

Samuel

Structure

- Samuel (anti-Samson)(1-7), Saul (high-pride) (8-16)+(17-31), David (youth-humble)(17-31)+(1-21)

Whole Bible Themes

• Land

- Following Joshua-Judges keep in mind that the land was technically occupied by Israel, but because of their lack of faith they were unable to drive out all the Canaanites- this will actually be accomplished in 2 Samuel 5 by David, with the theological implication being that God's king will defeat God's enemies with God's empowerment.

• Dwelling/Temple/Relationship

- David takes Jerusalem and brings the ark there because he is king who knows the Law and knows that in Deuteronomy Yahweh has chosen the city of Jerusalem as his dwelling place. This will now be the place at which God's presence is specially manifested in Israel- it is the mission control center.
- Note also that David wants to build God a house (a temple) and this precipitates the Davidic covenant which is a central funnel in Scripture in which all previous hopes are poured onto this single dynasty- it is through a Davidic king that the relationship between Yahweh and humanity will ultimately be restored.

• Royal Priesthood, Image of God & Redemption

- The Picture of what a real king is includes the concept of royal priesthood and it points forward toward all that Jesus would be, but it points even further because Jesus as the ultimate humble king will conform us to that same image- humility and dependence is the central characteristic of the true king and is also a central characteristic of the royal priesthood who follows the king.

• Royal Seed & War of the Seeds

- David's battles with the Canaanites are consistently described in terms that portray David as one of the "seed of the woman" who is in the process of "crushing the head of the serpent." This language shows that God is continuing to make war on the devil and his works and will ultimately wipe out all opposition to his rescue plan for the universe.

• Blessing/God is With Us/God Fights for Us

- Over and over again in this book the author will emphasize that what truly matters is if God is fighting for you- and this occurs for those who are humble, perhaps the core theme of the book is that God's plan to restore the world will advance by him exalting the weak and unimportant and bringing down the proud and arrogant. He fights for those who trust him, but fights against those who trust themselves.

• Covenant & Faith

- The most important moment in the books of 1 and 2 Samuel is found in 2 Samuel 7 where all previous covenants God has made with humanity are funneled into this one covenant which is then carried on through the line of David- practically it means that all hope for humanity to be restored to relationship with Yahweh is centered on the one king who will come from David's line.

- **Some Application Points**

- Get low, stay low
- Our king is all that David was but also so much more
- Jesus can truly wield the Davidic covenant, meaning that he can sum up and fulfill all of God's promises- "in him all God's promises are yes and Amen"

Samuel Specific Comments

- To understand 1 and 2 Samuel you have to understand it within the broader storyline of God restoring the cursed creation, and the link between Adam->Israel->King. Adam is given a royal priestly mandate which he utterly fails at, but a snake-crusher is promised. This person we learn will come from the family of Abraham and will be a royal figure who brings blessing to the entire world. We then see that the people of Israel will be a corporate "new adam" who now takes up the role of those who will be royal priests (Ex 19:6) that bring blessing to the world. We quickly see that Israel cannot fulfill this mission because they need a renewed heart-- but God will keep his promise to bring a royal chosen one who can fix all the world's problems. Israel then becomes like an incubator for this chosen rescuer. We further learn this chosen one will come from the tribe of Judah and he will establish God's kingdom over the entire world and defeat all God's enemies (Adam's original task).
- The bible up to this point (Genesis-Judges) has revealed the depth and breadth of sin and how it has corrupted everything, even Israel. The cry of Judges is that Israel needs a righteous king who can bring God's plans back on track- Samuel then answers this cry in a very striking way. Samuel is structured around four families- Eli (priest), Samuel (prophet), Saul (anti-king), and David (king).
- Samuel is basically presenting very in-depth examinations of the character of these various figures for a theological purpose- to paint a portrait of what God's king looks like. This purpose is fleshed out in ways that are both massive and personally applicable. Hannah's prayer at the beginning of the book actually serves as the blueprint for the entire narrative of 1 and 2 Samuel that follows- her prayer provides a threefold structure of how God's plan works in history- first, he has reversed her fate personally (he is a god who rescues weak and unimportant individuals), and this means secondly, he is currently reversing the sinful pride of the corrupt priests and elevating the humble to restore Israel, which means ultimately, his plan to rescue the entire world is back on track and he will bring a chosen one who will rescue Israel and the nations.
- The following narratives reveal this core theology- God is restoring the world by rescuing the weak, helpless and unimportant and opposing the proud. God's true king will be marked by humility and dependence on Yahweh.
- This thread is not new but actually one of the primary threads that runs across all of Scripture near the heart of the story- because God is a humble God- he cannot relate intimately with the proud- he opposes them. This begins to be fleshed out all the way back in the Garden when Adam and Eve are tempted to be "like God" and the serpent implies that God is withholding good things from them because he is scared of losing his power. The theme then comes out again in the pride of Cain and Lamech compared with those who "call on the name of Yahweh" (Gen 4:26). Then perhaps the paradigmatic moment that continues throughout Scripture is the building of the tower of Babylon- this tower represents mankind's attempt to secure lasting joy and meaning apart from God, whereas Abraham is called from nowhere to be blessed by the Lord if he will believe. Again Moses is described as "meek" in contrast to the pride of Pharaoh, and Joshua is similarly humble in contrast to the pride of the Judges. Further, all Israel's military defeats in Exodus-Judges stem from a prideful trust in themselves or idols instead of reliance on Yahweh. God gives grace to the humble but opposes the proud. Samuel then introduces the hinge of world history turning upon a despised and weak woman who deeply trusts in Yahweh who gives birth to a humble Samuel in contrast to Eli and his presumptuous sons. Saul then arrives as the anti-king, he

has everything from an external perspective, but he is proud and his heart does not truly long to walk in humility with Yahweh. David is finally presented as the picture of humble dependence on Yahweh (think of his battle with Goliath). But even David is corrupted by pride and presumption (think Bathsheba and Uriah), and though we have seen glimpses of what the real Adam could be like, we are left wanting.

- This all sets up for the incredible reversals seen in the birth, life and death of Jesus, that show in the absolute clearest sense that Yahweh is a God of humility (unlike any other God). Jesus is conceived without male intervention (pinnacle of the barren woman theme), to a family of no real importance, in a town of no real importance, to lead a life of seeming insignificance and be executed as an insurrectionist, and yet in his life and death he is bringing about the renewal of the entire universe. The true king is a picture of ultimate humility and dependence on Yahweh in spite of looking outwardly weak and frail.
- All this has led up to a pinnacle in the person of Jesus, but it doesn't stop there, from the heights of theological mountain tops it actually becomes super-practical because Paul takes these themes and applies in two very helpful directions: ministry and our own personal character.
- Ministry: in 2 Corinthians Paul essentially argues that good ministry looks weak to the world- it looks feeble and not flashy. He shows that a ministry characterized by things that look good to the world- is weak in God's eyes. It is through weakness that God most powerfully operates. This has massive implications for how we understand our pastors, and our churches. We have already gone off track when we start assessing ministries based off things like how smoothly they function, if the service is well put together, if the sermon is polished, how well organized the children's programs are- sure- we can love people with good organization and administration, but the measure of a ministry is that it looks externally WEAK by the world's standards- and Paul writes 2 Corinthians to the church, not just the pastors, because he knows that it is just as important that the people in the congregation understand this as that the elders do.
- Personal: We can now see why Paul and other NT writers put so much emphasis on humility and dependence on the Lord-- if one of the core features of God's chosen king is his humility, then those being conformed to his image will be similarly humble. We were made to be royal priests and yet this royalty is expressed not in pride or the natural human swagger- but in complete humility and dependence on Yahweh.
- The author of Samuel communicates all these themes through a number of motifs that we need to keep an eye out for-
 - keep special track of words for "high" "lifted up" or "to go up" and conversely "small" "youth" "go down" or "fall down"- note how God is over and over again bringing down the proud via the "small" and humble.
 - notice also the role of words for armour and weapons, especially swords and spears. Military strength is usually associated with the enemies of God and military weakness with the humble ones God uses to turn the world upside down (think of how Goliath's armour is intricately described while David just has a sling and five smooth stones)
 - notice the link between the humble and how they listen to God's voice and ask for his help while other characters make decisions on their own or by consulting someone other than Yahweh (think Saul going to the witch of En-dor)
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Exegetical Notes

- Samuel (1 Sam. 1-7) History begins to Hinge
 - Chapter 1- A glimmer of hope in the dark
 - The book of Samuel often contrasts characters and here is Hannah vs. Eli
 - 1:1- Note how 1:1 is a near exact echo to Judges 17:1 "There was a man of the hill country of Ephraim" - the hill country of Ephraim is the setting of both final

stories in Judges that highlight the absolutely moral degradation of Israel- they had become Sodom and Gomorrah, worse than the Canaanites.

