

**PERTH CENTRAL ECCLESIAL BIBLE CLASS**

**LIFE OF DAVID STUDY**

**VOLUME 2**

**1999 - 2001**

**From 2 SAMUEL 1 to 2 SAMUEL 12**

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Notes compiled by Bro Graham Hill

## LIFE OF DAVID STUDY

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**LIFE OF DAVID STUDY**  
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**STUDY NO 1 - INTRODUCTION TO 2 SAMUEL**

<b>SUMMARY OF BACKGROUND IN 1ST SAMUEL</b>	
Ch 8	Monarchy desired upon a wrong foundation.
Ch 16	David enters the narrative. Is anointed as next king.
Ch 17	Goliath and the Philistines defeated.
Ch 18	Jonathan & David. Saul envious, tries to kill David. Saul gives Michal to David as his wife.
Ch 19	Saul again seeks David's life. Michal helps David to escape. He goes to Samuel, at Ramah.
Ch 20	David and Jonathan renew their covenant. Saul tries to kill Jonathan. David departs and flees.
Ch 21	David seeks help from the high priest, at Nob. Takes Goliath's sword. Flees to Achish, the Philistine. Pretends to be mad.
Ch 22	David at Adullam. Men come to him. Doeg slays Ahimelech and the priests. Only Abiathar escapes and flees to David, in the forrest of Hareth.
Ch 23	David fights for Keilah, against the Philistines. They betray him to Saul. David flees to Ziph. The Ziphites betray him to Saul. He decamps to Engedi.
Ch 24	David spares Saul's life. Claims he is innocent. Saul confesses David is righteous, and will become king.
Ch 25	Samuel dies. David seeks help from Nabal, but help is denied. Abigail diverts David from a calamitous blunder. Abigail becomes David's wife. Michal given to Phalti.
Ch 26	Again, the Ziphites betray David at Hachilah. He prevents Abishai killing Saul. Takes Saul's spear and cruse of water. Saul acknowledges his sinfulness. Seeks David no more.
Ch 27	David flees to Gath. Asks Achish for a town. Is given Ziklag. More disillusioned men join David. He plunders his near neighbours.
Ch 28	David summoned to fight with the Philistines against Israel. Saul seeks the witch of Endor.

continues page 2

<b>SUMMARY OF BACKGROUND IN 1 SAMUEL (continued)</b>	
Ch 29	David saved from fighting against Israel. All princes of the Philistines except Achish doubt his fidelity to them.
Ch 30	Returns to Ziklag, finds it spoiled by Amalekites. A time of deep horror and despair. Pursues after the Amalekites and is victorious.
Ch 31	Saul's last tragic battle at Gilboa. He dies with his three sons. Men of Jabesh-gilead recover their remains. <b>A DARK AND FEARFUL DAY FOR ISRAEL</b>

**AT THIS TIME, NO MAN IN ISRAEL IS AWARE THAT IN THIS HOUR OF DEEP DARKNESS, THE GLOOM IS SOON TO BE DISPERSED WITH THE DAWNING OF A NEW ERA FOR ISRAEL.....**

**Psalms 34:6-8**

This poor man cried, and Yahweh heard him, and saved him out of all his troubles. The angel of Yahweh encampeth round about them that fear him, and delivereth them. O taste and see that Yahweh is good: blessed is the man that trusteth in him.

(Cited 1 Peter 2:3)

<b>DAVID AS A TYPE OF CHRIST</b>
<b>There are 5 main principles that set forth David as a type of Christ</b>
1. David's name signifies "The Beloved" (cp Matt 3:17).
2. David was a shepherd who risked his life for his sheep (cp John 10:14-15).
3. David was anointed as king over Israel (cp Psalm 2:6-9).
4. David suffered before he received the crown (cp Heb 2:9; Rev 14:14).
5. Yahweh made David an irrefutable promise (2 Sam 7:9-16; cp Psalm 110; Hebrews 5:5-6).

<b><u>7 PART ANALYSIS OF 2 SAMUEL</u></b>	
Ch 1	David's lament over Saul and Jonathan
Ch 2 to 4	David anointed king over Judah
Ch 5 to 6	David anointed King over all Israel
Ch 7	Yahweh's covenant with David
Ch 8 to 10	David subdues his enemies
Ch 11 to 18	David's personal and family troubles
Ch 19 to 24	David's national problems

### **THE THEME OF 2 SAMUEL**

#### **SIN TURNS TRIUMPH INTO TRAGEDY**

Following David's sin in the matter of Bathsheba and Uriah, he was forgiven by Yahweh. **HOWEVER**, his life was never the same again. Sin turned triumph into tragedy, and trouble and grief haunted him from that time on in his own life; in that of his family; and within the nation. David's personal and family troubles as well as his national problems are revealed in Chapters 11 to 24 of 2 Samuel.

