two** out of every three prisoners **to death**. The survivors he put in bondage to Israel, which implies that Moab became a vassal state **13** **to David** as the great king. The reason for this harsh treatment is baffling

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<sup>13</sup> Merrill, E. H. (1985). [2 Samuel](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 1, pp. 464–465). Wheaton, IL: Victor Books.

since David had ancestral roots in Moab and relationships up until then appear to have been amicable (1 Sam. 22:3–4).

**2 Samuel 8:3–8.** The Arameans then became David’s objective. Consisting of a loose federation of city-states, the Arameans rose to prominence the same time Israel’s monarchy rose under Saul and David. David first made an assault against **Hadadezer** (or Hadarezer), **king of Zobah**, an area just north of Damascus. Hadadezer had gone on a campaign to **the Euphrates River** to recover some territory, and in his absence **David** struck. His victory over these Arameans gained him prisoners (**7,000 charioteers and 20,000 foot soldiers**), **1,000 chariots**, and **100 of the chariot horses**, the latter used for the first time to field a chariot corps in Israel. (Though the Heb. in v. 4 reads “1,700 charioteers,” 1 Chron. 18:4, probably a better-preserved text, reads, as the NIV has it, “1,000 of his chariots [and] 7,000 charioteers.”) Before David could return, he and his men were attacked by the Aramean troops **of Damascus**. Again, **David** prevailed, and after slaying **22,000 of** the enemy, he established an occupation force in **Damascus**, thus making Damascus another client state to Israel, required to pay **tribute**. Finally, he returned **to Jerusalem** triumphantly, bringing **gold shields** and much **bronze** as trophies of conquest.

**2 Samuel 8:9–12.** Having witnessed David’s remarkable military successes, **Tou** (Heb. *Toi*) **king of** the Aramean city-state of **Hamath**, decided to capitulate without struggle and become a vassal of Israel. To symbolize this move **he sent his son**

**Joram** (or Hadoram, 1 Chron. 18:10) to <sup>14</sup> **David** laden with precious **articles of silver and gold and bronze**. These **David** added to all the other spoils he had gained in previous campaigns (2 Sam. 8:11–12): **Edom** (cf. v. 14); **Moab** (cf. v. 2); **Ammonites** (cf. chap. 10); **Philistines** (cf. 8:1); and **Amalek** (David's conquest of Amalek is not narrated in the OT). All these spoils he **dedicated** to the service of **the LORD** (cf. 1 Kings 7:51).

**2 Samuel 8:13–14**. Finally, **David** gained farflung fame by defeating an Aramean army of **18,000** in **the Valley of Salt**, a marshy plain south of the Dead Sea. Though "Aram" (i.e., "Arameans") is in most Hebrew manuscripts, the Septuagint and some other versions have "Edom," a reading that is also supported by a few Hebrew manuscripts and by 1 Chronicles 18:12. The difference in the original language is in only one letter: *d* (as in Edom) and *r* (as in Aram), easily confused in Hebrew. If "Aramean," it may be that the Edomites had solicited Aramean help against Israel. In any event, David again prevailed and brought Edom also under his hegemony. **The LORD gave David victory everywhere he went.**

**2 Samuel 8:15–18**. The creation of an empire, though still small in comparison with the great powers of today, required the creation of a bureaucracy to administer its affairs. The principal officers were **Joab**, military commander; **Jehoshaphat**, record keeper; **Zadok** and **Ahimelech** chief **priests**; **Seraiah ... secretary**; **Benaiah** (cf. 23:2–

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<sup>14</sup> Merrill, E. H. (1985). [2 Samuel](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 1, p. 465). Wheaton, IL: Victor Books.

23), leader of the elite Kerethite and Pelethite troops (also mentioned in 1 Sam. 30:14; 2 Sam. 15:18; 20:7, 23; 1 Kings 1:38, 44; 1 Chron. 18:17; Ezek. 25:16; Zeph. 2:5, and possibly related to the Philistines in some way); **and David's own sons were royal advisers** (*kōhănîm*). This Hebrew word, usually rendered “priests,” is explained in 1 Chronicles 18:17 as “chief officials” (cf. 2 Sam. 20:26). This no doubt is the better meaning since David's sons, as Judeans, were ineligible to serve as priests. The mention of Zadok and Ahimelech together (8:17) indicates the transition that was occurring in the office of priest. Ahimelech, son of Abiathar, was a descendant of Eli (see the chart “The Ancestry of Zadok and Abiathar”),<sup>15</sup> whose priestly line Samuel had said would come to an end (1 Sam. 3:10–14). Zadok was a descendant of Aaron through Eleazar (1 Chron. 6:4–8). Through Zadok the line of priests eventually continued through the remainder of Old Testament times.

### **E. David's kindness to Saul's family (chap. 9)**

This chapter introduces what is sometimes called the “Succession Narrative,” a literary piece which includes chapters 9–20. Its purpose is to show the steps David undertook to succeed Saul and to establish the permanence of his own dynasty. David's first step was to solicit the support of the Northern tribes by extending favor to the surviving members of Saul's household.

