

King David  
(2 Samuel 1-12)

# Books of Samuel Reviewed

- Samuel?
  - There's no compelling reason for these to be called "Books of Samuel"
    - Samuel did not write them and only appears in the first of 1 Samuel
      - The Talmud, reflecting Jewish tradition, claimed that **Samuel started the book** and that **Nathan and/or Gad completed it**
- Better title: "Rise of the Monarchy" or "Kingship in Israel"
  - *Sefer Sh'muel* or the Book of Samuel (Hebrew)
    - The history of the monarchy was so long that it filled two scrolls, hence the division in titles of Samuel (*Sefer Sh'muel*) and Kings (*Sefer Melachim*)
    - LXX (Greek) actually calls 1–2 Samuel and 1–2 Kings, **1–4 Basileiōn, "Kingdoms" or "Reigns"**
      - Greek has vowels, whereas Hebrew does not, so the LXX version took 4 scrolls!
      - Modern editions take the titles from the Hebrew text but the divisions from the Greek
- Authorship
  - Part of the Deuteronomistic history, likely written or heavily edited by DH<sup>2</sup>
  - Written during the exilic period, after the monarchy had failed
    - Obvious pro-monarchy sources and anti-monarchy sources throughout
  - Originally 1–2 Samuel were one book and cover the period from around 1100 BC - 960 BC
  - The division into two separate books probably occurred when the book of Samuel was translated into Greek, which necessitated putting the book on two scrolls instead of one.
  - Possible sources/lost books
    - Samuel's records (incl. 1 Sam 10:25), books of Nathan the Prophet and Gad the Seer (1 Chr 29:29), Book of Jasher (2 Sam 1:18)

# Structure

- **Samuel (1 Sam. 1–12)** – the last judge who institutes the monarchy at the end of his life
- **Rise and Fall of Saul & Introduction to David (1 Sam 13–31)**
- **Rise and Decline of David (2 Samuel)**
- **The Rise of David (1:1–10:19)**
  - David Established as King (1:1–5:6)
  - David's Consolidation of the Kingdom (5:6–6:23)
  - The Davidic Covenant (7:1–29)
  - David's Conquests for and Administration of the Kingdom (8:1–10:19)
- **The Decline of David (11:1–24:25)**

1&2 Samuel originally constituted a single book in the Hebrew Bible. The division into two separate books probably occurred when the book of Samuel was translated into Greek, which necessitated putting the book on two scrolls instead of one.

- **David Learns of the Deaths of Saul and Jonathan (1:1-27)**

- Report of Saul's Death (1:1-10)
- **Song: Lament over Saul and Jonathan (note 19, 23-25)**

- **David Anointed King of Judah (2:1-7)**

- Civil Strife Between Rival Kings (2:8-4:12): everything is messy

- Ishbaal King of Israel (2:8-11) \*Saul's 4<sup>th</sup> Son. First 3 died in battle.
  - Ishbaal meant "The Man that is lord" (Ba'al was originally a neutral term, but later scribes connected it with pagan religion and regularly substituted -*bosheth* meaning "son of shame" → hence *Ish-bosheth* for Saul's son.)
- The Battle of Gibeon (2:12-32)
  - Abner was Saul's cousin. Joab and his brothers Asahel and Abishai were David's nephews through his sister Zeruiah
- Abner Defects to David (3:1-21; **note 3:1, 18, 36**)
- Abner is Killed by Joab (3:22-39)
  - Dilemma of continuing blood feuds; David brings it to an end and denies any involvement in Abner's death
- Ishbaal Assassinated (4:1-12)
  - David again denies involvement and punishes Ishbaals traitorous servants

- **David Anointed over All Israel (5:1-5)**

## David Established as King (1:1-5:6)

Your glory, O Israel, lies slain upon your high places!  
How the mighty have fallen!

Saul and Jonathan, beloved and lovely!  
In life and in death they were not divided;  
they were swifter than eagles,  
they were stronger than lions.

O daughters of Israel, weep over Saul,  
who clothed you with crimson, in luxury,  
who put ornaments of gold on your apparel.

How the mighty have fallen  
in the midst of the battle!

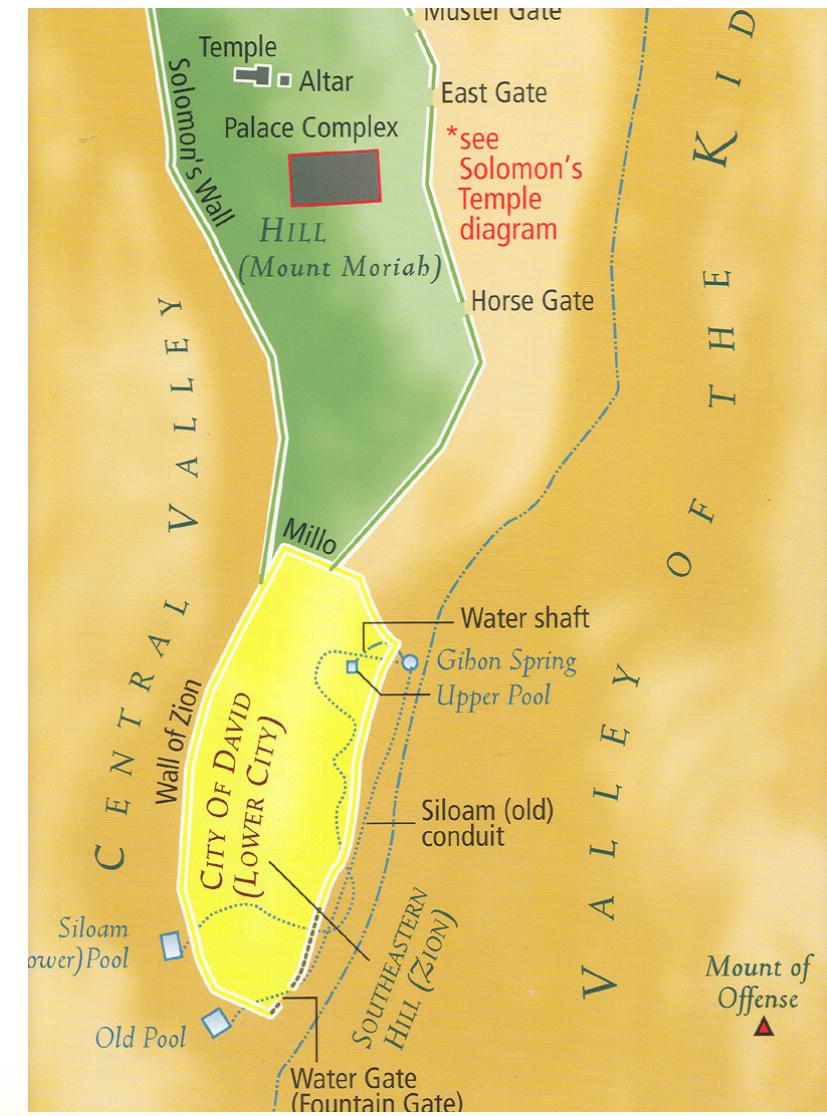
3:1 There was a long war between the house of Saul and the house of David; David grew stronger and stronger, while the house of Saul became weaker and weaker.