### **THE AUTHORS OF THE 2 BOOKS OF SAMUEL**

It is believed that originally the 2 books of Samuel were combined as one book rather than the 2 books that we have in our bibles today. Under Inspiration, Samuel was the author of the first 24 chapters of 1st Samuel, while the remaining chapters of 1st Samuel and 2 Samuel appear, on the basis of 1 Chronicles 29:29, to have been written by Nathan the prophet and Gad the seer.

### **TWENTY-FOUR CHAPTERS TO COVER DAVID'S FORTY YEAR REIGN**

Although 2 Samuel contains 24 chapters it covers a period of only forty years.

"Why should the Bible record the reign of David in such detail? there are two main reasons. **FIRSTLY**: he was the real founder of the Monarchy, the great hero of the nation, the legislator and poet of his country, the re-organiser of its religious worship, and above all, the one to whom the third great covenant of promise was given. **SECONDLY**: his kingdom was a type of that which the lord Jesus shall establish, for he shall rebuild again the tabernacle of david, 'as in the days of old' (Amos 9:11). No wonder, therefore that the description of his life and government occupies so large a place in the Divine record. By tracing these things carefully, we can see the shadow of things to come when the Lord Jesus shall reign on earth, upon the throne of David (Luke 1:32-33). [Bro H.P. Mansfield - (Old) Story of the Bible Vol 3 pp 173-174].

## THREE PASSAGES CONCERNING DAVID'S FORTY YEAR REIGN

Set out below are three passages which it is interesting to put together.

### **2 Samuel 2:1-4**

{1} And it came to pass after this, that David inquired of Yahweh, saying, Shall I go up into any of the cities of Judah? And Yahweh said unto him, Go up. And David said, Whither shall I go up? And he said, Unto Hebron. {2} So David went up thither, and his two wives also, Ahinoam the Jezreelitess, and Abigail Nabal's wife the Carmelite. {3} And his men that were with him did David bring up, every man with his household: and they dwelt in the cities of Hebron. {4} And the men of Judah came, and there they anointed David king over the house of Judah. And they told David, saying, That the men of Jabesh-gilead were they that buried Saul.

### **2 Samuel 5:4**

David was thirty years old when he began to reign, and he reigned forty years.

### **1 Chronicles 29:27**

And the time that he reigned over Israel was forty years; seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

## THE LESSON FROM 2 SAMUEL 8:18

### DAVID'S SONS WERE THE CHIEF RULERS

As an alternative to "rulers" the margin has "princes" but this is incorrect. The Hebrew is *kohen* and it is rendered "priest" 725 times, while only being translated 5 times in some other way. But David's sons could **NOT** have been priests, not being of the line of Aaron. The use of *kohen* in this place would indicate that David's sons were trained in spiritual matters; were appointed to their office on a spiritual basis; and carried out their duties in a priestly, God-honouring way. It provides a picture of a family united in the things of the Truth. However, subsequent to, and as a consequence of David's sin, this wonderful, happy, family situation was never to be the same again. Sin is a destroyer of men; women; families; kingdoms; etc.. Sin produces death and destruction (Rom 6:23). The product of sin often affects others. This is the great warning that comes from the second book of Samuel.

## LIFE OF DAVID STUDY

### STUDY NO 2 - DAVID AND THE AMALEKITE

#### WHY ARE THERE TWO RECORDS OF THE LIFE OF DAVID?

The first record of David's life is in the First and Second Books of Samuel, while the second record is in the First Book of Chronicles. The reason why there are two records is much the same as to why there are four accounts of the life of the Lord (Matthew, Mark, Luke and John), namely, each record has a different emphasis. The books of Samuel and Kings are a secular record which set out matters in relation to the **THRONE**, while the two books of Chronicles have more to do with **WORSHIP** and the services at the Temple. Chronicles has special relationship to the Jews who returned from exile in Babylon, and it is considered that the author (under inspiration) of the First and Second Books of Chronicles was Ezra. When the Jews returned from Babylon it was **NOT** to re-establish the throne - Yahweh had said that the throne would be no more until the Lord Jesus Christ comes, whose right it is to sit on it (Ezek 21:25-27). The Jews who returned from the captivity had to establish their genealogical right to be part of the Jewish family, and re-establish **WORSHIP** at the Temple. Chronicles bridges the period between the time before they went into exile and their return to the Land of Israel. The different emphasis is seen, for example, in the records of the life of Hezekiah. In **KINGS** we have three chapters which record his secular **REIGN** (2 Kings chapters 18, 19 and 20), but only three verses deal with his **REFORMATION** (2 Kings 18:4-6). However, in **Chronicles**, 3 chapters are devoted to his **REFORMATION** (2 Chronicles 29, 30 and 31), while only one chapter is devoted to his **REIGN** (2 Chronicles 32).