- 1:2- This ominous note is struck once again in verse 2 with the note of two wives.
- 1:3- verse three however gives us hope that this man- although he resides in the heart of darkness, is himself godly- he would go up and offer worship to Yahweh year by year.
- 1:1-3- Keep the beginning of Ruth in mind here too- both stories highlight essentially the same truth- God advances his plan by using humble small people who trust him and not themselves. Also note- first time "Yahweh of hosts" is used as a divine title in the bible- this will be built on, especially with David and his defeat of Goliath.
- 1:4 the double portion isn't favoritism- it is supposed to be some sort of consolation because the children of Peninah all get portions which means Peninah basically got multiple portions. However, **Elkanah has a heart that pities the one who is "cursed" and overlooked- this will be important for the whole book.**
- 1:7 the implication of "as often as she went up to the house of the lord" is that Peninah's taunt probably ran something like- "He obviously doesn't like you, so why do you keep on praying?" or "You've obviously sinned and that's why he won't bless you, stop praying and just confess what you did wrong" (kind of like Job's friends).
- 1:8- his question "Am I not more to you than ten sons?!" is probably mentioned to show how bitter and alone Hannah would have felt- not that Elkanah was treating her poorly, but he just didn't get it, she really was alone in her pain- except for Yahweh, and Hannah in her godliness does not show bitterness, but simply sadness and running to Yahweh.
- 1:9 Why is Eli seated while sacrifice is happening??- priests are supposed to stand at their duty and the fact that Eli is sitting is already suggestive of his laziness- especially as it comes to holding God in highest honor.
- 1:11 In Hannah's prayer she appeals to God as "Yahweh of hosts" which is a military title for the lord- that he leads the armies of Israel (and likely angelic armies are implied too). This is only the second time in the bible and only a few verses after the first occurrence of the phrase and is highly charged in this context- it is very similar to the Chronicles of Narnia when the animals say "Aslan is on the move"- it is a marker that Yahweh is about to bring about something awesome- the divine warrior is getting ready for battle.
- 1:11 Notice also that three times she calls herself "your servant" - remember this title is applied especially to Moses and then Joshua- the point here is that she is being described as someone who really knows and loves Yahweh.
- 1:11 Remember the nazirite vow was normally a short term vow where a person would become especially devoted to Yahweh for a period of time- but what Hannah is saying is that she will give her son to Yahweh for the entirety of his life- **the key dynamic that seems to be going on here is that she wants most of all to know that Yahweh loves her, and only secondarily does she want a son.**
- 1:11 Note also that the last judge in Judges was Samson who was the anti-nazirite and now it seems that Samuel is being presented as an anti-Samson- he is also a nazirite from his birth (only other time in scripture), and they appear basically one after the other and even their names have some vocal similarity. **I think the idea is that whereas Samson was the end of the downward spiral of Judges, Samuel represents the hinge upon which history is going to begin to pull out of the nosedive.**

- 1:12-14 we have no indication that Eli has gotten up and thus the irony is palpable that the lazy priest berates her from his chair, while the righteous Hannah is genuinely praying to Yahweh
- 1:16 there is irony in her request to be thought of as a "worthless" woman but then the author calls Eli's sons "worthless" in 2:12.
- 1:16,18 once again she calls herself "your servant"- this time to the priest- this contributes to a long thread of biblical teaching on the beauty of submission to authority primarily because of the way sin and the curse lead to a desire for autonomy and rejection of any authority over us.
- 1:19 Yahweh is a God who hears, cares, and remembers his people- his people in Israel and now his people in the darkness of Judges- he cares deeply for the weak and overlooked. This will become a paradigm for the entire book of Samuel.
- 1:20- Samuel's name means "God hears" in reference to him hearing her prayers.
- 1:22-28- Hannah keeps her promise- she wasn't just saying what she had to do to get what she wanted but she really wanted to honor Yahweh and she did so even at the cost of the son she so desperately wanted- we should hear echoes of Abraham's willingness to give up "his son, his only son."
- Chapter 2- the blueprint for history
 - **2:1-10 This prayer is the key interpretive lens for the entire book(s)**
 - 2:1-10 The prayer breaks into three sections- what God has done, what he is doing, and what he will do- each of these sections are linked together and basically form a theological chain that Hannah follows throughout history.
 - 2:1-3 This first section talks about how God has reversed Hannah's fate personally- he has raised up the small and brought down the arrogant.
 - 2:4-8 Hannah then builds on what God has done for her and basically says that what Yahweh has done on a personal level for her is a signal that he is beginning a work that will reverse the current darkness in Israel- in the same way he will bring down the proud and raise up the humble.
 - 2:9-10 Thirdly, Hannah looks to the future and basically says not only has Yahweh acted for her personally and is acting corporately to rectify Israel more generally, but he will one day defeat all that is proud and raised up against him and through his humble chosen one he will will to the ends of the earth.
 - The following books of 1 and 2 Samuel will be a lived out picture of the theology Hannah has just sung- God will begin moving history toward it's goal by raising up weak and humble people who trust in Him and bringing down the strong, powerful, and proud.
 - 2:12 verse 11 begins this chapter's character contrast which is Samuel vs. the sons of Eli
 - 2:13-17 the idea here is that the priests were trying to keep the very best part for themselves (the fat) when the law very clearly said that all fat belongs to the Lord- this is basically the continuation of Judges- the land is so morally corrupt that even the priests themselves are threatening to harm or steal from any person who wants to honor Yahweh and his word.
 - 2:18-21 Samuel is immediately presented as properly clothed in contrast to the sons of Eli and is said to "grow in the presence of Yahweh"
 - 2:22-26 Eli seems to not be very willing to stop his sons or not very able. v26 Samuel is again contrasted with the son of Eli.
 - 2:29 The idea of stealing the fat from Yahweh will come up again at Eli's death- keep it in mind.
 - 2:30-34 this promise/warning is the beginning of the end of the wickedness of the period of the Judges- God is going to raise up a faithful priest and eventually a faithful priest.