18 Now then bring it about; for the Lord has promised David: Through my servant David I will save my people Israel from the hand of the Philistines, and from all their enemies."

36 just as everything the king did pleased all the people.

# David's Consolidation of the Kingdom (5:6–6:23)

- Jerusalem Made Capital of the United Kingdom (5:6–16)
  - First occurrence of “Zion” in the OT at 5:7 Hebrew scholars debate its meaning—was it a holdover from Melchizedek’s earlier city of Salem (“Peace”)?
- Philistine Attack Repulsed (5:17–25)
- David Brings the Ark to Jerusalem (6:1–23)
  - Uzzah’s “steadyng the ark” incident (6:6–8)



# Recognizing God's power: symbolized in the Ark of the Covenant

2 Sam 6:6 When they came to the threshing floor of Nacon, Uzzah reached out his hand to the ark of God and took hold of it, for the oxen shook it. 7 The anger of the Lord was kindled against Uzzah; and God struck him there because he reached out his hand to the ark; and he died there beside the ark of God. 8 David was angry because the Lord had burst forth with an outburst upon Uzzah; so that place is called Perez-uzzah, to this day. 9 David was afraid of the Lord that day; he said, "How can the ark of the Lord come into my care?" 10 So David was unwilling to take the ark of the Lord into his care in the city of David; instead David took it to the house of Obed-edom the Gittite. 11 The ark of the Lord remained in the house of Obed-edom the Gittite three months; and the Lord blessed Obed-edom and all his household.

12 It was told King David, "The Lord has blessed the household of Obed-edom and all that belongs to him, because of the ark of God." So David went and brought up the ark of God from the house of Obed-edom to the city of David with rejoicing;

Why does God kill Uzzah? What is he trying to teach his people?

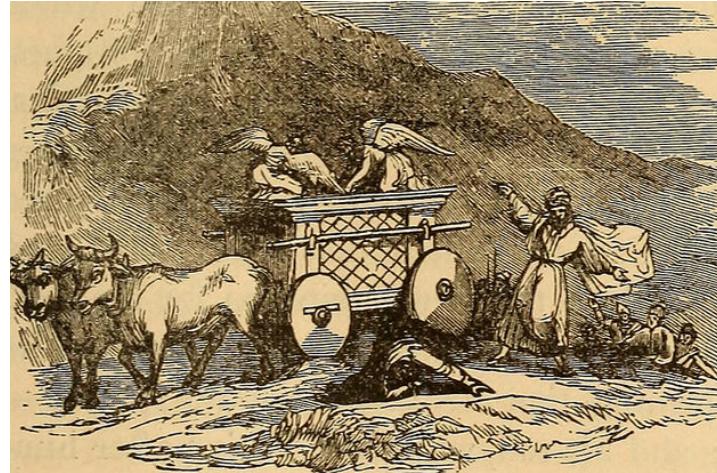


"When Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, the sons of Kohath shall come to bear it: but they shall not touch any holy thing, lest they die." (Num 4:15)

\*Only the priests were allowed to touch the ark, not even the Levites who carried it.

# Context to help us understand the Ark of the Covenant & Uzzah's death

The Ark of the Covenant represents a universe healed completely from sin, a universe restored to the sinless presence of God. Symbolically, only the High Priest, who represents Jesus, entered the Most Holy Place, where the Ark resided. He did this at the end of the annual drama, in order to bring sinners into oneness (at-one-ment) with God. Following this came the Feast of Tabernacles, symbolically the time when the saved are able to dwell with God again. When Uzzah touched the Ark, his actions, within the drama, said that he was entering God's presence without Christ. But any sinner apart from Christ remains unhealed from sin and cannot live in the unveiled glory of God—thus, Uzzah died. **We cannot enter God's presence without Christ.**



*"And David consulted with the captains of thousands and hundreds, and with every leader. And David said unto all the congregation of Israel, If it seem good unto you . . . let us bring again the ark of our God to us: for we enquired not at it in the days of Saul. And all the congregation said that they would do so: **for the thing was right in the eyes of all the people**" (1 Chron. 13:1-4).*

