

Insights From 2 Samuel

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Insights From 2 Samuel

by Jonathan Cooper

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Introduction

One of the ways I've been studying the Word of God is by making a list of everything that each book of the Bible teaches. This has resulted in more than a thousand pages of material. Although it's interesting and I've learned a lot from writing it, that's a lot of bullet points to read through!

The purpose of this book is to extract the most interesting insights from that massive list. This isn't intended to summarize each book of the Bible because that's what my "Chapter Summary of the Bible" is for. It's also not intended to list the major points of each book because you're probably already familiar with them. Finally, it's not intended to offer in-depth commentary because that's what my regular commentary is for. This book is simply a collection of points that I found interesting.

I hope there's some material here that you find edifying.

Jon Cooper
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2 Samuel

- When Saul went to battle against the Philistines on the day that he died, he wore a crown upon his head (2 Samuel 1:10).
- David and his men mourned over Saul's death (2 Samuel 1:12).
- An Amalekite went to see David right after some other Amalekites destroyed Ziklag and took captive all of the families and possessions of David and his men (2 Samuel 1:13). Thta means he came at a time when David and his men were exceptionally angry with the Amalekites.
- Even though God utterly rejected Saul (1 Samuel 16:1), David never did. David kept defending Saul and his position as king long after God rejected him and took the kingdom away from him. David never accepted God's rejection of Saul (2 Samuel 1:16).
- David commanded the people of Judah to learn how to use the bow (2 Samuel 1:18). This could be related to the fact that Saul was killed by archers.
- David was obsessed with the fact that at one point Saul had been anointed with oil (2 Samuel 1:21). David refused to acknowledge the fact that God rejected Saul (1 Samuel 16:1), took the kingdom away from Saul (1 Samuel 15:23, 28), took His Spirit away from Saul (1 Samuel 16:14), anointed David as Saul's replacement (1 Samuel 16:12-13), and gave the kingdom of Israel to David (1 Samuel 15:28). Throughout Saul's life David acted as if none of those things happened.
- David said that Saul was lovely and pleasant (2 Samuel 1:23). This was an enormous lie. Saul was a vile man who

God rejected. Saul killed many innocent people, committed genocide against the Gibeonites, and died the enemy of God. Saul was neither lovely nor pleasant. Yet David refused to find fault in Saul, even though God rejected Saul and was his enemy.

- David wanted the Israelites to mourn over Saul's death (2 Samuel 1:24). Yet God commanded Samuel *not* to mourn over Saul, because God had rejected him (1 Samuel 16:1).
- David said that Jonathan's love to him surpassed the love of women (2 Samuel 1:26).
- The tribe of Judah was the first tribe to recognize David as king (2 Samuel 2:4).
- When Saul died, Abner made Saul's son Ishbosheth king over Israel (2 Samuel 2:9). This was a sin. God had forbidden Saul's descendants from reigning over Israel (1 Samuel 13:14), and had anointed David as the king. Ishbosheth had no right to reign.
- Ishbosheth began reigning over Israel when he was 40 years old (2 Samuel 2:10). He was the second person to reign over Israel as king (after Saul, who reigned over Israel first), and he reigned for two years. David didn't begin reigning over Israel until after Ishbosheth was killed.
- Even though God forbade Saul's children from reigning over Israel, He didn't prevent Ishbosheth from reigning over the nation for a time (2 Samuel 2:10). This is an example of God forbidding something but still allowing it to happen.
- Even though God anointed David as the ruler over Israel and rejected the children of Saul, the tribes of Israel

rejected that. In spite of all the evil that Saul had done, the Israelites rejected David and chose Ishbosheth to rule over them (2 Samuel 2:10). The tribes of Israel didn't want David to reign over them, even though David was the person who God had chosen. Instead they wanted the children of Saul to be their king.

- David reigned over the tribe of Judah in Hebron for 7 years and 6 months (2 Samuel 2:11). That's how long the Israelites rebelled against God by rejecting the king that He had chosen.
- Abner started a civil war in order to secure Ishbosheth's throne (even though Ishbosheth had no right to reign) (2 Samuel 2:12).
- Abner wanted to watch people kill one another (2 Samuel 2:14). He was a bloody, violent, and cruel man.
- People died in the civil war that Abner started to secure Ishbosheth's throne (2 Samuel 2:16). This means Ishbosheth killed people in order to rule over a nation that God had forbidden him from reigning over. He reigned by violence and bloodshed.
- The Israelites were willing to die to prevent David from reigning over them (even though God had chosen David and rejected Saul's descendants) (2 Samuel 2:17).
- The speed of Asahel was compared to the speed of a wild roe (2 Samuel 2:18).
- Joab, Abishai, and Asahel were all brothers (2 Samuel 2:18).
- Abner didn't want to kill Asahel (2 Samuel 2:22). However, Abner was the person who started the civil war against David. The reason this battle took place was

because of him. He could have stopped that unjust and wicked battle and surrendered at any time, but he didn't.

- Abner killed Asahel, Joab's brother, in the civil war that Abner started to prevent David from reigning over Israel (2 Samuel 2:23).
- Abner didn't surrender to Joab. Instead, Abner talked Joab out of continuing the fight (2 Samuel 2:26). This allowed the civil war against David to continue for *years*, and led to the death of many more people (2 Samuel 2:26). Joab should have finished his victory and put an end to the war that day, but he didn't.
- When the sun went down, Abner called out to Joab and asked if the sword would devour forever (2 Samuel 2:26). Yet Abner was the one who started the civil war against David, and he refused to surrender. All of the bloodshed was entirely his fault – and yet he tried to place all of the blame on Joab.
- Abner was eager to begin fighting David's men, until he lost. Then he placed all the blame on Joab and told him to stop (2 Samuel 2:26).
- In the battle between the servants of David and the servants of Ishbosheth, 20 of David's men were killed, and 360 of Abner's men were killed (2 Samuel 2:30-31). This means hundreds of people died in the first battle of the civil war that Abner started in order to make Ishbosheth the king of Israel. The war then continued on for several more years (killing even more people).
- It seems that no children were born to David while he lived in Ziklag (even though he had two wives and was there for 16 months) (2 Samuel 3:2).

- Amnon was the firstborn son of David (2 Samuel 3:2). He's the son who raped his sister and was then killed by Absalom.
- Absalom was the third son of David (2 Samuel 3:3). He's the son who started a civil war against David.
- When David was living in Hebron he had six wives (Ahinoam, Abigail, Maacah, Haggith, Abital, Ithream, and Eglah) (2 Samuel 3:5). He later married more.
- In ancient Israel, one of the ways people affirmed something was by asking God to curse them if they didn't carry out their promise (2 Samuel 3:9).
- It seems Abner knew that God had sworn to David that He was going to give him the kingdom of Israel (2 Samuel 3:9). This makes Abner's rebellion worse, since it means he *knew* that he was waging a war against God.
- There's no indication that David was suspicious when Abner offered to betray Ishbosheth (2 Samuel 3:13). This is surprising, given that Abner had been waging war against David for years. David had no reason to trust him.
- When Abner asked David to make a league with him, David said he wouldn't meet with him unless Abner brought Michal to him (2 Samuel 3:13). The problem is by this point Michal had become another man's wife (1 Samuel 25:44). Under the Mosaic Law, once your wife became another man's wife you couldn't make her your wife again. (See Jeremiah 3:1.)
- When David asked Ishbosheth to give Michal back to him, the text is clear that Phaltiel was her husband (2 Samuel 3:15). Although Michal had been David's wife, she was no longer his wife and was now the wife of another man (2

Samuel 3:15). Under the Mosaic Law, David couldn't have her back.

