

Plan and Purpose Bible Lesson #III-33—II Sam 3-9; I Chron. 11-18

In our last lesson we read of the first battle between the forces of Ishbosheth, son of Saul, led by Abner and the forces of David led by Joab. Abner felt that by royal rights, Ishbosheth should have been crowned king of Israel when his father was killed, however, the men of Judah crowned David as king over Judah. There were numerous battles that ensued following this first battle with the forces of Abner growing weaker and the forces of Joab growing stronger. During this time however, Abner became stronger and stronger in the house of Saul. One day, Ishbosheth accused Abner of lying with one of Saul's concubines. Abner had tried to protect the house of Saul and had done everything he could to protect Ishbosheth and his throne, so for Ishbosheth to make this accusation against Abner was more than he could take. He told Ishbosheth that he was going to deliver Israel to David that David might be king over all Israel instead of just Judah.

He sent a message to David telling him of his intentions if David would make a covenant with him. David said that he would make the covenant, but for Abner to see him, he would have to bring Michal, Saul's daughter and David's wife with him. David then sent word to Ishbosheth that he wanted his wife back, so Ishbosheth sent and took her away from the husband that Saul had given her to when David was on the run from Saul. Abner talked to the elders of Israel, including the tribe of Benjamin and convinced them to recognize David as their king and then he went to David. David prepared a feast for Abner and his men that were with him and he and David made the necessary agreement for Abner to bring the rest of Israel to David. David sent Abner away in peace, but Joab was not there when all of this took place, but arrived back just after Abner left. When told what had taken place, he did not believe Abner and told David that he believed that Abner had just come to spy on him. Joab then sent messengers to Abner asking him to come back which Abner did. Joab then proceeded to get Abner off by themselves and he killed Abner partly in retribution for Abner killing Joab's brother earlier.

David did not know about any of this until it was all over. When he found out, he put a curse on Joab and his family. (Read II Sam. 3:28-29) David then mourned for Abner and the people took notice realizing that David did not have anything to do with Abner's death.

Ishbosheth had two captains in his army that were brothers. Apparently thinking that they might gain favor with David, they killed Ishbosheth and cut off his head and took it to David. However, when David learned what they had done, he had both of them killed.

We're also told in chapter 4 that Jonathan had a son named Mephibosheth. He was five years old when his father was killed and his nurse, when she heard the news of Jonathan and Saul's death fled with Mephibosheth, but while fleeing he fell injuring both feet so that he was lame for the rest of his life.

The first 9 chapters of I Chronicles are basically genealogies of David and his house and all of Israel. We'll deal with them briefly when we finish the books of the Kings, but starting with chapter 10 we find a lot of repetition of what we are reading here in II Samuel, so I would like for us to be looking at these chapters as well as we continue our study. Chapter 10 repeats the story of the death of Saul and his sons in the battle with the Philistines. We'll try to look at the two accounts in II Samuel and I Chronicles and try to harmonize them as much as we can. When we get into the books of the Kings, we

will also find history of the same time periods in I and II Chronicles, but with different emphasis, so we will continue to try to harmonize them all together so that we get the bigger picture the first time.

Chapter 5 of II Samuel and chapter 11 of I Chronicles tells us that the elders of Israel came to David and made a covenant with him and anointed him king over all Israel. David was living in Hebron at that time. We're told that David was 30 years old when he began to reign over Judah and after reigning for 7 ½ years he was made king over all Israel and he reigned another 32 ½ years over all Israel, thus he reigned for a total of 40 years.

One of the first things that he did after this was to march on Jerusalem that was inhabited by the Jebusites at the time. When the Jebusites saw that David had come against them, they said it would be impossible for him to take Jerusalem boasting that the blind and the lame could keep him from it. Nevertheless, David took the city and it became known as the city of David. I Chron. 11 tells us that Joab earned the position of chief general over David's army by being first to smite the Jebusites in taking the city of Jerusalem. I Chron. 11-12 gives us a list of the men of war that fought with David. We're told that there were three that were so exceptional that they became the chiefs of the captains with Joab being the chief of the three. Jashobeam lifted up his spear and killed three hundred men himself at one time. Eleazar was the third and we're told that he wrought a great slaughter among the Philistines. These three were among thirty such men which included Abishai who also killed 300 men at one time. Also Benaiah who slew two lionlike men of Moab, killed a lion in a pit on a snowy day and killed an Egyptian who was almost 9 feet tall with his own spear. These are the kind of men who made up David's army.

Hiram, king of Tyre sent messengers along with cedar trees, carpenters, and masons to David and they built David a house in Jerusalem. David continued to grow in greatness and understood that it was God that was making him great. He married more wives and had more sons and daughters by them.

The Philistines were among the first nations who came against David and Israel only to be severely defeated. As a result David began to increase the size of his kingdom by either destroying his enemies or making them his servants until he had reached the Euphrates. This was the first time that the promise to Abraham concerning the land size of the kingdom had been reached since Abraham's time.

David decided to bring the Ark of the Covenant, that had been in the house of Abinadab at Kirjathjearim or Baale, to Jerusalem. He took 30 thousand men with him and went to Kirjathjearim to bring it up. They put it on a new cart and Uzzah and Ahio, sons of Abinadab drove the cart. There was a great celebration as they traveled. However, at a point in the trip, the oxen that were pulling the cart stumbled and shook the cart and Uzzah put his hand on the ark to steady it. (Read II Samuel 6:7-11 and I Chron. 13:9-14)

At the end of 3 months, the moving of the ark was continued and again with great celebration with David leading the celebrating with dancing. His wife Michal happened to look out a window and saw David dancing and this displeased her very much. When he returned home, she confronted him about what she had seen. David had a difficult time explaining that his dancing was to the LORD and that he really didn't care what people thought including his wife. As a result of this confrontation, we're told that Michal never had any children.