When God gives individuals a pattern, he expects them to follow that pattern. God had given Israel a pattern for transporting the ark of the covenant. The sons of Kohath, the son of Aaron, were given the responsibility of transporting the ark of the covenant. The high priest was to cover the ark of the covenant with a veil and the sons of Kohath were to carry the ark on their shoulders (Num. 4:1-15). For whatever reasons, the ark was not transported according to the Bible pattern. **We need to seek to know and to follow God's will and His patterns. Seek God first. Approval from others does not equate to approval from God.**

# Israel and the Ark of the Covenant (1 Samuel 5:1-7:17)

This story illustrates three major points about YHWH

- 1. He cannot be “used” for Israel’s benefit as they tried to do
- 2. He is more powerful than other gods even in their own “territory”
- 3. The Israelites need to respect YHWH



The scene at the temple of Dagon attested that the Lord God of Israel had the power to take care of himself. The message for Israel was that if they suffered defeat at the hands of their enemies, it was due to their own unrighteousness, not the powerlessness of their God.

# Recognizing God's power: symbolized in the Ark of the Covenant

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What is God trying to teach us about himself & our proper relationship to him through the ark?



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We are blessed when we have God in our lives  
We are blessed when we follow God's pattern and seek His will

# David's Successes as King

David's success as king are presented in 2 Samuel 5-9. They include his conquests and his establishment of Jerusalem as the new capital city. This was crowned by bringing the ark of the covenant out of exile and placing it back in operation. It should not be thought coincidental that this was followed immediately by the formation of the Davidic covenant, which stood as the charter for the new Era. Thus in chapter 6 David reestablished the throne of Yahweh (i.e. the ark), while in chapter 7 Yahweh established the throne of David. The Davidic covenant was the centerpiece of the narrator's agenda. Everything in the narrative up to this point had been moving in this direction. From here on in the narrative, everything is to be understood in light of this covenant." (Hill & Walton 267).



# The Davidic Covenant (7:1–29)

- God's Covenant with David (7:1–17; see also 2 Samuel 23:5; Isaiah 9:7, 55:3–4)
  - Note the role of Nathan the prophet. Shows God above Kings
  - Who is the “seed” promised in 7:12–15? Solomon, all the Davidic kings, or a type of Christ?
    - “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. **I will be his father, and he shall be my son**” (7:12a–14; see Psalm 2:7)
    - Later Davidic kings saw themselves as adopted sons of YHWH at their coronations—*a type of how Christ was the actual son of the Father?*
  - “**And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.**” (7:16)
- David's Prayer (a psalm, 7:18–29)—David shows proper respect for God

A proper monarchy had to function as a theocracy rather than replace it. The king was to be viewed as the earthly head of God's theocratic kingdom. The king had to point people to God and confess his reliance on God.

18 Then King David went in and sat before the Lord, and said, “Who am I, O Lord God, and what is my house, that you have brought me thus far? 19 And yet this was a small thing in your eyes, O Lord God; . . . 22 Therefore you are great, O Lord God; for there is no one like you, and there is no God besides you, according to all that we have heard with our ears. 23 Who is like your people, like Israel? Is there another nation on earth whose God went to redeem it as a people, and to make a name for himself, doing great and awesome things for them, by driving out before his people nations and their gods? 24 And you established your people Israel for yourself to be your people forever; and you, O Lord, became their God.

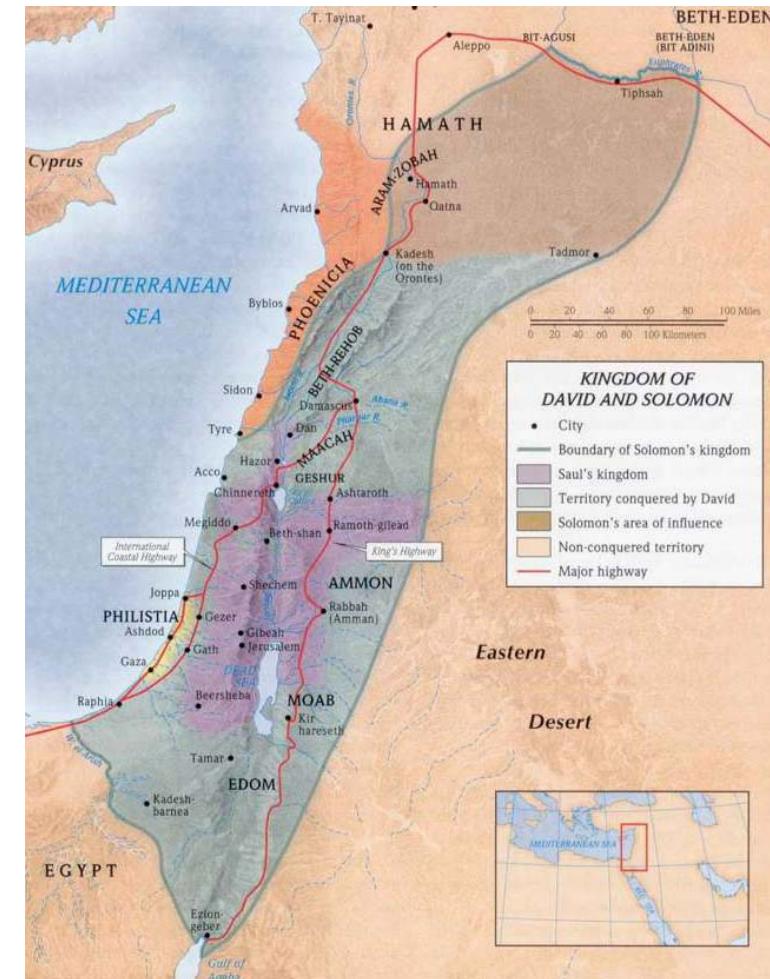
# David as a Sacral King

- Repeatedly “inquired of the Lord”
  - presumably through Abiathar the priest and perhaps with the Urim and Thumim but *perhaps by himself*
- ***Wore the priestly ephod*** (6:14)
- Offers sacrifices and blesses the people (6:18)
- His sons were priests (8:18, KJV “chief rulers” but in Hebrew *kohahim*)
- Did the Davidic house have **a royal priesthood**, i.e. were they each to be a **“righteous king”** (meaning of **“Melkizedek”**)
- As a “messiah,” David saved and delivered Israel
- He was a righteous king and perhaps priest
- Above all, he foreshadowed Christ

