

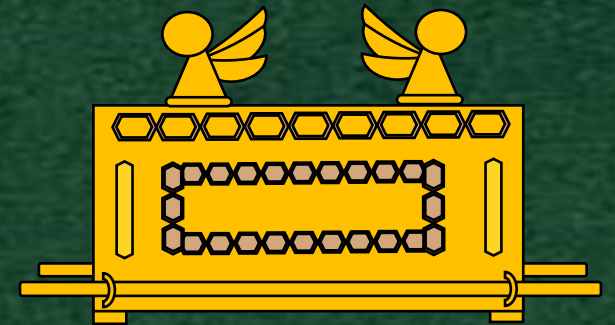
David is King

2 Samuel 1-10



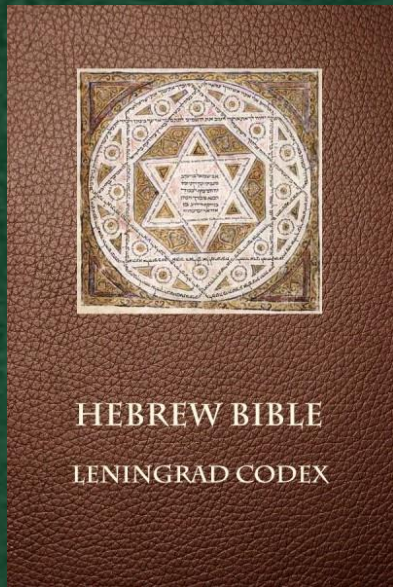
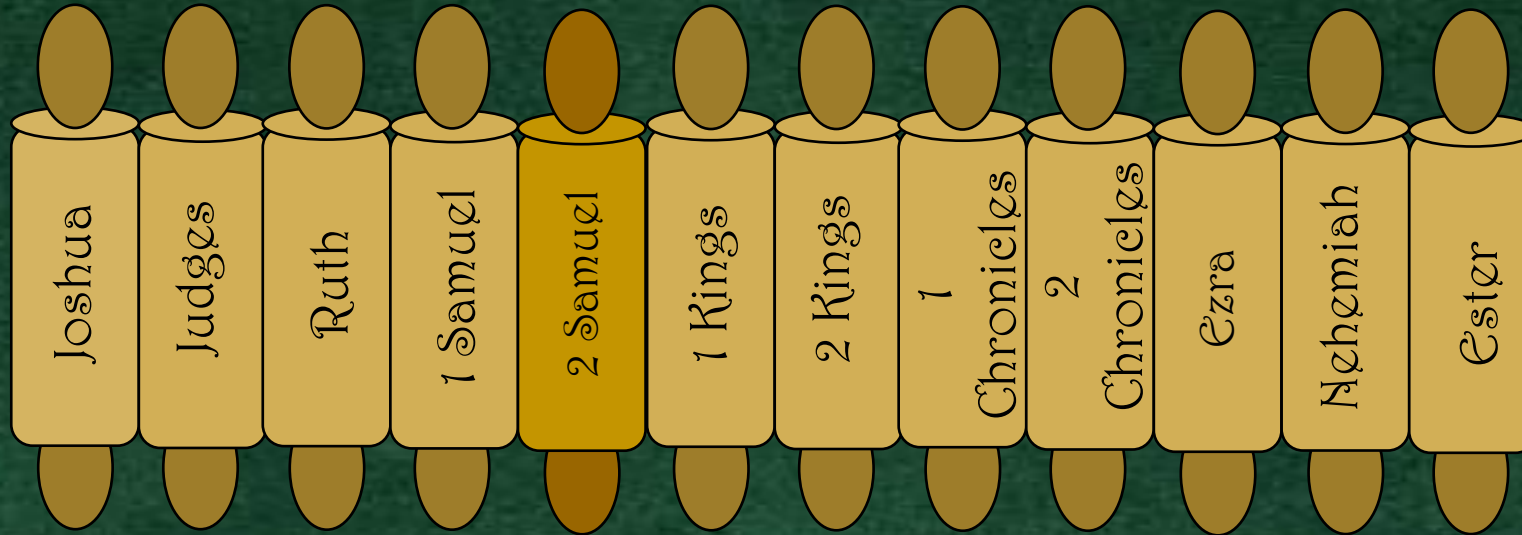
So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the LORD: and they anointed David king over Israel.

2 Samuel 5:3



2 Samuel

The books of 1 and 2 Samuel were originally one book of scripture



In the Hebrew Bible these books form one. Our division into two books follows the Greek Bible. The books begin with the birth of Samuel (hence the title) and carry us down nearly to the death of David, a period of about 130 years.



It is uncertain when and where 2 Samuel was written.

David's History in 2 Samuel

2 Samuel 1-10

David becomes king, first of the tribe of Judah and then of all of Israel. He takes the ark of the covenant to Jerusalem and offers to build a temple, but the Lord forbids him from doing so. The Lord is with David as he defeats many nations. He exercises wise judgment and governs his kingdom with both justice and mercy.