- When Ishbosheth took Michal away from her husband Phaltiel, her husband followed her all the way to Bahurim and wept the whole way (2 Samuel 3:16).
- Abner actually did try to persuade the elders of Israel to make David their king (2 Samuel 3:18).
- Joab killed Abner by smiting him under the fifth rib (2 Samuel 3:27). That's exactly how Abner killed Joab's brother Asahel on the battlefield.
- Joab was guilty of treason. He killed a person who made a league with David, and who promised to give David the kingdom of Israel (2 Samuel 3:27).
- Even though David knew that Joab had murdered Abner, he didn't put Joab to death (even though the Mosaic Law required that murderers were to be put to death) (2 Samuel 3:28). In fact, David didn't even fire Joab from his job. Although David recognized that what Joab had done was a sin and an act of murder, David refused to punish Joab for his wicked actions.
- Throughout David's life he refused to take action against very wicked people who did very wicked things, and instead told God to handle it (2 Samuel 3:29). This is in spite of the fact that God requires mankind to bring evildoers to justice, and doesn't allow kings and governments to sit back and do nothing while the wicked slaughter the innocent (Genesis 9:5-6).
- When David heard that Joab had murdered Abner, he prayed that God would curse Joab's household so it always had someone who was too poor to buy food (2

Samuel 3:29). Even though Joab was the one who committed the murder, David wanted God to punish Joab's children, who had nothing to do with it and weren't involved.

- Instead of punishing Joab for murder, David did nothing and prayed that God would one day punish him for his wickedness (2 Samuel 3:39). This was an abdication of his responsibility as a king to punish murderers (Numbers 35:31).
- The reason Mephibosheth spent his life crippled was because of Saul. When Saul was killed in battle, his nurse picked him up to flee and dropped him, and that crippled him for life (2 Samuel 4:4). This caused Mephibosheth enormous problems for the rest of his life.
- Rechab and Baanah assassinated Ishbosheth (2 Samuel 4:6-8). They then brought his head to David.
- David refused to punish Joab for murdering Abner, a man who made peace with David and wanted to help him become the king of Israel. Yet David executed Rechab and Baanan for killing Ishbosheth, a man who was waging war against David and killing his followers (2 Samuel 4:11).
- David called Ishbosheth a righteous man (2 Samuel 4:11). This was an enormous lie. Ishbosheth took a throne that didn't belong to him, and then waged a civil war against David which lasted for years and which claimed many lives.
- David was 30 years old when he began to reign (2 Samuel 5:4). He reigned for 40 years.
- David reigned over all of Israel and Judah for 33 years (2 Samuel 5:5). During the first seven years he only reigned

over Judah.

- When David and his men attacked Jerusalem, the Jebusites told him that the city was so strong that even the blind and the lame could defend it (2 Samuel 5:6). They were wrong.
- After David conquered Jerusalem and took it from the Jebusites, it became known as the city of David (2 Samuel 5:7).
- When David reigned over Israel, he built himself a palace (2 Samuel 5:11). It was built from cedar trees.
- When David moved to Jerusalem, he took more concubines (2 Samuel 5:13). He also took more wives, even though he already had six wives (plus Michal) before moving to Jerusalem.
- Nathan, son of David, was born in Jerusalem (2 Samuel 5:14). He was the ancestor of Mary, the mother of Jesus.
- Solomon, son of David, was born in Jerusalem (2 Samuel 5:14). He was the ancestor of Joseph, the husband of Mary.
- After David became king of Israel, the Philistines chose to invade Israel and attack him (2 Samuel 5:17). They decided to wage war against him instead of seeking peace.
- David didn't assume that God was with him and would give him victory. Instead he inquired of God before going out to fight the Philistines (2 Samuel 5:19).
- When the Philistines who were defeated in Rephaim left their idols behind, David and his men burned them (2 Samuel 5:21). This set David apart from the kings who

followed him, who worshiped the idols of other nations (and were punished by God for it).

- God dwells between cherubims (2 Samuel 6:2).
- When David tried to transport the Ark of the Covenant from Baale to Jerusalem, he set the Ark upon a cart (2 Samuel 6:3). This was a violation of the Mosaic Law, which required the Ark to be carried on poles. It seems David didn't know how God commanded people to carry the Ark. Either he never asked any priests, or the priests themselves didn't know.
- When Uzzah touched the Ark of the Covenant, God killed him (2 Samuel 6:7). God requires people to treat Him as holy.
- Even though there was a mighty procession of Israelites who were accompanying the Ark of the Covenant, and even though they were playing music to God, and even though David meant well and was sincere, when Uzzah touched the holy Ark of the Covenant God still struck him dead on the spot (2 Samuel 6:7). Their sincerity and earnestness didn't save them when they disobeyed God and placed a hand on a holy object.
- When David was too afraid to carry the Ark of the Covenant to Jerusalem because God just killed Uzzah, he decided to move the Ark into someone else's house and leave it there (2 Samuel 6:10).
- When the Ark of the Covenant was in the house of Obededom, God blessed him and all of his household (2 Samuel 6:11).
- The reason David brought the Ark of the Covenant from the house of Obededom to Jerusalem was because he

heard that God blessed Obededom for having possession of the Ark (2 Samuel 6:12). It seems that blessing motivated David to make a second attempt.

- When David transported the Ark of the Covenant from the house of Obededom to Jerusalem, it was carried by people on poles (which is what the Mosaic Law required) (2 Samuel 6:13).
- Every time the people who were carrying the Ark of the Covenant to Jerusalem took six steps, David sacrificed oxen (2 Samuel 6:13).
- When David transported the Ark of the Covenant to Jerusalem, he danced with all his might (2 Samuel 6:14).
- When David transported the Ark of the Covenant to Jerusalem, he wore a linen ephod (2 Samuel 6:14). However, it seems he didn't wear anything under it. The Mosaic Law required priests to wear undergarments to avoid exposing themselves (Exodus 28:42), but David didn't do that. (It's not clear if David was even aware that he was supposed to do that.)
- When David and the Israelites brought the Ark of the Covenant to Jerusalem with music and great joy, Michal wasn't part of the procession. Instead she remained home (2 Samuel 6:16).
- When Michal saw David leaping and dancing before God, she despised him in her heart (2 Samuel 6:16). Although David succeeded in taking Michal from her husband, he ended up with a woman who despised him.
- When the Ark of the Covenant was brought to Jerusalem, it was put in a tent that David had pitched for it (2 Samuel 6:17). It seems that after the Ark of the Covenant was

taken by the Philistines it was never put back into the tabernacle. Instead it remained in odd places until Solomon put it into the first temple.

