

2 SAMUEL OVERVIEW –

We pick up this morning in the book of **2 Samuel** right where we left off at the end of 1 Samuel – with the death of King Saul – the People’s Choice for king who was **outwardly impressive** but lacked substance. That should be no surprise because the 2 books are really one. It is somewhat of an artificial distinction to divide them into 2 separate books. Our focus today will be on the **Tumultuous Reign of King David** – *the man after God’s own heart*. David is in many senses the ideal king and the one who typifies the coming **Messiah King** who alone will reign in righteousness and peace and justice and wisdom.

So let’s remember what we covered last week in 1 Samuel – a book of **transition** – 3 key figures

- Samuel
- Saul
- And then to the interaction between Saul and David in the final section of the book.

But I want to back up even further to the book of **Genesis** – the book of Beginnings. Here we saw that **foundational Abrahamic Covenant** set forth in **Genesis 12:1-3** that has dictated God’s **kingdom agenda** up to this point in Israel’s history.

“Now the LORD said to Abram, ‘Go forth from your country, And from your relatives And from your father's house, To the land which I will show you; ² And I will make you a great nation, And I will bless you, And make your name great; And so you shall be a blessing; ³ And I will bless those who bless you, And the one who curses you I will curse. And in you all the families of the earth shall be blessed.’”

Remember the three key elements of this great unconditional promise:

- A Promised Land to occupy and possess for peace and security and testimony
- A Promised Nation to be God’s special people to represent Him in holiness before the nations
- A Promised Worldwide Blessing that will encompass all those who enter into the household of the faith of Father Abraham – both Jew and Gentile

Now as we get to 2 Samuel God makes another monumental covenant – this time with King David in **Chapter 7** – a covenant that will dictate God’s **kingdom agenda** for the remainder of human history into eternity – **2 Sam. 7:8-17**

“Now therefore, thus you shall say to My servant David, 'Thus says the LORD of hosts, I took you from the pasture, from following the sheep, that you should be ruler over My people Israel. ⁹ And I have been with you wherever you have gone and have cut off all your enemies from before you; and I will make you a great name, like the names of the great men who are on the earth. ¹⁰ I will also appoint a place for My people Israel and will plant them, that they may live in their own place and not be disturbed again, nor will the wicked afflict them any more as formerly, ¹¹ even from the day that I commanded judges to be over My people Israel; and I will give you rest from all your enemies. The LORD also declares to you that the LORD will make a house for you. ¹² When your days are complete and you lie down with your fathers, I will raise up your descendant after

you, who will come forth from you, and I will establish his kingdom.¹³ He shall build a house for My name, and I will establish the throne of his kingdom forever.¹⁴ I will be a father to him and he will be a son to Me; when he commits iniquity, I will correct him with the rod of men and the strokes of the sons of men,¹⁵ but My lovingkindness shall not depart from him, as I took it away from Saul, whom I removed from before you.¹⁶ And your house and your kingdom shall endure before Me forever; your throne shall be established forever.’¹⁷ In accordance with all these words and all this vision, so Nathan spoke to David.”

Look at how God’s key promises become more specific and more focused as we see that it will be a descendant not only of Abraham but now from the line of David that will rule as this enduring king over God’s kingdom. Look at how God’s same promises are concentrated in Jesus in **Luke 1:30-33** as the angel Gabriel appears to Mary and proclaims what God is now accomplishing beginning at the Incarnation:

“And the angel said to her, ‘Do not be afraid, Mary; for you have found favor with God.³¹ And behold, you will conceive in your womb, and bear a son, and you shall name Him Jesus.³² He will be great, and will be called the Son of the Most High; and the Lord God will give Him the throne of His father David;³³ and He will reign over the house of Jacob forever; and His kingdom will have no end.’”

This is the lens through which we must view the events of **2 Samuel** and the ups and downs of the reign of King David. God is accomplishing His **kingdom agenda**. Even though God’s promises are now extrapolated out into future eternity – they are still rooted in a specific land with boundaries, a specific nation of ethnic Israel (who will be supernaturally regathered and saved when Christ returns) and a specific throne that is focused in Jerusalem, the capital of the city of David. The **amillennial perspective** [Prefix “A” = no millennium] says that there is no future 1,000 year kingdom on earth where Jesus will reign over the earth from His throne in Israel. [Even though it is clearly revealed in **Rev. 20** which details the end times events.]