#### 2 SAMUEL 1

##### V1 VERSE 1

This was a time of astonishing drama in Israel. Events were unfolding at an astounding pace. Crisis after crisis brought the reign of Saul to an end. And here in verse 1, David returns to Ziklag, and has time to survey the damage done by the Amalekites as recorded in 1 Samuel 30:1-3. In this verse we see again the difference between David and Saul. Saul is dying upon Mt Gilboa bereft of faith and hope in Yahweh, and consequently without His help. On the other hand in this verse David returns victorious to razed Ziklag with increased faith in Yahweh, and with a heart which is thankful to Him (1 Samuel 30:6,8,17,26). Yahweh will give victory to those who exercise faith and love towards Him, but He can do nothing for those like Saul, who abandoned faith in God.

##### V2 A MAN CAME OUT OF THE CAMP FROM SAUL WITH HIS CLOTHES RENT

This Amalekite is trying to look like a distressed Israelite. He is bent on deception. He has about him the signs of deep mourning. But there is no evidence that he was ever a member of Saul's army or that his mourning was genuine. He says in verse 3 that he was "escaped", but there is no real evidence of this. There are always human vultures who follow wars and other tragedies with the object of stripping the dead, looting, and taking treasure etc.. They descend upon the battle field and have no compunction about finishing off the dying to gain the spoils of war.

## 2 SAMUEL 1

### HE FELL TO THE EARTH, AND DID OBEISANCE

But David is not impressed by this seeming act of homage. He understands the principle expressed by the Lord who said "by their fruits ye shall know them" (Matt 7:16-20), and David is waiting to see this man's fruits.

### V3 OUT OF THE CAMP OF ISRAEL AM I ESCAPED

The implication is that the man had been part of Saul's army and that he had fled from the Philistines. But this was a lie. It was not the case at all. He changes his story in verse 6.

### V4 VERSE 4

In the early stages of the story as revealed in this verse, the Amalekite gives a true account of the battle. But later, as his story progresses, his honesty deserts him.

### V5 HOW KNOWEST THOU THAT SAUL AND JONATHAN HIS SON BE DEAD?

David is suspicious of this man. He is an Amalekite, and David has little confidence in him. However, David would have been greatly disturbed and shocked by this news of the death of Jonathan and Saul, and he wants to know how this Amalekite knew.

### V6 I HAPPENED BY CHANCE UPON MT GILBOA

But now he has changed his story. What he says here is different to verse 3 where he says "out of the camp of Israel am I escaped". Liars very often find it difficult to stick to the story, and say later what they said before. Since the man was an Amalekite it is most unlikely that he was ever part of Saul's army. Perhaps both statements (i.e. that he "escaped out of the camp of Israel" AND "that I happened by chance on Mt Gilboa) are untrue. In view of what he brought to David from the body of Saul, he was probably a human vulture.

### SAUL LEANED UPON HIS SPEAR

Here is yet another discrepancy in the Amalekite's story. What he says here differs from the inspired record in 1 Samuel 31:3-6. The record in 1 Samuel tells us that Saul took **THE sword of his armour-bearer** and did to himself what his armour-bearer was too afraid to do. He died by his own hand, using the sword of his armour-bearer. No doubt the Amalekite came on Saul's body after Saul was dead. It was not until the next day that the Philistines found Saul's body (1 Samuel 31:8).

### V7 AND WHEN HE LOOKED BEHIND HIM, HE SAW ME

Almost certainly this Amalekite would not have been near the forefront of the battle, and so in yet another particular, his story is untrue.

### V9 STAND, I PRAY THEE, UPON ME, AND SLAY ME

It is difficult to imagine even Saul making such a request of this doubtful, unsavoury Amalekite. Why would he not make such a request of another member of his own army (apart from his armour bearer)? Saul's hatred of David was well known, and the Amalekite probably thought that David would be grateful to him if he could convince him that he had slain Saul. But again, the Amalekite's story does not tally with the divine record in 1 Samuel 31. This man exhibits the mind of the flesh - he is quick-witted, cunning, observant of things to his own advantage, a liar and a careful manipulator of the truth. He presents himself in a plausible and sympathetic light. He feigns interest in the welfare of others. And like the serpent in the Garden of Eden, this man came tempting David to rejoice and be filled with pride at the death of his king. But David could

## 2 Samuel 1

not be moved from the attitude of a true spiritually minded man. David held his ground mentally with this man until he was sure of the facts. How would we react in similar circumstances? Sometimes temptation comes suddenly and without warning; it sometimes comes from an unexpected source; it sometimes comes in a form for which we are unprepared; as was the case when the serpent came to Eve in the Garden of Eden. Temptation very often comes in a way that takes us off guard. The shock of the death of Saul and Jonathan could have taken David off guard if his mind had not had a strong spiritual focus. The Lord in Matthew 26:41 exhorts his disciples to "Watch and pray that ye enter not into temptation: the spirit indeed is willing but the flesh is weak".