2 Samuel 11-12

David lusts after Bathsheba and commits adultery with her. Bathsheba conceives a child, and David tries to make it appear as though Bathsheba's husband, Uriah, is the father. When this plan does not work, David then arranges for Uriah to be killed in battle and takes Bathsheba as a wife. The Lord reveals to Nathan the prophet what David has done, and Nathan exposes David's sin by means of a parable. Nathan prophesies of the tragedy and misery that will come upon David and his household.

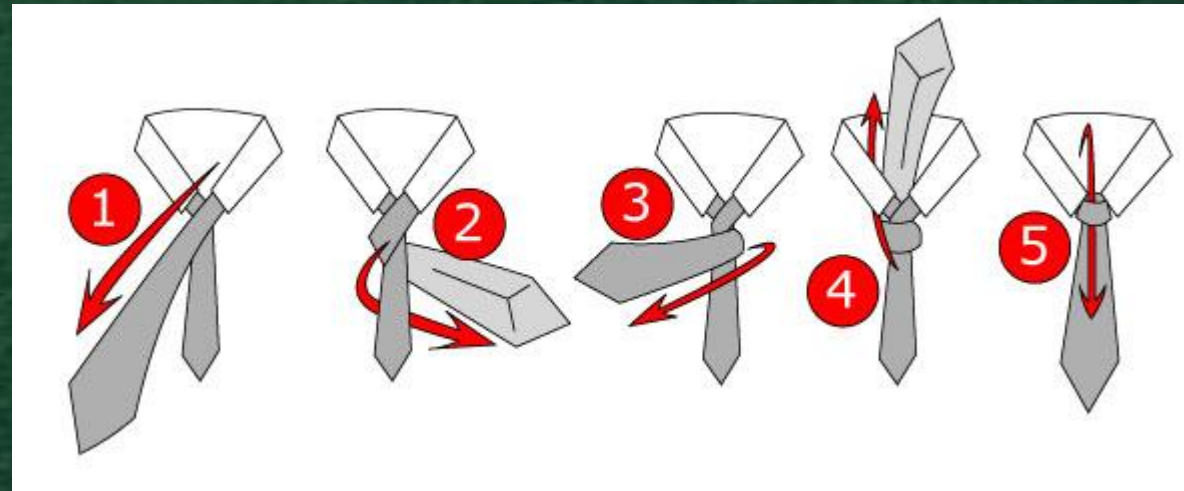
2 Samuel 13-24

David's family is fractured by lust and murder. His son Absalom conspires against him and seeks the throne. David strives to reign uprightly and is able to maintain control of the kingdom.

Asking for Guidance



Can you tie a tie?



Is it easier to tie a tie when you can look at instructions or have someone guide you?

David Learns of the Death of Saul and Jonathan

The practice of ripping one's clothes and putting soil or ashes on the head "were signs of sorrow and distress among all nations. The clothes rent, signified the rending, dividing, and scattering, of the people; the earth or ashes on the head, signified their humiliation." (1)



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:

The Lie

The man who came to David and reported that he had killed Saul at Saul's insistence was not Saul's armor-bearer.

"The whole account which this young man gives is a fabrication: in many of the particulars it is grossly *self-contradictory*. There is no fact in the case but the bringing of the *crown*, or *diadem*, and *bracelets* of Saul; which, as he appears to have been a plunderer of the slain, he found on the field of battle; and he brought them to David, and told the lie of having dispatched Saul, merely to ingratiate himself with David."

Divided Kingdom

The Northern

Known as Israel
King: Ishbosheth, Saul's son

Civil war for 7 ½ years



The Southern

Known as Judah
King: David

Abner

He was Saul's cousin and the son of Ner

He served as Saul's commander-in-chief

He was chided with by David when Saul was sleeping and David took Saul's spear and water cask as proof that David was in their camp but did not kill Saul

He wanted to preserve the kingship in the family and manipulated Ishbosheth, Saul's son, to the throne of the northern kingdom

Ishbosheth was Abner's puppet while Abner set up a new capital called Mahanaim

He took Rizpah, the daughter of Aiah and concubine of Saul's, to wife, which caused a dispute between Ishbosheth and him

He enters into peace with David; however, Joab kills him in Hebron as revenge for his brother's life



Joab

He was the eldest son of Zeruah, David's sister, making him a nephew of David's

He served as David's commander-in-chief of Judah and was closely associated with David during David's reign.