- Chapter 3- the first ray of light
 - This chapter is basically chronicling the glimmer of hope dawning that God is acting in history (3:11)- his voice calls out once again (3:1), Eli's family will no longer be in charge (3:12)
- Chapter 4- the inflection point
 - The author now turns the focus on to the ark of Yahweh- I think the reason for this is to return our attention to the theme of relationship which has driven the entire biblical narrative up to this point- and this episode shows that the people only think of the ark of the covenant as a magic token that will give them military victory- they truly have no regard anymore that Yahweh lives among them and none of those in authority (the high ones, as opposed to low Hannah) have any real love for Yahweh.
 - Despite the presence of the ark the people are routed and the ark captured as well as Eli's sons killed- this gives a twofold picture- we are at utter rock bottom (ark captured) but we have reached also an inflection point, things are beginning to turn around- God's promise about the sons of Eli is fulfilled and thus the whole plan is in motion.
 - 4:15, 18 Eli's blindness and fatness are both suggestive of his spiritual blindness and his willingness to eat the stolen fat that belonged to Yahweh
 - 4:19-22 the glory is gone- rock bottom
- Chapter 5- victory at rock bottom
 - 5:1-5 - The statue of Dagon is brought low- remember this will be the paradigm for the whole book. There is a theological point here that God himself has put on his armour (remember Yahweh Sabaoth language in ch.1) and although his people have allowed their relationship to be broken, in the very house of Dagon God has begun to fight for his people and destroy the spiritual forces that afflict them.
 - Why tumors? I think it matters, but I'm not sure why this
- Chapter 6
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- Chapter 7- the first upward movement
 - 7:3 It appears that when the ark returns the people are especially saddened and want to return to the lord (the turn-around has begun in earnest)
 - 7:4 problem number one- foreign Gods- and the people indeed put them away and trust Yahweh alone.
 - 7:8 a trusting response finally
 - 7:10-13 the first victory in the book of Samuel
 - 7:14-17 Samuel is the turnaround judge- things actually become better and not worse under him.
- Saul (1 Sam. 8-31)
 - Chapter 8 - Maybe not such a turn around after all
 - 8:1-3 A contrast is meant to be drawn here between Eli and Samuel- although both had two sons that were wicked, Eli is depicted as complicit and lazy in response to their sin, whereas Samuel is never depicted as complicit but works directly with the elders to resolve the issue of kingship and never tries to put his sons forward as kings.
 - 8:4-9 It is a bit tricky here to follow exactly what's going on because there are a few layers- **firstly**, multiple OT passages prior to this make it sound like a kingly figure will rise from Judah to rescue Israel so it seems odd that God would rebuke this request, **secondly** the law (Deuteronomy 17) provides specific legislation that allows the people to have a king, but lays out some warnings about what a true king must be like, **thirdly**, we have a pretty clear statement in the text that both Samuel and Yahweh are displeased by the people's request for a king- so

what's going on? **the last layer to keep in mind**- Judges explicitly states over and over that Israel needs a king so that the people won't just do what is right in their own eyes.

- **I think the answer lies in the reasons they ask for a king, and the type of king they want.**
- If you read closely you see that the two reasons they give for wanting a king is that 1) Samuel is old (and his sons are a non-starter) and 2) they want to be like the other nations (this probably relates to having a human "champion" that can lead them in battle). When you put these together it appears we could flesh out the request this way, "Samuel, we are tired of being led by these weak looking old men (remember Moses was super old) and having to be rescued in these terrifying ways by Yahweh, can we please just get some young strong blood in here to lead us like everybody else."
- Samuel seems to be offended by this request because they are basically saying, we are done with you old man, but Yahweh clarifies that this isn't about Samuel- they are actually rejecting Yahweh because they don't like that Yahweh leads them with weak-looking leaders.
- Thus, the request for a king isn't technically wrong, but the heart behind it is a rejection of Yahweh and his way of leading them- **he wants them to trust in him, they want to trust in human strength and wisdom- and this is exactly what Saul will represent.**
- 8:10-18 to understand this section we need to have the "law of the king" from Deuteronomy 17 clearly in our mind. Deuteronomy 17:14-20 says that the king must not 1)amass a large army (horses) 2)take many wives 3)amass lots of wealth (gold)-- all three of these actually seem to cluster around the idea that the king should be the prime example of trust in Yahweh alone- the warnings imply that if he has too big an army he will trust in it, if he has many wives they will turn his heart to other gods, and much wealth will turn his heart inward on himself. **The king is trust in Yahweh alone.** Positively, the king is supposed to write himself a copy of the Mosaic law checked by the priests (for accuracy), so that he can keep it with him at all times and read it day and night (think Psalm 1- meditate on it day and night) and by doing this he will learn to fear Yahweh and walk in his ways and note especially "his heart will not be lifted up above his brothers" - humility is a key marker of the true king of Israel.
- 8:11-17 Now we can turn to these warnings and see that Samuel says the king will 1)he will take your sons for his horses (strike 1), 2)he will take your daughters and the best fruit of your fields (amassing his wealth) (strike 2)
- 8:18 the verb "cry out" is the same as what the people did in Egypt - the point is that when they ask for a worldly king, they end up in exile, effectively returned to their status as slaves in Egypt- **Yahweh is the only perfect master.**
- 8:20 this verse is the death knell- the theme since Exodus 14 is "Yahweh will fight for you, you have only to be silent" but over and over the people want to trust themselves and here they verbalize it perfectly, they want a king who will "go out before us and fight our battles."
- Chapter 9- things look up
 - As you read about Saul make special note of anything related to high, height, or going up- Saul's pride is going to be linked to a number of these words and there are a number of word plays not obvious in English. The word for "tall" or "high" in Hebrew is "geboah" and Saul's town is "Gibeah" and he will die on the mountains of "Gilboa" - all these are meant to echo each other and reinforce Saul's link with "high" or pride. Remember Hannah's prayer- God is going to life up the humble and bring down the proud.

- 9:1 remember from Judges Benjamin has a terrible reputation- this is already a bad sign- the people should have remember- Judah is meant to have the prominence and the leadership role. This tribe just committed horrible atrocities and was almost wiped out by the other tribes.
- 9:1-2 Saul is being pictured as the pinnacle of outward suitedness for royalty- he comes from money, he is more handsome than any other Israelite, and he is physically imposing, head and shoulders above the rest. But his tribal heritage foreshadows that his spiritual qualifications may not be quite as stellar.
- 9:4 remember "hill country of Ephraim" is where the great evil at the end of Judges occurs, and also the hometown of Samuel's parents
- 9:5-21 I think the point of this section is to give you high hopes for Saul. He seems to care about his Father, to care about what the Lord says, and to be genuinely humble in his response to Samuel. Perhaps he really will be. good king who can turn the people's heart to Yahweh...
- I also think this section is meant to be contrasted with Saul's visit to the medium at En-Dor in Ch.28- the idea being "how the humble have become proud"
- Chapter 10- Saul is officially chosen as King
 - 10:1-8 This is Saul's first test- basically Samuel gives him a series of signs that will happen to him to prove that Samuel's words were indeed from Yahweh.
 - 10:1-8 It appears that Samuel is telling him to return to his father but to go a certain way where he will meet a number of predicted things and then to go to Gilgal (keep in mind Gilgal is mainly associated as the main base of operations from which Joshua conducted the conquest- it is also a place of covenant renewal). The test is will Saul take the exact path Samuel said and will he then wait for him at Gilgal.
 - 10:9 I am not sure the exact implications of "another heart" but in context it seems like the original humility of Saul is now replaced with "another heart"- (however this could refer to the Spirit coming upon him when he prophesied, but that doesn't fit a cleanly with the flow of the text).
 - 10:17-24 I am not sure the exact implications of Saul hiding- it could imply humility, or perhaps fear
 - 10:24 I imagine Samuel saying this exasperatedly
 - 10:27 notice that even though Saul will not be a godly king- those who oppose God's appointed king are described as "worthless fellows" reminding us of Eli's sons earlier called the same thing.
 - 10:27 Saul is painted pretty positively here- he seems obedient, pretty humble, and does not respond vindictively when maligned.
- Chapter 11- Saul actually becomes king, uniting the tribes, b/c of the Spirit
 - the idea of uniting Israel is something that the Messiah is also hoped to do (this is brought out in the gospels)
 - 11:6 just like the judges, it is the Spirit of God that gives Saul his victories.
 - 11:14-15 Gilgal is the restart location- they are restarting as a unified people under a unified leadership, back to the days when they entered the land with Joshua- we should expect that they will begin driving out the Canaanites like they were supposed to do but failed under Joshua.
- Chapter 12- Samuel's final sermon
 - 12:1-18 he basically recounts how God has cared for the people up until now and then says that in their asking for a king to rescue them instead of trusting in Yahweh they have sinned and so he is going to ask for thunder and rain from Yahweh to show them what they are missing. Imagine a sermon ending this way!!!
 - Also keep in mind that in verse 10 he specifically names "The Baals and the Ashteroth"- Baal and his wife Ashteroth were Gods associated with rain, thunder,

