

2 SAMUEL OVERVIEW - LESSON 12

I. DAVID'S PERSONAL TROUBLES

A. Campaigns against Aram and Ammon

5. The third offensive

- a. (2 Sam 11.1) David becomes vulnerable to sin with Bathsheba
 - 1). David sends Joab to again attack the Ammon capital
 - 2). Instead of heading the army, David stays home
- b. (12.26-28) Joab's victory at Rabbah
 - 1). He sent word to David that he had captured the "city of waters"
 - 2). Lower part of the city where the water supply was located
 - 3). He sent for David to come and finish capturing the city for his honor
- c. (12.29-31) David takes the city
 - 1). He took the crown from the head of (Heb) makum = their idol king
 - a.) It weighed a talent of gold = 75 lbs
 - b.) He took a precious stone from the crown and put it in his crown
 - 2). David then put the Ammonite survivors into forced labor using all types of tools

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B. David's great sin over Bathsheba

1. David commits the sin of adultery

- a. (2 Sam 11.3-5) David falls to lust
 - 1). He had arisen from an afternoon nap
 - 2). He spotted a beautiful woman bathing at a near and lower location
 - 3). Attracted, he found out that she was the wife of Uriah, the Hittite, one of his officers
 - 4). David sent for her and she came to him
 - 5). After apparently a night together, she returned to her house and purified herself
 - 6). She later informed David that she was pregnant
- b. (11.6-9) The attempt to cover the sin
 - 1). David asked Joab to send Uriah the Hittite back from fighting the Ammonites
 - 2). When Uriah arrived, David feigned asking him for an in-person account of the battle and Joab's status
 - 3). David then instructed Uriah to return to his house to freshen up (& hopefully have relations with his wife ?)
 - 4). But the next day showed that Uriah had stayed overnight with the palace guards
 - a.) Did he suspect something was up in David's order ?
 - b.) Did he hear from guards that Bathsheba had spent the night with David ?

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- c. (11.10-13) A further attempt to have Uriah go to his house
 - 1). David confronted Uriah, who said that he couldn't go to the comforts of his house when the army and others couldn't
 - 2). David then invited him to eat and drink with him, intending to break this attitude down through drinking
 - 3). But Uriah stayed another night in the palace

2. David adds the sin of murder

- a. (11.14-17) David sends Uriah back to the battle with orders to Joab
 - 1). He is to place Uriah at the point of the fiercest battle
 - 2). He is to then withdraw Israeli support troops from him so that the Ammonites will kill him
 - 3). Joab carried out his order and Uriah was killed

b. (11.18-21) Joel sent a report of the battle back to David

- 1). He instructed the messenger how to respond if David challenged Joab's decisions to fight close to the wall
 - a.) Joab knew David's key concern was that Uriah be killed

c. (11.22-25) David sends a smoothing report back to Joab

- 1). David must have realized that his insistence on how Uriah was to die likely led to Joab's decision to press to the walls and thus to high Israel losses
- 2). He urged Joab to not blame himself for this or Uriah's death
 - a.) He adds to this some calloused sophistry
"the sword devours one as well as another"

i.e. lots of bad things happen in battle

- 3). He then urged Joab to press the battle against Rabbah and succeed in overthrowing it

3. David marries Bathsheba (11.26-27)

- a. When Bathsheba hears that her husband Uriah is dead, she goes into mourning
- b. When the mourning period was over, David sent for her
 - 1). David married her
 - 2). They soon had a son

4. David is rebuked by God through the prophet Nathan

- a. (12.1-4) God sends Nathan to David
 - 1). Nathan tells David an analogous story about a rich man with many sheep who stole a poor man's only lamb to feed a traveler
- b. (12.5-6) David is furious at what he thought was a real theft
 - 1). He reacts with fury, insists the thief deserves to die
 - 2). He insists that the rich man should give four-fold restitution

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- c. (12.7- 9) Nathan then informs David of God's anger at him`
- 1). Nathan exclaims that David is the very rich man he condemned
 - 2). He then quotes God's angry chastisement directly to David
 - a.) God 1st reminds him that He had appointed David king over Israel to assure the welfare of all its subjects
 - b.) He then reminds David of how well He has provided for him, and that David could have asked for more if he wanted
 - c.) God then denounces David's acts as evil actions in arranging Uriah's murder and taking his wife
 - d.) Finally, God announces two penalties as an immediate result (12.10-12)
 - As a result of David's actions, He announces that violent death will never depart from David's house
 - God will raise up evil against David from within his own house
 - Finally, He will take David's wives from him and give them to someone close to David
 - .. David lay with Bathsheba in secret
 - .. The companion will lie with David's wife in full view of everyone
 - Remember this is how a usurper to a throne would declare his intent

