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THE HOLY BIBLE **NKJV** REFERENCE GUIDE

OLD TESTAMENT

BOOK 10

2 SAMUEL



David Slaying Goliath by Peter Paul Rubens

SUMMARY

An Amalekite man tells David he killed a despairing Saul in battle. David kills the Amalekite, and sings of song of mourning for Saul and Jonathan.

David is anointed king of Judah and dwells in Hebron. David thanks the men of Jabesh Gilead. Abner, the commander of Saul's army, makes Ishbosheth, son of Saul, king of Israel. Only Judah follows David.

Abner's troops fight with David's troops under Joab (David's nephew), and are defeated. Abner kills Asahel, another of David's nephews. A ceasefire is called. The war between the house of Saul and the house of David continues, but the latter grows stronger, and the former weaker.

David has six sons by his various wives. Ishbosheth accuses Abner of taking Rizpah, one of Saul's concubines. Insulted, Abner transfers to David's side, agreeing to take Michal from Paltiel (to whom Saul had given her in spite) and return her to David.

Abner rallies support for David and there is a feast, but Joab (whose brother Abner killed) is displeased, and murders Abner by stabbing him in the stomach. David curses the house of Joab, and leads the mourning.

Two captains of Ishbosheth, Baanah and Rechab, murder Ishbosheth. They present David Ishbosheth's head, but David is displeased, cutting off Baanah's and Rechab's hands and feet, and then hanging them. Jonathan's son, Mephiboseth (the last of the house of Saul with a claim to the throne) was dropped by his nurse and became lame when he fled after Saul's death.

The elders of Israel all recognize David as king. After six years and six months, he moves from Hebron to Jerusalem, which he takes despite resistance from the Jebusites. David builds a great palace. David has many wives and concubines. The Philistines challenge the new king, and are defeated at Baal Perazim and at the Valley of Rephaim.

David starts to transport the ark to Jerusalem with 30,000 men. It is carried on a cart, not by the poles. When the oxen stumble, Uzzah touches the ark to steady it, and is struck down dead. The ark is left for three months in the house of Obed-Edom.

David sacrifices and dances before the ark in a ephod, then succeeds in bringing it to Jerusalem. There is a fellowship meal. Michal criticizes David for his dancing, and is punished with barrenness.

Israel ceases war. David desires to build a temple for God. God tells David through the prophet Nathan that David's son will build a temple. The Davidic covenant: David's house will be established forever. If iniquity is committed, punishment will ensue, but the mercy of the Lord will not depart forever. David glorifies God.

David takes over Metheg Ammah from the Philistines, and also rules over Moab, Hadadezer's territory at the river Euphrates, the Syrians of Damascus and Edom. David reigns over and judges Israel with justice.

David shows kindness to Mephiboseth, son of Jonathan. Saul's land restored to Mephiboseth, and he is invited always to eat at the king's table.

SUMMARY Continued

David sends ambassadors to Hanun, the new king of Ammon. Hanun shaves the ambassadors' beards and cuts their garments. Ammon and the Syrians fight against Israel. Israel wins under the generalship of Joab.

When this war was raging, David was at home. He sees a beautiful woman bathing – Bathsheba. David lies with her and makes her pregnant. To cover his sin, David tries to get Uriah to return home to lie with his wife, but he refuses while a military campaign is being waged, so David sends Uriah out in the vanguard of battle, where he dies. Bathsheba becomes David's wife, but God is displeased with David.

Nathan's parable – a rich man with many flocks takes the sole lamb from a poor man to feed a traveler. Nathan points out the applicability of the story to David, and says that the sword shall never depart from David's house. David repents, and is forgiven. Bathsheba's child dies, but she gives birth to another son, Solomon. Israel conquers Rabbah, and puts the people to forced labor.

Amnon, David's son, becomes infatuated with Tamar, his half sister. Amnon's friend Jonadab advises him to pretend to be ill, and make a request for Tamar to tend to him. Amnon does so, and rapes Tamar before dismissing her. Absalom, Tamar's brother, has Amnon killed at a feast. Absalom flees to Geshur; David mourns.

Joab arranges for a woman called Tekoa to dress as a widow. She tells David that one of her sons has killed another, and she is anxious that her remaining son will be killed at the request of her family. David assures her that he will protect her son. The woman applies her story to David, and admits that she commanded to tell it by Joab.

David recalls Absalom to Jerusalem, but does not want to see him. Absalom was handsome and had long flowing hair which was sold at a high price when he cut it. Frustrated, Absalom burns a field of barley belonging to Joab. David and Absalom are finally reconciled.

Absalom wins the hearts of people of Israel, and starts to judge between them. Absalom asks permission to go to Hebron to serve the Lord in gratitude for being allowed back to Jerusalem. The request is granted, but Absalom uses Hebron as his power base, and plans to take over all Israel. Ahithophel, David's counsellor, defects to Absalom's side.