- and fertility- basically =the Israelites worshipped these Gods to get the main daily necessities met- and so when Samuel prays for rain and thunder he is really showing how Yahweh is king and not the fake Baal's they have gone after.
- Summary: just trust in Yahweh and follow him, the king thing is already done- but it'll be okay if you trust him.
 - **Practical note:** in Samuel's mind it is sin against Yahweh to cease to pray for them- what might this mean for you in your situation in your family, at your work, in your community? We are meant to be a kingdom of priests which includes bringing blessing onto those in our spheres of influence which occurs first and foremost by praying for them.
 - Chapter 13- Saul is a failure of a king
 - 13:1 he's probably 31 when he starts reigning. (there is a weird Hebrew issue here that says he is one year old when he begins to reign, but it's probably assuming thirty since that's when priests start to serve)
 - 13:2-4 continuation of conquest is exactly what we would expect
 - 13:3 the re-conquest is on
 - 13:5-7 the people are starting to get super scared but Saul is holding on and not running away- the people know that they need Yahweh's blessing and that will come with sacrifices and priestly/prophetic blessing- so they need Samuel, but he isn't there yet- so Saul takes things into his own hands...
 - 13:12 I really didn't want to disobey you- but I just really wanted God's favor...but this is terrible logic- God's favor comes from obedience not taking things into your own hands.
 - 13:13 **practical point:** the ideas of foolishness and wisdom are going to come up quite a lot with Saul, David, and Solomon- the idea is that the king should be wise to bring order and divine favor to his kingdom- able to master the world in the right way- and interestingly the situations in which these phrases come up don't match exactly with our common way of thinking about wisdom-- the best way I can describe the situations is that they depict tricky spots where it takes some cleverness mixed with faith to do what pleases the Lord and the fool is the one who is almost just clueless or can't navigate the situation whereas the wise one is able to come up with a solution that honors the Lord and avoids the looming problem- some examples (positive and negative) are this one, Abigail, Bathsheba, Tamar, Solomon, etc.
 - **13:13 Saul fails his very first test. He is presumptuous, not truly trusting.**
 - 13:14 in context we can start to see that this idea of a man after God's own heart has to do with humility and dependence on the Lord (exactly David's strengths).
 - 13:19-20 the Israelites never really took the land- they are essentially slaves in their own land.
 - 13:19-22 this is one of those motifs you need to really pay attention to- the sword and the spear- it is making an emphasis that Israel has no weapons and yet (spoiler) they are about to win a massive victory- **the idea is that when they trust humbly they win, even without any weapons!**
 - 13:23 the Phillistines have maneuvered in a way to completely cut Israel off- they are basically trapped with no weapons and a 10:1 disadvantage.
 - Chapter 14- Is Saul as bad as Jephthah?
 - 14:2 the concept of hiding in caves is another motif that Isaiah and Revelation pick up on and it is linked with distrust in Yahweh's power
 - 14:6 Jonathan has courage, dependence, and good theology- he is a bit of a foil for his father
 - 14:7-23 God uses the faith of the one man Jonathan to rescue all the people- he doesn't need lots of firepower.

- 14:24-46 It seems that what is going on with this vow is that Saul is being compared in a mini-way with Jephthah, and also showing how his pride is beginning to really show. His vow is foolish and is to the detriment of his own son for no real reason. Then when Jonathan honorably gives himself up Saul is actually going to kill him?!?! The people have to step in to prevent Saul from murdering his own son.
- 14:52 whenever Saul saw a valiant man he attached him to himself- basically Saul is militarily good for Israel, but **he is proud and thus he fulfills God's role for him, but he isn't the kind of king Israel needs.**
- Chapter 15- Saul isn't the guy- we need a new king.
 - Saul's mission- fight against the people God promised to destroy and devote them to total destruction.
 - 15:9 the key failure- he is supposed to destroy everything but he keeps alive the king and the best of the livestock- thinking he can improve on God's plan
 - 15:12 Saul doesn't obey then "sets up a monument to himself (note: on a high place)"
 - 15:13 Almost sounds like he has a guilty conscience when he blurts out to Samuel "I did all the Lord said!"
 - 15:14 Samuel's answer is amazing! "What then is this sound of sheep in my ears?" Samuel knows exactly what is going on.
 - 15:15 once again Saul fails in regard to the issue of sacrifice and tries to talk his way out of it "well we were going to use these animals to sacrifice to Yahweh!" but that wasn't what God commanded.
 - 15:17 probably irony - Saul had come to think of himself not as little in his own eyes, but as quite great.
 - 15:20-21 this echoes Aaron- he basically blame shifts and says, "I obeyed but the people didn't!" This is pride- thinking you can talk your way out of problems as if God can be fooled.
 - 15:23 this is going to be paradigmatic for the rest of the bible and defining a true king- **the real king that Israel and the world needs will be utterly dependent on God and on his word and will not presume upon God. (see Matthew 4!)**
 - 15:33 this is a highly intense and dramatic picture of zeal and of a passion for God's name- in normal circumstances we are never to take human life and yet here God has given warnings and time to these people and even Saul gave them a chance to flee but they continued to oppose God over and over and so Saul (and then Samuel) are entrusted as Yahweh's earthly representatives to express his wrath (somewhat similar to how Paul says government carries to sword as God's ambassadors) and so Samuel's actions here are a display of utter zeal for the Lord in contrast to Saul's self-preservation and pride.
- Chapter 16- the search for a new king begins
 - 16:1 We are headed to Bethlehem which is in Judah- the rule is going back to Judah, this is moving in the right direction.
 - 16:7 God looks on the heart- this famous verse you can now hear in context- Saul had all the outward stuff, now Eliab looks the part of a king too, but God corrects Samuel and shows that he is looking for someone with the right heart, not the right height.
 - 16:12-13 **Remember the whole theme of Hannah's prayer that shapes this book- the high will be brought down and the low will be lifted up.**
 - 16:14-23 This last section introduces some things that are chronologically out of order- but it seems that it is basically the intro to the entire next section- in short it says that the Spirit has left Saul and gone to David and now the following

chapters will explain how that all plays out as the two men overlap and are contrasted with one another.

- Saul & David Overlap (1 Sam 17-31)
 - Chapter 17
 - This now jumps backwards in time a bit to before David was considered "a man of valor" and explains how that all happened.
 - The fifth appearance of the title Yahweh Sabaoth in 1 Samuel directly relates to David and offers more contextual clues about its significance. The narrative of 1 Samuel 17 describes Israel facing the dreaded Philistines in the Valley of Elah, with King Saul leading Israel against Goliath of Gath. Goliath, a fearsome warrior, began taunting "the ranks of Israel," leaving the army and King Saul "dismayed and greatly afraid" (17:11). Goliath's use of curses from an unnamed god makes this scene a theological challenge between the god(s) of the Philistines and Yahweh (17:43).³⁵ Contextual clues point to Yahweh Sabaoth as the one who fights for Israel through David, perhaps even through angels. Goliath shouted to the "ranks of Israel," "Why have you come out to draw up for battle?" (17:8). David showed his understanding of the title Yahweh Sabaoth: "Then David said to the Philistine, You come to me with a sword and with a spear and with a javelin, but I come to you in the name of the LORD of hosts [Yahweh Sabaoth], the God of the armies of Israel, whom you have defied' " (1 Sam 17:45).
 - David's war cry in 1 Samuel 17:45 may even reveal him to be leading the charge of both human and spiritual forces fighting for Israel. When David charges Goliath, he goes alone, physically speaking, but his war cry points to his faith in Yahweh's spiritual presence. His sling was essentially no weapon at all, and the text emphasizes "there was no sword in the hand of David" (17:50). Israel's crisis required a strong and capable king and/or warrior, but David was only a boy (17:14, 33, 42, 55, 58; 16:11).
 - The narrative's attention to David's lack of traditional weaponry and his shepherd's sling points to a total dependence on Yahweh to fight for him. David functions as the "shepherd-king" of Israel while Saul is only nominally king.³⁷ The dynamics of the story in 1 Samuel suggest that David leads the armies of God, both human and angelic, on behalf of Israel.
 - Remember the contrast between sword and spear and those who trust in Yahweh- the armour of both Goliath and Saul are highlighted a number of times but David only has a sling and a few stones.
 - Note David's complete and utter dependence on Yahweh.
 - Goliath's status as a giant link him up with the whole thread that goes back to Genesis 6 where it seems that angelic beings who rebelled against Yahweh produced a line of abnormally sized humans in an effort to mess up God's plan for creation. **So then this battle is an instance of the seed of the woman fighting against the seed of the serpent.**
 - 17:46 Yahweh will deliver (!) David is the humble dependent king we are looking for!
 - 17:47 **the theological hinge of the story and climax of the sword and spear motif we have been following.**
 - Chapter 18
 - 18:8 Saul begins to be jealous of David, again his pride comes to the forefront. Remember too that Saul has no knowledge of the Spirit resting on David or Samuel's anointing of David.