The ark was brought to Jerusalem and put in a tabernacle that David had erected for it. David offered burnt offerings and peace offerings and hosted a feast for all the people.

II Sam. 7 and I Chron. 17 are very important chapters for our understanding. David became concerned that he was living in a house of cedar, but the ark was in a tent. He discussed this with Nathan, the prophet, who first told David to do all that he wanted for the LORD was with him. However, God spoke to Nathan that night with a very important message. Instead of God telling David to build a house for the ark, He turned the tables on him promising to build David a house, but speaking of his family and descendants rather than a physical structure. (Read II Sam. 7:10-17) This is an unconditional covenant that God is making with David. It does not require performance on the part of David or his descendants for God to carry this out. David doesn't request this, nor does it require anything from David. Basically there are three parts to this covenant, or promise. First, God recognizes that if He carries out his promise to Abraham, the land of Canaan will not hold all the people, so He is promising a new land for the children of Israel. David is in Jerusalem at the time, and verse 10 says, **"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."** Obviously, this place God is speaking of is somewhere else since David is currently in Jerusalem. Later we will see that 10 ½ tribes left the land of Canaan never to return in the Assyrian captivity, and though we'll see that God, at least temporarily, disowned them, He tells them that while they are gone they will multiply greatly and then He indicates that He is going to woo them back to Him and will betroth them to Him for ever. Also Judah will be taken from the land for at least 70 years and even when they return the land is under the jurisdiction of another nation and remains so to our current day. So if God is going to plant them in a place that He appoints for them, I don't think we can think of that place as the place they currently resided in David's time.

Verse 11 says, **"Also the LORD telleth thee (David) that he will make thee an house."** Then verse 16 says, **"And thine house and thy kingdom shall be established for ever..."** Rather than a literal house made of wood and stone, God tells David that He is going to build David a house—a family dynasty and that it shall be established for ever. At the moment here, Israel is God's chosen people, therefore the nation to carry out God's plan and purpose for them on the earth, basically the promises to Abraham. We'll see a little later that Israel became divided into two entities with each entity destined to carry out separate parts of God's plan. Here in II Samuel, God is cutting out a third entity, the house of David, that also has a part of God's plan to carry out. So as we continue to study the rest of the Bible and history, it will be important for us to keep these three entities in mind and watch to see how each of them perform the job that God has planned for them in carrying out His promises to Abraham. Secular history and the Bible will both be more understandable to us if we do this.

The third part of this covenant is that God says that He is going to choose one of David's sons to succeed David to the throne and that He is going to establish his kingdom and throne for ever. Verses 12-13 tell us, **"And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom for ever."** We know that Solomon was the son that followed David to the throne and then we have Biblical record of that kingdom and throne up until the Babylonian captivity. At that time, it will appear that the throne and kingdom is abolished and never re-established. If this is true, then God is a liar. But this is where things get interesting. While we won't see direct Biblical records of the throne and kingdom, we do have prophecy

that, if understood, will give us clues to look for in secular history that will tell us how God carries out this promise to David. Even in some of the Biblical records of the kings of Judah, it appears a time or two that this promise is of none effect, but if we continue reading we see the miraculous hand of God working to keep this promise, though virtually none of the kings did anything to cause the house of David to deserve it.

This passage also helps us understand some of the later Scripture. For example, in the New Testament we have record of two genealogies that are purported to be the genealogy of Jesus Christ. This passage tells us which is the true genealogy. The genealogy in Matthew 1 traces the genealogy through Solomon, thus this is the true genealogy of Jesus Christ. The genealogy in Luke 3 traces the genealogy through Nathan, another son of David, but not the one through whom the kingdom was to be established. It is the genealogy of Joseph, Mary's husband. There are some other factors that need to be understood to understand that Matt. 1 is the true genealogy of Christ, and we will deal with these as we continue our study.

I might should have said that there are 4 parts to this promise, but I consider the 4th part to be somewhat secondary. It is the promise that Solomon would be the one to build the temple that David is wanting to build at this point in our story.

The important thing that we need to learn and understand is that when God makes an unconditional promise such as this, we need not to make excuses for God as to why we don't see things happening as we think they should, we must not think that God lied or that He is incapable of carrying out His promise, but rather, we need to be looking for the results, whether they are in the Bible and/or in secular history.

When David heard these words from the prophet Nathan, he was greatly humbled before God. (Read II Sam. 7:18-29; I Chron. 17:16-27)

II Sam. 8 and I Chron. 18 gives us a brief history of David's successes in war against the enemies of Israel round about them. He not only put all of the neighboring countries in subjection to him, he took great spoil of gold, silver, iron and brass which he dedicated to God for use in the building of the temple that God told him his successor would build. After telling us of the massive expansion of Israel territory wise, we're told in II Sam. 8:15, "**And David reigned over all Israel, and David executed judgment and justice unto all his people.**" Then we're told that Joab was over the host, Jehoshaphat was the recorder, Zadok and Ahimelech were the priests, Seraiah was the scribe and Benaiah was over the Cherethites and the Pelethites (which were David's body guards) and that David's sons were chief rulers. (Read I Chron. 20:4-8) This apparently finished off the giants of the land.

In keeping his promise to Saul and to Jonathan that he would not harm their families, David went beyond this and sought out members of their family to bless them. (Read II Sam. 9)

We'll stop here for this lesson. Continue reading II Samuel and I Chronicles for our next lesson.

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