Instead He reigns right now in the hearts of men **spiritually** who turn to Him in repentance and faith. While that spiritual aspect of the reign of Christ is true, it does not negate the ongoing faithfulness of God to His **literal promises** to ethnic Israel regarding the physical reign of Christ during the coming millennial kingdom. That is why we interpret God’s kingdom agenda from a **premillennial** [Prefix “Pre” = Christ returns before the 1000 year rule on earth] **perspective**. This is the **dispensational framework** where the church does not replace Israel in the fulfillment of God’s OT promises; but God still has a **future program** for ethnic Israel as well as for all the world. Read **Romans 9-11** and you will see the distinction between ethnic Israel and the Gentiles maintained. We can become spiritual children of Abraham by faith ... but the ethnic nation of Israel is never abandoned by God totally and permanently.

[The **New Covenant** of **Jeremiah 31** differs from the **Davidic Covenant** in that it focuses more on the internal heart transformation and individual relationship with God rather than on the external function of kingship in the leadership of the nation.]

But we have no time to argue the differing views of **eschatology** here. Our task is to understand the book of **2 Samuel** and how it should impact our lives today.

The **overall Structure** of the book is very simple:

- **Chaps. 1-10** – The Triumphs of David's Reign
 - o As he consolidates his kingdom over first Judah and then all of Israel
 - o At the heart of this section is the Davidic Covenant in **Chap. 7**
 - o 2 prongs to David's successful reign
 - Victory on the battlefield
 - Grace on the throne – bringing justice to the vulnerable – reflecting the heart of God
- **Chap. 11** – The Tragic Transgression of David's Sin with Bathsheba
David proves to be a highly flawed leader; he will commit other significant sins as well; but this is the one that marks the turning point in the book
- **Chaps 12-20** – The Troubles arising as the Consequences of Sin
 - o Personal, Family and National consequences
- **Chaps. 21-24** – Appendix – some closing reflections

[Charles Ryrie offers a good outline that breaks things out in a little more detail:

- I. David's Coronation over the Kingdom (**1:1 – 5:6**)
(1-4) King over **Judah** only, based from Hebron
(5-12) King of all **Israel** based from Jerusalem
- II. David's Consolidation of the Kingdom (**5:7 – 6:23**)
- III. David's Covenant Concerning the Kingdom (**7:1-29**)
- IV. David's Conquests for the Kingdom (**8:1 – 10:19**)
- V. David's Crimes within the Kingdom (**11:1-27**)
- VI. David's Conflicts in the Kingdom (**12:1 – 20:26**)
- VII. David's Conclusion in the Kingdom (**21:1 – 24:25**)

Big Idea:

Triumphs don't insulate us (or flawed leaders like David) from troubles due to transgression, but God faithfully accomplishes His kingdom agenda = fulfilling His unconditional covenant with David. [God's kingdom plans are not **derailed** by human failure.]

Warren Wiersbe: One of the major themes of 2 Samuel is Restoration –

- the restoration of national unity of all the 12 tribes = The United Kingdom
- the restoration of David after he sinned – based on confession and repentance – see **Psalm 51** – personal restoration in his relationship with God and leadership restoration after he had undermined his ability to govern
- and the restoration of the throne in Jerusalem after Absalom's rebellion had forced David to flee

Key Verse: 2 Samuel 7:16

*“And your house and your kingdom shall endure before Me forever;
your throne shall be established forever.”*

Expanded Summary:

The Book of **2 Samuel** recounts the **tumultuous reign** of King David. As the type of the Messiah who is yet to come to fully establish God's Kingdom on earth, it is surprising to witness the many failures in the life of this great OT leader who has been characterized as "*the man after God's own heart*." Yet God demonstrates His Power and His Providence in mercifully restoring David, in sustaining and even strengthening his United Kingdom over the twelve tribes, and in preparing the way for that future Messianic Kingdom.

David's supreme loyalty to His God amidst all of the trials and pressures stands in contrast to those who have very selfish, politically-motivated agendas. When David is confronted with his sin, he repents and seeks God's gracious restoration. Ultimately, the state of the union which David passes on to his son Solomon far surpasses the fragmented tribal bickering reflected at the conclusion of the reign of Saul.

God has granted the nation rest from attacks from external enemies and protected the nation from its own internal civil strife so that it has become an impressive showcase for His glory. The focus remains on the future where the expectations will be met by the coming of the Prince of Peace.