- 18:13-16 he demotes David but things keep going better for him!! **Practical note:** when you have God's favor on what you do, it doesn't matter what the world does to you, God will bless your work- this doesn't mean everything will always go perfectly, but we should ask God to bless and give his favor to us because without that we can do nothing.
- 18:30 Saul basically tries the same trick that David will use on Uriah later- let the enemies of Israel take him out, but since Yahweh is with David things just get better and better for him.
- Chapter 19 and Chapter 20
 - These chapters basically recounts the breakdown of Saul to the point where he is now constantly pursuing David to kill him and David's own wife has also turned on him- but keep in mind David knows he will be the next king, **but his trust and love for Yahweh keep him entirely humble and patient this entire time- that is the recurring theme of this next section.**
- Chapter 21
 - 21:7 Why is Saul's chief herdsman an Edomite? Evidence of Saul's unwillingness to get rid of foreigners if they benefit him- but now they will bring harm on God's people.
 - David is being painted negative here- he lies about being on a mission from Saul which then causes the priest to act in ways that endanger himself and the other priests, David realizes this and later says that the deaths are his fault.
 - Then in taking the sword of Goliath David is being painted as somewhat arrogant or self-trusting here which then gets him into trouble- he tries to hide away in Gath (Goliath's city) but they recognize him presumably because he has Goliath's sword, at which point he only gets away by pretending to be crazy. The point is that so long as David remains humble and trusts Yahweh things will be well, but if he begins to trust in sword and spear, he will become like Saul.
- Chapter 22
 - 22:6 I don't think it is a coincidence that right before Saul commits a horrible act out of pride he is described as in a "high" place with his spear. these aren't necessary things to note down, but they echo with the pride that characterizes Saul.
 - 22:17- Saul's pride has gone this far "turn and kill the priests of Yahweh"-- wow
 - So Saul then commands the Edomite foreigner to kill the priests of Yahweh!!! This is going back to the darkness of the Judges again. What a downward spiral.
- Chapter 23
- Chapter 24
 - 24:4-10 - note a few things- David's heart struck him- he is humble he has a tender conscience, and he is utterly dependent on God, imagine being able to get rid of someone who has tried to murder you multiple times!
 - 24:12 But note, that David isn't some person living in the clouds- he wants God to take vengeance on Saul, he prays for it! But he won't take it into his own hands- very instructive for us.
- Chapter 25
 - The story here seems to have a lot of layers at play- firstly Nabal's name means fool and Abigail is presented as a wise woman- a woman who knows how to get out of trouble and avoid sin without being naive- she is likely contrasted with Bathsheba who is depicted as simple later. We also

potentially have foreshadowing of David's issues with lust- he has taken Michal already- he asked a bunch of times about what he would get if he defeated Goliath (Saul's daughter in marriage)- and now this episode- all start to have hints that maybe David is prone to be interested in women.

- When you come to stories like this, especially in long stretches of narrative it is easy to glaze over- but keep in mind the big picture (David is humble but broken, Saul is wicked), and also learn to appreciate the nuance with which the author presents the characters and the situations- David is not one dimensional and he isn't a flannel graph- he is varied- he is godly and wicked, he is humble and struggles with sin.
- This story as a whole is going to be used as a foil for David, Uriah and Bathsheba later.
- Chapter 26
 - This is a second instance of David's humility and dependence on Yahweh shining through- though given the chance to kill Saul (using the spear!) he depends on Yahweh and waits.
- Chapter 27
 - This is pretty neat- the king that he had pretended to be insane in front of is now allowing him to live in his land and he tricks him into thinking that he has deserted Israel and David tells him he is raiding Hebrew towns, but instead he is going and raiding enemy towns.
 - **David is not even officially king, but he knows the next item on God's agenda for his plan to move forward is that Israel needs to fully possess the land- and so that's what he focuses on.**
- Chapter 28
 - This chapter is meant to mirror when Saul asks for Yahweh's words all the way back in Chapter 9. In chapter 9 he goes to hear from the man of God (Samuel) and does what he says, but now instead of depending on Yahweh's words he seeks to get counsel (ironically from Samuel) through a medium (which is expressly forbidden in Deuteronomy).
 - **Practical point:** access to the spiritual realm through rituals is real and does happen, even though there is plenty of bogus. We need to be aware of this and understand drug use and other ritual activities aimed at accessing the spiritual world through this lens- often real but dangerous and thus forbidden.
 - Saul doesn't hear what he wants- tomorrow he and his sons will be in the grave.
- Chapter 29
 - **These next four chapters (through beginning of 2 Samuel) are going to switch back and forth between the south and north to show that David is completely innocent of Saul's blood.**
 -

	North	South
1 Sam 29	The Philistines march against Israel after dismissing David.	
1 Sam 30		David returns to Ziklag, pursues the Amalekites in the Negev, and distributes the plunder to villages in Judah.
1 Sam 31	Philistines defeat Israel, kill Saul and his sons, and desecrate their corpses.	
2 Sam 1		David hears of the disaster and laments Saul and Jonathan.

- David is not allowed to go to battle with the philistines- this might be a mercy from God that he doesn't have to fight against Israel (but I cant tell yet)
- Chapter 30
 - "Another purpose of this episode is to contrast Saul's victory over the Amalekites in 1 Sam 15 with David's here. Saul was commanded to fulfil an ancient vow made by Yahweh to punish the Amalekites for what they did in sneakily attacking the Israelites in the wilderness. David was not overtly commanded by Yahweh to fight them. His pursuit of them was brought on by another sneak attack of the Amalekites, which resulted in the capture of the women and children of David's party. But before rashly deciding to pursue the enemy, David sought Yahweh's wishes (vv. 7–8). Saul was commanded to exterminate the enemy and take no booty, in the terms of חַרְמַם (chrm), but he disobeyed and spared the Amalekite chief for his own glory. David was given no command from Yahweh to destroy all the booty, so he and his men took back what was their own and all that they wished of the Amalekite plunder, which David wisely divided with his men and with cities and towns of Judah that had been previously victimized by the Amalekites (vv. 21–31)." Harry A. Hoffner Jr., 1 & 2 Samuel, ed. H. Wayne House and William Barrick, Evangelical Exegetical Commentary (Bellingham, WA: Lexham Press, 2015), 1 Sa 30.
- Chapter 31
 - "There appears to be a zoom-in, zoom-out chiasmic arrangement of material in vv. 1–7: A Long-range view (v. 1) B Medium-range view (v. 2) C Close-up view (vv. 3–5) B' Medium-range view (v. 6) A' Long-range view (v. 7) "Considering the individual verses from this perspective helps not only to see how the members of the long- and medium-range pairs correspond to each other, but also to focus attention on the central close-up scene. The long- and medium-range views provide the framework for the point of greatest interest: the death of Saul. The close-up scene contains the only direct speech in the chapter: Saul's last recorded words. Those words contrast sharply with the recorded last words of David in 2 Sam 23:1–7 and do not even measure up to the last words of Samson: "Samson said, 'Let me die with the Philistines!' Then he pushed with all his might, and down came the temple on the rulers and all the people in it. Thus he killed many more when he died than while he lived" (Judg 16:30). The long- and medium-range view "frames" not only shed light on the central scene. There is an effect in the opposite direction: The central scene explains the outer rings as well. Israel's defeat (vv. 1–2, 6–7) was a necessary step to

accomplish the death of Saul and his sons (vv. 3–5). The latter was Yahweh's primary intention: The defeat of the nation was only a means to that end. Yahweh was not punishing the nation here: He was bringing a final judgment upon Saul and removing him from the scene." Harry A. Hoffner Jr., 1 & 2 Samuel, ed. H. Wayne House and William Barrick, Evangelical Exegetical Commentary (Bellingham, WA: Lexham Press, 2015), 1 Sa 31:1–7.