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# David's Conquests for & Administration of the Kingdom (8:1–10:19)

- David's Wars (8:1–14)
- David's Officials (8:15–18)
  - Note **Joab** (military), **Abiathar** and **Zadok** (dual high priests), and his sons
- David's Kindness to Mephibosheth, Jonathan's son (9:1–10)
- The Ammonites and Arameans Are Defeated (10:1–19)
- David realized all of the territorial promises made to Abraham
  - All the tribes united under his rule
- Philistines subdued (many became David's mercenaries, the Cherethites)
- Ammon, Moab, and Edom (Israel's “cousins” made vassals)
- Territory in Aram (Syria) made allies or vassals



"Sources for this period of history are scarce. Neither Egypt nor Mesopotamia was in any position to look beyond its borders, so small nations of Syro-Palestine were left to squabble among themselves. Threats to Israel posed especially by the Philistines necessitated a greater amount of cooperation among the tribes than was the case previously, and these are directly responsible for the decision to switch to a monarchic form of government. Saul had occasional victories over the Philistines, but he died in battle at Mount Gilboa and the Philistine overran at least the central portion of Palestine. It was left to David, therefore, to drive out the Philistines. David was also successful in extending Israelite control over most of Syro-Palestine through a series of conquest and treaties" (Hill & Walton 259).

**A power vacuum enabled the city-states of the previous Late Bronze Age to consolidate their power into nations that were small by comparison with Egypt or Assyria but larger than their predecessors.**



# David's Tipping Point

“Great was King David. Tremendous were his strengths. But there was a tragic weakness within him... Be strong — be strong in the discipline of self. How many otherwise good [individuals] squander their strength and dissipate their will and literally destroy their lives because they have not the power of self-discipline.”  
Gordon B. Hinckley, “Building Your Tabernacle,” *Ensign* (Nov. 1992), p. 51

“The biblical writers (and the ancient Israelites, we can presume) were clearly fascinated and troubled by this man, and the result is a vivid portrait of a complex individual, with all his strengths and weaknesses, one who is cunning, opportunistic, loyal, and passionate.” (Coogan 255).

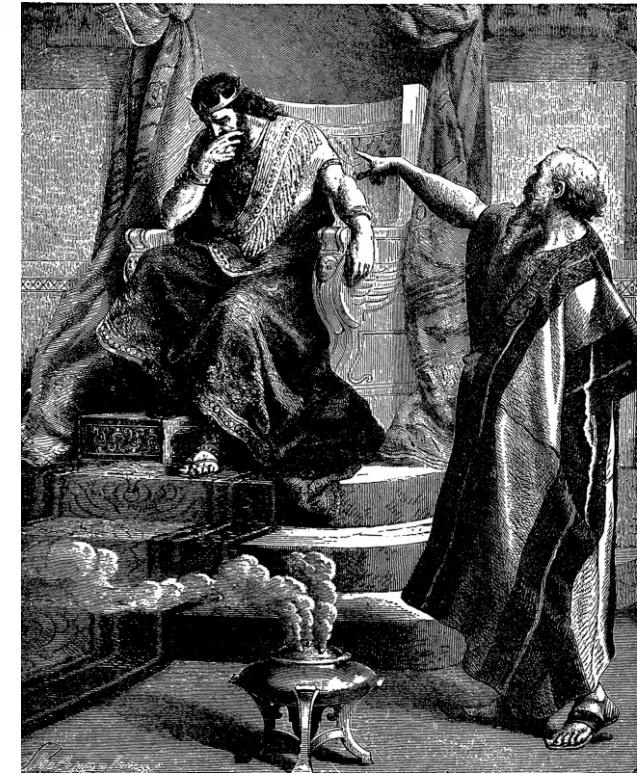


The Bible is distinct from other ancient records in how it shares the weaknesses of Israel’s leaders. Why did God want this? What may we gain from it?

# David's Crimes (11:1–12:31)

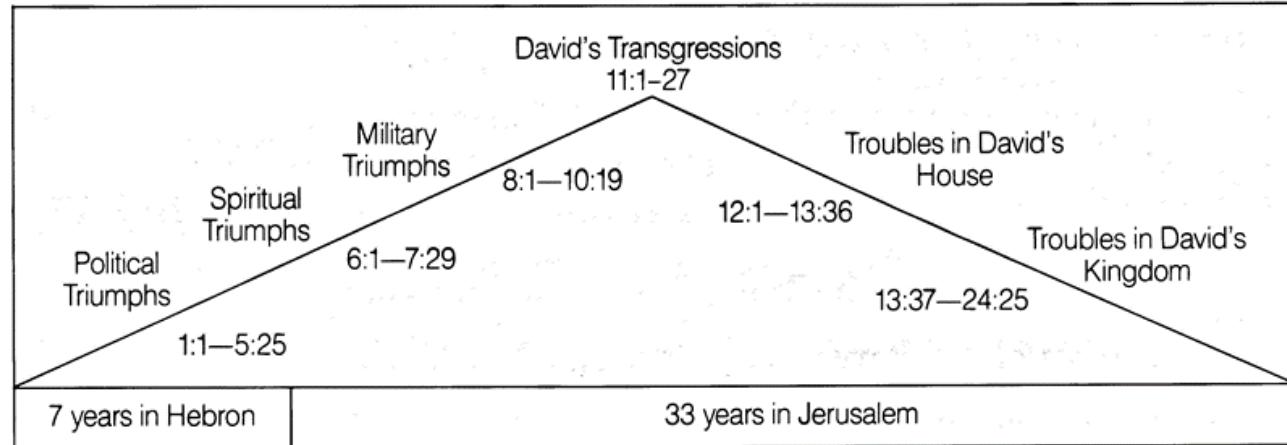
Begins and ends with a successful military action: the siege of the Ammonite capital