- After Michael condemned David for exposing himself in public, she didn't have any children until the day she died (2 Samuel 6:23). However, the text doesn't say why. It's not clear if that was Michal's choice, David's choice, or something God did.
- Although David married a daughter of Saul, he didn't have any children with her (2 Samuel 6:23).
- There came a day when God gave David rest from all of his enemies (2 Samuel 7:1).
- It bothered David that he lived in a house of cedars while the Ark of the Covenant was in a tent (2 Samuel 7:2). It seems David thought it wasn't right for his house to be nicer than the resting place of the holy Ark of the Covenant.
- There's a recurring theme of God speaking to people at night (2 Samuel 7:4).
- God referred to David as His servant (2 Samuel 7:5).
- God walked with the Israelites in all the places where they had gone (2 Samuel 7:7).
- God told David that He had taken him from following sheep and made him the ruler over Israel (2 Samuel 7:8).
- God told David that He had made him a name that was like the great men that were in the earth (2 Samuel 7:9).
- God told David that one day He would plant the Israelites and they would never leave that place again. They would remain planted there forever and wouldn't be afflicted by

the wicked any more (2 Samuel 7:10). This seems to be looking forward to the millennium.

- God decides how long we will live (2 Samuel 7:12).
- There's a recurring theme that when people die they're being gathered to their forefathers (2 Samuel 7:12).
- God took His mercy away from Saul (2 Samuel 7:15). There are times when God takes His mercy away from people.
- God told David that He would establish David's house and kingdom forever (2 Samuel 7:16). God decides the fate of both individuals and kingdoms.
- After Nathan spoke God's message to David, David went in and sat before God (2 Samuel 7:18). It's not wrong to sit in God's presence.
- There are times when God does things for the sake of His word (2 Samuel 7:21).
- God is great (2 Samuel 7:22).
- There's no one like God (2 Samuel 7:22).
- There's no other God beside Him (2 Samuel 7:22).
- God redeemed the Israelites for Himself (2 Samuel 7:23).
- The Israelites will always be God's people (2 Samuel 7:24).
- It's not wrong to pray that God would keep His promises and do the things He said He would do (2 Samuel 7:25).
- We should seek to magnify God's name (2 Samuel 7:26).
- God preserved David wherever he went (2 Samuel 8:6).

- David dedicated to God the silver and gold that had obtained from all the nations he subdued (2 Samuel 8:11). These materials were later used to build the temple.
- David became famous after defeating the Syrians in the valley of salt (2 Samuel 8:13).
- The sons of David were chief rulers in his kingdom (2 Samuel 8:18).
- David wanted to show kindness to the house of Saul for Jonathan's sake (2 Samuel 9:1).
- David said that Mephibosheth would eat at his table, as if he was one of his sons (2 Samuel 9:11).
- The princes of the Ammonites are the ones who turned Hanun, the ruler of the Ammonites, against David (2 Samuel 10:3). They did this even though David tried to show Hanun kindness and hadn't taken any action against either him or his father.
- When Hanun falsely believed that David had sent his servants to spy on the land, he didn't simply reject them and send them home. Instead he humiliated them and deliberately provoked David (2 Samuel 10:4). This proved to be a terrible decision.
- When Hanun realized that he had greatly offended David, he didn't apologize. Instead he hired armies to wage war against David (2 Samuel 10:6). This was an even worse decision.
- After the Israelites defeated the Syrians who Hanun hired to fight against David, the Syrians stopped helping the Ammonites wage war (2 Samuel 10:19).

- In ancient times, there was a specific time of the year when kings went out to battle (2 Samuel 11:1).
- Even though David sent Joab to wage war against the Ammonites, and even though all of Israel went with him, and even though it was the time of year when kings went forth to battle, David didn't go (2 Samuel 11:1-2). The reason David was tempted to commit adultery with Bathsheba was because he failed to go to battle with the rest of Israel, and instead remained behind at Jerusalem. (In other words, Uriah was doing his job but David wasn't.)
- Even though David had many wives and concubines, he wasn't content with them. When he saw Bathsheba he wanted her (2 Samuel 11:3).
- David took Bathsheba *after* he was told that she was married to someone who was fighting for him on the battlefield (2 Samuel 11:4). He knew what he was doing and he did it deliberately.
- When David found out that he had gotten Bathsheba pregnant, he tried to cover up his sin (instead of confessing it and repenting) (2 Samuel 11:8).
- Uriah was a man of great honor and integrity (2 Samuel 11:11). Sadly, David killed him for it.
- Uriah was in Jerusalem for four days (2 Samuel 11:12-14). This means David had multiple days in which he could have repented, or confessed his sins, or stopped his plan to cover up his adultery. But he didn't.
- Even though David refused to kill Saul (who was guilty of genocide), David ordered the death of Uriah (even though Uriah wasn't guilty of anything at all) (2 Samuel 11:15).

- David decided it would be better to murder one of his faithful warriors rather than repenting and confessing his sin (2 Samuel 11:15). He killed one of his own servants to hide his sin.
- David wanted Uriah's death to look like a casualty of war (2 Samuel 11:15).
- People considered Abimelech to have been killed by a woman (2 Samuel 11:21). In Judges 9:53-54, after a woman cast a stone that broke Abimelech's skull, Abimelech quickly asked his armorbearer to kill him specifically so that people *wouldn't* say that a woman killed him. It seems his foolish last act didn't work.
- Joab deliberately sent his men near the wall of a city so that they would be killed, in order to carry out David's command to kill Uriah (2 Samuel 11:21).
- Joab wanted David to understand that the reason he sent his men so close to the city wall was specifically to get them killed, because that's what David wanted. It wasn't because Joab made a mistake (2 Samuel 11:21).
- It seems Uriah was killed by an Ammonite, who shot him from the wall of the city (2 Samuel 11:24).
- When David committed adultery with Bathsheba and then murdered her husband Uriah to cover it up, it displeased God (2 Samuel 11:27).
- Even though God was displeased when David committed adultery with Bathsheba and killed Uriah, He didn't punish David right away. Instead He waited until after David married her and after their child was born (2 Samuel 11:27). There are times when God doesn't punish sin immediately.

- Nathan used a parable to confront David over his sin with Bathsheba, to show him how sinful and wicked he had been (2 Samuel 12:1).
- It's not wrong for people to love their animals (2 Samuel 12:3).
- It's not wrong for people to treat their animals as if they were their children (2 Samuel 12:3).
- It seems Uriah may have grown up with Bathsheba (2 Samuel 12:3).
- It seems Uriah loved Bathsheba (2 Samuel 12:3).
- When Nathan told David the story of the rich man who took the poor man's lamb, David said that the rich man would be forced to repay the poor man fourfold (2 Samuel 12:6). In the end, Uriah lost one wife and David lost ten concubines (a tenfold payment). On top of that, David lost three of his sons as a result of his actions (Amnon, Absalom, and the son he conceived in an act of adultery).
- God gave Saul's house to David (2 Samuel 12:8).
- God gave Saul's wives to David (2 Samuel 12:8).
- The reason David had many wives was because God gave them to him (2 Samuel 12:8).
- God told David that if he wanted more wives then He would have given them to him (2 Samuel 12:8). This means polygamy wasn't a violation of the Mosaic Law. Not only did God give David many wives, but God was willing to give him *even more* if he wanted them. At no point did God ever hint that it was wrong for David to have as many wives as he did.