### V10 THE CROWN THAT WAS UPON HIS HEAD, AND THE BRACELET

All this Amalekite delivered to David was the crown and the bracelet. But it was common in those days for kings to wear into battle other jewelry associated with their position. What happened to these other items? Were they appropriated by this human vulture? This Amalekite comes to David and presents the same temptations that the serpent did to Eve in Eden. There is **lust of eyes** - here is Saul's crown and bracelet. Take them. They are rightfully yours. There is **lust of flesh** - now Saul is dead, and you have the crown you can assume the sovereignty of the Nation. And there is **pride of life** - David you can take up the most exalted position in the whole land. This Amalekite was a horrid representation of the deceitfulness of the Serpent in Eden and Gentile-ism, which causes people to lose their hope of eternal life. He was interested only in his own advancement and material gain. Temptation, when presented to us without warning when we are off guard, never draws attention to either the immediate or long term consequences of sin. David had the spiritual perception which led him to follow the advice he was to give to others - "Wait on Yahweh: be of good courage, and he shall strengthen thine heart: wait, I say, on Yahweh" (Psa 27:14). And "Wait on Yahweh, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it" (Psa 37:34). There is incredible irony in this Amalekite taking Saul's crown, as well as an illustration that Divine justice is perfect. It was BECAUSE of Saul's disobedience to Yahweh's command concerning the king of the Amalekites, that Samuel told Saul "Because thou hast rejected the word of Yahweh, he hath also rejected thee from being king" (1 Samuel 15:23). How ironical that it should be an Amalekite that removed the crown from Saul's head.

### V12 AND THEY MOURNED, AND WEPT...FOR SAUL, AND FOR JONATHAN

David who led the mourning, had been the one who had been the most hated and persecuted by Saul. In this David is a type of Christ who "when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes" (Luke 19:41-42). Like the Jews in the days of the Lord, Saul was blind to the principles of the Truth.

### V13 I AM THE SON OF A STRANGER

The Amalekite was a man of no real allegiance to anybody. He lived in Israel neither loyal to his own people nor to the people of Israel.

## 2 SAMUEL 1

### AN AMALEKITE

Amalekite means "strangler of the people". That is what sin does - it strangles - it slays. It is what the Amalekites always proved to be to Israel - slayers - literal and figurative stranglers. The type is clearly revealed in Exodus 17:15-16 "And Moses built an altar, and called the name of it Yahweh-nissi: For he said, Because Yahweh hath sworn that Yahweh will have war with Amalek from generation to generation". The Amalekites were deadly foes of Israel and representing sin and gentile-ism, Yahweh decreed that the Amalekites had to be fought to extinction. The Amalekites (like sin) excelled in destroying the weak and struggling - "Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt; how he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he feared not God. Therefore it shall be, when Yahweh thy God hath given thee rest from all thine enemies round about, in the land which Yahweh thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it". David knew all this and undoubtedly recalled it to mind when dealing with this Amalekite.

### V14 HOW WAST THOU NOT AFRAID TO STRETCH FORTH THINE HAND TO DESTROY YAHWEH'S ANOINTED?

Probably the Amalekite would have reacted as the serpent did in Eden. 'What have I done wrong?' In Psalm 105:15 there is a Divine decree set out viz "Touch not mine anointed, and do my prophets no harm." But this Amalekite claimed to have killed Yahweh's anointed. Note also what David says about this incident in 2 Samuel 4:10 "When one told me, saying, Behold, Saul is dead, thinking to have brought good tidings, I took hold of him, and slew him in Ziklag, who thought that I would have given him a reward for his tidings". Lying is not a paying proposition. Job 5:13 expresses the matter this way "He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong"

### V16 THY BLOOD BE UPON THY HEAD

David now invokes the law upon this Amalekite. Deuteronomy 19:10 reveals that if innocent blood be shed then that blood - that death - was to be avenged upon the slayer. Although it was false and therefore a lie, nevertheless this Amalekite had voluntarily confessed to slaying innocent blood in claiming to have put Saul to death. The Jews who had the Lord crucified, little realising that they were shedding innocent blood, said, "His blood be on us, and on our children" (Matt 27:25) thus invoking Deuteronomy 19:10 upon themselves.