He and Abner met at the pool of Gibeon and each side (north and south) put up 12 men to show off their agilities "play before us", but blood was spilt and warfare began

Joab's brother, Asahel, was caught chasing after Abner and Aber put a spear under his 5th rib and Asahel died

Joab blew a trumpet to cease fire and Abner and the men marched all night and crossed the Jordan River

Joab and his brother, Abishai, carried their brother, Ashahel to be buried in Bethlehem

During the siege Joab lost 19 men, while Abner lost 360

Joab and his brother, Abishai, sought revenge at a later time

When Abner joined David and his men in Hebron Joab killed Abner

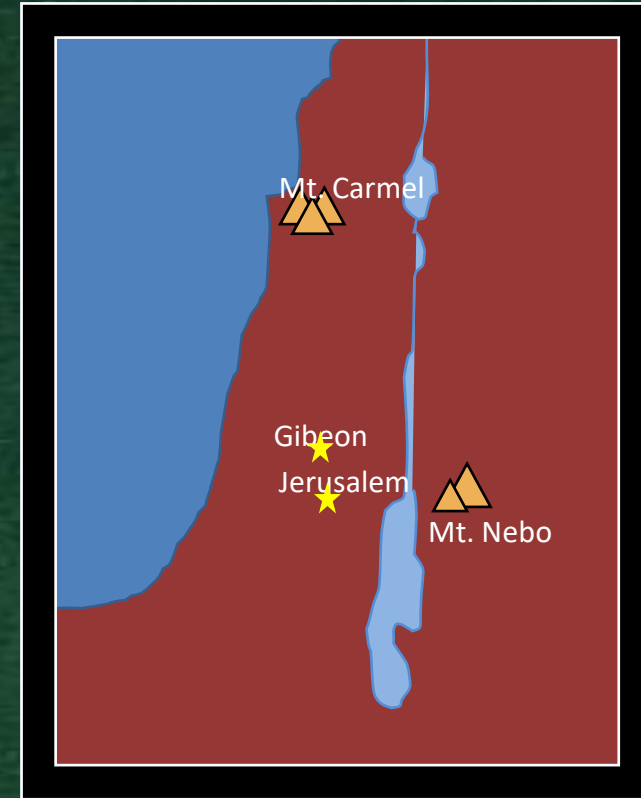
After David's death he was in favor of Adonijah's succession and for that reason was put to death by Solomon



The Pool of Gibeon

The contest between the men of Abner and the men of Joab at the pool of Gibeon was more than a simple grudge match. Abner was the leader of the forces of Ishbosheth, Saul's son.

Joab was David's commander. Thus, in the clash between the two kingdoms, champions were chosen to determine the winner. The challenge to let the young men "play before us" (v. 14) meant to let the twelve representatives battle for each side.



When the twelve from each side had killed each other, no clear winner was shown, so both sides erupted into a furious battle, which David's men won.

When Asahel, Joab's brother, gave chase to Abner, Abner yelled back that Asahel should content himself by taking the armor of one of the younger men, but Asahel refused.

David's Wives and First Sons

Abinoam

Abigail

Maacha

Haggith

Abital

Eglah

Michal

Amnon

Chileab

Absalom

Adonijah

Shephataih

Ithream



Michal was a bargaining chip between Abner and David.

But once returned to David she did not have children.

The Long War—7 ½ Years

Frequent battles and skirmishes took place between the followers of David and the followers of Ish-bosheth,



Abner made himself strong - This strengthening of himself, and going in to the late king's concubine, were most evident proofs that he wished to seize upon the government.

The Bargain

Abner and Ishbosheth had a falling out because Abner married one of Saul's concubines



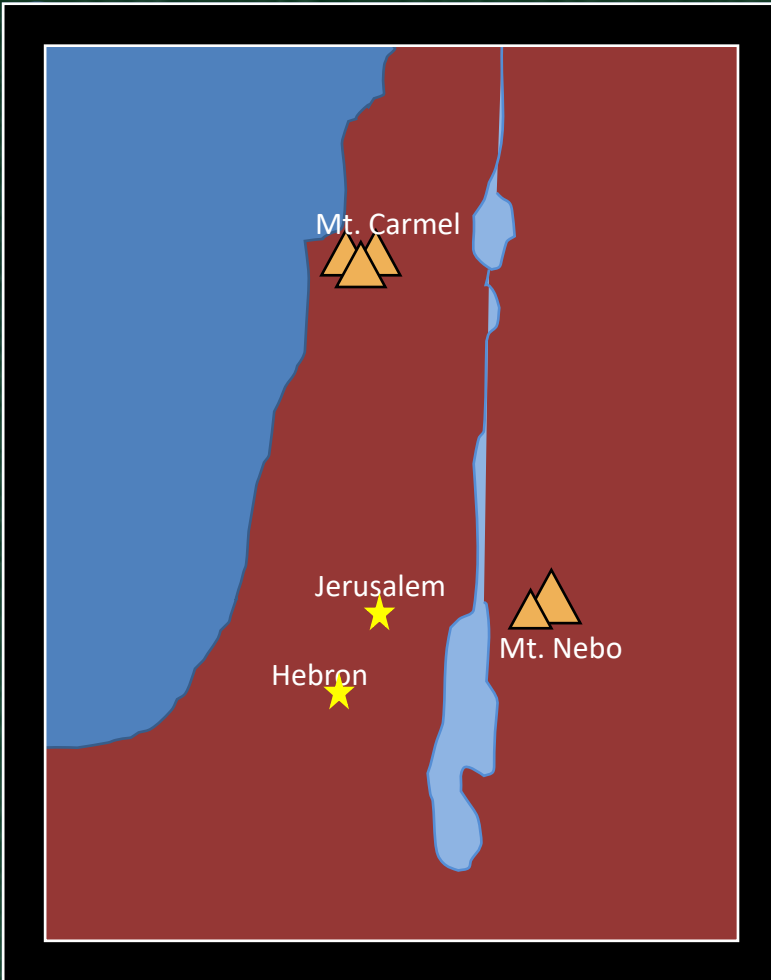
Abner sent a message to David to make peace with David

David bargained for the divorcement of Michal to Phaltiel and return her to him, her first husband.