- Those who commit adultery are despising God's commandment (2 Samuel 12:9).
- Those who commit murder are despising God's commandment (2 Samuel 12:9).
- God held David responsible for killing Uriah the Hittite (2 Samuel 12:9). The Lord did this even though David used the Ammonites to kill him, and didn't personally put him to death. Those who use other people to commit their murders are guilty of murder.
- God told David that when he killed Uriah, he was despising Him (2 Samuel 12:10). The Lord considers all those who sin against Him to despise Him.
- Since David used the sword of the Ammonites to kill Uriah, God punished David by saying the sword would never depart from his house (2 Samuel 12:10). The Lord was going to bring the sword against David's household, just as David brought the sword against Uriah's household.
- Since David had sex with Uriah's wife, God said that He was going to raise up someone to have sex with David's wives (2 Samuel 12:11). God would take David's wives, just as David had taken Uriah's wife.
- Since David hid his sin of committing adultery with Bathsheba, God was going to raise up someone to have sex with David's wives in public, where it wouldn't be hidden (2 Samuel 12:11). God is displeased when people hide their sin instead of confessing it and repenting.
- There are times when wives suffer because of the sins of their husband (2 Samuel 12:11).
- There are times when God punishes someone by sending

trouble upon someone else (2 Samuel 12:11).

- There are times when sin has consequences that go beyond the individual who sinned (2 Samuel 12:11).
- There are times when God publicly punishes people for the sins that they committed in secret (2 Samuel 12:12).
- When God used Nathan to confront David over his sin Bathsheba, David didn't reject Nathan or persecute him. Instead he repented (2 Samuel 12:13). This set him apart from the other kings of Israel and Judah, who rejected God's correction.
- There are times when God forgives people for their sin, but still sends consequences into their life because of what they did (2 Samuel 12:13). Forgiveness doesn't remove the consequences of sin from our life.
- The reason God killed the child that David conceived in adultery was because that act gave God's enemies occasion to blaspheme (2 Samuel 12:14).
- There are times when children suffer because of the sins of their parents (2 Samuel 12:14). Although God punishes each person for his own sin, the consequences of evil can go far beyond the person who committed the evil.
- There are times when people are killed because of the sins of someone else (2 Samuel 12:14).
- Some illnesses are caused by God (2 Samuel 12:15).
- When David conceived Solomon with Bathsheba, she was David's wife (since Uriah was dead) (2 Samuel 12:24).
- Even though God knew how Solomon's life would turn out, God still loved him (2 Samuel 12:24).

- God gave Solomon the name "Jedidiah" (which seems to mean "beloved of the Lord") (2 Samuel 12:25).
- The gold crown that belonged to the king of the city of Rabbah weighed a talent (2 Samuel 12:30). It's not clear how heavy it was, but its weight could have exceeded twenty pounds.
- Jonadab (David's nephew) is the one who told Amnon how he could get alone with his sister Tamar so he could rape her (2 Samuel 13:5). It's possible none of the subsequent events would have happened if it hadn't been for him. God said that He was going to raise up evil for David out of his own house, and He did.
- David was the one who sent Tamar to her brother Amnon (2 Samuel 13:7). The reason she went was because her father David ordered it.
- There were many witnesses who knew that Tamar had gone to Amnon's house (2 Samuel 13:9). Amnon didn't hide his sin.
- Tamar told her brother Amnon that what he asked for shouldn't be done in Israel (2 Samuel 13:12). It was a violation of the Mosaic Law to have sex outside of marriage, and for a brother to have sex with his sister, and for one person to rape another. She refused to have sex with him (because she was more righteous than him).
- Amnon raped his sister Tamar (2 Samuel 13:14). He did this even though he knew that there were *many* witnesses who knew she had gone to see him (including David).
- After Amnon raped his sister Tamar, he hated her exceedingly (2 Samuel 13:15).

- After Amnon raped his sister Tamar, she wept (2 Samuel 13:19-20). She then moved into Absalom's house and remained there, desolate and devastated. It ruined her life.
- David didn't punish Amnon for raping his daughter Tamar (2 Samuel 13:21). Even though the Mosaic Law required rapists to be put to death (Deuteronomy 22:25-27), David chose to do nothing about it. David put to death the person who claimed to have killed Saul, but he did nothing to the person who raped his daughter.
- The servants of Absalom killed Amnon (2 Samuel 13:29). Absalom got his brother Amnon drunk, and then had his servants kill Amnon for raping his sister Tamar. It should be noted that Absalom waited two years before doing this, which gave David plenty of time to do *something* to Amnon to punish him for the vile thing he had done. But David did nothing. David was quick to avenge Saul, but took no action to avenge his own daughter.
- Absalom had been plotting to kill his brother Amnon from the day that Amnon raped Tamar (2 Samuel 13:32). This was because David did nothing about it and Absalom was unwilling to let Amnon go unpunished. If David had taken action then it's possible that neither of the following two rebellions would have happened.
- After Absalom killed his brother Amnon, he fled to Geshur and remained there for three years (2 Samuel 13:38).
- When Absalom fled after killing his brother Amnon, David mourned for him every day (2 Samuel 13:37). Yet David did nothing. There were a lot of things David could have done in this situation, but instead he chose to do nothing at all (which turned out to be a terrible choice).

- In ancient times there was clothing that was specifically for mourning (2 Samuel 14:2).
- When Joab realized that David's heart was toward Absalom, he decided to do something to bring Absalom back to David (2 Samuel 14:2). This ultimately ended *very* poorly for both David and Absalom.
- When the woman from Tekoah spoke to David, she literally told him that she was a widow woman whose husband was dead (2 Samuel 14:5).
- The story that Joab told the woman from Tekoah to tell David involved wanting to spare the life of a brother who had killed his brother (just as Absalom killed Amnon) (2 Samuel 14:7). Joab was trying to be clever and copy the way Nathan confronted David about his sin with Bathsheba. However, Joab didn't do nearly as good a job, and his entire plan was a bad idea that ultimately led to ruin and death.
- When the woman from Tekoah asked David to promise to spare her son, who she claimed murdered her other son, David consented (2 Samuel 14:10). However, under the Mosaic Law, murderers *could not be spared*. They had to be executed (Numbers 35:31). David had no right to agree to this.
- Throughout David's life he had a pattern of being hard on people who were righteous (such as Tamar, who he did nothing to avenge), and lenient on people who were wicked (such as Saul, Amnon, Absalom, and Joab) (2 Samuel 14:10).
- Throughout David's life he repeatedly spared murderers (such as Saul, Absalom, and Joab), even though the Mosaic Law didn't allow them to be spared (2 Samuel

14:10).