- "Saul dies in battle against the very enemies he was supposed to subdue, the Philistines (cf. 9:16). His body is dismembered and desecrated in a way that seemed especially appalling to ancient peoples. Finally, Saul's remains are burned and given an ignoble burial. Thus the book ends with an emphatic answer to the question: Who may serve suitably as Israel's king? Certainly not Saul, and the anointed of Yahweh must never again be anyone like him!" Harry A. Hoffner Jr., 1 & 2 Samuel, ed. H. Wayne House and William Barrick, Evangelical Exegetical Commentary (Bellingham, WA: Lexham Press, 2015), 1 Sa 31.
 - "Saul's death occurred as he desperately tried—at first—to save his own life, and when that seemed impossible, to save himself pain and humiliation. This is not the stuff of heroes." Harry A. Hoffner Jr., 1 & 2 Samuel, ed. H. Wayne House and William Barrick, Evangelical Exegetical Commentary (Bellingham, WA: Lexham Press, 2015), 1 Sa 31.
 - Note the irony that the man who trusted in himself and his sword dies by falling on his sword— and the man who is "gibeah" and hails from "Geboah" dies in "Gilboa"— the audible reminder of his pride and linking his downfall to his pride and presumption.
- David (2 Sam 1–2 Sam 21)
 - **Here is a great overview of the main events in 2 Samuel**
 - "how David was chosen to be king by the tribe of Judah (2 Sam 2:1–7) and later by the rest of the tribes of Israel (2 Sam 5:1–5)
 - how David captured Jerusalem and made it his capital (2 Sam 5:6–16)
 - how David installed the sacred ark of the covenant in Jerusalem, signifying Yahweh's kingship over the nation of Israel in its new capital (2 Sam 6)
 - how David proceeded to defeat all of Israel's surrounding enemies (2 Sam 8–10)
 - how David wanted to build Yahweh a temple but was refused, receiving instead a glorious promise of an enduring dynasty of kings leading up to the Messiah (2 Sam 7)
 - how David sinned against God with Bathsheba and murdered her husband Uriah (2 Sam 11)
 - how God punished David by taking the life of his new baby son by Bathsheba, gave him a new son by her named Solomon (2 Sam 12), and further disciplined him through the sins, rebellions, and loss of several of his sons (Amnon and Absalom; 2 Sam 13–20)
 - how God punished David for rashly undertaking a census of the people (2 Sam 24)
 - how God forgave David and permitted him to purchase land on Mount Zion (earlier known as Mount Moriah) for the construction by Solomon of the temple of Yahweh (2 Sam 24)"
 - Harry A. Hoffner Jr., 1 & 2 Samuel, ed. H. Wayne House and William Barrick, Evangelical Exegetical Commentary (Bellingham, WA: Lexham Press, 2015), 2 Sa.
 - David's Good Years: Becoming the Founder of a Permanent Dynasty (2 Sam 1–9)

2. David's Great Sin and the Birth of Solomon (2 Sam 10–12)

3. David's Punishments: The Loss of Solomon's Older Brothers (2 Sam 13:1–19:41 [ET 13:1–19:40])

4. Suppressing Sheba's Rebellion (2 Sam 19:42–20:22 [ET 19:41–20:22])

5. Final Reflections on David's Reign (2 Sam 20:23–24:25)

- Harry A. Hoffner Jr., 1 & 2 Samuel, ed. H. Wayne House and William Barrick, Evangelical Exegetical Commentary (Bellingham, WA: Lexham Press, 2015), 2 Sa.
- Chapter 1
 - This chapter begins a section that basically recounts the good days of David's reign.
 - As you read this story, it is important to keep in mind that the Amalekite is lying to David. We just learned that Saul fell on his own sword committing suicide, but this Amalekite says he killed Saul thinking that he will get into David's good graces by this. David is so committed to upholding God's authority that he will not rejoice even when the man who tried to kill him is killed. By putting this man to death, David is not being harsh, but it's following the Mosaic law, murder merits the penalty of death.
 - 1:19, 25, 27- this refrain should echo Hannah's prayer in our mind, remember that the mighty will be brought low, and the low will be exalted. We also see again, the motif of weapons in the hand of the proud, but God using the weak.
 - In this song, we are meant to see how genuine David's grief was. He was truly a man who loved even his enemies.
- Chapter 2
 - 2:1 now that Saul is dead David needs to decide where to begin his rule from
 - 2:4 this is David's first public anointing, but only covers the southern section of God's people
 - 2:8–11 for 7 1/2 years David will only be king over this southern region, while Ishbosheth's commander is trying to establish Ishbosheth's only remaining son as king. Abner is directly going against your way here.
 - The land is now locked in civil war.
- Chapter 3
 - 3:1 note David's continuing patience
 - 3:2–5 this list appears to bring out once again that Bathsheba isn't the first woman David is taken with.
 - 3:7 to go in to Saul's concubine is to make a public declaration that you are the next king
 - 3:8 because of Ishbosheth's questioning Abner's allegiance has now transferred
 - 3:13 more ominous notes of David's lust
 - 3:14–16 note that when David "sends" in relation to a woman that's usually not good- you'll see more of this link later. Also he doesn't take into account Michal or her husband much at all here. This story is a mini foreshadowing of what is going to happen later.
 - 3:17–25 but remember Abner is not faking it he really has turned.
 - 3:26–39 this story is serving to show both that David is innocent, and this was not an assassination, but more importantly, that David is genuinely sad and mourning for Abner. Once again, David's godliness is highlighted and his love for others. God is the God of life and so David is a man who hates murder.
 - 3:35 this is meant to contrast Ishbosheth's vow about food. Saul vowed a similar vow, but made it so that other people could not eat, and it was to resolve a personal vengeance on himself. In contrast, David vows that he himself will not eat, and it is in a show of mourning at the death of someone else.
 - 3:39 basically David doesn't have the political power yet to execute these men but he knows that is the right outcome.
- Chapter 4
 - 4:7 like father like son- those who live by the sword die by the sword