“...yet prudence and policy required that he should strengthen his own interest in the kingdom as much as possible; and that he should not leave a princess in the possession of a man who might, in her right, have made pretensions to the throne. Besides, she was his own lawful wife, and he had a right to demand her when he pleased.”

Joab's Fear and Revenge

Abner came with his followers to join with David in Hebron



Joab feared he might be replaced as captain...

Joab used this opportunity to avenge the death of his brother (4)

David went to great lengths to demonstrate to the people that he had had nothing to do with Abner's death.

This move was important politically, for those whom Abner had persuaded to change their loyalty to David could easily have gone back to Ishbosheth at the news of Abner's death.



The Death of Ishbosheth



Rechab and Baanah, captains of Ishbosheth, murdered Ish-bosheth, and escape; and brought his head to David.

David is greatly irritated, and commands them to be slain.

How much more, when wicked men have slain a righteous person in his own house upon his bed? shall I not therefore now require his blood of your hand, and take you away from the earth?

David Is Made King

David was 30 years old when they anointed him king of all Israel

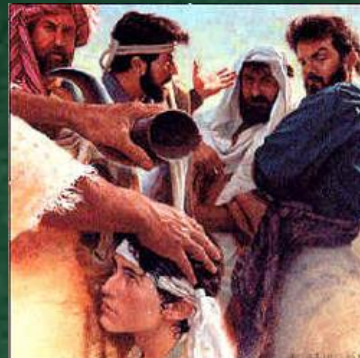
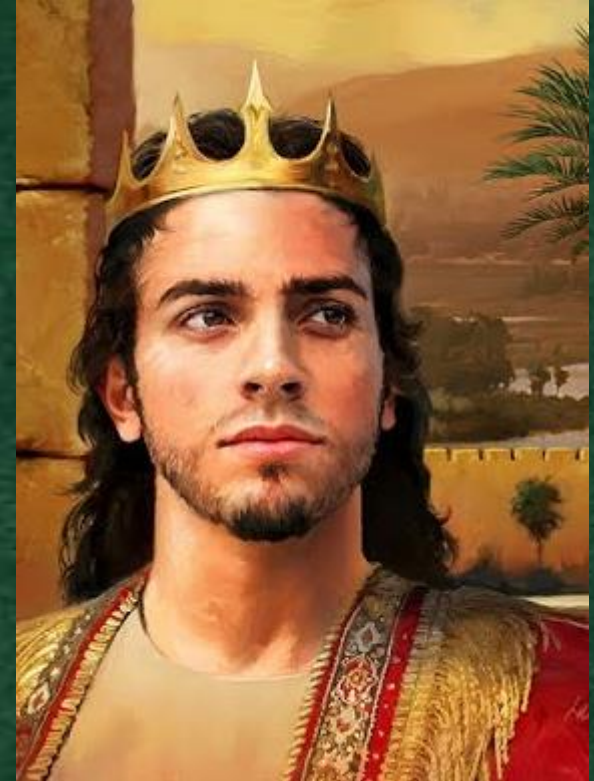
He reigned for 40 years

He was anointed 3 times as king:

By Samuel

By Judah

Now by all of Israel



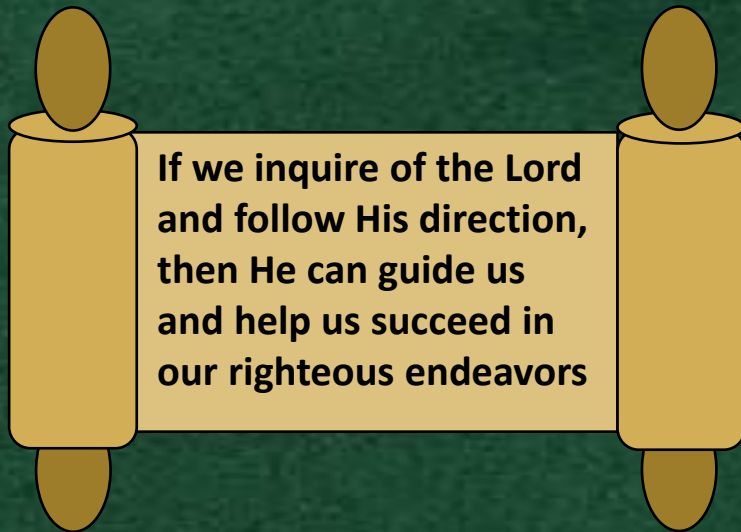
King David Goes to the Lord

Turning to the Lord King David asks the Lord what he should do about the Philistines