Chaps. 1-10 – The Triumphs of David's Reign

- 1) **(CHAPS 1-6) KINGDOM TRANSITION – FROM SAUL TO DAVID**
- 2) **(CHAPS 7-10) KINGDOM BLESSINGS – CONQUESTS AND CONSOLIDATION**

Chap. 1 – DEATH OF SAUL AND JONATHAN HIS SON / LAMENT OF DAVID

(1:1-4)

"Now it came about after the death of Saul, when David had returned from the slaughter of the Amalekites, that David remained two days in Ziklag. ² And it happened on the third day, that behold, a man came out of the camp from Saul, with his clothes torn and dust on his head. And it came about when he came to David that he fell to the ground and prostrated himself. ³ Then David said to him, 'From where do you come?' And he said to him, 'I have escaped from the camp of Israel.' ⁴ And David said to him, 'How did things go? Please tell me.' And he said, 'The people have fled from the battle, and also many of the people have fallen and are dead; and Saul and Jonathan his son are dead also.'"

David had been seeking refuge in Ziklag. In the days of Saul the city was under the rule of the Philistines. King Achish of Gath gave it to David when he was being pursued by Saul. Here is where David had been hanging out with his men. Imagine the **patience** it took for David to **wait upon the Lord's timing** to begin ruling over Israel. Instead of acting presumptuously or trying to force the issue, he submitted to God's timetable.

This Amalekite presents himself as a humble hero who administer the final death blow to Saul – who had tried to commit suicide but needed someone to finish the job.

How did David respond? Not with glee over the demise of his arch enemy. But with mourning over the Lord's anointed – the appointed leader of God's people.

Vs. 14 – “*How is it you were not afraid to stretch out your hand to destroy the Lord's anointed?*” – remember David previously had opportunities to kill Saul but was unwilling to kill the Lord's anointed.

Then in the second half of the chapter we have this beautiful song of lament: “*How have the mighty fallen!*” David especially expresses his love for Jonathan.

Vs. 26 “*your love to me was more wonderful than the love of women.*” Not some perverted homosexual relationship pictured here but genuine friendship being expressed

Chap. 2 – POWER STRUGGLE DIVIDES THE NATION

It was not a smooth transition from Saul to David. The nation was marred by political fractures and spiritual disillusionment.

A **power struggle** developed between the southern tribe of Judah where **Joab** is the military leader supporting David and the northern tribes of Israel where **Abner**, Saul's commander, is trying to prop up **Ishbosheth** as a puppet king in opposition to David

(:1-4) David is crowned King over Judah in Hebron (this is the second anointing of David)

Vs. 1 -- “*Shall I go up to one of the cities of Judah?*” Now it is time for David to more aggressively pursue his calling to the throne. But he **submits all that he does to the counsel of the Lord**. Just because the circumstances had drastically changed and the obstacle of Saul was out of the picture, David did not dash in without the authorization from the Lord.

“*Shall I go up to one of the cities of Judah?*”

“*Where shall I go up?*”

Hebron was strategically located near the center of the tribe of Judah. It was well protected by being in the mountains – about 20 miles south of Jerusalem.

Chap. 3 – PERSONAL VENDETTAS JEOPARDIZE KINGDOM GOALS

(:1) “*Now there was a long war between the house of Saul and the house of David; and David grew steadily stronger, but the house of Saul grew weaker continually.*”

David slowly getting the upper hand in this conflict with the northern tribes

Critical turning point was the **defection of Abner**

[(:7) Accusation by Ishbosheth

“*Now Saul had a concubine whose name was Rizpah, the daughter of Aiah; and Ishbosheth said to Abner, ‘Why have you gone in to my father's concubine?’*”

This was no small matter - Having intercourse with a king's concubine was a treasonous act, for it was in essence making a claim to the throne.

This internal spat ended up alienating Abner from Ishbosheth.

(:9-10) *“May God do so to Abner, and more also, if as the Lord has sworn to David, I do not accomplish this for him -- to transfer the kingdom from the house of Saul, and to establish the throne of David over Israel and over Judah, from Dan even to Beersheba.”*

Look at how Abner shows **awareness of the Davidic Covenant**

Abner negotiates an alliance with David on the one condition that he bring with him Michal – who needed to be taken back from her current husband Paltiel the son of Laish (:14-15).