- Once again, David shows his respect for God, being the one who places people in authority, and even more so his desire to uphold life and not kill unnecessarily.
- Chapter 5
 - 5:1-5 it's finally official- David is king over the whole country- but what will he do first? What kind of king will he be?
 - 5:6 first act in office- take the city where god said he would place his throne in Deuteronomy 12
 - 5:12 David realizes it is Yahweh who is causing such success but then...
 - 5:13 he takes more wives- this is ominous- especially as the king was not to multiply wives...
 - The rest of the chapters David continues clearing out the land of those opposed to Yahweh and his plan to restore the world.
- Chapter 6
 - 6:1-4 it seems like David is doing this either for military power or political reasons- or potentially out of a good desire to establish Jerusalem as the theological and military capital- however the ark is supposed to be carried not rolled on a cart- basically David is rushing things here.
 - 6:14 this is the third time in Samuel David is depicted wearing an ephod which is a distinctly priestly role- there is a lot to say here but basically- the ideal king actually is both a priest and a king.
 - 6:16-23 Michal seems to evidence some of her father's pride but David is not so concerned with his appearance but wants to thank and worship Yahweh.
- Chapter 7
 - This is one of the top 3 most important chapters in the Old Testament.
 - Notice how the language from previous covenants is used again ((rest, been with you, make a great name, appoint a place, a seed, a throne that lasts forever)- this all makes a single theological point- all the promises and all the hopes for all that God will do for the world now rests upon this one dynasty- and specifically one king who will be able to fully embody all that David began to point toward- one will come who can give true rest and bring blessing to the whole world and fulfill the true job of Israel- to be a king priest that will extend God's glory across creation.
 - The focus of all history now narrows to this singular family line and a royal figure who will come from it.
 - 7:18-29 much of David's language exactly echoes Hannah- this is the continuation of her prayer- gratitude that God has exalted the weak and promised to make his plan happen through his chosen one.
- Chapter 8
 - The king who "yields" the Davidic covenant has unique access to divine protection and blessing to accomplish God's will- what we are about to see is that as long as David ((or his sons) walk in line with Yahweh they are basically unstoppable.
 - The list of territories that follows had previously taken decades of battles to no avail and now David is just knocking them down one by one. 8:4 note how he hamstringed the horses in line with the laws of the king from Deuteronomy 17 (no large amounts of gold horses or wives)
 - 8:11-12 he dedicates the gold silver and bronze to the temple!! Also in line with Deut. 17
 - Remember every good thing we see from David is going to become basically a model for what the messiah will be- the messiah will be more than David, but he will be all that David was, and more- not less.
- Chapter 9

- This chapter displays that David is not only courageous and blessed in battle but is overwhelmingly kind- he wants to bless Saul's house even though in most cases at this time you would kill off everyone you could of that family because they may fight you for the throne - further Mephibosheth's disability would have made him a shameful person to have at the kings table - this is not culturally cool- but David does it anyway- this is perhaps being depicted as the pinnacle of David's glory- that he is not only strong but kind, especially to the weak.
- Chapter 10
 - This chapter is meant to serve as an introduction and foil to the following chapter that recounts the Bathsheba incident. It is likely that the contrasts here are that David's men are dishonored for no reason while in the next chapter David will dishonor Uriah for no reason.
 - I think the hinge and reason that this is the first frame of the Bathsheba story comes in 10:7 David "sends" Joab. In both frames before and after the story Joab (and everyone else around David) are portrayed as more righteous than he is, and he is portrayed as using his royal authority to "send" others to get what he wants. There will be a huge number of contrasts between David and a number of characters from all over 1 and 2 Samuel in the chapter that follows.
 - For a good explanation of the importance of the word "send" in this section....."The second theme utilizes the theme word "send" (נָלַחַ, shalach). Out of 129 occurrences of this term in 1-2 Samuel (62 of them in 2 Samuel), a whopping 23 occur in chaps. 10-12, and 10 occur in chap. 11 alone. This intensive "sending" in chap. 11 is as much a part of David's maneuvering for royal power in the sexual sphere as the "sendings" in chap. 10 highlight the competition between him and the Ammonite king. But the frantic efforts of chap. 11 to take what is not David's—first another's wife and then another's life—are finally brought to divine justice in 2 Sam 12:1, where Yahweh "sent" (נָלַחַ, shalach) Nathan the prophet to confront and condemn David for his sins against Bathsheba and Uriah." Harry A. Hoffner Jr., 1 & 2 Samuel, ed. H. Wayne House and William Barrick, Evangelical Exegetical Commentary (Bellingham, WA: Lexham Press, 2015), 2 Sa 10.
- Chapter 11
 - This chapter is incredibly intricate and is designed to make one point- David's fall is complete. This plays into the larger theological framework behind David- he has been presented as the trues Israelite thus far- a king after God's own heart, humble and dependent, and yet he too is corrupted by this sin that pollutes all things. Ch. 7-9 show the pinnacle of David's glory and now we see the fall.
 - One further note on some of the theological trajectory here- I am not positive on this, and have only found a tiny bit in other commentaries, but I think with this story and the entire rest of the book that follows you start to get certain phrases that were uttered at super important parts of Israel's history repeated but in a negative way and I think the author is very sadly depicting Israel basically free-falling-- with David we reached a peak but now we are moving in reverse and things are spiraling out of control. will try to not these little phrases when we come across them.
 - "Jesus Christ is the only man to whom the closer you get the more you are amazed, everyone else will eventually disappoint the closer you get." paraphrase of (I think) Napoleon Bonaparte
 - 11:1 We render it springtime to make it make better sense, but the words are "at the turn of the year"- the only reason I mention this is that David is about to be painted as somewhat lazy or at least not as zealous as he previously was, and the

setting of the New Year and the fresh start and renewed vigor we associate with it gives this scene even more punch.

- 11:1 note the first use of "sent"- this word is tied to David's abuse of power. In the previous chapter he "sends" Joab instead of entering battle himself. He is becoming complacent once he is raised up. Here he again sends Joab during the time when kings would lead their army out to battle.
- 11:1 note the piling up of Joab..and his servants... and ALL Israel... the men are all going about God's work but David is not...it doesn't say why- we could speculate but the narrator doesn't want us to.
- 11:1 the phrase "But David" is quite emphatic and the literally wording is that David "sat" in Jerusalem. Also worth noting is that the verb is in a form that imagines the action as though you are watching it happen and it's continuing to happen. So the camera zooms in on Jerusalem and on David who is sitting there, while the army is out conquering the land God gave to David's tribe.
- 11:2 The camera setting zooms again from springtime to the setting sun over Jerusalem. Now the text doesn't explicitly say this, but you can easily imagine David's angst- another day is ending and he probably feels the nagging guilt that he is not with the army.
- 11:2 the sun "goes down" but David "rises up"
- 11:2 the verb "rise up" has connotations that reach all the way to Exodus 32 when the people "rose up to play" - the dark overtones are already on the horizon. This is the first of those "Israel in reverse" phrases- notice that we start exactly where we would expect, the first fall after the covenant at Sinai.
- 11:2 I think the implication is that he had been napping in the afternoon, which was a common practice in the ANE but still yields the picture of a king who ought to be ought fighting but is lounging.
- 11:2 This word for "walk" is dripping with irony. This is also another "Israel in reverse" moment.
 - Gen 3:8 And they heard the sound of the Lord God **walking** in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden.
 - Gen 5:22,24- Enoch **walked** with God after he fathered Methuselah 300 years and had other sons and daughters...Enoch **walked** with God, and he was not, for God took him.
 - Gen 6:9 These are the generations of Noah. Noah was a righteous man, blameless in his generation. Noah **walked** with God.
 - Gen 48:15 And he blessed Joseph and said, "The God before whom my fathers Abraham and Isaac **walked** the God who has been my shepherd all my life long to this day...
 - Lev 26:12 And I will **walk** among you and will be your God, and you shall be my people.
 - There are also a number of passages that link the word to what kings do on behalf of their people and it is normally translated to "go in and out" before the people.
 - The one other place it appears before here is 2 Samuel 7- that massively important promise to David...I have not lived in a house since the day I brought up the people of Israel from Egypt to this day, but I have been **moving** about in a tent for my dwelling.
 - **Summary:** this special form of the verb for "walk" is basically reserved to describe what God did with Adam and Eve in the garden and then those that walk in relationship with Yahweh. When Yahweh says that he will begin to restore Eden by means of the tabernacle he says he will "walk" among

the people..finally it becomes linked with what kings do on behalf of their people in fighting for them....so now you can see the absolute irony when David is "walking" on his roof.