The Lord replies, "Go Up"

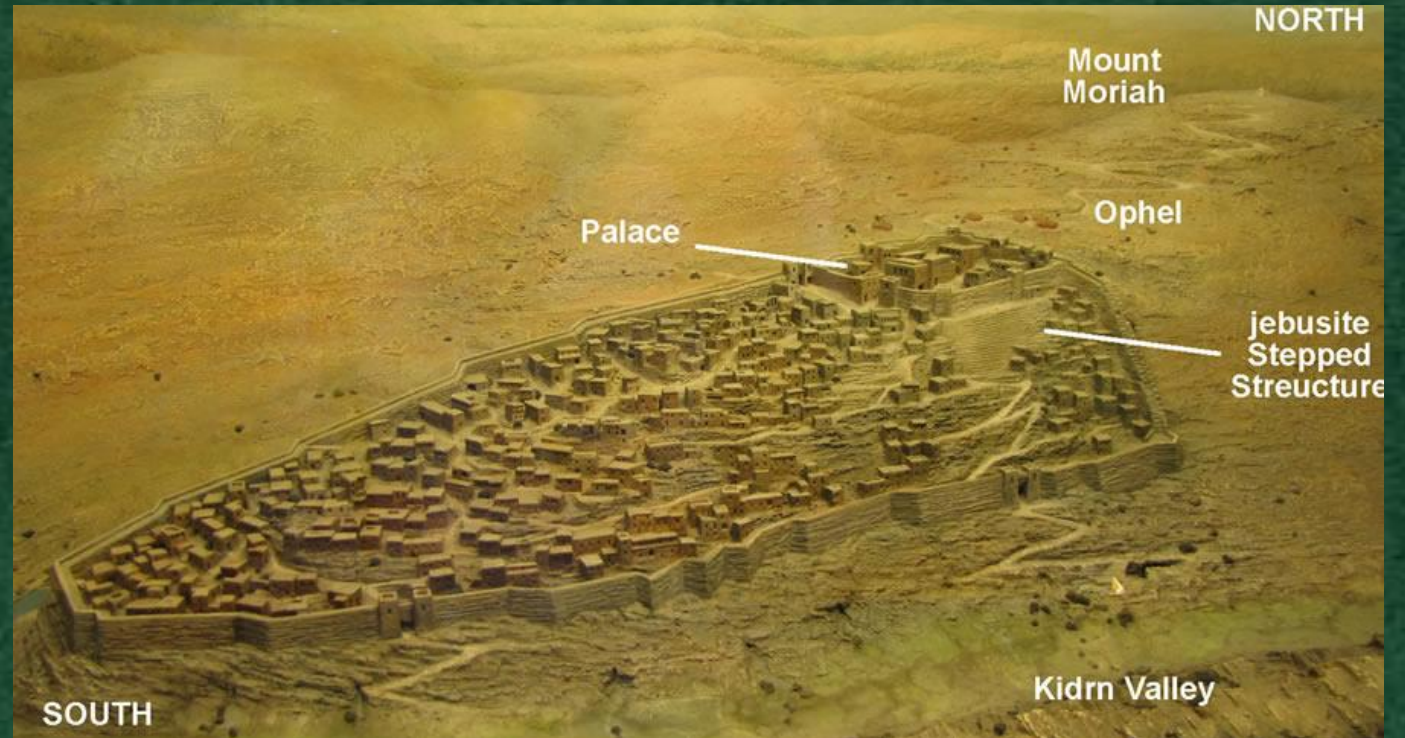


They went to a place called Baal-perazim and burned all their idols



A Cedar Palace

The beautiful cedar palace was built in the “City of David.” This was an ancient center of Jerusalem located on Ophel, the southern spur of Mount Moriah or Mount Zion.



Transporting the Ark of the Covenant

From Baale of Judah - This is supposed to be the same city which, in Joshua 15:60, is called Kirjah-baal or Kirjath-jearim (1)