- **David Commits Adultery with Bathsheba (11:1–13)**
- **David Has Uriah Killed (11:14–27a)**
  - Uriah = “Jehovah is light”
    - Uriah may have been a Hittite (gentile) by lineage, but he seems to be converted to true Jehovah worship
- **Nathan Condemns David (11:27b–12:15a)**
  - **Parable of the Ewe Lamb (12:1–6)**
  - **The Lord’s Condemnation (12:7–14): 12:10 Now therefore the sword shall never depart from thine house; because thou hast despised me, and has taken the wife of Uriah the Hittite to be thy wife.**
    - **Amnon (13:23–29), Absalom (18:15), [Adonijah (2:25)]**
- **Bathsheba’s Child Dies (12:15b–23)**
- **Solomon is Born (12:24–25)**
- **The Ammonites Crushed (12:26–31)**



# David & Bathsheba

## Plot Development of 2 Samuel



Nelson's Complete Book of Bible Maps and Charts (1993), 101

Who is at fault? Who are the victims?

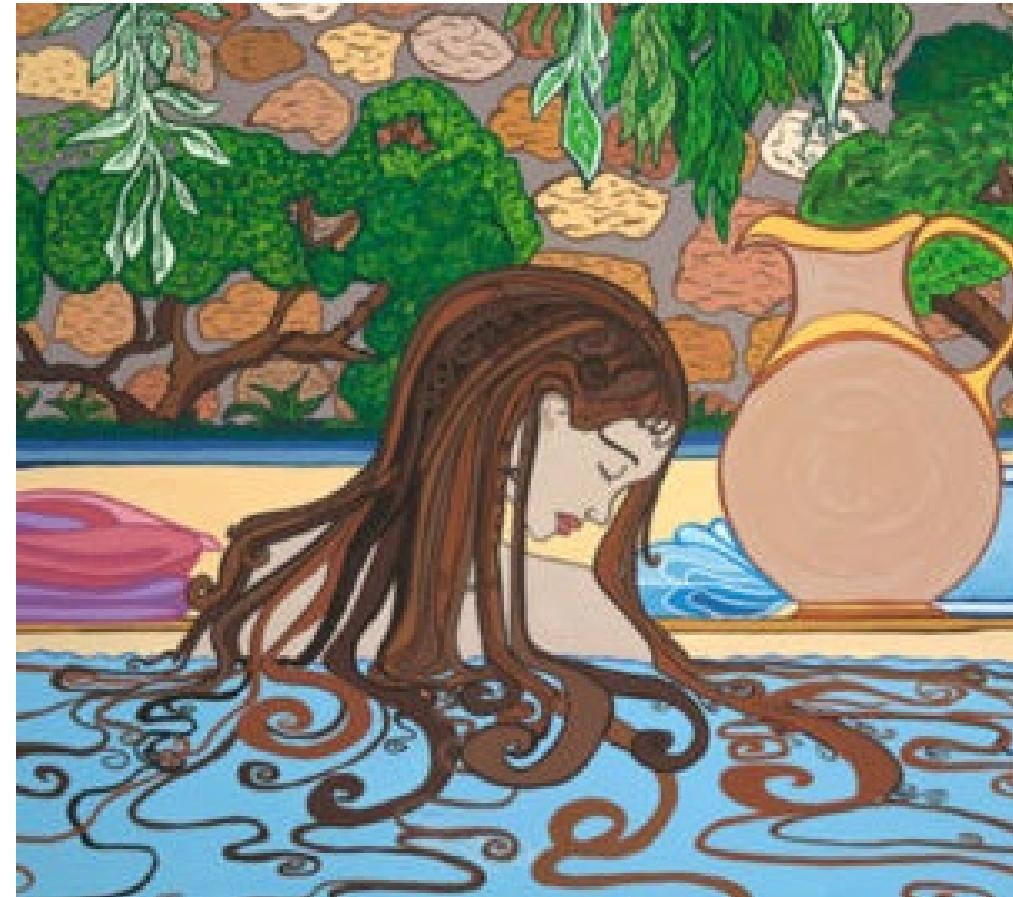
How are we to view this story?  
What are we to learn from it?

1 Sam 11 In the spring, at the time when kings go off to war, David sent Joab out with the king's men and the whole Israelite army. They destroyed the Ammonites and besieged Rabbah. But David remained in Jerusalem.

2 One evening David got up from his bed and walked around on the roof of the palace. From the roof he saw a woman bathing. The woman was very beautiful, 3 and David sent someone to find out about her. The man said, "She is Bathsheba, the daughter of Eliam and the wife of Uriah the Hittite." 4 Then David sent messengers to get her. She came to him, and he slept with her. (Now she was purifying herself from her monthly uncleanness.) Then she went back home. 5 The woman conceived and sent word to David, saying, "I am pregnant."

How alarmingly familiar does this sound?  
What does this remind us of in today's terms?  
What is the problem with this type of thinking?