As the rebellion grows, David flees from Jerusalem with Ittai the Gittite and his men. The high priest, Zadok, and the Levites also accompany him. Zadok goes with his sons and the ark back to Jerusalem to gather information. David weeps on the Mount of Olives. Hushai agrees to go undercover for David as the servant of Absalom.

Ziba, Mephibosheth's servant, brings supplies to David. Ziba tells David that Mephibosheth is in Jerusalem, waiting to come to power after David and Absalom destroy each other.

Shimei, of the house of Saul, curses David. David suffers the cursing stoically. Absalom receives Hushai as an advisor. Ahithophel advises Absalom to sleep with David's concubines.

SUMMARY Continued

Ahithophel advises Absalom to pursue David with twelve thousand men. Hushai advises Absalom against this, warning of David's ferocity and military cunning. Hushai advises Absalom to raise a huge army from across all Israel, and for Absalom to go into battle personally.

Absalom goes with Hushai's plans, and David is warned. Ahitophel hangs himself when he sees his advice is not taken. David moves to Mahanaim, and Absalom follows him over the Jordan. Several friends meet David at Mahanaim with refreshments and provisions.

David puts the army under three captains, Joab, Abishai and Ittai. Absalom's forces are defeated in the woods of Ephraim. Absalom is killed by Joab as he hangs from a tree, his head having been caught in thick boughs while he was riding on his donkey. David mourns for his son.

Victory celebrations turn into mourning. Joab rebukes David for his mourning. The tribes take counsel to bring the king back to Jerusalem. David makes Amasa captain in place of Joab. The returning king is met by Judah at Gilgal.

Shimei is forgiven by David when he pleads for his life. Mephibosheth also meets David, and shows how he has been slandered by Ziba. David is met by one of his followers, Barzillai, who is eighty, and blessed. The northern tribes feel excluded from the ceremonial welcome of David back to Jerusalem, and complain to Judah.

Sheba leads Israel against David – only Judah does not join it. David isolates the concubines Absalom lay with. David tells Amasa to assemble an army, but there is a delay, so David goes with Joab's forces instead. Joab kills his rival Amasa, and commands David's troops.

Sheba is besieged in Hebel, and on the advice of a wise woman, the people of Hebel cut off Sheba's head, and throw it over the wall to Joab. Joab's forces return to Jerusalem. A list of David's civil and military officers is given.

Famine in Israel because Saul killed some Gibeonites. David makes peace with Gibeonites (descended from the Amorites). The Gibeonites want to hang seven descendants of Saul at Gibeah. David agrees, but spares Mephibosheth because of his covenant with his father, Jonathan. Rizpah, the mother of two executed, watches the bodies through the whole of the time of harvest, to prevent them from being devoured by animals.

David is informed of Rizpah's conduct: he collects the bones of Saul and Jonathan from Jabesh Gilead, and buries them, along with the seven men that were hanged, in Zelah, in the land of Benjamin. There is a war between the Israelites and Philistines, and David is persuaded to retire from active duty. David's men kill the Philistine Ishbi-Benob, and several other gigantic Philistines.

David writes song after God saves him from enemies: the Lord is my rock, fortress and deliverer. David has not departed from God's statutes. David's last words: rulers must be just, like the light of the sun in the morning. Faith is expressed in the Davidic covenant. David's leading soldiers are listed and briefly recounted.

SUMMARY Continued

When he was in his cave at Adullam, he expresses a nostalgic wish to drink water from the well of Bethlehem. Three mighty men break through the Philistine camp and take some for him – and he offers it to the Lord.

David conducts a census, and thereby provokes the Lord to wrath. Joab questions the need for a census. David repents. Through the prophet Gad, God gives David three choices: seven years of famine, three months of feeling from enemies, or three days' plague.

An angel kills 70,000 and is restrained at the the threshing floor of Araunah the Jebusite. David offers to buy the floor from Araunah to build an altar. Araunah offers to give it freely, but David insists on buying it so his sacrifice has value. The plague is stopped.

NKJV SELECTED SCRIPTURE

- 21:20** Yet again there was war at Gath, where there was a man of great stature, who had six fingers on each hand and six toes on each foot, twenty-four in number; and he also was born to the giant.
- 21:21** So when he defied Israel, Jonathan the son of Shimea, David's brother, killed him.
- 22:2** And he said: The Lord is my rock and my fortress and my deliverer;
- 22:3** The God of my strength, in whom I will trust; My shield and the horn of my salvation, My stronghold and my refuge; My Savior, You save me from violence.
- 22:4** I will call upon the Lord, who is worthy to be praised; So shall I be saved from my enemies.
- 22:21** The Lord rewarded me according to my righteousness; According to the cleanness of my hands He has recompensed me.
- 22:22** For I have kept the ways of the Lord, And have not wickedly departed from my God.
- 22:23** For all His judgments were before me; And as for His statutes, I did not depart from them.
- 22:29** For You are my lamp, O Lord; The Lord shall enlighten my darkness.
- 22:30** For by You I can run against a troop; By my God I can leap over a wall.
- 22:31** As for God, His way is perfect; The word of the Lord is proven; He is a shield to all who trust in Him.
- 22:33** God is my strength and power, And He makes my way perfect.
- 24:15** So the Lord sent a plague upon Israel from the morning till the appointed time. From Dan to Beersheba seventy thousand men of the people died.
- 24:16** And when the angel stretched out His hand over Jerusalem to destroy it, the Lord relented from the destruction, and said to the angel who was destroying the people, **"It is enough; now restrain your hand."** And the angel of the Lord was by the threshing floor of Araunah the Jebusite.