The Ark was located in Gibeah at the house of Abinadab



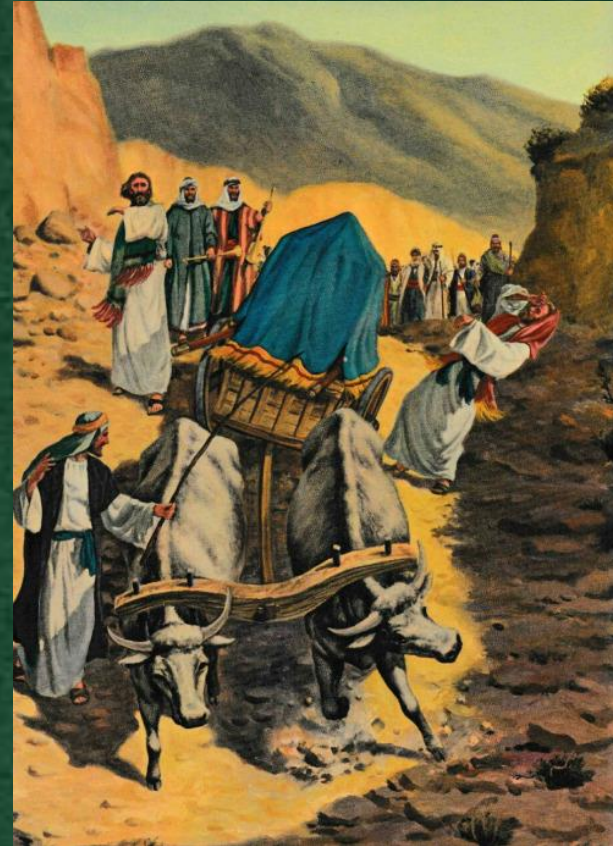
This was a sacred occasion. Instead of the priests carrying the ark on their shoulders they made a new cart. King David had not known an error of ritual had occurred.

They also danced in jubilee as the cart made its way to Jerusalem.

Uzzah's Mistake

Uzzah and Ahio, the sons of Abinadab, drove the new cart

As the cart was making its way toward Jerusalem, the oxen stumbled and jerk the cart and immediately Uzzah reached forth his hand to steady the Ark and prevent it from falling.



Uzzah was seized instantly by a paroxysm or convulsion and fell to the ground, and died.

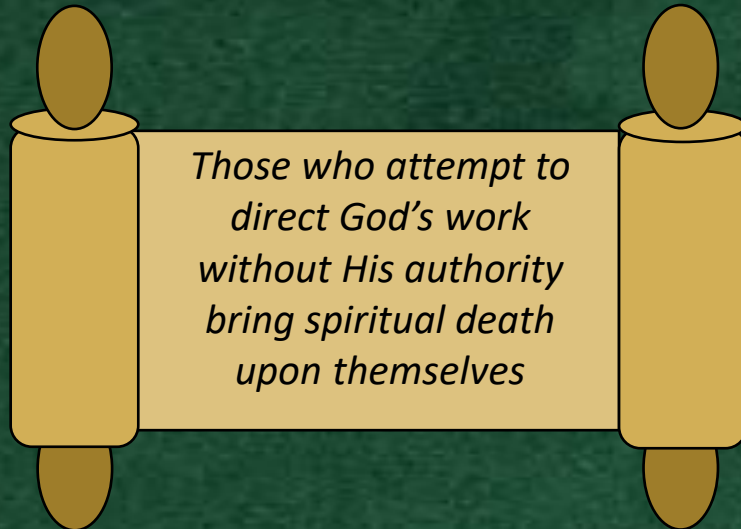
“Some may reason that [Uzzah] was only trying—though mistakenly—to help out.

But given the numerous times the Lord had saved and spared Israel, including the high dramas of the Red Sea and of the manna from heaven, surely He [the Lord] knew how to keep the ark in balance!”



Steadying the Ark

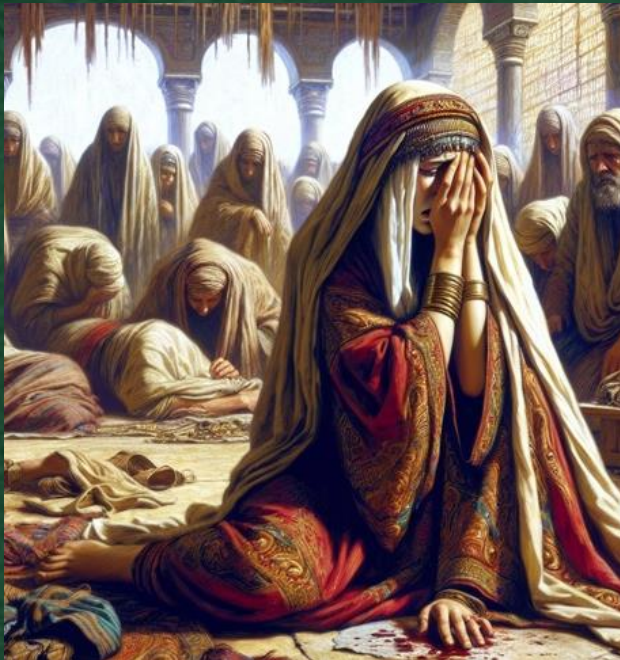
Steadying the ark can be compared to trying to correct something in the Church without having received the authority to do so.



Obed-edom and His Household are Blessed

David was afraid of the LORD that day

And the ark of the LORD continued in the house of Obed-edom the Gittite three months: and the LORD blessed Obed-edom, and all his household.



David finally brought the ark into Jerusalem which was a joyous occasion. David's wife Michal criticized David's joyous behavior, which had a negative effect on their relationship.

Forbidden to Build a Temple



David was concerned that he was living in a nice palace, and the ark was in a tent.