- The argument that the woman from Tekoah made was *not* that Absalom was justified in killing Amnon because he was carrying out his duty as the avenger of blood. It also wasn't that Amnon was a rapist and deserved to be killed. Instead her argument was that since everyone dies eventually, Absalom shouldn't be punished for killing his brother (2 Samuel 14:14). That was a *terrible* argument. Under that logic no one should ever be punished for anything.
- The woman from Tekoah came up with a vaguely religious-sounding reason for asking David to bring Absalom home (2 Samuel 14:14). Her argument was nonsense, but it does seem that it was the argument David wanted to hear.
- The woman from Tekoah used a lot of flattery to try to manipulate David (2 Samuel 14:17, 20). It seems to have worked.
- David said that Absalom was a young man (2 Samuel 14:21). It's not clear how old Absalom was at this time.
- Even though David told Joab to bring Absalom back to Jerusalem, David refused to see him (2 Samuel 14:24). This was bizarre behavior. David refused to punish Absalom for killing his brother *and* refused to forgive him.
- Absalom was exceptionally beautiful (2 Samuel 14:25). In all of Israel, no one was praised for their beauty more than Absalom. There was no blemish on him from the sole of his foot to the crown of his head.
- Absalom only cut his hair once a year (2 Samuel 14:26). This practice led directly to his death.

- When Absalom cut his hair at the end of every year, the weight of the hair that was cut was 200 shekels, according to the king's weight (2 Samuel 14:26). This may have been around 3 to 6 pounds, which is extraordinary. Absalom had *very* long hair.
- Absalom had three sons and one daughter, who was named Tamar (2 Samuel 14:27). She may have been named after Absalom's sister (who was also named Tamar).
- Absalom told his servants to set Joab's field on fire (2 Samuel 14:30). Absalom did this because he wanted to meet with Joab but Joab was refusing to see him. (Absalom wasn't a good person.)
- Absalom told Joab to arrange a meeting between him and David, and if David thought there was iniquity in Absalom then let him kill him (2 Samuel 14:32). David spared him, in spite of the fact that Absalom had killed his brother Amnon. That choice had tremendous negative consequences.
- Absalom began working to overthrow David right after he returned to Jerusalem and met David (2 Samuel 15:1).
- When people went to the gate of Jerusalem to bring their problems to David, Absalom met them and told them he wished they could go to him for justice instead, because he would have helped them (2 Samuel 15:4). This was a lie. When he overthrew David he carried out no justice. Instead his first act was to rape ten innocent women. He brought justice to no one.
- David allowed Absalom to stand at the gate of Jerusalem and undermine his authority (2 Samuel 15:4).

- Absalom launched his rebellion against David "after forty years" (2 Samuel 15:7). However, it's not clear what this period is referring to. Absalom wasn't yet forty years old. David hadn't yet reigned for forty years. The kingdom of Israel was much older than forty years.
- Ahithophel (David's counsellor) joined Absalom's rebellion (2 Samuel 15:12). Ahithophel was Bathsheba's grandfather, so it's possible that he hated David for what he had done to her family.
- When Absalom rebelled against David, the Israelites supported Absalom (2 Samuel 15:13). In fact, the Israelites supported every single rebellion against David.
- When David heard that Absalom had rebelled against him and the Israelites supported him, David didn't try to defend Jerusalem (which was a strong, well-fortified city). Instead he fled (2 Samuel 15:14).
- David didn't take his concubines with him when he left Jerusalem. Instead he left them behind in Jerusalem, even though he knew that Absalom was coming, and even though the reason he fled was because he thought Absalom would kill him and his servants (2 Samuel 15:16). Just as David failed to protect Michal from Saul (which gave Saul the opportunity to give her to someone else), so David failed to protect his concubines. This failure had terrible, life-long consequences for those women.
- When David left Jerusalem, there were children in his group (2 Samuel 15:22).
- When David left Jerusalem, the people who were with him wept with a loud voice (2 Samuel 15:23).
- When David left Jerusalem, he didn't pass over the brook

Kidron until the rest of his group passed over first (2 Samuel 15:23).

- When David left Jerusalem, he didn't allow the Ark of the Covenant to be brought with him. Instead he sent it back (2 Samuel 15:25).
- David believed that whether Absalom's rebellion succeeded or failed depended on whether David had found favor in God's sight (2 Samuel 15:26).
- After David left Jerusalem, he went up by the ascent of mount Olivet (2 Samuel 15:30). He wept as he went up. The people who were with him wept as well.
- When David heard that Ahithophel had joined Absalom's rebellion, he prayed that God would turn Ahithophel's counsel into foolishness (2 Samuel 15:31). God granted that prayer.
- Even though David prayed that God would defeat Ahithophel's counsel, he also sent Hushai to take action against Ahithophel (2 Samuel 15:34). David didn't pray and then sit back, do nothing, and hope for the best.
- When Ziba lied to David and said that Mephibosheth remained in Jerusalem because he thought the kingdom of Israel would be given to him, David gave Ziba everything Mephibosheth owned (2 Samuel 16:4). However, David wasn't allowed to do that. According to the Mosaic Law, a person could only be convicted on the testimony of at least two witnesses. It was wrong for David to take away everything Mephibosheth owned on the basis of a single person's testimony (Deuteronomy 19:15). This also broke the covenant David made with Jonathan to be good to Jonathan's offspring (1 Samuel 20:15).

- David refused to prosecute the person who raped his daughter Tamar. However, he did take away everything Mephibosheth owned on the basis of a single accusation, without putting any effort into verifying that accusation (2 Samuel 16:4).
- The only person in Saul's household that David ever took any action against was Mephibosheth – the one person in Saul's household David made a covenant to protect. David took away all of his possessions, even though Mephibosheth supported him and never did him anything wrong (2 Samuel 16:4). Yet David refused to take any action against Saul, who repeatedly tried to murder him, or Ishbosheth, who led a civil war against him for years.
- David said that Shimei was cursing him because God commanded him to curse (2 Samuel 16:10). However, there's no evidence that was true. Shimei hurling false accusations against David, not true ones. On top of that, it was a violation of the Mosaic Law for people to curse their king (Exodus 22:28).
- David refused to protect his servants from Shimei, who was not only cursing them but was also *throwing rocks at them* (2 Samuel 16:10). Even though David could have stopped it, he chose to do nothing and allow his servants to be assaulted by a very wicked man.
- David said that since his son Absalom was trying to kill him, it was fine for Shimei to try to kill him as well (2 Samuel 16:11). This means not only did David refuse to protect his servants from Shimei, but he actually *justified* Shimei's wicked behavior (which he shouldn't have done). Throughout David's life he had a pattern of finding reasons to not prosecute wicked people for the terrible things they did, even when the Mosaic Law *required* that

they be punished.

- David refused to allow his men to stop Shimei from cursing him, and instead prayed that God would see Shimei's wickedness and bless David (2 Samuel 16:12). This was an abdication of David's responsibility as king to protect his people from harm. David was unwilling to protect his own people (but he *was* willing to seize all of Mephibosheth's property and give it to someone else).
- Ahithophel told Absalom that if he publicly raped his father David's concubines, that would *increase* his support and would be viewed *favorably* by the Israelites (2 Samuel 16:21). The fact that he was right showed how wicked the nation had become. It had reached a point where publicly raping women *made you more popular*.
- People considered Ahithophel's counsel to be on the same level as inquiring at the oracle of God (2 Samuel 16:23). However, his counsel was deeply evil, cruel, and depraved. He was a vile man who gave demonic counsel.
- Ahithophel (the grandfather of Bathsheba) wanted to kill David (2 Samuel 17:2).
- In ancient times, one of the ways people attacked cities was by using ropes to drag the city into the river (2 Samuel 17:13).
- The reason Absalom and the elders of Israel decided that Hushai's counsel was better than Ahithophel's counsel was because God had appointed that Ahithophel's counsel should be defeated (2 Samuel 17:14). God is sovereign over the choices that people make.
- After Hushai learned what Absalom was doing he communicated it to Zadok and Abiathar, who

communicated it to a woman, who communicated it to Jonathan and Ahimaaz, who finally told David (2 Samuel 17:17). The news had to go through a lot of people to reach David.