CHARACTER Definitions

ABNER - Abner is initially mentioned incidentally in Saul's history, first appearing as the son of Ner, Saul's uncle, and the commander of Saul's army. He then comes to the story again as the commander who introduced David to Saul following David's killing of Goliath.

CHARACTERS Continued

He is not mentioned in the account of the disastrous battle of Gilboa when Saul's power was crushed. Seizing the youngest but only surviving of Saul's sons, Ish-Bosheth, Abner set him up as king over Israel at Mahanaim, east of the Jordan.

David, who was accepted as king by Judah alone, was meanwhile reigning at Hebron, and for some time war was carried on between the two parties.

The only engagement between the rival factions which is told at length is noteworthy, inasmuch as it was preceded by an encounter at Gibeon between twelve chosen men from each side, in which the whole twenty-four seem to have perished.

In the general engagement which followed, Abner was defeated and put to flight. He was closely pursued by Asahel, brother of Joab, who is said to have been "light of foot as a wild roe". As Asahel would not desist from the pursuit, though warned, Abner was compelled to slay him in self-defense.

This originated a deadly feud between the leaders of the opposite parties, for Joab, as next of kin to Asahel, was by the law and custom of the country the avenger of his blood. This battle was part of a civil war between David and Ish-Bosheth, the son of Saul.

After this battle Abner switched to the side of David and granted him control over the tribe of Benjamin. This act put Abner in David's favor. The real reason that Joab killed Abner was that he became a threat to his rank of general. He then justifies it later by mentioning his brother.

For some time afterward the war was carried on, the advantage being invariably on the side of David. At length, Ish-Bosheth lost the main prop of his tottering cause by accusing Abner of sleeping with Rizpah, one of Saul's concubines, an alliance which, according to contemporary notions, would imply pretensions to the throne.

Abner was indignant at the rebuke, and immediately opened negotiations with David, who welcomed him on the condition that his wife Michal should be restored to him. This was done, and the proceedings were ratified by a feast.

Almost immediately after, however, Joab, who had been sent away, perhaps intentionally returned and slew Abner at the gate of Hebron. The ostensible motive for the assassination was a desire to avenge Asahel, and this would be a sufficient justification for the deed according to the moral standard of the time.

The conduct of David after the event was such as to show that he had no complicity in the act, though he could not venture to punish its perpetrators. And David said to all the people who were with him, Rend your clothes and gird yourselves with sackcloth, and wail before Abner.

And King David went after the bier. And they buried Abner in Hebron, and the king raised his voice and wept on Abner's grave, and all the people wept. Shortly after Abner's death, Ish-Bosheth was assassinated as he slept, and David became king of the reunited kingdoms.

CHARACTERS Continued

ISHBOSHETH - Ish-Bosheth was a son of King Saul. David was king in the city of Hebron and over the tribe of Judah. Ish-Bosheth was made king over the rest of Israel: Abner son of Ner, the commander of Saul's army, had taken Ish-Bosheth son of Saul and brought him over to Mahanaim.

He made him king over Gilead, Ashuri and Jezreel, and also over Ephraim, Benjamin and all Israel. Ish-Bosheth son of Saul was forty years old when he became king over Israel, and he reigned two years. The tribe of Judah, however, remained loyal to David.

Following a battle at Gibeon between Judah and Israel, Abner chose to join David. Abner was a military leader to Ish-Bosheth, who accused Abner of sleeping with his concubine. In his anger over the false charge, Abner vowed to turn the rest of Israel over to David.

During this time, Rekab and Baanah, the sons of Rimmon the Beerothite, set out for the house of Ish-Bosheth, and they arrived there in the heat of the day while he was taking his noonday rest.

They went into the inner part of the house as if to get some wheat, and they stabbed him in the stomach. The assassins brought the head of Ish-Bosheth to David, expecting to receive a reward.

Yet David was displeased at their merciless action and had these men killed, their feet and hands cut off, and their bodies hanged beside a pool in Hebron. In contrast, the head of Ish-Bosheth was buried in Hebron. These events took place after David had ruled at Hebron for about seven and a half years.