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- d. (12.13-14) David's remorse is immediate and full
- 1). He confesses that he has sinned against God
 - a.) Nathan says God has forgiven his confessed sin
 - 2). But there is one more punishment
 - a.) David's actions had given observers to blaspheme against God
 - b.) Because of this, God will take the child away from him
5. God enacts David's immediate punishment
- a. (12.15-18) God took the child from David
 - 1). He became sick
 - 2). David fasted, and prayed laying on the ground
 - 3). His household elders tried to get him to eat, but he wouldn't
 - 4). Finally the child died on the seventh day of his sickness
 - a.) His servants were afraid to tell him that the child had died
 - b.) The fear was that he would go beyond fasting and harm himself
 - b. (12.19-20) David changed his demeanor after learning of the child's death
 - 1). He heard his servants whispering and asked if the child was dead, which they confirmed
 - 2). He bathed himself and went into God's house to pray again
 - 3). Returning to his house, he asked for food
 - 4). His servants asked how he could fast and pray until the child died, and then return to normal life
 - 5). His answer was twofold:
 - a.) While the child lived, he was petitioning God to have mercy and save his life
 - b.) But when he died, there was nothing more David could do but accept God's sovereign will
 - c.) Now it was time to resume living

6. David has a second son with Bathsheba
- a. (12.24-25) David comforted Bathsheba in their loss
 - 1). David and Bathsheba have relations again and Solomon is born
 - 2). God loved Solomon, so He sent Nathan to tell David His special name for him
 - a.) Jedidiah = "beloved of Yahweh"

C. Amnon: 1st of two sons to bring David's family grief

1. David had said the rich man who stole the poor man's ewe should pay him back fourfold
 - a. God is delivering the same fourfold justice to David
 - 1). The first payment was the death of the child
 - 2). The sin of Amnon becomes the second payment
2. (13.1-7) Amnon's "need"
 - a. Characters
 - 1). Amnon is David's oldest son, with his wife Ahinoam of Jezreel
 - 2). Absalom is David's third son, by Maacah
 - 3). Tamar is Absalom's beautiful sister, Amnon's half-sister

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b. The plot

- 1). Amnon loved Tamar, but wanted her now instead of courting her
 - a.) This ran so deep that he became ill over it
- 2). Since he couldn't find a way to be alone with her, he consulted his shrewd cousin, Jonadab
 - a.) Jonadab advised him to pretend to be ill in bed
 - b.) When David would come to him, he should ask that Tamar be asked to prepare food for him and feed him at home
- 3). David orders Tamar to carry out this plot
3. (13.8-10) Amnon presses his advantage
 - a. Tamar comes and prepares the food for Amnon
 - b. Amnon orders everyone out and asks Tamar to feed him in the bedroom
 - 1). This story involves incredible naivete on the part of David and Tamar !

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4. (13.11-14) Amnon rapes Tamar

- a. When Tamar took the food into the bedroom, Amnon seized her and asked her to lie with him
- b. Tamar refused and asked him to consider the sin and its consequences
 - 1). Disgraceful things like this weren't done in Israel
 - 2). Both of them would be ruined by this act
 - a.) Amnon would be considered a fool (godless man) for raping his half-sister
 - b.) There wouldn't be anywhere that she would be able to get over such a reproach
 - 3). If he couldn't control himself, then he should consider marriage
 - a.) She was sure David would give her in marriage if he asked
 - This is against the Mosaic Law (Lev 20.1)
 - But she considered this to be better than rape
- c. But Amnon wouldn't listen to reason and raped her

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5. (13.15-17) Amnon's shocking reaction after
- a. He suddenly hates Tamar and orders her out of house
 - 1). Maybe because he had to force her, he did not have the experience he had expected ?
 - 2). Maybe his sin was already beginning to haunt him ?
 - b. Tamar begs him to not cast her out
 - 1). If he does, it will appear to others that she seduced him
 - 2). The sin impression will be worse than the actual
 - c. But Amnon orders his servant to cast her out and lock the door
6. (13.18-19) Tamar departs in public humiliation
- a. She put dust on her head and held her hand there because she had apparently lost her veil with Amnon
 - b. The king's virgin daughters wore log-sleeved robes as identification
 - 1). She ripped her sleeves off
 - c. She cried loudly as she ran to Absalom, her brother's, house