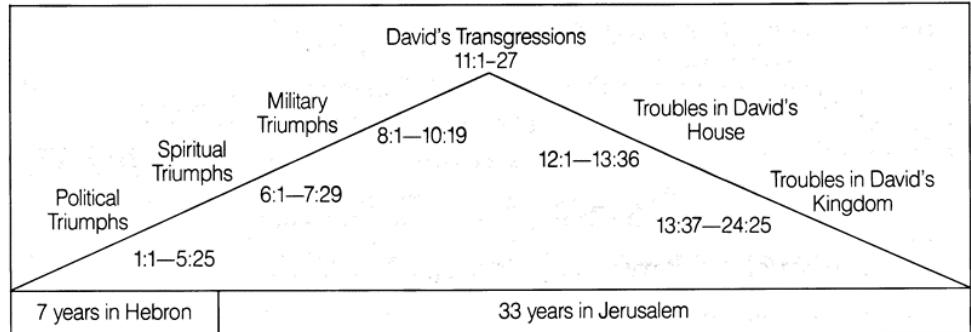
- A classic reading: “If she had been appropriately modest, David would not have been tempted, and the Anointed of Israel would never have become guilty of such an outrageous disgrace” (Abraham Kuyper via Japinga 128).



# David, Bathsheba, Uriah

How are we to view this story?  
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Plot Development of 2 Samuel



Nelson's Complete Book of Bible Maps and Charts (1993), 101

2 Sam 11:27-12:14 But the thing that David had done displeased the Lord. And the Lord sent Nathan unto David. . . Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife. Thus saith the Lord, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbour, and he shall lie with thy wives in the sight of this sun. . . because by this deed you have utterly scorned the Lord, the child that is born to you shall die."

11:8 Then David said to Uriah, "Go down to your house and wash your feet." So Uriah left the palace, and a gift from the king was sent after him. 9 But Uriah slept at the entrance to the palace with all his master's servants and did not go down to his house.

10 David was told, "Uriah did not go home." So he asked Uriah, "Haven't you just come from a military campaign? Why didn't you go home?"

11 Uriah said to David, "The ark and Israel and Judah are staying in tents, [a] and my commander Joab and my lord's men are camped in the open country. How could I go to my house to eat and drink and make love to my wife? As surely as you live, I will not do such a thing!"

\*Uriah is a pious soldier, careful to observe the ritual regulations of the battle camp (Deut 23:9-14), which forbade intimate relations with women.

# Considering Bathsheba

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Have you ever thought about her before?

---

How many of you have felt sympathy for her before?

---

Did she love Uriah and grieve his loss?

---

Did she despise David for forcing her into a sexual relationship?

---

Did she learn to love David or was there always tension between them?

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# Continuing violence to Bathsheba

“Bathsheba’s treatment at the hands of the androcentric biblical narrator, whose violation of her character consists both in depriving her of voice and in portraying her in an ambiguous light that leaves her vulnerable, not simply to assault by characters in the story but also by later commentators on the story” (Dr. Exum via Dr. Ngam 127).

**From what the text  
presents, David alone  
is at fault**

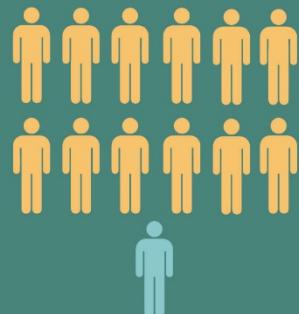


“can coercion through intimidation be considered any less than rape?” (Ngam 126)  
Why might it be important for us to label David’s action as rape?