- It seems that even children were on Absalom's side (2 Samuel 17:18).
- When Ahithophel saw that his counsel wasn't followed, he hanged himself (2 Samuel 17:23).
- The Israelites didn't support David. Instead they supported Absalom and tried to kill David (2 Samuel 17:24). Even after Absalom publicly raped ten women, he *still* had the support of the entire nation of Israel.
- God was gracious to David, and provided food for him at the very time when He was punishing David for killing Uriah (2 Samuel 17:28). There are times when God is gracious and provides for people's needs, even when He's chastising them for their sin.
- The people who fled with David believed that his life was worth far more than theirs (2 Samuel 18:3). They fought for him and risked their lives to protect him.
- When the people told David that he must not join them on the battlefield, he agreed to do what they wanted (2 Samuel 18:4). David remained in the city while the battle took place.
- David commanded Joab, Abishai, and Ittai (the three leaders of his forces) to deal gently with Absalom. David didn't want them to harm him (2 Samuel 18:5). Even though Absalom was waging a civil war against David, and had murdered his brother Amnon, and had publicly raped ten of David's concubines, and hadn't repented of

anything, David didn't want him to be harmed. It seems there was literally nothing Absalom could do that would motivate David to punish him.

- David's sin with Bathsheba, and his murder of Uriah, ultimately led to the death of more than 20,000 people (2 Samuel 18:7). A leader's sin can have terrible and far-reaching consequences. One person's private and secret sin can lead to immense death and destruction.
- When David's servants fought the supporters of Absalom, the forest killed more people than the sword did (2 Samuel 18:8). Apparently the forest of Ephraim was very dangerous.
- Absalom's hair got caught in an oak tree and his mule went off without him, leaving him suspended in the air (2 Samuel 18:9). It seems he wouldn't have gotten caught if he hadn't allowed his hair to grow out to absurd lengths.
- Joab expected his soldiers to disobey David's command and kill Absalom on sight (2 Samuel 18:11).
- Joab thought that disobeying the king was behavior that should be rewarded (2 Samuel 18:11).
- Joab's soldiers didn't trust him (2 Samuel 18:13).
- Joab wasn't the person who actually killed Absalom. Even though he thrust three darts into Absalom's heart, the people who actually killed Absalom were the ten young men who bore Joab's armor (2 Samuel 18:15).
- After Absalom was killed, Joab put an end to the battle (2 Samuel 18:16).
- After Absalom was killed, people took his body and cast it into a great pit, and put a great heap of stones on top of

it (2 Samuel 18:17).

- The reason Absalom set up a pillar for himself was because he said that he had no sons to carry on his name (2 Samuel 18:18). However, he actually had *three* sons (2 Samuel 14:27). It's possible that either he set up this pillar before they were born, or they had all died by the time he set it up pillar.
- It seems Ahimaaz was the person Joab used to bring good news to David (2 Samuel 18:20).
- When David asked if Absalom was safe, Ahimaaz said that he didn't know (2 Samuel 18:29). This was a lie. Joab had already told him that Absalom was dead. It seems Ahimaaz was unwilling to give David bad news.
- David said he would have preferred it if he had been killed and Absalom had lived (2 Samuel 18:33). This is in spite of the fact that Absalom was a vile man who never repented, and the Mosaic Law *required* murderers to be put to death. David didn't want Absalom to be punished for any of the monstrous evil that he had done.
- When David mourned over Absalom's death, the victory was turned into mourning (2 Samuel 19:2).
- When David mourned over Absalom's death, his servants began sneaking away (because his mourning made them ashamed) (2 Samuel 19:3).
- It's a shameful thing to flee from battle (2 Samuel 19:3).
- Joab told David that when he mourned Absalom's death, he shamed the people who saved the life of both David and David's family, and was saying that he didn't care about them and would have been happier if they had all died and Absalom had lived (2 Samuel 19:5-6). This was

absolutely true. David literally said he would have preferred that (2 Samuel 18:33).

- Joab told David that he loved his enemies and hated his friends (2 Samuel 19:6). This was true. Throughout David's life he ignored the sins of very evil and unrepentant people, and he treated his friends badly.
- The Israelites had actually anointed Absalom as their king (2 Samuel 19:10).
- After Joab killed Absalom, David fired him from being the captain of Israel's army and replaced him with Amasa (2 Samuel 19:13). This didn't last long.
- When Shimei "repented" of cursing David he brought 1000 people from his tribe with him, which was a significant and dangerous armed force (2 Samuel 19:17).
- Shimei didn't repent of the evil things he had done to David until *after* Absalom was killed, his rebellion had been defeated, and David was returning to Jerusalem (2 Samuel 19:19). In other words, he waited until it looked like he was about to be punished and then he suddenly claimed he had a change of heart.
- David told Shimei that he wasn't going to be put to death (2 Samuel 19:23). This was a lie. David later commanded Solomon to kill him (1 Kings 2:8-9). This means David *did* kill him in spite of his promise. He just used Solomon to do it instead of killing him personally.
- In ancient times, one of the ways people mourned was by not trimming their beard or washing their clothes (2 Samuel 19:24).
- When David unjustly took away everything Mephibosheth owned on the basis of a single false accusation (which

was a violation of the Mosaic Law), Mephibosheth didn't criticize him. Instead he humbled himself before David and accepted the injustice (2 Samuel 19:28).

- When David asked Mephibosheth why he hadn't fled with him, Mephibosheth explained that his servant Ziba had lied to David. In response, David *immediately* condemned Mephibosheth for bringing up the subject and told him to be quiet (2 Samuel 19:29). David refused to allow Mephibosheth to even defend himself.
- When Absalom told people that David was unwilling to hear their case or help them, it seems he was telling the truth. David refused to hear Mephibosheth's case and refused to correct the injustice that had been done to him (2 Samuel 19:29).
- David didn't want Absalom to be harmed, even though Absalom murdered his own brother and raped ten women. Yet David took away everything Mephibosheth owned, even though Mephibosheth had done nothing wrong and was a strong supporter of David (2 Samuel 19:29). David was good to wicked people like Saul and Absalom, and cruel to innocent people like Uriah and Mephibosheth.
- David left Mephibosheth, the only son of Jonathan, utterly destitute. David took away everything he owned and refused to allow Mephibosheth to defend himself (2 Samuel 19:29). Mephibosheth did nothing to deserve this.
- In the ancient world, someone who was 80 years old was considered to be very old (2 Samuel 19:32).
- It seems that men and women may have sung at David's table in Jerusalem (2 Samuel 19:35).