**2 Samuel 9:1–8.** David had pledged to Jonathan that he would never forget the covenant of friendship that had bound them together (1 Sam. 20:14–17). He therefore called **Ziba**, a **servant** of Saul, and **asked** him if some member of Saul's

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<sup>15</sup> Merrill, E. H. (1985). [2 Samuel](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 1, p. 465). Wheaton, IL: Victor Books.

family had special need (2 Sam. 9:2–3; cf. 1 Sam. 20:42). **Ziba** replied that **Mephibosheth**, the lame **son of Jonathan** (2 Sam. 4:4), was still alive and living at **Lo Debar** (just east of the Jordan, five miles south of the Wadi Yarmuk; cf. 17:27). **David** immediately sent for **him**, restored Saul’s personal estate to him, and supported him on a royal pension (9:7). In humility **Mephibosheth** referred to himself as David’s **servant** (v. 6) and as **a dead dog** (v. 8), that is, worthless (cf. 16:9).

**2 Samuel 9:9–13.** **David** instructed **Ziba** and his **15 sons and 20 servants** to farm Mephibosheth’s **land** and to treat him as David’s own son (9:9–11). David’s provision for **Mephibosheth** and his letting him eat **at the king’s table** (vv. 7, 10–11, 13) again demonstrated David’s magnanimous heart. In all this David showed **kindness** (*hesed*, “loyal love”) **for Jonathan’s sake** (v. 1; cf. v. 7).

#### **F. David’s ambassadors to Ammon abused (chap. 10)**

**2 Samuel 10:1–5.** Another aspect of David’s succession was his international relationships. **David** had brought many of the surrounding nations under tribute to Israel (8:12). Included in these nations was Ammon, a kingdom directly east of the Jordan River. Since Saul’s early years Ammon had been ruled by **Nahash**. In fact it was he who had attacked Jabesh Gilead in the beginning of Saul’s tenure and was defeated by Saul (1 Sam. 11:1–11).

At last, Nahash **died** and was succeeded by **his son Hanun**. Because Nahash had shown **David** some unspecified **kindness**, **David** sent an envoy to Ammon **to express his sympathy to Hanun** regarding **his father**. This, **David** no doubt hoped, would enable him to have a friendly ally on his eastern flank. But Hanun’s advisers,

perhaps recalling Saul's victory over Ammon 50 years before, counseled Hanun not to accept David's overtures but rather to view the Israelites as espionage agents. **David's** messengers were not only turned back but their beards were **half** shaved **off** and **their garments** cut away to an immodest length which, to those sensitive Semites, was an unbearable ignominy (cf. Isa. 15:2; 20:4).

**2 Samuel 10:6–14.** Recognizing that his insult to David was, in effect, a declaration of war, Hanun engaged 33,000 mercenary troops from the three Aramean kingdoms of **Beth Rehob** (in northern Galilee), **Zobah** (see comment on 8:3), <sup>16</sup> and **Maacah** (east of upper Galilee), and **from Tob**, a small kingdom on the western fringes of the Syro-Arabian desert. **David sent** his forces, led by **Joab** and **Abishai**, to encounter Hanun's own **army** and his mercenaries at Medeba (1 Chron. 19:7), 12 miles due east of the northern end of the Dead Sea. **Joab** directed his attention to the Aramean divisions and Abishai's troops to **the Ammonites**, with the understanding that one would help the other as circumstances required. The result was a smashing victory for Israel.

**2 Samuel 10:15–19.** Though the Ammonites apparently learned their lesson, **the Arameans** determined to avenge the disaster of Medeba by recalling their occupation forces from **beyond the Euphrates River** and employing them against **Israel**. Under the command of **Shobach**, general of the **army** of Hadadezer of Zobah, they took up positions at **Helam**, a desert place 40 miles straight east of the

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<sup>16</sup> Merrill, E. H. (1985). [2 Samuel](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 1, p. 466). Wheaton, IL: Victor Books.

Sea of Kinnereth. There **David** met them, and again the Lord gave **Israel** victory. David's men **killed 700 ... charioteers and 40,000 ... foot soldiers** and **struck down Shobach**. (Though the Heb. has 700 charioteers, the parallel passage in 1 Chron. 19:18 indicates that 7,000 charioteers were slain. The larger number is preferable since the Chron. account on the whole seems fuller and more comprehensive.) This broke the back of Aramean resistance and brought the Aramean confederates under Israel's domination. Never again did they side with Ammon against the people of Israel.

This is the second account of a subjugation of Hadadezer by David (cf. 2 Sam. 8:3–8). Apparently chapter 8 records an initial reduction of **the Arameans** of <sup>17</sup> Zobah to Israelite vassaldom, while chapter 10 assumes an Aramean rebellion against David's overlordship, a rebellion which was squashed and which resulted in continued Aramean submission.<sup>18</sup>

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<sup>17</sup> Merrill, E. H. (1985). [2 Samuel](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 1, pp. 466–467). Wheaton, IL: Victor Books.

<sup>18</sup> Merrill, E. H. (1985). [2 Samuel](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 1, p. 467). Wheaton, IL: Victor Books.