You might imagine that things were on stable footing here after such a fortuitous reversal of loyalties. But Joab was shocked by the treaty between David and Abner; he rejects David’s explanation of the rationale for the treaty; he impugns the motives of Abner and takes matters into his own hands to take revenge and assassinate Abner without David’s knowledge.

(:27) Joab Takes His Revenge on Abner for the death of his brother Asahel after luring him back to Hebron

“So when Abner returned to Hebron, Joab took him aside into the middle of the gate to speak with him privately, and there he struck him in the belly so that he died on account of the blood of Asahel his brother.”

Warren Wiersbe: Everything about the death of Abner was wrong. The two brothers (Joab and Abishai) knew what their king wanted, yet they deliberately put their own interests ahead of that of the kingdom. Asahel had been pursuing Abner on the battlefield, so he was another casualty of war; but the death of Abner was murder. Hebron was a city of refuge, a sanctuary where an accused murderer could get a fair trial, but the two brothers never gave the elders in Hebron a chance to hear the case. Abner killed Asahel in self-defense; but when Joab and Abishai killed Abner, it was pure revenge, and Abner never had the opportunity to defend himself. Asahel’s death occurred in broad daylight where everybody could witness what happened, but Abner was deceived and led into the shadows.

Then you have David mourning the death of Abner at the end of **Chap. 3** -- He wisely distances himself from the folly of Joab and encourages vengeance from the hand of the Lord upon Joab and his house for this injustice.]

Chap. 4 – THE COLD-BLOODED MURDER OF ISHBOSHETH WINS NO FAVOR FROM THE RIGHTEOUS KING DAVID

After the death of Abner, the anti-David coalition starts to blow up.

The sons of Rimmon expected the trophy of the head of Ishbosheth to earn them favor from King David

(:8) Trophy Presentation of the head of Ishbosheth

“Then they brought the head of Ishbosheth to David at Hebron, and said to the king, ‘Behold, the head of Ishbosheth, the son of Saul, your enemy, who sought your life; thus the Lord has given my lord the king vengeance this day on Saul and his descendants.’”

(:11) David's Righteous Response

"How much more, when wicked men have killed a righteous man in his own house on his bed, shall I not now require his blood from your hand, and destroy you from the earth?"

Chap. 5 -- THE BLESSING OF GOD REACHES MAJESTIC HEIGHTS AS DAVID REIGNS OVER ALL OF ISRAEL AS A TYPE OF THE MESSIAH TO COME

(:1-5) All opposition to David's reign has been eliminated; the nation can finally unite behind God's chosen leader

"Then all the tribes of Israel came to David at Hebron and said, 'Behold, we are your bone and your flesh.' ² Previously, when Saul was king over us, you were the one who led Israel out and in. And the LORD said to you, 'You will shepherd My people Israel, and you will be a ruler over Israel.' ³ So all the elders of Israel came to the king at Hebron, and King David made a covenant with them before the LORD at Hebron; then they anointed David king over Israel. ⁴ David was thirty years old when he became king, and he reigned forty years. ⁵ At Hebron he reigned over Judah seven years and six months, and in Jerusalem he reigned thirty-three years over all Israel and Judah."

Life for David doesn't get much better than what we see in this chapter.

David then captures Jerusalem from the Jebusites to make it the new capital city.

(:10) Key = The Blessing of God

"And David became greater and greater, for the Lord God of hosts was with him."

Experiences victories over a number of external enemies and receives tribute from various kings

Hint that not all is perfect

(:13) Multiplication of Concubines and Wives

"Meanwhile David took more concubines and wives from Jerusalem, after he came from Hebron"

Chap. 6 – 2 KEY EXPRESSIONS OF WORSHIP

This chapter highlights:

TWO HUMANISTIC REACTIONS THAT FAIL TO GRASP THE PRIORITY OF REVERENCE AND CELEBRATION SURROUNDING THE PRESENCE OF GOD

- 1) (:1-11) King David responds in anger when God judges Uzzah for showing irreverence in touching the ark

The **ark of the covenant** had been largely neglected in obscurity during Saul's reign; it was important to focus the attention of the nation on the presence of God in their midst – a declaration that God, not man, was the ultimate King of Israel

(:1-2) *“Now David again gathered all the chosen men of Israel, thirty thousand. And David arose and went with all the people who were with him to Baalejudah, to bring up from there the ark of God”*

- Wrong method of transportation – might have seemed easier – but it was the way of the Philistines
- Wrong people in charge – the house of Abinadab
- Obedience must come before exuberant celebration
- Uzzah’s knee jerk reaction led to the Lord’s anger burning in striking him down
- David responded poorly

2) (:12-23) Michal responds in contempt when King David dances with joy before the Lord

(:12b) Overall attitude of gladness in bringing the ark back to Jerusalem

“And David went and brought up the ark of God from the house of Obedom into the city of David with gladness.”