- The men of Israel were angry over the fact that the men of Judah were the ones who brought David back across the Jordan river (2 Samuel 19:41). This was a pointless and stupid thing to argue about.
- When the men of Judah fought with the men of Israel over who brought David back across the Jordan river, it seems that David didn't intervene (2 Samuel 19:43). Instead David allowed another civil war to start.
- In ancient times, wicked people were referred to as men of Belial (2 Samuel 20:1).
- Soon after Absalom was killed, Sheba led the Israelites in another rebellion against David (2 Samuel 20:1).
- When David returned to his house, he took the ten concubines who Absalom had raped and put them in a ward, where they lived in isolation. He fed them, but didn't have sex with them and treated them as widows (2 Samuel 20:3). Under the Mosaic Law, a man and his son weren't allowed to have sex with the same woman (Amos 2:7). However, the law didn't forbid a man from having sex with his wife if his son raped her. This seems to have been a terrible application of the Mosaic Law (and wasn't what Jacob did when Reuben had sex with Jacob's concubine).
- It seems that Amasa joined Sheba's rebellion against David (2 Samuel 20:5).
- When Joab met Amasa at the great stone in Gibeon, Joab killed him (2 Samuel 20:10). This ended Amasa's involvement in Sheba's rebellion.
- The city of Abel had a reputation for providing wise counsel (2 Samuel 20:18).

- The decision of the woman at Abel to kill Sheba and give his head to Joab was called wisdom (2 Samuel 20:22). After they did that, Joab blew a trumpet and the people who were with him left the city and returned home.
- After David fired Joab and replaced him with Amasa, Joab killed Amasa and then remained the captain of Israel's army (2 Samuel 20:23).
- During Saul's reign he slaughtered the Gibeonites, a group Israel had made a covenant to protect (2 Samuel 21:1). This means Saul was guilty of genocide.
- Even though Saul was the one who slaughtered the Gibeonites, God didn't send the punishment for it during his reign. Instead God waited and sent it during David's reign (2 Samuel 21:1). It seems He gave Israel a chance to repent and make it right, but they didn't.
- There are times when God punishes nations for their sins (2 Samuel 21:1).
- There are times when God sends a famine upon a nation as punishment for its sins (2 Samuel 21:1).
- There are times when God waits to punish a nation for its sins, and sends the punishment during the reign of someone who didn't commit that sin (but who did fail to make it right) (2 Samuel 21:1).
- God referred to the house of Saul as a bloody house (2 Samuel 21:1).
- God expected Israel to keep the covenant that they made with the Gibeonites (2 Samuel 21:1-2), even though the Gibeonites lied in order to trick Israel into making it (Joshua 9:1-16).

- There are times when God punishes nations for not keeping their promises (2 Samuel 21:1).
- Saul was unwilling to kill the Amalekites, a nation God commanded him to utterly destroy (1 Samuel 15:3). However, he did kill the Gibeonites, a group that Israel had sworn to protect (2 Samuel 21:1).
- David didn't inquire of God until the famine had entered its third consecutive year (2 Samuel 21:1).
- When David asked the surviving Gibeonites how he could make atonement for what Saul had done to them, they said they wanted to hang seven of Saul's sons (2 Samuel 21:6). The people the Gibeonites ended up killing were seven of Saul's grandsons, since all of Saul's sons were already dead.
- Even though Michal (David's wife and daughter of Saul) had no children of her own, she raised five of the sons of Adriel (2 Samuel 21:8). These seem to be sons that her sister Merab bore to Adriel.
- When the Gibeonites hanged seven of the sons of Saul, they left them hanging (2 Samuel 21:9). This was a violation of the Mosaic Law, which said that the bodies of those who were hung had to be taken down and buried that same day, and couldn't be left hanging (Deuteronomy 21:22-23).
- Rizpah mourned the death of her two children, who the Gibeonites killed (2 Samuel 21:10). However, it seems that Michal did nothing to mourn the death of the five children that she raised. Rizpah took action, but Michal didn't.
- Even though Saul committed suicide, the text still says the

Philistines killed him (2 Samuel 21:12). This is because they were the ones who critically injured him. The fact that Saul committed suicide didn't change the true reason why he died.

- David didn't retrieve the bones of Jonathan and Saul from the men of Jabeshgilead until after the Gibeonites hanged seven of Saul's sons (2 Samuel 21:12).
- The bones of Saul and Jonathan were buried in Zelah, in in the sepulcher of their father Kish (2 Samuel 21:14).
- After David gave seven of the grandsons of Saul to the Gibeonites and they hanged them, God was intreated for the land (2 Samuel 21:14). God accepted their deaths and put an end to the famine.
- After Abishai saved David from being killed by Ishbibenob the giant, David's men told him that he should no longer go out to battle with them (2 Samuel 21:17). David's men told him that if he died in battle it would quench the light of Israel.
- Abishai (servant of David) killed a giant (2 Samuel 21:17).
- Sibbechai (servant of David) killed a giant (2 Samuel 21:18).
- Elhanan (servant of David) killed a giant (2 Samuel 21:19).
- In Gath, a man of great statute fought with the Philistines against Israel. He had six fingers on each hand and six toes on each foot (2 Samuel 21:20). It seems he was a giant.
- Jonathan (the nephew of David) killed a giant (2 Samuel 21:21).
- The giant who lived in Gath during the reign of David had

at least four sons (2 Samuel 21:22). It seems the giant may have had five sons, if Goliath was counted.

- God is our rock (2 Samuel 22:2).
- God is our fortress (2 Samuel 22:2).
- God is our deliverer (2 Samuel 22:2).
- God is our shield (2 Samuel 22:3).
- We must look to God for salvation (2 Samuel 22:3).
- God is our high tower (2 Samuel 22:3).
- God is our refuge (2 Samuel 22:3).
- God is our savior (2 Samuel 22:3).
- We must call upon God (2 Samuel 22:4).
- God is worthy of praise (2 Samuel 22:4).
- David was afraid of his enemies (2 Samuel 22:5).
- God's anger can shake the earth (2 Samuel 22:8).
- God's anger can shake the foundations of heaven (2 Samuel 22:8).
- God's anger can set coals on fire (2 Samuel 22:9).
- God's anger can bow the heavens (2 Samuel 22:10).
- God's anger can bring darkness (2 Samuel 22:10).
- It seems that one of the purposes of cherubs is to transport God from place to place (2 Samuel 22:11).
- Cherubs can fly (2 Samuel 22:11).
- The brightness of God can set coals on fire (2 Samuel 22:13).

- There are times when God speaks in anger (2 Samuel 22:14).
- The rebuke of God is immensely powerful (2 Samuel 22:16).
- The breath of God is immensely powerful (2 Samuel 22:16).
- God is able to deliver us in the day of our calamity (2 Samuel 22:19).
- There are times when God delivers those He delights in (2 Samuel 22:20).
- There are times when God rewards those who are righteous (2 Samuel 22:21).
- It's wicked to depart from God (2 Samuel 22:22).
- We must seek to be upright before God (2 Samuel 22:24).
- We must keep ourselves from iniquity (2 Samuel 22:24).
- God is merciful to those who are merciful (2 Samuel 22:26).
- God is upright to those who are upright (2 Samuel 22:26).
- God is pure to those who are pure (2 Samuel 22:27).
- To the wicked, God reveals Himself as someone who's unpleasant and distasteful (2 Samuel 22:27).
- There will come a day when God will save the righteous who are being afflicted (2 Samuel 22:28).
- God is against the proud (2 Samuel 22:28).
- God can provide light in the darkness (2 Samuel 22:29).