The end of Ish-Bosheth's life, though violent, opened the door for David's rule to expand from Judah to all of Israel. The prophecy of long ago finally came true: David was the king of all Israel.

When all the elders of Israel had come to King David at Hebron, the king made a covenant with them at Hebron before the Lord, and they anointed David king over Israel. David was thirty years old when he became king, and he reigned forty years. In Hebron he reigned over Judah seven years and six months, and in Jerusalem he reigned over all Israel and Judah thirty-three years.

Despite the many violent acts that took place between the people of David's kingdom and the kingdom of Ish-Bosheth, God was at work, preparing the way for His promise to be fulfilled. David ultimately reigned over Israel from Jerusalem. He served as an ancestor to Jesus Christ, the One who will ultimately reign forever.

MEPHIBOSHETH - There are two men by the name of Mephibosheth in the Bible, both in 2 Samuel. The less prominent one was a son of King Saul; he was delivered by David to the Gibeonites to be hanged in retaliation for Saul's earlier slaughter of a band of Gibeonites.

The other Mephibosheth was the son of Jonathan, who was the son of King Saul and a special friend of King David. When Mephibosheth was five years old, his father Jonathan was killed in battle.

CHARACTERS Continued

Fearing that the Philistines would seek to take the life of the young boy, a nurse fled with him to Gibeah, the royal residence, but in her haste she dropped him and both of his feet were crippled. He was carried to the land of Gilead, where he found refuge in the house of Machir, son of Ammiel, at Lo-debar.

Some years later, when King David had conquered all of Israel's enemies, he remembered the family of his friend Jonathan, and, wishing to display his loving loyalty to Jonathan by ministering to his family, David found out that Mephibosheth was residing in the house of Machir. So he sent royal messengers there, and brought Mephibosheth and his infant son Micah to Jerusalem, where they resided from that point on.

Later, when David invited the young boy to be part of his court, he entrusted the family property to a steward, Ziba. During Absalom's rebellion, Ziba tried unsuccessfully to turn David against Mephibosheth. Upon the king's return to Jerusalem, Mephibosheth vindicated himself and was allowed to remain in the king's house.

JOAB— Joab was a son of Zeruah, King David's sister and was therefore one of David's nephews. Joab's brothers were two of David's brave warriors, Abishai and Asahel.

Joab was positioned as commander of David's armies because of his victory over the Jebusites, resulting in the possession of the city of Jerusalem. It was through this victory that Jerusalem became "the city of David".

Joab fought and won many battles for the king, but his personal lack of self-control was problematic. In a war against the forces of Ish-Bosheth, Joab's brother Asahel was killed by Abner, the commander of Ish-Bosheth's armies.

Joab was furious and pursued Abner to kill him, but Abner escaped. Later, after Abner swore allegiance to David, Joab's fuse blew, and his desire to avenge his brother's blood drove him to deceive and murder Abner.

This action deeply grieved David, but the king felt unable to bring justice against the mighty Joab. Instead, David pronounced a curse over Joab and his future descendants: May his blood fall on the head of Joab and on his whole family! May Joab's family never be without someone who has a running sore or leprosy or who leans on a crutch or who falls by the sword or who lacks food.

As the commander of David's armies, Joab was provided many victories by God, but Joab caused much grief to the king and to Israel. His anger and perhaps the power of his position drove him to poor decisions at times.

In addition to his murder of Abner, Joab killed his own cousin, Amasa—and his betrayal was Judas-style, accompanied by a kiss: Joab said to Amasa, 'How are you, my brother?' Then Joab took Amasa by the beard with his right hand to kiss him.

Amasa was not on his guard against the dagger in Joab's hand, and Joab plunged it into his belly, and his intestines spilled out on the ground. Without being stabbed again, Amasa died.

CHARACTERS Continued

Joab disobeyed King David's command to spare Absalom's life, himself striking Absalom with three javelins. David mourned the death of his son Absalom, a response that was sternly reprimanded by Joab.

It was also Joab who, in accordance with David's command, placed Uriah the Hittite at the front of the battle to be killed, so that David could feel justified in marrying Uriah's widow.

Joab, for all his faults, was obviously a capable man of war and valiant on the battlefield. And he ought to be given credit for his loyalty to David for almost four decades. Joab also counseled David when David sinfully desired to take a census; if David had heeded Joab's advice, he could have spared his nation the plague that befell Israel.

When David was on his death bed, Joab conspired with Adonijah to install Adonijah as the next king, instead of Solomon. This action, plus Joab's other rash decisions, vengeful murders, and inability to take certain important orders, finally drove David over the edge.

David commanded Solomon to ensure Joab's execution, an act that was carried out by Benaniah as Joab was clinging to the horns of the altar in hopes of finding clemency.

NATHAN – Nathan was a prophet in the Bible who lived during the reign of King David in Israel. God spoke to David through Nathan on several occasions. Nathan was a member of David's royal court and one of his closest advisors.