(:14-15) Exuberant Celebration Expressed Via Dancing and Shouting and Trumpeting

“And David was dancing before the Lord with all his might, and David was wearing a linen ephod. So David and all the house of Israel were bringing up the ark of the Lord with shouting and the sound of the trumpet .”

(:16) Michal’s Self-Centered, Egotistical, Prideful Contempt for Her Husband

“Then it happened as the ark of the Lord came into the city of David that Michal the daughter of Saul looked out of the window and saw King David leaping and dancing before the Lord; and she despised him in her heart.”

Chap. 7 – THE BLESSINGS OF THE DAVIDIC COVENANT

David desired to build a house for the Lord; Nathan initially thought it was a good idea; but God was the one who pledged to build a house for David.

Chap. 8 -- VICTORY OVER KINGDOM ENEMIES

Repeated phrase: *“the Lord helped David wherever he went”* (:6, 13, 14)

Height of David’s greatness – victory over the Philistines, Moabites, Edomites and others; Don’t ever become prideful because of the gifts or victories that the Lord has accomplished for you. Cultivate attitudes of humility and gratefulness and make it all about God, not all about you.

Chap. 9 – DAVID FAVORS MEPHIBOSHETH WITH UNEXPECTED KINDNESS

You can see all of the aspects of **grace**:

- Sovereign initiative
- Seeking out the helpless

- Showering him with undeserved mercy, love and favor
- Shepherding and caring for him
- Synergy with personal responsibility

Chap. 10 – REJECTING GOD’S KINDNESS UNLEASHES GOD’S WRATH

- David’s Kindness Revealed – reaching out to show kindness to Hanun – Ammonite king
- David’s Kindness Rejected – David’s messengers subjected to humiliating treatment
- David’s Kindness Revenged

- **Chap. 11 – The Tragic Transgression of David’s Sin with Bathsheba**
David proves to be a highly flawed leader; he will commit other significant sins as well; but this is the one that marks the turning point in the book

7 Practical Applications from this familiar story:

1. Guard against the dangers of idleness and complacency

“Then it happened in the spring, at the time when kings go out to battle. . .David stayed at Jerusalem (11:1) Walking around on his rooftop -- David about 50 years old – don’t put yourself in situations where temptation can attack you

- **Application:** Avoid spiritual and moral vulnerability by staying engaged in your responsibilities. Idleness often opens the door to temptation.

2. Lust is a heart issue that must be taken seriously

David saw, desired, and took—echoing the pattern of temptation in **Genesis 3**.

Immediate gratification leads to lasting painful consequences.

It was not like David did not have beautiful wives available to him. Some times forbidden waters seem sweeter.

- **Application:** Guard your heart and eyes. Lust can take root quickly; address it early through confession, discipline, and accountability.

3. God sees all, even what we try to hide

David tried to conceal his actions, but *“the thing David had done displeased the Lord.” (11:27)*

- **Application:** You can’t hide from God. Live with integrity even when no one is watching.

4. Unconfessed Sin leads to compounding sins when we try to cover up our sin

David’s initial sin of lust led to adultery, deceit, and murder.

- **Application:** Sin, when hidden or unrepented, tends to escalate. What seems small in private can lead to devastating public consequences.

5. Sin affects others, not just the sinner

Bathsheba, Uriah, Joab, and even the nation of Israel were all impacted.

- **Application:** Our moral choices can have ripple effects on family, communities, and institutions. No sin is isolated.

6. Repentance is essential and must be sincere

While not in chapter 11, David's response in **Psalm 51** shows the depth of his remorse.

- **Application:** When we fall, we must run to God in repentance—not try to cover our sin ourselves.

7. God can redeem broken stories for His glory

From this tragic union, **Solomon** is born, and ultimately Jesus comes from this line.

- **Application:** No failure is beyond God's ability to redeem. His grace can bring restoration even from our worst moments.