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7. Absalom takes his revenge
- a. (13.20-22) Absalom counselled his sister to remain silent
 - 1). He told her to remain at his house, perhaps so others wouldn't see her anguish and mourning
 - 2). But he hated Amnon for the rape, and would not speak to him
 - 3). David heard about it and did nothing
 - a.) Perhaps it was because Amnon was his oldest son
 - b.) Perhaps he felt ashamed because of his own sin
 - b. (13.23-27) Two years pass, Absalom plots his revenge
 - 1). He arranges for a sheep-shearing festival and invites David and all his sons
 - 2). David declines, so Absalom requests he send Amnon in his place
 - 3). David reluctantly (??) agrees
 - c. (13.28-29) Absalom strikes
 - 1). He instructs his servants to get Amnon drunk, and then kill him on his signal
 - 2). The events play out as planned, and they kill Amnon
 - 3). All of the king's other sons flee
8. (13.30-36) David reacts to the news of Absalom's evil deed
- a. A report came to David that Absalom had killed all of David's sons
 - b. David and his servants tore their clothes and mourned deeply
 - c. But the wily Jonadab, David's nephew, disputed the claim
 - 1). Apparently he knew of Absalom's intent to only kill Amnon
 - 2). He said that was determined because of Amnon's rape of his sister
 - d. As Jonadab was speaking, the king's sons appeared coming
 - 1). When they arrived, all broke into mourning over the loss of Amnon
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9. (13.37-39) Absalom fled
 - a. He went to Talmai, the king of Geshur, northeast of the Sea of Galilee
 - 1). Tamai was his maternal grandfather
 - 2). Absalom was there for three years
 - b. David grieved for his son Absalom every day
 - 1). He wanted to reach out to Absalom, but didn't
 - a.) Might have been concerned if he did it would be considered an agreement to Amnon's murder
 - 2). He apparently considered the loss of Amnon an issue closed by death

C. Absalom: 2nd of two sons to bring family grief

1. (2 Sam 14.1-3) Joab's plan to bring Absalom back to the court
 - a. Joab sensed that David wanted Absalom to come back, but couldn't ask
 - b. He located a wise woman in Tekoa and instructed her in approaching David
 - 1). Tekoa - small town about six miles south of Bethlehem
 - a.) Enough distance that the woman's story couldn't be quickly checked out
 - 2). A wise woman - one of superior intelligence to be able to carry the story
 - 3). She was to adopt the appearance of a woman in mourning
 - 4). Joab then told her what story to tell David
2. (14.4-7) When the woman approached David, she recited Joab's story
 - a. She was a widow with two sons
 - 1). One killed the other over an argument
 - 2). The family wanted her to turn the killer over to be executed in the manner of blood vengeance
 - 3). She didn't want that because her husband would have no heir left, and she would have no male supporter
 - a.) "extinguish my coal which is left"
 - The life of a man in Israel was considered to be a light
 - Quenching a coal was to put out the family's last light, i.e. its last living member
 - b. David bought the story, and didn't immediately see the parallel to Absalom and Amnon
3. (14.8-11) David responds to the woman progressively
 - a. First he tries to finish the interview by assuring he would give orders to protect her son from vengeance
 - 1). The woman, assuming David is thinking that defending her son would bring guilt on himself, says she will take the guilt if any
 - b. Then he tells the woman to bring those tormenting her to him and he will order them to stop
 - 1). As she pleads further, David takes an oath that her son won't be harmed for the murder of his brother

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4. (14.12-14) The woman now makes application of her analogous story to David
 - a. The king was willing to guarantee the safety of this "son", but was not willing to guarantee the safe return of Absalom
 - 1). Absalom was a favorite of the people
 - b. She dispensed further wisdom
 - 1). Life is like water, which when spilled cannot be recovered
 - 2). God constantly looks for ways to restore the one who wanders from Him, and David would be doing the same
 - a.) The Gospel in a short story here !
5. (14.15-19) The woman continues her story to conclude
 - a. She carries on the fake situation, perhaps to hide where it came from
 - b. She compares David to an angel of God in discerning between good and evil
 - c. But David, knowing of Joab's love for Absalom sees through it and asks her if Joab contrived the story and the visit
 - d. The woman confesses that is true

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These notes were originally written as I composed this study for our Faculty & Staff Bible Study at the local university. It is important to note that they follow the narrative in *Old Testament Survey Series: The Books of History* by James E. Smith (1995, College Press Publishing Company) very closely. It is the best summary I found, so it is the foundation for the study. In many cases, I used Dr. Smith's words directly, sometimes paraphrased them for clarity, sometimes enlarged on them with other resources. Since I didn't expect to publish the notes, I did not cite them at the time. It is now difficult to distinguish quotes from Dr. Smith, material from other resources, or what thoughts the Spirit gave me. Suffice to say that, if it is insightful to your spiritual growth, give all the glory to the Spirit, some credit to Dr. Smith, and none to me. I'm just the Spirit-led editor and teacher.

Bob Kostrubanic, November 5, 2021