Nathan apparently also knew Bathsheba well enough to speak to her about Adonijah's attempt to usurp David's throne from her son, Solomon) and to enlist her help in bringing the matter to the king. There are three or four stories in the Bible featuring Nathan that occurred during some of the darkest and most emotional times in David's life.

The first mention of Nathan establishes his relationship with David as a trusted advisor. David decides to build God a house, because the king is living in a beautiful cedar palace and thinks it wrong that the Ark of the Covenant should be housed in a lowly tent (the tabernacle).

David tells Nathan about his plans to build a house for God, and Nathan says he should go ahead and do it because the Lord is with him. Then God visits Nathan in a vision and tells him to return to David and inform him that God doesn't need the king to build him a house; rather, God would establish David's dynasty, through his son, forever.

His son Solomon would be the one to build God's house. Nathan relays this important message to the king, and David utters a grateful and beautiful prayer to God for His grace.

The next time Nathan is mentioned, it is after David had committed adultery with Bathsheba and brought about her husband's death to hide her pregnancy. At that point, David had made Bathsheba his wife and had seemingly gotten away with his sin, but the Lord knew about it and told Nathan to rebuke David.

CHARACTERS Continued

Nathan went to David and wisely told the king a fable about a rich man and a poor man: the rich man was visited by a traveler, so he took the poor man's only possession, a little ewe lamb that he loved as a pet, to feed his guest, rather than taking a lamb from his own extensive flocks.

David was enraged at the story and declared that the rich man had no pity and deserved to die. Nathan then points to David and says, "You are the man!". Nathan reveals that David's sin was like that of the rich man, because David took away Uriah's wife.

Nathan then prophesies to David, in God's own words: I anointed you king over Israel, and I delivered you out of the hand of Saul. And I gave you your master's house and your master's wives into your arms and gave you the house of Israel and of Judah. And if this were too little, I would add to you as much more.

Why have you despised the word of the LORD, to do what is evil in his sight? You have struck down Uriah the Hittite with the sword and have taken his wife to be your wife and have killed him with the sword of the Ammonites. Now therefore the sword shall never depart from your house, because you have despised me and have taken the wife of Uriah the Hittite to be your wife.

David confesses to Nathan that he has sinned against the Lord, and Nathan comforts him, saying that the Lord has forgiven his sin and that David's life will not be required of him. Nonetheless, David's child by Bathsheba was to die. David, under inspiration of the Holy Spirit, pens Psalm 51 after this encounter with Nathan the prophet.

After the death of David's child, his wife Bathsheba became pregnant again, this time with a son whom they named Solomon. The Lord sent Nathan to David again, this time to say that the Lord loved his son Solomon, and they called Solomon "Jedidiah," a name that means "beloved of the Lord". Solomon later built God's house, the temple, and became an ancestor of the Lord Jesus Christ.

AMNON – The sordid story of Amnon and Tamar is part of the disintegration of David's family after his sin with Bathsheba. Amnon was the half-brother of Tamar, as they shared the same father, David.

Tamar is described as a virgin and "beautiful," and Amnon was highly attracted to her. Amnon did not know what to do about his infatuation, and he soon confided in a friend named Jonadab.

Jonadab was "very shrewd" and gave Amnon a plan, saying, Go to bed and pretend to be ill. When your father comes to see you, say to him, I would like my sister Tamar to come and give me something to eat. Let her prepare the food in my sight so I may watch her and then eat it from her hand.

The idea was to get Amnon and Tamar alone together, and then Amnon could do as he pleased. Amnon followed this evil plan. He asked for his half-sister to bring him some food, and Tamar, out of obedience to her father and the kindness of her heart, did so.

Amnon sent everyone else out of the room and asked Tamar to come closer.

CHARACTERS Continued

Rather than take the food she offered, Amnon grabbed Tamar and tried to wrestle her into the bed. Tamar firmly refused the incestuous relationship, crying out, No, my brother! Don't do this wicked thing. Amnon then forced himself upon Tamar and raped her.

Afterwards, Amnon was said to hate Tamar more than he had loved her before the rape occurred. It was never really love at all, but brazen lust. Absalom, Tamar's full-brother, found out about the deed, and so did David. David's response was to become furious, but he took no real action.

Absalom cared for Tamar in his own home and would not speak to Amnon. Two years later Absalom commanded his servants to murder Amnon in revenge. Absalom fled the country for a time and later returned to David.

ABSALOM – Absalom was the third son of King David, by his wife Maacah. The bulk of Absalom's story is told in 2 Samuel 13-19. He had a strong influence on his father's reign.

The first recorded event defining Absalom's life also involved his sister Tamar and half-brother Amnon. Tamar was beautiful, and Amnon lusted after her. When Tamar rebuffed Amnon's advances, he arranged, through subterfuge, to have her come to his house, where he raped her. After the rape, Amnon put Tamar out of his house in disgrace.