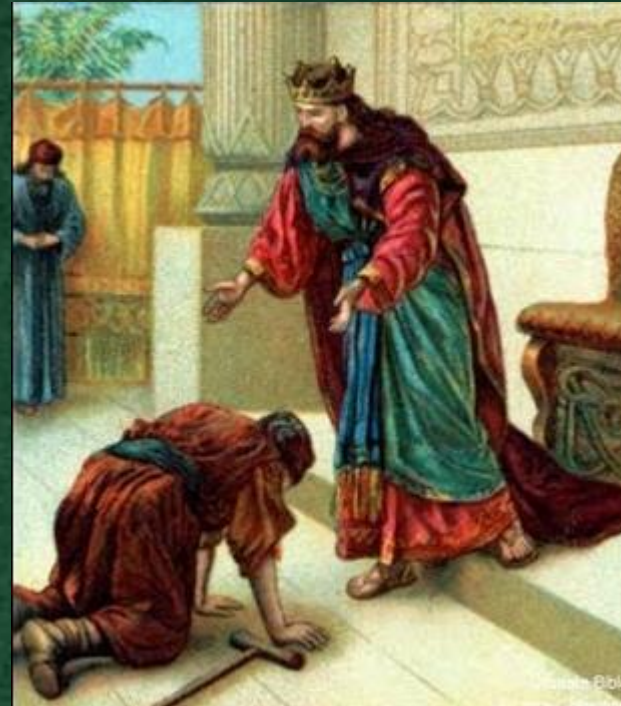
He was prepared to fulfill his ambition to build a sacred and beautiful structure for the Ark of the Covenant.



The Lord told the prophet Nathan that David should not build a temple. However, the Lord said He would establish David's house (his throne and kingdom) forever. He also said that one of David's descendants would build the temple.

David Honors Covenant Made with Jonathan

David honored the covenant he had made with Jonathan—he received Jonathan's son, Mephibosheth, into his home and gave him all of the inheritance belonging to the house of Saul.



*And Mephibosheth had a young son, whose name was Micha.
And all that dwelt in the house of Ziba were servants unto
Mephibosheth.*

David Conquers

The Lord blessed and preserved David as he reigned in righteousness.



Sources:

1. Clark, *Bible Commentary*, Vol. 2, p. 220, 2:308
2. W. Cleon Skousen *The Fourth Thousand Years* pp. 81-83
3. Bible Dictionary
4. Old Testament Institute Manual
5. Arthur R. Bassett *The King Called David* Oct. 1973 Ensign
Presentation by ©<http://fashionsbylynda.com/blog/>
6. Elder Neal A. Maxwell (*Meek and Lowly* [1987], 15).

David's Lament for Saul and Jonathan 2 Samuel 19-27 Written in the Book of Jasher

The beauty of Israel is slain
upon thy high places:
How are the mighty fallen!
Tell *it* not in Gath,
publish *it* not in the streets of Askelon;
Lest the daughters of the Philistines rejoice,
Lest the daughters of the uncircumcised triumph.

Ye mountains of Gilboa,
Let *there be* no dew,
neither *let there be* rain, upon you,
nor fields of offerings:
for there the shield of the mighty
is vilely cast away, the shield of Saul,
as though he had not been anointed with oil.

From the blood of the slain,
from the fat of the mighty,
the bow of Jonathan turned not back,
and the sword of Saul returned not empty.

Saul and Jonathan were lovely
and pleasant in their lives,
and in their death they were not divided:
they were swifter than eagles,
they were stronger than lions.

Ye daughters of Israel,
weep over Saul,
who clothed you in scarlet,
with *other* delights,
who put on ornaments of gold
upon your apparel.

How are the mighty fallen
in the midst of the battle!
O Jonathan, *thou wast* slain
in thine high places.
I am distressed for thee,
my brother Jonathan:
very pleasant hast thou been unto me:
thy love to me was wonderful,
passing the love of women.

How are the mighty fallen,
and the weapons of war perished!

David's Lament of Abner's Death 2 Samuel 3:33-34

Died Abner as a fool dieth?
Thy hands were not bound,
Nor thy feet put into fetters.
As a man falleth before the wicked.
So hast thou fallen!

This song was a heavy reproof to Joab; and must have galled him extremely, being sung by all the people.



Slaying of Ashahel:

"It seems Asahel wished to get the armour of Abner as a trophy; this also was greatly coveted by ancient heroes. Abner wished to spare him, for fear of exciting Joab's enmity; but as Asahel was obstinate in the pursuit, and was swifter of foot than Abner, the latter saw that he must either kill or be killed, and therefore he *turned his spear* and ran it through the body of Asahel. This *turning about* that he might pierce him is what we translate 'the hinder end of his spear.' This slaying of Asahel cost Abner his life." (Clarke, Bible Commentary, 2:313.)



Fig. 2 Pool of Gibeon

A pit identified with the pool of Gibeon has been excavated -

The shaft is dated to about the 11th or 12th century BC.

- Measuring 37 feet in diameter, by 82 feet deep, it is carved into solid rock and is accessed by a circular staircase of 79 stone steps.
- At the bottom is a 167-foot tunnel leading to the cistern that was fed by a spring outside of the city's walls, in the eastern slope of the hill.



