

Chapter 4

v.1 “all Israel became alarmed. Civil strife threatened, and the northern tribes were now without a strong leader.” (NIV)

v.4 “The writer emphasizes that with the death of Ish-Bosheth (v.6) there was no other viable claimant to the throne from the house of Saul.” (NIV)

v.11 “an innocent man. In contrast to Saul, Ishbaal is not described as Yahweh’s anointed or even as a king. His kingship is not recognized by David, and thus...the crime is not regicide.” (McCarter)

“It would [have been] be very awkward politically for David to move toward the throne of Israel while a living son of Saul was sitting upon it.” (McCarter)

Chapter 5

v.1 “The representatives of the various tribes cite three reasons for recognizing David as their king.” (NIV)

v.3 “While David was king over Judah as the one elevated to that position by his tribe and later became king over Jerusalem by conquest (vv.6-10), his rule over the northern tribes was by virtue of a treaty (covenant) of submission. That treaty was not renewed with David’s grandson Rehoboam because he refused to negotiate its terms at the time of his accession to the throne (1 Kings 12.1-6).” (NIV)

v.6 “One of the most significant accomplishments of David’s reign was the establishment of Jerusalem as his royal city and the nations capital... It was located on the border between Judah and Benjamin but was controlled by neither tribe.... The city David conquered covered somewhat less than 11 acres and could have housed not many more than 3,500 inhabitants. By locating his royal city in a newly conquered town on the border between the two segments of his realm, David united the kingdom under his rule without seeming to subordinate one part to the other.” Note: The city was historically owned by neither the northern or southern tribes but was a personal fiefdom of David.

“Jerusalem was a natural fortress because of its location on a rise surrounded on three sides by deep valleys... walls atop steep canyons and shafts reaching an underground water source.” (NIV)

v.7 “The capture of Jerusalem marks a most important point in the history of Israel. Hitherto, the national life had had no real center. The residence of a judge, a prophet, or a king served as a temporary rallying place, such as the “palm tree of Deborah,” Shiloh, Mizpeh, Gibeah (of Saul), Nob, or Hebron. From this time, the center was fixed, and at least for the southern kingdom, all the other cities grew less and less important in comparison with the new capital.” (Missler)

v.8 “1 Chron. 11.6 may be combined with this verse for a more complete account. Job’s part in the conquest of the city demonstrated again his military prowess and reconfirmed him in the position of commander of David’s armies.” (NIV)

“We should also remember that Jerusalem, being a Palestinian city, was subject to the ban...(Dt 20.10-18), so that its people were supposed to be put to death when the city was captured by Israelites.” (McCarter)

“So galling to David was the Jebusite sarcasm about ‘the blind and the lame,’ that it became proverbial to speak of his enemies in general as the blind and lame.” (Missler)

v.10 “Here is the climax to which the story [of David’s rise to power] has been building since its beginning... Our narrator...has presented David throughout as a man innocent of overweening ambition, whose extraordinary successes result less often from self-interested undertakings of his own than from the willing deeds of others.” (McCarter) *cf.* God’s call vs. man’s ambition.

v.11 “Hiram’s king of Tyre. This Phoenician king was the first to accord the newly established King David international recognition.” (NIV) “Phoenician cedar was prized all over the ancient world.” (McCarter).

v.12 “In the ideology of the ancient Near East the king’s possession of a palace was the chief symbolic indication of his status.” (NIV)

v.14 1 Chr 3.5 designates Bathsheba as the mother of these four. “In Luke’s genealogy of Jesus the descent from David is traced through Nathan (Luke 3.31), not Solomon, as in Matthew’s version (Mt 1.6).” (McCarter)

v.17 “The Philistines had not been disturbed by David’s reign over Judah, but now they acted to protect their interests in the north, much of which they dominated after the defeat of Saul.” (NIV) “The invasion was intended, in the opinion of most historians, to prevent the united kingdom that David’s anointment implied from becoming a political reality.” (McCarter)

v.21 “The Israelite force here is David’s personal militia, recruited during his days as a fugitive from Saul’s court.” (McCarter)

v.22 “Verses 17-25 combine the report of a relatively insignificant Israelite success (vv. 18-21) with that of a decisive victory (vv. 22-25).” (McCarter)

v.23 “David’s wars were a continuation and completion of the wars fought by Joshua.” (NIV)

v.25 “David has succeeded...in driving the Philistines out of the Israelite territory they have occupied since the battle of Ebenezer (1 Sam 4).” (McCarter)

Chapter 6

The Ark of the Covenant

“The specific design for the ark is given in Exodus 25.10-22.... It was made of acacia wood, an extremely hard wood common to the Sinai Peninsula. The ark was 3 feet 9 inches long, 2 feet 3 inches wide, and 2 feet 3 inches high. It was plated with gold and had a gold rim around the top. It stood on four legs, and on each side were two gold rings so poles could be inserted for the Levites...to carry it. The cover...was pure gold. On the top of the lid were two cherubim—probably sphinxes with their wings stretched over the cover.

The ark became the focus of God’s presence among his people. God would regularly appear in a cloud of glory on the mercy seat of the ark (Exodus 25.22). On the Day of Atonement (Yom Kippur), the great holy day of the Bible, the high priest would enter the Holy of Holies chamber in front of the ark, and God would appear in the cloud over the cover (Leviticus 16.2).... The people saw the box as God’s footstool (1 Chron 28.2). The ark’s central purpose was to hold the Ten Commandments (Exodus 25.16).” (Vanderlaan)

“Outside the Pentateuch and the historical writings, the ark is mentioned by name only once in the Psalter (Ps 13.8) and once in the Prophets (Jer 3.16)... It is not certain precisely when and how the ark was lost; the Bible is silent on this matter.... According to some Jewish traditions, the Babylonians removed the vessels of gold, silver, and bronze, but Jeremiah removed the ark and the sacred tablets and hid them from the Babylonians [see *e.g.* 2 Maccabees 2.4-8]...” (Anchor Bible Dictionary)

See also Hebrews 9.4; Revelation 11.19

v.2 “The ark could be moved only after the Philistines had been driven from the Gibeonite region.” (McCarter) It had been in Kiriath-jearim 20 years (1 Sam 7.1-2).

v.7 “Although Uzzah’s intent may have been good, he violated the clear instructions the Lord had given for handling the ark.” (NIV) “The ark, being a very holy object, was also, therefore, a very dangerous one.” (McCarter)

v.13 “David had become aware of his previous error (1 Chron 15.13-15).” (NIV)

v.16 To what extent was Michal’s reaction due only to David’s actions, or did the tragedy of her circumstances color her judgment?

“In the transfer of the ark to Jerusalem [the author] saw the climax of a long sequence of events that began in the wilderness of Transjordan when Moses first promised the people of Israel ‘rest from [their] enemies all around’ (Dt 12.10) and spoke to them of ‘the place that Yahweh your god will choose...to put his name’ (Dt 12.5), and which will find its denouement in Solomon’s long speech in dedication of the temple in Jerusalem (I Kgs 8) after Yahweh ‘has given rest to his people Israel’ (I Kgs 8.56).” (McCarter)