- The way of God is perfect (2 Samuel 22:31).
- The way of God is pure (2 Samuel 22:31).
- God is a shield to all those who trust in Him (2 Samuel 22:31).
- The way of God isn't wrong or corrupt (2 Samuel 22:31).
- The Lord is the only God. There is no other (2 Samuel 22:32).
- God is the only rock. There is no other (2 Samuel 22:32).
- We should look to God for strength (2 Samuel 22:33).
- There are times when God teaches people how to wage war (2 Samuel 22:35).
- There are times when God gives people strength so they can wage war (2 Samuel 22:35).
- God is gentle (2 Samuel 22:36).
- It's not always a sin to wage war (2 Samuel 22:40).
- We should bless God (2 Samuel 22:47).
- We should exalt God (2 Samuel 22:47).
- God is able to save us from our enemies (2 Samuel 22:49).
- When we're in danger, we should look to God (2 Samuel 22:49).
- We should give thanks to God when he saves us from the wicked (2 Samuel 22:50).
- We should sing praises to God when he saves us from the wicked (2 Samuel 22:50).

- We should sing praises to the name of God among those who don't believe in Him (2 Samuel 22:50).
- 2 Samuel 23 records the last words of David.
- David was the sweet psalmist of Israel (2 Samuel 23:1).
- Those who rule over men must be just (2 Samuel 23:3).
- Those who rule over men must fear God (2 Samuel 23:3).
- God is the God of Israel (2 Samuel 23:3).
- God is the Rock of Israel (2 Samuel 23:3).
- Just rulers are a blessing (2 Samuel 23:4).
- God made an everlasting covenant with David (2 Samuel 23:5).
- The reason David compared wicked people to thorns was because thorns couldn't be taken with bare hands (2 Samuel 23:6). If you try to grab thorns with your bare hands, you'll experience great pain and the thorns will win.
- David said that those who move against the wicked must be fenced with iron, and with the staff of a spear (2 Samuel 23:7). In other words, it's dangerous to move against the wicked. Those who do so need protection.
- One day the wicked will be utterly burned with fire (2 Samuel 23:7). All of the wicked will be burned with fire in the same place (the lake of fire).
- The Tachmonite (Adino) was the mightiest of the mighty men of David (2 Samuel 23:8). He was the chief among the captains. He once defeated 800 men single-handedly, armed with only a spear.

- When the men of Israel fled and the Philistines remained on the battlefield, Eleazar arose and fought them single-handedly until his hand cleaved to his sword (2 Samuel 23:10). God used him to achieve a great victory.
- When the men of Israel fled and the Philistines were in a field full of lentils, Shammah stood in the midst of the ground and defended it single-handedly (2 Samuel 23:12). God used him to achieve a great victory.
- There was a time during David's life when the Philistines conquered Bethlehem (David's hometown) and stationed a garrison of soldiers there (2 Samuel 23:14).
- When David longed for a drink of water from the Bethlehem well, the three mighty men of David broke through the army of the Philistines, retrieved water from the well of Bethlehem, and brought it to him (2 Samuel 23:16).
- The reason David wouldn't drink the water from the Bethlehem well that his three mighty men brought to him was because he considered that water to be the blood of the men who put their lives in jeopardy to obtain it (2 Samuel 23:17). It was too precious for him to drink, so he poured it out before God.
- Abishai single-handedly fought and killed 300 men with only a spear (2 Samuel 23:18).
- Abishai was the captain of David's three mightiest men because he was more honorable than them (2 Samuel 23:19). However, he wasn't as great as them.
- Benaiah slew two men of Moab who were like lions (2 Samuel 23:20). It's not entirely clear what this means.
- Benaiah killed an Egyptian by taking the Egyptian's spear

from him and killing him with it (2 Samuel 23:21).

- Uriah (the husband of Bathsheba) was one of David's mighty men (2 Samuel 23:39). This means when David killed Uriah, he was killing one of his strongest and best soldiers – someone who was legendary in Israel.
- David had a total of 37 mighty men (2 Samuel 23:39).
- There came a time when God's anger was kindled against Israel (2 Samuel 24:1). The text doesn't explain why. Given the fact that Israel supported *three* rebellions against David (Ishbosheth, Absalom, and Sheba), and Israel's support of Absalom *increased* after he publicly raped ten women, it's possible the Israelites of David's time were exceptionally wicked.
- Since God's anger was kindled against Israel, He moved David against the Israelites (2 Samuel 24:1). In other words, the reason David took a census of Israel and Judah was because *God was angry with Israel and moved David to do it*. God is the one who caused David to take a census of Israel and Judah.
- When God was angry with Israel, He didn't just punish them. Instead He moved David to take a census of Israel, and *then* poured out His wrath (2 Samuel 24:1).
- When David commanded Joab to take a census of Israel and Judah, Joab didn't want to do it (2 Samuel 24:3). It seems even Joab realized this was a terrible idea.
- The captains of David's army didn't want to take a census of Israel and Judah either (2 Samuel 24:4).
- During David's reign there were still Canaanites in Israel (2 Samuel 24:7).

- It took Joab and the captains of the army 9 months and 20 days to take a census of Israel and Judah (2 Samuel 24:8).
- When Joab took a census, there were 800,000 valiant Israelite men who drew the sword (2 Samuel 24:9). There were also 500,000 men of Judah. It seems this only counted the men who could go to battle, and didn't include women, children, or the elderly.
- It seems David realized it was wrong to take a census immediately after the census was finished and he was given the number (2 Samuel 24:10). David then repented and told God that he had greatly sinned.
- When David asked God to forgive his iniquity of taking a census, God didn't do that. Instead God gave him the choice of three different punishments and commanded him to pick one (2 Samuel 24:12-14). David said that he wanted the nation to fall into the hand of God, because the mercies of God were great.
- Even when David was facing God's punishment, he still believed in God's mercies (2 Samuel 24:14).
- When God sent a pestilence upon Israel as punishment for David's census, 70,000 people died (2 Samuel 24:15).
- It seems that when God sent a pestilence in Israel as punishment for David's census, He used an angel to kill the Israelites (2 Samuel 24:16).
- David saw the angel that smote the Israelites (2 Samuel 24:17).
- When David saw the angel that smote the Israelites, he prayed that God's hand would be against him and his father's house, and not against the Israelites (2 Samuel

24:17). David said this because he was the one who had sinned by ordering the census.

- The reason David went to the threshing floor of Araunah and built an altar to God was because God told him to do so (2 Samuel 24:18).
- David didn't allow Araunah to give him his threshing floor, oxen, and threshing instruments for nothing (2 Samuel 24:24). Instead David said that he would pay for them, because he wasn't willing to offer to God burnt offerings that cost him nothing.
- After David bought from Araunah his threshing floor and oxen, and offered peace offerings on the altar he had built, God was intreated for the land of Israel (2 Samuel 24:25). The Lord stopped the plague.