When Absalom heard what happened, he took his sister in to live with him. For the next two years, Absalom nursed a hatred of his half-brother. Then, using some subterfuge of his own, Absalom invited Amnon to his house for a party. During the festivities, in the presence of David's other sons, Absalom had his servants kill Amnon in cold blood.

Out of fear of his father, Absalom ran away to Geshur, where he stayed for three years. During that time, Scripture says that David "longed to go out to Absalom," but we're never told that he actually did anything to reconcile the relationship.

David's general, Joab, was ultimately responsible for bringing Absalom back to Jerusalem. However, even then, Absalom was not permitted to enter David's presence, but had to live in a house of his own. He lived this way, presumably never contacting or being contacted by his father, for two years. Finally, once again by way of Joab's intercession, the two men get back together, and there is a small measure of reconciliation.

Unfortunately, this peace did not last. Possibly resenting his father's hesitancy to bring him home, Absalom began to stealthily undermine David's rule. He set himself up as judge in Jerusalem and gave out promises of what he would do if he were king. After four years of this, he asked to go to Hebron, where he had secretly arranged to have himself proclaimed king.

The conspiracy strengthened, and the number of Absalom's followers grew steadily, such that David began to fear for his own life. David gathered his servants and fled Jerusalem. However, David left behind some of his concubines and a few informers as well, including Zadok and Abiathar the priests and his advisor Hushai.

CHARACTERS Continued

Upon entering Jerusalem as king, Absalom sought to solidify his position, first by taking over David's house and sleeping with his concubines, considered an unforgivable act. Then he laid plans to immediately pursue and attack David's forces, but the idea was abandoned owing to the advice of Hushai.

This delay allowed David to muster what troops he had at Mahanaim and mount a counterattack to retake the kingdom. David himself did not take part in the counterattack, having been persuaded by his generals to remain behind. He did give explicit instructions to the generals to "deal gently" with Absalom, in spite of his treason.

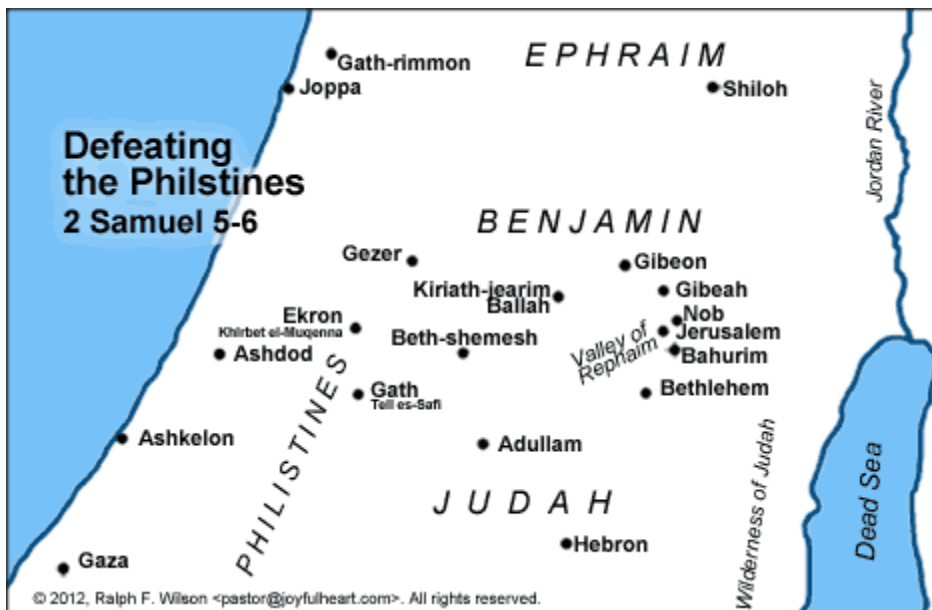
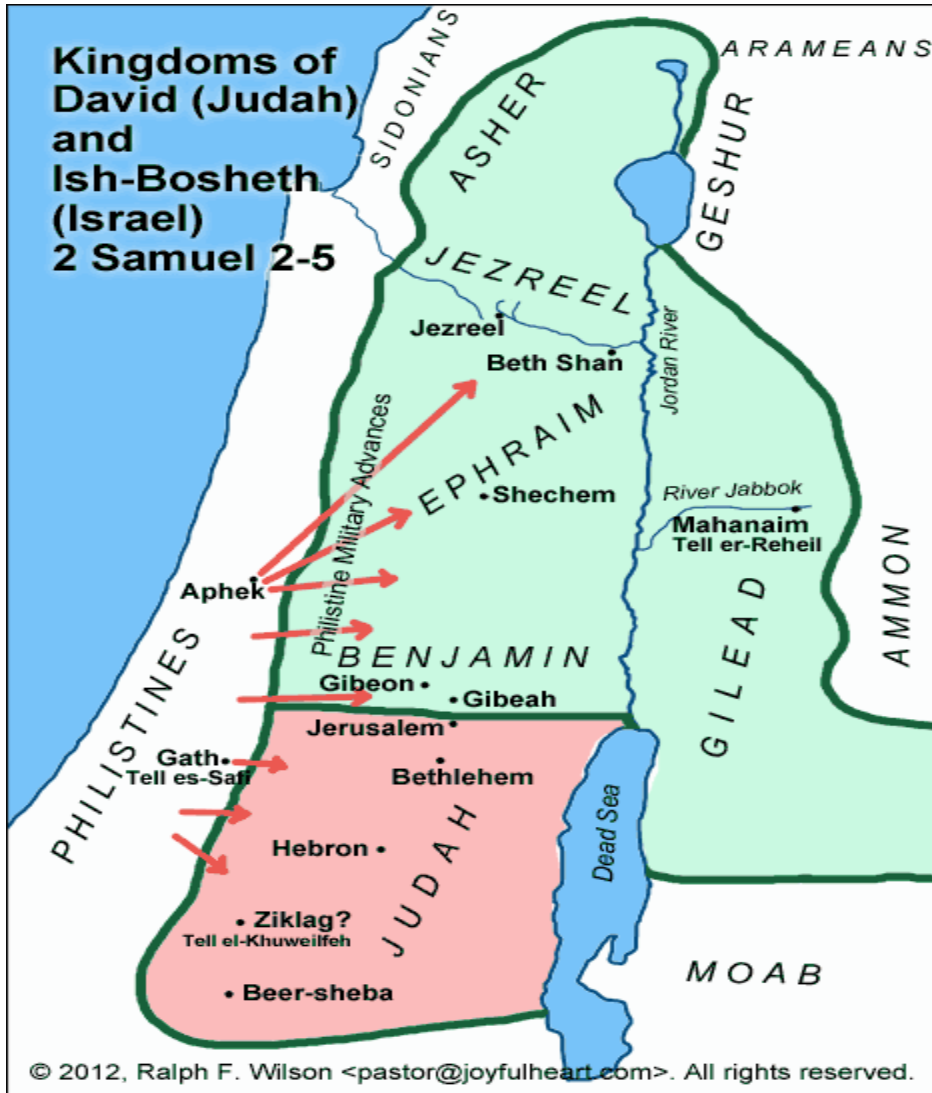
Scripture makes the point that all the troops heard David's orders concerning Absalom. However, the orders were disobeyed. As Absalom was riding under some trees, his long hair became entangled in the branches, and he was unhorsed. Joab found Absalom suspended in mid-air and killed him there. Thus, the rebellion was quelled, and David returned to Jerusalem as king.