- Also noteworthy in this form is that David is pacing back and forth- it's an angsty walking.
- 11:2 it is hard to tell if Bathsheba was in a foolish place or a normal place - I think the language tends to point toward David being able to see places he really shouldn't have been able to. That said, Bathsheba is not painted negatively, but is painted as somewhat foolish in this account- she is contrasted with Tamar and Abigail both of whom protest strongly to men acting in evil ways. Presumably she could have protested against David, but we are not told- some commentators hold a really strong opinion that she was raped, others that she was definitely complicit- it's not totally clear yet I think, and that's purposeful- this story is about David's wickedness, not hers, and yet in a secondary way there are lessons for the wise to learn in contrasting her with Abigail and Tamar.
- 11:3 "Then David sent"- the next step downward
- 11:3 many psalms use the same verb to talk about "seeking Yahweh"- here David "seeks" not Yahweh but Bathsheba. Different verb but remember he writes, "this one thing will I seek, that I may dwell in the house of the Lord and gaze upon on his beauty."
- 11:3 this woman is the daughter of one of David's mighty men, and granddaughter of Ahithopel one of his most trusted counselors, and wife of Uriah another of his mighty men. The answer to the question is basically a subtle warning to David- isn't this the daughter and wife of some of your main warriors who are out fighting for you right now??!?
- 11:3 the author saves the info about her being married till the very end of the sentence and the last word of the sentence is Hittite- the ominous foreshadowing is that David is about to make himself much worse than this pagan family who have joined themselves to Yahweh.
- 11:4 "Then David sent" another step downward- he could have stopped here once he realized who she was.
- 11:4 David "took" - if you remember this was a key word in Joshua for when the people were to "take" the land- this observation gains traction when we also realize David's army was out "taking" land that had been given to Judah but never conquered.
- 11:4 the verb phrase here "and she came to him" is what makes me think that she is painted as somewhat complicit, especially when compared to Tamar in Ch.13. But what is most instructive is that she is not portrayed so much as evil as naive- this word naive will figure prominently in Proverbs description of the foolish woman, and Abigail (a foil) for Bathsheba is depicted as clever in achieving righteousness in tricky situations- this provides our daughters a helpful grid to think through- we want godly girls, but part of that means non-naive girls who are able to navigate tricky situations with righteousness and not just go along naively with wickedness.
- 11:4 the note about her cleansing is to clarify that she could not possibly have been pregnant from her husband Uriah- the pregnancy about to occur could have no other source than David.
- 11:5 "Then she conceived" has been a common phrase is the motif of barren women having a child...like Hannah at the beginning of Samuel and setting the stage for the whole book. Think also of Sarah with Isaac, and Rachel with Jacob, Rebekah, and Samson's mom. However here, it is not a joyful birth but a horrible one-- "Israel in reverse".

- 11:5 "She sent" another step downward- the pregnancy is confirmed.
- 11:6 "David sent"... "Joab sent"... here we go again...
- 11:6 David has a plan...
- 11:7 there is a mirroring in the wording.. first "Bathsheba comes to him" then "Uriah comes to him"
- 11:7 David is making himself look good here..he calls home one of the finest warriors to give him a break from the battle and David's first concern is Joab the commander and the fighting men.."how are they?!" but that's not actually what he cares about at all.
- 11:8 David is basically saying, you've been out a long time- go home and spend a night relaxing with your family.
- 11:9 Uriah "lies" (same word as what David did with Bathsheba) at the king's gate. His honor will not let him enjoy the comforts of home while his brothers are on the Lord's mission- he is in utter contrast to David.
- 11:10 How could honorable David not understand this- what has come over him?
- 11:10 what a stinging blow that what Uriah (the Hittite!) cares about is the ark when David just a few chapters ago cared so much about bringing the ark to Jerusalem.
- 11:12 he's gotta figure out another plan so he keeps him another day
- 11:13 it is super emphatic at the end of the sentence but he did NOT go down to his house. **point: Drunk Uriah is godlier than sober David.**
- 11:14 The irony here is just piling upon itself. Uriah carries his own death sentence (and doesn't open it because he is so trustworthy) also note "sent" again.
- 11:15 What we have to realize here is that being set in the front of the battle line was an honor-- Uriah would have interpreted this as a great honor.
- 11:16 hes painted as a singular tragically loyal godly man
- 11:17 davids sin cost more than one life
- 11:21 reference back to Judges "Israel in reverse"
- 11:25 note how little david cares
- 11:27 this is devious - makes david look like he is caring for the widow of one of his warriors...and like Boaz
- 11:27 final "sent" in ch.11
- Chapter 12
 - 12:1 But Yahweh "SENT"
 - Note throughout this chapter David's genuine repentance.
- Chapter 13-Chapter 20 (Israel in Reverse)
 - These chapters all describe the splintering of David's family -"the sword will never leave"
 - I will only highlight the phrases that show "Israel in reverse"
 - Note that sexual sin and violence now plague David's family
 - 13:18 the "long armed robe" is literally a "robe of many colors" --Israel in reverse.
 - 14- this trick mirrors quite closely what happens in the trick in Joshua 9-- Israel is in reverse
 - 14:26-27 the description of Absalom's hair and connection with women is to echo Samson- Israel in reverse
 - 14:31 lighting fields on fire also recalls Samson as does 15:4 words "Oh that I were a judge in the land" --Israel in reverse
 - 16 The king flees and passes over the Jordan in the opposite direction--Israel in reverse
 - 17:18-21 sounds a lot like Rahab and the spies-- Israel in reverse
 - 18:17 raising the great heap of stones is what was last done to Jericho and then to Achan--- Israel in reverse.

- 19:15 The king is going to cross the Jordan and come to Gilgal--remember Gilgal is the restart location for Israel and remember the key word of "crossing" the Jordan from Joshua---again..Israel in reverse.
- 20:8-10 this is the exact wording from Ehud ..Israel in reverse.

Chapters 21-24

- This section is not chronological but is arranged as a chiasm that point towards David's prayer and final words.
- 21-Israel suffers because of Saul's sin
- 22- David's last words
- 23- David's last psalm
- 24- Israel suffers because of David's sin
- Chapter 21
 - The A and A' components—famine (2 Sam 21:1-14) and pestilence (chap. 24, see "The Structure of 2 Samuel 21-24")—present us with situations of massive threat to the nation through what most people today would call "natural" catastrophes, but which ancient peoples would have attributed to the displeasure of the gods or a god. It was the responsibility of the king to utilize his religious specialists to ascertain the reason for divine anger and institute reparations.
 - 21:1 famine in Israel is associated either curses of Deuteronomy that come because the people are not faithful to the covenant
 - The Gibeonites are the people who tricked Israel in Joshua 9 into promising them safety.
 - Once things are made right the famine is averted
 - 21:15-17 David is getting older it seems, there is contrast here with Goliath.
 - It seems that this section discussing the giants is perhaps highlighting that despite David's great victories- even he was not able to drive out all the pagan nations. even he has failed.
- Chapter 22
 - Verse 28 is especially noteworthy - you save a humble people but your eyes are on the haughty to bring them down.
 - Verse 50-51 David understands exactly what is going on, that he is one point in the movement towards a king that rules over all nations as gods chosen one.
- Chapter 23
 - 23:1 David is characterized as a prophet who speaks an oracle- interestingly he has been shown to act as a prophet, priest, and king but without divine rebuke- it seems the true king can ((and must) do so.
 - David's understanding of his life is shaped by the covenant God has made with him- he references it in both his psalm and now his oracle- it is the guiding principle of his life- God has promised to rescue his people and so David can hope in that even despite his complete failure morally.
- Chapter 24
 - 24:1-4 it seems that David is here trusting in himself and his military might- the humble youth has become a proud king.
 - The difference with David and many other biblical characters is David repents- usually very quickly- see v10
 - 24:14 I think David is actually saying- I don't want to choose I trust Yahweh's choice
 - 24:17 this is exactly the type of self sacrifice that characterized Moses and other prophets
 - This final story reveals a mini portrait of the entire portrait of David- he is genuinely humble and repentant but he sins greatly - nevertheless his commitment to the Lord and to caring for the people avert the wrath.