Those At David's Anointing 2 Samuel 5:3

Judah	6,800
Simeon	7,100
Levi	4,600
Aaron	3,700
Benjamin	3,000
Ephraim	20,000
Manasseh in Samaria	18,000
Issachar	200 captains and "all their brethren"
Zebulun	50,000
Naphtali	37,000
Danites	28,000
Asher	40,000
Trans-Jordon tribes (Reubenites, Gadites and half the tribe of Manasseh----	120,000

1 Chronicles 12:1-23

Steadying the Ark

“**The ark** was the symbol of God’s presence, His glory and majesty. When first given to Israel, the ark was placed in the Holy of Holies in the tabernacle, and not even the priest was allowed to approach it. Only the high priest, a type of Christ, could approach it, and then only after going through an elaborate ritual of personal cleansing and propitiation [regaining God’s favor by repenting] for his sins” (*Doctrine and Covenants Student Manual*, 2nd ed. [Church Educational System manual, 2001], 188).

When moving the ark, priests were required to use poles running through rings on the sides to carry it. According to Numbers 4:15, the consequence for touching the ark without authorization was death.

President Brigham Young taught the following about steadying the ark: “Let the Kingdom alone, the Lord steadies the ark; and if it does jostle, and appear to need steadying, if the way is a little sidelining sometimes, and to all appearance threatens its overthrow, be careful how you stretch forth your hand to steady it; let us not be too officious in meddling with that which does not concern us; let it alone, it is the Lord’s work” (*Discourses of Brigham Young*, sel. John A. Widtsoe [1954], 66).

“In modern revelation the Lord referred to [Uzzah steadying the ark] to teach the principle that the Lord does not need the help of men to defend his kingdom (see D&C 85:8). Yet even today there are those who fear the ark is tottering and presume to steady its course” (*Doctrine and Covenants Student Manual*, 2nd ed. [Church Educational System manual, 2001], 188). Some members of the Church may see problems and be frustrated with the way they feel their leaders or others are addressing those problems. They may feel that even though they do not have the authority to do so, they need to correct the course of their ward or even of the Church. However, “the best intentions do not justify such interference with the Lord’s plan” (*Doctrine and Covenants Student Manual*, 188).

“It is a little dangerous for us to go out of our own sphere and try unauthoritatively to direct the efforts of a brother. You remember the case of Uzzah who stretched forth his hand to steady the ark. He seemed justified when the oxen stumbled in putting forth his hand to steady that symbol of the covenant.

We today think his punishment was very severe. Be that as it may, the incident conveys a lesson of life.

Let us look around us and see how quickly men who attempt unauthoritatively to steady the ark die spiritually.

Their souls become embittered, their minds distorted, their judgment faulty, and their spirit depressed.

Such is the pitiable condition of men who, neglecting their own responsibilities, spend their time in finding fault with others”

President David O. McKay (in Conference Report, Apr. 1936, 60).

Michal:

When the ark came (*i.e.* was carried) into the city of David, Michal the daughter of Saul looked out of the window, and there she saw king David leaping and dancing before Jehovah, and despised him in her heart. ... Michal is intentionally designated the daughter of Saul here, instead of the wife of David, because on this occasion she manifested her father's disposition rather than her husband's. In Saul's time people did not trouble themselves about the ark of the covenant [1 Chronicles 13:3]; public worship was neglected, and the soul for vital religion had died out in the family of the king. Michal possessed teraphim, and in David she only loved the brave hero and exalted king: she here fore took offence at the humility with which the king, in his pious enthusiasm, placed himself on an equality with all the rest of the nation before the Lord. ...

"... The proud daughter of Saul was offended at the fact, that the king had let himself down on this occasion to the level of the people. She availed herself of the shortness of the priests' shoulder dress, to make a contemptuous remark concerning David's dancing, as an impropriety that was unbecoming in a king. ... With the words 'who chose me before *thy father and all his house,*' David humbles the pride of the king's daughter.

His playing and dancing referred to the Lord, who had chosen him, and had rejected Saul on account of his pride. He would therefore let himself be still further despised before the Lord, *i.e.* would bear still greater contempt from men than that which he had just received, and be humbled in his own eyes [see Psalm 131:1]: then would he also with the maidens attain to honour before the Lord. For whoso humbleth himself, him will God exalt [Matthew 23:12]."

(Keil and Delitzsch, Commentary, 2:2:336–38.) Found in Old Testament Institute Manual

Building a Temple:

David's motivation for wanting to build a permanent house for the Lord (the tabernacle built by Moses in the wilderness was then about three hundred years old) was proper and good, but the Lord, through Nathan, denied him permission to do so. No specific reason was given here, only a blessing on David's house. In the account in Chronicles, however, David told Solomon that it was revealed to him that he had seen too much war and bloodshed to build the house of the Lord (see 1 Chronicles 22:8). Old Testament Institute Manual