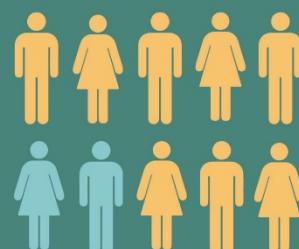
# Statistics of Campus Sexual Assault



**1 in 5** women will be sexually assaulted during their college career



**1 in 13** men will be sexually assaulted during their college career



**8 in 10** survivors knew the attacker



Every **21** hours someone is raped on an American college campus

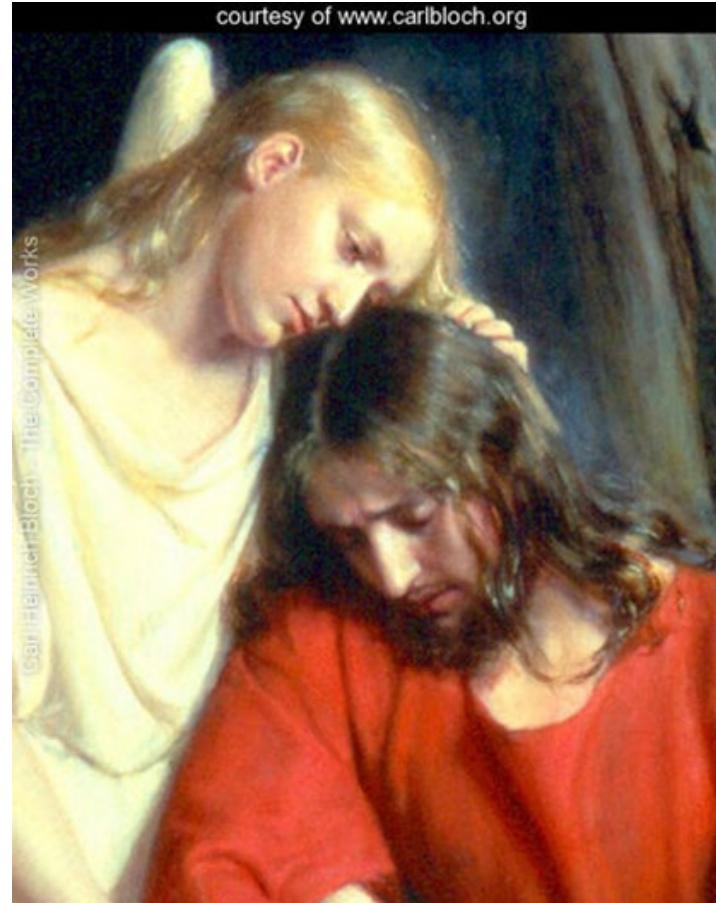
Sources: cdc.gov, rainn.org, aclu.org

If you are being abused or have been abused in the past, you do not have to face this alone. You may feel confused, powerless, frightened, isolated, ashamed, or as if you have lost your worth. “Remember the worth of [your soul] is great in the sight of God” (Doctrine and Covenants 18:10), and you are “as precious in his sight as [any] other” (Jacob 2:21). Friends, family, Church leaders, and others can connect you to resources that will help you feel safe so that you can heal and remember your worth. You are loved, and you can find hope and healing through the Savior Jesus Christ because of His atoning sacrifice.  
[-churchofjesuschrist.org](http://churchofjesuschrist.org)

# Christ's Perfect Understanding . . .

11 And he shall go forth, suffering pains and afflictions and temptations of every kind; and this that the word might be fulfilled which saith he will take upon him the pains and the sicknesses of his people.

12 And he will take upon him death, that he may loose the bands of death which bind his people; and he will take upon him their infirmities, that his bowels may be filled with mercy, according to the flesh, that he may know according to the flesh how to succor his people according to their infirmities.



"When Jesus took upon Himself the heavy, atoning yoke in order to redeem all mankind by paying the agonizing price for our sins... Jesus also volunteered to take upon Himself additional agony in order that He might experience and thus know certain things 'according to the flesh,' namely human sicknesses and infirmities and human griefs, including those not associated with sin. Therefore, as a result of His great Atonement, Jesus was filled with unique empathy and with perfect mercy." Elder Neal A. Maxwell, Ensign (June 1996), 12.

# Bathsheba as Queen Mother 1 Kings 1&2



1 Kings 1:17-21 “My lord, **you swore to your servant by the Lord your God**, saying: Your son Solomon shall succeed me as king, and he shall sit on my throne. But now suddenly Adonijah has become king, though **you, my lord the king, do not know it**. He has sacrificed oxen, fatted cattle, and sheep in abundance, and has invited all the children of the king, the priest Abiathar, and Joab the commander of the army; but your servant Solomon he has not invited. **But you, my lord the king—the eyes of all Israel are on you to tell them who shall sit on the throne of my lord the king after him.** Otherwise it will come to pass, when my lord the king sleeps with his ancestors, that **my son Solomon and I will be counted traitors.**”

# Do not be defined by your circumstances. With the help of the Savior & trained professionals, you can overcome any traumatic experience. There are great things in store for you . . .

“The Savior has suffered not just for our sins and iniquities —but also for our physical pains and anguish, our weaknesses and shortcomings, our fears and frustrations, our disappointments and discouragement, our regrets and remorse, our despair and desperation, the injustices and inequities we experience, and the emotional distresses that beset us.

“There is no physical pain, no spiritual wound, no anguish of soul or heartache, no infirmity or weakness you or I ever confront in mortality that the Savior did not experience first. In a moment of weakness we may cry out, ‘No one knows what it is like. No one understands.’ But the Son of God perfectly knows and understands, for He has felt and borne our individual burdens. And because of His infinite and eternal sacrifice (see Alma 34:14), He has perfect empathy and can extend to us His arm of mercy. He can reach out, touch, succor, heal, and strengthen us to be more than we could ever be and help us to do that which we could never do relying only upon our own power” (Elder David A Bednar, “Bear Up Their Burdens with Ease,” *Ensign* or *Liahona*, May 2014, 89–90).

When He says to the poor in spirit, “Come unto me,” He means He knows the way out and He knows the way up. Elder Holland,  
April GC 2006.



# David's Fate

## Exposition

- 2 Samuel 12:10 Now therefore the sword shall never depart from thine house; because thou hast despised me, and has taken the wife of Uriah the Hittite to be thy wife.
- “[David] hath **fallen from his exaltation**, and received his portion; and he shall not inherit them out of the world, for I gave them unto another, saith the Lord.” (D&C 132:39)
  - As an anointed king and perhaps a priest, David seems to have had a form of election and was to be exalted in the celestial kingdom
- “Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For **thou wilt not leave my soul in hell.**” (Psalms 16:9–10)
  - He will eventually be redeemed

# 2 Samuel 13-Kings 2: Succession Narrative &/or Consequences of David's Actions

- Succession narrative: the purpose is to explain how Solomon became his father David's successor. This narrative describes in detail the events that led to the birth of Solomon by Bathsheba, the death of Solomon's older brothers Amnon and Absalom, and in 1 Kings 1-2, how Solomon rather than Adonijah assumed the throne.
- Following the Bathsheba affair, “the purpose of the narrator was to trace the effects of David’s conduct (as epitomized in the Bathsheba affair) in the conduct of his children. . . . [This] was a theological agenda designed to document how human sin and bad judgment jeopardized the Davidic covenant as far back as David himself” (Hill & Walton 267).