- **Chaps 12-20** – The Troubles arising as the Consequences of Sin
Personal, Family and National consequences

Chap. 12 – 4 Steps in the Cycle of Judgment and Restoration for a Fallen Leader

- 1) **(:1-15a) STEP#1: PRONOUNCEMENT OF THE GUILTY VERDICT** – Nathan confronts David with his sin
Look at how David responds: “*I have sinned against the Lord*” (**vs. 13**) – same response in **Chap. 24:10** after wrongly conducting a census – “*I have sinned greatly in what I have done*”
- 2) **(:15b-23) STEP #2: PAYING THE PRICE** – David wrestles with the Lord for the life of his newborn son
- 3) **(:24-25) STEP #3: PROCESS OF RESTORATION** – The Lord blesses David and Bathsheba with Solomon = the beloved of the Lord
- 4) **(:26-31) STEP #4: PROCESS OF REBUILDING TRUST AND REPUTATION** – Joab encourages David to resume his kingly responsibilities

As we move through **chapters 13-20** we see a wide range of troubles that afflict the latter portion of David's reign.

- **Chap. 13** – Amnon rapes his half sister Tamar – Amnon born to Ahinoam (3:2) and Tamar to Maacah (3:3); David does nothing in response – Bitterness and Resentment grow when justice is delayed or denied; David's family sinks into dysfunction
- Absalom schemes to take revenge and ends up killing Amnon 2 years later – bitterness can brew over a long period of time; ends up fleeing to Geshur for 3 years while David mourned for the loss of Amnon and became anxious to see Absalom again
- **Chap. 14** – Aborted attempts at reconciliation with Absalom without ever applying justice for his actions
- **Chap. 15** – Absalom schemes to subvert David's authority and attract a following for a rebellious coup – trying to usurp David's throne; Absalom was handsome, charismatic and politically savvy; gradually won the hearts of the people; David and his household

forced to flee Jerusalem

- **Chap. 16** – 4 incidents that highlight the depths of humiliation for King David as he hides from Absalom in exile
 - o **(:1-4) David estranged from Mephibosheth by the conniving of Ziba**
 - o **(:5-14) David submits to the arrogant curses of Shimei; showed remarkable restraint – waiting upon the Lord**
 - o **(:15-19) David's friend Hushai forced to swear allegiance to Absalom in order to function in Jerusalem as a spy for David**
 - o **(:20-23) David's concubines violated by his son Absalom in a scene of public disgrace**
- **Chap. 17** – God providentially protects the Messianic line of David as Absalom rejects the wise counsel of Ahithophel to quickly pursue and finish off David and his troops – God's kingdom plans cannot be thwarted; Absalom follows the opposing counsel of Hushai instead and David is allowed time to regroup and flee
 - (:14) Providence of God Working Behind the Scenes
 - “Then Absalom and all the men of Israel said, ‘The counsel of Hushai the Archite is better than the counsel of Ahithophel.’ For the Lord had ordained to thwart the good counsel of Ahithophel, in order that the Lord might bring calamity on Absalom.”*
- **Chap. 18** Joab kills Absalom, contrary to the orders of King David
- **Chaps. 19-20** – Process of restoring the kingdom to the control of David; Putting down the foolish rebellion of Sheba; but despite this restoration there are still scars – David's kingdom had been fractured; his family devastated and his authority shaken
 - (20:23-26)** Finally we see David's key leaders in place and order restored in the kingdom
 - “Now Joab was over the whole army of Israel, and Benaiah the son of Jehoiada was over the Cherethites and the Pelethites; ²⁴ and Adoram was over the forced labor, and Jehoshaphat the son of Ahilud was the recorder; ²⁵ and Sheva was scribe, and Zadok and Abiathar were priests; ²⁶ and Ira the Jairite was also a priest to David.”*

- **Chaps. 21-24** – Appendix – some closing reflections

Chap. 22 – David's Song of Praise for Deliverance and Security – 6 Ways that God Has Providentially Blessed Us:

- 1) **PROTECTS US (:1-4)** – The Images of God's Protection
Rock, fortress, deliverer, shield, horn of my salvation, stronghold, refuge, savior
- 2) **LOVES US (:5-7)** -- The Timeliness of God's Attentiveness
Hears me in desperate times