David mourned deeply over his son, so much so that it affected the morale of the army. His grief was so great that their victory seemed hollow to them, and they returned to the capital in shame rather than triumph. It was not until he was rebuked by Joab that David was restored to a measure of kingly behavior.

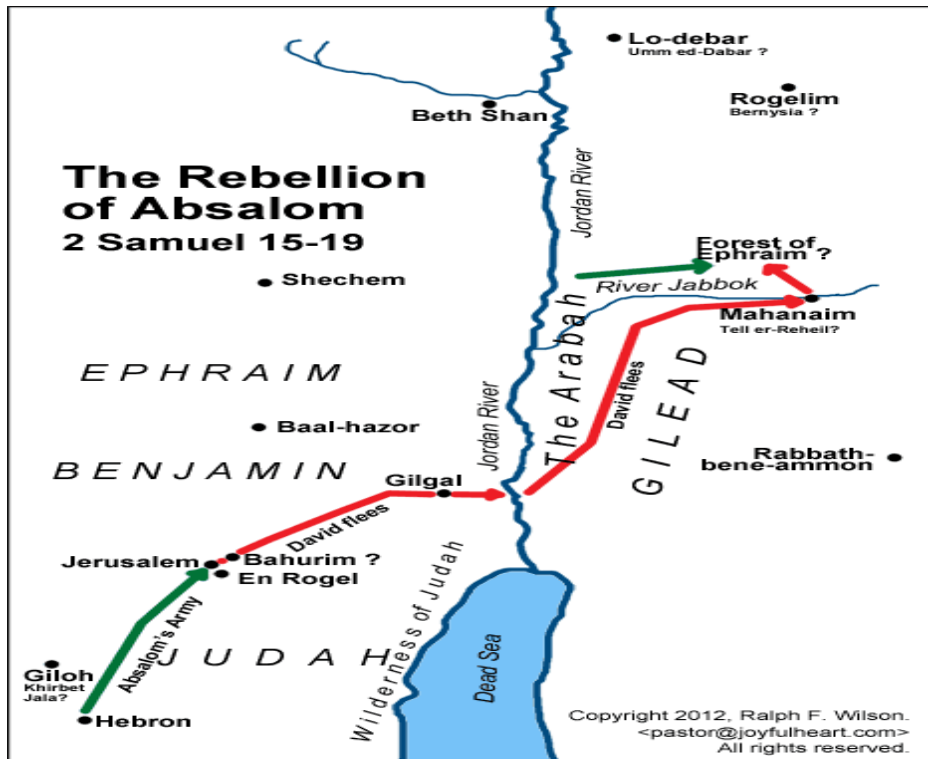
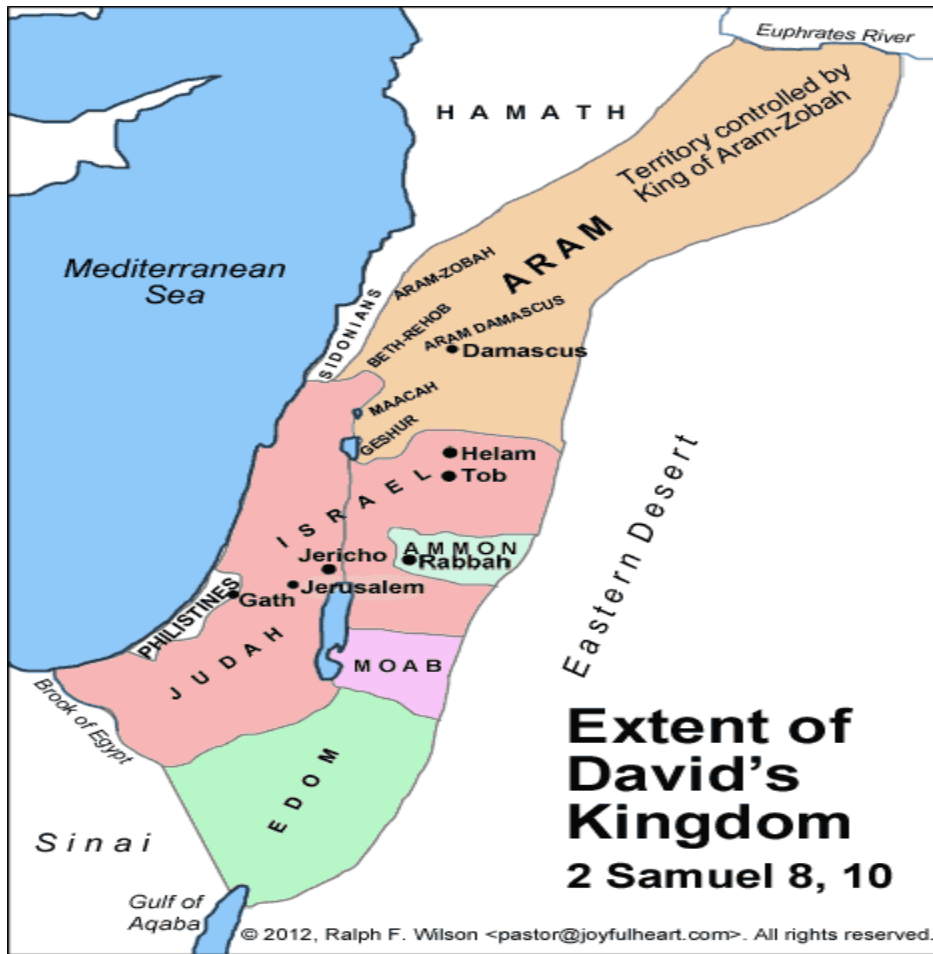
BIBLE TIMELINE

1010 BC	David Made King over Judah	2 Samuel 2
1008 BC	Civil War Between Abner and Joab	2 Samuel 2:12
1006 BC	House of David Strengthened	2 Samuel 3
1005 BC	Joab murders Abner	2 Samuel 3:22
1004 BC	The Murder of Ish-bosheth	2 Samuel 4
1003 BC	David Reigns over All Israel	2 Samuel 5
1000 BC	The Ark is Brought to Jerusalem	2 Samuel 6
998 BC	David Defeats the Philistines	2 Samuel 8
995 BC	David and Mephibosheth	2 Samuel 9
993 BC	David and Bathsheba	2 Samuel 11
991 BC	Nathan Rebukes David	2 Samuel 12
990 BC	Solomon is Born	2 Samuel 12:24
990 BC	Amnon Killed by Absalom	2 Samuel 13:23
988 BC	The Widow of Tekoa	2 Samuel 14
980 BC	Absalom Recalled	2 Samuel 14:21
976 BC	Absalom's Conspiracy	2 Samuel 15
976 BC	David Flees Jerusalem	2 Samuel 15:13
972 BC	Absalom Slain by Joab	2 Samuel 18
970 BC	The Gibeonites Avenged	2 Samuel 21

MAP REFERENCES



MAP REFERENCES Continued



MAP REFERENCES Continued

Genealogy of the Priests in David's Time