# The Rebellion of Absalom (13:1–19:8a)

## David's Conflicts in the Kingdom (13:1–20:26)

- Amnon and Tamar (13:1–22)
- Absalom Avenges the Violation of His Sister (13:23–38)
- Absalom Returns to Jerusalem (14:1–24)
- David Forgives Absalom (14:25–33)
- Absalom Usurps the Throne (15:1–12)
- David Flees from Jerusalem (15:12–31)
- Hushai Becomes David's Spy (15:32–37)
- Ziba the servant of Mephiboseth helps David, Mephibosheth the son of Jonathan betrays him (16:1–4)
- Shimai (of Benjamin and the house of Saul) Curses David (16:5–14)
- The Wise Counsel of Ahithophel to Absalom (16:15–17:4)
  - Absalom does not listen & Ahithophel hangs himself (17:23)
- The Duplicitous Counsel of Hushai to Absalom (17:5–14)
- Hushai Warns David to Escape (17:15–29)
- The Defeat and Death of Absalom (18:1–18)
- David Hears of Absalom's Death (18:19–32)
- David Mourns for Absalom (18:33–19:8a)

“O my son Absalom, my son, my son Absalom! Would God I had died for thee, O Absalom, my son, my son!”  
(2 Samuel 18:33)

# Tamar's Story as a Story of Today: What can we do to help?

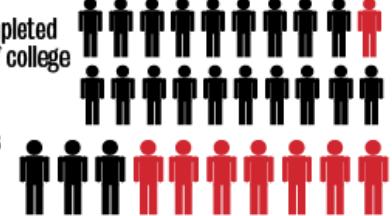
- Tamar was sexually assaulted, not by a stranger, but by someone she knew;
- The violation took place not in a desolate remote place at the hands of a stranger, but by a member of her own family in his home;
- Tamar was exploited through one of her most vulnerable traits-her kindness, her culturally instilled obedience and her upbringing to take care of the other;
- Tamar said 'No' and her 'No' was not respected;
- When Tamar sought help she was told to hush it up;
- The process for achieving justice and restitution was taken out of her hands entirely and carried forward by her brother. No other women are even recorded in this story as having a voice or a role in coming to Tamar's aid. It became men's business; and
- In the end, it was Tamar's perpetrator for whom her father mourned not for her. In fact, the end of Tamar's story happens without her.

**8 of 10  
sexual assault victims  
know their  
attackers<sup>1</sup>**

1 in 6 American women will  
be a victim of sexual assault,<sup>2</sup>



Fewer than 5 % of completed  
and attempted rapes of college  
students are reported,<sup>3</sup>



73 % of sexual assaults  
are perpetrated by a  
non-stranger.<sup>2</sup>



## SEXUAL ASSAULT REPORTS AT UTA

### Forcible Sex Offenses

2009: 3

2010: 4\*

2011: 2

2012: 5

2013: 7\*\*

\*One sexual assault was reported in 2010 but said to have happened in 2007.

\*\*Four reports of sexual assault had been made as of Sept. 10, according to university spokeswoman Kristin Sullivan. Since then, 3 more reports were recorded in the UTA daily crime log.

Sources: 2009-2011 numbers from the annual campus fire and safety report, university spokeswoman Kristin Sullivan. 1 = Texas Department of Public Safety, 2 = Rape Abuse and Incest National Network, 3 = National Institute of Justice

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# Succession Narrative

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The source for most of the material in chs. 13-20 seems to have been an early account of Absalom's revolt, which, like the story of David's rise to power, is told in such a way that it exonerates David of possible charges of serious wrongdoing in the violent events being reported. The contrast with the prophetic orientation of chs. 11-12 and their unfavorable portrayal of David is striking. In the old story that begins in 13.1 David, the adulterer and murderer of the preceding chapters, is guilty of nothing worse than excessive love and leniency toward his sons. (Collins Harper NRSV 453)

**Another example of multiple sources being brought together.**

# Disorder in the Kingdom (19:8b–20:26)

## David's Conflicts in the Kingdom (13:1–20:26)

- **David Recalled to Jerusalem (19:8b–18a)**
- David's Mercy to Shimei who was of the house of Saul & cursed David (19:18b–23)
- David and Mephibosheth son of Jonathan Meet. M claims not to have deceived D. David shows mercy. (19:24–30)
- David's Kindness to Barzillai. Offers to provide for him in Jerusalem bc of his help. (19:31–40)
- Strife between “Israel” and Judah (19:41–43)
- The Rebellion of Sheba (of Benjamin, 20:1–26)
  - Wise woman of Abel convinces the town to kill Sheba to avoid attack by David (20:16–22)



# Fulfillment of Prophecy: David's Punishment

2 Samuel 12:10 Now, therefore, **the sword will never depart from your house**, because you despised me and took the wife of Uriah the Hittite to be your own.' "This is what the Lord says: '**Out of your own household I am going to bring calamity on you. Before your very eyes I will take your wives and give them to one who is close to you, and he will sleep with your wives in broad daylight.** 12 You did it in secret, but I will do this thing in broad daylight before all Israel."

"In the acts of these two sons David could see the reflection of his own sins: **adultery and murder**. David was distraught at the chaos introduced into his own household, and after overcoming his sorrow over the death of Ammon, he pined away over the absence of his next eldest remaining son, Absalom, who was living in exile. **Absalom killed Amnon and many of his other sons**. Over time David was reconciled with Absalom and he returned to the land. . . . Soon he proclaimed himself king at Hebron and began a civil war with his father for control of all of Israel. . . . **Absalom entered Jerusalem, took David's place, and humiliated his father by openly sleeping with David's wives** (2 Sam 16:22). Through the ruse of his trusted friend Hushai, David was able to regroup his supporter in the wilderness and retake his country. In the heart of the battle Joab killed Absalom, and David was left to mourn the death of his son who had attempted to overthrow his kingdom: "O my son Absalom, my son, my son Absalom! Would God I had died for thee, O Absalom, my son, my son!" (2 Sam 18:33) (JWOT 210-211).

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