- 3) AVENGES US (:8-16) – The Unleashing of God’s Anger – language of theophany
- 4) RESCUES US (:17-20) -- The Completeness of God’s Deliverance
“because He delighted in me” (vs. 20)
- 5) REWARDS US (:21-28) – The Consistency of God’s Justice
 God rewards the righteous but punishes the perverse
- 6) CONCLUSION: TRANSFORMS US (:29-30) – The Adequacy of God’s New Creation
 (:29) The Darkness Yields to God’s Light
 *“For Thou art my lamp;
 And the Lord illumines my darkness”*
 (:30) Obstacles Present No Problem to God’s Warriors
 *“For by Thee I can run upon a troop;
 By my God I can leap over a wall”*

Chap. 23:1-7 – Last Words of David – Legacy of Greatness

Mark Dever based his entire overview message of the book of 2 Samuel on these closing verses -
 - I put a link to his message on my website on the summary page for 2 Samuel

king on his deathbed reflecting on what authority well used is like—used imagery to highlight
2 critical aspects of righteous kingdom rule –
“He who rules over men righteously, Who rules in the fear of God”

1) Kingdom Rule should be Splendid – Awe Inspiring

Cf. the light of morning at sunrise over a cloudless morning

“Is as the light of the morning when the sun rises, A morning without clouds,”

2) Kingdom Rule should be Beneficent – bringing blessing and benefit to others

Cf. the brightness after rain that brings the grass from the earth – fruitful; bringing good to others

“When the tender grass springs out of the earth, Through sunshine after rain.”

David’s rule was the ideal standard for all the kings who would come after him.

Why is David called “a man after God’s own heart”? Might be **surprising** given some of his
 huge failures that we have seen in 2 Samuel – adultery with Bathsheba, murder of Uriah,
 numbering the troops, failure to punish sin decisively, etc.

What it doesn’t mean:

- It **doesn’t** mean David never sinned.
- It **doesn’t** mean David was morally superior to others.

What it does mean:

1. He had a deep reverence for God and an intimate personal relationship which he expressed in devoted worship

- David consistently honored and worshiped God, even from a young age as a shepherd (e.g., **Psalm 23**).

Example: 2 Sam. 24:25 Bought the threshing floor from Araunah = to build an altar there to worship God – establishing the location for the future temple which Solomon would build
“And David built there an altar to the LORD, and offered burnt offerings and peace offerings.”
David knew and experienced God’s forgiveness

2. He was quick to confess and repent when confronted with sin

- Unlike Saul, who made excuses, David owned his sin when the prophet Nathan confronted him (**2 Sam. 12**).
- He expressed genuine repentance in **Psalm 51**, showing a broken and contrite heart.
- He maintained an honest relationship with the Lord.

Key trait: A repentant heart is central to being aligned with God's heart.

3. He sincerely sought God’s will and did not act presumptuously

- David often inquired of the Lord before making decisions, whether in battle or leadership (**2 Sam. 5:19**).
 - Was the most prayerful king over the nation
-

4. He loved God’s Word

- David delighted in God's law and meditated on it. Though Psalms contains works by other authors, many are David’s, showing his love for God’s word and ways.

Example: *“Oh how I love your law! It is my meditation all the day.”* (**Psalm 119:97**)

5. He trusted God deeply and was willing to wait on God’s timing

- When fleeing Saul, David consistently placed his trust in God rather than in human strength.
 - Realized his power was derived from God and that ultimately he would give an account
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6. He had a heart aligned with God’s kingdom purposes

- David cared about God's name, God's glory, and God's people. Contrasted with Saul who cared deeply about his image and what others thought of him.
- His kingship was marked not by self-exaltation, but by a desire to lead under God’s authority.
- He demonstrated a heart of mercy and compassion towards the vulnerable, the weak, those in positions of seeming insignificance – like the cripple Mephibosheth

Why Study This Book?

- To highlight the Power and Providence of God in working out His Kingdom Program throughout human history. As others have often quoted, “History” is primarily “His Story.”
- To remind us that human government, even under the best possible leadership, cannot escape the painful consequences of sin and therefore the need for God’s mercy, grace, and restoration.
- To encourage us that despite our failures and periods of walking outside of God’s will for our life, God is quick to forgive, compassionate, and merciful and able to restore us to fellowship and usefulness in His kingdom. David models what it looks like to turn back to God.
- To encourage the heads of families to effectively nurture and discipline their children to avoid the painful consequences of sin and rebellion which wreck the peace and harmony of the home.
- To stress the importance of doing God’s work in God’s way and in accordance with His timing and leading rather than taking matters into our own hands.
- To point our attention to the Messiah and His Kingdom which will accomplish the ultimate fulfillment of the **Davidic Covenant**.